



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 121:

Writings and Utterances of Abdu'l-Baha, ca. 1900, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 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
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Introduction to volume 121

This second 1900 volume continues the setting of Western pilgrimage and early American expansion, but its distinctive emphasis is more on the intellectual and spiritual grammar by which that community was being trained. The pilgrim notes repeatedly translate Baha'i doctrine into vivid pedagogical images: ABU1594 answers a Western question about why belief in God's omnipresence in nature is insufficient without recognition of the Manifestation, using the image of a thirsty traveler who must not merely infer the existence of water but find the living spring; ABU1628 similarly frames the Prophets as the "teachers" or "Masters" required for the cultivation of souls; and ABU1910 insists that truth is self-evidencing like the sun, but that the believer's own proof lies in service, sacrifice, and the fragrance of deeds rather than profession alone. These notes thus show 'Abdu'l-Baha shaping a Western apologetic that is at once simple, analogical, and philosophically consequential.

A large portion of the volume is occupied with themes of sacrifice, regeneration, and spiritual transformation. ABU0313, "The Mystery of Sacrifice," is one of the central items: it presents sacrifice not merely as suffering but as the Manifestation's effacement of personal condition in order to transmit divine bounty to creation, and then extends that pattern to the believer's own path of self-renunciation. ABU2423 develops this into the arresting notion of "living martyrdom," distinguishing the momentary death of the martyr from the prolonged sacrifice of those who serve, endure affliction, and labor for the regeneration of souls. ABU2406 and ABU0407 treat the "new birth" as the emergence of divine attributes in the human soul, while ABU0333 elaborates the double existence of man—material and spiritual—through biblical, Qur'anic, and natural imagery. ABU0370 and ABU0584 are also noteworthy for their treatment of heaven, hell, reward, punishment, and posthumous progress, returning to the womb-world analogy but using it to explore the spiritual consequences of belief, blindness, mercy, and divine power.

The volume is also rich in interpretive and comparative-religious material. ABU0320 offers a lesson on the *Kitab-i-qan*, stressing purity of heart as the condition for recognizing the Manifestation and reading prophecy correctly; ABU0525 treats return and renewal through the analogy of the spring and the rose, explaining that "return" signifies the recurrence of attributes rather than the reappearance of an identical personality. AB00940 is especially valuable for its treatment of Qur'anic prophetology: in response to a question about why Mahabad and Zoroaster are not named explicitly in the Qur'an, it distinguishes the Manifestations' station of unity from their station of distinction and identifies the "Companions of Rass" with the region of the Aras, thereby alluding to Zoroastrian prophetic history. ABU0715, addressed to Mrs. Thornburg Cropper, affirms the divine origin of the religions, the value of sincerity, the continuing affection between souls after death, and the possibility of unbroken progress in the next world.

Finally, the volume gives a vivid picture of the practical machinery of the Faith's westward expansion. ABU2864 marks the arrival of 'Ali-Kuli Khan as a providentially prepared translator for the English-speaking world, explicitly linking his linguistic gifts to the need to render Baha'u'llah's writings and 'Abdu'l-Baha's letters for America and the West. AB00127, addressed to Mirza Hasan Khurasani, is a major Covenant document in the context of the Kheiralla crisis: it praises sacrificial teaching, identifies the defense of the Covenant as a spiritual campaign waged with utterance, knowledge, proof, and peace, and counsels firmness without harshness. ABU1730 and AB10791 reinforce the same point through the image of the Covenant as an unconquerable sun and as a written testament even more explicit than Christ's words to Peter. In this respect, volume 121 complements volume 120: where the earlier volume often records the tender formation of a young Western community, this one shows 'Abdu'l-Baha giving that community its deeper doctrinal vocabulary, its hermeneutical method, and its first cadre of translators, defenders, and "living martyrs."

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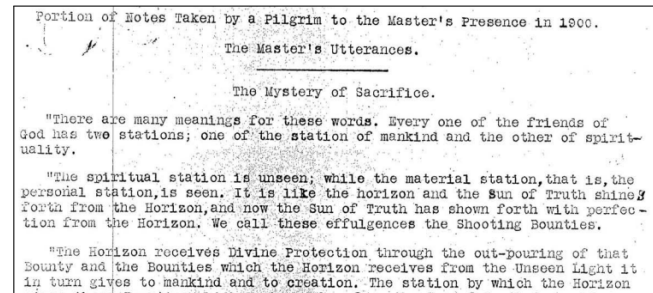
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ABU0313*Words spoken in 1900 in Akka*

PN1900

The Mystery of Sacrifice

"There are many meanings for these words. Every one of the friends of God has two stations one of the station of mankind and the other of spirituality.

"The spiritual station is unseen; while the material station, that is, the personal station, is seen. It is like the horizon and the sun of Truth shines forth from the Horizon, and now the Sun of Truth has shown forth with perfection from the Horizon. We call these effulgences the Shooting Bounties.

"The Horizon receives Divine Protection through the out-pouring of that Bounty and the bounties which the Horizon receives from the Unseen Light it in turn gives to mankind and to creation. The station by which the Horizon gives those Bounties which He has taken from the Sun of Truth to mankind, the station of giving those Bounties to mankind is called the Station of sacrifice.

"I will give you an example by which to distinguish between the Giver of Bounties and mankind. Take the grain which you put in the earth; when the seed wants to be changed into a tree of course it sacrifices all of itself to the tree in order that it may be produced. Jesus Christ said "I have given my life in order that you may live."

"When Jesus Christ came into the world He gave all His Bounties to mankind in order that they might see their own bounties therein; and this was the way in which He sacrificed His life to the world.

"When we want to know and judge whether a matter is complete in this world we must judge between its apparent grace and its inward grace. If we find these graces equal to each other, we will know that this result has been accomplished. What a man lives in his heart, he must in appearance live. If he lives something in his heart and does not show it in his life, then we will judge that his life not complete.

“It is the same with the Cause of God. If we would know whether this Cause is complete and in full perfect order, we must see whether all its condition or graces are complete and consistent. All Divine Manifestations give up all personal condition, considerations and graces in the Cause of God to such an extent that there is nothing judged of their personality; that is, they sacrifice their personality entirely in the world.

“Their life is only the life of God; their thought is what is thought of God; and their grades are those chosen by God. They have nothing; they sacrifice everything in the way of God. They suffer every sort of calamity and affliction in this world—that is, the afflictions and calamities besides those endured spiritually, in order to show that the spiritual agrees with the material in consecration and sacrifice. They sacrifice spiritually in the way of God and so they sacrifice all apparent and outward conditions in order to show the perfection and completeness of the Truth of their Manifestation. This is the station of simple radiance which shines forth and makes them separate from all worldly things and leads them into such a condition that while they are walking on the earth yet they are travelling in the supreme Horizon, they close their eyes to their ease and everything else and hasten with all joy and fragrance to martyrdom in the Cause of God.

“As long as one has not taken a portion of the Mystery of Sacrifice it is impossible for him to attain the Kingdom of God. So long as you do not have the cup free from every sort of liquor, it is impossible that you put good and pure water therein.

“My most earnest hope is that in the service of God I may attain such a station in order to put those in the Way of God that they may attain the grace of self-sacrifice and wholly forget their own personality and their age. So long as the surface of a mirror is not clean from rust and dust, the radiance and effulgence of the sun can never be printed upon it.

“The more the body is enlightened the sooner it ascends. Those who looked at the material body of Christ and saw Him enduring all the hardships and trials marveled that He was the messiah. As they were looking at His body they failed to see the light shining within it; but those were looking and believing in Him saw.

“We must not look at the lantern, but at the light of the candle inside. We must not look at the worldly conditions, but at the Truth in it—the Divine Truth—because if we look only at the outward man how can we distinguish him from the animal for we find them both eating and drinking and doing the same

things but when we give attention to the Spirit in man, we find it far different.

“When you look at the water salty and sweet, you cannot tell the difference only when you taste the water can you distinguish. Tasting the cup of martyrdom is one of the tests of God. This is why Jesus told all people to supplicate and beseech God that He might not let them fail in these tests. He who knows nothing of the wind when he sees the trees shake, knows not that it is the wind which causes them to shake. Now if one is not shaken by a breeze from the garden of God, it is not possible for him to be in joy and gladness under the conditions of suffering, sacrifice and martyrdom.

“The magnet attracts iron, and as you approach the Kingdom of God you will be attracted by the things of the Kingdom. Worldly people are not of the kind to be affected by the magnet.

BSC.496 #958, SW_v07#12 p.116x, PN_1900 p002, PN_1900 p057, PN_unsorted p143

ABU1594

Words to an American spoken in 1900, relayed by Ali-Kuli Khan

Many who wrote or visited ‘Abdu’l-Baha would ask this question: God being omnipresent, why would it not be enough to concentrate on His presence in the natural world, rather than to believe in a man, a Prophet, claiming to be the intermediary between man and God? As, for example, Jesus claimed, when He said, “I am the way... no man cometh unto the Father, but by me.” As His Tablets and addresses show, the Master gave many answers to this question.

When Khan was in the Holy Land, ‘Abdu’l-Baha made this reply to an American inquirer: There was once an Arab traveler who had lost his way in the desert. He was dying of thirst and, humbly, he begged God for water. Suddenly on the far horizon he saw an oasis with waving trees, and he knew that there could be no trees and greenery unless water was present too. When he had somehow dragged himself across the sands and reached the oasis, how did he go about quenching his thirst? Was his conviction enough for him, that growing things meant water? Or did he search avidly for a source, a crack in a rock

or an opening in the earth where water could get through and he could drink and live?

Believing that God is present in nature has never been enough. This belief has never founded, and could never found, a civilization. But belief in God's Chosen Ones, His Prophets, through Whom come the living waters of His revelation, has created structures in the life of man that the revolution of many ages and cycles could not destroy, and brought him holy light that time could never dim.

SUR.142

ABU1628

Words spoken in 1900 in Akka

Instructions from Abdul Baha - given to some American pilgrims to Acca in 1900 for first teachings.

Every material thing we see around us represents some spiritual idea. As there is and outward, material reality, so there is also an inward, spiritual reality. Take for example, the sun. There is a material sun, and there is also a spiritual sun. As the physical sun rises and sets, so also does the spiritual sun. When the sun rises the darkness vanishes. So, also, when the Sun of Truth arises, all errors and ignorance disappears. As everything in the world depends entirely upon the material sun for life and growth, and for producing fruit, for without its rays no fruit would be possible, so, also, without the Light of the Spiritual Sun, souls can produce no fruit. But where it shines, fruits follow in due season. Unless we dig and plant a piece of ground, and have a gardener to care for the plants, we can have no garden; we shall have no beautiful flowers or plants, but there will be wild forest instead. So, also, with children, unless they have some one to rear them and care for them and cultivate their minds, they would become like wild animals.

Everything in the world must have something or someone to care for it to enable it to live and grow. As the children need a teacher, so also, the souls need a Master. Who are these Masters who train the souls in spiritual knowledge?

They are the Prophets, who teach in the school of GOD, and they are the greatest and highest of all teachers and instructors.

D.W.G.

PTIM.062, BSTW#201

ABU1730

Words spoken in 1900 in Akka

Abdul-Baha said that he had seen the faces of the American believers and he was very glad—for their faces were radiant with the light of the Covenant of God, for the faces of those who violated the Covenant of God would appear veiled in darkness.

The Covenant of God is like the sun—the brilliance and light of the Covenant radiates and shines forth from the faces of those who are firm in it. He said: “I pray to the Blessed Perfection that he will so turn their faces to the Covenant, that all America may be enlightened by the brightness of their light.”... The radiance of this Sun (the Covenant) has been felt from here to America, and notwithstanding all this, the violators desire to quench the light of the Covenant of God. They wish to extinguish this light, but they do not know that the light of God’s Covenant is kindled and comes from the presence of God, and though it were surrounded by all the winds of the earth, they could not prevail to blow it out.

The existent contingent world was shaken by the Covenant of God, and yet they wish to remove it by their most weak power. It is as if a handful of earth should endeavor to stop the waves of the ocean. It is like a mote trying to stop the rays of the sun from reaching the earth.

(Words of Abdul-Baha: Extract from Prayers, Tablets, Instructions and Miscellany, gathered by some American visitors to Abdul-Baha in 1900.)

SW_v08#16 p.215, PTIM.034

ABU1910*Words to Ali-Kuli Khan spoken in 1900*

‘Abdu'l-Baha would quote the words of ‘Ali, First Imam and Guardian (Vali), successor of the Prophet Muhammad. Asked ‘What is truth?’, ‘Ali replied, ‘When the True One is made manifest, His signs and verses are His evidence, His presence is His proof.’

‘Abdu'l-Baha would go on to say that every morning when the sun comes up, it does not first send out a herald to wake up the townspeople and tell them to rise and go to work. It needs no herald; it is its own proof. They see the light and they rise. In the same way a believer cannot prove he is of the faithful simply by announcing himself to be a Baha'i. Only by serving and sacrificing, and by dedication to the needs of others whether they are Baha'is or not, can a Baha'i prove that he is of the people of Baha.

‘Abdu'l-Baha would also use another way of stating this. He would tell of a man who appeared among the townspeople and announced that he had just returned from a garden of roses. There was no smell of roses about him, however, and the people were not convinced. Then another man came to them, with a rose in his hand, and its fragrance all about him, and the people needed no words to tell them he had been in the garden.

SUR.141

AB07044*To: E A Rogers, in Saint Peter, MN**Date: 1900*

O thou who art advancing toward God!

Verily, I am informed of the text of thy letter, which contained how thou art confessing the Kingdom of God and art attracted by the Love of Baha, in those regions. Thank God, for that He hath made thee of the “Chosen Ones,” not of those who were only “called”; hath assigned thee to the knowledge of His Manifest Beauty, during the Great Century; hath guided thee to the right Way; hath exhilarated thee from the Cup

which is overflowing with the choice Wine of the Love of God; hath dilated thy breast with the light of knowledge of God; hath favored thee with His Gifts; and hath attracted thee from this world through the Magnet of the Kingdom. Therefore, speak eloquently the praise of God, for this Greatest Gift and excellent favor.

May Greetings and praise be upon thee!

MAB.042, ECN.747

AB07734

To: Charles Ioas

Date: 1900

O thou who art turning unto God! I was delighted to read thy letter which spoke of thy acknowledgment of the oneness of God and thy recognition of the manifestation of the Kingdom of God. This is a matter through which thy face will be illumined in the Supreme Concourse and thy countenance will shine forth among all peoples.

Know thou the value of this bestowal whose lights have shed their radiance upon all regions and which betokeneth attraction to the Most Glorious Concourse. Be thou steadfast in this Cause and thou shalt find thyself in an exalted station, beneath whose shadow resteth the whole earth.

For this is the bestowal which was mentioned in the Gospel in glorious melodies. How wonderful is this bounty in this Day wherein the mention of Truth hath spread and circulated throughout all regions! And upon thee be glory.

SW_v09#06 p.078-079

ABU2406

Words spoken in 1900 in Akka

The sacred books of all nations speak of the possibility of the new birth of man. What does this mean?

A child in the matrix of its mother is in utter darkness. When it is born into the world it comes into the light. While in the matrix it cannot understand the uses of its faculties; but when it comes into the phenomenal world then the uses of hearing, speech, sight, etc., are understood. So when we leave here and go into the Kingdom of the Unseen we will know the uses of the bounties of God given to us in this world. Here we are prepared, and given faculties which are for use in that world. The new birth is realized in this world when we become characterized with the characteristics of God, when His name and attributes become our name and attributes.

SW_v14#01 p.010

AB10791

To: Unknown, in Palestine

Date: 1900

Jesus Christ said only a few words to Peter, telling him that upon that rock he would build his church. He left no written instruction or will, and yet because it was the Word of God, it took root, and millions have obeyed it.

And now, when the Covenant has been written and established, how can any one be foolish enough to imagine that they can resist it? No, the ensign of the Covenant has reached to the supreme heights, and its authority will be spread over all the earth.

SW_v08#17 p.221, PTIM.057

ABU2864

Words to Ali-Kuli Khan spoken in 1900

Marhaba! Marhaba! (Welcome, welcome), Jinab-i-Khan. You have suffered much on your wanderings, but welcome! Praise be to God, you have reached here in safety.

The Blessed Perfection, Baha'u'llah, has promised to raise up souls who would hasten to the service of the Covenant, and would assist me in spreading His Faith. His Cause has now reached America and many in the Western world are being attracted to His Teachings. You, with your knowledge of English, are one of those souls promised me by Baha'u'llah. You have come to assist me by translating His Sacred Writings as well as my letters to the friends in America and elsewhere in the West...

Go, and eat this candy. Rest assured, the Blessed Perfection will enable you to translate the Arabic into English. Rest assured that as time goes on you will be assisted to translate from the Arabic much more easily than from the Persian.

SUR.109

ABU2423

Words to Ali-Kuli Khan spoken in 1900

While suffering death on the pathway of God is the highest attainment, still, that dying which continues on throughout life, giving lift to other souls, is the station of 'living martyrdom'. The death of a martyr means the immediate end to all his afflictions and tests: martyrdom is the easiest way to enter the Kingdom of Heaven.

But those who rise up to serve the Cause, to bear afflictions and undergo tribulations and trials in order to draw souls into the holy Faith - those are living martyrs, their labor goes on and on, and their noble work, the regeneration of all humankind, will win them the highest of rewards, for ever and ever.

My prayer for you [the Master said in Persian, for thee] is that you will reach that goal, the goal of the living martyrs.

SUR.134

ABU3092

Words to Ali-Kuli Khan spoken in 1900

There was once a blacksmith in Iran, and to keep his fire going and get the iron red hot so it could be hammered into shape on the anvil, he had a boy apprentice to blow and blow the bellows. Finally the boy, half dead from toil, cried out, "I am dying! I am dying!" And the blacksmith shouted back, "Die and blow the bellows! Die and blow! Die and blow!"

SUR.127

ABU3628

Words to Ali-Kuli Khan spoken in 1900

Sometimes material food confers spiritual sustenance and strength.

SUR.136

ABU2015

Words to Kathryn Rogers(?) spoken in 1900 in Akka

Every element in the creation of GOD exemplifies the beauty and harmony of living, not for ourselves, but for others. The sun spreads its warmth and light; the clouds send down their showers; the earth gives up her treasures; the trees produce

their fruits and the flowers their beauty and fragrance, not for themselves, but for others.

The blessings of GOD were bestowed upon us, not for our own selfish gratification, but that we should make use of them for the benefit of others.

It was not given to every star in the heavens to be the first magnitude, but it was given to each star to shine in the position assigned to it, no matter what might be its size or importance.

So, not any one of us can do everything, but everyone can do something to cheer, comfort or to encourage someone who is struggling along the pathway of life.

And when the gates of eternity close behind us, if but one of those who went on the other side can thank GOD for even a single act or word of ours, we shall not have lived in vain.

PN_unsorted p057

AB00127

To: Hasan Khurasani, in United States

Date: 1900 ca.

¹ O my God! I draw near unto Thee through souls in whose hearts the fire of Thy love is kindled, whose tears flow in their separation from Thee, whose patience is exhausted in their yearning for Thy Kingdom, who have detached themselves from all else save Thee, who supplicate and beseech at the gate of Thy oneness. Their hearts are sanctified from every mention save Thy mention, their spirits purified from attraction to aught but Thee, for Thou, O my God, hast caused them to enter the fountain of sanctity and cleansed them with waters sent down from the heaven of detachment. Thus their consciences are purified, their inner secrets cleansed, their vision enlightened, and they have tasted the sweetness of severance in the path of Thy love and experienced the delight of sincerity. They have become like an impregnable edifice, forsaking all affairs of the earthly kingdom and the mortal realm. They have turned their faces wholly toward Thee, sacrificed themselves in Thy Cause, and hastened to distant lands and remote regions to promote Thy Faith, teach Thy remembrance, and encourage orientation toward Thee. They have borne every hardship and affliction, and endured every toil and suffering in this path.

¹ و اَنِّى يا الهى اتقرب اليك بنفوس اضطربت
فى قلوبهم نار محبتك و انسجت دموعهم فى
فراقك و انصرم صبرهم اشتياقاً الى ملكوتك
و انقطعوا عما سواك و ابتلوا اليك و تضرعوا
بباب احديتك تقديست قلوبهم عن كل ذكر
الا ذكرك و تنزهت ارواحهم عن الانجذاب
بدونك لانك يا الهى ادخلتهم فى عين التقديس
و طهرتهم بالماء المنزل من سماء التنزيه فصفت
ضمايرهم و تطهرت سرائرهم و تفتحت بصائرهم
و ذاقوا حلاوة الانقطاع فى سبيل محبتك و
اخذوا لذة الخلوص فاصبحوا كالبنيان المرصوص
و تركوا كل شأن من شئون الملك و الناسوت
و اخلصوا وجوههم لك و فدوا انفسهم فى
امرک و سرعوا الى البلاد الشاسعة و الاقاليم
القاصيه ترويحاً لدينک و تعليماً لذكرك و تشويقاً

للتوجه اليك واحتملوا كل مشقة و غناء و
صبروا على كل تعب و ضراء في سبيل ذلك

- 2 Among them is this servant who left his family and wealth, bid farewell to his profit and comfort, forgot his glory and high station, and turned away from all worldly affairs. He withdrew from all that Thou hadst bestowed upon him through Thy grace from the lower kingdom, traversed the seas, crossed the deserts, and wandered through lands until he reached the righteous in vast territories. He called out Thy Name, summoned to Thy Cause, raised Thy remembrance, cried out with the cry of those enkindled with the fire of Thy love, and called forth with the call of those yearning for the kingdom of Thy oneness. He recited the verses of Thy radiance and raised the banner of Thy Covenant. He communed with Thee in his heart with prayers that would melt the hardest rock, saying in the depths of his soul: "Lord, Lord! I am weak; strengthen my back with Thy power. I am sick; heal me with Thy antidote. I am bewildered; guide me to that which will spread Thy fragrances. O Lord! I am thirsty; give me to drink from the cup of life from the spring of Thy favor. I am naked; clothe me with the robes of Thy mercy. I am poor; enrich me with the wealth of Thy Kingdom. I am destitute; open unto me the treasures of Thy divine realm. My God, my God! My stillness and my motion, my life and my death, my hardship and my comfort, my poverty and my wealth, my silence and my cry are for Thee, O All-Merciful, O All-Compassionate, and in Thy Cause, O my Generous Lord!

2 و منهم هذا العبد الذي ترك اهله و غناه و ودع ربحه و رخاه و نسي عزّه و علاه و لم يلتفت الى شيء من امور دنياه فاعتزل من كل ما اعطيته بفضلك من ملكوت الادي و ركب البحار و قطع القفار و جاس الديار حتى دخل على الابرار في ديار واسعة الافطار و نادى باسمك و دعا الى امرك و رفع ذكرك و ضجّ ضجيج الملتهمين بنار محبتك و صرخ صرخ المضطرين الى ملكوت احديتك و تلا آية اشراقك و رفع راية ميثاقك و ناجاك في قلبه مناجات تلين لها الصخرة الصماء و قال في خفيات سرّه ربّ ربّ انا ضعيف اشدّد ازرى بقوتك و عليل فاشفني بدريافك و محتار دلني على ما به تنتشر نفحاتك اى ربّ انا العطشان فاسقني كأس الحيوان من معين عنايتك و انا العريان فالبسني خلع رحمتك و انا الفقير فاغنني بغناء ملكوتك و انا المسكين فافتح عليّ كنوز لاهوتك الهى الهى انّ سكوتى و حركتى و حياتى و مماتى و شدتى و رخائى و فقرى و غنائى و سكوتى و ندائى لك يا رحمن يا رحيم و فى امرك يا ربّي الكريم

- 3 O Lord! Accept from me this scanty merchandise and stagnant goods which have no market save through Thy mercy, grace, bounty and favor. Aid me with the hosts of the Supreme Concourse and equip me with the armies of Thy Most Glorious Kingdom that I may disperse in battle and wound deeply in combat with the sword of utterance, the arrows of knowledge, and the power of proof. This is the warfare that Thou hast ordained, O my God, for Thy loved ones and commanded Thy chosen ones, whereby the spirit was sacrificed for the dead and the decomposed bones were brought to life. Praise be unto Thee for this, as Thou hast raised the banner of universal peace and commanded peace and reconciliation as the best of weapons. This is a warfare whereby the countenance of those near unto Thee becomes illumined, the breasts of the sincere ones are dilated, and the hearts of the firm and steadfast ones are attracted. Verily, Thou art the Generous, Thou art the Mighty, Thou art the All-Merciful, the All-Compassionate."

3 اى ربّ اقبل مني هذه البضاعة المزجات و المتاع الكاسد الذي ليس له رواج برحمتك و فضلک و جودک و عنايتک و انجدني بجنود الملأ الاعلى و جهّزني بجيوش ملكوتك الابهى حتى اشرّد في الكفاح و انخن في القتال بسيف البيان و سهام العرفان و قوة البرهان و هذه حرب قدرتها يا الهى لاجبتك و امرت بها اصفياك و بها بذلت الروح للاموات و احييت العظام الرميّة الرفات و لك الحمد على ذلك بما رفعت راية السلام العام و امرت بالصلح و السلم خير سلاح و هذه حرب بها يتنور جبين المقربين و بها ينشرح صدور الموحدين و بها يتجذب افئدة الثابتين الراخين انك انت الكريم انك انت العزيز انك انت الرحمن الرحيم

- 4 O thou who art firm in the Covenant! Raise both hands in thanksgiving to the court of the Self-Sufficient Lord and begin this prayer...
- 4 ای ثابت بر پیمان دو دست شکرانه بدرگاه حضرت بی‌نیاز بلند فرما و آغاز این مناجات کن که
- 5 O magnanimous Lord! Thou hast caused this sinful servant to become detached from the world and all who dwell therein, and made him independent of kith and kin, until, having shut mine eyes to all else, I tasted the honey of severance and drank the cup of sanctification. I became a stranger to all save Thee, and made myself ready for every hardship and trial. I took to the sea and hastened to the desert that I might be confirmed in raising the call and become successful in offering the cup of fidelity. After the supreme effacement, I strive to fulfill the requirements of servitude, never forgetting Thy favors and ever calling to mind Thy grace and bounty. O Lord! Strengthen my heart, make firm my resolve, grant me success in faithfulness, and confirm me in servitude at the Most Holy and Exalted Threshold. Thou art the Powerful, the Mighty, and Thou art the All-Loving God.
- 5 ای خداوند بزرگوار این بنده گنهکار را از جهان و جهانیان بیزار نمودی و از آشنا و خویش بی‌نیاز فرمودی تا از جمیع چشم پوشیده شد انقطاع چشیدم و جام تقدیس نوشیدم از دون تو بیگانه گشتم و هر زحمت و مشقّی را آماده شدم ره دریا گرفتم و رو بصحرا شتافتم تا مؤید بندا گردم و موفق باداره جام وفا و بعد از غیوبت کُبری بمقتضای عبودیت کوشم عنایات را فراموش ننایم و فضل و موهبت را همیشه بخاطر گذرانم ای پروردگار قلم را قوی دار و عزمم را شدید بدار و موفق بر وفا فرما و مؤید بر عبودیت عتبه مقدّس علیا توئی مقتدر و توانا و توئی یزدان مهربان
- 6 O servant of the Most Glorious Beauty! The time has come for thee to arise in supreme servitude and engage in service to the most mighty, most exalted Cause. Call to mind the grace and bounty of the Most Glorious Beauty and arise to do what is fitting and proper. Praise be to God that thou hast hastened to that land, raised aloft the standard of the Covenant, charged against the hosts of passion, and recognized the value of this supreme gift. This news has brought the utmost joy to the friends, and 'Abdu'l-Baha, with complete humility and self-effacement, offers prayers at the Divine Threshold, seeking confirmation and beseeching assistance. Rest assured that this prayer will be accepted at the Most Glorious Threshold, and the signs of its acceptance will become evident as the light of the sun. Be confident and certain that the breezes of divine confirmation are wafting, the light of hope is dawning, and heavenly assistance is arriving, for thou hast completely sacrificed thyself and forsaken every comfort, blessing, joy, and gladness, following the path of the apostles who, in the path of God, abandoned every realm, freed themselves from every thought, and sacrificed their all. Thus do their sanctified lights still shine brilliantly from the horizon of divine unity, and their holy fragrances continue to perfume all nostrils to this day. We beseech God to grant us success in this.
- 6 ای بنده جمال ابدی وقت آنست که بعبودیت کُبری قیام نمائی و بخدمت امر اعلیٰ پردازی فضل و موهبت جمال ابدی را بخاطر آری و بآنچه که باید و شاید قیام نمائی الحمد لله آنجناب بان دیار شتافتند و علم میثاق برافراختند و بر جنود هوی بتاختند و قدر این موهبت عظمی را شناختند از این خبر نهایت مسرت از برای یاران حاصل و عبدالبهائم نهایت تضرع و فنا بدرگاه کبریا مناجات مینماید و طلب تأیید میکند و استدعای توفیق مینماید یقین است که این دعا در آستان ابدی مقرون قبول گردد و آثار قبول چون نور آفتاب مشهود شود مطمئن باش و متیقّن که نسیم تأیید میوزد و نور امید میدمد و مدد غیبی میرسد زیرا بکلی خود را فدا نمودی و از هر راحتی و نعمتی و سروری و حبوری گذشتی و بر مسلک حواریین سلوک نمودی که در سبیل الهی از هر عالمی گذشتند و از هر فکری خلاص شدند و بکلی فدا شدند اینست که انوار تقدیسشان از افق توحید درخشند و تابانست و نجات قدسشان الی الآن سبب معطری مشامها گشته نسل الله بان یوقتنا علی ذلک
- 7 For now, thou hast stepped into this arena and made thy moves, cast thy ball and wielded thy polo stick; let us see what we shall do. Pray that 'Abdu'l-Baha may become wholly sanctified
- 7 علی العجالة شما در این میدان قدم نهادید و جولان نمودید گوئی انداختید و چوگانی زدید تا به بینیم

and detached from the realm of passion, walk no path save that of divine good-pleasure, and inhale no fragrance save that of faithfulness. This is the great bounty, this is the manifest triumph, and this is the highest station of the sincere ones. We beseech God to grant thee success therein. Verily, He is the Generous, the Merciful....

ما چه خواهیم کرد دعا نمائید که شاید عبداله‌آء
بُکلی از عالم هوی مُقدّس و بیزار گردد و جز
سبیل رضا راهی نبوید و جز کُل وفا نبوید هذا
هو الفضل العظیم هذا هو الفوز المبین و هذا هو
اعظم مقام المُخلصین نَسئل الله بان یوفّقک علیه
أنّه هو الکریم الرَّحیم...

MMK5#232 p.180x

ABU0320

Words spoken ca. 1900 in Akka

A LESSON ON KITAB-EL-IGHAN

God has created all things in such a manner that they have always two conditions - the condition of perfection and the condition of imperfection. The flower blooms; this is perfection - it fades; this is imperfection.

Everything and every created being must have a guardian or cultivator to assist in making the change from one condition to the other. The flower requires the gardener. To change water into wine there must be someone to assist in the matter.

In the life of a tree the sun is the first cause of its growth and development, but it also needs the care of a man, though the sun itself is a real gardener.

Man's guardian is God, but to assist man, God provides for him a Prophet. All nations and people are anxiously waiting an appearance of a Prophet. They wish Him to come, but when He does so, they do not recognize Him.

This Book explains the reason of this. The Blessed Perfection said that everyone who wishes to know God and to recognize His Prophets, must empty his heart, cleanse it of all evil and worldly things, make it a clear mirror so that the Light of God can fall clearly upon it, reflecting a perfect image, and so also that the love of God can fill it.

Man must forget everything, cleanse his heart from all worldly things, so that he has no care for anything in this world; he must put aside all his own prejudices and be a clear, clean mirror upon which the Sun of Truth can shine.

When the real Sun of Truth appears, a pure heart will know Him. But nearly all wish to judge of the Prophecies of God according to their own preconceived ideas and in this way they will never understand them. The Jews, the Mohammedans, the Christians are all waiting for a Promised One, but when He appears, they do not know Him. The learned men among the Persians always use a prayer that the Mahdi will come in their days, but when the Bab came, they didn't know Him. Their hearts were not pure, their own ideas dulled the mirror which ought to have been clear from all prejudices. The pure in heart always know Him. (Genoboradeen knew the Bab at once.)

It is thirty-two years since the Blessed Perfection was exiled to Acca. Many here have acknowledged Him to be the best man who ever lived. The clergymen here say that no one since Jesus Christ ever explained the Gospels as does our Lord, but yet they do not believe in Him. All Palestine knows His greatness, but they do not and cannot see that He is the True One. Learned men who visit Him are anxious to know the Truth, but they bring proofs from the Bible which they do not understand and their hearts are not pure enough to recognize Him. Just as it was with the Jews, their hearts were not pure, and as their Bible proofs didn't seem to agree with the teachings of Jesus Christ, they rejected Him. In the Prophecies it is prophesied that Jesus Christ will come with a rod of iron, and will break them in pieces like a potter's vessel.

"The Lion and the Lamb shall lie down together." The Jews expected this to be literally interpreted and as it was not, they could not accept Him. Had they purified their hearts through Love, they would have known Him and He would have explained their scriptures to them. His Disciples cared only for the Truth, and when they sought it, they found Jesus Christ; that He was the True One. The Word is like a two-edged sword - it cuts clean between Truth and falsehood. If people will read the sacred Books with an earnest and pure love for the Truth, they will find it, and will be enabled to show it to others.

St. Barbara and Kurraty'l-Ayn had pure hearts and they know the Truth.

And when Kurratu'l-Ayn had spoken very wisely, though her father was not a believer and was greatly opposed to her, he said that he wished his sons had all been daughters and wise like Kurratu'l-Ayn.

The grandfather of the present Shah sent Acziya-Yayah-Darabis to the Bab to inquire about His teachings. He accepted them and immediately searched for his own father

to impart to him the good news and four hundred people believed at once. He did this before returning to the Shah.

An unbeliever in the time of Jesus Christ once said that Jesus Christ was an ignorant man; that He did not know geography for He thought He could see all the world from the top of a mountain. If he had had this explained to him, he would, probably, have believed in Jesus Christ.

Christ appeared in a human form - body. The human body has two conditions - an earthly and a spiritual one. There are always two roads, a worldly and an unworldly one; one of light and one of darkness; one of ignorance, the other of knowledge; one a spiritual and one an earthly. Christ had two natures; the human and the Divine; the satan side and the spiritual side. These two opposite natures stood on the top of the mountain (mountain-top means lofty station). The Satan or earthly nature showed to the Divine Nature all the worldly riches and joys, urging the Divine Nature to take and enjoy them (for Christ, of course, would have been a material king, the greatest the world ever saw). Then the Divine Nature triumphed and showed forth all the great spiritual gifts of the Kingdom of God which that Nature preferred to all else. Our Lord asked Miss R., a church missionary who came to read the Bible to Minerva Khanum, who was ill, "Why do you read the Bible; you don't understand it? Do you know the meaning of the above parable?" She replied "No" - but got up and left before our Lord had explained it.

PN_1900_heh p061

ABU0333

Words spoken ca. 1900 in Akka

Question/topic: [explanation of John 5:22-27]

DOUBLE EXISTENCE OF MAN.

(Material and Spiritual)

It is recorded in the Book of Genesis - "let us create man after our own image," and in the Gospel, it is written - "whosoever is born of the flesh is flesh, and whosoever is born of the Spirit is Spirit." Also in the Koran - "let us quicken them with a pure life", and in the traditions, it is said that God has created man in darkness and then poured a light out upon him and all to

whom that Light is given will be quickened. By all these statements, the same thing is meant. From them it is understood that man has two lives, the material and the Spiritual. As to the bodily life, man shares it with the animals; his powers and feelings are the same, and for this reason, in this state, man is called dead. Jesus said, "Let the dead bury their dead", and man in this state, is in darkness.

As to the spiritual state of life, it is heavenly, divine and supreme, and of this condition of man it is said in the Koran, "Let us quicken him by a pure life and spirit." This spiritual existence which is quickened by the guidance of God is the Light of Guidance. For illustration, consider the Sun in the Heavens. It shines forth to all created beings and all things we see in this world have grown by the light and heat of this Sun and nothing would grow in this phenomenal world if these powers should cease.

As the material life is conditional upon the Sun (the material sun) so the spiritual growth is conditional upon the Light of the Sun of Truth.

As the material things are made manifest through the splendor of the material sun, so the things in the spiritual world are made manifest and discovered through the Light of the Sun of Truth, i.e. if Prophets were not sent and apostles not raised to show the Path of God, and if books were not written to portray the laws of God, no one could understand or know God. As is said in the Koran, "we found the earth to be dry and withered, then we caused water to descend upon it to give it life and when this water began to fall, then it (the earth) was covered with all vegetation and growth." By all this is meant that the ground of the human heart was heedless of the Bounty of God and nothing grew therein.

We say the evil of the heart is like barren soil before being watered by the showers, and these showers are the Bounties of God, which falling upon the soil cause the fruits to appear and the greatest growth to become manifest. The four seasons are caused by the reflection of the sun upon this sphere. As by the Light of the Sun upon the earth, the seasons are formed, so in the same way the Spiritual Sun makes seasons.

As to the seasons formed by the Sun of Truth, the appearance of a Prophet is the Spring season.

The material sun causes changes in the Earth. For instance, at the Equator, it is very hot, too hot for much growth; but in the temperate zones, it is quite different. There are many trees, flowers, etc. So likewise with the Sun of Truth - all things change in the existence of man. When the Prophets, who are

the splendor of the Sun of Truth, appear, the darkness of error is changed into the Light of Guidance.

With the appearance of every Prophet, we see the people attain perfection and knowledge and become characterized into Divine Characteristics; their evil thoughts change into good reflections and meditations.

Consider the Israelites - before the appearance of Moses, they were in a bad condition and were under the sway of the people of Pharaoh, that is, in great darkness and ignorance. Then God sent Moses unto them who called them out of that darkness and guided them into the Light of God, and disclosed His mysteries and diffused the knowledge of God among them and revealed unto them the wisdom of God, till at last that despised and ignorant nation of Israelites, who were blind and dead to the Truth and had paid no attention to the revelation of God, were entirely changed. Their bad qualities became divine characteristics through the guidance of Moses.

So through His teachings, that ignorant nation became in all respects, materially and spiritually, greatly improved. They grew civilized, enlightened with divine Knowledge, so that they reached a very high condition of success, and prosperity. They became so perfect that their knowledge and understanding were recognized throughout the world.

In the days of Jesus Christ, the Syrians were (before His Prophethood) as the Jews had been in Pharaoh's time. But Christ's teachings again changed everything. All the regions were in a veil of darkness and ignorance, but when the Sun of Jesus shone forth from the horizon of the Unseen World, then all things were changed from ignorance to knowledge; from darkness to light through His instrumentality. But a few centuries after His Appearance, great darkness began again to reign - people were following their own ideas and straying away from the Light into gloom and darkness and confusion, until by the Mercy of God, the Sun of Mahomet shone forth from the horizon of Might and Glory.

Of the people of the earth, the inhabitants of Arabia were in the greatest ignorance and darkness and were following every wind that blew. They were so degraded that it was a common practice among them to bury their children alive. But all changed for them when Mahomet appeared amongst them and they ascended from the lowest condition to a very high one. The Caliph Omar, before his acceptance of the Faith, buried his daughter alive, but afterwards, he ruled over vast territories and was highly enlightened and respected.

PN_1900_heh p051, PN_1900 p097

ABU0370*Words spoken ca. 1900 in Akka***PUNISHMENT AND REWARD**

Hell signifies punishment and the Kingdom signifies reward.

In Koran, the only thing said about heaven and hell is where it speaks of Paradise as a beautiful garden with fine trees, flowers, fruits, etc., and hell as a fire and a hollow well.

Heaven and hell have been misunderstood until the Blessed Perfection explained the true meaning which is difficult to understand.

There are two kinds of Eden—one of this world, and one in the world to come. Hell has also two conditions, one here and one in the world to come. As to the heaven of this world, it is the knowledge of God and the Love of Him and the Highest characteristics that man can possibly have, because everything reaches Paradise when it attains perfection—for example, an orange when it attains maturity and complete ripeness, we say it has attained perfection or paradise. Look at man when he attains maturity, we can say materially he has attained paradise, for perfection means paradise. When man attains the Knowledge of God and abides in His Shadow, he will then be endowed with all the good qualities of mankind and we can say he has reached paradise.

And in the opposite case, if someone continues to remain in his imperfection, he is in the greatest material hell.

Take two men—one is endowed with all the divine and good qualities and the other has none of these. We can say one is in heaven and the other in hell—one is good, true, loyal, good-hearted, patient, learned—the other is ignorant, a liar, a robber, an oppressor, a tyrant—heedless, unable to understand: in a word, he has all the worst qualities.

How can we judge between these two men? We will say one is in Heaven, and one is in Hell—this then is the explanation of earthly heaven and hell.

After leaving this world, there is also hell and paradise. No one can understand this hell and heaven except through his innate consciousness, and to explain this, we must speak in parable as did Jesus Christ, for while we are in this world, it is impossible to know and understand what is in the next world. Is it possible for a child while in the womb of its mother to comprehend anything of this world? Were someone to say to

the child in the womb—"Why do you stay here? Come out and you will be in another world which has beautiful gardens, trees, etc." Would the child be able to realize this? And if it were said to the child in the womb of its mother, "O little child, God has given you sight, and hearing. You cannot use them here, but when you go unto the next world, you will realize their use"—would the child understand and believe? But when the child leaves the womb and looks about him, sees, hears, tastes, smells, and can use all the powers given him while in his mother's womb, then he will explain, "O this is such a wonderful and beautiful world, I never thought to comprehend while in the narrow space of my mother's womb!" And so it will be with us in the next world. Now we are only believing in God, but we cannot realize the great blessing of this until we get into that condition. As to the child who was blind and deaf in the womb, until he reaches this world, he does not realize his own imperfections. So with those who refuse the Truth here—they will realize how imperfect they are only when they attain the next world where the use of belief is employed. It is known that when we pass from this world to the other, that every good thing or delight or every bad thing will be the result of actions here. It is said by the Bab that Hell is prepared for man through his lack of belief in God, and Paradise is prepared by belief in God. For example—punishment and torment for an unbeliever is a well and that which makes a man fall into it is blindness. He cannot see the way so the greatest punishment is blindness. In the same way, if unbelievers were not veiled from the Beauty of God, they would not be so afflicted. Paradise is knowledge and Hell is unbelief. The best Bounty is perception and the worst Calamity is blindness.

Now, the only thing left unexplained is how we shall be able to feel these things when we have no body.

God has shown to us a Spiritual Paradise and Hell in this world.

When one has nothing in this world and is sick and poor, we call this a material and visible punishment - but when one has all the material things needed and also good health, and suddenly loses a dear child or some other dire calamity befalls him, we call this a spiritual calamity or punishment: for materially, they are in good condition, while in spirit are tormented.

As to the material and spiritual Paradise in this world—suppose someone is ill and good tidings are brought to him, he will at once become happy, and this is like the material Eden, which is material happiness. A man appears to be happy because he has all the outward signs.

The material Eden and the material punishment are signs that foreshadow in the next world the spiritual punishment or Hell, and Spiritual Reward or Heaven.

PN_1900_heh p043, PN_1900 p047, PN_1900 p111

ABU0407

Words to Thornton Chase spoken around 1900 in Akka

THE NEW BIRTH.

It is said in the Gospels that “ye will know them by their fruits” and the Koran says that good deeds are a necessary condition for a true belief in God.

In the Persian Hidden Words, it says, “Your likeness is like clear, but bitter water which outwardly shows the utmost purity and clearness, but when it falls into the hands of the Divine Assayer, not a single drop is accepted.”

The sacred Books of all nations speak of the possibility of the new birth of man. What does this mean? A child in the womb of its mother is in utter darkness. When it is born into the world it comes into the Light. While in the womb it cannot understand the use of its faculties, but when it comes into the phenomenal world, then is understood the use of hearing, speech, sight, etc.

So, when we leave here and go into the Kingdom of the Unseen, we shall know the use of the Bounties of God given us in this world. Here we are being prepared and given faculties which are for use in that world. The new birth is realized in this Kingdom when we become characterized by the characteristics of God, when His Name and attributes become our names and attributes.

The New Birth is when the imperfections by which we are surrounded are wholly overcome and we are completely purified from all the evil of the world.

The most important thing is this - when a young man enters a school, he must not content himself with the fact of his entrance into that school, but he must learn what that school offers for his information. When one enters a hospital, one must be cleansed from disease. When a child is in its mother's womb, it must receive all the nourishment possible to prepare

it for entrance into the phenomenal world. The new birth is symbolized by the iron and the fire. The iron is black and cold and hard, but when it is put into the fire, those qualities change. The fire has three powers - one to discover and remove flaws, one to give brilliancy and one to give heat. So when the iron goes into the fire, its flaws and defects are removed and its blackness turns to brightness and its cold to heat.

So when a man truly in his heart, believes the Truth of God, his bad qualities will turn into good ones and his imperfections to perfections.

The Bab said, he who has attained belief in God, has attained the resurrection - but this has two meanings. Some have attained in name, but others in reality by bringing forth all good actions. Some are called believers because they confess to the appearance of God, but others are in reality believers, because of their good characteristics.

If you want to enter the Kingdom of God, you must first rid yourself of all the gloomy characteristics of the world of dust, and this is the first and most necessary thing to say to all the believers.

Christ said, "Ye shall know them by their fruits" - the qualities of a believer show what kind of believer he is. If a man claims to be a believer and does not show forth the qualities of God, it proves that he is a believer in name only, and that he has not yet been regenerated by the Holy Spirit.

A flower must have fragrance to be called a flower and fruit must be of good flavor to be called good fruit. In Persia, most of the people who became believers were wholly changed - some were cowards, others were cruel and wicked, and they were converted into brave men and to good and gentle ones. If a man's characteristics change, this shows that he is in heart and reality a believer. In Persia, many persons who were great and rich (materially) would reason with themselves as to the advisability of taking the Babi teachings. They knew in all probability that if they did so, they would be called upon to give up everything, wealth, position, even life itself, yet such was the power of the Teachings and their wish for the Truth was so earnest, they were willing to give up all.

Our Lord said that He hoped through Mr. R., the people of Paris would receive a new baptism of the Spirit.

If there is one soul in Paris practicing the commands of God, he is better than hundreds who never act nor do His Will, but are believers only in Name. One single Pearl is better than a thousand pebbles.

I hope the believers in Paris will be known by their good deeds and actions and not only in Name.

If you should call Mr. R. in Paris a Bahai and then he would not show by his life what that meant what would be the use of the Name?

In Persia when the believers used to hide their belief they were known by their good qualities. It is a better thing that a man should not become a believer than that he should be called one and not prove it by his actions.

PN_1900_heh p056, PN_1907 p072, BSTW#194x

ABU0507

Words spoken ca. 1900 in Akka

The justice and mercy of God

The justice and mercy of God is very difficult a subject and requires much reflection upon our Lord's words. First to know the meaning of justice. It is not equality, but the giving to everyone according to his right. But it isn't that one deals with a learned man in the same way with an enemy and friend is not Justice, nor to deal with animal and man in the same way. The meaning of Justice is to give what is due to each one—to deal differently with the learned and ignorant. One of God's names is the "Door of justice" and on the "Door of Favor". There is a great difference between these two names.

The meaning of Justice is reward and punishment, when either one is due to the person to whom it is awarded.

Favor is giving more to a person that is his right. As we see the Attributes and Names of God are different, this shows that all stations must be different as for different persons. Some men receive favor, some justice. It wouldn't do for all phenomenal beings to be mineral, animal or vegetable—or for all phenomenal beings to be man. For instance, it isn't possible for man to be given all eyes—he must have ears, nose, legs, etc. For if man were only an eye, perfection couldn't become visible in him.

When we consider god has made a stone to be a stone, man to be a man, etc., can we say god has shown oppression to a stone, because it is not a man? God has given according to capacity. He has created men with nails and eyes. Can nails

say, "I am oppressed because I am not the eye? Can the foot say, "O, God, Thou hast not shown Mercy because I am not the brain?" God has given according to station. The phenomenal world is a sign of the Kingdom and Territory of God.

Consider the material kingdoms—can all subjects of kings be of the same station? No! Some must be grand viziers, others generals, captains, soldiers. There must be many classes. Is this injustice? Each is honored in his own place. Oppression only is shown when He gives what is not due.

Material kingdoms have all ranks. Those in high rank are the appearances of the Power of God, the others are the appearances of the Justice of God. Some have their rights—others receive high favor. Jesus said, "Many are called"—this is justice—"but few are chosen"—this is favor. The chosen ones are the appearances of Favor—others are the appearances of Justice. Otherwise the Name of justice would never be realized and God is independent. He does as He wills. Jesus said, "The children of the Kingdom will be deprived and many will come from afar and be received." This is from the Graciousness of God.

Jesus' brothers were not accepted, and strangers were received according to God's favor.

Peter entered the House of god through the Favor of God. For instance, a gardener ties up some branches and cuts off others—can we say why? Can someone call him an oppressor? Is this right? He does as he thinks best.

All, even the lowest beings are favored by God, created in Mercy. He creates a stone according to His Justice, but He creates all according to Mercy, while they are in different stations. It is confirmed that creation emanates from the Mercy of god. Favor of God is the Name of the Governor of the god of the World.

Justice is meted out in measure as money is paid in return for its equivalent. If every child grew up and everyone lived to be the same age, the world would be like a machine grinding out human beings. On account of the different conditions and states, we know that all is in the Hands of God. "It is by god's Mercy that you have come here—by His Mercy you will become as lamps if you will only cut your hearts entirely from aught else save God." («<missing hard copy)

The child who dies in infancy receives the Mercy and Justice of God—that is, His Merciful Judgment.

The reward of Mercy is what is given through love without receipt of an equivalent—the judgment of Justice is given as a

recompense—but a Merciful judgment is given as one gives to a poor beggar. Mercy cannot be for all.

PN_1900_heh p040, BSTW#305x

ABU0525

Words spoken ca. 1900 in Akka

CHANGE AND RENEWAL.

There were some lovely pink rosebuds on the table that came from the New Tomb.

Our Lord said: we had these flowers last year and to-day we see the same. We are in the habit of saying these flowers are the return of last year's flowers. We do not mean the identical substance but the same properties, such as color, fragrance and appearance. So man appears in the same way. The world is a prison house and it is quite sufficient for the soul to suffer here once without returning again to suffer.

Jesus said of John the Baptist - "there has not arisen a greater than he", also "and if ye will receive it, this is Elias which was for to come." It means that John the Baptist was characterized by the same spirit as Elias, not that he was Elias - the same soul or personality.

The followers of every religion hold that there is no necessity for a new Prophet.

The Jews say that God sent Moses and that he organized the religion of God, and that the other Prophets came to be the instruments to show forth the Bounty of God. So they said the religion was organized by Moses and though they were waiting for someone to come, yet it was not to form a new religion, only to circulate more fully the old one, and therefore the Jews rejected Christ.

The Christians say we believe in Christ and He is sufficient why therefore should we accept Mahomet? And the Mohammedans hold to the same idea. They say Mahomet was the last of the Prophets - and the seal of Prophethood, and yet they are waiting for the appearance of the Mahdi. But they do not expect him to form a new religion only to further spread the cause of Mahomet.

So when the Mahdi appeared, they rejected Him, just as the Jews rejected Christ and as the Christians will (at first) reject their Promised One.

One thing necessary for the world of Creation is change; one of the requirements of the essential self or essence is constancy or unchangeableness. It is impossible for any created being not to undergo change. In the same way, religion must undergo change; for religion is a manifested thing in the world and all in this world must undergo change.

As you have considered, every One (Manifestation) has been in the early days of His Appearance, the Cause of attainments, both spiritual and material. And every nation where the religion of God has appeared, that nation has become successful and prosperous and has been enabled to spread the teachings. But at last, in the winter days of that religion, those who believe in it are those who are in the greatest ignorance and darkness, and the good things of that religion have been altered and finally the religion itself has become corrupted. Then will come a time when it will be necessary for a New Appearance.

Under the teachings of Moses, the Israelites reached a high condition of fame and glory, riches and power - then their power began to wane as their religion became corrupted and the time came when a New Manifestation was needed and again the Divine Light appeared in the Person of Jesus Christ.

This spring season is a renewal of last year's spring. It is not the same spring but it has the same properties and qualities of the last spring. We say the spring has returned; we do not mean the same actual spring - but we mean the same conditions as this time last year.

So when there is a New Manifestation, it does not mean the same One, but One who comes with the same attributes and characteristics (of God).

And as in the material world, there is a necessity for a renewal of the seasons, which are the same and yet are not the same, so it is with the religion of God. There must be a renewal; it is the same religion but with conditions to suit the time of the world's people, and though the Prophet which reveals the religion is the Manifestation of God, yet He brings new rays of the same Light, or the same rays, but they strike and reach the people at a different point of view.

Jesus said, "These days are as the past days of the Prophets." The question of return is clearly explained in the Kitab-el-Ighan.

PN_1900_heh p059

ABU0584

Words spoken ca. 1900 in Akka

Advancement in the spiritual world

This lesson is to explain, if it be possible for either a believer or an unbeliever to advance in the next world.

The believer attains to eternal life in this world, but the unbeliever is eternally veiled from the presence of God. Eternal life is knowledge of God and eternal punishment is deprivation of the Sight of God. According to the statements in the Gospel, those who do not believe are eternally condemned, while those who (missing hard copy to end»») are believers will be in eternal joy and happiness. But the Mercy of God surpasses His Condemnation.

There is a great different between the Mercy of God and Eternal disappointment—for when His Mercy exceeds His Condemnation, how can then anyone be in torment eternal.

It is proved that existence belongs to mercy, while annihilation is punishment.

While we must recognize this Mercy with His Punishment, we know that sight and hearing are given to the child in the womb, and that it is impossible to attain them here if a child is born without them. In the same way in this world, we have a chance to know God, an even if we go into the other world, without knowing Him, we find ourselves imperfect when we reach there: And belief is an instrument for our perfection, the same as the womb is the place to form instruments for use in this world. As people have the chance and opportunity of believing in God. So they also have the chance of refusing the manifestations of God. But the comprehending power of God is never arrested in the Bestowal of His Bounty. It is impossible for us to say that it is beyond the power of God to let anyone advance in the next world. That would be declaring Him important. The power of God is self-sufficient to remove a soul (of man) from the station of veiling into the station of Light and Mercy. When once a believer comprehends that God is all-powerful and all-merciful he can pray for the souls of his departed friends (who have died unbelievers) that the veil of darkness may be lifted from them, so that they may know God, the Forgiver, the Merciful! So that god can remove them from the place of disappointment to the meeting of the Beloved.

But man has no power to deliver himself. Only the Mercy and Will of God can deliver one who has been condemned to everlasting punishment.

All beings are divided into the mineral, vegetable, animal and human kingdoms. The mineral has the chance to advance in its own kingdom—as coal has the chance to advance into diamonds, it can advance into the highest station in its own kingdom, but it cannot attain a step in the vegetable kingdom, for it has not the power of growth. As to the vegetable kingdom, a plant has the opportunity to reach the highest stage in its own kingdom, but it is not possible to leave its kingdom and enter into that of the animal. And the animal cannot enter the human kingdom. It can, however, rise to the highest stage in its own kingdom.

A bad horse can become a good horse: a bad, cross horse, to an amiable one.

(the mineral can enter the human frame, but it always remains a mineral—the vegetable can enter the human, but it does not therefore become human). It is only possible for all to attain to the highest station each in its own individual kingdom. In the same way when one passes away who is an unbeliever, it is possible through the power of God for him to attain to a high station, but he can never do it from himself, as his station is fixed so far as he is concerned.

As it is impossible for piece of bread to change itself from the vegetable kingdom to the human kingdom, so it is impossible for a man who is not a believer to change for himself his station in the spiritual kingdom.

PN_1900_heh p046, PN_1900 p113

AB00685

To: Mulla Mihdi et al.

Date: 1900 ca.

O God! I beseech Thee and implore Thee to forgive and pardon my sins and transgressions which have weighed heavily upon my back and weakened my bones, and which I am unable to bear. O my Beloved, I have turned to Thee seeking Thy grace, Thy gift, Thy pardon and Thy forgiveness. If Thou forgivest me not, O my God, to what door shall I turn? And if Thou pardonest me not, O my Beloved, to what shelter shall I flee?

Is there any door besides the door of Thy mercy, and any refuge save the threshold of Thy holy favor? All stations are but descent and despair save the threshold of Thy mercy and servitude at the holy sanctuary of Thy oneness.

My God, my God! Adorn this weak temple with this garment woven of the silk of Thy celestial oneness and embroidered by the fingers of Thy holy divinity. This is the glorious robe, nay rather the garment before which the necks of Pharaohs were humbled.

O God, my God! These are Thy servants whom the breezes of the gardens of Thy mercy have stirred, and the waves from the fountains of Thy oneness have refreshed. Their inner vision has been illumined by the manifestations of Thy mighty revelation and their hearts made pure by the holy fragrances of Thy sanctity. O my Lord, the All-Merciful, the Most Compassionate! Aid them to serve Thy Cause and join them with Thy servant in servitude at Thy exalted threshold which transcends the comprehension of all created things. Strengthen them for this supreme achievement and honor them with this gift which is the most glorious and precious pearl adorning the crown of supreme glory. Make their hearts free from all else but Thee, their breasts dilated with Thy remembrance, and their spirits gladdened by Thy gifts in Thy Kingdom. Verily Thou art the Giver, the Confirmer, the Generous, the Merciful.

O loved ones of the Ancient Beauty and friends of the Most Great Name! May my spirit be sacrificed for your love! Praise be to God that you repose beneath the blessed tree and abide eternally in the gardens of love in the Abha Paradise, receiving bounty. The ocean of gifts is surging and the life-giving breeze of the favor of the Blessed Beauty refreshes soul and conscience. The rays of the Sun of Truth encompass all and the bounty of the Holy Threshold is complete. At all times, turning to the All-Merciful, open your tongues in thanksgiving for this grace and bounty and offer praise and glorification to the Lord God, for you are favored with such a blessing and specially distinguished with such a gift. All the chosen ones in all ages yearned for but a moment of this blessed cycle and with utmost supplication longed to sacrifice their lives in this mighty age. Now praise be to God that you are immersed in this ocean and abide eternally in this everlasting paradise. In gratitude for this gift you must ever be occupied with teaching the Cause of God and open your tongues to summon all on earth. Let there be no thought or purpose save the diffusion of the divine fragrances, and no object or desire except the exaltation of the Word of God. I swear by His Most One Being that today is the day of teaching, and for every teacher each day is a

blessed, auspicious, happy and honored Naw-Ruz. Today the loved ones of God must be free from every thought save that of the peerless Beauty of the Beloved. They must seek none other than His remembrance, follow none other than the path of His love, speak of naught but the mysteries of His Kingdom. If they attain to this most exalted, most holy station, they will be successful in all good. And upon you be greetings and praise.

PN_1900_heh p079

ABU0715

Instructions to Mrs. Thornburg Cropper ca. 1900 in Akka

All prophets are messengers from God and all ways lead to him and all have borne fruit.

The great gift is unselfishness, and the loving wish to help others will guide us.

There are seasons in the revelation from God as in the natural year, and just as the Christ had realized the Spirit of God in the flesh and had helped the earth in his time, now the message of Baha'u'llah was the medicine of which the world has much need.

All reverence and gratitude should be given to the prophets of the past. If truth be rejected, it is a mistake for which we must be sorry—not a sin; and the mercy of God transcends all human error. That to accept the laws and message of Baha'o'llah was the quickest way, but that everything done in sincerity and with a loving heart was accepted, and that the mercy of God covers all. But Bah'a'ollah had a larger message on a great number of subjects than any other, just as this was an age more fitted by a great spiritual advance made in the great kingdom of knowledge to understand and benefit by his just commands.

That whenever we found good or heard of it, we were to rejoice and accept it; that all religions were of God.

I asked, "How shall we judge? By the unselfishness of the life?" Abdul-Baha replied, "Yes, the loving heart can never be concealed from man or heaven."

That he rejoiced greatly in the practical turn that spiritual problems were taking in the world; that he hoped to see them improved upon and carried out without any dissent, in absolute unity, and that he felt that when the waves of progress wept the shores of the East, their effect would be immediate, because the Eastern mind was well grounded in philosophy and thought much on these subjects. That iron-sight was very ordinary in Persia amongst the Sufis, and people who studied these questions. That turning your mind and heart in a spirit of loving demand that God would shower his bounty, and that illumination was bound to follow. That each time we turned to God we received and showed forth radiance. That one does well in not relying too much on the teachings of others, but to turn to the Holy Spirit for guidance.

That the Christian Science movement was doing great good in America and in other parts of the world. That different minds need different experiences,. That without splendid health you were incapable of doing your best and most useful work, while suffering and adversity had its lessons which we must all learn sooner or later.

That we must always have a cheerful face because of the glad tidings in our hearts.

That life and death were the same, there was little change; and as human beings helped each other on the earthly plane, they could still continue to show affection and give support to each other after the apparent separation.

That the heavenly kingdom was in us now. That if the spirit of the departed entered the most heavenly paradise without eyes to see its beauties and ears to hear the celestial music, they would hardly recognize they were there. That on earth you could either ascend or fall; that in heaven there was no descent possible, only unbroken progress.

That one should constantly turn to the heavenly Father for guidance on all points.

PN_1900 p007, BSTW#142

ABU0709*Words spoken ca. 1900 in Akka*

ATTRACTION OF LOVE

In the Koran, the following verse is revealed by God. "Oh Mahomet, no power save that of God would have united these people." During the life of the Prophet there were two communities of persons who were opposed to each other, but when they accepted Mahomet, they became friendly and this verse has reference to them.

In these days, only the power of God could have united all of us together in heart. Some here are Americans, there are also Persians, Syrians, Russians, etc. and only the power of God could have united them for there has been no other communication between them as they do not understand each other's language.

All things in existence are formed by particles and atoms which are united by the power of attraction. This is such a great power that all the world is held together by it - and not only the world, but the Universe. All are made of atoms and united by attraction. What is this power of attraction? Love!

All union of hearts in this world is brought about by the power of attraction or love. The life of the whole world depends upon it, and when this power of attraction or love is gone, then all is disunion and annihilation then takes place. As at night, when a lamp is brought into a room, all things in the room become manifest so is the result of the power of Love and Attraction in the hearts of the people and in the world - it makes manifest everything and is the only power which will bring forth any good result at all.

There are two kinds of Love - the material and the spiritual. Material love means the attachment of men to each other, whether it be friendship or any other relation and it always ends in grief, for the spiritual love is the only enduring love. Spiritual love is one of the Great Bounties given to man. It is said in the Koran "if you love God, He will love you" or "God loved you first and then you loved Him" and this is the only love which will bring peace and is everlasting and unchanging.

The Love of God is like the Sun - it shines upon everything and this is His relationship to man: But the love of man to God is borrowed Light because it is impossible for Man to love unless God had first loved.

Love is the greatest Bounty of God. Thus Jesus Christ said "I am Love." One of the characteristics of the Prophets is that of love and as God's only object is to unite hearts, and as this is always the object of the Prophets, this shows that they are of God.

The greatest sign that a man is a Prophet is his ability to unite hearts - for no one can do this except he be on the part of God. It is said in the Gospel - "I came to gather together the scattered sheep of Israel" - so this shows that the mission of Jesus was Union and Love.

In the world everything which promotes union, harmony, and love is from God, for union is life, but everything which causes discord is from Satan and is death and annihilation.

It is said in the Koran that the greatest and most perfect power is inspiration or Revelation for through this power, the Prophets are raised, and all the laws of God are made manifest.

PN_1900_heh p072

AB00940

To: Bahman Rustan (Tihiran)

Date: 1900 ca.

- 1 O Bahman! Beseech God that thou mayest become like the clouds of winter, showering precious gems, and like a garden plot become the flower-garden of the Lord, nurturing roses and sweet herbs. The glances of favor from the Kingdom of Oneness encompass thee, and the ocean of bounty surgeth, sanctified from all shores. Thy letter was read and its contents were understood.
- 2 Concerning thy question about the names of the Prophets - that despite their multitude, only a small number, namely eight, are mentioned in the Qur'an, and that even Mahabad and Zoroaster are not mentioned, and what wisdom lies therein - know thou that twenty-eight Prophets are outwardly mentioned in the Qur'an, yet in truth all are mystically referred to. For the Holy Manifestations have two stations: the station of unity and the station of distinction. In the station of unity, they are one reality, as it is said: "We make no distinction between any of His Messengers." Their likeness is as the sun -

1 ای بهمن از خدا بخواه که چون ابر بهمن گوهرفشان گردی و چون صحن چمن گلشن یزدان شوی و گیل و ریحان پروری نظر عنایت از ملکوت احدیت شامل و دریای عطا پرموج و مقدس از ساحل نامهات خوانده شد و مضمون معلوم گردید

2 در خصوص نامهای پیغمبران سؤال فرموده بودید که با وجود کثرت انبیا در قرآن معدودی قلیل عبارت از هشت نفر مذکور حتی حضرت مه آباد و زردشت مذکور نه و حکمت این چه چیز است بدان که در قرآن بیست و هشت پیغمبر بظاهر مذکور ولی فی الحقیقه کل مرموز زیرا از برای مظاهر مقدسه دو مقام است مقام توحید و مقام تحدید در مقام توحید حقیقت واحده هستند در این مقام می فرماید لا نفرق بین احد من رسله

though its dawning-places be many, yet there is but one sun shining forth from them all. In this station, the mention of any Prophet is the mention of all; the name of Ahmad is the name of all the Prophets.

- 3 The other station is that of distinction, which pertaineth to the ranks and conditions of the Holy Manifestations. In this station it is said: "We have caused some of these Messengers to excel others." The similitude of this station is like unto the zodiacal signs, wherein the sun hath in each a special influence and different degrees of heat - as in Leo where the sun's heat is most intense, and in Aquarius and Pisces where it is moderate.

- 4 Thus it became clear that the mention of some Prophets signifieth the mention of all. At this point a question may arise: since this is so, why was not the mention of one Prophet sufficient? What wisdom lies in mentioning twenty-eight? It is evident that, according to the consummate wisdom of God, during the time of the Seal of the Prophets - may my spirit be a sacrifice unto Him - certain events occurred, and according to the requirements of the time and circumstances, the events of former Prophets were revealed and explained. Therefore, the mention of certain Prophets and the events of their days was made in the Mighty Qur'an according to the consummate wisdom. And since the station of Prophethood is the station of giving and receiving, and its embodied example in the outer world is the honored moon, and the moon hath twenty-eight stations in its orbital cycle.

- 5 As for Mahabad and Zoroaster, they are alluded to in the Qur'an, though none hath yet perceived this. For instance, the "Companions of the Rass" and their Prophets are mentioned, and this Rass is the river Aras, and these illustrious Prophets were numerous, including among them Mahabad and Zoroaster.

- 6 And the Glory be upon thee!

BLO_sazedj#26

مثلش مثل شمس است هر چند مطالع و مشارق متعدّد است ولیکن شمس واحد است که مشرق و لائح از کلّ است در این مقام ذکر هر یک از انبیا ذکر کلّ است نام احمد نام جمله انبیاست

- 3 و مقام دیگر مقام تحدید است و آن بحسب مراتب و شئون مظاهر مقدّسه است در این مقام میفرماید تلک الرّسل فضلنا بعضهم علی بعض مثل این مقام مثل بروج است که آفتاب را در هر یک از آن تأثیری خاصّ و درجائی از حرارت مختلف است چنانکه آفتاب را در برج اسد نهایت حرارت حاصل و در برج دلو و حوت حرارت معتدل

- 4 پس معلوم شد که ذکر بعضی از انبیا عبارت از ذکر کلّ است در این مقام چیزی بخاطر رسد که مادام چنین است چرا کفایت بذکر یک نفس از انبیا نشد و پس حکمت ذکر بیست و هشت چه چیز است این معلوم است که نظر بحکمتهای بالغه الهی در زمان ختمی مآب روحی له الفداء و وقعاتی دست میداد و بمقتضای وقت و اقتضای حال وقعات پیغمبران سلف نازل میشد و بیان میگشت لهذا ذکر بعضی از پیغمبران و وقعات آیامشان نظر بحکمت بالغه در قرآن عظیم شد و چون مقام نبوت مقام افاضه و استفاضه است و در عالم خارج مثال مجسمش کوکب قرمّم است و ماه را در دور فلکی بیست و هشت خانه محقق

- 5 اما حضرت مهآباد و حضرت زردشت در قرآن تلویحاً مذکورند و نفسی تا بحال پی نبرده چنانچه اصحاب رس و انبیائشان ذکر نموده و این رس رود ارس است و این پیغمبران ذیشان متعدّد بودند از جمله حضرت مهآباد و حضرت زردشت بود

- 6 و البهاء علیک

INBA72:009, INBA59:286, INBA75:126,
BRL_DAK#0994, MKT2.072, MI-
LAN.044, AVK2.069.11x, YARP2.313
p.265

ABU0785*Words spoken ca. 1900 in Akka***CONCENTRATION OF PURPOSE.**

It is recorded in one of the Books of the Mussulman that one day Jesus Christ was seen fleeing to the mountains, and some one asked Him why He was fleeing away. He said, "I am running away from a foolish man." He was asked, "Are you not Christ? Why do you not bestow upon him the great Spirit?" Jesus answered, "God has given Me a Spirit, the power of which will open the eyes of the blind and cause the deaf to hear, but it has no effect upon the mind of a foolish person."

And so it is in these days: the Word of God has no effect upon the minds of the foolish and these are the Nakazeens. All those who heard the words of the Blessed Perfection and did not follow them are now Nakazeens (unbelievers).

God has created only one heart in man, and man cannot therefore love two things - he must love either God or the world, he cannot love both.

When man wishes to accomplish something, he must give himself entirely to that thing. For instance, if one desires to learn art, he must concentrate all his faculties and mind upon it; he cannot do that and something else at the same time. So when a man wishes truly to serve God, he must concentrate all his mind upon this service and think of nothing else whatever.

The heat of the sun is more intense when it is concentrated in a cubic crystal, for in such a crystal, the heat is condensed.

So man, when he gives his attention to one thing only, he will do that thing well. When a ruby is put into a cubic crystal, it will be consumed at once; but if it is put into the fire, it is not affected. This shows the power of concentration.

Moses, the Prophet, (after His death) had more than a million followers; but as they were not pure, the Cause of Moses only extended to Syria. All were not of the same mind and devotion and were not confirmed to do any great work. The Israelites alone had some development for a time, but the followers of Jesus Christ, as they were united together and had the same ideas and were cut from every worldly thing, they succeeded in spreading the teachings of Jesus Christ.

In these days unless one is cut from the world, one can accomplish nothing. The attachment to God is the only helpful

thing upon the earth - no other attachment (not even that of the family) can avail man at all.

So a man must be ready to give up his children for God. Consider one who wishes to learn a science, he cannot succeed unless he gives up everything but that.

How many young women have been devoted to God, until they married, then they have left Him and given their time and thoughts to their husbands and their children.

How many people have been near to God in their poverty, but when they became rich, they forgot Him and cared only for material things. The Cause of God is like the Sea. It will not accept a dead body, but throws it back upon the shore.

PN_1900_heh p054

ABU0835

Words spoken ca. 1900? in Akka

Live so as to be in peace with all your environment. To be happy is to serve god and sever yourself from all the world. Radiate love everywhere, you will then become love. Goodness was ever flowing from Christ because He was one with the Father. Outwardly I am a prisoner,—considered as one—but no one is as free. I rejoice evermore. Much do I prefer the absolute freedom, to be at one with God, fearing nothing, wanting nothing, desiring nothing, but that all shall know the fullness of God. To possess a mind and heart bound to the world and a salve to self, must not, cannot be compared with being a so-called prisoner yet possessing supreme happiness, perfectly sound in mind and body and in loving relations to the universal order.

It is possible to overcome the world, the flesh and all evil, by walking constantly in the Path of God, by burying all negation, weakness, fear, selfishness, all doubt under the mountain of positive, intense living Truth. Few attain this station.

The more obstacles one has to overcome, the more difficulties one meets successfully, the stronger will one be. Never become discouraged. To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad, if in the Cause of God you are made to suffer. To be misrepresented, to be misunderstood for

the sake of God is of no consequence. All sincere followers of God are misjudged and have been.

“Beware when all men speak well of you” is true now if one is conscious of error in one’s life.

Certainly one may belong to a church, be a member of a Christian society and continue to call one’s self a Baha’i, because the teachings of Baha’u’llah in no way conflict with the teachings of Christ. They are in perfect harmony. One accepts the true teachings of all true disciples of God. It is not necessary even to label one’s self. One may call one’s self a Baha’i and in no way live the life, on the other hand one may live the life and never be known as a Baha’i. It is not so much what name you are called, but what you are in your heart. Are you loving and serving God? Love and service are the great requisites of a good life. Endeavor in every possible way to do some favor, some service for someone else; do this daily, no matter how small or trivial the act of kindness may be. Even a smile counts for much.

I am the most humble servant of God. I would rather be a door keeper in the house of God than to be ruler of the nations. Christ said unto His disciples: “Why callest thou me good? There is none good save the Father.” “Be ye therefore perfect.” Ye are Christ’s and Christ is God.

Prayer is communion, aspiration, soul contact with God. Every prayer is eternally answered on God’s part, but not unless we come into atonement. “All things whatsoever ye pray and ask for, believe that ye have received them.”

PN_1900 p009, PN_1906 p012, PN_1909 p023

ABU0190

Words to Laura Clifford Barney (?) spoken around 1906 (?) in Akka

Science is systematized Truth. The laws of spiritual science are as exact as those of mathematics. Every hour of positive high affirmation of the ideal perfection of mind and body, tends directly to actualize such conditions. There is no more uncertainty about its trend than there is about our nearing an object if we walk toward it. The universal order speaks only of wholeness and harmony. We should never speak of the faults or weaknesses of others; we are as yet imperfect. We must

concentrate on the good qualities of others. Virtues are to be found in every person if sought for. Accusations against others are wrong should there be lacking evidence and proof woe unto the accuser.

Especially one must be kind, loving and charitable toward another in the household of Faith, and seek to serve someone in the cause of God. The higher should control the lower. The body not only becomes serviceable but beautiful if it occupies a secondary place. Spiritual victory must be achieved and old things become new. Desire and aspiration are laws of growth. Demand brings supply. Every soul is invested with a divine dignity and should reign in its own kingdom. Every one should deny the rule of the seen, the sensuous, and the material.

There are invisible threads which connect us with every object which makes up our environment. Vibrations are ever passing over these connections backward and forward, and it is for us to control their purpose and quality. We receive in return the kind we send. Love for love, antagonism for antagonism. Love gilds every object upon which we project it, and its sheen is reflected back in rays of golden light.

Love thinketh no evil. By projecting thoughts only of good, we create a harmonious environment. The fact that we are God's children must rule our consciousness until like the setting sun, it dissipates the fogs and mists of ancestral inharmony. The divine heredity overlaps all inherited human ills. Things which we hold in our consciousness soon become our possession.

The imperfection of today is the stepping stone for tomorrow. Life is richer, love stronger, truth more beautiful, nature fairer, music sweeter, art diviner than we have ever dreamed. God is infinitely better than we can imagine. We must always look upward, we are passing on toward the supreme ideal, which includes wholeness on every plane for the individual and the race. Paul declared "I die daily." This is to grow spiritually. It is an elimination of the base, the earthly, the sensual.

I am not bound by the chains of appetite, passion, impulse, custom, creed, fashion, societies, politics, traditions, or the animal nature. I am in an absolutely perfect freedom. My body may be in restraint, I am kept in Acca by law, but my spiritual self is free. We must welcome truth from whatever source it may come. "Where the spirit of God is there is liberty." The Scriptures say "For the law of the spirit of life in Christ Jesus made me free from the law of sin and death."

I am glad you can go to India. You will see many believers in the cause of God. May the blessing of Baha'u'llah be upon you all. Rejoice that the west and the east are growing closer

together. You in God's cause from the new world have been permitted to see and speak with your brothers and sisters of the new world. When you reach India you will meet with many believers from various castes, creeds and sections, speaking different tongues. They may not be able to speak with you in English nor may you understand their native tongues, but you will in no sense be a stranger. You will all be as one large family. I send to believers in the East greetings from the House hold and may many rich and abundant blessings attend your stay in the Orient and wherever you may go.

Whenever and wherever an opportunity presents itself favourably to speak of the Truth of the teachings of Baha'u'llah I enjoin you not to allow or permit that opportunity to pass by. But we must never at any time create strife by thrusting the teachings upon unwilling listeners, nor must we argue - we must live the life.

You will be surrounded by and enveloped by Love, for brothers and sisters in the Spirit are much nearer and dearer than those of in the flesh. What matters it if the physical father and mother are not here - I am thy father, thy mother thy sister thy brother; I have many children: I am the same to all. Every true Baha'i is all to another believer. Although I cannot go with you in body, remember this - I am always with you in spirit. My spirit shall go with you all the way.

I am glad of what you tell me concerning the kindness and love of some of the believers whom you mention. — has been in the household for months at a time and is much loved by us all. I thank you for her greetings and love. I pray God she will ever be your faithful friend and help you to know of the love of God. I am glad she has helped you. I beg God to bind you yet closer. "By this may ye know that ye are my disciples if ye love one another." It is a great privilege and blessing to live here. Here are living true followers of God. I am glad — carried the spirit and you partook. I beg God to make you mutually helpful. Nun of your own being real believers of God, as much as — follows God, make her a very close friend - this will be wise. I pray and beseech God to make her an instrument carrying food from God. [illegible sentence]. Believers of God may have many difficulties which they will overcome if they serve truly.

I am glad you have not become disheartened and discouraged. My heart swells with joy that you know God in your heart and you are trying to follow Him. You must point the way and be a guide that others may find the path leading to never-ending understanding, peace and happiness.

Thank you for bringing me greetings from ——. I am glad to hear of their hospitality and kindness to those in the cause. This is as it should be. We must daily seek to do service to believers. I send them love and salutations.

Faith is absolutely essential. We must believe or we will never move. Doubt and unbelief end in stagnation and death. Positive belief even if mixed with error leads by degrees towards Truth. Humanity is one. We must live and love not for ourselves but for the race. If we rise, we help to lift all about us; and if we fall we drag others down. Our highest privilege and office is to be channels through which the divine life shall flow out to invigorate and inspire. If the soul currents do not course from within outwards they sink in a deadly vortex. Giving out or administration is the highest and greatest law. Love sent out never returns void.

I grant you permission now to return to Acca on your return from India or at a future time when it will be permissible for you to see more of the place in which we are happy to live. There is no chance in anything. I think it may have been ordained that you came just now, and being closeted so closely that you might become more familiar with the teachings of Baha'u'llah, and more in touch with his children. We are hard workers here and have much correspondence, and while I may not be able to write you often, I am always with you in spirit.

(Signed) Abdul Baha Abbas.

PN_1906 p013

AB01454

Date: 1900 ca.

Good and Evil

In reply to the question, "If it is so that the thoughts of all men are governed by God, how is it that He shall reward the doer of good deeds and punish the doer of evil ones?"

Everything is from God, both good and evil, both guidance and misleading, for it is said in the Bible, "I have hardened Pharaoh's heart," and again, men are like a potter's vessel, one He makes a jar and another a dish. The Great Maker has made some good and some bad. That is the question."

Everything in existence is good, and only the lack of goodness in it is evil. The being is created good, but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God.

For example, light is created by God, but when you put away the light from a room, it becomes dark. Darkness is not created by God—the lack of light is called darkness. God has created guidance; misleading is lack of guidance. When you turn yourself from guidance you place yourself in misleading. There is no existence in evil. Nothing proceeds from the True One but good and everything belonging to the beings of existence is animated by their God. I will give you an example.

The governor sent here from Constantinople possesses full authority and power from the authority and power of the Sultan and the Sultan has employed him for the government of the city, having given him full authority and power to do justice here. But this man is capable of doing both justice and injustice by this power given him by the Sultan. If he exercises injustice and oppression in the city and the Sultan punishes him, can he answer that he had done these things through the power given him from the Sultan? The Sultan will tell him that he has given him power to use in a good way and not in oppression.

There it not difference in the bounties of God; a profusion of bounties are outpoured continually upon all sorts of land, but when the precious shower falls on a barren land, it causes thorns and weeds to grow. The same bounty and the same shower causes a good, fertile land to bear roses and grass and useful things.

BSC.500 #963x, PN_1900 p061, PN_unsorted p148, PN_1900 p003x

AB01679

To: Ustad Abdu'l-Ghani Khayyat, in Alexandria

Date: 1900 ca.

- ¹ O you who are firm in the Covenant! Your letters were considered and I became aware of your lamentations. You have complained about the lack of continuous correspondence, thinking it indicates a lack of satisfaction and attention. This is not so - the utmost consideration has been and continues to be

¹ ای ثابت بر پیمان مکاتیب شما ملاحظه گردید و بر آه و فغان اطلاع حاصل شد از عدم استمرار مکاتبه شکوه فرموده‌اید که دلیل بر عدم رضا و التفات است نیست چنین نهایت عنایت در حق شما بوده و هست محروم نزدیکی نه دور

extended to you. You are an intimate, not one deprived; near, not far; attending the gathering, not banished. I am satisfied with you because, praise be to God, you are steadfast in the Cause of God and firm in the religion of God.

معتکف محفلی نه مهجور من از تو راضیم زیرا الحمد لله مستقیم در امر الهی و ثابت در دین الله

- 2 However, the multitude of occupations, important matters, and physical ailments prevent continuous correspondence with each of the loved ones of God. Otherwise, this servant would write you a letter every day and express spiritual love and fellowship. Consider that today in all parts of the world the loved ones of God have raised the banner. This one pen must correspond with all and answer each one, solving obscure questions and issues. How difficult, nay impossible and unattainable this is! It is through the confirmation of the Ancient Beauty that this pen has been granted such power of expression that it has succeeded.

2 اما کثرت مشغولیت و مهم امور و عوارض جسمانی مانع و حائل مکاتبه مستمره با هریک از احبابی الهی است والا این عبد در هر یومی نامهائی بتو نگارم و بیان مراتب محبت و انس روحانی نمایم ملاحظه نما که الیوم در جمیع نقاط عالم احبابی الهی علم افراخته اند این یک قلم باید بخیره با کل پردازد و جواب هریک را بدهد غوامض و مسائل را حل نماید چه قدر مشکل است بلکه محال و ممتنع تأیید جمال قدمست که این قلم را چنین قوت رقی عنایت فرموده که از عهده برآمده

- 3 In any case, search through your censer and small chest and observe how many letters from 'Abdu'l-Baha are there. Then judge if there is cause for complaint. I have nothing to say if there is. You have always been and will continue to be the recipient of consideration - be assured of this. Sheikh Hafiz said in his collection of poetry:

3 باری در بجره و صندوقه خویش تفتیش فرما و ملاحظه کن که چند نامه از عبدالبهاء موجود آنوقت قیاسی بفرما اگر محل گله باشد من حریف ندارم باری همیشه مورد عنایت بوده و خواهی بود مطمئن باش شیخ حافظ در دیوان خویش گفته

- 4 "Though I write a thousand letters, He never writes me an answer"

4 هرگز ننویسد او جوابم بنویسم اگر هزار کاغذ

- 5 Yet he did not complain. But you are right - the truly thirsty one is never satiated, the chameleon is never content with the bounty of light. But you should not be sad either, for even if this spring became a mighty ocean it would not suffice.

5 و باز شکوه نکرده ولی حق با تو است تشنه حقیقی سیراب نگردد حربه از فیض انوار قناعت ننماید ولی محزون نیز نباید باشی زیرا این چشمه اگر محیط عظیم شود کفایت نکند

- 6 Regarding travel, you had written about Iran - very good, it will lead to service to the Cause. But staying in Istanbul is not permitted in any way. Rather, you must pass through with utmost speed. And upon you be Glory.

6 در خصوص سفر مرقوم نموده بودید به ایران بسیار خوب سبب خدمت امر میگردد ولی مکث در اسلامبول هیچوجه جائز نه بلکه باید بکمال سرعت عبور نمائی و علیک البهاء

MSHR5.325-326

ABU1225

Words spoken ca. 1900 in Akka

Ye must be born again

The more you love, the nearer you will be to God. Love is one of the abundances of God and therefore to love each other is good.

The abundancies of God are, to love each other, to speak the truth, to cut our hearts from the world, to be reverent, to be humble, to be hospitable. By these things you know the faithful servant of God. How do we know the light? By its rays. So when you see these qualities, you will know that the servant of God has received the regeneration—you must be born once again. You must pray and supplicate, and the more you pray and supplicate, the nearer you will be to God.

This is my first charge to you—to cut your hearts from the world; second, to love each other very much, to be servants to each other and to know that you are less than anyone else; third, if anyone does something you do not like, forgive him; you must always look at the good and not the bad. If a man has ten good qualities and one bad one, you must look at the ten and if a man has ten bad qualities and one good one, you must look at that one and forget the ten.

When a dead body is thrown into the ocean, the waves will throw it back upon the shore. So it is with the Ocean of Truth, it will not accept a dead body; and if a believer has not these abundancies of God, the sea will roll until he is finally cast out.

So with the heat and the tares the tares are sown with the wheat and grow up with it, but when it comes up to be garnered, the tares are separated from the good grain. The Testament of God is the cradle which separates the wheat.

As you have come here and now go back, I hope you will grow with the good pleasure of God, and then that would be same thing as though I went to America. The most important thing is for people to become holy and sanctified through the Breath of God. But there is no importance in My going to America.

BSC.501 #964x, DWN_v6#05 p.001-002, PN_1900 p061

ABU1236*Words spoken ca. 1900 in Akka*

IN EVERYTHING GOD HAS A PURPOSE

We must look at the realities and not the appearances. The end is the only wise thing to consider. Wait patiently! The mother waits for her child to be born and must carefully guard it from injury. All is pain and trouble while in pregnancy, but the end is gladness and shows the purpose of God.

In the winter season, the cold, the storms, the rain come—but wait until spring and then all is gladness. God will, if He wishes, always let the spring follow the dreary winter.

Americans at this time are in their winter season, and they don't realize the beautiful spring coming to them. If Jesus Christ had not been crucified, the Holy Ghost would not have been given to the Disciples. The three years Jesus was with them they didn't receive it, but after the crucifixion, it descended upon them. Peter's denial made the others firm.

A man who overwalks is weary, but the result means strength. Medicine is bitter, but the result is health. A sky of clouds and dust makes rain and darkness, but later the air is cleared and the sun's rays shine more brightly. In Autumn, leaves fall—the branches are bared in order that the tree may bring forth new leaves and fruit. The Mercy of the Blessed Perfection is like a seed in the heart. The Sower puts the seed into the ground so that it may come up and bear fruit. The ignorant man asks why a little seed is put into the ground. This is a purpose which the end or result alone shows. So man must wait until the seed of Mercy springs up, and God's purpose is known.

Before long, we shall see the signs of the Blessed Perfection.

Some breezes refresh the body like the spring breeze and some hurt the body. Some words lighten the heart and others crush it. The breeze of the Disciples quickened the spirit and the words of the Pharisees deadened and killed it. Every tree has a fruit and every shadow an effect and so is every seed sown in the heart of man, and his influence (manis) has a purpose and a result.

PN_1900_heh p039

ABU1238

Words spoken ca. 1900 in Akka

Angels

Sometimes is meant by angels, spiritual powers, and on other occasions you will find is meant by them, pure and holy souls. Where it is said, "I will give my angels charge over you to keep you in all your ways," is meant pure souls and true believers. In one station angel means those spiritual and divine powers give by God to the body of man which change mankind for good. These are the angels which confirm man.

We understand by the "angel" sometimes that it is those beings and souls who are sanctified from all earthly stations—that is, who have out themselves from all worldly things and drawn night to God with all resignation and devotion. If we find a man having out himself from all animal and worldly stations and drawn himself near to the heavenly conditions, we will say, "This is an angel," because he has nothing to do with earthly things.

All contingent—world beings have to undergo changes; the only thing which is unchangeable is the identity of God. The angel is one of the created beings of God and must undergo changes. Were these beings not to change, they would possess the unity or attributes of God. When we want to judge something which is contingent, we look at its changes and understand its nature.

Man is not a pre-existent being, but a newly produced and created being, and consists of two parts, the spiritual and material, which may be likened to hell and paradise, and he does not know whether he will be in hell or paradise; for instance, man is composed of evil as well as good, of darkness as well as light, of guidance as well as misleading the most evil character is to be found in man, while the greatest and most excellent character is also to be found in him. We must see if the good qualities gain victory over the bad, and if so, the man shall become an "angel", but if the bad qualities conquer the good ones, then he will become a "devil". If the light conquers the darkness in man, of course he will be True Light, and if the darkness conquers the light, he will be of the material.

BSC.498 #960, PN_1900 p058, PN_unsorted p145

AB02567

To: Baha'is of Sarvistan

Date: 1900 ca.

1 O ye who are enamored of the Light of the horizons and are firm in the Covenant! His honor Haydar-'Ali, upon him be the Glory of God, hath written a letter mentioning that the friends in Sarvistan have made it a rose-garden and that the friends are day and night engaged in the remembrance of the All-Merciful. This news brought joy and gladness, and this fragrance perfumed the nostrils of the friends. Praise be to God that in that honored region, which was the native land of His Holiness the Exalted One, may my spirit be a sacrifice for Him, the holy fragrances are spreading and the life-giving breezes from the gardens of bounty are stirring. The rain of divine knowledge is pouring down and the lights of heavenly gifts are shining and radiant.

2 O friends! Strive that the land of Shiraz may become the manifestation of the bounties of the Self-Sufficient Lord, and that from its depths the melody and song of "Glory be to my Lord, the Most High" may reach the Abha Kingdom. May it become the dawning-place of the verses of unity and the recipient of the inspirations of the Peerless Lord, so that the flame of the fire of the love of God may spread from that region to other regions, and the fragrances from the gardens of the hearts of those friends may guide the neighboring provinces to the garden of guidance. And these bounties shall not be attained except through severance from all else save God, attraction to the fragrances of God, being set ablaze with the fire of the love of God, complete effacement and annihilation, humility and submissiveness before the beloved of God, service to the friends, and servitude to the loved ones.

3 And the Glory be upon you!

4 Convey to his honor Mirza Husayn-i-Banna, who serves the gathering of the friends, the Most Glorious and Most Wonderful greetings, and say that thy house hath become the nest of the birds of the divine garden and the shelter of those who are attracted to the Beauty of the All-Merciful. Blessed art thou for this, and upon thee be Glory!

1 ای شیدائیان نیر آفاق و ثابتان بر میثاق جناب حیدر علی علیه بهاء الله نامه‌ی نگاشته و ذکر احبابی الهی نموده که سروستان گلستان گشته و دوستان شب و روز بذكر رحمن مشغول اینخبر سبب سرور و حبور شد و این نفحه مشام یاران را معطر نمود که الحمد لله در آن اقلیم محترم که وطن حضرت اعلی روحی له الفداء بود نفحات قدس در انتشار است و نسیم جانپور ریاض عنایت در اهتزاز باران عرفان در فیضانست و انوار مواهب درخشنده و تابان

2 ای دوستان همتی نمائید تا کشور شیراز مظهر مواهب خداوند بی‌نیاز گردد و از حسیضش نغمه و آهنگ سبحان ربی الأعلی بملکوت ابی رسد مطلع آیات توحید گردد و مہبط الہامات رب فرید تا شعلہ نار محبت الله از آن اقلیم بسائر اقلیم سرایت نماید و نفحات ریاض قلوب آن یاران ولایات مجاوره را دلالت بر گلشن ہدایت کند و این مواہب میسر نگردد مگر بانقطاع از ما سوی الله و انجذاب بنفحات الله و اشتعال بنار محبت الله و محویت و فنا و خضوع و خشوع بین یدی احباء الله و خدمت یاران و عبودیت دوستان

3 و البہاء علیکم

4 جناب میرزا حسین بنا را کہ خادم انجن احبابست تکبیر ابدع ابی ابلاغ نمائید و بگوئید کہ خانہ تو آشیانہ مرغان چمن الهی گشته و کاشانہ سودائیان جمال رحمانی طوبی لک من ذلک و البہاء علیک

INBA87:431, INBA52:444, BRL_DAK#0595

AB02493

To: Muttahid, Muhammad Hasan Khayyat et al., in Shiraz
Date: 1900 ca.

1 My God, my God! These are servants who have turned to the Kingdom of Thy oneness and the Heaven of Thy singleness. The fire of Thy love has blazed within their ribs and bowels, their hearts have been attracted to Thy most glorious Kingdom, they have arisen to mention and praise Thee among all people, they have sought assistance from Thy most exalted horizon, they have been made victorious through Thy Most Great Word, they have entered Thy verdant paradise, and they have plucked the fruit of faithfulness from Thy Lote Tree of the Utmost Boundary. I beseech Thee to assist them with great strength and make them speak Thy praise in gatherings, clubs and great assemblies. Verily Thou art the Generous, the Powerful, the Most High.

2 O friends of God! The East is perfumed with the fragrances of the Covenant, the West is musk-scented, and the outpourings of the Ancient Beauty from the unseen Kingdom of the Most Glorious - may my spirit be sacrificed for His loved ones - are continuous, successive, frequent and unceasing. Therefore strive with heart and soul and draw sustenance from the sea of His blessed character, that you may become centers of the lights of oneness and dawning-places of the signs of detachment. With a pure and holy breath, with a good and purified self, with a heart detached from all save God, and with a spirit gladdened by the glad-tidings of God, arise to serve Him. Convey to Muhammad Hasan, distinguished son of Muhammad Husayn, the Most Glorious and Most Beautiful greetings and salutations. And glory be upon you.

1 الهی الهی هؤلاء عباد توجّهوا الى ملکوت وحدانیتک وچیزوت فردانیتک واضطرمّت نار محبتک بین الضلوع منهم و الاحشاء و انجذبت قلوبهم الى ملکوتک الاهی و قاموا علی الذکر و الثناء بین الوری و استمدّوا من افقک الاعلی و انتصروا من کلمتک العلیا و دخلوا فی جنتک الغلبا و اقتطفوا ثمرة الوفاء من سدرتک المنتهی انّی اتضرّع بین یدیک ان تؤیّدھم بشدید القوی و تجعلھم ناطقین بثنائک فی المحافل و الاندیه و المجمع الکبری انک انت الکریم القدیر المتعال

2 ای دوستان الهی از نفحات میثاق شرق معطر است غرب معبر و فیوضات جمال قدم از ملکوت غیب ابھی روحی لاحبائه الفداء متتابع و مترادف و متواتر و متوالی پس به جان و دل بکوشید و از بحر خلق و خوی مبارکش استفاضه نمائید تا مرکز انوار توحید گردید و مطلع آیات تجرید و با نفسی پاک و مقدس و با نفسی طیب و طاهر و منزّه و قلبی فارغ از ما سوی الله و روحی مستبشر ببشارات الله بر خدمتش قیام نمائید آقا محمد حسن سلیل جلیل جناب محمد حسین را تکبیر و تحیت ابدع ابھی ابلاغ نمائید و البهاء علیکم

INBA84:494

ABU1419*Words spoken ca. 1900 in Akka***BIRTH OF JESUS CHRIST**

Regarding the birth of Jesus Christ, there is no doubt that Mary was the wife of Joseph - but the marriage had not yet taken place, when Mary was found to be with child - (St. Matthew 1:18). It is also proved by the statements in the Gospels that Jesus Christ had brothers. (It is understood that they did not believe in Him). The brothers were from Joseph, but Christ was from God, and Joseph was not His father. All the Prophets have a special name for themselves and as the name of Jesus was "Son of God" that must become a realized fact. He must be born materially and spiritually the Son of God in order to fulfill the Name.

Some of the pupils in the Schools of Science once came to Akka and asked the question regarding the Immaculate Conception of our Lord. He answered, "A living body cannot come from a dead body - only a living man can make a living child - this is a scientific fact." The Scientists answered "It is impossible for a child to be born without a father" and that nothing could change their opinion concerning it. They left that subject and began to speak of others and finally of geology and of well-known scientific facts. They spoke of the way in which the Earth had been thrown off from the Sun - of how it had gradually cooled and a crust had formed to make a surface of the Earth, and went on to speak of the Creation of nature and finally of man's Creation.

Our Lord said, "You believe in the Creation of man?" (Adam) They said "Yes." Our Lord said to them "And who were the father and mother of Adam? You said that you couldn't believe that Jesus Christ could be born without an earthly father (when he had a Mother) yet you can believe that Adam was born without either."

PN_1900_heh p069

AB02846

Date: 1900 ca.

O ye crying voices in the region of America!

Make level the path of the Covenant of God! Be firm in the Alliance of God!

I surely read your answer to my words, and my heart overflowed with joy and fragrance, when I heard of your supplication to God, and of your entreaty to God, and of your begging assistance of God, and of your endeavor in the service of the Cause of God, and of your effort in publishing the Alliance of God, and of your yearning after and your longing for harmony and union in the love of God.

Ye shall soon behold the lights of confirmation shining forth unto your hearts and your spirits from the Kingdom of ABHA.

Stand up, as the standing of the souls by whose lights of sincerity in the Cause of God the horizons are shining, and guard the sheep of God with the staff of the instructions of God.

I beg God to confirm thee to His will, as He confirmed the Apostles (of Jesus) aforetime.

I know, verily, that the universal, never ending, eternal, bright and divine establishments are only the diffusing of the breaths of God, and the spreading of the instructions of God, and all that are beside these, though they be the reigning over all the regions of the earth, or the construction of railroads from the earth to the heavens, or means of transportation with the rapidity of rising lightning from the globe of earth to the globe of the sun, all are mortal, perishing, demolishing and disadvantageous, in comparison with the divine establishments. Because the latter (divine establishments) are intrinsic matters, while the former are but metaphorical matters; the latter are truth, while the former are imaginary.

Verily, I yearn after your visit as the yearning of the thirsty after the fountain of the water of Euphrates (agreeable water), but at present your remaining in that region (America) is obligatory. Please God, when it will be the occasion, I will inform you to come; and (now) I will circumambulate instead of you the Holy Tomb. Glory be upon You!

TAB.032-033, BSC.473 #894x, BSTW#2761

AB03576

To: Unknown, in Paris

Date: 1900 ca.

Know thou that there are two kinds of happiness - spiritual and material.

As to material happiness, it never exists; nay, it is but imagination, an image reflected in mirrors, a specter and shadow. Consider the nature of material happiness. It is something. Which but slightly removes one's afflictions; yet the people imagine it to be joy, delight, exultation and blessing. All the material blessings, including food, drink etc. tend only to ally thirst, hunger and fatigue. They bestow no delight on the mind nor pleasure on the soul; nay, they furnish only the bodily wants. So this kind of happiness has no real existence.

As to spiritual happiness, this is the true basis of the life of man because life is created for happiness, not for sorrow; for pleasure, not for grief. Happiness is life; sorrow is death. Spiritual happiness is eternal. This is a light which is not followed by darkness. This is an honor which is not followed by shame. This is a life that is not followed by death. This is an existence that is not followed by annihilation. This great blessing and precious gift is obtained by man only through the guidance of God.

Spiritual happiness is light, while sorrow is darkness.

This happiness is glad-tidings, while sorrow is disappointment.

This happiness is the Kingdom while sorrow is the earthly world.

This happiness is life, while sorrow is non-existence.

This happiness is the fundamental basis from which man is created, worlds are originated, the contingent beings have existence and the world of God appears like unto the appearance of the sun at mid-day.

This happiness is but the love of God.

This happiness is but the eternal might the brilliant traces of which are shining forth unto the temples of unity.

Were it not for this happiness the world of existence would not have been created.

SW_v07#16 p.163x, PN_1900_heh p070, VLAB.112x, BSTW#195

AB03577*Date: 1900 ca.*

O thou who art turned to the Kingdom!

Thou shouldst establish a divine and heavenly transaction. By God the True One! Every divine transaction is eternal and everlasting and giveth the heavenly spirit to the pure hearts attracted to God, enlighteneth the world with the bright shining [light] of love and unity, affinity and agreement. But every worldly transaction, although it be a gift through which the far and the near be profited, still it is transient and temporary and will not last for ages and its blessings will not extend successively to the righteous people in the ages to come. And as the heavenly abundance and the divine gifts and the omnipotent grace come in these days successively and uninterruptedly, therefore, thou shouldst establish a heavenly edifice to facilitate and level the way before the divine transaction, to carry out the divine order, to gladden the pure hearts of every one, to sanctify thyself from everything but God and to keep aloof from all the worldly things for the Cause of God; to be kindled with the fire of the love of God, to spread the fragrance of God and to expose thyself to the gentle breeze of God.

O my dear! If thou lovest to be happy and pleasant, this is the cup that is full of the wine of glee and delight; and if thou desirest to have the ancient glory, the eternal retinue and everlasting dominion, thou must look after these gifts which wave in the horizon of bounty with a brilliant light to all sides and regions.

By my life! If thou knowest what thou art commanded and speak openly of it, the dominion is for thee, the Kingdom is for thee and thy shining star will never set, thy brilliant light never sink, thy brimful treasure never be consumed and thy brave army never be defeated.

TAB.154-155, BSTW#274a

ABU1624*Words spoken ca. 1900 in Akka***A TALK WITH THE MASTER ON LOVE.**

Real Love is a spiritual thing. It is an emotion of the soul. From the emotion of the soul an effect is also produced upon the body. Love will cause the heart to burn and the eyes to weep - it will shake the body and render sleepless the mind.

Material love is divided into two kinds - the animal and the human love. The animal loves its kind, the bird loves its mate and the gentle dove its offspring. Thus the human being has this quality and a greater power besides. Animal love has no permanent foundation and will soon pass away, but the human being sometimes loves for the sake of God and this another kind of love. If you love a person for his own sake, this belongs to the animal division, but if you love the virtues expressed in a human being because they are the qualities which please God, then it is another kind of love (human) but this love will soon pass also, for it is not impossible for love to change to hatred.

But spiritual Love - the Love of God - is a bounty from God and will never pass away. We love each other because we are all centered in the Blessed Perfection. If we did not know Him, we should never have loved one another, for we are from different countries and different customs. Still we love each other, for our love is of divine origin and will never change either in this world or in the world to come.

PN_1900_heh p074

ABU1656*Words spoken ca. 1900 in Akka*

The light within the lantern

Those who looked at the material body of Christ and saw Him enduring all the hardships and trials, marveled that he was the Messiah because he was in this condition. As they were looking at his body, they failed to see the light shining within it. But those who looked to the spiritual and the real existence of the Spirit in Christ, firmly believed in him. We must not look at

the lantern but at the light—the candle inside. We must not look at the worldly condition, but at the truth in it—the divine truth—because if we look only at the outward form of man, how can we distinguish him from the animal, because we find them eating and doing the same things; but when we give attention to the spirit in man, we find it is far different from the animal. When you look at water, salt and sweet, you cannot tell the difference, but when you taste the water, you can distinguish.

This is one of the tests of God. That is why Jesus told all people to supplicate and beseech God that He might not let them fall into these tests. (God does not tempt us, —the devil tempts—God tests us.)

What made Satan disbelieve in Adam and not worship him? It was only the outward condition of Adam which deterred Satan from believing in him. He would have worshipped him if he had looked at the Spirit in Adam. The Satan who refused to worship Adam was a human being of the earth—a Cain.

BSC.498 #959, PN_1900 p058, PN_unsorted p144

AB04221

To: Spiritual Assembly of New York, NY

Date: 1900 ca.

O ye who are turned towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of El-ABHA!

Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part is given unto you. Verily, He shall support you by the angels of His holiness and reinforce you with the breaths of the Spirit that ye may mount the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His commands and precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper. Be not idle, but active and fear not. Look unto those who have been in the former ages—how they have resisted all nations and suffered all persecutions

and afflictions, and how their stars shone, their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble rank and find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages.

El-Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the path.

TAB.162, TAB.433-434, BWF.362-363x, BSTW#275c

AB04207

Date: 1900 ca.

To him who is looking unto God! O thou who art gazing unto the Center of the Covenant—may God confirm thee!

I supplicate God, beseech Him and pray to Him that He may deliver the souls from the deluge of tests and kindle the lamp of sincerity in the midst of the hearts. As to thee—O thou who art sincere in the Cause of God, looking unto the Kingdom of God and uttering the praise of God!—thank thou Him for that by reason of which He hath made thee wholly faithful in His Cause, kindled thy heart with the fire of the Testament, illumined thy mind with the light and conveyed unto thy spirit the glad-tidings of the breaths of the Holy Spirit in the world of effulgence. Therefore, roll up thy sleeves to serve the Covenant, make the hearts firm in the Covenant of the beloved Lord, create harmony and agreement among the believers and impart to them the glad-tidings of the confirmation which they will receive from God if the differences of opinion be removed and if they unite and agree, be firm in spreading the fragrance of God, divulging the traces and chanting the signs of God. Verily, I send thee good news of the confirmation which thou shalt receive, the like of which was never seen by the eyes in those regions, and of the success, the lights of which will brilliantly shine in those regions—if thou wilt arise with all thy power to assist the Testament of God and to serve the Covenant of God.

Give all the beloved salutations and praise. El-Baha is upon you all, O people of El-Baha!

TAB.161, BSTW#274b

ABU1760*Words spoken ca. 1900 in Akka***THE MIRROR**

The reality and Essence of Jesus Christ was like the mirror, and the reality and Essence of God is likened unto the Sun. The real sun appeared in the mirror, rose and shone in that mirror - the reality of God has shone in the reality of Jesus Christ. There are here two suns - one, the Essence of God and the reflected one in the mirror though it is but one. One sun in Heaven, one sun in the mirror - in reality only one, not two. The sun which shines in the mirror says, "I am God" - he is right. So Jesus Christ says, "I am the Father."

If you look in the mirror, it is only glass, but it is the place of the Light and Brilliancy of God. The mirror has no Light in itself, but all comes from God: thus the Father is in the Son.

It is impossible that three are one and one be three. For instance - like a piece of iron - it is hard, black, cold, but in the fire becomes soft, red and hot - it leaves its own qualities and takes the qualities of the fire. So the iron can say, "I am fire" - the fire can say, "I am in the iron and fire in one", because he has the qualities. So Jesus Christ said, "Father in Son," and "Son and Father are One."

One and singleness are not against the Trinity and vice versa.

PN_1900_heh p068

AB12354*To: Hasan Khan, in Rafsanjan**Date: 1900 ca.*

- ¹ O thou who art intoxicated with the wine of the Covenant! Create a tumult in all regions and kindle a flame at the pole of the world of existence. Set an ocean in motion and spread wings soaring to the heights. Open a casket and scatter pearls. Light a lamp and set the world ablaze with the fire of the love of God. Open a musk-pod and make nostrils fragrant with

¹ ای سرمست بادهء پیمان شوری در آفاق افکن
و شعلهئی در قطب عالم امکان یزن بحری بموج
آر و بال و پری در اوج بگشا درجی باز کن
و گوهری بیفشان شمع برافروز و جهانی بنار
محبت الله بسوز نافهئی بگشا و مشامها را مشکبار

musk. Waft a breeze and make minds perfumed and brains scented with ambergris.

- 2 The confirmations of the Abha Kingdom transform the wingless bird into a soaring eagle and the weak gnat into a swooping falcon. Strive in service to the Cause of God and endeavor to spread the divine fragrances. Bestow a portion upon the portionless and make the deprived intimate with the feast of mystery. Be living water to the thirsty and a guide showing the way to the lost. Grant freshness to the withered and warmth and freedom to the frozen.

- 3 Turn to the Abha Kingdom and seek every confirmation. Verily, He will confirm thee and make thee successful in achieving this mighty victory. And upon thee be glory, and upon every steadfast and upright soul.

نما نسیمی بوزان و دماغها را معطر کن و مغزها را معنبر

2 تأیید ملکوت ابهی مرغ قاصر را نسر طائر نماید و پشهء ضعیف را عقاب کاسر در خدمت امر الله بکوش و در نشر نفحات الله همت نما بی نصیبیان را نصیب بخش و محرومان را محرم بزم راز کن تشنگان را ماء معین شو و گمگشتگان را هادی سبیل پژمردگان را تر و تازگی بخش و افسردگان را حرارت و آزادی

3 توجه ملکوت ابهی کن و هر تأییدی طلب نما انه یؤیدک و یوفقک علی الفوز العظیم و البهاء علیک و علی کلّ ثابت مستقیم

SFI11.025-026

AB04918

To: Elizabeth A Dodge

Date: 1900 ca.

O thou who art rejoicing at the Glad-tidings of God!

Thank thou God for that by reason of which He hath enabled thee to traverse the seas and countries and come safe to a Spot wherein the lights are shining with great brilliancy. Thank Him for the help He rendered thee to visit the pure and Holy Tomb and revolve around it, the fragrance of which hath excelled that of the flowers of the dawn.

Go back to those regions where thy return is expected by those souls who, through the signs of thy Lord, became attracted unto Him, the Unconstrained, and say unto them: "Glad-tidings unto you who are sincere! Glad-tidings unto you who are faithful servants! Verily I have seen the Kingdom of God with its doors open, the garden of El-ABHA with extensive sides and regions, with dazzling lights, rolling seas, verdant and beautiful orchards, overflowing beds, green trees, fresh and bright leaves, perfumed flowers, sweet rivers, gentle breeze, beautiful air, magnificent views, elegant and handsome lips and mouths."

Tell them that “The suns of the garden of El-ABHA are still shining, the moons rising, the stars brightening, the gifts perpetual, the grace perfect, the glad-tidings spreading, the signs of singleness and oneness are chanted in the cloister of its God-head and the flags of sanctity are waving above the palaces of its glory. Come here! Come here!”

TAB.159-160, BSTW#276m

ABU1961

Words spoken ca. 1900 in Akka

Martyrdom in the Cause of God

He who knows nothing of the wind, when he see trees shaken does not know it is the wind which causes them to shake. Since the beginning of the Cause there were at least ten thousand men who went with gladness to suffer martyrdom, and people who found them suffering this martyrdom thought it was through their own power and did not know that a breeze had shaken them. In the days of other prophets there were people who suffered martyrdom in the Cause of God, but in this day there are more and they have been more sincere. The histories of this time will record their witness to the things which have happened in this day—to those who have suffered martyrdom. How many mothers have been happy to see their children suffer martyrdom! How many wives have been glad when their husbands suffered martyrdom, and how many sisters went with joy when their brothers died in the Cause of God! Now, if one is not shaken by a breeze from the Garden of God, it is not possible for him to be in joy and gladness under these circumstances.

We hope, through the favor of god, to be able to do all that the others did in the beginning of the Cause!

BSC.499 #961, PN_1900 p059, PN_unsorted p146

AB05239*To: Mirza Ahmad Khan Akkas, in Tihiran**Date: 1900 ca.*

- 1 O photographer! All created things are mirrors of one another, and the image of each is reflected in the other. However, the surfaces of the horizons differ. Every transparent body reveals other things through the refraction of light, while a non-transparent body shows no reflection or image within it.
- 2 Similarly, among the surfaces of human hearts, each that is pure, subtle and transparent manifests within it the likeness of the Sun of Reality, and the effulgences of lights appear in its essence. But hearts that are impure are deprived of these lights.
- 3 Therefore, O skilled photographer, make the surface of the heart distinguished from all images, colors, rust and dust, and place it before the Most Glorious Kingdom so that the reflections of the Supreme Concourse may fall upon it and the light of the Sun of Reality may shine within it.
- 4 At that time will be realized the truth of the blessed words: "Thy heart is My home; sanctify it for My descent. Thy heart is My dwelling place; cleanse it for My manifestation." And upon thee be Glory!
- 1 ای عکاس جمیع کائنات هریک آئینه یکدیگرند و صور هریک در دیگری مرتسم ولی صفحات آفاق مختلف هر جسم شفاف بسبب انکسار شعاع کاشف سائر اشیاء و جسم غیر شفاف عکس ارتسام و انعکاس در او نمودار نه
- 2 و همچنین صفحات قلوب انسان هریک صافی و لطیف و شفاف مثال شمس حقیقت در او نمودار و تجلیات انوار در هویتش پدیدار و قلوب غیر صافیه محروم از این انوار
- 3 پس ای عکاس ماهر صفحه قلب را از جمیع نقوش و الوان و زنگار و غبار ممتاز نما و مقابل ملکوت ابهی کن تا انعکاسات ملا اعلی در او افتد و پرتو شمس حقیقت در او بتابد
- 4 آنوقت حقیقت کلمات مبارکه فؤادک منزلی قدسه لنزولی و قلبک منظری طهره لظهوری تحقق یابد و علیک البهاء

AKHB.180x, AHB_106BE #02 p.02

AB05920*To: Arthur M Dealy**Date: 1900 ca.*

- 1 O spiritual son and luminous youth! Take the lute of praise with the hand of turning to God and strike the strings of mysteries with the pick of meanings, and chant with beautiful praise to the Glorious Lord, saying:
- 2 Praise be to Thee, O my God, for having given me to drink the choice wine of mystical knowledge from the elegant chalice in the gathering of Thy loved ones, and for having admitted me
- 1 ایها الولد الروحانی و الغلام النورانی خذ عود التّسییح بيد التّوجّه الی الله و اضرب بمضرب المعانی علی اوتار الأسرار و رتل التّرتیل بالثناء الجمیل علی الرّبّ الجلیل و قل
- 2 لک الحمد یا الهی بما سقیتنی ریحیق العرفان فی الکأس الأنیق فی محفل احباء الله و ادخلتني

into Thy kingdom, and for having made me hear the call of Thy holy angels, and for having drawn me through the magnet of Thy love, and for having illumined my face with the light of Thy oneness, and for having caused me to speak Thy remembrance, and for having kindled me with the fire of Thy love, and for having expanded my breast with the light of Thy knowledge, and for having awakened me with Thy breezes, and for having quickened me with Thy spirit.

فِي مَلَكُوتِكَ وَاسْمَعْتَنِي نِدَاءَ مَلَائِكَةِ قَدْسِكَ
وَجَذَبْتَنِي بِمَغْنَاطِيسِ حُبِّكَ وَنُورَتِ وَجْهِي
بِنُورِ تَوْحِيدِكَ وَانْطَلَقْتَنِي بِذِكْرِكَ وَاقْدَمْتَنِي
بِنَارِ مَحَبَّتِكَ وَشَرَحْتَ صَدْرِي بِنُورِ مَعْرِفَتِكَ وَ
اَيَقَظْتَنِي بِنَسَمَاتِكَ وَاحْيَيْتَنِي بِرُوحِكَ

- 3 O Lord! Make me sincere for Thy face, and a diffuser of Thy fragrances, and a proclaimer of Thy word, and a servant to Thy loved ones, and one who supplicates to Thy kingdom, and one who implores at the gate of Thy oneness, until I acquire Thy characteristics and derive from Thy lights. Verily Thou art the Most Merciful, verily Thou art the Compassionate, verily Thou art the Kind, the Clement, the Merciful.

3 اَيُّ رَبِّ اجْعَلْنِي خَالِصاً لَوْجْهِكَ وَنَاشِراً
لِنَفْحَاتِكَ وَمُعَلِّناً لِكَلِمَتِكَ وَخَادِماً لِأَحِبَّتِكَ وَ
مُبْتَهِلاً إِلَى مَلَكُوتِكَ وَمُتَضَرِّعاً بِبَابِ احْدِيَّتِكَ
حَتَّى اَتَخَلَّقَ بِأَخْلَاقِكَ وَاقْتَبِسَ مِنْ اَنْوَارِكَ
اَنْتَ اَنْتَ الرَّحْمَنُ اَنْتَ اَنْتَ الرَّحِيمُ اَنْتَ اَنْتَ
الْبَرُّ الرَّؤُوفُ الرَّحِيمُ

DRM.007c, MMTF.010

ABU2080

Words spoken ca. 1900 in Akka

Abdul-Baha's definition of God

God is pure essence and cannot be said to be anywhere or in any place. God is infinite, and as terms are finite, the nature of God cannot be expressed in terms.

But as man must form and express a conception of God in some way, he calls God "Love" or "truth", because these are the highest things he knows. Life is eternal, so man, to express God's infinity, says: "God is life." But these things in themselves are not God. God is the source of all things that are made, and all things that are, are mirrors reflecting His Glory.

The essence of the nature of God is love. His favor cannot be won by hatred or strife. He is never angry. He curses nothing. It has been said otherwise, but such teaching is the teaching of heathenism—of the teachers of the time, not of the messengers of God. When you see men doing evil things, you should not be angry with them, you should pity them; for their evil deeds are due to their ignorance and for them they must suffer.

PN_1900 p010

ABU2100*Words spoken ca. 1900 in Akka*

The spiritual understanding

The station of the prophets is as a lighted lamp; all the prophets offered themselves as lamps. Those men around them who heard their voice were those who were capable and desirous of hearing them.

If you speak with a magician about the Zodiac he understands you because he is a learned man; but if you speak of it to a carpenter, he will say it is nonsense, “ How is it, a live man in the heavens! Or a ship! Etc.”

The interpretation of the Bible is the same with this man; if you repeat all these spiritual things to him, he will think it nonsense. For instance, when you read the Revelation of St. John to the unlearned in spiritual things, they do not understand it and it is only because you tell them it is the bible that they do not call it nonsense. There are many meanings in each word of the Revelation.

Iron attracts iron, and as you approach the kingdom of God, you will be attracted by the things of the kingdom. Worldly people are not of the kind to be affected by the magnet.

BSC.500 #962, PN_1900 p060, PN_unsorted p147

AB06000*To: Unknown, in United States**Date: 1900 ca.*

¹ O my God! O Thou Who endowest every just power and equitable dominion with abiding glory and everlasting might, with permanence and stability, with constancy and honour! Aid Thou by Thy heavenly grace every government that acteth justly towards its subjects and every sovereign authority, derived from Thee, that shieldeth the poor and the weak under the banner of its protection.

² I beseech Thee, by Thy divine grace and surpassing bounty, to aid this just government, the canopy of whose authority is

¹ اللهم يا مؤيد كل سلطة عادلة و سلطنة قاسطة على العزة الأبدية و القدرة السرمدية و البقاء و الاستقرار و الثبات و الافتخار ايد بفيض رحمتك كل حكومة تعدل بين رعاياها و كل سلطة ممنوحة منك تحمي الفقراء و الضعفاء براياتها

² اسئلك بفيض قدسك و سيب فضلك ان تؤيد هذه الحكومة العادلة التي ضربت اطناب

spread over vast and mighty lands and the evidences of whose justice are apparent in its prosperous and flourishing regions. Assist, O my God, its hosts, raise aloft its ensigns, bestow influence upon its word and its utterance, protect its lands, increase its honour, spread its fame, reveal its signs, and unfurl its banner through Thine all-subduing power and Thy resplendent might in the kingdom of creation.

خبائها على ممالك واسعة شاسعة و اظهرت
العدالة برهانها في اقاليمها العامرة الباهرة اللهم
ايد جنودها و راياتها و نفذ كلمتها و آياتها و
احم حماها و راع ذمارها و اذع صيتها و شيع
آثارها و اعل علمها بقوتك القاهرة على الأشياء
و قدرتك الباهرة في ملكوت الانشاء

- 3 Thou, verily, aidest whomsoever Thou willest, and Thou, verily, art the Almighty, the Most Powerful.

3 انك انت مؤيد من تشاء و انك انت المقتدر
القدير

BRL_APAB#17, SW_v08#11 p.141, SW_v09#06 p.075, SW_v24#09 p.258,
JHT_A#001

BRL_DAK#0053, MKT2.313

ABU2187

Words spoken ca. 1900 in Akka

The material men of this world are like poison to the spiritual. They are the calamities and inconveniences which a man meets within the worldly life. They are like people who are very much intoxicated and do not understand the bitter taste of the cup, while the conscientious and mindful understand its bitterness. In this world, it is only the people of God who understand the good taste of life, while the others understand only the bitterness, because they are full. The people of God have not at all any dependence in this world; they neither get displeased with the bitterness of the cup, nor are they happy with its sweetness.

The people of God are like the birds, who satisfy themselves with a few crumbs, and sit the whole time on the branches of the trees and sing the praises of God. But others are like swine, which eat everything they find, and at last they are good only to be eaten.

BSC.501 #964x, PN_unsorted p146, PN_1900 p062x

AB07029*To: Charles G Scheffler**Date: 1900 ca.*

O thou spiritual man and merciful being!

I have read thy brilliant letter which showeth the utterance of thy praise upon the Beauty of El-ABHA, the Most Glorious. Blessed thou art! Glad-tidings unto thee for that by reason of which thou hast drunk from the cup which is overflowing with the wine of the love of God, and hast become intoxicated from that pure wine which was given to thee from the hand of Providence in the meeting of the knowledge of God.

Take the cup of sanctity in thy right hand and pass the glass of the Kingdom, in the social meeting—which is the wine of the love of God and the sweet, pure, cool water of the knowledge of God—and give to drink to those who are in attendance, that they may rejoice, be happy and sing the hymns of sanctity and unification, offering their praise to the Supreme Kingdom.

TAB.131-132

AB07147*To: Helen (?) Goodall**Date: 1900 ca.*

O thou spiritual pearl and the leaf stirred by the wafting of the Breeze of God! Verily with a heart overflowing with love and affection I perused thy letter which was an eloquent expression of thy praise for the love of God, thy firmness in the Covenant of God, thy gladness through the Fragrances of God and thy great exertion in the guidance of the servant of God!

Verily I supplicate God to confirm thee with the Breaths of the Spirit, to dilate thy breast with the zephyr wafting from the direction of the Paradise of Abha and to suffer thee to become a light from which radiates the rays of supplication, invocation and prayer toward the Kingdom of God;- so that thou mayst become the cause of the awakening, mindfulness and quickening of the servants and the maid servants of God, to give them

to drink the Wine of Knowledge and to summon them to the Kingdom of the Merciful with evidences and proofs...

DAS.1913-07-13, ABIE.060, BLO_PN#007

AB07127

Date: 1900 ca.

O thou who art drawn unto God and kindled by the Fire which burned on Mt. Sinai!

Set aside every mention save the mention of God and abandon everything save the divulgence of the Testament, be attracted by the magnet of the Covenant that thou mayest see the triumph of the angels of the King of the Kingdom and the valor of the hosts of the Lord of Might. By the life of the Lord! The Invincible Power will indeed strengthen, the Holy Spirit will speak in thy mouth, the Word of God will be revealed in thy heart, the sound of the trumpet of the Lord will gladden thee, the light of unity will shine from thy brow, the doors of success and prosperity will be opened upon thy face and the secrets of the Holy Books will be unfolded. Then, at that time, thou shalt cry at the top of thy voice, saying: "Blessed I am for this great bounty! Blessed I am for this evident victory! Blessed I am for this power which could not be resisted by the powers of whomsoever is upon the earth!"

TAB.160, BSTW#276d

AB07884

To: Gulbaji wife of Jinab Amin, in Tihiran

Date: 1900 ca.

- ¹ O handmaiden of God! Give thanks unto God that thou hast illumined thy face through the love of the Abha Beauty, hast drunk the wine of recognition, hast become intoxicated from the cup of bounty, and hast arisen to render service. Thou hast come under the protection of the chastity of Jinab-i-Amin.

¹ ای امه‌الله شکر کن خدا را که بحبّت جمال
ابهی رخ برافروختی و بادهء معرفت نوشیدی و از
کأس عنایت سرمست شدی و بخدمت پرداختی
در ظلّ عصمت جناب امین درآمدی قدر این
عنایات را بدان و بشکر خداوند پرداز

Know thou the value of these bounties and occupy thyself with thanksgiving unto the Lord.

- ² At present it is advisable that thou shouldst not move from that place. The holy leaves are visiting on thy behalf and are engaging in supplication and turning unto God. The fruits of this gift shall return unto thee.

² حال مصلحت چنان است که از آن مقرّ حرکت
نمائى و رفات مقدّسه از قبل تو زیارت مینمایند
و تضرّع و انابت میکند ثمرات این موهبت بتو
راجع خواهد شد

- ³ And the Glory be upon thee.

³ و البهاء علیک

MKT7.059b

AB08452

Date: 1900 ca.

O thou heavenly, brilliant and precious pearl! I greet thee from this Holy Land with a fragrance from God and I desire that thy heart become animated through the gentle breeze of God, thy bosom dilated with joy by the miracles of the gifts of God, thine eye consoled by seeing the lights of God, thy tongue by uttering the mention of Baha'u'llah, and thy taste to become sweet through the divine table descending from heaven.

Verily, I say unto thee that the gifts of thy Lord are encircling thee in a similar way as the spirit encircles the body at the beginning of the amalgamation of the elements and natures in the womb; the power of the spirit begins then to appear in the body gradually and successively according to the preparation and capacity to receive that everlasting abundance.

I ask God to help thee that the spirit will carry out its power in thee as desired and wished.

TAB.156-157, BWF.367-367x, BSC.480 #916x, BSTW#276d

ABU2476*Words spoken ca. 1900 in Akka*

The spiritual appetite

In animal types it is known that the stomach must be sound and healthy, and when it is so what is taken with the tongue will be safe and good for the body. The same thing with man. If he has the capacity, a single divine word can enkindle him and his life is strengthened by a single word of God. But if he has not the capacity and one speaks to him always of spiritual things, it is of no effect.

Thus Christ spread the table of his spiritual food and called a great number of people in order to take their portions. Out of these only eleven came and attended the table. And these eleven, how did it happen that they gained from the blessing? It was because they had desired to come and take. They had the appetite!

PN_1900 p060, PN_unsorted p147

AB08988

To: Dorothy Hoar

Date: 1900 ca.

- 1 O thou who art young in years but great in gifts! For thou wert created from souls who believed in God and His signs, and the glances of the eye of the All-Merciful encompassed thee in thy tender years, and divine gifts surrounded thee while thou wert a suckling babe in the cradle, drinking the milk of [divine favors] in the arms of a mother who turned with her whole heart to the Kingdom of Light, whose spirit was attracted by the fragrances from the gardens of mysteries, whose soul was revived by the morning breeze and the fragrance of flowers in the garden of God's guidance.
- 2 Be thou thankful to God for this and say: "Praise be to Thee, O my Most Exalted Beloved, for this supreme bounty and most excellent gift!" And upon thee be the Glory.

1 درثی هور آیتها الصغیرة فی السنّ الكبيرة
بالمواهب لأنّک خلقت من نفوس آمنّت بالله و
آياته و شملتک لحظات عین الرحمانیة عند نعومة
اظفارک و احاطتک المواهب الالهیة و انت فی
مهد الطفولیة رضیعة من لبن [الطاف] فی حضن
والدة توجّهت بکلیّة قلبها الی ملکوت الأنوار
و انجذبت روحها بنفحات ریاض الأسرار و
انتعشت نفسها بنسمة الأسرار و نفحة الأزهار فی
حدیقة هدایة الله

2 و اشکری الله علی ذلک و قولى لک الحمد یا
محبوبی الاعلی علی هذه النعمة الکبری و الموهبة
المثلّی و علیک البهاء

DRM.021b

AB09005*To: Richard Paul Dodge**Date: 1900 ca.*

- 1 O thou who art nourished at the breast of the Kingdom of God and reared in the bosom of the guidance of God! With a heart supplicating, entreating and attracted to the Kingdom of God, I beseech God, glorified and exalted be He, to confirm thee in thy tender age and the softness of thy youth with that wherewith He confirmed the mightiest of men and the greatest of souls in the realm of perfection.
- 2 Marvel not at the command of God, for the Kingdom of God, according to the explicit text of Christ - glory be unto Him - belongeth to children who have nursed at the breast of the bounty of God. I beseech God that thou mayest be one of them.
- 3 This is a glad-tiding which hath issued forth from a heart filled with the love of God. Know thou its worth. And upon thee be the Glory of God.

1 أيها الرضيع من ملكوت الله والريب في حضن هدايه الله أني ارجو الله سبحانه وتعالى بقلب متضرع مبتهل منجذب الى ملكوت الله ان يؤيدك في صغر سنك ونومه اظفارك بما أيد الله فحول الرجال واعظم النفوس في حيز الكمال

2 فلا تعجب من امر الله لأن ملكوت الله بنص المسيح له المجد لأطفال رضعوا من ثدى موهبة الله واسئل الله ان تكون انت احداً منهم

3 وهذه بشاره منبعثة من قلب ممتلئ بحبة الله فاعرف قدرها وعليك البهاء

DRM.007b

TAB.155-156, LABC.008, BSTW#276o

AB09008*To: William Copeland Dodge**Date: 1900 ca.*

O spiritual youth and divine child! Verily thy father and mother both crossed seas and lands until they attained the honor of standing before the Most Exalted and Supreme Threshold and circumambulated the point around which circle the Concourse on High. They were blessed with a heavenly, divine and spiritual blessing whose lights shine forth from their foreheads.

I beseech God to make that blessing an attractive force drawing them wholly to the Abha Kingdom, that their hearts may be detached from the lower world and be attracted to the Supreme Concourse. Verily that blessing is a magnetic force drawing them to the Abha horizon.

Upon thee be the Glory! ‘Abbas.

BSTW#276n

ABU2648

Words spoken ca. 1900 in Akka

ON EVIL

Personal identity of the devil is not true. God could not have created evil. Timothy 1 was written by bishops.

God has given us free will to choose or reject Him. If we reject Him, we lose the blessing for which we came. James 1:13-14 - “Let no man say when he is tempted, ‘I am tempted of God’ for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed.”

Evil is an attempted violation of a moral law.

If we break that law, we suffer - we lose self-respect. We are following Mental-taste instead of Reason.

PN_1900_heh p049

AB09753

Date: 1900 ca.

O thou spiritual temple whose heart is drawn unto the Horizon of Certainty!

Verily, I am now in the Assembly of the beloved of God, whose hearts are kindled with a burning, blazing and flaming fire from the fragrance of God, and I have mentioned thee with a heart overflowing with thy love. By my God! It is love which hath surrounded me from all directions and thus I mention thee with a beating heart and with a spirit turned unto the horizon of El-ABHA. Therefore, thank God for this bounty, the traces of which I hope will be spread, its light shine and the fragrance

of its breath diffused in the whole world of existence forever and ever.

TAB.156, BSTW#276n

AB12628

Date: 1900 ca.

O thou spiritual soul!

I transmit unto you the good news that Abdul Baha has thoroughly perused the contents of your letter and was pleased with your sincerity to God and your humbleness to the Kingdom of God. He supplicated God to confirm you and make you successful in all cases and aspects, that the Divine Blessing may encircle that family from all sides, therefore rejoice at this glad tidings, through [which] the bereft mother at the greatest calamity will be intoxicated from joy.

My salutations upon you.

BSTW#276f

AB10296

Date: 1900 ca.

O thou fresh, slender branch saturated with the abundant rain of His bounty!

I ask God to continue the heavenly abundant gifts upon thee and to grant thee more freshness, tenderness and fineness day by day. Verily I say unto thee that man is likened unto a tree. And as the life of a tree and its tenderness and brilliancy depend on the abundant rain descending from the clouds, so also the happiness of man, his pleasure, dignity, loftiness of position and highness of rank depend on the abundant bounty of the Kingdom and the light of the Sun of Truth coming from the horizon of the gift of God.

TAB.154, BSTW#276f

AB10307*Date: 1900 ca.*

O thou son of the Kingdom!

Consider the bounty of the Lord and the gifts of thy Creator. He hath chosen thee to love Him and selected thee from among His beings to know Him and distinguished thee particularly with the gift of dazzling light through which the faces of the righteous will shine.

Verily I say unto thee that this gift now signifieth a globule and a date stone which shall spring up and grow until it becometh a tree of solid root and the branches thereof will extend to the East and West. Then the tongues shall utter: "This is naught but a great bounty!"

TAB.159, BSTW#276e

ABU2913*Words spoken ca. 1900 in Akka**Question/topic: What is meant by John prophesying that Christ shall stand and prophesy to kings and princes?*

In reply to the question, "What is meant by John prophesying that Christ shall stand and prophesy to kings and princes?"

It does not mean that Christ shall stand in person and speak with kings and princes (although the time will come when even kings and princes will come and listen.)

The sun is always shining upon mines, but all of them do not become gold and silver mines. In every mine neither are diamonds to be found. It depends upon the capacity of the mine to become diamond. Man needs illumination, desire and capacity in order to attain these favors.

PN_1900 p060, PN_unsorted p147

ABU3083*Words spoken ca. 1900 in Akka*

Adam is the symbol of the childhood of the race of man. Childhood has not a great capacity, therefore when he put out his hand to take the apple, he had not the capacity to receive such great knowledge as the apple symbolizes. Moses taught only the material things and Christ of the Spiritual. So if Adam attempted the knowledge of Jesus Christ, he was bound to fail.

PN_1900_heh p066

AB00017*Tafsir-i-Ayat-i-Qayyum'u'l-Asma (Commentary on a Verse from the Qayyum'u'l-Asma)**Date: 1900 or <*

- ¹ Praise be to God Who made the line, formed from the primal point manifest in the letter B, the ornamental seal of His Name that dominates all names. Then He divided it into two parts through the mystery concealed between the two causes, and joined one with the other through the wisdom hidden beneath the veil of destiny. Thus was the Most Great Book completed, and by it were all who dwell on earth and in heaven adorned, that the Dawning Places of negation might bear witness, at the moment of negation, to that which the Tree of Divine decree witnessed upon the luminous spot, and might turn toward the Dayspring of beginning at the place of sacrifice - the spot wherein the Most Exalted Word donned the crimson robe in the kingdom of creation. And that the denizens of the Kingdom might hear the melodies of the leaves suspended upon the Lote-Tree of the utmost boundary in praise of this Remembrance Who hath appeared with the banners of verses to all who are in the heavens and on earth.

¹ الحمد لله الذي جعل الخط المتكون من النقطة الأولية الظاهرة بالباء طراز الختم لاسمه المهيمن على الأسماء ثم قسمه قسمين بالسّر المستسر بين الأمرين واخذ الواحد مع الآخر بالحكمة المكنونة تحت حجاب القدر اذا تم كتاب الأكبر وتزين به من في الأرض والسماء ليشهد مطالع الآ عند نفى لا بما شهدت سدرة القضاء على البقعة النوراء ويتوجهن الى مشرق البدء عند مشهد الفداء مقر الذي فيه تميمت الكلمة العليا ثوب الحمراء في ملكوت الانشاء وليسمعن اهل الملكوت اطوار ورقات المعلقات على السدرة المنتهى في ذكر هذا الذكر الذي ظهر برايات الآيات لمن في الأرضين والسموات

- ² Praise be to God Who made the Hour a proof for this Hour which, when it uttereth the First Word, establisheth the Most Great Balance, and when it stirreth within itself, by itself, causeth the people of the graves to move through the wafting of the breaths of the Lord of Names. At one time it appeared with the ancient ornament in the mystery of His Most Great

² و الحمد لله الذي جعل الساعة برهاناً لهذه الساعة التي اذا نطقت بالكلمة الأولى نصب ميزان الأعلى واذا اهتزت بنفسها لنفسها تحرك اهل القبور من اهتزاز نفحات مالک الأسماء مرة ظهرت بطراز القدم في سر اسمه الأعظم واستجذب منه الأمم

Name and by it attracted the nations, and at another time it appeared through a command whereby all things hastened unto God, the Sender of verses.

و طوراً ظهر بأمر سرعت منه الأشياء الى الله
منزل الآيات و

- 3 Praise be to God Who made the first blast a glad-tiding to the people of Baha who are settled in the crimson ark, and the second blast a trial for the people of the Bayan who held fast to that which the All-Merciful had not revealed, who followed the people of the Furqan in their idle fancies and vain imaginings, and who turned away from the wondrous One manifest from all directions - He to Whom the Tongue of Grandeur hath testified in the pavilion of glory, and made Him sanctified above all peers and likenesses, and manifested Him through the power of the Divine Realm at the pole of the Celestial Realm, reflected upon the Kingdom with clear proofs and evident appearances.

3 الحمد لله الذي جعل النفخة الأولى بشاراً لأهل
البهاء المستقرين على الفلك الحمراء والأخرى فتنة
لأهل البيان الذين تمسكوا بغير ما انزله الرحمن و
تعقبوا اهل الفرقان في ما عندهم من الظنون و
الأوهام و اعرضوا عن البدع الظاهر من جميع
الجهات الذي شهد له لسان العظمة في سرادق
الاجلال و جعله مقدساً عن الأشباه والأمثال
واظهره بقوة اللاهوت في قطب الجبروت المجلى
على الملكوت بحجج باهرات وظهورات لاثحات

- 4 Praise be to God Who pronounced the decisive Word at the return amongst the parties, that every servant might know his Lord and turn unto his refuge and dwelling-place, detached from all else. Thereupon the people of vain desires fell unconscious upon the dusty earth, and the people of hatred in the wilderness of wrath. And He made the ornament of consciousness after obliteration for the people of this atmosphere whose radiance was from the lights of Beauty in the end, and thereby He distinguished between the two parties among the people of creation, and ordained for the first the pure wine of life from the cup of His name, the All-Merciful, and returned the other to the abode of wrath in the lowest fires, inasmuch as they denied the appearance of the Light of the Divine Essence at the advent of the matchless, wondrous Hour that dawned upon the Dayspring-places of names and attributes.

4 و الحمد لله الذي نطق بفصل الخطاب في المآب
بين الأحزاب ليعرف كل عبد مولاه و يتوجه الى
ملجئه و مواه منقطعاً عما سواه اذا انصق اهل
الأهواء الى الأرض الغبراء و اهل البغضاء على
تيه الاغضاء و جعل طراز الصبح بعد الخواهل
هذا الفضاء الذي كان ضيائه من انوار الجمال
بالمآل و به فصل بين الحزبين من اهل الانشاء و
قدر للأولى رحيق الحيوان من كأس اسمه الرحمن
وارجع الأخرى الى مقر القهر في اسفل التيران بما
انكروا ظهور نور الذات عند قيام الساعة الممتعة
البدية المتجلية على مطالع الأسماء و الصفات

- 5 O thou who art purified by the fire kindled and blazing in the blessed Tree that grew in the spot of Sinai, the court of grandeur, the pole of paradise, the midst of heaven, and heardest from its sighing the call of the All-Merciful in the most wondrous melodies that "Verily, there is no God but I, the Almighty, the Mighty, the Bestower!" Were a breeze of permission to blow from the direction of thy Lord's will, thou wouldst hear from the rustling of its branches that which would cause the birds of eternity in the thicket of divinity to swoon, and would bewilder the minds of the dwellers in the gardens of the Celestial Realm, and would stupefy the possessors of meaning and mystical knowledge in the meadows of the Kingdom. And in the element of earth would surge forth flames of fire in such wise that the seas would blaze with the fire of God's love, and the rocks would melt from its heat, and the decayed bones in the graves would be quickened by its effect, and souls would be stirred by their passion for it, and eyes would be gladdened

5 ان يا ايها المصطفى بنار الموقدة المشتعلة المتهبة في
الشجرة المباركة التي نبتت على بقعة السيناء ساحة
الكبرياء قطب الأفريديوس بجبوحه الفردوس و
تسمع من زفيرها نداء الرحمن بأبدع الألحان انه لا
اله الا انا المقتدر العزيز المنان لو تهب نسمة الاذن
من مهب ارادة ربك لتصغي من حفيف افنانها
ما تنصعق به طيور البقاء في اجمة اللاهوت و تتحير
عقول سكان حدائق الجبروت و تذهل الباب
اهل المعاني و العرفان في رياض الملكوت و
تفور في عنصر التراب لهيب النار على شأن تشتعل
البحور بنار محبة الله و تذوب الصخور من حرارتها
و تحي العظام الرميمة في القبور من اثرها و تهتز
النفوس من شغفها و تفر العيون من مشاهدتها و
تسر القلوب من تقريرها و تنشرح الصدور بطلووعها
و تفرح الأرواح بظهورها و تتعطر الآفاق من نشر

by beholding it, and hearts would rejoice in drawing nigh unto it, and breasts would be dilated by its rising, and spirits would be gladdened by its manifestation, and the horizons would be perfumed by the diffusion of its fragrances, and all contingent beings would be illumined by its lights, and the spheres would be brightened by its radiance, and the veils of limitations and allusions would be burned away from the people of the holy sanctuaries by a spark thereof, and the curtains would be rent from eyes and sight by its power.

- 6 But when thy Lord's will had preceded that divine mysteries and heavenly sacred eternal knowledge, which are the celestial feasts and divine everlasting bounties, should descend according to the capacity of contingent beings and the receptivity of the people of the worlds, therefore did the Dove fall silent from its warbling and the branches of the Lote-Tree of eternity from their rustling. Yet when the sun of permission and command dawned from the horizon of God's will, the Lord of Lords, and We saw thee the questioner hopeful at the gate, gazing toward thy bountiful Lord in thy return, aflame with the fire of God's attractions amidst the concourse of creation, speaking His praise amongst religions, and calling out His All-Merciful Name - therefore did the seas of love surge in My heart and the streams of longing flow in My breast.

- 7 We desired to mention for the detached ones among the people of Baha that which would draw them near to the court of grandeur and bring them to the station of holy nearness and meeting - the place wherein naught is seen save the effulgences of the Lord of Names upon all who dwell in the kingdoms of earth and heaven. And the sincere ones shall drink the wine of reunion from the cup manifest in the form of the sanctified letter Ha, free from the Vav that implies directions in the realm of creation - they who have journeyed from the wilderness of fancy and imagination, turning toward the horizon of certitude, who have rent the veil of the imagined through His Self-Subsisting Name that was dominant over the horizons, and who have soared on wings of spirit and delight in the atmosphere of this heaven that was raised above the highest paradise and adorned with the Dayspring of Pre-existence and the Rising-Place of the Most Great Light.

- 8 Glad tidings, then, to them, for their souls have been purified, their hearts refined, their breasts expanded, their eyes illumined, their vision sharpened, their ears attuned, their minds enlightened, their spirits enraptured, and their hearts made subtle and tender - to such degree that the effulgences of the lights of the Morn of Eternity were impressed therein when He

روائحها وتستثير الامكان من انوارها وتستضيء
الأفلاك بضياءها وتحترق احجاب الحدودات و
الاشارات من اهل سبجات الجلال بجذوة منها
وتنهتك الأسبال عن الأعين والأبصار بقوتها

6 ولكن لما سبقت ارادة ربك بأن الأسرار
الربانية والمعارف الصمدانية اللاهوتية التي هي
الموائد السماوية والآلاء الباقية الألهية تنزل على
حسب استعداد الامكان وقابلية اهل الأكوان
لذا سكت الورقاء عن هديرها و افنان سدره
البقاء عن حفيفها ولكن لما اشرفت شمس
الاذن والأمر من افق مشية الله رب الأرباب
ورأيناك السائل الآمل لدى الباب وناظراً الى
ربك الوهاب في المآب ومشتعلاً من جذوات
جذبات الله بين ملاء الأكوان وناطقاً بذكره بين
الأديان و منادياً باسمه الرحمن لذا هاجت بحر
الحبة في قلبي وسالت اودية الشوق في فؤادي

7 و اردنا ان نذكر للمقطعين من اهل البهاء ما يقرهم
الى ساحة الكبرياء و يبلغهم الى مقام القدس و
القرب و اللقائ مقرر الذي لا يرى فيه الا تجليات
مالك الأسماء على من في ملكوت الأرض و
السما و ليشرب المخلصون رحيق الوصال من
الكأس الظاهرة على هيئة الهاء المقدسة عن الواو
الحاكية عن الجهات في ناسوت الانشاء الذين
سافروا من مفازة الظنون و الأوهام مقبلين الى
افق الايقان و شقوا ستر الموهوم باسمه القيوم الذي
كان مهيئاً على الآفاق و طاروا بأجنحة الروح و
الريحان في جو هذه السماء التي ارتفعت على اعلي
الجنان و تزينت بمطلع شمس القدم و مشرق نير
الأعظم

8 فهنيئاً لهم بما زكت نفوسهم و صفت قلوبهم و
انشرحت صدورهم و تنورت عيونهم و حدث
ابصارهم و وعث اذانهم و انجلت عقولهم و
هامت ارواحهم و لطفت و رقت افئدتهم على
شأن انطبعت فيها تجليات انوار صبح القدم

manifested Himself through His most beautiful Names to all in earth and heaven. And thou, O noble questioner!

- 9 Know thou that interpretation and explanation, though in the most wondrous exposition, are but signs of manifestation and vision to those who ascend the heights of knowledge, who circle round the sanctuary of thy Lord, the Mighty, the Bestower, who are illumined by the lights that have shone forth and brightened the horizons in this Day wherein leg was wrapped around leg, the people of hypocrisy were veiled from the Source of radiance, and the faithful entered this covenant in that they fulfilled the Covenant. Therefore it behooveth not him who hath come with decisive utterance through the sovereignty of thy Lord, the Mighty, the All-Bestowing, to turn unto these two. And if thou gaze with the eye of reality, thou shalt see that these two were, in the primal reality, sealed with the Two Most Great Names which were a herald in the wilderness of spirit, the valley of rapture, and a bearer of glad tidings of the manifestation of God and His grace unto all else, that all might know their refuge and abode.

- 10 After the darksome night retreated and the dawn of guidance breathed forth, and the Sun of eternity shone and earth and heaven were illumined, and the moons rose and the stars were darkened by the lights, and the signs were made manifest, and the cycles revolved, and the spheres rotated, and the rivers flowed, and the trees bore fruit, and the flowers bloomed, and the gardens were adorned with the anemones of reality, and the Balance was set up, and the Path of Certitude was stretched forth, and the Fire was kindled, and the Reckoning surged, and Paradise drew near, and the angels of the Swift Steeds descended with standards of verses, and the veils were rent, and the curtains were burned, and the coverings were torn asunder, and thy Lord, the Mighty, the Compelling, came in the shadows of clouds of reality and meaning and mysteries. Then didst thou see those near ones hastening to the court of the Light of lights, and circling round the throne of God, the Sovereign, the All-Subduing. At such time there is no need of interpretation despite this unveiling and witnessing, even were it through psalms of the House of David. The essence of direct vision dispenseth with explanation, and the example of interpretation to them of understanding is as a lamp that shineth only until morning. When the Daystar of certitude dawneth from a manifest horizon, then to murmur round the lamp of interpretation is to turn away from the glorious path and to walk in the narrowest of ways. This is not the day to delve into the depths of utterance to extract the pearls of interpretation from the shells of revelation. Rather it is the time of

اذ تجلّى بأسمائه الحسنی علی من فی الأرض و السماء و أنتک انت یا ایها السائل الجلیل

9 فاعلم بأنّ التفسیر و البیان ولو کان بأبدع التبیان عنوان للظهور و العیان عند المتعارفين الى معارج العرفان و المتدندن حول حمی ربک العزیز المنان و المستشرقین من الأنوار التي اشرقت و لاحت بها الآفاق فی هذا الیوم الذی فیہ التفت الساق بالساق و احتجب اولو النفاق عن مبدء الاشراق و دخل اهل الوفاق فی هذا الوثاق بما وفوا بالمیثاق لذا لا ینبغی ان یتوجه الیها من اتی بفصل الخطاب بسلطان ربک العزیز الوهاب و أنك لو تنظر بعین الحقیقة لترى بأنهما فی الحقیقة الأولیة ختما بالاسمین الأعظمین اللذین کانا منادیا فی بریة الروح وادی الجذب و مبشراً بظهور الله و برّه لما سواه لیعرف الكل ملجأه و متواه

10 فبعد ما ادبرت لیلۃ الدلّاء و تنفّس صبح الهدی و لاحت شمس البقاء و اشرقت الأرض و السماء و طلعت الأقمار و اكفهرت النجوم بالأنوار و اشتهرت الآثار و دارت الأدوار و تکورت الأكوار و جرت الأنهار و اثمرت الأشجار و تفتحت الأزهار و تزینت الحدائق بشقائق الحقائق و نصب المیزان و مد صراط الايقان و تسعر النیران و فار الحساب و ازلفت الجنان و نزلت ملائكة العاديات برایات من الآیات و خرقت الأجباب و حرقت الأسبیل و انشقت الستار و جاء ربک العزیز الجبار فی ظلل من غمام الحقائق و المعانی و الأسرار فرأیت المقربین المهطعین الى ساحة نور الأنوار و حافین حول عرش الله الملک القهار اذاً لاحتاج الى التفسیر مع هذا الكشف و الشهود ولو کان بمزامیر آل داود جوهر العیان مغنی عن التبیان و مثل التفسیر عند اولی الأئدة کمثل المصباح انما یلوح الى الصّباح متى اشرق شارق الیقین من افق مبین اذاً التددن حول سراج التفسیر من قبیل غصّ النظر عن المنهاج الجلیل و السلوک فی اضیق السبیل لیس الیوم یوم الخوض فی اعماق الکلمات لایخرج لآلی التأویل من اصداف التزیل بل آن اوان المکاشفة و الشهود و الوفود الى مقام محمود و الوصول الى

unveiling and witnessing, and of entering into a praiseworthy station, and of attaining to the promised bounty, inasmuch as the Promise hath come and the Promised One hath appeared from God, the Mighty, the Loving.

- 11 Say: O ye who are veiled among the factions! This is the Day of Return, of beauteous destiny and excellent reward, the Day of the appearance of the Lord of Lords, the severing of lineage, and the casting off of garments. How long will ye wander in the wilderness of doubt and misgiving, hiding in the west of concealment, refusing to enter the City of God, the Mighty, the Bestower, even after its gates have been flung wide and the means made easy? Do ye content yourselves with a mirage instead of the sweetest drink? Do ye veil yourselves with what ye possess from the Source of the Book? Do ye occupy yourselves with the most unsightly faces rather than the Beauty for which the Dawning-places of holiness in every age yearned to attain His presence, and the Daysprings of light in every dispensation longed for martyrdom in His path? Do ye imagine yourselves possessed of knowledge of the Book? Nay, by the Lord of Names and Attributes! Rather have ye acquired mere suppositions of knowledge while remaining heedless of the Beauty of the Known One. Ye have occupied yourselves with fanciful arts while forsaking the Essence of what was intended, which lay hidden in the Books of God, the Mighty, the Loving. Can the lamp profit after the horizons have been illumined by the Most Great, Resplendent Luminary? Can scalding water heal the sick after the appearance of the Supreme Remedy and the most perfect, complete Elixir? Can putrid water quench the thirst of the parched one after the surging of the Salsabil through the manifestation of the Glorious Lord?

- 12 Be fair, O peoples of the world! Is it through the musk-laden breeze of the spirit of your All-Merciful Lord that all creation is perfumed and souls are stirred with joy and fragrance, or through the foul odor wafting from the wasteland of vain imaginings? Is it through the outpouring from the clouds of grace of your Creator, the Mighty, the Bountiful, that the valleys of meaning and utterance have flowed, and the lands of explanation have trembled and grown, or through the scorching wind that blows from the valley of fire? Say: This is a field wherein even the most valiant horsemen of power and might among the righteous and free cannot compete - how much less these weak ones among the wicked! Rather, he who has abandoned all discourse, cast off every tattered garment, and sought from his Master's grace, the Sovereign, the Self-Subsisting, the wing of spirit beneath the shade of this Known Beauty, that he might soar in this heaven and circle round this sanctuary in the Supreme Horizon and the Most Glorious Companion.

الرّفد المرفود بما اتى الوعد و ظهر الموعود من
لدى الله العزيز الودود

11 قل يا اولى الأجناب من الأحزاب هذا يوم
الاياب و حسن المآب و نعم الثواب و ظهور
ربّ الأرباب و قطع الأنساب و خلع الأثواب
الى متى تهيمنون فى فى الشك و الارتباب
و تتوارون فى مغرب الاحتجاب و لن تدخلوا
مدينة الله العزيز الوهاب بعد ما فتحت الأبواب
و تيسرت الأسباب أ تقتنعون بالشراب عن
اعذب الشراب أ تحتجبون بما عندكم عن منزل
الكتاب أ تشغلون بأقبح الوجوه عن جمال تشوق
الى الوفود ببابه مطالع القدس فى الأكوار و تمنوا
الشهادة فى سبيله مشارق الأنوار فى الأدوار أ
تحسبون انفسكم على علم من الكتاب لا ورب
الأسماء و الصفات بل انتم اغتتمت ظنوناً من
العلوم و غفلتم عن جمال المعلوم و اشتغلتم بأوهام
من الفنون و تركتم جوهر المقصود الذى كان
مكتوناً فى كتب الله العزيز الودود هل ينفع
السراج بعد ما استضاء الآفاق بنير الأعظم
الوهاب ام يشفى السقيم ماء الحميم بعد الذى ظهر
الدرياق الأعظم و الاكسير الأكل الأتم ام
يروى غليل العليل ماء الصديد بعد ما تلاطمت
طمطام السلسبيل بظهور ربّ مجيد

12 فانصفوا يا ملأ الأكوان هل برائحة ناجفة روح
ربكم الرحمن تتعطر الامكان و تهتز الأرواح بروح
وريحان ام برائحة الدفراء التى تنشر من برهوت
الحسبان هل بفيض غمام فضل موجدكم العزيز
المنان سالت اودية المعانى و اليبان و اهتزت و
ربت اراضى التبيان ام بریح السموم التى تمر من
وادی النيران قل هذا مقام لايجول فى مضماره
فوارس القدرة و الاقتدار من الأبرار و الأحرار
فكيف هولاء الضعفاء من الأشرار بل من ترك
كل حديث و خلع كل ثياب رثيث و استوهب
من فضل مولاه الملك القيوم جناح الروح فى
ظلّ هذا الجمال المعلوم ليطير فى هذا السماء و
يدور حول هذا الحى فى الأفق الأعلى و الرفيق
الأبهى

- 13 O thou essence of love! Say to those who are confounded by the waves of the Hidden, Treasured Ocean, and those who are illumined by the brilliant lights from the Sun of Truth upon the most radiant temples among the dwellers of the Realm of Might: Loose the reins in this field, relying upon the grace of your Bountiful Beloved and trusting in the Possessor of Grace and Beneficence. Then establish the magnet of attraction at the pole of existence, that the hearts of the people of the contingent world might be drawn to the Kingdom and avert their gaze from turning to the human realm. Then urge the loved ones of God to appear among the people with the characteristics of Truth and ascend to a station where they become mirrors reflecting His Names among humanity and dawning-places for the rising of His attributes among all created things, until the fragrance of Truth wafts from their every condition, their movement and their stillness.
- 14 Say: O loved ones! Be like the breezes of dawn, unburdened by the weight of the world, then pass over the trees of human temples. By God! Then through your rustling will the world awaken to the remembrance of the Ancient King, and through the fragrance emanating from you will the bones of nations be revived, and the temples of existence be adorned with the robes of the gifts of the Mighty, the Loving. Then shall ye behold all existence as though it were a piece of Paradise, an eternal garden in creation, and a perfect, complete, evident and manifest sign telling of your beauty, revealed from the Manifestation Who hath appeared through His Most Great Name amidst the world.
- 15 O Thou glory of glories! O my God! Thou seest the weakness of Thy servants, the poverty of Thy bondsmen, their impotence and their brokenness before the manifestation of Thy power and sovereignty, their destitution and their need in the face of the signs of Thy wealth. Look upon them with the glances of the eyes of Thy grace, and deal with them through Thy bounty, Thy generosity and Thy favor. Having commanded them to manifest the essence of Thy sanctification, the purity of Thy holiness, and Thy Cause amidst Thy creation, do Thou enable them to attain unto this most glorious and exalted station, this most sublime and holy refuge in Thy Most Resplendent Companion, that they may, in their essence, reflect the purity of Thy Cause among Thy creatures, appear adorned with Thy ornaments amongst Thy servants, be clothed with the robe of Thy signs in the kingdom of Thy creation, and be embellished with the vestures of Thy light in the dominion of Thy command and sovereignty. For they are poor in the court of Thy riches, lowly at the door of Thy might and exaltation; they have claimed relationship with Thee among
- 13 وانت يا ساذج الحبّ قل للمتجلّجين من امواج بحر المخزون المكنون والمتجلّجين من انوار السّاطعة عن شمس الحقّ على هياكل الأنزعيّة من سكّان الجبروت فاطلقوا الأعنة في هذا الميدان متكلّاً على فضل محبوبكم المئان ومتوكّلاً على ذى الجود والاحسان ثمّ انصبوا مقناطيس الجذب في قطب الأكوان لينجذب قلوب اهل الامكان الى الملكوت ويغضّوا الأنظار عن التوجّه الى الناسوت ثمّ حرّضوا احباء الله ان يظهروا بين الخلق بشيم الحقّ ويترقّوا الى مقام يصبحوا مرايا لظهور اسمائه بين الورى ومجالياً لطلوع صفاته في ملأ الانشاء حتّى تتضوّع رائحة الحق من كلّ شئونه من حركتهم وسكونهم
- 14 قل يا ايّها الأحباب كونوا كنسائم الأسفار خفيفاً عن ثقل العالم ثمّ مروا على اشجار هياكل العباد تالله اذاً من هزيمكم ينتبه العالم بذكر مالک القدم ومن رائحة السّاطعة عنكم يحى رمم عظام الأمم ويتزيّن هياكل الوجود بحلّ مواهب العزيز الودود اذاً ترون الامكان كأنّه قطعة الجنان وروضه الخلد في الأكوان وآية الكاملة التامة الظاهرة الباهرة الحاكية عن جمالكم المتجلية عن مجلّى الظاهر باسمه الأعظم بين العالم
- 15 سبحانک اللهم يا الهى ترى ضعف عبادک ومسکنه ارقائک وعجزهم وانکسارهم تلقاء ظهور قدرتك وسلطانک وفقيرهم واضطرارهم عند آثار غنائک فانظر اليهم بلحظات عين الطافک وعاملهم بفضلک وجودک واحسانک فلما امرتهم بجوهر تقدیسک وساذج تنزيهک واطهار امرک بين بریتک اذاً وقّعهم على ان ينالوا الى هذا المقام الأعزّ الأعلی وهذا المکن الألف الأقدس فى رفيقک الأبهى ليحکوا بجوهرهم عن ساذج امرک بين خلقک ويظهروا بطرازک بين عبادک ويتردّوا برداء آثارک فى ملکوت اشائک ويتحلّوا بحلّ انوارک فى جبروت امرک وسلطانک لأنهم فقرآ فى فناء غنائک واذلاء بباب عزّک وعلائک وانتسبوا اليک بين الأمم واستظلّوا

the nations, taken shelter beneath the shadow of Thy Most Great Name, and sought refuge in the sanctuary of Thy most noble remembrance. O Lord! Deal with them in accordance with the excellence of Thy bounty and gift, and as befitteth the sublimity of Thy bestowals and favors, that their relationship to Thee may be confirmed throughout all worlds, from the highest realities of their essence to the innermost subtleties of their being. Verily, Thou art the All-Subtle, the All-Bountiful, the All-Kind, the All-Merciful.

- 16 O beloved! Know thou that in the hidden depths of this blessed verse, this perfect word, this mystic call, and this heavenly melody flow rivers of mysteries without beginning or end, for they stream from the mountain of eternity and flow from the pure spring that wells forth and courses from the right hand of the throne of the Most Great Name. Were this Most Learned Pen to attempt to expound the radiant meanings that dawn from the Most Generous Horizon and the Most Glorious Morn, glowing with lights that shine from the Dayspring of the utterance of the Lord of Eternity, through melodies God hath created in His hidden secret and tones He hath ordained in His most deeply concealed mystery - the seas of existence would be exhausted as ink, the tablets of the unseen and the seen would be rolled up as a scroll, yet not a wave from this surging, tempestuous ocean would be stilled, nor would a drop from this overflowing, gushing river be depleted. For this gulf draws from and is connected to the Most Great, All-Encompassing Ocean, and branches forth from the Mighty Deep of God, the Self-Subsisting, the All-Compelling. In one drop flowing therefrom all the worlds of the unseen and the seen have been drowned and submerged. But time and circumstance do not permit further mention and explanation at this hour and in these conditions. Therefore have I held back the reins and been brief in speech, causing but a drop to flow from the streams of the Pen upon these tablets, relying and depending upon the grace of my Exalted Lord.

- 17 He, exalted be His remembrance and praise and glorified be His presence above the soaring of the birds of the minds of those who ascend unto the heights of the glory of His Most Great and Most High Name, saith: O Qurratu'l-'Ayn! Know thou that qurrat (coolness) refers to the comfort of the eye that comes after the subsiding of the heart's burning and inflammation upon attaining its desire, or after its tears cease, or upon beholding that for which it yearned in its beginning and return, at the utmost extent of its hope. In this station it applies perfectly in all its meanings. Look with the eye of reality upon all the worlds, both universal and particular, and thou wilt see

في ظل اسمك الأعظم ولاذوا بكهف ذكرك
الأكرم اى رب عاملهم بما يليق لعلو جودك
وموهبتك وينبغي لسمو عطائك والطافك
حتى تصح نسبتهم اليك في كل العوالم من اعلى
حقائق جوهرياتهم الى منتهى دقائق انبيائهم انك
انت اللطيف المعطى الرؤف الرحيم

16 ان يا حبيب فاعلم بأن في غيب هذه الآية المباركة
والكلمة التامة والرنّة الغيبية والنعمة اللاهوتية
تجرى اودية اسرار لا بداية لها ولا نهاية لأنها
تجرى من جبل القدم وتفيض من العين الصافية
التابعة الجارية عن يمين عرش اسم الأعظم ولو
اراد هذا القلم الأعلّم ان يحول في شرح معانيها
الساطعة من فجر الأكرم والصبح الأنعم المتلألأ
بأنوار اللآلئة من مشرق بيان مالك القدم بألحان
التي قد خلقها الله في سرّه المكتوم ونغماته التي
قدّرها الله في سرّه المستسرّ بالسّر المخزون المكنون
لينتهى بحر الوجود مداداً وينطوى الواح الغيب و
الشهود كتاباً واثباتاً ولايسكن موج من امواج هذا
البحر الذّخار العجّاج ولا تنفذ قطرة من هذا النهر
الطّافح التّجاج لأن هذا الخليج مستمدّ ومتصل
بالطمطمّام الجهنّام الأعظم والنشعب من مقام
الله المهيمن العزيز القيوم وفي قطرة الفائضة منه
غرقت وغابت كلّ العوالم من الغيب والشهود
ولكن لايسعنى مجال الذّكر والبيان في هذا الأوان
والأحوال لذا امسكت الزّمام واختصرت في
الكلام واجريت قطرة من مجارى الأقلام على
الألواح معتمداً متوكّلاً على فضل ربّي المتعال

17 قال جلّ ذكره وثنائه وعزّ جنباه من ان يتصاعد
طيور عقول اهل العروج الى معارج سمة اسمه العلىّ
العظيم يا قرّة العين فاعلم بأن القرّة هي برودة العين
الحاصلة بعد سكون احتراق القلب والتهابه لوصوله
الى مأربه او انقطاع بكائها او مشاهدتها ما تشّاق
اليه في بدئها وعودها بمنتهى مناهها وفي هذا المقام
تأتى طبقاً عيناً بكلّ معانيها فانظر ببصر الحقيقة الى
كلّ عالم من العوالم الكلية والجزئية فتراه ظاهراً
على هيئة الانسان بأكل الأركان واحسن الابداع
واعدل الأعضاء حتى عالم الملك الذى هو مقام

each appearing in the form of man with most perfect pillars, most beautiful creation, and most balanced members - even the world of dominion, which is the station of detail in relation to contingent realities. Otherwise, in relation to heavenly realities, when viewed with the eye of truth, it is the epitome of epitomes, the ultimate brevity, and a shadow without permanence. In brief, existence in all its ranks is created in the best of forms, in the greatest upright image, and as a straight mirror reflecting man's reality, his outer aspects, his conditions and his inner being - though every condition in every world appears according to the requirements of that world and is established upon its essence, which calls for either a universal or particular quality. That which the human reality encompasses includes the special sensory powers with their known qualities, and verily the greatest, most perfect and complete of the outer powers upon which this existence depends and which it needs is the power of sight, manifest in this lofty, elevated organ. Likewise this power exists in all worlds with the utmost perfection and sureness, as in the human world which is the symbol of all contingent worlds, and likewise the other powers.

التفصيل بالنظر للحقائق الكونية والآ بالنظر للحقائق المكونة إذا نظرت بعين الحق هو اجمال الاجمال و غاية الاختصار و ظل من دون قرار بالجملة ان الوجود في كل المراتب على احسن التقويم و اكبر مثال قويم و مرآة مستقيم يحكي عن حقيقة الانسان و ظواهره و شئونه و بواطنه غير ان كل شأن في كل عالم من العوالم يظهر بمقتضى ذلك العالم و مؤسس على هويته الداعية لكيفية كلية او جزئية فما اشتمل عليه حقيقة الانسانية القوى الحاسة الخاصة بالكيفية المعلومة و ان اعظم قوى الظاهرة و اتمها و اكملها التي هذا الوجود قائم بها و محتاج اليها قوة الباصرة الظاهرة في هذا العضو الشاخص الرفيع و كذلك هذه القوة موجودة في كل العوالم بمتى الكمال و الانتان كعالم الانسان الذي هو عنوان لكل عوالم الامكان و كذلك سائر القوى

- 18 The Spirit of the Worlds, may my life be a sacrifice for Him, said, addressing His Most Glorious Beauty in His latter manifestation: "O Qurratu'l-'Ayn!" - meaning O Thou through beholding Whose beauty the eyes of all things are consoled, by the dawning of Whose light the vision of all worlds is illumined, by Whose manifestation the garments of existence are renewed, by the rising of Whose signs the Kingdom is adorned, even as the heart of the horizons hath been consumed with the fire of separation from Thee, and the heart of the world hath melted from the heat of its longing and ardent desire for Thee, and the tears from the eye of existence have been heated by the flame that ascendeth from its innermost being in remoteness and separation from Thee. Through Thy manifestation its eye hath been solaced, its anguish cooled, its thirst quenched, its malady healed, its conscience eased, its commerce prospered, its darkness illumined, its distress removed, its brokenness mended, its constraints expanded, its grief dispelled, its burden lifted, its guidance made manifest, its strength attained, its worth magnified, its station exalted, its darkness transformed to light, its hardship changed to ease, its joy and gladness perfected, the ultimate object of its desire attained, and the final goal of its hopes achieved.

18 فقال روح العالمين له الفداء متوجّهاً الى جماله الأبهى في كرمه الأخرى يا قوة العين اى يا من قوت عيون كل الأشياء بمشاهدة جمالك و انجلي ابصار كل العوالم عند اشراق انوار طلعتك و جددت قنائص الوجود بظهورك و تزينت الملكوت بطلوع اثارك كما احترق كبد الآفاق من نار فراقك و ذاب قلب العالم من حرارة شوقك و اشتياقك و حميت عبرات عين الوجود من لبيب المتصاعد من احشائه في بعدك و هجرانك فيظهورك قوت عينه و بردت لوعته و رويت غلته و شفيت علته و طابت سريرته و ربحت تجارته و تنورت ظلمته و كشفت كرمته و انجبر انكساره و توسع انحصاره و انجلي غمه و زال همه و تبين رشده و بلغ اشده و عظم قدره و نغم شأنه و تبدل بالنور ديجوره و انقلب بالميسور معسوره و كل سروره و حبوره و وصل غاية بغيته و حصل منتهى منيته

- 19 Then did the Spirit of all beings - may my soul be a sacrifice unto Him - say: Strike thou upon the people of the City a striking upon the two parables - that is, manifest the mystery of the two conditions from the two souls through Thy sovereignty over the people of the city of existence and those that dwell in

19 ثم قال روح العالمين له الفداء فاضرب على اهل المدينة ضرباً على المثليين اى فاطهر سر الشائين من النفسين بسلطانك على اهل مدينة الوجود و الساكنين في امكنة الواقعة بين البحرين من

the places between the two seas of truth and limitation. For the reality of the parable with God is the explanation of a thing through its creation, together with its manifestation and visibility in the worlds of the All-Merciful and its perfection from the standpoint of reality and essence. And with those possessed of spirit who are confirmed with the faculty of the unseen, the parable is identical with that which is exemplified in essence, being, attributes and reality, with no difference or distinction between them in any wise. And with those possessed of hearts, the parable is the parable, agreeing and conforming with that which is exemplified in all aspects, both negatively and affirmatively.

20 But with those possessed of knowledge, the parable is that which resembles that which is exemplified, even if in one aspect only - and this is of no account with those who have embarked upon the Ark of eternity, and sailed upon the crimson sea of grandeur, and drunk the pure wine from the camphor cup, and have attained unto the summit of joy and delight.

21 Let us return to our theme: We said in explanation of "Strike thou upon the people of the City a striking upon the two parables" regarding the two souls - that is, establish through Thy power, sovereignty, might and dominion the reality of the essence of the two souls and their essential nature and identity in the world of manifestation and visibility after concealment, that thereby the dwellers of the kingdom of creation may be awakened and may detach themselves from all things, turning unto the court of the gate of Thy mighty oneness, relying upon Thy grace and favors, depending on Thy bounty and beneficence, taking refuge in the cave of Thy protection and safekeeping, their gaze cut off from their own capacity and worthiness, hoping in the hidden manifestations of Thy tenderness and mercy. For he from whom the outpourings of Thy grace and the confirmations of the Unseen of Thy oneness are withheld, though it be for less than the twinkling of an eye, would fall from the highest degrees of sublimity to the lowest depths of ignorance and blindness, and would plummet from the pinnacle of glory and exaltation to the abyss of uttermost abasement and wretchedness. None hath any escape when the crushing winds of tests blow strong and the storms of trials persist, save those whom Thou preservest in the pavilion of Thy protection and guardest through the glances of the eyes of Thy mercy. Verily Thou art the Protector, the Forgiver, the Merciful.

22 As for the two souls, one of them was the first to drink the pure wine of divine favors from the hands of grace and bounty, and tasted the sweetness of the fruit of eternity from the Tree

الحقيقة والحدود لأن حقيقة التمثيل عند الحق هي بيان الشيء بالايجاد مع الظهور والعيان في عوالم الرحمن واكمله من حيث الحقيقة والذات وعند اولي الروح المؤيدين بمشعر الغيب المثل عين الممثل به كينونة ذاتاً وصفة وحقيقة لا فرق و امتياز بينهما بشأن من الشئون وعند اولي الأفئدة المثل هو المثل متفق ومتشابه مع الممثل به من كل الوجه نفيًا وإثباتًا

20 واما عند اولي العلم المثل ما هو المشابه للممثل به ولو بوجه ما وهذا مما لا يعتد به عند الذين ركبوا على سفينة البقاء وساحوا على قلزم الكبرياء وشربوا رحيق الأصفى من كأس الكافور ووصلوا الى ذروة الغبطة والسرور

21 فلنرجع الى ما تكلمنا فيه فقلنا في بيان فاضرب لأهل المدينة ضرباً على المثلين في النفسين اي حقق بقدرتك وسلطانك وقوتك واقتدارك حقيقة كينونة النفسين وذاتيهما وهويتهما في عالم الظهور والشهود بعد الكون لينتبه بذلك سكان ملكوت الانشاء وينقطع عن كل شيء مقبلاً الى فناء باب عز احديتك ومتكلاً على فضلك والطافك ومعتمداً على جودك واحسانك ولائذاً بكهف حفظك وكلائك ومنقطعاً انظارهم عن استعدادهم واستحقاقهم آملاً من خفي رأفتك ورحمتك لأن الذي ينقطع عنه سوابق فضلك وتأيدات غيب احديتك اقل من طرفة عين لينزل من اعلى الدرجات العليا الى ادنى مراتب الجهل والعمى ويتساقط من ذروة العزة والعلو الى درك اسفل الذل والشقاء ليس لأحد المناص عند اشتداد قواصف الامتحان واستمرار عواصف الافتتان الا من حفظته في سرادق حفظك وحرسه بلحظات اعين رحمتك انتك انت الحافظ الغفور الرحيم

22 فأما النفسين احدهما اول من اصطحب سلاف الألفاظ من ايدى الفضل والاحسان وذاق حلاوة فاكهة البقاء من الشجرة التي اصلها

whose root is firm in the earth and whose branch reaches unto heaven. He was the first dawn to shine forth with the effulgence of God's lights, the Mighty, the Self-Subsisting; the first river to branch forth from God's vast ocean, the King, the Protector, the All-Forgiving; the first soul to arise from the slumber of idle fancies and to emerge and shine forth from the dayspring of certitude; the first to be invested with the robe of glory in the Bayanic Dispensation and to hear the call of the Sovereign, the Mighty, the All-Knowing from the supreme horizon and the most exalted center. He responded with his whole being, his essence, his reality, his heart, his spirit and his tongue, "Yea, O my Lord, yea!" He spread the wings of holiness in that atmosphere which God had sanctified beyond the knowledge of all created things. He drew nigh and approached until he was at the distance of two bows' length or closer. He entered the two dark-green gardens, drank from the two flowing springs, plunged into the two mighty seas, traversed the two abodes, plucked from the fruit of the two lofty trees, attained the two most exalted stations, encompassed the two most perfect letters, united the two complete words, and rose above the horizon of grandeur like the appearance of the two most luminous orbs, illuminating the two hemispheres, brightening the two easts and the two wests. He was the line dividing between shadow and light, the end of the darksome night and the beginning of the morn of manifestation, the dayspring of dawn through the rising of the Sun of Truth upon the temples of those who drank from the camphor cup. He was the First Mention, the First Ornament, and the Primal Will in the Bayanic Dispensation.

- 23 As for the other soul, he was the darkness of night, the source of all evil, vainglorious and proud, the arrogant denier of truth, veiled by the clouds of glory from Him Who came in the shadows of light, named 'the Calf' by God, the Most High, the Mighty, the All-Compelling.

- 24 Then He, exalted and glorified be He, said: "God hath ordained for one of them two gardens of the two lofty trees around the Gate." That is, God ordained for him whose countenance illumined the horizons on the Day of the Covenant two stations from the two Most Great Names, shining from the two daysprings, by which the two wests were illumined, appearing in the form of the square in the shape of the triangle in the two horizons.

- 25 The first garden encompassed the vision of the Divine Essence without veils and the manifestation of Truth with all names

ثابت في الأرض و فرعها في السماء و أول
جفر استشرق بأشراق أنوار الله العزيز القيوم و
أول نهر انشعب من طمطم الله الملك المهيمن
الغفور و أول نفس انبعثت عن رقد الأوهام
و طلعت و الاحت عن مطلع الايقان و أول
من تردى برداء العز في كور البيان و سمع
نداء الملك العزيز العلام من الذروة العليا و
المركز الأعلى و نادى بكينونته و ذاته و حقيقته
و قلبه و فؤاده و لسانه بلى يا رب بلى و نشر
اجنحة القدس في ذلك الهواء الذي جعله الله
مقدساً عن عرفان اهل الانشاء دنى فتدلى فكان
قاب قوسين او ادنى و دخل الجنتين المدهامتين
و شرب من العينين النضاختين و خاض في
البحرين الأعظمين و جاس خلال الديارين و
اقتطف من ثمرة الشجرتين المرتفعتين و احتوى
المقامين الأعلىين و اشتمل على الحرفين الأكلين و
جمع الكلمتين التامتين و طلع عن افق الكبرياء
كظهور النيرين الأنورين و الاح الخافقين و اضاء
المشرقين و اشرق المغربين فكان خط الفاصل
بين الظل و النور و نهاية الليل الأليل و مبدء
صبح الظهور و مطلع الفجر بطولع شمس الحق
على هياكل الذين شربوا من كأس الكافور و هو
الذكر الأول و الطراز الأول و المشية الأولية في
كور البيان

- 23 فاما النفس الأخرى فهي ظلمة الديجور و اصل
الشور المختال الفخور و المتكبر الكفور المحتجب
بسبحات الجلال عن الذي جاء في ظلل من
الأنوار المسمى باسم الخوار من لدى الله العلي
المقتدر القهار

- 24 ثم قال جل و عز قد قدر الله لأحدهما حول
الباب جنتين من الشجرتين المرتفعتين اى قدر الله
لذى استنار بوجهه الآفاق في يوم الميثاق مقامين
من الاسمين الأعظمين المشرقين من المشرقين
المستضىء بهما المغربين الظاهر على شكل التربع
في هيئة التثليث في الأفقين

- 25 و احتوت جنة الأولى على مشاهدة الذات من
دون الحجاب و ظهور الحق بجميع الأسماء و
الصفات و في خلالها تجرى انهار الكافور من

and attributes. Within it flow rivers of camphor from the summit of the unseen, the inner reality of manifestation. Therein springs the fountain from which those near to God drink. Its palaces were raised until they reached a station where mention was cut off from describing their height and loftiness in the kingdom of creation. Its houris were adorned with the garments of immortality and appeared with divine ornaments and attributes among the Concourse on High. Its sun was fixed in the midst of heaven at the ultimate point of ascension on the equatorial line from all eternity, and its stars glittered from the horizon of sanctity unto the endless ages of ages.

- 26 As to the other Paradise, it is the station of the people of divine unity who are clad in the garment of those who dwell beneath the Throne of Glory and circle round the exalted Seat - a station wherein no voice is heard except His voice, no mention heeded save His mention, and nothing is witnessed that does not testify through its essence, being, attributes and deeds to the Essence of Truth manifest in the Kingdom of all things through the sanctified Temple, the Most Great Name, and the mystic Symbol. God hath adorned both these dark-green Gardens with two lofty Trees raised up in truth upon the hills of might and power - the saffron land, the musk mountain, the crimson hill. From each of these Trees branches have sprouted forth, boughs have spread out, leaves have grown, blossoms have bloomed, fruits have appeared; they have extended, risen up and grown tall until they filled the horizons with the jewels of attraction and encompassed all the worlds. These two Trees are the station of manifestation and the station of concealment.

- 27 The All-Glorious hath said: "One watereth with water in the two pools" - meaning that the water of divine revelation which God hath sent down from the heaven of the Unseen and the clouds of existence upon the lands of realities and individualities, flowing over the hills of the beings brought forth through the manifestation of the Word of Unity in the sanctified Temple and Most Great, Most Holy Dawning-Place, causing the valleys of holiness to flow forth in the name of God, the Mighty, the Most Glorious - He hath gathered in these two overflowing, brimming pools, one with the pure, flowing water of creation and the other with the sweet waters of divine law, pouring forth upon all contingent things, the realities of origination and the essences of invention. All created things partake of these two flowing waters in the pools through the grace of God, the Powerful, the Supreme, the Most High, the All-Bountiful.

- 28 The All-Glorious hath said: "And the other drinketh water from the two cups" - meaning the cup of eternal, everlasting,

ذروة الغيب باطن الظهور و فيها تنبع عين التي يشرب منها المقربون و ارتفعت قصورها الى ان اتصلت الى مقام الذي انقطع الذكر عن علوها و سموها في ملكوت الابداع و تزينت حورياتها بحلل البقاء و ظهرن بطراز الله و شئونه بين ملائ الأعلی و استقرت شمسها في كبد السماء منتبى نقطة الأوج خط الاستواء من ازل الآزال و تلاًلأ نجومها عن افق التقدیس الى دهر الداهرين

- 26 و اما الجنة الأخرى فهي مقام اهل التوحيد المتقمنين بقميص الذين سكنوا تحت عرش الكبرياء و يطوفون حول كرسى الرفيع مقام لا يسمع فيه صوت الا صوته و لا يصفى ذكر الا ذكره و لا يشهد شيء الا و يدل بكنيئته و ذاته و صفاته و افعاله على جوهر الحق الظاهر بملكوت الأشياء في الهيكل المكرم و الاسم الأعظم و الرمز المنعم و لقد زين الله كلتي الجنتين المدهمتين بالشجرين المرتفعين بالحق على اتلال القدرة و القوة ارض الزعفران جبل المسك كتيب الأحمر و كل واحد منهما انشعبت اغصانه و تفننت افنانه و تورق و ازهر و اثمر و امتد و نشأ و استطال حتى ملأ الآفاق من جواهر الانجذاب و احاط كل العوالم و هذان الشجران هما مقام الظهور و مقام البطون

- 27 قال عزّ و جلّ احدهما يسقى الماء في الحوضين اى ان الماء التجلى الذي انزله الله من سماء الغيب و غمام الوجود على اراضى الحقائق و الانبياء و فاض على اتلال كينونات المنبثثة بظهور كلمة التوحيد على هيكل المكرم و المطلع الأقدس الأعظم و سالت اودية القدس على اسم الله العزيز الأنعم انه جمع في هذين الحوضين المتدفقين الطّافحين احدهما بزال سلسال التكوين و الآخر بفرات السلسيل التشريع على الممكّات و حقائق الابداع و جواهر الاختراع تفيض منهما و كل الموجودات مقترفون من هذين المائين الفائضين في الحوضين بفضل الله المقتر المهيمن العلى الكريم

- 28 قال عزّ و جلّ و الآخر يشرب الماء في الكأسين اى كأس الحياة الباقية الأبدية الالهية و كأس

divine life and the cup of knowledge which is a gift from God, the Most High, the Most Glorious. It is like an ocean surging within itself, casting upon the shores of the hearts of the seekers pearls of wisdom - whoso is given these hath indeed been given abundant good.

29 His words, exalted be His mention: "And they were, by God's leave, round about the fire" - meaning around the Fire of God which was kindled and from which the world became aflame, and from its roaring emerged the Call of God, the Sovereign, the Powerful, the Self-Subsisting. It blazed at the heart of contingency and affected all existence such that stones melted from it, seas boiled, mountains moved, hills crumbled, the liver of the sun burned, and the heart of every orbiting star melted away.

30 His words, exalted be His remembrance: "regarding the two waters, restrained" - meaning the water of existence and life which flowed from the clouds of Command in the new creation upon the most perfect being, and the water of knowledge which was the seat of the Throne of the All-Merciful before the creation of the worlds. The description of water is applied to it because through it all contingent things were given life and all existing things were stirred, through it is the life of the world, through it the lands of knowledge flourished and produced ears of inner meanings and wisdom.

31 Similarly it is expressed as fire because through it the fire of God's love was kindled in the hearts of the righteous among the pure ones, and the veils of the free were burned away, and universal motion appeared in the arteries of existence such that were all humans and jinn to gather together to prevent this motion from the world, they would be powerless to do so, even if they were to aid one another.

32 Likewise the description of air is applied to it because through its stirring all things were stirred, and it is like the spring breezes which pass not over any tree among the trees of the temples of those who have turned unto God except that it clothed it in the garments of knowledge, adorned it with the leaves of inner meaning and utterance, and crowned it with the flowers of wisdom and exposition.

33 Likewise did it uproot the trees of the temples of the veiled ones from their very roots and foundation from the ground of hesitation, rendering them fit for the fire and fuel for the hell of remoteness. And thus is it called 'earth', for through it was and shall be the tranquility of existence, the assurance of hearts, the settling of souls, the dignity of the sincere ones, and the peace of those drawn nigh. Were it not for it, the realities of

العلم الذي كان موهبة من لدى الله العليّ الأبهيّ و هو كطمطام يتوّج في ذاته ويقذف على سواحل قلوب السائلين من لآلى الحكمة التي من اوتيا فقد اوتى خيراً كثيراً

29 قوله عزّ وجلّ و هما قد كانا باذن الله حول النار اى حول نار الله الموقدة التي اشتعل منها العالم و ظهر من زفيرها نداء الله الملك المقتدر القيوم و تلهبت في قطب الامكان و اثرت في الأكوان على شأن ذابت منها الأججار و تأججت منها البحار و سيرت الجبال و اندكت الأقال و احترق منها كبد الشمس و ذاب قلب كل كوكب سيار

30 قوله عزّ ذكره في المائين موقوفاً اى ماء الوجود و الحياة الذي فاض من سبحاب الأمر في كور البديع على اكل موجود و ماء العلم الذي كان مستقرّ العرش الرحمن قبل خلق الأكوان و لقد جرى عليه حكم الماء لأنّ به احييت الممكات و اهتزّت الموجودات و به حياة العالم و به ربت اراضى المعرفة و انبتت من سنبلات المعاني و الحكمة

31 و كذلك يعبرّ بالنار لأنّ به اوقدت نار محبة الله في قلوب الأخيار من الأبرار و احترقت حجابات الأحرار و ظهرت حركة الكليّة في شريان الوجود بحيث لو اجتمع الثقلان على ان يمنعوا هذه الحركة من العالم لن يقدرُوا و لن يستطيعوا ولو كان بعضهم لبعض ظهيراً

32 و كذلك يطلق عليه حكم الهواء لأنّ به اهتزازه اهتزّ كلّ شيء و أنّه كنسائم الربيع مامرّ على شجر من اشجار هياكل المقبلين الآ و البسه خلع العرفان و زينه بأوراق المعاني و البيان و كلّله بأزهار الحكمة و التبيان

33 و كذلك قلع اشجار هياكل المحتجين من اصلها و اسها عن ارض الوقوف و جعلها لائقاً للنيران و حصباً لجحيم الحرمان و كذلك يطلق عليه اسم التراب لأنّ به كان و يكون سكون الوجود و اطمينان القلوب و استقرار النفوس و وقار المخلصين و سكينّة المقربين لو لاه لاضمحت

all contingent things would dissolve, the essence of all beings would cease to exist, the heaven of creation would be cleft asunder, the earth of invention would be split, the mountains of identities would crumble, and realities and capacities would vanish at the clash of the onslaughts of the Most Great Terror, the Supreme Ordeal, and the earthquake which caused the pillars of the world to tremble.

حقائق الممكنات وانعدمت كينونة الموجودات و
انفطرت سماء الابداع وانشقت ارض الاختراع
و تفتتت جبال الهويات وانعدمت الحقائق و
القابليات عند تصادم سطوات يوم الهول الأكبر
و الفرع الأعظم و الزلزال الذي ارتج منه قوائم
العالم

34 Let us return to our subject. He, exalted be His mention, said: “And upon the other are two rivers in the lands of the West” – that is, he who refused, grew proud, turned away and retreated, frowned and denied, drew back on his heels, led his two companions astray, and whose face was covered with the dust of fire, known as the Calf, who burned in the lowest fires with the flames of remoteness.

34 فلنرجع الى ما تكلم فيه قال عز ذكره و على الآخر
نهرين في ارض المغربين اي الذي ابى واستكبر
و اعرض و ادبر و عبس و انكر و نكص على
عقبه و اضل صاحبيه و رهقت وجهه غيرة النار
الملقب بالحوار فكان في اسفل النيران محترقا بلهب
الحرمان

35 Indeed, God bestowed upon him the grace of approaching the two rivers which branched from the Most Great Sea, flowing in the name of God, the Most Merciful, the Most Ancient, the two Most Exalted Names and the two adorned inscriptions which gave glad tidings to the nations of the manifestation of the Ancient Beauty, the Primal Point, and awakened the people to the rising of the Most Great Luminary from the horizon of guidance, calling out with the most elevated call and crying in the wilderness of eternity:

35 و لقد من الله عليه بالورود على النهرين المنشعبين
من البحر الأعظم الجارين باسم الله الأرحم
الأقدم الاسمين الأعلىين و الرسمين المنمنمين
اللذين كانا يبشران الأمم بظهور جمال القدم
نقطه الأولى و ييقظون الناس بطلوع نير الأعظم
عن افق الهدى و ينادون بأعلى النداء و يصرخون
في برية البقاء

36 “The Kingdom of God has drawn nigh, and the time has come for contingent being to lay down its burden, for the garments of existence to be renewed, for the new creation to be gathered in the new cycle, for the standards of truth to be raised upon the hills of might and power, for the hosts of the unseen to come from the heaven of Command, for the angels of light to descend, and for the darkness concealed in the depths of hearts to be dispelled.”

36 قد اقترب ملكوت الله و آن الأوان ان يضع
الامكان حملة و يتجدد اثواب الوجود و يحشر خلق
البديع في كور الجديد و ينشأ رايات الحق على
اتلال القوة و القدرة و يأتي جنود الغيب من
سماء الأمر و تنزل ملائكة النور و تنكشف ظلمات
المستجبة في غياهب القلوب

37 And these two sweet, palatable, flowing rivers ran in God's name in the lands of the West, meaning at the end of the Dispensation of the Furqan, when signs disappeared and the radiant rays of the Sun of Truth in that cycle and time set, such that its light vanished, its stars were concealed, its sun set, its moon was hidden, and darkness encompassed the east and west of existence.

37 و هذان النهران العذبان السائغان السلسيلان قد
جريا باسم الله في ارض المغربين اي في نهاية كور
الفرقان عند فقود الآثار و افول اشعة الساطعة عن
شمس الحق في ذلك الدور و الأوان بحيث غاب
نوره و توارى نجومه و غربت شمس و اختفى بدره
و احاطت الظلمات مشارق الوجود و مغاريه

38 Thereby did the sincere ones become certain that the dawn of guidance and the rising of the Sun of Reality from the dayspring of eternity drew near, and the time had come for creation to be awakened from the slumber of vain imaginings before God, the Mighty, the All-Knowing.

38 و بذلك ايقن المخلصون بأن اقترب صبح الهدى
و طلوع شمس الحقيقة عن مشرق البقاء و آن
الأوان ان يبعث الأنام عن رقد الأوهام بين يدي
الله العزيز العلام

39 Then He, exalted and glorified be He, said: “And he had fish in one of the two gulfs” – meaning this vile, uprooted, false

soul had fish, that is, followers and adherents who were fish in one of the two gulfs, meaning they were under the shadow of the Glorious Name and the Noble Master, and the gulf that branched from the Most Great Sea, and the honored Light, and the luminous Countenance, the Word of Kazimayn, upon him be the glory of God, the Mighty, the Powerful, the Self-Subsisting.

39 ثم قال عز وجل وقد كان له حيتان في احد الخليجين اى قد كان لهذه النفس الخبيثة المجهتة الباطلة حيتان اى اتباع و اشياخ من الذين كانوا حيتان في احد الخليجين اى كانوا داخلين في ظل الاسم الجليل و السيد النبيل و الخليج المنشعب من البحر الأعظم و النور المكرم و الطلعة النورانية الكلمة الكاظمية عليه بهاء الله العزيز المقتدر القيوم

40 And these fish, although they entered this Most Great Gulf and arrived at this honored spring and plunged therein and were associated with it, yet when this noble gulf returned to the Great Sea, these fish entered the wasteland of this Satan and fell into abasement and loss.

40 و هؤلاء الحيتان ولو دخلوا هذا الخليج الأعظم و وردوا على هذا المنهل المكرم و خاضوا فيه و انتسبوا اليه لكن لما رجع هذا الخليج الكريم الى البحر العظيم دخلوا هذه الحيتان في بربرهوت هذا الشيطان و وقعوا في الذلل و الخسران

41 In manifest loss, they remained heedless of the sweet and living waters flowing from the right hand of the Throne of the All-Merciful, and were veiled by vain imaginings worse than cattle from the Beauty of God, the Mighty, the All-Knowing. Thus did they wander, plunged in the depths of ignorance and blindness, lost in the wilderness of error and transgression, consumed by the dark smoke of rancor and hatred, veiled from the Kawthar of life, and deprived of the bounty which descended from the clouds of the Manifestation of the Lord of Names and Attributes.

41 و غفلوا عن الماء العذب الحيوان الجارى عن يمين عرش الرحمن و احتجبوا بأوهام شر الأنعام عن جمال الله العزيز العلام فضلبوا خائضاً في غمرات الجهل و العمى و تائهاً في مفازة الغي و الطغي و محترقاً من يحموم الغل و البغضاء و محجوباً عن كوثر الحياة و محروماً عن الفيض الذى نزل من غمام ظهور مالک الأسماء و الصفات

42 Then said he (may the spirit of all in the kingdom be his sacrifice): He said to his two former companions that they were in the right regarding the latter ones, and that he did not believe the Truth would arise in the two Hours. That is, that ignorant and deluded one said to his two former companions – the two previous Names who were the Harbingers – that they were right concerning the latter ones, meaning they were upon the path of the Self-Subsisting and the straight way. He acknowledged and confessed to them both and sought shelter under their shadow, yet turned away from their Creator and Sustainer by saying he did not believe the Truth would arise in the two Hours.

42 ثم قال روح من في الملك فداه فقال لصاحبيه الأولين انكما على الآخرين و انا ما ظن بالحق في الساعتين قائمتين اى قال ذلك المغرور الجاهل لصاحبيه الأولين اى الاسمين الأسبقين المبشرين انكما على الأمر في الآخرين اى انكما على المنهج القيوم و الصراط المستقيم و اقر و اعترف بهما و استظل في ظلّهما ولكن اعرض عن خالقهما و رازقهما بقوله انا ما ظن الحق في الساعتين قائمتين

43 That is, he denied the two Hours and rejected the two Resurrections after they had indeed come to pass in truth, and the great gathering appeared when the veil was removed from the face of the Most Pure Beauty, and the great catastrophe occurred when the Ancient Beauty rose from the Dawning-Place of eternity. These two Hours met and joined, such that the latter became the inner reality of the former.

43 اى انكر الساعتين و جحد القيامتين بعد ما قد قامتا بالحق و ظهر الحشر الأكبر بما كشف الغطاء عن وجهه جمال الأطهر و قامت الطامة الكبرى بما طلع جمال القدم عن مطلع البقاء و هاتان الساعتان التقتا و التصقتا فكانت الأخرى باطن الأولى

- 44 Thereby did the earth quake and heaven split asunder, the pillars of the kingdom of creation trembled, the mountains were scattered, the seas boiled over, the stars were darkened, the moons were eclipsed, every pregnant one cast forth her burden, the tribes and peoples wailed, the peoples and faiths cried out, and the spirit was seized from every living thing by the first blast. Then was blown a second blast, whereupon all stood gazing.
- 44 وبذلك تزلزلت الأرض وانفطرت السماء وارتجى أركان ملكوت الانشاء ونسفت الجبال وتسيرت البحار وانطمست النجوم وانخسفت الأقمار ووضعت كل ذات حمل حملها وضجت القبائل والأمم وصرخت الأقوام والملل وقبض الروح من كل ذي روح بالنفخة الأولى ثم نفخ نفخة أخرى اذاً كل قيام ينظرون
- 45 The kingdom of creation was illumined when the Beauty of God, the Most High, the Most Glorious, shone forth and gleamed from the Dawning-Place of the divine cloud. The eyes of all things were consoled by the meeting with their Lord, the darknesses were dispelled, the Most High Kingdom appeared, and verses were sent down from the heaven of the King of Names and Attributes.
- 45 واشرقت ملكوت الانشاء بما اشرق والاح جمال الله العلى الأبهى من مطلع العماء وقرت عيون كل الأشياء بلقاء ربها وانجلت ظلمات الدھماء وظهرت ملكوت الأعلى ونزلت الآيات من جبروت ملك الأسماء والصفات
- 46 Then said he (may my spirit be his sacrifice): “And he is assuredly in unbelief, both to his own soul and to the two souls after him.” That is, this wicked soul, cut off, false, and standing on the brink of the pit of fire, arriving at the edge of a crumbling precipice, is in unbelief and transgression, error and loss – both to his own soul and the two rejected souls who were his companions in enmity and hatred against God, the Protector, the Self-Subsisting, they who were dubbed “the mule” and “the tyrannical calf.”
- 46 ثم قال روحى له الفداء وهو على الكفر باليقين لأنفس نفسه وللنفسين بعده اى هذه النفس الخبيثة المجتة الباطلة الموقوفة على شفا حفرة النار الواردة على شفا جرف هار على الكفر والطغيان والضلالة والخسران لأنفس التى هى نفسه والنفسان المردودان اللذان كانا صحابيه فى العداوة والبغضاء على الله المهيمن القيوم الملقبان بالبغل والعجل الغشوم
- 47 For they were the first to break the Covenant, to manifest hypocrisy, to show pride before God, to oppose Him, to deny His proof and reject His sovereignty. Their barking rose up and their clamor ascended in the Dispensation of the Bayan. Thereby did they return to the lowest fires, their faces were covered with the dust of abandonment, and they became of those most lost in deeds, heaviest in burdens, and lowest in rank and station. Perdition be unto him, then destruction be unto him and his like and his helpers. Evil indeed is the dwelling place of the opposers.
- 47 لأنهم أول من نقض الميثاق و اظهر النفاق واستكبر على الله و اعترض عليه و مجد برهانه و انكر سلطانه و ارتفع نباحه و صعد قباعه فى كور البيان و بذلك رجع الى اسفل النيران و رهقت وجهه غبرة الخذلان و كان من الأخسرين اعمالاً و الأثقلين احمالاً و الأسفلين دركاً و مكاناً فتباً له ثم زهقاً له و لأمثاله و اعوانه فبئس مثوى المعرضين
- 48 Then said He, exalted be His name: “By God, the Truth! Judge ye fairly by the truth – which of the two souls from the two parties was extinguished around the fire?”
- 48 ثم قال جل اسمه تالله الحق فانصفوا بالحق فأى النفسين من الحزبين قد كان حول النار مخموداً
- 49 O concourse of existence! Look with the most pure vision which hath been illumined by the most brilliant collyrium and hath not turned away from the greatest vision on the day of the manifestation of the Lord of Destiny, and judge with pure truth: which of the two souls from the two parties was praiseworthy and accepted around the divine kindled Fire that set the world ablaze?
- 49 الا يا معشر الوجود فانظروا ببصر الأطهر الذى انجلي بالكحل الأنور و ماررتد عن المنظر الأكبر فى يوم ظهور مالک القدر و احكموا بالحق الخالص فأى النفسين فى الحزبين قد كان حول النار الموقدة الربانية التى اشتعل منها العالم مخموداً مقبولاً

- 50 One of these two souls turned to its Lord with a radiant countenance, a luminous brow, a seeing eye, a hearing ear, and a tongue speaking in remembrance of God, with a heart aflame with the fire of God's love, a spirit enraptured by His attractions, and a breast wherein His verses were imprinted.
- 51 It acknowledged His oneness and confessed His singleness, submitting to His presence, yielding to His decree and sovereignty. It sacrificed its spirit, its essence, and its very being in the path of its Lord. It drew from the divine outpourings and was illumined by the rays of the Sun of Truth, becoming His Primal Will and the Origin of existence in this wondrous cycle, the First Mention, the Most Glorious Exemplar, the Resplendent Light, the Flashing Lightning, the All-Encompassing Word, and the All-Seeing Eye.
- 52 The horizons were illumined by its radiance, paradise was adorned by its beauty, the cups of the choice sealed wine were passed round in its name, and the streams of camphor flowed at its mention. The tongues of the sincere praised it, the birds in the garden of joy and delight sang of its attributes and qualities.
- 53 It soared to the most exalted Kingdom on wings of holiness, and ascended to the All-Glorious Companion through the power of might, attaining the third highest degree through the grace of its Lord, the Most Exalted, the All-Glorious. Blessed is it, and excellent is its abode!
- 54 As for the other soul, it turned its face away in rejection, arrogantly withdrew from the divine court, and returned to hell in failure and loss. It was made to drink scalding water and dark fluid as a fitting recompense, and tasted of the tree of Zaqqum in hatred and dissension. O concourse of existence! Judge with fairness which of these two souls in both worlds truly stood firm upon the straight path.
- 50 احديهما اقبلت الى ربها بوجه ناضر وجبين باهر وعين ناظرة واذن واعية ولسان ناطق بذكر الله وقلب مشتعل من نار محبة الله وروح متوله من جذباته وفؤاد منطبع فيه آياته
- 51 واقرت بوحدانيته واعترفت بفردانيته وخضعت لجناحه وخشعت لحكمه وسلطانه وفدت روحها وذاتها وكيونتها في سبيل ربها واستفاضت من الفيوضات الالهية واستشرقت من انوار شمس الحقيقة فكانت مشيئة الاولى ومبدء الوجود في كور البديع والذكر الاول والطراز الاجل والنور الساطع والبرق الالامع والكلم الجامع والعين الواقع
- 52 استنار الآفاق من اشراقها وتزين الفردوس بجمالها ودارت كؤوس رحيق المختوم باسمها وجرت انهار الكافور بذكرها ولهمت السن المخلصين بنائها وغنت الطيور في حديقة السرور والحبور بنعتها واوصافها
- 53 وطار الى ملكوت الأعلى بأجنحة قدسها وصعدت الى الرفيق الأبهى بقوة القوى وثالث الدرجة العليا بفضل ربها العلي الأبهى طوبى لها وحسن مأب
- 54 فاما النفس الأخرى ولت وجهها مديراً وارتدت عن فناء الحق مستكبراً ورجعت الى الجحيم خائباً خاسراً وسقت حميماً وغساقاً جزاء وفاقاً وذوقت من شجرة الزقوم بغضاً وشقاقاً الا يا معشر الوجود فانصفوا اي النفسين في النشأتين قد كان بالحق على الصراط القيم موقوفاً

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To: Baha'is of Qazvin, et al.

Date: 1900 or <

- 1 O my Lord! I have drawn nigh unto Thee, in the depths of this darksome night, confiding in Thee with the tongue of my heart, trembling with joy at the sweet scents that blow from Thy realm, the All-Glorious, calling unto Thee, saying:

1 و اتي اتقرب اليك يا الهى فى جنح هذه الليلة
الظلماء و اناجيک بلسان سرى مهترًا بنفحاتك
التي انتشرت من ملكوتك الابهى و اقول
- 2 O my Lord, no words do I find to glorify Thee; no way do I see for the bird of my mind to soar upward to Thy Kingdom of Holiness; for Thou, in Thy very essence, art sanctified above those tributes, and in Thy very being art beyond the reach of those praises which are offered Thee by the people that Thou hast created. In the sanctity of Thine own being hast Thou ever been exalted above the understanding of the learned among the Company on high, and forever wilt Thou remain enwrapped within the holiness of Thine own reality, unreached by the knowledge of those dwellers in Thine exalted Kingdom who glorify Thy Name.

2 رب لا احصى ثناء عليك و لا اجد لطيف
الأفكار صعوداً الى ملكوت قدسك تقدست
بكينونتك عن كل ذكر و ثناء و تنزهت بهويتك
عن محامد اهل الأنشاء لم تزل كنت فى تقدس
ذاتك متعالياً عن ادراك العارفين من الملائكة
الأعلى و لا تزال تكون فى تنزيه حقيقتك ممتنعاً
عن عرفان الواصفين من سكان جبروت العلى
- 3 O God, my God! How can I glorify or describe Thee inaccessible as Thou art; immeasurably high and sanctified art Thou above every description and praise.

3 الهى الهى مع هذا الأمتناع كيف اذكرک بذكر
او اصفک بوصف تعاليت يا الهى و تقدست عن
كل النعوت و الأوصاف يا محبوبى
- 4 O God, my God! Have mercy then upon my helpless state, my poverty, my misery, my abasement! Give me to drink from the generous cup of Thy grace and forgiveness, stir me with the sweet scents of Thy love, gladden my bosom with the light of Thy knowledge, purify my soul with the mysteries of Thy oneness, raise me to life with the gentle breeze that cometh from the gardens of Thy mercy—till I sever myself from all else but Thee, and lay hold of the hem of Thy garment of grandeur, and consign to oblivion all that is not Thee, and be companioned by the sweet breathings that waft during these Thy days, and attain unto faithfulness at Thy Threshold of Holiness, and arise to serve Thy Cause, and to be humble before Thy loved ones, and, in the presence of Thy favored ones, to be nothingness itself.

4 الهى الهى ارحم عجزى و انكسارى و فقرى و
ذلى و مسكنتى و انلى كأس عفوك و موهبتك
و حرکنى بنفحات محبتك و اشرح صدرى بنور
معرفتک و طيب نفسى باسرار توحيدک و احينى
بنسائم رياض رحمتك حتى انقطع عن دونک
و اتوسل بذيل رداء کبريائك و انسى ما سواک
و استأنس بنفحات ايامک و اتوفق على الوفاء فى
عبدة قدسک و على القيام بخدمة امرک و على
الخنوع و الخشوع عند احبائك و الأندام و
الفناء فى محضر اصفياک
- 5 Verily art Thou the Helper, the Sustainer, the Exalted, the Most Generous.

5 انک انت المؤيد الموفق العلى الكريم
- 6 O God, my God! I beg of Thee by the dawning of the light of Thy Beauty that hath illumined all the earth, and by the glance of Thy divine compassion's eye that considereth all things, and by the surging sea of Thy bestowals in which all things are immersed, and by Thy streaming clouds of bounty raining down

6 الهى الهى اسئلك باسراق انوار طلعتک التي
اشرقت بها الآفاق و بلحظات عين رحمتك
التي شملت كل الأشياء و بتوجات بحر عنايتك
التي فاضت على الأطراف و بامطار سحاب

gifts upon the essences of all created things, and by the splendors of Thy mercy that existed before ever the world was—to help Thy chosen ones to be faithful, and assist Thy loved ones to serve at Thine exalted Threshold, and cause them to gain the victory through the battalions of Thy might that overpowereth all things, and reinforce them with a great fighting host from out of the Concourse on high.

- 7 O my Lord! They are weak souls standing at Thy door; they are paupers in Thy courtyard, desperate for Thy grace, in dire need of Thy succor, turning their faces toward the kingdom of Thy oneness, yearning for the bounties of Thy bestowals. O my Lord! Flood Thou their minds with Thy holy light; cleanse Thou their hearts with the grace of Thine assistance; gladden their bosoms with the fragrance of the joys that waft from Thy Company above; make bright their eyes by beholding the signs and tokens of Thy might; cause them to be the ensigns of purity, the banners of sanctity waving high above all creatures on the summits of the earth; make Thou their words to move hearts which are even as solid rock. May they arise to serve Thee and dedicate themselves to the Kingdom of Thy divinity, and set their faces toward the realm of Thy Self-Subsistence, and spread far and wide Thy signs, and be illumined by Thy streaming lights, and unfold Thy hidden mysteries. May they guide Thy servants unto gentle waters and to the fountain of Thy mercy that wellet and leapeth in the midmost heart of the Heaven of Thy oneness. May they hoist the sail of detachment upon the Ark of Salvation, and move over the seas of Thy knowledge; may they spread wide the pinions of unity and by their aid soar upward to the Kingdom of Thy singleness to become servants whom the Supreme Concourse will applaud, whose praises the dwellers in Thine all-glorious realm will utter; may they hear the heralds of the invisible world as they raise their cry of the Most Great Glad-Tidings; may they, in their longing to meet Thee, invoke and pray unto Thee, intoning wondrous orisons at the dawn of light—O my Lord Who disposest all things—shedding their tears at morningtide and even, yearning to pass into the shadow of Thy mercy that endeth never.

- 8 Help them, O my Lord, under all conditions, support them at all times with Thine angels of holiness, they who are Thine invisible hosts, Thy heavenly battalions who bring down to defeat the massed armies of this nether world.

- 9 Verily art Thou the Mighty, the Powerful, the Strong, the All-Encompassing, the One Who hath dominion over all that is.

موهبتك التي هطلت على حقائق الممكنات و بانوار رحمتك التي سبقت الموجودات بان تؤيد الأصفياء على الوفاء وتوفق الأحياء على خدمة عتبتك العليا و تنصرهم بجنود قدرتك التي احاطت الأشياء كلها و تنجدهم بجيش عرمرم من الملائكة الأعلى

7 اى رب انهم ضعفاء ببابك و فقراء فى فنائك و مضطرون الى فضلك و محتاجون الى تأييدك و متوجهون الى ملكوت توحيدك و مشتاقون لفيوضات موهبتك اى رب صف ضمائرهم بانوار تقديسك و طيب سرائرهم بموهبة تأييدك و اشرح قلوبهم بنفحات السرور و الحبور المنتشرة من ملك الأعلى و نور بصائرهم بمشاهدة آياتك الكبرى و اجعلهم آيات التقديس و رايات التنزيه تخفى فى قطب الأمكان على عموم الورى و اثر كلامهم فى القلوب التي كانت كالصخرة الصماء حتى يقوموا على عبوديتك و ينقطعوا الى ملكوت ربوبيتك و يتوجهوا الى جبروت قيوميتك و ينشروا آثارك و ينشروا بانوارك و يبينوا اسرارك و يهدوا عبادك الى الماء المعين و عين التسليم التي نبتت و فارت فى بحبوحة فردوس احديتك و ينشروا شراع الأنقطاع على سفينة النجاة و يسيروا فى بحر معرفتك و يسطوا اجنحة التوحيد و يطبخوا بها الى ملكوت وحدانيتك و يصبحوا عباداً ينطقون بالنعوت من الملائكة الأعلى و يثنى عليهم اهل ملكوتك الأسمى و يسمعون نداء هواتف الغيب بالبشارة الكبرى و يناجوك فى الأسفار ببدء الأذكار شوقاً الى لقاءك يا ربى المختار و يبكون بالعشى و الأشراق توقاً الى الورود فى ظل رحمتك العظمى

8 اى رب أيدهم فى جميع الشئون و انصرهم فى كل الأحوال بملائكة قدسك التي هم جنود لا يرونها و كتائب غالبية على جيوش الملائكة الأدنى

9 انك انت المقتدر العزيز القوى المحيط و انك لعل كلشيء قدير

- 10 O holy Lord! O Lord of loving-kindness! We stray about Thy dwelling, longing to behold Thy beauty, and loving all Thy ways. We are hapless, lowly, and of small account. We are paupers: show us mercy, give us bounty; look not upon our failings, hide Thou our endless sins. Whatever we are, still are we Thine, and what we speak and hear is praise of Thee, and it is Thy face we seek, Thy path we follow. Thou art the Lord of loving-kindness, we are sinners and astray and far from home. Wherefore, O Cloud of Mercy, grant us some drops of rain. O Flowering Bed of grace, send forth a fragrant breeze. O Sea of all bestowals, roll towards us a great wave. O Sun of Bounty, send down a shaft of light. Grant us pity, grant us grace. By Thy beauty, we come with no provision but our sins, with no good deeds to tell of, only hopes. Unless Thy concealing veil doth cover us, and Thy protection shield and cradle us, what power have these helpless souls to rise and serve Thee, what substance have these wretched ones to make a brave display? Thou Who art the Mighty, the All-Powerful, help us, favor us; withered as we are, revive us with showers from Thy clouds of grace; lowly as we are, illumine us with bright rays from the Daystar of Thy oneness. Cast Thou these thirsty fish into the ocean of Thy mercy, guide Thou this lost caravan to the shelter of Thy singleness; to the wellspring of guidance lead Thou the ones who have wandered far astray, and grant to those who have missed the path a haven within the precincts of Thy might. Lift Thou to these parched lips the bounteous and soft-flowing waters of heaven, raise up these dead to everlasting life. Grant Thou to the blind eyes that will see. Make Thou the deaf to hear, the dumb to speak. Set Thou the dispirited ablaze, make Thou the heedless mindful, warn Thou the proud, awaken those who sleep.
- 11 Thou art the Mighty, Thou art the Bestower, Thou art the Loving. Verily Thou art the Beneficent, the Most Exalted.
- 12 O ye loved ones of God, ye helpers of this evanescent Servant! When the Sun of Reality shed its endless bounties from the Dawning-Point of all desires, and this world of being was lit with that sacred light from pole to pole, with such intensity did it cast down its rays that it blotted out the Stygian dark forever, whereupon this earth of dust became the envy of the spheres of heaven, and this lowly place took on the state and panoply of the supernal realm. The gentle breeze of holiness blew over it, scattering abroad sweet savors; the spring winds of heaven passed by it, and over it, from the Source of all bestowals, were wafted fruitful airs that carried boundless grace. Then the bright dawn rose, and there came tidings of great joy. The divine springtime was here, pitching its tents in this contingent
- پاک یزدانا خداوند مهربانا آوارگان کوی توئیم و مشتاقان روی تو و عاشقان خوی تو بیچاره ایم افتاده ایم ذلیل حقیریم ضعیفیم رحمتی فرما و موهبتی عنایت کن از قصور درگذر و خطایای بی پایان پوش هرچه هستیم از توئیم و آنچه گوئیم و شنویم وصف تو گوئیم و روی تو جوئیم و در راه تو پوئیم تو خداوند مهربانی و ما گنهکار بی سر و سامان پس ای ابر رحمت رشاقی ای گلشن عنایت نفحاتی ای بحر موهبت موجی و ای آفتاب عنایت پرتوی رحم فرما عنایت کن قسم بجمالت که جز خطا متاعی نه و بغیر از آمال اعمالی نه مگر پرده ستاربت پیوشاند و حفظ و حمایت شامل حال گردد والا این ضعفا را چه توانائی که بخدمت پردازند و این فقرا را چه غنائی که بساط عزت بگسترانند توئی مقتدر و توانا تأیید کن توفیق بخش این نفوس پژمرده را بر شحات ابر موهبت طراوتی عنایت کن و این حقائق مبتله را باشرافات شمس احدیت روشنائی بخش این ماهیان تشنه لب را بدریای رحمت افکن و این قافله گمگشته را پناه احدیت دلالت کن گمگشتگان را بعین هدایت دلالت کن و آوارگان را در پناه عزت ماوی بخش تشنگانرا از سلسیل موهبت بنوشان و مردگان را بحیات ابدیه زنده کن کوران را بینا فرما و کران را شنوا کن و گنگانرا گویا نما و افسردگان را برافروز غافلان را هشیار کن و خفتگانرا بیدار نما و مغروران را متبّه در هر کار
- توئی مقتدر توئی بخشنده توئی مهربان آنک انت الکریم المتعال
- ای یاران الهی و یاوران این عبد فانی شمس حقیقت چون از مطلع آمال فیض نامتناهی مبدول داشت و افق وجود بپرتو تقدیس منور گشت چنان جلوه فرمود که ظلمات دهماء مضمحل و معدوم گردید لهذا خطّه خاک غبطه افلاک شد و عرصه ادنی جلوه گاه ملکوت اعلی گشت نفحات قدس وزید و روائح طیبّه منتشر شد نسائم ربیع الهی بمروار آمد و اریاح لواح فیوضات نامتناهی از مهب عنایت بوزید صبح نورانی دمید و بشارت موهبت کبری رسید نوبهار الهی در عالم امکانی خیمه و خرگاه زد ارض وجود بحرکت آمد و خطّه

world, so that all creation leapt and danced. The withered earth brought forth immortal blooms, the dead dust woke to everlasting life. Then came forth flowers of mystic learning, and, bespeaking the knowledge of God, fresh greenery from the ground. The contingent world displayed God's bounteous gifts, the visible world reflecting the glories of realms that were hidden from sight. God's summons was proclaimed, the table of the Eternal Covenant was readied, the cup of the Testament was passed from hand to hand, the universal invitation was sent forth. Then some among the people were set afire with the wine of heaven, and some were left without a share of this greatest of bestowals. The sight and insight of some were illumined by the light of grace, and there were some who, hearing the anthems of unity, leapt for joy. There were birds that began to carol in the gardens of holiness, there were nightingales in the branches of the rose tree of heaven that raised their plaintive cries. Then were decked and adorned both the Kingdom on high and the earth below, and this world became the envy of high heaven. Yet alas, alas, the neglectful have stayed fast in their heedless sleep, and the foolish have spurned this most sacred of bestowals. The blind remain shrouded in their veils, the deaf have no share in what hath come to pass, the dead have no hopes of attaining thereto, for even as He saith: "They despair of the life to come, as the infidels despair that the dwellers in the tombs will rise again."

- 13 As to you, O ye loved ones of God! Loose your tongues and offer Him thanks; praise ye and glorify the Beauty of the Adored One, for ye have drunk from this purest of chalices, and ye are cheered and set aglow with this wine. Ye have detected the sweet scents of holiness, ye have smelled the musk of faithfulness from Joseph's raiment. Ye have fed on the honeydew of loyalty from the hands of Him Who is the one alone Beloved, ye have feasted on immortal dishes at the bounteous banquet table of the Lord. This plenty is a special favor bestowed by a loving God, these are blessings and rare gifts deriving from His grace. In the Gospel He saith: "For many are called, but few are chosen." That is, to many is it offered, but rare is the soul who is singled out to receive the great bestowal of guidance. "Such is the bounty of God: to whom He will He giveth it, and of immense bounty is God."

- 14 O ye loved ones of God! From the peoples of the world, against the Candle of the Covenant discordant winds do beat and blow. The Nightingale of faithfulness is beset by renegades who are even as ravens of hate. The Dove of God's remembrance is hard pressed by mindless birds of night, and the Gazelle that

شهود مهتر گشت خاک افسرده ریاض باقیه شد و ارض میته حیات ابدیه یافت گل و ریاحین عرفان روئید و سبزه نوخیز معرفه الله دمد عالم امکان مظهر فیوضات رحمان شد و حضرت شهود جلوگاه غیب مکنون گردید ندای الهی بلند شد و یزم الست آراسته گشت کأس میثاق بدور آمد و صلاهی عمومی بلند شد قومی سرمست آن صهبای الهی شدند و گروهی محروم از آن موهبت عظمی نفوسی از پرتو عنایت بصر و بصیرت روشن نمودند و طائفهائی از نعمات احدیت یوجد و طرب آمدند مرغانی در گلشن تقدیس آغاز نغمه و ترانه نمودند و بلبلانی بر شاخسار گل رحمانی فریاد و فغان کردند ملک و ملکوت تزیین یافت و رشک بهشت برین گردید ولی هزار افسوس که غافلان هنوز در خواب غفلت گرفتار و پیگردان از این موهبت مقدسه بیزار کوران مجحوبند و کران محروم و مردگان مأیوس چنانچه میفرماید اولئک یئسوا من الآخرة کما یئس الکفار من اصحاب القبور

13 شما ای یاران رحمانی بشکرانه رب و دود زبان گشائید و بجمد و ستایش جمال معبود پردازید که از این کأس ظهور سرمستید و از این جام صهباء پر نشسته و انجذاب از نفحات قدس مشام معطر نمودید و از رائحه قیص یوسف وفا دماغ معنبر گردید شهید وفا را از دست دلبر یگنا چشیدید و مائده ابدیه را در خوان نعمت حضرت احدیت تناول نمودید این موهبت از خصائص حضرت رحمانیت است و این فضل و جود از نوادر عطایای رب و دود در انجیل میفرماید المدعوون كثیرون و المختارون قلیلون یعنی امت دعوت بسیارند ولی نفوسیکه بفضل و موهبت هدایت منحصر میگرددند کمیاب ذلک من فضل الله یعطیه من یشاء و الله ذو فضل عظیم

14 ای یاران الهی شمع میثاق را اریاح نفاق از اهل آفاق احاطه نموده و بلبل وفا را زاغان جفا اهل فنور هجوم نموده حمامه ذکر را جفدان بیفکر در صدند و غزال صحرائی محبة الله را درندگان در پی روان لهذا خطر عظیم است و عذاب الیم

dwelleth in the meadows of God's love is being hunted down by ravening beasts. Deadly is the peril, tormenting the pain.

- 15 The beloved of the Lord must stand fixed as the mountains, firm as impregnable walls. Unmoved must they remain by even the direst adversities, ungrieved by the worst of disasters. Let them cling to the hem of Almighty God, and put their faith in the Beauty of the Most High; let them lean on the unfailing help that cometh from the Ancient Kingdom, and depend on the care and protection of the generous Lord. Let them at all times refresh and restore themselves with the dews of heavenly grace, and with the breaths of the Holy Spirit revive and renew themselves from moment to moment. Let them rise up to serve their Lord, and do all in their power to scatter His breathings of holiness far and wide. Let them be a mighty fortress to defend His Faith, an impregnable citadel for the hosts of the Ancient Beauty. Let them faithfully guard the edifice of the Cause of God from every side; let them become the bright stars of His luminous skies. For the hordes of darkness are assailing this Cause from every direction, and the peoples of the earth are intent on extinguishing this evident Light. And since all the kindreds of the world are mounting their attack, how can our attention be diverted, even for a moment? Assuredly be cognizant of these things, be watchful, and guard the Cause of God.

- 16 The most vital duty, in this day, is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man—so that blessed individuals, who have freed themselves from the murk of the animal world, shall rise up with those qualities which are the adornings of the reality of man. The purpose is that earthlings should turn into the people of Heaven, and those who walk in darkness should come into the light, and those who are excluded should join the inner circle of the Kingdom, and those who are as nothing should become intimates of the everlasting Glory. It is that the portionless should gain their share of the boundless sea, and the ignorant drink their fill from the living fount of knowledge; that those who thirst for blood should forsake their savagery, and those who are barbed of claw should turn gentle and forbearing, and those who love war should seek instead for true conciliation; it is that the brutal, their talons razor-sharp, should enjoy the benefits of lasting peace; that

15 احبای الهی باید چون جبل متین باشند و چون بنیان رزین رصین از شدائد بلا یا مضطرب نگردند و از عظام رزایا محزون نشوند توسل بذیل کبریا جویند و توکل بجمال اعلی نمایند تکیه بر عون و عنایت ملکوت قدیم کنند و اعتماد بر صون و حمایت رب کریم در هر دم از شبنم عنایت بر طراوت و لطافت گردند و در هر نفسی از نفثات روح القدس زنده و تازه و خرم شوند و بر خدمت حضرت ربوبیت قیام کنند و در نشر نفعات الله متبهای همت را مبدول دارند امر مبارک را حصن حصین باشند و جنود جمال قدم را قلعه رزین و رصین بنیان امر الله را از هر جهت حافظ امین گردند و افق مبین را نجم منیر شوند زیرا ظلمات دهآء ام از هر جهت در هجوم است و طوائف عالم در فکر محویت نور معلوم باوجود هجوم جمیع قبائل چگونه میتوان دم غافل بود البته هوشیار باشید و بیدار و در حفظ و حمایت امر پروردگار

16 الیوم الزم امور تعدیل اخلاق است و تصحیح اطوار و اصلاح رفتار باید احبای رحمن بخلق و خوبی در بین خلق مبعوث گردند که رائحه مشبک گشن تقدیس آفاق را معطر نماید و نفوس مرده را زنده کند زیرا مقصود از جلوه الهی و طلوع انوار غیب غیرمتناهی تربیت نفوس است و تهذیب اخلاق من فی الوجود تا نفوس مبارکی از عالم ظلمات حیوانی نجات یافته بصفات مبعوث گردند که تزیین حقیقت انسانی است ناسوتیان لاهوتیان شوند و ظلمانیان نورانیان گردند محرومان صرف محرم راز ملکوت شوند و معدومان محض مأنوسان جلوه لاهوت شوند بی نصیبان از بحر بی پایان نصیب برند و نادانان از معین حیوان دانائی سیراب شوند درندگان ترک درندگی کنند و تیزچنگان در نهایت بردباری باشند اهل جنگ صلح حقیقی جویند و درندگان تیزچنگ از سلم حقیقی بهره برند ناپاکان از عالم پاک خبر گیرند و آودگان از جوی تقدیس نصیب برند

the foul should learn that there is a realm of purity, and the tainted find their way to the rivers of holiness.

- 17 Unless these divine bestowals be revealed from the inner self of humankind, the bounty of the Manifestation will prove barren, and the dazzling rays of the Sun of Truth will have no effect whatever.

- 18 Wherefore, O beloved of the Lord, strive ye with heart and soul to receive a share of His holy attributes and take your portion of the bounties of His sanctity—that ye may become the tokens of unity, the standards of singleness, and seek out the meaning of oneness; that ye may, in this garden of God, lift up your voices and sing the blissful anthems of the spirit. Become ye as the birds who offer Him their thanks, and in the blossoming bowers of life chant ye such melodies as will dazzle the minds of those who know. Raise ye a banner on the highest peaks of the world, a flag of God's favor to ripple and wave in the winds of His grace; plant ye a tree in the field of life, amid the roses of this visible world, that will yield a fruitage fresh and sweet.

- 19 I swear by the true Teacher that if ye will act in accord with the admonitions of God, as revealed in His luminous Tablets, this darksome dust will mirror forth the Kingdom of heaven, and this nether world the realm of the All-Glorious.

- 20 O ye loved ones of the Lord! Praise be to Him, the unseen, welling bounties of the Sun of Truth encompass you on every side, and from every direction the portals of His mercy stand ajar. Now is the time to take advantage of these bestowals, and benefit therefrom. Know ye the value of this time, let not this chance escape you. Stay ye entirely clear of this dark world's concerns, and become ye known by the attributes of those essences that make their home in the Kingdom. Then shall ye see how intense is the glory of the heavenly Daystar, and how blinding bright are the tokens of bounty coming out of the invisible realm.

- 21 O ye friends of God! Praise be to God that His Imperial Majesty is in the utmost degree of kindness, and His Excellency, the Refuge of the Premiership, in the highest station of justice and cherishing care for the people. It behoveth the friends, therefore, to occupy themselves, night and day, in praying for the perpetuity of this mighty and puissant government, and to arise in gratitude for the justice, succor, and loving-kindness of His Imperial Majesty, the wearer of the crown; for this is of the irrevocable ordinances of God, revealed in all the heavenly Books. And upon you be greeting and praise.

17 اگر این فیوضات الهیه در حقائق انسانیّه جلوه ننماید فیض ظهور بی ثمر ماند و جلوهء شمس حقیقت بی اثر گردد

18 پس ای یاران الهی بجان و دل بکوشید تا از خلق و خوی مبارک نصیب و بهره گیرید و از فیوضات تقدیّسش قسمتی برید تا آیات توحید شوید و آیات تجرید گردید و حقیقت تفرید را جوئید و در این گلشن الهی بنغمات رحمانی آغاز نغمه و ترانه نمائید طيور شکور گردید و در گلزار وجود آوازی بنوازید که محیر عقول و شعور گردد در قطب امکان علمی افزاید که پرچم موهبت باریاح عنایت موج زند و نهالی در مزرعهء وجود و باغ شهود غرس نمائید که ثمرش در نهایت طراوت و حلاوت باشد

19 قسم بمرئی حقیقی که اگر بنصائح الهی که در الواح نورانی نازل عامل گردید این خاک سیاه آئینهء ملکوت اعلی شود و این حیز ادنی کاشف ملکوت ابی گردد

20 ای یاران الهی الحمد لله فیوضات غیبی شمس حقیقت از جمیع جهات محیط است و ابواب رحمت از جمیع اقطار مفتوح وقت استفاضه است و هنگام استفاده وقت را غنیمت شمرد و فرصت را از دست مدهید از شئون این عالم ظلمانی بکلی بیزار گردید و بشئون و آثار حقائق ملکوتیه واضح و آشکار شوید تا ملاحظه فرمائید که پرتو خورشید یزدان در چه درجه روشن و درخشنده است و آثار عنایت از غیب احدیت چگونه باهر و ظاهر و لائح است

21 ای یاران الهی الحمد لله اعلیحضرت شهریاری در نهایت مهربانی و حضرت صدارت پناهی در متمنی درجهء عدالت و رعیت پروری باید دوستان شبانه روز بدعای ابدیت این دولت قوی الشوکه پردازند و بشکرانهء دادخواهی و فریادرسی و مهربانی اعلیحضرت تاجداری قیام کنند زیرا این از احکام مبرمهء الهیه است که در جمیع کتب سماویه نازل و علیکم التّحیّة و الثّناء ع

- 22 As to those affiliated, those dwelling nearby, and those who have emigrated: should any mention of them be made otherwise than for good, let it be known that such speech proceedeth from self-interest and ulterior motive. Let them be aware.

SWAB#002, BSW#15.03x, TAB.366-375, ADJ.026x

22 در حقّ منتسبین و مجاورین و مهاجرین اگر ذکر
دون خیری شود مبنی بر غرض است مطلع
باشند

INBA16:037, INBA75:029x, MKT6.081,
MKT4.185, MNMK#002 p.007x,
MNMK#089 p.158x, MMK1#002
p.004, MILAN.072, AKHA_128BE
#04 p.ax, AKHA_135BE #05 p.95x,
AYBY.373 #058, DUR2.048x, ADH2.027x,
ADH2_1#14 p.024x, MJMJ1.042x,
MMG2#301 p.334x, MJH.007x,
YHA1.365x (2.731), YHA1.371x (2.744)

AB00070

To: Unknown, in Mazandaran

Date: 1900 or <

- 1 O my God! Thou seest me confessing with my spirit, my being, my reality and my essence to my powerlessness, my poverty, my evanescence and my nothingness. I acknowledge my heedlessness, my lassitude and my shortcoming in comprehending even the least sign of Thy oneness. How then can I enumerate Thy praise? The wings of my thoughts are too weak to ascend to the summit of existence - how then can they reach the unseen glory of the heaven of Thy unity? My imaginations are but as spiders attempting to weave their webs upon the loftiest peak of contingent reality - how then can they reach the sacred domes of Thy mercy?
- 2 Sanctified art Thou, O my God, above all mention and praise - how then can this perishing atom describe Thee? Thou art holy beyond all thought, feeling and expression - how then can this vanishing droplet characterize Thee? All the seas thirst for the outpourings of Thy mercy, and all the suns are in need of the effulgence of Thy oneness - how much more this withered reality and these hollow bones!
- 3 O Lord! My powerlessness is complete, my poverty manifest, my abasement established, and my need evident in attempting to describe even a single attribute of Thy loved ones - how much more the threshold of Thy holiness! Therefore, O my God, assist me through Thy might and power, and aid me through the inspirations of Thy holy unity, to praise Thy loved ones whose

1 ترانی یا الهی معترفاً بروحی و ذاتی و حقیقتی و
کینونتی بعجزی و فقری و فنائی و اضمحلالی و
مقراً بذهولی و فتوری و قصوری عن ادراک
ادنی آیه من آیات فردائیتک فکیف احصی ثناء
علیک کلت اجنحة افکاری عن الصعود الی
ذروة الوجود فکیف الوصول الی غیب بهاء سماء
احدیتک وائی لعناکب اوهامی ان تنسج بلعابها
علی القمة الشاهقة من حقيقة الامکان فکیف
اعلی قباب قدس رحمانیتک

2 تنزهت یا الهی عنکل ذکر و ثناء فکیف ذکر
هذه الذرة الفانية و تقدست عنکل فکر و شعور
و بیان فکیف نعوت هذه القطرة المتلاشية
کل البحور متعطش لفیوض رحمانیتک و کل
الشموس محتاجة لاشراق نور فردائیتک فکیف
هذه الحقيقة البالية و العظام الخالية

3 ربّ ربّ کلّ عجزی و ظهر فقری و ثبت ذلّی و
بان احتیاجی فی بیان نعت من نعوت احبائک
فکیف عتبة قدسک اذا یا الهی اعنی بقوّتک
و قدرتک و امددنی بالهامات غیب احدیتک
علی الثناء علی احبتک الذین طابت ضمائرهم

inner beings have been perfumed by the fragrances of Thy holiness, whose hearts have found repose in the outpourings of Thy companionship, whose realities have been purified by the signs of Thy unity, and whose innermost souls have been illumined by the effusions of the Sun of Thy singleness. They have turned their hearts to the Dawning-Place of Thy mercy, their eyes have been solaced by beholding the lights of Thy divinity, their nature exalted by the radiance of the orb of Thy divinity. Their banners have been raised in Thy lands, their fame has spread throughout Thy realm, they have entered beneath the shadow of Thy countenance and drawn from the abundance of Thy unity.

بنفحات قدسك وارتاحت سرائرهم بفيوضات
انك و صفت حقائقهم بآيات توحيدك و
اشرقت بواطنهم بفيوضات شمس تفريدك و
اقبلوا بقلوبهم الى مطلع رحمانيتك وقرت اعينهم
بمشاهدة انوار ربانيتك وعلت فطرتهم بسطوع
اشعة نير الوهيتك وارتفعت اعلامهم في بلادك
وشاع وذاع صيتهم في مملكته و دخلوا في
ظل وجهك واستفاضوا من فيض احديتك

- 4 And among them is Thy glorious servant and Thy noble thrall, that radiant reality, that merciful flame, that sign of Thy divine oneness, who endured every affliction in Thy path, suffered every calamity for love of Thee, was visited by every misfortune in Thy way, and tasted every grievous torment in Thy Cause. He believed in Thy mighty Herald at the dawning-place of splendor, was illumined by Thy manifest Morn shining over all horizons, and was so enraptured that he hastened unto the scene of sacrifice in the seat of Thy most glorious Beauty, within that inviolable fortress. There he was subjected to torments beyond reckoning, and bore hunger and thirst and affliction beneath the hail of arrows and the shower of bullets. Yet, notwithstanding all this, he remembered Thee with his tongue and in the hidden depths of his heart, supplicating Thee, severed from all save Thee, communing with the kingdom of Thy holiness, and saying:

4 و منهم عبدك الجليل و رفيقك النبيل الحقيقة
النورانية و الشعلة الرحمانية و الآية الفردانية الذي
تجمل كل بلاء في سبيلك و احتمل كل مصيبة
في محبتك و ابتلى بكل رزية في صراطك و
قاسى كل عذاب اليم في امرك فأمن بمبشر
العظيم في مبدء الاشراق و استضاء بصبحك
المبين الساطع على الآفاق و انجذب انجذاباً سريع
الى مشهد الفداء في موطن جمالك الأبهى في
تلك القلعة العصماء و تعذب عذاباً لا يحصى و
تجمل الجوع و العطش و البلاء تحت رشق النبال
و رش الرصاص مع ذلك هو يذكرك بلسانه و
في خفي جناحه مبهلاً اليك منقطعاً عن دونك
مناجياً الى ملكوت قدسك و يقول

- 5 “My Lord! Praise be unto Thee for this bounty which Thou hast ordained for the choice ones among Thy creatures and hast singled out for the righteous among Thy servants, in that Thou hast made me the companion of the Presence of Thy Most Holy One and the intimate of the Manifestation of Thy Most Glorious One, against Whom the tyrants of Thy creation and the oppressors among Thy servants arose, piercing Him with their sharpened tongues and their keen lances that reached the heart and soul. Then did they lead Him forth, together with Thy servants, from that secure refuge, by an oath which, did they but know it, was tremendous indeed, and to which their leader swore that he was truthful and trustworthy. Thereafter they betrayed, rebelled, and transgressed, until they tore the bodies of Thy loved ones limb from limb, the blood flowed forth, the members were severed, the parts scattered, the flesh became the prey of birds, and the bones were cast beneath the dust. Yet Thou didst rescue this servant, O my God, from the hand of aggression by Thy power, which overruleth all created things, that Thou mightest prepare for him what remained of

5 رب لك الشكر على هذه الموهبة التي قدرتها
لخيرة خلقك و خصصت بها بررة عبادك
حيث جعلتني انيساً لحضرة قدوسك و نديماً
لمظهر سبوحك الذي قام عليه طغاة خلقك و
ظلمة عبادك و طعنوه بالسنتهم الحداد و استنتهم
النافذة في القلب و الفؤاد ثم اخرجوه مع عبادك
عن تلك الملجأ الحصين بقسم لو يعلمون عظيم و
الى قائدهم انه الصادق الأمين ثم خانوا و طغوا
و بغوا الى ان قطعوا اجساد احبائك ارباباً اربا
و سالت الدماء و تقطعت الأعضاء و تفرقت
الأجزاء و اصبحت اللوم طعوماً للطيور و العظام
تحت الرغام و انقذت يا الهى هذا العبد من يد
العدوان بقدرتك الغالبة على الامكان تمهيداً لما
بقى له من الأزمان حتى يتباً للاستشراق من
ظهور نيرك الأعظم الساطع الفجر على الآفاق

his days, until he should be made ready to shine forth beneath the revelation of Thy Most Great Luminary, whose dawn hath broken upon all horizons, to receive abundance from the outpouring cloud, to draw from the sea of mysteries, to drink from the fountain of Tasnim, and to be swayed by the breeze of Thy mighty grace.

- 6 Thus did he live, O my God, beneath the swords of the malevolent, the arrows of enmity, and the supreme reproach. The enemies mocked him because he had turned toward the Beauty of Thy singleness, and the censors reviled him because he had directed his face unto the kingdom of Thy mercy. Yet he, O my God, dwelt withdrawn in the corners of oblivion, hidden from the people of rebellion, draining each day the cup of affliction and tasting at every moment the bitterness of Thy decree, until the call was raised from the Abode of everlasting being in Baghdad. Then did he answer Thy summons, receive illumination from Thy splendor, his face beamed at the sight of Thy radiance, and his eye was solaced by beholding Thee and by placing his trust in Thee. Thereupon he arose to call pure souls unto the center of Thy mercy, to guide sanctified spirits unto the Dayspring of Thy oneness, to recite Thy verses, to spread Thy words, to attract the hearts of Thy loved ones, to announce Thy Manifestation in those regions, and to diffuse the dawning of Thy light throughout those lands. Thus didst Thou assist him, O my God, to serve Thy Cause, exalt Thy Word, spread Thy religion, and promote Thy signs.

- 7 Praise be unto Thee, O my God, for having enabled, confirmed and distinguished him with holy tablets from Thy presence, and addressed him with words of approval from Thy presence, until he succeeded in guiding souls to Thy fountain and directing eyes to Thy manifest light. The signs of Thy grace continued to descend upon him and the effulgences of the sun of Thy generosity followed one after another, until the pillars of existence were shaken, the backs of the people of prostration were broken, the great calamity occurred and the supreme catastrophe intensified, and the hearts of the loved ones were troubled. He was a faithful counselor to the God-fearing, a solace to hearts consumed by the fire of anguish, a comforter to the chosen ones, and an inspiration to all in remaining steadfast after the ascension of Thy Most Glorious Beauty. Sorrows intensified upon him and the weight of grief bore heavily upon him until he heard the call of the Covenant and the Book of the Testament was recited throughout all regions. Then his breast was dilated, his eyes were consoled, his soul was gladdened, his darkness was dispelled and his pain was lightened. He set out for Thy Holy and Fragrant Threshold, arrived at Thy luminous Spot, rubbed his forehead in the dust of Thy

و يستفيض من السحاب المدرار و يعترف من بحر الأسرار و يشرب من عين التسنيم و يترشح من نسيم فضلك العظيم

6 فعاش يا الهى تحت نصال البغضاء و نبال العداوة و الملامة الكبرى يشتمه الأعداء بما اقبل الى جمال فردائيتك و يشتمه العدال بما توجه الى ملكوت رحمانيتك و هو يا الهى معتكف فى زوايا التسيان مخفى عن اهل العصيان يتجرع كل يوم كأس البلاء و يذوق كل آن مر القضا الى ان ارتفع النداء من حظيرة البقاء فى الزوراء فلبي لندائك و استضاء من بهائك و تهلل وجهه بمشاهدة ضيائك و قرّت عينه بالنظر اليك و التوكل عليك فقام يدعو النفوس الزكية الى مركز رحمانيتك و يدلّ الأرواح المقدسة الى مطلع فردائيتك و يتلو آياتك و ينشر كلماتك و يجذب قلوب احبائك و يبشر بظهورك فى تلك الأنحاء و يشيع طلوع نورك فى تلك الأصقاع فوقفته يا الهى على خدمة امرك و اعلاء كلمتك و نشر دينك و ترويج آثارك

7 لك الحمد يا الهى على ما وقفته و ايّده و خصّصته بألواح مقدسة من عندك و خاطبته بكلمة الرضا من عندك حتى تمكّن من هداية النفوس الى معينك و دلالة العين الى نور مبينك و لم يزل تتوالى عليه آثار فضلك و تتابع عليه اشراقات شمس جودك الى ان تزلزل اركان الوجود و انكسر ظهور اهل السجود و قامت الرزية الكبرى و اشتدت المصيبة العظمى و اضطربت قلوب الأحباء فكان ناصحاً اميناً للأتقياء و سلوة لقلوب محترقة بنار الجوى و معزياً للأصفياء و مشوقاً لكل على الاستقامة العظمى بعد صعود جمالك الأبهى و اشتدت عليه الأحزان و اثقلت عليه وطئها الآلام حتى سمع نداء الميثاق و تلى كتاب العهد المنشور فى الآفاق فانشرح صدره و قرّت عينه و طابت نفسه و انكشف ظلامه و خفّ آلامه فشد رحاله الى عتبتك المقدسة المعطرة الأرجاء و ورد فى بقعتك النوراء و مرّغ جبينه بتراب فنائك و عطر مشامه بنفحات قدسك و

court, perfumed his nostrils with the sweet savors of Thy holiness, received the outpourings of Thy luminous garden, and returned to those distant regions, calling out Thy Name, rejoicing in Thy mention, proclaiming Thy Covenant and promoting Thy Testament.

- 8 And he found not, O my God, a receptive ear but that he caused it to hear, nor a ready soul but that he quickened it, nor a waiting spirit but that he gave it glad tidings, nor a pure reality but that he revived it. No span of time passed over him but that longing was stirred within his heart, and day by day his spirit waxed in yearning for the sight of the Holy Land and the visitation of the sanctified Dust, until the reins of patience slipped from his grasp. Thereupon, notwithstanding failing strength, feebleness of limb, the domination of illness, and utter inability for movement, he set forth once again toward that luminous Spot and that sanctified and merciful holy Soil. It was, O my God, his yearning that impelled him, his love that bore him onward, his passion that guided him, the resting-place of the Most Effulgent Beauty and that fragrant and hallowed dust that drew him, and the verses of Thy unity, shining forth from this blessed, holy, and exalted Spot, that served him as his guide upon the way.

- 9 Thus was he honored by attaining unto the sacred and radiant Threshold, and he covered his face and hair in the dust of this land, which Thou hast ever made the center of Thy most great signs and the dawning-place of Thy lights, through which earth and heaven have been illumined. And for a time, through Thy grace and bounty, he tarried in this place, though bedridden, frail in health, wasted in body, and trembling in every limb. Yet, O my God, whenever he inhaled the fragrance of that verdant meadow and mighty garden, his spirit was revived and life renewed within him. Thereafter he returned unto the homeland of Thy most glorious Beauty, bearing with him a blessing from Thy verdant garden, gladdened by mighty tidings, and relying upon the spread of Thy verses in the Green Island, the homeland of Thy most glorious Beauty. Then were the loved ones, O my Beloved, rejoiced by his return to those regions, and increased in attraction to Thy Most Glorious Kingdom and in ardor through the fire kindled in the Sinai of the Divine Lote-Tree.

- 10 When doubting papers from the skeptics reached him, he remained silent, hoping they would cease their enmity and hatred. Then, seeing no benefit in silence and inattention, he wrote a decisive reply and sent a sharp sword to one of the doubters, reproaching him for his great sin, calling him to the straight

استفاض من فيوضات روضتك النوراء ورجع الى تلك الأقاليم الشاسعة الأرجاء منادياً باسمك مستبشراً بذكرك معلناً لعهدك مروّجاً لميثاقك

8 وما وجد يا الهى من اذن واعية الا اسمعها ونفساً مستعدة الا احياها وروحاً منتظرة الا بشرها وحقيقة زكية الا انعشها وما مضت عليه مدة الا انبعث في قلبه الأشواق و زاد روحه يوماً فيوماً اشتياًفاً الى مشاهدة ارض المقدسة و زيارة التربة المطهرة الى ان اخذ زمام الصبر من يده فتوجه الى البقعة النورانية و التربة المطهرة الرحمانية مرة ثانية مع وهن القوى و ضعف الأعضاء و تسلط الداء و عدم الاقتدار على حركة ما فكان يا الهى سائقه شوقه و حامله حبه و قائده عشقه و جاذبه مرقد الجمال الأنور و التراب المطهر المعطر و دليله فى السبيل آيات توحيدك الساطعة من هذه البقعة المباركة المقدسة العليا

9 فتشرف بالعبدة المقدسة النوراء و عقر وجهه و شعره بتراب هذه الأرض التى لم يزل جعلتها مركز آياتك الكبرى و مطلع انوارك التى اشرفت به الأرض و السماء و مكث مدة من الزمان بفضلك و جودك فى هذا المكان و هو طريق الفراش عليل المزاج نحيف الأعضاء مرتجف الأركان ولكن يا الهى كلما شم رائحة الروضة الغناء و الحديقة الغلبا انتعش منه الروح و تجدد له الحياة فرجع الى وطن جمالك الأبهى و تزود بركة من حديقتك الغناء مستبشراً ببشارات كبرى معتمداً على نشر آياتك فى الجزيرة الخضراء موطن جمالك الأبهى فاستبشر الأحباء يا محبوبى برجوعه الى تلك الأنحاء و زادوا انجذاباً الى ملكوتك الأبهى و اشتعالاً بالنار الموقدة فى سدره سيناء

10 فتواردت عليه اوراق الشبهات من اهل الارتياب و سكت لعلهم ينتهوا فى العداوة و البغضاء ثم لم ير فائدة من السكوت و عدم الاعتناء فكتب جواباً قاطعاً و ارسل سيفاً صارماً لأحد المرتابين و بكتته

path, and guiding him to the manifest light, that he might be reminded by wise remembrance.

- 11 He then attracted hearts to the Ancient Covenant, guided souls on the straight path, and led the birds to the spring of life. He spared no effort, O my God, in serving Thy Cause, exalting Thy Word, and spreading Thy Faith, until his last breath, when his soul was gladdened by ascending to the Kingdom of Thy mercy. His spirit, O my Beloved, longed to soar to the heights of Thy Lordship. So he ascended unto Thee, gladdened by Thy glad-tidings, attracted by Thy fragrances, enlightened by Thy manifestations, drawn to approach Thee, to behold Thee, and to stand before Thee.
- 12 My God, my God! Bless his arrival and make goodly his advent in Thy most exalted dwelling-place and Thy most holy garden. Shelter him in the proximity of Thy greatest mercy, give him to drink from the cup of bounty, and remove the veil that he may be honored to attain Thy presence, rest in the shade of the Ultimate Tree, and sing upon the blessed tree the most wondrous melodies and varied songs, O my Lord, the All-Merciful.
- 13 Aid all who are related to him, O my God, with that which Thou didst aid him in times past, and make them his partners in character as Thou hast made them his branches by descent, that they may water his plant, bring forth his shoots, kindle his lamp, and revive his mighty standards and magnify his ancient rites. Verily, Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the All-Compassionate.

على الذنب العظيم ودعاه الى الصراط المستقيم و
هداه الى النور المبين لعل يتذكر بالذكر الحكيم

11 ثم جذب القلوب الى العهد القديم وقاد النفوس
في المنهج القويم وساق الطيور الى الماء المعين و
لم يأل جهداً يا الهى في خدمة امرى و اعلاء
كلمتك و نشر دينك الى ان انتهت انفاسه و
طابت نفسه بالصعود الى ملكوت رحمتك و
اشتاق روحه يا محبوبى الى الطيران الى ذروة
ربانيتك فخرج اليك مستبشراً ببشارتك منجذباً
بنفحاتك منشرحاً بتجلياتك منجذباً للوفود عليك
و النظر اليك و الحضور بين يديك

12 الهى بارك وروده واحسن وفوده فى نزلك
الأعلى و حديقة قدسك العليا و اجره فى جوار
رحمتك الكبرى واسقه كأس العطاء واكشف
له الغطاء حتى يتشرف بمشاهدة اللقاء و يتفيا
فى ظلال السدرة المنتهى و يترنم على شجرة طوبى
بأبداع الألحان و فنون الأنغام يا ربى الرحمن

13 و آيد كل من ينتسب اليه يا الهى بما آيدته به
فى غابر الزمان و اجعلهم شركائه فى الأخلاق
كما جعلتهم منشعبين منه فى الأعراق حتى يسقوا
زرعه و يخرجوا شطاه و يوقدوا سراجهم و يحيوا
معالمه العظيمة و يعظموا شعائره القديمة انك
انت الكريم انك انت العظيم و انك انت الرحمن
الرحيم

INBA16:201,

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AB00073

To: Baha'is of Tihiran

Date: 1900 or <

- 1 It is daybreak, and from the rising-point of the invisible realms of God, the light of unity is dawning; and streaming and beating down from the hidden world of the Kingdom of oneness there cometh a flood of abounding grace. Glad tidings of the

1 صبح است و نور احدیت از مطلع غیب رحمانیت
ساطع و لامع و فیض جلیل ملیک فردانیت از
جهان پنهان متهاطل و متراکم بشارات ملکوت

Kingdom are sounding from every side, and wafting in from every direction are the first morning signs of the exalting of God's Word and the upraising of His Cause. The word of unity is spreading, the verses of oneness are being sung, the sea of God's bestowals is tossing high its waves, and in plunging cataracts His blessings are pouring down.

2 The confirmations of Him Who is the Ever-Forgiving have wrapped every clime in light, the armies of the Company on high are rushing forward to do battle at the side of the friends of the Lord and carry the day, the fame of the Ancient Beauty – may my life be offered up for His loved ones – resoundeth from pole to pole and word of the Holy Cause hath spread to east and west.

3 All these things bring joy to the heart, and yet Abdu'l-Baha is sunk deep in an ocean of grief, and pain and anguish have so affected my limbs and members that utter weakness hath overtaken my whole body. Note ye that when, singly and alone, with none to second me, I upraised the call of God around the world, the peoples thereof rose up to oppose, to dispute, to deny. On one side, it is clear how the religionists of the past have mounted their attack at all points; again, there cometh word of the lying mockers and the extreme limits to which they are going to pull out the Divine Tree by the roots. What malicious and slanderous charges they bring against the Ancient Beauty, what pamphlets filled with wicked and depraved allegations they are busily writing and spreading against the Most Great Name! And now, in deepest secrecy, they are straining every nerve to deal this Faith a fearsome blow.

4 Again have the prideful devised all manner of plots and schemes to completely disable the Cause of God and to erase the name of Abdu'l-Baha from the Book of Life.

5 And now, added to all these tribulations, these miseries, these enemy attacks, there hath arisen a dust cloud of ill will amongst the believers themselves. This in spite of the fact that the Cause of the Ancient Beauty is the very essence of love, the very channel of oneness, existing only that all may become the waves of one sea, and bright stars of the same endless sky, and pearls within the shell of singleness, and gleaming jewels quarried from the mines of unity; that they may become servants one to another, adore one another, bless one another, praise one another; that each one may loose his tongue and extol the rest without exception, each one voice his gratitude to all the rest; that all should lift up their eyes to the horizon of glory, and

از جمیع جهات میرسد و صبح اشارات علو امر و بشارت سمو کلمه الله از جمیع اطراف میدمد کلمه توحید در ترویج است و آیت تفرید در ترتیل دریای فضل و جود متلاطمست و سیل فیض شهود متدافق

2 انوار تأیید ربّ غفور جمیع اقالیم وجود را احاطه کرده و جنود ملا اعلی باعانت احباء و نصرت اصفیاء هجوم نموده صیت جمال قدم روحی لأحبائه الفداء جهانگیر گشته و آوازه امر الله در شرق و غرب عالم منتشر شده

3 این امور کل اسباب سرور ولی عبدالهّاء در بحر احزان مستغرق و آلام و محن چنان تأثیر در اعضا و جوارح نموده که فور کلی در بدن حاصل گشته ملاحظه نمائید که فرداً و حیداً من دون ناصر و معین در قطب عالم ندای حق را بلند نموده جمیع ملل و امم معارض و منازع و مجادل از جهتی امت سالفه معلوم و واضح که چه قدر در جمیع اطراف متعرض و معارضند و از جهتی اخبارات امت هزله کاذبه میرسد که چگونه در صدد قلع و قمع شجره مبارکه الهیه هستند و چه نسبت و افترا به جمال قدم روحی لأحبائه الفداء میزنند و مشغول بنشر رسائل ردیه بر اسم اعظمند و در سرّ سر در نهایت سعی و کوشش که اذیت شدیدی وارد آرند

4 و از جهتی اهل غرور بکلّ دسائس متمسک که وهن کلی بر امر الله وارد آرند و اسم عبدالهّاء را از لوح وجود محو نمایند

5 با اینهمه بلایا و اینهمه رزایا و هجوم اعداء در میان احباء نیز اغرار موجود باوجود آنکه امر جمال قدم روحی لأحبائه الفداء عبارت از حقیقت محبت است و سبب اتحاد و الفت تا کل امواج یک بحر گردند و نجوم باهره اوج نامتناهی یک فلک لالی اصدا ف توحید گردند و جواهر متلاّئه معدن تفرید بنده یکدیگر گردند و نیایش و ستایش و پرستش همدیگر کنند زبان به مدح و ستایش هر یک از احبا گشایند و نهایت شکرانه را از یکدیگر نمایند نظر بافق عزّت کنند و بانساب آستان مقدس جز

remember that they are linked to the Holy Threshold; that they should see nothing but good in one another, hear nothing but praise of one another, and speak no word of one another save only to praise.

- 6 There are indeed certain ones who tread this way of righteousness, and God be thanked, these are strengthened and supported by heavenly power in every land. But others have not arisen as they ought to this gloried and exalted station, and this doth lay upon the heart of 'Abdu'l-Baha a heavy burden of grief, of inconceivable grief. For no tempest more perilous than this could ever assail the Cause of God, nor could anything else so diminish the influence of His Word.

- 7 It behooveth all the beloved of God to become as one, to gather together under the protection of a single flag, to stand for a uniform body of opinion, to follow one and the same pathway, to hold fast to a single resolve. Let them forget their divergent theories and put aside their conflicting views since, God be praised, our purpose is one, our goal is one. We are the servants of one Threshold, we all draw our nourishment from the same one Source, we all are gathered in the shade of the same high Tabernacle, we all are sheltered under the one celestial Tree.

- 8 O beloved of the Lord! If any soul speak ill of an absent one, the only result will clearly be this: he will dampen the zeal of the friends and tend to make them indifferent. For backbiting is divisive, it is the leading cause among the friends of a disposition to withdraw. If any individual should speak ill of one who is absent, it is incumbent on his hearers, in a spiritual and friendly manner, to stop him, and say in effect: would this detraction serve any useful purpose? Would it please the Blessed Beauty, contribute to the lasting honour of the friends, promote the holy Faith, support the Covenant, or be of any possible benefit to any soul? No, never! On the contrary, it would make the dust to settle so thickly on the heart that the ears would hear no more, and the eyes would no longer behold the light of truth.

- 9 If, however, a person setteth about speaking well of another, opening his lips to praise another, he will touch an answering chord in his hearers and they will be stirred up by the breathings of God. Their hearts and souls will rejoice to know that, God be thanked, here is a soul in the Faith who is a focus of human perfections, a very embodiment of the bounties of the Lord, one whose tongue is eloquent, and whose face shineth, in whatever gathering he may be, one who hath victory upon

خیر یکدیگر نبینند و جز نعت یکدیگر نشنوند و بجز مدح و ستایش یکدیگر کلمه‌ای بر لسان نرانند

6 بعضی بر این منهج قویم سالک الحمد لله به عون و عنایت الهیه موفق و مؤید در جمیع ممالک ولی بعضی بر این مقام اعتراف علی چنانچه باید و شاید قائم نه و این بسیار سبب احزان عبداله‌آ است چنان حزنی که بتصور نیاید زیرا طوفانی اعظم از این از برای امر الله نه و وهنی اشد از این بر کلمه الله نیست

7 باید احبای الهی کل متحد و متفق شوند در ظل علم واحد محصور شوند و برای واحد مخصوص گردند و بمشی واحد سلوک نمایند و بفکر واحد تشبث کنند آراء مختلفه را فراموش نمایند و افکار متفاوت را نسیان فرمایند زیرا الحمد لله مقصد مقصد واحد است و مطلوب مطلوب واحد کلی بنده یک آستانیم و شیرخوار یک پستان در ظل یک شجره مبارک‌ایم و در سایه یک خیمه مرتفعه

8 ای یاران الهی اگر نفسی غیبت نفسی نماید این واضح و مشهود است که ثمری جز خمودت و جمودت نیارد اسباب تفریق است و اعظم وسیله تشبیت اگر چنانچه نفسی غیبت دیگری کند مستمعین باید در کمال روحانیت و بشاشت او را منع کنند که از این غیبت چه ثمری و چه فائده‌ای آیا سبب رضایت جمال مبارک است یا علت عزت ابدیه احبای الهی آیا سبب ترویج دین الله است و یا علت تثبیت میثاق الله نفسی مستفید گردد و یا شخصی مستفیض لا والله بلکه چنان غبار بر قلوب نشیند که دیگر نه گوش شنود و نه چشم حقیقت را بیند

9 ولی اگر نفسی بستایش دیگری پردازد و به مدح و ثنا لسان بگشاید مستمعین به روح و ریحان آیند و بنفحات الله مهتر گردند قلوب را فرح و سرور آید و ارواح را بشارت احاطه کند که الحمد لله در ظل کلمه الهی نفسی پیدا شده که مرکز خصائل و فضائل عالم انسانی است و مظهر عواطف و الطاف حضرت رحمانی رخی روشن

his brow, and who is a being sustained by the sweet savours of God.

- 10 Now which is the better way? I swear this by the beauty of the Lord: whensoever I hear good of the friends, my heart filleth up with joy; but whensoever I find even a hint that they are on bad terms one with another, I am overwhelmed by grief. Such is the condition of Abdu'l-Baha. Then judge from this where your duty lieth.

- 11 God be praised, wherever we turn, the Ancient Beauty hath opened wide the gates of grace, and hath in unmistakable words announced glad tidings of victory through the Lord's sustaining help. Through love hath He carried off the hearts of the believers, and He hath entrusted their triumph to the armies of the Concourse on high.

- 12 Now amidst all the peoples of the world must the beloved arise, with a heart even as the day-star, a strong inward urge, a shining brow, a musk-scented breath, a tongue speaking ever of God, an exposition crystal-clear, a high resolve, a power born of heaven, a spiritual character, a confirmation nothing short of the divine. Let them one and all become as a splendour on the horizon of heaven, and in the skies of the world a dazzling star. Let them be fruitful trees in the celestial bowers, sweet-scented blooms in the divine gardens; let them be verses of perfection on the page of the universe, words of oneness in the Book of Life. This is the first age, and the early beginnings of the dispensation of the Most Great Light, wherefore, within this century, virtues must be acquired, goodly qualities must be perfected within this span of time. In these very days the Abha Paradise must pitch its pavilions on the plains of the world. The lights of reality must now be revealed, and the secrets of God's bestowals must now be made known, and now must the olden grace shine forth and this world change into the pleasure-ground of heaven, the garden of God. And out of pure hearts, and through heavenly bounties, all the perfections, qualities and attributes of the divine must now be made manifest.

- 13 At all times doth Abdu'l-Baha supplicate and with tears entreat the Almighty at the sacred Threshold, and crieth out:

- 14 "O Thou kind Lord! We are servants of Thy Threshold, taking shelter at Thy holy Door. We seek no refuge save only this strong pillar, turn nowhere for a haven but unto Thy safekeeping. Protect us, bless us, support us, make us such that we

دارد و زبانی ناطق در هر انجمن روحی پرفروش
دارد و جانی مؤید بنفحات حضرت رحمان

10 حال کدامیک خوشتر و دلکشتر قسم به جمال
ایمی که چون [خبر] یاران شنوم قلب بنهایت
روح و ریحان آید و چون اشاره‌ئی از کدورت
دوستان بینم در نهایت احزان مستغرق گردم
اینست حالت عبداله‌آء دیگر ملاحظه فرمایید که
چه باید و چه شاید جمال قدم روحی لأحبائه
الفداء

11 الحمد لله ابواب عنایت را از جمیع جهات گشوده
و بشائر تأیید و توفیق را واضح و مشهود نموده
دلهای احباً را بحیث ربوده و جنود ملاً اعلی را
بنصرت اصفیاء موکل فرموده

12 حال باید یاران با دلی چون آفتاب و نفسی
مشکبار و لسانی ناطق بذکر حق و بیانی واضح و
جبینی لائح و همّتی بلند و قوّتی ملکوتی و تأییدی
لاهوئی و صفتی روحانی و انبغاثی وجدانی در
بین ملاً ارض مبعوث شوند تا هر یک افق مبین
را نور منیر شوند و فلک اثیر را کوکبی بدیع
بوستان الهی را درخت بارور شوند و گلشن
رحمانی را گل معطر گردند کتب ایجاد را آیات
باهره شوند و صفحه کائنات را کلمات جامع
عصر اول است و نشئه اولای دور نیر اعظم
پس تحصیل فضائل باید در این قرن بشود و
تعديل خصائل باید در این عصر بگردد جنت
ایمی در دشت و صحرا در این ایام باید خیمه
برافرازد و انوار حقیقت چهره گشاید و اسرار
موهبت رخ بنماید و فیض قدم جلوه نماید و آفاق
ریاض احدیت گردد و اقالیم جنت فردوس
شود و جمیع شئون و کمالات و اوصاف و نعوت
الهیّه از حقائق صافیّه و سنوحات رحمانیه آشکار
و واضح شود

13 عبداله‌آء در جمیع احیان در آستان حضرت
یزدان متضرّع و مبتهل است که

14 ای خداوند مهربان بنده درگاه توایم و ملتجی
بآستان مقدّس تو جز رکن شدید پناهی نجوئیم و
بغیر کھف حمایت التجا نکنیم حفظ و صیانت
فرما و عنایت و حمایت کن ما را موفق نما

shall love but Thy good pleasure, utter only Thy praise, follow only the pathway of truth, that we may become rich enough to dispense with all save Thee, and receive our gifts from the sea of Thy beneficence, that we may ever strive to exalt Thy Cause and to spread Thy sweet savours far and wide, that we may become oblivious of self and occupied only with Thee, and disown all else and be caught up in Thee.

- 15 “O Thou Provider, O Thou Forgiver! Grant us Thy grace and loving-kindness, Thy gifts and Thy bestowals, and sustain us, that we may attain our goal. Thou art the Powerful, the Able, the Knower, the Seer; and verily Thou art the Generous, and verily Thou art the All-Merciful, and verily Thou art the Ever-Forgiving, He to Whom repentance is due, He Who forgiveth even the most grievous of sins.”

SWAB#193, BSW#16.04x, BPRY.023-024x, LOG#0323x

تا رضای تو جوئیم و ثنای تو گوئیم و در راه حقیقت پوئیم مستغنی از غیر تو گردیم و مستفیض از بحر کرم تو شویم در اعلاء امرت کوشیم و در نشر نفعات سعی بلیغ نمائیم از خود غافل گشته بتو مشغول شویم و از مادون بیزار شده گرفتار تو گردیم

15 ای پروردگار ای آمرزگار فضل و عنایتی و فیض و موهبتی تا بر این موفق شویم و باین مؤید گردیم توئی مقتدر و توانا و توئی واقف و بینا آنک انت الکریم آنک انت الرحیم آنک انت الغفور العفو القابل التوبه و غافر الذنوب شدید الحال و البهاء علیکم یا احباء الله ع هوالله ای یاران روحانی الحمد لله اعلی حضرت شهریار ایران با قلبی چون آفتاب و مرحمتی چون فیض سیاح و عدالتی چون روح در هیکل ایران ظاهر و آشکارند و حضرت صدارت پناه در نهایت مروت و عنایت بجمع طوائف رعیت پس باید شکر بدرگاه احدیت نمود و در کمال اطاعت و صداقت و امانت بخدمت سریر چنین سلطنت پرداخت زیرا خدمت یچنین حکومت از جمله فرائض منصوبه الهیه است ع ع منتسبین و یاران الهی در این ارض الحمد لله در کمال تقدیس و تنزیه در ظل فضل و عنایت حق مجموعند و از جمیع جهات از شوائب دون رضا محفوظ و مصون هذا هو الحق

INBA88:324b, INBA89:060, MKT1.362, MNMK#091 p.163, MMK1#193 p.221, AVK3.184.14x, DWNP_v1#10-11 p.003-005x, ADH2_1#30 p.048x, MJMJ1.118x, MMG2#389 p.436x, YHA1.101x, GHA.307x, HYB.175x, MMJA.018x

AB00141

Date: 1900 or <

- 1 O thou who hast borne every hardship in the path of God! 1 یا من تحمل کل مشقة فی سبیل الله
- 2 The Most Great Name, in this mortal world, chose to endure a hundred thousand afflictions fraught with anguish and sorrow, that He might teach the gems of being the law of detachment, and instruct the noble realities and essences of men in the way and manner of them that sacrifice themselves. At one time He was made a captive, at another laden with chains and fetters; now cast beneath the lash, and again subjected to the tyranny of the age; one day fallen into the hands of officers and oppressors, another in the grip of sinful and cruel tyrants; at times confined to the depths of a dungeon, at times imprisoned among murderers and thieves; one day exposed to the threat of sword and blade, another made the target of poison and bullet. Never for a moment did He find repose, nor for an instant lay His head upon the pillow of ease and rest. At length, after these trials and tribulations, He winged His way from the Most Great Prison unto the Kingdom of holiness, unveiled His face in the concourse on high, and left this feeble servant behind, before friend and stranger alike, as a memorial of His own calamities and woes. 2 حضرت اسم اعظم در این نشئه آدم اختیار صد هزار بلایای پردرد و غم نمود تا جواهر وجود را رسم انقطاع پیاموزد و اعیان و حقائق محمود را آیین و روش فدائیان تعلیم فرماید گاهی اسیر شد و گاهی در سلاسل و زنجیر دمی در زیر تازیانه افتاد و روزی مبتلا بجزور زمانه یومی در دست عوانان و ستمکاران افتاد و وقتی در پنجه ظالمان گنه کاران گهی در قعر زندان جای گرفت و گهی در سجن قاتلان و سارقان روزی در تهدید تیغ و شمشیر بود و یوی هدف زهر تاتیر گهی نفی بعراق شد و گاهی سرگشته آفاق دمی نیاسود و نفسی سربالین راحت و آسایش نهاد عاقبت بلایا و محن در سجن اعظم بملکوت تقدیس شتافت و در انجن ملأ اعلی پرده بر انداخت و این عبد ضعیف را بجهت بلایا و رزایای خویش در نزد بیگانه و خویش یادگار گذاشت
- 3 Praise be to God that He caused even that distraught wanderer, that agitated and love-intoxicated one, to be inebriated and enraptured by this brimming cup, and made him a prey, in the hands of the slanderous, the ill-natured, and the malevolent, to snare and hook. For the present we are intimate with grief, and the companion of heart's blood. These dewdrops are but the sprinklings of that brimming goblet which the Beloved of all horizons drank, and these droplets are but a sip from that overflowing cup which that cherished Lover quaffed. Be that as it may, whatever hath in truth come to pass is, in its ultimate issue, a repeller of harm and a subduer of the alien. Though outwardly it be humiliation, inwardly and truly it is exaltation; though at the beginning it seemeth the opening chapter of oppression, in the end it is sealed with the tokens of grace. 3 حمد خدا را که آن سرگشته سودائی و آشفته و شیدائی را نیز از این جام سرشار مخمور و سرمست نمود و در دست بد گویان و بد خویان و بد خواهان اسیر دام و شصت کرد علی العجالة همرازیم و با خون دل دمساز این رشحات از طفحات آن کأس دهاق است که محبوب آفاق نوشید و این قطرات جرعه جام لبریز است که آن معشوق عزیز آشامید باری آنچه واقع فی الحقیقه بالنتیجه دافع ضیر؟ و قانع غیر اگر حال بظاهر توهین است ولی بحقیقت توقیر در بدایت فاتحه اعتساف است ولی در نهایت خاتمه الطاف
- 4 If for that Wronged One no secure and recognized resting-place for His sacred remains could be obtained, no mattereth; for the holy body of the Spirit [Jesus] was likewise cast into a refuse-heap, purified though it was, and remained for three hundred years unknown and hidden. After three centuries, the mother of Constantine, Helena the queen, came unto Jerusalem, and 4 آن مظلوم را اگر مدفن محفوظ معلوم میسر نگشت ضرری ندارد چه که حضرت روح را حسد مطهر در مزابل بود و سی صد سال مجهول و غیر ظاهر بعد از سی صد سال والده قسطنطین ملکه هلائی باورشلیم آمد بعد از

after much searching they approximately determined a certain spot in that heap.

- 5 Come now and behold what passeth in these days. The hal-
lowed remains of His Holiness the Exalted One—may the souls
of all worlds be a ransom for Him—have not yet found a resting-
place. The host of the infidels ploughed up, from end to end,
the plain of Karbila and sowed it over, that they might efface
the grave and the place of martyrdom. The meaning is this:
such happenings are a cause of honor unto the friends of God,
and not of abasement. Nevertheless, since you have deemed
it fitting, a letter hath been written to Egypt regarding assis-
tance in the purchase of land for a cemetery. A copy thereof
is enclosed. Peruse it.

- 6 Concerning the printing press, you had written, but its dif-
ficulties have not, until now, been resolved; and continually
the shareholders are demanding their respective shares. More
especially do they press Jinab-i-Samandar—upon him be the
glory of God, the All-Glorious—for payment, and he in turn
referreth the matter back, and replies are given according to
what first appeareth expedient. At present this affair invol-
veth several complications. Yet be patient for a while. I have,
with regard to the press, a particular plan of my own; God
willing, it shall prove better than what hath thus far been con-
ceived. Do ye occupy yourselves with diffusing the fragrances
of holiness and safeguarding the inviolable stronghold of the
Covenant and Testament, for the tempests and hurricanes of
instability have compassed all around. Excuse the delay that
hath occurred until now in answering your letters. In any case,
ever call to mind the Blessed Beauty—my spirit be a sacrifice
to His loved ones—and keep before your eyes His sacred good-
pleasure. Should souls fail to show steadfastness and firmness,
the upraised banners shall be reversed, and the Cause of God
be wholly effaced and overthrown.

- 7 O precious soul! This is the time for steadfastness and the hour
for constancy in the Covenant of the Beauty of the All-Merciful.
The faltering feet imagine that this Covenant shall be utterly
abolished and destroyed. They have raised the standard of op-
pression and make claim to being of the oppressed. Javad of
Qazvin hath exerted himself to spread calumnies whereby he
may conceal his violation of the Divine Covenant, and make
the witless suppose that he clingeth to the Book of God, while
this servant, having forsaken the Book and dishonoured the
Cause of God, hath arisen in oppression. He hath committed
such wrong as, from the beginning of existence until now, no
shadow like unto it hath fallen. Praised be God, you are aware
of the whisperings he harboured here, in the inmost secrecy,

جستجوی زیاد در آن مزبله تقریباً محلی معین
نمودند

5 حال بیا ملاحظه فرما که چه خبر است جسد
مطهر حضرت اعلا روح العالمین له الفداء هنوز
مقرّ نیافته صحرای کربلا را جند کافر سر تاسر
شخم نمودند و زراعت کردند تا قبر و قتلگاه را
کُم کنند مقصد اینست که اینگونه امور سبب
عزّت دوستان الهی است نه ذلّت با وجود
این محض آنکه شما مناسب دانسته بمصر بجهت
معاونت خرید ارض بجهت قبرستان مرقوم شد
و صورت آن در جوف است ملاحظه نمائید

6 در خصوص مطبعه مرقوم نموده بودید و الی
الان مشکلات آن حل نشده و متصل اصحاب
اسهام سهم خویش رامیطلبند علی الخصوص
جناب سمندر وعلیه بهاء الله الأبهی را اصحاب
اسهام تضییق مینمایند و ایشان نیز مراجعت
میکنند و بمدار اولیت و لعل جواب داده میشود
حال این قضیه اشکالات چندی دارد ولی
قدری صبر بفرمائید من در خصوص مطبعه
یکفکر مخصوصی دارم انشاء الله بهتر از آنکه فکر
شده خواهد شد شما در فکر نشر بفحات قدس
و صیانت حصن حصین عهد و میثاق باشید
چه که عواصف و قواصف تزلزل احاطه نموده
است بقسمی که جواب مسطورات شما تا
بحال تأخیر افتاده باری جء مال مبارک روحی
لاحبائنه الفدا را همیشه بخاطر آرید و رضای
مقدسش را ملاحظه دارید اگر نفوس ثبوت و
رسوخ ننمایند اعلام مرفوع منکوس گردد و امر
الله بکلی محو و نابود شود

7 ای جان عزیز وقت استقامت است و هنگام
ثبوت بر عهد جمال قدم متزلزلین را گمان چنانست
که این عهد بکلی محو و نابود خواهد شد علم
ظلم بر افراخته و ادعای مظلومیت مینمایند
جواد قزوینی همت گماشته که بمفترباتی برخیزد
که نقض عهد الهی را مستور کند و یخردان را
بنماید که او بکتاب الهی متمسک است و اینعبد
تارک کتاب و موهن امر الله بظلمی قیام نموده
است که از اول وجود تا بحال چنین ظلم می
واقع نگشته الحد لله شما مطلعید که از بدایت
در سر سر در اینجا چه زمزمها داشت حال عیناً

from the very first. Now, with utmost audacity and recklessness, he is openly bent on impairing the Cause of God and this servant. Consider ye: did the Blessed Beauty leave any station of hesitation for any soul in this Most Great Cycle? Did He leave any room for doubt? In the Kitab-i-Aqdas, which abrogateth all former Books, He set it forth in explicit and decisive words thirty years ago; He nurtured all the friends; throughout all the Tablets He spoke of the Covenant and Testament; He prayed for and praised those who clung thereto; He censured the violators and the wavering; and thereafter, by the trace of the Most Exalted Pen, He revealed the Book of the Covenant.

با کمال جسارت و تهور در صدد تضييع امر الله و اين عبد است ملاحظه فرمائيد که در اين کور اعظم جمال مبارک محلّ توقفي از براي کسی گذاشتند و جای شبهه باقي ماند در کتاب اقدس که ناسخ جميع کتب است سی سال پيش بنص صريح بيان فرموده و جميع دوستان را پرورش دادند و در جميع الواح ذکر عهد و ميثاق فرمودند و متشبين را دعا و ستايش نمودند و ناقضين و متزلزين را نکوهش و بعد باثر قلم اعلی کتاب عهد مرقوم فرمودند

- 8 Notwithstanding this, mere children such as Javad and his like have arisen with idle trifles, that they may cause this radiant star of the Divine Covenant and Testament to sink beneath the horizon of the world, and extinguish this shining candle. Far, far be it! The odors of doubts are indeed abroad, and the hosts of Covenant-breaking are on the attack. Make firm thy step, and let thy heart be steadfast as a mighty mountain. With a speaking tongue, a settled heart, and a radiant face, call the souls unto steadfastness and firmness, lest the Gog of instability and the Magog of Covenant-breaking make a breach in this impregnable wall. And upon thee be the glory, and upon every one who holdeth fast to the Covenant of God and His Testament; and woe unto every wicked violator.

8 با وجود اين صبياني مثل جواد و امثاله بترهاتي قيام نمودند که اين کوکب نوراني عهد و ميثاق الهی را از افق عالم افول دهند و اين شمع نورانی را خاموش کنند هيأت هيأت باری روائح شبهات است که در انتشار است و جنود نقض ميثاق است که در هجوم است قدم را محکم کن و قلب را ثابت چون جبل مستحکم بالسانی ناطق و قلبي راسخ و رخی روشن نفوس را بثبوت و رسوخ بخوان که مبادا يا جوج تزلزل و مأجوج نقض رخنه در اين سد محکم نمايند و البهائ علیک و علی کلّ متمسک بعهد الله و ميثاقه و الويل للک ناقض شرير ع

- 9 This is a copy of a letter that was written concerning assistance toward the purchase of land for a cemetery in Egypt:

9 صورت مکتوبي است که در خصوص اعانت ارض مقبره بمصر مرقوم شد

- 10 In India, a number of ravening beasts have been stirred up; they have raised a tumult and outcry, kindled sedition, and spread slanderous leaflets. They have prevented the sacred remains of the friends from being buried in their own cemeteries. One of the loved ones cast off his elemental frame and hastened unto the divine world; yet his hallowed body remained exposed in the square and became the object of the contempt of brutal officers. At last that wronged one was buried in the graveyards of thieves and murderers and oppressors. Though this insult and indignity, in the path of the one God, are in truth the very essence of honour, and this abasement in reality exaltation, still, so far as possible, the friends must be held in honour both in life and in death.

10 در هندوستان جمعی از درندگان بجوش آمدند و لوله و خروش افکندند فتنه برپا نمودند و اوراق افترائی انتشار دادند جسد مطهر دوستان را از دفن در مقابر خویش منع کردند و یکی از یاران قالب عنصری تهی نمود و بجهان الهی شتافت جسد مطهرش در میدان ماند و محل تحقیر عوانان گشت عاقبت آن مظلّم و م را در مقابر دزدان و قاتلان ظالمان دفن نمودند اگر چه اين اهانت و اين در راه حضرت احدیت بود عين رعایت است و اين ذلت حقيقت عزّت ولی تا امکان هست باید دوستان را حياً و ميتاً مکرم داشت

- 11 Therefore the intention of the friends in India is to purchase a parcel of land and make of it a cemetery; but their means do not suffice. Wherefore, if the friends are able to lend assistance and render some aid, it would be most desirable.

11 لهذا دوستان هند را مقصد چنانست که قطعه زمینی بخرند و قبرستان نمايند ولی قدرت ایشان کفایت نمايند لهذا دوستان اگر بتوانند و معاونتی نمايند بسيار بحاست

AB00154

To: *Haji Mulla Husayn Lari, in Jidda*

Date: 1900 or <

- 1 O my God, the All-Loving! Thou seest me from Thy Kingdom of holiness and the Heaven of Thy oneness, in the hands of a pack of fierce wolves and a band of predatory beasts who have turned back on their heels, broken their Covenant, violated Thy testament, denied Thy signs, grown proud before the Center of Thy Covenant, shown arrogance towards Thee, turned their faces from Thy beauty, and claimed that Thou hast erred in Thy Cause by directing all to the Source of the expression of Thy verses and calling all to turn to the Dawning-place of Thy bounty and the Dayspring of Thy gifts.
- 2 O Lord! They have torn my heart to pieces and burned my soul with a fire that blazes in my breast. They have risen in calumny, showing no mercy for the flood of my tears, nor being satisfied with the arrows of hatred from enemies that have pierced my heart. O Lord! The earth with all its vastness has grown strait for me, and all crises have intensified, leaving me no safe haven that could serve as my surest shelter. Therefore, raise me up unto Thee, O my Most Glorious Lord, and admit me into the protection of Thy great mercy. Verily, Thou art the Most Merciful of the merciful.
- 3 Blessed is the soul that has been purified and has known its corruption and its righteousness. Blessed is the spirit that has been stirred by the breath of the All-Merciful. Blessed is the nostril that has been perfumed by the fragrances of God. Blessed is the heart that has been gladdened by the breezes of God. Blessed is the eye that has beheld the beauty of God. Blessed is the ear that has hearkened unto the words of God. Blessed is the form that has arisen to serve the Cause of God. Blessed are the innermost parts that have been consumed by the fire of the love of God. Blessed is the liver that has melted from the flames of devotion in the path of God. Blessed is the soul that has remained faithful to God's Covenant, whom no blame from any blamer in the Cause of God could deter, and whom the arrows of doubt from perverted souls, veiled spirits, and sick minds heedless of God's remembrance could not affect. Blessed is the soul whose outward is the same as its inward, and whose inward is the same as its outward; whom its Lord has guided, whose veils He has rent asunder, whose abode He has honored, and whom He has given to drink of a
- يا الهى الخنون ترانى من ملكوت تقديسك و
جبروت توحيدك بين يدى عصبة ذئاب كاسرة
و ثلة سباع مفترسة الذين نكصوا على اعقابهم
و كسروا ميثاقهم و نقضوا عهدك و جاحدوا
بآياتك و استكبروا على مركز ميثاقك و تكبروا
عليك و ولّوا وجوههم عن جمالك و زعموا
بأنك اخطأت فى امرك بما دلت الكل الى
مرجع بيان آياتك و دعوت الكل الى التوجه الى
مطلع فيضك و مشرق مواهبك
- اى ربّ قطعوا قلبي ارباً ارباً و حرقوا فؤادى
بنار تلهب فى الأحشاء و قاموا على الافتراء و ما
رحموا تدفق سيل دموى بالبكاء و ما اكتفوا بما
ورد على احشائى سهام البغضاء من الأعداء اى
ربّ ضاقت على الأرض برحبها و اشتدت على
الأزمة بأسرها فلم يبق لى من موطن امن يكون
لى الكهف الأوقى فارفعنى اليك يا ربّى الأبهى
و ادخلنى فى جوار رحمتك الكبرى انك انت
ارحم الراحمين ع
- فيا طوبى لنفس تزكّت و علمت فجورها و تقواها
طوبى لروح اهتزت من نفس الرحمن طوبى
لمشامّ تعطر من نفحات الله طوبى لقلب انشرح
من نسمات الله طوبى لعين نظرت الى جمال الله
طوبى لسمع اصغى الى كلمات الله طوبى لهيكل
قام على خدمة امر الله طوبى لأحشاء احترقت
بنار محبة الله طوبى لكبد ذابت بلفظ الهيام فى
سبيل الله طوبى لنفس وفّت بميثاق الله و لم
تأخذ لومة لائم فى امر الله و لا أثرت فيها سهام
الشبهات من النفوس المؤتفة و الأرواح المحتجة
و العقول السقيمة الغافلة عن ذكر الله طوبى
لنفس ظاهرها عين باطنها و باطنها عين ظاهرها
و هداها ربّها و خرق حجباتها و اكرم مثاها و
سقاها ربّها كأساً مزاجها كافورا لعمر الله انها
يضىء وجهها فى الملكوت الأبهى بنور اشرفت

cup tempered with camphor. By the life of God! Its face shall shine in the Most Glorious Kingdom with a light by which the earth and heaven are illumined, and its feet shall stand firm upon this path that extends through the heart of creation.

- 4 The descendant of that honored one was encompassed by the glance of favor, and the greatest good was destined for him, yet a mighty barrier appeared and a severe obstacle emerged - and God is the Keeper of secrets. That honored one, praise be to God, attained the presence of the Manifestation and was blessed to hear His utterance. Eventually you will know the worth of this precious pearl of the divine Covenant, for this unique gem was nurtured in the embrace of the Most Glorious Kingdom and was threaded upon the Pen of the Most High, and from the beginning of creation had no peer or likeness. Yet a few children have gathered together and fallen into the delusion that they might cast the Joseph of the Covenant into the well of oblivion and themselves become renowned throughout the city and market, selling this precious pearl for a paltry sum and striving to promote worthless pottery, heedless that the divine Joseph of Egypt shall, despite every envious opponent, emerge from the depths of the well and, through the grace of the Blessed Beauty, ascend to the zenith of the moon. Ere long you shall observe that through the confirmations of the Abha Kingdom, the standard of the Covenant shall wave at the pole of the horizons, and the lamp of the Testament shall shine so brightly in the glass of contingent being that the darkness of violation shall be utterly dispelled, and the cry "By God! Indeed God has preferred him above all humanity" shall be heard. Let there be some reflection upon past events and the truth of the matter will become clear and evident.

- 5 Say: O Sheikh, this Covenant is the light of the horizons and this Testament of the Lord of Lords is not a plaything of children. Say: Soon you shall find yourselves in manifest loss, and your loss shall become evident and clear, and ere long total loss shall utterly destroy the foundation. Say: May the first loss, God willing, be the cause of awakening. And what is the cause of this loss and what is the reason for this detriment?

- 6 In any case, observe with new and penetrating vision so that you may discover the true intentions of those who plot and scheme, and consider "they say with their tongues what is not in their hearts" - in the Qur'an about which group is this? Explain to them "When they meet those who believe, they say 'We believe,' but when they are alone with their evil ones, they say 'We are only mocking'" and clarify "God will mock them and leave them to wander blindly in their rebellion." Say to the previous Yahya and subsequent Yamut that the Children

منه الأرض و السماء و ثبتت اقدامها على هذا الصراط الممدود في قطب الابداع ع

4 سلیل آنجناب را نظر عنایت شامل بود و خیر کلی در حقیقتان مقدّر ولی حائل عظیم پیدا شد و حاجز شدید نمودار و الله يتولى السرائر آن جناب الحمد لله در یوم ظهور بشرف لقا فائز و بشرف اصغاء خطاب نائل عاقبت قدر این در گرانها میثاق الهی را خواهید دانست چه که این گوهر یگانه در آغوش صدف ملکوت ابهی پرورش یافته و در سلک قلم اعلی درآمده و از اول ابداع نظیر و مثیل نداشته ولی اطفالی چند گرد هم آمده و بسودائی افتاده که یوسف میثاق را در چاه نسیان اندازند و خود شهره شهر و بازار گردند و این در ثمن را بدراهم معدوده فروشد و در ترویج خرف بکوشند و غافل از اینکه عزیز مصر الهی برغم هر حسود عنود ز قعر چاه برآید بعنایت جمال ابهی باوج ماه رسد عنقریب ملاحظه خواهید فرمود که بتأیید ملکوت ابهی علم میثاق در قطب آفاق بموج آید و شمع پیمان در زجاج امکان چنان ساطع شود که ظلمات نقض بکلی زائل گردد و فریاد تالله لقد آثره الله علی الوری استماع شود قدری در وقایع ماضیه تأمل و تدبیر شود حقیقت حال واضح و مبرهن گردد

5 بگو ای شیخ این میثاق نیر آفاقت و این پیمان حضرت یزدان نه ملعبه صبیان بگوسفون ترون انفسکم فی خسران مبین و زیان حاصل و واضح و عنقریب خسران بنیان بکلی براندازد بگو ضرر اول انشاء الله سبب انتباه گردد و سبب این ضرر چه و علت زیان چه

6 باری آنجناب ببصر حدید جدید ملاحظه نمائید تا بحقیقت مقاصد اهل تدبیر و تدمیر پی برید و بقولون بألسنتهم ما لیس فی قلوبهم را ملاحظه فرمائید در فرقان در حقّ چه گروهیست و اذا راوا الذین آمنوا قالوا آمنا و اذا خلوا الى شياطينهم قالوا ائنا نحن مستهزون را برای ایشان تفسیر بفرمائید و الله يستهزئ بهم و يمدهم فی طغيانهم یعمهون را توضیح کنید به یحیائی

of Israel carved for themselves the Samiri and the calf like the violators, not the divinely appointed Joshua son of Nun. You erred and made a mistake in so greatly insulting and degrading the appointed Center. If the Ancient Beauty were to address you saying: "How did you call My Center of the Covenant, My Branch sprung from the Ancient Root, My appointee in the Clear Book, and the Interpreter of My Book a 'calf'?"

سابق و بموتی لاحق بگوئید سامری و عجل را بنی اسرائیل بجهت خویش مثل ناقضین تراشیدند نه حضرت یوشع ابن نون منصوص الهی تو خطا کردی و سهو فرمودی که مرکز منصوص را باین درجه توهین نمودی و تحقیر کردی اگر جمال قدم ترا خطاب فرماید که مرکز میثاق مرا و فرع منشعب از اصل قدیم مرا و منصوص کتاب مبین مرا و مبین کتاب را چگونه عجل خواندی

- 7 O Yahya, where is your shame? What answer will you give? If you could not assist, why did you harm? If you could not be a balm, why did you wound? Was not the Most Holy Book revealed thirty years ago? Did I not call all to obey the Branch that had sprung forth? Did I not guide all to submission? Did I not designate him as the Interpreter of the Clear Book? Did I not awaken most of the loved ones? Did I not distinguish him from all others before everyone? Did I not take his Covenant and Testament through the Supreme Pen? And did I not command all the Branches, Twigs and kindred to turn to him - did I not command this in explicit terms? What more can I do? How can I make the command more firm?

7 ای یحیی حیائی چه جواب خواهی داد اعانت نمودی اهانت چرا مرهم نبودی زخم چرا آبا کتاب اقدس سی سال پیش نازل نشد آیا کل را دعوت باطاعت فرع منشعب نمودم و جمیعرا دلالت بر انقیاد نکردم و مبین کتاب مبین نگفتم و اکثر از احباب را بیدار نمودم و او را نزد کل مستثنا از مادون نکردم و باثر قلم اعلی عهد و میثاق او را نگرفتم و جمیع اغصان و افنان و منتسبین را بتوجه و ناظر بودن باو بصریح عبارت امر نکردم دیگر چه کنم چگونه امر را محکم نمایم

- 8 O Yahya, how shameless! How couldst thou deny this manifest Light and level such grievous calumny against this mighty Testament? What injury didst thou receive from Him, that thou shouldst wish such abasement upon Him? What hardship didst thou endure from Him, that thou shouldst manifest such intense hatred? What answer wilt thou give? While there is yet time, choose the path of remorse, turn in repentance and contrition. Bareheaded, raise thy cry of "Unclean!" in mountain and desert. Like the Oxus, let tears and blood stream from thine eyes. Keep company with lamentation and regret. Perchance the breeze of forgiveness may blow, and the filth of rebellion be cleansed away. Perchance the ocean of mercy may surge, and the clouds of pardon may rain down, washing away these stains of violation. Otherwise, await divine retribution and expect disgrace in both worlds. By the life of God! Abasement shall flee from thee for its abundance, and loss shall take refuge with the All-Merciful from thee. Thou shalt find thyself in the lowest depths of hell. Abasement, regret and abandonment be upon those who have violated the Covenant of God, the Most High, the Most Great.

8 ای یحیی حیائی چگونه این نور مبین را انکار نمودی و این منصوص عظیم را چنین بهتان شدید روا داشتی چه اذیتی از او دیدی که چنین ذلتی برای او خواستی و چه مشقتی از او یافتی که چنین بغضاء عظیم آشکار کردی آیا چه جواب خواهی گفت باری تا زود است پشیمانی پیش گیر و توبه و انابه کن و سربرهنه در کوه و صحرا فریاد لامساس برآور و چون جیحون اشک و خون از چشم روان کن و با حنین و ندم همدم گرد شاید نسیم غفران بوزد و ثکافت عصیان زائل گردد و بحر رحمت بجوش آید و سحاب عفو ببارد و این اوساخ نقض زائل گردد و الا منتظر نعمت الهیه یاش و مترصد روسیاهی دارین لعمر الله ان الذلة ستهرب منك لكثرتها وان الخسران يلتجى الى الرحمن منك و ترى نفسك في اسفل دركات الجحيم و الذلة و الحسرة و الخذلان للذين نقضوا ميثاق الله العلی العظيم

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YHA1.377x, MSBR.160-164x

AB00151

Date: 1900 or <

- 1 O thou who hast laid hold on the Cord of the Covenant! Thy detailed letter was received and considered. Though numerous afflictions, like deadly poison, have affected my limbs and joints to such extent that my pen is stayed from writing and my tongue from speech, and though my occupations have reached a degree that defieth description, yet owing to the surging love this servant hath for thee, a spiritual answer conforming to the divine command shall be given, brief yet comprehensive, so that from each of its portals a hundred portals may open. Otherwise, the pages of the universe could not contain it all.
 - 2 Thou hadst asked about the wisdom of referring certain important laws to the House of Justice. First, know that this divine Dispensation is purely spiritual and merciful and hath little connection with physical and earthly matters, even as the Dispensation of Christ was purely spiritual. In all the Gospels there were but the law forbidding divorce and the reference to the abolition of the Sabbath - all other laws were spiritual and pertained to heavenly virtues, as Christ said: "The Son of man came not to judge the world but to give it life."
 - 3 Similarly, this Most Great Dispensation is purely spiritual and bestoweth eternal life, for the foundation of God's religion is to adorn human conduct, refine character and reform behavior, so that veiled souls may attain the station of witnessing, and darkened, imperfect realities may become illumined.
 - 4 All other laws are branches of faith, certitude and recognition. Nevertheless, since this blessed Cycle is the greatest of divine Dispensations, it encompasses all spiritual and physical degrees and possesses utmost power and sovereignty. Therefore, the fundamental matters that constitute the Law of God are explicitly recorded, while secondary matters are referred to the House of Justice. The wisdom in this is that time does not remain constant; change and transformation are among the essential characteristics of the contingent world and of time and place. Thus the House of Justice implements what each time requires.
- ای متشبه بذیل الميثاق منشور مسطور منظور آمد و سؤالات مفصله ملاحظه گردید ولو آنکه کثرت غوائل چون زهر هلاهل تأثیری در ارکان و اعضا و مفاصل نموده که قلم از تحریر و لسان از تقریر بازمانده و مشاغل بدرجهائی که وصف نتوان نمود ولی نظر بغلیان محبت این عبد بانجناب جواب روحانی مطابق حکم رحمانی در کمال توضیح مختصر و مفید داده میشود و جوامع الکلم در این مقام و موارد مقبول و مطلوب تا به توضیح و تصریح و تشریح و تلویح و تفسیر و تأویل صد باب از هر بابی از ابوابش باز گردد والا اوراق آفاق استیعاب ننماید
- 2 از حکمت حواله بعضی احکام مهمه بیت العدل سؤال نموده بودید اولاً آنکه این کور الهی صرف روحانی و رحمانی و وجدانی است تعلقی به جسمانی و ملکی و شئون ناسوتی چندان ندارد چنانکه دور حضرت مسیحائی نیز روحانی محض بود و در جمیع انجیل جز حکم منع طلاق و اشاره برفع سبت نبود جمیع احکام روحانی و اخلاق رحمانی بود چنانچه فرمودند ما جاء ابن الانسان لیدین العالم بل لیحیی العالم
- 3 حال این دور اعظم نیز صرف روحانی و معطی زندگانی جاودانی است زیرا اس اساس دین الله تزیین اخلاق و تحسین صفات و تعدیل اطوار است و مقصود این است که کینونات محتجبه بمقام مشاهده فائز گردند و حقائق مظهره ناقصه نورانی شود
- 4 و اما احکام سائره فرع ایقان و ایمان و اطمینان و عرفان است با وجود این چون دور مبارک اعظم ادوار الهیه است لهذا جامع جمیع مراتب روحانیه و جسمانیه و در کمال قوت و سلطنت است لهذا مسائل کلیه که اساس شریعة الله است منصوص است ولی متفرعات راجع بیت عدل و حکمت این این است که زمان بریکنوال نمائد تغیر و تبدل از خصائص و لوازم امکان و زمان و مکان است لهذا بیت العدل بمقتضای این مجری مینمایند

- 5 Let it not be thought that the House of Justice will decide according to its own concepts and opinions. God forbid! The Supreme House of Justice will make decisions and establish laws through the inspiration and confirmation of the Holy Spirit, for it is under the protection, unerring guidance and shelter of the Ancient Beauty. Whatever it decides is obligatory and must be obeyed by all, and there is no way for anyone to dissent. Say: O people! Verily the Supreme House of Justice is under the wing of your Lord, the Compassionate, the Merciful - that is, under His protection, His guardianship, His shelter and His care, for He hath commanded the assured believers to obey that sanctified and divinely-ordained body. Thus its sovereignty is spiritual and merciful, and its laws are inspired and heavenly.
- و همه چه ملاحظه نشود که بیت العدل بفکر و رأی خویش قراری دهند استغفرالله بیت العدل اعظم بالهام و تأیید روح القدس قرار و احکام جاری نماید زیرا در تحت وقایت و حمایت و صیانت جمال قدم است و آنچه قرار دهد اتباعش فرض و مسلم و واجب و محتّم بر کلّ است ابداً مفرّی از برای نفسی نه قل یا قوم انّ بیت العدل الأعظم تحت جناح ربکم الرحمن الرحیم ای صونه و حمایت و حفظه و کلائمه لآنه امر المؤمنین الموقنین یا طاعة تلك العصبة الطيبة الطاهرة و الالة المقدسة القاهرة فسلطنتها ملکوتیه رحمانیه احکامها الهامیه روحانیه
- 6 In this wise, the purpose and wisdom of referring civil laws to the House of Justice is this: In the Dispensation of the Qur'an likewise, not all laws were explicitly revealed - indeed, not even a tenth part of a tenth were expressly stated. Though all important matters were mentioned, there were assuredly a myriad laws that remained unmentioned. Later, the divines deduced them according to the principles of jurisprudence. In those earlier Dispensations, individual divines made different deductions which were put into effect. But now deduction is the right of the body of the House of Justice, and the deductions and conclusions of individual learned men have no authority, unless they are endorsed by the House of Justice. The difference is precisely this, that from the conclusions and endorsement of the House of Justice, whose members are elected by and known to the universal Baha'i community, no dissension will arise; whereas the conclusions of individual divines would definitely lead to differences, and result in schism, division, and dispersion. The oneness of the Word would be destroyed, the unity of the Faith of God would disappear, and the edifice of the Law of God would be shaken.
- باری مقصود و حکمت ارجاع احکام مدنیّه بیت عدل این است و در شریعت فرقان نیز جمیع احکام منصوص نبود بلکه عشر عشر معشار منصوص نه اگرچه کلیّه مسائل مهمّه مذکور ولی البتّه یک کرور احکام غیر مذکور بود بعد علما بقواعد اصول استنباط نمودند و در آن شرائع اوّلیّه افراد علما استنباطهای مختلف مینمودند و مجری میشد حال استنباط راجع بهیئت بیت العدل است و استنباط و استخراج افراد علما را حکمی نه مگر آنکه در تحت تصدیق بیت عدل درآید و فرق همین است که از استنباط [و تصدیق هیئت بیت عدل که اعضایش منتخب و مسلم عموم ملت است اختلاف حاصل نمیکرد و ولی از استنباط] افراد علما حکماً اختلاف حاصل شود و باعث تفریق و تشتیّت و تبعیض گردد و وحدت کلمه بر هم خورد و اتّحاد دین الله مضمحلّ شود و بنیان شریعة الله متزلزل گردد
- 7 As for marriage, it is entirely a matter of civil law, yet in the Law of God its conditions are set forth and its fundamentals are made clear. However, the marriage of close relatives is not explicitly mentioned and is referred to the House of Justice, which will decide according to the principles of civilization, the requirements of medicine and wisdom, and human nature. There is no doubt that according to the principles of civilization, medicine, and nature, marriage between distant relations is preferable to marriage between close relations. In view of this consideration, although marriage between relatives was not actually forbidden in the Christian Dispensation since
- اما امر نکاح بکلیّ از احکام مدنیّت است و معذک در شریعة الله شروطش وارد و ارکانش واضح ولی اقتران اقارب غیر منصوص راجع ببیت العدل که بقواعد مدنیّت و مقتضای طبّ و حکمت و استعداد طبیعت بشریّت قراری دهند و شبههئی نیست که بقواعد مدنیّت و طبابت و طبیعت جنس بعید اقرب از جنس قریب و نظر باین ملاحظه در شریعت عیسویه با وجود آنکه نکاح اقارب فی الحقیقه جائز چه که منعی منصوص نه معذک مجامع اوّلیّه مسیحیه بکلیّ ازدواج اقارب را تا هفت پشت

there was no explicit prohibition, nevertheless the early Christian councils completely forbade marriage between relatives up to seven generations, though now it is permitted in all Christian denominations since this is purely a civil matter.

منع کردند ولی الآن در جميع مذاهب عيسويّه
مجرى زیرا این مسئله صرف مدنى است

- 8 In brief, whatever the House of Justice ordains on this matter is the decisive and binding command of God. None may transgress it. When you consider this, it becomes evident how wise it is to refer civil laws to the House of Justice. For whenever difficulties arise due to compelling circumstances in any matter, the House of Justice, having previously issued a decree, can again issue a special decree for that specific situation as required by the compelling circumstances, thus resolving any major problem. For whatever the House of Justice decrees, it can also revoke. In the Qur'an too, there was the matter of discretionary punishment which was left to the authority of those in power. There were no explicit texts regarding degrees of punishment; it was left to the judgment of the rulers, and such punishment ranged from verbal reprimand to execution, which formed the basis of most governance in Islam.

8 بارى آنچه بيت العدل در اينخصوص قرار دهند همان حکم قاطع و صارم الهى است هيچکس نتجاوز نتواند چون ملاحظه نماييد مشهود گردد که اين امر يعنى ارجاع احکام مدنيه بيت العدل چه قدر مطابق حکمت است زیرا وقتى مشکلى حاصل گردد که امر الجائى در مسئلهئى رخ گشايد آنوقت بيت العدل چون قرار سابق را داده بود باز بيت العدل خصوصى بجهت الجاءآت ضروريه ميتواند در مورد و موضع مخصوص امر جديد خصوصى صادر نمايد تا دفع محذور کلى شود زیرا آنچه بيت العدل قرار دهد فسخ نيز تواند در فرقان نيز مسئلهء تعزير بوده که راجع بارادهء اولى الامر بود نصوصى در درجات تعزير نبود مرهون و منوط برأى ولى امر و آن تعزير از درجهء عتاب تا درجهء قتل بوده که مدار سياست در ملت اسلام اکثر بر اين بود

- 9 In brief, this Most Great Cycle has been established in such a way that its laws are suitable and appropriate for all ages and times, unlike previous religions whose laws are now impossible to execute. For instance, consider that the laws of the Torah cannot possibly be implemented today, as it contains ten death penalties. Similarly, according to the law of the Qur'an, the hand is cut off for the theft of ten dirhams. The execution of such a law is impossible today - no, by God! But this holy Divine Law is suited to all times, ages, and cycles. "Thus have We made you a middle nation, that ye may be witnesses over mankind, and that the Messenger may be a witness over you."

9 بارى اين کور اعظم اساسش بر نهجى گذاشته شده است که احکامش مطابق و موافق جميع اعصار و دهور چون شرائع سلف نه که حال اجرايش ممتنع و محال است مثلاً ملاحظه نماييد که احکام توريه اليوم بهيچوجه اجرايش ممکن نه چه که ده حکم قتل در آن موجود و همچنين بموجب شريعت فرقان بجهت ده درم سرقت دست بريده مى شود حال اجراى اين حکم ممکن لا والله اما اين شريعت مقدسهء الهيه موافق جميع اوقات و ازمان و دهور و کذلک جعلناکم امةً وسطاً لتکونوا شهداء على الناس و يكون الرسول عليكم شهيداً

- 10 The eloquent poetry and expressive verses which were arranged with charming themes were read and recited. In truth, they are worthy of being chanted in gatherings of unity. And upon thee be glory.

10 اشعار بليغه و ابیات فصيحہ که بمضامين مليحه تنظيم شده بود قرائت و تلاوت گردید فى الحقیقه سزاوار ترتیل در محافل توحید است و البهاء عليك

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AB00179

To: *Mirza Abu'l-Fadl Gulpaygani*

Date: 1900 or <

- ¹ O Abul-Fadl, his mother and brother! For some time the sweet fragrance of meaning from the gardens of the heart of that fountain of knowledge has not reached the nostrils of the longing ones, and the heat of passionate movement has not set aflame the harvest of the hearts of true friends. Although a detailed letter was sent at the beginning of the burning caused by separation from the Beloved of all horizons, no sign of its receipt appeared and no indication of its acceptance was manifested. It is evident that this dejection and withering stems from the intensity of burning in separation from the Beloved of all horizons, and this lifelessness from the abundance of grief in this supreme calamity. However, the lights of the Sun of Truth know no setting, and the waves of the Most Great Ocean know no stillness or concealment. The outpourings of the Abha Kingdom are continuous, and the effulgences of the Supreme Realm are successive. The vernal clouds of grace are abundantly raining, and the arteries of the love of God are pulsing in the body of contingent being. Confirmations from the Supreme Companion are consecutive, and divine success from the Almighty is unceasing.

- ² Though that most luminous Sun has set from the nearest horizon, which is the horizon of contingent being, it has risen and shines forth from the supreme horizon. If until now mortal eyes were deprived, prevented and veiled from beholding the Sun of luminous Truth due to physical clouds, now that veil which in every age and era was the means of denial has been removed. For in all times of Manifestation, when His Manifestations of Oneness rose from the dawning-place of possibility, their greatest excuse was that they would say "Thou art but a man like us" and "This is none other than a mortal like yourselves." In brief, they considered the appearance of those Manifestations of Oneness from human temples as cause for rejection and made it reason for denial. Yet after their ascension, they would become believers and assured ones, for they would no longer observe the human person, thus becoming aware of

¹ یا ابا الفضائل و امّه و اخیه چندیست که بوی خوش معانی از ریاض قلب آن معین عرفان بمشام مشتاقان نرسیده و حراره حرکت شوقیه شعله‌اش بخرمن دلهای دوستان حقیقی نرسیده و حال آنکه مکتوب مفصلی در بدایت حرقت از فرقت محبوب آفاق ارسال شد دلیل وصول ظهور نمود و اشاره قبول مشهود نگشت معلوم است که این افسردگی و پژمردگی از شدت احتراق از فراق محبوب آفاقت و این نمود از کثرت تأثرات در مصیبت کبری و لکن انوار شمس حقیقت را افولی نه و امواج بحر اعظم را سکون و کمونی نیست فیوضات ملکوت ابهی مستمر است و تجلیات جبروت اعلی مترادف ابر نیسان عنایت فائض است و شریان محبت الله در جسد امکان نابض تأیید از رفیق ابهی متتابع است و توفیق از حضرت کبریا متواتر

² اگر آن آفتاب انور از افق ادنی که افق امکانست غارب است از افق اعلی طالع و لائح اگر تا بحال ابصار بشر بسبب سخاب جسمانی از مشاهده آفتاب حقیقت نورانی محروم و ممنوع و محتجب بود حال آن حجاب که در هر عهد و عصر وسیله انکار بود کشف الغطاء گردید چه که در جمیع احیان ظهور که مظاهر احدیتش از مطلع امکان طالع شدند بهانه اعظمشان این بود که میگفتند آتما انت بشر مثلنا و ما هذا الا بشر مثلكم خلاصه ظهور آن مظاهر احدیت را از مطالع بشریت علت بطلان میسمرند و سبب انکار میکردند و بعد از صعود مؤمن و موقن میشدند زیرا بظاهر شخص بشری ملاحظه نمیکردند لهذا منته قوت و برهان

divine power, proofs and evidences, becoming manifestations of "thy sight today is keen."

- 3 If you observe, it becomes evident that in all ages the exaltation of the Word of God occurred after the ascension of the Dawning-places of light to the supreme horizon, for people by nature prefer and find more attractive belief in the unseen. In all times, on the day of Manifestation they denied and showed pride, sought excuses and nested in the den of vain imaginings. When they observed one appearing in human form with physical similarities, they remained veiled from the divine gift, like Satan who looked at the earthly body and physical form of Adam and remained blind to that infinite treasure which is the greatest divine gift and noblest human attribute, saying "Thou didst create me from fire, and him Thou didst create from clay."

- 4 In brief, in the Book of Certitude, the human temple is likened to a cloud and the luminous reality to the sun, thus interpreting the Gospel verse "then shall they see the Son of man coming in the clouds of heaven with power and great glory."

- 5 Now is the time for burning and enkindlement, the time for calling and attraction. It is time to surge like the sea and flash and roar like the clouds, to strive like the dove of the garden of faithfulness in melody and song, and to warble and sing like the birds of the heaven of eternity. O nightingales of the rose garden of guidance...

- 6 O hoopoe birds of the Sheba of divine favors! This is the time for exhilaration and fervor, the season for melody and song. Sit not in dejection, nor rest in sorrow and grief. Take wing to the highest heaven and begin your song in the rose garden of guidance. Make for the Sheba of the All-Merciful and set forth toward the meadows of the Lord, the Bestower. If you sing not in this divine springtime, in what season will you begin your melody and become intimate companions to the flowers of inner meaning?

- 7 O Abu'l-Fadl! This burning fire of your Sadrih, these effulgent lights of your love, these waves of your ocean of recognition, these fragrances from your gardens of certitude, these melodies of yours that bring joy to all ears, these perfumed breezes of yours that fill the nostrils of all creation, this attraction of your heart, this expansion of your breast, this gladness of your spirit, this burning of your flame, this kindling of your fire-brand -

و هیچ الهی میشدند و مظهر و بصرک الیوم حدید میگشتند

3 چنانچه اگر ملاحظه فرمائید مشهود میگردد که در جمیع اعصار اعلاء کلمة الله بعد از صعود مشارق انوار بافی اعلی گردید چه که ناس فطرة ایمان بغیب را خوشتر دارند و دلکشر شمرند در جمیع احیان در یوم ظهور انکار نمودند و استکبار ورزیدند و بهانه جستند و در لانه اوهام آشیانه کردند و چون ملاحظه مینمودند که شخصی بهیکل بشری ظاهر و مشابیه جسمانی دارند از موهبت ربانی محتجب میمانند چون بصر شیطان که نظر در جسم خاکی و طلسم ترائی حضرت آدم کرد و از آن کنز بی پایان که اعظم موهبت الهیه و اشرف منقبت انسانیّه است کور و نابینا شد و خلقتی من نار و خلقتی من طین گفت

4 باری مقصود اینست که در رساله ایقان هیکل بشری را بمنزله سحاب شمرده اند و حقیقت نورانیّه را بمنزله آفتاب و حیثیّت تشهدون ابن الانسان آتیا علی سحاب السماء بقوات و مجد عظیم عباره انجیل را باینگونه تفسیر و تأویل فرموده اند

5 پس حال وقت شعله و اشتعالست و هنگام ندا و انجذاب وقت آست چون بحر در جوش آید و چون سحاب در برق و خروش و چون حمامهء حدیقه وفا در نغمه و ترانه بکوشید و چون طیور سماء بقاء در تغرد و نوا آید ای بلبلان گلزار هدایت

6 و ای هدهدان سبای عنایت وقت جوش و خروش است و هنگام نغمه و آهنگ است دلتنگ منشینید و محزون و دلخون محسبید پرواز باوج علاء نمائید و آغاز آواز در گلشن هدی نمائید قصد سبای رحمن کنید و آهنگ ریاض حضرت متان اگر در این بهار الهی نغمه نسرائید در چه موسمی آغاز ساز نمائید و بگلهای معانی همدم و همراز گردید

7 یا اباالفضل این اشتعال نار سدرتک و این اشراق انوار محبتک و این امواج بحر عرفانک و این نسائم ریاض ایقانک و این نغماتک السّارة للأذان و این نفحاتک المعطرة لمشام اهل الامکان این جذبه قلبک و این سعة صدرک و این بشاره روحک و این اشتعال جذوتک و این شعله قبستک دع

abandon stillness, even though in these days of dejection due to intense sorrows it be praised and commended. Come forth from the corner of inaction and make for the heights of acceptance. Soar in this Most Glorious atmosphere and enter the garden of God's Cause through your arising to diffuse His holy fragrances and exalt His Word - an arising that will shake the pillars of misbelief and cause the limbs of those veiled from the Lord of Lords to tremble, that will raise high the banners of divine knowledge, unfurl the standards of certitude, cause the flags of explanation to wave, and hoist the sail of life upon the ark of salvation on the sea of contingent being.

- 8 His honor Aqa Siyyid Muhammad wrote in detail regarding your journey to Bombay. His honor Aqa Mirza 'Azizu'llah will present the details. If it meets with approval, it appears your presence there will bear fresh fruit. Should you decide to undertake this journey, it seems best that you first visit the Holy Shrine, then set out in that direction. The spirit, glory and praise be upon you.

- 9 This was written with utmost haste - please forgive me.

- 10 'Abduhu 'Abbas

- 11 The treatise of proofs from your pure pen was read and recited. In gratitude for the favors of the Most Holy One, we opened our tongue in praise that through His Most Glorious Kingdom's confirmations He has raised up souls who arise to guide all the peoples of the world, whose speech, utterance and power of proof have no peer or equal among all nations. We thank Him for having caused you to speak His praise and enabled you to set forth His proof and establish His arguments and evidences and manifest His Cause throughout His creation. Were people to possess attentive ears, pure minds, assured souls and clear hearts, this treatise would suffice them. I beseech God to make you a sign of guidance, a standard of righteousness, a beacon of divine knowledge, a dawning-place of certitude, one who prepares the way and guides to the straight path among the concourse of existence, and a leader of the hosts of life in the kingdom of the visible world. Verily He confirmeth whom He willeth and He is powerful over all things. Glory be upon you.

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السكون ولو كان في هذه الايام الخموده من شدة
الهموم ممدوحة محموده فاخرج من زاوية الخمول و
اقصد اوج القبول و طر في هذا الفضاء الابهى
وادخل حديقه امر الله بقيامك على نشر روائح
قدسه واعلاء كلمته قياماً يتزلزل به اركان الشرك
ويرتعد به فرائص الاحتجاب عن رب الارباب
وتعلو معالم العرفان وتنشر اعلام الايقان وتخفق
رايات التبيان ويرتفع شراع الحيات في سفينة
النجات على بحر الامكان

8 جناب آقا سيد محمد در خصوص حرکت
آنحضرت بصفحات بمبئی تفصیلی مرقوم نموده
بودند جناب آقا میرزا عزیزالله تفصیلاً عرض
خواهند نمود اگر چنانچه موافق رأی واقع شد
بنظر چنین می آید که وجود آنحضرت مثمر ثمری
جدید خواهد شد در صورت تصمیم بر عزیمت
بنظر چنان می آید که اول زیارت تربت طاهره
مشرف شوید بعد عازم آسمت گردید و الروح
و البهاء و الثناء علیک

9 نهایت استعجال مرقوم شد عفو فرمائید

10 عبده عباس

11 رساله استدلالیه که اثر خامه آن جان پاک
بود قرائت و تلاوت شد بشکرات الطاف
حضرت احدیت لسان گشودیم که بتأییدات
ملکوت ابهائش نفوسی مبعوث فرموده که
بهادیت جمیع فرق عالم قیام نمایند و نطق و
بیان و قوت برهانانرا در جمیع ملل عالم ماثل
و مقاومی نباشد نشکره علی ما انطقک بثنائه و
اقامک علی بیان برهانه و اثبات حججه و دلائله
و اظهار امره بین ملکوت خلقه ولو کان للناس
آذان واعیه و عقول زکیه و نفوس مطمئنه و
قلوب صافیه لکفتهم هذه الرساله و انی لاتضرع
الی الله ان یجعلک آیه الهدی و رایة التقی و
منار العرفان و مطلع الايقان و مهتد الطریق و
الدال علی سواء السبیل بین ملأ الوجود و قائد
جنود الحیات فی ملکوت الشهود انه مؤید من
یشاء و انه لعلی کل شیء قدير و البهاء علیک

INBA13:024, INBA55:240, MKT1:276,
AHB_119BE #03 p.96, DWNP_v1#09
p.001-003, TZH8.1134, MSBH2.323,

AB00190

Date: 1900 or <

1 O noble Branch of the Blessed Tree!

1 ایها الفرع الکریم من السدرۃ المبارکۃ

2 That which thou didst write hath been duly observed. In truth, the difficulties are extreme and grievous afflictions have descended. Yet if thou wilt turn thy heart toward the manifold forms and realities of spiritual trials, thou wilt behold the relation thereof as that of a drop unto the sea, and at times as a mere straw before a matchless mountain. For those trials and tribulations pertain to the body and the flesh, and not unto the spirit. Whatever befalleth the body is light and easy, but those hardships and torments that are spiritual are arduous and without end.

2 آنچه مرقوم نموده بودید ملحوظ گردید حقیقت نهایت مشکلات حاصل و اذیات شدید و وارد ولی اگر قلب را متوجه بصور و حقائق بلایای روحانی نمائی حکم قطره و دریا دارد و گاه گاه و کوه بی همتا چه که آن بلایا و محن تعلق بجسم و تن دارد نه روح آنچه موارد جسمانیست سهل و آسان است و آنچه مشاکل و غذاب روحانی صعب و بیپایان

3 All that hath occurred in Bombay is wholly a cause of the exaltation of the Cause of God and the promotion of the religion of God. Be not, therefore, sorrowful and dejected. Unless the storm arise, unless the waves be stirred, unless the severity of snow and blizzard and the frost and bitter cold of winter descend, the season of spring will not breathe forth its musky breeze, the plain and mountain will not become verdant and tulip-clad, the face of meadow and field will not grow green and blossom-like, flowers and buds will not open, nor will the tree bear its pleasant fruit. This freshness, this delicacy, this sweetness of spring proceedeth from the rigour and intensity of winter and the tempests of autumn. The meaning is this: be not disheartened or cast down by these events. Reflect but a little upon the injuries and calamities endured by the Blessed Beauty—my spirit be a sacrifice to His loved ones—and upon the imprisonment and martyrdom of His Holiness the Exalted One—my spirit be offered up for Him. Then shall all these poisons be changed into antidote, and all these bitternesses be made sweet.

3 آنچه در بمبائی واقع جمیع سبب علو امر الله و علت ترویج دین الله از این محزون و مغموم نشوید تا طوفان نشود و امواج بر نخیزد و شدت برف و بوران و یخ و زمهریر زمستان نگردد موسم بهار نسیم مشکار نوزد دشت و کهسار خرم و لاله زار نگردد و صحن چمن و طرف دمن سبز و گلشن نشود گل و شکوفه نگشاید و دار میوه خوشگوار بار نیارد این طراوت و لطافت و حلاوت ربیع از شدت و حدت شتاء و عواصف خریف است مقصود اینست که شما از این موارد دلنگ و محزون نشوید قدری تفکر در صدمات و بلیات جمال مبارک روحی لاجبائیه الفداء و بیجن و شهادت حضرت اعلی روحی له الفداء نمائید جمیع این زهرها دریاق شود و جمیع این تلخیا شیرین گردد

4 After the ascension of the Blessed Beauty, is it seemly that we should seek repose and ease, or that we should pursue security and safety? Nay, by God! The cup of affliction must assuredly be made sweet upon the tongue, and the portion of cruelty must of a certainty be met with breasts made the

4 بعد از صعود جمال مبارک انصاف است که ما راحت و عافیت طلبیم و یا آنکه امنیت و سلامت جوئیم لا والله جام بلا را البته باید در کام شیرین کرد و سهم جفا را البته باید سینه هدف نمود

target thereof. Were it otherwise, what fruit would there be in existence, and what distinction would remain between the heedless and the people of adoration? The meaning is not that one should move contrary to wisdom—God forbid! Wisdom hath in all the Tablets been mentioned, accepted, and ordained. The meaning rather is that one must not become sorrowful and downcast, for this causeth deprivation. Yet wisdom must in every circumstance be duly regarded, lest it become the occasion of universal tumult.

- 5 Now it behoveth us, who are the branches of this Divine Tree, to endure with utmost forbearance, dignity, and composure, and, toward a people full of suspicion and vain imaginings, to conduct ourselves, on the contrary, so far as possible, with love and kindness; to walk with a radiant heart, a heavenly spirit, a merciful rapture, and a godly intention; and never to be offended by any soul, nor to suffer distress on account of anyone. Pray rather for the transgressors, that God may awaken them and rouse them from this sleep of heedlessness. It hath ever been thus: the loved ones and chosen ones of God have always been afflicted. And what better than this—that a man should be wronged! God forbid that he should become a wrongdoer. To be wronged is the attribute of the servant at the Threshold, and servitude is the mark of the righteous.

- 6 That land, in comparison with other regions of the world, is a place of freedom, prosperity, and flourishing order. The government is supportive, though the enmity of the people runneth counter thereto. A measure of endurance is therefore required, and wisdom must be put into effect. As to acquiring a parcel of land, it would be preferable, if possible, to obtain it in the name of a religious endowment; if that be not possible, then acquire it in the name of a cemetery. A letter hath been written to Egypt concerning assistance, and a copy of what was written is being sent. Concerning the burial of that soul who hath ascended unto God, so far as is possible—and unless impossible—it should be in the place where he passed away, for such is the explicit text. It may be that the enemies will communicate with Karbila and prevent burial there also. Especially since, as hath been written, that ascended soul had never any desire to be buried among the common graves. If possible, bury him in the new ground under the name of a trust; then, when some time hath passed and the matter is forgotten, none will raise objection. In this matter consultation is required. Take counsel together, and carry out that which will conduce to dignity and honour.

- 7 You had also written concerning the wrong that in these days hath befallen His noble Majesty the King, and indeed all the

اگر چنین نباشد چه ثمره از وجود و چه فرقی میان غافلین و اهل سجود مقصود این نیست که خلاف حکمت حرکت کرد استغفر الله حکمت در جمیع الواح مذکور و مقبول و مشروع مقصود اینست که محزون و مغموم نباید شد چه که سبب محرومی میگردد ولی حکمت را باید در جمیع موارد ملاحظه داشت تا سبب ضوضاء کلی نشود

- 5 حال باید ما ها که افغان این سدره هستید در کمال حلم و تجلّل و تحمل صبر نمائید و با ناس پر وسواس بالعکس بقدر امکان بحبّت و مهربانی حرکت و با قلبی نورانی و روحی ربانی و وجدی رحمانی و نیتی سبحانی سلوک کنید و ابدًا از کسی مگردد نشوید و متألّم نگردید در حقّ متعدّین دعا کنید که خداوند ایشان را متنبّه نماید و از این خواب غفلت بیدار شوند همیشه چنین بوده است احبّاً و اولیای الهی همیشه معذب بوده اند چه بهتر از این که انسان مظلوم باشد خدا نکند که ظالم گردد مظلومیّت صفت بنده آستان است و عبودیت سمت راستان

- 6 و آن ارض بالنسبة بجای دیگر عالم آزادی است و معمور و آبادی حکومت حامی است و خصومت ناس منافی قدری باید تحمل نمود و حکمت مجری داشت و در خصوص قطعه ارض گرفتن موافق ولی باسم وقف ممکن باشد بهتر است اگر ممکن نشد باسم قبرستان بگیرید و بجهد اعانه به مصر مرقوم شد و صورت آنچه مرقوم شد ارسال میشود در خصوص دفن حضرت من صعّدت الی الله تا ممکن و مستحیل نه در محل صعود لازم است چه که نص صریح است و شاید اعدا مخاخره بکربلا نمایند و در انجا نیز نگذارند و علی الخصوص که آن متصاعد الی الله را از قرار مرقوم ابدًا میل دفن بین مقابر عموم نبود اگر ممکن است باسم امانت در زمین جدید دفن نمائید و چون مدتی بگذرد و فراموش نمایند کسی حرفی نخواهد زد و در این خصوص شور لازم است مشورت نمائید آنچه سبب عزّت و بزرگواری است مجری دارید

- 7 در خصوص ظلمی که در این ایام بحضرت شهریار بزرگوار بلکه عموم اهل ایران واقع شد

people of Iran, in that certain malevolent persons had conceived vain suspicions. Glory be to God! For forty years the Blessed Beauty, in obedience and submission to this wronged sovereign, sent forth explicit commandments and directed all unto loyalty and servitude. He most certainly cut off sedition, and declared that all kings are the manifestations of power and the dawning-places of the glory of the Lord of glory. He made clear that obedience unto them is obligatory and binding, expressly and without the least allusion to the contrary, and expounded the rights of kings upon the necks of their subjects. This community did He train, in every circumstance, to patience, quietude, meek suffering, and obedience. That wronged monarch, moreover, for many years had shown the utmost protection toward this community. How then could the least discourtesy toward him ever be imagined from this people? Cursed be the presumptuous! Cursed be the murderers! Cursed be the oppressors who are content with this grievous wrong! Praised be God, the truth was soon made known—and more evident than this, clearer even than clarity itself—for the reality of the matter shineth forth as the sun.

- 8 Be that as it may, this sudden event became the cause of great sorrow, regret, and distress. In truth, in Iran a seed of corruption hath been sown whose harm shall be witnessed for ages and centuries. Cursed be the corrupters! "The sedition was asleep; may God curse him who awakened it." From this deed it becometh evident that much corruption lieth concealed in Iran. Pray that God may preserve it. For the present, place your trust in God, and be steadfast and firm. God willing, the people of that land will grow quiet, the corrupters will ere long repent of their corruption, and the true nature of this community, and the sanctity and purity of the Cause of God, will become clear and manifest. Grieve not.

مرقوم نموده بودید که بعضی از مبغضان توهماتی نموده بودند با سبحان الله جمال مبارک چهل سال در اطاعت و انقیاد باین خسرو مظلوم اوامر فرقوم فرمودند و جمیع را دلالت بر عبودیت نمودند و البته فساد را قطع فرمودند و جمیع ملوک مظاهر قدرتند و مطالع عزت رب عزتند بیان نمودند و اطاعت ایشان فرض و واجب است صراحة من غیر تلویح امر کردند و حقوق پادشاهان را بر گردن رعیت ایضاً فرمودند این حزب را در جمیع موارد بصبر و سکون و مظلومیت و اطاعت تربیت کردند و آن پادشاه مظلوم چندین سال بود که نهایت صیانت را از این حزب میفرمودند با وجود این تصور ادنی بی ادبی از این حزب میتوان نمود الا لعنة الله علی المتجاسرين الا نعمة الله علی القاتلین الا غضب الله علی الظالمین الراضین بهذا الظلم العظیم الحمد لله بزودی معلوم شد و از این معلومتر بلکه واضح و چون آفتاب حقیقت حال لائح می گردد

8 باری این قضیه ناگهانی بسیار سبب حزن و تأسف و کدورت گردید و فی الحقیقه در ایران تخم فساد کشته شد که قرون و اعصار ضررش دیده خواهد شد الا لعنة الله علی المفسدین کانت الفتنة نائمة لعن الله من انقطعها از این حرکت معلوم میگردد که در ایران خیلی فساد پنهان هست دعا کنید خداوند حفظ فرماید باری حال شما توکل بر حق نمائید و ثابت و راسخ شوید انشاء الله آن ارض ساکن میگردد و مفسدین عنقریب از فساد پشیمان گردند و حقیقت این حزب و تقدیس و تنزیه امر الله واضح و مبرهن شود غصه مخورید

INBA13:277

AB00239

To: Son of Mashhadi Taqi

Date: 1900 or <

- 1 O descendant of three noble ones! Your noble uncle, the venerable Haji Hasan, with a countenance bright as the moon, would day and night burn with passion in the gathering of the enamored and the assembly of the devoted. At times, from the intensity of the fire of the love of God, he would blaze like a flame and consume the veils of the frozen ones, and at times, like the spring rain with weeping eyes, he would begin to cry and lament. Though he never attended any school for lessons and learning, he was a sugar-breaking parrot of knowledge and understanding. Though he was raised in a merchant's chamber, in the gathering of divine knowledge he would speak with utmost eloquence and grace. He was a believer in the Primal Point, may my soul be a sacrifice unto Him, and became assured of the Ancient Beauty, may my soul be a sacrifice unto His resting-place. He sacrificed his life and wealth, and offered up his honor and dignity. He became a sign of sanctification and raised the banner of unity. He was articulate and perfect, a clear herald of truth, until in Adhirbayjan the malevolent lay in ambush and secretly martyred that unique lover of the Ever-Living Beauty. Today in the pole of the Abha Kingdom, he is in rapture and ecstasy with the melody of the Supreme Concourse, in a state of attraction and wonderment. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." And peace be upon him the day he was born, and the day he was martyred, and the day he shall be raised up in the Abha Kingdom. And glory be upon him!

- 2 Your second noble uncle, the venerable Haji Ja'far, was full of enthusiasm and, like a blazing flame, his warmth affected both friend and stranger. When he became intoxicated from the cup of love for the peerless Beloved, he abandoned his home and nest, and in the Land of Mystery attained the honor of attaining the holy presence. For a time, he lived in complete joy and attraction, and when the Sun of the horizons was moved to this Most Great Prison and he was prevented from joining, he immediately cut his own throat with a dagger by his own hand and sacrificed his blood at the feet of his heart-ravishing Beloved. But his appointed time had not come, and imprisonment in the company of the Most Great Name had been ordained; therefore, miraculously that severance was joined, and that wound healed. In this prison of tribulation and Most

ای یادگار سه بزرگوار عموی بزرگوار حضرت حاجی حسن با رخی چون ماه روشن در انجمن شیدائیان و محفل سودائیان شب و روز پر شعله و سوز بود گهی از سورت نار محبت الله چون آتش برافروختی و حجابات منجمدان بسوختی و گهی چون ابر نیسان با چشمی گریان ناله و فغان آغاز نمودی با وجود آنکه در دبستانی درس و سبقی نخواند طوطی شکرشکن علم و عرفان بود با آنکه در حجره تجارت نشو و نما نموده در محفل معرفت بنهایت فصاحت و بلاغت ناطق بود مؤمن به نقطه اولی روحی له الفداء بود و موقن به جمال قدم روحی لمرقده الفداء گشت جان و مال فدا نمود و عزت و اعتبار قربان کرد آیت تقدیس شد رایت توحید برپا کرد ناطق بود و کامل منادی حق بود واضح تا آنکه در آذربایجان اهل کین در کین نشستند و آن مشتاق جمال حی فرید را خفیه شید نمودند و الیوم در قطب ملکوت ابی باهنگ ملا اعلی در وجد و طرب است و جذب و وله لا تحسین الذین قتلوا فی سبیل الله امواتاً بل احياء عند ربهم یرزقون و السلام علیه یوم ولد و یوم استشده و یوم بعث فی الملکوت الابی و البهاء علیه

2 عموی بزرگوار ثانی جناب حاجی جعفر پر جوش و خروش بود و چون جذوه پر شعله حرارتش مؤثر در خویش و بیگانه و چون از جام عشق محبوب یگانه سرمست بود ترک لانه و آشیانه کرد و در ارض سر بشرف مثول بساحت قدس موفق شد و مدتی در کمال جذب و طرب بسربرد و چون نیر آفاق را باین بنین اعظم حرکت دادند و او را منع نمودند فوراً حنجر خویش بخنجر بدست خویش قطع نمود و خون خود را قربان پای یار دلنشین کرد ولی اجل محتوم نشده بود و مسجونیت در معیت اسم اعظم مقدر بود لهذا خارق العاده آن قطع وصل شد و آن زخم التیام

Great Prison, he spent some time in utmost hardship, and finally drank the cup of death with ultimate joy. Blessed is he and excellent is his end. And now he dwells in the seat of truth with the Sovereign, the All-Powerful, in complete joy.

یافت و در این زندان بلا و سجن اعظم مدتی در نهایت مشقت بسر برد و عاقبت کأس موت را در نهایت مسرت بنوشید فطوبی له و حسن مآب و الآن در مقعد صدق عند ملیک مقتدر در غایت سرور

- 3 As for thy noble father - the essence of piety and sign of guidance - the honored Mashhadi Taqi, upon him be the Most Glorious Glory of God, through the guidance of his uncle, his honor Haji Hassan, he turned to the manifest horizon and gained bounties from the great grace. He illumined his face with the lights of guidance and made his heart a rose garden with the verses of piety and the sweet basils of purity. Day and night he was engaged in the remembrance of Truth and remained distant and detached from all else. He possessed an illumined heart and a joyous spirit. He too arrived in the Land of Mystery and became aware of the mystery of truth. Day and night he remained quiet and silent, and in gatherings he was attentive and cognizant. He kept his eyes closed to the world and its peoples, and his heart was filled with the fear and awe of God, until he was imprisoned and, along with his uncle Haji Ja'far, was incarcerated in this Most Great Prison. For several years he endured hardship and difficulty, yet remained in complete contentment and submission, grateful for the afflictions and trials, until in prison, in utmost oppression and spiritual attraction, with tearful eyes and a burning heart, he ascended to the Kingdom of God. Now he is established upon the throne of ancient glory and in the Abha Kingdom he partakes of the life-giving holy fragrances.

3 و اما پدر بزرگوارت جوهر تقی و آیت هدی جناب مشهدی تقی علیه بهاء الله الابهی بدلالات عمو حضرت حاجی حسن بافق مبین توجه نمود و استفاضه از فیض عظیم نمود [رخرا] بانوار هدی روشن کرد و دل را بآیات تقی و ریاحین صفا گلشن فرمود شب و روز بذكر حق مشغول بود و از مادون دور و مهجور قلبی پر نور داشت و روحی پرسرور او نیز در ارض سر وارد و بسر حقیقت واقف گشت شب و روز ساکت و صامت و در محافل سامع و عارف بود چشمی از جهان و جهانیان پوشیده داشت و قلبی از خوف و خشیت الهی پرانداشته تا آنکه اسیر شد و او نیز با حاجی جعفر عمو در این سجن اعظم مسجون گشت سالهای چند در مشقت و زحمت بود و در کمال رضا و تسلیم شاگرد از بلایا و محن بود تا آنکه در زندان در کمال مظلومی و اشتعال با چشمی گریان و قلبی بریان صعود بملکوت یزدان نمود و در اینوقت بر سریر عزت قدیمه مستقر و در ملکوت ابدی بنفحات قدس جان پرور بهره ور

- 4 He addresses thee saying: "O my son! I was a servant at the threshold and among the servants of the friends. For many years I lived in this realm and strived with heart and soul in servitude to the Court of Oneness. Through the grace and favor of the Ancient Beauty, with a radiant countenance like the sun I hastened to the Abha Kingdom, leaving thee as my remembrance. O son! Keep my lamp burning bright in this lower kingdom [so that in the supreme Kingdom, in the gathering on high, I may remember thee with sanctification and praise and seek confirmations for thee. O son! Light my candle] and make my tree bear fruit. Make my foundation prosperous and my edifice firm and strong. O son! Make my stream flow and my lane prosperous and flourishing. O son! Be a servant of the Covenant and a sign of the bestowals of the Luminary of the horizons. Hold fast to the Covenant and become a manifestation of the favors of God. O son! Be a hundred-petalled rose in my garden and a sweet-singing nightingale in my rosebush, that thy life-giving melody may reach, like the roar of a whale

4 و خطاب بتو میکند و میگوید ای پسر من بنده آستان بودم و از خدام دوستان سالهای چند در ملک زیست نمودم و در عبودیت حضرت احدیت به جان و دل کوشیدم و به فضل و موهبت جمال قدم با رخی چون آفتاب بملکوت ابدی شتافتم و ترا یادگار گذاشتم ای پسر سراج مرا در ملک ادنی روشن کن [تا در ملکوت اعلی در انجمن بالا بتقدیس و تنزیه یادت نمایم و تایید طلسم ای پسر شمع مرا روشن کن] و شجر مرا با ثمر نما بنیان مرا آباد کن و بنیاد مرا محکم و استوار ای پسر جوی مرا روان کن و کوی مرا معمور و آبادان ای پسر خادم میثاق باش و آیت موهبت نیر آفاق تمسک به پیمان جو و مظهر الطاف یزدان شو ای پسر حدیقه مرا گل صدف برگ خندان شو و گلبن مرا بلبل خوش الحان تا آهنگ جان بخش چون خروش

in the sea of divine love, to the highest horizon and enter the ears of the dwellers of the Abha Kingdom, so that in the gathering of the celestial ones I may glory in thy existence and in the sanctuaries of the Kingdom I may be occupied with thy mention."

- 5 Convey to Abdullah, Mahdi-Quli and Taqi the Most Glorious Greetings from this servant on behalf of that one who has ascended to the Kingdom of the Glorious Lord. And the Glory be upon thee and upon all who have turned to the Lord, the Generous, the Praised.

ADMS#272

نهنگ بحر عشق الهی بافق اعلیٰ رسد و بمسامع
سگان ملکوت ابهی درآید تا من در انجمن
لاهویتان بوجود تو افتخار نمایم و در صوامع
ملکوت بذکر تو مشغول گردم

5 جناب عبدالله و جناب مهدی قلی و جناب تقی
یادگار آن متصاعد بملکوت ربّ جلیل را از قبل
اینعد تکبیر ابدع ابهی ابلاغ نمائید و البهاء علیک
و علی کلّ من اقبل الی الربّ الکریم الحمید

INBA88:231, AKHA_117BE #11-12 p.b

AB00251

To: Mulla Ahmad Ali Nayrizi

Date: 1900 or <

- 1 O longtime friend! O steadfast one in the Covenant! Although for a long time, due to numerous obstacles, I have not found the opportunity to write to you with utmost spirituality, yet in truth the Ancient Beauty - may my spirit be a sacrifice for His loved ones - is aware and conscious that my heart and soul are fully alert, and I draw not a breath except that I remember you and seek joy and gladness, beseeching God to open wide the gates of happiness and delight from every direction, and to confirm you in all conditions, that you may share in servitude at the Sacred Threshold with this chief of those smitten with love, and be an intimate companion to this prince of the enraptured ones. In brief, my purpose is to say that I have constantly remembered you and have not rested for a moment, offering whatsoever supplications and entreaties were necessary at the Sacred Court, and I await the results of those prayers. Verily, my Lord is the All-Bountiful, the Bestower.

1 ای یار قدیم ای ثابت بر پیمان اگرچه مدّتیست
مدید که از کثرت موانع فرصتی نیافتم که بکمال
روحانیت بآنجناب نامه نگارم ولی حقیقت قدم
روحی لأجائه الفداء واقف و آگاه که دل
و جان در نهایت انتباه نفسی برنیارم مگر آنکه
بیاد تو افتم و سرور و شادمانی جویم و از حقّ
استدعا کنم که ابواب سرور و حبور از هر
جهت بگشاید و در جمیع احوال تأیید فرماید
تا بعبودیت آستان مقدّس شریک و سهیم این
سردقتر سودائیان گردی و انیس و مونس این
سرور شیدائیان باری مقصد اینست که دائماً
بیاد تو بودم و دمی نیاسودم و آنچه تضرّع و
زاری باید ببارگاه قدس نمودم و منتظر نتایج آن
مناجات هستم انّ ربّی کریم وهاب

- 2 Concerning the corruption of the heedless ones about which you wrote: praise be to God, their schemes have recoiled upon their own necks, and He has hung their fate around their necks. God will bring forth for them a book which they shall find unfolded before them, and He will scatter the pearls of grace upon the heads of His servants, while His gifts increase not the people of pride save in haughtiness and aversion.

2 در خصوص فساد غافلان مرقوم نموده اید الحمد
لله رجع کیدهم فی نحرهم و جعل طائرهم فی
عنقهم و سیخرج الله لهم کتاباً یلقونه منشورا و
یجعل لؤلؤ الفضل علی رؤوس عباده منشورا و لا
تزدید مواهب ربّک اهل الغرور الا کبراً و نفورا

- 3 Now the friends of God must strive to establish the foundation of eternal glory - that is, to be associated with the people through divine attributes. They must be forbearing and mild, truthful and trustworthy, humble and submissive, benevolent and kind. They must obey the government and show goodwill toward all peoples. Should anyone fail to follow the path of justice and commit oppression and tyranny, they must pay no heed, but rather respond to cruelty with faithfulness, and to the sting of the serpent with honey and sweetness. They must counter abuse with care, and ignorance with knowledge and wisdom. They must respond to cursing and striking with praise and concealment, and treat wounds and injuries with love and healing. They must employ every means, that through the aid and grace of the One True God, they may demonstrate truthfulness and trustworthiness to both government and people.
- 4 The foundation of all evil is ignorance and lack of understanding. Therefore, one must lay hold of the means of insight and knowledge, teach good character, and bring light to the horizons, so that in the school of humanity they may acquire spiritual attributes. They should be convinced that no hell or fire is worse than corrupt morals and character, and no torment or punishment is more severe than blameworthy qualities. Training should reach such a degree that cutting one's throat would be more pleasant than telling a detestable lie, and the wound of sword and spear easier to bear than anger and calumny. The fire of zeal should blaze forth and consume the harvest of passion and desire. Each of the friends of God should shine like the bright moon with divine attributes, and their connection to the Divine Threshold should become real, not metaphorical - the very foundation, not mere ornamentation.
- 5 Therefore, children's schools must be perfectly organized, teaching and learning firmly established, and the refinement and improvement of character properly systematized, so that in early childhood divine foundations may be laid in the reality of children and a godly structure raised. Consider this matter of education, refinement, improvement, encouragement and stimulation as most important, for it is the very foundation of divine teaching. God willing, from these divine schools may arise illumined children endowed with the noblest human perfections, who may become the cause of the enlightenment of Iran and indeed the entire world.
- 6 Education and refinement after maturity becomes extremely difficult. Experience has shown that despite utmost effort to
- 3 حال باید احبای الهی در تأسیس بنیان عزّت ابدی بکوشند یعنی در بین خلق باخلاق حق محشور گردند سلیم باشند و حلیم صادق گردند و امین خاضع باشند و خاشع خیرخواه گردند و مهربان اطاعت حکومت نمایند و حسن الفت با جمیع امت اگر چنانچه کسی طریق انصاف ننوید و ظلم و اعتساف نماید نباید اعتنا نمود بل باید بمقابل جفا وفا کرد و بتلافی نیش شد و نوش داد اذیت را برعایت مقاومت نمود و جهالت را بعلم و فضیلت تقابل کرد شتم و لطم را بستايش و کتم ستر نمود و ضربت و زخم را بحبّت و مرهم معالجه کرد بجمیع اسباب تشبّث نمود که بعون و عنایت حضرت احدیّت صداقت و امانت را در حق ملک و ملت ظاهر و آشکارا نمود
- 4 اسّ اساس سیّئات نادانی و جهالت است لهذا باید باسباب بصیرت و دانائی تشبّث نمود و تعلیم اخلاق کرد و روشنی بآفاق داد تا در دبستان انسانی تحفّق باخلاق روحانی نمایند و یقین کنند که هیچ بحیم و سعیری بدتر از خلق و خوی سقیم نه و هیچ جهنّم و عذابی کثیف تر از صفات موجب عتاب نیست تا تربیت بدرجهئی رسد که قطع حلقوم گوارا تر از کذب مشثوم شود و زخم سیف و سنان آسان تر از غضب و بهتان گردد آتش غیرت برافروزد و خرمن هوا و هوس بسوزد هر یک از یاران الهی رخش باخلاق رحمانی چون مه تابان بدرخشد و نسبتشان بآستان الهی حقیقی گردد نه مجاز اساس بنیان شود نه طراز ایوان
- 5 لهذا باید مکتب اطفال بنهایت انتظام باشد تعلیم و تعلّم محکم گردد و تهذیب و تعدیل اخلاق منتظم شود تا در صغر سنّ در حقیقت اطفال تأسیس الهی شود و بنیاد رحمانی بنیاد گردد این مسئلهء تعلیم و تهذیب و تعدیل و تشویق و تحرّیص را بسیار مهمّ شمرد که از اسّ اساس الهی است که بلکه انشاءالله از دبستانهای الهی اطفال نورانی باشراف کالات انسانی مبعوث گردند و سبب نورانیت ایران بلکه عموم امکان شوند
- 6 تعلیم و تهذیب بعد از بلوغ بسیار دشوار شود تجربه شده است که نهایت سعی و کوشش را مینمایند تا خلقی از اخلاق نفسی را تبدیل کنند نمی شود

change even one trait in someone's character, it proves impossible. If today they become somewhat aware, after a few days they forget and return to their habitual state and accustomed ways. Therefore, this firm foundation must be laid in childhood, for while the branch is fresh and tender, it can easily be made straight and upright.

- 7 The point is that the foundation of divine teaching is heavenly attributes, which are the adornment of human reality, and knowledge and learning, which are the cause of human progress. In this matter the friends of God must show the utmost importance and zeal. Furthermore, convey to all the friends of God the Most Glorious, Most Wondrous greetings with utmost longing from 'Abdu'l-Baha.

- 8 The teachings for children's schools are extensive, and there is no time now to elaborate, so a brief outline is provided: First, training in manners and character, refinement of qualities, encouragement to acquire perfections, urging adherence to the religion of God and firmness in God's law, complete obedience and submission to just government, truthfulness and trustworthiness toward the present throne, benevolence toward all humanity, kindness to all peoples, learning beneficial arts and foreign languages, good conduct, persistence in offering prayers for the good of kings and subjects, and avoiding the reading of books of materialistic sects and naturalistic peoples, as well as love stories and romantic compositions. The essence of all lessons is confined to the acquisition of human perfections. These are the teachings and arrangements for schools that are briefly recorded here.

- 9 And upon you be greetings and praise.

SWAB#111x, BRL_SOCIAL#191x, BSW#16.24x, COC#0628x, COC#2221x, LOG#0494x, LOG#0503x, BW_v16p036-037x

اگر الیوم اندکی متنبه گردد بعد از ایامی معدود فراموش کند و بر حالتی که معتاد و خوی نموده راجع شود پس باید از طفولیت این اساس متین را بنهند زیرا تا شاخ تازه و تراست بکمال سهولت مستقیم و راست گردد

7 مقصود اینست که اس اساس الهی اخلاق رحمانیت است که زینت حقیقت انسانی است و علم و دانش است که سبب ترقی عالم بشریت است در این قضیه باید احبای الهی نهایت اهمیت و غیرت را مبذول دارند دیگر آنکه جمیع یاران الهی را تکبیر ابداعی در کمال اشتیاق از قبل عبداله‌آ برسان

8 8 تعلیمات مکتب اطفال مفصل است و حال فرصت میسر نیست لهذا مختصر جزئی تعلیم مرقوم میگردد اول تربیت آداب و تربیت اخلاق و تعدیل صفات و تشویق بر اکتساب کمالات و تخریص بر تمسک بدین الله و ثبوت بر شریعت الله و اطاعت و انقیاد تام بحکومت عادلّه و صداقت و امانت بسریر سلطنت حاضرّه و خیرخواهی عموم اهل عالم و مهربانی با کلّ امم و تعلّم فنون مفیده و السن اجنبیه و حسن سلوک و مداومت ادعیه خیریه در حق ملوک و مملوک و اجتناب از قرائت کتب طوائف مادیّه امم طبیعیه و از حکایات و روایات عشقیّه و تألیفات غرامیه خلاصه جمیع دروس محصور در اکتساب کمالات انسانیّه این تعالیم ترتیب مکتبهاست که مختصر مرقوم میگردد

9 و علیکم التّحیّة و التّناء

BRL_DAK#0970, MKT1.403, MNMK#109 p.205, MMK1#111 p.132x, AVK3.330.15x, MJTB.067x

AB00248*Date: 1900 or <*

To be typed.

INBA88:090, DUR1.543x

AB00275*To: Ibn-i Dakhil Mulla Husayn, in Maraghih**Date: 1900 or <*

¹ O descendant of the illustrious Dakhil! Your letter was noted and its contents brought joy and delight, for it mentioned the divine friends and described the sincerity, purity and faithfulness of the loved ones of the Abha Beauty. Certainly those who dwell under the shadow of the Most Great Name must be thus. Yet it is hoped that each of the friends may, like the morning breezes, in utmost delicacy become the cause of awakening and awareness in others, for today the reinforcements of the Abha Kingdom continuously descend upon the sincere among the teachers, as these spiritual hosts are engaged in the field of battle and are the focus of the King's gaze. Therefore we beseech at the threshold of the Abha Beauty that He may assist and confirm the loved ones of that blessed region in all things.

² Praise be to God that the banner of sanctification is raised high in all horizons and the fame of Truth is renowned in East and West. O loved ones! This is the time for endeavor, the moment for sacrifice and arising to faithfulness to the Merciful Beloved. As for 'Abdu'l-Baha's shortcomings in writing and correspondence, these are due to the multitude of tribulations, occupations, and the intensity of sedition, corruption and the pride of the indolent ones - may God guide them, for they do not allow a moment's rest. There are some who are idle, at ease and comfortable - no teaching, no chanting, no glorification, no sanctification, no toil, no hardship, no effort, no trade, no craft, no farming. Day and night they think only of sedition and corruption. Each day a snake of corruption emerges from their bag.

¹ ای سلیل دخیل جلیل نامہات ملاحظہ گردید معانیش فرح و مسرت بخشید زیرا ذکر یاران الهی بود و وصف خلوص و صفاء و وفاء احبای جمال ابہائی البتہ نفوسیکہ در ظل اسم اعظمند باید چنین باشند ولی امید چنین کہ یاران ہر یک چون نسائم صبحگاہی در نہایت لطافت سبب بیداری و آگاہی دیگران گردد زیرا الیوم مدد ملکوت ابہی متتابع بر مخلصین از مبلغین است زیرا این سپاہ روحانی در میدان حربند و منظور نظر پادشاہی لہذا بدرگاہ جمال ابہی عجز و نیاز مینمائیم کہ احبای آن اقلیم کریم را در جمیع شئون موفق و مؤید فرماید

² الحمد للہ رایت تقدیس در جمیع آفاق بلند است و صیت حق مشہر در شرق و غرب ای احبای وقت ہمت است و ہنگام جانفشانی و قیام بر وفای محبوب رحمانی و اما قصور عبدالبہاء در تحریر و رسائل از کثرت غوائل و مشاغل و شدت فتنہ و فساد و غرور اہل فتور خدا ہدایت فرماید کہ فرصت دقیقہئی آسایش ندهند جمعی ہستند بی کار و مستریح و آسودہ نہ تبلیغی نہ ترتیلی نہ تسبیحی نہ تقدیسی نہ تعبی نہ مشقتی نہ زحمتی نہ تجارتی نہ صنعتی نہ فلاحتی شب و روز در فکر فتنہ و فساد ہر روز از این انبان ماری از فساد بیرون آید

3 And 'Abdu'l-Baha, alone and single-handed, is engaged in struggle with the peoples of East and West at every point. At times He arrays the battle lines in the civilized lands of America, at times He enters the field of war in the wilderness of Africa. Sometimes He deals with the attacks and stonings of the followers of the Qur'an in every part of Iran, and sometimes He rises to defend against the people of the Bayan. At times He becomes the refuge of the army in India, and at times He leads troops in Rangoon and along the shores of the Oxus. Night and day He is occupied with communications and responses, solving problems, dissolving resolves, and answering difficulties. Continuously, persistently, day and night, He extinguishes the fire of corruption kindled by the proud ones in every quarter, dispels doubts, and answers allegorical questions. One day they create disorder in the local government, another day they kindle the fire of calumnies through officials at the provincial center, and carry out secret schemes which cause the exile and banishment of the Center of the Covenant.

4 One day they sent the hyena of Burujird to the embassy of the eternal Iranian state, where he uttered all manner of calumnies and nonsense. Now that obstinate one is at the embassy of the sublime state in Tehran, striving in every way to bring about the death and affliction of this wronged one, corresponding in code with the Center of violation about this matter. Night and day they labor at this purpose, until God decrees what He wills and fate seals what it ordains. If they are engaged in corruption and sedition, praise be to God that 'Abdu'l-Baha is occupied day and night with reformation and improvement. If they have made this wronged one's blood of no account, this homeless one thinks only of the deliverance and salvation of all, and the comfort and ease of everyone. They consider the spreading of doubts as the means of life; this servant regards the promotion of clear verses as the means of salvation. They deem the shame and disgrace of the Cause of God and the joy of enemies as the cause of glory; this servant considers the diffusion of divine fragrances and the exaltation of the Word of God as the essence of servitude. Verily God does not prosper the work of the corrupt ones.

5 Observe that the indolent ones and the people of pride - have they until now produced even a mustard seed's worth of fruit? Have they made even one heedless person aware, or awakened one who slept? Have they taught even a single soul? No, by God! They have only, in the extremity of pride and vainglory, striven through improper means to mislead souls, composed papers of doubts and spread them abroad, that they might

3 و عبدالبهاء فرداً و حیدراً با امم شرق و غرب در هر نقطه در گیرودار گهی در معموره امریک صف جنگ بیاراید و گهی در مطموره افریک در میدان حرب درآید گهی در هر نقطه ایران به هجوم و رجوم اهل فرقان پردازد و گهی بمدافعه اهل بیان برخیزد گهی در هندوستان سپاه را پناه گردد و گهی در رنگون و سواحل جیحون لشکر و قشون کشد و شب و روز به مخبرات و مجاوبات و حل مسائل و فسخ عزائم و جواب معضلات پردازد و دائماً مستمراً لیلانهاراً آتش فساد اهل غرور را در هر نقطه بنشانند و دفع شبهات کند و جواب متشابهات دهد روزی در حکومت محلیه فساد کنند روزی دیگر در مرکز ولایت بواسطه عوانان آتش مفتريات افروزند و فسادهای سرّیه که اسباب تبعید و نفی و سرگونی مرکز میثاق است مجری دارند

4 یومی گفتار بروجردی را بسفارت دولت ابدمدت ایران فرستادند و انواع مفتريات و ترهات بر زبان راند و حال آن عنود در سفارت دولت علیه در طهران بانواع فتن و فساد در اسباب قتل و بلایاء این مظلوم کوشد و با مرکز نقض بخت رمزی در اینخصوص مخبره مینماید و شب و روز در این قضیه میکوشند تا خدا چه مقدر فرماید و قضا چه امضا کند اگر آنان در فساد و فتنه اند الحمد لله عبدالبهاء در اصلاح و افلاح شب و روز مشغول اگر آنان دم این مظلومرا هدر نمودند این بی سر و سامان در فکر خلاص و نجات کل و راحت و آسایش عموم آنها نشر شبهات را اسباب حیات شمردن این عبد ترویج آیات ینات را وسیله نجات داند آنان فضیحت و رسوائی امر الله و مسرت اعدا را علت مفخرت بگارند این عبد نشر نفحات و اعلاء کلمه الله را مدار عبودیت داند ان الله لا یصلح عمل المفسدین

5 ملاحظه فرمائید که اهل ففور و اصحاب غرور تا بحال مقدار خردلی ثمری داشتند و یا شخص غافل را هوشیار نمودند و یا خفته را بیدار کردند اقلاً یک نفس را تبلیغ نمودند لا والله جز آنکه در منتهای تکبر و غرور بوساطی غیر مشروع در اغوای نفوس کوشیدند و اوراق شبهاتی تنظیم نمودند و باطراف انتشار دادند تا بنیان میثاق الهی

destroy the divine Covenant's edifice and cause division and separation among the Merciful One's loved ones. This is the endeavor, zeal, courage and valor of the people of pride. And when they were frustrated and failed in all parts of the world, and the standard of the Covenant waved over the horizons, they arose to create corruption, sedition and calumny before the political authorities, that they might remove 'Abdu'l-Baha and prepare an arena for themselves. But vain is all they do! If the sweet water of the river should vanish, those with divine taste will not gather round bitter salt. If the luminous flame should be extinguished, the moth will not circle around darkness. This is the latest scheme of these people.

- 6 In any case, given these occupations, afflictions and difficulties of 'Abdu'l-Baha, how can He maintain continuous correspondence with each of the friends in every place? Praise be to God that they have become like an endless ocean. And the Glory be upon you.

را ویران نمایند و تشیت و تفریق در میان احبای
رحمن اندازند اینست همت و غیرت و شجاعت و
شهامت اصحاب غرور و چون در جمیع نقاط
عالم خائب و خاسر گشتند و علم میثاق موج بر
آفاق زد بر فساد و فتنه و افترا در نزد اولیای
امور سیاسیہ قیام نمودند تا عبدالهء را از میان
بردارند و میدانی از برای خویش مهیا سازند و
باطل ما هم یعملون اگر بحر عذب فرات مفقود
گردد اهل ذائقهء الهیہ گرد ملح اجاج نگردد
و شعلهء نورانیہ اگر خاموش گردد پروانه حول
ظلمات طواف نکند این تدبیر اخیر حضراتست

6 باری باوجود این مشاغل و بلائی و متاعب
عبدالهء چگونه بخیرهء مستمره با هر یک از
احباب در هر نقطه پردازد الحمد لله چون بحر
بی پایان گشته اند و الهاء علیک

INBA59:294b, INBA88:281, INBA89:003

AB00280

To: Baha'is of Qazvin

Date: 1900 or <

- 1 O my God, my God! Thou art He Whose mercy hath preceded all things, Whose bounty hath encompassed all, Whose proof hath been established, Whose Word hath been exalted, Whose signs have become renowned, Whose evidences have been made clear, Whose lights have shone forth, and Whose traces have spread far and wide. The clouds of Thy bestowal have rained down, and the rivers of Thy knowledge have flowed. I implore Thee and beseech Thee to send the holy fragrances of Thy sanctity upon that far-reaching distant shore, and with them to perfume the nostrils of the loved ones of God who have turned their faces purely toward Thee, who have directed themselves wholly unto Thee, who have been attracted by the fire of Thy love, whose inner beings have been purified by the light of Thy knowledge, whose consciences have been illumined by the radiance of the lamp of Thy bestowal, and whose hearts have stirred and grown by the outpouring of the clouds of Thy guidance, bringing forth the flowers of Thy grace. O Lord! Make firm their feet upon Thy straight path, and guide them along

1 الهی الهی انت الذی سبقت رحمتک و سبقت
نعمتک و ثبتت حجتک و علت کلمتک و
اشهرت آیاتک و وضعت بیناتک و سطعت
انوارک و ذاع و شاع آثارک و فاض غمام
موهبتک و سالت اودیة معرفتک و اتی اتضرع
الیک و ابتهل الیک ان ترسل نفحات قدسک
علی تلك العدو القصوی الشاسعة الارحاء و
تعطر بها مشام احباء الله الذین اخلصوا وجوههم
لک و توجهوا بکلیتهم الیک و انجذبوا بنار
محبتک و طابت سرائرهم بنور معرفتک و
استنارت ضمائرهم باشراف سراج موهبتک و
اهتزت و ربت ارض قلوبهم بفیض سحاب
هدایتک و انبت بریاحین عنایتک ای رب
ثبت اقدامهم علی صراطک المستقیم و اسلک

the right way. Verily, Thou art the All-Bountiful, Thou art the Most Merciful, Thou art the Ancient, the Compassionate, the All-Kind.

- 2 O loved ones of God! Adverse winds have surrounded the Lamp of the Covenant, and the waves of hatred have encompassed the Ark of Salvation. The darkness of night seeks to resist the shining light, the dung beetle of the ash heap seeks to destroy the nightingale of the rose garden, and the ill-omened owl would rival the eagle soaring to the heights of the Eternal Living One. The insects would darken the sunlight of the Covenant, and the bats call the manifest light darkness. Therefore, they have arisen from every direction to create corruption, have raised the dust of sedition, and have made vigorous attempts that perchance by these contrary winds they might extinguish the bright lamp and tarnish the pure gold. Far, far from it! The hand of discord shall never bring low the banner of the Covenant, and the dust of dissension shall never reach the heights of the light of the horizons. The lowly fly cannot resist the majestic eagle, and the dust of doubts cannot veil the light of the Covenant.

- 3 Their utmost power extends only over the earthly frame, not the celestial spirit, and the ultimate strength of these blame-worthy people can only destroy the physical temple, not the divine gift. Praise be to God, the Lamp of the Covenant is radiant, and the Moon of the Testament shines bright upon the horizons. Should the clouds covering the earthly temple disperse, the light of the horizon of Truth will shine forth more brilliantly, and the lamp of the All-Merciful will gleam more brightly. The glass has no permanence, and the clouds no endurance. The earthly niche will vanish, and the clouds of the physical body will scatter. The light of servitude shines most intensely when the niche disappears, and the Lamp of the Covenant radiates most brightly after the breaking of the glass.

- 4 The power of divine confirmations and the abundance of heavenly bestowals have, in all ages, become manifest after the martyrdom of the pure ones. Though the star of their earthly existence may have outwardly set in the west of nothingness, yet the morning of their bestowal has dawned, and the lights of their servitude, like the radiance of dawn, have spread across the vast expanse of the encompassing heaven.

- 5 The purpose is that the loved ones of God must be like mountains of iron - steady and firm, showing the utmost dignity and composure, neither disturbed by any incident nor confused by any event. The winds of upheaval may move a straw, but not a mountain, and contrary winds and the tempest of events may

بهم فی المنهج القویم آنک انت الکریم آنک انت
الرحیم آنک انت البرّ الرؤوف القدیم

2 ای احبّای الهی بادهای مخالف سراج میثاقرا
احاطه نموده و امواج بغضاء پیرامن سفینهء نجات
گشته ظلام دیجور سطوع نور را مقاومت خواهد
جعل گلخن عندلیب گلشن را هلاکت جوید
و بوم شوم عقاب اوج حی قیومرا رقابت خواهد
حشرات پرتو آفتاب میثاقرا تاریکی خواهند و
خفاشان مبین نور مبین را ظلمات گویند لهذا
از هر جهت بفساد قیام نموده اند و غبار فتنه
بلند کردند و تحریک شدید نمودند که بلکه باین
اریاح مخالف شمع روشن را خاموش کنند و زر
خالص را مغشوش بنمایند هیات هیات دست
نفاق علم میثاقرا سرنگون نمایند و غبار شقاق
باوج نور آفاق نرسد ذباب ذلیل عقاب جلیل
را مقاومت نتواند و غبار شبهات نور پیمان را ستر
نکند

3 نهایت تسلط این رهط بر جسم ترابی است نه
بر روح آسمانی و غایت زور بازوی این قوم پر
لوم افنای قالب ترایست نه موهبت الهی الحمد
لله سراج میثاق پر اشراقست و مه تابان پیمان
ساطع بر آفاق اگر سحاب هیکل ترابی متلاشی
گردد نور افق حقیقت ساطع گردد و سراج
رحمانیت لامع شود زجاج را حکمی نه و سحاب
را بقائی نیست مشکلات ترایست و غمام جسم
متلاشی نور عبودیت سطوع شدیدش وقتی است
که مشکلات ناپدید شود و سراج میثاق شدت
اشراقش بعد از انکسار زجاجست

4 قوت تأییدات الهیه و کثرت توفیقات رحمانیه
در جمیع اعصار بعد از شهادت ابرار ظاهر شد
هرچند کوکب هستیشان بظاهر در مغرب نیستی
متواری شد ولی صبح موهبتشان دمید و انوار
عبودیتشان چون اشراق سحری در آفاق بسیط
بفلک محیط منتشر گشت

5 مقصود آنست که احبّای الهی باید چون کوه
آهین رزین و رصین باشند و در غایت وقار و
تمکین از هیچ حادثهائی مضطرب نگردند و از
هیچ واقعهائی مشوش نشوند اریاح انقلابات کاه

extinguish a weak lamp, but not the flame of light and the radiance of Sinai.

- 6 It is evident that this Cause is mighty and this matter momentous. This is the Most Great Day of God and the Most Great Catastrophe, for this is the first century and the age of the Ancient Beauty. Surely great events will occur and severe upheavals will appear through the efforts of the people of sedition. If the loved ones of God arise to serve the Cause with supreme steadfastness and the greatest bounty, with firm steps and steadfast hearts, with celestial power and divine confirmation, with spiritual detachment and godly attraction, with holy spirits and luminous flames, with heavenly radiance - then shall necks bow before them, faces humble themselves, and heads be lowered. From the dawning-place of possibility, they shall shine forth like the full moon, such that the surface of the earth shall become like the azure heaven, adorned with countless stars, and the radiance of their pure servitude shall extend from the lowest depths to the Most Glorious Kingdom. For such as this let the strivers strive!

- 7 O loved ones of God! In this Most Great Tempest, make the Ark of Steadfastness your dwelling place. This is the ark of deliverance and the ship of life. Enter therein, unfurl its sails, and say: "In the Name of God be its course and its anchorage." And glory be upon you!

- 8 His honor Samandar, upon him be the Most Glorious Glory of God, mentioned each one of you and sought confirmation and success for each at the Holy Threshold and the Purified Tomb. We hope that its effect will soon become manifest like the brilliant sun. We wished to write a separate letter to each one individually, but the severity of trials, the multitude of tribulations and seditions, the onslaught of the people of violation, their successive false complaints to the government, lack of time, and disturbed conditions prevented this. However, on the tablet of the heart, a detailed message has been inscribed for each one, and this is greater than letters written on paper. Be thankful to God for this, for verily He will assist you and grant you success in all conditions. And glory be upon you!

را بحرکت آرد نه کوه و بادهای مخالف و صرصر حوادث چراغ ضعیف را خاموش کند نه شعله نور و لمعه طور

6 معلومست امر عظیم است و خطب جسیم قیامت عظمی است و طامه کبری چه که قرن اول است و عصر جمال قدم البته وقایع عظیمه رخ بنماید و انقلابات شدید بمساعی اهل فتنه جلوه نماید اگر احبای الهی باستقامت کبری و موهبت عظمی و قدمی ثابت و قلبی راسخ و قوتی ملکوتی و تأییدی لاهوتی و انجذابی رحمانی و انقطاعی روحانی و ولهی ربّانی و روحی قدسی و شعله نوری و لمعه آسمانی بر خدمت امر قیام نمایند خضعت لهم الاعناق و عنت لهم الوجوه و ذلت لهم الرقاب و از مطلع امکان چون مه تابان چنان اشراق نمایند که بسط غبراء چون محیط خضراء جلوه گاه اختران بی پایان گردد و پرتو خلوص عبودیتشان از حسیض ادنی تمتد بملکوت ابدی شود و لمثل هذا فلیتنافس المتنافسون

7 ای احبای الهی در طوفان اعظم سفینه استقامت را مقام و مسکن نمائید اینست فلک نجات و کشتی حیات علیکم بالدخول فیها و نشر شراعها و قولوا بسم الله مجریها و مرسیها و البهاء علیکم

8 حضرت سمندر علیه بهاء الله الاهی ذکر هر یک شما را فرمودند و در آستان مقدس و تربت مطهر از برای هر یک تأیید و توفیق طلبیدند و عنقریب امیدواریم تأثیرش چون مهر منیر آشکار گردد و از برای هر یک منفرداً مکتوبی مرقوم خواستیم ولی شدائد بلایا و کثرت محن و فتن و هجوم اهل نقض و شکایات مفتریه متابعه بحکومت و عدم فرصت و تشّت احوال مانع شد ولی در صفحه قلب بهر یک تحریر مفصّلی مرقوم گشت و این اعظم از مکاتیب قرطاسیه است و اشکروا الله علی ذلک انه یؤیدکم و یوفّقکم فی جمیع الاحوال و البهاء علیکم

INBA88:157, AYBY.357 #039, KHSH09.022x,

NFQ.014x

AB00302

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1900 or <

- 1 O steadfast one in the Covenant! Your inscribed letter was received and its abundant meanings understood. Praise be to God that in this journey you were confirmed in outstanding services and endured severe trials and tribulations in your love for the Ancient Beauty.

۱ ای ثابت بر پیمان ورق مسطور ملحوظ شد و معانی موفور مفهوم الحمد لله در این سفر بخدمات فائزته موفق گشتی و بلایا و مصائب شدید در محبت جمال قدم تحمل نمودی
- 2 It is related that Paul and Peter entered a city whose inhabitants were Sabaeans. When they entered the temple and, with perfect wisdom, began counseling those present and guiding them, gradually some souls were attracted. Immediately the Jews, sensing the influence of their words, hastened to that city and cast doubts, causing souls to waver and turn away from the slight attraction they had shown to the Spirit of God. Finally, they incited that great multitude to harm these two noble ones, and they stretched forth such oppressive hands that the Jews were pleased. They beat those two wanderers in the path of God's love to such a degree that no strength remained, and they fell to the ground. Then the obstinate people, at the instigation of the Jews, dragged those two praiseworthy lights outside the city. That night, they drank the sweet cup of tribulation in utmost torment, and from the severity of bone pain could not move.

۲ روایت کنند که بولس و پطرس به بلدی وارد گشتند و اهالی آن دیار از صابئین بودند و چون در معبد وارد و بکمال حکمت بنصیحت حاضرین پرداختند و دلالت و هدایت کردند تا نفوسی چند اندک اندک اقبالی نمودند فوراً یهود استشمام نفوذ کلمه حضرات را نمودند و بان بلده بشتافتند و القاء شبهات کردند و نفوس را متزلزل نمودند و از اندک اقبالی که بحضرت روح نموده بودند منحرف ساختند عاقبت آن جمع غفیر را تحریک بر اذیت آن دو بزرگوار کردند و چنان دست تظاول گشودند که یهود ممنون گشتند و آن دو آواره سبیل محبت الله را بزدند بدرجهئی که تاب و توانی باقی نماند و بزمین افتادند بعد قوم عنود باغوی یهود آن دو نور محمود را کشان کشان بخارج بلد انداختند آن شب را در نهایت عذاب کأس عذب فرات نوشیدند و از شدت درد استخوان حرکت نتوانستند
- 3 In the morning, Paul arose and said, "O Peter, arise and hasten! There is a city nearby where on such a day each year there is a general market, and great multitudes gather from every direction. We must hasten to that city and begin counseling, opening our tongues in supreme guidance. Perhaps some souls will rend asunder the veil of remoteness and become illumined by the light of guidance, open their eyes and adorn their hearts with divine knowledge." Peter said, "O Paul, fear God! My bones are nearly shattered from severe pain, and weakness of body and exhaustion are such that movement is impossible. How can we hasten to that place?" Paul replied, "O Peter, if these blows, piercing wounds and killing were not in God's path, what sweetness would there be to taste, what comfort to heart and soul? The pleasure and sweetness lie in this: that we cry out and they revile; we speak and they strike. Arise, O Peter! Let not the opportunity slip away. Consider the

۳ صبحی بولس برخاست گفت ای پطرس برخیز و بشتاب بلدی نزدیک است و در چنان روز هر سال در آن بلد بازار عمومی گردد و جمع غفیری از هر طرف مجتمع گردند باید بآن بلد بشتایم و آغاز نصیحت کنیم و زبان بهدایت کبری بگشایم شاید نفوسی پرده احتجاب بردرد و بنور هدی منور گردند چشم بگشایند و دل بعرفان الهی بیارایند پطرس گفت یا بولس از خدا بترس استخوان من از شدت درد نزدیک است متلاشی گردد و ناتوانی تن و خستگی جسم و کوفتگی بدرجهئی که حرکت نتوان چگونه ما بآن سامان بشتایم بولس در جواب گفت ای پطرس اگر چنانچه این ضرب و طعن و قتل در سبیل الهی نبود مذاق را

time precious. While life and strength remain, let us sacrifice ourselves and endure tribulations and trials in God's path."

چه حلاوتی و دل و جان را چه راحتی لذت
و حلاوت در این است که ما نعره زنیم و
آنان طعنه زنند ما بگوئیم و آنان بگویند برخیز
یا پطرس فرصت را از دست مده وقت را
غنیمت شمار تا جان و توان باقی جان بازی نمائیم
و تحمل مصائب و بلاها در سبیل الهی کنیم

- 4 In brief, they went and spoke, and strung the pearls of meaning. Again those people did not fall short - they rendered proper service to them. And in truth, this was service, not harm; mercy, not hardship; sweetness, not torment; bounty, not tribulation; bestowal, not cruelty. For those days all passed, and that scene was folded up. Every prosperous one became deprived, every mighty one abased, and monarchs became captives of the bare and matless grave. Yet those two noble ones, though they fell into cruel hands and endured countless afflictions, ultimately found that torment became pure bounty, and that hardship became the mercy of the Divine Unity. Forever they shine and gleam like two rising stars from the horizon of the Kingdom.

4 مختصر این است که رفتند و گفتند و در
معانی سفتند آنان نیز باز تقصیر نکردند خدمت
درستی بایشان نمودند و فی الحقیقه این خدمت
بود نه اذیت رحمت بود نه زحمت عذاب بود
نه عذاب محنت بود نه محنت عطا بود نه جفا
زیرا ایام کل بگذشت و آن بساط منطوی شد
هر کارمان ناکام گشت و هر عزیز ذلیل و
خسروان اسیر قبر بی فرش و حصیر ولی آن دو
بزرگوار هرچند بدست ستمکار افتادند و جفای
بیشمار تحمل نمودند عاقبت آن نعمت عین نعمت
شد و آن زحمت رحمت حضرت احدیت گشت
و الی الأبد چون دو نجم بازغ از افق ملکوت
ساطع و لامعند

- 5 The point is that although the discourteous ones showed discourtesy in serving you, loosed their tongues in derision, cursed and reviled, and finally, with utmost disrespect, dismissed you and banished you from the city, it matters not. You must offer thanks and praise that you were blessed with such a great bounty and achieved such a clear triumph.

5 مقصود این است که هرچند بی ادبان خدمت
شما بی ادبی نمودند و زبان بطعن گشودند و سب
و لعن کردند و عاقبت با کمال بی احترامی عذر شما
را خواستند و سرگون از بلد کردند عیبی ندارد
باید شکر و حمد نمود که بچنین فیض عظیمی فائز
شدید و بچنین فوز مبینی موفق گشتید

- 6 O servant of Baha! The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones) was repeatedly exiled, taken from land to land and country to country. You followed the example of the Blessed Beauty and drank a cup from the sea of His tribulations. May you drink again from this joy-giving, exhilarating, brimming cup, and partake of this delicious fruit. How pleasant and delightful!

6 ای بنده بها جمال قدم و اسم اعظم روحی
لأحبائه الفدا را بکرات و مرات سرگون کردند
از اقلیمی باقلیمی بردند و از کشوری بکشوری
تأسی بجمال مبارک نمودی و از بحر بلاهای او
قدحی نوشیدی نوشت باد انشاءالله باز از این
جام لبریز فرح انگیز نشسته خیز بیاشامید و از این
نقل لذت میل فرمائید هنیئاً مرئياً

- 7 O my God! O my God! This is Thy servant who has forsaken the pleasure of comfort, the rest of repose, might, glory and greatness, and has traveled to distant lands in Thy path, traversing valleys, crossing mountains and deserts, wandering through the regions, calling out Thy Name among the righteous, summoning souls to the Kingdom of mysteries, and enduring every hardship and tribulation in Thy path from the wicked ones. O Lord! Assist him with the hosts of the unseen and enable him to achieve the greatest hopes, so that signs may indicate mysteries, appearances reveal inner meanings, and the

7 الهی هذا عبدک الذی ترک لذّة المعاش و
راحة الفراش والعزّة والعلوّ والكبرياء وسافر فی
سبیلک الی الدیار و طوی الوهاد و قطع الجبال
و القفار و جاس خلال الدیار و نادى باسمک
بین الأبرار و دعا النفوس الی ملکوت الأسرار
و تحمل کلّ مشقة و بلیة فی سبیلک من الفجار
ای رب ایده بجنود الغیب و وقته علی اعظم
الآمال حتّی تدلّ الآثار علی الأسرار و الظواهر

manifest disclose the hidden. Verily, Thou art the Powerful, the Mighty, the Exalted, the All-Forgiving.

- 8 The letters you requested for those souls have been written and are enclosed. Send them on.

على الضمائر والأجهار على الأسرار أنك انت
المقتدر العزيز المتعالى الغفار

8 مکاتیبی که بجهت آن نفوس طلب نمودید مرقوم
شد در جوف است ارسال دارید

INBA88:362,

BRL_DAK#0368,

MSBH4.488x

AB00301

To: *Mirza Sadiq Tabrizi (Savujbulagh), in Sauj Bulagh*

Date: 1900 or <

- 1 O steadfast one in the Covenant! Your letter was received and your eloquent words were of the utmost sweetness. I beseech the Ancient Beauty that day by day He may increase your love, your joy, your devotion and servitude at the Threshold of Oneness, and that moment by moment you may progress to the true heights. Although for some time I have not had the opportunity to write and correspond, resulting in a deficiency in sending letters, yet at all times there has been no slackening in seeking confirmations from the Abha Kingdom on behalf of the friends, and always from that direction a sweet fragrance has reached the nostrils - that of steadfastness and firmness.

1 قصبه‌ئی در ساوجبلاغ بکری محال آذربایجان
در سرای حاجی عبدالله لشکری حجره جنابان
مستطابان آقا عباس و آقا میرزا فضل‌الله تاجران
نراق علیهم بهاء الله الأبهی جناب آقا میرزا
صادق تبریزی علیه بهاء الله الأبهی ای ثابت بر
پیمان تحریرت واصل و تقریر در نهایت حلاوت
از عنایت جمال قدم ملتسم که روز بروز بر
محبت و مسرت و تبثّل و عبودیت بدرگاه
احدیت بیفزاید و آنّا فأنّا در ترقی باوج حقیقی
باشی هرچند مدتی است فرصت نگاشت و تحریر
نداشتم لهذا در ارسال مکاتبات قصور حاصل
گشت ولی در جمیع اوقات در طلب تأیید از
ملکوت ابهی در حق احبّاً فتوری نشد و همیشه
از آن شطر بوی خوشی بمشام میرسید رائحه
رائحه ثبوت بود و نفحه نفحه رسوخ

- 2 Today the greatest of all things is attraction, so that one may be enabled to engage in servitude at the Divine Threshold with perfect willingness and joy - meaning that the heart becomes attracted to that realm, detachment from the world is achieved, and attachment to the Supreme Concourse is realized. In any case, praise be to God that you are occupied with diffusing the divine fragrances and at all times are familiar with raising the Word of God aloft. You are a sign of guidance and the cause of illumination in that land. Ask God that you may be increasingly successful day by day, that you may advance further and draw nearer, becoming the manifestation of "Whosoever draws nigh unto Me one span, I will draw nigh unto him one cubit."

2 الیوم اعظم امور انجذابست تا انسان بتواند که
بکمال طوع و شادمانی بعبودیت آستان یزدانی
پردازد یعنی دل منجذب بآن عالم گردد و انقطاع
از دنیا حاصل شود و تعلق بملاّ اعلیٰ تحقّق یابد
باری الحمد لله بنشر نفحات الله مشغولی و جمیع
اوقات باعلاّی کلمه الله مألوف آیت هدایتی و
سبب نورانیت آن بلاد از خدا بخواه که روز بروز
بیشتر موفق شوی تا پیشتر آئی و نزدیکتر گردی و
مظهر من تقرب الی شبراً اتقرب الیه ذراعاً بشوی
تأییدات جمال حق با تست و توفیقات نیر اعظم

The confirmations of the Beauty of Truth are with you, and the assistance of the Most Great Luminary accompanies you. There is no greater bounty than this, and no more perfect favor than this.

با تو دیگر لطفی اعظم از این نه و عنایتی اکمل از این نیست

- 3 Convey my greetings to Master Shaykh 'Ali and say: O friend of 'Abdu'l-Baha! Open your tongue in praise at the Threshold of Grandeur and say: O God! Thanks be to Thee for granting eternal blessing and bestowing everlasting bounty. Thou hast guided a thirsty one to the living waters and brought a burning fish to the spring of Tasnim. Thou hast guided a wanderer to the impregnable fortress and enabled a lost one to find the path of guidance. Thanks be to Thee and praise be to Thee.

3 جناب استاد شیخ علی را تکبیر برسان و بگو ای یار عبدالبهاء لسان ستایش بدرگاه کبریا بگشا و بگو خدا یا شکر تو را که نعمت ابدی بخشیدی و موهبت سرمدی مبذول داشتی لب تشنه‌ی را بماء معین دلالت فرمودی و ماهی دلسوخته‌ی را بعین تسنیم درآوردی سرگشته‌ی را بحصن حصین دلالت کردی و گمگشته‌ی را براه رشاد موفق فرمودی شکر تو را و حمد تو را

- 4 Convey greetings to Jinab-i-Aqa Ni'matu'llah-i-Naraghi and say: I hope that you may be a divine bounty and a Baha'i gift, kindling enthusiasm in every gathering and igniting a fire in the hearts of that region, raising a flame that will burn away the veil of fancy of every worthless one.

4 جناب آقا نعمت‌الله نزاقی را تحیت برسان و بگو امیدوارم که نعمت الهی باشی و موهبت بهائی در هر سری شوری افکنی و آتشی در دل آن سامان زنی شعله‌ی برافروزی و پرده پندار هر بیهودار را بسوزی

- 5 Convey expressions of longing to Jinab-i-Aqa Kash, upon him be the Glory of God, and say: I hope you may become a seeker of Baha and remain protected from the sting of the Covenant-breakers and derive joy from the sweetness of the steadfast ones. Firmness in the Most Great Covenant is the gift of the All-Merciful, and following the Law of God is the ultimate hope of the sincere ones. Engage in the worship of God that you may witness the manifestation of divine bounty. Begin prayer that you may observe the grace of the Self-Sufficient. Keep the nineteen-day fast that each of your days may be victorious and each of your days a new day.

5 جناب آقا کش علیه بهاء الله را بیان اشتیاق نما و بگو امیدوارم که بهاکش گردی و از نیش ناقضین محفوظ مانی و از نوش ثابتین محفوظ شوی ثبوت بر پیمان اعظم موهبت رحمان است و سلوک در شریعت الله منتبئی آمال مخلصان عبادت حق پرداز تا جلوه موهبت بینی نماز آغاز کن تا فیض بی‌نیاز مشاهده کنی روزه نوزده‌روزه بگیر تا هر روزت فیروز شود و هر یومت یوم نوروز

- 6 Convey greetings to Jinab-i-Ustad Hashim and say: His Holiness Hashim prepared porridge and fed guests and visitors. You prepare a heavenly feast and invite all souls to this banquet. Porridge has no lasting effect, but the new feast becomes the cause of spiritual strength and the source of joy for souls.

6 جناب استاد هاشم را تکبیر برسان و بگو حضرت هاشم هشتم ثرید میفرمود و مهمان و ضیوف را اطعام مینمود تو از مائده سمائی خوانی مهیا کن و جمیع نفوس را باین ضیافت دعوت فرما هشتم ثرید را [اثر] مفید نه ولی مائده جدید سبب قوت روح گردد و علت انشراح نفوس

- 7 Convey abundant greetings to Jinab-i-Aqa Khayru'llah and say: The goodness of the All-Merciful is divine guidance, while Satan's goodness is wavering and weakness in the Covenant. This is the door of bounties, and that is the lowest depths. Praise be to God, you have entered through this door and are drinking from this cup, intoxicated with the wine of "Am I not?" and overcome by the chalice of the Lord's Covenant.

7 جناب آقا خیرالله را تحیت و فیر تبلیغ کن و بگو خیر رحمان هدایت خدا است و خیر شیطان تزلزل و فتور در پیمان این باب فیوضاتست و آن اسفل درکات الحمد لله از این باب داخلی و از این شراب شارب مست باده الستی و مدهوش پیانه میثاق پروردگار

- 8 Convey greetings to Jinab-i-Aqa Hasan and say: In the tradition it is stated: "Hasan related from Abu'l-Hasan from the

grandfather of Hasan that the most excellent excellence is excellent character.” I hope you may be confirmed and assisted in achieving this greatest virtue, which is to acquire divine characteristics.

8 جناب آقا حسن را تکبیر برسان و بگو حدیث است که میفرماید روی الحسن عن ابی الحسن عن جدّ الحسن أنّ احسن الحسن الخلاق الحسن امیدوارم که باین منقبت کبری که تخالق باخلاق الله است موفق و مؤید شوی

- 9 Convey most glorious greetings to Jinab-i-Aqa Muhammad-‘Ali and say: At this moment I am beseeching the Kingdom of Ancient Days and supplicating to the horizon of the Most Great Name that He may grant you success in attaining His good-pleasure and walking in the path of the All-Glorious. May you become a sign of bounty and a cause of guidance to humanity.

9 جناب آقا محمد علی را تکبیر ابدع ابهی تبلیغ کن و بگو در این دم متضرّع بملکوت قدمم و مبتهل بافق اسم اعظم که تو را موفق برضا فرماید و سالک در سبیل حضرت کبریا آیت موهبت شوی و سبب هدایت خلق

- 10 Convey eloquent greetings to Jinab-i-Zaynu'l-‘Abidin and say: God willing, may you become the ornament of the steadfast ones and the best of those firm in faith. In the feast of the Covenant, may you become intoxicated with the cup of bounty, and in the gathering of divine knowledge, may you become a brilliant moon. In the Most Glorious Paradise, may you become a fruitful tree bearing fresh and moist fruits. And the Glory be upon them all.

10 جناب زین العابدین را تکبیر بلیغ برسان و بگو انشاء الله زین الثابتین گردی و خیر الراستخین در بزم پیمان مست پیمانه موهبت گردی و در محفل عرفان شهی درخشان در جنت ابهی درخت بارور گردی و میوه تازه و تر بار آری و البهائم علیهم اجمعین

INBA88:354

AB00307

To: *Ismullah*

Date: 1900 or <

- 1 O thou name of God! Today the measure of all things and the magnet of divine confirmations is steadfastness in the Covenant of the Glorious Lord. All must be guided to this mighty foundation, for it is the firm structure raised by the Blessed Beauty. The more steadfast any soul is, the more confirmed and successful they shall be. If the Holy Spirit itself were to be embodied and were to hesitate in the slightest degree, I swear by the Ancient Beauty (may my spirit be a sacrifice for His loved ones) that its body would be paralyzed and its form rendered inert. For the foundation of God's religion, the exaltation of God's Word, and the elevation of God's Cause depend upon this. And if, hypothetically, a suckling babe were to arise with complete firmness and steadfastness, the hosts of the Abha Kingdom would render it victorious and the Concourse on High would

1 یا اسم الله اليوم میزان کلّ شیء و مقناطیس تأیید عهد و میثاق ربّ مجید است کلّ را باید باین اساس متین دلالت نمود چه که بنیان رصین جمال مبین است هر نفسی ثابت تر مؤید تر و موفق تر است و اگر روح القدس مجسم گردد فرضاً ادنی توقف نماید قسم بجمال قدم روحی لأحبائه الفداء که جسم معوّق و جسد معطل گردد چه که اساس دین الله و علو کلمه الله و سمو امر الله در این است و بالفرض طفل رضیعی به ثبات و رسوخ تام قیام نماید جنود ملکوت ابهی نصرت او نمایند و ملأ اعلی اعانت او کند عنقریب این سر عجیب آشکار گردد پس

assist it. Soon will this wondrous mystery be made manifest. Therefore, we and you and all the loved ones of God must to-day fix our gaze upon this divine subtlety, so that all affairs may revolve around the desired pivot. And the Glory be upon thee.

- 2 Verily thou, O thou whom God hath kept in store for the promotion of His Covenant, arise to fulfill thy Lord's testament with such resolution as shall cause the limbs of them that waver in thy Lord's mighty Covenant to quake, and gather the loved ones of God beneath the shade of the Tree of Oneness through a manifest power and authority. By God the True One! The hosts of the Unseen, and the legions of might and power, shall reinforce thee, and the armies of the Most Glorious Kingdom shall grant thee victory. Thou shalt witness how the eastern and western parts of the earth shall be stirred by the breezes of God, and how the lights of unity shall shine forth from radiant faces, and how the voices of the Unseen shall address thee from the Supreme Concourse.

- 3 Blessed art thou, then blessed art thou, for this mighty uprising whereby God's Cause hath been promulgated, the pillars of God's religion have been strengthened, God's banners have been unfurled, the hearts of the righteous have been revived, the lights have become renowned, the mysteries have been revealed, the seas of divine verses have surged, and the flames of thy Lord, the Chosen One's, recognition have blazed forth.

- 4 Cast aside the scroll of doubts, for verily it is filled with allegorical verses, and proclaim unto all ears the decisive verses from the Tablets and Scriptures of thy Lord and thy Master. For His Most Holy Book is the sole reference, and the Book of the Covenant, traced by the Most Exalted Pen, is the crushing proof against every obdurate one, and the Command set forth in these two cannot be opposed by any of the writings and tablets. For the waverers have desired to scatter the unity of the believers in God's unity and to divide the Word through interpretation, commentary, independent judgment and deduction, while the garment of Baha is still moist.

- 5 Oh, what sorrow for the servants because of this manifest wrong! By the life of God, I am in grievous sadness because of this dust that hath risen in the atmosphere, dimming the faces of some of the weak ones, blinding the eyes of some of the foolish, healing the breasts of the ignoble, and gladdening the hearts of God's enemies. What regret! The eyes of the loved ones have turned white with weeping, they have wailed with the wailing of the bereaved, while the lips of the wretched and the foolish have smiled. The stupid ones are in joy and delight,

باید ما و شما و جمیع احباء الله اليوم نظر حصر
در این لطیفه ربانی ثنائیم تا جمیع امور بحور
مطلوب دوران نماید و البهاء علیک ع و

2 انک انت یا من ادخرک الله لترویج الميثاق قم
على عهد ربک قیاماً یترزل به فرائض المتزلزین
فی ميثاق ربک الشدید و اجمع احباء الله تحت
ظلی شجرة الوحداية بقوة و سلطان مبین تالله
الحق یؤیدک کتاب الغیب و فیالق السطوة و
الاقتدار و ینصرک جنود الملکوت الابهی و
ترى مشارق الأرض و مغاربها تهتز لنفحات الله
و انوار التوحید تلوح من وجوه نورا و هواتف
الغیب تخاطبک من الملاء الأعلى

3 طوبی لک ثم طوبی من هذا القيام العظیم الذی
به ذاع و شاع امر الله و استحکم دعائم دین الله و
انتشر رایات الله و انتعش قلوب الأبرار و اشتہر
الأنوار و ظهر الأسرار و تلجج بحار الآثار و تأجج
نیران عرفان ربک المختار

4 دع منشور الشبهات فانه مملو من المتشابهات و
الن على الأذان آیات محکات من الواح ربک و
صحف مولاک فان کتابه الأقدس المرجع الوحید
و کتاب العهد بأثر من القلم الأعلى هو الحجة الدامغة
على کل عنید و الأمر المنصوص فیما لا یعارضه
جمیع الصحائف و الألواح فان المتزلزین ارادوا
تشتیت شمل الموحدين و تفريق الكلمة بتأویل و
تفاسیر و اجتہاد و استنباط و قیص البهاء رطب
الى الآن

5 یاحسرة على العباد من هذا الظلم المبین و انی لعمر
الله لفی حزن شدید من هذا التقع المثار الذی
ارتفع فی الفضاء و اغبر به وجوه بعض الضعفاء
و غشی على ابصار بعض البلهاء و تشفی به صدور
الزمناء و انسرب قلوب اعداء الله یاسفا ایضت
به اعین الاحباء من البکاء و ناحوا نحیب الثکلی
و تبسم ثغور الأشقیاء و البلهاء لفی فرح و سرور

and the dull ones are in pleasure and happiness. But soon shall come to them the tidings of what they have wrought.

- 6 And thou shalt witness the standard, raised by the hand of thy Lord the All-Loving's power, being hoisted upon the flagpoles of existence and waving above the towers of being, and the clouds shall disperse and the piled-up mists shall be cleared away from the Sun of thy Lord the Self-Subsisting's Covenant by a penetrating beam that shall pierce the veil of haze and scatter the nocturnal birds.

- 7 On that day the steadfast shall attain a mighty portion, while the waverers shall be in painful torment, saying: "Alas for us, for what we have neglected regarding God's Covenant and His Testament, and how we made a mockery of it and cast it behind our backs, spreading pages of doubt, clinging to the allegorical verses, abandoning the decisive texts which are explicitly set forth in the Most Holy Book and in the gems of the seal of the Mighty Covenant. Our Lord! We have repented unto Thee and have awakened from our slumber, clinging to the hem of Thy forgiveness. Our Lord! We obeyed our leaders and our great ones; we led astray a few of Thy weak servants and misguided a small band of the foolish ones. Pardon us and forgive us, for Thou art the All-Forgiving." There shall the inevitable word be fulfilled when those who were followed shall disown those who followed, and the weak shall say: "Our Lord! We obeyed our leaders and our great ones, and they led us astray from the path." 'Abdu'l-Baha 'Abbas

- 8 Up to now, despite this onslaught from every waverer, the injection of these doubts, the disturbing of the minds of the ignorant, and the dispersal of the unity of the Word of God, this servant has not opposed anyone with a single word, but has acted with utmost forbearance, patience, silence and tranquility. From every soul I heard a thousand whisperings and experienced severe blows, yet I neither sighed nor cried out in lamentation, lest any ear should hear that there existed a waverer in the Covenant and Testament.

- 9 But these heedless ones formed other notions and increased in their audacity, until at last they resorted to pure calumny. And despite their cruelty, enmity, tyranny and rebellion, they raised cries of woe and lamentation that "We are the slain and martyred, and are in dire straits!" Javad, despite all those kindnesses shown to him and his manifest errors, repentances, and manifestations of hypocrisy, now complains of injustice from this servant. "Take heed, therefore, O ye who are endued with discernment!"

BLO_PT#182x

و البلداء لفي نعم و حبور فسوف يأتيهم نبأ ما كانوا يعملون

- 6 و ترى العلم المعقود بيد قدرة ربك الودود يرتفع على اعلام الشهود و يتوج فوق صروح الوجود و يتشتت الغيوم و ينكشف السحاب المركوم عن نير ميثاق ربك القيوم بشعاع ساطع يخرق حجاب الضباب و يشتت شمل طيور الظلام

- 7 فالثابتون يومئذ لفي حظ عظيم و المتزلزلون لفي عذاب اليم و يقولون يا حسرة علينا بما فرطنا في عهد الله و ميثاقه و اتخذناه سخرياً و القيناه على اعقابنا ناشرين اوراق الشبهات متمسكين بالمتشابهات تاركين المحكمات التي نصوص في الكتاب الأقدس المبين و فصوص خاتم العهد العظيم ربنا انا تبنا اليك و انتبهنا من رقنا متوسلين بذيل عفوك لديك ربنا انا اطعنا سادتنا و كبراءنا اضللنا قليلا من عبادك الضعفاء و اغوينا شرذمة ضعيفة من البلهاء فاعف عنا و اصفح انك انت الغفار هنالك يتحقق القول المحتوم اذ تبرء الذين اتبعوا من الذين اتبعوا و يقول الضعفاء ربنا انا اطعنا سادتنا و كبراءنا فأضلونا السبيل ع ع

- 8 اين عبد تا بحال با وجود اين هجوم از هر متزلزلى و القاء اين شبهات و تخديش اذهان جهال و تشييت شمل كلمة الله بكلمهئى تعرض باحدى نمودم و بكال كظم و هضم و سكوت و سكوت معامله نمودم و از هر نفسى هزار وساوس شنيدم و صدمهء شديد ديدم آه نكشيدم و فرياد و فغان نمودم كه مبدا گوشى خبردار گردد كه در عهد و ميثاق متزلزلى هست

- 9 ولى اين بي هوشان گان ديگر نمودند بر جسارت افزودند عاقبت بصرف افترا برخاستند و با وجود ظلم و عدوان و جور و طغيان آه و اين بلند كردند كه ما قاتل و شهيديم و در ضيق شديد جواد با آن التفاتها و ظهور خطاها و توبها و ظهور نفاق الآن از اين عبد تظلم مينمايد فاعتبروا يا اولى الابصار

INBA55:444, INBA59:235, MKT2.126, MILAN.179, AKHA_121BE #10 p.h, DUR1.416, MAS5.098, YHA1.097-098x, YHA1.115x, YHA1.430x

AB00332

Date: 1900 or <

- 1 O handmaidens of the All-Merciful! Adverse winds have encompassed the Lamp of the Covenant, and the birds of pride have surrounded the Nightingale of the Rose-garden of the Testament. The oppressors have stretched forth the hand of tyranny, and the wrongdoers, like ravens of malice, lie in ambush. The waves of rebellion have assailed the Ark of the Covenant, and the mere babes in the cradle have, from every direction, loosed their tongues in derision against the Temple of the Covenant. The arrows of calumny fly from every direction, and the armies of tyranny advance from every quarter in oppression and hostility. Affairs have reached such a pass that the old hyena hath opened his mouth in calumny, spread pages of doubt, and attributed such statements to this servant that, were any soul to possess an atom of discernment, he would cry out: "Glory be unto Thee! This is a grievous calumny!"
- 2 From these very utterances it is evident that this servant is innocent of such statements. The words of 'Abdu'l-Baha are clear, and the speech of the denizen of the Supreme Concourse is manifest. Never can the cooing of the Dove be mistaken for the croaking of the raven of hatred, nor can the melodies of the birds of holiness be confused with the cries of crows and magpies. The screech of the falcon soaring in the heights of glory can never resemble the screeching and moaning of the owls of oppression. The glorification and praise of the Supreme Concourse can never accord with the ranting of the rabble in the lowest depths.
- 3 Refer to that which hath flowed from the pen of 'Abdu'l-Baha and observe it with care. You will see that these base utterances bear not the slightest resemblance to the melodies of this Bird of mortality. Nay, by God! This vainglorious one imagineth that if he were to call darkness light, the mindless would acquiesce, and were he to name pure light the darkest night, the witless would believe it. Should he, at one moment, praise a single soul as divine, all would accept it, and should he, the next moment, accuse that same one of heresy, all would acknowledge it. Were he to condemn someone one day as satanic and deprived of heavenly grace, all would say, "This is the manifest truth," and were he the next day to praise that same person as the essence of divine mercy, all would accept it and cry out, "This indeed is the true word!"
- 1 ای اماء رحمن بادهای مخالف شمع بیان را احاطه کرده و طيور غرور عندليب گلشن میثاقرا احاطه نموده ستمکاران دست تطاول گشوده و جفاکاران چون غراب کین در کمین نشسته کشتی بیان را امواج طغیان هجوم نموده و هیکل عهد را صبیان مهد از هر جهت لسان طعن گشوده تیرهای اقتراست که از هر سو پراکنده و لشکر اعتساف است که از هر جهت در ظلم و عدوان کار بجائی رسیده که پیر گفتار لسان افترا گشوده و اوراق شبهات نشر نموده و نسبت باین عبد اقوالی افترا زده که اگر نفسی ذره‌ئی شعور داشته باشد فریاد برآرد سبحانک هذا بهتان عظیم
- 2 از نفس گفتار معلومست که این عبد بیزار از این اقوال است بیان عبداله‌آء واضحست و نطق طیر ملأ اعلی شارح هرگز هدیر و رقاء بنعیق غراب بغضاء مشتبّه نگردد و الحان طيور قدس باصوات زاع و زغن متمائل نگردد صفیر باز اوج عزّت بشهیق و زفیر جفدان جفا مشابه نشود تهلیل و تکبیر ملأ اعلی بهذیان عربده‌جویان حیّز ادنی مطابق نیاید
- 3 بآنچه از قلم عبداله‌آء جاری مراجعت نمائید و بدقت ملاحظه کنید ببینید هیچوجه این اقوال ادنی مشابهتی بالحن این طیر فناء داشته و دارد لا والله این مغرور را گمان چنانست که اگر ظلمت را نور گوید پیخردان اذعان نمایند و اگر صرف نور را لیل دیجور نامد پیپوشان باور کنند شخص واحد را اگر دمی بالوهیت ستاید کل قبول کنند و در نفس دیگر نسبت زندقه دهد جمیع اعتراف کنند نفسی را اگر روزی بشیطانی و محرومی از فیض آسمانی مذمت کند عموم هذا هو الحق المبین گویند و اگر در روز دیگر همان شخص را بجوهر رحمانی زبان ستایش گشاید کل پذیرفته ندای هذا هو القول الصحيح برآرد

- 4 Thus hath he written in his own hand regarding the Center of Sedition—and this letter still existeth—“Make but one prostration, and set thyself and the whole world at ease.” And likewise, concerning the Center of Sedition, he wrote in another letter, which still existeth in his handwriting, that ten years before the Ascension he had said to Haji Muhammad-Husayn-i-Kashi: “This person is a mirage, not water. He is absolutely nothing.” And this was before his violation of the Covenant. Consider then what manner of person he now is!
- 5 These are the words of that old hyena who formerly opened his tongue in praise and arose in worship, considering him a brilliant star and his mirage to be “cool and refreshing drink.” He called the flame of the Covenant the darkest night and deemed the shining moon of the Covenant as the darkness of both worlds. And yet, in his own handwriting, there existeth his confession of divinity and his praise with divine attributes. Why dost thou not cry out “Am I not your Lord?” Cry out, for he hath already answered “Yea, yea!” However, the Day-Star of the Covenant did not accept this address and utterance from him and commanded that he be addressed only in terms of servitude.
- 6 Glory be to God! What fickleness is this, and what hesitation! What weakness is this, and what feebleness! What crab-like motion is this, and what chameleon-like changes! Though this person hath until now published several treatises in opposition to the Center of the Covenant, this servant hath not penned a single word concerning him. But as in these days some calumnious pages from him have reached these shores and been examined, were silence to be maintained, perchance some of the ignorant might believe these falsehoods and fall into grievous trial.
- 7 Examine carefully the countenance of that shameless one in the photograph. Observe that in those brazen eyes there is not the slightest trace of modesty. Nay, by God! That it may become evident that “The guilty shall be known by their marks” and “Their faces shall be covered with dust—darkness shall cover them.”
- 8 O my God, my God! Thou seest me captive in the hands of these oppressors, abased beneath the lash of these antagonists, wronged by the successive volleys of arrows and repeated thrusts of spears from those possessed of rancor and rebellion, who have violated Thy Covenant, denied Thy Testament, made mock of Thy Will, derided Thy chosen ones, rejected Thy signs, disputed Thy proof, perverted Thy Word, and denied Thy mercy and altered Thy favor. O Lord! Through Thy
- چنانچه بمرکز نقض بخط خویش نوشته و الآن موجود که یک سجده کن و خود را و عالمی را راحت نما و همچنین در حق مرکز نقض در مکتوب دیگر نوشته و بخطش موجود که ده سال قبل از صعود من بجناب حاجی محمد حسین کاشی گفتم که این شخص سرابست نه آب ابداً چیزی نیست و این قبل از نقض عهدش بود
- دیگر حال معلومست چه سان است این گفتار آن پیر گفتار است از پیدش حال لسان ستایش گشوده و پیرستش برخاسته و او را کوکب لامع دانسته و سرابش را هذا بارد و شراب دانسته و شعله میثاقرا لیلۀ ظلماء گفته و مه تابان پیمان را تاریکی دو جهان دانسته و حال آنکه بخطش موجود که اقرار بالوہیت کرده و بصفت ربوبیت ستایش نموده زچه روالت بر بکم زنی بزنی که بلی بلی گفته و لکن کوکب پیمان این خطاب و گفتار او را قبول ننموده و امر نموده که بعنوان عبودیت مخاطب گردد
- سبحان الله این چه تلون است و این چه تردد این چه ضعف است و این چه وهن این چه حرکت سرطانیست و این چه تلون حربائی این شخص هر چند تا بحال ردّ علی مرکز الميثاق رسائی چند نشر نموده ولی این عبد تا بحال کلمهئی در حق او ننکاشته اما چون این ایام اوراقی افترائیه از او مطبوع باین ارض رسیده ملاحظه شد اگر سکوت شود شاید بعضی نادانان گمان صدق کنند و در افتتان شدید افتند
- شماثل آن بیچاره را که در فتوغراف است دقت کنید ملاحظه نمائید که در این چشم دریده ابداً اثر حیا هست لا والله تا واضح شود تعرفون المجرمون بسیماهم و ترهق وجوههم الغبره علیها قتره
- الهی الھی ترانی اسیراً بین یدی هؤلاء الظالمین و ذلیلاً تحت سیاط المعاندين و مظلوماً تتابع علیہ السهام و ترادف علیہ وقع السنان من اولى الغل و الطغیان الذین نقضوا میثاقک و انکروا عهدک و استهزؤا بوہیتک و سخرؤا من صفوتک و جاحدؤا بآیاتک و حاجؤا برهانک و الحدؤا کلمتک و انکروا رحمتک و بدلؤا نعمتک ای رب نگس بقدرتک الکامله اعلامهم و اشف

supreme power, cast down their banners, heal their diseases, erase their traces, silence their melodies, remove the veil from their eyes, break the seal of their hearts and ears, and guide them to the path of Thy Covenant. Grant them a portion of Thy effulgent light. Verily, Thou art the Mighty, the Glorious, the Self-Subsisting.

اسقامهم واح ارقامهم وسكت انغامهم واكشف
غشاء ابصارهم وافتح ختام قلوبهم واسماعهم
واهدهم الى صراط ميثاقتك واجعل لهم نصيباً
من اشراقك انك انت المقتدر العزيز القيوم

INBA13:204, INBA88:278, AYBY.359
#040, KHS09.047, MSHR3.331x

AB00348

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

Date: 1900 or <

1 O thou who hast sacrificed thy spirit, thy body, thy soul and thy being in the path of God! Upon thee be the Glory of God and His praise, for thou hast arisen to aid His Cause and exalt His Word among the peoples of the world. News hath spread throughout all regions of the setting of the Sun of Truth after its dawning, and the faithful have raised their lamentations, their hearts rent asunder by this separation. The flames of discord from the people of dissension have intensified, and they imagined that the fire of God's love had been extinguished, the lamps of guidance snuffed out, the waves of the Most Great Ocean stilled, the breezes of the Spirit of God cut off, the divine fragrances disappeared, the Lote Tree uprooted, the Blessed Tree torn out by its roots, its fruits fallen, the stars of guidance scattered from the supreme horizon, the lights of the manifestation of the Most Glorious Beauty of God vanished, the banners of the signs of unity furled, darkness encompassing all, vision blinded, the appearance of the people of God broken, the cord of God severed, the standards of misbelief raised, the signs of truth disappeared, the traces of God obliterated, the triple darkness advanced, the birds of night taken flight, croaking and braying and bellowing raised high, and the melodies of the birds of holiness cut off.

2 Nay! The Sun of Glory shineth from His most glorious kingdom and beholdeth His loved ones from His supreme horizon, and aideth the sincere ones who are steadfast, even as He hath said - and His word is the truth: "We shall show you from My most glorious horizon and assist whosoever ariseth to aid My Cause with hosts from the Concourse on High and a company

1 يا من فديت روحك وجسمك ونفسك و
ذاتك في سبيل الله عليك بهاء الله و ثنائه بما
قمت على نصرته امره واعلاء كلمته بين العالمين قد
انتشرت في الآفاق انباء غروب شمس الحقيقه
من بعد الاشراق وارتفع ضجيج اهل الوفاق و
تفتت اكبادهم من هذا الفراق وزاد اجيج نيران
النفاق من اهل الشقاق وظنوا بان نار محبة الله قد
نحمت و سرج الهداية قد اطفئت وامواج البحر
الاعظم قد سكنت ونسائم روح الله قد انقطعت
و نفحات الله قد انعدمت و سدره المنتهى قد
انفجرت والشجرة المباركة قد استأصلت و اثمارها
قد سقطت و كواكب الهدى من افق العلى قد
انتثرت و انوار ظهور جمال الله الابهى قد غابت و
رايات آيات التوحيد قد انطوت والظلمة احاطت
والابصار عميت و ظهور اهل الله قد انقصمت
وعروة الله قد انفصمت و اعلام الشرك قد
ارتفعت و معالم الحق قد غابت و آثار الله اندرست
والظلمات الثلاث اقبلت و طيور الليل طارت و
النعيب والنعيق والحوار ارتفعت و نغمات طيور
القدس قد انقطعت

2 كلا ان شمس البها مشرقة من ملكوته الابهى
ويرى احبائه من افقه الاعلى وينصر الموحدين
المخلصين كما قال و قوله الحق و نزيكم من افقى
الابهى و نصر من قام على نصرته امرى بجنود
من الملائكة و قبيل من الملائكة المقربين و

of favored angels." Evil is that which they imagine, and it is not as they suppose. Leave them to their vain disputations.

- 3 We implore and beseech the Divine Might to confirm those pure essences who reflect the radiant rays of the Sun of Truth in such steadfastness that the horizons shall gleam with its light, and to establish them in a Cause whose sovereignty and dominion shall shake the pillars of earth and the powers of heaven. May He make those who are near to Him among His chosen ones the torches of His remembrance, the dawning-places of His praise, the rising-points of the stars of guidance, the recipients of His inspiration among all peoples, the mines of His attraction and love, supported by the hosts of the Supreme Concourse. May He manifest them among the tribes and nations with such qualities, traces and virtues that eyes shall be dazzled by their light, and make them the standards of guidance, that through them the radiance of their countenances may illumine this dusty earth, that they may be confirmed in raising the banners of truth among all creation and in causing God's light to encompass the horizons of earth and heaven. Let them not despair of the Spirit of God. By the truth of God! The drop that draweth sustenance from the ocean of divine grandeur surgeth with the waves of seas, and the atom that deriveth illumination from the Most Great Light possesseth rays that shine upon the East and West of the earth.

4 He is God

- 5 O spiritual friend! Until now, divine destiny has not provided the means of correspondence that I might engage in writing to that one intoxicated with the wine of the love of God. Now at once the past has been compensated. The point is that today the forces of the leaders of religions have all united to scatter the gathering of the All-Merciful and to divide and destroy the foundation established by the people of God. The material, cultural and political forces of the world are attacking from every direction, for this Cause is mighty, mighty indeed, and its greatness is clear and evident to all eyes. Therefore, through divine grace and assistance, such steadfastness and firmness must be manifested by those sheltered beneath the wing of the favor of the Most Holy One that all eyes and minds will be astonished. After Christ, there were but a few who entered into the religion of the Spirit of God. Although in the beginning, after His ascension, trembling and agitation prevailed due to the intense fear and dread that had arisen, yet after several days a woman named Mary Magdalene manifested such steadfastness and firmness that she established those men firmly and steadfastly in the Cause, and they arose to exalt the Word of God. Although outwardly they were but fishermen and dyers,

بئس ما يظنون و ليس كما يخرصون ذرهم في خوضهم يلعبون

3 و نبتل و نتضرع الى العزة الالهية ان يؤيد الكينونات الصافية المتجلية من الاشعة الساطعة من شمس الحقيقة على استقامة تيلالاً الآفاق من انوارها و يقيمهم على امر يتزلزل اركان الارضين و قوات السموات من سلطنته و هيمنته و يجعل المقرين من اصفياه مشاعل ذكره و مطالع ثنائه و مشارق نجوم الهدى و مهابط الهامه بين الوري و معادن انجذابه و حبه و مؤيدين بجنود الملاء الاعلى و يظهرهم بين القبائل و الامم بشئون و آثار و مناقب تشخص الابصار من انوارها و يجعلهم اعلام الهدى و يشرق بانوار وجوههم هذه الغبرا بحيث يؤيدوا على نشر رايات الحق بين الخلق و احاطة انوار الله آفاق الارض و السماء و لا تيأسوا من روح الله تالله الحق ان القطرة المستمدة من قلزم الكبريا تتوج بامواج البحور و الدرّة المستفيضه من النير الاعظم لها انوار تلوح على مشارق الارض و مغاربها

4 هو الله

5 اي حبيب روحاني تا بحال از تقادير الهی وسائل مكاتبه بدست نيامد كه تحريراً بذكر آن مخمور صهای محبت الله مشغول شوم يك دفعه تلافي مافات شد مقصود اينست كه اليوم قواي رؤسای اديان باجمعهم متوجه تشيت انجن رحمان و تفريق و تخريب بنيان حضرات يزدانست و جنود مادی و ادبی و سياسی جهان از هر جهت مهاجم چه كه امر عظيمست عظيم و عظمت امر در انظار واضح و لائح لهذا بايد به فضل و عون الهی چنان استقامت و ثبوتی از مستظلين در ظل جناح عنايت حضرت احديت ظاهر و لائح گردد كه جميع انظار و عقول حيران شود بعد از حضرت روح معدودی بودند كه بشريعه روح الله وارد شدند باوجود آنكه در بدايت عروج آنحضرت از كال وحشت و دهشتی كه حاصل شده بود تزلزل و اضطراب مستولی شد لكن بعد از چند روز زنی مسمی به مريم مجدليه به استقامت و

through the blessing and sanctity of the divine Cause they perfumed the nostrils of the people of the world with the sweet fragrances of God and quickened the hearts of the people of fidelity.

- 6 Therefore take heed, O loved ones and trustees of God, from the manifestation of this mighty power and sovereignty which, like a spirit, penetrated and pulsed through the arteries of the body of the world, causing the pillars of misbelief to tremble and shake.

BRL_CRISIS#11x, ADJ.006x2x, COC#0268x, COC#1529x, COC#1530x

ثبوتی ظاهر شد که آن رجال را بر امر ثابت و مستقیم نمود و بر اعلاء کلمة الله قیام نمودند باوجود آنکه بظاهر صیاد ماهی و صباغ بودند به یمن و مبارکی امر الهی بنفحات الله مشام اهل آفاقرا معطر و قلوب اهل وفاقرا زنده نمودند

6 فاعتبروا یا احباء الله و امنائه من ظهور هذه القدرة العظيمة و السلطنة التي كانت كالروح نافذه في شريان جسم العالم و نابضة فيه و ارتعدت و تزعزعت منها اركان الشرک

MKT1.252, MMK3#103 p.068x, PYB#021 p.02, MSHR3.346x

AB00364

To: Adib, Mirza Muhammad Hasan et al., in Tihiran

Date: 1900 or <

- 1 O my Lord, my Lord! These are Thy servants who circle round the throne of Thy mercy, who gaze toward the horizon of Thy oneness, who supplicate to the kingdom of Thy singleness, who bow down humbly to the dust in prostration before Thy divinity. They are nurtured in the cradle of Thy care and the embrace of Thy lordship, enkindled with the fire of Thy love, known among Thy creation by their connection to Thee.
- 2 My Lord, my Lord! Grant them a new creation and cause the lights of Thy supreme bounty to shine upon them. Raise them from their resting places through Thy Holy Spirit from Thy most exalted horizon. Quicken them with the perfumed breaths wafting from the gardens of Thy most glorious Kingdom, and gladden their hearts with the morning breezes blowing from the groves of Thy most sublime dominion. Make them signs of unity and standards of sanctity, O Thou Who art the solace of pure hearts and the shelter of those who seek refuge in the most faithful stronghold.
- 3 My God, my God! Occupy them with the holy breaths of Thy sanctity above all else. Make them enchanted by Thy beauty that shineth forth from the unseen realm of eternity. Make them enamored with Thy luminous countenance that shineth upon the worlds which none have discovered save those from whose heart's vision Thou hast removed the veil.

1 مولای مولای هؤلاء عبيدك الخاقون حول عرش رحمتك الناظرون الى افق فردانيتك المبتهلون الى ملكوت صمدانيتك المتذللون على التراب خضعا ركعا سجدا لعزة الوهيتك المتربون في حضن عنايتك و حجر ربوبيتك المتوقدون بنار محبتك المعروفون بنسبتهم اليك بين بريتك

2 ربّي انشئهم النشأة الاخرى و اشرق عليهم بانوار الموهبة الكبرى و ابعثهم من مراقدهم بروحك القدس من افقك الاعلى و احيهم بنفحات معطرة عبت من رياض ملكوتك الابهي و نشط قلوبهم بنسمات الاستحار الهابة من غياض جبروتك الاسمي و اجعلهم معالم التوحيد و شعائر التّ قديس يا انيس قلوب الاصفياء و مغيث المستجيرين في الكهف الاوفى

3 الهی الهی اشغلهم بنفحات قدسک عن کلّ الاشياء و هیّمهم فی جمالك المتجلّی من غیب العماء و تیّمهم فی طلعتک التّوراء المشرقة علی عوالم لم یطلع بها الا الذین کشفتم عن ابصار قلوبهم الغطاء

- 4 O my Refuge, my Refuge! Strengthen every weak one among them, heal every sick one among them, enrich every poor one among them. Quench the thirsty and feed the hungry from the table sent down from heaven. Clothe them in the robes of piety and purify them from every cup save the cup brimming with the wine of Thy bounty, O Lord of Lords. Sanctify them from every pleasure save the delight of the tables of Thy covenant, O Lord of the Covenant. Verily, Thou art the All-Bountiful.

4 ملاذی ملاذی قو کلّ ضعیف منهم واشف کلّ
علیل منهم واغن کلّ فقیر منهم واروی الظّماء
واطعم الجیاع من المائدة الّتی نزلت من السّماء و
البسهم خلج التّقوی و تزهمهم عن کلّ کأس الّا
الکأس الطّافحة بصیاء موهبتک یا ربّ الارباب
وقدّسهم عن کلّ لذة الّا التلذّذ بموائد عهدهک یا
ربّ الميثاق انک انت الوهاب

INBA13:177, BRL_DAK#0768

AB00382

To: Unknown, in Iran

Date: 1900 or <

- 1 Among recent events is that in the Great City, the corruption, sedition, and hypocrisy of Jamal al-Din, Shaykh Ahmad, Aqa Khan and several of their other companions has become clear and evident. For now, some of them have been arrested and seditious documents were found in their houses. According to reports, these documents contained every kind of corruption, including endless criticism of the government and officials of Iran as well as the government and officials of this region.
- 2 Two years ago, word was sent from here to Tehran that this Jamal al-Din had come to the Great City and two sons-in-law of Yahya had become his ministers of left and right. Since the foundation of these souls' thoughts and all their conversation and mention is corruption and sedition, they seek nothing but tumult and turmoil and speak of nothing but corruption and enmity. In every center of the world where they set foot, they raised the banner of opposition and caused various kinds of sedition and corruption. They were expelled from every land and territory and banished from every region. Now they have gathered in that place and there is no doubt that they will become the foundation of new corruption against the two great governments, and surely their hidden secret will emerge and their inner mystery will become known.
- 3 We fear that when their veil is rent and their sedition becomes evident, at that time both the dry and moist will burn and the innocent will also fall into the trap of calumny. For at that time they will say that Shaykh Ahmad and Aqa Khan were

1 از حوادث تازه اینکه در مدینه کبیره فسق و
فساد و فتنه و نفاق جمال الدین و شیخ احمد و آقا
خان و چند رفقای دیگرشان واضح و مشهود شد
و علی العجالة بعضی از آنها را گرفته اند و اوراق
فساد از خانه هاشان بیرون آمد از قرار روایت از
هر جور فساد در آن اوراق بوده است از جمله
مذمت بی نهایت از دولت و اولیاء امور ایران و
همچنین از دولت و اولیاء امور این سامان

2 دو سال قبل از این به طهران از این جانب
خبر فرستاده شد که این جمال الدین به مدینه
کبیره آمده و دو داماد یحیی وزرای یسار و
یمین او گشته اند این نفوس چون مبنای فکر و
جمع صحبت و ذکرشان فساد و فتنه است جز
لوله و آشوب حالی نجویند و بغیر فساد و عناد
مقالی ندارند در هر مرکزی از مراکز عالم قدم
نهادند علم خلاف برافراختند و انواع فتن و فساد
انداختند از هر مرز و بومی دور شدند و از
هر خطه مطرود حال در آن نقطه اجتماع
کرده و شبههائی نه که اساس فساد جدیدی در
حق دولّین معظمّین خواهند گشت و البته سر
پنهانشان بروز کند و راز درویشان شیوع یابد

3 ما را خوف چنان است که چون پرده شان
دریده گردد و فتنه شان بحیّز وضوح رسیده
شود آن وقت خشک و تر بسوزد و مصلح

Babis. They will not say that these two unfortunate ones are sons-in-law of Yahya and enemies and opponents of the Baha'is who drink Baha'i blood and strive to destroy the divine foundation. The enmity of these souls toward the Baha'is has become famous throughout the horizons and its fame has reached the seven layers.

نیز در دام بهتان افتد چه که آنوقت خواهند گفت که شیخ احمد و آقا خان بانی بودند دیگر نگویند که این دو بدبخت داماد یحیی هستند و با بهائیان دشمن و اضداد خون بهائی بنوشند و در هدم بنیان الهی بکوشند عداوت این نفوس با بهائیان شهره آفاق گشته و شهرتش بسبع طباق رسیده

- 4 In any case, Jamal al-Din and these persons joined hands. First they targeted these exiles, and night and day in gatherings and assemblies they arose to criticize and reproach us and made many eloquent calumnies. They even composed papers in our name themselves and gave them to everyone, and in government circles every day they stirred up some sedition against us and laid the foundation of some corruption. And these exiles maintained complete silence and never even arose to defend themselves. We placed our trust in God and sought no refuge and shelter other than Him. We bowed our heads in submission and joined with Him and cut ourselves off from all else and crept into this corner of exile.

4 باری جمال الدین و این اشخاص دست بهم دادند اول در صدد این آوارگان افتادند و شب و روز در محافل و مجالس به مذمت و نکوهش ما برخاستند و افتراهای بسیار آبدار زدند حتی اوراقی باسم ما خود انشا کردند و در دست هر کسی دادند و در دوائر حکومت در هر روزی در حق ما فتنهائی انگیزختند و اساس فساد ریختند و این آوارگان بکلی سکوت نمودند و ابداً حتی بمدافعه برخاستند توکل بر خدا نمودیم و از غیر او ملجأ و پناهی نخواستیم و سر تسلیم گذاشتیم و باو پیوستیم و از مادون بریدیم و در این گوشه آوارگی خزیدیم

- 5 When they saw no benefit or fruit from corruption against these servants and plucked no fruit from the tree of hope, they fell to thinking of other corruptions against the great powers and corresponded with various regions until they were caught in their own trap of deceit. But God forbid that there again the matter become confused and the corrupt not be distinguished from the righteous. Again it will be like the Tehran incident. You should present this situation to the necessary places and explain properly that the enmity of these souls toward us is as notorious throughout the world as the wickedness of Satan. "They are clear of what we do and we are clear of what they do."

5 چون از فساد در حق این عباد فائده و ثمری ندیدند و میوهئی از شجر امید نچیدند در فکر فسادهای دیگر در حق دول معظمه افتادند و باطراف مختار مخابره کردند تا آنکه در دام تزویر خویش گرفتار شدند ولی مبدا که در آنجا باز کار اشتباه گردد و مفسد از مصلح معلوم و ممتاز نگردد باز مثل حکایت طهران شود شما بجللهای لازمه این کیفیت را عرض نمائید و درست تفهیم کنید که این نفوس عداوتشان با ما چون شقاوت شیطان مشهور جهانست هم بریئون مآ نعمل و نحن بریئون مآ یعملون

- 6 We hope from divine grace and bounty and heavenly protection that His Majesty the justice-spreading monarch will be assisted in all conditions, his enemies be defeated and his well-wishers be victorious, and day by day his government be strengthened and his might be increased. For truly in these recent years they have enacted the utmost justice and fairness, and the good intention of the sovereign and the pure essence of universal guardianship became manifest and evident like the bright sun of heaven. Likewise in these recent days, perfect kindness from the center of the great vicegerency of the monarchy - may God strengthen and support it - became manifest and evident toward the oppressed.

6 از فضل و عون الهی و صون صمدانی امیدواریم که حضرت شهریار عدالتپور را در جمیع احوال نصرت فرماید و اعدایش را مقهور و خیرخواهانش را منصور فرماید و روز بروز دولتش را قوی و صولتش را شدید فرماید چه که فی الحقیقه در این سنین اخیره نهایت عدل و انصاف را مجری فرمودند و حسن نیت خسروانی و طیبی طینت جهانیانی مثل مهر روشن آسمانی ظاهر و آشکار گردید و همچنین در این ایام اخیره کمال عنایت از مرکز نیابت

سلطنت عظمیٰ آیدہ اللہ و شہیدہ اللہ در حق
مظلومان ظاہر و مشہود گردید

- 7 O Lord, assist the center of the conquering sovereignty and the pivot of the sphere of brilliant government with Thy manifest confirmations and complete success. Verily Thou art the Strong, the Powerful, the Mighty. And glory be upon all the people of Baha.

7 ربّ اید مرکز السّلطنة القاهرة و محور کرة الحکومة
الیاہرہ بتأییداتک الظّاہرہ و توفیقاتک الکاملہ
أنک انت القوى المقتدر القدير و البہاء علی اہل
البہاء اجمعین

INBA55:284, RHQM1.616-617 (751) (460-461x), MAS5.223

AB00386

Date: 1900 or <

- 1 O servant of God! What you had written was understood and known. Praise be to God that it indicated the health and wellbeing of the friends of God. You offered thanks for this blessing at the threshold of the One. From the praise you had written regarding that respected person, the utmost joy was obtained, for praise be to God, in the land of Iran an incomparable sapling is growing and developing, whose freshness and grace increase day by day. The hope from the Glorious Lord is that this sapling will become a fruitful tree, bloom with flowers and blossoms, bear fresh fruit, and cast its shade over plain and desert, for its aims are pure good and its manner and movement are absolute truthfulness. Embedded in its nature are sincerity toward the throne of sovereignty, well-wishing for the affairs of the subjects, and the fostering of progress. Therefore convey a brief message to his service, which is this:

1 ای بندۀ یزدان آنچه مرقوم نموده بودید مفہوم و
معلوم گردید حمد خدا را کہ دلالت بر صحت و
سلامتی احیای الہی داشت شکرانہ این مہبت
بدرگاہ احدیت تقدیم [کردید] از ستایشیکہ در
حق حضرت شخص محترم نموده بودید نہایت
مسرت حاصل گردید کہ الحمد للہ در خطہ
ایران نہال بیہمالی در نشو و نماست کہ روز بروز
طراوت و لطافتش در تزايدست امید از رب
مجید چنانست کہ نہال درخت بارور گردد و
گل و شکوفہ کند و میوہ تربار آرد و سایہ بر
دشت و صحرا افکند زیرا مقاصدش خیر محض
است و روش و حرکتش صدق صرف مرکوز
طینتش صداقت بسیر سلطنت و خیرخواہی
امور رعیت و ترقی پرور است لهذا مختصری
بخدمت ایشان عرض نمائید و آن اینست کہ

- 2 For several centuries, the West has been at war with the East - that is, the entire continent of Europe with the entire continent of Asia - in continuous battle. This warfare is complete and renowned in all respects. The attacks are successive, and the armies and forces are like consecutive waves. From one direction is the army of commerce which attacks, from another the forces of industry which follow in succession, from one direction are the hosts of learning which are in constant conquest, and from another direction are the enthusiastic armies of political schemes which assault near and distant kingdoms, and sometimes with the slightest pretext kindle the fire of war and

2 چند قرن است کہ غرب با شرق یعنی تمام
قطعہ اروپا با تمام قطعہ آسیا در حربست و
جنگ مستمرّ و این محاربه از جمیع جہات مکلّ
و مشترّ مہاجمات پی در پی است و سپاہ و لشکر
چون امواج متتابع السیر از جہتی سپاہ تجارت
است کہ مہاجمست و از طرفی لشکر صنایع است
کہ متتابعست از جہتی جنود معارفست کہ در
فجوحات دائمست و از سمتی جیوش [پرجوش]
است تدابیر سیاسی است کہ صائل بر ممالک
ادانی و اقاصی و گہی بادی وسیلہئی نائرہ حرب

burn some region of Asia with the fire of hell and the burning of inflammatory materials.

- 3 The point is that war and battle are not of one color, but rather appear in different hues, and the West is at war with the East in all types of warfare and conflict. Europe's conquests in Asia are continuous, successive and sequential. Any person of knowledge and intelligence can, with little observation, discover the reality and outcome of this matter, and there is no need for explanation. In the East today, there is no power that can resist this constant onslaught. Can it resist commerce, or oppose industry, block politics, or prevent the attacking armed forces? Which one should it address? Weakness prevails from all directions, and the assault is like a mighty flood from all sides and surroundings.

- 4 If the East desires to resist the West, it is clear that today it cannot do so except through religious power, and this matter has been proven repeatedly. In the early centuries, the light of the Sun of Reality always illumined all the western countries from the eastern horizon, and the holy breaths of the Greatest Guidance became a life-giving breeze to European climes from the direction of Asia, perfuming the nostrils. The western powers could not resist the divine spiritual sovereignty, and eventually the Sun of Reality conquered the western horizons with its brilliant rays from the eastern dawning-place. This is among God's ways, and you will never find any change in God's way.

- 5 Now, praise be to God, the fire of the love of God has been kindled in the censer of Iran, and its world-illumining flame has reached the western countries. Since this divine kindled fire has begun to blaze in those vast countries, it will become more aflame day by day, and by divine help and favor its fire will spread to all directions. Therefore that distinguished minister should exert the utmost effort so that day by day this pure seed may grow and develop in that farmland, make those regions green and verdant, and appear in meadow and plain like a mighty blessing. This is the greatest service to the eternally-enduring throne of Iran, this is the greatest means for the progress of that respected nation's people. His Excellency should consider the existing means a blessing and strive with heart and soul to obtain the greatest means for protecting and honoring the government and the happiness of the nation. And peace.

برافروزد و بآتش جحیم و سعیر مواد ناریه قطعہائی
از قطعات آسیا بسوزد

3 مقصد اینست حرب و جنگ نه یک رنگ
است بلکه بالوان مختلفه جلوه نماید و غرب با
شرق بجمع انواع حرب در جنگ و ضرب
فتوحات اروپ در آسیا مستمر و متتابع و
مترادف و انسان با دانش و هوش باندگی
ملاحظه کشف حقیقت و عاقبت این قضیه
را نماید و احتیاج بیان نیست و در شرق الیوم
قوتی که مقاومت این هجوم دائمی نماید مفقود
آیا مقاومت تجارت را کند و یا مقابلی صناعت
سد سیاست شود یا قوه مسلحه مهاجمه را مانع
شود بکدام یک پردازد ضعف از جمیع جهات
مستولی و هجوم بمثابه سیل شدید در جمیع
اطراف و حوالی

4 اگر شرق مقاومت غرب خواهد این واضحست
که الیوم جزقوت دینیہ نتواند و این قضیه بکرات
و مرات تجربه شده در قرون اولی همیشه پرتو
شمس حقیقت از افق شرق جمیع ممالک غرب
را روشن نمود و نفحات قدس هدایت کبری از
مهب آسیا نسیم جانبخش اقالیم اروپ گشت و
مشامها را معطر نمود و سلطنت روحانیه الهیه را
قوای غریبه مقاومت نتوانست و عاقبت شمس
حقیقت بشعاع ساطع از مطلع شرق آفاق غرب
را مسخر کرد هذه من سنه الله و لن تجد لسنه
تبدیلاً

5 حال الحمد لله نار محبة الله در مجمر ایران افروخته
گشته و شعله جهان افروزی بممالک غرب زده
و چون این نار موقده ربانیه در آن ممالک واسعه
آغاز اشتعال نموده روز بروز شعله ور گردد و
بعون و عنایت الهیه نائره اش بجمع اطراف منتشر
شود لهذا باید آن وزیر خطیر نهایت همت را
مبذول فرمایند که روز بروز این تخم پاک در
آن کشت زار نشو و نما نماید و آن اقالیم را سبز و
خرم کند و در چمن و دمن بمثابه برکت عظیمه
نمودار شود اینست خدمت عظیمه بسریر سلطنت
ابدمدت ایران اینست اسباب اعظم ترقی ملت
محترمه آسمان آنحضرت باید وسیله موجود را
غنیمت شمارند و بجان و بدل در تحصیل اعظم
وسائط صیانت و عزت دولت و سعادت ملت
کوشند والسلام

6 'Abdu'l-Baha 'Abbas

عع 6

- 7 The intention is that in the American regions they should think about the eternal glory of the sacred government and nation of Iran, and the sanctification of Iran will soon be established and confirmed in East and West. This much is sufficient - that they praise this Cause and its great station, and deny the false rumors that the unfaithful ignorant ones have spread.

7 مقصود اینست که ایشان در صفحات امریک در فکر عزت ابدیه دولت و ملت مقدسه ایران باشند و تقدیس ایران عنقریب در شرق و غرب ثابت و مسلم گردد همین قدر باشد که ستایش از این امر و شأن عظمتش بفرمایند و اراجیفی را که بی وفایان بی خردان انداخته اند تکذیب نمایند

YBN.075-076

AB00400

Date: 1900 or <

- 1 O my beloved, my companion, my intimate friend! Various and diverse letters have arrived, their contents showing the utmost distress and agitation. At such a time, in such circumstances, in such a state - when the enemies of the Blessed Beauty from all corners of the earth are attacking this servant, when tribulations, hardships, difficulties, troubles, sorrows and trials from all directions are like a surging sea, and this servant is in the utmost anguish, burning and grief, alone and solitary in a corner of Mount Carmel in the mansion of sorrows, engaged in lamentation, supplication and entreaty - letters full of sighs, groans, complaints and accounts of events in that land have arrived. I swear by the Ancient Beauty that bewilderment has reached such a degree as to cause stupefaction.

1 یا حبیبی و مونس و انبسی مسطورات مختلفه متنوعه وارد و مضامین در نهایت تشویش و اضطراب در چنین وقتی و چنین موردی و چنین حالتی که اعداء جما جمال مبارک از جمیع نقاط ارض در هجوم بر اینعبد و صدمات و بلیات و مشکلات و مشقات و صعوبات و احزان از جمیع جهات وفتن در ارض مقدس بمثابه بحر موج و اینعبد در نهایت سوز و گداز وحسرت و حرقت و کدورت فرید و حید در گوشه کوه کرمل در کلبه احزان مشغول بناله و تضرع و ابتهال که مراسلات پراه و ناله و شکایات و حکایات واقعه در آن ارض وارد قسم بجمال قدم که حیرت بدرجهء منجر که علت بهت حاصل باری

- 2 O my life! The sorrows of this servant are enough for East and West. This servant has withdrawn to a corner, completely severed from every thought and involvement, laid his head on the pillow of silence, and is occupied day and night with supplication, familiar with the breaths of the Abha Kingdom and awaiting the opening of the doors of return. How great is the difference between this vicinity and the vicinity of the Most Great Mercy!

2 ایجان من احزان اینعبد کفایت شرق و غرب می نماید اینعبد بگوشهء خزیده و بکلی از هر فکری و هر مداخلهء بریده و سر بیالین نخوشی نهاده و شب و روز باستغاثه مشغول و بنفحات ملکوت ابدی مالوف و منتظر فتوح ابواب رجوع و شتان بین هذا الجوار و جوار رحمة الکبری

- 3 In previous letters, how much did I implore that honored one to roll up the carpet of these troubles, as they would lead to difficulties. Now is the time when, by whatever means possible, fellowship must be established. I swear by the Most Great

3 در مکاتبات سابق چه قدر التماس از آنجناب نمودم که بساط این کدورت را منظوی نمائید که منجر بمشکلات میشود و حال وقت آنست که باید بهر وسیله باشد الفت مهیا کرد قسم باسم

Name and the Ancient Beauty - may my spirit be sacrificed for His servants - that in this land this servant made himself the lowly servant of all. And after the Ascension, despite countless obstacles and problems, like the humblest of servants I arose to serve all, bore all minor and major hardships with perfect gratitude and contentment, felt indebted to all, and showed the utmost humility, meekness and submissiveness to all. Despite this, whatever taunts, blame and innuendos I heard with my own ears, I would feign ignorance and say "Perhaps this storm will calm and these waves will subside." It was not to be. Finally, without this servant's knowledge, papers declaring separation were published and distributed everywhere, and control completely slipped from this servant's hands. Despite this, I did not rise in defense or make any objection, and day and night I pray for all: "O Lord! Guide Thy servants to the straight path and ordain for them insight into affairs so they may awaken to their own good, whereby their faces may be illumined in Thy Kingdom, their stars may shine in Thy horizon, and their hearts may be enlightened by Thy bounties."

- 4 Even now I have no intention to defend myself. All the responses that were written and sent from various quarters - I have preserved them all and prevented their publication. As for the matter of this servant's alleged disrespect toward the Hand of the Cause: you are aware of this servant's conduct and behavior, therefore I will briefly state that I truthfully say that until now, neither in writing nor verbally, has a disrespectful word ever issued from him toward anyone, despite continuous hints, metaphors and mockery. I remained silent. Is it possible that a disrespectful word would issue from me toward you? They wrong me, the poor one, thinking that loyalty would be ashamed of me.

- 5 In any case, O kind friend, it is better that we forget all these matters and move beyond all these thoughts, and become united and allied to raise high the pole of God's tent in the horizons and engage in service to the Ancient Beauty, proving and establishing our servitude at the Divine Threshold. If we become adorned with this sacred attribute, which is better than lordship over both worlds, every difficulty will become easy and every insurmountable obstacle will become sweeter than spirit and life.

اعظم و جمال قدم روحی لعباده الفداء که این عبد در این ارض خود را خادم ذلیل کل نمودم و بعد از صعود با وجود متابعت و مشاغل لائحه مثل کمینه چاکری بخدمت کل قیام نمودم و زحمات جزئی و کلی کل را بکمال ممنونی و خوشنودی حمل کردم و منت کل را داشتم و نهایت تذلل و خشوع و خضوع را با کل نمودم باوجود این آنچه طعن و ذم و کلاه حتی بگوش خود می شنیدم تجاهل میکردم و میگفتم شاید این طوفان ساکن شود و این امواج را که گردد ممکن نشد عاقبت بدون اطلاع این عبد در سر سر اوراق معلن بر بینونت باطراف نشر شد و بکلی زمام از دست این عبد رفت با وجود این بمدافعه بر نخواسم و تعرض ننمودم و شب و روز در حق کل دعا مینمایم رب اهد عبادک علی الصراط المستقیم و قدر لهم التبصر فی الامور حتی ینتبهوا لخرهم الذی به یستضئ وجوههم فی ملکوتک و یکفهر به نجومهم فی افقک و یستنیر به قلوبهم من مواهبک

- 4 و حال نیز تعرض بمدافعه ندارم و آنچه اجوبه از اطراف مرقوم ارسال نمودید جمیع را ضبط نمودم و منع از نشر کردم و اما قضیه هتک این عبد نسبت بحضرت اسم الله بر روش و سلوک این عبد مطلعید لهذا مختصراً مرقوم میشود که این عبد براسی میگویم که تا بحال نه تحریراً و نه تقریراً کلمه هتکی از او نسبت بنفسی صادر نه کلمات و استعارات و استهزاء متابع و مترادف و من سالت وصامت باوجود این ممکن است که نسبت بشما کلمه هتکی از من صادر گردد بر من مسکین جفا دارند ظن که وفاراً شرم میاید زمن

- 5 باری ای یار مهربان بهتر آنست که جمیع این اذکار را فراموش نمائیم و از جمیع این تصورات بگذریم و متفق و متحد شده و عمود خیمه الهی را در قطب آفاق بلند نمائیم و بخدمت جمال قدم پردازیم و در درگاه احدیت عبودیت خویش ثابت و محقق سازیم اگر باین صفت مقدسه که بهتر که بهتر از ربوبیت دو جهانست متصف گردیم هر مشکلی آسان گردد و هر صعب مستصعبی شیر خیر از روح و روان

6 'Abdu'l-Baha

ع ع 6

- 7 We have summoned the Hand of the Cause by telegraph, and God willing, we will summon you as well. Rest assured that the utmost consideration will be shown toward you. But you must show such submissiveness toward the Hands that all will truly come to love you with heart and soul, and your firmness and steadfastness will also become established and evident to all, like everyone else. When the Hand of the Cause arrives, detailed communications will take place. For now we keep it brief. And the glory be upon you.

7 حضرت اسم الله را بتلگراف خواستیم و انشاء الله شما را نیز میخواستیم مطمئن باشید که نهایت عنایت در حق شما مجری خواهد گشت ولی شما باید با حضرات ایادی چنان خشوع نمائید که کل فی الحقیقه شمارا بجان و دل محبت حاصل نمایند و ثبوت و رسوخ شما نیز مثل کل نزد جمیع ثابت و مبین گردد چون حضرت اسم الله بیابند مخاره مفصل خواهد گردید حال مختصر میگذریم والهاء علیک

INBA88:209

AB00413

Date: 1900 or <

- 1 O ye true friends! The letters ye wrote, the pages ye penned, and the names ye mentioned were all received in the Holy Land; they have all been attentively perused, and their most pleasing contents have been noted.
- 2 Praise be to God that through the grace and favour of the Ancient Beauty—may my life be offered up for His loved ones—such servants have been gathered beneath the standard of the Covenant as have perfumed the world through the gentle breezes wafting from the gardens of their hearts, and flooded the realm of splendours with the light shining from their faces. They are the manifestations of the manifold bounties of the ever-living Lord and the exponents of the signs and tokens of the Great Announcement. They are the dawning-places of the stars of guidance and the daysprings of the mysteries of loving-kindness, the sweet savours of the rose-gardens of Divine Unity and the fragrances of the meads of Oneness, the immovable mountains of the Covenant and Testament and the wellsprings of the soft-flowing waters of joy and certitude, the fruitful trees of the paradise of faith and the birds of holiness soaring above the meadows of understanding, the shining lamps in the assemblage of divine mysteries and the embodiments of purity in the gathering of the righteous. They are graciously aided by the hosts of the Abha Kingdom and favoured with the assistance of the angels of the celestial Concourse.

1 ای یاران حقیقی الواح مسطوره و اوراق منشوره و اسماء مذکوره کلّ به بقعه مبارکه واصل ملاحظه گردید و مسموع شد و مضامین دلنشین معلوم و مفهوم گشت

2 حمد خدا را که به فضل و موهبت جمال قدم روحی لاجبائۀ الفدا عبادی در ظلّ لواء میثاق محشور گشتند که از نفحات ریاض قلوبشان آفاق معطر و از انوار وجوهشان اقلیم اشراق منور مظاهر الطاف حی قدیمند و مطالع آثار نبأ عظیم مشارق نجوم هدایتند و مطالع رموز عنایت نسائم حدائق توحیدند و روائع جنائن تجرید جبال راسخه عهد و پیمانند و منابع جاریه وجد و ایقان اشجار مثمره فردوس ایمانند و طیور قدس ایکه عرفان سرج نورانیه انجمن اسرارند و هیاکل تقدیس محفل ابرار مؤید بجنود ملکوت ابدی هستند و موفق بملائکه ملا علی

3 O ye loved ones of the Abha Beauty! O ye friends of the Almighty Lord! Unloose your tongues in thanksgiving for this supreme bestowal, and render praise unto the peerless Lord that ye were singled out for this grace and favour, and numbered amongst those who have attained the heights of servitude. Gird up the loins of endeavour, and step into the circle of the angels of the paradise of Oneness. Thus may ye, on the shores of the Most Great Ocean, net the fish that thirst for the seas of divine knowledge and, in the fields of unity, catch the gazelles that seek the meads of reality, so that through the un-failing aid and bounty of the Lord, ye may gather together all nations beneath the shade of the Word of Oneness. Thus may the fragrances of God spread through the East and the West, and the magnetic forces of the All-Merciful stir the world of being into motion. Thus may the mysteries of this holy Cycle be made manifest, the signs of the Dispensation of the Most Great Name be revealed, the garden of the world be rendered fertile, and the orchard of creation bear luscious fruits. Thus may the candle of Divine Unity be kindled, contingent limitations be consumed away by a single flame of the Lord's burning Fire, the lights of guidance shine, and the darkness of ignorance and blindness be utterly obliterated.

4 When Christ winged His flight unto the limitless realms, He left behind eleven disciples. As they arose, with a seeing eye and a hearing ear, with an eloquent tongue and an unshakeable resolve, to magnify the Word of God, they so flourished that each became like unto the tree whose "root is firmly fixed, and whose branches reach unto heaven, yielding its fruit in all seasons".⁶⁰ Simon Cephas,⁶¹ who was the shining moon amongst those stars of guidance, was to outward seeming no more than a fisherman on the Sea of Galilee. And yet, because he arose with fixed resolve and the utmost vigour to spread the signs of God and gather together the righteous, the light of his servitude shone with such brilliance above the horizon of existence that the very sun and moon were left bewildered, and circled, moth-like, around that resplendent candle.

5 Now, upon His ascension, the Ancient Beauty—may my life be offered up for His Most Great Name—left behind some fifty thousand believers upon this swiftly passing world. He educated them, one and all, through the sweet scents of holiness, opened the doors of manifold grace before their faces, nurtured them in the bosom of His loving-kindness, and taught them the lessons of the spirit in the school of insight. Would it not be regrettable if we were to sit dispirited or remain lost and bewildered, if we were to prefer the path of comfort and repose, seeking freedom from all cares? This is not faithfulness! This is not sincerity! This is not the path of guidance!

3 ای دوستان جمال ابهی و ای یاران حضرت کبریاء لسان بشیکرانه این موهبت کبری بگشائید و حضرت احدیت را بستانید که مظهر این فضل و جود شدید و محشور در زمره اهل سجود کمر خدمت بریندید و در جوق ملائکه ملکوت احدیت داخل گردید تا در ساحل بحر اعظم صید ماهیان لب تشنه بحر عرفان نمائید و در بر وحدت شکار آهوان چمنستان حقیقت نمائید تا به عون و عنایت حضرت احدیت جمیع ملل را در ظل کلمه وحدانیت درآرید تا نفعات الهیه شرق و غرب را احاطه نماید و انجذابات رحمانیه حیز امکا را بحرکت آرد اسرار کور مقدس ظاهر گردد و آثار دور اسم اعظم باهر شود حدیقه کیهان بارور گردد و روضه امکان میوه تر بار آورد شمع توحید برافروزد و حقیقت تحدید بشعله ای از نار موقده الهیه بسوزد انوار هدی بتابد و ظلمت جهل و عمی محو و نابود گردد

4 حضرت مسیح چون بجهان فسیح شتافت یازده یار یادگار گذاشت و چون بچشمی بینا و گوشنی شنوا و زبانی گویا و عزیمی ثابت جازم بر اعلاء کلمه الله قیام نمودند بان قسم نابت گشتند که اصلها ثابت و فرعها فی السماء و توتی اکلهای فی کل حین گشتند شمعون صفا که بدر آن نجوم هدی بود بظاهر صیادی در دریاچه طبری و چون بکمال استقامت و همت بر نشر آثار و حشر ابرار قیام نمود در افق وجود بانوار سجود چنان درخشید که ماه و خورشید حیران و پروانه آن شمع تابان گشت

5 حال جمال قدم روحی لاسمه الاعظم الفدا حین صعود قریب پنجاه هزار نفر در این رهگذار برگذار گذاشتند که جمیع را بنفعات قدس تربیت فرمودند و ابواب فیوضات بر وجوه گشودند و در آغوش عنایت پرورش دادند و در دیستان بینش درس و سبق آموختند حیف نباشد که مخمود نشینیم و مبهور بمانیم راحت جان بجوئیم راه آسودگی بیوئیم این وفا نباشد این صفا نباشد این هدی نباشد عنقریب ایام بسر

آید و مرغان چمن نغمه رحلت بسراید و سراج
عافیت منطفی گردد و ظلمت هلاکت مستولی
شود و صبح نورانی آخرت بدمد سعی نمائیم و
بکوشیم تا با رخی نورانی در ملکوت رحمانی
درآئیم و در ملأ اعلی در حلقه ثابتان و راسخان
داخل گردیم

- 6 Erelong our days shall draw to a close, and the birds of the meadows shall carol the anthem of departure. Erelong the lamp of health shall be quenched, the darkness of death shall prevail, and the resplendent morn of the life to come shall dawn. Let us then strive with earnest endeavour to arrive at the heavenly Kingdom with radiant faces and, in the Realm of Glory, be admitted into the circle of those who have remained fast and firm. Consider what a fire of guidance eleven souls kindled on the summits of the world when they endured all manner of woes and trials and arose with all their hearts! Now, were we to arise as we ought, armed with the assured confirmations of the Abha Kingdom, what splendours would be made manifest and what results would ensue! I swear by the Beauty of the All-Praised, by His upraised standard, and by His sheltering shade, that such a conflagration would blaze up in the heart of the world as would melt the very rocks and clods of earth.

6 ملاحظه فرمائید که یازده تن چون تجمّل انواع
بلاء و محن نمودند و بحقیقت قیام فرمودند چه
نار هدایتی در قطب امکان افروختند حال ما
اگر چنانچه باید و شاید قیام نمائیم با تأیید موعود
ملکوت ابهی چه انواری مشهود گردد و چه
آثاری موجود گردد قسم به جمال محمود و لواء
معقود و ظلّ مدود که ناروقود در قطب وجود
چنان زبانه کشد که حجر و مدر بگدازد

- 7 O friends, make ye a mighty effort! O loved ones, arise and bestir yourselves! Occupy yourselves not with the tales and accounts of those who waver in the Covenant, for these are but confused dreams and idle and childish talk. Speak of them that are steadfast, and tread the path of them that stand unwaveringly firm!

7 ای دوستان همتی و ای یاران جنبش و حرکتی
خود را به روایات و حکایات متزلزلین میثاق
مشغول ننمائید چه که اضغاث و احلامست و
مقالات صبیان از ثابتن بگوئید و سبیل راسخین
پیوئید

- 8 The duty of long years of love obey, And tell the tale of blissful days gone by.

8 از برای حقّ صحبت سالها باز گو حالی از آن
خوشحالهها

BSW#19.12x, LOTW#35

INBA13:001, INBA59:272, NURA#35,
MMK4#063 p.072, MSHR2.062x

AB00474

To: Fadlullah son of Nasir Qazvini (Nasir) et al., in Lahijan
Date: 1900 or <

O spiritual friends of Abdu'l-Baha! Praise be to God, the morn of guidance has dawned and the radiance of the Abha Kingdom is shining. The holy fragrances are diffused and the banners of the Cause are raised. The call of the Glorious Lord has conquered the world and the cry of "O Glory of the Most Glorious!" has reached the ethereal sphere. The flowers of the gardens of oneness have bloomed and the pearls of the shells of divine mercy have been pierced. The fountains of bounties are overflowing and the lights of gifts are manifest. The Sun of Reality is intensely shining from the horizon of the unseen, and the outpouring of the gift from the cloud of certainty is at its utmost flow. The lights of the Kingdom have illumined the land of America and made the dark world the envy of the ancient sphere's lights. Therefore give glad tidings that, praise be to God, the lights of the Greatest Luminary have made the hidden world a radiant moon. And the Glory be upon you, O friends of God!

ای یاران روحانی عبدالبهاء الحمد لله صبح هدی
 ساطع و اشراق ملکوت ابهی لامع نفحات
 قدس منتشر و اعلام امر مرتفع صیت ربّ
 جلیل جهانگیر گشته و نعره یابهاء الابهی
 بفلک اثر رسیده گلهای ریاض احدیت
 شکفته گشته و درهای اصداف رحمانیت سفته
 شده حیاض مواهب طاف است و انوار رغائب
 لائح شمس حقیقت از افق غیب در شدت
 اشراق و فیض موهبت از سحاب بی‌ریب در
 نهایت فیضان انوار ملکوت خطه امریک را
 روشن نموده و جهان تاریک را رشک انوار
 سپهر کهن کرده پس بشارت دهید که الحمد لله
 انوار نیر اعظم از جهان پنهان کیان را مه تابان
 نموده و الباء علیکم یا احباء الله

INBA13:149b, BRL_DAK#1176

AB00375

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt
Date: 1900 or <

- 1 ...As for traditions, they have no authority even if authentic, for to the ears of this servant they are like noise and clamor and outcry, and from all directions they arise from the mouths of the enemies of God, such that these traditions have absolutely no effect and the wounds of their allusions cause no pain or hurt.
- 2 I go unto my Lord. I have had no purpose except service to the Cause of God and no intention except the exaltation of the Word of God. I am utter nothingness and absolute non-existence. I claim no station such that high and low, base and noble would be imagined, or inner and outer would be

1... اما روایات لا حکم لها ولو کان صحیحاً چه که
 در سمع و گوش این عبد بمنابّه صدا و ندا و
 فریاد است و از جمیع جهات از افواه اعداء الله
 بلند است که ابداً صوت این روایات را تأثیری و یا
 زخم کلیات را درد و المی ماند

2 اتی ذاهب الی ربّی مقصودی جز خدمت امر الله
 نداشته و مرادی بغیر از اعلاء کلمه الله ندارم
 فانی محض و مفقود صرف مقامی مدعی نیستم تا
 عالی و دانی و پست و بلند تصور گردد و باطن و
 ظاهر گمان شود و امری را طالب نیستم تا مطیع و

supposed, and I seek no matter such that obedient and disobedient, wavering and steadfast would be pursued. I am a servant among the servants of the Blessed Beauty and an atom in the light of the Sun of Oneness. Beyond this I have no connection to the affairs and concerns of the people of the world. I am turned toward the Abha Kingdom and clinging to the hem of the Most Great Mercy. At all times I implore: "O God! Return this handful of bones to the layers of dust and give this weak body lodging in a humble grave, that I may find deliverance from the difficulties and troubles and calamities and hardships of this contingent world, for the field is narrow and hearts are harder than stone."

- 3 Despite the fact that pain and trials and occupations and suffering and afflictions and tribulations come like the waves of the sea, successive and continuous, not a soul shows mercy and no one considers that these great difficulties and severe trials are sufficient; rather, they increase moment by moment. Your letter caused me to express somewhat of my heart's pain, that you might observe to some degree in what sea I am drowning and in what profound depths. Despite this, night and day I am occupied with exalting the Word of God and diffusing the divine fragrances, and I have had and have no purpose except service to His Cause. And I hope in His grace and bounty that He will open the gates of spirit and joy and that the dominion of His Cause will prevail over all things.

- 4 Today the confirmations of the Abha Kingdom are with souls who forget every mention and thought and praise and description and attribute and characteristic, and become utterly effaced in the Blessed Beauty and engage in diffusing His fragrances. Let their occupation night and day be in this, for anything less than this is manifest loss....

عاصی و متزلزل و مستقیم جویم بنده‌ئی از بندگان جمال مبارکم و ذره‌ئی در نور شمس احدیت دیگر با کار و بار اهل عالم تعلقی ندارم متوجه بملکوت ابهیم و متوسل بذیل رحمت کبری در جمیع اوقات متضرعم که خدایا این مشت استخوانرا بطبقات تراب راجع فرما و این جسم ضعیف را در حفرة حقیر منزل ده تا از مشاکی و متاعب و مصائب و مصاعب این امکان رهائی یابم چه که عرصه تنگ است و قلوب سخت تراز سنگ

3 باوجود آنکه آلام و محن و مشاغل و الم و رزایا و بلایا چون امواج دریا متتابع و متواصل نفسی رحمی نینماید و ملاحظه‌ئی نمیکند که این مشاکی عظیمه و بلایای شدید کفایت است بلکه آنآ فائاً در ازدیاد است این مکتوب شما سبب شد که قدری درد دل اظهار نمودم تا فی‌الجملة ملاحظه فرمائید که در چه دریائی غریقم و در چه عمق عمیق باوجود این شب و روز مشغول باعلاء کلمة الله و در نشر نفحات الله و جز خدمت امرش مقصودی نداشته و ندارم و امید بفضل و جود که ابواب روح و ریحان باز نماید و هیمنت امرش بر جمیع شئون فائق گردد

4 الیوم تأییدات ملکوت ابهی با نفوس نیست که هر ذکر و فکری و نعتی و وصفی و صفت و سمتی را فراموش نمایند و بکلی فانی در جمال مبارک گردند و بنشر نفحاتش مشغول شوند شب و روز مشغولیتشان در این باشد و مادون این خسران مبین است...

MMK5#180 p.138x

AB00480

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

Date: 1900 or <

1 O thou whom God hath reserved for the protection of His Covenant! The call is the call of the Covenant, and the light is the flame of the dawning Sun. The candle is lit and the praise and glorification of the Ancient Beauty is witness in every gathering. The call of "Am I not?" is raised high, and in that feast the divine covenant passes from hand to hand. The lights of truth shine like the radiant moon and the mysteries of divinity are unveiled in the gathering of the All-Merciful. The Sun of the Covenant shines with utmost brilliance and the Luminary of the Testament casts its rays upon the horizons of contingent being. If certain birds deny the Eastern Light or reveal their own weak vision, it matters not. Soon will the Sun of the Covenant shine with such intensity that these birds will flee to their holes of obscurity and these feeble ones will retreat behind the veil of concealment, "and thou shalt hear from them neither sound nor whisper."

2 Consider that a Covenant of such magnitude cannot be without its tempest. God forbid! You observe how the words "O God! Be thou the friend of him who befriends him" from the tongue of the Manifestation of the All-Merciful in the Dispensation of the Furqan caused such a tempest. Now can it be that the divine Covenant and Testament would not produce wavering and discord, while all cry out from the depths of their hearts "We believe and we confirm"? In the Qur'an the Holy Messenger, may my spirit be sacrificed for Him, states: "I am not the first of the Messengers." In any case, one must consider the final outcome of matters. His Holiness the Spirit (Christ), may my spirit be sacrificed for Him, with all His greatness as the Son of God, His Christ-like power and the very name of the Most Great Name, only eleven believers in the Torah acknowledged Him. This servant, with all his weakness and frailty, his solitude and loneliness, his outer and inner powerlessness and brokenness, now has many remaining firm in the Covenant - for this divine bounty we must be grateful. But consider the end result: those souls who were under the shadow of the Truth, though despised in the beginning, in the end arose like a clear standard and shone forth like a brilliant star from the ethereal horizon.

3 'Abdu'l-Baha

1 یا من آنچه خدا حفظ میثاق بانگ
میثاقست و نور شعله اشراق شمع روشن است
و محامد و ستایش جمال قدم شاهد هر انجمن
ندای الست بلند است و پیمان الهی در آن بزم
از دست بدست انوار حقیقت چون مه تابان و
اسرار ربوبیت مکشوف در انجمن رحمن شمس
میثاق در اشد اشراق و نیر پیمان پرتو بخش بر
آفاق امکان اگر چنانچه طیوری پرتو خاور را
انکار نمایند و یا خود ضعف بصر خویش را
آشکار نمایند ضرری ندارد عنقریب شمس میثاق
بقسمی اشراق نماید که این طیور بحفره نهمول
دوند و این ضعفاء در پس پرده اختفا برآیند و
لاتسمع لهم صوتاً و لا رکزا

2 ملاحظه فرمائید که میثاق باین عظمت میشود
که بی طوفان باشد استغفرالله شما ملاحظه
فرمائید کلمه اللهم وال من والاه از لسان مظهر
نفس رحمن در کور فرقان چه طوفان داشت
حال میشود که عهد و میثاق الهی را اهل
تزلزل و شقاق حاصل نکرده و جمیع فریاد از
صمیم فؤاد برآرند آمنا و صدقنا در قرآن حضرت
رسول روحی له الفداء میفرماید ما کنت بدعاً
من الرسل باری عاقبت امور را باید ملاحظه
کرد حضرت روح روحی له الفداء با آن عظمت
ابن الهی و قوت مسیحائی و نفس اسم اعظمی
یازده نفر از مؤمنین به تورات اذعان نمودند این
عبد با ضعف و ناتوانی و وحدت و تنهایی و عجز
و انکسار ظاهری و باطنی حال مبلغی بر عهد
و پیمان باقی باید شکر الهی کرد ولی عاقبت را
ملاحظه کن که نفوسیکه در ظل حق بود
هرچند در بدایت محقور شدند ولی در نهایت
چون علم مبین سر برآوردند و چون کوكب منیر
از افق اثیر اشراق کردند

3 ع ع

4 O thou who hast received and given glad tidings of God's announcements! Arise and call out with the loudest voice to all creation, until the deaf hear the call from the people of the lowest earthly realm to the furthest heavenly kingdom: "Hasten to the Covenant! Hasten to harmony! Hasten to the dawning! Hasten to the lights shining from the noblest spot on the horizons!" By God the True One, the power of the Testament and the trembling of the Covenant have seized all in the horizons. The weak ones flounder in their vain imaginings, regretting, agitating, showing pride, weeping and lamenting, while the steadfast ones rejoice in their Lord's bounty, are gladdened, are moved to joy, show humility and submissiveness, offer praise and thanks for this gift that burns and shines like a lamp in the glass of contingent being, this mercy that encompasses all creation, this power before which all heads and necks bow in humility and submission.

5 And thou, O herald of the Covenant, be not saddened by their vain imaginings. Leave the weak ones in the valleys of the ignorant and hear the tale of a company created from the elements of might and power, and formed from the metals of grandeur and majesty. For they are thy helpers in the Cause, thy companions in love, thy partners in tribulation, thy fellow-sufferers in the most great ordeal, and thy sincere ones in faithfulness. They hear thy word, are awakened by thy utterance, arise from the sleep of disturbance, and are delivered from the error of wavering. These are the trustees of God, the Mighty, the Bestower. Upon them be the blessings and mercy of their Lord, and these are they who shall prosper. And glory be upon thee and upon every steadfast, thankful one.

6 O servant of Baha'u'llah! Travel like a life-giving breeze through the villages and towns of Azerbaijan, and wherever appropriate, appoint a number equal to the Greatest Name who will, through mutual cooperation, diffuse the divine fragrances, protect God's Covenant, and preserve and safeguard the loved ones of God. As these days are days of both great profit and evident loss, there must be souls in every land who will guide to the paths, promote the religion of God, and herald the Covenant of God.

4 یا من استبشر و بشارت الله قم و ناد باعلى النداء من في الابداع حتى تسمع الصم النداء من اهل ناسوت الادنى الى اقصى ملكوت الاعلى حتى على الميثاق حتى على الوفاق حتى على الاشراق حتى على الانوار الساطعة في اشرف نقطة من الآفاق تالله الحق ان سطوة العهد و رجفة الميثاق قد اخذت من في الآفاق و المستضعفون في خوضهم يلعبون و يتحسرون و يضطربون و يستكبرون و ييكونون و ينوحون و الثابتون يستشرون بفضل ربهم و يفرحون و يطربون و يخضعون و يخشعون و يمدحون و يشكرون على هذه الموهبة التي توقد و تضئ كالسراج في زجاج الامكان و الرحمة التي احاطت الاكوان و السطوة التي خشعت و خضعت لها الرقاب و الاعناق

5 و آنک انت یا منادی الميثاق لا تبتئس بما كانوا يتوهمون دع الضعفاء في وهاد الجهلاء و اسمع الحديث عصبة خلقت من عناصر القوة و الاقتدار و ذوتت من معادن العظمة و الجلال فانهم نصرائك في الامر و رفقاءك في الحب و قرنائك في البلاء و جلسائك في الحنة الكبرى و خلاصائك في الوفاء يسمعون قولك و ينتبهون لبياناتك و يستيقظون من رقد الاضطراب و يتخلصون من زلة الزلزال اولئك امانة الله العزيز المنان عليهم صلوات من ربهم و رحمه و اولئك هم المفلحون و البهاء عليك و على كل ثابت شكور

6 ای بنده بهاء الله در آذربایجان به قراء و قصبات چون نسیم روح عبور و مرور نمائید و در هر جا مناسب دیدید عدد اسم اعظم نفوسی را معین نمائید که بتعاون یکدیگر نشر نفعات الله نمایند و حفظ ميثاق الله و محافظه و صیانت احباء الله و چون این ایام يوم ریح عظیمست و همچنین خسران مبین باید در هر مملکت نفوسی باشند که هادی سبیل و مروج دین الله و منادی ميثاق الله باشند

INBA13:009, INBA85:416, BRL_DAK#0177,

MMK6#487, YIA.353-354

AB00499

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1900 or <

1 Thou seest me, O my God, supplicating toward the Kingdom of Thy mercy, imploring the heaven of Thy oneness, stirred by the breeze from the gardens of Thy singleness, and aflame with the fire kindled in the Tree of Thy uniqueness. I offer my spirit, my essence, my being, my body and my blood in Thy path, alone in Thy land, solitary in Thy countries, persecuted by all Thy servants, a target for the arrows of Thy enemies, exposed to the spears of the most evil among Thy creation. Arrows are aimed and bows drawn against me from every direction, and swords are unsheathed against me by ranks numbered in thousands from all quarters.

2 Yet despite my obvious powerlessness, clear weakness, brittle bones, melted flesh, emaciated body, bent back, and the flames of age burning white in my hair, I face with complete acceptance and joy those drawn arrows, make myself a target for those aimed shafts, drink those lethal poisons, and swallow those cups brimming with bitter draughts. For when the nations veiled from the light of Thy beauty and the peoples distinguished by their rancor and rage against Thy countenance heard of the setting of the Sun of Thy oneness and the disappearance of the Light of Thy uniqueness, the stilling of the waves of the sea of Thy utterance, and the occurrence of the most great calamity and the advent of the supreme catastrophe, they surged forth in joy and gladness, and swelled in tyranny and evil. They loosened the reins of oppression and raised the spears of inequity, closed their eyes to justice, and attacked like ravening wolves and assailed like fierce dogs this solitary prisoner. They longed for the lowering of Thy banners, the fall of Thy verses, the extinguishing of Thy fires, the concealment of Thy proof, the decline of Thy Word, the folding of the sail of Thy bounty, the setting of Thy lights, the disappearance of Thy traces, the effacement of Thy signs, the banishment of Thy influence, the eclipse of Thy stars, and the passing away of Thy rites.

3 O Lord! By Thy complete power, Thy prevailing Will and Thy extensive mercy, create those servants whom Thou promised me through Thy grace and generosity from holy realities untouched by the affairs of Thy creation. Then I beseech Thee to assist Thy chosen servants and selected ones to cling to the

1 ترانی یا الهی مبتلاً الى ملکوت رحمانیتک
متضرعاً الى جبروت وحدانیتک مهتراً من نسیم
ریاض احدیتک و مشتعللاً بالنار الموقدة فی
سدره فردانیتک باذلاً روحی و ذاتی و کینونتی
و جسمی و دمی فی سبیلک فریداً فی ارضک
و حیدراً فی بلادک مضطهداً من جمیع عبادک
هدفاً لسهام اعدائک غرضاً لسنان اشراء خلقک
مصوباً علیه التصال و مفوقاً علیه النبال من کلّ
الآفاق و سلّ علیه السیوف من صفوف مجنّدة
بالالوف من جمیع الانحاء

2 و هو مع عجزه الظاهر و ضعفه الواضح و وهن
العظم و ذوب اللحم و نحول الجسم و انحاء الظاهر
و شوب نیران الشیب فی الرأس یقابل بكلّ قبول
و سرور تلك النبال المفوقه و یستهدف تلك
السهام المصوبه و یشرب تلك السموم النافعه و
یتجرّع تلك الكؤوس الطافحه بمرارة قاطعه فانّ
الامم المحتجبة عن نور جمالک و الملل المتمیزة
من الغلّ و الغیظ علی طلعتک لما سمعوا غیوبة
شس احدیتک و افول نیر فردانیتک و سکون
امواج بحر بیانک و وقوع المصیبة الکبری و
حصول الرزیة العظمی هاجوا فرحاً و سروراً و
ماجوا طغیاناً و شروراً و اطلقوا اعنة الظلم و
اشرعوا اسنة الاعتساف و غصوا عین الانصاف
و هجموا هجوم الذئاب الکاسره و صالوا صولة
الکلاب الضاریه علی هذا المسجون الوحید و
هم یتمتنون نزول رایاتک و سقوط آیاتک و نخود
نیرانک و کمون برهانک و دنوّ کلمتک و طیّ
شرع موهبتک و افول انوارک و غروب

3 آثارک و دروس معالمک و دحور مآثرک
و خسوف کواکبک و نفوذ شعائرک ای
ربّ فالخلق بقدرتک الکامله و مشیتک النافذه
و رحمتک الواسعه عباد الذین وعدتی بهم
بنفصلک و جودک من حقائق مقدّسة من

hem of the robe of Thy grandeur and hold fast to the borders of the garment of Thy riches, to strive to exalt Thy Word, to endeavor to spread Thy fragrances, to raise the standard of Thy verses, and to hasten the appearance of Thy clear signs.

شئون خلقك ثم اسئلك ان تؤيد عبادك
المصطفين وارقائك المجتبيين على التمسك بذيل
رداء كبريائك والتعلق باهداب ازار غنائك و
السعي في اعلاء كلمتك والجهد في نشر نفحاتك
والرفع للواء آياتك والحث على ظهور بيناتك

- 4 O Lord! I am weak - strengthen me in Thy Cause. I am poor - enrich me from the treasures of Thy Kingdom. I am lowly - aid me through the sovereignty of Thy might. Lord, gird my loins with Thy conquering power, strengthen my back with Thy prevailing dominion, succor me with Thy charging angels, and assist me with Thy victorious hosts.

4 اى رب انا الضعيف قوّنى على امرى وانا الفقير اغنى من كنوز ملكوتك وانا الحقير فانصرنى
بسلطان جبروتك رب اشدّد ازرى بقوتك
القاهرة وقوّ ظهري بسلطنتك القادرة وانجدينى
بملائكتك الصائله وايدنى بجنودك الغالبه

- 5 O Lord! Make me and Thy sincere servants as hosts arrayed from Thy most glorious Kingdom and as bands scattered against the parties that oppose the Supreme Concourse, until the ranks of the army of death are scattered and the disheveled forces of life are gathered together, and the power of the rays shining from the realm of light rends asunder the veils of darkness, and the lights of Thy brilliant morn and manifest dawn spread over all regions.

5 اى رب اجعلنى وعبادك المخلصين جنوداً مجنّدة
من ملكوتك الابهى وعصبة مشرّدة للاحزاب
المقاومة للبالا الاعلى حتّى يتشتّت شمل فيلق
الممات ويلمّ شعث جنود الحيات وتشقّ قوّة
الاشعة الساطعة من عالم التور حجاب الظلمات
و تنشر انوار صبحك المنير وفجرىك المبين على
سائر الجهات

- 6 O Lord! Purify the hearts, remove the sorrows, forgive the sins, and make me sincere before Thy generous countenance, passionate for Thy manifest beauty, clinging to Thy strong cord, holding fast to Thy ancient covenant, firm and steadfast in Thy mighty testament, walking upon the straight path, and pure before Thy generous countenance, sincere in religion. Let no blame of any blamer hinder me in following Thy Cause, nor any assault of any assailant prevent me from Thy good-pleasure, nor any dominion of the heedless veil me. By Thy glory, O my God! My pillars shake when I remember the severities of the tests and contemplate the storms of trials which could uproot the mountain of Na'man.

6 اى رب طهر القلوب واكشف الكروب واغفر
الذنوب واجعلنى مخلصاً لوجهك الكريم ومغرمّاً
بجمالك المبين ومتشّبّهاً بجميلك المتين ومتمسكاً
بعهدك القديم وثابتاً راسخاً على ميثاقك العظيم
وسالماً على الصراط المستقيم وخالصاً لوجهك
الكريم ومخلصاً فى الدين لاتأخذنى فى اتباع امرى
لومة لائم ولا تصدنى عن رضاك صولة قائم
ولا تصجنى دولة غافل فوعزتك يا الهى تتزلزل
اركانى عند تذكري شدايد الامتحان وتفكرى فى
اعاصير الافتتان التى تستأصل جبلى نعمان

- 7 O Lord! Guard me with the eye of Thy care, protect me with Thy preservation and shelter, make firm my steps upon Thy path, grant me success in Thy service, expand my breast by witnessing the horizon of Thy manifest outpouring, make me a sign of Thy mercy to the worlds and a banner of Thy bounty among those who believe in Thy oneness. Make me a cause for gathering together the believers, give me to drink from the spring of certitude, occupy me with Thy love rather than with aught else, O my Lord, the Most Merciful, the Most Compassionate. Keep me away from all else but Thee and join me with Thy righteous servants. Verily Thou art the Generous, verily

7 اى رب احفظنى بعين عنايتك واحرسنى
بحفظك وكلائك وثبت قدمى على صراطك
ووقفنى على خدمتك وارشح صدرى بمشاهدة
افق فيضك المبين واجعلنى آية من آيات
رحمتك للعالمين وراية من رايات موهبتك
بين الموحدين واجعلنى سبباً لجمع شمل المؤمنين
واسقنى من عين اليقين واشغلى بحبك عمن
سواك يا ربى الرحمن الرحيم وجنبنى عن
دونك والحقنى بعبادك الصالحين انك انت

Thou art the Merciful, verily Thou art the Compassionate, the Lord of great bounty.

الکریم انتک انت الرحیم انتک انت الرحمن
ذوالفضل العظیم

INBA88:135b, AYBY.343 #025

AB00498

To: *Mirza Muhammad Taqi Afnan, in Yazd*

Date: 1900 or <

- 1 O noble Branch of the Divine Tree! Praise be to God that the outpourings of the Abha Kingdom are flowing like spring rain from all directions, and the banner of the Covenant is raised at the pole of the horizons. The Sun of God's Cause is shining at the zenith of glory, and the carpet of peace and security is spread in all lands. From all peoples of East and West, many are entering beneath the shadow of God's Cause. Soon the power of the Word of God will set all creation in motion, make the body of the world to tremble, and quicken all hearts. Praise and thanks be to Him!
- 2 Glory be to God! The people of malice have determined to veil this manifest light from eyes and conceal this luminous moon. They deny the exaltation of God's Cause and dispute the transcendence of God's words. They intend that these clouds of blindness should cover Thy sun - but far, far from it! Are the observers blind to the light?
- 3 In any case, if the party of doubts should attack those regions with armies of calumnies and altered tablets, your honor must certainly resist with utmost strength, lest they penetrate among the weak ones. Especially must the women be protected from questions about tablets of doubt, for their essential nature is very delicate and the slightest dust affects them. The people of malice strive day and night with complete persistence to extinguish the fire of the love of God and cause the Book of the Covenant and the Most Holy Book, which abrogates all previous scriptures and psalms, to be forgotten.
- 4 O Branch! The arrow of aggression from friends is more poisonous than the arrow of strangers, and the wound from the sword of pretenders more severe than the sword of enemies.

1 ایها الفرع الجلیل من السّدرۃ الالهیۃ الحمد لله که فیوضات ملکوت اہی از جمیع ارجاء و انحاء چون باران نیشان متتابع و رایت میثاق در قطب آفاق مرتفع تیر امر الله در اوج عزّت ساطع و بساط امن و امان در کلّ بلاد مفروش و از جمیع طوائف از شرق و غرب در ظلّ امر الله داخل عنقریب سطوة کلمۃ الله کائنات را بحرکت آرد و هیکل عالم را مرتعش کند و قلوب را منتعش نماید حدّاً له ثمّ شکراً

2 سبحان الله اهل فتور همت گماشته اند که این نور مبین را از دیدہ ها ستر نمایند و این بدر منیر را مخفی کنند علو امر الله را انکار نمایند و سمو کلمات الله را احتجاج کنند قصد آن دارند این گلیارها کرعمہ پوشند خورشید ترا ہیات ہیات اَ یعمی الناظرون عن الضیاء

3 باری اگر حزب شبہات بآنصفحات با جنود مفتریات و الواح محرفہ هجوم آرند البتہ آنحضرت باید با کمال قوت مقاومت فرماید کہ مبادا حلول در ضعفاء نمایند علی الخصوص نساء را باید بسیار محافظہ از مسائل اوراق شبہات نمود چه کہ آنان کینونانشان بسیار رقیق است اندک غباری تأثیر نماید باری اهل فتور شب و روز با کمال الحاح در سعی و کوششند کہ نار محبت الله را خاموش نمایند و کتاب عهد و کتاب اقدس را کہ ناسخ جمیع الواح و زیر است فراموش کنند

4 ای فرع تیر عدوان آشنایان از سهم بیگانگان مسمومتر و زخم تیغ مدعیان از شمشیر دشمنان

At every moment an arrow, at every breath a spear. I only complain of my sorrow and grief to God.

- 5 O Branch of the Tree of the All-Merciful! This divine nestling bird is surrounded by predatory crows and attacked by faithless owls. This gazelle of the meadow of the All-Merciful is beset by fierce wolves. From every direction fly hundreds of thousands of arrows of calumny, and from every side flash thousands of sharp and cutting swords of hatred. And this frail body has no helper or assistant, no shelter or refuge. All the peoples of the world continually attack, but the friends and acquaintances more fiercely than all in their rebellion. Consider then how this Wronged One is afflicted among the factions.

- 6 My Lord, assist me to bear the weight of affliction and endure this cruelty, and to be steadfast in the face of hardship and tribulation. O Lord, hasten the days of my ascension to Thee, my arrival before Thee, and my presence between Thy hands, that I may escape the darkness of the oppression of these people and enter the expanse of the lights of Thy nearness, O my Most Glorious Lord, and find rest in the shelter of Thy great mercy.

- 7 O Lord, the earth has grown strait for me despite its vastness, difficulties have intensified on all sides, matters have become grave, and the mass of the people of malice have attacked with arrows, spears and swords of tyranny and aggression, making me a target for their arrows and an object for their blades. O Lord, Thou art my Helper and my Succourer, Thou art my Guardian and my Deliverer. Save me from the oppression of those who have not observed Thy Covenant and Testament, who have not preserved Thy sanctity and have not protected Thy preserve, but rather have attributed error to Thee and claimed rightness for themselves, saying that the one specified in the Book deserves censure and avoidance, while the first to break the Covenant, abandon Thy Cause, and violate Thy Testament deserves obedience and submission, even though he arose in strongest opposition to the Dawning Place of the lights of Thy Covenant, the blazing Lamp.

- 8 O Lord, open their sealed eyes, unstop their blocked ears, and purify their darkened and veiled hearts. Verily Thou art the Powerful, the Mighty. 'Abdu'l-Baha

- 9 Convey to all the divine friends the Most Glorious, Most Wondrous greetings. And the Glory be upon thee.

شديدتر در هر دمى سهمى و در هر نفسى سنانى
اما اشكو بى و حزن الى الله

5 اى افنان سدرهء رحمانى اين طير آشيان الهى
را زاغان جفا احاطه نموده اند و جفدان بى وفا
هجوم کرده و اين غزال مرغزار رحمانى را ذئاب
كاسره مسلط شده اند از هر سمتى صد هزار تير
افترا پراى و از هر جهتي هزاران شمشير بغضاء تند
و تيز و بران و اين جسم نحيف بى نصير و معين
و بى سر و سامان جميع طوائف عالم متصل در
هجومند و ياران و آشنايان پيش از كل در اشد
طغيان ديگر ملاحظه فرمائيد كه اين مظلوم در
بين احزاب چگونه مبتلا

6 رب ايدنى على حمل ثقل البلاء و تجل هذا الحفاء
و التجلد فى موارد البأساء و الضراء اى رب قرب
ايام صعودى اليك و وفودى عليك و حضورى
بين يديك حتى انجومن ظلام ظلم هؤلاء و ادخل
فى فضاء انوار قربك يا ربى الابهى و استريح فى
جوار رحمتك الكبرى

7 اى رب ضاقت على الارض برحبها و اشتدت
على الازمة باسرها و تفاقمت الامور و هجم جمهور
اهل الفتور بسهام و سنان و سيوف البغى و
الطغيان و جعلونى هدفاً للنبال و غرضاً للنصال
اى رب انت معينى و نصيرى و انت وليى و
مجيرى اجرنى من ظلم هؤلاء الذين لم يراعوا
عهدك و ميثاقك و لم يحفظوا حرمتك و
لم يصونوا حماك بل اسندوا اليك الخطاء و
ادعوا لانفسهم الصواب و قالوا ان المنصوص
فى الكتاب يستحق السب و الاجتناب و اول
من نقض الميثاق و ترك امرك و خالف
عهدك يستحق الاطاعة و الانقياد ولو قام
باشد الاحتجاج على مطلع انوار عهدك السراج
الوهاب

8 اى رب افتح ابصارهم المطموسه و شق آذانهم
المسدوده و طهر قلوبهم المظلمة المحجوبه انك
انت القوى القدير ع

9 جميع ياران الهى را تكبير ابداع بهى ابلاغ فرمائيد
و البهاء عليك

AB00518

To: *Ruqiyiyih Sultan Yazdi, in Alexandria*

Date: 1900 or <

1 O Lord, O Forgiver! How can I open my tongue in praise of You and offer worship and adoration? Speech itself is deficiency and writing proves ignorance in this difficult matter. The tongue is an instrument composed of elements of sound, and speech is an accident among accidents through a material instrument and accidental sound. How can one utter praise and glorification of the Incomparable Lord? Whatever I say and seek belongs to the realm of human perception and falls under the dominion of the human world. How can the results of thought reach the divine heights, and how can the spider of vain imaginings weave its web of conjecture and understanding upon the canopy of sanctity? There is no recourse except to express powerlessness, and no excuse except to confess inadequacy. You are the Self-Sufficient, the Exalted, sanctified above the comprehension of the minds of those endowed with understanding.

2 Therefore I shall adorn my tongue with mention of Your servant and occupy myself with his remembrance in the gathering of the world. From early childhood that servant was associated like a bright candle in the assembly of existence and nursed at the breast of love. He was nurtured in the cradle of Your care and developed in the embrace of Your grace and favor until he attained the light of maturity and reached the station of adulthood. He turned wholly toward Your most holy court and devoted himself in supplication to Your sanctified Kingdom. He became intoxicated from the cup of piety and was guided by the light of guidance. Night and day he awaited witnessing the greatest signs, and moment by moment he watched for the dawning of light from the Supreme Horizon, until the morn of reality broke and the lights of guidance shone forth. He became certain of Your Primal Point and believed in Your Most Glorious Beauty. He saw afflictions in Your path and endured injury and oppression in Your way. He suffered severe blows and bore tremendous hardships until he became detached from home and native land and set out for the abode of the Dawning-Place of lights.

3 He sought shelter in the shadow of Your grace and made his dwelling in the proximity of Your mercy. He was ever the object of the glances of Your mercy and the recipient of Your loving-kindness. He had no aim except Your good-pleasure and no desire except tribulation in Your path. Night and day he

1 پروردگارا آمرزگارا چگونه زبان بستایش گشایم و پرستش و نیایش نمایم تقریر عین تقصیر است و تحریر دلیل نادانی در این امر عسیر زبان آلتی است مرکب از عناصر صوت و بیان عرضی است از عوارض بآلت عنصری و صوت عارضی چگونه توان نعت و ستایش حضرت بیچون گفت آنچه گویم و جویم از مدرکات عالم انسانی است و در تحت احاطه عالم بشری نتایج فکریه چگونه بمعارض الهیه رسد و عنکبوت اوهام چگونه بلعاب ظنون و افهام بر رفرق تقدیس تند جز بیان عجز چاره‌ئی نه و بغیر از اعتراف بقصور بهانه‌ئی نیست تو غنی متعالی و مقدس از ادراک عقول اهل کمال

2 پس بذکر بندهات زبانرا پیارایم و بیاد او در انجمن عالم بپردازم آن بنده از بدو طفولیت بنیتی چون شمع روشن در محفل وجود محشور شد و از پستان محبت شیرخوار گشت در مهد عنایت پرورش یافت و در آغوش فضل و احسان نشو و نما نمود تا آنکه فروغ بلوغ یافت و بمقام رشد رسید بکلی توجه بساحت اقدست نمود و تبتل و تضرع بملکوت تنزیه کرد از جام تنی سرمست شد و بنور هدی مهدی گشت شب و روز منتظر مشاهده آیات کبری بود و دمبدم مترصد اشراق نور از ملا اعلی تا آنکه صبح حقیقت دمید و انوار هدایت تابید موقن بنقطه اولایت شد و مؤمن بجمال ابهات گشت در سبیلت بلایا دید و در راحت اذیت و جفا کشید صدمات شدیده خورد و مشقات عظیمه تحمل کرد تا آنکه از بوم و بر و وطن بیزار شد و آهنگ کوی مطلع انوار نمود

3 در ظل عنایت مأوی جست و در جوار رحمت منزل کرد همیشه ملحوظ لحاظ رحمت بود و منظور نظر عاطفت جز رضای تو مقصدی نداشت و جز بلای در سبیلت آرزویی نمی نمود شب و روز را بذکر یاد جمالت مشغول بود و

was occupied with remembrance and mention of Your Beauty and was devoted to humble supplication and prayer. After his ascension he was not idle for a moment. At every instant he longed for non-existence and with every holy breath he brought life to heart and soul. In the secret depths of heart, soul and inner being he cried out "Help me, O my Lord, the All-Merciful!" and in his heart and consciousness he yearned for the Kingdom of the All-Merciful God, until in perfect joy and gladness he drank the cup of faithfulness, was delivered from the agony of death, ascended to Your Kingdom of mercy and soared to the horizon of Your grace.

- 4 O Lord! You are the Forgiver. O Creator! You are the Generous One. Give this dear servant a dwelling in Your glorious habitation and grant this helpless fallen one a home in the vicinity of Your mercy. Let him drink from the cup of meeting with You and give him an abode beneath the Tree of Paradise. Honor him with the gift of Your presence and exalt him with eternal happiness. Assist the survivors of that precious soul to follow in the footsteps of that dear father and to associate with all humanity according to his character and nature. May they walk Your path, seek Your good-pleasure and utter Your praise. You are the Kind Lord and You are the Gracious God.

5 'Abdu'l-Baha

6 He is God

- 7 O handmaid of God! This Persian prayer requesting nearness and reunion in the Most Glorious Kingdom was written for his honor Haji. Keep it with you so it may be recited in the gathering on the day of his memorial service. And upon you be glory.

BRL_POAB#22x, BRL_POAB#23x, JHT_A#004

بَتَبَّئِل و تَضَرَّع و مناجات مألوف بعد از صعود
آتی فارغ نبود هر دم تمنای عدم می کرد و هر
نفس بانفاس قدسی جان و دل زنده می نمود
در سر دل و جان و فؤاد ندای ادرکنی یا
ربّی الرحمن میزد و در قلب و وجدان آرزوی
ملکوت یزدان مینمود تا آنکه در کمال مسرت
و بشارت کأس وفا نوشید و از سكرات ممت
نجات یافت و بملکوت رحمانیت عروج نمود و
باقی عنایت صعود کرد

4 ای پروردگار تو آمرزگاری ای کردگار تو
بزرگواری این بنده عزیز را در نزل عزّت
مأوی ده و این بیچاره افتاده را در جوار
رحمت سر و سامان بخش از جام لقا بنوشان
و در ظلّ شجره طوبی مسکن و مأوی ده
بموجب لقا مشرف دار و بسعادت ابدیه معزز
فرما و بازماندگان آن نفس نفیس را مؤید فرما
تا بر قدم آن پدر عزیز رفتار نمایند و بخلق و
خوی او بین عالمیان محشور شوند راه تو پویند و
رضای تو جویند و ثنای تو گویند توئی خداوند
مهربان و توئی یزدان منان

5 ع ع

6 هو الله

7 ای امة الله این مناجات فارسی در طلب قرب
و لقاء در ملکوت ابری بجهت حضرت حاجی
مرقوم گردید در نزد شما باشد تا روز ختم در بین
جمع تلاوت گردد و علیک البهاء

BRL_DAK#0110, BRL_MON#22x,

BRL_MON#23x, MJMJ2.082, MMG2#124

p.142

AB00506

*To: Baha'is of Tihiran**Date: 1900 or <*

- 1 O servants of God and my friends! When the morn of guidance cast its radiance upon the horizons through the outpourings of Glory, it bestowed the light of love and shed the effulgence of unity, blessing diverse, different and opposing realities with a single bounty so that all peoples and nations might enter beneath the shade of a single-colored pavilion and engage with one voice in praise and glorification of the Ancient Beauty.
- 2 Though the radial lines extending from the center to the circumference of a circle are numerous, yet as they emanate from a single center, these lines converge at one point and are connected to a single center. If souls, like radial lines, are oriented toward the original center, there is unity within unity. But if these radial lines exceed the circumference, division inevitably results. That center is the source of bounty and the circumference of the circle represents the divine teachings. As long as there is no transgression beyond the divine teachings, no division will occur.
- 3 Therefore, O loving friends, turn to that Ancient Center and that Manifest Beauty, the Most Luminous Sun of the Kingdom of the Unseen. Like radial lines, emanate from that sacred center and do not transgress the circumference by even a hair's breadth, so that you may become the essence of oneness and the reality of uniqueness, the bright lamp of the Kingdom and the manifest signs of the Sovereign of the Realm of Might, the stars in the horizon of oneness and the birds of the gardens of the All-Merciful.
- 4 Praise be to God, through the grace of the Ancient Beauty, you wear a crown of precious gifts upon your head, carry a lamp of gracious radiance in your heart, don a robe of paradisiacal silk, and bear at your waist a sword of divine proofs and heavenly evidences. You are immersed in the ocean of favors and illumined by the light of bounty. You are the words of the Manifest Book and the letters of the Supreme Scriptures, the clear verses of the Lord of Signs and the wondrous pages of the Lord of Evidences.
- 5 Know the value of this gift and strive day and night for unity, accord and fellowship. Show utmost respect to one another and
- ای بندگان الهی و یاران من صبح هدی چون
از فیوضات بها پرتو بر آفاق انداخت نور محبت
مبذول داشت و اشراق الفت فرمود حقائق
متنوعه مختلفه متضاده را بفیض واحد کامران
نمود تا جمیع امم و ملل در ظل خیمه یکرنگ
داخل گردند و بیک آهنگ به تهلیل و تقدیس
جمال قدم مشغول شوند
- 2 خطوط شعاعیه ممتده از مرکز بحیط دائره
هرچند متعدّدند ولی چون از مرکز واحد
ساطعست لهذا آن خطوط در نقطه واحد
جمع و بمركز واحد وابسته اند و اگر چنانچه نفوس
چون خطوط شعاعی توجّه بمركز اصلی داشته
باشند وحدت اندر وحدت است و اگر چنانچه
آن خطوط شعاعی از بحیط تجاوز کند لابد
تفرقه حاصل شود و آن مرکز مبداء فیض است
و بحیط دائره و آن دائره تعالیم الهیه است تا از
تعالیم الهیه تجاوز نشود اشقاق حاصل نگردد
- 3 پس ای دوستان مهربان بآن مرکز قدیم و جمال
مبین آفتاب انور ملکوت غیب توجّه نمائید و
چون خطوط شعاعی از آن مرکز قدسی ساطع
شوید و از بحیط دائره ذرهئی تجاوز ننمائید تا
جوهر توحید شوید و حقیقت تفرید شمع روشن
ملکوت گردید و آیات باهره سلطان جبروت
نجوم افق احدیت گردید و طیور حدائق رحمانیه
- 4 الحمد لله بفضل جمال قدم تاجی از جواهر
موهبت بر سر دارید و سراجی از پرتو عنایت
در سر ردائی از سندس فردوس در بر دارید
و سینی از براهین الهیه و دلائل سیحانیه در
کمر در بحر الطاف مستغرقید و از نور احسان
مستشرق کلمات کتاب مبینید و حروف صحف
علیین آیات صریحه ربّ الایاتید و صحائف
بدیعه صاحب ینات
- 5 قدر این موهبت را بدانید و شب و روز در
اتحاد و اتفاق و الفت کوشید نهایت احترام را

perfect consideration for each other. Be servants to one another and demolishers of the edifice of division and evil. The Hands of the Cause of God who are firm in the Covenant are the lamps of the horizons. When they decide upon a matter, obedience and submission are obligatory, and obedience to them brings about unity, fellowship and oneness among the friends. Beware of opposition and antagonism.

از یکدیگر بدارید و غایت رعایت را بهم منظور
نمائید خادم یکدیگر باشید و هادم بنیان انشقاق
و شرایادی امر الله که ثابت بر عهد و میثاقت
سرج آفاقت چون امری را قرار دهند اطاعت و
انقیاد فرض است و اطاعت آنان موجب اتحاد و
الفت و یگانگی دوستان زهار مخالفت و مابینت
نمائید

- 6 Likewise, you must think day and night about teaching the Cause of God, diffusing the divine fragrances, and exalting the Word of God. With perfect kindness, humility and lowliness, guide those who thirst for the pure waters of guidance to the flowing spring of the All-Merciful. Be a source of bounty to the destitute and a refuge and shelter to the helpless.

6 و همچنین باید که شب و روز در فکر تبلیغ امر
الله و نشر نفعات الله و اعلاء کلمه الله باشید و
بکمال مهربانی و تواضع و خشوع تشنگان سلسبیل
هدایت را بمعین صافی رحمانیت دلالت کنید
بینوایانرا عین عطا باشید و بیچارگانرا ملجأ و پناه

- 7 Strive for modern progress and make mighty efforts for sacred civilization. Establish schools in perfect order and promote the principles of education. Appoint teachers of utmost sanctity and purity who possess manners and perfection, and arrange educators and instructors who are learned in sciences and arts. The sacred body of the Hands of the Cause of God must supervise the preservation of the conditions and requirements of these schools so that day by day the means of progress may be secured in every way and the lights of knowledge may illuminate the world.

7 در ترقیات عصریه بکوشید و در مدنیّت مقدسه
جهد بلیغ و سعی شدید نمائید دبستانهای در
نهایت انتظام ترتیب دهید و اصول تحصیل
معارفرا ترویج معلّمانی در نهایت تقدیس و تنزیه
جامع آداب و کمال تعیین نمائید و ادیان و
مریّیان حائز علوم و فنون ترتیب دهید و هیئت
مقدسه ایدای امر الله باید مواظبت در حفظ
شئون و لوازم این دبستانها نمایند تا روز بروز
اسباب ترقی از هر جهت فراهم آید و انوار
دانش جهانرا روشن نماید

- 8 Similarly, strive and make effort in promoting industries and discovering new inventions, expanding the scope of commerce and industry, establishing the customs of civilization, adorning the country, showing complete obedience and submission to the government, and avoiding any trace of corruption. Through these means, may you become the manifestations of heavenly confirmation and the dawning-places of divine success.

8 و همچنین در ترویج صنایع و اکتشاف بدایع و
توسیع دائره تجارت و صنعت و ترتیب آداب
مدنیّت و تزین مملکت و اطاعت و انقیاد تام
بحکومت و اجتناب از هر رائحه مفسدت
بکوشید و جهد نمائید تا باین سبب مظاهر تأیید
آسمانی گردید و مطالع توفیق رحمانی

- 9 In truth, the present just government of His Majesty the King deserves praise and merits the heartfelt, sincere obedience of all subjects. Exercise utmost care in this regard, for it is obligatory and prescribed by the conclusive divine text. And the Glory be upon you.

9 فی الحقیقه حکومت عادلّه حاضرّه حضرت
پادشاهی شایان ستایش است و مستحق اطاعت
قلبی صمیمی جمیع رعیت در اینخصوص نهایت
تقیّد را مجری دارید چه که بنص قاطع الهی
واجب و فرض است و البهّا علیکم

BRL_SOCIAL#053x, BRL_SOCIAL#185x, BRL_SCHOLAR#03x,
BSW#16.15x, COC#0022x, COC#0613x

INBA59:214b, INBA88:151, BRL_DAK#0830,
MKT4.026, MILAN.184, AKHA_120BE
#12 p.b, BSHN.140.488, BSHN.144.481,
PYB#101 p.03, MJTB.117x, MHT1b.200

AB00464

To: Hubbullah son of Jamal Burujirdi, in Tihiran

Date: 1900 or <

- 1 O thou who art the mystery of thy father and the beloved of thy Most Glorious Lord! Two letters were received and responses are being sent. Regarding presence at the Threshold of the Forgiving Lord, you are permitted but with the same known conditions and promised covenant.

1 یا من هو سرّ ایه و حبّ ربّه الاهی دو قطعه رسائل واصل و جواب ارسال میشود در خصوص حضور بآستان ربّ غفور مأذونید ولی بهمان شرط معهود و میثاق موعود
- 2 When a dear soul dons the pilgrim's garb for the Ka'bah of the Divine Purpose and determines to visit the Beloved's dwelling, surely a gift is fitting and an offering necessary so that the arrival and visitation may be blessed and fortunate. Your unseen gift and precious offering is news of true harmony and glad tidings of the removal of sincere estrangement between your honored father and the Hand of the Cause of God. This is a duty and upon it depends the strength of the Cause. You yourself can see how much this matter has caused difficulties and obstacles to arise.

2 چون جان عزیزی احرام کعبه مقصود بندد و عزم کوی دوست نماید لابدّ ارمغانی شاید و هدیه‌ئی باید تا ورود و وفود مبارک و مسعود باشد هدیه نادیده و ارمغان گرانهای شما خبر حسن الفت حقیقی و بشارت دفع کلفت صمیمی بین حضرت ابوی و ایادی امر الله است این امریست که فرض است و بآن قوام امر است شما خود ملاحظه کنید که این قضیه چه قدر سبب حصول مشکلات و ظهور صعوبات است
- 3 Be fair and consider what a mighty tempest this lone one is caught in, what unparalleled tribulations I face without any sympathizer. Relentless arrows from all the enemies of the Blessed Beauty are shot from every direction, countless swords of nations are unsheathed, attacks come from every border, objections and opposition encircle like a surrounding sphere this center of sorrows, and trials rain down continuously like a downpour. Endless problems and difficulties, occupations and hardships like successive ocean waves, writing and speaking day and night even until dawn. My being is extremely weak, the effects of separation from His Holiness the Most Holy One have melted the marrow of my bones, and grief and sorrow have kindled fire in my innermost being. With weeping eyes and burning heart, sighs and cries are my companions.

3 انصاف بدهید که این فرید و حید در چه طوفان عظیم گرفتار و در چه مصائب بی مثل و نظیر مبتلا و بی غمخوار سهام بی امان از جمیع اعداء جمال مبارک از جمیع جهان پرتاب و سیوف ملل مسلول و بی حساب هجوم از هر مرز و بوم اعتراض و تعرض چون دائره محیظه بر مرکز احزان و آلام چون غیث هائل مستمر مشکلات و معضلات بی حدّ و حصر مشاغل و متاعب چون امواج بحر تحریر و تقریر متتابع روز و شب حتی وقت سحر وجود در نهایت ضعف تأثیرات فرقت حضرت احدیت مغز استخوانرا گداخته و حسرت و کدورت در احشاء آتش افروخته با چشمی گریان و جگری سوزان و ناله و فغان همدم
- 4 Despite this, what consolation do I have except to observe that, praise be to God, the thread of harmony is connected and the foundation of love between all has blocked the path of discord, the carpet of opposition is rolled up, signs of discord have disappeared, and the light of unity shines forth. If others were to be overtaken by the trials of this servant, then they would know the value of wellbeing.

4 باوجود این چه تسلی خاطر دارم مگر آنکه ملاحظه نمایم که رشته الفت الحمد لله پیوسته و اساس محبت بین کلّ راه تشّت بسته و بساط تخلف منظوی و علائم تخالف متواری و نور وحدت منجلی اگر دیگران را بلایای این عبد مستولی گردد آنوقت قدر عافیت معلوم شود

5 I swear by the Ancient Beauty that I became the dust at the feet of each of the friends, and never, neither in word nor deed, did I oppose any of the wavering ones, and never did I impose even a small task on anyone. I said do whatever you wish and desire, but do not occupy me and do not prevent the exaltation of the Word of God. Say whatever you want and do whatever you wish, have nothing to do with me - imagine that I was never created. Despite this, there are cries and wails, and complaints of injustice. Still I endure, I do not distance myself - whoever distances themselves from me, I draw near; whoever shows pride, I show humility and submissiveness. I am content that a hundred thousand arrows strike my breast rather than dust settle on anyone. I have become weak from intense grief....

5 قسم به جمال قدم که خاک قدم هر یک از احباء شدم و ابداً نه قولاً نه فعلاً تعرضی بنفسی از متزلزلین نمودم و ابداً تکلیف جزئی بشخصی نکردم و گفتم هر نوع خواهش و میل شماسست مجری دارید ولی من را مشغول ننمائید و از اعلاء کلمه الله منع ننمائید هرچه میخواهید بگوئید و آنچه میخواهید بکنید کاری بمن نداشته باشید همچو گان کنید که من خلق نشدهام باوجود این ناله و فریاد است و داد از بیداد باز تحمل میکنم دوری ثمنمایم هر کس از من دور میشود نزدیک میشوم استکار مینماید خضوع و خشوع میکنم راضیم صد هزار تیر بر سینه من خورد و بر کسی غبار ننشینند از شدت غصه ناتوان شدهام...

INBA55:438x, MMK5#150 p.116x

AB00509

Date: 1900 or <

1 O thou who art firm in the Covenant! Two missives sealed with steadfastness and firmness arrived and were considered with the eye of loving-kindness. From their contents radiated supreme steadfastness and the effulgent lights of firmness in the Covenant of the Most Glorious Beauty. Praise be to God that He has nurtured such servants in the bosom of His favor who are manifest standards for the mighty fortress of the Covenant and brilliant full moons for the great tower of the Testament. They are piercing meteors to the violators of the Covenant and mighty pillars to those who waver in the cradle. In praise of the Beloved of the horizons their tongues are speaking tongues, and in the garden of faithfulness they are lofty palm trees.

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

2 Therefore you must, in gratitude for this success, strive earnestly that no discussion occur among the friends that would cause discord, conflict and dispute. If differences of opinion arise on any matter, both sides should maintain complete silence and inquire about it. Whatever answer is sent, they should follow it. In any case, this is what I ask of you: that through the assistance and favor of the Most Glorious Beauty, this discord among the friends in Tehran be

2 پس آنجناب باید بشکرانه این موفقیت بذل جهد نمائید که بهیچ وجه در میان اصحاب صحبتی واقع نگردد که سبب اختلاف و نزاع و جدال شود اگر چنانچه در مسئله تباین فکر حاصل گردد طرفین بکلی سکوت نمایند و سؤال کنند و آنچه جواب ارسال میشود مجری نمایند باری من از شما این را میخواهم که بعون و عنایت جمال ایهی این اختلاف از میان احباب در طهران بر خیزد

eliminated, for it has become a cause of derision and these servants are being reproached.

- 3 Mu'awiyah was asked: "Despite the fact that the Prophet said regarding you 'May God never fill his belly,' and said 'God's curse be upon the she-camel, its rider and its leader,' and your father broke the Prophet's tooth, and your mother sucked the liver of Hamzah the Prophet's uncle, and you yourself were detested - how did you become the sovereign ruler of Islam and establish yourself on the throne of the caliphate?" He replied, "It was because the companions of the Commander of the Faithful disagreed so much, and the more they disagreed, the stronger I became."

- 4 In any case, now too the violators are in the utmost joy and delight due to the discord among the friends, while this servant is in the depths of grief and sorrow. Surely you are not content with my grief and the joy of the people of darkness. O thou who art firm in the Covenant! Now is the time for you to gird up the loins of endeavor and uproot this discord from among the friends. This multiplicity of greetings was not so important as to become such a cause of discord among the friends that its tremors would reach the Holy Land and multiply the sorrows a hundredfold.

- 5 These four greetings were established by the Exalted One, may my spirit be sacrificed for Him, and from these four greetings the intention was the Ancient Beauty and the Most Great Name, may my spirit be sacrificed for Him, for He is the Most Great Name, the Most Great Light, and the Most Great Manifestation. None of them are abrogated in the Law of God, and whatever was current in the Blessed Days remains unchanged until the Day of the new resurrection. Since "Allah-u-Abha" was the attribute of the believers in God's unity, therefore the greeting should be "Allah-u-Abha". Moreover, this servant's utmost desire is that all remembrances and prayers be of the Blessed Name, and when I hear the call of "Allah-u-Abha" my spirit quivers and my soul rejoices and I immediately cry out "Where is this musician who uttered the Friend's name?"

- 6 However, if someone should utter "Allah-u-Ajmal", they should not be denounced or belittled, for there is no abrogation of it in the sacred text of God's Law. One should say with utmost gentleness and kindness that in the time of the Manifestation the greeting was "Allah-u-Abha" and in the days of concealment it was also the practice of those who were firm and the attribute of those who were steadfast, even the greeting of him whom God will make manifest was "Allah-u-Abha". Therefore we should follow and obey. If they

چه که سبب شتمات گشته و این عباد را ملامت مینمایند

- 3 از معاویه سؤال نمودند که با وجود آنکه حضرت رسول در حق تو لاشیع الله بطنه فرمود و لعن الله الناقة و راکبها و قائد ها گفت و پدر تو دندان پیغمبر بشکست و مادر تو جگر حمزه عم پیغمبر بمکید و خود تو مبعوض بودی چگونه شد که شهریار سریر اسلام شدی و بر تخت خلافت استقرار یافتی گفت از بس که اصحاب امیرالمومنین اختلاف کردند و هر چه آنها اختلاف کردند من قوت گرفتم

- 4 باری حال نیز از اختلاف احباء ناقضین در نهایت سرور و فرح و ایبعد در منتهای حزن و الم البته شما بحزن من و سرور اهل فتور راضی نمیشوید ای ثابت بر میثاق وقت آنست که کمر همت بر بندی و این مباینت را از میان احباء بنیاد بر اندازی این تعدد تحیت اهمیتی نداشته که در بین احباب باین درجه اسباب اختلاف شود که زلزله اش بارض اقدس رسد و احزان وارده یک بر صد گردد

- 5 این چهار تحیت را حضرت اعلی روحی له الفداء قرار فرمودند و از این تحیات اربعه مقصود جمال قدم و اسم اعظم روحی له الفداست چه که اوست اسم اعظم و نیر اعظم و ظهور اعظم و هیچیک در شریعة الله منسوخ نه و آنچه در ایام مبارک جاری تا یوم بعث جدید باقی تغییر و تبدیلی نه چو الله ابهی سمت موحدین بود لهذا باید تحیت الله ابهی باشد و از این گذشته منتهای آرزوی ایبعد اینست که جمیع اذکار و اوراد اسم مبارک باشد و چون ندای الله ابهی شنوم روحم مهتر گردد و جانم مستبشر شود فوراً ندا برآرم این مطرب از نجاست که گفت نام دوست

- 6 ولی اگر نفسی الله اجمل بر زبان راند نباید تکفیر کرد و تحقیر نمود زیرا در نص شریعة الله ناسخی ندارد باید با کمال ملامت و مهربانی گفت که در زمان ظهور تحیت الله ابهی بود و در ایام بطون نیز سنت ثابتین و صفت راسخین حتی تحیت من اراده الله الله ابهی پس ما باید متابعت کنیم و اطاعت نمائیم اگر پذیرفت فبها والا کیفیت

accept this, well and good; if not, write confidentially to the Holy Land about the situation and a decisive ruling will come from there.

- 7 If discord is to arise between the friends of God over such minor matters, then what will happen later? In any case, you must eliminate this discord from among the friends. None of them are at fault at all. Resort to the utmost love, harmony, unity and friendship so that those who waver do not become joyful and delighted.

محرمانه بارض اقدس مرقوم نمائید از آنجا حکم قاطع خواهد آمد

7 اگر قرار براین باشد که در این امور جزئیة بین احباء الله اختلاف حاصل شود پس بعد چه خواهد شد باری رفع این اختلاف را از میان احبا باید شما بنمائید و ابداهیه هیچ یک مخطی نیستند تشبث به منتهای محبت و الفت و یگانگی و دوستی نمائید تا متزلزلین مسرور و مشعوف نگردند

INBA88:073, MSHR2.143x

AB00535

To: Hallaj, Ustad Hasan et al., in Qum

Date: 1900 or <

- 1 O ye who have been wronged in the path of God!
- 2 The loved ones of the Almighty have always been exposed to the dire oppression and tyranny of the people of iniquity, and His chosen ones have continually suffered woeful cruelties at the hand of the perfidious. The friends of God have always quaffed the cup of adversity proffered by the hand of the immortal Cupbearer. They have been made targets for the darts and spears of the curses, accusations and reviling that the rebellious and the wicked hurled at them, and have been persecuted and ill-treated by their opponents among the people of the world. Indeed these tribulations are the very draught with which the Well-Beloved of the world was inebriated, and these calamities are but the effulgent light whereby the luminous brow of the Day-Star of the world was illumined.
- 3 Therefore think not that this fierce opposition and cruelty hath brought humiliation and abasement upon you. Nay, I swear by God, besides Whom there is none other God, they redound to imperishable glory and unfading bounty. Indeed this persecution is a cooling draught and these trials a source of delight. This poison is but sugar and this venom the essence of sweetness. This stab in the breast is a soothing balm to heart and soul, and this bitter medicine a healing remedy. One's sense of taste must be unimpaired to perceive its sweetness and to

1 ای ستمدیدگان سبیل الهی

2 ظلم و اعتساف مردم بی انصاف همیشه بر اولیای الهی واقع و جفای مردمان بی وفا همواره بر اصفیای الهی وارد همیشه دوستان حق جام بلا را از دست ساقی بقا نوشیدند و هدف سهام و سنان طعن و لعن و سب طایغان باغیان گشتند و مورد زجر و ظلم عوانان از اهل جهان این بلا جامی است که محبوب آفاق سرمست آن بود و این مصائب نوری است که جبین مبین کوکب اشراق بان روشن بود

3 گمان مکنید که این تعرض و اذیت اسباب وهن و ذلت شما بود بلکه والله الذی لا اله الا هو عزت ابدیه است و موهبت سرمديه این عذاب عذب است و این تعب طرب این زهر شکر است و این سم قند مکرر این دوی تلخ درمان است و این زخم جگرگاه مرهم دل و جان ولی مذاق سالم باید تا حلاوتش را بچشد و لذتش را احساس کند والا صفرایان را شهد و شکر تلخ تر از زهر

savour its relish. Otherwise to a bilious patient sugar and honey taste more bitter than venom, and to the diabetic a sweet drink is more harmful than deadly poison.

- 4 Meanwhile, O ye loved ones of God, let not these sufferings grieve you, nor let your hearts be sore with sorrow. Erelong will all take a pride in them and will seek distinction and glory in both worlds. One will say: In one period I endured hardships by reason of my faith and certitude in the one true God and was recompensed with certain bounties. Another will state: Because of the love I cherished for the Best Beloved of the world, I once quaffed a deadly poison like unto a cup of eternal life and since then I have received His perpetual grace. Yet another will exclaim: In the path of servitude at the Threshold of the Almighty I was cast into prison and gained boundless favours in return. Another will declare: As a result of the illumination I received from the Day-Star of ethereal glory I was made captive and held fast in chains and stocks, for which exceptional rewards were lavished on me. Another will say: My heart was set ablaze with the fire of His love in such wise that I hastened to the field of sacrifice, and kissed the edge of the sword. Another will state: The blessed body of my illustrious father was hacked to pieces in the arena of sacrifice for the sake of my glorious Lord. Another will say: My honoured grandfather was inebriated with the cup of martyrdom which the Cup-Bearer of God's eternal Covenant proffered unto him and he became the recipient of manifold favours and bestowals. Still another will exclaim: Our blessed household was ruined in the path of the Adored One. And still another will exclaim: Our innocent ancestors were made homeless for having promoted the Word of God.

- 5 In short, everyone, well-pleased, jubilant and leaping with joy will recount these events at length and will glory in them before the other peoples and kindreds of the earth. Then it will become unmistakably clear and manifest, even to outward seeming, what a great bounty, what a supreme blessing these afflictions and trials in the path of the Blessed Perfection had truly been.

- 6 Therefore it behoveth you, O loved ones of God, to raise up your hands in thanksgiving unto the Threshold of the peerless One and say: O one and only God, O matchless Creator! Praised and glorified art Thou for having placed this splendid crown upon the brow of these helpless ones, and this mantle of eternal glory on the shoulders of these indigent ones. The rays of Thy sanctity fell upon bodies of clay and the lights of the world of eternity shone forth. A flame of Thy bestowal from the enkindled fire appeared and gave the hearts eternal

است و سودائیان را شربت قند مضرتر از سم مکرر

4 باری ای احبای الهی از این بلا محزون مباشید و دلخون نگردید عنقریب مشاهده خواهید نمود که کل بان افتخار کنند و سروری دو جهان جویند یکی گوید که من در فلان عهد بجهت ایمان و ایقان بحق زجرى چنین دیدم و اجرى چنین بردم دیگری گوید در سبیل محبت محبوب آفاق در فلان وقت سم نقیع را چون جام سلسبیل نوشیدم و بفیض ابدی رسیدم دیگری گوید که من بعبودیت آستان حضرت یزدان در حبس و زندان افتادم و فیض بی پایان بردم دیگری گوید بسبب اقتباس انوار از نیر اثر اسیر سلاسل و زنجیر شدم و چنین اجرى نظیر یافتم دیگری گوید از اشتعال نار عشق در قلب و سینه بقربانگاه حق شتافتم و لب شمشیر را بوسیدم دیگری گوید پدر بزرگوارم در ره خداوندگارم در میدان فدا هیكل مقدسش ارباباً اربا شد دیگری گوید که جد محترم از دست ساقی الست سرمست جام شهادت شد و مظهر الطاف و عنایت گشت و دیگری گوید که خاندان مقدس ما در سبیل حضرت دوست ویران شد دیگری گوید دودمان پاک ما در اعلاء کلمه الله بی سر و سامان گشت

5 باری کل نفرگان خندان پاکوبان کف زنان این وقایع را شرح و بیان کنند و بر سائر طوائف عالم نغز و مباهات نمایند آنوقت بحسب ظاهر نیز واضح و باهر شود که این مصیبات و بلایا در سبیل جمال مبارک چه موهبت عظمی بود و چه رحمت کبری پس

6 حال ای یاران دست شکرانه بدرگاه خداوند یگانه بلند کنید و بگوئید ای خداوند یگانه ای پروردگار بیهمتا ستایش و نیایش تو را که این اکیلی جلیل را بر سر این ضعیفا نهادی و این رداء عزت ابدیه را بر دوش این فقرا دادی پرتو تقدیست بر هیكل ترابی زرد انوار جهان ابدی ظاهر شد شعله عنایت از نار موقده ظاهر شد و قلوب را حیات جاودانی داد شکر تو را بر این موهبت

life. Thanks be to Thee for this blessing and this bestowal and this bounty with which Thou hast distinguished these helpless ones. Thou art the Generous, the Merciful and the All-Loving.

BRL_FIRE_AB#10x

و بر این عنایت و بر این رحمت که این ضعیفا را
بآن مخصص داشتی توئی کریم و مهربان

INBA89:093, AKHA_105BE #10 p.02,
AKHA_127BE #10 p.a, AHB_129BE
#05-06 p.077x, MJMJ2.009x, MMG2#126
p.144x, NANU_AB#25, QUM.262-263

AB00543

To: *Mirza Ali Muhammad Khan Munshi (Muhammad Ali Munshi), in Tabriz*

Date: 1900 or <

- 1 My God, my God! The hearts have been overwhelmed by the covering of perturbation, and the eyes have been veiled by the clouds of transgression. The eyes have been deprived of beholding the lights, and the ears have been prevented from hearing the mysteries. O Lord! Tear asunder the veils and burn away the coverings that conceal vision, and remove the covering from insight, O Possessor of Bounty! Verily Thou art the Uncoverer, the Tearer of veils and clouds, and the Manifester of the Sun at high noon.

1 الهی الهی قد غشّت القلوب غاشیة الاضطراب
و حجبّت الابصار سبحات الاعتساف و حرمت
الاعین مشاهدة الانوار و منعت الآذان من
استماع الاسرار ای رب احرق الاستار و احرق
الحجب السّاترة للابصار و اکشف الغطاء عن
البصائر یا ذا العطاء انک انت الکاشف الخارق
للحجاب و السّحاب و مظهر الشّمس فی رابعة
النّهار

- 2 “O servant of the Truth! Truth has appeared like the shining sun. What a pity it has come to a city of the blind!”

2 ای بنده حقّ حقّ عیان چون مهر رخشان آمده
حیف کاندنر شهر کوران آمده

- 3 The Most Glorious Beauty (may my spirit be sacrificed for His loved ones) thirty years before His ascension guided all to a specific reference point, and repeatedly guided the believers present. Later in the Most Holy Book, with clear text like an impregnable fortress, He guided to the appointed station. Night and day He would warn and awaken the beloved ones, sometimes explicitly, sometimes implicitly, sometimes through metaphor, sometimes through allusion, until the Clear Book and the Preserved Tablet of God's Covenant was recorded by the Supreme Pen and the Center of the Covenant was explained. The Sun of the Covenant shone forth and the light of the greatest guidance gleamed, so that after the ascension no differences would arise, no independent judgment would emerge, and no one would fly with their own wings. The second Caliph would not say “The Book of God is sufficient for us,” the third Caliph would not declare “I am the possessor of the two lights.” The Center of the Covenant would be known,

3 جمال ابدی روحی لاحبّائه الفداء سی سال قبل از
صعود کلّ را بمرجع مخصوص دلالت و به کرات
و مرّات احبّاء حاضرین را دلالت بعد در کتاب
اقدس بنصّ صریح چون بنیان مرصوص بمقام
منصوص هدایت فرمودند و شب و روز احبّاء را
گاهی بتصریح گاهی بتلویح گاهی بکتابه گاهی باشاره
اخطار و ایقاظ میفرمودند تا آنکه کتاب مبین و
لوح محفوظ میثاق الهی باثر قلم اعلی مرقوم شد
و مرکز میثاق مشروح گشت آفتاب عهد بتایید
نور هدایت کبری بدرخشید تا باز بعد از صعود
اختلاف حاصل نگردد و اجتهاد بمیان نیاید و
هر کس بهوای خویش نبرد خلیفه ثانی حسبنا
کتاب الله نگویند خلیفه ثالث انا ذو النورین
نفرمایند مرکز میثاق معلوم باشد و مبین آیات نیر
آفاق منصوص صغیر و کبیر کلّ اطاعت نمایند
عظیم و حقیر کلّ هدایت جویند

and the Interpreter of the verses of the Day-Star of the horizons would be explicitly appointed. Small and great, all would obey. Mighty and lowly, all would seek guidance.

- 4 Now the appointed Center is abandoned and the specific reference point is forsaken and overthrown. The defeated parties are prancing about and doubts born of personal interpretation have overcome the heart of every coward, and a thousand calumnies are on their tongues. One says they have abrogated the Law, another says they have removed prayer and fasting. One group says this and another group says that. All these reports and stories are purely for casting doubts, otherwise the religion is the religion of God and the Law is the Law that does not change or alter until the Day of God. We are all sheltered under the divine Law and bound by divine ordinances. We cannot deviate and we will not rebel. What notion is this and what thought? From this scheme they will see no fruit except their own disgrace and will find no escape for themselves. Their purpose in these calumnies is to perturb minds and disturb thoughts. This servant is the first to hold fast to God's Law and the first to follow God's commands - come and see! But these souls who spread these calumnies - do they know anything of God's Law or have they practiced any of the divine ordinances?

- 5 You should inquire. Their law is casting doubts and their religion is following ambiguous verses like previous peoples. The people of Moses consider themselves first in obedience to Moses and practitioners of all commandments, yet they crucified the Spirit (Christ). Likewise others broke the teeth and lips of the Prophet. The people of the Furqan (Qur'an) consider themselves people of the Law and executors of the ordinances, and pray a thousand cycles of prayer in a night, yet they fired a hundred thousand bullets at the blessed breast of the Exalted One (the Bab). And the people of the Bayan pray and fast, but every hour they shot thousands of arrows at the illumined breast. But these servants are believers in God, certain of God's verses, followers of God's Law, practitioners of God's ordinances, and firm and steadfast in God's Covenant. Yet according to these people, whoever is firm in the Covenant is immoral, an infidel, a loser, one who abandons prayer, breaks the fast, and violates the Law, even if they perform the worship of the first and the last. You should ask the narrator what are the conditions and pillars of prayer - "By the Lord of the Ka'bah, he was dumbfounded!" And the glory be upon you.

4 حال مرکز منصوب متروک و مرجع مخصوص مخدول و منکوب احزاب مهزومه در جولان و شبهات استنباطیه مستولی بر قلب هر جبان و هزار افترا ورد زبان یکی گوید نسخ شریعت نمودند دیگری گوید نماز و روزه را برداشتند حزبی گویند چنین و حزبی گویند چنان جمیع این روایات و حکایات محض القاء شبهات و دین دین الله است و شریعت شریعت لا تتغیر و لا تبدل الی یوم الله ما کل در ظل شریعت الهیه مستظل و باحکام الهی مکلف تخلف نتوانیم و ترمذ نخواهیم این چه تصور است و این چه تفکر از این تدبیر ثمری جز تفضیح خویش نه بینند و مفری از برای خود نیابند مقصودشان از این افترا تحذیر اذهانست و تشویش افکار این عبد اول من تمسک بشریعة الله و اول من اتبع اوامر الله فاحضر لتری ولی نفوسی که این افترا را میزند آیا از شریعة الله خبر دارند یا از احکام الهی چیزی عمل نموده اند

5 شما استفسار نمائید شریعتشان القاء شبهات و دینشان اتباع متشابهات مثل سائر ملل غایرات قوم موسی خویش را اول مطیع حضرت موسی میدانند و بجمیع احکام عامل ولی حضرت روح را بصلیب زند و همچنین دیگران لب و دندان پیغمبر بشکنند قوم فرقان خویش را اهل شریعت دانند و احکام مجری دارند و شبی هزار رکعت نماز کنند ولی صد هزار گلوله بسینه مبارک حضرت اعلی زند و اهل بیان نماز کنند و روزه بگیرند اما در هر ساعتی هزاران تیر بصدر منور زند ولی این عباد مؤمن بالله و موقن بآیات الله و تابع شریعت الله و عامل باحکام الله و ثابت و راسخ بر میثاق الله ولی نزد حضرات هر کس ثابت بر میثاق فاجر است کافر است خاسر است تارک الصلوات است فاطر الصیام است هاتک الشرعست ولو عبادت اولین و آخرین را بنماید شما شخص را ویرا سؤال نمائید که شروط و ارکان صلات چند است فیهت ربّ الکعبه و البهاء علیک

AB00551

*To: Ibn-i-Abhar**Date: 1900 or <*

- 1 O true companions! All humankind are as children in a school, and the Dawning-Points of Light, the Sources of divine revelation, are the teachers, wondrous and without peer. In the school of realities they educate these sons and daughters, according to teachings from God, and foster them in the bosom of grace, so that they may develop along every line, show forth the excellent gifts and blessings of the Lord, and combine human perfections; that they may advance in all aspects of human endeavor, whether outward or inward, hidden or visible, material or spiritual, until they make of this mortal world a widespread mirror, to reflect that other world which dieth not.
- 2 O ye friends of God! Because, in this most momentous of ages, the Sun of Truth hath risen at the highest point of the spring equinox, and cast its rays on every clime, it shall kindle such tremulous excitement, it shall release such vibrations in the world of being, it shall stimulate such growth and development, it shall stream out with such a glory of light, and clouds of grace shall pour down such plentiful waters, and fields and plains shall teem with such a galaxy of sweet-smelling plants and blooms, that this lowly earth will become the Abha Kingdom, and this nether world the world above. Then will this fleck of dust be as the vast circle of the skies, this human place the palace-court of God, this spot of clay the dayspring of the endless favors of the Lord of Lords.
- 3 Wherefore, O loved ones of God! Make ye a mighty effort till you yourselves betoken this advancement and all these confirmations, and become focal centers of God's blessings, daysprings of the light of His unity, promoters of the gifts and graces of civilized life. Be ye in that land vanguards of the perfections of humankind; carry forward the various branches of knowledge, be active and progressive in the field of inventions and the arts. Endeavor to rectify the conduct of men, and seek to excel the whole world in moral character. While the children are yet in their infancy feed them from the breast of heavenly grace, foster them in the cradle of all excellence, rear them in the embrace of bounty. Give them the advantage of every useful kind of knowledge. Let them share in every new and rare and wondrous craft and art. Bring them up to work and strive, and accustom them to hardship. Teach them
- ای یاران حقیقی جمع بشر نوع انسان بمثابه اطفال دبستانند و مطالع نور و مظاهر وحی رب غفور ادیب عجیب جلیل و مربی بی نظیر و مثیل در دبستان حقائق این فرزندانرا بتعالیم الهی تربیت نمایند و در آغوش عنایت پرورش دهند تا در جمیع مراتب ترقی نموده مظاهر مواهب گردند مرکز سنوحات رحمانیه شوند و جمیع کالات انسانیه در کل شئون صوری و معنوی پنهان و عیان جسمانی و روحانی ترقی نمایند و عالم فانی را آئینه جهان نمای جهان جاودانی کنند
- پس ای دوستان حق شمس حقیقت چون در این دور عظیم در اشرف نقطه اعتدال ربیعی طلوع نمود و بر آفاق اشراق کرد چنان حشر و نشری نماید و شور و ولولهائی در اطباق وجود اندازد و چنان نشو و نمائی بخشد و چنان تابشی بتابد و ابر عنایتش چنان بیارد و باران رحمتش چنان ریزشی بنماید و دشت و صحرا چنان گل و ریاحینی برویاند که غبرا جنت ابری گردد و روی زمین بهشت برین شود و بسیط خاک چون محیط افلاک شود عالم وجود عرصه محمود شود نقطه تراب مطلع الطاف رب الأرباب گردد
- پس ای احبای الهی جهد بلیغ نمائید تا شما [مظهر این ترقیات و تأییدات گردید] و مرکز سنوحات رحمانیت شوید و مشرق [انوار احدیت گردید و مروج مواهب مدنیت] شوید و در آن کشور رهبر کالات انسانیت گردید [ترویج علوم و معارف] نمائید و در ترقی بدائع و صنائع کوشید تعدیل اخلاق نمائید و بخلق و خوی سبقت بر اهل آفاق جوئید اطفال را از سن شیرخواری از ندى تربیت پرورش دهید و در مهد فضائل پرورید و در آغوش موهبت نشو و نما بخشید از هر علم مفیدی بهره مند نمائید و از هر صنائع بدیع نصیب بخشید پرهمت نمائید

to dedicate their lives to matters of great import, and inspire them to undertake studies that will benefit mankind.

- 4 Resolve all matters, both small and great, through consultation. Do not undertake any important matter without consultation. Think of one another, assist in each other's affairs, share in each other's sorrows. Leave none of the nation's people in need. Help one another so that all may unitedly and harmoniously become as one body. In gatherings of remembrance and places of worship, seek confirmation for the government. Pray for the throne of sovereignty. Serve His Majesty the just King with perfect sincerity, for until now not even the slightest harm has come to this community from His Majesty; rather he has provided protection and preservation. You must, according to the decisive text, be well-wishers with heart and soul.

5 'Abdu'l-Baha 'Abbas

- 6 O my God, my God! These are servants who have entered beneath the shade of the tree of Thy mercy and sought refuge in the cave of Thy divine unity. They have nursed from the breast of Thy Lordship and dwelt in the vicinity of Thy training. O Lord! Assist them from all directions, open unto them the doors of success and deliverance, grant them the fruits of prosperity and life, adorn their outward beings with the gifts of divinity and illuminate their inner realities with the lights of mercy. Make them progress in all conditions and ascend to the highest degrees of happiness, O Thou Living and Self-Subsisting One, until their hearts become centers of divine inspirations, their souls sources of heavenly evidences, their spirits gladdened by the glad-tidings of divine unity, their bodies adorned with human qualities, their minds penetrating in discovering the realities of created things and the hidden properties of existing things. Make them signs of Thy gifts, evidences of Thy favors, manifestations of Thy traces and the dawning-places of Thy lights. Verily Thou art the Generous, the Merciful, the Giving, the Kind. And glory be upon the loved ones of God.

SWAB#102, BRL_CONSULT#19x, BSW#10.12x, BSW#18.12x, COC#0185x, LOG#0588x, LOG#0712x, LOG#0999x

و متحمل مشقت کنید اقدام در امور مهمه
بیاموزید و تشویق بر تحصیل امور مفیده بنمائید

4 امور را جزئی و کلی بمشورت قرار دهید برای
خویش بدون مشاورت امر مهمی مباشرت
نمائید در فکر یکدیگر باشید تمشیت امور یکدیگر
دهید غصه یکدیگر خورید افراد ملت را محتاج
مگذارید معاونت همدیگر کنید تا کل متفقاً
متحداً حکم یک هیكل پیدا کنید در محافل
ذکر و مشارق اذکار طلب تأیید حکومت نمائید
دعای سریر سلطنت کنید حضرت شهریار
عادل را بکمال صداقت خدمت نمائید زیرا از
حضرتش تا بحال باین طائفه مقدار رأس ابره
مضرت نرسیده بلکه محافظه و صیانت فرموده
باید بجان و دل بنص قاطع خیرخواه باشید

ع ع 5

6 الهی الهی هؤلاء عبید دخلوا فی ظلّ شجرة
رحمانیتک و التجؤوا الی کھف قدس رحمانیتک
و رضعوا من ندى ربوبیتک و حلوا فی جوار
تربیتک ای رب ایدهم من جمیع الجهات و
افتح علیهم ابواب النجاة و النجاة و ارزقهم ثمرة
الفلاح و الحیاة و زین ظواهرهم بمواهب الربوبیة
و نور سرائرهم بأنوار الرحمانیة و اجعلهم یترقوا
فی جمیع الشئون و یتدرجوا فی اعلی درجات
السعادة یا حی و یا قیوم حتی تصیح قلوبهم مرکراً
للسنوحات الربانیة و نفوسهم مصدراً للبینات
الرحمانیة و ارواحهم مستبشرة ببشارات الفردانیة
و اجسامهم مزینة بالحلل الانسانیة و عقولهم
نافذة فی اکتشافات حقائق الکائنات و سرائر
خصائص الموجودات و اجعلهم آیات مواهبک
و بینات الطافک و ظهور آثارک و سطوع
انوارک انک انت الکریم الرحیم المعطى الرؤف
و البهاء علی احباء الله

INBA59:167, BRL_DAK#0170,
MMK1#102 p.125, AVK3.330.06x,
TRBB.044, MJTB.070, YIA.333-334

AB00562

To: Baha'is of Adharbayjan, in Adhirbayjan

Date: 1900 or <

- 1 O friends in Azerbaijan! We must have Azerbaijan. Rout the Covenant-breakers with Azeri spirit and make Tabriz overflow with the cup of the Covenant. Make Milan the goblet of the Testament and Mamaqan the center of the sovereign of the Covenant. Make Sisan like Sistan of Rustam-i-Dastan and Usku the paradise of the favors of the Countenance of God. Make Ardabil a flowing spring and Salmas a mine of the Most Merciful's diamonds. Make Maraghih the garden and meadow of the knowledge of God and Khuy the mirror reflecting the charm of that Peerless Beloved.

ای احبای آذربایجان لابد لنا من آذربایجان 1
آذری بجان ناقضان زنید و تبریز را جام لبریز
میثاق کنید میلان را کأس پیمان نمائید و بمقان
را مرکز قآن عهد کنید سیسان را سیستان رستم
دستان نمائید و اُسکو را مینوی الطاف طلعت
یزدان اردبیل را معین سلسبیل نمائید و سلماس
را معدن الماس رحمان نمائید مراغه را باغ و راغ
معرفه الله کنید و خوی را آئینه خوی دلجوی
آن دلبر یگنا
- 2 That region has from ancient times been the object of providential grace and the focus of the gaze of the Divine Unity. The Ancient Beauty regarded it with favor and the friends of that land were encompassed by the kindness of the Chosen One. Likewise the Bab - may my spirit be sacrificed for Him - was for a time imprisoned in the fortresses and strongholds of that land and was suspended in the field of sacrifice, His mirror-like breast becoming the target of a thousand bullets and His pure body falling in pieces to the ground. Other martyrs too in that land gave their lives and drank the cup of martyrdom from the hand of the cup-bearer of grace. That divine blood shall so surge in that soil that it will make East and West crimson and the envy of Solomon's seal-ring.

آن اقلیم از قدیم ملحوظ لحاظ عنایت بود و 2
منظور نظر حضرت احدیت جمال قدم نظر
الطاف داشتند و احبای آن دیار مشمول
عواطف حضرت مختار و همچنین حضرت
اعلی روحی له الفداء مدتی در قلاع و حصون
آن دیار مسجون بودند و در میدان فدا معلق
گشتند و آن سینه چون آئینه هدف هزار
رصاص گشت و آن جسد مطهر پاره پاره بر
روی افتاد و همچنین شهدای دیگر در آن کشور
جانیفشان نمودند و کأس شهادت را از ید ساقی
عنایت نوشیدند آن ثار الهی چنان در آن زمین
بجوش آید که شرق و غرب را رنگین و رشک
نگین سلیمانی کند
- 3 Despite these heart-rending events and the radiance of the night-illuminating candle and this resurrection in Tabriz, we must become fervent and diffuse musk-like fragrance to all regions until the heat of the love of God shines forth and the fragrance of the love of God perfumes all nostrils. O friends, rest not for a moment and take not a breath, but hasten day and night and strive and cry out until in our lifetime that land brings forth plants and that plain and desert yields fruit-bearing trees, until the mystery of truth dawns and the Sun of the Dawning-place of Unity shines from the Kingdom of the Unseen.

باوجود این وقایع جاسوز و اشراق شمع شب افروز 3
و این رستخیز در تبریز باید شورانگیز شد و به
اطراف و اکاف مشکبیز گشت تا حرارت محبة
الله بتابد و رائحه محبة الله مشامها را معطر کند
ای یاران دمی نیاسائید و نفسی میاورید و شب
و روز بشتابید و بکوشید و بخروشید تا در ایام
حیات آن زمین انبات کند و آن دشت و صحرا
اشجار بارور بار رساند و سر حقیقت طلوع کند
و آفتاب مشرق احدیت از ملکوت غیب بتابد
- 4 This Soul-entrancing Beloved, that is, divine guidance, must one day appear resplendent in that bridal chamber and this joy and gladness and feast of delight must find adornment in that land. But the difference lies here - whether in the days of

این دلبر جان پرور یعنی هدایت الهیه لابد روزی 4
در آن حمله جلوه نماید و این سور و شادی و
بزم طرب در آن خطه زیب و آرایش یابد ولی

servitude of these servants the desired Beauty of guidance will appear manifest in the gathering, or whether after our setting and ascension this breeze will gradually come and this lamp will be lit in the glass of the assembly.

- 5 So O my heart-attracting friends, O my companions and intimates, O fellow-servants of Abdu'l-Baha and associates of this captive to the love of Baha, come let us join hands and become of one accord, become united in breath and covenant and agreement, and sacrifice our lives and shake our sleeves at the world and its peoples, that we may sow the seed of fidelity in this faithless world and with radiant faces and tidings full of signs make our way from this transient world to that eternal realm, and like a victorious army, having routed the ranks of enemies, march with drums and trumpets and banners unfurled to the borders of the Abha Kingdom.

- 6 My God, my God! These are servants who have turned to the Kingdom of Thy mercy and clung to the hem of Thy oneness and detached themselves from all else but Thee and declared themselves free from other than Thee and purified their faces for Thy gracious countenance and walked the straight and upright path, and remained firm in the Covenant and drew light from the Daystar of the horizons and were attracted to the Dawning Star and whose hearts were set ablaze with the fire of longing for the Kingdom of Thy holiness and the heaven of Thy nearness and who turned away from the lower concourse and were drawn to the Supreme Concourse out of love for Thee and reliance upon Thee. O Lord! Illumine their lamp and brighten their morn and ordain their success and prosperity. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Ancient Bestower.

تفاوت اینجا است در ایام عبودیت این بندگان شاهد مطلوب هدایت در انجمن مشهود جلوه نماید یا آنکه بعد از غروب و صعود ما این نفحه برور آید و این شمع در زجاجه جمع برافروزد

5 پس ای یاران دلنشین من ای مونسان و قرین من ای خواجه تاشان عبدالبهاء و ای قرنای این اسیر محبت بهاء بیائید تا دست بیکدگر داده همعهد شویم و همنفس گردیم و متفق شویم و متحد گردیم و جانفشانی کنیم و بر جهان و جهانیان آستین بپوشانیم تا تخم وفا در ایعالم پرجفا بکاریم و با روئی روشن و بشاراتی پرآیات از این جهان فانی آهنگ آن جهان باقی کنیم و چون لشکر مظفر شکست بصفوف اعداء داده با طبل و دهل و چتر و علم تا دامنه ملکوت ابری بکوئیم و برویم

6 الهی الهی هؤلاء عباد توجهوا الی ملکوت رحمانیتک و تشبثوا بذیل فردانیتک و انقطعوا عن دونک و تبرؤوا عن غیرک و اخلصوا وجوههم لوجهک الکریم و سلکوا فی المنهج القویم و الصراط المستقیم و ثبتوا علی الميثاق و اقتبسوا الانوار من نیر الآفاق و انجذبوا الی کوکب الاشراق و اتقدت فی قلوبهم نار الاشواق الی ملکوت قدسک و لاهوت انسک و انزجروا من الملاء الادنی و انجذبوا الی الملاء الاعلی شوقاً الیک و توکلاً علیک ای رب انر مصباحهم و نور صباحهم و قدر نجاحهم و فلاحهم انک انت الکریم انک انت الرحیم انک انت الفضال القدیم

INBA88:321, INBA89:055b, AKHA_122BE
#07-08 p.j, ASAT1.016x, MJMJ3.036x,
MMG2#008 p.008x

AB00617

To: *Baha'is of Khurasan et al.*

Date: 1900 or <

1 O true friends and steadfast ones in the Covenant! The dawn of the Covenant glows with radiant light, and the Witness of the Covenant is the lamp of the gathering. The eastern horizon is illumined and the western realm is perfumed, and the universe is fragrant with the sweet scents from the rose-garden of the Covenant. The light of sanctification has brightened both East and West from the invisible Kingdom, and has become as armor and mail for the body of God's Cause. Although the people of doubts, through the power of darkness, seek to conceal this abundant grace and this manifestation of light, and strive with utmost effort to uproot and destroy the Dawning-places of the Covenant, yet this manifest light shall, with one ray, dispel and eliminate the darkness of hatred and rancor, and with one beam shall scatter it to nothingness.

2 Glory be to God! They desire to prevent the waves of bounty from the ocean of grace, and seek to stop the life-giving breeze from blowing. How far from possible, how far! The cloud of invisible mercy shall not cease its outpouring of grace, and the most luminous Sun shall not be prevented from shining upon land and sea. There is no end to the fruits of the blessed Tree of Tuba, and no cessation to the rustling of the divine Lote-Tree. The outpourings from the invisible Kingdom of Abha flow like a treasure from the Supreme Concourse, and the effulgences of the Sun of Reality shine forth from the hidden horizon. What authority or effect can the darkness of doubts have against these manifestations and effulgences? What influence can interpretations of the ambiguous verses yield, except that the Covenant-breakers, like spiders, seek to heal their wounds with their own web, weaving around themselves and drawing veils over their own faces, concealing and depriving themselves, but not the radiance of the sun?

3 O loved ones of God! The penetrating power of God's Cause, like the circulation of spirit, has set the body of the horizons in motion, and like an artery has begun to pulse in the heart of contingent being. The life of the human world depends upon this endless bounty which bestows eternal life and shines like the brilliant dawn across the universe. Despite this manifestation and appearance and this night-illumining flame, the senseless bats cry out "Where is the light?" and "When will this pitch darkness be dispelled?" For the inflammation of envy

1 ای یاران حقیقی و ثابتان بر پیمان فجر میثاق بنور اشراق روشن و شاهد پیمان شمع انجمن افق شرق منور است و مشام غرب معطر و کیهان از نفحات گلشن عهد معبر پرتو تقدیس است که از ملکوت غیب شرق و غرب را روشن نموده و هیکل امر الله را درخ و جوشن گشته اهل شبهاست هرچند بقوه ظلمات این فضل موفور و این تجلی نور را مستور خواهند و بکمال جد و جهد در قلع و قمع مطالع پیمان کوشند ولی این نور مبین پرتوی ظلمت بغض و کین را محو و زایل نماید و بتابشی متلاشی کند

2 سبحان الله بحر عنایت را از امواج موهبت ممانعت خواهند و نسیم جانپور را از مرور بازداشتن جویند هیئات ابر رحمت غیب از فیض عنایت باز نماند و آفتاب انور از اشراق بحر و بر ممنوع نگردد ثمره شجره طوبی را نهایی نه و حریف سدره منتهی را انقطاعی نیست فیوضات غیب ملکوت ابدی از ملاء اعلی چون گنج روان و اشراقات شمس حقیقت از افق پنهان در فیضان ظلمات شبهاست را با این تجلیات و اشراقات چه حکم و اثری و تأویلات متشابهاترا چه تأثیر و ثمری جز اینکه ناقضین چون عنکبوت از لعاب خویش مرهم ریش خواهند و پیرامن خود تنند و پرده بر روی خود کشند خویش را محبوب و محروم نمایند نه پرتو آفتاب را مستور

3 ای احبابی الهی قوه نافذه امر الله بمثابه سربان روح هیکل آفاق را بحرکت آورده و چون رگ سربان در قطب امکان متحرک گشته حیات عالم انسان از این فیض بی پایان که جان جاودانی بخشد و چون فجر ساطع بر آفاق کیهان درخشد باوجود این ظهور و بروز و شعله شب افروز خفاشان بیهوشان این النور و این انکشاف الظلام الدیجور گویند زیرا رمد حسد چشمها را کور

has blinded eyes, and the intensity of hatred has deafened ears, silenced tongues, and alienated hearts.

4 For from the rays of the sun full of light

5 The blind eye perceives naught but heat

6 Now, O steadfast ones in the Covenant, arise to praise and glorify the peerless Lord, and open your tongues in gratitude for the favor and bounty of the one true God, for praise be to God, you have been blessed with this infinite grace and confirmed in this greatest gift. Be illumined like unto candles, and become the adorning beauty of every rose-garden. Like the morning breeze, bestow eternal life, and like the merciful dawn, shed enlightening rays. Become fountains of eternal life and flames of the fire of oneness. Be signs of the Kingdom and standards of the bounties of the realm of might. The world of being is a tempestuous sea, and the shore of this ocean is the Covenant of the All-Merciful. Therefore, board the celestial ship, unfurl the sails of high endeavor, and with the winds of abundant grace, traverse this surging sea, taking refuge on the shore of the Covenant, so that in the realm of bounty, you may be established upon the throne of the sovereignty of the love of God.

7 Exert yourselves night and day, that you may build the Frequent Temple in this glorious clime, so that, intoxicated with the pure wine and the cup whose mixture is of camphor, you may become intimate companions harmonious with the call of "Am I not your Lord?" And The Glory be upon you!

و شدّت حقد گوشها را کر و زبانها را لال و
قلوب را مهجور نمود

4 کر شعاع آفتاب پر ز نور

5 غیر گرمی می نیابد چشم کور

6 حال ای ثابتان پیمان به نعت و تجید ربّ فرید
پردازید و بشکرانه فضل و موهبت خداوند یگانه
زبان گشائید که الحمد لله باین فیض بی منتی
موفق گشتید و باین موهبت کبری مؤید چون
شمع روشن شوید و چون گل آرایش هر گلشن
گردید چون نسیم صبحگاهی حیات جاودانی
بخشید و چون فجر رحمانی پرتوی نورانی مبذول
دارید چشمه حیات ابدیه گردید و شعله
نار احدیه آیات ملکوت شوید و آیات فیض
لاهورت عالم امکان دریائی پرطوفان و ساحل این
عمان میثاق رحمن پس در کشتی بهشتی سوار
شوید و شراع همت منشور کنید و باریاح فضل
موفور بر این بحر مسجور مرور نموده پناه بساحل
پیمان برید تا در کشور موهبت بر سریر سلطنت
محبة الله استقرار یابید

7 و شب و روز همت را مبذول دارید بلکه در
این اقلیم جلیل بیت معمور انشاء نمائید تا از نحر
طهور و کأس مزاجها کافور سرمست گشته
بآواز عهد الست همراز و دمساز شوید و البهاء
علیکم

MSHR4.245-246

AB00599

Date: 1900 or <

1 O God, my Shelter, my Refuge, my Goal and my Desire! Thou seest me, O my God, submerged in an ocean of calamities and plunged in the seas of tribulation, while their surging depths surge over me and their mighty waves crash upon me. The arrows are aimed, the spears are leveled, the swords are unsheathed, and attacks come from all directions near and far. And I am alone, solitary, wounded, fallen, sick and abased among aggressive peoples and rebellious nations. Yet Thou

1 اللهم یا موئلی و مهربی و مقصدی و منائی ترانی
یا الهی مستغرقاً فی غمار البلايا و متعمقاً فی بحار
الزّوايا و یحور منها علی العمق المتلاطم و یوج منها
علی القلزم الخضم المتفانم و انّ السّهام مفرقة و
الأسنة مصوبة و السیوف مسلولة و الهجوم من
کلّ الجهات القاصية و الدّانية و اتی فرید و حید
جریح صریح علیل ذلیل بین ملل ساطیة و امم

dost decree for me afflictions that break backs and overwhelm the darkness of night, that rend garments and cut hearts - among them the tribulation of Thy servant whom Thou didst raise in the cradle of Thy care and nurture at the breast of Thy mercy, whom Thou didst rear in the lap of Thy bounty and guide in the embrace of Thy direction, until Thou didst attract him through Thy fragrances to Thy city and honor him with Thy presence and let him hear Thy address and entrusted him with Thy Book and sent him to other lands with the sweet savors of Thy traces and tablets of mysteries, making him a messenger of Thy glorious Word and intermediary for delivering Thy gracious Book.

- 2 He girded up, O my God, the skirts of mighty effort and spared no exertion in traversing the wilderness and desert wastes, never falling short in crossing valleys, strongholds and plains, until he delivered Thy scriptures and pages to Thy loved ones and cast the garment of Thy tablets upon the eyes of Thy chosen ones. Thus every eye that had grown white from weeping at separation from Thee was restored to sight, and every nostril ready to inhale the fragrance of Thy holiness was perfumed. These brilliant services in Thy radiant city continued from him, O my God, as he bore the tablets of Thy glad-tidings and visited regions to teach Thy Cause, until by Thy decree and ordainment I migrated to the Land of Mystery, the seat for spreading Thy fragrances, exalting Thy Word and manifesting Thy proof. He was the first to carry Thy scriptures to other parts and spread those fragrances, O my God, and gladden the hearts of Thy loved ones with glad-tidings.

- 3 When the affluent ones sent Thee, O my Beloved, to this destined prison and cut off news from those burning with the fire of deprivation in distant frontiers, that zealous messenger sought Thee out, undeterred by the censure of the masses, O my Forgiving Lord. He entered Thy Most Great Prison and came before Thee with a throbbing heart, burning breast, flowing tears and exhausted patience. He was honored, O my Beloved, to stand in Thy presence and attained the blessing of being near Thee, and applied to his sore, tear-shedding eyes the dust of Thy pure and holy threshold. Then Thou didst send him to Thy loved ones whose eyes were sore from weeping at separation from Thee, whose hearts were consumed by the fire of anguish at remoteness from Thee, whose livers were crushed by the flames of grief, their innermost beings aflame. Thou didst entrust him with tablets sent to the loved ones in the furthest regions.

عائية ومع ذلك تقدّر على مصائب قاصمة للظهور
و غالباً على ظلام الديجور شاققة للجيوب قاطعة
للقلوب منها مصيبة عبدك الذي انشأته في مهد
عنايتك وارضعته من ثدى رحمتك وربيته في
حجر موهبتك وارشده في حضن هدايتك حتى
اجتذبت به بنفحاتك الى مدينتك وشرفته بلقائك
واسمعه خطابك وحمّله كتابك وارسلته الى
الديار بنفحات الآثار والواح الأسرار وجعلته
بريداً لكلامك المجيد وسيطاً لا يصال كتابك
الكريم

2 فشمّر يا الهى عن اذيال الجهد البليغ ولم يأل جهداً
بالسعى في المهامة والسباسب ولم يقصر بالوخذ في
البوادي والصبابي والبرارى حتى اوصل زبرك
وصحائفك الى احبائك والقي قبض الواحك
على اعين اصفيائك فارتد بصيراً كل عين ابيضت
من البكاء في فراقك وتعطر كل مشام استعدت
لاستشمام نفحات قدسك وتتابع يا الهى منه
هذه الخدمات الباهرة في مدينتك الزاهرة وهو
حامل لألواح تبشيرك وقاصد لأقاليم تعليمك
الي ان هاجرت بقدرك وقضائك الى ارض
السر مقرر نشر نفحاتك واعلاء كلمتك وظهور
برهانك وهو اول من حمل صحيفك الى سائر
الجهات ونشر يا الهى تلك النفحات وشرح
قلوب احبائك بالبشارات

3 ولما ارسلوك يا محبوبى المترفون الى هذا السجن
المحتوم وقطعوا عنك النبأ الى الذين احترقوا
بنار الحرمان في سائر الأقاليم القاصية الثغور
فقتصدك ذلك القاصد الغيور ولم تأخذه لومة
الجمهور يا ربى الغفور فدخل سجنك الأعظم
ورود عليك بقلب خافق وفؤاد مضطرم و
دمع منسجم وصبر منصرم وتشرف يا محبوبى
بالمثل وحظي بالحضور واكتحل بترية عتبتك
الظاهرة الزكية في عين قريحة منهمة الدموع ثم
ارسلته الى احبائك الذين قرحت اعينهم من
البكاء في فراقك واحترقت قلوبهم بنار الجوى
في هجرانك وتفتت اكبادهم من نيران الأسى
متسعين الأحشاء وحمّله الألواح المرسولة الى
الأحباء في اقاصى الأرجاء

- 4 O Lord! He crossed the desert wastes, traversed the wilderness, passed over mountains, seas and hills, delivered Thy messages, gladdened the hearts of Thy loved ones, expanded the breasts of Thy chosen ones, and made them speak in remembrance of Thee at Thy threshold and seek intercession in Thy presence. These magnificent endeavors continued from him, O my God, and these mighty services followed one after another, and he was blessed with acceptance and presence and attention and address and the revelation of tablets and the attainment of supreme triumph every morn and eve.
- 5 O Lord! Illumine his face in the Supreme Concourse, perfume his nostrils with holy fragrances in Thy most exalted Kingdom, admit him to Thy All-Glorious Kingdom, honor him with attaining Thy presence, shelter him in the precincts of Thy great mercy, grant him the supreme gift, shade him with the Lote-Tree of the furthestmost boundary, give him to drink from the cup of Tasnim in the verdant gardens, clothe him in the robes of forgiveness and beneficence in the highest paradise. Verily Thou art the Generous, verily Thou art the Merciful, the Compassionate.

4 اى ربّ طوى البيداء و قطع الصحراء و تجاوز الجبال و البحار و الهضاب و بلغ رسائلك و فرّج قلوب احبتك و شرح صدور صفوتك و جعلهم ناطقين بذكره في عتبتك و مستشفعين في حضرتك و توالى يا الهى منه هذه المساعي الجليلة و تتابعت منه هذه الخدمات العظيمة و توفى بالقبول و المثول و الاصغاء و الخطاب و صدور الألواح و حصول الفوز العظيم في كل صباح و مساء

5 اى ربّ نور وجهه في الملاء الأعلى و عطر مشامه بنفحات القدس في جبروتك الأسمى و ادخله في ملكوتك الأبهى و شرفه باللقاء و اسكنه في جوار رحمتك الكبرى و انله الموهبة العظمى و ظلّل عليه السّدرة المنتهى و اسقه من كأس التّسليم في الحدائق الغلباء و البسه حلل الغفران و الاحسان في الرياض العليا انك انت الكريم و انك انت الرحمن الرحيم

INBA88:379,

BRL_DAK#0778,

MKT2.212

AB00680

Date: 1900 or <

- 1 O thou who callest out to the Covenant of the Resplendent Luminary! By the life of God, hearts accompany thee in thy journeys, and spirits are thy companions throughout the hours of night and day, never neglecting thee for the twinkling of an eye. I beseech my Lord, the Most Glorious, to assist thee with a power from the Supreme Concourse and hosts from the Most Exalted Kingdom, to confirm thee in all matters and make thee His brilliant sign, His manifest banner, a star rising in the horizon of the Covenant, and a light shining with the utmost brilliance.
- 2 O Lord! This is Thy servant who hath endured every affliction in Thy path and borne every hardship in Thy love. He left behind family and kin in the prime of youth and springtime of life, turning to Thee in life's vigor with an enkindled heart, an attracted spirit, burning vitals, flowing tears and exhausted

1 يا من نادى بميثاق نير الاشراق لعمر الله انّ القلوب تصاحبك في الأسفار و انّ الأرواح ترافقت في أناء الليل و النهار و لا تغفل عنك في لحظة من الأبصار و انّى ابتل الى ربّى الأبهى ان ينصرک بقوة من الملاء الأعلى و جنود من الملكوت الأسمى و يؤيدک في کلّ الأمور و يجعلک آيته الباهرة و رايته الشّاهرة و نجماً بازغاً في افق الميثاق و نوراً لامعاً بأشدّ اشراق

2 اى ربّ هذا عبدک تحلّ کلّ بلاء في سبيلک و احتمل کلّ عناء في محبتک و ترک الأهل و الال في شرح الشّباب و ريعان الحياة و توجه اليک في عنفوان العمر بقلب ملتهب و روح منجذب و احشاء مضطرم و دموع منسجم و

patience. He entered Thy luminous city while its people were heedless, attained Thy presence, drank the cup of faithfulness, became intoxicated with the wine of bounty, and served Thy Cause with a heart overflowing with joy in gatherings of delight, with mention that expanded breasts, with breath that perfumed the surroundings, and with a pure, tranquil, contented and well-pleasing soul in the Abha Kingdom.

- 3 Then Thou didst preserve him, O my God, in Thy city of peace where he endured every hardship from the servants who were heedless of Thy luminous countenance. He was persecuted, O my God, by all peoples and enemies, and was burned by the fire of their hatred blazing to the heavens. Tribulations intensified against him and calamities multiplied beyond count, causing earth and heaven to weep and birds to lament in their verdant groves, until he traveled and arrived at the Most Great Prison in the blessed and luminous spot, seeking refuge with Thee in this fortress whose inner part containeth mercy while outwardly it portendeth chastisement.

- 4 Then Thou didst send him to distant lands and vast regions to guide people to the path of guidance and forbid them from following self and desire. He went with a heart supplicating to Thee, a spirit gladdened by Thy breathings, a heart aflame with the fire of Thy love, and a being enkindled with the flames of Thy knowledge. He called out Thy name and summoned all to Thy most exalted light, gave the seekers to drink from the cups of guidance, and showed the longing ones the signs of the Abha Kingdom, until he fell into the hands of bitter enemies and was afflicted by the tyranny of the people of cruelty, falling into severe imprisonment under chains and fetters.

- 5 He remained in their prison for several years, then was delivered and reached by the glad tidings of Thy favors which encompassed the chiefs. He returned to Thee and came before Thee and remained in Thy presence until the fire of separation blazed up, the radiance disappeared and the horizons darkened. Then the power of the Covenant seized him, his heart was stirred by the breeze of faithfulness, he arose to vindicate the Covenant and burned for the Wronged One of the time. He abandoned comfort and ease, bade farewell to family and blessings, and turned toward all regions, speaking Thy praise, arising in Thy Cause, spreading Thy Covenant, drinking from Thy cup, arising to serve Thee, patient in tribulation, grateful in dire calamity.

- 6 O Lord! Guard him from the hands of the Covenant-breakers, preserve him from the evil of those who hate, assist him with

صبر منصرم و دخل مدينتك النوراء على حين غفلة من اهلها و فاز باللقاء و شرب كأس الوفاء و مثل من صهبا العطاء و خدم امرك بقلب طاف بالسرور في محافل الجبور و ذكر ينشرح به الصدور و نفس يتعطر منه الأرجاء و نفس زكية مطمئنة راضية مرضية في ملكوت الأبهى

- 3 ثم ابقيته يا الهى في مدينتك السلام و تجمل كل مشقة من العباد الذين غفلوا عن طلعتك النوراء و اضطهد يا الهى من كل الأمم و الأعداء و احترق بنار بغضائهم المتسعة الى السماء و اشتدت عليه البلاء و تفاقمت عليه المصائب التي لا تعد و لا تحصى و بكت عليه الأرض و السماء و ناحت له الطيور في الأجمة الغناء الى ان سافر و ورد في السجن الأعظم في البقعة المباركة النوراء و استجارك في هذه القلعة التي باطنه فيه الرحمة و ظاهره من قبله العذاب

- 4 ثم ارسلته الى البلاد الشاسعة و الأقاليم الواسعة حتى يهدى الناس الى السبيل الهدى و ينههم عن اتباع النفس و الهوى فذهب بقلب مبتهل اليك و روح مستبشر من نفحاتك و فؤاد مشتعل بنار محبتك و كينونة متوقدة بنيران معرفتك و نادى باسمك و دعا الكل الى نورك الأعلى و سقى الطالبين كأس الهدى و ارى المشتاقين آيات الملكوت الأبهى حتى وقع في يد الألداء و ابتلى بظلم اهل الجفاء و وقع في سجن شديد الابتلاء تحت السلاسل و الأغلال

- 5 ثم مكث في سجنهم عدة سنين ثم نجى و ادركه بشائر الطافك التي احاطت النقباء فرجع اليك و وفد عليك و مكث بين يديك الى ان تسعرت نار الفراق و غاب الاشراق و اظلمت الآفاق فأخذته قوة الميثاق و هاج قلبه من نسيم الوفاق و انتصر للعهد و احترق للظلم الوقت و ترك الراحة و الرخاء و ودع الأهل و النعماء و توجه الى الأنحاء ناطقاً بذكرك قائماً بأمرك ناشراً لعهدك شارباً من كأسك ناهضاً لخدمتك صابراً على البلاء شاكراً في البلية الدهماء

- 6 اى رب احرسه من ايدى الناقضين و احفظه من شر المبغضين و ايده بجنود ملكوتك يا رب

the hosts of Thy Kingdom, O Lord of the worlds! Through him spread the banners of unity, raise through him the signs of oneness, extend through him the carpet of detachment, make smooth through him the rough paths of error, and straighten through him the crookedness of every arrogant oppressor. Verily Thou art the Powerful, the Mighty, the Transcendent. Glory be upon Thee!

العالمين و انشر به اعلام التوحيد و ارفع به معالم
التفريد و ابسط به بساط التجريد و مهد به وعور
الضلال و قوم به اعوجاج كل عالج مختال انك
انت المقتدر العزيز المتعال و البهاء عليك

INBA88:182

AB00683

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1900 or <

- 1 All praise be unto God Who hath revealed Himself through His Beauty, appeared in the greatness of His Glory, shone forth with the light of His Countenance, blazed forth with the radiance of His Visage, and illumined all creation through the dawning of the morn of His attributes. The dwellers of Sinai were thunderstruck in the Mountain of the Cause, the divines were bewildered in the holy vale, falling unconscious, and those firm in faith were thunderstruck, then recovered and exclaimed: "Glory be unto Thee! We turn unto Thee in repentance, for verily Thou art the Ever-Forgiving, the All-Merciful!"

1 الحمد لله الذى تجلّى بجماله و ظهر بعظمه جلاله
و اشرق بنور وجهه و لاح بضياء طلعته و نور
الكائنات بطلوع صبح صفاته فانصعق الطوريون
فى سيناء الامر و تحيرت الربيون فى بقعة القدس
و خروا مغشياً و انصعقوا الرايون ثم افاقوا و
قالوا سبحانك اننا تبنا اليك و انك انت التواب
الرحيم

- 2 O Lord! Thou hast removed the veil and cast aside the covering, revealing Thyself throughout all regions, illumining the horizons, opening our inner and outer vision, granting us the sight of those lights, unstopping our ears and causing us to hear Thy call both secret and manifest, expanding our breasts, rending asunder for us the veils concealing the mystery of Thy Cause, kindling within the glass of hearts the lamps of light, and raising the oppressed from the depths of abasement and degradation to the summit of knowledge, making them leaders and making them inheritors. And the glory, resplendent, effulgent and brilliant from the Most Glorious Kingdom, doth encompass and illumine the Lote Tree of the Uttermost Boundary, the Farthest Mosque, and the honored Temple, before whose sovereignty the mightiest power hath bowed, before whose grandeur necks have been humbled, and faces have submitted to its power that embraceth earth and heaven.

2 اى ربّ كشفت الغطاء و القيت القناع و تجلّيت
على كل الاقطاع و نورت الارحاء و فتحت منا
البصائر و الابصار و رزقنا مشاهدة تلك الانوار
و شققت منا الاذان و اسمعتنا ندائك بالسر و
الاجهار و شربت منا الصدور و هتكت لنا عن
سر امرك الستور و اوقدت فى زجاجات القلوب
مصاييح النور و رفعت المستضعفين من حضيض
الذلّ و الهوان الى اوج العرفان و جعلتهم ائمة و
جعلتهم الوارثين و البهاء الساطع الالامع الباهر من
الملوكوت الاهى تغشى و تجلّل السدرة المنتهى
و المسجد الأقصى و الهيكل المكرّم الذى خضع
لسلطانه السلاطة الكبرى و ذلت الرقاب لعظمته
و غنت الوجوه لقدرته التى احاطت الارض و
السماء ع

3 O Samandar, aflame in the Fire kindled in the Blessed Tree growing upon the highest mount! Thou hast chanted verses of gratitude to the All-Forgiving Lord, and recited thy letter in melodies that gladden hearts. I have inhaled from its gardens of meaning the fragrance of flowers, and from its pools of content have drunk sweet, refreshing waters flowing from waves of confirmation of the seas. Thereupon did I loose my tongue in praise, though I cannot reckon praise unto my All-Forgiving Lord, and I thanked my Master for enabling His sincere servants to occupy themselves with His remembrance, to be enkindled with the fire of His love, to be attracted by the fragrances of flowers and the breezes of dawn wafting from His sacred gardens. Verily, I cherish the earnest hope and intense desire that He will raise up in His lands servants like towering mountains, lofty peaks, and surging, waving standards, like stars rising and shining from the horizons of existence with the light of witnessing, whose noble deeds shall ascend and soar with the passing of days, whose glorious works shall spread and circulate throughout the world, and whose endeavors and paths the Herald of the Most Glorious Kingdom shall praise. Blessed are they! Blessed are they!

4 O my Lord, my Refuge, my Shelter, my Haven, and my Deliverance! I have stretched forth unto Thee the hands of supplication, humility and devotion, relying upon Thy All-Merciful Presence, clinging to the hem of the robe of Thy Oneness, seeking and hoping for Thy aid, Thy protection, the victory of Thy hosts, and the support of Thy armies from the concourse of angels of Thy Kingdom and the legions of the dwellers of Thy Realm, for Thy servants who have turned their faces purely toward Thy gracious countenance, who have been guided to Thy straight path, who have walked in Thy mighty way, and who have been set aflame by the fire blazing in the Blessed Spot with Thy brilliant light.

5 O Lord! These are servants who have taken refuge in the cave of Thy mercy, who have come as guests to the shelter of Thy Oneness, who have arrived at the sweet waters flowing from the fountain of Thy favor, who have sought shade beneath the Tree of Thy bounty, and who have taken refuge in Thy mighty cave and exalted shelter. O Lord! Make them Thy manifest signs in Thy lands, Thy waving banners over the heads of Thy servants, Thine effective arrows in the breasts of Thine enemies, Thy drawn and gleaming swords in the battlefields of disputation with Thy foes. Loose their tongues in Thy remembrance and praise, cause them to speak with Thy proof and evidence, make them proofs of the Day of Thy Manifestation and missives of

3 يا سمندر الملهب في النار الموقدة في الشجرة المباركة الثابتة في أعلى الطور قد رتلت آيات شكرك للرب الغفور وتلوت كتابك بألحان تنشرح منها الصدور واستنشقت من رياض معانيها نفحة الزهور وارتشفت من حياض مضامينها عذبا فراتا نابعا من امواج تأييد البحور عند ذلك اطلقت اللسان بالثناء ولولا احصى ثناء على رب الغفور وشكرت مولائي على ما ايد عبادي المخلصين على الاشتغال بذكره والاشتغال بنار محبته والانجذاب بنفحات الازهار ونسمات الابخار المنبعثة من حدائق قدسه واتى لأرجو بوطيد الأمل وشديد المني ان يبعث عبيدا في بلاده كالأطواد الباذخة و الأجيال الشائخة والأعلام المتدفقة الخافقة والكواكب البازغة اللامعة من آفاق الوجود بنور الشهود وتعلو وتسمو على ممر الأيام مآثرهم وتذيع وتشيع في الخافقين مفاخرهم ويحسن منادى الملكوت الأبهى مساعيمهم ومشاربهم طوبيعهم طوبيعهم ع ع

4 ربي و ملاذى و ملجئى و مهربى و مناصى قد مددت اليك ايدى التضرع و التذلل و التبتل معتمدا على حضرة رحمتك متوسلا بذيل رداء فردانيتك طالبا آملا عونك و صونك و نصرة جنودك و نجدة جيوشك من افواج ملائكة ملكوتك و كتائب سكان جبروتك لعبادك الذين اخلصوا وجوههم لوجهك الكريم و هدوا الى صراطك المستقيم و سلخوا في منهجك القويم و اشتعلوا بالنار المتسعة في البقعة المباركة بنورك المنير

5 اى رب هؤلاء عباد آووا الى كهف رحمتك و وفدوا على نزل حضرة فردانيتك و وردوا على موارد العذب الفرات من معين عنايتك و استظلوا في ظلال سدره موهبتك و التجؤوا الى كهفك المنيع و الملاذ الرفيع اى رب اجعلهم آياتك الباهرة في بلادك و راياتك الخافقة على رؤوس عبادك و سهامك النافذة في صدور اعدائك و سيوفك الشاهرة اللامعة في معامع الاحتجاج مع شناتك و اطلق لسانهم بذكرك و ثنائك و انطقهم بحجتك و برهانك و اجعلهم

Thy Kingdom, and grant them a true mention among those who come after.

دلائل يوم ظهورك ورسائل ملكوتك واجعل
لهم لسان صدق في الآخرين

BRL_DAK#0819, MKT1.236, AYBY.335
#018, MJMJ2.063bx, MJMJ2.091x,
MMG2#131 p.147x, MMG2#390 p.437x

AB00712

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1900 or <

- 1 O martyr, son of the martyr, steadfast in God's Covenant and His Testament which He took in the realm of immortality from all in the kingdom of creation. By the truth of God, it is mentioned in every wise Book. Blessed art thou for this steadfastness, glad tidings be unto thee for this firmness, by which the Supreme Concourse shower their prayers upon thee. Make the people firm in this mighty Covenant, the Straight Path, and the Right Way. Indeed it is a Testament, were they but to know, mighty. For by it the pillars of the Cause are strengthened, the edifice of Truth is raised, the banners of remembrance are lifted high, and the religion of God is protected from the evil of the violators, the distortion of the extremists, and the threat of the interpreters.
- 2 Your services are recorded in the Abha Kingdom and are now beyond description before this servant. You should thank your Lord at all times for this mighty bounty.
- 3 Detailed information about Aqa Khan, Shaykh Ahmad and Jamalu'd-Din Afghani has been written to you repeatedly, explaining that these individuals, along with several other irreligious and thoughtless persons, have conspired together and are corresponding with corrupt elements in the great city. There is no doubt that corruption will emerge from these ignorant souls. You must properly explain this situation to the authorities, lest when their corruption becomes manifest, others become defamed and accused. For they will say that Shaykh Ahmad is from that community, not knowing that this rejected person is Mirza Yahya's son-in-law and an outcast from this community, harboring the utmost enmity toward these servants in all respects. For several years, first personally with Aqa Khan and

1 ايها الشهيد ابن الشهيد الثابت على عهد الله وميثاقه الذي اخذه في ذر البقا عمن في ملكوت الانشاء لعمر الحق انه مذكور في كل كتاب حكيم طوبى لك على هذا الثبات بشري لك على هذا الرسوخ الذي يصلين به عليك الملائه العالين ثبت الناس على هذا العهد الوثيق والصراط المستقيم والمنهج القويم وانه لميثاق لو يعلمون عظيم لان به يستحكم اركان الامر ويتشيد بنيان الحق ويرتفع اعلام الذكر ويصان دين الله عن شر المارقين وتحريف الغالين وتهديد المؤلّين

2 خدمات آنجناب در ملكوت ابهي مثبت بود و اکنون در نزد اين عيد از وصف فزون و لك ان شكر ربك في كل آن و حين من هذا الفضل العظيم

3 تفصيل آقاخان و شيخ احمد و جمال الدين افغانى بركات و مرات با آنجناب مرقوم گرديد كه اينها با چند نفس ديگرى دين و ايمان بى فكر و ادراك اتفاق نموده اند و در مدينه كبريه مخايره با كسان اهل فساد دارند و شبهه نيست كه اين فساد از آن نفوس جاهله بروز خواهد كرد شما با ولياء امور اين كيفيت را درست توضيح فرمائيد كه مبدا و قتيكه فساد اينها بروز كند كسان ديگر نيز بدنام شوند و متهم گردند چه كه خواهند گفت كه شيخ احمد از آن طائفه است ديگر نميدانند كه اين شخص مردود داماد ميرزا يحيى و مطرود اين طائفه است و كمال عداوت را با اين عباد از جميع

later with Jamalu'd-Din, he has been trying to instigate various forms of corruption against these servants in all gatherings and assemblies.

- 4 In any case, the enmity of Yahya—that is to say, the morn of darkness [subh-i-zulmani]—toward this Baha'i community is as clear as the sun at midday, evident and well-known, and even mentioned in all European publications. Despite this, ill-wishers and pretenders may still try to confuse matters before the authorities. You must use all means to clarify this situation again, lest it become like the tale of the camel's mockery and the fox's escape. Praise be to God, these treacherous souls have met their fate, for they were caught in the great city and seditious documents were found in their home. Apparently, God forbid, there was severe criticism of the authorities of that region and indication of great corruption, and they were corresponding with corrupting elements in various regions. Verily God does not prosper the work of the corrupt ones.

- 5 Praise be to God, His Majesty the Shah of Iran has in these days raised the pavilion of justice and kindness and is working for the comfort and ease of all subjects, as are the great princes and noble ministers. In any case, all the loved ones of God should offer a hundred thousand thanks at the threshold of the Divine Unity that the evil of these corrupt souls has been lifted from the head of the government and subjects, for these souls were deceiving poor, simple people. Thus was cut off the root of the corrupt people. Praise be to God, Lord of the Worlds.

- 6 'Abdu'l-Baha 'Abbas

- 7 Letters were written to Khurasan and sent. They are enclosed. Please deliver them.

جهات دارد و چند سالیست که اول بالذات با آقاخان و بعد با جمال‌الدین در جمیع محافل و مجالس در صدد تحریک انواع فساد در حق این عباد بوده

4 باری خصومت یحیی یعنی صبح ظلمانی با این طائفه بهائیان مثل شمس در وسط سماء واضح و مشهود و مشهور و حق در جمیع نشریات اروپا مذکور باوجود این شاید بدخواهان و مدعیان در نزد اولیای امور باز امر را مشتبه نمایند باید آنجناب بجمیع وسائل این کیفیت را دوباره واضح نمایند که حکایت سخره شتر و فرار روباه نگرده الحمد لله این نفوس خائنه بسزای خویش رسیدند زیرا در مدینه کبیره ایشانرا گرفته‌اند و اوراق فساد در منزلشان بیرون آمد گویا استغفرالله نسبت باولیاء امور آن سامان مذمت شدیده بوده است و بفساد عظیم دلالت مینمودند و با مفسدین اطراف مخایره داشتند ان الله لایصلح عمل المفسدین

5 الحمد لله اعلیحضرت شهریار ایران این ایام سراقق انصاف و مروّت بلند نموده‌اند و در صدد راحت و آسایش عموم رعیت هستند و همچنین شاهزادگان عظام و وزرای کرام باری جمیع احبای الهی باید که بدرگاه احدیت صد هزار شکر نمایند که شرّ این نفوس مفسده از سر دولت و رعیت رفع شد چه که این نفوس بلهای بیچاره را اغفال مینمودند فقطع دابر قوم فاسقین الحمد لله رب العالمین

ع ع 6

7 مکاتیب به خراسان مرقوم شد و ارسال گردید در جوفست برسانید

INBA88:039, PYK.232

AB00704

To: Aqa Muhammad Baqir brother of wife of Mirza Hidayat
Date: 1900 or <

- 1 O you who seek refuge at the gate of the Most Great Mercy! 1 ای مستجیر بیاب رحمت کبری
- 2 His honor Mirza 'Inayatu'llah spent several days in Egypt like sugar-breaking parrots, and like the nightingales of Egypt warmed up gatherings. From excessive consumption of sweets and the honeyed delicacies of the Egyptians, complications arose with the teeth and molars of his honor Mirza, such that like the mills of Babylon they became completely useless and defunct. His string of pearls broke apart and his strand of gems scattered asunder. The arranged pearls became disordered and the connected jewels were lost. 2 جناب میرزا عنایت‌الله چند ایامی در مصر چون طوطیان شکرشکن گشتند و چون بلبلان مصر گرمی انجن [بنار بنان شکستند] بنان را بنیان برانداختند از کثرت تنقل نبات و حلاوت شهد مصریان عوارض بر اسنان و دندان جناب میرزا عارض که چون آسیابهای بابل بکلی از کار عاقل و باطل شد عقد لالی بندش گسیخت و رشته دراری گسسته از هم بریخت مروارید منظوم منشور گشت و جواهر معقوده مفقود شد
- 3 Now with teeth removed, he has taken in his mouth a new string of pearls lined up like a row of soldiers. Its adornment exceeds the defeated first force, and its order and arrangement is more attractive. However, since this new force consists of foreigners and strangers, they are not as obedient and compliant as the previous native and familiar force. Sometimes they arrange battle lines at the borders and create havoc, plundering the tablecloth and feast. Sometimes they cause corruption in the realm of the mouth itself and produce burning inflammation. When their sedition increases and their rebellion and revolt grows, there is no choice but to expel this foreign force from the territory. Then when peace and tranquility is restored to the realm of the mouth, the force is returned to its fortifications and military positions. Perhaps they will display some valor and hunt birds and fish and gazelles of the wilderness and mountain partridges and mountain goats and game and tender lambs. After waging war for two or three meals and plundering the feast, they again lay the foundation of corruption in the realm itself. Again they are expelled, again they are restored. 3 حال با دندانی کنده یکعقد لؤلؤ جدید چون صف سرباز پیوسته در دهان گرفته از فوج منہزم اول آرایشش بیشتر و نظم و ترتیبش دلکشتر است ولکن این فوج جدید چون اجنبی و بیگانه هستند چون فوج وطنی و آشنای سابق مطیع و منقاد نیستند گاهی در حدود و ثغور صف جنگ بیارایند و معمعهائی کنند و سفره و خوانی را یغما و غارت نمایند و گاهی در نفس اقلیم دهان فسادی کنند و التهاب پر حرارت ایراث نمایند چون فتنه برانگیخته عصیان و طغیانشان زیاد شود چارهائی ندارند مگر آنکه این فوج بیگانه را اخراج بلد نمایند و چون اقلیم دهان را راحت و سکونی حاصل گردد فوج را اعاده به حصون و مراکز حرب نمایند بلکه شجاعتی ابراز کنند و صید مرغ و ماهی و آهوی بیابانی و کبک دری و بز کوهی و نخجیر و بره نخجیر نمایند چون یک دو سه شکم جنگی کنند و خوان یغما برند باز بنای فساد در نفس اقلیم گذارند باز اخراج شوند باز اعاده شوند
- 4 Now this is the situation with this broken wheel and suspended workshop that they have brought honor to this Most Great Prison. The rebellious forces do not allow victories to be achieved. Sometimes without forces they attempt attacks and night raids through strategic positions, but no decisive victory or great conquest is attained. All of this was in jest. 4 حال بر این منوال است با این چرخ معطل و کارخانه معوق باین سجن اعظم تشریف آورده اند افواج عاصیه نمیگذارند که فتح و فتوحی نمایند گاه گاهی بی فوج بقوه مواقع هجومی خواهند و شبیخونی زنند لکن خبر ظفر

شدید و فتح عظیم حاصل نمیشود اینها جمیع مزاح بود

5 Let us turn to the main point. Since he is named 'Inayat (Grace), it is hoped that he will become the light of guidance and will guide that entire household to the spring of divine grace. And in that place which is associated with the Most Great Luminary, may they kindle the fire of the love of God in such a way that it sets aflame the harvest of hearts and its blaze and heat inflames all regions and directions. Therefore we deemed their return appropriate.

5 بر سر اصل کلام رویم چون مسمی بنایند امید چنان است که نور هدایت شوند و جمیع آن خاندان را بر معین رحمانیت دلالت فرمایند و در موطنی که منسوب بنیر اعظم است نار محبت الله را چنان روشن کنند که آتش بخرمن قلوب زند و شعله و حرارتش اطراف و انکاف را برافروزد لهذا رجوعشان را مناسب دیدیم

6 This century is associated with the Ancient Beauty. Its power and might and sovereignty are manifest and evident like the sun from the horizon of the world. Its mysteries are wondrous and its signs are strange. Its radiance is the manifestation of light and its gleaming illumines a hundred thousand Sinais. Its ocean is boundless and its grace is endless. Its gardens are verdant and its fountains are flowing. Its drop is an ocean and its spark is a volcanic mountain of fire. Its spring is eternal life and its autumn is everlasting spring. The drops of its rain are pearls; its outpouring is the divine flowing treasure. Its light illumines the world and its appearance is the most luminous sun of the Kingdom. Intense effort is needed and mighty striving is required so that we may become the manifestation of these favors and become worthy of this bounty.

6 این قرن منتسب بجمال قدم قوت و قدرت و سلطانش چون آفتاب از افق عالم طالع و واضح اسرارش عجیب است و آثارش غریب جلوه اش تجلی نور است و لمعه اش منور صد هزار طور بحرش بیکران است و فضلش بی پایان ریاضش مؤتق است و حیاضش متدفق قطره اش دریاست و جذوه اش ولکان آتش فشان بهارش حیات ابدی است و خریفش ربیع سرمدی قطرات امطارش لآلی است فیضش گنج روان الهی نورش جهان افروز است و ظهورش آفتاب انور ملکوت سعی بلیغ باید جهد عظیم شاید تا مظهر این الطاف شویم و شایسته این انعام گردیم

7 And glory be upon the people of glory in all conditions and circumstances.

7 و البهاء علی اهل البهاء فی کل الشئون والأحوال

INBA55:247, YBN.062-063

AB00762

To: Baha'is of Nayriz

Date: 1900 or <

1 O divine friends and spiritual companions! The heedlessness of souls, hardness of hearts, intensity of immersion in desires, abundance of harmful preoccupations, evil deeds of people, and following the opinions of those who cause doubts have subjected that region and land to the wrath and anger of the Lord.

1 ای دوستان الهی و یاران رحمانی غفلت نفوس و قساوت قلوب و شدت انهماک در شهوات و کثرت اشتغال به مضرات و اعمال شر به ناس و اتباع آراء اهل وسواس آن اقلیم و دیار را مبتلا به سخط و غضب حضرت پروردگار نمود

- 2 From the day that essence of guidance, leader of the pious ones, sovereign of the realm of detachment, and fresh smiling flower of the garden of supreme bounty - His Holiness Aqa Mortaza - was martyred in the city of Fars, and in the place of sacrifice, despite having an illumined countenance like a lit candle in that gathering and with complete detachment from the horizon of the supreme glad-tidings like a brilliant full moon, the executioners did not take heed and placed his pure body and respected temple before the cannon, and when his holy spirit caused his radiant body to also ascend to the apex and "elevation in life and in death" was fulfilled - from the ill omen of this great injustice and evident tyranny, calamities from all directions encompassed that region.
- 2 از روزیکه آن جوهر هدی و سرور اهل تقی و شهریار دیار انقطاع و نوگل خندان باغ موهبت کبری حضرت آقا مرتضی را در شهر فارس شهید نمودند و در مشهد فدا باوجود آنکه بارخی چون شمع افروخته در آن جمع حاضر بود و با کمال انقطاع از افق بشارت عظمی چون بدر باهر عوانان عبرت نگرفته جسم مطهر و هیکل محترمش را دم تب گذاشتند و چون روح مقدسش جسم منورش نیز باوج صعود نمود و علوی الحیوة و فی الممات تحقق یافت از شامت این ظلم عظیم و جور مبین آفات از جمیع جهات آن اقلیم را احاطه نمود
- 3 Indeed, the nine signs that encompassed the Copts also befell the Persians in this way, and the signs of the wrath of the All-Merciful became manifest. Despite this, they did not take heed and did not awaken and did not accept counsel and advice. Rather, day by day heedlessness increased and veiling became greater and ingratitude for blessings increased and immersion in desires intensified. No lesson learned, no remorse, no repentance, no regret, no sorrow, no lamentation, no supplication, no imploring, no distress, and no weariness.
- 3 و فی الحقیقه تسع آیات که بر قبطیان احاطه کرد بر فارسیان نیز چنین وارد گشت و آثار غضب رحمن ظاهر شد باوجود این عبرت نگرفتند و بیدار نشدند و پند و نصیحت قبول ننمودند بلکه روز بروز غفلت مزداد شد و احتجاب بیشتر گردید و کفران نعمت ازدیاد یافت و انهماک در شهوات اشتداد جست نه عبرتی و نه ندامتی نه توبه‌ئی و نه پشیمانی و نه حسرتی و نه فغانی نه تضرعی و نه ابتهالی و نه ضحرتی و نه ملالی
- 4 Surely these calamities will continue, and when a calamity prevails due to disobedience, it will not be repelled except through remorse and regret, and when a fire is ignited by the spark of rebellion, it will not be extinguished except through the door of repentance and lamentation and turning to God and restlessness.
- 4 البته این بلایا استمرار یابد و چون بلائی بجهت عصیان مستولی گردد جز به ندامت و پشیمانی مندفع نشود و چون نائزهی بشاره طغیان برافروزد جز باب توبه و زاری و انابه و بقراری نیفسرد
- 5 But there is one thing that is an immediate remedy for this ailment and the supreme heavenly antidote for this poison, and one can firmly guarantee it - as soon as it occurs, attainment of goals will happen, and the life-giving breeze of health and wellbeing will blow, and heavenly bounty and blessing will arrive, and from all directions in that land the signs of the Lord's mercy will become evident. And that blessed matter and accepted deed which is the magnet of the mercy of the Mighty, All-Forgiving and the attractor of the favors of the Loving Lord is a foundation that must be raised high in Fars. This is the immediate cure for these ailments and the supreme means for repelling calamities.
- 5 ولی این درد را درمان فوری و این سم را دریاق اعظم آسمانی یک چیز است و آن را کفالت محکم توان نمود بجزّ وقوع حصول مقاصد خواهد گردید و نسیم جانبخش عافیت و سلامت خواهد وزید و فیض و برکت آسمانی خواهد رسید و از جمیع جهات در آن دیار آثار رحمت پروردگار آشکار خواهد گشت و آن امر مبرور و عمل مقبول که مغناطیس رحمت عزیز غفور است و جاذب عنایت ربّ و دود بنیانست که باید در فارس بلند شود اینست علاج فوری این دردها و وسیله عظمای دفع بلا
- 6 As soon as the foundation is laid, the dense sorrows of afflictions and the accumulated clouds of tribulations that have
- 6 بجزّرد وضع اساس غموم کثیفه آفات و غمام متراکمه بلیات که آفاق آن اقلیم را تیره و تاریک نموده است متلاشی شود و آفتاب

made the horizons of that region dark and gloomy will dissipate, and the sun of the bounty of the All-Merciful will rise and shine forth, and the promise of your Lord will be fulfilled.

- 7 Despite this, we pray at the Holy Shrine and offer supplication and imploring and weep and lament that He may repel this calamity, and this is not difficult for God. I convey the Most Great, Most Wondrous greetings to all the loved ones and divine friends.

بخشش حضرت رحمن مشرق و تابان گردد و
کان وعد ربک مفعولا

7 باوجود این ما در تربت مبارکه دعا مینمائیم و
تضرع و ابتهال میکنیم و گریه و زاری مینمائیم
که این مصیبت را دفع فرماید و لیس ذلک
علی الله بعزیز جمیع احبّا و دوستان الهی را بتکبیر
ابدع ابهی مکبرم

INBA55:261, MUH1.0114

AB00816

To: *Siyid Muhammad Rida Shahmirzadi, in Mazandaran*

Date: 1900 or <

- 1 He is the All-Sufficing
- 2 O thou who art enraptured by the divine fragrance scattered in the meadows of the Abha Kingdom! The breezes of exaltation and delight were diffused when I read the opening words of thy letter and recited the verses of glorification to My All-Merciful Lord. I praised Him for His abundant grace and bounty inasmuch as He hath graciously revived the hearts with sweet savors and ecstasy in such wise that the souls were quickened with the mention of God and the hearts exhilarated with the glad tidings of the Lord.
- 3 O thou who art enkindled with the fire ablaze in the Burning Bush! Leave thou the alcove of indolence and ascend to the apex of confirmation. Hold thou unto means by which the tidings of joy are diffused in those regions and the effulgence of utterance shine in those lands, for verily, the lions of righteousness roar in those forests and the torrents of true understanding pour on those meadows.
- 4 Make thou thyself arise to be the first to call out the name of thy Lord in all the regions and the first lamp within which blazeth the light of triumph and felicity. By My Life, if thou but knowest what is ordained for this station in the Kingdom of the All-Glorious, thou wouldst tear away thy garment and

1 هو القیوم

2 یا من انجذب من نفحات القدس الّتی انتشرت
من ریاض الملکوت الابهی قد سرت نسمة
الروح و الریحان لما تلوت عنوان الکتاب و رتلّت
آیات الشکران لربّی الرحمن و حمدته علی الفضل
و الاحسان بما بعث نفحات فی القلوب و اظهر
انجذابات فی الأفئدة و الصدور تجعل النفوس
مهتزة بذكر الله و الأرواح مستبشرة ببشارات الله

3 و آنک یا ایها المشتعل بالنّار الموقدة فی سدره
السّیناء اخرج من زاویة الخمول و اعرج الی
اوج القبول و تمسک بوسائل تنتشر بها نفحات
البشارات فی تلك الجهات و تتشعشع بها انوار
الآیات فی هاتیک الأقطار فلیوث الحق لتزتر فی
تلك الغیاض و غیوث العرفان لتهطل فی تلك
الریاض

4 و اجعل نفسك أول مناد باسم الله فی الآفاق
و أول زجاجة اوقد فیها مصباح النّجاح و سراج
الفلاح لعمری لو علمت ما قدر لهذا المقام فی
الملکوت الابهی لشققت الجیوب و نزع الثیاب

remove thy garb and plunge into these oceans and reach their depths which are illumined like unto the light of day.

- 5 O my God, O my God, this is Thy servant who hath responded to Thy call, accepted Thy words and believed in Thy signs. He hath become versed in Thy proofs and evidences, enkindled with Thy fire, sought illumination from Thy light, and in the day Thou manifested Thyself - thunderstruck with Thy splendor - he prostrated himself at Thy threshold. He hath suffered tribulations in Thy path, and with the manifestation of Thy Loved One, the reign of affliction upon him intensified. He tasted every bitterness in the path of Thy love and quaffed of every virulent cup in his yearning to attain Thy presence. He endured every abasement in his pursuit to gain Thy pleasure and plunged into every sea of tribulation and suffering in his adoration for Thee.

- 6 O my Lord, aid him to carry out Thy will and Thy pleasure, and strengthen his loins by Thy grace and bounty, O Lord my God, The Most High. Confirm him in Thine obedience, O Thou Lord of this world and the world to come, and send down upon him Thy mercy, O Thou the Glory of the Most Glorious. Bestow upon him Thy grace, O Thou the Sovereign of both earth and heaven, and enable him to champion Thy word among Thy servants, O thou Who aidest whomsoever Thou desirest. Thou art the Succourer, the Ordainer, the Almighty, the Gracious, the All-Bounteous. Abdu'l-Baha Abbas

- 7 Praised be God Who hath appeared in His full splendor, manifested His mysteries, revealed the secrets of His Book, announced His testimonies, raised His standards, disclosed His signs, proclaimed His clear tokens, dispelled the impediments that concealed His beauty, and rent asunder the veils of glory. Praise be unto Him from the one who testifieth with gratitude to His bounties and recognizeth His blessings and favors.

- 8 Blessing, salutation and praise rest upon the Primal Point - that Light of Divine Guidance and the Flame illuminating the concourse on high, the Dawning-Place of the Luminary shining from the realms above, and the Day Spring of splendors from the Abha Kingdom, the Manifestation of the Great Sign and the Source of Divine Illumination from the horizon of the concourse on high, from His Lord, the Glory of the Most Glorious.

- 9 The glory that shineth resplendent, manifest, lustrous and brilliant from the Sun of Baha, and the light that gleams with splendor and radiance from the luminary of the Concourse of Abha, rest, every morning and every evening, upon the pure and splendid resting place in which lieth the essence of creation, and the spirit of all that is seen, the light of lights, the mystery

و خضت في هذه البحار و وصلت لقعرها الذي
يضيء كالنهار

5 الهى الهى هذا عبدك الذى لبي لندائك و صدق
بكلماتك و آمن بآياتك و اطلع بحججك و
بيناتك و استوقد من نارك و استهدى من نورك
و خر مغشياً منصعقاً من تجليتك في يوم ظهورك
و ابتلى في سبيلك و اشتدت عليه ازمة البلاء من
ظهور حبيبك و ذاق كل علقم حياً بجمالك و
شرب كل كأس مزاجها حنظل شوقاً للقائك و
احتمل كل ذلة طلباً لرضائك و خاض في كل
بحر من الضراء و البأساء شغفاً بحبك

6 اى رب وقتك على ما تحب و ترضى و اشد
ازره بفضلك يا ربى الأعلى و قوه على طاعتك
يا مالک الآخرة و الأولى و انزل عليه رحمتك
يا بهاء الله الأبهى و اسبغ عليه نعمتك يا ملك
الأرض و السماء و اجعله قائماً بين عبادك على
اعلاء كلمتك يا مؤيد من تشاء انك انت الموفق
المقدر المقتدر العزيز الوهاب ع

7 الحمد لله الذى تجلى بأنواره و اظهر اسراره و ابان
رمز كتابه و اعلن حجه و برهانه و رفع اعلامه و
ابرز آياته و اشهر بيناته و هتك سبحات جماله و
كشف حجابات جلاله حمد من اعترف بنعمائه و
شكر موائده و آلائه

8 و الصلوة و التحية و الثناء على مصباح الهدى
و مشكاة سراج الملاء الأعلى و مطلع نير الأوج
العلی و مشرق نور الملكوت الأبهى و مظهر الآية
الكبرى و مطلع الاشراف في آفاق الملاء الأعلى
النقطة الأولى من ربه البهى الأبهى ثم

9 البهاء المشرق اللامع المتألئ من شمس
البهاء و النور الساطع البازغ المتشعشع من اوج نير
الملاء الأبهى على المرقد الطيب الطاهر الباهر الزاهر
الذى رقد فيه جوهر الوجود و ساذج الشهود
نور الأنوار و سر الأسرار قدوس الأبرار سبوح

of mysteries, the holy among the righteous and the pious, the spirit of spirits, and the life of all souls.

الأخيار روح الأرواح حياة الأشباح في كلّ صباح و مساءً

BRL_DAK#0811, MKT1.232, MJMJ2.022x,
MMG2#235 p.263x

AB00786

To: Ataullah Khan Doctor Afghani, in Samarqand

Date: 1900 or <

1 He is the Self-Subsisting

1 هو القيوم

2 Praise be to God Who has manifested Himself through the light of His beauty and removed the veil from the face of His glorious majesty, and Who has shone forth with the light of His reunion on the Sinai of the manifestation of His names and attributes, whereby the realities of all created things were illumined and the essences of souls and horizons were enlightened by that effulgence. The divine fire kindled in the hearts of the faithful was ignited, and the pure hearts rejoiced on this Day of the Covenant. Tears of joy and gladness flowed, and eyes overflowed. The hidden and guarded realities were sent forth from the blessed spot on the Day of Meeting, and the tranquil, contented and well-pleased souls were drawn to the presence of the One through conditions sanctified and elevated above the comprehension of eyes and sight.

2 الحمد لله الذي تجلّى بنور جماله و كشف الغطاء عن وجه عزّة جلاله و اشرق بنور وصاله في سناء ظهور اسمائه و صفاته و استضاء حقائق الكائنات و استنار كينونات الانفس و الآفاق من ذلك الاشراق و اشتعل النار الموقدة الالهية في افئدة اهل الوفاق و استبشر القلوب الصافية في يوم هذا الميثاق و سالت العبرات مسرةً و فرحاً و فاضت الآماق و انبعث الحقائق المكنونة المصونة في البقعة المباركة يوم التلاق و انجذب النفوس المطمئنة الراضية المرضية الى حضرة الاحدية بشئون تقدّست و تزّهت عن احاطة الابصار و الاحداق

3 And greetings, praise and radiant glory from the Dayspring of the Sun of Guidance be upon the essence of piety and the Dawning-Place of the Most Exalted Similitude and the Center of the manifestation of the Most High Names, which transcend every attribute, description and praise in the world of creation, which encompass the hidden spiritual realities concealed from the eyes of the wise, which possess the universal realities in the worlds of origination and creation. And verily He is at the supreme horizon. Glorified be my Most Glorious Beloved.

3 و التحيّة و الثناء و البهاء المشرق من مطلع شمس الهدى على جوهر التّقى و مطلع المثل الاعلى و مركز سنوح الاسماء المتعالى عن كلّ نعت و وصف و ثناء في عالم الانشاء الجامعة للحقائق الغيبية المستورة عن ابصار اهل النّبي الحائزة للحقائق الكونية في عوالم الابداع و الاختراع و أنّه لبالأفق الاعلى سبحان محبوبى الابهى

4 'Abdu'l-Baha 'Abbas

4 ع ع

5 O thou who art attracted by the fragrances wafting from the gardens of the knowledge of God, who art gladdened by the lights that have shone forth and gleamed from the Sun that dawned in the horizon of the Kingdom of God! Place thy trust in God, then unfurl the sail of the Ark of Salvation upon

5 يا ايّها المنجذب من نفحات نفحت من رياض معرفة الله المستبشر من انوار سطعت و لمعت من شمس ساطعة الفجر في افق ملكوت الله توكل على الله ثم انشر شراع سفينة النجاة في هذا البحر المتلاطم و الطمطم الزاخر الموج و سر في قطب

this surging, boundless, wave-tossed sea. Journey through the depths of the seas and the ocean of mysteries, and explore the vast deep, that thou mayest witness wondrous signs and brilliant manifestations, until thou reachest the shore of the Kingdom, the coast of the Lord of the Realm of Might, the haven of eternity, the world of the divine cloud, the shelter of the chosen ones, the refuge of the pure in heart, the Throne of the All-Merciful upon which He established Himself.

6 By thy life, O thou who longest for the station of nearness and harmony! If thou shouldst reach that populated shore and that holy place which transcends the understanding of every seeker and hopeful one, thou shalt find thyself a brilliant light, a radiant beam, a surging sea, a shining star, a flowing spring, an outpouring cloud, a verdant garden, a flowing fountain, a gentle breeze, and a holy spirit.

7 My God, my God! This is Thy servant who has passed his days wandering in the wilderness of longing, running through the desert of separation, thirsting for the spring of reunion, yearning for the sweet waters from the Kawthar and Salsabil on the Day of Meeting, until the cycles turned and the winds of destiny cast him to those lands and enabled him to attend the gathering of one of Thy loved ones - the wandering, lamenting one who calls out in assemblies in Thy Name, who speaks Thy praise in every gathering, who has dedicated his life to exalting Thy Word and spreading the sweet savors of Thy knowledge, who is attracted to Thy fragrances, enkindled with the fire of Thy love, who has turned his face toward Thee, who burns with the flames of separation from Thee, who grieves in the corner of obscurity from the severe oppression visited upon him by the onset of the tyrannical hosts in Thy kingdom.

8 He was illumined by his lamp, guided by his fire of guidance and the light of his torch, heard Thy words from him, recognized Thy signs, responded to Thy call, and believed in the appearance of Thy traces. O Lord! Since Thou hast favored him with this great gift and confirmed him with this bounty and grace, strengthen his back in Thy Cause which no power on earth can resist, and make him a sign among the manifest, brilliant and obvious signs in this mighty cycle. Verily Thou art the Most Merciful, the Compassionate.

البحار و قلزم الاسرار و تفرّج في العمق الاكبر
لترى آيات باهرات و شئونات زاهرات حتى تصل
الى شاطئ الملكوت ساحل رب الجبروت مأمن
البقاء عالم العماء ملاذ الاولياء ملجأ الاصفياء
عرش الرحمن الذي عليه استوى

6 لعمر ك ايها المشتاق الى مقام القرب والوفاء لو
تصل الى ذلك الساحل الآهل والمكان المقدس
المزده عن ادراك كل طالب وامل لترى نفسك
نوراً لامعاً و شعاعاً ساطعاً و بحراً زائحاً و نجماً
زاهراً و عيناً نابغاً و سخاباً فائضاً و حديقة مؤنقة و
بركة متدفقة و نسيماً لطيفاً و روحاً قدسياً

7 الهى الهى هذا عبدك الذى قضى ايامه هائماً فى
هيماء الاشتياق راكضاً فى بقاء الفراق متعطشاً
الى عين الوصال ظمناً للذبذبات الفرات من الكوثر
والسلسيل فى يوم التلاق الى ان دار به الادوار
وطوت به طوائف الاقدار الى تلك الديار و
وقفته بالحضور فى محفل احد من احبائك السائح
التائح المندى فى نادى باسمك الناطق فى كل
مجمع بثنائك الواقف حياته لاعلاء كلمتك ونشر
طيب معرفتك المنجذب بنفحاتك المشتعل بنار
محبتيك الموجه وجهه لك المتلهب بنيران فرقتك
المتحسر فى زاوية الخمول من شدة الوطأة عليه من
هجوم جنود طغاة مملكتك

8 فاستضاء من مصباحه و اهتدى بنار هدايته و نور
نبراسه و سمع منه كلماتك و عرف آياتك و لبي
لندائك و آمن بظهور آثارك اى رب بما وقفته
بهذه الموهبة الكبرى و ايده بهذه النعمة والآلاء
اشدد ازره فى امرك الذى لا تقاومه قوة اهل
الارض و اجعله آية من الآيات الظاهرة الزاهرة
الباهرة فى هذا الكور العظيم انك انت الرحمن
الرحيم

INBA13:382, INBA72:069, INBA59:154

AB00641

To: *Hadrat Jim et al., in Tihiran*

Date: 1900 or <

- 1 O friends! Today is the day of unity and accord, and sincerity in the Cause of the Luminary of the horizons. It is the time for sacrificing one's life and detachment from every name and trace. It is the day to receive the outpourings from the Ancient Beauty (may my spirit be sacrificed for His loved ones), and the time to be illumined by the Kingdom of the Most Holy Most Glorious Name (may my spirit be sacrificed for His sacred threshold).
- 2 We had hoped that the divine friends and companions would, day and night, from the intensity of the fire of love, embrace and shake hands and show kindness and attraction to each other - not dispute and argue and curse. What is this condition that brings a hundred thousand harms? What is this languor that causes all this sadness and gloom? If the disagreement is about the station of this servant, I swear by the Sacred Threshold - and it is truly a mighty oath if you but knew it - that I have never had and do not have any station except absolute, pure, complete servitude, free from every conception. This has been my disposition since I nursed from the breast of God's mercy, and this has been my nature since the tenderness of my youth and my upbringing in the cradle of God's favors.
- 3 Through the grace and bounty of that Mystery of existence, I hope to perfume the horizons with the holy fragrance of servitude to that purified shrine. And whatever flows from this pen will remain steadfast. All praise and glorification belongs to the realm of names and attributes, but true servitude is the sacred, manifest reality beyond the realm of effacement and affirmation - it is the Mother Book wherein "God doth blot out or confirm what He pleaseth."
- 4 And if the disagreement is for the sake of protecting the languid ones, I beseech God to manifest such steadfastness and firmness from His loved ones as will dispel all languor and shortcoming. This servant neither objects to anyone's shortcoming nor is affected by anyone's languor. I cling to His blessed hem and strive in service to His Cause, confident in the confirmation of His Glorious Kingdom, standing firm and steadfast in the center of servitude. I would not exchange this supreme gift for sovereignty over the horizon of names and attributes, nor would I trade this brilliant pearl in the crown of servitude for the royal crown of both worlds. Soon you shall see that this

ای یاران الیوم یوم اتحاد و اتّفاقت و خلوص در امر نیر آفاق وقت جانفشانیست و انقطاع از هر نام و نشانی روز استفاضه از فیوضات جمال قدم روحی لاجبائنه الفداست و وقت استضائه از ملکوت اسم اقدس ابهی روحی لعبته المقدسه الفداء

ما را امید چنان بود که دوستان و یاران الهی شب و روز از شدت غلیان حبّ معانقه و مصاحفه و ملاطفه و مجاذبه نمایند نه منازعه و مجادله و مباحله این چه حالت است که جالب صد هزار مضرت است این چه فترت است که علت این همه حزن و کدورتست اگر اختلاف در مقام این عبد است قسم باستان مقدس و آنه قسم لو تعلونه عظیم که مقامی جز عبودیت محضه صرفه خالصه از هر تصویری نداشته و ندارم هذه بتجی من یوم رضاعتی من ثدی رحمة الله و هذه طینتی منذ نعومة اظفاری و تربیتی فی مهد الطاف الله

از فضل و جود آن سرّ وجود امیدوارم که برائحه مقدسه عبودیت آن مرقد مطهر آفاق را معطر نمایم و آنچه از این قلم صادر باقی و برقرار خواهد شد جمیع نعوت و ستایش از عالم اسما و صفات است ولی عبودیت حقیقت شاخصه مقدسه از عالم محو و اثبات امّ الکتابست نه بحو الله ما یشاء و یتب

و اگر اختلاف بجهت حمایت اهل فتور است از حقّ میطلبم که چنان ثبوتی و رسوخی از احبائش ظاهر فرماید که دافع هر فتور و قصور است و این عبد نه بقصور احدی متعرضم نه بفتور شخصی متأثر بذیل مبارکش متشبّثم و در خدمت امرش مجاهد و بتأیید ملکوت ابهائش مطمئن و در مرکز عبودیت با قدمی ثابت و راسخ قائم این موهبت کبری را بسطنت سریر افق اسماء و صفات ندهم و این گوهر درخشنده افسر

servitude is the most glorious jewel shining on the crown of acceptance, and the most brilliant ruby gleaming on the crown of sovereignty in both the seen and unseen realms. And greetings be upon you.

بندگی را بتاج خسروی دو جهان تبدیل نمایم
عنقریب ملاحظه خواهی فرمود آنّ هذه العبودیّة
ابهی جوهره تملأ علی اکیل القیول و ابهر یاقوتة
تتشعشع علی تاج سلطنة الغیب و الشهود و البهاء
علیکم

5 'Abdu'l-Baha 'Abbas

ع ع 5

6 O Lord! Make my face sincere for Your face, and purify me from the obstacles of my desires and the dangers of my satisfaction with Your good pleasure. Give me to drink from the cup of annihilation and intoxicate me with the wine of non-existence and obliteration. Let the attractions of effacement and extinction revive me, let the breeze of absolute nothingness refresh me, let permanence slay me, let wealth impoverish me, let existence cast me away and prevent me from prostration.

6 ربّ اخلص وجهی لوجهک و خلّصنی من
عقبات هوائی و مخاطرات رضائی لرضائک و
اسقنی کأس الفناء و اسکرني من صباء الانعدام
و الاضمحلال و یحیی جواذب الخو و المحی
و ینعشني نسیم العدم البحت و یمیتني البقاء
و یفقرنی الغناء و یرمینی الوجود و یمنعني عن
السجود

7 O Lord! Deliver me from these perils and free me from this intense darkness and guide me on the most straight path, which is forgetting my contingent existence, becoming oblivious to my being, neglecting my nature, and turning away from my desires. By Your might! Permanence is deadly poison to me while annihilation is a wondrous antidote. Indeed existence is my affliction, life is my illness, determination is my trial, my receptivity is my fire and my capacity is my burning.

7 ای ربّ نجّنی من هذه المهالك و خلّصنی
من هذا الظلام الخالک و اسلک بی فی اقوم
المسالك و هو نسیانی امکانی و ذهولی عن
وجودی و غفلتی عن فطرتی و رجعتی عن
رغبتي فبعزتک انّ البقاء لی سمّ نقيع و الفناء
درياق بدیع و انّ الوجود بلائی و الحیات دائی و
التعین ابتلائی و قابلیتی ناری و استعدادی نیرانی

8 O Lord! Have mercy on me through Your grace and bounty, and be kind to me through Your mercy and favor. O Lord! How long shall this deprivation last and how long this separation continue? Let me attain the cup of forgiveness and give me to drink from the spring of life. Verily You are the All-Merciful.

8 ای ربّ ارحمنی بفضلک و جودک و الطف بی
برحمتک و فضلک ای ربّ الی متى هذا الحرمان
و الی متى هذا الهجران انلنی کأس الغفران و
اسقنی من معین الحيوان انک انت الرحمن

INBA13:112, INBA88:105, INBA89:020b,
Ghazi3072.131-136, MMK5#188 p.148

AB00809

To: Mirza Husayn Aliuf Ouskouli

Date: 1900 or <

1 O spiritual friends! The visiting pilgrim namesake of His Holiness the Intended One, Aqa Husayn Daftar-i-Asma'i, after returning from his journey sent word and requested a kindness for each one that would serve as a gift for the friends upon his return and be a cause of encouragement to the hearts of the

1 ای یاران روحانی جناب زائر سیمّ حضرت
مقصود آقا حسین دفتر اسمائی بعد از مراجعت
از بین راه ارسال نمودند و از برای هریک
استدعای عاطفت فرمودند که در عودت
ارمغان یاران گردد و سبب تشویق قلوب

friends. In truth, special letters for each of the friends is obligatory and necessary and among the requirements of love for every enkindled one. This servant's utmost desire and hope is to remember and mention and think of and be occupied with the friends of God. When I become familiar with their remembrance and intimate with their mention, the tongue becomes sweet with gratitude, the pen tip fragrant with musk, and the heart joyous. The gates of the spirit open and the reality of victory and triumph becomes manifest. For the gardens of hearts it is the rain of mercy, and for the anemones of souls it is the dew of bounty. For those yearning for the encounter it is the morning breeze, and for lovers of the Rose-Cheeked Beloved it is spiritual exhilaration.

- 2 But this wanderer in the desert of the love of God is so caught in the straits of calamities and difficulties and problems and occupations that there is no opportunity even for sighing and moaning and wailing and lamenting. All the enemies of His Holiness the Intended One, may my spirit be sacrificed for His loved ones, have aimed the arrows of cruelty and spears of harm at the breast of this wanderer, and with all their might they strive for uprooting and destruction and schemes of obliteration. All nations with the greatest powers of the world are attacking, objections from all sects and peoples arriving one after another, countless hardships and tremendous afflictions that cannot be described or uttered arriving continuously and successively. Affairs and matters related to the Cause of God are turbulent like the surging ocean. The exaltation of the Word of God and diffusion of the divine fragrances in all parts of the world is obligatory, management of internal and external affairs necessary, caring for the friends and conducting their affairs among the duties, correspondence with all lands and responses to questions continuous and successive. All these matters must be conducted by the tip of this pen.

- 3 Consider how any opportunity could be found to write individual letters to each of the beloved of God. Therefore the hope from all divine friends is that night and day they raise hands of supplication to the court of the Self-Sufficient Lord and seek confirmation for this servant: "O Most Glorious Beauty! Grant victory to this lone and solitary one and assist this one who has no helper or supporter. A hundred thousand arrows from friend and stranger are shot at once - be You the supporter and helper. A hundred thousand spears from within and without are raised at once - be You the protector and upholder."

- 4 Mr. Husayn should make many copies of this letter in fine handwriting and give one copy to each of the friends whose

دوستان فی الحقیقه تحاریر مخصوصه بجهت هریک از دوستان فرض و واجب و از لوازم محبت نزد هر منجذب و این عبد را نهایت آرزو و آمال ذکر و یاد و فکر و اشتغال بدوستان یزدان است و چون بیادشان مألوف و بذکرشان مأنوس گردم زبان شرکریز شود و نوک خامه مشکبیز و دل فرح انگیز ابواب روح مفتوح گردد و حقیقت نصر و فتوح مشهود شود زیرا حدائق قلوب را باران رحمت است و شقائق نفوس را شبنم موهبت مشتاقان دیدار را باد سحریست و عاشقان یار گلعدار را نشئه روح پروری

2 ولی این آواره صحرای محبت الله چنان در تنگای مصائب و متاعب و مشاغل و مشاغل گرفتار که فرصت آه و این و ناله و حنین ندارد جمیع اعدای حضرت مقصود روحی لاجبائۀ الفدا سهم جفا و سنان اذی بسینه این آواره متوجه نموده و بمجمیع قوی در قلع و قمع و تدابیر محو ساعی و جمیع ملل با اعظم قوای عالم مهاجم و اعتراضات از جمیع فرق و امم متتابع و مشقات عدیده و بلایای عظیمه که به بیان نیاید و بزبان جاری نگردد متواصل و متوارد و امور و شئون متعلق بامر الله چون دریای عمان متلاطم و اعلائی کلمه الله و نشر نفعات الله در جمیع نقاط عالم واجب و اداره داخل و خارج لازم و غمخواری دوستان و تمشیت امورشان از جمله وظائف و مخبرات با کل بلاد و مجاوبات و سؤالات مستمر و متتابع و جمیع این امور بنوک این خامه باید تمشیت داده شود

3 ملاحظه بفرمائید که چگونه فرصت میسر گردد که بهریک از احباء الله بالا افراد مکتوب مرقوم گردد لهذا از جمیع دوستان الهی امید چنانست که شب و روز دست نیاز را بدرگاه حضرت بی نیاز بلند نمایند و تأیید بجهت این عبد طلبند که ای جمال ابهی این فرید و حید را نصرتی فرما و این بی ناصر و معین را اعانتی کن صد هزار تیر از آشنا و بیگانه یکمرتبه پرتاب است تو ظهیر و نصیر باش صد هزار سنان از داخل و خارج یکمرتبه بلند است تو مجیر و دستگیر گرد

4 جناب آقا حسین این مکتوب را بخط خوش نسخه های زیاد نموده بهر یک از احبائی که

names were written. O Husayn of Truth, there is no other solution. I swear by your life that I do not have a moment's opportunity. Therefore be content with this detailed letter.

اسمشانرا مرقوم نموده بودید یک نسخه بدهند ای حسین حق چارهائی جز این نه بجان تو قسم که آنی فرصت ندارم لهذا باین مکتوب مفصل قناعت نما

INBA55:173

AB00870

To: Baha'is of Dawlatabad Malayir

Date: 1900 or <

1 O true friends! The Holy Manifestations and Dawning-Places of the Merciful Lights unveiled themselves and rent asunder the veils from the Hidden Identity and the Cloud of Oneness. They descended to the worlds of multiplicity from the ranks of the highest horizon and the zenith of the Abha Kingdom, descending to the lowest horizon and moving through all stations until They shone forth like the Greatest Star in the manifest horizon. And in Their manifestation They fell into the abyss of pain and trials, torment and punishment from every idol-worshipper and fire-worshipper, and the taunts of foes and enemies. They found not a moment's rest nor an instant's repose. They were consumed in the fire of the denial and pride of strangers. Every evening They drank from the cup of tribulation and every morning They tasted the poison of destruction. At times They were bound in chains, at times under threat of arrow and sword. One day They were crucified, another day burned in raging fire. One was imprisoned in chains like Joseph and sold for a few dirhams. Another set His face aglow in the catapult of fire and was consumed by the fire of torment of the people of the veil. One melted like a candle in the lamp of contingent existence. Another raised His head high upon the gibbet like a banner. One's blood was spilled upon the earth while another was abased and humiliated in the hands of oppressors.

1 ای یاران حقیقی مظاهر قدسیه و مشارق انوار رحمانیه کشف نقاب نمودند و هتک ستر و حجاب از غیب هویت و عماء احدیت تنزل بعوالم کثرت فرمودند و از مراتب افق اعلی و اوج ملکوت ابهی تهابط در حضيض افق ادنی و در جمیع مقامات سیر و حرکت نموده تا در افق مبین چون کوکب اعظم سپهر برین اشراق کردند و در ظهور در ورطه آلام و محن و عذاب و عقاب هر وثن و شمن و شماتت عدو و دشمن افتادند ساعی نیاسودند و دمی راحت نیافتند در آتش انکار و استکبار اغیار گداختند هر شامی از جام بلا نوشیدند و هر صبحی زهر هلاکت چشیدند گهی اسیر زنجیر شدند و گاهی در تحت تهدید تیر و شمشیر دمی مفتون صلیب گشتند و یومی محروق نار پر لیب یکی اسیر زنجیر سجن یوسفی شد و بدراهم معدود فروش و خرید دیگری در منجنیق آتش رخ برافروخت و بنار عذاب اهل حجاب بسوخت یکی در زجاجة امکان چون شمع بگداخت دیگری بر سر دار چون علم سر برافراخت یکی خونس سبیل شد و دیگری در دست ظالمان حقیر و ذلیل

2 In brief, the Holy Dawning-Places endured and bore all these trials, tribulations, sorrows and calamities so that souls might be nurtured under the shade of the Tree of the Merciful by the light of the Sun of Truth in the embrace of mercy, might be confirmed in insight and vision, might be attracted by the divine breaths, and might become so illumined by the lights of infinite bounty that they would become lamps of guidance

2 باری جمیع این محن و بلایا و شجن و رزایاء را مطالع مقدسه تاب آوردند و تجمل نمودند که نفوسی در ظلّ شجره رحمانیت به پرتو شمس حقیقت در اغوش رحمت پرورش یابند و به بصیرت و بینش مؤید گردند و بنفحات الهی منجذب شوند و از انوار فیض نامتناهی چنان

and stars in the heaven of knowledge, set aflame by the fire of the love of God and consumed by passion for the countenance of the Peerless Beloved. As lovers of the Kind Friend and enraptured by the Beauty of the Most Merciful, they would cast tumult into the heart of possibility and ecstasy and attraction into the pole of existence.

- 3 O true friends and those attracted to the Divine Beauty! This is the time of attraction and rapture, the moment of joy and delight. It is the dawn of glad tidings that is bright, the candle of the horizons that is exposed to winds. In every gathering it is the manifest light that is in the rising-place of the highest heaven. The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones) raised high the banner of guidance in the place of sacrifice and became, beneath chains, the Protector of all who seek protection. He shone forth in the manifest horizon with the lights of trials and appeared in the realm of possibility with endless calamities, that we, the dejected ones, might become enkindled, and we, the withered ones, might burn in the fire of the love of God, might close our eyes to both worlds, and might burn and be content in the fire of longing.

- 4 Now, O spiritual friends, is it fair that we sit silent and remain mute, that we stay depressed and live in sorrow? No, by God! This is not the way of fairness, rather it is pure oppression.

روشن گردند که سراج هدایت شوند و اختران
فلک معرفت افروخته نار محبت الله گردند و
جان سوخته رخ دلبر یگنا سودائیان یار مهربان
شوند و شیدائیان جمال رحمن شوری در قلب
امکان اندازند و شوق و جذبی در قطب جهان
باری

3 ای یاران حقیقی و منجذبان جمال الهی وقت
جذب و وله است و هنگام وجد و طرب صبح
بشارت است که روشن است شعاع آفاق است
که معرض اریاح هر انجمن است نور مبین است
که در مطلع علین است جمال قدم و اسم اعظم
روحی لأحیائه الفداء در مشهد فدا چون علم
هدی قد برافراخت و در زیر زنجیر مجیر هر
مستحیر شد در افق مبین بانوار بلایا سطوع فرمود
و در قطب امکان بمصائب بی پایان ظاهر گشت تا
ما افسردگان برافروزیم و ما پژمردگان بنار محبت
الله بسوزیم و چشم از دو جهان بدوزیم و در
آتش اشتیاق بسوزیم و بسازیم

4 حال ای یاران روحانی انصاف است که ساکت
نشینیم و صامت گردیم و افسرده مانیم و آزرده
زیست نمائیم لا والله لیس هذا من شأنه الأنصاف
بل هو صرف الاعتساف

INBA13:122

AB00865

To: *Muhammad Husayn Tabrizi*

Date: 1900 or <

- 1 O thou who art sorrowful! Your letters were received and news of the severity of your difficulties and troubles caused the utmost grief. But the cause is certainly not unknown. When you were in Istanbul, as you were standing firm in the Covenant alone and single, how you faced all with complete independence and were assisted by the heavenly hosts, such that you yourself were amazed at what power this was and what might this was. When later in the Holy Land you defiled your ears by

1 ای محزون مکاتیب شما رسید و از اخبار شدت
مشقات و اکدار شما نهایت تأثر حاصل گردید
ولی سبب البته مجهول نه و قتی که در اسلامبول
بودید چون بمقتضای میثاق قائم فرداً و حیدراً
چگونه مقابل کل در نهایت استقلال ثابت و
بجنود غیب موفق چنانکه خود متحیر بودید که
این چه قوتیست و این چه قدرتی چون مؤخر
در ارض اقدس گوش را باستماع بعضی اقوال

listening to certain statements, you observed that suddenly all doors were closed.

- 2 You should immediately take heed that until you met that known person in the bath house and those conversations took place, even directing you to go to his residence and inquire from certain prejudiced ones who were drowning in the bribes of those people whether complaints had been made - I write this word so you will know that I was aware and informed of all details both small and great, but did not wish to reveal anything. You had no fault and no ulterior motive, but they were persistent. In any case this caused the open doors to close. Now if you desire those doors to open, make amends for what was lost and do not ask me what to do - you know well in which sea you must wash. "Say: God; then leave them to their vain discourse"¹.

- 3 As for the matter of the sum you requested to pay your debt: First, although the Ancient Beauty, may my spirit be sacrificed for His dust, opened the doors of the treasuries of existence to the faces of His servants and immersed this helpless one in the sea of wealth, yet temporarily, outwardly, due to wisdom He ordained complete hardship - treasure in the sleeve but empty purse - so that all the friends would be known and recognized among the peoples of the world for their sanctity and detachment. Conversely, He temporarily granted some ease to the people of weakness so that a few weak souls would become enchanted. But soon you shall see the wavering ones in manifest loss.

- 4 Second, although this servant has never given material assistance to anyone until now, the people of weakness raised an uproar throughout the regions that the souls firm in the Covenant arose in faithfulness for worldly benefit. Woe if this servant were to assist someone and act like those people in certain ways! In truth, if you seek ancient glory, be firm in the Covenant; if you seek eternal wealth, be firm in the Covenant; if you seek everlasting comfort, be firm in the Covenant and make amends for what was lost. Although you have no fault, the people of weakness secretly attacked you and spoke certain slanders in your presence whose effect was these calamities. And the Glory be upon you.

- 5 'Abdu'l-Baha 'Abbas

آلوده فرمودید ملاحظه کردید که بغتۀ جمیع ابواب مسدود شد

2 باید فوراً متنبه شوید تا آنکه در حمام با آن شخص معهود ملاقات نمودید و آن صحبتها بمیان آمد حتی شما را دلالت کرد که بسرایه بروید و از بعضی اهل غرض که غریق رشوات حضرات بودند سؤال نمائید که آیا شکایت شده این کلمه را بجهت این مرقوم مینمایم تا بدانی از جمیع تفصیلات جزئی و کلی واقف و مطلع بودم ولی نخواستم چیزی ابراز دارم شما قصوری ندارید و غرضی نداشتید ولی آنها پانی بودند باری این سبب شد که ابواب مفتوحه مسدود شد حال اگر فتح آن ابواب را خواهید تلافی مافات کنید و از من مپرس چه کنی خود خوب میدانی که در چه دریا باید شست و شو نمائی قل الله ثم ذرهم فی خوضهم یلعبون

3 اما قضیه مبلغی که بجهت اداء دین خواسته‌اید اولاً آنکه جمال قدم روحی لثرتبه الفداء هرچند ابواب خزائن وجود را بر وجه این عبادش مفتوح نموده و این بی سر و سامان را در بحر غنا مستغرق کرده ولی موقتاً بحسب ظاهر نظر بحکمتی کمال عسرت را مقدر داشته گنج در آستین و کیسه تهی تا جمیع یاران مابین عالمیان به تقدیس و تنزیه صرف محشور و معروف گردند و بالعکس موقتاً باهل فتور گشایشی عنایت فرمود که سست عنصران چند نفر مفتون گردند ولی عنقریب تری المتزلزلین فی خسران مبین

4 و ثانیاً آنکه این عبد باوجود آنکه تا بحال اعانت ظاهریه از نفسی ننموده اهل فتور ولوله در آفاق انداختند که نفوس ثابته بر میثاق بجهت منفعت دنیا بوقایم کرده‌اند و اوایلا اگر این عبد بنفسی اعانتی مینمود و چون حضرات بعضی حرکات میکرد فی الحقیقه اگر عزت قدیمه خواهی بر میثاق ثابت شو و اگر غنای ابدی جوئی بر میثاق ثابت شو اگر راحت سرمدی جوئی بر میثاق ثابت شو و تلافی مافات کن هرچند تو قصوری نداری ولی اهل فتور بر تو سرّاً هجوم نمودند و در محضر تو مفتریاتی چند گفتند که تأثیرش این صدمات شد و الهاء علیک

ع ع 5

¹Qur'an 6:91.

- 6 By God besides Whom there is no God! Immediately upon making amends for what was lost, all doors will open.

6 فوالله الذی لا اله الا هو بجزء تلافی مافات جمیع ابواب مفتوح میگردد

INBA72:138, INBA88:238b, MSHR4.376-377x

AB00864

To: Afnan, Abdu'l-Husayn son of Siyyid Mirza Afnan, in Yazd

Date: 1900 or <

- 1 O graceful branch of the blessed Divine Tree! Give thanks to the Most Holy One that you have been granted the greatest divine gifts and were not prevented by any obstacle nor blocked by any barrier. And that supreme gift is steadfastness in God's Covenant - even if you were to surge like an ocean at every breath in gratitude for these bounties, you could never adequately thank Him.

1 ای فرع ملیح سدره مبارکه الهیه شکر کن حضرت احدیت را که موفق بر اعظم مواهب الهیه گشتی و هیچ منعی ممنوع نشدی و هیچ سدّی مسدود نگشتی و آن موهبت عظمی ثبوت و رسوخ بر میثاق الله است که اگر در هر دم چون یم بشکرانه این نعم موج زنی البته از عهده بر نیائی

- 2 Now let me give you glad tidings that will brighten your eyes and gladden your soul: The Blessed Beauty repeatedly commanded the friends to acquire a most delightful and pure location on Mount Carmel in Haifa, expressing great joy about that spot, saying it was supremely beautiful and pure and the finest location in these parts - indeed it seems without equal anywhere else in the world.

2 حال بشارتی بتو دهم که چشمت روشن گردد و جانت گلشن شود و آن اینست که جمال مبارک بکرات [و] مرات در حیفای محلی را که در جبل کرمّل در نهایت لطافت و صفا بود امر باحباب فرمودند که بگیری و اظهار مسرت از آن محل میفرمودند که در نهایت نضارت و صفا است و بهترین مواقع اینجها و اطرافست و فی الحقیقه بنظر نماید که در سایر جهات عالم نیز نظیرش باشد

- 3 In any case, four years ago this was purchased specifically for the Holy Station of the Exalted One (may my spirit, my reality, my essence and my being be sacrificed for His dust). Then instructions were sent to Rangoon to prepare and send an intricately carved marble sarcophagus of a single piece, along with a casket made of the finest Indian wood. Six months ago these two caskets arrived in Haifa after much difficulty and complications, but no one knew their purpose - they thought perhaps they were for the Holy Shrine.

3 باری چهار سنه پیش محض مقام مبارک حضرت اعلی روحی و حقیقی و ذاتی و کینوتی لترتبه الفداء خریده شد و حاضر گشت بعد سفارش به رنگون مرقوم شد که یک صندوق مرمر منبت در نهایت ظرافت یک پارچه و یک صندوق از بهترین خشب هندوستان مهیا نمایند و بفرستند در ششماه قبل آن دو صندوق به مشقت و تفاسیلی زیاد وارد حیفای گشت ولی هیچ نفسی نمیدانست که این صندوقها بجهه چه مقامیست همچو گان می نمودند که بجهه روضه مبارکه است

4 We specifically sent Aqa Mirza Asadu'llah from here with several others. They went with utmost care, respect and ceremony, with no one but Aqa Mirza Asadu'llah knowing - even his companions thought they were carrying writings. With complete humility and reverence they brought the Most Great Throne - the pure body and sacred temple (may my spirit and being be sacrificed for His dust) - by palanquin to the land of Syria and by steamer to the Holy Land. One can imagine what spiritual joy and delight occurred then.

5 Now on Mount Carmel, at the spot that was previously acquired and prepared, which the Ancient Beauty (may my spirit be sacrificed for His loved ones) had always praised and ordered to be obtained, and which is extolled in all the books of the Prophets with clear glad tidings, we are engaged in constructing the Sacred Shrine, to see what may be God's will.

6 Therefore you should join us in hauling earth and stones at that blessed place - come as soon as possible by whatever means and attain this supreme honor, which is better for you than worshipping both worlds. Convey most glorious greetings to the honored grandmother, the holy mother, and other holy female members of the Afnan family. And may the Glory be upon you, O you who are firm in God's Covenant.

GEN.344-345

4 باری جناب آقا میرزا اسدالله را مخصوص از اینجا با چند نفر ارسال نمودیم رفتند در کمال احتیاط و احترام و احتشام بدون آنکه نفسی جز آقا میرزا اسدالله بداند حتی همراهها گان نوشتجات نمودند عرش عظیم جسد مطهر و هیكل مقدس روحی و ذاتی لثربته الفداء را با کمال خضوع و خشوع با تخت روان وارد ارض شام نموده و با واپور وارد ارض مقدس نمودند دیگر معلوم است که چه روحانیته و سروری رخ نمود

5 حال در جبل کرم که از پیش گرفته شده و مهیا شده و جمال قدم روحی لأحبائه الفداء همیشه توصیف آنرا فرموده بودند و امر بگرفتن آن نموده بودند و در جمیع کتب انبیا تعریف آن واقع و بشارت واضح مشغول بینیان مقام مقدس هستیم تا اراده الهیه چه تعلق گیرد

6 لهذا شما باید با ما بخاک کشی و سنگ کشی در آئین مقام مشرف شوید و بزودی بهر قسم باشد حاضر گردید و باین شرافت کبری موفق شوید هذا خیر لک من عبادة الثقلين ورقه حضرت جدّه و ورقه مقدسه والده و سائر ورقات مقدسات از افنان را تکبیر ابدع ایبی ابلاغ نمائید و البهاء علیک یا من ثبت علی میثاق الله

BRL_DAK#0057, KHAf.077, YHA1.124-125x, QT108.043x, MATA.232-233

AB00851

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1900 or <

1 O my God! O my God! I seek forgiveness from Thee for all conditions except servitude at Thy exalted threshold. I dissociate myself from all mention and praise except prostration in Thy All-Merciful presence. I divest myself of every garment except the robe of lowliness and contrition in the court of Thy Divine Oneness. I flee from every station except arrival at the precincts of Thy Self-Subsisting Lordship.

1 جوابی است که بجناب حاجی میرزا حیدر علی در خصوص سؤال از لوح مبارک غصن القدس و اشعار مثنوی مبارک میفرماید روحی لعبودیت الفداء الهی الهی استغفرک عن کل الشئون الا العبودیة لعبتک السامیة و اتبرء عن کل ذکر و ثناء الا السجود فی حضرتک الرحمانیة و التجرد عن کل قیص الا رداء الذلّة و الانکسار الی فنا

- احديتك الربانية وافر من كل مقام الا الوفود
على ساحة ربوبيتك الصمدانية
- 2 By Thy glory, the sweetness of servitude is the sustenance of my soul. Through the fragrances of servitude my breast is dilated, my being is refreshed, my heart is moved, my inner self is gladdened, my eye is illumined, my nostrils are perfumed. In it lies the healing of my illness, the quenching of my thirst, the cooling of my burning.
- فوعزتک ان حلاوة العبودية رزق روحي و
بنفحات العبودية تنشرح صدري و تنتعش
کينوني و يهتز فؤادي و ينسر قلبي و تتجلي عيني
و يتعطر مشامي و فيها شفاء علتی و رواء غلتي و
برد لوعتي
- 3 Immerse me, O my God, in this vast surging ocean. Give me to drink from this sweet, flowing water. Cause me to enter through this gate of truth, ordain for me this praiseworthy station, grant me this cup brimming with outpoured water, kindle in the glass of my heart this lamp overflowing with brilliant rays of light.
- اغمسنی يا الهی في هذا البحر الخضم الموج و اسقني
من هذا الماء العذب الثجاج و ادخلني في هذا
المدخل الصدق و قدر لي هذا المقام المحمود و
انلني هذه الكأس الطاف بالماء المسکوب و اوقد
في زجاج فؤادي هذا المصباح الفاض بأشعة
ساطعة النور
- 4 Strengthen me to serve Thy Cause, O my Ever-Forgiving Lord. Accept my servitude in the holy court of Thy Oneness, O Revealer on Sinai. Enable me to fulfill its conditions, O Sovereign of Manifestation. Assist me to aid Thy Faith in the East and West of the earth, O Lord of the Day of Resurrection.
- و قوني على خدمة امرک يا ربّي الغفور و اقبل
عبوديتي في ساحة قدس احديتك يا مجلي الطور
و وقني على شروطها يا سلطان الظهور و ايدني
بنصرة دينک في شرق الأرض و غربها يا مالک
يوم النشور
- 5 I beseech Thee by Thy written Book, Thy unfurled Scroll, Thy hidden Secret, and Thy preserved Mystery to make me steadfast in Thy servitude, O my Ever-Forgiving Lord. Verily Thou art the Omnipotent over whatsoever Thou willest, and verily Thou art the All-Merciful, the All-Compassionate.
- اسئلك بکتابک المسطور و رفق المنشور و
سرک المستور و رمزک المصون ان تجعلني ثابتاً
على عبوديتک يا ربّي الغفور انک انت المقتدر
على ما تشاء و انک انت الرحمن الرحيم
- 6 O thou who proclaimeth the Covenant! By the explicit text of the Most Holy Book and the clear verses of the Book of the Covenant, this servant and all faithful, assured, steadfast and firm believers in God's Covenant must not transgress beyond the clear statement of this servant and the evident interpretation of this humble one. Whoever transgresses has followed his own opinion.
- يا من نادى بالميثاق اين عبد بنص قاطع کتاب
اقدس و صريح آیات کتاب عهد مبين و اوضح آیات
الله و جميع مؤمنين موقنين ثابتين راسخين بر عهد
و ميثاق الهی نباید تجاوز از بيان صريح اين عبد
و تفسير واضح این رقيق ثميند و هر کس تجاوز
نماید متابعت رأى خویش نموده است
- 7 This servant says that the true meaning and the reality of meanings and the innermost secret of these verses, words and poetry is servitude at the Holy Threshold of the Most Glorious Beauty and utter effacement, evanescence and extinction at the Sacred Court. This is my radiant crown and my glorious diadem, wherein I glory throughout the kingdom of earth and heaven and whereby I boast among the concourse of the near ones. None may interpret otherwise, and this is the manifest truth.
- این عبد میگوید معنای حقیقی و حقیقت معانی
و سر اسرار این آیات و کلمات و ابیات عبودیت
آستان مقدس جمال اهی است و محویت و فنا
و اضمحلال محض در عتبة مبارکه و هذا تاجی
الوهاج و اکلیلی الجلیل و افتخر به فی ملکوت
السّموات و الأرض و اتباهی به بین ملأ المقرّبین
و ليس لأحد ان یفسر بغير هذا و هذا هو الحق
المبین
- 8 O thou who proclaimeth with evident proof the interpreted words! This servant stands apart from all praise, attributes,
- ای منادی بذکر حقّ مبينّ منصوص مفسّر کلمات
است این عبد از جمیع محامد و نعوت و اسماء و

names, qualities, virtues, characteristics, commendations and bounties. My name, trace, reality and identity is servitude to the Most Glorious Beauty, and I flee even from shadow and radiance, as He says: "Plant this sapling in the soil of the heart, Then keep it pure from shadow and light."

BSW #19.07x, WOB.138x, BSC.265 #550, SW_v11#14 p.238-239, CUPAB.006-008

صفات و فضائل و خصائل و مدائح و فواضل
در نگار و اسم و رسم و حقیقت و هویت من
عبودیت جمال ابهی و حتی از ظلّ و اشراق هر
دو در فرار چنانچه میفرماید این نهالت غرس
کن در ارض دل پس مقدس دارش از اشراق
و ظلّ

INBA13:327, MNMK#001 p.007,
HHA.060, MSHR2.152x, PTFP.281

AB00905

To: Baha'is of Kirmanshah

Date: 1900 or <

1 O ye who are inebriated with the chalice of the Love of God! O ye that have been liberated by the sweet honey of the knowledge of God! O ye lovers of the Beauty of the All-Merciful and O ye cloistered that have been sheltered by the Kaaba of His Knowledge The mysteries of your secret loves, your hidden raptures, the fervent prayers that ye had concealed in your innermost hearts are all manifest to 'Abdu'l-Baha. The breezes of holiness have wafted towards these eager ones.

1 ای مخموران بادهء محبت الله و ای محرووران شهد
و شکر معرفت الله و ای عاشقان جمال رحمن و
ای عاکفان کعبهء عرفان آنچه در هویت جان
و دل از شیون و اسرار حبّ و حقائق شوق و
ذوق و تبّتل الی الله مستور و مکنون داشته‌اید
جمع در این ساحت واضح و آشکار است و مشام
مشتاقان از آن نسیم روحانی خوشبو و معطر است

2 I have lifted up my hands and beseeched in tearful prayer and trust on their behalf, imploring the Kingdom of Abha from the depths of My heart, saying: O God! Give shelter to these poor ones in the shade of the Tree beyond which there is no passing. Give refuge to these lost ones in the vastness of remoteness from Thee so that they might enter the shelter of Thy grace and loving providence. Cause these who are sore athirst in the wilderness of poverty to approach the shores of Thy Ocean of Oneness and allow these seekers of the Abha Kingdom to attain the habitation of Divine Unity. Cause these broken-winged birds to enter the gardens of sanctity. Moreover, in that paradise of detachment, in those everlasting gardens of Thy Singleness teach there mute tongues the quintessential melodies of Divine Unity. Guide these lowly ones to reach Thine ancient Glory and offer Thy supreme remedy to these sick souls. Help these feeble ones with Thy all subduing might and power so that those who wander in the wilderness of Thy love may enter the City of Thy sanctity and those who are

2 در جمیع احوال و احیان دست تضرّع و ابتهال
بملکوت ابهی بلند است و قلب در نهایت تبّتل
و آرزومندست که خدایا این بیچارگان را در ظلّ
سدرهء منتهایت مأوی بخش و این آوارگان
بادیهء حرمان را در جوار فضل و عنایت ملجأ و
پناهی ده این تشنگان مفازہء ینوائرا بر شاطی
بحر احدیت برسان و این طالبان ملکوت ابهات
را بسمنزل وحدانیت واصل کن این طیور بال
و پر شکسته را در حدائق تقدیس داخل کن
و این مرغان دم‌بسته را بالخان جوهر توحید در
جنت تجرید و فردوس تفرید آواز و ترانه بخش
این ذلیلان را بعزت قدیمهات دلالت فرما و این
علیلان را بدریاق فاروق اعظم درمانی عطا
کن و این فقرا را در ظلّ غنایت مسکن ده
و این ضعفا را بشدید القوی تأیید فرما تا این
گنگشتگان صحرای محبت در مدینهء تقدیس

intoxicated with rapture may become lighted candles in Thy assemblage.

- 3 O friends of the All Merciful! The grace of the Kingdom of Abha has poured forth like showers from spring clouds and the blessings of the Ancient Beauty are continuously descending from His All-Highest Dominion. Immeasurable bounties encompass us on all sides and the loving kindness of the All Glorious, the Lord of Names is manifest before us.

- 4 I swear by the Quintessence of life and the Lord of the Seen and Unseen! So great is the station ordained for those who are steadfast in the Covenant and those who cling firm to the Testament of God that it is the envy of all the saints and the supreme desire of the Chosen ones. Ere long the lights of thus Covenant will encompass the East and the West and the inner mysteries of this Most Holy Book will adorn all the world of being. From the billowing waves of its myriad meanings pearls of truths will become apparent and from the rays of its dawning the perspicuous stars of bestowals will shine forth.

- 5 In truth this Covenant and Testament of God, this Pact of belief and faithfulness of the Eternal, written by the hand of the Supreme Pen Himself is one of the distinguishing features of this Most Great Cycle. In none of the Dispensations of the past hath such a blessing and bestowal been vouchsafed from the treasures of God's mercy. Only the Ancient Beauty out of pure grace and immense loving kindness towards the whole human race has vouchsafed this most particular gift, this unique and distinctive bounty to a Cycle that hath no peer nor comparison and is greater than all those which have come before it. Blessed therefore are those who are firm! Blessed are those who are clinging tenaciously to this mighty Covenant! And all joy to the steadfast that are the recipients of this most great gift.

وارد شوند و این بیپوشان بادهء عشقت در انجمن
توحید چون شمع روشن شوند

- 3 ای احبابی رحمن فیوضات ملکوت ابری چون
ابر نیسان نازل و الطاف جمال قدم از جبروت
اعلی متواصل فضل بمنتهی شامل و عنایت جلیلهء
حضرت ملیک اسماء حاصل

- 4 قسم به جوهر وجود و سلطان غیب و شهود که
مقامی بجهت ثابتین و متمسکین بر عهد و میثاق
الهی مقدر شده است که غبطهء اولیاء و منتی
آرزوی اصفیاست عنقریب انوار این پیمان الهی
شرق و غرب را احاطه نماید و اسرار این کتاب
اقدس رحمانی ملکوت وجود را مزین کند از
امواج بحر معانیش لثالی حقائق ظاهر گردد و از
اشعهء صبح مبانش کواکب مواهب باهر شود

- 5 در حقیقت این عهد و میثاق الهی و پیمان و
ایمان صمدانی که باثر قلم اعلاست از خصائص
این کور اعظمست و در هیچ دوری از ادوار
مقدسه این چنین موهبتی از خزائن رحمت الهیه
عنایت نشده بلکه جمال قدم محض فضل عظیم و
لطف عمیم این کور اعظم را که مثیل و نظیری
نداشته باین فضل اتم و لطف و کرم مخصّص
فرمود فطوبی للثابتین و طوبی للمتمسکین و بشری
للاستخین من هذا الجود العظیم و البهاء علیکم یا
احباب الله

Ghazi3072.158-162, MMK2#198 p.141,
MJMJ3.058x, MMG2#362 p.404x

AB00957

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1900 or <

- 1 O thou who art attracted by the holy fragrances! 1 ای منجذب نفحات قدس
- 2 Thus far two or three letters, detailed and brief, have been sent and have arrived and will arrive. Regarding what you wrote about Jinab-i-Safi - you are aware that this servant has had no harshness with any group or person, whether wise or infirm, whether mystic or not, whether divergent or Sufi. 2 تا بحال دوسه مکتوب مفصل و مختصر ارسال گردیده و رسیده و خواهد رسید در خصوص جناب صفی مرقوم فرموده بودید این عباد واقفید که با طائفه و نفسی کلفتی نداشته خواه حکیم خواه سقیم خواه عارف خواه غارف خواه متحرّف خواه متصوّف
- 3 We are neither a merciless mufti who would issue decrees for the blood of the free, nor a shameless judge who would uproot the divine law from its foundation, nor an uncompassionate mujtahid who would destroy the honor of the mystics, nor an egotistical and proud philosopher who would quarrel with every speaker, nor do we claim mystical wayfaring and raise doubts, nor are we a perfect mystic who would hear the call of truth in the atoms of creation yet deny it in the human tree, nor are we a commanding shaykh who would relate two thousand continuous traditions. 3 نه بی رحم مفتی هستیم که بخون آزادگان رقم زیم و نه بی شرم قاضی که حکم شرع الهی را از بنیان براندازیم و نه بیروت مجتهدی که آبروی عارفان بریزیم و نه معجب و متکبر حکیم که با هر ناطقی در ستیزیم و نه مدعی سلوکیم که علم شکوک برافرازیم و نه عارف کاملیم که در ذرات کائنات ندای حق را استماع کنیم و در سدره انسان انکار نمائیم و نه شیخی با یال و کوبالیم که دو هزار حدیث مسلسل روایت نمائیم
- 4 Rather, we are a captive, a stranger, simple and poor, humble and lowly at the threshold of the Almighty Lord. We are His displaced and helpless ones. From every head we seek His mystery, and in every horizon we seek His light. We are in perfect joy and fragrance with all religions, in complete fellowship with all, neither harshness. We think of love and mercy for all, not difficulty. We are commanded to friendship and intimacy, not hatred and estrangement. 4 بلکه اسیریم غرییم و ساده و فقیریم و حقیر و ذلیل درگاه ربّ قدیریم بی سرو سامان او هستیم و بی چاره و بی درمان از هر سری سرّ او جوئیم و در هراقفی نور او طلبیم با جمیع ادیان بکمال روح و ریحانیم با کلّ بنام الفتیم نه کلفت و با جمیع در فکر محبت و رحمتیم نه زحمت مأمور بدوستی و انسیم نه نفرت و وحشت
- 5 If they doubt our faith, we fully acknowledge their mystical insight. What can we do? Such was our portion and such our lot. They taught the sorrowful nightingale to wail and lament, and the colorful bird to be coy and flirtatious. They made the burnt-hearted dove a companion to sighs and groans, while the peacock of the supreme paradise was taught graceful display. They taught the candle to burn bright and the moth to burn its life away. 5 اگر ایشان در ایمان ما شبهه دارند ما در کمال عرفان ایشان مقرر و معترف چه کنیم قسمت چنین بود و نصیب چنان عندلیب حزن را ناله و زاری آموختند و مرغ رنگین را ناز و طنّازی فاختهء جاسوخته را باه و این قرین نمودند و طاووس باغ برین را جلوهء نازنین شمع را افروختن آموختند و پروانه را جان سوختن
- 6 مقصود اینست که ما در ایشان نظر حقارت ننودیم بلکه تعجب کردیم که باوجود این

6 The point is that we did not look upon them with contempt, rather we wondered how, despite these levels of mystical knowledge and certitude and witnessing the truth with their own eyes, the meaning and completion of the tradition remained hidden and concealed. Yet we observe that conditions vary and stations are countless, and the mystics and knowers have different states. Sheikh Sa'di says: "Sometimes I sit on the highest heaven, sometimes I cannot see past my own feet."

مراتب عرفان و ایقان و حقیقت شهود و عیان چگونگی معنی و متمم حدیث مستور و پنهان ماند باز ملاحظه میکنیم که احوالات مختلف است و مقامات بی‌شمار و عارفان واقفان را حالات مختلف شیخ سعدی گوید گاهی بر طارم اعلی نشینم گاهی تا پشت پای خود نیستم

7 In any case, do not pursue them at all. "Man is clear evidence against himself, even though he puts forth his excuses." That treatise was written by one of the loved ones of God. As much as you can, be a source of joy and delight and a manifestation of the mercy of the All-Merciful. There are degrees for souls. We hope that all will drink from the spring of fairness. Disputation is never permitted.

7 باری بهیچوجه پایی ایشان نشوید آنّ الانسان علی نفسه بصیره وان القی معاذیره آن رساله را یکی از احباء الله مرقوم نموده بود تا توانی سبب روح و ریحان باش و مظهر رحمت رحمن از برای نفوس مراتب است امیدواریم که کلّ از معین انصاف بنوشند ابداً جدال جائز نه

8 And the Glory be upon you and upon all the loved ones of God.

8 و الهاء علیک و علی جمیع احباء الله

INBA88:329, MAS5.172, MSHR4.404-405, MUH2.0766, NSS.234-235

AB00972

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1900 or <

1 O thou who art firm in the Covenant and Testament! Today there is no greater designation than this, no more wondrous praise than this. All glorification and attributes revolve around this noble description, and all praise, virtues and qualities bow before this beautiful designation. By the Lord of the highest heavens and the Lord of the Most Glorious Kingdom! The entire Concourse on High is engaged in praising and sanctifying these holy souls, and is occupied with extolling and describing these abstracted, firm and steadfast temples. For the mighty winds of tests are blowing today - the Hands of the Cause must not sit idle for a moment nor become engaged in any other affairs until the storm of trials subsides, the turbulence of tests becomes still, the clouds of wavering dissipate, and the dawn of devotion shines forth with the rays of supplication.

1 یا من ثبت علی العهد و الميثاق الیوم نعنی اعظم از این و ستایشی ابداع از این نه کلّ محامد و نعوت طائف حول این وصف جلیل و جمیع مدائح و فضائل و مناقب ساجد این نعت جمیل و ربّ السموات العلی و ربّ الملکوت الاهی جمیع ملاّ اعلی در تحسین و تقدیس این نفوس قدسیه مشغول و بنعت و توصیف این هیاکل مجرّدهء ثابتهء راسخهء مألوف چه که اریاح شدیدہء افتتان در هبوب الیوم ایادی امر دقیقهئی نباید آسوده نشینند و خود را بامری از امور آلوده نمایند تا طوفان امتحان ساکن گردد و هیجان افتتان را کد شود غیوم تزلزل متلاشی شود و بغر تبّتل بشعاع توسّل متباهی گردد

2 Your services at the Most Holy Court are recorded and mentioned, and your labors at the Threshold of Oneness are known

2 خدمات آنحضرت در ساحت اقدس مثنوی و مذکور و زحمات آنجناب در درگاه احدیت

and accepted. You have done well in corresponding with the pillars of truth, and this is from the confirmations of the Most Glorious Kingdom which He has specially bestowed upon you. Therefore thank God for this great gift and mighty bounty. Soon will your Lord give you that with which you shall be well-pleased. Be confident in the grace of your Lord Who is established upon the throne. Make firm the footsteps and dispel dreams and remove illusions from hearts whose pillars are shaken.

- 3 O Hands of the Cause! Gather together and unite, and become as one spirit, one soul, one body, one heart and one mind. Do not allow anyone to create a breach in the Cause of God or introduce any weakness. I swear by the Ancient Beauty and the Most Great Name that today even a tiny needle-sized crack will later become as wide as the distance between East and West, and a straw's worth of difference will become like Mount Qaf. All these labors will be wasted, the cycle will be destroyed and eliminated, the foundation will be utterly demolished, and the contingent world will be completely deprived of the light of guidance. The dawn of guidance will set and pitch darkness will encompass all. The birds of night will take flight and croaking will be heard.
- 4 The mighty bulwark and impregnable fortress is the firmness and steadfastness of all upon the Most Great Covenant. If the loved ones of God stand firm and show constancy and steadfastness, if they cling and hold fast to the divine Covenant and Testament with all their might, all will remain protected beneath the shade of the Tree, every cloud will be dispersed from the horizon of the Cause, and the brilliant morn of "He shall make it victorious over all religion" will shine forth clearly.
- 5 It has been some time that no reliable news has come from the land of Kha. It seems some lethargy has set in. Certainly kindle a fire in their hearts that will cause them to surge forth. The letters you requested for [Mushir and Amin] are enclosed.

معروف و مقبول در مخبره با ارکان حقیقه خوب از عهده برآمدید و ذلک من تأییدات الملکوت الاهی التي اختصک بها فاشکر الله علی هذه الموهبة الکبری و المنحة العظمی فسوف یعطیک ربک قرضی و اطمئن بفضل مولاک الذی علی العرش استوی ثبت الاقدام و دع الاحلام و ازل الاوهام عن قلوب متزلزل الارکان

3 ای ایادی امر مجتمع گردید و متفق شوید و یک روح و یک جان و یک جسم و یک دل و یک روان شوید و مگذارید که نفسی در امر الله خلی اندازد و فتوری وارد آرد قسم به جمال قدم و اسم اعظم که مقدار سم آبره رخنه الیوم من بعد بقدر فاصله شرق و غرب گردد و مقدار کاهی اختلاف کوه قاف شود و این زحمات بکلی هدر رود و کور مضمحل گردد و دور منعدم شود بنیان از بنیاد برافتد و امکان بکلی محروم از نور رشاد گردد صبح هدی افول نماید و ظلمت ظلماء احاطه کند طیور لیل پرواز آید نعاق بلند شود

4 سد محکم و قلعه مستحکم ثبوت و رسوخ کل بر میثاق اعظم است اگر احبای الهی قدم ثبات بنهند و رسوخ و استقامت بنمایند به ایمان الهی بتمام قوت تثبّت و تمسک نمایند کل در ظل سدره محفوظ مانند و هر غمائی از افق امر متلاشی گردد و صبح نورانی لیظهره علی الدین که روشن و لائح شود

5 مدتیست که از ارض خا خبر درستی نمیرسد گویا قدری نخودت حاصل البتّه آتشی در قلوبشان یزید که فوران نماید مکاتیبی که بجهت [مشر و امین] خواسته بودید در جوف است

INBA55:405, PYK.256

AB01025

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

Date: 1900 or <

- 1 O noble Branch of the Blessed Tree! Truly severe tribulations have befallen you and mighty blows have struck. It was a general onslaught, an uprising of evil souls, exile and wandering, and the united opposition of both the Twelver and Ismaili sects. Especially the common rabble and contemptible, vile, quarrelsome mob - it is known what they will do. But you must follow the example of the Ancient Beauty and emulate the First Emanation. In such times and circumstances, be in the utmost joy and gladness, and in such instances of tribulation be in perfect delight and exultation. These dust clouds shall settle, these storms shall calm, these clouds shall disperse, and the horizon of God's Cause shall become clear as a mirror, with the Sun of Truth shining with utmost radiance and heat. Once again times will become sweet as sugar. Regarding the current issues and how to proceed, I have written to your brother. I will not trouble you further with it. In brief, one must not give importance to such matters and must act with complete patience and composure. Gradually these upheavals will pass, for the conquering power of the divine Kingdom is triumphant, and the future belongs to the God-fearing. And glory be upon you.

1 آیه الفرع الرفیع من السدرة المباركة فی الحقیقه
بلیهء شدید بر آنجناب وارد و صدمات عظیمه
حاصل هجوم عمومی بود و هیجان انفس شومی
ولایت غربت و آوارگی و اتفاق طائفهء
اثنی عشری و اسماعیلی علی الخصوص عام اوباش
و هزلهء رزلهء خذلهء پرپر خاش معلومست چه
خواهند کرد ولی آنجناب باید تأسی بجمال قدم
نماید و مقتدی بصادر اول شوند در چنین
اوقات و احوال در کمال سرور و ابتهاج باشند
و در چنین موارد بلا در نهایت حبور و انتعاش
این غبارها بنشینند و این طوفانها آرام گیرد و این
ابرها پراکنده گردد و اوج امر الهی صاف و
چون آئینه شود و شمس حقیقت بمنتهای شعاع
و حرارت بدرخشد بار دگر روزگار چون شکر
آید در خصوص مسائل واقعه و نوع حرکت
بجناب اخوی نوشتم دیگر بشما زحمت داده
نمیشود مختصر اینست باید باین گونه امور اهمیت
نداد و در کمال صبر و سکون حرکت کرد کم کم
این شورشها زائل گردد چه که قوهء قاهرهء
ملکوت الهی قاهر است و العاقبة للمتقین و
البهاء علیک

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 What caused universal grief and weeping eyes and burning hearts was the matter of the ascension of the illustrious Branch, which is truly a cry of lamentation rising from the realities of existence and an anguish and regret overwhelming the hearts of the friends of the King of Oneness. Consider that after the ascension of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, all the holy souls ascended and hastened to the Supreme Horizon, leaving this servant caught in the snare of all tribulations. This is only so that trials from all directions might be completed for this servant. I swear by the Ancient Beauty that the cup they drank is so sweet to this servant's taste that when I imagine it, it brings comfort to the spirit, pleasure to the heart, and solace to the soul. My Lord, hasten the days of my meeting with Thee and raise me up unto Thee, verily Thou art the Generous, the Merciful.

3 آنچه سبب حزن کلی شد و چشم گریان و قلب
سوزان گردید قضیهء صعود فرع جلیل است
که فی الحقیقه صوت عویل است که از حقائق
وجود بلند است و حرقت و حسرتیست که
مستولی بر قلوب دوستان سلطان احدیت است
ملاحظه فرمائید که بعد از صعود جمال مبارک
روحی لأحبائه الفداء جمیع نفوس مقدسه صعود
نمودند و باقی اعلی شتافتند و این عبد را در دام
جمیع بلیات گذاشتند این نیست مگر آنکه باید
بلایا بر این عبد از جمیع جهات مکل باشد قسم
بجمال قدم که این کأس که ایشان نوشیدند
چنان در مذاق این عبد شیرینست که چون
تصور آن نمایم راحت روح و کام دل و راحت

جان حاصل آید ربّ قرّب آیام لقائک و ارفعنی
الیک انک انت الکریم الرحیم

4 'Abdu'l-Baha 'Abbas

ع 4

5 Regarding what you wrote about the journey of his honor Ismu'llah and his honor Aqa Mirza Abu'l-Fadl, their dispatch is very difficult. Nevertheless, effort is being made, or strong efforts will be made to send others. Regarding assistance for the tomb in Egypt, it has been written. Today, whatever verbal attacks come from people, when steadfastness is shown, in a short time it will have the opposite effect. Soon you will observe that these events will become the cause of glory.

5 در خصوص توجّه جناب اسم الله و جناب آقا میرزا ابوالفضل مرقوم فرموده بودید ایشان ارسالشان بسیار مشکل است باوجود این جهد میشود و یا آنکه سعی بلیغ در ارسال دیگران خواهد گشت در خصوص اعانت مقبره به مصر مرقوم شد الیوم آنچه از تعرض ناس لساناً حاصل گردد چون اظهار ثبوت شود در مدّت قلیله بالعکس نتیجه حاصل شود عنقریب ملاحظه خواهید فرمود که این وقایع سبب عزّت خواهد شد

INBA13:284

AB01030

To: Baha'is of Khurasan

Date: 1900 or <

1 God, exalted be He, says: "Hold fast, all of you together, to the cord of God." Know, O loved ones of God, His chosen ones, His elect and the best of His creation, that holding fast means to grasp and cling with such firmness that no loosening or dissolution follows, and separation between the one holding fast and that which is held fast becomes impossible, until connection is achieved to such a degree that neither weakness nor negligence finds any place. May God grant me and you this holding fast that knows no separation.

1 قال الله تعالى واعتصموا بحبل الله جميعا وعللوا يا احباء الله واصفيائه وصفوته وخيره خلقه ان الاعتصام شدة التمسك والتشبث بوجه لا يعقبه الارتخاء والاخلال ويمتنع الانفصام من المعتصم عن المعتصم حتى يتحقق الاتصال بدرجة لا يبقى الوهن مجال والتهاون محال رزقني الله واياكم هذا الاعتصام البرئ عن الانفصام

2 As for this strong and mighty cord, it is the clear Covenant and the ancient Testament and the great Testament of God, the Most High, the Supreme, which He took in the world of immortality under the Tree of Anisa, and mentioned in His hidden Words and treasured Book and preserved Tablet. He established this promised Testament and raised this unfurled Banner upon the impregnable foundation - His speaking Book, the Most Holy, which abrogates all scriptures and tablets that contradict it in laws and ordinances.

2 واما الحبل الوثيق المتين هو الميثاق المبين والعهد القديم وصيت الله العلي العظيم الذي اخذه في ذر البقاء في ظل شجرة انيسا وذكره في كلامه المكنون وسفره المخزون ولوحه المحفوظ واسس هذا العهد المعهود وعقد هذا اللواء المعقود على البنيان المرصوص كتابه الناطق الاقدس الناسخ لكل الزبر والالواح التي تعارضه في الاحكام والآثار

- 3 For the sincere believers in God's unity, pure in faith, must have a unifying center, a single unifying word, a mighty fortress, an impregnable shelter, a lofty refuge, a strong wall, and a safe haven. When they take refuge in it and hasten to it, they are protected from the overwhelming calamity, the widespread attack, the great upheaval, and the mighty blow.
- 3 فَأَنَّ الْمُوحِدِينَ الْمُخْلِصِينَ لَهُ الدِّينَ لَا بَدَّ لَهُمْ مِنْ جِهَةٍ جَامِعَةٍ وَكَلِمَةٍ وَاحِدَةٍ مُوَحَّدَةٍ وَحَصْنٍ حَصِينٍ وَكَهْفٍ مَنِيعٍ وَمَلَاذٍ رَفِيعٍ وَسُورَتَيْنِ وَمُلْجَأٍ أَمِينٍ إِذَا آوَوْا إِلَيْهِ وَسَعَا إِلَيْهِ أَمْنُوا مِنَ الدَّاهِيَةِ الدِّهْمَاءِ وَالْغَارَةِ الشَّعْنَاءِ وَالرَّجْفَةِ الْعَظْمَى وَالصَّدْمَةِ الْكُبْرَى
- 4 "Verily unto thy Lord is the return." This verse has various meanings and profound truths in the hearts of those possessed of understanding. But I shall mention the primary meaning of its revelation and the definitive point of its descent, for this is the intended reality and the meaning which none can deny or witness. His word "all together" means that no one should distance themselves and no soul should hold back from this descending spring and sweet, cool fountain for every thirsty, loving seeker of bounty.
- 4 وَإِنَّ إِلَى رَبِّكَ الرَّجْعِيَّ وَهَذِهِ آيَةٌ لَهَا مَعَانِي شَتَّى وَحَقَائِقُ رَاسِخَةٌ فِي صُدُورِ أُولَى النَّبِيِّ فَأَمَّا أَنَا أَنَا أَذْكَرُ الْمَعْنَى الْأَصْلِيَّ التَّزَوُّلَ وَالْمُورِدَ الْقَطْعِيَّ الْوُرُودَ فَإِنَّهُ الْحَقِيقَةُ الْمَقْصُودَةُ وَالْمَعْنَى الَّذِي لَا يَسْغَحُ لِأَحَدٍ أَنْكَارُهُ وَشَبُوهُ قَوْلُهُ جَمِيعًا أَيْ حَتَّى لَا يَتْبَاعِدَ أَحَدٌ وَلَا يَتَأَخَّرَ نَفْسٌ عَنْ هَذَا الْوُرْدِ الْمُرُودِ وَالْمَعِينِ الْعَذْبِ الْبَارِدِ لِكُلِّ ظِمْآنٍ وَدُودِ الطَّالِبِ لِلرَّفْدِ الْمَرْفُودِ
- 5 In sum, the All-Merciful Presence, the Single Reality, and the Divine Essence addresses His righteous servants and noble bondsmen whose conduct is pure, whose inner being is goodly, whose reality is refined, whose hearts are expanded, whose souls are perfected, whose spirits are devoted to God, whose joy has increased, whose vision is illumined, and whose secrets are sweet, saying to them: "Hold fast to My mighty cord and My clear Covenant and My firm handle and surest means and greatest intermediary and most great instrument, that you may be safe from the evils of self and passion and the precipices of falling into the lowest depths and descending into the abyss of heedlessness and blindness."
- 5 وَبِالْجُمْلَةِ أَنَّ الْخِصْرَةَ الرَّحْمَانِيَّةَ وَالْحَقِيقَةَ الْفَرْدَانِيَّةَ وَالذَّاتَ الرَّبَّانِيَّةَ يَخْاطَبُ عِبَادَهُ الْإِبْرَارَ وَارْقَائَهُ الْأَحْرَارَ الَّذِينَ طَابَتْ سِيرَتُهُمْ وَحَسُنَتْ سِرِّيَّتُهُمْ وَصَفَتْ حَقِيقَتُهُمْ وَأَنْشَرَتْ صُدُورَهُمْ وَكَلَّتْ نَفُوسُهُمْ وَأَنْقَطَعَتْ إِلَى اللَّهِ أَرْوَاحُهُمْ وَزَادَتْ أَفْرَاحُهُمْ وَأَنْجَلَتْ أَبْصَارَهُمْ وَطَابَتْ أَسْرَارُهُمْ وَيَقُولُ لَهُمْ اعْتَصِمُوا بِحَبْلِی الْمَتِينِ وَمِثَاقِی الْمُبِينِ وَعُرْوَةِ الْوُثْقَى وَالسَّبَبِ الْوَاقِ وَالْوَاسِطَةِ الْعَظْمَى وَالْوَسِيلَةِ الْكُبْرَى حَتَّى تَأْمَنُوا مِنْ شُرُورِ النَّفْسِ وَالْهُوَى وَمَاوَى السَّقُوطِ إِلَى الدَّرَكَاتِ السُّفْلَى وَالْمُهْبُوطِ فِي وَهْدَةِ الْغَفْلَةِ وَالْعَمَى
- 6 This is the clear and evident matter in which there is no doubt. When you hold fast to it and grasp its cord and cling to the hem of the robe of grandeur, at that time your faces will be illumined before the scenes of grandeur, your supreme word will be exalted among humanity, the hosts of the Most Glorious Kingdom will support you, and the legions of the highest horizon will aid you. In this interpretation there is indeed a lesson for those possessed of understanding. So glory be to my Most Glorious Lord!
- 6 إِنَّ هَذَا هُوَ الْأَمْرُ الْوَاضِحُ اللَّائِحُ الَّذِي لَيْسَ فِيهِ امْتِرَاءٌ وَإِذَا تَمَسَّكْتُمْ بِهِ وَاعْتَصَمْتُمْ بِحَبْلِهِ وَتَعَلَّقْتُمْ بِأَهْدَابِ رِذَاءِ الْكِبْرِيَاءِ عِنْدَ ذَلِكَ يَتَنَوَّرُ وَجُوهُكُمْ أَمَامَ مَشَاهِدِ الْكِبْرِيَاءِ وَتَعْلُو كَلِمَتُكُمُ الْعَلِيَّا بَيْنَ الْوَرَى وَيُؤَيِّدُكُمْ جُنُودُ الْمَلَكُوتِ الْإِبْهَى وَيَنْصُرُكُمْ كَتَائِبُ الْأَفَقِ الْأَعْلَى إِنَّ فِي هَذَا التَّفْسِيرِ لَعِبْرَةً لِأُولَى النَّبِيِّ فَسُبْحَانَ رَبِّي الْإِبْهَى

INBA13:344, INBA59:304, MMK6#075

AB00987

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1900 or <

1 O learned one of the school of divine knowledge! Upon thee be the Glory of God and His praise, and the glances of His merciful eyes and the gaze of His grace and favor. What thou hadst written was read with utmost eagerness and perused with perfect joy. The sweet fragrance of sincerity in the Cause of God was inhaled, and the sweetness of steadfastness and firmness in the love of God and adherence to His Covenant and Testament reached the taste of the soul. Praise be to the Ancient Beauty - may my spirit be a sacrifice for His loved ones - Who through the grace, bounty and favor of His Most Great Name created souls who are manifest signs in the Book of Unity and perfect words in the Scripture of Detachment, rising stars in the horizon of divine knowledge and brilliant planets in the heaven of certitude, springs of life for seekers and ships of salvation for wayfarers, mighty refuge for the distressed and lofty shelter for the fearful, bright candles in the gathering of guidance and blazing torches in the arena of love, upholding the Word of God and striving to diffuse the divine fragrances, impregnable armor for the Temple of God's Cause and mighty fortress for the edifice of God's Law, a fortified citadel against the onslaught of the rebellious and an iron barrier against the Gog and Magog of the innovators.

2 Thou hadst complained of the intensity of the fire of separation. This flame truly reaches from this center to that circumference, and this ray extends from this central point to that periphery. However, today striving to exalt the Word of God is attaining the divine presence in the Abha Kingdom, for this tree yields that fruit, and this cultivation produces that bounty and harvest, and these wings give flight to that Kingdom, and this power and attraction draw one to that court. Strive as much as thou canst in this important matter, whether We are near or physically distant, whether We dwell in barren wilderness or fall behind a hundred thousand leagues of desert and sea. Be thou firm and steadfast, straight and resolute.

3 Regarding orientation toward a certain direction, say that the Tongue of Grandeur declares, and it is the text of the Most Holy Book: "Turn ye", and in the Book of the Covenant and

1 ای ادیب دبستان عرفان علیک بهاء الله و ثنائیه و لحظات اعین رحمانیتیه و انظار فضله و عنایتیه آنچه مرقوم نموده بودند در کمال شوق تلاوت گشت و بکمال روح قرائت شد بوی دلجوی خلوص در امر الله استشمام شد و حلاوت استقامت و ثبوت در محبت الله و رسوخ و تثبث بعد و میثاق بمذاق جان رسید حمد جمال قدم روحی لاجبانه الفداء را که بفضل و کرم و عنایت اسمہ الاعظم نفوسی خلق فرمود که آیت باهرهء کتب توحیدند و کلمات تامهء مصحف تجرید نجوم بازغهء افق عرفانند و کواکب ساطعهء سماء ایقان معین حیات طالبانند و سفینهء نجات سالکان ملجأ منیع مضطربانند و ملاذ رفیع خائفان شمع روشن محفل هدایتند و مشعل پرشعلهء میدان محبت بر اعلاء کلمه الله قائمند و بر نشر نفحات الله ساعی هیکل امر الله را درخ متینند و بنیان شریعة الله را حصن حصین هجوم ماردین را حصاری مشیدند و یاجوج و ماجوج مبتدعین را سدّی از زیر حدید

2 شکایت از شدت حرقت آتش فرقت فرموده بودید این شعله فی الحقیقه از این مرکز بآن دایره واصل و این شعاع از این نقطهء وسطی بآن محیط متواصل و لکن الیوم سعی در اعلاء کلمه الله تشرف بلقاء در ملکوت ابدیست چه که این شجره آن ثمره بخشد و این زرع آن فیض و ریع حاصل نماید و این جناح عزّت بآن ملکوت پرواز دهد و این قوّت و جذب بآن ساحت کشاند تا توانید در این امر مهم بکوشید خواه ما قریب باشیم و خواه بحسب مسکن تن بعید خواه در فلوات بی گناه منزل کنیم و خواه در پس صد هزار فرسنگ صحرا و دریا افتیم شما ثابت و راسخ باشید و مستقیم و قائم

3 در خصوص توجّه بجهتی شرکست بگولسان قدم میفرماید و نصّ کتب اقدسست توجّهوا و در کتب عهد و میثاق و پیمان و ایمان الهی منصوص

Testament and Divine Pledge and Faith it is explicitly stated, so refer to the traces of the Most Exalted Pen until truth becomes distinguished from error. Say: By God's life, no book of covenant in former ages preceded His Book of the Covenant, and this is among what God has specifically ordained for this Most Great Cycle and Most Noble Mystery and subtle Symbol. Leave doubts to those veiled and concealed behind the veils of the learned ignorant ones. By God's life, they wander bewildered in the depths of vain imaginings. Leave them to their idle sport. Sufficient for them is what has appeared from the Most Exalted Pen to refute them and expose as false their groundless fancies.

4 'Abdu'l-Baha 'Abbas

5 The letters you requested are enclosed.

فارجعوا الى اثر القلم الاعلى حتّى يتبين الغيّ من الرّشد قل لعمرالله لم يسبق كتاب عهده كتاب ميثاق في القرون الاولى و هذا ممّا اختصّ الله به هذا الكور الاعظم و السرّ الاكرم و الرمز المنعم دعوا الشّبهات لاهل الحجاب و المحتجبين خلف السّجّات من العرفاء الجهلاء لعمرالله انهم في غمرات الاوهام يعمهون و ذرهم في خوضهم يلعبون كفاهم ما ظهر من القلم الاعلى تبكيّتاً لهم تزييفاً لاوهامهم الّتي ما انزل الله بها من سلطان

ع ع 4

5 مكاتبي كه خواسته بوديد در جوفست

INBA55:109, BRL_DAK#0282

AB12141

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

Date: 1900 or <

1 My God, my God! You know and see my condition, my poverty, my powerlessness, my lowliness, my brokenness, the burning of my fires, the flowing of my tears, the end of my patience and composure, the scattering of my affairs, the dispersion of my gathering, the shaking of my pillars, the trembling of my limbs, my weakness, my humiliation, my descent, my fall, and my despair from the abundance of my shortcomings.

2 Despite this, how can I part my lips and loose my tongue to mention one whom You have loved and chosen for Your remembrance, and selected for the spreading of Your signs and the exaltation of Your Word?

3 With all submissive and humble heart I implore at the throne of Your grandeur and the sacred court of Your lordship that You aid him in Your good-pleasure in all things and make him successful in that wherein You made successful Your servants who are crowned with prosperity and who shine like lamps in the glass of triumph.

4 O Lord! Make his face pure for Your noble face, and adorn his brow with the light of guidance that points to the straight

1 الهى الهى تعلم و ترى حالى و فقرى و عجزى و ذلّى و انكسارى و اضطرام نيرانى و انسجام عبراتى و انصرام صبرى و قرارى و تشتت شملى و تفرّق جمعى و تزلزل اركانى و ارتعاد اعضائى و ضعفى و هوانى و هبوطى و سقوطى و قنوطى من وفور قصورى

2 مع هذا كيف اشقّ شفتى و اطلق لسانى بذكر من احبته و اجتبيته لذكرك و اصطفيته لنشر آثارك و اعلاء كلمتك

3 و ائى بكلّ قلب خاضع خاشع اتدّل عند كرسيّ عظمتك و ساحة قدس ربوبيّتك ان تؤيّد على رضائك فى جميع الشّئون و توقّفه على ما وفقت به عبادك المتوجّين باكليل الفلاح و المشرقين فى زجاجة النّجاح كالمصباح

4 اى ربّ اخلص وجهه لوجهك الكريم و زينّ جبينه بنور الهدى الدّالّ على الصّراط المستقيم

path. Immerse him in the seas of Your ancient grace, and assist him with the valiant, advancing hosts of existence from the worlds of the unseen and the seen. Open to him the doors of hearts, and expand through the sweet breezes of his garden of utterance the reality of breasts, and gladden through the gleaming lights of his exposition the niche of souls. Intoxicate him with the wine of favors and the pure drink of Your gifts, O All-Glorious, O Most Holy! Feed him with the sweet bounties of Your all-encompassing outpouring that reaches every grateful servant. Make hearts revived by the chanting of his words, minds entranced in the meanings of the letters of his traces, and spirits at rest in comprehending the mysteries of his communings.

- 5 O Lord! He is a stranger in Your path - comfort him in his loneliness. He is weak - strengthen him with the authority of Your proof and evidence. He is alone - gather his affairs through Your mighty power. He is solitary - aid him with the hosts of Your angels. He is enraptured in Your love and an orphan in Your lands - You are his helper, O my God, his protector, O my Master, his intimate companion, O my Beloved, the goal of his hopes, O my Lord and my Hope!
- 6 How often, O my God, has he communed with You in the darkness of nights, seeking refuge at the gate of Your oneness and assistance through Your might and power, that You may aid him in serving Your Cause and make him successful in raising the banners of Your Word, in pointing to You, in guiding to You, and in bearing witness before You.
- 7 O Lord! You see me passionate in his love, yearning to behold him, eager to meet him, seeking his nearness that he may comfort me in my solitude, accompany me in my loneliness, lament with my lamentations, cry out with my crying, sit with me in my grief and trials, and console me in my separation, my burning and my sorrows.
- 8 O Lord! Make him an example for the sincere among Your servants, a model for the detached among Your chosen ones, a sacred banner among the hosts of Your kingdom, and a brilliant sign in the scrolls of the tablets of Your dominion. Ordain for him every good in all things. Verily, You are the Ever-Living, the Self-Subsisting.

و اغمسه في بحار فضلك القديم و ايدّه بجنود الوجود الباسل الهاجم من عوالم الغيب و الشهود و افتح عليه ابواب القلوب و اشرح بانفاس طيب رياض بيانه حقيقة الصدور و فرح بلوامع انوار تبيان مشكاة النفوس و اسكره من صهباء اللطاف و رحيق مواهبك يا سبوح يا قدوس و اطعمه من لذيذ نعماء فيضك الشامل لكل عبد شكور و اجعل الافئدة منتعشة بترتيل كلماته و العقول هائمة في معاني حروف آثاره و الارواح مرتاحة الى ادراك اسرار مناجاته

5 اي ربّ انه غريب في سبيلك آسّه في وحشته و انه ضعيف قوّه بسلطان جنّك و برهانك و وحيد اجمع شمله بعظيم اقتدارك و فريد انصره بجنود ملائكتك و مقيم في حبك و يقيم في بلادك انت ظهيره يا الهى و مجيره يا مولائى و سميره يا محبوبى و غاية آماله يا سيدى و رجائى

6 كم تاجاك يا الهى في جنح الليالى مستجيراً بباب احديتك و مستعيناً بجولك و قوتك بان تؤيده على خدمة امرك و توفقه على نشر الوية كلمتك و الدلالة عليك و الهداية اليك و الشهادة بين يديك

7 اي ربّ انك ترانى شغفاً بحبه تائقاً لمشاهدته شائقاً للقائه طالباً قربه ليؤانسنى في وحدتى و يرافقتنى في وحشتى و ينوح مع نياحى و يصبح مع صياحى و يجالسنى في كربى و بلائى و يسلىنى في فرقى و حرقى و احزانى

8 اي ربّ اجعله قدوةً للمخلصين من عبادك و اسوةً للمنقطعين من اصفياك و رايةً مقدسة بين كتائب ملكوتك و آيةً باهرة في صحف الواح جبروتك و قدر له كل خير في كل الشئون انك انت الحى القيوم

BRL_DAK#1028

AB01032

To: Baha'is of the United States

Date: 1900 or <

1 Verily He is the Merciful Lord

1 هو الرَّبُّ الرَّحِيمُ

2 O Sons of the Heavenly Kingdom! The King of the Kingdom hath settled upon the earthly Throne, and the Sun of the celestial worlds hath shone forth from the horizon of Thine Majesty. May the glory and power be upon Him and upon those who have been illumined with the splendors of His light and hath become Omniscient with His glorious grace.

2 يا ابناء الملكوت ان سلطان الملكوت قد استقرّ على سرير التّاسوت و ان شمس عوالم الالهوت قد سطعت و لاحت من افق الجبروت العزة لها و السلطنة لها و العظمة لها و لمن استضاء بنورها و استفاض من فيض جودها

3 Moreover, the Promised Lord of the Hosts in the Old Testament and with the tongue of David hath impelled the troops of thine angels, the hosts of thine battalions and thine blessings to the east and west of the world. Then, they entered the field of contention and strife of which they attacked the people of darkness and the army of error with brilliant radiance as they rent asunder the troops and crushed thousands of them, hence, the entire place hath become illuminated, the face of the heaven hath shone brightly, the lights glittered and the darkness hath unveiled by the fire of the blessed Tree in the Paradise of thy Glorious Lord. They who are devoted to God cheered, the tongue of the loved ones of God glorified and the faces of Pharisees were stained with dust. Praise be to God, The Lord of the worlds.

3 و ان رب الجنود الموعود في التّوراة و بلسان داود قد ساق اجواق ملائكته و افواج كُتّابه و بركته الى مشارق الأرض و مغارب البسيطة و نزلا في ميادين الكفاح و معترك النزال و هجموا على احزاب الظلمات و جنود الضلالة بلمعات ساطعات نفروا منهم الصفوف و كسروا منهم الألوف و استضاءت الأرجاء و اضاء وجه السماء و تلالأت الأنوار و انكشف الظلام بسطوع نور انتشر من نار الشجرة المباركة في فردوس الربّ الجليل و تهلّل وجه المخلصين و تهلّل السنن الربّانيين و اغبر وجوه الفريسيين و الحمد لله رب العالمين

4 O, Ye, the Sons of the Kingdom, the Holy Spirit hath uttered no one like you in the glorious Gospel, that a generous Prince hath spread a bountiful feast adorned with various gifts and bounties, and with all that one desires, that the hearts of the people of righteousness rejoice. Then, He invited the leaders, Majesties and Clergies to the feast. And when the appointed time hath come, and the table hath been set by various delightful bounties; the invitees rejected the invitation, showed abundant excuses and were late for the gifts and bounties. Then, the Prince called upon every old and young, a relative and stranger, and invited them to the feast. He fed them from thy most delicious and delightful food with great generosity and bounties that the prominent people had no share of those bounties. Whereas, the other party were worthy of these gracious gifts and divine bounties that God hath sent down for you a pure and sanctified soul to guide you to this heavenly and holy feast, to direct you to these brilliant lights from the kingdom of thy Lord and the descended graces from the realm of your Creator.

4 و انتم يا ابناء الملكوت مثلكم ما نطق به روح القدس في انجيل الجليل ان اميراً كريماً مدد مائدة رعتاً مزينة بجميع النعماء و الآلاء و فيها ما تشتهى الأنفس و تلذّ به عين الأصدقاء و تحلو به ذائقة الوجهاء و تفرح به قلوب الأتقياء و دعا اليها الكبراء و الأمراء و العلماء فلما اتى المقيات و اعدت الأقوات من الدّ نعماء متنوعات اجهم المدعوون عن الحضور و اظهروا العذر الموفور و تأخروا عن الرّفد المرفود و الورد المورود عند ذلك نادى الأمير كل كبير و صغير و قريب و غريب و اجلسهم على المائدة و اطعمهم من الدّ الطّعام بأوفر انعام و اعظم اكرام حيث ان الوجهاء ما كان لهم نصيب من تلك النعماء و اما الطائفة الأخرى كانوا اهلاً لتلك الآلاء و انتم يا ابناء الملكوت في تلك الأرجاء الشاسعة و

الأنحاء الواسعة بما كنتم اهلاً لهذه المنح الرحمانية
و النعم الربانية بعث الله اليكم نفساً زكية تهديكم
الى هذه المائدة القدسية السمائية وتدلّكم الى هذه
الأنوار الساطعة من ملكوت ربكم والفيوضات
النازلة من سماء جبروت بارئكم

- 5 May joy be upon you from these feasts and blessings be upon you from these bounties that are the breath of the Lord which awakeneth all who are asleep and the spirit of God quickeneth every perishable moldering bone. Rejoice! Rejoice with exceeding gladness and rise, rise for the fragrance of this quickener of souls is spreading and these discerning lights for the darkness are dazzling. Blessings be upon the nostrils that were scented by those fragrances and joy be upon every insight that was illuminated from these lights in the endings and beginnings.

5 فيا فرحاً لكم من هذه المواهب و يا سروراً لكم
من هذه الرغائب و يا طرباً لكم من هذه الموائد و
يا طوبى لكم من هذه الألفاظ التي هي نسمة الله
تيقظ كلّ نائم و روح الله تحيي كلّ عظم رميم
هالك استبشروا استبشروا استيقظوا استيقظوا
فسوف تنتشر هذه الروائح المحيية للأرواح و تبهر
هذه الأنوار الكاشفة للظلام هنيئاً لمشام تعطر من
تلك الروائح وبشارة لكل بصيرة تنورت من هذه
الأنوار في الخواتم و الفواتح

INBA55:275, INBA59:124, UMich962.117-118, UMich991.056-059, BRL_DAK#1000, MKT1.172, MNMK#035 p.120, MI-LAN.053, QT105.1.407, TZH8.1188, MJZ.006

AB01013

To: Aqa Mirza Mumin

Date: 1900 or <

- 1 O thou believer in the verses of God, O thou who hast Attained unto certitude!
- 2 In these days, the dazzling signs of the power and majesty of God's Cause illumine the whole world. The confirmations of the exalted Kingdom descend upon the hearts of the sincere are resplendent with these lights like unto a true morn. The life giving breezes blow from the gardens of divine bounty just as the tempests of tests and tribulations surge and swell. On the one hand, the waves of calamity and persecution rise to high heaven and on the other the enemies of the Cause rain down their arrows of hatred continuously. The smouldering evils of rebellion and the burning fires of tyranny blaze up on

1 ای مؤمن بالله و موقن بآیات الله

2 در این ایام که جمیع آفاق امکان از آثار قدرت و عظمت امر حضرت رحمن مشرق و لائح و تأییدات ملکوت اعلی و فیوضات جبروت ابری متتابع و متواصل و قلوب مخلصین از این انوار چون صبح صادق لامع و ساطع و نسائم جاتبخش از ریاض الطاف در هبوب و ظاهر و از جهتی اریاح شديده افتتان و امتحان در هیجان و امواج بلایا و رزایا متواصل باوج آسمان و از جهتی اعداء الله از جمیع جهات مهاجم و سهام بغضاء مترادف و آتش ظلم و طغیان ستمکاران

every side. In addition, the mischief-makers conspire among themselves with plots and counter-plots unceasingly.

- 3 Alone and single, this servant of the Threshold stands like a shield against these arrows. Alone and single-handed, I have opposed these forces of the night. Therefore do I beseech the loved ones of God wherever they might be to beg of Him with tears, to supplicate Him and implore the hosts of the Concourse of Abha to aid and assist them from the unseen world. For naught but the power of the Kingdom can withstand the onslaught of these attacks. Only the mighty bulwark of the dominion of God can resist these virulent attacks. Only by the sincere actions and praiseworthy attributes of the people of God, only by the character and behaviour of the sincere servants of the Abha Beauty, can the victory of this Cause. be assured.

- 4 My senses are stirred and I am alert at all times to perceive the fragrances of holy righteousness. My waiting ears are attuned to receive such joyful news of radiance. Therefore respected friend, awaken thou the heedless with wise words, give counsel to those thou dost meet that they might be made aware! Even the smallest of deeds could lead to manifest loss in this day if it is not performed for the sake of God; even the barest word is capable of causing fires to blaze if uttered without motives that are purely for the sake of God. The behaviour and character of the people of God has been clearly set forth in the divine Tablets and it is necessary for us to act accordingly to these injunctions.

- 5 'Abdu'l-Baha

- 6 That pure and blessed Leaf, the consort of Your Honor, who is occupied in service to the prisoners in the path of God, and whose labors, in the precincts of holiness, are renowned and are the cause of joy and gladness to hearts, while her hardships are the source of comfort, spirit, and fragrance to our souls—we all offer prayers at the threshold of the Divine Unity on her behalf, and we render thanks that the handmaids of God are enabled, with heart and soul, to serve the captives in the path of God. This is a mighty grace and a weighty bestowal. Let them give thanks and offer praise that they have attained unto this most great bounty.

شعله‌انگیز و از جهتی دسایس و فساد و فتنه
اهل بیان متواصل

- 3 و این بنده درگاه ابری فرید و وحید سپر جمیع این سهام گشته و باید لیل و نهاراً بمدافعه در جمیع نقاط ارض قیام و مباحه کل را مقابله نماید لهذا باید جمیع احبابی الهی که در اطراف و انکاف هستند شب و روز بکمال تضرع و ابتال بدرگاه الهی عجز و نیاز آرند و گریه و زاری کنند که جنود ملا ابری از ملکوت غیب نصرت و یاری فرماید زیرا این شدت صدمات را قوتی ملکوتی مقاومت تواند و این کثرت مباحاترا سدی جبروتی شاید که مقابل ایستد و همچنین نصرت این امر الهی باعمال خالصه الله و شیم مرضیه اهل الله و اخلاق و روش و سلوک عباد مخلصین درگاه جمال ابری و طلعت نوراست

- 4 باری مشام در کل احیان متوجه و در انتظار که نفحات قدس از آن اشطار برسد و سمع مترصد که اخبار روح و ریحان واصل گردد لهذا باید آنجناب بنصائح هر غافل را که تصادف نمائید بیدار کنید که الیوم ذرئتی از اعمال که لله نباشد خسران مبین است و کلمه‌ئی که لله گفته نشود شعله‌انگیز است روش و سلوک اهل الله در جمیع الواح الهیه نازل بموجب آن عمل شود

ع ع 5

- 6 ورقه زکیه طیبه حرم آنجناب که بخدمت مسجونین سبیل الهی مشغول و در ساحت قدس معروف زحمتش سبب سرور و حبور قلوب است و مشقاتش باعث راحت و روح و ریحان نفوس ما جمیع بدرگاه احدیت دعا مینمائیم و شکر میکنیم که اماء الله به روح و جان بخدمات اسراء فی سبیل الله موفق میشوند این فضل عظیم است و توفیق جسیم شکر کنند و حمد نمایند که باین موهبت عظمی فائز شدند

AB01008

To: *Mirza Haji Aqa*

Date: 1900 or <

- 1 O you who are enkindled with the fire of God's love! According to your letter, you have set out for the Ancient House of God and will be honored to visit some holy sites.
- 2 At one time, the holy divine fragrances perfumed that land and region, and the call of the Beauty of Muhammad was raised from all sides and directions of the Hijaz, and that Orb of Guidance had risen from that Batha horizon, and heavenly sustenance was being sent down. Yet in that time, all those people rose up to harm Him - they broke His blessed tooth and threw so many stones at His blessed heel that blood flowed, and they mocked and ridiculed Him in the streets and bazaars. In the blessed verse He relates: "When they see you, they treat you only with ridicule (saying): 'Is this the one whom God has sent as a Messenger?'" They threw dirt on His blessed head and scattered thorns in His path, and at night they would plot to shed His pure blood. One would say "He has fabricated lies about God" or "He is possessed", while another would recite "Nay, they say: 'These are mixed up dreams; nay, he has invented it; nay, he is a poet! Let him then bring us a sign like the ones that were sent to (prophets) of old!'" One would open his tongue in criticism while another would shoot arrows of curse and insult. Things became so difficult for His Holiness in Mecca that He fled to Medina in the middle of the night from the hands of the enemies. Despite this they did not relent - every day they would dispatch an army and arrange battle lines and martyred the friends of God. All these details are mentioned in the Qur'an.
- 3 Now they run from a hundred thousand leagues to visit that Threshold and raise an uproar in that desert crying "Here I am!" But on the day of His appearance they were deniers and antagonists. Now the people of Mecca take pride in being neighbors. Such is the way of people - while the Beauty of Muhammad (may my spirit be sacrificed for Him) was manifest, what He endured from the denial and rejection of these people! Now they take pride in the dust associated with that pure Spirit and unconsciously make movements - they are completely unaware in Whose court they are making supplications and lamentations.

1 ای مشتعل بنار محبت الله از قرار نامهء آنجناب عازم بیت الله العتیق شده‌اید و زیارت بعضی مواقع مقدسه مشرف خواهید شد

2 یک زمانی نفحات مقدسه الهیه آن خطه و دیار را معطر نموده و ندای جمال محمدی از جوانب و اطراف ارض حجاز بلند بود و آن نیر هدی از آن مطیع بطحاء طلوع فرموده بودند و موائد سمائی نازل بود لکن در آنزمان آن اقوام جمیعاً بر اذیت آنحضرت قیام نمودند دندان مبارکش را شکستند و پاشنه پای مبارکش را بسی سنگ زدند که خون جاری شد و در کوچه و بازار سخریه و استیزا مینمودند در آیه مبارکه حکایت میفرماید و اذا راوک ان یخذوک الا هزوا هذا الذی بعثه الله رسلاً خاک بر سر مبارکش میریختند و در راهش خار میانداختند و شبها بجهت سفک دم مطهرش مشورت مینمودند یکی افتری علی الله ام به جنه میگفت و دیگری بل قالوا اضغاث احلام بل هو شاعر بل اقراه فلیأتنا بآیه کما ارسل الاولون میراند یکی زبان بطعن میگشود و دیگری سهام شتم و لعن رمی مینمود کار بدرجهئی در مکه بر حضرت سخت شد که نیم شب از دست اعدا به مدینه فرار فرمودند باوجود این دست بر نداشتند هر روز لشکری کشیدند و صف جنگی بیاراستند و دوستان الهی را شهید نمودند این تفصیل جمیع در قرآن مذکور است

3 حال از صد هزار فرسنگ زیارت آن آستان میدوند و لیبیک گویان ولوله در آن بیابان میاندازند اما در یوم ظهورش منکر و مغرض بودند حال اهل مکه بجاورت افتخار مینمایند اینست شأن مردم تا جمال محمدی روحی له الفداء ظاهر بودند از دست اعراض و انکار این خلق چه کشیدند حال بتراب منسوب بآن روح پاک افتخار مینمایند و من حیث لایشعر حرکاتی مینمایند ابدأ ملتفت نیستند که در درگاه کیست که تضرع و زاری مینمایند

- 4 In any case, since you are aware of His station, rank, worth, grandeur and nobility, you should visit those holy sites with utmost humility and submissiveness, and ask God to let you inhale the perfumed breeze of that divine garden of holiness from those lands. If it becomes possible with wisdom and grace for you to be honored to visit this land that would be very agreeable, and if obstacles arise and problems emerge we will visit on your behalf. Wherever you are, be confirmed in the protection and shelter of His Holiness the One.

4 باری شما چون عارف به شأن و مقام و قدر و عظمت و بزرگواری آنحضرت هستید باید در نهایت خضوع و خشوع آن مواقع مقدسه را زیارت نمائید و از خدا بطلبید که نفحه معطره آن حدیقه تقدیس الهی را از آن اراضی استشمام نمائید اگر چنانچه به خوشی و حکمت میسر شد که باین ارض مشرف شوید خیلی موافق و اگر موانع حاصل شد و محذور پیدا گشت ما بالنیابه از شما زیارت خواهیم نمود در هر جا هستی مؤید به حفظ و حمایت حضرت احدیت باش

- 5 And upon you be glory.

5 و البهاء علیک

MMK6#347

AB00993

Date: 1900 or <

- 1 O servant of the Ancient Beauty, open your tongue in gratitude to the Most Great Name, for you have been blessed to visit the Sacred Threshold - may my spirit be sacrificed for its dust - and you have circumambulated the Focal Point of favors, carried water on your shoulder to irrigate the Sacred Shrine, and filled your nostrils with its holy fragrances. Now, with moistened mind and perfumed spirit, return to Iran as a new creation and convey to the friends the Most Great Greeting and 'Abdu'l-Baha's longing.
- 2 O pilgrim to the Center of Sanctification, the Garden of Supreme Paradise - we must all strive with heart and soul until true unity is manifested among diverse beings, meaning we are all servants of one threshold and guardians of one court. Essential unity should be so manifest that we become like one sea, one ray, one spirit and one breath. Though there are multiple lamps, praise be to God the light emanates from one sun. Though bodies differ, praise be to God life comes from one spirit, and that is the Ancient Grace of the Most Glorious Beauty from the Supreme Concourse.

1 ای بنده جمال قدم زبان بشکرانه اسم اعظم بگشا که موفق زیارت عتبه مقدسه روحی لثابه الفداء شدی و مطاف الطاف را طواف نمودی و سبور دوش روضه مقدسه را آبیاری فرمودی و بنفحات قدس مشام معطر نمودی حال با دماغی تر و مشامی معطر خلق جدید شده مراجعت به ایران نما و یاران را تکبیر ابدع ابی و اشتیاق عبدالهاء را ابلاغ کن

2 ای زائر مرکز تقدیس روضه فردوس برین باید ما جمله بجان بکوشیم و بجوشیم تا وحدت حقیقیه در کینونات متعدده جلوه نماید یعنی کل بنده یک درگاهیم و پاسبان یک آستان باید وحدت اصلیه چنان جلوه نماید که حکم یک بحر و یک شعاع و یک روح و یک نفس پیدا کنیم اگر سرج متعدّد است الحمد لله پرتو فیض از شمس واحد است اجسام اگرچه مختلف است الحمد لله حیات بروج واحد و آن فیض قدم جمال ابی از ملا اعلی باری

- 3 Today there is no greater victory for God's Covenant than unity and harmony, and no greater insult than discord and division. By God besides Whom there is no other God, if perfect unity and oneness as desired by the Ancient Beauty is not achieved among us, the Most Great Cycle will bear no fruit. Rather, this community will be like previous communities, nay it will be completely effaced.
- 4 Likewise, through divine aid and favor we must be raised up with the essence of sanctification and the reality of detachment, so that we become holy signs of the Ancient Beauty and clear proofs of the Most Great Cycle. This is impossible unless we purify the hem of sanctification and illumine the face of morality, such that we shine like the sun among all communities and move like banners on the hills of nations from the breeze of providence.
- 5 Similarly, we must arise with heart and soul to fulfill all ordinances, duties and obligations, following what we are commanded out of love for His Self. Obligatory prayer is the very foundation of the Cause of God. Through it joy and vitality infuse the heart. Even if every grief should surround me, as soon as I engage in conversing with God in obligatory prayer, all my sorrows disappear and I attain joy and gladness. A condition descendeth upon me which I am unable to describe or express. Whenever, with full awareness and humility, we undertake to perform the Obligatory Prayer before God, and recite it with heartfelt tenderness, we shall taste such sweetness as to endow all existence with eternal life. And glory be upon the people of Baha who carry out God's ordinances and worship their Lord morning and evening.
- 3 اليوم نصرتی از برای میثاق الهی اعظم از اتحاد و اتفاق نه و همچنین اهانتی اعظم از اختلاف و شقاق نیست والله الذی لا اله الا هو اگر اتحاد و یگانگی در میان ما بکمال درجه چنانکه رضای جمال قدمست حاصل نگردد کور اعظم نتیجه نبخشند بلکه این حزب چون احزاب سابقه باشد بلکه بکلی محو گردد
- 4 و همچنین باید به عون و عنایت الهیه بجهت تقدیس و سازج تنزیه مبعوث شویم تا آیات مقدسهء جمال قدم گردیم و بینات واضحء کور اعظم شویم و این ممکن نیست مگر آنکه دامن تقدیس را مطهر کنیم و روی اخلاق را منور نمائیم بشأنی که در میان کل احزاب چون آفتاب بدرخشیم و در بین جمیع اقوام چون اعلام بر اتلال امم از نسیم عنایت بحرکت آئیم
- 5 و همچنین باید بجمیع احکام و تکالیف و فرائض به جان و دل قیام نمائیم و اتبعوا ما امروا به حباً لنفسک صلات اس اساس امر الهی است و سبب روح و حیات قلوب رحمانی اگر جمیع احزان احاطه نمایند چون بمناجات در صلات مشغول گردم کل غموم زائل و روح و ریحان حاصل گردد حالتی دست دهد که وصف نتوانم و تعبیر ندانم و چون در کمال تنبه و خضوع و خشوع در نماز بین یدی الله قیام نمائیم و مناجات صلات را بکمال رقت تلاوت نمائیم حلاوتی در مذاق حاصل گردد که جمیع وجود حیات ابدیه حاصل کند و البهاء علی اهل البهاء الذین یجرون احکام الله و یعبدون ربهم بالغدو و الاصال

BRL_IOPF#2.14x

INBA13:313, AKHA_125BE #04
p.b, AVK3.251.09x, AVK4.092.11x,
DWNP_v1#10-11 p.002-003x

AB00997

Date: 1900 or <

- 1 O my kind Lord! This ancient servant and old attendant was, from early childhood, nourished at the breast of Thy love, raised in the cradle of Thy grace, and developed under the shade of Thy favors until reaching maturity and the age of discretion. Thou made him drunk from the cup of divine knowledge and blessed him with the call "Our Lord! We have heard a caller calling to faith, [saying]: 'Believe in your Lord!' And we believed." Then he traversed plains and deserts, mountains and wilderness until he hastened to the sacred presence of the Luminary of the horizons in Iraq and attained the honor of meeting, drinking from the wine of Thy grace and tasting from Thy life-giving words an intoxicating draft of love. He became drunk and bewildered, wine-loving and fervent.

1 ای پروردگار مهربانم این بنده دیرین و چاکر قدیم بود از بدو طفولیت از پستان محبت شیرخوار فرمودی و در آغوش عنایت پرورش دادی و در سایه الطاف نشو و نما بخشیدی تا بلوغ رسید و سن رشید یافت از جام عرفان سرمست نمودی و بندای ربنا انا سمعنا منادیا ینادی للایمان ان امنوا بر بکم فامنا فائز کردی پس دشت و صحرا و کوه و بیابان به پیمود و بساحت قدس نیر آفاق در عراق بشتافت و بشرف لقا فائز گردید و از صہاء عنایت نوشید و از جام کلام جان بخش جرعہ پر نشئه محبت چشید سرمست و مدهوش شد و می پرست و پر جوش
- 2 Later, on the path of Thy love, he went from the City of Negation to the Hunchbacked One, and wandering and distracted in the Hunchbacked One, passionate and amazed, he hastened to the Most Great Prison and settled near Thy favors. When the sun of Thy countenance was hidden behind the veil of concealment, night and day like a bird with severed head and palpitating heart he endured a hundred thousand hardships, tears streaming from his eyes, burning in the fire of separation until in these days he turned to Thy divine court and flew to Thy most glorious Kingdom.

2 بعد در سبیل محبت از زوراء نفی بجدباء شد و جدباء سرگشته و سرگردان والہ و حیران بسجن اعظم شتافت و در جوار الطاف مقرر گردید و چون آفتاب رویت در پس پرده غیب رخ پوشید شب و روز چون مرغ سر بریده دل طپیده صد ہزار مشقت کشید و آب از دو دیدہ بیارید و در آتش فراق بسوخت تا آنکہ در این ایام بدرگاہ احدیت توجہ نمود و بملکوت ابہایت برپرید
- 3 O my merciful God! Grant this broken-winged bird a nest in the shelter of Thy grace, give this weak servant refuge in the vicinity of Thy mercy, submerge him in the ocean of Thy forgiveness, and cause him to dwell in the shadow of Thy pardon and bounty. O Generous, Merciful One! We are sinners but we take refuge at Thy divine court; we are full of shortcomings but we are gladdened by Thy forgiveness and pardon; we are an ocean of errors but we are hopeful in the outpouring of Thy gifts; we are utter darkness but we are bright and manifest through Thy light. Therefore forgive and pardon, for the lamp of this servant's wellbeing has been extinguished and all six directions are filled with darkness, and the luminous morning of Thy most glorious Kingdom has appeared and the world of the hereafter has become manifest. Make him successful in the vicinity of Thy gifts and the paradise of Thy presence, grant him Thy greatest bounty and make him a manifestation of endless favors. Thou art the Generous, Thou art the Merciful.

3 ای مہربان یزدان من این مرغ بال و پر شکستہ را در آشیان عنایت لانہ بخش و این بنده ضعیف را در جوار رحمت پناہ دہ و در دریای مغفرت مستغرق فرما و در ظل عفو و مہبت ساکن کن ای کریم رحیم گنہ کاریم اما بدرگاہ احدیت پناہ آریم و پر قصوریم اما بعفو و غفرانت مسروری بحر خطائیم اما بفیض عطای امیدواریم ظلمت صرفیم اما بنور بہایت روشن و پدیدار پس عفو کن و غفران نما چہ کہ سراج عافیت این عبد خواموش (خا) گشت و شش جہت پر ظلمت گردید و صبح نورانی ملکوت ابہایت مشاہدہ شد و عالم آخرت پدیدار گشت در جوار عطایت و جنت لقای او را فائز گردان و باعظم مہبت برسان و مظهر احسان بی پایان کن توئی کریم توئی رحیم

- 4 To his honor Aqa Abdul-Husayn, convey this servant's utmost satisfaction with his efforts, and the Glory be upon thee. 4
 5 Abdul-Baha Abbas 5
 6 To his honor Ustad Abdul-Karim: Your effort is accepted. May God accept it. We beseech God to grant a great reward. 6
 7 Abdul-Baha Abbas 7
 8 To his honor Aqa Abdul-Husayn: Indeed in these days they undertook the effort for that one who ascended to God, especially his mother who truly endured the utmost effort. Their reward is with God. These services were for the Truth, not for him, and are accounted with God. 8

INBA55:366

AB01036

Date: 1900 or <

I praise thee O Thou Remover of Sorrows, Overlooker of faults, Rejoicer of hearts and the Illuminator of faces! Verily these are evidences of the Manifestation of Thy Singleness, beloved ones at the door of Thy Oneness, worthies amongst Thy people, noble ones amongst Thy creatures, and righteous ones in the Congregation of Thy servants. Verily Thou hast chosen them for the sake of Thy Love, elected them for Thy Knowledge, appointed them as the Custodians of Thy Mysteries and exalted them above all thy other servants under all circumstances and conditions!

O Lord! O Lord! Illumine their eyes by beholding Thy Lights, refine their consciences by the appearance of Thy Mysteries, and enlighten their hearts by the traces of Thy Names! Suffer them to become the signs of Thy Unity, the banners of Thy Singleness, the Stars of Thy Graces and the Candles of Thy Assemblages;- so that they may arise to serve Thee and be steadfast in Thy Worship. Verily Thou art the Merciful, the Giver, the Mighty and the Generous!

O ye kind friends of 'Abdu'l-Baha! It is night. The impenetrable and inky darkness hath covered all the regions, but the hearts of the yearning ones are illumined and enlightened by

the rays of the Bestowal of the Clement. The effulgence of the Morn of Guidance is manifest and clear and the brilliant rays of the Sun of Reality are diffused throughout all the Continents. The verses of the divine Majesty of the Most Great Name are read by all the people in all tongues and through utterances, the evidences and proofs of the Blessed Perfection are explained and demonstrated. The Melody of Holiness ascends to the sphere of ether and the songs of Unity descend from the Kingdom of Singleness. The Breezes of the most eminent Guidance confer life and the Sweet Fragrances of the Paradise of Abha have perfumed this world and the World Beyond.

Notwithstanding this effulgence and this diffusion of the Fragrance of Rose-Garden of the Covenant, innumerable souls are yet afflicted with the sleep of negligence. The eyes are veiled and the nostrils do not inhale the fragrant perfume. What a negligence is this! What an inadvertence is this! What an ignorance is this and what a heedlessness is this! Verily this is the Condition of the deprived ones in this Most Great Dispensation!

But as regards to you turn your faces towards the Kingdom of Abha and join your voices in anthems of thanksgiving and praise!,- that praise be to God the Sun of Unity hath so illumined the hearts of the righteous ones as to cause them to become the envy of the dawning-place of lights. This is nought except through his all-comprehending Mercy and Special Favor! Its source is:- "He chooseth for His Grace whomsoever He willeth" and its main-spring is:- "This is through the Bounty of your Lord, He bestoweth on whomsoever He desireth."

Therefore appreciate the value of this Most Great Bestowal, ineffable Grace, manifest Favor and a Bounty unto all the inhabitants of the world;- so that through this appreciation and thankfulness the Mercy of the Peerless Lord be increased, the Ancient Grace revealed in the hearts and souls and the spiritual Outpouring be vouchsafed.

Upon ye be greeting and praise!

(Sig) 'Abdu'l-Baha Abbas!

DAS.1913-07-17, ABIE.074, BLO_PN#007

AB01041

To: Muhammad Isma'il (Ivughli) et al., in Lahijan

Date: 1900 or <

- 1 O loved ones of God! From the jewels of the verses of the Lord of Clear Signs flow springs of meanings, and from the essence of the Word of the Divine Unity streams the salsabil of guidance. But only those firm in knowledge can unveil these evidences, and only the true Well-Digger can cause these springs of meaning to gush forth. Therefore, the Book was explicitly and decisively appointed as the Interpreter through clear language in the Kitab-i-Aqdas and the Book of the Covenant.

1 ای احبای الهی از جواهر کلمات ربّ الآیات
البینات معین معانی جاری و از هویت کلام
حضرت احدیّت سلسبیل هدایت ساری ولی
کشف این بینات را راستخون در علم نمایند و
ینایع این معانی را مقتی حقیقی منفجر فرماید
لذا کتاب را بنص صریح قاطع بوضوح عبارت
در کتاب اقدس و در کتاب عهد مبین مبین
تعیین و منصوص گردید
- 2 Now some inexperienced ones have imagined they can exercise independent judgment, have rejected the appointed One, and have neglected the firm foundation. Like the second Caliph they have cried out "The Book of God is sufficient for us!" so they might uproot the true religion of God from its foundation and each raise the banner of independent judgment.

2 حال نوهوسانی چند خیال اجتهاد نموده‌اند نفس
منصوص را مخدول نموده‌اند و بنیان مرصوص
را مهمل گذاشته‌اند و چون خلیفه‌ء ثانی فریاد
حسبنا کتاب الله برآوردند تا حقیقت دین الله را
از بنیان براندازند و هر یک علم اجتهادی بلند
نمایند
- 3 Consider how destitute and baseless these poor ones are, that when they wished to overthrow the edifice of the Covenant and destroy the foundation of the Testament and change the Center of the Covenant, they could not even invent an excuse themselves but had to grasp at the hem of the second Caliph and repeat his famous words, crying out "The Book of God is sufficient for us!" Similarly they have brought up the words of Abu Hanifa and the views of the Kharijites and Mu'tazilites that no infallible soul can be found - yet every ignorant one considers his own accursed self to be infallible.

3 ملاحظه کنید که این بینوایان از خود چه قدر
بیمایه و بی‌پایه‌اند که چون خواستند که بنیان
عهد براندازند و بنیاد میثاق ویران نمایند و مرکز
پیمانرا تغییر و تحویل دهند از خود نتوانستند
احداث بهانه‌ئی نمایند بلکه بذیل خلیفه‌ء ثانی
تشبّث جستند و کلمه‌ء معروفه‌ء او را بر زبان
راندند و ندای حسبنا کتاب الله بلند کردند و
همچنین قول ابوحنیفه و رأی خوارج و معتزله
را میان گذاشتند که نفس معصومی پیدا نگرند
ولیکن هر نادانی نفس منحوس خویشرا معصوم
شمرد
- 4 For instance, regarding this very issue, if someone suggests to one of them that perhaps they have made a mistake since they are not infallible, they become extremely disturbed and raise a great outcry. But when it comes to the appointed One who is like a firm foundation, they consider Him capable of error, sin, unbelief, associating partners with God, atheism, heresy, immorality, wickedness, tyranny and injustice. Shame upon them and woe unto them for having forgotten the remembrance of God and been negligent toward God, while thinking they do good. Soon they shall find themselves in manifest loss.

4 چنانچه در همین مسئله اگر یکی گفته شود که
شاید تو خطا کرده‌ئی چه که معصوم نیستی
بی‌نهایت استیحاّش نماید و فریاد و اوایل بلند کند
ولی چون بمقام منصوص چون بنیان مرصوص
رسد جائز الخطاء و الذنوب و الکفر و الشّرك
و الاحلاد و الزّندقة و الفسق و الفجور و الظلم و
الحور شمزند تبّاً لهم و تعساً بما غفلوا عن ذکر الله
و فرطوا فی جنب الله و یحسبون انهم یحسنون
صنعاً فسوف یرون انفسهم فی خسران مبین

- 5 O loved ones of God! By God the True One, the purpose of the covenant-breakers in publishing fabricated papers and spreading base rumors is to cause the Center of the Covenant to be completely forgotten and to make themselves appear important in the eyes of the ignorant. Otherwise we are all believers in the oneness of God and acknowledge the inherent infallibility of the Blessed Beauty - there is no disagreement about this. And if any soul has a share of infallibility, this is through the grace and favor of the Ancient Beauty, for "the earth receives a portion from the cup of the noble ones" - meaning that the Blessed Beauty preserves and protects. Verily He is the best protector and He is the Most Merciful of the merciful ones. And the Glory be upon you.

5 ای احبابی الهی تالله الحق اهل فتور را مقصد از نشر اوراق مفتریه و انتشار اراجیف مبتذله این است که مرکز میثاق را نسیاً منسیاً نمایند و خود را در انظار جهال جلوه دهند و الا جمیع مقرر بوحدانیت الهیه و معترف بعصمت ذاتیه جمال مبارکیم اختلافی در میان نیست و اگر نفسی را از عصمت نصیبی باشد این از فیض و عنایت جمال قدم است و للأرض من كأس الکرام نصیب یعنی جمال مبارک حفظ و صیانت میفرماید آنه خیر حافظ و هو ارحم الراحمین و البهاء علیکم

INBA88:138, RHQM1.536-538 (668) (410-411), RAHA.090-091, MSHR1.112x

AB01060

To: *Mirza Davud, in Rasht*

Date: 1900 or <

- 1 O thou who art steadfast in the Covenant! The letter addressed to Jinab-i-Aqa Siyyid Taqi was duly observed. From its purport it became clear and evident that the mystery of wisdom underlying that utterance which was voiced by the tongue of 'Abdu'l-Baha hath been made plain and manifest. Jinab-i-Bassar hath in truth borne many labors and exerted himself greatly, yet such did wisdom require. Let no further mention now be made of this matter. That which would conduce to his joy and gladness is the utmost desire of 'Abdu'l-Baha.
- 2 Amidst the tumult of the ignorant and the clamour of the foolish, it is unavoidable that from time to time some slight cry should be raised, that the people may thereby be awakened.

1 ای ثابت بر پیمان نامهء مرقوم بجناب آقا سید تقی ملحوظ گردید از مضمون مفهوم شد که سر حکمت آن عبارت که از لسان عبدالبا تبلیع شد واضح و معلوم گردید جناب بصاری الحقیقه زحمات بسیار کشیده اند ولی چنین حکمت اقتضا نمود حال دیگر ذکر نشود آنچه سبب روح و ریحان ایشان است منتهی آرزوی عبدالبهاست

2 در ضوضاء جهله و همی نه البته باید گاه گاهی جزئی صدائی بلند گردد که سبب انتباه خلق شود

MSBH5.495

AB01054

*To: Baha'is of Tihiran**Date: 1900 or <*

- 1 O Lord! In this mighty Dispensation Thou didst manifest Thyself through the Manifest Sovereign, and in the Most Great Resurrection Thou didst shine forth with Thy most luminous Beauty. This century is the sovereign of centuries and this age is the springtime of ages in all respects. And since Thou hast distinguished this Dispensation in all aspects and stations above all other Days of the Manifestations of Thy Oneness, Thou didst - purely to shut the door to discord and dissension, to cut out the root of schism, to dispel doubts and prevent misgivings - clearly separate truth from falsehood through a decisive and evident text in Thy Most Holy Book, which abrogates all books and scriptures.
- 2 For thirty years Thou didst nurture all who claimed to love Thee at the breast of the Virgin of Thy Most Holy Book with the milk of the Covenant. In all Thy Tablets and Scriptures Thou didst praise and cherish those who held fast to Thy Covenant, while condemning and reproving the wavering and the Covenant-breakers. Then by Thy Supreme Pen Thou didst write the Book of the Covenant and inscribe the Tablet of the Testament, so that no room would remain for doubt or misgiving, and the Cause and Center of God's Cause would be as clear as the sun, and no one could create a breach or cast into Thy blessed Cause - which is the greatest means of unifying the world and removing differences between nations - the odor of discord and dissension, destroying this mighty edifice and turning this Most Glorious Paradise into a thorny wilderness.
- 3 Now certain immature ones have fallen to thinking of breaking the Covenant, and some foolish ones have arisen to uproot and destroy this foundation, secretly and even now openly striking with an axe at the root of faith and covenant and Thy Cause, and wielding a sword against the temple of Thy Testament. At every moment they perpetrate some injustice and inflict some cruelty, raising the cry of the oppressed. They interpret Thy Tablets, which by Thy explicit text are clear and evident, according to their own imaginings, putting them in their pockets and using them to prove their own delusions and fancies, mocking Thy oppressed servants. No arrow remains that they have not shot, no spear or lance remains that they have not hurled, no slander remains that they have not uttered, no wound remains that they have not inflicted.
- ای پروردگار در این کور عظیم بسططان مبین تجلی فرمودی و در حشر اکبر بجمال انور اشراق نمودی این قرن سلطان قرون و این عصر نوبهار اعصار در جمیع شئون و چون بجمیع جهات و مراتب این کور را ممتاز از سائر ایام ظهور مظاهر احدیت فرمودی محض سد باب خلاف و شقاق و قطع ریشه انشقاق و دفع شبهات و منع ارتیاب در کتاب اقدس که ناسخ کل کتب و صحف است بنص جلیل قاطع حق را از باطل واضح فرمودی و
- 2 جمیع مدعیان محبت را از ندی عذرای کتاب اقدس سی سال بلین عهد و میثاق پرورش دادی و در جمیع الواح و صحائف متمسک بعهدت را نوازش و ستایش نمودی و متزلزل و ناقض را نفرین و نکوهش فرمودی پس باثر قلم علایت کتاب عهد مرقوم نمودی و لوح میثاق نگاشتی تا مجال شبهه و ارتیاب نماند و امر و مقرر امر الله چون آفتاب واضح و روشن باشد و هیچ نفس نتواند رخنهائی نماید و در امر مبارکت که سبب اعظم اتحاد عالم و دافع اختلاف امم است رائحه خلاف و نفاق افکند و این بنیان عظیم را خراب کند و این جنت ابری را خارستان جفا نماید
- 3 حال نوهوسانی چند در فکر نقض میثاق افتادند و بی خردانی چند در صدد قلع و قمع این بنیان در سر بلکه الیوم چهاراً تیشه بر ریشه ایمان و پیمان و امرت زنند و سیف بر هیکل میثاق روا دارند در هر دقیقه بظلمی برخیزند و جفائی وارد آرند و فریاد مظلومی بلند کنند الواحت را که بنص صریحت مبین واضح و مشهود باو هام خویش معنی کنند و در جیب و بغل نهند و استدلال بر او هامات و ترهات خود کنند و بر بندگان مظلومانت استهزا نمایند تیری نماند که پرتاب ننمودند سهم و سنانی نماند که روا نداشتند طعنی نماند که نزدند زحمی نماند که وارد نیاوردند

- 4 O Lord! Thou art aware. O Forgiver! Thou art the refuge and shelter. O Creator! Thou art the witness. Thy steadfast friends are afflicted - grant them deliverance. Thy faithful loved ones are tried - give them relief. Raise high Thy manifest standard and grant leave to the manifest serpent to emerge from the sleeve of Thy Moses, that it may swallow up their falsehoods. Glory be upon all who are firm in God's strong and mighty Covenant.

4 ای پروردگار تو آگاهی ای آمرزگار تو ملجأ و پناهی ای کردگار تو گواهی دوستان ثابت گرفتارند تو نجات بخش و یاران راست مبتلایند تو رهائی ده علم مبین را بلند کن و ثعبان مبین را اجازت بخش تا از آستین کلیمت بدرآید فاذا هی تلقف ما یأفکون و الباء علی کل ثابت علی عهد الله المحکم المتین

INBA55:314, INBA72:038, INBA88:062,
INBA75:013, BRL_DAK#0614,
MKT1.467, ADH2_1#41 p.060,
MMG2#097 p.109, NJB_v05#14
p.001

AB01075

To: Mirza Haji Aqa, in Tihran

Date: 1900 or <

- 1 O thou who art attracted by the divine fragrances! It has been some time since I have corresponded with thee. This too had its wisdom. I hope that thy eye and ear and heart will receive their portion. What portion could be greater than this - that thou hast, praise be to God, a soul quickened by the breaths of the Kingdom and a face illumined by the effulgence of its lights; that from the passion of the love of God thy collar is rent, and from the outpouring of the water of life thy heart is pure and sanctified; that thou art holding fast to the cord of the Covenant and art turned toward the countenance of the Luminary of the horizons (may my spirit be a sacrifice for His loved ones). This is the abundant portion and the share of those drawn nigh on the Day of Manifestation.
- 2 Therefore, in gratitude for this great bounty and evident triumph, gird up thy loins to serve the Cause and endure every hardship. For thou hast borne the utmost trials and calamities and witnessed the severest blows. But grieve not and be not saddened. Soon the very people who reproach and censure thee will, they and their families and descendants and kindred, glory and take pride in thy existence and hold their heads high.
- 3 Consider the former cycles and ancient centuries - how they treated the Prophets and Messengers and saints, what they said of them, how they reproached and blamed them. God

1 ای منجذب نفحات الله شد مدتی که با تو گفت و شنیدی نکرده‌ام این را نیز حکمتی بود امید است که چشم و گوش و دلت با بهره و نصیب گردند چه بهره‌ئی اعظم از این که از نفحات ملکوت الحمد لله جانی زنده داری و از فیض انوار روئی فروزنده از جور سلطان محبت الله گریبانی چاک داری و از فیضان ماء طهور دلی طیب و طاهر و پاک متمسک بجبل میثاق و متوجه بجمال نیر آفاق روحی لاجبانه الفداء اینست نصیب موفور و بهره مقربین در یوم ظهور

2 پس بشکرانه این فضل عظیم و فوز مبین کمر بر خدمت امر ببرند و تجمل هر مشقّی بنا چه که نهایت مصائب و بلایا را تجمل نمودی و اشدّ صدمات را دیدی ولی غصه مخور و مکدر مباش عنقریب نفوسی که ملامت و سرزنش مینمایند خود و خاندان و سلاله و دودمان بوجود تو افتخار و مباحات نمایند و سرفراز گردند

3 ملاحظه در دوره‌های سابق و قرون اولی نمائید که به انبیا و رسل و اولیا چه میکردند و چه

relates in the Qur'an: "They said: 'Surely we augur ill from you. If ye desist not, we will surely stone you, and grievous torture will befall you at our hands.'" That is, the people said to the Messengers: "How ill-omened you have been for us! You have been the cause of our misfortune and misery and ill fate. We were in the utmost joy and delight and honor and comfort and bounty and gladness. You became the cause of our sorrow and grief and distress and abasement and torment." "If ye desist not, we will surely stone you, or grievous torture will befall you at our hands" - meaning, if you do not cease this conduct and behavior and manner and speech, we will surely stone you or subject you to grievous torture. Thus did they speak and thus did they act.

میگفتند و چه سرزنشها و ملامتها مینمودند و خدا در قرآن حکایت میفرماید قالوا انا تطیرنا بکم لئن لم تنتهوا لنرجنکم او یمسکم منّا عذاب الیم یعنی قوم برسل میگفتند که شما چه قدر فال شومی برای ما بودید یعنی سبب بدبختی و نکبت و سوء طالع ما گشتید ما در نهایت سرور و حبور و عزّت و راحت و نعمت و مسرت بودیم شما اسباب حزن و اندوه و کدورت و ذلت و اذیت ما گشتید لئن لم تنتهوا لنرجنکم او یمسکم منّا عذاب الیم یعنی اگر چنانچه دست از این روش و حرکت و سلوک و رفتار و گفتار برنداشتید البته شما را سنگسار مینمائیم یا آنکه بعد از الیم میاندازیم این چنین میگفتند و اینچنین میکردند

- 4 Now consider to what degree is the station of those divine Manifestations, nay rather the servants at Their threshold! Glory and exaltation and transcendence and might and power belong to the loved ones of God in the former and latter centuries. God will soon reveal the worth of His loved ones and the station of His chosen ones and the glory of His devoted ones and the greatness of the station of those who declare His unity. By the life of God! All tongues will speak their praise, all faces will beam with their light, and all sanctified realities will be attracted by their mysteries. Be thou therefore at peace through thy Lord's grace and grieve not at what they do.

4 حال شما ملاحظه نمائید که قدر و منزلت آن مظاهر الهیه بلکه خادمان درگاهشان بجه درجه است العزّة والعلوّ والسموّ والمکنة والشوكة لاحباء الله فی القرون الاولین والآخرین فسوف یظهر الله قدر احبائه و شأن اصفیائه وعزّة اودائه وعظمة مقام الموحّدين لعمرالله السن الكل تنطق بثنائهم و وجوه الكل تستبشر بانوارهم و حقائق التقدیس تجذب باسراهم و انک انت فاطمین بفضل مولاک و لا تبتئس بما کانوا یعملون

INBA13:235, MMK6#414

AB01066

Date: 1900 or <

- 1 O two birds of the gardens of the Covenant! Give thanks to the Living Omnipotent Lord that you are firm in the Covenant and Testament of the Lord and steadfast in the Covenant and Testament of the Blessed Beauty, may my spirit be sacrificed for His loved ones. You are two bright stars in the horizon of faith and two mighty warriors in the arena of certitude.
- 2 I swear by the Ancient Beauty - may a hundred souls be sacrificed for His name in every breath - that if today even a fly remains firm in the Covenant and Testament, it will become an eagle soaring in the heights of understanding; if a sparrow

1 ای دو مرغ حدائق میثاق شکر کنید حضرت حیّ توانا را که ثابت بر عهد و پیمان حضرت یزدانید و راسخ بر عهد و میثاق جمال مبارک روحی لأحبائه الفداء در افق ایمان دو ستاره روشنید و در میدان ایقان دو تهمین روئین تن

2 قسم بجمال قدم که در هر نفسی صد جانم فدای نامش باد که اگر الیوم ذبابی مستقیم بر عهد و پیمان گردد عقاب اوج عرفان شود و عصفوری

remains firm it will become the king of birds and the sovereign of eagles. An ant will become Solomon-like, and an unknown one will attain everlasting sovereignty. One fallen in a well will become the honored one of Egypt and the Joseph of Canaan. A fisherman will become Simon Peter, and a desert shepherd will become Abu Dharr Ghifari. Fire will become a rose garden, and a camel will become the She-camel of God in meadow and pasture. A shepherd with a serpent will appear as a clear proof, and a carpenter will become the captain of a mighty ark.

ملک طیور و سلطان نسور گردد موری سلیمانی
کند و گمنامی سلطنت جاودانی راند چاه افتاده‌ئی
عزیز مصری شود و یوسف کنعانی صیاد ماهی
شمعون صفا شود و چوپان بیابانی ابوذر غفاری
آتش گلشن شود و اشتی ناقة الله در مرغزار
و چمن شبان با ثعبان مبین ظاهر گردد و نجاری
ناخدای فلک عظیم باری

- 3 Indeed, today the most potent command in the Abha Kingdom is firmness and steadfastness in the Covenant and Testament of God, for the ark of the Covenant will be encompassed by storms from all directions. The leaves of doubt and interpretations of ambiguous verses that were secretly spread will be openly distributed. "But as for those in whose hearts is perversity, they follow the ambiguous verses thereof." Glory be to God! The appointed and designated Interpreter is forsaken while children have become commentators, knowers and interpreters of the Tablets.

3 الیوم امر مؤید در ملکوت ابهی ثبوت و رسوخ
بر عهد و میثاق الله است چه که فلک عهد
را طوفان از جمیع جهات احاطه خواهد نمود و
اوراق شبهات و استدلال بمتشابهات سرّاً منتشر
شده جهراً منتشر خواهد شد و اما الذین فی
قلوبهم مرض فیتبعون ما تشابه منها سبحان الله
مبین منصوص محصور واضح و مشهود مهجور
گشته

- 4 The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones) was aware and knew best when He made the matter so firm and the Cause so strong. From the dawn of the Manifestation, nay in the Torah, Gospel and Psalms, nay in the Scrolls of Abraham, He mentioned this mighty Covenant and in all Tablets and Scriptures praised those who held fast to it and clung to it, and extolled the firm and steadfast ones.

4 و اطفال شارح و عارف و مبین الواح و جمالقدم
و اسم اعظم روحی لأحبائه الفداء واقف و اعلم
بود که کار را باین قسم محکم و امر را مستحکم
فرمود از بدایت بفر ظهور بلکه در تورات و
انجیل و زبور بلکه در صحف ابراهیم این میثاق
عظیم را ذکر فرمود و در جمیع الواح و زیر تحید
از متمسکین و متشبثین و توقیر ثابتین و راسخین
فرمود

- 5 Now, despite the clear and designated Interpreter, these nouveaux innovators interpret the word "turn ye" in different contradictory ways, until finally they actually interpret "turning" as rejection, transgression and error. Such is the extent of their knowledge. Leave them to their vain imaginings. Verily thy Lord is independent of all worlds. And the Glory be upon you both.

5 حال با وجود مبین واضح و منصوص نوهوسان
کلمهء توجّهوا را تأویل و توجّه را باقسام مختلفهء
متضادهء تفسیر مینمایند و آخر فی الحقیقه معنی
توجّه را بدرجهء اعراض و تفسیق و تحطئه
میرسانند ذلک مبلغهم من العلم ذرهم فی
خوضهم یلعبون انّ ربک لغنی عن العالمین و
البهاء علیکم

- 6 Even more strange is that this servant has never commanded anyone or required anyone to establish degrees for "turn ye" such that doubts would arise and ambiguous verses would be interpreted. I have merely guided all to diffuse the divine fragrances and prohibited discord which destroys the edifice of God. If this statement is not acceptable, they know best. I have no objection to anyone. And the Glory be upon you both.

6 و از همه عجیبترا آنکه این عبد تا بحال امری باحدی
نمود و تکلیفی بکسی نکرد که درجات بجهت
توجّهوا قرار داده شود و شبهات یمیان آید و آیات
متشابهات تأویل شود نهایت کلّ را بنشر نفحات
الله دلالت و از اختلاف که هادم بنیان الله

است منع نمودم اگر این قول مقبول نه خود
میدانند اعتراضی بکسی ندارم و البهآ علیکم

INBA13:015, INBA72:135b, INBA88:189,
MMK6#068

AB01095

Date: 1900 or <

¹ O my God! Thy mercy hath preceded all things, Thy bounty hath been perfected, and Thy power hath encompassed all things. Thou didst create creation through an outpouring that encompasseth the realities of existence, and Thou didst bring forth the first creation through the dawning of the lights of guidance. Through these Thou didst manifest Thyself upon the subtle realities that were prepared for these outpourings, until they received abundance and became illumined, and were purified and refined through the signs of Thy oneness whose effects are manifest and brilliant. Through this the temples of those luminous realities bowed down and were humbled before the Word of Unity, and their voices were hushed upon hearing its call, and their faces were submissive before Thy Self-Subsistence, O Thou Who hast the most beautiful names!

¹ و آنک انت یا الهی سبقت رحمتک و کملت موهبتک و احاطت قدرتک کلّ الأشياء نفقلت الخلق بنیض محیط بحقائق الموجودات و انشأت النشأة الأولى باشراف انوار الهدی و تجلّیت بها علی الحقائق اللطيفة المستعدة للفیوضات حتّی استفاضت و استضاءت و صفت و لطفت بآیات وحدانیّتک الظاهرة الباهرة الآثار و بذلک خضعت و خشعت هیاکل تلك الحقائق النورانیة للکلمة الوحیدانیة و خشعت اصواتهم عند استماع نداءها و غنت وجوههم لقیومیتک یا ذا الاسماء الحسنی

² My God, my God! Have mercy upon my abasement and helplessness, and be kind to my poverty and need. Thou seest me as a target for every arrow, an aim for every spearhead, plunged into the depths of tribulation and drowning in the seas of calamities and afflictions. Have mercy upon me through Thy grace and bounty, O Thou Who hast the most exalted examples, and relieve me from every hardship and trial. Grant me rest through the call to return to the proximity of Thy greatest mercy, and raise me up unto Thee, for the earth hath become strait for me and life hath become bitter to me. Sorrows surge like seas and griefs swoop down like birds upon scattered seeds. Due to my pain my day is darkest night, and my morning is gloomy evening filled with mighty cares. My sweet is torment, my drink is mirage, my food is bitter, my bed is thorns, my life is regrets, my waters are tears, my times are death-throes. By Thy glory, I have become oblivious to all things and can scarcely distinguish between my night and day, my lunch and dinner, my waking and sleeping, so severe have become the

² الهی الهی ارحم ذلّی و مسکنتی و تعطف علی فقری وفاقنی ترانی هدفاً لكلّ سهام و غرضاً لكلّ نصال و خائضاً فی غمار البلاء و غریقاً فی بحار المصائب و الأرزاء ارحمنی بفضلک و جودک یا ذا الأمثال العلیا و ریحنی عن کلّ کربة و بلاء و ارحنی بداء الرجوع الی جوار رحمتک الکبری و ارفعنی الیک لأنّ الأرض ضاقت علیّ و الحیاة مريرة لدیّ و الآلام تتموج کالبحور و الأحزان تهجم هجوم الطیور علی الحبّ المنثور فنهاری من آلامی لیل بهم و صباحی مساء مظلم بهموم عظیم و عذبی عذاب و شرابی سراب و غذائی علقم و فراشی اشواک و حیاتی حشرات و میاهی عبرات و اوقاتی سكرات و بعزّتک لقد ذهلت عن کلّ شیء و لا اکاد افرق بین لیلی و نهاری و غذائی و عشائی و سهری و رقادی بما اشتدت

afflictions and so great the trial, bringing an illness for which there is no cure.

- 3 The liver is wounded, O my God, and the innards are injured, O my Beloved, and blood is spilled, O my Master! How can there be life amid such afflictions? By Thy glory, it is bitter from all directions. Aid me, O my God, and raise me up unto Thee through Thy grace and mercy, O Ultimate Goal of desire! Admit me to the seat of truth in the shade of the Tree of Thy mercifulness, and shelter me in the sanctuary of favors beneath the shade of the Lote-Tree of Thy oneness. I beseech Thee with my whole being to grant me the cup that I have yearned for since the tenderness of my youth, and that I desire as an infant desires the breast of care and as the thirsty one desires a pure, sweet spring. By Thy glory, I am unable to commune with Thee and cannot mention Thee amid these afflictions, for weakness hath overcome me and breath can scarcely emerge from the death-rattle in my throat and the rasping in my chest. Thou knowest what is in my heart and art aware of my grief and pain. Deliver me, O my God, from this state wherein every minute is deadly poison and pitch darkness. Aid me, O my God, and save me, O my Beloved, through Thy greatest mercy. Verily, Thou art the Powerful, the Mighty, the Kind, the Merciful.

الأرزاء وعظم لى البلاء و عرض داء ليس له دواء

3 الكبد مقروحة يا الهى و الأحشاء مجروحة يا محبوبى و الدم مسفوك يا مولائى فكيف تكون الحياة مع هذه الآفات فوعزتك مريرة من جميع الجهات ادركنى يا الهى و ارفعنى اليك بفضلك و رحمتك يا غاية المنى و ادخلنى فى مقعد صدق ظل شجرة رحمتك و اجرنى فى حظيرة الألفاظ تحت ظلال سدره فردائيتك و اتى اتضرع اليك بكليتى ان ترزقنى كأس التى اتمناها منذ نعومة اظفارى و اشتبهها اشتباء الرضيع الى ثدى العناية و الظمان الى عين صافية عذبة وعزتك لا اقتدر على المناجاة ولا استطيع ان اذكرك في هذه البليات لأن الضعف غلبنى و لا يكاد يخرج النفس من غرغرة نفسى و حشجة صدرى و انت تعلم بما فى قلبى و تطلع بحزنى و الهى نجنى يا الهى من هذه الحالة التى كل دقيقة منها سم هالك و ظلام حالك و اغثنى يا الهى و انقذنى يا محبوبى برحمتك الكبرى انك انت القوى المقتدر الرؤف الرحيم

Ghazi3072.153-156, BRL_DAK#1009, MKT1.206, BSHN.140.108, BSHN.144.108, MHT2.180

AB01154

To: *Haji Ahmad Mazandarani, in Babul*

Date: 1900 or <

- 1 O thou who hast attained unto the sanctified and most exalted Threshold! Thy letter hath been perused. It was written in the utmost sincerity and was proof of thy turning to the All Glorious Kingdom, beseeching the Lord of Grandeur for His bounty and grace. Raise thou thy hands in gratitude to the threshold of divine unity and say:
- 2 'O God! O Thou sanctified Lord! A myriad thanks be offered up to Thee for Thou hast made me firm in Thy Cause, and enabled me to speak out in Thy praise. I am but a feeble ant

1 يا من تشرف بالمشول فى العتبة المقدسة العليا آنچه مرقوم نموده بوديد ملحوظ افتاد در نهايت خلوص مرقوم شده بود دليل بر توجه بملكوت ابهى بود و استمداد از عون و عنايت حضرت كبرياء بشكرانه درگاه احديت دست بگشا و بگو

2 خدايا پاڪ يزدانا صد هزار شكر كه بر امرت ثابت نمودى و بر ثبات ناطق مورضعيم ببارگاه حشمت سليمانى دلالت كردى گمگشته ام

which Thou hast led to the court of Thy majesty and generosity. I am as one lost, Thou hast guided me to the most great shelter and the impenetrable sanctuary. I am sore sick, Thou hast bestowed divine healing. I am abased, Thou hast shored upon me eternal glory. I am in anguish, Thou art my remedy; needy, Thou art my inexhaustible treasury; ensnared in the darkness of bondage, Thou art my brilliant Day-Star. In the assemblage of oneness, Thou art my lighted candle. I am captive in this prison of mortal dust, Thou art my lofty mansion in the highest heaven; afflicted with the poisons of grief, Thou art the remedy for my heart and soul. O God! Free my heart from attachment to this mortal world of water and clay, and by the melodious call of Thy Kingdom, bestir Thou my mind. Enable my ears to hearken to the call of the Company on High and allow me to partake in the revelry of them who are intoxicated with the crimson wine of Thy bounty, so that I may become wholly caught up in Thee, sing out Thine utterances and follow in Thy ways, that in my heart I may entertain naught but the thought of Thee and be freed from every shackle, that I may by day and by night, raise the call: 'Blessed am I for this most great favour. Glad tidings be unto me for this manifest bounty.'

- 3 As for J. and his great greed about which this helpless one wrote, you are witness to how much this servant was thinking about calming his greed. Even what you presented, I said to give to him, perhaps the fire of greed would be calmed. Despite this, no fruit was observed, and "On the Day We will say to Hell, 'Have you been filled?'" and it will say, 'Are there any more?'" In any case, for fair-minded ones, this person's greed is a sufficient and complete proof. Let us suppose he even had a right - why so much insistence and persistence and pressure? A person detached should not utter a word for money nor insist for wealth, especially when he has amassed some ornaments and started a business and has more than needed benefits and profits in money and wealth. Therefore take heed, O people of insight!

- 4 In these days if a Covenant-breaker passes through that region, you must show such firmness and steadfastness that no breath is drawn and the foul odor of heedlessness of truth does not change the air of that land and region. And glory be upon you.

بملاذ عظیم و ملجأ منیع هدایت فرمودی علیم
شفاء الهی عطا کردی ذلیل عزت ابدی شایان
فرمودی دردمندم درمانم توئی مستمندم گنج
روانم توئی در ظلمات گرفتاری مبتلایم خورشید
تابانم توئی در انجمن توحید حاضریم شمع درخشانم
توئی اسیر زندان خاکدانم ایوان بلند کیوانم توئی
مسموم سموم غمومم دریاق جان و روانم توئی
ای پروردگار این دل را از قید آب و گل برهان
و این هوش را از بانگ سروش ملکوت جوش
و خروشی ده آهنگ ملأ اعلیٰ بگوش رسان و
در بزم نوشانوش صهبای عنایت راهی ده تا
گرفتار تو گردم و گرفتار تو خوانم و رفتار تو
جویم و خیال تو در آغوش گیرم و از هر قیدی
آزاد شوم و شب و روز فریاد برآرم طوبی لی
منهذا الفضل العظیم بشری لی منهذا الفوز المبین

3 از جیم و طمع عظیم این سقیم مرقوم نموده بودید
شما شاهدید که این عبد چه قدر در فکر تسکین
طمع او بودم حتی آنچه تقدیم نمودید گفتم باو
تسلیم نمائید شاید آتش حرص تسکین یابد باوجود
این ثمری مشاهده نشد و یوم نقول لجهنم هل
امتلت و تقول هل من مزید باری منصفین را
طمع این شخص برهانی کافی وافی است فرض
کنیم که حتی نیز داشته آنقدر الحاح و ابرام و
اصرار چرا شخص منقطع از بهر درم دم زند
و از بهر دینار اصرار ننماید و حال آنکه زخارفی
چند فراهم آورده و تجارتی راه انداخته و بیش
از احتیاج منافع و فوائد درهم و دینار دارد
فاعتبروا یا اولی الابصار

4 این ایام ناقضی بر آن دیار مرور نماید البتّه باید
چنان ثبوت و رسوخی بنماید که نفسی نزند و
رائحه کرمیه غفلت از حق هوای آن خطّه و
دیار را متغیر ننماید و البهاء علیک

INBA59:233, MMK2#020 p.013,
MMK6#501x

AB01155

To: Nasrullah Baqiruf, in Baku

Date: 1900 or <

1 O thou who hast held fast unto the unbreakable Handle! Render thanks unto God that thou hast quaffed from the cup of steadfastness and constancy and clung unto the sure handle of perseverance. Thou hast been inebriated with the wine of true knowledge; thou hast proceeded from the habitation of ruin to the abode of prosperity. Wherefore, seize the chalice of the Covenant, exhilarate the friends with the wine of the Divine Testament, and frustrate the purpose of those who waver. Tear off the robe of stillness, drink deep from the pure chalice, and hasten to embrace the true Friend. By the grace and bounty of God, souls have been raised that stand immovable as a mountain of iron in the Covenant and are as firm and strong as an impregnable foundation. They are like unto a steel barrier in the face of the Gog of vacillation, a strong wall before the Magog of confusion, a shelter amidst the whirlwind of sedition, and a safeguard against the tempest of trials. I fain would hope that through the bounties and bestowals of the Ancient Beauty—may My soul be a sacrifice for His faithful lovers—this exquisite robe may befittingly adorn the figure of that servant of the Abha Beauty, and thou mayest be so firm and steadfast that all the friends in that land may too become steadfast and firm.

2 The Glory of God rest upon thee and upon all them that have held fast unto the Covenant!

3 With regard to the late King's assassin, His Excellency the Prime Minister informed all the consuls in the surrounding regions that, after careful investigation and inquiry, it had become clear that the contemptible assassin was an anti-monarchist and an atheist who had no affiliation with other groups. Indeed, the establishment of the truth of the matter was due to the competence, discernment, capacity, fairmindedness, and justice of the Prime Minister. Praised be God that the truth of this treason and the partisanship of that arrogant outcast were made clear and evident. This is for no other reason save the confirmations of the Kingdom. All the friends of God must pray continuously, by day and by night, for the glory of His Majesty, the new just king, and should also value the fairness and justice of the Prime Minister and pray for his well-being.

1 یا من تمسک بالعروة الّتی لا انفصام لها حمد کن خدا را که از کأس ثبوت و رسوخ نوشیدی و بعروه و تقای استقامت تشبث نمودی از خمر عرفان مخمور شدی و از بیت مطمور بیت معمور پی بردی پس پیمانه پیمان بدست گیر و از نمخانه عهد الهی دوستان را سرمست کن و بازار متزلزلین را شکست ده جامه سکون بدر و جام طهور بنوش و با یار حقیقی دست در آغوش شو از فضل و موهبت الهیه نفوسی مبعوث گشته اند که چون کوه آهنین بر عهد مقیمند و چون بنیان روئین متین و رزین یا جوج تزلزل را سدی از زیر حدیدند و مأجوج تبیل را حائلی چون رکن شدید گردباد افتتان را حاجبند و تندباد امتحان را حاجز و امید از فضل و عنایت جمال قدم روحی لاجائیه الثابین فداء دارم که این خلعت زیبا بر قد و بالای آن بنده جمال اهبی سزاوار آید و چنان راسخ و ثابت باشی که کلّ احبای آن دیار ثابت و راسخ گردند

2 و الهاء علیک و علی کلّ من تمسک بالمیثاق ع ع

3 در خصوص قاتل حضرت شهریار مغفور جناب صدارت عظمیٰ بمجمیع قونسولهای اطراف خبر دادند که بعد از تحقیق دقیق و غوررسی معلوم گردید که قاتل مردود جمهوری و دهری بوده تعلقی بدیگران نداشته فی الحقیقه ظهور حقیقت حال از فرط کاردانی و درایت و کفایت و انصاف و عدالت حضرت صدارت عظمیٰ بوده الحمد لله که حقیقت این خیانت و حزیت آن متجاسر مردود واضح و مشهود شد این نیست مگر تأییدات حضرت ملکوت جمیع احبای الهی شب و روز باید بدعای دیومی شوکت شهریار عادل تازه قیام نمایند و همچنین قدر عدالت و انصاف حضرت صدر اعظم را بدانند و بدعای خیر در حق ایشان مشغول گردند

4 The Glory of God rest upon thee.

5 Ibn-i-Abhar—upon him be the effulgent Glory of God—highly praised the steadfastness and constancy shown by thee and by all the friends in that land. Blessed, doubly blessed, are ye, O servants of the All-Merciful!

6 Deliver thou the enclosed letters. Among them is a letter to Nabil-i-Musafir, that is, Haji Muhammad-Baqir-i-Hamadani, which must be delivered to his son Haji Muhammad-Taqi, who hath returned from the Holy Land. Be sure to deliver it.

BRL_ATE#001, CRADLE.044-045

4 و البهاء علیک

5 جناب ابن ابهر علیه بهاء الله الانور نهایت ستایش را در ثبوت و رسوخ از آنجناب و عموم احباب آن ارض نمودند طوبی لکم ثم طوبی لکم یا عباد الرحمن

6 مکاتیب جوف را برسانید از جمله مکتوب جناب نبیل مسافریعنی حاجی محمد باقر همدانی است که پسرشان حاجی محمد تقی که از ارض مقصود رجوع نموده است باید برسد البته برسانید

INBA13:293b,

BRL_DAK#0001,

MKT5.200, KHSK.102

AB01114

To: *Mirza Musa Hakimbashi, in Kirmanshahan*

Date: 1900 or <

1 O you who are firm in the Covenant! Your spiritual letter with its divine meanings was received and its contents understood. Indeed, the morning breezes and the fragrance of flowers wafted from its mysteries, bestowing spiritual delicacy upon all nostrils. Glory be to God! What a bounty this is, that the effect of ink seeks the rose of the garden of the heart and perfumes minds - and this is nothing but the bounty of the Ancient Beauty and the Greatest Name, Who has bestowed such grace and granted such power to the musk-scented pen that it gives souls the intoxication of spiritual wine and freely grants eternal joy and expansion to hearts.

2 In any case, I hope that at all times you will be confirmed in service at the Threshold of the Lord and become a partner and associate with 'Abdu'l-Baha in servitude at the Sacred Threshold. You have been and will surely continue to be assisted, for truly your heart is very pure and free from all attachments. You have no aim except divine good-pleasure and no desire except effacement and nothingness. These are the qualities and attributes that lead to the attainment of life, and this is the way and conduct that magnetizes the confirmations of the King of Kings.

1 ای ثابت بر پیمان نامه روحانی آنجناب با معانی رحمانی واصل و مفهوم و معلوم شد فی الحقیقه از اسرارش نسیمات استحار و نفحات ازهار در مرور بود مشامها را لطافت روحانی مبذول داشت سبحان الله این چه موهبتست که اثر مداد حکم گل گلشن فؤاد جوید و دماغها را معطر کند و این نیست مگر موهبت جمال قدم و اسم اعظم که چنین فضلی مبذول فرموده و چنین قوتی بکلک مشکین عطا کرده که نفوس را نشئه صهبای معنوی بخشد و صدور را فرح و انشراح ابدی رایگان کند

2 باری امیدوارم که در جمیع احیان بخدمت آستان حضرت یزدان موفق گردی و در عبودیت عتبه مقدسه شریک و سهم عبدالبهاء شوی و یقین است مؤید بوده و خواهی شد زیرا فی الحقیقه قلبت بسیار پاک است و از جمیع قیود آزاد جز رضای الهی مقصدی نداری و جز محویت و فنا آرزویی نداشته و نداری این اخلاق و صفاتست که سبب حصول حیاتست و این

3 Do not be saddened by any circumstances nor grieved by any events. Praise be to God, you are assisted and confirmed in all that is necessary and befitting. Day by day this spring of bounty increases in outpouring, and this grace is an abundant treasure. O kind friend! If you knew the state in which this letter is being written, you would surely be so overcome with joy that you would soar from delight, for the heart of 'Abdu'l-Baha is stirred by the sweet fragrances of your love, and with utmost humility and brokenness I beseech your confirmation from the Lord. This prayer will surely be answered at the Divine Threshold.

4 The letter requested for those souls was written and is enclosed with this letter. Give great importance to the matter of Siyyid Rustam, for it will have excellent results. Look not at the present but consider the future. In time it will yield comprehensive fruits and many souls will find eternal life through the holy fragrances and be nurtured under the blessed tree, becoming trees in the gardens of sanctity. For most of those people possess hearts of utmost purity and innate truthfulness, and today the greatest means of entry into the divine Kingdom is truthfulness and purity of heart.

5 And upon you be glory.

روش و سلوکست که مغناطیس تأیید ملک
الملوک است

3 از هیچ شئونی محزون مشو و از هیچ حادثی
ملول نگرد الحمد لله آنچه باید و شاید و لازمست
بآن مؤید و موقفی روز بروز این ینبوع موهبت در
تزیاید و نبعان است و این عنایت گنج شایگان
ای یار مهربان اگر بدانی که الآن در چه حالتی
این نامه مرقوم میگردد البتّه چنان بشارت احاطه
کند که از لطافت پرواز نمائی زیرا قلب عبدالهّاء
از نفحات حبّت در اهتزاز است و بکمال تذللّ و
انکسار تأییدت را از حضرت پروردگار میطلبم
و این دُعا البتّه در آستان الهی مستجاب خواهد
شد

4 و بجهت آن نفوسیکه نامه‌ئی خواسته بودید مرقوم
شد و در طیّ این مکتوبست مسئلهء سید رستم
را بسیار اهمیّت دهید که نتایج مستحسنه خواهد
داشت نظر بحال مکنید ملاحظهء استقبال داشته
باشید در آینده ثمرهء کُلّی بخشد و جمع کثیری
بنفحات قدس حیات ابدی یابند و در ظلّ شجرهء
مبارکه تربیت یافته از انبجار ریاض تقدیس شوند
زیرا اکثری از آن طایفه در نهایت صفای قلب و
صدق طینت هستند و الیوم اعظم وسیله دخول
در ملکوت الهی صداقت است و صفای قلب

5 و علیک الهّاء

INBA88:360

AB01135

To: Baha'is of Qazvin

Date: 1900 or <

1 O ye old friends! For some time no general letter has been written to Qazvin, but the Ancient Beauty is witness and aware that not for a moment do I cease remembering you, nor draw a breath, nor find rest and repose. The remembrance of friends is the companion of the soul, and the mention of loved ones is the associate of heart and conscience.

1 ای یاران دیرین مدّتیست که مکتوب عمومی
به قزوین مرقوم نگشت ولی جمال قدم شاهد و
آگاهست که دمی بی یاد شما نیاسیم و نفسی بر
نیارم و راحت و آسایشی ندارم یاد یاران مونس
جان است و ذکر دوستان قرین دل و وجدان

- 2 Night and day I begin supplication and prayer, and bow down at the threshold of oneness: "O my peerless Beloved, O my matchless Lord! Cast a ray from Thy Most Glorious Kingdom like a manifest light upon Qazvin. Illumine that land and region, and bestow a bounty from Thy Most Exalted Kingdom. Make that clime a divine gathering-place and a heavenly garden. Through the training of the divine Gardener and the bounty of the cloud of the All-Merciful, make its saplings fruitful. Adorn its gardens with the anemones of inner meanings. Through the outpouring of the fountains of mercy make its meadows green and verdant. Grant wings to its birds, and make the birds of its gardens intimate with the melody of Thy Most Glorious Kingdom. Make the lions of its wilderness the lions of the Covenant, and make its longing servants the manifestation of the confirmations of the Luminary of the horizons.
- شب و روز آغاز عجز و نیاز کنم و بدرگاه احدیت نماز آرم که ای دلبر یگایم و ای خداوند بیهمتایم پرتوی از ملکوت ابهات چون نور مبین بر قزوین افکن آن خطه و دیار را روشن کن و فیضی از ملکوت اعلایت مبدول دار آن اقلیم را انجن رحمانی فرما و گلشن ربّانی نهالهایش را بتربیت باغبان احدیت و فیض سخاب رحانیت بارور فرما و حدائقش را بشقائق معانی مزین کن ریاضش را بفیض حیاض رحمت سبز و خرم فرما طیورش را بال و پری بخش و مرغان چمنش را باهنگ ملکوت ابهات همدم کن شیران بیشه‌اش را غضنفران میثاق کن و بندگان مشتاقش را مظهر تأییدات نیر آفاق نما
- 3 O Lord! These are precious souls and these are kindly faces. They are ancient servants and old friends. They have sacrificed their lives in the path of the Most Exalted Lord, and in love for Thy Most Great Beauty they have at every moment hastened to the place of sacrifice. What afflictions they have seen, what calamities they have endured, and what poisons they have tasted! Not for a moment have they seen the face of comfort and ease. They are tested believers and pledged mystics. They are enchanted by Thy captivating countenance and passionate for that Beauty like unto the moon. They are Thy enraptured ones, Thy lovers, and those bewildered by Thee.
- ای پروردگار این نفوس نفیستند و این وجوه انیس بندگان قدیمند و یاران دیرین در سبیل ربّ اعلایت جانفشانی نمودند و در محبت جمال کبریات هر دم بقربانگاه شتافتند چه بلایا که دیدند و چه مصیبت‌ها که کشیدند و چه زهرها که چشیدند دمی روی راحت و آسایش ندیدند مؤمنین ممتحنند و موقنین مرتهن مفتون روی دلجوی تواند و مجنون آن جمال مهرو شیدائیان تواند و عاشقان تو و والهان تو
- 4 O peerless Lord! Make their gathering-place a rose garden, and illumine the lamp of their hearts. Make their hearts' gardens the envy of flower-field and meadow. Protect them from the oppression of the tyrannical, and cause them to progress day by day, and make them fresh and verdant moment by moment through the bounty of the Supreme Concourse. Thou art the Merciful, Thou art the Generous, and Thou art the Kind, the All-Knowing."
- ای خداوند بیهمتا انجمنشان را گلشن فرما و مشکوة قلوبشان را روشن کن و حدائق صدورشان را رشک گلزار و چمن فرما و از جفای ستمکاران حفظ کن و روز بروز ترقی ده و دمدم بفیض ملأ اعلایت تازه و خرم کن انت الرحیم وانت الکریم وانت اللطیف الخبیر
- 5 In brief, O lovers of the countenance of the Friend! The glance of favor encompasses all and the gaze of divine mercy includes every dear one. The boundless ocean of the Lord's mercy is surging, and the waves of grace and bounty are casting pearls upon the shores of contingent being. Show forth the bounty of that loving Friend, and let each one fill a skirt with these brilliant pearls and precious gems and scatter them over the world and its peoples.
- باری ای عاشقان جمال دوست نظر عنایت محیط است و لحظات عین رحانیت شامل هر عزیز بحر بی‌پایان رحمت پروردگار در فیضان است و امواج فضل و موهبت بر سواحل امکان گوهرشان موهبت آن یار مهرپرور بنمائید و هریک دامنی از این لثالی نورآ و فرائد غرآ پر کنید و بر جهان و جهانیان نثار فرمائید
- 6 By Him Who holds my soul in His hand! At this moment I am so stirred by the love of the friends that I cannot write or

speak. Therefore I conclude my words and content myself with this much. And the glory be upon you.

6 فوالدی نفسی بیده که الان بحبّت یاران چنان
مُتَزَم که تقریر و تحریر نتوانم لهذا ختم کلام نمودم
و باینقدر اکتفا کردم و البهّاء علیکم

AYBY.355 #036

AB01123

To: Ibn-i Dakhil Mulla Husayn (Maraghih) et al.

Date: 1900 or <

1 O friends of the Lord God! In this Most Great Cycle when the Pre-existent Sun has risen and shone forth from the horizons of the nations, and through Its infinite bounties has illumined the East and West of contingent being, and through the breezes from the gardens of the Kingdom has bestowed the spirit of life upon all directions, and with the sweet fragrance of the flowers of the meadows of inner meanings has perfumed the nostrils of the people of understanding - He has brought about a resurrection and raised high the banner of protection, He has established the true Balance and extended the Straight Path, He has spread out the land of gathering and made manifest the assembling and dispersing.

1 دوستان حضرت یزدان در این کور اعظم که
شمس قدم از آفاق امم طالع و لائح گردید
و بفیوضات غیرمتناهی شرق و غرب امکانزا
روشن و نورانی فرمود و بنسائم حدائق ملکوت
جمع جهات را روح حیات مبذول فرمود و
ببوی خوش ازهار ریاض معانی مشام اهل
عرفان را معطر نمود قیامتی برپا فرمود و رایت
حمایتی برافراخت قسطاس مستقیم نصب کرد
و صراط قویم ممدود نمود ارض محشر مبسوط
گشت و حشر و نشر مشهود گردید

2 The waves of the angels of the Concourse on High have arrived successively like billows, and the hosts of the Supreme Assembly have appeared consecutively like flights of birds in the manifest horizon. He has laid the foundation of the new Cycle in this glorious Age and established a mighty edifice in this wondrous and enduring world. He has opened the gates of the Kingdom and shown the way of salvation and life. He has adorned the rose-garden of infinite bounty and embellished the gathering of divine manifestation. He has opened wide the hand of bestowal and shown forth the white hand [of Moses]. He has invited all to the outstretched feasts and called everyone to the spread table of bounty. He has given every atom the capacity to receive divine grace and bestowed upon every drop the surge and swell of vast oceans of favor - so that all may unite and, taking refuge in the divine Covenant under the shade of one Word, arise with the utmost power and might to exalt the Word of God and engage in diffusing the divine fragrances, and sacrifice our lives in His path and strive with heart and soul and surge and seethe until the holy fragrances perfume the world and the raptures of holiness conquer the

2 افواج ملائکه مقررین چون امواج پیاپی رسید و
جنود ملا عالین چون صفوف طیور اوج مبین
متتابع پدید اساس کور جدید در این دور مجید
نهاد و بنیان عظیم در این جهان بدیع و عالم مقیم
بنیاد کرد ابواب ملکوت گشود و راه نجات و
حیات بنمود گلشن موهبت نامتناهی بیاراست و
محفل تجلی مزین کرد دست بخشایش بگشود و
ید بیضاء بنمود جمیع را بر مواثد ممدوده دعوت
فرمود و کل را بر خوان نعمت موضوعه خواند
هر ذره‌ئی را استعداد افاضه عنایت کرد و هر
قطره‌ئی را یغوش و خروش بحور عظیمه احسان
فرمود تا کل متفق شده و در ظل کلمه واحد
به عهد و میثاق الهی توسّل بسته در کمال قوت و
قدرت باعلاء کلمه الله قیام نمائیم و بنشر نفحات
الله برداریم و در سیلش جان بیفشانیم و به جان
و دل بکوشیم و بجوشیم تا نفحات قدس عالم را
معطر نماید و جذبات انس قلوب و افتده امم را

hearts and minds of the nations; until the divine fire blazes forth at the pole of contingent being and the flame of the Mount burns up the heart of existence; until the life-giving breezes make the trees of being green and verdant and the soul-stirring melodies of the celestial psalms bring delight to the ears of the Concourse on High.

- 3 Now hearts are still and souls are silent and faces are veiled and breasts are unopened. These are signs of faithlessness, not qualities of faithfulness; marks of lethargy, not glad-tidings of the All-Loving Lord.

- 4 Therefore, O friends of God, come, let us raise our heads from the ancient pillow and brighten our eyes with the manifest light and arise as we ought and should to fulfill our pledge, and sacrifice our lives in this path and burn and be content - until the horizon of the world becomes illumined and the furnace of the world becomes a rose garden and the signs of the Most Great Name become established at the pole of the world.

مستخر نار الهی در قطب امکان شعله برافروزد و شعلهء طور قلب اکوانرا بسوزد نسائم روحبخش اشجار وجود را سبز و خرم کند و نعمات مزامیر جانفزا مسامع ملأ اعلی را ملئت نماید

- 3 حال قلوب ساکن و نفوس صامت و وجوه محجوب و صدور غیرمشروح این شئون جفاست نه فنون وفا آثار محمود است نه بشارات ربّ ودود

- 4 پس ای احبای الهی بیائید سر از بالین دیرین برداریم و دیده را بنور مبین روشن کنیم و چنانچه باید و شاید یوفای بعهد قیام نمائیم و در این سبیل جان بپازیم و بسوزیم تا افق عالم روشن گردد و گلخن جهان گلشن شود و آیات اسم اعظم در قطب عالم استقرار یابد

INBA88:284, MMK4#054 p.061

AB01107

Date: 1900 or <

- 1 O trusted one at the divine threshold!

- 2 A few days ago a letter was written and sent, and today also this missive is being sent along with several writings which you had previously requested. If I had the time, I would be occupied day and night writing to you directly, but I swear by your spiritually perfumed soul that I do not have time even to speak, let alone write. But despite this I am writing.

- 3 The purpose is that today the greatest service to the divine Cause is to make receptive souls firm and steadfast in the Covenant and Testament, which from the dawn of creation until the evening of invention has had no equal or likeness, lest they be shaken by the blowing of the severe winds of tests which are mentioned and clearly stated in all the divine scriptures. This matter is extremely important, for the slightest

- 1 ای امین درگاه الهی

- 2 چند روز پیش مکتوبی مرقوم و ارسال گردید و امروز نیز این مسطور با چند تحاریر که از پیش خواسته بودید ارسال میگردد اگر فرصت داشتم شب و روز مخاطباً بشما بتحریر مشغول میشدم ولی حال بجان پر روح و ریحانت قسم که فرصت تقریر ندارم تا چه رسد بتحریر ولی با وجود این می نگارم

- 3 مقصود اینست که الیوم اعظم خدمات بامر الهی نفوس مقبله را بر عهد و پیمان که از صبح ابداع تا شام اختراع مثل و ماندنی نداشته ثابت و راسخ نمودن است که مبادا از هبوب اریاح افتتان شدید که در جمیع صحائف آلهیه مذکور و مصرحست متزلزل گردند این قضیه بسیار مهم

weakness and laxity in holding fast to the Covenant will uproot the divine foundation from its base.

- 4 And mere verbal adherence is not sufficient, as has become the habit of some waverers who outwardly express faith and certitude but inwardly are thinking of how this divine edifice might be destroyed from its very foundation. But weak are both the seeker and the sought - this edifice is made of steel from the precious mines of the Kingdom. The greatest forces of creation are powerless to damage it, though some weak ones may fall away.

- 5 In all verses, sermons and prayers, both Persian and Arabic, from the divine writings, mention is made of violation and the evil deeds of the violators. In any case, you should not mention the waverers, but rather encourage adherence and attachment, explain the harm of wavering, mention the power and sovereignty of this Covenant and Testament, and explain and expound upon the steadfastness and firmness required when tests appear.

- 6 In any case, through the grace and gifts which the Blessed Beauty had for you, it is hoped that you will arise in the spiritual gathering like a candle with a burning face and consumed soul, and warm all with the fire kindled in the divine Tree. And in every land you enter, sow the pure seeds of steadfastness and firmness so that through the outpourings of the Abha Kingdom they may grow green and verdant. And in every city guide some souls who will constantly remind others with proofs and evidence of the power, grandeur and sovereignty of the Covenant and Testament.

- 7 Your letters should arrive continuously. Since you have committed not to enter Tehran itself, if you observe that entering it would cause problems, do not enter but rather proceed from Qazvin in another direction. And regarding this matter consult and inquire from the Hands of the Cause who will inform you of the true situation.

است چه که ادنی سستی و فتور در تمسک
بمیشاق اصل بنیان الهی را از اساس براندازد

- 4 و تشبث و تمسک بلفظ نمیشود چنانچه
دأب بعضی متزلزلین شده است که در لفظ
اظهار ایمان و ایقان مینمایند و در باطن در فکر آنند
که این بنیان الهی ازین و بنگاه ویران گردد
ولکن ضعف الطالب والمطلوب این بنیان از
زیر حدید معادن کریمه ملکوتست اعظم قوای
امکان عاجز از رخنه بود ولی آنقدر هست که
بعضی ضعفا از دست میروند

- 5 و در جمیع آیات و خطب و مناجات فارسی و
عربی از آثار آلهیه ذکر نقض و سیئات ناقضین
موجود باری شما ذکر از متزلزلین میفرمائید بلکه
تشویق بر تمسک و تشبث نمائید و ضرر تزلزل را
بیان کنید و قوت و سلطان این عهد و پیمان را
ذکر کنید و ثبوت و رسوخ لازمه عند ظهور
افتتانرا شرح و بسط دهید

- 6 باری از فضل و مواهب جمال مبارک که
بانجناب داشتند امید است که در انجمن
روحانیان چون شمع بارخی افروخته و جانی
سوخته مبعوث گردید و کل بنار موقده در
سدره رحمانیه گرم نمائید و در هر ارض که
وارد میشوید تخم پاک استقامت و ثبات در آن
بپاشانید تا بفیوضات ملکوت ابهی سبز و خرم
گردد و در هر بلد نفوسی را نفوسی را دلالت
کنید که سائرین را دائماً تذکر بقوت و برهان و
عظمت و سلطان عهد و پیمان نمایند و

- 7 مکاتیب شما باید متصل برسد نفس طهران را
چون تعهد نمودید که داخل نشوید اگر چنانچه
ملاحظه فرمائید که دخولش سبب حرف
میشود داخل نشوید بلکه از قزوین بسمت دیگر
توجه نمائید و در این خصوص از ایادی امر
استشاره و استفسار نمائید که از حقیقت حال
خبر دهند

INBA88:094b

AB01209

To: Baha'is of Abhar

Date: 1900 or <

1 O true friends! Although it has been a long time since I have corresponded or communicated with those spiritual friends, at every moment your remembrance was the companion of my soul and mention of you brought spirit and fragrance. His honor Ibn-i-Abhar, upon him be the Most Glorious Glory of God, would always offer detailed praise and commendation of those friends of truth in my presence. Therefore do not complain about the scarcity of communications and correspondence. Opposition from the people of hatred from all groups, and continuous communications with all regions, prevents sending letters at every moment. Otherwise, in the realm of heart and spirit, I consider remembrance of the friends to be the cause of victories, and I am moved and delighted by the sweet fragrance of the love of friends.

2 And I counsel you to devote all your energy to affection, love, unity and harmony, so that each may bow before the other, and each may sacrifice their life in love for the other, and true prosperity may be realized. Intention must be for God's sake. If some shortcoming issues from certain friends, others should cover it with the hem of concealment and strive to perfect his deficiencies, not seek out his faults and wish for his abasement and humiliation. A fault-covering eye leads to insight, and a wise person conceals the faults of every sinful servant. Tearing veils is the way of beasts, not of a person full of knowledge and wisdom.

3 The friends are like flowers in the garden of grace - although each has its own special color and fragrance, yet the oneness of the spring rain's bounty, the oneness of the heavenly sun's rays, and the oneness of the garden's soil unites these genera and species and is the cause of unity in origin and return. Therefore one should not focus on differences in minor feelings, but rather look to essential unity and say "all are from God" and find deliverance from the evils of self and passion.

4 O friends of Truth! The lights of grace have dawned upon you from every direction, and the breeze of bounty has wafted to you from every side. The sea of favors is surging for your sake, and the breeze of grace is stirring for you. The Sun of Truth

1 ای یاران حقیقی اگرچه مدت مدیدیست که بآن یاران معنوی مکاتبه و مخاطبه ننمودم ولی هر دم یادتان مونس جان بود و ذکران مورث روح و ریحان حضرت ابن ابهر علیه بهاء الله الاهی همیشه در محضر مدح و ستایش مفصلی از آن یاران حقیقت مینمود پس از قلت مخاطبات و مکاتبات شکایت ننماید اذیت اهل بغضاء از جمیع طوائف و مخاریات متتابع با جمیع اقطار مانع از ارسال نامه در هر دمست و الا در عالم قلب و روح یاد یاران را سبب فتوح شمارم و برائحه طیبه محبت دوستان در اهتزاز و التذاذ آیم

2 و وصیت مینمایم شما را که جمیع همت را در الفت و محبت و اتحاد و اتفاق مبذول دارید تا هریک در نزد دیگری ساجد گردد و هریک در محبت دیگری جانفشانی نماید و حقیقت کرامانی تحقیق یابد نیت را باید الله کرد اگر چنانچه از بعضی دوستان قصوری صادر گردد دیگران باید بذیل ستر پوشند و در اكمال نواقص او کوشند نه اینکه از او عیب جوئی نمایند و در حق او ذلت و خواری پسندند نظر خطاپوش سبب بصیرت است و انسان پرهوش ستار عیوب هر بنده پرمعصیت پرده‌ری شأن وحوش است نه انسان پر دانش و هوش

3 احباً چون گل‌های گلشن عنایتند هرچند هریک رنگ و بوئی خاص خویش دارند ولی وحدت فیض نیسانی و وحدت شعاع آفتاب آسمانی و وحدت ارض بوستانی جامع این اجناس و انواع است و سبب وحدت در مبدء و معاد پس نباید نظر باختلاف احساسات جزئی نمود بلکه باید نظر بوحدت اصلیه کرد و قل کل من عند الله گفت و از شرور نفس و هوی نجات یافت

4 ای دوستان حق انوار عنایت از هر جهت بر شما دمیده و نسیم فضل از هر طرف بشما وزیده بحر الطاف بهر شما متموج است و نسیم عنایت بر شما متبجح آفتاب حقیقت از عالم غیب نورافشان و

shines radiantly from the unseen realm, and the cloud of bestowal rains upon the fields, and this servant, in servitude at the Sacred Threshold, shares your intimate prayers and supplications. What more could you want? What more could you seek? Be happy, be joyous, be delighted, be overjoyed, and arise in thanksgiving for this supreme blessing.

ابر موهبت بر مزارع در فیضان و این عبد در
عبودیت آستان مقدس هم راز و نیاز شما دیگر
چه خواهید دیگر چه طلبید شادی کنید مسرور
باشید محظوظ باشید مشعوف باشید و بشکرانه
این نعمت عظمی قیام نمائید

INBA16:030, INBA59:287, MKT4.112, MI-
LAN.191, AVK3.184.03x, YHA1.376x

AB01169

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1900 or <

- 1 O learned one in the school of true understanding and nightingale of the garden of certitude! The candle is lit and the light of the Abha Kingdom is the beloved of the gathering. The breeze of the divine garden is wafting, and the fragrance of the thicket of the Merciful attracts the hearts. The luminous rays lighten the horizons and the pure fragrances perfume the nostrils of any longing soul. The hosts of confirmation are charging from the Abha Kingdom, and the angels of holiness ascend and descend from the realm of Omnipotent Guidance. The outpourings of mercy are successive from the clouds of guidance and the overflowing of His bounties is continuous from the chalice of Oneness. The melodies of the thankful birds bewilder intelligences and understanding, and the mysteries of the truth of Judgment and Resurrection portray the Day of the Trumpet Blast.

1 ای ادیب دبستان عرفان و عندلیب بوستان
ایقان شمع روشن است و انوار ملکوت ابری
شاهد انجمن نسیم ریاض الهی در هیو بست و شمیم
غیاض رحمانی جاذب قلوب اشعه ساطعه منور
آفاقست و روائح طویه معطر مشام هر مشتاق
جنود تأیید از ملکوت ابری در هجومست و
ملائکه تقدیس از جبروت هدی در صعود و
نزول رشحات عنایت از سیلاب هدایت متابعست
و طفحات موهبت از کأس احدیت متواصل
الحان طیور شکور محیر مدارک و شعور است
و اسرار حقائق حشر و نشور مصور یوم یفتخ فی
الصّور

- 2 Wherefore make your heart happy and joyful for this mercy and kindness of the Ancient Beauty, and become free from every sadness and suffering. Immerse yourself in the sea of endless happiness and wander in the soul-stirring immensity of joy and radiance. Forbid thine ear to hearing any song, and hearken unto the call, "hasten unto salvation" from the angel of the Abha Kingdom. Close thine eyes to the material necessities and look upon the divine horizon. Open a school in this garden and become the educator of love, and give lessons of truths and inner meanings. Loosen thy tongue in devotion and worship of the Sun of the world of creation, and give everlasting life to the dead bodies and corpses. Remove from thy bosom and show forth thy snow-white hand. Cast down the rod of certitude and destroy the snakes of doubts. Tear apart the sea

2 پس باین فضل و الطاف جمال قدم دل را شاد
و خرم نما و آزاد از هر غم و الم گرد در بحر
سرور بی پایان غوطه خور و در فضای جانفزای
روح و ریحان سیر و سیاحت نما گوش را از
هر آوازی منع کن و از سروش ملکوت ابری
ندای حی علی الفلاح شنو چشم را از مشاهده
لوازم امکانی ببند و بافق الهی نظر فرما دبستانی
در این بوستان بگشا و ادیب عشق شو و درس
حقائق و معانی ده زبانا بستایش و نیایش آفتاب
جهان آفرینش بگشا و اجسام میته و اجساد
مرده را حیات جاودانی بخش دستی از آستین
برار و ید بیضائی بنا عصای یقینی بینداز و ماران

of imaginings and march through with the army of knowledge. Transform the blood-river of suspicion into the wellspring of guidance. Manifest the light of the bounty of the All-Glorious in the Sinai of being and yearn to witness the ray of light. Rest not for a minute and seek not a moment of repose.

شبهات را محو و نابود کن بحر اوها مرا خرق کن
و با سپاه عرفان مرور نما رود خون شکوک را
بسلسبیل هدی تبدیل بخش از صحرای طور وجود
نور موهبت حضرت ابهی آشکار کن و مشتاق
مشاهدهء لمعهء نور گرد دقیقهئی آرام مگیر و
لمحهئی استراحت مجو

- 3 Time is a severing sword, and opportunity a shining light. Kindle the candle of guidance, and burn away the veils of ignorance of the inhabitants of the world. The Abha Beauty sends confirmation from the Unseen Kingdom and the Doubtless Realm. The troops of His assistance and protection arrive like unto successive waves. Although we are weak and lowly, yet the threshold of that Living Almighty is the refuge, and the mountain of victory and confirmation of the peerless Lord our asylum. May Glory be upon thee and upon all who are steadfast in the Covenant of God.

3 وقت سیف قاطعست و فرصت نور ساطع شمع
هدایتی برافروز و پردهء غفلت اهل امکانرا بسوز
جمال ابهی از ملکوت غیب و جبروت لاریب
تأیید میفرماید و افواج عون و صون او چون تتابع
امواج میرسد اگرچه ضعیف و ذلیل و ضعیفیم
لکن ملجأ و پناه آستان آن حی تواناست و پشت و
متکا جبل نصر و تأیید ربّ بیهمتا و البهء علیک
و علی کل ثابت علی میثاق الله

4 Abdu'l-Baha

ع 4

- 5 Make ye the utmost effort to protect and uphold the rights of the wife of Haji Muhammad Rahim. It has considerable merit.

5 در رعایت و حمایت حقوق ضلع مرحوم حاجی
محمد رحیم کمال همت را بفرمائید که اجر جزیل
دارد

DAS.1915-03-24

INBA59:230, BRL_DAK#1018,
MKT1.421, BSHN.140.348, BSHN.144.346,
MHT1b.216

AB01197

To: *Mirza Muhammad Taqi Afnan*

Date: 1900 or <

- 1 O noble branch of the Blessed Tree! The winds of opposition have surrounded the Lamp of the Covenant, and the waves of violation and corruption have cast the Ark of Salvation into the whirlpool of the faithless ones' enmity. The whirlwind of rebellion circles round the Tree of the Covenant, and this servant stands alone and solitary, facing the onslaught of all with perfect steadfastness. The East is at war, the West contends, the South disputes, the North shows enmity. There are a hundred thousand Ibn-i-Sa'ds and Sinans with sword and

1 ای فرع جلیل سدرهء مبارکه اریاح مخالف
سراج میثاق را احاطه نموده است و امواج
نقض و فساد سفینهء نجات را در گرداب
عدوان بیوفایان انداخته و گردباد طغیان پیرامون
شجرهء پیان شده و این عبد فریداً و حیداً در
مقابل هجوم عموم باستقامت تام مقاوم شرق
محاربست غرب مجادل جنوب منازعست شمال
مخاصم صدهزار عمر ابن سعد و سنانست که با
تیغ و سنان و رمح و سهامست و هزاران بوجهل
عنود و بولهب بجود است که در ابقاد نار و قود
است بیگانگان چنان و آشنایان چنین

spear and lance and arrow, and thousands of stubborn Abu-Jahls and denying Abu-Lahabs kindling the fire of hatred. The strangers act thus and the familiar ones likewise.

- 2 Despite this, praise be to God, the candle of God's Cause is bright and radiant and the melody of God's Word has conquered the world. The morn of guidance spreads its light from the Supreme Horizon, and every steadfast one receives victory from the Abha Kingdom. The fame of God's greatness has stirred the East, and the holy fragrances have perfumed the West. The horizon of truth has become radiant as the moon with the light of the Covenant, and the realm of possibility has become the dawning-place of the effulgences of the Lord's bounty and favor.

- 3 However, 'Abdu'l-Baha is in great peril, residing in a place surrounded by a hundred thousand severe threats. Therefore, your honor must arise with perfect strength and steadfastness and gather together the Afnans of the Divine Lote-Tree - that is, make them of one heart and mind - and become united and in agreement with the Hands of the Cause of God, so that the Universal House of Justice may be formed to the extent possible and when necessary the contents of the Will and Testament be implemented. For the honored Afnans of the Sacred Tree must arise in the front rank to preserve and protect the mighty fortress of God's Cause, and succeed in whatever befits this bestowed station.

- 4 How great, how very great is the Cause! How very fierce the onslaught of all the peoples and kindreds of the earth. Ere long shall the clamor of the multitude throughout Africa, throughout America, the cry of the European and of the Turk, the groaning of India and China, be heard from far and near. One and all, they shall arise with all their power to resist His Cause. Then shall the knights of the Lord, assisted by His grace from on high, strengthened by faith, aided by the power of understanding, and reinforced by the legions of the Covenant, arise and make manifest the truth of the verse: "Behold the confusion that hath befallen the tribes of the defeated!"

- 5 Many glad-tidings have arrived from all directions, but they cannot be revealed, for the unfaithful friends would immediately try to extinguish them and attempt to disperse that gathering. Therefore, briefly, the glad-tidings are given that the Cause has become most glorious and its greatness has become evident. Soon it will create a wondrous ferment.

2 با وجود این الحمد لله شمع امر الله روشن و منیر است و آوازه کلمه الله جهانگیر صبح هدی پرتوش از ملاً اعلی منتشر و هر ثابت و راسخ از ملکوت ابهی منتصر صبت عظمت حق شرق را بحرکت آورده و نفحات قدس غرب را معطر نموده افق حقیقت بنور پیمان چون مه تابان گشته و مطلع امکان بطلوع انوار بخشش یزدان مشرق احسان شده

3 اما عبداله‌آ در خطری عظیم و مقرر محاط بصد هزار تهدید شدید لهذا باید آنحضرت در کمال قوت و استقامت قیام نمایند و افنان سدره منتهی را جمع کنند یعنی یکدل و یک جهت نمایند و با ایادی امر الله متفق و متحد شوند تا انجمن بیت عدل کلی بقدر امکان تشکیل ممکن گردد و در وقت لزوم مضمون وصایا مجری گردد زیرا حضرات افنان شجره مقدسه باید در حفظ و حراست حصن حصین امر الله در صف اول قیام نمایند و بآنچه سزاوار این مقام موهوبست موفق گردند

4 امر عظیم است عظیم و مقاومت و مهاجمه جمیع ملل و امم شدید است شدید عنقریب نعره قبائل افریک و امریک و فریاد فرنگ و تاجیک و ناله هند و امة چین از دور و نزدیک بلند شود و کل بجمیع قوی بمقاومت برخیزند و فارسان میدان الهی بتأیدی از ملکوت ابهی بقوت ایقان و جند عرفان و سپاه پیمان جند هنالک مهزوم من الأحزاب را ثابت و آشکار کنند

5 بشارات بسیار از جمیع اطراف رسیده ولی اظهار نتوان نمود زیرا یاران جفاکار فوراً تشبث بانحاد نمایند و در صدد تفریق آنجمع افتند لهذا مختصراً بشارت داده میشود که امر بسیار بزرگوار شده و عظمتش پدیدار گشته عنقریب غلیان عجیب خواهد نمود

6 And the Glory be upon you.

6 و البهاء عليك

BADM.123x, GPB.354-355x, WOB.017x, COC#1531x, COC#1681x, INBA88:208, AVK4.478cx, PYB#224 p.41, DWN_v6#03 p.001x, ABCC.111x RAHA.130-131

AB01220

Date: 1900 or <

- 1 O you whom God has reserved for the exaltation of His Word! Your good health brought the utmost joy and delight, and we continuously seek confirmation from the Kingdom of Holiness. We hope that through the aid and protection of the Ever-Living, Self-Subsisting One, you will be assisted with new confirmations in every breath and be supported by the hosts of the Abha Kingdom, which are the holy fragrances that circle the Supreme Concourse.
- 1 یا من ادّخره الله لاعلاء كلمته از صحت و سلامت آن جناب نهایت روح و ریحان حاصل گشت و در طلب تأیید از ملکوت تقدیس مداوم هستیم از عون و صون حی قیوم امیدواریم که در هر نفسی بتأییدی جدید موفق گردید و بجنود ملکوت ابهی که نفحات قدس مطاف ملأ اعلی است مؤید شوید
- 2 In whatever land you enter, guide all to firmness and steadfastness in God's Covenant, and likewise to adherence to the contents of the treatise written in response to Aqa Mirza Abu'l-Fadl, upon him be the Glory of God, and most importantly to the implementation of divine worship ordinances such as prayer and fasting with utmost strength. Since the contents of the treatise relate to established true beliefs, therefore they must first become firmly rooted in the heart, then one should engage in worship. And the Glory be upon you.
- 2 در هر ارض که وارد گردید در هر آن کلّ را بر ثبوت و رسوخ بر میثاق الله و همچنین بر تثبّت مندرجات رسالهئی که در جواب آقا میرزا ابوالفضل علیه بهاء الله مرقوم شد و اعظم امورا اجرا احکام عبادتیه الهیه از قبیل صلات و صیام باتمّ قوی دلالت فرمائید مندرجات رساله چون تعلق بعقائد ثابتۀ حقّه دارد لهذا اول باید رسوخ در قلب نماید پس بعبادت مشغول شود و البهاء عليك
- 3 The human heart finds no tranquility except through worship of the All-Merciful, and the human spirit finds no joy except through remembrance of God. The power of worship is like wings that cause the human spirit to ascend from the lowest depths to the Abha Kingdom and bestow true purity and refinement upon human beings. The goal cannot be attained except through this means.
- 3 قلب انسان جز بعبادت رحمن مطمئن نگردد و روح انسان جز بذكر یزدان مستبشر نشود قوت عبادت بمنزله جناح است روح انسانی را از حسیض ادنی بملکوت ابهی عروج دهد و کینونات بشریه را صفا و لطافت حقیقی بخشد و مقصود جز باین وسیله حاصل نشود
- 4 My God! Assist Thy servants to worship Thee and to be devoted in Thy service, illuminate their hearts with the lights of Thy worship, expand their breasts with the signs of Thy knowledge, let them taste the sweetness of Thy remembrance, and make their feet firm upon Thy Covenant and Testament. Verily, Thou art the Powerful, the Mighty.
- 4 الهی اید عبادک علی عبادتک و التّنسک فی خدمتک و نور قلوبهم بأنوار عبادتک و اشرح صدورهم بآیات معرفتک و اذقهم حلاوة ذکرک و ثبت اقدامهم علی عهدک و میثاقک انک انت المقتدر القدیر ع

- 5 Upon arrival in Azerbaijan, first meet with Ibn-i-Abhar and become fully informed of all details and show him utmost love. There must be complete joy and delight between you. After thorough consultation and agreement of words, arise to spread the divine fragrances and establish the foundation, lest any excuse be given to the wavering ones. For when that treatise written to Aqa Mirza Abu'l-Fadl was read to the wavering ones, no fruit was obtained whatsoever, rather it became the cause of increased wavering, for their purpose is to break the Covenant and they use these words as an excuse. In any case, God willing, you will illuminate those regions like the enkindled fire in the Vale of Security and raise such a melody of the Covenant in all horizons that East and West will be moved to motion and yearning.
- 6 The mother and family are all well and healthy, but the mother is constantly lamenting. And peace be upon you.

5 در ورود به آذربایجان با جناب ابن ابهر اولاً ملاقات فرمائید و از تفصیل نهایت اطلاع یابید و کمال محبت را بایشان مجری فرمائید و باید منتهای روح و ریحان در میان باشد و بعد از مذاکره تمام و اتفاق کلام بنشر نجات الله و تأسیس بینان قیام فرمائید که مبدا بهانه‌ئی در دست متزلزلین آید زیرا از برای متزلزلین آن رساله‌ئی که به آقا میرزا ابوالفضل مرقوم شده قرائت نمودند ثمره‌ئی حاصل نگشت ابداً بلکه سبب مزید تزلزل گردید زیرا مقصودشان نقض میثاق است این اقوال را بهانه مینمایند باری انشاء الله چون نار مشتعل در وادی ایمین آن صنفحات را روشن فرمائی و چنان نغمه میثاق در آفاق اندازی که شرق و غرب را بحرکت و اشتیاق

6 آری والده و اهل بیت کلّ صحیح و سالمند ولی والده از حال زمزمه ناله مینماید و السلام

INBA88:180c

AB01288

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1900 or <

- 1 God the Exalted has said: "Lord of the two Easts and Lord of the two Wests" to the end of the verse. O you who gaze upon the Most Luminous Beauty and who hold fast to the Most Pure Hem and who cling to the Sure Handle with the clinging of one who supplicates, who is detached, who implores the Most Great Sublime One - know that the Most Great Luminary and the Most Ancient Light, when it rises and shines forth from the East of the world upon all peoples, has two rising places, two dawning places, two horizons and two setting places: an outward, material, concrete horizon in the external world, and an inward, heart-centered, spiritual, knowledge-based, consciously-experienced horizon in the mind. This Luminous Light and Merciful Star and Divine Full Moon and Sun that has no equal has a rising and shining forth from the horizon of horizons, and a dawning and appearance from the horizon of souls, as God the Exalted has said: "We shall show
- 1 قال الله تعالى ربّ المشرقين و ربّ المغربين الى آخر الآية يا ايها الناظر الى الجمال الأنور و المتمسك بالذيل الأطهر و المتشبث بالعروة الوثقى تشبّث المبتهل المتبتل المتضرّع الى الجليل الأكبر اعلم انّ النّير الأعظم و النور الأقدم عند طلوعه و سطوعه عن مشرق العالم على سائر الأمم له مطلعان و مشرقان و افقان و مغربان افق آفاقى امكانى عيّنّى فى الخارج و افق انفسى قلبى روحانى علمى وجدانى فى الذّهن فهذا النّير النورانى و الكوكب الرّحمانى و البدر الرّبّانى و الشمس الّتى ليس لها ثانى له طلوع و سطوع من افق الآفاق و شروق و ظهور من افق الأنفس كما قال الله تعالى سنريهم آياتنا فى الآفاق و فى انفسهم حتّى يتبين لهم انه الحق

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

- 2 Look then with the eye of insight and the vision of reality at the mighty cycles and ancient ages, that you may see the reality of the meanings of this blessed verse personified and embodied, lifting every veil, removing every covering, with clear proof and evident explanation. For when you look at this mighty universe, you see their traces spread abroad, their lights diffused, their tokens manifest, their law widespread, their way renowned, their manifest religion encompassing all beings, their mighty light illuminating from the horizons of the heavens and earths. Their way is the most excellent, and their banners are those waving above the loftiest edifices. This is their radiance, their manifestation and their appearance from the horizon of horizons.
- 3 Then look at the world of souls and spirits and hearts, that you may see how souls are inspired by their remembrance, at peace with their thought, content with their decree, well-pleased with their devotion, sanctified by their radiance, gladdened by their bestowal, illumined by their lights, receiving grace from the brilliance of their rays. And spirits are stirred by the breezes of their gardens, delighting in the bounties of their realities, rejoicing in the freshness of their meadows, gladdened by the fragrance of their thickets, made happy by the outpouring from their fountains. Hearts throb with love for them, tongues speak their praise. Consciousness is filled with spirit and fragrance by their sweet scents, and stays wakeful through nights and days by their gentle breezes. Beings receive grace from their outpourings, realities are purified by their manifestations, essences derive lights from their kindled fire, identities acquire mysteries from their abundant effusions. Faces beam, tongues rejoice, ears take delight, eyes are illumined, breasts are expanded - all this from their perfect outpourings and all-encompassing perfections. Upon them be greetings and praise from the Lord of the Last and the First, and praise be to God, Lord of all worlds.

2 فانظر بعين البصيرة و بصر الحقيقة في الأدوار العظيمة و الأكوار القديمة لتري حقيقة معاني هذه الآية المباركة مشخصة مجسمة كاشفة لكل حجاب رافعة لكل نقاب واضحة البرهان لاثحة التبيان فاذا نظرت الى هذا الكون العظيم ترى آثارهم ناشرة و انوارهم منتشرة و شعائرهم باهرة و شريعتهم شائعة و طريقتهم ذاتعة و دينهم المبين محيط على العالمين و نورهم العظيم منير من آفاق السموات و الأرضين طريقتهم هي المثلث و الويتهم هي الخافقة فوق الصروح العليا فهذا اشراقهم و تجليهم و ظهورهم من مشرق الآفاق

3 ثم انظر الى عالم الأنفس و الأرواح و القلوب لتري ان النفوس ملهمة بذكرهم و مطمئنة بفكرهم راضية بقضائهم مرضية بولائهم قدسية بضائهم مستبشرة بعطائهم مستضيئة بأنوارهم مستفيضة من سطوع شعاعهم و ان الأرواح مهتزة من نسائم حداثتهم و ملتدة من نعماء حقائقهم و مبهجة بنضرة رياضهم منشرحة بنفحة غياضهم مسرورة بفيض من حياضهم و القلوب خافقة بحبهم و الألسن ناطقة بذكرهم و ان الوجدان ذو روح و ربحان بنفحاتهم و متيقظ الليالي و الأيام بنسماتهم و الكينونات مستفيضة من فيوضاتهم و الحقائق صافية من تجلياتهم و الذاتيات مقتبسة الأنوار من نارهم الموقدة و الهويات مكتسبة الأسرار من فيوضاتهم المنهمرة و الوجوه متللة و الألسن متلهلة و الأذان ملتدة و الأبصار منورة و الصدور منشرحة و كل ذلك من فيوضاتهم الكاملة و كالاتهم الشاملة فعليهم التحية و الثناء من رب الآخرة و الأولى و الحمد لله رب العالمين

INBA55:188, INBA59:161, UMich962.132-133, UMich991.081-083, BRL_DAK#1012, MKT1.243

AB01292

To: Ismullah Jim

Date: 1900 or <

- 1 O thou whom God hath reserved for the service of His Cause! 1 یا من ادخره الله لخدمة امره
- 2 The effects of thy pearl-scattering pen were observed. It contained the reality of all wisdom and spiritual counsels and delicate spiritual exhortations, to such degree that it would move the solid rock and set the hardened stone in motion. It would wipe away thick dust from the colored page. It was pure and clear water, a spiritual gentle breeze that would cause growth from barren soil and make colorful tulips spring forth from hard stone. It would make the blind eye see and the deaf ear hear. 2 اثر کَلک گوهر فشان ملاحظه گردید حقیقت جمیع حکم و نصایح روحیه و مواعظ لطیفه روحانیه بود بقسمیکه صخره صمّا متأثر میشد و جلود سخت بحرکت می آمد غبار شدید از صفحه پر رنگ میزدود ماء صافی بود و زلال لطیف روحانی از ارض جرزه انبات مینمود و از سنگ خاره لاله های پر رنگ میرویانید چشم نابینا را بینا میکرد و سمع اصم را شنوا مینمود
- 3 But what use is it? If explanation is given, they cry out that insult has been offered and disparagement has occurred. They make it a means of confusing minds and causing disturbance of thoughts. This letter produces the opposite effect and these counsels are counted as vices. The sick flees from the physician's cure and the ill shows aversion to the great antidote. 3 ولی چه فایده اگر شرح داده شود فریاد برآید که اهانت وارد گشته و تحقیر واقع شده وسیله تحدیش اذهان نماید و سبب تشویش افکار کنند این نامه تاثیر بر عکس بخشد و این نصایح قبیاح شمرده شود علیل از علاج طیب فرار کند و سقیم از دریاق عظیم نفرت نماید
- 4 Counsel is accepted by the people of truth and guidance is sought by those of understanding. But fault-finders only listen when they become hopeless of the effect of doubts and despairing of the influence of ambiguous means. Otherwise if all books and pages were to be cast forth, they would yield no fruit and give no benefit. "I have called but if thou callest unto the living - yet there is no life in those thou callest." 4 نصیحت در نزد اهل حقیقت مقبول و دلالت نزد اولی الالباب مطلوب ولی بهانه جویان وقتی گوش نمایند که مأیوس از تاثیر شبهات شوند و نا امید از نفوذ و سائل متشابهات و الا جمیع کتب و صحف اگر القا گردد ثمره نبخشد و فایده ندهد لقد سمعت و لو نادیت حیاً ولكن لا حیات لمن تنادی
- 5 Leave them to what they are engaged in and trust in God. For Javad and his like are in deep blindness - neither counsel nor right speech benefits them. Let not your honor be disheartened by the negligence of the negligent ones. Strive day and night for the firmness and steadfastness of the friends and exert mighty effort in diffusing the divine fragrances. 5 ذرهم فیما هم علیه و توکل علی الله فانّ جواد و اقارنه لقی عَمّه شدید لا ینفعه النصیح و لا القول السدید ان حضرت از قصور اهل فتور ملول نشوند و شب و روز در ثبوت و رسوخ دوستان کوشند و در نشر نفعات بذل جهد جهید فرمایند
- 6 When the Tree of the Covenant becomes established in the soil of hearts, all will cease from thought of casting doubts and will hold fast to the hem of the Covenant. But now they imagine that through the whisperings of doubts and recourse to and interpretation of ambiguous verses and confusion of simple hearts and spread of foolish words and opinions, they can divert the outpouring of the Most Great Sea from the 6 چون سدره میثاق در اراضی قلوب تمکن یافت کلّ از فکر القاء شبهات فراغت کنند و بذیل میثاق تشبّث نمایند ولی حال تصوّر چنان مینمایند که بوسایس شبهات و تمسک و تاویل متشابهات و تحدیش اذهان ساده دلان و نشر اقوال و اراء سخیفه میتوان فیضان بحر اعظم را از خلیج میثاق

Gulf of the Covenant and make it flow in the channel of their purposes. Evil is that which they imagine.

- 7 The defender of the banner of the Covenant is the Lord of the Covenant, and the helper of the hosts of the Covenant is the Lord of Loving-kindness. Soon thou shalt find these accumulated clouds cleared away from the horizon of the world and the Sun of the Covenant shining from the Dayspring of the Covenant with utmost brilliance and radiance.

- 8 And glory be upon thee and upon all who are firm in the Covenant.

منحرف کرد و در مجرای مقاصد جاری نمود
فیئس ما هم یظنون

- 7 حامی علم میثاق ربّ میثاق است و ناصر جنود
عهد ربّ و دود عنقریب این سحاب متراکم را از
افق عالم زایل و آفتاب عهد را از مشرق میثاق
در نهایت درخشندگی و تابش یابی

- 8 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA55:441

AB01332

To: Abdu'l-Husayn Khan from Hamadan

Date: 1900 or <

- 1 O thou who wanderest through mountain and desert, enchanted by the face and distracted by the tresses of the Beloved of the divine assembly! On the Day of Resurrection, the preserved Tablet was observed and the cry of that sorrowful heart was heard. This sighing and lamentation from separation from the Witness, the Candle, the Honey and the Wine - however heart-melting it may be, full of melody and song, full of burning and yearning - is sweeter and more attractive, for it reveals mysteries. Its contents were full of meaning and joy, for they indicated service to the Cause of God and the shining forth of the lamp of the love of God.

- 2 O youth! This is the time for joy and vitality, not for thoughts of weakness and incapacity. Turn to the Abha Kingdom and seek boundless strength. I swear by the Sun of the Supreme Concourse that you will be confirmed with mighty power, regain your youth, forget weakness, and be filled with enthusiasm and fervor.

- 3 Tell Jinab-i-Bashir: O Bashir, become detached from this world and its name and fame, its scent and color, its peace and conflict, and become the bearer of glad tidings of the divine Joseph's garment.

- 4 Tell Jinab-i-Mansur: You are victorious, not vanquished; in a palace, not banished; remembered, not forgotten; connected,

- 1 ای سرگشته کوه و هامون و شیفته روی و آشفته
موی دلبر انجن الهی یوم یبعثون لوح مسطور
ملحوظ گشت و ندای آن قلب محزون مسموع
شد این آه و ناله از فرقت شاهد و شمع و شهد
و باده آنچه جان گداز است و پر نغمه و آواز
است و پر سوز و نیاز است خوشتر و دلکشتر
چه که کاشف راز است مضمون پرمعانی و فرح
مشحون بود چه که دلالت بر خدمت امر الله و
سطوع سراج محبت الله داشت

- 2 ای نوجوان هنگام شادمانی و جوانی است نه فکر
عجز و ناتوانی توجه بملکوت ابهی کن و طلب
قوت بمنتها نما قسم بآفتاب ملأ اعلی که مؤید
بشدید القوی گردی و جوانی از سرگیری و
ناتوانی فراموش کنی بجوش و خروش آئی

- 3 جناب بشیر را بگو ای بشیر از این جهان و نام
و ننگ و بو و رنگ و صلح و جنگش سیر شو
و بشیر پیراهن یوسف الهی گردد

- 4 جناب منصور را بگو منصوری نه مقهور در
کاخی نه مهجور مذکوری نه مهمول موصولی نه

not disconnected. Therefore do not be grieved or dejected. If you seek confirmation, offer praise and turn to the Glorious Lord. Then proceed in affairs with firm resolve - you will find the doors of relief opened and the clouds of bounty gathered.

- 5 When the khans return, if they insist greatly and you go to their place after their return, that would be very good and appropriate. You are a perceptive person - carry out whatever you deem advisable. The purpose is that I hope you will be a blazing furnace of fire and fill the heart's temple with roses and tulips, so that perhaps in those regions souls may arise who will kindle anew the fire of love, create thunder and lightning, cause lights to shine forth, waft fragrances, send breezes, awaken hearts, manifest the signs of the Exalted One, and spread the verses of the Blessed Beauty. For now that land has long been withered and cold, and the friends scattered and distressed.

- 6 O my kind beloved! Grant confirmation, bestow success, send the breeze of favor and the fragrance of bounty.

مفصول پس خاطر آزرده مدار و پژمرده مگرد
اگر تأیید خواهی تجید کن و توجه برب مجید نما
پس بعزمی قوی در امور اقدام نما ابواب فرج
مفتوح بینی و سیاح عطا مرکوم

5 و چون خوانین مراجعت کردند اگر اصرار زیاد نمودند و بخل ایشان بعد از رفتنشان روی بسیار خوب و موافق باری آن جناب شخص آگاهید هر قسم مصلحت بدانید مجری دارید مقصد این است که من امیدوارم که کوره آتشی پرشعله باشی و آتشکده دل را پر گل و لاله نمائی که بلکه در آن اطراف نفوسی موجود گردند که از نو نار محبتی برافروزند و رعد و برق کنند و انواری بدرخشند و نفحاتی برسد و نسائی بوزد و قلوبی مهتر پیدا شود و آثار حضرت اعلی مشهود شود و آیات جمال مبارک منشور گردد چه که حال مدتی است آن ارض بسیار پژمرده است و افسرده و احباب پریشان و آزرده

6 ای مهربان بهای من تو تأیید کن تو توفیق بخش نسیم عنایتی و شمیم موهبتی برسان

INBA55:370

AB01326

To: *Haji Muhammad Ismayn Yazdi (Alexandria)*

Date: 1900 or <

- 1 O friends of God! This is the time for unity and harmony, the era of oneness and association. The Ancient Beauty and the Most Great Name - may my spirit, my being, and my essence be sacrificed for even the lowliest of His servants - endured all these afflictions, trials, tribulations, arrows of tyranny, chains of tests, exile, banishment, and the Most Great Prison so that He might uproot all traces of enmity and discord, and the foundation of hostility and dissension, and that all who dwell on earth might be gathered together in a single form and a single garment. Let no one object to or criticize another, and let no one soil their tongue with the censure of another, so that this mortal world might become a reflection of the immortal realm, and this earthly plane might be purified to become a mirror of the Kingdom.

1 ای دوستان الهی وقت اتحاد و اتفاقست و هنگام یگانگی و ائتلاف جمال قدم و اسم اعظم روحی و ذاتی و کینونتی لأدنی عبد من عبیده الفداء جمیع این بلایا و محن و رزایا و تیر جفا و زنجیر ابتلا و نفی و تبعید و سجن اعظم و زندان را تجمل فرمودند که آثار خصومت و شقاق و اساس عداوت و نفاق را از بنیاد براندازند و جمیع من علی الأرض در هیکل واحد و قیص واحد محشور گردند نفسی را تعرض و اعتراض بر دیگری نماند و کسی لسانرا بمذمت کسی دیگر نیلاید تا جهان فانی مطابق عالم باقی گردد و صفحه ملک صافی گشته آینه ملکوت شود

- 2 The Afnan are the branches of the Blessed Tree, and the twigs of the Tree of Oneness that have grown from the honored root and appeared from the holy tree. All friends must show them the utmost respect for the sake of the Cause of God, and this respect and consideration returns to the holy root of the Tree. No one should fall short in this. Never has it been permissible for anyone to speak critically of another, even if they be among the wicked - how much less so for the righteous, even if they be strangers - how much less so for loved ones and the virtuous. I swear by the Ancient Beauty that I would prefer my own degradation to that of the Afnan, and count my own humiliation as less grave than the humiliation of the friends and companions. Most assuredly be vigilant that no one shows any impudence, lest they fall into grave impudence and become the cause of great harm.
- 3 O Lord! Protect Thy servants, guard their tongues from every word that opposeth Thy good-pleasure, purify their mouths from mentioning aught but good regarding Thy loved ones, preserve their hearts from the thought of censuring Thy faithful ones, and make them signs of remembrance and glorification, and emblems of unity and sanctification. Verily, Thou art the Strong, the Powerful.
- 4 'Abdu'l-Baha 'Abbas
- 5 Send a copy of this to those two individuals wherever they may be, even if it must be through Hajji Mulla Husayn Lari in Jeddah.

2 حضرات افنان فروع سدره مبارکه‌اند و قضبان شجره وحدانیت از اصل مکرم نابتند و از دوحه مقدس ظاهر جمیع دوستان باید نهایت احترام را اجلالاً لأمر الله بایشان مجری دارند و این حرمت و رعایت راجع باصل شجره مقدس است و هر نفسی قصور نماید قاصراً ابداً لسان بطعن نفسی جائز نبوده و نیست حتی ولو از اشرار باشند چه جای ابرار ولو اغیار باشند چه جای یار و اخیار این عبد قسم بجمال قدم که وهن خویش را مرخ میدام بر وهن افنان و توهین بر خویش را اوهن می‌شمارم از توهین احباب و اصحاب البتّه البتّه مراقب باشید نفسی جسارتی ننماید تا بجسارت عظیم نیفتد و سبب مضرت عظیم نگردد

3 ربّ احفظ عبادک و صن لسانهم عن کلّ کلمة تخالف رضائک و نزه افواههم عن ذکر دون الخیر فی حقّ احبائک و احرس قلوبهم عن خطوط مذمّة اودائک و اجعلهم آیات الذکر و التقدیس و معالم التوحید و التّزیه انک انت القوىّ القدیر

4 ع ع

5 یک نسخه این را بجهت آن دو شخص در هر جا باشند ولو بواسطه جناب حاجی ملا حسین لاری باشد به جده بفرستید

INBA55:317

AB01336

To: *Siyid Mihdi Yazdi the martyr*

Date: 1900 or <

- 1 O thou who art intoxicated with the divine wine and aflame with the fire of God's love! Not a moment passes by day or night but that thou comest to mind of the yearning ones and art remembered by the friends. Despite this, how canst thou imagine thyself deprived, forsaken, forgotten and abandoned, when in fact a special letter was sent to thee? Think not that thou art forgotten for a moment or dismissed from thought for
- 1 ای مدهوش صهای الهی و پرغوش در آتش محبت ربّانی در شب و روز آنی نمیگذرد مگر آنکه در خواطر مشتاقان گذری و بیاد یاران آنی باوجود این چگونه گمان کنی که محرومی و مهجور و منسی و متروک و حال آنکه مخصوص آنجناب ورقه‌ئی ارسال شد همچو مدان که آنی فراموش شوی و یا دقیقه‌ئی از فکر بروی همیشه مذکور

an instant. Thou hast always been and art remembered, and hast been and wilt be present in the gatherings of hearts.

- 2 These spiritual bonds are God's mighty cord which can suffer no weakness, lassitude, slackness or deficiency. Know thou with clear certainty that the faithful loved ones of God shine forth in this assembly like radiant candles and their remembrance is like the brilliant sun. Through the supreme bounty of the Ancient Beauty we hope that their heart-bonds may daily grow stronger and their spiritual attractions more intense. May they become dawning-places of the bestowals of this blessed century from the Threshold of Divine Oneness, and rising-stars of bounties in these days from the horizon of the All-Merciful.

- 3 Great is this cycle and its Lord is the Manifest Beauty. Its heaven is the Law of sanctification, pouring down upon the field of both noble and base. Its sun is the Reality of the Divine Essence - all Its Manifestations in other cycles occupied the station of servitude. Its earth is the ground of universal realities receiving the rays shining from the Most Great Light. Its ocean is the Most Great Sea. Its gardens are paradises and its anemones are perfumed with holy fragrances. Its spring is the Salsabil fountain and its Kawthar is the flowing water wherein is healing for those who drink. Its fruits are what no eye hath seen, nor ear heard, nor entered into the heart of man. Its melodies are the songs of the birds of eternity and its sounds are the cooing of the dove of faithfulness. Its song is of realities and meanings, and its strain is of wondrous divine verses. Its sea is sweet water and its river the pure water of life. Its drop surgeth like an ocean and its atom is renowned and known like the sun.

- 4 The purpose of these utterances is that we await thee, hoping that God willing thou wilt be confirmed in service to God's Cause and successful in exalting the Word of God. How then couldst thou be forgotten? God forbid! Be confident in His grace. And upon thee be glory.

بوده و هستی و در مجامع قلوب حاضر و موجود بوده و خواهی بود

2 این روابط معنویّه حبل متین الهیست و هن و فتور و سستی و قصوری در آن ممکن نه بیقین مبین بدان که احبای باوفای حق در این محضر ذکرشان چون شمع ساطعست و یادشان چون شمس لامع از فضل اعظم جمال قدم امیدواریم که روابط قلبیه ایشان یوماً فیوماً شدیدتر گردد و انجذابات روحیه‌شان عظیمتر شود از مواهب این قرن مبارک مطلع عنایات حضرت احدیت گردند و از الطاف عظیمه ایام مشرق کواکب افق رحمانیت شوند

3 کور عظیم است و صاحب کور جمال مبین سمایش شریعت تقدیس است و فائض بر مرزعه هر عزیز و خسیس و شمس حقیقت ذات الوهیت است که جمیع مظاهرش در سائر اکوار بمقام عبودیت بودند ارضش ارض حقائق کلیه مستفیضه از اشعه ساطعه از نیر اعظمست و بحرش محیط اکبر است حدائقش جنان فردوس است و شقائقش معطر بنفحات قدس چشمه‌اش عین تسنیم است و کوثرش ماء معین فیه شفاء للشاربین اثمارش ما لارأت عین و لاسمعت اذن و لاخطر علی قلب بشر و نعماتش الحان طیور بقاست و اصواتش ترنمات حمامه وفا نغمه‌اش حقائق و معانیست و رتبه‌اش بدایع آیات رحمانی بحرش عذب فرات است نهرش زلال آب حیات قطره‌اش چون دریا در جوش و خروشست و ذره‌اش چون آفتاب مشهور و معروف

4 مقصد از این اذکار آنکه ما منتظریم که انشاءالله مؤید بخدمه امر الله گردی و موفق بر اعلاء کلمه الله در اینصورت چگونه فراموش شوی استغفر الله عن ذلک مطمئن بعنایت باش و البهاء علیک

INBA88:259, MKT6.044b, MMK4#084
p.099

AB01296

Date: 1900 or <

- 1 O God, my God! How canst my tongue warble its melodies and how canst my fingers move when my sorrows have caused the wave of the most great sea to surge and to clash as the abounding ocean. I am sore pressed with cares and the world hath become too straitened for me, as though it were a dark and fathomless abyss. How often have I drunk deep the cups of sorrow and been consumed by the flames of trials and tribulations.
- 2 O my Lord! This is the cup of sorrow which Thou didst enable them to partake in these days from the hand of Thine irrevocable decree and inscrutable purpose, inasmuch as Thou didst summon to Thy kingdom Thy servant Sulayman, who answered Thy call, and didst lift him up to Thee, O Thou who art the Lord of Lords. Thou didst seat him within the precincts of Thy court and delivered him from being consumed with the flame of separation from Thee. Thou didst leave me immersed in the floods of deprivation from Thy presence and wandering in the wilderness of remoteness from beholding Thy face.
- 3 O God! This is Thy servant who hath believed in Thee and in Thy signs and been illumined by Thy glory. He hath discovered Thy mysteries and believed in Thy most exalted beauty and sought shelter beneath the shadow of Thy Sadratu'l-Muntaha and drunk to the full at the hands of the Cup-bearer of bounty. Eventually, he was attracted to the fragrances of Thine all-glorious Kingdom and hastened unto Thy Divine Presence and stood before Thy face, lowly, submissive, shaken, enkindled, enraptured and hearkening to Thy Call. He hath inclined his ear to Thy decree and spoken the truth and been enraptured by the light of attraction to Thee and tasted of the sweetness of reunion with Thee and been intoxicated with the wine of Thy beauty within the tabernacle of glory. He hath turned his face to the loftiest shore in the distant land and called out in Thy name and spoke forth Thy praise and summoned men to Thy Cause and established Thy proof and proclaimed Thy tokens and unfolded Thy mysteries and guided a multitude to the fresh wellspring of Thy loving-kindness and gathered them beneath the tabernacle of Thy guidance and illumined their eyes with the light of Thy bounty and purified their hearts with the appearance of Thy bounties.
- 4 He thus returned to the court of Thy radiance and retraced his steps to the dawning-place of Thy glory and dwelled beneath

1 الهى الهى كيف يدلع لسانى و كيف يتحرّك بنائى
و ان احزائى تموج موج القلزم الأعظم و يتلاطم
كالبحر الزاخر المتفاقم و اشتدّت على الأمور و
ضاقت البسيطة على كأنها بئر ظلماء ليس لها قرار
مقدور و اتى التجرع فيها كؤوس البلاء فى كلّ آن
و زمان و احترق بيران البأساء والضراء فى كلّ
وقت و اوان

2 منها يا الهى هذه كأس الخنظل التى سقيتها فى
هذه الأيام من يد قضائك المحتوم و قدرك
المقدور حيث دعيت عبدك سليمان العرفان الى
ملكوتك فأجاب و رفعته اليك يا ربّ الأرباب
و اجرته فى جوارك و ادركته من الاحتراق فى
فراقك و تركتني خائضاً فى بحر الحرمان عن
وصالك و تائهاً فى تيه الهجران عن لقاءك

3 اى ربّ هذا عبدك الذى آمن بك و آياتك و
استشرق من انوارك و اكتشف من اسرارك و
آمن بجمالك الأعلى و استظلّ فى ظلّ سدرتك
المتنى و شرب كأساً دهاقاً من يد ساقى العطاء
الى ان انجذب بنفحات ملكوتك الأبهى و
سرع الى مشهد اللقاء و حضر بين يديك خاضعاً
خاشعاً متصدعاً مشتعللاً منجذباً فائزاً بالأصغاء
و سمع الخطاب و نطق بالصواب و توله من نور
الانجذاب و ذاق شهد الوصال و ثمل من صهباء
مشاهدة الجمال فى سرادق الجلال و توجه الى
العدوة القصوى جنوب الغبراء و نادى باسمك
و نطق بثنائك و دعا الى امرك و بين برهانك
و اشر آثارك و كشف اسرارك و هدى جمّاً
الى معين عذب عنايتك و ادخلهم فى خباء
هدايتك و نور ابصارهم بأنوار موهبتك و صفى
قلوبهم بظهور الطافك

the shadow of Thy luminous dome, revolving about the Spot round which have circled Thine Concourse on high, kissing the soil of Thy sublime Threshold, bowing down to the dust of the sacred and snow-white Spot, till at last he winged his flight to the precincts of Thy forgiveness and pardon and entered Thy home by Thy generosity and bounty.

- 5 Oh God, shelter him under the tabernacle of Thy majesty and the garden of Thy holiness and the meads of Thy good-pleasure, and supply him with the gift of Thy presence and cause him to abide within Thy precincts and pass round him the cups of Thy bounties and perpetuate unto him the bread of Thy favors and make him a light in the luminous Horizon and exalt his station in the loftiest heights. Thou art the Bestower, the Compassionate.

4 فرجع الى مقرّ اشراقك و عاد الى مطلع انوارك
و مكث في ظلّ قبّتك النوراء طائفاً حول مطاف
ملك الأعلى مقبلاً تراب عتبتك العليا ساجداً
لتربة البقعة المباركة البيضاء الى ان ارتحل الى
جوار عفوك و غفرانك و دخل على نزلک
بجودک و احسانک

5 ای ربّ ادخله فی خباء مجدک و حديقة قدسک
و رياض رضاک و ارزقه لقاءک و اسکنه فی
جوارک و ادر علیه کؤوس الطافک و ادم علیه
موائد مواهبک و اجعله نوراً فی الأفق المبین و
اعل درجته فی العلیین انک انت الکریم الرحیم

INBA88:376, BRL_DAK#1031,
MKT2.216

AB01445

To: Aqa Mirza Shuaullah son of the Greater Branch et al.
Date: 1900 or <

- 1 O Self-Subsisting Lord! We are scattered, yet together. We are strangers to Thee, yet kin to Thee. We are dejected - kindle a flame! We are withered - burn our hearts with the fire of Thy love! Whatever we are, we are entranced by Thy countenance and wandering in Thy path. We are helpless and homeless, full of sighs and lamentations. We are atoms, yet we have soared in Thy atmosphere. We are drops, yet we have hastened toward the waves of Thy ocean.
- 2 Awaken these slumberers and make these wanderers mindful. Make these western planets into eastern stars, and these fruitless plants into fruit-bearing trees. Though we are lowly ants, Thou art the glorious Solomon of majestic sovereignty. Though we are base and sinful, Thou art noble and forgiving. Look not upon our capacity and worthiness, and consider not our qualities and capabilities. Rather, gaze with Thy grace and generosity upon stranger and kin alike.

1 هوالقیوم پاک یزدانا جمعیم پریشان تو بیگانه ایم
خویشان تو افسرده ایم شعله ی برافروز پرمرده ایم
دلها را با آتش محبت بسوز هرچه هستیم آشفته
روی توایم و سرگشته کوی تو یچاره ایم و آواره
افتاده ایم پرآه و ناله ذراتیم ولی در هوای تو اوج
یافتیم قطراتیم ولی در موج یم تو شناقتیم

2 این خفتگانرا بیدار فرما و این آوارگانرا هوشیار
این سیاره های باختر را اختران خاور کن و این
گیاههای بی ثمر را درختان بارور اگرچه موران
ذلیل اما تو سلیمان پر حشمت سلطنت جلیل
اگرچه ما خوار و گنه کاریم اما تو بزرگوار و
آمرزگار در استعداد و استحقاق نظر مفرما و
در تعینات و قابلیتات ملاحظه مکن در فضل و
جود خویش بر بیگانه و خویش نظر نما

3 اگر موج دریای بخشش و دهش اوج گیرد
عالم آفرینش را مستغرق نماید اگر انوار ساطعه

3 Should the waves of Thy ocean of giving and bestowing surge forth, they would submerge the created world. Should the brilliant rays of the Sun of forgiveness shine forth, they would with one gleam dispel the pitch darkness of sins and transgressions. The manifestation of grace is purifying water, and the outpouring of the Source is wine whose mixture is camphor. The former cleanses every impure one, while the latter makes every withered and faded one vibrant and radiant and swift.

4 O Lord! Make these separate letters into perfect words, and these brief utterances into manifest verses, that they may become conclusive proofs and precedent mercy and transcendent truth and abundant blessing. Make them exalted lamps and keys to the gates of righteousness, stars of guidance and shooting stars against self and passion, outpouring truth and pulsing veins and arteries, trees in Thy garden and flowers in Thy rose-garden.

5 O Kind God! This scattered gathering, each from a different land and region and border and frontier - one eastern, another western, one southern, another northern - just as Thou hast gathered these helpless ones in the earthly kingdom at the noblest spot on earth after the exalted Shrines, we hope that through Thy grace and generosity, Thy favor and bestowal, Thou wilt gather them at the noblest spot in the supreme Kingdom, that all may rest in the shade of the Divine Lote-Tree and attain the blessing of achieving Thy presence. O Lord! Make this reality through Thy grace and generosity.

خورشید آرزش بدرخشد ظلمات حالکه
سینات و خطیئات را پیرتوی محو نماید تجلی
فضل ماء طهور است و فیض اصل صباء
کأس مزاجها کافور آن هر آلودهئی را پاک
نماید و این هر افسرده و پژمردهئی را چابک و
افروخته و چالاک

4 ای پروردگار این حروف مفرده را کلمات تامات
کن و این کلمات مجمله را آیات باهرات تا حجج
بالغه گردند و رحمت سابقه و حقیقت فائقه شوند
و نعمت سابقه مصابیح علی گردند و مفاتیح
ابواب تقی نجوم هدی شوند و رجوم نفس و
هوی حقیقت فائضه گردند و عروق و شریان
نابضه اشجار بوستان تو شوند و ازهار گلستان تو

5 ای خدای مهربان این جمع پریشان هر یک از
کشوری و بومی و مرزی و نغوری یکی شرق
و دیگری غربی یکی جنوبی و دیگری شمالی
همچنانکه این بیچارگانرا در ملک ادنی در اشرف
نقطه از ثری بعد از بقاع علیا جمع فرمودی
امیدواریم که به فضل و جودت و عنایت و
موهبت در اشرف نقطه از ملکوت اعلی جمع
فرمائی تا کل در ظل سدره منتهی بیاریم و
بنعمت فوز بقاء فائز گردیم رب حق ذلک
بفضلک و جودک

INBA13:355, INBA75:009, Majlis210461.125-
126, MKT1.414, MNMK#085 p.153, MI-
LAN.215, BCH.095, DUR2.026, ADH2.040,
ADH2_1#21 p.035, MJMJ1.035,
MMG2#157 p.176, MJH.003

AB01428

To: *Kashani, Ali Akbar et al.*

Date: 1900 or <

1 O divine friends and true companions! When the Morn of the Covenant shed its radiance upon the horizons, the spiritual ones opened their hands in thanksgiving with the utmost joy and delight, became illumined by the light of grace, were moved

1 ای یاران الهی و ای دوستان حقیقی صبح میثاق
چون اشراق بر آفاق نمود روحانیان بکمال روح
و ریحان دست بشکرانه گشودند و پیرتو عنایت

to ecstasy and rapture, brightened their hearts and eyes, strove to spread the fragrance of the garden of truth, made mighty efforts to exalt the Word of God, were confirmed by the hosts of the Abha Kingdom, and were assisted by the armies of the Concourse on High.

- 2 A blind-natured group who worshipped darkness and had bat-like vision became withered and dejected by the radiance of this luminous Morn. Each one crept into a hole and ran to a dark corner, whispering secrets to each other and confiding that this Morn has no radiance and this light of the Covenant will not adorn the horizons - darkness is more pleasant and separation is better. The Sun of Truth has set and the Most Great Orb has declined. Night upon night has come and evening has grown weary. Darkness has encompassed all. For a thousand years more it will be dark night and encompassing gloom near and far.
- 3 Thus night and day they arose to break the Covenant and by the power of doubts made the horizons dark. When they raised their uproar from every direction and promoted suspicions and delusions, the Star of the Covenant cast forth its brilliant rays and they all became disgraced, defeated and routed, while the banner of the Covenant was raised high at the axis of all horizons.

روشن گشتند و به وجد و اهتزاز آمدند و دل و دیده منور نمودند و در نشر بوی گلستان حقیقت کوشیدند و در اعلائی کلمه الهیه سعی بلیغ نمودند و بجنود ملکوت ابهی مؤید گردیدند و بجیوش ملأ اعلی منصور شدند

2 و حزبی کورصفت و ظلمت پرست و خفاش بصیرت از پرتو این صبح نورانی افسرده و پزمرده گشتند و هر یک بخفیه خزیدند و بگوشه ظلمتی دویدند و بایکدیگر رمز گفتند و سر در سر گشودند که این صبح اشراقی ندارد و این نور میثاق آفاق نیاراید ظلمت خوشتر است و فرقت بهتر آفتاب حقیقت غروب نمود و نیر اعظم افول کرد لیل الیل آمد و شب پرتعب گشت ظلمت احاطه نمود دیگر تا هزار سال شب تاریک است و ظلمت محیطه به دور و نزدیک

3 پس شب و روز باید بنقض میثاق برخاست و بقوت شبهات آفاق را ظلمانی نمود چون از هر جهت عربده نمودند و ظنون و اوهام ترویج کردند کوکب عهد پرتوی پراشراق نمود کل مخدول و منکوب و مهزوم گشتند و علم میثاق در قطب آفاق بلند شد

INBA13:334, INBA88:252, AKHA_106BE
#05 p.02, ALPA.076b, YARP2.089 p.119,
RMT.046-047

AB01492

To: Mulla Ghulam-Rida et al., in *Jasb*

Date: 1900 or <

- 1 O ye companions of the Kind Friend! The effulgence of the Sun of Truth, the Daystar of the heaven of mercy, illumineth the world and His benevolence hath encompassed both the East and West. The clouds of His bounty overshadow all and the showers of His mercy shed their floods of rain upon all. The portals of His abundant grace have opened wide through the sustaining breaths of the Holy Spirit. The fragrant breezes of His life-giving bounty bringeth solace to the heart and comfort to the yearning.

1 ای دوستان آن یار مهربان آن آفتاب حقیقت نیر اعظم فلک رحانیت پرتوش جهانگیر است و بخشش بر شرق و غرب مبذول و بی نظیر نیشان عنایتش در ریزش است و ابر رحمتش در پرورش ابواب فیوضاتش مفتوح است و [قواد] تأییدش نفحات روح نسیم موهبتش حیانتش است و شمیم مرحمتش جان مشتاقان روی دلکش

- 2 Be assured then that the morn of hope hath dawned and the sun of generosity hath risen. Be assured that we all partake from the ocean of His favour and each one receiveth a portion from His sea of faithfulness. Although His countenance be veiled from us, yet His attributes are manifest; though His physical being is concealed from us, His spirit revealeth mysteries unto those He loveth.
- 3 Shine, then, like brilliant stars and adorn the fields like flowers of spring. Weep, then, like rain clouds and laugh out aloud like peals of thunder. Waft through every region like the fragrant breeze and attract the seekers with this perfume of divinity.
- 4 Ye are all His loved ones, His companions and the confidants of His mysteries. Ye are the chanting birds, the mellifluous nightingales, and the divine parrots of Ind so sing ye all, without restrain and raise aloft your melodies. Perchance the ears of men may hearken thereunto and the hearts unravel the mysteries of your songs.
- 5 Verily, He is the Helper, the Sustainer. And verily He is the Revealer, the Lord of Splendour. How fortunate are we in such a true Beloved, how blessed in so kind, so clement a Lord and Master.
- 2 پس امیدوار باشید که صبح امید دمیده است و خورشید فیض درخشیده کل از بحر عطایش مستفیض و از دریای وفایش مستفید اگر روی پنهان نمود خوی آشکار کرد اگر تن ستر نمود جان پیاران همدم راز فرمود
- 3 چون اختران انوار بدرخشید و چون نوبهار بطراز گلزار جلوه نماید چون ابر بگریید و چون برق بخندید چون نسیم بهر اقلیم بوزید و مشام طالبان معطر نمائید
- 4 کل یاران او هستید و همدم اسرار او دمساز رازید و مرغان خوش آواز پس بسرائید و بنوازید که در گلشن عرفانش عندلیبان خوش الحان گردید و طوطیان هند یزدان تا گوشها باز گردد و دلها واقف راز اوست
- 5 مؤید اوست موفق اوست مجلی اوست متجلی خوشا بحال ما که چنین دلبری داریم و چنین مهربان سروری و البهاء علیک

INBA88:104, MMK2#030 p.020,
TZH8.0660

AB01476

To: Mulla Bahram Akhtar Khavari, in Yazd

Date: 1900 or <

- 1 O Bahram, celestial sphere of divine knowledge! Although our correspondence is not continuous and our communication not constant, praise be to God that at all times we are occupied and familiar with mentioning that kind friend and other friends in the shelter of the All-Merciful and at the holy threshold of God. We have not forgotten for a moment and God willing, we shall never forget.
- 2 O steadfast one! Like the morning breeze, pass over human temples and bestow eternal life. Like fragrant musk, perfume the world with holy, amber-scented breaths. Like a brilliant lamp, illuminate the gathering of friends with the lights of divine knowledge. Like an enchanted moth, burn your wings
- 1 ای بهرام سپهر عرفان هرچند مکاتبه مستمر نه و مخیره متواصل نیست ولی حمد خدا را که در جمیع احیان در ظل رحمن و در آستان مقدس حضرت یزدان بذکر آن یار مهربان و سایر دوستان مشغول و مألوفیم آتی فراموش ننموده و انشاء الله نخواهیم نمود
- 2 ای ثابت چون نسیم صبحگاهی بر هیاکل انسانی مرور نما و حیات جاودانی بخش و چون بوی خوش مشکبار جهانرا بنفحه قدس عنبربار معطر کن چون سراج و هاج محفل یاران بانوار عرفان

around the candle of the horizons. Like a fruitful tree, be verdant and abundant in fruit.

- 3 O firm one in the Covenant! The time has come for you to kindle the brilliant fire of the Covenant in the fire-temples of hearts, that it may utterly consume the thorns and thistles of violation and obliterate the harvest of doubts.

- 4 O servant of the King of God's dominion! This is the time of servitude and the moment of freedom. Extend a hand from your sleeve and scatter pearls and jewels upon the world and its peoples. You have a flowing treasure in your sleeve and a Badakhshan ruby in the mine of your mouth. You have hidden pearls of inner meanings in the shell of your heart - bestow them upon ears. This is the day of the arena and the time of polo mallet and ball. Make an effort to snatch away this ball of precedence and victory, to utterly rout the armies of doubts and dispel the darkness of uncertainty.

- 5 For a harsh, dry, cold wind has arisen that upon merely passing over a weak soul so freezes and extinguishes it that the flame of the sacred fire cannot warm it. Frail souls must be protected from this bone-chilling cold, for the Covenant-breakers are agents of death - their very sight causes frigidity, let alone their conversation. The fragrance of soul-reviving musk perfumes the mind and the scent of the rose garden gives life, while the stench of the dunghill repels the nostrils and disturbs and disorders the constitution. This cold wind has taken up a hundred quintals of poison from doubts and venom from distorted tablets in its sleeve and is in motion.

- 6 And the Glory be upon you.

روشن نما و چون پروانه مشتاق حول شمع آفاق
بال و پر بسوز و چون شجر بارور سبز و پر ثمر گرد

3 ای راسخ بر عهد وقت آن است که آتش پر نور
میثاقرا در آتشکده دها برافروزی که خس و
خاشاک نقض را بکلی بسوزد و خرمن شبهات
را محو و نابود نماید

4 ای بنده خسرو کشور یزدان وقت بندگی است
و هنگام آزادی دستی از آستین برآر و بر جهان
و جهانیان در و گوهر نثار کن گنج روان
در آستین داری و لعل بدخشان در کان دهان
لالی معانی در صدف دل مکنون داری بر آذان
مبذول کن روز میدان است و وقت گوی و
چوگان همتی کن که این گوی سبقت و پیشی
را بر بایی و لشکر شبهات را بکلی شکست دهی و
ظلمات ارباب را زائل نمائی

5 زیرا باد سرد خشک سختی بحرکت آمده است
که بحض مرور بر نفس ضعیفی چنان منجمد
و مخمود مینماید که شعله آتشکده سده گرم
نمینماید نفوس نحیفه را باید از این سرمای
استخوان سوز محافظه نمود زیرا ناقضین عمله
موتند رؤیتشان سبب افسردگی است تا چه رسد
بصحبتشان بوی مشک جان دماغ معطر نماید
و رائحه گلشن جان بخشد و بوی گلخن مشام
را منجز و مزاجرا معتدل و مختل مینماید این باد
سرد صد قنطار سم از شبهات و زهر الواح محرفه
در آستین گرفته و در حرکت است

6 و البهاء علیک

INBA59:246, ALPA.031, BSHN.140.379,
BSHN.144.374, MHT1b.228, YBN.036-037,
YARP2.039 p.087, RMT.196-197

AB01533

To: Aqa Muhammad Isma'il the Traveller

Date: 1900 or <

- 1 O you who strive in the path of God! In truth your journey to Shirvan and Irvan was undertaken with utmost sincerity, and whenever this servant recalls it, joy and delight are obtained. That journey was brief, this one extensive. Therefore, through the grace and favor of the Blessed Beauty, you must set forth on this journey with such a gift that its sweet fragrance will perfume all those regions, and to whatever clime you pass through and travel in, you will waft to their nostrils a breath of divine remembrance. Forget all sayings and traditions, and be silent regarding any mention save the mention of Truth. Set your soul into ferment and tumult. Give no ear to the words of the unconscious ones, and hear this call from the invisible realm:

یا من سعی فی سبیل الله فی الحقیقه آن سفر
آنجناب بسمت شیروان و ایروان در نهایت
خلوص بود و این عبد هر وقت بخاطر آوردم
روح و ریحان حاصل گشت آن سفر مختصر بود
این سفر مفصل لهذا باید بفضل و عنایت جمال
مبارک در این سفر بچنان ارمغانی عازم گردی
که رائحه طیبه اش جمیع آنصفحات را معطر
نماید و بهر اقلیم که عبور و مرور نمائی نفحه ئی
از ذکر الهی بمشامشان رسانی جمیع اقوال و
روایات را فراموش کن و از هر ذکر جز ذکر
حق خاموش باش و بجان در جوش و خروش
آگوش بحرف بیپوشان مده و از سروش غیب
این ندا را بشنو
- 2 If you harbor thoughts of preserving your life, come not here

گر خیال جان همی هستی بدل اینجا میا
- 3 But if you would sacrifice soul and heart, come and bring them too

ور نثار جان و دل داری بیا و هم بیار
- 4 This is the way of the path - if you seek union with Baha

رسم ره اینست گر وصل بها داری طلب
- 5 If you're not fit for this path, stay far and bring no trouble

ور نباشی مرد این ره دور شو زحمت میار
- 6 These are days of test and times of trial. Make firm your steps and steadfast your heart. The earthquake is severe and tribulation increasing. Beware lest you forget the Blessed Beauty and His counsels, and let not your ears be mortgaged to ornate words. The path is apparent and the way clear and evident. This is the time for promotion and the season for diffusing the divine fragrances. Whoever gallops in the field of teaching will win the polo ball in this arena, and whoever becomes intimate with the breaths of Truth will shine forth like the sun. Seek assistance from the Abha Kingdom and draw sustenance from the cloud of the Covenant. Drink from the spring of God's Testament and Faith, for it is the water of life and the fountain of Tasnim in the Paradise of Ridvan. In this journey you will encounter some who are in test and danger - be vigilant, be vigilant! Travel to Izmir and from there to the Caucasus. Your news should arrive continuously, and let it be such news as brings joy and delight. Convey greetings to all the friends and read this very letter to him.

ایام امتحانست و اوقات افتتان قدم را راسخ نما و
قلب را ثابت زلزله شدید است و فتنه رو بمزید
زهار جمال مبارک و وصایایش را فراموش مکن
و سمع را مرهون زخارف قول مکن راه نمایانست
و سبیل واضح و عیان وقت ترویج است و هنگام
نشر نفعات رب عزیز هر کس در میدان تبلیغ
بتازد گوی از این میدان ببرد و هر نفس بنفعات
حق مؤانس گردد رخس چون آفتاب بتابد تو
استمداد از ملکوت اهبی جو و استفاضه از ابر
میثاق نما از چشمه پیان و ایمان یزدان آب خور
که ماء حیوانست و عین تسنیم جنت رضوان
در این سفر بملاقات بعضی در امتحان و خطر
افتی بیدار باش بیدار باش سفر به از میر نما و از
آنجا به قفقاز خبر شما باید متصل برسد و چنان
خبری باشد که سبب روح و ریحان گردد جمیع
دوستانرا تکبیر برسانید و همین ورقه را بجهت او
قرائت نمائید

7 And the Glory be upon you.

7 و البهاء علیک

BRL_DAK#1032, MKT2.255

AB01466

To: *Siyyid Asadullah Qumi*

Date: 1900 or <

1 O wanderer in the path of God!

1 ای بادیه‌پیا در سبیل الهی

2 This is the third letter being sent, after a first and second. Notice what love compels me to write again despite my many occupations. This is purely out of heartfelt love and spiritual kindness. In any case, strive in service to the Cause and struggle with perfect sincerity. Ask God to make you successful in that which causes the exaltation of the Word of God and ignites the fire of the love of God. Guide the spiritual loved ones, as you must and should, to hold fast to God's Covenant and Testament, for today this is the greatest and most perfect of all matters. The Book of the Covenant and Testament is the refuge and shelter of all worlds, the protective sanctuary, the ark of salvation, and the recourse of the peoples of earth and heaven. I swear by the Educator of existence and the Possessor of the unseen and seen - if one's foot slips even a hair's breadth from this straight path, neither faith will benefit nor knowledge bear fruit. For hesitation and negligence in this greatest matter is like taking an axe to the root of the Cause of God, damaging the divine foundation, such that the winds of division would so encompass the Tree of the Cause that all trees of existence would be uprooted.

2 مکتوبی اول و ثانی و این ثالث است که ارسال میشود ملاحظه کن که باوجود کثرت مشغولیت چه محبت است که باز بنگاشتن و امیدارد این محض حبّ قلبی و عنایت روحیست باری در خدمات امر ساعی باش و بکمال خلوص مجاهده کن و از خدا بخواه که بآنچه سبب اعلاء کلمه الله و اشعال نار محبت الله است موفق گردی احبای رحمانی را بر تمسک به عهد و پیمان الهی چنانچه باید و شاید دلالت کن که الیوم اعظم و اتم امور اینست ملجأ و پناه عالمیان و کھف امان و سفینهء نجات و مرجع اهل ارض و سموات کتاب عهد و میثاقست قسم بمرئی وجود و مالک غیب و شہود اگر قدم بمقدار رأس شعره از این صراط مستقیم بلغزد نه ایمان فائده نه عرفان ثمری دهد چه که توقف و تهاون در این امر اعظم تیشہ بر ریشہء امر الله است و اس بنیان الهی خلل پذیرد و چنان اریاح تفرقه شجرہء امر را احاطہ نمایند کہ جمیع اشجار وجود از بیخ و ریشہ برافتند

3 In any case, you passed quickly through Ardabil and the Caucasus regions and stayed little time in those parts. Therefore, you must certainly return to the regions of Ardabil and the Caucasus upon receiving this letter, for those places have developed great capacity. Travel to and through all the cities of the Caucasus, for it is very necessary. If you could also make a journey to Bukhara and Samarkand, it would be very beneficial. Individual letters were written and sent for the new and old believers of Ardabil that you had mentioned. This was due to love for you, otherwise there would never have been time for such detailed correspondence. In any case, write about those

3 باری شما از اردبیل و صفحات قفقاز زود عبور نمودید و در آنصفحات کم مکث کردید لهذا البتہ باز بصفحات اردبیل و قفقاز بوصول این مکتوب مراجعت نمائید کہ آنجاها بسیار استعداد پیدا نموده است و بجمع شہرہای قفقاز عبور و مرور نمائید کہ بسیار لازمست اگر چنانچہ سفری بہ بخارا و سمرقند نیز مینمودید بسیار موافق بود از برای احبای جدید و قدیم اردبیل کہ مرقوم نموده بودید فرداً فرداً مکتوب مرقوم شد و ارسال گشت و این نظر بحبّ

you know are absolutely essential so we can correspond with them as well. In these days the Caucasus has gained utmost importance. The attention of the friends, especially the teachers, must be directed there. Since you know the Turkish language, we have therefore entrusted this service to you.

آنجانب بود والا ابداً فرصت مکاتیب باین تفصیل نبود باری کسانیکه میدانید نهایت لزوم را دارد مرقوم فرمائید تا با آنها نیز مخایره شود این ایام قفقاز نهایت اهمیت را یافته است انتظار احباً علی‌الخصوص مبلغین باید بآنجا متوجه شود و چون آنجانب لسان ترکی را دارا هستید لهذا این خدمت را بشما محول نمودیم

4 And upon you be glory.

4 و البهاء علیک

INBA55:102

AB01568

To: Baha'is of Ishqabad

Date: 1900 or <

1 O ye who are staunch! O ye who stand firm! When the light of Divine Essence dawned above the horizon of Singleness, the splendour of His Oneness shone forth and the daysprings of existence were illumined with manifest grace. So radiant was the light of that Sun of Truth, and so abundant the outpourings of the clouds of His bounty, that the soil of all beings, even as a fertile field, became the bearer of the mysteries of all that hath been and shall be. Those mysteries lie latent and preserved in the innermost reality of the soil of existence and are manifested according to the capacity of the world, bringing forth jasmine and lilies, verdant grass and sweet herbs.

1 ای ثابتان ای راستخان نور هویت چون در افق احدیت طلوع و اشراق نمود تجلی وحدانیت اشراق کرد و مشارق و مطالع وجود بفیض شهود روشن و منور گردید شمس حقیقت چنان تابش و اشراقی فرمود و ابر رحانیت چنان ریزش نمود که اراضی کینونات که مزرعهء پرانیات بود باسرار ماکان و مایکون حامله گشت آن اسرار در هویت و حقیقت ارض وجود موجود و مخزون و بحسب استعداد امکان بروید و سبزی چمن و ریحان و یاسمین و سوسن گلشن گردد

2 Those whose icy breath and whispers are as cold as midwinter have now spread in all directions, carrying leaflets of doubt, hoping to wither the soil of the hearts with the biting chill of Covenant-breaking, so that the seeds of divine wisdom that God hath deposited therein may decay and perish. But how far, how very far from the truth! For the glowing fire of the Covenant hath so set the world ablaze that no frost or ice can withstand it for a moment. This, verily, is the truth.

2 حال نفوسی که همس و نفسشان چون سرمای دی و زمستان است در اطراف و انکاف با اوراق شبهات منتشر که شاید بیروت شدید نقض اراضی قلوب را افسرده نمایند و آن بزرهای حکمت الهیه که ودیعهء رحمانیه است معدوم و فاسد گردد هیات هیات زیرا حرارت نار میثاق چنان شعله بافاق زده که هر تلج و یخ دقیقه‌ئی مقاومت نتواند و هذا هو الحق

3 Wherefore, O friends of God, gird up the loins of endeavour, and be so enkindled by the Lord's burning Fire as to light up the East and the West in such wise that every Covenant-breaker would be put to flight and every wavering soul would take heed. Such a great bounty dependeth on unity, harmony,

3 پس ایدوستان الهی کمر خدمت بربندید و بنار موقدهء الهیه چنان برافروزید که شرق و غرب را روشن و منور نمائید تا هر ناقضی در گریز باشد و هر متزلزلی در پرهیز و این موهبت منوط

and concord among the beloved of the Lord. The friends in that region must grow so intoxicated by the wine of unity that they become even as a single sea. Though its waves be many, the sea is one; diversity is not an obstacle to unity.

- 4 Praise be to God, for ye are all illumined by the same Sun and are all brightened by the same Light. Ye are inebriated by the same cup and seek holy ecstasy in the same tavern. Ye are, one and all, enamoured by the countenance of the same Beloved and are captivated by the charm of the same Beauty. Ye quaff from the same wellspring and taste the sweetness of the same draught. It behoveth every one of you, however, to show the utmost consideration unto the revered Hands who are foremost in service, for they are the dawning-places of the manifold bounties, loving-kindness, and favours of the Blessed Beauty.

LOTW#74

به اتفاق و اتحاد و یگانگی احبای الهی دوستان
آسمان چنان باید سرمست باده اتحاد گردند
که حکم یک بحر پیدا کنند هر چند امواج متعدد
است ولی بحر بحر واحد تعدد مانع وحدت نه

4 الحمد لله کل از یک شمس مستشرقید و جمیع
از یک نور مستنیر از یک جام سرمستید و در
یک میخانه می پرست آشفته روی یک دلبرید و
شیفته خوی یک مهر و از یک چشمه مینوشید
و از یک شهد میچشید ولی باید عموم کمال رعایت
را در حق حضرات سابقین ایادی مجری دارند
زیرا این نفوس محل ظهور الطاف و احسان و
اکرام جمال مبارکند

INBA72:052, NURA#74, MMK4#053
p.059

AB01610

To: Baha'is of Ishqabad

Date: 1900 or <

- 1 O true friends of the Abha Beauty!
- 2 Happy are you who stand firm with this servant in servitude to the Ancient Beauty, and who are intoxicated like a tender sapling from the Kawthar of His favors, and who draw from His ocean of benevolence, who acknowledge His Covenant and Faith, who partake of His flowing treasure, who are the blessing of the righteous and the curse of the wicked, who are the paradise of friends and the fire of strangers, who are the drawn swords of the Covenant and the hosts of the Testament, who are the light of the horizons.
- 3 This is the time of fellowship and unity, and the season of love and harmony. You are all waves of one sea and rays of one lamp, dewdrops of one cloud and meanings of one book, candles of one assembly and fragrant flowers of one garden. Strive as much as you can in love and oneness, and in humility and submissiveness with one another.

1 ای یاران حقیقی جمال ابهی

2 خوشحال بحال شما که در مقام عبودیت جمال قدم
با این عبد قدمی ثابت دارید و نهالی نابت از کوثر
الطافش سرمستید و از بحر احسانش مغترف به
پیمان و ایمانش معترفید و از گنج روانش مقترف
نعمت ابرارید و نعمت بخار جنت یارانید و آتش
پیگانگان سیوف مسلول میثاقید و جنود پیمان نیر
آفاق

3 وقت الفت و اتحادست و هنگام محبت و ائتلاف
کل امواج یک بحرید و انوار یک شمع رشحات
یک سحابید و معانی یک کتاب شمعهای یک
انجمید و گلهای معطر یک گلشن تا توانید در
محبت و یگانگی کوشید و در خضوع و خشوع
با یکدیگر

4 Praise be to God, from the dawning of the Covenant the loved ones of 'Ishqabad have been steadfast and its friends sincere. The Gog of doubts has not made a breach until now, and the Magog of uncertainty will never, God willing, leave any trace. The Ancient Beauty, may my spirit be sacrificed for His loved ones, bestowed a special confirmation upon the people of 'Ishqabad and had a special eye of favor upon them. Therefore, this servant hopes that the radiance of that city will encompass the world and its holy fragrance will perfume the seven climes. Day by day the Cause of God will gain strength and the Word of God will be exalted. Give thanks to the Ancient Beauty.

4 الحمد لله عشق آباد از بدایت اشراق میثاق احبایش ثابت و دوستانش خالص یا جوج شبهات تا بحال رخنه نمودند و مأجوج ارتباب انشاء الله هیچ وقت اثری نتواند نمود جمال قدم روحی لاجبائه الفداء تأییدی خاص باهل عشق آباد فرمود و نظر عنایت مخصوصی داشت لهذا این عبد را امید چنانست که پرتو آن شهر جهانگیر گردد و نفحات قدسش هفت اقلیم را معطر نماید یوماً فیوماً امر الله قوت گیرد و کلمه الله اعتلا جوید شکر کنید جمال ابهی را

5 'Abdu'l-Baha.

ع ع 5

6 A trouble-making person will turn towards that land with letters of doubt and distorted, altered pages. The friends of God must arise with such strength and firmness that the light of the Covenant will disperse the darkness of doubts and the might of the love of God will encompass the reality of hatred. Hold fast to the clear proof of the Most Exalted Book which, like the sun of the horizon of oneness, will cause the night of limitation to vanish.

6 نفسی اهل فتور شرور بآن ارض توجه خواهد نمود با رسائل شبهات و اوراق محرفه مصحفه باید احبای الهی به قوت و ثبوت قیام نمایند که نور میثاق ظلمات شبهات را متلاشی نماید و سطوت محبت الله حقیقت بغضا را احاطه کند پیرهان مبین کتاب علین متمسک باشید که چون آفتاب افق توحید شب تحدید را زائل نماید

7 O divine friends! That land is pure and holy - do not let it be contaminated with the stain of doubts, for the trouble-makers have strange schemes. At first they show steadfastness, then little by little, until they find a receptive ear, they secretly cast doubts and make others swear not to reveal but conceal it, and when they find a receptive ear, to pass it on. And the Glory be upon you.

7 ای یاران الهی آن کشور پاک و مقدس است مگذارید بلوث شبهات ملوث گردد زیرا اهل فتور دسائس غریبی دارند در بدایت اظهار ثبوت مینمایند کم کم تا گوش پیدا کنند آنوقت سرّاً القاء شبهات نمایند و قسم دهند که ابراز مده ستر کن و چون گوش بیابی القا کن

8 'Abdu'l-Baha.

و البهاء علیک 8

INBA72:123, YBN.035-036

AB01618

To: *Naraqi, Fadlullah (Muavinut-Tujjar) et al.*

Date: 1900 or <

1 O friends of Abdu'l-Baha! Although for some time no letter has outwardly been sent, this was not due to any shortcoming but rather due to countless and limitless obstacles, which caused this delay and deficiency. However, in all that is necessary and fitting, the utmost care is being exercised - that

1 ای یاران عبدالهآء هر چند مدتیست که بظاهر تحریری ارسال نگشت این نه از تقصیر بود بلکه موانع یحذ و خارج از حصر لذا فتور و قصور حاصل گشت اما در آنچه باید و شاید نهایت مواظبت مجری است یعنی در عجز و نیاز بدرگاه

is, in supplication and imploring at the threshold of the Self-Sufficient Lord, that He may keep those divine friends ever intoxicated with the cup of divine grace and gather them together in utmost joy and fragrance beneath the shade of the Tree of the Covenant of the All-Merciful. The light of grace shines upon their heads and the radiance of bounty is manifest in the gathering of the friends. Praise be to God, you are the manifestations of boundless grace and the recipients and guides of endless favors. The life-giving breeze of grace is wafting and the hearts of those firm in the Covenant are aflame with the fire of the love of God. The horizon of contingent being is illumined by the outpourings of the invisible realm of the unconstrained, and the rays of luminous manifestation from the veiled Beloved are clear and evident, calling out "We shall aid whosoever arises to assist My Cause with hosts from the Concourse on High and a company of favored angels."

2 Therefore, O divine friends, arise to serve the Cause and spread the divine fragrances with eloquent speech, compelling utterance, radiant countenance and sweet expression, that you may witness the confirmations of the Holy Spirit and observe the breathings of the Spirit of Truth.

3 Regarding your question about the direction of prayer, there is a clear text in the Kitab-i-Aqdas which states: "When ye desire to perform your prayers turn your faces toward My Most Holy Court..." until where it states "and when the Sun of Truth and Utterance sets, the place which We have ordained for you." This sacred place has been explicitly designated by the Supreme Pen in a special tablet, and that tablet contains other laws as well, all by the Supreme Pen. That tablet was in the blessed case which was entrusted to Abdu'l-Baha before the Ascension. That case contained numerous papers, but the unfaithful ones took it away under some pretext and now it is with them. The point is that this place has been designated by the Supreme Pen and it is the point of circumambulation of the Concourse on High, and without it, turning toward any other direction during prayer is not permissible. This is the known truth.

4 'Abdu'l-Baha

5 O beloved! The place of turning and circumambulation of the Concourse on High is the illumined shrine. Let no one interpret it otherwise.

رَبِّ بِي نِيَاذ كِه آن ياران الهيرو همواره سرمست جام الهي دارد و در کمال روح و ریحان در ظل شجره پيمان رحمان محشور نمايد پرتو عنايت بر سر و دلبر موهبت در انجمن دوستان جلوه گر الحمد لله فضل بي منتها را مظهر يد و الطاف بي پايان را واصل و رهبر نسيم جانپور عنايت در وزيدنست و قلوب ثابتان پيمان مشتعل بنار محبة الله افق امكان بفيوضات غيب لامكان روشن است و پرتو تجلی نوراني از دلبر پرده نشين واضح و آشکار و بنادای و نصر من قام على نصره امری بجنود من الملائكة الاعلى و قبيل من الملائكة المقربين منادی

2 پس ای یاران الهی در خدمت امر قیام کنید و بنطق فصیح و بیان بلیغ و وجه صبیح و فم ملیح نشر نفحات الله نمائید تا تأییدات روح القدس بینید و نفثات روح الامین مشاهده کنید

3 از توجه در وقت صلوة سؤال نموده بودید در کتاب اقدس نص صریحست که میفرماید اذا اردتم الصلوة ولوا وجوهکم الى شطری الأقدس تا آنکه میفرماید و عند غروب شمس الحقيقة و التبیان المقام الذی قدرناه لکم ایتقام مقام مقدس است که باثر قلم اعلی در لوح مخصوصی تصریح شده است و در آن لوح احکام دیگر نیز موجود که جمیع باثر قلم اعلی است و آن لوح در محفظه مبارک بود و به عبدالبهاء پیش از صعود آن محفظه را تسلیم فرمودند و آن محفظه حائز اوراق کثیره بود ولی بیوفایان بیبانهئی از میان بردند و الآن در نزد ایشان است مقصود اینست که ایتقام باثر قلم اعلی معین است و آن مطاف ملأ اعلی است و من دون آن در وقت صلوة بجهتی توجه جائز نه هذا هو الحق المعلوم

4 ع ع

5 ای حبیب محلّ توجه و مطاف ملأ اعلی مرقد منور است دیگر نفسی تأویل ننماید

INBA88:359, AVK4.097.10x, AVK4.098.03x, MAS2.082x

AB01589

To: Sarraf (Khadra), in Sabzihvar

Date: 1900 or <

1 O money-changer! O assayer of the coins of hearts in the market of the jewelers!

2 God says in the glorious Qur'an: "And thou seest the earth barren and lifeless, but when We send down rain upon it, it stirreth and swelleth and putteth forth every kind of beauteous growth."

3 He says that when you look at the globe of earth in autumn, you observe it is but a heap of black soil and cheerless dust. There is neither flower nor hyacinth, neither sweet basil nor jasmine, neither verdure nor freshness, neither grace nor beauty. The beauties of the garden have neither comeliness nor charm. But when the spring clouds and April showers pour down, and the rain of divine bounty descends, and heavenly grace arrives, and the clouds weep, then the meadow laughs and the desert and wilderness come alive. Flowers and hyacinths unveil themselves, roses and herbs spring forth, the plains and hills become flower gardens and rose bowers, the cypress grows tall, the turtledove laments, the nightingale wails, and the hyacinth displays its flower-like face.

4 That is, when you look with penetrating vision, you see that human realities and mortal beings before the Day of Manifestation, which is the autumn season of darkness and sorrow, are like black earth and lifeless soil - dead, withered and frozen. But when the Day of Manifestation comes and the flame of light blazes forth, and the fire of Sinai burns like a lamp of guidance in the niche of creation, the cloud of God's mercy rises up and the rain of the All-Merciful's bounty pours down pearls and jewels, the ancient grace is bestowed and the manifest light becomes visible. The lands of receptive realities become filled with bounty, the blessed spot of pure souls becomes verdant and flourishing, the flowers of knowledge bloom forth, and the hyacinth and sweet basil of certitude unveil their faces. The king of roses sits upon the throne of sovereignty, the cypress by the stream of grace walks with matchless elegance, and various flowers and herbs of perfection become manifest in human reality. The anemones of realities appear, and the jasmine of certainty blossoms, and the sweet basil of assurance rends its veil, and sanctified beings don new garments from this mighty grace and tremendous bounty, and become manifest in the arena of existence with holy, divine qualities.

1 ای صراف نقود قلوب در بازار جوهریان

2 خداوند در قرآن مجید میفرماید و تری الارض هامده فاذا انزلنا عليها الماء اهتزت وربت وانتت من کل زوج بهيج

3 میفرماید چون نظر بکوه خاک در زمان خزان نمائی ملاحظه کنی توده خاک سیاهی و تراب غمناکی بود نه گلی نه سنبل نه ریحانی نه ضمیرانی نه نسیمی نه یاسمینی نه سبزی نه خرمی نه طراوتی نه لطافتی دلبران بوستانرا نه صباحتی نه ملاحتی چون ابر آذاری و سحاب آذری بیارد و باران رحمت یزدان بریزد و فیض آسمانی برسد و غمام بگرید چمن بخندد و دشت و صحرا زنده گردد گل و سنبل پرده براندازد اوراد و ازهار بروید صحرا و دمن گلبن و گلشن گردد سرو بیالده قمری بنالده بلبل زاری نماید سنبل گلعداری کند

4 یعنی چون بنظر دقیق نظر کنی حقائق انسانیّه و کینونات بشریّه پیش از یوم ظهور که فصل خزان ظلمت و احزانست خاک سیاه و تراب بی گاهرا ماند که مرده و پژمرده و افسرده است چون یوم ظهور گردد و شعله نور برافروزد و لمعه طور چون مصباح هدی در مشکاة کائنات بسوزد ابر رحمت یزدان برخیزد و باران موهبت رحمن در و گهر ریزد فیض قدیم مبدول گردد و نور مبین مشهود شود اراضی حقائق مستعدّه مستفیض گردد بقعه مبارکه نفوس زکیّه سبز و خرم شود گلکهای عرفان بروید و سنبل و ریحان ایقان برقع برافکنند سلطان ورد بر سریر سلطنت جالس شود سرو جویبار عنایت بطراوت بی مثال بخرامد و انواع گلها و ریاحینهای کجالات در حقیقت انسان آشکار گردد شقائق حقائق جلوه نماید و نسیم یقین بشکند و ضمیران اطمینان پرده بدرد و کینونات مقدسه از این فیض شدید و فضل عظیم خلعت جدید پوشد و بصفات

مقدّسهٔ رحمانیه در عرصهٔ وجود مشهود گردد

- 5 Blessed are they who attain, and glad tidings to those who arrive, and praise be to God, the Lord of the worlds!

5 فطوبی للفائزین وبشری للواصلین والحمد لله ربّ العالمین

INBA13:105, MMK6#325, AHB_107BE
#07 p.136, AHB_136BE #05-06 p.000?,
MAS5.122

AB01628

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz

Date: 1900 or <

- 1 O you who hold fast to the Most Great Handle! In this luminous morning when the lights of inner meaning have encompassed the horizons of consciousness, the dark night has desired dominion over the world of humanity. Alas! Alas! The scroll of doubts has been spread and the pages of vain imaginings have been scattered. They do not realize that souls who are firm in the Covenant and Testament of God are like mountains of iron and will not be shaken by these calumnies, for they are all substance and not shell, yearning for the known Word and not imagined letters.

1 ایها المتمسک بالعروة الوثقی در این صبح نورانی که انوار معانی آفاق وجدانی را احاطه نموده است شام ظلمانی هوس استیلاء بر عالم انسانی نموده هیات هیات منشور شبهات منتشر گشته و اوراق اوهام متفرّق شده دیگر ندانند که نفوسیکه بر عهد و میثاق الهی ثابت چون جبل حدیدند و باین مفتریات نلغزند چه که همه مغزند نه پوست شائق کلام معلومند نه حرف موهوم

- 2 In any case, through divine assistance you must plant the foot of steadfastness so firmly that no one will listen to any word except from this Pen, which serves the Supreme Pen and is inspired by the Most Glorious Pen. For all are weak beneath the shade of this praiseworthy station, under this unfurled banner and extended shadow. Much consideration must be shown to the weak ones. Make every effort to protect them, for the people of doubts have arisen with various means - sometimes showing themselves as oppressed, sometimes uttering words of unity, sometimes praising the Intended One, sometimes claiming firmness and steadfastness by pen and tongue, so that through various deceptions they may cause wavering in the hearts of the steadfast ones.

2 باری آنجناب بعون الهی چنان پای استقامت را راسخ فرمائید که نفسی استماع کلمه‌ی جز از این قلم که خادم قلم اعلی و مستفیض از خامهٔ ابدیست استماع ننماید فانّ الکَلَّ فی فیء هذا المقام المحمود وتحت هذا اللّواء المعقود والظلّ الممدود ضعفاء بسیار ملاحظه لازم دارند همّت را بگمارید که حفظ نمائید چه که اهل شبهات بانواع وسائل قیام نموده‌اند گاه اظهار مظلومیت نمایند و گاهی کلمهٔ توحید بر زبان رانند گاهی بتمجید حضرت مقصود پردازند و گاهی اظهار ثبوت و رسوخ به قلم و لسان نمایند تا بانواع خداع در قلوب ثابین تزلزل اندازند

- 3 Any letter sent from this land without this servant's seal has the purpose of casting doubts, breaking the Covenant, demeaning the Center of the Cause of God, dividing the Word of God, and dispersing the gathering of the loved ones of God. This is what the Blessed Beauty foretold in all divine tablets and

3 هر ورقه‌ی که بدون خاتم این عبد از این ارض ارسال شود مقصود القاء شبهات و نقض میثاق و توهین مرکز امر الله و تفریق کلمهٔ الله و تشتیت شمل احبّاء الله است و این است آنچه جمال

scriptures. Therefore take heed, O loved ones of God! In any case, you must awaken the loved ones of the All-Merciful that they should never look at such unsealed papers, for their contents are purely misleading. Rather they should return them to this land so they may be given to their owner.

مبارک در جمیع الواح و زیر الهی خبر داده‌اند
فاعتبروا یا احباء الله باری آنجناب احباء رحمن
را بیدار نمائید که چنین اوراق که بخاتم مزین نه
مندرجاتش صرف اغواست ابداً ملاحظه ننمائید
بلکه ارجاع باین ارض کنند تا بصاحبش داده
شود

- 4 And upon you be the Glory, and upon all who are firm in God's Covenant. Regarding travel and companionship with his honor the Trustee, upon him be the Glory of God the Most Glorious, what you wrote is very appropriate and good. The Trustee has highly praised the loved ones of Azerbaijan, especially you. And upon you be Glory.

4 و البهاء علیک و علی کلّ ثابت علی میثاق الله در
خصوص مسافرت و رفاقت با جناب امین علیه
بهاء الله الابهی مرقوم نموده بودید بسیار موافق
زیرا چنین خوشست و جناب امین نهایت ستایش
را از احباء آذربایجان علی‌الخصوص شما نموده‌اند
و البهاء علیک

INBA88:203b

AB12164

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1900 or <

- 1 O thou who art stirred by the breezes wafting from the gardens of God!
- 2 By thy life, O my beloved learned one, verily the spirit is in rapture, the heart is aflame, tears are flowing, the innermost being is in burning agony, and hearts are crying out in the love of God, yearning for the loved ones of God and longing to behold the manifest light from the brow of that one who is attracted to God.
- 3 I give thanks to my compassionate Lord and praise Him in all conditions for having lit the lamp of unity in the glass of thy expansive breast, for having caused the brilliant moon to shine from the horizon of thy pure heart, for having made thee speak His praise, illumined thy countenance with the light of His glory, attracted thy spirit through His breaths, expanded thy heart through His verses, strengthened thy back through the appearance of His clear proofs, and He shall strengthen thy arm through the hosts of His kingdom and the angels of His dominion - nay, through hosts ye have not seen from the Concourse on High.
- 4 O my beloved! Arise from thy couch, stand up from thy resting place, and strive with utmost endeavor and consummate

1 یا من تضرّع نسائم مهیمنة بریاض الله

2 لعمرک یا حبیبی الأذیب أنّ الرّوح لفی ولیّه و
انّ القلب لفی تلّهپ و أنّ الدّمع لفی تحلب و أنّ
الأحشاء لفی اجیج و أنّ الأفئدة لفی ضجیج فی
محبة الله شوقاً الی احباء الله و توقاً الی مشاهدة
نور مبین من جبین ذلک المنجذب الی الله

3 و انّی لأشکّر ربّی الخون و احمده فی جمیع
الشئون بما اوّقد سراج التّوحد فی زجاجة
صدرک الرّحیب و اشرق من افق قلبک السّلم
بالدّر المنیر و انطقک بثنائه و نور وجهک بنور
بهائه و جذب روحک بنفحاته و شرح فؤادک
بآياته و قوی ظهرك بظهور بیناته و سیشد
ازرک بجنود ملکوته و ملائكة جبروته بل جنود
لم تروها من الملائکة الاعلی

4 یا حبیبی فأنهض من المضاجع و قم من المراقده و
اجتهد بالجهد البلیغ و الحکم البالغة الّتی لیس علیها

wisdom which cannot be surpassed to spread the divine fragrances until the horizons are perfumed and heedlessness and hypocrisy vanish. Glory be upon thee and upon whoever is illumined by the light of the dawning.'Abdu'l-Baha 'Abbas

مزید فی نشر نفحات اللہ حتّی تتعطر الآفاق و
تزل الغفلة و التفاق و البہاء علیک و علی من
تور بنور الاشراق ع

- 5 Praise be to Him Who hath appeared and shone forth, Who hath dawned from the daysprings of unity and gleamed, shimmered, flashed and sparkled in the horizon of divine unity, Who hath overflowed and bestowed upon holy realities that derive tidings from God their Lord through the verses of the glorious cycle in this new age.

5 حمداً لمن ظهر و اشرق و لاح من مطالع التّوحید
و سطع و لمع و برق و ابرق فی افق التّفرید و
فاض و افاض علی الحقائق المقدّسة المستنبّئة عن
اللہ ربّها بآیات الکور المجید فی هذا العصر الجدید

- 6 And the resplendent, brilliant, radiant, shining Glory from the Most Glorious Kingdom adorns, illumines, encompasses and envelops the divine Lote-Tree, the unique Tree, the unified Root, the merciful Source - the Ancient Outpouring that encompasses all and the Great Perfect Bounty, the all-embracing Word and the overwhelming Proof, the clear Path and the preceding Mercy and abundant Favor - and its branches, twigs, leaves, roots and offshoots, through the endurance of the pre-existent Essence and the eternal, everlasting Being, so long as the outpouring of generosity [flows abundantly] in the reality of existence and the effects of thy Lord's mercy shine forth in the mystery of every created thing.

6 و البہاء الباهر الزّاهر الزّاہی السّاطع من الملکوت
الایہی یزین و ینور و یشمل و یغشی السّدرۃ
الرّبّانیة و الدّوۃ الفردانیة و الأرومة الوجدانیة و
الجرثومة الرّحمانیة فیض القدیم الشّامل و الفضل
العظیم الکامل الکلمة الجامعة و الحجّة الدّامغة و
الحجّة الواضحة و الرّحمة السّابقة و النّعمة السّایغة
و اغصانها و افنانها و اوراقها و اصویلها و فروعها
بدوام الکیئونة القدیمیة و بقاء الذاتیة السّرمدیة
مادام فیض الجود [سرسار] فی حقیقة الوجود و
آثار رحمة ربّک باهرة فی سرّ کلّ موجود

- 7 And glory be upon thee and upon everyone firm and steadfast in God's Covenant and His established Testament.

7 و البہاء علیک و علی کلّ ثابت راسخ علی عہد اللہ
و میثاقہ المعتقد

BRL_DAK#1073

AB01642

To: Aqa Husayn grandson of Dakhil et al.

Date: 1900 or <

- 1 O grandson of Ibn-i-Dakhil! Since your honored grandfather was the chief of those who remembered God, and in all his poetry and remembrances his purpose was the Ancient Beauty and His Holiness the Exalted One, therefore I am pleased to address you as Ibn-i-Dakhil so that I may bring the mention of your grandfather to tongue and pen. From the favors of this mighty age and the gifts of this glorious century, I hope that you will rise and shine like a brilliant star from the ethereal horizon.

1 یا ابن ابن الدّخیل جدّ بزرگوارت چون سرخیل
ذاکین بود و در جمیع اشعار و اذکار مقصودش
جمال قدم و حضرت اعلی بود لهذا خوش دارم
کہ ترا ابن ابن دخیل خطاب کنم تا ذکر جدّت
را بر زبان و قلم برانم از الطاف ابن عصر عظیم
و مواہب ابن قرن جلیل امیدوارم کہ چون نجم
منیر از افق اثیر طالع و لائخ گردی

- 2 O Abdul-Hamid, praise the glorious Lord that at the threshold of Truth you are praised, lauded and commended. This gift shines like a crown of sovereignty upon your brow. Blessed art thou, glad tidings unto thee!
- 3 O Muhammad Mahmud, Muhammad means "praised" and the Lord has so ordained. This pen of Abdul-Baha offers praise to you and extols and describes you. And the Glory be upon you!
- 4 O Muhammad Ja'far, Ja'far in the language means "flowing river." God willing, you are a pure spring and flowing fountain, may you become a wellspring of the love of God and a gushing fountain of the knowledge of God.
- 5 O Samad, Samad means "self-sufficient." I beseech the Truth that you may become free from all else save Him and independent and detached from all in existence. And the Glory be upon you!
- 6 O Husayn, sacrifice yourself in the path of the Beauty of Husayn, the Promised One after the Qa'im, and offer yourself as a sacrifice in the path of that Wronged One. Be of Husayn's disposition, transcend fear and hope, enter manfully into the field of the martyrdom of love. Be manfully under the protection of the Ancient Truth and in the shadow of the Great Lord.
- 7 O Ali Akbar, supreme exaltation lies in sincerity and steadfastness in the Cause of the Most Glorious Beauty. Drink from this spring of Tasnim and swim in this surging sea.
- 8 O Name of God! Convey to that honored descendant His Holiness Aqa Seyyed Husayn the Most Glorious Greatest Greeting. I am in utmost eagerness. Good arrangements have been made for him to be in attendance. We beseech divine confirmation that he may succeed as you desire. And the Glory be upon you and upon all the loved ones of God there.
- 2 ای عبدالحمید حمد کن خداوند مجید را که در آستان حقّ مدوح و محمود و حمیدی این موهبت چون اکیل سلطنت بر فرق تو تابانست طوبی لک بشری لک
- 3 ای محمد محمود محمد بمعنی ستوده است و خداوند چنین فرموده این قلم عبد بهاء ستایش تو مینماید و تعریف و توصیف تو میکند و البهاء علیک
- 4 ای محمد جعفر جعفر در لغت نهر جاری بود انشاءالله معین صافی و عین جاری هستی سرچشمهء محبت الله گردی و عین نایع معرفت الله
- 5 ای صمد صمد بی نیاز را گویند از حقّ مبطلیم که از مادونش بی نیاز گردی و از جمیع من فی الوجود مستغنی و آزاد و البهاء علیک
- 6 یا حسین در راه جمال حسین موعود بعد از قائم جانفشانی نما و در سبیل آن مظلوم فدا و قربانی طلب حسینی مشرب اول بر جان ایچون خوف و رجادن گنج فضای کربلای عشقه وار مردانه مردانه در پناه حقّ قدیم باش و در ظلّ ربّ عظیم
- 7 ای علی اکبر علویت کبری در خلوص و استقامت بر امر جمال ابهیست از این عین تسنیم بنوش و در این بحر پرخروش شنا نما
- 8 یا اسم الله جناب سلیل جلیل آنحضرت آقا سید حسین را بتکبیر ابداع ابهی مکبر و در کمال اشتیاقم خوب از برای او اسبابی فراهم آمده است که در معیت است از تأیید الهی سائلیم که چنانچه آرزوی آنجنابست آنچنان موفق شود و البهاء علیک و علی جمیع احباء الله هناک

INBA88:293

AB01582

To: *Haji Mirza Abu'l-Qasim Nazir (Haifa)*

Date: 1900 or <

- 1 O spiritual master of fidelity and O seeker of divine perfection!
How we miss you, how we miss you! 1 ای سرور وفاپرور روحانی و ای مهرجوی کامور
رحمانی ای جای تو خالی ای جای تو خالی
- 2 In our intimate gathering, in our holy presence, dwelling in
paradise - how we miss you, how we miss you! 2 در محفل انسیم در محضر قدسیم هم ساکن
فردوسیم ای جای تو خالی ای جای تو خالی
- 3 In the rose garden of mysteries, among the flowering rose-
bushes, in the treasury of lights - how we miss you, how we
miss you! 3 در گلشن اسراریم در گلبن ازهاریم در مکن
انواریم ای جای تو خالی ای جای تو خالی
- 4 In the private chamber of secrets, in harmony with the Beloved,
with grace and supplication - how we miss you, how we miss
you! 4 در خلوتگاه رازیم با دلبر دمسازیم با ناز و نیازیم
ای جای تو خالی ای جای تو خالی
- 5 In the Garden of Paradise, in the Furthest Mosque, in Yathrib
and Batha - how we miss you, how we miss you! 5 در جنت مأوائیم در مسجد اقصی‌ئیم در یثرب و
بطحائیم ای جای تو خالی ای جای تو خالی
- 6 In the solitude of the divine realm, in the expanse of the heav-
enly kingdom, detached from the material world - how we miss
you, how we miss you! 6 در خلوت لاهوتیم در فسحت ملکوتیم بیزار ز
ناسوتیم ای جای تو خالی ای جای تو خالی
- 7 On the seashore, in the breast of Sinai, in the crimson spot -
how we miss you, how we miss you! 7 در ساحل دریائیم در سینه سینائیم در بقعه
حمرائیم ای جای تو خالی ای جای تو خالی
- 8 In the blessed valley we walk, smelling the flowers of the
meadow, seeking the vision of the Ancient One - how we miss
you, how we miss you! 8 در وادی ایمن پوئیم گلپهای چمن بوئیم دیدار قدم
جوئیم ای جای تو خالی ای جای تو خالی
- 9 In the plain of purity we dwell, intoxicated with faithfulness,
free from cruelty - how we miss you, how we miss you! 9 در دشت صفائیم سرمست وفائیم فارغ ز جفائیم
ای جای تو خالی ای جای تو خالی
- 10 Although for some time, due to pen and ink, we have not
recalled the face and character of that comfort of heart and
soul, yet in heart and spirit and soul, night and day, we are
occupied with remembering your visage and your qualities, and
from the Merciful Lord I beseech grace and kindness for your
presence. Especially in such a place and state did I undertake
writing this petition, where one word was better than a book
and one drop better than an ocean. The meaning is this: Do
not imagine that for a moment I am forgetful of you or free
from the snare of your love. I am captive to the chain of ancient
love and age-old affection. 10 اگرچه مدتی بود که بواسطه خامه و مداد پیاد
روی و خوی آن راحت جان و فؤاد نیفتادیم
لکن در دل و روح و روان شب و روز بذکر
دیدارت و خلق و صفات مشغول و از حضرت
رحمن در حق آن حضرت تمنای فضل و احسان
مینمودم علی‌الخصوص در ساحتی و حالتی بخریر
این عریضه پرداختم که حرفی به از گلابی بود و
قطره‌ئی به از دریائی مقصود اینست چنان گمان
مفرمائید که آنی فارغ از یادم و یا از دام محبت
آزادم اسیر زنجیر محبت قدیم و الفت دیرینم
- 11 از فضل و عنایت یزدان پاک چنان امیدوارم که
مشام مبارکت همواره بنفحات قدسش معطر و

- 11 Through the grace and favor of the pure God, I so hope that your blessed nostrils will ever be perfumed with His holy fragrances and the soul's consciousness scented with the musk of His favors, so that in this Most Great Day you may attain to the universal divine gift which is the ultimate hope of those drawn near and of the cherubim. May you ever remain safe and protected in the cave of divine preservation and protection.

دماغ جان بعير عنايتش معبر باشد تا در اين
يوم اعظم بموهبت كليه الهيه كه منتهای آمال
مقربين و كروين است فائز باشيد باقى هميشه
در كهف حفظ و حمايت الهيه محفوظ و مصون
مانيد

INBA88:213c, BRL_DAK#0699,
MKT8.106, AKHA_135BE #05 p.93

AB01760

To: Mulla Muhammad Ali (Sangisar) et al., in Mazandaran

Date: 1900 or <

- 1 O beloved ones of the All-Merciful and His chosen ones! The lights of divine confirmation have shone forth from the Most Glorious Kingdom, and the seas of sanctification have been stirred by the winds of God's glad-tidings in the Sacred Scriptures and Tablets. The cloud of divine bounty has thundered and flashed, and the rains of mysteries have poured forth from those clouds raised up from God's Kingdom. And you, O manifestations of God's gift, dawning-places of the lights of God's knowledge, and mines of God's love - be moved with joy by the outpouring of God's mercy and rejoice in the glad-tidings of God, the Protector, the Self-Subsisting.
- 2 O my God! I beseech Thee by Thy ceaseless outpouring, Thy all-encompassing grace, and Thy complete confirmation to aid Thy loved ones through Thy great favors and enable them to unfurl the sails of servitude upon the seas of Thy Cause, to light the lamp of love within the glass of people's hearts, and to strengthen their loins in service to Thy most exalted Threshold. Verily Thou art the One Who confirmeth whomsoever Thou wilt, and verily Thou art the Mighty, the Powerful.
- 3 O divine friends! Strive night and day until you attain to His good-pleasure. His good-pleasure lies in acquiring divine characteristics, holding fast to the ways of sanctification and self-effacement, showing humility and submissiveness before the loved ones of God, servitude at His exalted Threshold, diffusing the divine fragrances, uplifting the Word of God, fostering love and unity and oneness among God's loved ones, wishing well for all peoples and nations, remaining firm and steadfast in

1 يا احباء الرحمن و اصفياه قد تلتأ انوار التأييد
من ملكوت الابهى و تموج بحور التقديس من
ارياح بشارات الله فى الزبر و الالواح و ابرق و
ارعد سحاب الفيض و انسجمت غيوت الاسرار
من تلك الغيوم المنبعثة من ملكوت الله و انتم
يا مظاهر موهبة الله و مطالع انوار معرفة الله و
معادن محبة الله اهتزوا طرباً من فيض رحمة الله
و استبشروا ببشارات الله المهيمن القيوم

2 اللهم يا الهى اسئلك بفيضك الدائم و فضلك
الشامل و تأييدك الكامل ان تدرك احبايك
بعظيم الطافك و توقفهم على نشر شرع العبودية
فى بحار امرك و ايقاد سراج المحبة فى زجاجات
قلوب الناس و تشد ازهرهم فى خدمة عتبتك
السامية العليا انك انت الموفق من تشاء و انك
انت القوى القدير ع

3 اى ياران الهى شب و روز بكوشيد تا موفق
برضاى مبارك گرديد رضاى مبارك در تخلق
باخلاق رحانيت و تشبث بشئون تقديس و
محيوت و فناء و خضوع و خشوع نزد احباء الله
و عبوديت عتبه عليا و نشر نفحات الله و اعلاء
كلمة الله و الفت و اتحاد و يگانگى احباء الله و
خيرخواهى عموم ملل و امم و ثبوت و رسوخ

the Most Great Covenant, and showing sincerity and service to the government and seeking the satisfaction of the royal throne. And the Glory be upon you, O chosen ones of God, His trusted ones and His loved ones.

در میثاق اعظم و صداقت و خدمت بحکومت
و جستجوی رضایت سریر سلطنت است و
البهاء علیکم یا اصفیاء الله و امنائه و اودائه

INBA59:209

Study guide to this volume

Volume 121 continues the setting of 1900 — American pilgrimages, Western encounter, doctrinal instruction — but its distinguishing tone is a sustained meditation on sacrifice as the innermost logic of spiritual life. Where Volume 120 was primarily concerned with correcting misunderstanding and laying intellectual foundations, this volume moves into existential territory: what does it mean to give one's life, one's ego, one's very identity in the path of God? The pilgrim notes gathered here, many of them recorded by 'Alí-Kulí Khán (whose arrival is itself announced as a providential gift for the translation of the Faith into English), circle again and again around the questions of martyrdom, of self-sacrifice, of the Manifestation's total self-offering, and of the believer's path of transformation. At the same time, the volume contains important doctrinal materials: letters on the unity and distinction of the Manifestations, on recognition through purity of heart, on the return of spiritual qualities rather than physical persons, and on the Covenant as a written testament whose authority exceeds anything previously given to humanity. The arc from sacrifice to recognition to Covenant is not accidental: each theme illuminates the others, and together they constitute a theology of the spiritual life adequate to the demands of this singular historical moment.

The Mystery of Sacrifice: Self-Offering as the Law of Creation

Key Passages

The Horizon receives Divine Protection through the outpouring of that Bounty and the bounties which the Horizon receives from the Unseen Light it in turn gives to mankind and to creation. The station by which the Horizon gives those Bounties which He has taken from the Sun of Truth to mankind, the station of giving those Bounties to mankind is called the Station of sacrifice. When Jesus Christ came into the world He gave all His Bounties to mankind in order that they might see their own bounties therein; and this was the way in which He sacrificed His life to the world. — ABU0313

All Divine Manifestations give up all personal condition, considerations and graces in the Cause of God to such an extent that there is nothing judged of their personality; that is, they sacrifice their personality entirely in the world. Their life is only the life of God; their thought is what is thought of God; and their grades are those chosen by God. They have nothing; they sacrifice everything in the way of God. They suffer every sort of calamity and affliction in this world, in order to show that the spiritual agrees with the material in consecration and sacrifice. This is the station of simple radiance which shines forth and makes them separate from all worldly things. — ABU0313

As long as one has not taken a portion of the Mystery of Sacrifice it is impossible for him to attain the Kingdom of God. So long as you do not have the cup free from every sort of liquor, it is impossible that you put good and pure water therein. — ABU0313

Context for Study

“The Mystery of Sacrifice” (ABU0313) is among the most philosophically dense pilgrim notes in the corpus. ‘Abdu’l-Bahá identifies three distinct levels of sacrifice: the cosmic (the Manifestation as the “Horizon” that receives divine bounty and transmits it to creation by spending itself), the existential (the Manifestation’s complete self-effacement before the divine will), and the participatory (the requirement that every believer drink from this same cup of self-renunciation). The seed-and-tree image is arresting: the seed must “sacrifice all of itself to the tree in order that it may be produced.” This is sacrifice as the structural law of all creative transformation, not merely a moral virtue or a religious duty. The analogy to the grain of wheat in John 12:24 (“Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit”) is unmistakable, and ‘Abdu’l-Bahá appears to be using the same image in the same sense, while extending it from the individual martyr to the cosmic law by which creation itself proceeds from divine self-giving. In Islamic theology the closest parallel is the Sufi doctrine that the divine names manifest themselves only through their opposites: the name “Exalter” requires something to be exalted, which requires the name “Abaser” to prepare the ground. The sacrifice of the Manifestation is thus not an unfortunate accident of human cruelty but the very mechanism by which divine bounty reaches creation. The cup metaphor that closes this section is crucial: self-purification (emptying the cup of its old contents) is the precondition for receiving divine grace, not an optional spiritual refinement. The link to the *via purgativa* in Christian mystical theology and to the Sufi concept of *takhallúq* (emptying) before *takhallúq* (adorning with divine qualities) is direct.

Questions for Reflection

1. ‘Abdu’l-Bahá presents sacrifice as the structural law of creative transformation — not merely a moral virtue but a cosmic principle. How does this compare with the Christian theology of the Cross as the mechanism of cosmic redemption, and with the Sufi concept of divine self-disclosure through the sacrifice of names in their opposites?
2. The Manifestation is described as “simple radiance” — a transparency that offers no surface of its own, only the light passing through. How does this image illuminate the paradox of a fully human person who is also a perfectly transparent vessel for divinity?
3. The seed-and-tree image implies that the seed’s dissolution is not a tragedy but the very means of the tree’s life. How should this image reframe our instinctive resistance to personal loss, failure, and self-surrender?
4. The statement “As long as one has not taken a portion of the Mystery of Sacrifice it is impossible to attain the Kingdom of God” implies that sacrifice is a prerequisite, not a supplement, to spiritual life. How does this compare with Paul’s claim that “our old self was crucified” (Romans 6:6) as the precondition for new life in Christ?
5. ‘Abdu’l-Bahá distinguishes between the martyrdom that ends affliction immediately and the “living martyrdom” of sustained service (ABU2423). Which is presented as the higher station, and what does this ordering of spiritual values imply for the life of the ordinary believer?

Living Martyrdom: Service as the Prolonged Sacrifice

Key Passages

While suffering death on the pathway of God is the highest attainment, still, that dying which continues on throughout life, giving lift to other souls, is the station of ‘living martyrdom.’ The death of a martyr means the immediate end to all his afflictions and tests: martyrdom is the easiest way to enter the Kingdom of Heaven. But those who rise up to serve the Cause, to bear afflictions and undergo tribulations and trials in order to draw souls into the holy Faith — those are living martyrs, their labor goes on and on, and their noble work, the regeneration of all humankind, will win them the highest of rewards, for ever and ever. — ABU2423

There was once a blacksmith in Iran, and to keep his fire going and get the iron red hot so it could be hammered into shape on the anvil, he had a boy apprentice to blow and blow the bellows. Finally the boy, half dead from toil, cried out, “I am dying! I am dying!” And the blacksmith shouted back, “Die and blow the bellows! Die and blow! Die and blow!” — ABU3092

Context for Study

The concept of “living martyrdom” represents one of ‘Abdu’l-Bahá’s most original contributions to the theology of sacrifice. In classical Islamic jurisprudence, the *shahíd* (martyr, literally “witness”) achieves the highest possible spiritual rank through instantaneous physical death in the path of God; the rewards are specific and immediate. ‘Abdu’l-Bahá revalues this hierarchy without dismissing it: martyrdom by death is real and noble, but it is described as the “easiest” path because it is momentary. Living martyrdom, by contrast, requires the sustained, daily, apparently unremarkable expenditure of self in service to others — the drawn-out sacrifice that neither ends suffering nor achieves dramatic public recognition, but continues “on and on.” The blacksmith story (ABU3092) is perhaps the most compressed articulation of this teaching in the entire corpus: the answer to “I am dying” is not comfort or rest but the imperative to continue the very action that is causing the dying. The Zen *kōan* quality of “Die and blow the bellows” encapsulates a spiritual logic that defies ordinary psychological economy — keep going precisely at the moment of apparent exhaustion. This is the “mysticism of service” that characterizes ‘Abdu’l-Bahá’s own life, and it stands in contrast to the withdrawal from the world that characterizes many mystical traditions. In the Christian tradition the concept of the *vita activa* (active life of service) has always been in creative tension with the *vita contemplativa* (contemplative life of prayer and withdrawal); ‘Abdu’l-Bahá subordinates neither to the other but insists that the prolonged active sacrifice, when sustained by inner spiritual life, achieves the same transformation as contemplative withdrawal.

Questions for Reflection

1. ‘Abdu’l-Bahá presents physical martyrdom as “the easiest way” to enter the Kingdom. This is a bold reversal of the ordinary understanding of martyrdom as the ultimate sacrifice. What theological assumptions support this inversion?

2. The blacksmith story ends with “Die and blow the bellows!” — a command to continue acting precisely at the moment of exhaustion. How does this compare with the Christian mystical concept of the “dark night of the soul” in which the practitioner must continue spiritual practice when all consolation has been withdrawn?
3. “Living martyrdom” is defined as sustained service that regenerates souls. How does this concept relate to the Bodhisattva ideal in Buddhism — the choice to remain in the cycle of existence in order to assist all sentient beings toward liberation?
4. ‘Abdu’l-Bahá promises that living martyrdom “will win the highest of rewards, for ever and ever.” How should this eschatological promise be held alongside the admonition in the Hidden Words not to “fix your gaze on the riches of others” or to act for reward?
5. What spiritual practices in the Bahá’í life — prayer, fasting, service, teaching, consultation — correspond most directly to the concept of living martyrdom as ‘Abdu’l-Bahá defines it?

The Thirsty Traveler: Why the Manifestation Is Necessary

Key Passages

There was once an Arab traveler who had lost his way in the desert. He was dying of thirst and, humbly, he begged God for water. Suddenly on the far horizon he saw an oasis with waving trees, and he knew that there could be no trees and greenery unless water was present too. When he had somehow dragged himself across the sands and reached the oasis, how did he go about quenching his thirst? Was his conviction enough for him, that growing things meant water? Or did he search avidly for a source, a crack in a rock or an opening in the earth where water could get through and he could drink and live? Believing that God is present in nature has never been enough. This belief has never founded, and could never found, a civilization. — ABU1594

Every material thing we see around us represents some spiritual idea. As there is an outward, material reality, so there is also an inward, spiritual reality. Take for example, the sun. There is a material sun, and there is also a spiritual sun. As the physical sun rises and sets, so also does the spiritual sun. When the sun rises the darkness vanishes. So, also, when the Sun of Truth arises, all errors and ignorance disappear. Unless we dig and plant a piece of ground, and have a gardener to care for the plants, we can have no garden; we shall have no beautiful flowers or plants. So, also, with children, unless they have someone to rear them and care for them and cultivate their minds, they would become like wild animals. — ABU1628

Context for Study

The question ABU1594 addresses — why a loving God who is omnipresent in nature would require belief in a specific human Manifestation — is among the most persistent challenges that thoughtful Western inquirers have brought to the Bahá’í message. The questioner assumes that a direct, interior, or nature-based experience of God should be sufficient. ‘Abdu’l-Bahá answers with a parable that is both philosophically precise and existentially vivid: the oasis *proves* water, but

proof does not quench thirst. One must find the actual spring, the specific channel through which the water reaches one. The parallel in ABU1628 (the gardener, the teacher, the Manifestation) extends the argument: gardens require gardeners, children require teachers, and souls require the Manifestations whose specific historical appearances are the conditions of spiritual civilization. This is a functional argument for prophethood that complements the metaphysical argument in the Bahá'í writings: Manifestations are necessary because the development of human spiritual potential has historically depended on their intervention. The philosopher Thomas Aquinas made a similar case in the *Summa Theologica* for why natural reason alone is insufficient and why divine revelation is necessary even for truths that natural reason can in principle reach (because few would reach them, and then with mixture of error). In Islamic theology the same argument is made for the indispensability of the Prophet: the *naql* (transmitted knowledge through revelation) is necessary to correct and complete the *'aql* (rational knowledge). 'Abdu'l-Bahá's distinctive contribution is to frame this necessity in developmental rather than merely corrective terms: the Manifestation does not simply repair human error, but cultivates capacities that nature alone cannot bring forth.

Questions for Reflection

1. The desert traveler finds an oasis and knows water must be present, yet knowledge of water is not the same as drinking it. What does this distinction tell us about the relationship between natural theology (knowing God from creation) and revelation (drinking from the living waters)?
2. 'Abdu'l-Bahá compares the soul's need for a Manifestation to a child's need for a teacher and a garden's need for a gardener. How does this developmental argument for prophethood compare with Aquinas's argument in the *Summa Theologica* for the necessity of divine revelation alongside natural reason?
3. ABU1910 quotes 'Alí: "When the True One is made manifest, His signs and verses are His evidence, His presence is His proof." How does this principle — that the Manifestation is self-evidencing, like the sun — interact with the rational and prophetic arguments for his necessity in ABU1594 and ABU1628?
4. If believing that "God is present in nature" has never founded a civilization, what specific civilizational capacities has each historical Manifestation — Moses, Jesus, Muhammad, Bahá'u'lláh — contributed that a diffuse nature-spirituality could not generate?
5. The gardener-soul-Manifestation analogy implies that spiritual development requires external cultivation, not just internal potential. How does this sit alongside the Bahá'í principle of the independent investigation of truth, which might seem to privilege internal discovery?

Unity and Distinction: A Theology of the Manifestations

Key Passages

Concerning thy question about the names of the Prophets — know thou that twenty-eight Prophets are outwardly mentioned in the Qur'án, yet in truth all are mystically referred to. For the Holy Manifestations have two stations: the station of unity and the

station of distinction. In the station of unity, they are one reality, as it is said: “We make no distinction between any of His Messengers.” Their likeness is as the sun — though its dawning-places be many, yet the sun itself is one, and its light is one. — AB00940

This Book explains the reason of this. The Blessed Perfection said that everyone who wishes to know God and to recognize His Prophets, must empty his heart, cleanse it of all evil and worldly things, make it a clear mirror so that the Light of God can fall clearly upon it, reflecting a perfect image, and so also that the love of God can fill it. Man must forget everything, cleanse his heart from all worldly things, so that he has no care for anything in this world; he must put aside all his own prejudices and be a clear, clean mirror upon which the Sun of Truth can shine. When the real Sun of Truth appears, a pure heart will know Him. — ABU0320

Context for Study

The doctrine of the two stations of the Manifestations, articulated in AB00940, is one of the structural pillars of Bahá'í theology. In the station of unity, all Manifestations are one: the same light, the same soul, the same divine will expressed in different historical forms. In the station of distinction, each is a specific individual with particular teachings, laws, and a given dispensation. This dual-station theology resolves a tension that runs through every theology of prophecy: if all Manifestations speak the same truth, why do they appear to contradict each other? They contradict each other only at the level of the station of distinction (different laws, different rites, different vocabularies) while being harmonious at the level of the station of unity (the same eternal spiritual principles). The same Qur'anic verse 'Abdu'l-Bahá quotes — “We make no distinction between any of His Messengers” — is used in Islamic theology to argue for Islam's universal recognition of prior prophets, but it is typically read as a supersessionary rather than an ongoing framework: the previous prophets are honored, but Muhammad seals and supersedes them. 'Abdu'l-Bahá appropriates the verse in a non-supersessionary sense: the unity is genuine and ongoing, each Manifestation remaining fully valid in its own station even as a new one appears. The epistemological complement to this doctrine is the teaching in ABU0320: purity of heart is the condition for recognizing the Manifestation in any age, because the faculty of spiritual recognition is the mirror, and mirrors must be clean and free from distortion to reflect the light. This makes recognition a moral achievement, not merely an intellectual one.

Questions for Reflection

1. The doctrine of the “two stations” — unity and distinction — of the Manifestations is offered as a solution to apparent contradictions between their teachings. How persuasive is this framework as an approach to inter-religious dialogue? Where does it succeed and where might it encounter resistance?
2. 'Abdu'l-Bahá uses the Qur'anic verse “We make no distinction between any of His Messengers” in a way that transforms its typical Islamic supersessionary use. What are the theological implications of this reinterpretation for Muslim-Bahá'í relations?
3. Recognition of the Manifestation is described as requiring a “clear, clean mirror” of the heart. This makes recognition a moral and spiritual condition, not simply a matter of evidence or

argument. How does this account of recognition compare with the Christian concept of the *sensus fidei* (the sense of faith in the believer) or with the Jewish concept of the *emunat chakhamim* (trust in the sages)?

4. ABU0525 explains that the Jews rejected Christ because they expected the Messiah to fulfill prophecy literally (“the lion and the lamb shall lie down together”) and he did not. How does ‘Abdu’l-Bahá’s account of Jewish rejection of Christ function as an implicit warning to Christians about their own potential rejection of Bahá’u’lláh?
5. The sun-and-dawning-places analogy implies that the diversity of Manifestations enriches rather than fragments the revelation of God. How does this model of religious unity-in-diversity compare with John Hick’s pluralist theology and with Karl Rahner’s concept of “anonymous Christians”?

The Covenant as Written Testament: Authority Beyond Words to Peter

Key Passages

Jesus Christ said only a few words to Peter, telling him that upon that rock he would build his church. He left no written instruction or will, and yet because it was the Word of God, it took root, and millions have obeyed it. And now, when the Covenant has been written and established, how can any one be foolish enough to imagine that they can resist it? No, the ensign of the Covenant has reached to the supreme heights, and its authority will be spread over all the earth. — AB10791

Abdul-Baha said that he had seen the faces of the American believers and he was very glad — for their faces were radiant with the light of the Covenant of God, for the faces of those who violated the Covenant of God would appear veiled in darkness. The Covenant of God is like the sun — the brilliance and light of the Covenant radiates and shines forth from the faces of those who are firm in it. They wish to extinguish this light, but they do not know that the light of God’s Covenant is kindled and comes from the presence of God, and though it were surrounded by all the winds of the earth, they could not prevail to blow it out. — ABU1730

I swear by the Sacred Threshold — and it is truly a mighty oath if you but knew it — that I have never had and do not have any station except absolute, pure, complete servitude, free from every conception. This has been my disposition since I nursed from the breast of God’s mercy, and this has been my nature since the tenderness of my youth and my upbringing in the cradle of God’s favors. Through the grace and bounty of that Mystery of existence, I hope to perfume the horizons with the holy fragrance of servitude to that purified shrine. — AB00641

Context for Study

The argument in AB10791 is structurally ingenious: even the minimal and oral Petrine commission — “Upon this rock I will build my church” — founded an institution that commanded the allegiance

of hundreds of millions for two millennia, simply because it was the Word of God. How much more, then, should the explicit, written, multiply-attested Covenant of Bahá'u'lláh be capable of sustaining its appointed Centre? 'Abdu'l-Bahá is making an *a fortiori* argument for the durability of the Covenant: if less explicit authority produced more lasting results in the past, the explicit Covenant must be even more authoritative. The argument also acknowledges the achievement of Christian institutional history in a way that is characteristic of Bahá'í theological method: rather than dismissing the Christian tradition as superseded, it reads that tradition's success as evidence for a principle that operates even more powerfully in the current Dispensation. The image of the Covenant as a sun whose light radiates on the faces of the faithful (ABU1730) is an empirical claim in the form of a metaphor: 'Abdu'l-Bahá reports that he can actually see the difference — radiance or darkness — on the faces of those who are firm or wavering in the Covenant. This is not merely rhetorical. He is claiming that the spiritual state of one's relationship to the Covenant is visible, a claim that belongs to a tradition of spiritual discernment (*tamyíz al-arwáh*) running from the Pauline "testing of spirits" (1 John 4:1) through the Sufi concept of *basirat* (spiritual vision) to the Indian traditions of *darshan* (auspicious sight of a holy person).

Questions for Reflection

1. The argument of AB10791 is explicitly comparative: even the minimal Petrine commission produced lasting institutional authority; the explicit Bahá'í Covenant should therefore produce even greater authority. What are the strengths and potential weaknesses of this *a fortiori* argument?
2. 'Abdu'l-Bahá claims to see the light or darkness of the Covenant on the faces of believers. What does this claim imply about the nature of spiritual discernment? How does it relate to the Sufi tradition of *basirat* (spiritual insight) and to Paul's discussion of spiritual gifts including the "discernment of spirits"?
3. The light of the Covenant is compared to a fire that "all the winds of the earth" cannot extinguish. This is a claim about historical durability. What evidence from the subsequent history of the Bahá'í Faith might be offered in support of or in tension with this claim?
4. AB00641 insists that 'Abdu'l-Bahá's station is "absolute, pure, complete servitude, free from every conception." The oath he swears — "By the Sacred Threshold, a mighty oath" — is itself a form of testimony before God. What is the spiritual function of such an oath in this context? How does oath-swearing function in other religious traditions to establish the authenticity of a claim?
5. The arrival of 'Alí-Kulí Khán as translator (ABU2864) is announced by 'Abdu'l-Bahá as a providential fulfillment of Bahá'u'lláh's promise. What does this attention to the particular individual capacities of a single translator tell us about 'Abdu'l-Bahá's understanding of providence and of the means by which God works in history?

A Guiding Question for the Whole Volume

Volume 121 circles around a single axis: the question of what it costs to receive and transmit something of ultimate value. The Manifestation pays the full cost by sacrificing his entire personal

existence; the living martyr pays a daily and perpetual installment; the pure-hearted seeker pays the cost of releasing every prejudice and preconception that would cloud the mirror; the translator pays the cost of years of wandering before arriving at the Sacred Threshold. Even the Covenant itself is framed as a gift that has been paid for at the price of Bahá'u'lláh's lifelong suffering, and that can only be received by those willing to pay the price of steadfastness.

A guiding question for the whole volume might therefore be: **If sacrifice is the structural law of all spiritual transmission — operating at the cosmic level in the Manifestation's self-offering, at the historical level in martyrdom and living service, and at the personal level in the purification of the heart — what does this imply about the relationship between suffering, spiritual capacity, and the ability to recognize and transmit divine truth?**