



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 124:

Writings and Utterances of Abdu'l-Baha, ca. 1901, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 124

This 1901 volume is dominated by urgency: the hour is presented as fleeting, the Covenant as the organizing principle of the community, and service as the only adequate response to the opened Kingdom. ABU1091 gives the volume's evangelic keynote, addressed to the "friends of Jesus Christ," proclaiming the fulfillment of Christian expectation and summoning the believers from words to deeds while the "Center of the Covenant" is manifest. AB00554, addressed to a visitor returning from the Blessed Spot, turns pilgrimage into mission: the pilgrim is to carry glad tidings outward from the Holy Land, announce the opened doors of the Kingdom, and urge detachment, righteousness, peace, fellowship, and love for all humanity. AB00748 gives the same call a more universal ethical scope, linking joy in divine bounty with the obligation to raise the banner of universal peace, abhor discord, and treat all peoples with gentleness.

A sharper polemical and institutional atmosphere also runs through the volume. AB00121 is a major letter on the Covenant, remarkable for the breadth of its prayer, its insistence that Baha'u'llah's written Testament is unique in religious history, and its anguished denunciation of the Covenant-breakers' attacks upon 'Abdu'l-Baha. AB11649 and AB00367 carry this same pressure into the sphere of lived crisis: 'Abdu'l-Baha describes coordinated slanders, political accusations, and efforts to endanger the community, then redirects the friends toward sacrifice, firmness, teaching, and detachment. ABU3677 records the hostile charges attributed to Siyyid Jamal al-Din al-Afghani and 'Abdu'l-Baha's confidence that neither the destruction of 'Akka nor his own death could extinguish the Faith. These items give the volume a dramatic sense of the Covenant as both spiritual bond and embattled historical reality.

Several items are especially valuable for the history of Baha'i institutions and holy places. ABU3679 records 'Abdu'l-Baha's simultaneous concern with the construction of the Shrine of the Bab and the restoration and management of the House of the Bab in Shiraz, presenting service to these sacred sites as a task future kings would envy. AB00541 offers a glimpse of the Shrine of the Bab rising under intense heat and amid opposition. AB03797 is one of the volume's most important educational texts: it links servitude to service to humanity, then applies that principle to the Tarbiyat School, insisting that schools should train character before mere acquisition of sciences and arts, since knowledge without moral formation becomes dangerous. In this respect the volume reveals 'Abdu'l-Baha's ministry as constructive as well as defensive, shaping sacred space, education, and communal discipline under conditions of surveillance and strain.

The remaining letters and notes deepen this constructive vision through counsel on teaching, pilgrimage, ethics, and social practice. AB00250 emphasizes the circulation of teachers through Zanjan, Azerbaijan, Tabriz, Khuy, Urumiyyih, and neighboring regions, treating travel itself as a means of rekindling unity and spreading spiritual life. AB00532 combines pastoral reassurance with a severe

warning against opium, naming it among the gravest forbidden harms and describing its destructive effects in vivid language. AB03797 and AB01497 together frame the Baha'i life as servitude manifested in service to all peoples, the education of children, refinement of character, and visible conduct that proves one has been trained by Baha'u'llah. The volume thus stands at a point where pilgrimage to the Holy Land, the defense of the Covenant, the organization of schools, the care of holy places, and the widening proclamation to Christian and other audiences converge into a single program of disciplined expansion.

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AB04591

To: Thomas Breakwell, in Paris

Date: 1901 ca.

- 1 O thou whose heart overfloweth with love for the Lord! I address thee from this consecrated spot, to gladden thy bosom with mine epistle to thee, for this is such a letter as maketh the heart of him who believeth in Godis oneness to wing its flight toward the summits of bliss. 1 يا من طفح قلبه بحبة الله انى اخاطبك من هذه البقعة المباركة حتى يفرح قلبك بخطابى اياك و خطابى مما يطير به قلوب الموحدين الى اوج السرور و ذروة الجبور
- 2 Thank thou God for having enabled thee to enter into His Kingdom of might. Erelong will thy Lordis bounties descend upon thee, one following the other, and He will make of thee a sign for every seeker after truth. 2 اشكر ربك بما وفقك على الدخول فى ملكوته العظيم ستتابع عليك الطاف ربك وتجعلك آية للطالبين
- 3 Hold thou fast to the Covenant of thy Lord, and as the days go by, increase thy store of love for His beloved ones. Bend thou with tenderness over the servitors of the All-Merciful, that thou mayest hoist the sail of love upon the ark of peace that moveth across the seas of life. Let nothing grieve thee, and be thou angered at none. It behooveth thee to be content with the Will of God, and a true and loving and trusted friend to all the peoples of the earth, without any exceptions whatever. This is the quality of the sincere, the way of the saints, the emblem of those who believe in the unity of God, and the raiment of the people of Baha. 3 تمسك بميثاق ربك وزد كل يوم حبا باحباء الله و حنوا على عباد الرحمن حتى تكون ناشرا لشرع الحب فى سفينة السلام على بحر الامكان لا تحزن من شئ و لا تتكدر من احد عليك بالرضا و الصدق و الصفاء و الوفاء مع عامة الخلق و قاطبة البشر و ذلك صفة المخلصين و سمة المقدسين و شعار الموحدين و دثار البهائين
- 4 Thank thou and bless thou the Lord for He hath allowed thee to offer Him the Right of God. This is verily a special favor on His part, for thee; praise Him then for this commandment that is set forth in the Scriptures of thy Lord, of Him that is the Ancient of Days. 4 ثم اشكر الله بما وفقك على تقديم الحقوق ان هذا لتوفيق من الله لك فاحمده على هذا الامر المنصوص فى صحائف ربك القديم
- 5 Verily is He the Loving, the Tender, the Ever-Bestowing. 5 ان ربك هو اللطيف الكريم و عليك التحية و الثناء

SWAB#009, COC#1174x

MNMQ#060 p.140, MMK1#009 p.023,
DSDS.109

AB01164

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

Date: 1901 ca.

- 1 O God, my God! This is Your servant, attracted to Your Most Glorious Beauty, his heart aflame with the fire of Your love amidst the concourse, his tears flowing in remembrance of You in the dark of night, his patience exhausted for love of Your Most Glorious Beauty, his face radiant with Your greatest mercy, his breast expanded by the verses of Your oneness among the people, expatriated in the West having left the sweetest homeland, bearing hardship in Your path, O my Most Exalted Lord!
- 2 Lord, he has abandoned comfort and ease and luxury and tranquility and rest, and hastened to that furthest shore, a land his ancestors' feet never trod, to spread Your fragrances, raise Your banners, exalt Your words, and make clear Your proofs.
- 3 Lord, Lord! Make him a sign of Your gift, a banner of Your knowledge, a fire of Your love, and a mark of Your bestowal, confirmed by Your angels, assisted by Your help and care, protected by Your preservation and shelter, guarded by Your protection and watchfulness, until Your traces spread in those regions, Your lights shine in those parts, Your call reaches the ears of the faithful, and Your proof appears to the concourse of creation.
- 4 Everything is in Your hand - we possess for ourselves neither benefit nor harm, neither life nor resurrection. O Lord! We are weak - strengthen us by Your grace; we are poor - enrich us by Your bounty; we are helpless - aid us with Your hosts; we are mute - make us speak Your praise; we are dead - revive us with Your spirit. You confirm whom You will, assist whom You will, teach whom You will, make speak whom You will, help whom You will, and support whom You will through what You will. Verily You are the Powerful, the Mighty, the Transcendent.
- 5 O spreader of the clear verses of the Most Glorious Beauty! Well done, well done! Such an honored station befits one like you. The events of all lands bring spirit and fragrance. The Cause of God is rising in all regions.
- 6 Now Aqa Mirza Asadu'llah has arrived and according to his account it is likewise in America. He gives the highest praise

1 الهی الهی هذا عبدک المنجذب الی جمالک
الأبهی المتوقّد القلب بنار محبتک بین الملاء
المنهر الدمع بذکرک فی جنح اللیالی الظلماء
المنصرم الصبر لمحبة جمالک الأبهی المستبشر
الوجه برحمتک الکبری المنشرح الصدر بآیات
توحیدک بین الوری المتغرب فی الغرب تارکاً
الوطن الأهلّی المتحمل العناء فی سبیلک یا ربّی
الأعلى

2 ربّ أنّه ترک الراحة و الرّخاء و الترف و الرفه
و السکون و القرار و هرع الی تلك العدوّة
القصوى ارضاً لم تطئه ارجل اجداده و الآباء نشرأ
لنفحاتک رفعا لرایاتک اعلاءً لکلماتک ایضاحاً
لبیناتک

3 ربّ ربّ اجعله آية موهبتک و راية معرفتک
و نار محبتک و سمة منحتک مؤيداً بملائکتک
موقفاً بعونک و رعایتک مصوناً بحفظک و
حمايتک محفوظاً بحفظک و کلائتک حتّی
تنتشر آثارک فی تلك الأرجاء و یلوح انوارک
فی تلك الأنحاء و یصل ندائک الی آذان اهل
الوفاء و یظهر برهانک للملأ الانشاء

4 و کلّ شیء یدک لا تملک لأنفسنا نفعاً و لا
ضرراً و لا حیاة و لا نشوراً ای ربّ انا ضعفاء
قونا بفضلک و فقرآ اغننا بجودک و عجزآ انجدنا
بجنودک و بکم انطقنا بثنائک و اموات احینا
بروحک تؤید من نشاء و توقّف من نشاء و تعلم
من نشاء و تنطق من نشاء و تنصر من نشاء و
تؤید من نشاء بما نشاء انک انت القوى المقتدر
المتعال ع

5 هو الله ای ناشر آیات بینات جمال ابهی احسنت
احسنت و لمثلک ینبغی هذا المقام الکریم
حوادث کلّ بلاد مورث روح و ریحان است
امر الله در جمیع نقاط رو بارتفاع

6 الآن آقا میرزا اسدالله وارد از قرار تقریر ایشان در
امریکا نیز چنین است و نهایت تعریف و توصیف

and description of your new composition, saying its publication and distribution would be extremely beneficial. Therefore through the efforts of His Holiness Maknat its eloquent translation must be completed with all speed and published.

- 7 Some time ago mention was made to His Holiness Ismu'llah Khususi to write about events in surrounding areas. Surely he will do so. If this servant had time he would write himself, but His Holiness Ismu'llah is the best deputy in this matter. And upon you be greetings and praise.

- 8 Your two signed letters were studied with utmost care. Indeed all their contents accord with truth and are proven and established.

از تألیف جدید آنجناب مینماید که طبع و نشرش بغایت مفید است لهذا باید بسرعت تمام بهمت حضرت مکات ترجمه اش بلیغ شود و طبع و نشر گردد

7 بجناب اسم الله مخصوص چندی پیش ذکر شد که حوادث اطراف را مرقوم نمایند البته خواهند نمود این عبد اگر فرصت داشت خود مینگاشت ولكن جناب اسم الله نعم الوکیل فی هذا الأمرند و علیک التحیة و الثناء

8 دو طغرا تحاریر آنجناب در کمال دقت مطالعه گردید فی الحقیقه جمیع مضامین مقارن حقیقت و مبرهن و مسلم است

BRL_DAK#1013, MKT2.295, MJMJ2.095b, MMG2#082 p.090

AB02163

To: Mirza Abu'l-Fadl Gulpaygani, in United States

Date: 1901 ca.

- 1 O Abul-Fadl! The detailed letters and complete missives from Green Acre, and the timely counsels and necessary exhortations given in the gathering of the friends and at Mr. Mac-Nutt's home, were noted word for word. After several days, when the intention was to write a reply, they were studied again. Indeed, the counsels and exhortations were complete, and I beseech God that He may grant them attentive ears.

- 2 The utmost intention of this servant is that the friends should not make me a cause of discord, nor become the reason for the scattering of the Cause of God, for I have never claimed, nor do I claim, any station, nor will I ever be among the proud and haughty ones. Were it not for compulsion, and were servitude not the object in view—that the Cause of God might become renowned in the East and the West, that the banner of the unity and oneness of religions might be raised, that universal peace might be established, that the spiritual fellowship of all humanity might be realized, that the divine fragrances might

1 یا ابی الفضائل دستخطهای مفصله و نامه های مکمل در سفر نیویورک از گرین عکا و نصاب واقع و وصایای لازمه در محفل احباب و منزل مستر مکات حرفاً بحرف ملاحظه گردید بعد از چند روز که مقصود تحریر جواب بود بتکرار مطالعه شد فی الحقیقه نصاب و وصایا مکمل بود و از خدا خواهم که بایشان گوش شنوا عنایت فرماید

2 جل مقصود این عبد اینست که یاران مرا دست آویز اختلاف نمایند و سبب تشتت شمل امر الله نگردند زیرا مدعی مقامی نموده و نیستم و از زمره مستکبرین و اهل کبریا نخواهم بود و اگر چنانچه مجبوریّت نبود و عبودیت منظور نظر نه که امر الله در شرق و غرب مشتهر گردد و رایت وحدت و توحید ادیان مرتفع شود صلح عمومی تأسیس گردد و الفت روحانیّه عموم بشر تحقق جوید نفحات قدس

be diffused, and that the life-giving breeze of the Abha Paradise might make all nostrils a rose garden of the Supreme Concourse until East and West embrace like two lovers—by the precious life of that spiritual friend and helper, I would completely withdraw from creation, and with head bowed in contemplation, seclude myself from friend and stranger to engage in my own refinement and education.

- 3 But what can be done? For the divine Cause there is no remedy save obedience, and for God's trust there is naught but forbearance and grace. I shall not forget "they refused to bear it." In any case, continually counsel the friends that whatever you may have in mind is your own affair—do not make 'Abdu'l-Baha a cause of discord, for He claims no station that would cause each of you to assert a station and create discord. And if two souls should have the slightest disagreement about this servant, both are in error, for the purpose is the unity of all nations and peoples. We must become the cause of oneness among strangers, not create estrangement among friends.

- 4 In any case, according to what Aqa Mirza Ahmad had written, this year a fine feast was spread at Green Acre and a banner was raised. Different peoples from all regions were present and the Call of God reached the ears of all. You presented divine proofs and arguments and displayed a white hand in establishing the evidence. God willing, in the coming year it will be even better and more pleasant. If you can completely turn Barakata Hindi toward the divine direction, it would be most fitting. Well done! Bravo to you!

- 5 Concerning the handmaiden of Baha, Barney, she is indeed in the utmost sincerity and her purpose is to sacrifice her life in the path of God. When she was here during that journey, I promised her that at a suitable time I would send her to Tehran. Before the recent events, during the occurrences in Yazd, it would have been appropriate, and thus it was written. But now that such turmoil exists and has not yet subsided, travel would be dangerous. Though the handmaiden of Baha is willing, her respected mother is not, and consideration for her mother is most essential lest she become depressed and sorrowful.

- 6 Keep the handmaiden of Baha ever fresh and verdant that she may progress day by day in spiritual ranks, become purely spiritual, and be confirmed with heavenly sensibilities through the influence of the Holy Spirit's breath. If she were to study the

منتشر شود و نسیم جانپور جنت اہبی مشامہا را گلشن ملأ اعلیٰ نماید تا خاور و باختر مانند دو دہر دست در اغوش یکدیگر نماید بجان عزیز آن یار و یاور روحانی بکلی از خلق نگارہ میگردم و سر در گریبان نموده از آشنا و بیگانہ عزلت جستہ بہذیب و تربیت خویش میپرداختم

- 3 ولی چہ توان نمود کہ امر الہی را جز اطاعت چارہئی نہ و امانت اللہ را جز تحمّل و تجلّ چہ توان نمود فابین ان یحملہا را فراموش ننایم باری آنحضرت ہموارہ بیاران نصیحت کنید کہ اگر شما را چیزی در سر است خود دانید عبدالبہاء را وسیلہء اختلاف ننماید زیرا مدعی هیچ مقامی نہ تا ہر یک بیان مقامی کنید و اختلاف کنید و اگر چنانچہ دو نفس در حق این عبد جزئی اختلاف نمایند ہر دو بر باطلند زیرا مقصد ایٹلاف جمیع امم و ملل است ما باید سبب یگانگی بیگانگان شویم نہ در بین آشنایان بیگانگی اندازیم

- 4 باری از قراریکہ جناب آقا میرزا احمد مرقوم نمودہ بودند امسال در گرین عکا خوب بساطی گستردہ شد و علی برپا گشت از اطراف و اکاف ملل مختلفہ حاضر و آوازہء امر اللہ گوشزد کل گردید دلائل و براہین الہیہ اقامہ نمودید و در اقامہء حجت ید بیضاء بنمودید انشاء اللہ در سنہء آتیہ بہتر و خوشتر گردد برکات ہندی را اگر بتوانید بکلی منقلب بشطر الہی نمائید بسیار موافق آفرین بردست بر بازوت باد

- 5 در خصوص ائمہ البہاء باری فی الحقیقہ در نہایت خلوص است و مقصدش جانفشانی در سبیل الہی چون در آن سفر کہ در اینجا بود باو وعدہ دادم کہ در وقت مناسی او را بہ طہران فرستم ولی پیش از حوادث جدیدہ وقوعات یزد مناسب بود لہذا مرقوم شد ولی حال کہ چنین ضوابطی در میان و ہنوز تسکین نیافتہ رفتن خطر است ولو ائمہ البہاء راضی ولی والدہء محترمہ اش راضی نہ و ملاحظہء والدہ اش بسیار لازم کہ مبادا افسردہ گردد و محزون شود

- 6 ائمہ البہاء را ہموارہ تازہ و تر دارید تا روز بروز در مراتب روحانیہ ترقی نماید صرف روحانی گردد و باحساسات ملکوتیہ مؤید بتأثیر نفثات روح القدس شود اگر زبان پارسی تحصیل

Persian language it would be most fitting, for she has good capacity. Should her nature progress, she will become a great sign. Her speech is eloquent and she possesses dignity, calm and composure; she is not changeable. However, she needs training. Bring her to ecstasy and attraction that day by day the flame may burn brighter and she may become more detached and realize what a mighty Cause she has entered and in what vast arena she has stepped. Concentration of thought is necessary, complete attention, absolute effacement, and utter extinction in the thought of teaching, that she may enter the Kingdom of detachment. Though this station is difficult, yet the bestowals of the Abha Kingdom are a perfect gift. I will pray for her and beseech God that she may become a great sign and a banner of the Abha Kingdom. This is not difficult for God.

- 7 The reply to your letters was somewhat delayed this time due to the abundance of grief and mourning for the martyrs and the heart's anguish that the friends should sacrifice themselves in the field of sacrifice with such passion and ecstasy, while we remain deprived. Oh, my longing to witness such a state in the field of sacrifice! Oh, my thirst for that cup brimming with the wine of faithfulness! A very brief account of the events in Iran reached here some time ago; it was written and sent with translation, but a few days ago... to spread among the American friends that it might cause spirituality and detachment, and they might observe how the faithful friends in Iran steadfastly sacrificed themselves, how they rushed to the altar of love by hundreds with utmost joy and delight, and smiling, rejoicing, dancing and celebrating, sacrificed their lives for the Beloved. In brief, although a mourning arose in Iran unprecedented in what has been seen or heard, nevertheless, praise be to God, the signs of the exaltation of God's Cause are manifest and the banner of God's Word is waving, and in Tehran itself teaching gatherings are established. Perhaps God will afterwards bring about a matter. Upon you be greetings, glory and praise.

مینمود بسیار بجا بود زیرا استعداد خوشی دارد اگر فطرتش ترقی نماید آیت عظیمه شود نطقش گویاست و متانت و سکون و قرار دارد متلون نیست اما تربیت لازم دارد او را بوجد و جذب آرید تا روز بروز شعله بیشتر زند و منقطع تر گردد و ملتفت شود که در چه امر عظیمی داخل شده است و در چه میدان وسیعی قدم نهاده است حصر افکار لازمست و توجه تام و فنای محض و محو بات در فکر تبلیغ باشد و بملکوت تجرید درآید هرچند این مقام مشکل است ولی فیوضات ملکوت ابهی موهبتی کامل من در حق او دعا نمایم و از خدا خواهم که آیه کبری گردد و رایت ملکوت ابهی و لیس هذا علی الله بعزیز

7 جواب مکاتیب آنجناب قدری ایندفعه تعویق افتاد سبب کثرت احزان و ماتم شهیدان و حسرت دل و جان بود که یاران بچنین شوق و ولهی و جذب و طربی در میدان فدا جانفشانی نمایند و ما محروم و بی نصیب مانیم واشوقی لمشاهدة ذلک الحال فی میدان الفداء و واضمئی لذلك الکأس الطائفة بصهباء الوفاء تفصیل وقایع ایران بنهایت مختصر چندی پیش رسیده بود مرقوم گشت با ترجمه ارسال شد ولی چند روز پیش تا در میان احبای امریکا منتشر فرمایند و سبب روحانیت و انقطاع گردد و ملاحظه نمایند که یاران باوفای ایران چگونه ثابت و راسخ جانفشانی نمودند که صد صد و دویست دویست در نهایت فرح و سرور بقربانگاه عشق شتابند و خندان و شادمان و پاکوبان و رقص کان جان فدای یار مهربان نمایند مختصر اینست هرچند در ایران ماتمی برپا شد که تا بحال دیده و شنیده نگشت باوجود این الحمد لله علامات علو امر الله ظاهر و رایت کلمة الله خافق و در نفس طهران محافل تبلیغ برپا لعل الله بعد ذلک یحدث امرأ و علیک التحية و البهاء و الثناء

BRL_DAK#0442,

MMK6#403x,

MSHR2.028x

AB07859*To: Five American Ladies**Date: 1901 ca.*

O my God! These are the five leaves from the tree of Thy mercy and the five handmaidens at the sacred threshold of Thy oneness.

O Lord! Aid them through Thy holy angels and enable them to serve Thy Cause.

O my God! Illumine their faces with the light of Thy oneness and gladden their hearts with the breezes wafting from Thy most glorious Kingdom, that they may be wondrous signs of Thy manifestation from the highest horizon.

O my God! Cause them to speak forth Thy praise amidst all creation.

O my God! They are the censers of the fire of Thy love, the wellsprings of the water of Thy knowledge, the dawning-places of the light of Thy bounty, and the daysprings of the stars of Thy grace. Ordain for them every good thing that Thou didst ordain for the holy women of former ages and the celestial women of past centuries.

Verily, Thou art the Chooser!

MAX.177

ABU1091*Words spoken in 1901 in Akka*

From Utterances to Pilgrims in 1901.

O PEOPLE:

The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Day-Springs of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men! Wake up and hear the Voice of GOD calling from all parts of the Supreme World- "COME UNTO ME, O ye children of men; COME UNTO ME, O ye who are thirsty, and drink from this Sweet

PN1901

O friends of Jesus Christ! know that the promises of nineteen hundred years ago are today fulfilled, and that the Son of Man is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling:

"O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are

flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the voice of GOD calling from all parts of the Supreme World - 'Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe.'

"Now is the time! Now is the Accepted Time!

"Look ye at the time of Christ - had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER whose coming Christ foretold has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples. These days are the days of Faith and Deeds-not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life. These Great Days are swiftly passing; and once gone they can never be recalled. So while the Rays of the Sun of Truth are still shining and the 'Center of the Covenant of GOD' is manifest, let us go forth to work.

"The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The Hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts; to proclaim the Glad-Tidings of the Coming of GOD and to united the souls of His creatures."

SW_v03#14 p.012, SW_v04#15 p.258, SW_v05#01 p.001, SW_v06#14 p.106, SW_v06#15 p.113, SW_v06#15 p.116, SW_v08#14 p.189x, SW_v12#15 p.245x, PN_1901 p086, AHV.032, BLO_PN#045, BSTW#504bx

AB00121

To: *Baha'is of Bombay et al., in Tihiran*

Date: 1901 ca.

1 O my God! Verily, Thou hast created the universe and fashioned the human soul. Thou hast brought forth the entire creation and hast raised up all beings by the influence of Thine all-penetrating might. The Sun of the world of existence rose, with manifest splendour, above the horizon of the All-Praised. Ages passed and cycles rolled away, until the heaven of knowledge was again raised up and the earth of certitude was outstretched unto all, the ocean of bounty surged and the Luminary of the world shone resplendent, the stars of the world of creation gleamed brightly, the breeze of the All-Merciful wafted, and the full and brimming clouds of Thy grace and generosity rained down.

2 Holy realities—recipients of grace and light from the Day-Star of Truth—were raised up. They cast away their tattered garments, and through Thy bounty, O my All-Glorious Lord, they donned the robe of renewal instead. For Thou didst single them out to shed the splendours of Thy light, to set forth Thy commandments, to unveil Thy mysteries, to spread abroad Thy signs, to exalt Thy Word, to partake of Thine ocean, and to draw light from the fire of Thy oneness. These holy realities became the treasures of Thy knowledge, the manifestations of Thy grace, the repositories of Thy mystery, the daysprings of Thine inspiration, and the sources of Thy bounteousness. Thereupon did the tyranny of every envious one, the wrath of every contumacious one, and the bitter spite of every ungrateful one wax ever more severe against them. They all rose against Thy loved ones, whose only crime was detachment from all else except Thee, whose only misdeed was submission unto Thy Cause, and whose only fault was steadfastness in Thy Covenant. And this, verily, is what doth gladden the hearts of the faithful and devour the souls of the wicked. Verily, that which is light for the sincere ones is a raging fire for the adversaries of God.

3 Thou hast, O my Lord, fashioned immutable realities in the world of existence and created beings of diverse natures. Thou hast desired naught for that noble species—the reality of the human soul—save that it should attain unto the most exalted station, perceive the signs, discover the testimonies, hoist the ensigns of Thy remembrance before all creation, lift up its voice and proclaim Thy name in the world of being, and diffuse the

1 و انت يا الهى قد خلقت الاكوان و برئت الانسان و ذرئت الموجودات و اوجدت الكائنات بقوتك النافذة فى الاشياء و اشرق شمس الوجود بنور الشهود من الافق المحمود و دارت الادوار و تكورت الاكوار و ارتفعت سماء العرفان و انبسطت ارض الايقان و هاج بحر الاحسان و لاح كوكب الاكوان و بهر نجوم الامكان و هاجت نسمة الرحمن و فاضت سخائب الكرم و الاحسان

2 فانبعث حقائق مقدسة مستنبئة مستفيضة مستضيئة من شمس حقيقتك الرحمانية و تركوا الثوب الرثيث و لبسوا قيص التحديث بنعمتك يا رنى الجليل لانك اجتبيتهم لاشراق انوارك و استنباط احكامك و استكشاف اسرارك و اشتهار آثارك و اعلاء كلمتك و الاعتراف من بحرک و الاقتباس من نار احديتك فاصبحوا معادن علمك و مظاهر فضلك و مخازن سرک و مهابط الهامك و مصادر جودك و اشتد بذلك عليهم ظلم كل حسود و غضب كل عنود و غيره كل كنود فقاموا على احبتك الذين لا ذنب لهم الا الانقطاع عما سواك و لا تثریب عليهم الا الامثال لامرک و لا لوم عليهم الا الاستقامة على ميثاقك و هذا مما يفرح به قلوب الاحرار و تحترق به افئدة الاشرار نور للمخلصين نار للمعتزين

3 و قد خلقت يا الهى حقائق ثابتة من الموجودات و ماهيات متنوعة من الممكنات و ماضيت للنوع الكريم حقيقة الانسان الا ان يرتقى الى اعلى الدرجات و يرى الآيات و يكتشف البينات و يرفع رايات ذكرک فى الاكوان و ينادى باسمک فى عالم الامكان و ينشر نفحات قدسک فى

sweet savours of Thy holiness in this nether world—all this, so that its innermost being might mirror forth and reflect the image of the Concourse on high. Yet alas, souls remained heedless, and deprived themselves of the greatest bounty which Thou didst ordain in Thy realm. They bartered away the Joseph of Thy remembrance for the most paltry of prices, and stained his garment with the blood of vain imaginings. They repudiated Thy Covenant, cavilled at Thy Beauty, violated Thine honour, debased Thy Word, denied Thy wisdom, and hurled their calumnies upon Thy Countenance, all the while thinking themselves to be of them that are guided aright.

- 4 I implore Thee, O Lord my God, by Thy mercy, which is the source of all created things and the fountainhead of the entire universe, to lift the veils and bestow Thine abundant favours. Root out every trace of disloyalty, graciously aid all to be faithful, and grant that they may taste the sweetness of love and devotion, so that none may remain save those who bow down in adoration before Thee, and that darkness may vanish and pass away in every land. Thou art, verily, the Helper, the Almighty, the All-Glorious, the All-Bountiful.

- 5 O loved ones of God! The lamp of the Covenant is the light of the world, and its reality the gift of splendour; the star of the Testament is a shining moon, and the words traced by the Pen of the Most High a limitless ocean. The Lord, the All-Glorified, hath, beneath the shade of the Tree of Anisa (Tree of Life), made a new Covenant and established a great Testament. He hath summoned everyone to the loving embrace of His Beauty and announced unto all the revelation of His manifest verses. He hath subverted the foundations of discord and raised the edifice of divine favour. He hath kindled the light of guidance and, through the grace of the Abha Kingdom, turned the world into a garden of delights. He hath made manifest the Eternal Covenant and hath appeared, cup in hand, at the banquet of Revelation. He hath raised a mighty call and enabled every mindful soul to hear the celestial strains of the Covenant, so that the malicious might not breach the impregnable stronghold of the Cause or the ignorant taint its soft-flowing waters with the mire of idle fancies. He hath raised His summons in the midmost heart of the world and lifted the shrill voice of the Most Sublime Pen. In the East and the West, all ears have hearkened to the sweet accents of the Holy Spirit and discovered the purport of the Covenant and Testament.

- 6 Notwithstanding such clear, comprehensive, and explicit statements, certain individuals have begun to utter their own interpretations and have misconstrued the meanings after their

هذا العالم الادنى حتى يرسم وينطبع في حقيقته كالمرآة صور الملاء الأعلى ولكنهم غفلوا عن ذلك و حرّموا انفسهم عن اعظم فضل قدرته في ملكك و شروا يوسف ذكرك بثمن بخس دراهم معدودات و لطمخوا قيصه بدم الشبهات و انكروا ميثاقك و اعترضوا على جمالک و هتكوا حرمتك و حقروا كلمتك و انكروا حکمتک و افترؤا على طاعتک و يحسبون انهم مهتدون

4 اللهم يا الهى اسئلك برحمتك التي كانت مبدء الموجودات و مصدر الكائنات ان تكشف هذا الغطاء و تجزل العطاء و تستأصل الجفاء و تؤيد الكل على الوفاء و تذيبهم حلاوة الولاية حتى لا يبقى في الوجود الا اهل السجود و تزول الظلمات في كل الجهات انك انت المؤيد المقندر العزيز الوهاب

5 ای یاران الهی سراج ميثاق نور آفاق است و حقيقت عهد موهبت اشراق کوکب پيمان مه تابانست و اثر قلم اعلى بحر پايان رب مجيد در ظلّ شجره انيسا عهد جديدي بست و ميثاق عظيمي بنهاد کل را بر محبت جمالش دعوت فرمود و جميع را بايات بينات بشارت داد اساس خلاف را برانداخت و بنیان موهبت را برافراخت شمع هدی روشن فرمود و جهان را بفيض ملکوت ابهى گلزار و گلشن کرد عهد الست ظاهر فرمود و پيانه بدست در بزم ظهور جلوه فرمود ندای عظيم بلند کرد و آوازه عهد بگوش هر هوشمند رساند تا اهل غرض رخنه در حصن حصين نمايند و نادانان ماء معين را بطين اوهام نياميزند در قطب امکان ندا فرمود و صرير قلم اعلى مرتفع گشت جميع گوشها در شرق و غرب گلبانگ روح القدس را بشنيد و بر مضمون عهد و پيمان واقف شد

6 باوجود اين توضيح و تشریح و تصريح جمعی لسان تأويل گشودند و بهوى و هوس خویش تفسير نمودند معانی محکمہ را بشبهات رکيکه مشوب کردند و حکم صريح را بقيود قبيح معلق نمودند

own selfish passions and desires. They have defiled those perspicuous truths with vain and feeble imaginings and made His explicit command subject to unseemly conditions. What ignorance is this and what folly! What waywardness and what foolishness! They shut their eyes to the manifest Light and cling to the creeping things of the earth. They seek not the morn of guidance but abide in the darkness of faithlessness. They read not the clear and conclusive verses but spread feeble and vain interpretations. "Leave them to entertain themselves with their cavillings." And abandon them to wander distraught in their drunken stupor. They tell lies and falsehoods, tread the path of error, and see not that they are indeed drowning in the ocean of vain imaginings. And they shall soon know what lot awaiteth them!

- 7 O ye loved ones of God! Consider: Hath such a Covenant been established in any previous Dispensation, age, period, or century? Hath such a Testament, set down by the Pen of the Most High, ever been witnessed? No, by God! How will these people answer the Almighty Lord in the unseen realm? How would they reply if the Abha Beloved should say: "O deprived ones! Did ye not hear the Call of the Testament? Did ye not see the clear words of the Book of the Covenant? Did ye not understand its explicit text? How then could ye deviate and cavil? Was the designated Interpreter not explicitly appointed in the Book? Was the Centre of the Covenant not plainly visible? Even if ye could not keep faith, why such treachery? Even if ye could not acknowledge him, why such haughtiness? Even if ye could not bear him allegiance, why such injury? Ye stabbed him with swords and daggers and aided every wicked doer. Ye hurled darts and arrows, and aimed spears and lances at him. No harm remained that ye did not inflict upon him, no slander that ye did not direct towards him, and no false tale that ye did not make the pivot of your complaints. Ye claimed light to be darkness and regarded guidance as error. Ye made a plaything of the Ancient Covenant, and considered the clear text of the Testament to be delirious ravings. The robe of the Joseph of the all-glorious and unseen Kingdom is dyed with blood, the raiment of the Ancient Beauty stained crimson."

- 8 O beloved of the Lord! Plaintive cries are raised in the Concourse on high, and ceaseless moans and lamentations are the companions of the denizens of the Abha Kingdom. All the peoples of the world are launching their assaults; all its nations and kindreds are hostile and contending. And in the midst of this field of tribulations standeth 'Abdu'l-Baha, the target of every dart of tyranny. What is become of fairness and justice? Whither is gone the sense of decency and shame? Instead of being a healing salve for the wounds inflicted by the darts of the

این چه جهالت است و این چه بلاهت این چه ضلالت است و این چه بلادت از نور مبین چشم پوشند و بذیل خراطین ارض درآورند صبح هدی نجویند و در ظلمت جفا پیوند آیات محکات نخوانند و تأویل رکیک شبهات بگویند ذرهم فی خوضهم یلعوبون و دعهم فی سکرتهن یعمهون انهم یؤفکون و یخضون و یخبطون و لایبصرون الا انهم فی غمار بحار الوهم یخوضون و سیعلبون ای منقلب ینقلبون

7 شما ای احبای الهی ملاحظه نمائید که آیا در هیچ عهد و عصری و زمان و قرنی چنین عهدی تحقیق یافته و یا میثاقی باثر قلم اعلی دیده شده لا والله آیا این نفوس در جهان پنهان چگونه جواب حضرت یزدان را دهند محبوب ابی اگر بفرماید ای بنوایان ندای میثاقرا آیا نشنیدید و صریح کتاب عهد را آیا ندیدید و نصوص پیمانرا آیا ادراک نمودید چگونه انحراف جستید و اعتراض کردید آیا مبین مخصوص منصوص نه و مرکز میثاق محسوس نیست وفا نمودید جفا چرا اقرار نکردید استکبار چرا اقبال نمودید اضرار چرا تیغ و شمشیر زدید و نصرت هر شریر نمودید تیر و سهام روا داشتید و نیش و سنان بکار بردید اذیتی نماند مگر آنکه مجری داشتید روایتی نماند مگر آنکه افترا زدید حکایتی نماند مگر آنکه مدار شکایت کردید نور را ظلمت گفتید و هدایت را ضلالت شمردید عهد قدیم را ملعب صبیان نمودید و نصوص پیمانرا از مقوله هذیان شمردید پیرهن یوسف غیب ابی خونین است و قیص جمال قدم رنگین

8 باری ای احبای الهی در ملأ اعلی فریاد و فغانست و اهل ملکوت ابی همدم حنین و انین بی پایان جمیع ملل عالم مهاجمند و جمیع قبائل و امم مجادل و مخاصم و عبدالهآء در میدان بلا هدف هر تیر جفا انصاف چه شد و حیا و نجالت کجا رفت بجای آنکه زخم خنجر اغیار را مرهم گردید تیغ بخنجر زدید و بجای آنکه سهام جفای ملل را سد و سپر شوید در هر

enemies, ye have aimed your knives at my throat. Instead of shielding me from the shafts of tyranny hurled by the nations of the world, ye have at every moment stabbed me and dealt a heavy blow upon my feeble body. Wretched is that which your hands have wrought! Woe betide you for having forsaken unity, chosen discord, broken the Covenant, and caused adversities to wax ever more severe. Verily will ye be driven to your Lord!

دمی نشتری روا داشتید و ضربتی شدید بر جسم
نخیف وارد آوردید فبئس ما فعلتم و یا حسرة
علیکم بما ترکتم الوفاق و اخترتم الشقاق و نقضتم
الميثاق و اشتد الساق بالساق و انّ الی ربکم
المساق

- 9 Briefly then, O ye that stand fast in the Covenant! Render praise and thanksgiving to the Lord that ye abide beneath the canopy of the Covenant and are sheltered within the stronghold of the care and protection of the Day-Star of the world. The day is approaching when ye shall witness the violators of the Covenant retreating to the holes of disbelief and doubt, and creeping, worm-like, for shelter in the uttermost depths of the earth. On that day will the faithful rejoice.

9 باری ای ثابان بر پیمان شکر و ثنا نمائید که در
ظلّ خیمهء میثاقید و در کھف صون و حمایت
نیر آفاق عنقریب ملاحظه نمائید که ناقضین در
حفرات شباهت پرده نشین گشتند و ناکثین چون
خراطین در اسفل درکات زمین منزل و مأوی
جستند یومئذ یفرح المخلصون

- 10 Furthermore, as His Majesty the righteous King is just and generous, and a helper of all kindreds and tribes, and as the Prime Minister promoteth the progress of the nation and is a sincere and trustworthy well-wisher of the throne, it is therefore our bounden duty to arise, with sincerity and goodwill, to fulfil that which is required, to show gratitude for such a gift. Perchance that noble country may be illumined, and that land may become the focal centre of the bestowals of the merciful Lord.

10 دیگر آنکه اعلیحضرت شهبیار کامل چون عادل
و باذلند و فریادرس جمیع طوائف و قبائل و
حضرت اتابک اعظم ترقی پرورند و صادق امین
و خیرخواه سریر تاجدار آن کشور بر ما واجب
و لازمست که در نهایت صدق و نیت خالص
بآنچه شکرانهء این منقبت است قیام نمائیم تا آن
کشور پاک تابناک گردد و آن اقلیم مرکز الطاف
ربّ کریم شود ع

GPB.238x, GPB.238-239x, LOTW#63

INBA89:085, NURA#63, MMK4#158
p.170x, AKHA_117BE #01-04 p.48x,
AKHA_120BE #08-09 p.414x

AB00250

To: Shaykh Kazim Qazvini (Samandar)

Date: 1901 ca.

- 1 O Herald of the Covenant! For some time the pen of 'Abdu'l-Baha has not addressed anything to your honor, but this shortcoming stems from the severity of troubles from the people of lassitude, leaving not a moment's rest to adorn my tongue with remembrance of the friends. Yet this wanderer is ever mindful of meeting the righteous ones in spirit and fragrance, and constantly beseeches the threshold of God with humility and

1 ای منادی میثاق مدّتیست که قلم عبدالبهاء
مخاطباً بآنجناب چیزی ننگاشته ولی این قصور از
شدّت غوائل اهل فتور است که دمی نیاسیم
که بیاد یاران زبان بپاریم ولی همواره این آواره
بیاد دیدار ابرار در روح و ریحانست و همیشه
بآستان یزدان عجز و نیاز آرد که توفیق و تأیید

supplication, that He may grant success and confirmation and shower His merciful favors and divine blessings upon each one at every moment. Assuredly these earnest entreaties at the Noble Threshold are accepted and conjoined with the grace and bounty of the All-Merciful Lord.

بخشید و هر یک را بعواطف رحمانیه و الطاف ربانیه در هر دمی مشمول فرماید و یقین است که این تضرع و زاری در درگاه بزرگواری مقبول و مقرون بعنایت و احسان حضرت رحمانست

- 2 Praise be to God that souls are gathered today beneath the shadow of the Covenant who are as magnets attracting the aid and grace of the Forgiving Lord, and are centers of abundant protection and preservation. The signs of divine bestowal are evident upon their radiant foreheads, and from the light of certitude their countenance is as the supreme paradise. These divine gifts are in truth bestowed upon this humble servant, and these endless bounties are freely and fittingly granted to 'Abdu'l-Baha, for they are the joy of heart and soul and the comfort and tranquility of conscience. For the happiness lies in this: that souls arise to become signs of guidance and standards of the Concourse on High and gifts of the Abha Kingdom.

2 و الحمد لله نفوسی الیوم در ظلّ میثاق محشور که مغناطیس عون و عنایت ربّ غفورند و مرکز صون و حمایت موفور آثار موهبت ربّانیه در جبین مبین دارند و از نور یقین رخی چون بهشت برین این مواهب سبحانیه فی الحقیقه در حق این عبد ذلیل مبذول و این الطاف بی پایان در حق عبدالبهّا رایگان و شایان زیرا سرور دل و جانند و راحت و آسایش وجدان چه که سرور در اینست که نفوسی مبعوث گردند آیت هدی شوند و رایت ملأ اعلی و موهبت ملکوت ابهی

- 3 Praise be to God, the brilliant traces of this supreme gift are clear and evident in illumined faces, and the news from that devoted region brings joy to heart and soul. The fragrances from that rose-garden of the love of God revive spirits and quicken bodies, for complete fellowship and sincere divine love have been achieved among the friends, and this is truly due to your honor's benevolent endeavors and the sincere intentions of the friends in that presence.

3 الحمد لله آثار باهره این موهبت عظمی از وجوه نوراً واضح و عیان و اخبار آن ناحیه مبهله سبب سرور دل و جان نفحات آن گلشن محبت الله منعمش ارواح و محیی اشباح زیرا در بین احبّاء الفت کلیه و محبت صمیمیه الهیه حاصل و فی الحقیقه این از مساعی خبریه آنحضرتست و نوایای صادقّه یاران آن محضر

- 4 O my God! Increase these servants in love for Thy Beauty, illumine their hearts' vision with the light of Thy bounty, make their words penetrate the breasts of humanity, assist them with hosts from Thy Supreme Concourse, strengthen them with mighty power, establish them in the earth through Thy paramount power over all things, and make them standards of guidance waving in the winds of the supreme gift upon the highest summits of glory and elevation. Verily Thou art the All-Merciful, verily Thou art the Bestower, the Generous.

4 اللهم يا الهی زد هؤلاء العباد حباً بجمالک و انر ابصار قلوبهم بنور عطائک و نفذ کلماتهم فی صدور الوری و انصرهم بجنود من ملائک الأبهی و ایدهم بشدید القوى و مکّتهم فی الأرض بقدرتک القاهرة علی الأشياء و اجعلهم اعلام الهدی تخفق بأریاح الموهبة الکبری فی اعلی قمم المجد و العلی انک انت الرحمن انک انت المعطى الکريم

- 5 And praise be to Thee, O my God, for having refreshed the nostrils of this yearning one with fragrances wafted from the gardens of hearts, and for having opened to my heart the door of joy through the fellowship of the people of gladness with enlightened breasts - servants whom the doubts of the heedless have not seized, who have forgotten all save Thee, have found comfort in Thy remembrance, remained firm in Thy Covenant, spoken Thy praise, promoted Thy Faith, exalted Thy Word, brought low the inauspicious standard, and raised the banner of guidance upon the highest mountain. Verily Thou dost guide those of understanding, Thou dost single out for Thy mercy

5 و لک الحمد یا الهی بما انعمت مشام هذا المشتاق بنفحات عبقت من ریاض القلوب و فتحت علی قلبي باب السرور من الفة اهل الخبور المنشرحی الصدور عباد ما اخذتهم شبهات اهل الغرور و نسوا غیرک و آسوا بذکرک و ثبتوا علی عهدک و نطقوا بشائک و روجوا دینک و اعلاوا کلمتک و نکسوا العلم المنحوس و رفعوا رایة الهدی علی الطود الأعلی انک انت توفّق اولی النبی و تختصّ

whomsoever Thou willest, and verily Thou art the Merciful, the Powerful, the Bestower, the Compassionate.

برحمتک من تشاء و انتک انت الرحیم القوی
المعطی الرؤف

- 6 Would that all regions were like that district and all the friends united and in accord! Were it so, the manifest light would have encompassed the earth.

6 ای کاش جمیع بقاع مانند آن ولا کل احباً متحد
و متفق بودند اگر چنین بود نور مبین روی زمین
را احاطه نموده بود ایوم

- 7 Today the greatest of all matters and most important of things is the oneness of the friends, that the stranger may not infiltrate and no ill-omened bird make its nest and abode in this rose garden. The might of the hosts is the impregnable fortress of the love and harmony of the friends, which are arrayed as the legions of the Abha Kingdom. You must strive with all possible effort that neighboring areas may also receive a portion and share of that spiritual unity. Though the friends in every land are, praise be to God, united and in agreement, yet that fellowship that must needs be has not yet been manifested, and that chalice of bounty has not yet overflowed. Therefore, if possible and if no laxity in other matters results, undertake a journey to the regions of Zanjan and Azerbaijan and encourage and urge all the friends that the candle of fellowship may so brightly burn in the gathering of unity that the darkness of the horizons may be dispelled. It is most essential that a blessed soul proceed with perfect wisdom to Zanjan, Tabriz, Milan, Mamaqan, Khuy, Urumiyyih and those parts, even if only passing through. Azerbaijan has great capacity, but it is remote and rarely visited. Therefore observe which of the divine friends possesses the capacity to serve, the enthusiasm of love, the power of fellowship, an eloquent tongue, a hearing ear and a seeing eye, and send him to those regions that he may make a circuit, give the glad-tidings of divine bounty to the souls, quicken the hearts and refresh the temples. The passing of the friends through the lands causes the lights to shine forth and the signs to be diffused. And further, convey to the noble children, those saplings of the garden of the love of God, the Most Glorious Best Wishes.

7 اعظم امور و اهم اشياء یگانگی احباست تا
بیگانه رخنه ننماید و مرغ مشغومی در این گلشن
لانه و آشیانه ننماید قوت جندی حصن حصین
محبت و الفت احباست که مترادف بجوش
ملکوت اهی باید بقدر امکان سعی بلیغ مبذول
فرمائید که مواقع متجاوره نیز از آن وحدت
روحانیه نصیبی برند و بهره ئی گیرند هرچند
یاران هر دیار الحمد لله متحدند و متفق ولی آن
الفتی که باید و شاید هنوز جلوه ننوده و آن
کأس موهبت الی الآن طاف نگشته لهذا اگر
ممکن باشد و فتور در امور حاصل نگردد یک
سفر بصفحات زنجان و آذربایجان تشریف ببرید
و جمیع یاران را تشویق و تحریص کنید تا شمع
الفت در انجن وحدت چنان برافروزد که
ظلمات آفاق محو گردد بسیار لازمست که نفس
مبارکی بکمال حکمت به زنجان و تبریز و میلان
و ممقان و خوی و ارومیه و آن اطراف برود
ولو عبور و مرور باشد آذربایجان استعدادش
بسیار اما دورافتاده و عبور و مرور بندرت واقع
لذا هر یک از یاران الهی را ملاحظه نمائید
که استعداد خدمت و جوشش محبت و قوه
الفت و نطقی گویا و گوششی شنوا و چشمی
بینا دارد بآنصفحات روانه نمائید تا دوری زند
و نفوس را بموهبت الهیه بشارت دهد و قلوب
را زنده کند و هیاکل را تر و تازه نماید مرور و
عبور احباً بر دیار سبب سطوع انوار است و نشر
آثار و دیگر آنکه نهالهای بوستان محبت الله انجال
کرام را تکبیر ابدع اهی برسانید

- 8 O Thou my Most Glorious Beloved and my Most Exalted Goal! Thou knowest that 'Abdu'l-Baha is well-pleased with the loved ones of the land of Qaf and its surroundings, and He loves them with His soul, and His heart is devoted to love of them, and His spirit finds rest in them, and He remembers them in His communions in the depths of night and at the break of day, and His breast is dilated by their remembrance whenever His eyes are gladdened by witnessing Thy most great signs. Lord! They are Thy sincere servants and Thy assured bondsmen. Aid them in

8 یا محبوبی الأبی و یا مقصودی الأعلى انتک
لتعلم ان عبدالبهاء راض من احباء ارض القاف
و ما حوله و یحبهم بروحه و ان قلبه شغف بحبهم
و روحه مرتاحه الیهم و یذکرهم فی مناجاته فی
جنح اللالی و رابعة النهار و ینشرح بذکراهم
کما قرت عینه بمشاهدة آیاتک الکبری رب
انهم عبادک المخلصون و ارقائک الموقنون ایدهم

all affairs and adorn their inner beings with the manifestations of Thy guarded symbol and the outpourings of Thy hidden secret. Verily Thou art the Ever-Living, the Self-Subsisting, and verily Thou art the Mighty, the Beloved.

في كلّ الشئون و زين سرائرهم بتجليات رمزك
المصون و فيوضات سرّك المكنون انك انت
الحق القيوم و انك انت العزيز المحبوب

BRL_DAK#0361, AYBY.351 #034

AB00349

To: Abdu'llah Khan, in Khuy

Date: 1901 ca.

1 O Lord of grandeur, majesty, might and sublimity! You exalt whom You will, support whom You will, guide whom You will, deprive whom You will, give life to whom You will, and cause to die whom You will. Through Your grace You have chosen servants whom You have purified for Your presence, directed to Your beauty, and made intimate with Your countenance. You have raised them from their slumber as heralds of Your Cause, turning to Your Word, promoting Your religion, and stirring hearts dormant to the fire of Your love. These are the stars of Your guidance, the lamps of Your bounty, the landmarks of Your religion, the emblems of Your law, the standards of Your guidance, and the waves of the ocean of Your bounty. Through them the earth has shone forth, through them the mountains have been set in motion, through them the seas have surged, the firm mountains have been scattered, regions have trembled, plains and hills and dwellings have been watered, and through them the clouds have poured forth and the sleeping gardens have bloomed.

اللهم يا ذا العظمة والكبرياء والعزة والعلی تعزّ
من تشاء و تؤيد من تشاء و تهدی من تشاء و
تحرم من تشاء و تحي من تشاء و تميت من تشاء
قد اخترت بفضلک عباداً اخلصتهم لوجهک و
وجههم الى جمالک و آستهم بطاعتک و بعثتهم
من مرقدهم منادين لأمرک مقبلين الى كلمتك
مروجين لدينک و مهيجين للقلوب الخالده عن نار
محبّتك اولئك نجوم هدايتک و سرج موهبتک و
معالم دينک و شعائر شريعتک و اعلام هدايتک
و امواج بحر موهبتک بهم اشرفت الأرض و
بهم سيرت الجبال و بهم سيجرت البحار و نسفت
الراسيات و اهتزت البقاع و رويت السهول و
الحزون و الديار و بهم فاضت السحاب و انبتت
ساهرة الرياض

2 O God! Bless them throughout the duration of Your Divinity, the permanence of Your Lordship, the eternity of Your sovereignty, and the everlastingness of Your dominion. O God! Raise up their standards, sanctify their names, purify their thoughts, make wholesome their inner secrets, cause their springs to flow forth, forgive their sins, make their affairs prosper, perfect their joy, and make them manifestations of the signs of Your oneness, dawning-places of the mysteries of Your singleness, repositories of the virtues of Your sanctity, wellsprings of the fountains of Your knowledge, sources of the mysteries of Your teachings, detached from the world and all within it, supplicating to Your most glorious Kingdom,

صلّ اللهم عليهم بدوام الوهيّتك و بقاء ربوبيّتك
و ابدية سلطنتک و سرمدية حكومتک اللهم
ارفع اعلامهم و قدس اسمائهم و نزه افكارهم و
طيب اسرارهم و فجر عيونهم و كفر ذنوبهم و
حسن شئونهم و تمم سرورهم و اجعلهم مظاهر
آيات توحيدک و مطالع اسرار تفريدک و مجامع
اخلاق تقديسک و منابع اعين علمک و مصادر
اسرار تعاليمک و منقطعين عن الدنيا و ما فيها
و مبتلين الى ملكوتک الأبهى ناطقين بشائک
بين الملا ناشرين للوائک بين الوری منادين
باسمک في المحافل العليا مبشرين بظهورک في

speaking Your praise amidst the concourse, raising Your banner among humanity, proclaiming Your name in the supreme gatherings, bearing glad tidings of Your manifestation in the most exalted assemblies. Verily You are the Lord of the kingdom and the realm, and Yours is the might and the dominion. You give to whom You will and withhold from whom You will, You exalt whom You will and abase whom You will. Verily You are the Generous, the Kind, the All-Giving.

- 3 Then I beseech You, O my God, by Your bounty which You have specifically bestowed upon servants from the Supreme Concourse, whom You have caused to dwell in the pavilion of Your glory under the shade of Your merciful countenance in the hereafter and the first life, to be a helper to Your poor servant who has been afflicted by every evil one. O Lord! He is captivated by Your beauty, seeks refuge at Your door, and is intimate with Your remembrance. Lord! Make him a wise barrier against the people of passion and a strong fortress in opposition to all who have gone astray and erred. Aid him with Your hosts, O Lord of the hereafter and the first life, and make his word supreme and the word of the wretched ones lowest. Lord! Be his companion in his loneliness, sit with him in his distress, show tenderness to him in all conditions and circumstances, and assist him through the angels of victory, O Lord of majesty and bounty. Ordain for him every good in the Supreme Concourse. Verily You are the Master of the hereafter and the first life.

- 4 O steadfast one in the Covenant! Be confident in the grace and bounty of the Divine Unity and be certain of His aid and care, for ultimately you will be victorious and triumphant, recognized and honored. Like the morning bird in this rose garden, begin your melody and song, and harmonize with the most wondrous tunes. Raise such a strain that the ears of the Supreme Concourse will be delighted, and sing such a song that the birds of the Abha Paradise will take wing. Open your eloquent tongue in teaching and arise with wisdom to guide souls. Be confident in divine confirmations and certain of infinite outpourings. Soon you will observe that the hosts of life and the armies of salvation will achieve spiritual victories and conquer the realm of hearts and regions of the spirit. These souls are the army of awareness, not of destruction. They give life and provide healing; they are the cure for heart and soul and become the remedy for every ailment. Their sword is the Word of God and their shield is the fear of God. Their banner is the word of unity and their sign is the essence of sanctification and detachment.

الجامع السّامية الأولى أنّك انت ربّ الملك
والمملوك و لك العزة والجبروت تعطى من
نشأ و تمنع عن نشأ تعز من نشأ و تذلل من
نشأ أنّك انت الكريم الرؤوف الوهاب

3 ثمّ اسئلك يا الهى بموهبتك الّتي خصّصت بها
عباداً من الملائكة الأعلى واسكنتهم في خباء مجدك
في ظلّ طلعة رحمتك في الآخرة والأولى ان
تكون ظهيراً لعبدك الفقير الّذى ابتلى بكلّ شرير
اى ربّ انه اسير جمالک و مستجير بابک و سمير
ذکرک ربّ اجعله سداً حكيماً في مقابلة اهل
الهُوى و حاجزاً حصيناً في مقاومة كلّ من ضلّ
و غوى و انجده بجنودک يا ربّ الآخرة والأولى
و اجعل كلمة هي العليا و كلمة اهل الشقى هي
السفلى ربّ آسسه في وحشته و جالسّه في كربته
و تحنّ عليه في كلّ الشئون و الأحوال و انصره
بملائكة النصر يا ذا الجلال و الاكرام و قدر له
كلّ خير في الملائكة الأعلى أنّك انت مالک الآخرة
و الأولى

4 بارى اى ثابت بر پيمان به فضل و موهبت
حضرت احديت مطمئن باش و به عون و
عنایت او موقني زيرا عاقبت منصورى و مظفر و
منظورى و مکرم چون مرغ سحر در اين گلستان
آغاز نغمه و آواز کن و بابدع الحان دمساز
شو آهنگى بلند کن که مسماع اهل ملاّ اعلی
ملئت گردد و گلبانگى زن که مرغان چمن ابرى
پيرواز آيند بتبليغ لسان بليغ بگشا و بحکمت
بهدايت نفوس قيام کن مطمئن بتأييدات الهى
باش و متيقن بفيوضات غيرمتناهى عنقريب
ملاحظه نمائى که جنود حيات و جيوش نجات
فتوحاتى روحانيه نمايند و کشور قلوب و اقاليم
روح بگشايند اين نفوس سپاه آگاهند نه تباه
جان بخشند مرهم نهند شفای دل و جانند و هر
درديرا درمان گردند سيفشان كلمة الله است و
سپرشان تقوى الله رايتشان کلمه توحيد است
و آيتشان جوهر تقدیس و تنزيه

5 Trust in God and seek connection with Him. With divine strength, heavenly power, spiritual resolve, celestial outpouring, heartfelt attention, spiritual detachment, eloquent speech, wondrous explanation, and fluent tongue, burn in the fire of trials and teach the Cause of God. These few disapproved souls among the foolish ignorant ones will deprive themselves and render themselves hopeless. Soon you will see them in evident loss. Who can resist the power of the Covenant and who can prevent the outpouring of the Dayspring of the horizons? These souls are in darkness, but the horizon of creation is bright; these crows are birds of the trash heap, while the garden of the Covenant is a rose garden. Such a musk-laden fragrance will spread from the rose garden of the Covenant that at every moment it will bestow a hundred thousand caskets of mysteries. Be confident in the remembrance of your Lord and the grace of your Master. Verily your Lord is kind and merciful to you.

5 توکل بحق کن و توسل باو جو بقوتی ربّانی و قدرتی رحمانی و عزّی روحانی و فیضی آسمانی و توجّهی قلبی و تنزّهی روحی و بیانی فصیح و تبیانی بدیع و لسانی بلیغ در آتش بلا بسوز و تبلیغ امر الله کن این نفوس معدوده غیر محمود از بی خردان ابلهاند خود را محروم نمایند و خویش را مأیوس کنند فسوف تراهم فی خسران مبین قوه میثاق را که مقاومت تواند و فیض نیر آفاق را که تواند منع کند این نفوس در ظلماتند و لکن افق ابداع روشن و این زاغان مرغان گلخنند ولی حدیقه پیمان گلشن چنان رائحه مسکینه ای از گلستان عهد منتشر گردد که در هر دم صد هزار نافه اسرار ایثار نماید کن مطمئناً بذکر ربّک و فضل مولا که آن ربّک بک لرؤوف رحیم

INBA88:372

AB00367

To: Siyyid Asadullah, in Tabriz

Date: 1901 ca.

- 1 O you who are firm in the Covenant! A few days ago a letter was sent, therefore this one will be brief.
- 2 O faithful servant of the Blessed Beauty! In brief, today corruption has arisen from all directions - that is, the unfaithful ones in all parts of the earth have politically and in every way risen up in utter corruption. Observe how different nations of the world are openly and evidently in constant war with the Blessed Cause, sparing no means to extinguish the kindled fire of God. This is from one direction.
- 3 And the community of Yahya in Tehran has formed bonds of friendship with a group of materialists and is striving through all means to demean the Cause of God, falsify the Word of God, and create various forms of corruption. From one side they have engaged in stirring up the government, unjustly and aggressively opening their tongues in calumny. From another direction they have engaged in stirring up the ignorant among

1 ای ثابت بر پیمان چند روز پیش مکتوبی ارسال گشت لهذا مختصراً مرقوم میشود

2 ای بنده صادق جمال مبارک مختصر اینست الیوم فساد از جمیع جهات قائم یعنی بیوفایان در جمیع نقاط ارض دنیا و سیاست بمنتهای فساد برخاسته اند ملاحظه نمائید که ملل مختلفه عالم واضحاً و مشهوداً الیوم با امر مبارک فی الحقیقه در حرب مستمرند و بجمیع وسائل در انحام نار الله الموقدة قصور نمایند این از جهتی

3 و امت یحیی در طهران با جمعی از دهریها عقد الفت بسته و بجمیع وسائل در تحقیر امر الله و تزئیف کلمه الله و فساد گوناگون میکوشند از طرفی بتحریک حکومت پرداخته اند ظلماً و عدواناً لسان بافترا گشودند و از جهتی بتحریک جهلای قوم پرداخته اند و از جهتی با دهریها

the people. And from yet another direction, in alliance with the materialists, they are publishing slanderous treatises spreading calumnies against the Blessed Beauty. In short, they show no weakness and spare no effort, and news of this arrives continuously.

- 4 And from another direction, you know to what degree is the enmity and hatred of the unfaithful ones. In every instance they resort to all kinds of means so that they may extinguish the lamp of the Covenant and cause the darkness of violation to encompass the world. Night and day they are occupied with communicating fabricated accusations to governments, attributing corruption, sedition and enmity against the government to 'Abdu'l-Baha, claiming that He strives and labors against those in authority and never fails to betray the state. At times they sent Jamal to the Iranian ambassador who attributed whatever calumnies and fabrications he wished. And from another direction they sent word to the ambassador of the exalted Ottoman state in Tehran, attributing whatever suited themselves. And from another direction, they have deceived with substantial gifts those persons who are trusted by His Majesty the Sultan in these parts and are charged with investigating conditions - even selling land which this servant had purchased in their name and presenting it to those persons, so that they would confirm the propaganda and fabrications of the unfaithful ones, and this would cause the Tree of the Covenant to be uprooted and its roots cut off.

- 5 And from another direction, in Egypt they have written articles in Arabic that utterly provoke and incite the eradication and destruction of the Cause of God, translated them into English and published them in newspapers - articles that would cause fear and danger to all governments and unite all in proceeding to obliterate the Word of the Covenant. And that writing is from the pen of Mirza Husayn of Khartoum and exists now, which insults the very root of the Blessed Tree and cannot be denied.
- 6 And from another direction, consider a hundred thousand other external and internal preoccupations - what a situation this is! Therefore you must guide all the friends of God to steadfastness in the Cause of God, for today is the day of sacrificing one's life, today is the day of evanescence and selflessness and boundless striving and effort and sacrifice.
- 7 O friends of God! Be faithful to the Holy Threshold. After the Blessed Ascension, is it permissible that we rest for a moment, or arrange festivities, or become occupied with ourselves? No,

بالاتفاق در افتراء به جمال مبارک نشر رسائل افتراءيه مينمايند مختصر بهيچوجه فتوري ندارند و قصوري نمايند و اخبار متابعا ميرسد

4 و از جهتي بيوفايان تو ميداني كه عداوت و بغضا بچه درجه است در جميع مواقع بانواع وسائل متشبث تا آنكه شمع ميثاق را خاموش كنند و ظلمت شقاق را جهانگير نمايند شب و روز بسعايت مفتريات در نزد حكومات مشغولند و نسبت فساد و فتنه و عداوت بحكومت به عبدالبهاء ميدهند كه سعي و كوشش بر ضد اوليائي امور دارد و در خيانت بدولت ابداء قصور ندارد گاهي جمال را نزد سفير ايران فرستادند و آنچه خواست از اراجيف و مفتريات نسبت داد و از جهتي در طهران در نزد سفير دولت معظمه عثمانيان فرستادند و آنچه لايق خودشان بود نسبت دادند و از جهتي بنفوسي كه معتمد حضرت سلطانند در اين اطراف و مأمور تجسس احوال آن نفوس را بهدايائي كليۀ فريفته حتي زميني را كه اين عيد بنام ايشان اتباع نموده آن را فروخته تقديم آن نفوس نمودند تا آن نفوس تصديق تبليغات و مفتريات بيوفايان نمايند و اين سبب شود كه شجره ميثاق را از بيخ و بن براندازند و ريشه اش را قطع كنند

5 و از جهتي در مصر مقاله هائي كه نهايت تحريك و تشويق بر قلع و قمع امر الله است بعربي نوشته و بلسان انگريزي ترجمه نموده در روزنامه نشر نمودند مقاله هائي كه سبب خوف و خطر جميع دول شود و كل بالاتفاق بر محو كلمه ميثاق پردازند و آن خط اثر قلم ميرزا حسين خرطوميست و الان موجود است كه توهين بر اصل شجره مباركه است و قابل انكار نيست

6 و از جهتي صد هزار مشاغل خارجه و داخله ديگر ملاحظه نما كه چه حالتست لذا آنجناب بايد جميع ياران الهي را بر استقامت بر امر الله دلالت نمايند كه اليوم يوم جانفشانيست و امروز روز محويت و فنا و سعي و جهد بي منتهي و قرباني

7 اي ياران الهي باستان مقدس وفا داشته باشيد بعد از صعود مبارك آيا جائز است كه دقيقه ئي

by God! Alas for those souls who rest for a moment or who harbor hope of life in this transient world. At every breath may a hundred thousand lives be sacrificed for the Beloved, and may a hundred thousand souls be offered for His life-increasing smiles.

بیاسائیم و یا محفلی بیارائیم و یا بخود مشغول گردیم لا والله افسوس از برای آن نفوس که آتی بیاسایند و یا آنکه امید حیاتی در این عالم فانی داشته باشند هر دم صد هزار جان فدای جانان باد و صد هزار نفس قربان آن تبسمهای جانافزای او

- 8 The photograph of the square in Tabriz was received and its viewing caused the utmost effect. Convey greetings to Aqa Mirza Husayn the photographer and say the photograph of the square caused praise from the denizens of the placeless realm. This is an enduring effect and sufficient and complete proof of your good intentions. God willing, it will be the cause of great success.

8 عکس میدان تبریز واصل و بمشاهده اش نهایت تأثر حاصل گشت جناب آقا میرزا حسین عکاس را تحیت برسان و بگو عکس میدان سبب تحسین اهل لامکان گشت این اثریست باقی و بر حسن نیت آنجناب دلیل کافی وافی انشاءالله مورث موفقیت کبری میگردد

- 9 And if in this journey presence at the Holy Shrine is easily possible, that is, in the utmost joy and fragrance, permission is granted. Khayyatbashi has permission for presence. Letters were previously sent through you for Haji Doctor Khan and some friends in Zanjan.

9 و در این سفر اگر حضور بقیعه مبارکه بسهولت میسر گردد یعنی در نهایت روح و ریحان مأذونند جناب خیاطباشی اذن حضور دارند بجهت حاجی دوکتور خان و بعضی احباب زنجان از پیش مکاتیبی بتوسط آنجناب ارسال شد

- 10 The brilliant and uniquely composed ode was noted. It possessed the utmost eloquence and rhetoric and was evidence of the fluency of your poetic faculty. Your poetry becomes better and more pleasing and sweeter day by day. And upon you be greetings and praise.

10 قصیده غراء بدیعه الانشاء ملاحظه گردید نهایت فصاحت و بلاغت داشت و دلیل بر سلاست قوه قریحه آنجناب بود اشعارتان روز بروز بهتر و خوشتر و شیرین تر میگردد و علیک التحیه و الثناء

INBA89:096, MMK5#032 p.034x

AB11629

To: Mulla Husayn son of Mulla Abdu'llah et al.

Date: 1901 ca.

- 1 O friends! The call is the call of the Covenant, and the Testament is the mark of the Pen of the Luminary of the horizons. The candle of bounty illumines the gathering, and the star of grace sheds its light upon mountain, garden and meadow. The song of the spiritual ones is raised high, and the cry of the enraptured ones touches the heart of every person of understanding. This is the age of the Blessed Beauty and the century of the Most Great Name. The people of the Kingdom are in commotion and turmoil, and the intimates of the desired Ka'bah are intoxicated from the cup of the Covenant.

1 ای یاران بانگ بانگ میثاقست و عهد اثر خامه نیر آفاق شمع موهبت شاهد انجمن است و کوکب عنایت فائض بر کهسار و گلزار و چمن نغمه روحانیان بلند است و فریاد شیدائیان مؤثر در دل هر هوشمند عصر جمال مبارکست و قرن قرن اسم اعظم اهل ملکوت در جوش و خروشند و محرمان کعبه مقصود از جام میثاق مدهوش طیور حدیقه تقدیس در پروازند و عندلیبان گلشن وحدت

The birds of the garden of sanctification are in flight, and the nightingales of the rose garden of oneness are full of melody and song. The enraptured ones of the feast of "Am I not?" are in resurrection and revival, and the wine-drinkers of the tavern of unity are in joy and delight. The breeze of favors is blowing and the enraptured ones of the Beauty of the All-Merciful are in gladness and ecstasy.

- 2 The bell of the Covenant rings out at the pole of the horizons, and the herald of truth raises the call in all regions that "The call is the call of the Covenant, and the Testament is the mark of the Pen of the Dawning Light!" But what use is it that every stubborn denier persists in objection and continually casts doubts? He imagines that the rays of the sun can be veiled and the light of the horizons covered. He calls the sweet waters bitter streams, considers the greatest bounty the greatest punishment, and desires the most exalted standard to be utter defeat. What foolishness is this! What ignorance! What languor is this and what pride! They close their eyes to divine bounty and, like earthworms, turn to the lowest depths. They do not follow the path of fairness but seek complete injustice.

- 3 Praise be to God that in this holy age the text of the Covenant is an unfurled scroll and the preserved tablet, and the appointed Center is a mighty edifice. The steadfast ones are promised and singled out for the greatest bounty. What excuse remains and what nest or refuge? They have abandoned the sheltering shade and hastened to the scorching shadow. With all their might they have strived to extinguish the lamp of the Covenant and to destroy the foundation of unity, and with utmost discord have made mighty efforts. They issued a decree for 'Abdu'l-Baha's death and considered him the fulfillment of "God will send against him one who will show no mercy." At every moment they unleashed arrow and sword and administered deadly poison.

- 4 Now 'Abdu'l-Baha is caught between attacking waves from the people of hatred, awaiting what the decrees of the Beloved of Abha will bring. This lowly servant hopes to drink the cup of martyrdom from the hand of the Cup-bearer of grace, or to fall in the path of the Beloved of Abha in some realm where he will become the companion of great tribulation and the intimate of a hundred thousand severe sorrows - and this he would count as the greatest bounty and the supreme gift.

- 5 O divine friends! Forget every mention and become detached from every desire. Become wholly enamored of the Beauty of Abha and obsessed with that peerless Beloved. Day and night strive to spread the divine fragrances and engage in teaching

پر نغمه و آواز سرمستان بزم الست در حشر و نشورند و باده‌پرستان خمخانه توحید محظوظ و مسرور نسیم الطاف در مرور است و شیدائیان جمال رحمان در طرب و حبور

- 2 ناقوس میثاق در قطب آفاق صبحه زند و منادی حقیقت در جمیع اقالیم فریاد برآرد که بانگ بانگ میثاقست و عهد اثر خامه نیر اشراق ولی چه سود که هر محمود عنود پیوسته در اعتراض است و همواره در القاء شبهات همچو گمان کند که پرتو آفتاب را حجاب شود و نور آفاق را نقاب گردد عذب فرات را موج سراب خواند موهبت کبری را نعمت عظمی داند و رایت علیا را مغلوبیت عظمی خواهد این چه بلاهتست این چه جهالت این چه فتور است و این چه غرور چشم از موهبت الهیه پیوشند و چون خراطین زمین باسفل السافلین اقبال کنند راه انصاف نپویند و کمال اعتساف بجویند

- 3 الحمد لله در این عصر مقدس نص میثاق رقی منشور است و لوح محفوظ و مرکز منصوص بنیان مرصوص است و ثابتن موهبت کبری موعود و مخصوص دیگر چه بهانه‌ئی و چه لانه و آشیانه‌ئی ظل ظلیل را بگذاشتند و بظل یحیوم شتافتند و بجیع قوی در اتحاد سراج میثاق کوشیدند و در هدم بنیان وفاق و بنهیت نفاق سعی بلیغ نمودند و فتوی یحون عبدالبهاء دادند و او را مصداق فسوف یبعث الله علیه من لایرحمه دانستند در هر دم تیر و شمشیر روا داشتند و سم نقیع چشانند

- 4 حال عبدالبهاء در بین امواج متهاجمه از اهل بغضا مبتلا تا مقدرات محبوب ابهی چه نماید این عبد مسکین را امید چنین است که کأس شهادت را از دست ساقی عنایت بنوشد و یا آنکه در سبیل محبوب ابهی باقلمی افتد که ندیم کرب عظیم گردد و همدم صد هزار اندوه شدید شود و این را نعمت عظمی شمرد و موهبت کبری داند

- 5 ای یاران الهی هر ذکری را فراموش نمائید و از هر آرزویی بیزار گردید بکلی مفتون جمال ابهی شوید و مجنون آن دلبر یگنا شب و روز در

the Cause of God. Arise in servitude at the Holy Threshold until the face of the earth becomes the highest paradise and supreme heaven. Rest not a moment and draw not a breath unless you sacrifice your life and cause faces to shine and draw souls to the shore of the greatest guidance. This is the counsel of 'Abdu'l-Baha, this is the advice of this servant, afflicted in the desert of tribulation. And upon you be greetings and praise.

نشر نفعات کوشید و بتبلیغ امر الله پردازید و
به عبودیت آستان مقدس قیام نمائید تا روی
زمین جنت علین گردد و بهشت برین شود دمی
نیاسائید و نفسی برنیارید مگر آنکه جان بیفشانید
و رخ بدرخشانید و نفوسی را بشاطی هدایت
کبری کشانید اینست وصیت عبدالهء اینست
نصیحت این بنده مبتلای دشت بلا و علیکم
التحیة و الثناء

FRH.104-105

AB00532

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Khurasan

Date: 1901 ca.

1 O you who are firm in the Covenant! Do not lament and wail due to the burning of separation, for you are always in unity and encompassed by the gaze of the grace of the Daystar of horizons shining from the invisible Kingdom. Such a radiance has been cast upon your crown that it is an eternal light and everlasting bounty. Given such grace and generosity, why do you lament and wail, cry and call out? See yourself in the feast of the Covenant and take the overflowing cup in hand. Do not be saddened by delays in responses, do not be grieved. If you knew what crisis 'Abdu'l-Baha is in, you would surely be content and happy with just one word in an age. You have always been and are in my thoughts - not for a moment am I free from remembering the friends. Be assured and at peace.

1 ای ثابت بر میثاق از احتراق بنار فراق ناله و
فغان ننما زیرا همواره در وثاقت و مشمول نظر
عنایت کواکب اشراق نیر آفاق از ملکوت غیب
جهان پنهان چنان پرتوی بر هامهات افکنده که
نور ابدیست و فیض سرمدی باوجود این فضل و
بذل چرا ناله و فغان نمائی و آه و فریاد کنی خود
را در بزم میثاق بین و کأس دهاق در دست
گیر از تأخیر در جواب محزون مشو دلخون مگرد
اگر بدانی عبدالهء در چه بحرانت البتہ بکلمهئی
در دهری قانع و شادمان گردی همواره در نظر
بوده و هستی آتی فراغت از یاد یاران نه مطمئن
باش و مستریج

2 You had written about the firmness and steadfastness of the friends in Khurasan - this is fitting and worthy of them, for in the Day of Manifestation they were always encompassed by the grace of the One revealed on Sinai, and there was a special blessing for the people of that land. Now too, praise be to God, the radiance of mercy from the invisible Kingdom encompasses them and the angels of divine confirmation and success descend. I beseech the Court of Unity that the holy fragrances in those gatherings of fellowship may spread more and more day by day, and the musk of mysteries be increasingly diffused. Since your presence in that land is fruitful and effective, departure is not permitted in these days.

2 از ثبوت و رسوخ یاران اهل خراسان مرقوم
نموده بودید اینست سزاوار و شایان ایشان زیرا در
یوم ظهور همیشه مشمول عنایت مجلی طور بودند
و موهبت مخصوصی در حق اهل آن دیار بود
حال نیز الحمد لله پرتو رحمت از ملکوت غیب
شامل است و ملائکه تأیید و توفیق نازل از
درگاه احدیت ملتسم که نفعات قدس را در
آن محافل انس روز بروز انتشار بیشتر دهد و نافه
اسرار بیشتر نتار شود وجود آنجناب در آن کشور
چون با اثر و ثمر لهذا در این ایام انفکاک جائز
نه

- 3 You had praised and commended Mirza Ahmad and Aqa Muhammad-Rida. This is indeed true - both deserve praise and respect and were faithful and trustworthy servants at the threshold of the Blessed Beauty. O you who are firm in the Covenant! Although Quhistan is a frontier region and rocky, with difficult and uneven mountains, yet the horsemen in the arena of inner meanings gallop in the same way over mountains and hills, even and rocky ground, slopes and heights. Therefore I hope that with divine assistance and grace you will gallop in those heights and depths, mountains and sand dunes in such a way as to astonish all creation. On level ground any rider can find space and gallop, but in mountainous and rocky terrain the divine knight must let loose the reins.
- 3 نعت و ستایشی از جناب میرزا احمد و آقا محمد رضا نموده بودید فی الحقیقه چنین است هر دو سزاوار تحسین و توقیرند و در درگاه جمال مبارک عبد صادق امین ای ثابت بر پیمان هر چند قهستان سرحد و سنگلاخ است و کوهستان دشوار و ناهموار ولی فارسان مضمار معانی در جبال و تلال و هموار و سنگلاخ و نشیب و فراز یک نوع جولان نمایند لهذا امیدوارم که به عون و عنایت حق در آن فراز و نشیب و جبال و کثیب چنان جولانی نمائید که حیرت بخش اهل امکان باشد و در ره هموار هر سوار میدان یابد و جولان بنماید اما در کهستان و سنگستان شهسوار الهی باید که اطلاق عنان نماید و
- 4 As for the matter of opium - it makes souls lower than dust and more decayed than rotting bones. How strange and peculiar it is that a person would make himself a living dead one, dejected and withered, and though seeing no benefit but only harm, how can one still persist in attaining this harm? By God besides Whom there is no God! It would be better for a living person to sit in a grave than to use opium and become a manifestation of various forms of insanity. You must definitely counsel both friend and stranger and prevent them from this abhorrent deed, for today at the Most Holy Threshold opium use is the greatest of forbidden things. May God protect us and you from this great harm and calamity which destroys the mighty structure.
- 4 اما قضیه تریاک نفوس را از خاک پست تر کند و از عظم رمیم پوسیده تر سبحان الله چه قدر عجیب است و چه قدر غریب که انسان خود را زنده مرده نماید و افسرده و پژمرده گرداند و جز ضرر ثمر و اثر نبیند باوجود این چگونه مصر بر حصول این ضرر گردد والله الذی لا اله الا هو اگر انسان زنده در قبر نشیند بهتر از آنست که مرتکب شرب افیون شود و مظهر الجنون فنون گردد البته البته خویش و بیگانه را نصیحت نمائید و از این عمل قبیح ممانعت کنید که الیوم در آستان مقدس اعظم محرمات شرب تریاک است اعاذنا الله و ایاکم عن هذا الضرّ العظیم و البلیة الّتی هادمة للبنیان الجسیم
- 5 The logical proof that you had written was noted. Indeed it is a cause of complete awakening and a means of arising from the sleep of heedlessness. It is very beneficial for the fair-minded and makes the soil of hearts fertile ground for harvest. But alas, it will yield no fruit for the Covenant-breakers and have no effect on the foolish - even if you bring them every sign they will not believe in it. Since it was certain it would yield no fruit and they would surely become sorrowful according to their capacity, therefore we were not satisfied with this and did not convey it to that person. There is no harm if Aqa Mirza Nuru'llah makes a temporary journey to Tehran. And upon you be greetings and praise.
- 5 استدلالیه که مرقوم فرموده بودید ملاحظه گردید فی الحقیقه سبب تنبه کلی است و واسطه بیداری از خواب غفلت از برای منصفان بسیار مفید و اراضی قلوب را حب حصید ولی افسوس ناقضان را ثمری نبخشد و بخردان را اثری نماید ولو تأتیم بکل آیه لن یؤمنوا بها چون مسلم بود که ثمری نخواهد بخشید و یقین است که بحسب استعداد اندوهگین شوند لهذا راضی باین نشدیم و بآن شخص نرساندیم و جناب آقا میرزا نورالله اگر موقت حرکت به طهران نمایند ضرری ندارد و علیک التحیة و الثناء

INBA89:115, AVK3.037.07x

AB00541

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

Date: 1901 ca.

- 1 O noble branch of the Blessed Tree! Multiple letters were received and their contents noted. The delay in response is due to the severe impact of tribulations, not from any negligence in attending to matters. In brief, there is not a minute's opportunity for peace and tranquility of mind to write letters as they should be written, hence the delay. Do not be discouraged or wearied, and know that 'Abdu'l-Baha's utmost desire is the joy and delight of the hearts of the loved ones, especially the Afnans of the Blessed Tree. Day and night he strives with heart and soul to be the cause of spiritual joy and fragrance to hearts and souls. Since I have complete trust in you, I therefore defer writing letters until a time of joy and fragrance, so they may be written with perfect gladness.
- 2 You wrote about the clamor of the clergy - this is something established, that those souls cannot bear the spread of the divine fragrances and will resist with all their might. Praise be to God that in the face of their intense opposition, He grants such steadfastness and firmness to the friends that they resist like mighty floods and show great firmness like structures of iron. His honor the Chief, praise be to God, has personally resisted and continues to resist every base person. The ignorant ones in that city will certainly not tolerate his influence, therefore the friends must deal wisely with them and show respect and consideration, so that as much as possible the fire of jealousy may be calmed. For these souls are afflicted with love of leadership - when shown respect they overlook everything, but when they see the slightest breach in their authority they flame up like fire. His honor the Chief truly shows perfect conduct, but the religious leader of the city seeks fame and renown, and when he sees something contrary to his desires he rises in malice. By whatever means, work to calm his flame, show patience and forbearance, and exercise perfect wisdom.
- 3 In any case, praise be to God, His Imperial Majesty shows utmost patience and resists oppression and tyranny with justice and fairness. Likewise the pillars of the mighty government
- آیا الفرع الجلیل من السّدرۃ المبارکۃ مکاتیب متعدّدہ واصل و بر مضامین اطلاع حاصل شد تأخیر جواب از شدّت تأثیر بلایا است نه از مسامحہ در قضایا مختصر اینست کہ دقیقہائی فرصت و راحت و آسودگی خاطر نہ تا مکاتیب چنانکہ باید و شاید مرقوم گردد لهذا بعہدہ تأخیر افتد شما ملال و کلال نیارید و ہیچہ بدانید کہ عبدالبہاء نہایت آمالش سرور و فرح قلوب احبّا و بالأخصّ افنان سدرہ مبارکہ است و شب و روز بہ جان و دل کوشد کہ سبب روح و ریحان دل و جان گردد و چون از آنجناب کمال اطمینان حاصل لهذا تحریر مکاتیب را بوقت روح و ریحان مرہون مینمایم تا بکمال انشراح مکتوب مرقوم گردد
- 2 از ضوواء علما مرقوم نمودہ بودید این امریست مقررّ کہ آن نفوس تجلّ انتشار نفحات اللہ نمایند و بتمام قوی مقاومت خواهند حمد خدا را کہ در مقابل تعرّض شدید آنان ثبوت و رسوخی بیاران عطا میفرماید کہ مقاومت سیل شدید کنند و چون بنیان حدید متانت عظیم بنمایند حضرت رئیس الحمد للہ بنفس نفیس مقاومت هرّ خسیس را نمودہ و مینمایند جہلای قوم در آن مدینہ البتہ تجلّ نفوذ کلمہ ایشانرا نمایند لهذا باید کہ احبّا نوعی بحکمت با آنان برآیند و حرمت و رعایت کنند کہ بقدر امکان نائرہ حسد ساکن گردد زیرا این نفوس مبتلای حبّ ریاستند چون رعایت بینند از ہمہ چیز چشم پوشند و چون اندک رخنہائی در ریاست خویش مشاہدہ کنند بمثابہ آتش شعلہ زنند حضرت رئیس فی الحقیقہ کمال سلوک را دارند ولی مقتدای شہر صیت و شہرت طلبد و چون مخالف آرزوی خویش بیند بشرارت برخیزد بہر قسم است تسکین شعلہ او بنمایند و صبر و تجلّ فرمائید و کمال حکمت را مجری دارید
- 3 باری الحمد للہ اعلی حضرت شہریاری در نہایت بردباری و بہ عدالت و انصاف مقاوم ظلم و اعتسافند و همچنین ارکان سلطنت قاہرہ و

and ministers of the brilliant administration will certainly not consent to transgressions and oppression by the foolish ones, and will strive for the security, comfort and welfare of the people. Pray that His Imperial Majesty may be victorious and triumphant and his enemies defeated and subdued, for truly he is a kind king and a benevolent monarch full of favors. We hope he will establish justice and cut off the hand of aggression of the predators.

وزرای حکومت باهره البته راضی به تعدّیات و ستمکاری بخردان نگردند و در امنیت و راحت و آسایش رعیت کوشند دعا نمائید که اعلیحضرت مظفر منصور گردد و اعدایش مغلوب و مقهور زیرا فی الحقیقه پادشاه مهربانست و شهریار رعیت پرور پراحسان امیدواریم که احقاق حق فرماید و دست تطاول درندگانرا مقطوع فرماید

- 4 His honor Mirza 'Abdu'l-Husayn who is skilled in English is permitted to attend. Regarding some letters you had requested, they will be written. The sacred shrine of His Holiness the Exalted One (may my spirit be sacrificed for Him) is rising day by day in the intense heat. Soon a magnificent grand level surrounded by multiple spaces will be completed with perfect solidity. But you do not know how much the faithless ones opposed and what corruption they caused to prevent this edifice from being raised and this station from being elevated. Praise be to God, with divine assistance and grace we are engaged in building it - we shall see what happens after. The command is in His hand and we are content with His decree.

4 جناب میرزا عبدالحسین که در لسان انگریزی ماهرند مأذون حضورند از برای بعضی مکتوب خواسته بودید مرقوم میشود مقام مقدّس حضرت اعلی روحی له الفداء در کمال گرمی روز بروز بلند میشود و عنقریب یک طبقهء جسیمهء عظیمه که محاط باماکن متعدده در کمال ثبات باتمام رسد ولی نمیدانید که بیوفایان چه قدر معارضه کردند و چه قدر فساد نمودند که تا این بنیان بلند نگردد و این مقام مرتفع نشود الحمد لله به عون و عنایت الهی بساختن مشغولیم تا بعد چه شود الأمر بیده و نحن راض بقضائه

- 5 Convey greetings to the honored Afnans of the Blessed Tree, and likewise show utmost love and affection to his honor 'Andalib in every way. Do not be saddened by the actions of the clergy. It is certain this will cause the exaltation of God's Cause and the abasement and humiliation of the oppressors. Soon you will see these people in great degradation. If their instigation and corruption did not exist, the fame of God's Cause would not be raised. In this there is wisdom for those who have insight.

5 حضرات افنان سدرهء مبارکه را تکبیر برسانید و همچنین جناب عندلیب را از هر جهت نهایت محبت و الفت با ایشان مجری فرمائید و از وقوعات علما محزون نباشید این یقین است سبب علویّت امر الله گردد و ذلّ و هوان ستمکاران فسوف تری هؤلاء فی ذلّ عظیم و اگر تحریک و فساد آنان نباشد صیت امر الله بلند نگردد انّ فی ذلک لحکمة لأولی الأبصار

- 6 And upon you be greetings and praise.

6 و علیک التّحیة و الثّناء

GEN.194x

INBA87:284, INBA52:289, YHA1.126x, QT108.043x

AB00554

To: William Hoar

Date: 1901 ca.

- 1 O visitor to the Blessed Spot! Know that the Driver of divine success and the Leader of heavenly confirmation has called you and guided you to this luminous Holy Land. You have crossed seas and traversed lands until you reached the Center of Lights, the Source of divine traces, and the Place of descent of your Lord's revelation, the Mighty, the Compelling. This is a bounty at whose mention the believers rejoice and the sincere ones long for - it is sustenance for souls, a heavenly feast, a gift that revives hearts, and a blessing that refreshes spirits. So thank God for this generosity and beneficence, recognize its value and cherish its worth.
- 2 By God the True One! Every sincere one who turns to His supreme Kingdom, when arriving at this white land, this luminous spot, and when their nostrils are perfumed by the holy fragrance that spreads from it to all horizons - the Mighty in Power, the Glorious in Bounty will confirm them in what He loves and is pleased with, and will grant them success in a matter unprecedented in existence and unparalleled in the visible world.
- 3 And you are now preparing for return to the regions where you reside - so give glad tidings to the people of God's Kingdom whose doors have been opened to all on earth and in heaven. The chosen ones among the people of the scenes of grandeur cannot attain it, for readiness and receptivity to this abundant outpouring is a gift among God's gifts and among the most glorious bounties - and your Lord's gift is never restricted.
- 4 Say: Now the Sun has risen, the moons have appeared, the stars have shone forth, the lamps are lit, the fire of God's love is ablaze, heaven is raised, seas are surging, winds are stirring, clouds are raining, earth is adorned, the Lord's tent is erected, gardens are beautified, pools are overflowing, birds are singing, flowers are blooming, divine fragrances are diffused, and breezes are wafting. How long will you lie in your beds and rest in your abodes? Will you not awaken from slumber and hear the call and respond to the Mighty, the All-Knowing? Will you not be moved by your Lord the Most Merciful's grace and chant the verses of His mercy and remember the Worshipped Beauty in this witnessed Day?
- 1 مستر هور عليه بهاء الله أيها الزائر للبقعة المباركة اعلم ان سائق التوفيق وقائد التأييد قد دعاك وساقك الى هذه الأرض المقدسة النوراء وقطعت البحار وطويت الديار حتى وصلت الى مركز الأنوار ومنشأ الآثار ومهبط وحى ربك العزيز الجبار وهذه نعمة يتلألأ بذكرها الموحدون وبتناها المخلصون وهى رزق للأرواح ومائدة من السماء ومنحة تحيى بها القلوب وموهبة تنتعش بها النفوس فاشكر الله على هذا الجود والاحسان واعرف قدره واغل مهره
- 2 تالله الحق كل مخلص لله متوجه الى ملكوته الأعلى اذا ورد الى هذه الأرض البيضاء البقعة النوراء وتعطر مشامه برائحة القدس التى تنتشر منها على الآفاق يؤيده شديد القوى جليل العطاء على ما يحب ويرضى ويوفقه على امر لمسبق له مثل فى الوجود ولا نظير له فى عالم الشهود
- 3 وانت انت شد الرحال للرجوع الى الأفطار التى استوطنت فيها وبشر الناس بملكوت الله الذى فتحت ابوابه على وجه من فى الأرض والسماء ولايناله المختارون من اهل مشاهد الكبرياء لأن الاستعداد والقبالية لهذا الفيض المردار موهبة من مواهب الله ومن اجل العطاء وما كان عطاء ربك ممدود
- 4 قل الآن الشمس قد اشرفت والبدر لاحت والنجوم سطعت والسرّج توقدت ونار محبة الله التهب والسماء رفعت والبحور ماجت والأرياح هاجت والسحاب امطرت والأرض تزينت وخيمة الرب ارتفعت والحدائق تأنقت والحياض تدفقت والطيور نطقت والأزهار تفتحت والنفحات انتشرت والسمات مرّت الى متى ترقدون فى مضاجعكم وتستريحون فى مواطنكم أمانتنبهون من المنام وتسمعون الأذان وتلبون للعزيز العالم وتطربون من فضل ربكم الرحمن

- و ترتلون آيات رحمته و تذكرون الجمال المعبود في
اليوم المشهود
- 5 Hasten, hasten, O sincere ones! Hasten, hasten, O attracted
ones! Hasten, hasten, O expectant ones! Hasten, hasten, O
yearning ones! Soon you shall see the banners of guidance
waving on the highest mountain peaks, the signs of truth en-
compassing the earth's globe, and the traces of your Lord's
gifts appearing in all directions like the sun at high noon. On
that day the sincere shall rejoice, the believers shall be moved,
hearts filled with love for the Self-Subsisting shall be gladdened,
while the heedless shall lose, the covenant-breakers shall regret,
and the negligent shall be tested.
- البدار البدار أيها المخلصون البدار البدار أيها
المنجذبون البدار البدار أيها المنتظرون البدار
البدار أيها المشتاقون فسوف ترون اعلام الهدى
تحقق في اعلى قلا الجبال و معالم الحق تحيط
بكرة الأرض و آثار مواهب ربكم تظهر في كل
الجهات ظهور الشمس في رابعة النهار يومئذ
يفرح المخلصون و يطرب الموحدون و ينشرح
قلوب امتلأت بحبة الحى القيوم و يخسر الغافلون
و يندم الناقضون و يبتي المفرطون
- 6 O servants of God! Seize the opportunity of divine favors and
forget not what you were promised in every Book. Today is
the day of attraction, today is the day of enkindlement, today
is the day of soaring in the atmosphere of the Most Merciful,
today is the day of the call, today is the day of bounty, today
is the day of the Most Great Gift, today is the day of the
appearance of the mighty treasures.
- يا عباد الله اغتنموا فرصة الأطاف و لا تنسوا ما
وعدتم به في كل كتاب اليوم يوم الانجذاب اليوم
يوم الاشتعال اليوم يوم الطيران في فضاء الرحمن
اليوم يوم النداء اليوم يوم العطاء اليوم يوم منحة
الكبرياء اليوم يوم ظهور الكنوز العظمى
- 7 O servants of God! Deprive not yourselves of the sea of bounty,
and veil not your eyes from beholding your Lord's greatest
signs. Turn with radiant faces, hearts overflowing with God's
remembrance, and breasts expanded by God's verses toward
His most glorious Kingdom, the supreme horizon, and the most
resplendent station, that you may attain what the chosen ones
desired, the holy ones sought, and the God-fearing hoped for.
In this is a lesson for those of understanding.
- يا عباد الله لا تحرموا انفسكم من بحر العطاء و
لا تحجبوا ابصاركم من مشاهدة آيات ربكم الكبرى
اقبلوا بوجه نوراء و قلوب طافحة بذكر الله و
صدور منشرة بآيات الله الى ملكوته الأسمى
و الرفرف الأعلى و المقام الأسنى حتى تفوزوا بما
كان يتمناه الأصفياء و يبتغيه الأولياء و يرجوه
الأتقياء ان في هذا عبرة لأولى النهى
- 8 Convey my greetings and praise to all God's loved ones in that
vast region, and say to them from Abdul-Baha: O loved ones
of God! You must strive diligently and exert mighty effort in
speaking of God's bounty, remembering God's remembrance,
detaching from all else but God, holding fast to the cord of righ-
teousness, avoiding following self and passion, showing kind-
ness to all humanity, and loving peace and fellowship with all
the peoples of the world. And upon you be greetings and praise.
Abbas
- و بلغ تحيتي و ثنائى الى جميع احباء الله في تلك
البقعة الشاسعة الأرجاء و قل لهم عن لسان
عبدالبهاء يا احباء الله عليكم بالسعى البليغ و
الجهد الجهد بالتحدث بنعمة الله و التذكر بذكر
الله و الانقطاع عما سوى الله و التمسك بعروة
التقى و التجنب عن متابعة النفس و الهوى و
الرفق مع عموم الورى و حب السلام و المحبة مع
كل امم الدنيا و عليكم التحية و الثناء

DAS.1913-08-24, ABIE.227, BLO_PN#007

INBA89:106

AB00748

To: Qiblih, Mirza Siyyid Javad et al., in Taft

Date: 1901 ca.

- ¹ O my Lord and my Hope! These are servants whose hearts were revived by the fecundating winds of Thy wondrous spring-time and whose spirits were stirred by breezes wafting from the gardens of Thy transcendent holiness. They heard Thy call and answered Thy summons, saying "Our Lord! We have heard a Caller calling to faith, and we believed." O Lord! Aid them with the angels of Thy sanctity and the power of the Manifestation of Thy Self. Strengthen them through Thy sustaining might and make them signs of Thy bounty, recipients of Thy mighty outpouring, dawning-places of Thy manifest light. Ward off from them evil hands and preserve them in the fortress of Thy protection from the ignorant among the people. Admit them to the pavilion of Thy safekeeping and shelter from the base denizens of hell. Make their land secure, raise up their children, perfect their joy and complete their happiness through the exaltation of Thy Word in those regions and the appearance of Thy bounty in those parts. Verily Thou art the Exalted, the Powerful, the Mighty, the Omnipotent.
- ² O friends of God! Praise be to God that the divine outpouring, like the spring rain, has transformed the furnace of contingent existence into the rose garden of the placeless realm and made the dusty earth the envy of the verdant dome. It has made the world of mortality a mirror of the Kingdom and the lowest plane a surface reflecting the Supreme Concourse. Given these bounties bestowed upon the friends and these gifts freely granted to the loved ones, why should we sit dejected and remain sorrowful and grief-stricken? Rather, these divine glad-tidings should make us so full of joy and delight and happiness that with one melody we set all creation in motion and with one call raise the Greater Resurrection. Through our words we should bestow the intoxication of the choice wine and through our conduct show the way of the righteous. We should be the manifest dawn to the world's horizon and the brilliant light to the darkness of ignorance and blindness. We should become living waters to the thirsty and a mighty guide to the lost. We should be a kindled fire to the frozen and a moving spirit to the dead. We should awaken the sleepers and make the free ones detached from all else but God. We should become a radiant lamp to the home of hearts and thankful birds in the divine Lote-Tree's nest.
- ¹ رَبِّ وَرَجَائِي هَؤُلَاءِ عِبَادٌ انْتَعَشَتْ افْتَدَتْهُمْ مِنْ اَرِيَاحٍ لَوَاحِقٍ رِيْعَكَ الْبَدِيعِ وَاهْتَزَّتْ اُرْوَاحَهُمْ مِنْ نَسِيمِ مَرَّتْ مِنْ رِيَاضِ قَدْسِكَ الْجَلِيلِ وَ سَمِعُوا نِدَائَكَ وَاجَابُوا دَعَائِكَ وَقَالُوا رَبَّنَا اِنَّا سَمِعْنَا مَنَادِيًّا يَنَادِي لِلْاِيْمَانِ فَاَمَنَّا اِي رَبِّ اَيَّدِهِمْ بِمَلَائِكَةِ قَدْسِكَ وَقُوَّةِ مَظْهَرِ نَفْسِكَ وَشَيْدِهِمْ بِقُدْرَةِ قِيَوْمِيَّتِكَ وَاجْعَلْهُمْ آيَاتٍ مُوْهِبَتِكَ وَ مَهَابِطِ فَيْضِكَ الْعَظِيمِ وَ مَطَالِعِ نُورِكَ الْمُبِينِ وَ كَفِّ عَنْهُمْ اَكْفَ السَّوْءِ وَ احْفَظْهُمْ فِي حَصْنِ حِمَايَتِكَ عَنْ جَهْلَاءِ الْقَوْمِ وَ ادْخُلْهُمْ فِي خِبَاءِ صَوْنِكَ وَ كَلَامَتِكَ عَنِ الزَّمَانِ مِنَ اَهْلِ الْجَحِيمِ وَ اَمِّنْ بِلَدِهِمْ وَ رَبِّ وَلَدِهِمْ وَ كَمَلْ سُرُورَهُمْ وَ تَمِّمْ حُبُورَهُمْ بِاعْلَاءِ كَلِمَتِكَ فِي تِلْكَ الْاَنْحَاءِ وَ ظَهُورِ مُوْهِبَتِكَ فِي تِلْكَ الْاَرْجَاءِ اِنَّكَ اَنْتَ الْمُتَعَالَى الْمُقْتَدِرُ الْقَوِيُّ الْقَدِيرُ
- ² اَي اَحِبَّائِي اَلْهِى اَلْحَمْدُ لِلّٰهِ فَيْضُ رَحْمَانِي بِمَثَابَةِ بَارَانِ نَيْسَانِي گُلخَن اَمكانرا گُلشن لامكان نمود و اَرْض غَبْرَا را غِبْطَةُ قَبَّةِ خَضْرَا كَرْدِه عالم ناسوترا مَرَاتِ مَلِكُوتِ نُمُودِه وَ حَيِّزِ ادْنِي را صَفْحَةُ مَرْتَمِ اَز مَلَأِ اَعْلٰى فَرْمُودِه بَا وَجُودِ اَيْنِ مُوَاهِبِ كِه دَر حَقِّ يَارَانِ مَبْذُولِ دَاشْتِه وَ اَيْنِ رَغَائِبِ كِه بِجَهْتِ دُوسْتَانِ رَايگان كَرْدِه چَرَا مَلُولِ نَشِينِمْ وَ مَغْمُومِ گَرْدِمْ وَ مَحْزُونِ بَاشِمْ بَلَكِه بَايْدِ اَز اَيْنِ بَشَارَاتِ اَلْهِى چَنان پَر سُرُورِ وَ حُبُورِ وَ شَادَمَانِ گَرْدِمْ كِه بِنِغْمَتِي اَمكانرا بِحَرَكْتِ آرِمْ وَ بِنَدَائِي قِيَامَتِ كِبَرِي بِرِپَا نَمَائِمْ بِه بَيَانِ نَشْئَةُ صَهْبَا بِخَشِمْ وَ بَرَفْتَارِ وَ كَرْدَارِ مِنْهَجِ اِبْرَارِ بِنَمَائِمْ اَفَقِ عَالَمِ را صَبِيحِ مَبِينِ بَاشِمْ وَ ظَلَمَاتِ جَهْلِ وَ عَمِي را نُورِ مَنِيرِ تَشْنِگَانِزَا مَاءِ مَعِينِ گَرْدِمْ وَ گَمگَشْتِگَانِزَا دَلِيلِ جَلِيلِ اَفْسَرْدِگَانِزَا نَارِ مُوقَدِه شُومِ وَ مَرْدِگَانِزَا رُوحِ مَحْرَكِه خَفْتِگَانِزَا بَيِدَارِ كَنِمْ وَ آزادگانرا اَز مَادُونِ بِيزار نَمَائِمْ كَاشَانَةُ قُلُوبِ را سَرَاچِ پَرنُورِ گَرْدِمْ وَ أَشِيَانِ سَدْرَةُ مَنْتَهٰى را طَبُورِ شُكُورِ

- 3 Given such grace and bounty, we must at every moment render thanks to the Lord of Loving-kindness and arise day and night to serve His holy Threshold. We must sacrifice our souls and show heavenly resolve, kindle the eternal lamp and become the source of divine inspiration. We must raise high the banner of universal peace and sound the general call. We must hold discord in abhorrence and count harmony and agreement as our highest aspiration. We must deal with all souls with gentleness and treat all the peoples of the world with kindness. We must make every deprived one prosperous and every hopeless one hopeful. These are the characteristics of the sincere ones, the attributes of the unified, and among the distinctions of the firm and steadfast ones. And upon you be the Most Glorious Glory of God.

3 با وجود این فضل و جود باید هر دم شکرانه ربّ ودود را بجا آورد و شب و روز بخدمت آستان مقدّسش برخاست جانفشانی کرد و همت آسمانی سراج جاودانی برافروخت و مصدر سنج رحمانی شد علم صلح عمومی بلند کرد و صلای عام درد داد زشتی نفاق را منفور داشت و آشتی و فاقرا اعظم آمال شمرد با جمیع نفوس بتلطف معامله کرد و با کلّ فرق عالم بتعطف کوشید هر محرومی را برخوردار کرد و هر مأیوسی را امیدوار و هذا صفة المخلصین و سمة الموحّدين و من خصائص الثابتين و الراسخين و علیکم بهاء الله الأبدی

AKHA_123BE #01-02 p.j

AB00752

To: *Baha'is of Ardikan, in Ardakan*
Date: 1901 ca.

- 1 O friends of God! Although for some time no special letters have been written to that region, this is due to the multitude of occupations, difficulties, troubles and hardships. Consider that despite hundreds of thousands of diverse and scattered tasks, this single pen must engage in correspondence with East and West - how difficult this is! I swear by the Ancient Beauty that I do not have a moment's rest. Despite this, finding time to write letters to each of the friends is impossible and unattainable. Therefore, be assured that in the realm of heart, spirit, soul and conscience I am occupied with thoughts of you. I have not forgotten you for a moment and never will. I constantly beseech the Sacred Threshold that the fragrances of the kindnesses of those dear friends may perfume the nostrils of the friends. This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great grace.
- 2 O divine friends! Let not the bestowals and gifts of the Most Great Name be forgotten, and let not the favors and benevolence of the Lord be overlooked. Strive with heart and soul that we may succeed in being faithful to Him. Faithfulness

1 ای احبابی الهی هر چند مدّتیست که مکاتیب مخصوصه بآن سامان مرقوم نگشته اما سبب کثرت مشاغل و غوائل و متاعب و مصاعب است شما ملاحظه فرمائید که با وجود صدهزار کارهای متفرقه متنوعه این یک قلم باید بخابره شرق و غرب مشغول شود چه قدر مشکل است قسم بجمال قدم که دقیقه‌ای آرام ندارم با وجود این فرصت نگارش نامه بهر یک از احبا ممتنع و محال است لهذا مطمئن باشید که در عالم قلب و روح و جان و وجدان بیاد شما مشغول دقیقه‌ای فراموش ننوده و نخواهم نمود همواره از آستان مقدّس مستدعیم که نفحات الطاف آن یاران مهربان مشامّ دوستان را معطر دارد ذلک من فضل الله یؤتیة من یشاء و الله ذو فضل عظیم

2 ای یاران الهی عنایات و مواهب اسم اعظم نسیان نشود و الطاف و احسان حضرت یزدان فراموش نگردد به جان و دل بکوشید که بوفای باو موفق گردیم وفا و صفا در این است که جان رایگان

and purity lie in freely sacrificing our lives and offering up our comfort, ease, joy and delight in His path. For love of Him is the soul's repose and the conscience's comfort. This is the cup of joy, this is the outpouring of gladness, this is the manifestation of the gleaming of Sinai and the appearance of the flame of light. Without it, every mercy is hardship, every comfort is difficulty, every ease is toil, every sweetness is sting, every antidote is poison, and every kindness is wrath.

برافشانیم و راحت و آسایش و خوشی و مسرت
خویش را در ره او فدا نمائیم زیرا محبت او راحت
جان و آسایش وجدان است این است کأس
سرور و اینست فیض حور و این است جلوه
لمعه طور و ظهور شعله نور بدون آن هر رحمتی
زحمت است و هر راحتی مشقت و هر آسایشی
تعب و هر نوشی نیش و هر دریایی زهر و هر
لطفی قهر

- 3 Consider what example our predecessors set for us who follow after them, and what path of sacrifice they demonstrated for us. We too, God willing, must follow this straight path like the friends of old. In the Qur'an it states: "Did ye think that ye would enter Paradise while yet there hath not come unto you the like of what came to those who passed away before you? Affliction and adversity befell them," meaning, do you imagine that you will attain the grace of divine bestowal and enter the paradise of His good-pleasure without being overtaken, like the friends of old, by hundreds of thousands of trials in God's path? For they were afflicted by a new trial each day and were overtaken by a fresh calamity each hour, yet they walked the path of the All-Merciful.

3 ملاحظه فرمائید که یاران سلف چه
دستور العمل بجهت ما که خلفیم گذاشتند و
چه مسلکی بجان فشانی از برای ما نمودند ما
نیز انشاء الله باید چون یاران قدیم بر این منهج
قومیم سلوک نمائیم در قرآن میفرماید اَحْسِبْمَ اَنْ
تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ كَانُوا مِنْ قَبْلِكُمْ
اَصَابَتْهُمْ الْبَاسَاءُ وَالضَّرَاءُ يَعْنِي اَيَا كَمَنْ مِينَمَائِد
كَمْ بَفِضِ مَوْهَبِ الْهِيَةِ فَائِزٌ كَرْدِيدٌ وَ دَر جَنَّت
رِضَا دَاخِل شَوِيد بَدُون اَنَكِه مَثَلِ يَارَانِ قَدِيمِ
گرفتار صدهزار بلایا در سبیل حق شوید زیرا
آنان در هر یومی ببلائی مبتلا گشتند و در هر
ساعتی بمصیبتی گرفتار شدند و در سبیل رحمان
سلوک نمودند

- 4 In brief, O friends of 'Abdu'l-Baha, one must truly pass beyond this world and all that is therein, and become truly detached from all else, in order to find worthiness to be associated with the Sacred Threshold and succeed in rendering service. Praise be to God, His grace is endless and His bestowals are clear and manifest like the shining moon. The ocean of favors is surging and the breeze of bounty is blowing. The rays of the Sun of Truth turn stone into ruby and cornelian, and the outpouring of the cloud of mercy causes black earth to bring forth flowers and fragrant herbs. This is a metaphor, not a simile. It is evident what influence and penetrating power the outpourings of the Ancient Beauty and the bounty of the Most Great Name have in the world of spirits and hearts. Blessed are they who receive these outpourings! Blessed are they who are illumined! Blessed are they who benefit! And upon you be greetings and praise.

4 خلاصه ای یاران عبدالبهاء از این جهان و آنچه
در اوست باید بحقیقت درگذشت و از مادون
فی الواقع منقطع شد تا لیاقت انتساب باستان
مقدس یافت و موفق بخدمت شد الحمد لله فضل
او بی پایان است و عنایت او واضح و مشهود
مانند مه تابان بحر الطاف مواج است و نسیم
موهبت در مرور سنگ را پرتو شمس حقیقت
یا قوت و لعل نماید و خاک سیاه را فیض غمام
رحمت گلی و ریاحین برویاند و این مثال است
نه مثل دیگر معلوم است که فیوضات جمال
قدم و موهبت اسم اعظم در عالم ارواح و قلوب
چه تأثیر و نفوذ نماید طوبی للمستفیضین طوبی
للمستضیین طوبی للمستفیدین و علیکم التحية و
الثناء

MMK6#039x, ABDA.018-019

AB11649

To: *Khalil Rahmani Farani*

Date: 1901 ca.

- 1 O you who are firm in the Covenant! Your letter brought joy to hearts, for it spoke of attraction and the surging flame of the love of God in Faran. You wrote that this land was named Faran by the Blessed Tongue. This is indeed true. That region and territory has always been the object of the Lord's gaze. Surely the fire of divine love must surge so intensely in that clime that it brings warmth to all neighboring regions.

1 ای ثابت بر پیمان تحریر سبب تسریر قلوب گردید
زیرا ناطق به انجذاب و فوران نار محبت الله
در فاران بود مرقوم نموده بودید که این ارض
از لسان مبارک به فاران تسمیه شده فی الحقیقه
چنین است آن خطّه و دیار همیشه منظور نظر
حضرت پروردگار بود البته باید که نار محبت
الهیّه در آن اقلیم چنان بفروران آید که جمیع اقالیم
متجاوره را بحرارت آورد
- 2 A name must match what is named and be derived from attributes, otherwise it is merely a title, and when it does not match the meaning, it is without benefit or fruit. What benefit is there if a miserly person is named Generous, or if a black servant is named Diamond? Thus the name must match the meaning. But since this blessed name issued from the pure mouth, it surely matches and corresponds - indeed it is the reality and essence of what is named. Therefore I am always anticipating the appearance of signs and the shining forth of lights.

2 اسم باید مطابق مسمی باشد و از صفات اشتقاق
گردد و الا اسم عنوانیست و چون مطابق معنی
نگردد بی نفع و ثمر است شخص بخیل را اگر نام
کریم باشد چه ثمره و یا آنکه بنده سیاه را نام
الماس بود چه فائده پس باید اسم مطابق معنی
باشد ولی چون این اسم مبارک از فم مطهر
صادر البته مطابق و موافق است بلکه حقیقت
و کینونت مسمی است لهذا همواره منتظر ظهور
اثار و اشراق انوارم
- 3 After the ascension to God of your father, a prayer for forgiveness was written and sent for him. It is strange that it did not arrive, so I am writing it again.

3 بعد از صعود متعارج الی الله جناب ابوی
مناجاتی طلب مغفرت بجهت ایشان مرقوم گشت
و ارسال شد عجیب است که واصل نگردیده
لذا مجدداً مرقوم میشود
- 4 You had requested individual letters for each person, but occupations, distractions and difficulties are to such a degree that there is no opportunity to write even a word. Despite this, one letter is being sent addressed to all. Out of consideration for this servant, each one should regard this letter as specifically for them, since in the eyes of this servant all divine friends have the status of one being, one spirit and one heart. Multiplicity has no rule and plurality has no effect in this essential unity, as it is said: "The souls of wolves and dogs are separate, but united are the souls of the lions of God."

4 از برای هر نفسی بالا افراد مکتوب خواش نموده
بودید ولی مشاغل و شواغل و غوائل بدرجهائی که
فرصت تحریر کلمهائی نه باوجود این بنام کلّ یک
مکتوب ارسال میشود باید آنان محض مساعدۀ
باین عبد هر یک چنان ملاحظه نمایند که این
مکتوب مخصوص اوست زیرا در نزد این عبد
جمیع دوستان الهی حکم یک وجود دارند و یک
روح و یک قلب تعدّد را حکمی نه و تکثر را
در این وحدت اصلیه تأثیری نیست یکا قال جان
گرگان و سگان از هم جداست متحد جانهای
شیران خداست
- 5 Regarding visiting this blessed spot, you had written about this. These days it is more fitting that you do not separate from that land. Day and night occupy yourself with establishing the

5 در خصوص توجّه باین بقعه مبارکه مرقوم نموده
بودید این ایام اقتضا چنین مینماید که از آن دیار
انفکاک ننمائید شب و روز بتأسیس معالم میثاق

standards of the Covenant, promoting love for the Luminary of the horizons, protecting the weak, and encouraging and urging on the strong.

- 6 The services you rendered to the friends were accepted at the divine threshold, especially the respect and consideration shown to the assured, attracted maidservant of God, Marziyyih - how excellent was what you carried out on this manifest day. And upon you be greetings and praise.

و ترویج محبت نیر آفاق و محافظه ضعفا و تشویق
و تحریر اقویا مشغول گردید

6 خدماتی در حق احباً نمودید مقبول درگاه کبریا
علی‌الخصوص حرمت و رعایتی که در حق ورقه
موقنه منجذبه امه‌الله مرضیه مجری داشتند نعم
ما اجریت فی هذا الیوم المبین و علیک التّحیّة و
الثّنَاء

FRH.192-193

AB03797

To: Members of Tarbiyat School, in Tihiran

Date: 1901 ca.

- 1 O friends of God! The first counsel of this servant is that you become partners and associates with 'Abdu'l-Baha in servitude to the Threshold of the Divine, and strive with heart and soul that we may succeed in attaining this great bounty, for in all existence, servitude at that Threshold is the most praiseworthy station, and in the realm of being it is the gift of the All-Loving Lord.
- 2 By God, besides Whom there is no other God! Every glory is utter abasement and every station is lowly and fruitless save servitude at the Threshold and following the path of the righteous. And among the greatest pillars of servitude is service to all peoples and nations. Therefore must the servants of that Threshold sacrifice themselves for all humanity and strive with heart and soul to render service to the world of man, especially to those souls who have been nurtured in the embrace of the love of God and have drunk from the breast of the knowledge of God.
- 3 In any case, ye must, with the utmost endeavour, strive for the ordering, regulation and perfection of the Tarbiat School, and by every means seize upon such measures as may be possible, that perchance this elementary school may become a garden of the All-Merciful, that the lights of true knowledge may shine forth, and that the children, whether of the friends or of the strangers, may be so trained as to become the pride and glory of the human world.

1 ای یاران الهی اول وصیت این عبد اینست
که در عبودیت آستان یزدان سهم و شریک
عبدالیهاء گردید و به جان و دل بکوشید که
باین موهبت عظمی موفق شویم زیرا در عالم
وجود بندگی آن درگاه مقام محمود است و در
حیز شهود موهبت ربّ ودود

2 فوالله الذی لا اله الا هو که هر عزّتی ذلت
محض است و هر مقامی پست و بی‌ثمر مگر
ملازمت آستان و روش راستان و از ارکان
اعظم عبودیت خدمت ملل و امم لهذا باید
بندگان آن آستان خود را فدای جمیع اهل امکان
نمایند و به دل و جان بکوشند تا آنکه خدمتی
بعالم انسان نمایند علی‌الخصوص بنفوسی که در
آغوش محبت الله پرورش یافته‌اند و از ثدی
معرفت الله شیر نوشیده‌اند

3 باری باید بمنتهای همت در ترتیب و تنظیم و
تکمیل مدرسه تربیت بکوشید و بهر وسیله
تنبّث نمائید که بلکه آن دبستان روضه رحمن
شود و انوار عرفان بتابد و اطفال از آشنا و
بیگانه چنان تربیت شوند که مفخرت عالم
انسان گردند و

- 4 In a brief span, through the bounty of the Lord, the All-Merciful, they should manifest the highest degree of advancement, open their eyes, discover the realities of things, acquire consummate skill in every branch of knowledge, and apprehend the mysteries of phenomena even as they are. This high distinction is among the resplendent effects of servitude at the Holy Threshold.
- 5 Most certainly must they exert the fullest diligence and be ever thinking how to open numerous schools. And these schools of learning must in reality be primary academies of instruction and refinement of character; in them greater heed must be paid to manners and morals than to the sciences and arts.
- 6 Good behaviour and high moral character must come first, for unless the character be trained, acquiring knowledge will only prove injurious. Knowledge is praiseworthy when it is coupled with ethical conduct and virtuous character; otherwise it is a deadly poison, a frightful danger. A physician of evil character, and who betrayeth his trust, can bring on death, and become the source of numerous infirmities and diseases.
- 7 Give, therefore, this matter the closest attention: that the very foundation of the elementary school must first be the teaching of manners and morals, and the ennobling of conduct and behaviour.
- 4 موهبت حضرت رحمن نهایت ترقی را در اندک مدتی بنماید و چشم بگشاید و کشف حقایق اشیاء نماید در هر فنی نهایت مهارت اکتساب کنند و اسرار اشیاء را کما هی ادراک نمایند و این منقبت از آثار باهره عبودیت آستان مقدس است
- 5 البته کمال اهتمام را مجری دارند و در فکر این باشند که مدارس متعدده باز نمایند و مدارس علوم باید دبستان تعلیم و ادب باشد و در آداب و اخلاق بیش از علوم و فنون اهتمام نمایند
- 6 زیرا ادب و نورانیت اخلاق مرجح است اگر اخلاق تربیت نشود علوم سبب مضرت گردد علم و دانش ممدوح اگر مقارن حسن آداب و اخلاق گردد والا سم قاتلست و آفت هائل طیب بدخو و خائن سبب هلاک گردد و علت انواع امراض
- 7 این قضیه را بسیار ملاحظه داشته باشید که اساس دبستان اول تعلیم آداب و اخلاق و تحسین اطوار و کردار باشد و علیکم التحیه و الثناء

BRL_SOCIAL#054x, BRL_SOCIAL#190x, BRL_EXCEL#27x, BRL_SCHOLAR#60x, BRL_DAK#0695, AKHA_131BE #08
BSW#16.25x, COC#0622x, COC#0792x p.a, MJTB.118x, MJTB.131bx

AB01497

To: *Haji Niyaz Kirmani*

Date: 1901 ca.

- 1 O thou who art devoted to the divine Covenant! Praise God that thou didst witness the dawning of the Morn of Guidance on the Day of the Manifestation of the Most Exalted Lord, and when the Sun of Truth shone forth from the Most Great Horizon, thou didst answer "yea" to the divine Call. Thou didst keep the mystery hidden within and strung the pearls of praise and thanksgiving until thou didst hasten to the Most Holy Court and turn away from all else. Thou became the recipient of bounty and the object of the merciful eye, and art engaged in service at the Threshold of Oneness.
- 1 ای فدائی عهد و پیمان الهی حمد کن خدا را که طلوع صبح هدی در یوم ظهور ربّ اعلی مشاهده نمودی و چون شمس حقیقت از افق کبریا اشراق نمود ندای الهی را بلی گفتی و راز درون نهفتی و در حمد و ثنا سفتی تا آنکه بساحت اقدس شتافتی و روی از مادون بتافتی مورد عنایت شدی و ملحوظ عین رحمانیت گشتی و بخدمت آستان احدیت مشغولی

- 2 Now return to Egypt and give glad tidings of infinite bounty to the friends of God and say: O friends of God! All that the Blessed Beauty promised of divine assistance and victory has, praise be to God, been bestowed. He opened the gates of eternal glory and showed forth the Beauty of the All-Merciful in the mirror of creation. He captured hearts and made His loved ones leaders in wisdom and renowned for nobility. He amazed the peoples of the world and made the light of radiance famous throughout all regions.
- 2 حال رجعت به مصر نما و یاران الهی را بشارت بموهبت بی نهایت ده و بگو ای یاران الهی جمال مبارک آنچه وعد نمود از تأیید و نصرت الحمد لله مبذول فرمود ابواب عزّت ابدیه گشود و جمال رحمانی را در آینه کائنات بنمود دلهای بر بود و دوستان را سردفتر دانائی فرمود و مشهور بزرگواری کرد امم آفاق را حیران فرمود و نور اشراق را مشهور آفاق کرد
- 3 O friends! The time has come for the lights of the bounty of Baha to shine forth from the face and for the gift of the Ancient Beauty to become evident and manifest in the reality of being. That gift is a virtue which, in the blessed Tablets, is the guide for the sincere ones and the path of every loving friend - the path of the free spirits which gives life to the people of this world and the next.
- 3 ای یاران وقت آنست که انوار فیض بها از رخ بتابد و موهبت جمال قدم در حقیقت وجود واضح و آشکار گردد آتموهبت متقیی است که در الواح مبارک دستور العمل صادقانست و مسلک هر یار مهربان مسلک آزادگانست که حیات بخش اهل این جهان و آنجهانست
- 4 O loved ones of God! Strive to make the lamp of God's Cause a brilliant flame and to witness the heavenly outpourings as divine victories. Attain such a state that when any soul hears your words, sees your conduct and observes your condition, they will cry out that this one is trained by Baha'u'llah and is the manifestation of boundless gifts - a sign of the manifest light and a mercy to all the worlds. They have detached themselves from the human realm and realized the angelic reality - they are a bright candle and the ornament of the gathering.
- 4 ای احبابی الهی جهدی کنید که سراج امر الله را مشعله نورانیه نمائید و فیوضات ملکوتیه را فتوحات ربانیه مشاهده نمائید چنان حالتی پیدا کنید که هر نفس چون گفتار شما شنود و رفتار شما بیند و حالت شما مشاهده نماید فریاد برآرد که این تربیت کرده حضرت بهاء است و مظهر مواهب بینتیا آیت نور مبین است و رحمة للعالمین از عالم بشریت تجرد نموده و بحقیقت ملکیت تحقیق یافته شمع روشن است و شاهد انجمن
- 5 O loved ones of God! What bounty is greater than this, what joy, what station, what glory, what favor and what sovereignty is greater than this? Place thy foot upon the crown of kingship, then enter beneath the shadow of poverty, that thou mayest now behold the eternal kingdom from every direction. And upon thee be greetings and praise.
- 5 ای احبابی الهی چه موهبتی اعظم از این و چه سروری و چه مقامی و چه عزتی و چه عنایتی و چه سلطنتی اعظم از این پای نه بر فرق ملک آنکه در آ در ظل فقر تا به پینی ملک باقی را کنون از هر کنار و علیک التّحیة و التّناء

MSHR2.297

AB01709

To: Doctor Ibrahim Khan

Date: 1901 ca.

- 1 O thou pilgrim whose breath is musk laden! 1 ای زائر مشکین نفس
- 2 Praise be to God that thou has abandoned thy homeland and that thou didst bear hardship and tribulations. Thou didst traverse many journeys and in a country far from home thou didst study the subject of medicine and as much as was possible thou didst endeavour and strive in this path. At the end of thy studies thou didst turn to the blessed spot and made a pilgrimage to the precincts which is the seat of circumambulation for the Concourse on High and thou didst hear the advice of AbdulBaha. 2 حمد کن خدا را که ترک وطن نمودی و تحمل مشقت و محن کردی طیّ مراحل کرده در غربت تحصیل فنّ طبابت نمودی و بقدر امکان سعی و غیرت مبذول داشتی نهایت ببقعه مبارکه توجه کردی و مطاف ملاّ اعلی را زیارت نمودی و نصائح عبدالبهاء را شنیدی
- 3 O thou physician! Be a lover of Mankind, for the healing of a doctor is temporary but the healing of a true lover of God is forever. Material wealth is physical it will eventually be defeated by diseases and eventually it will be conquered by irremediable ailments; but the healing of a true lover will always be dominant over illnesses. It will always have penetrating power over sickness. The love of God will shine in both worlds. It is the healing remedy for every condition. At all times thy purpose must be to serve the world of humanity and the greatest aspiration is to follow the All Merciful Lord. 3 ای طیب حبيب باش زیرا شفای طیب موقت است ولیکن درمان حبيب الى الأبد آن طبّ جسمانیست نهایت مغلوب امراض گردد و پپایان مقهور علل و اسقام شود اما علاج حبيب فائق بر امراض و غالب بر علل در دو جهان چون مه تابان بدرخشد و هر دردیرا درمان گردد در جمیع مراتب مقصد و مرادت خدمت عالم انسان باشد و اعظم آمالت پیروی حضرت رحمان
- 4 Consider this: that every puny ant concentrates upon its own existence and works hard to maintain its life. Now when a human being looks at the puny ant it is a source of surprise and wonderment for the human that why should the ant exert so much effort for these few days of life which are not really worth it. Why is this ant exert so much effort in order to have some comfort and food and livelihood? 4 ملاحظه فرما که هر مور ضعیفی هستی خویش را اهمیت دهد و بسی و حرکت راحت و معیشت نماید حال انسان چون نظر بمور ضعیف کند چه قدر تعجب و استغراب نماید که این زندگی چند روز قابل و لایق این اهتمام نه چرا این مور مهجور در طلب راحت موفور است و در آرزوی آسایش خویش و اکتساب معیشت مقهور
- 5 In the same way when these mountains and stone and the sand and ancient trees, when these look at the station of man in a sense they are filled with wonderment but why is man subject to all this seeking and striving and effort. Why all this futility and vanity for the life of the human is also so transient what constitutes for man an ocean is just a dewdrop. For these stones have remained for 100,000 years but the maximum life of a human is 100 years. There is a difference between the span of 100,000 and 100. Thus should man not pay attention to a life of a few days nor seek its glory and importance. Rather one should seek the light and illumination of this lamp and 5 بهمچنین این حجر و مدر و جبل و شجر نیز چون نظر بحال انسان کنند تعجب نمایند که این چه اوهامست و این چه سعی و اهتمام چرا انسان اهتمام باین عالم فانی نماید زیرا حیاتش دمیست و بحرش شبی یک حجر صد هزار سال باقی ماند انسان نهایتش صد سال در اینجهان زندگی و آلودگی تواند فرق بسیار و بی شمار است پس باید انسان زندگی چند روز را اهمیت ندهد و ابداً در نزدش توفیر ننماید بلکه نتایج و آثار این حیات را بطلبد و نورانیت این مشکوة را جوید آن باقی و

that true illumination is lasting abiding, and sanctified from the comprehension of people's minds.

برقرار است و مقدّس از ادراک اهل افکار و
علیک التحیة و الثناء

MMK3#090 p.059

AB02058

To: Haji Muhammad Ibrahim father of Muhammad Hasan Ahdiyyih et al., in Hamadan

Date: 1901 ca.

- 1 O you who thirst for the fountain of life! It is morning and 'Abdu'l-Baha is joyous and glad in remembrance of you. Joy upon joy and delight upon delight, for the cup mingled with camphor is passing round, and the soul-refreshing wine of the Forgiving Lord is flowing with utmost delicacy and sweetness like pure water. The lovers of the Most Glorious Beauty are in tumult and excitement, and the lovers of the Peerless Beloved are in supreme gladness. How well was it said:

1 ای تشنگان چشمه حیوان بامداد است و
عبدالبهاء بیاد شما مسرور و شادمان فرح اندر
فرح است و سرور اندر سرور زیرا کأس
مزاجها کافور در دوراست و صهای جان پرور
رب غفور در نهایت رقت و حلاوت چون ماء
طهور سرمستان جمال اهی در ولوله و شورند و
عاشقان دلبریگا در اعظم حبور فنعیم ما قال
- 2 "There is no tumult in the city save the curls of the Beloved's hair

2 ولوله در شهر نیست جز شکن زلف یار
- 3 There is no commotion in the horizons save the curve of the Friend's eyebrow"

3 فتنه در آفاق نیست جز خم ابروی دوست
- 4 The cry of "O Glory of the Most Glorious!" has caused earthquakes in the horizons, and the call of "Glory be to my Lord, the Most Glorious!" has raised a clamor in the world of radiance. Today thousands upon thousands of souls in both the seen and unseen realms are raising jubilant cries of "Hail! Hail! Hail!" and spreading to all horizons the call and glad tidings of the greatness of the Manifestation of the Blessed Beauty - may my spirit be a sacrifice for His loved ones. Observe what confirmations have reached the Lamp of the Covenant from the Abha Kingdom, such that all eyes are astounded. Despite this, the party of pride is in utmost wickedness and the Covenant-breakers cry out that 'Abdu'l-Baha has destroyed the foundation of faith. How well was it said:

4 صوت یابہاء الاهی است زلزله در آفاق انداخته
و صیت سبحان ربی الاهی است ولوله در
جهان اشراق بلند نموده الیوم هزاران هزار
نفوس در غیب و شہود ہلہلہ کان ہلہ ہلہ ہلہ
یا بشارت نعرہ و مژدہء عظمت ظہور جمال
مبارک را روحی لأجباتہ الفداء بآفاق مبذول
دارند ملاحظہ نمائید کہ شمع میثاق را چه
تأیید از ملکوت اہی رسیدہ کہ عموم انظار
حیرانست باوجود این حزب غرور در اعظم
شور و ناقضان پیمان فریاد برآرند کہ عبدالہاء
بنیان ایمان را خراب کردہ فنعیم ما قال
- 5 "These petty ones intend

5 قصد این دارند این گل پاره‌ها
- 6 Out of envy to cover up thy sun"

6 کز حسد پوشند خورشید ترا
- 7 Alas! Alas!

7 ہیات ہیات
- 8 "The owls make attacks upon the falcon

8 جغدها بر باز استم میکنند

- 9 They pluck his feathers though he is innocent
 10 Saying 'Why do you speak of that realm?
 11 Or of the palace and arm of that King?'
 12 His crime is only that he is a falcon -
 13 What was Joseph's crime besides his beauty?"
 14 O divine friends! Become helpers, supporters, partners and companions of 'Abdu'l-Baha in servitude at the Sacred Threshold, so that we may all be gathered in one land and, like a flock of grateful birds, soar in the same life-giving atmosphere and offer prayers at the Court of the Self-Sufficing One. And upon you be greetings and praise.

MSHR4.219-220

AB02202

To: Mirza Husayn Naqqash Sanduq Saz, in Burujird

Date: 1901 ca.

- 1 O servant of Truth! Free yourself from every bond so that you may hear the divine counsel with the ear of your soul and follow the teachings of the All-Merciful.
 2 The purpose of the dawning of the Sun of Truth is the manifestation of divine perfections, and these perfections constitute the happiness of the world of humanity. If the lights do not shine forth and the rays of dawn do not spread, the morn of guidance will not illumine the dark world, the appearance of the Sun of Truth will yield no result, and the blessed Tree will remain fruitless. Therefore, the friends of God must give importance to this vital point and strive with heart and soul to become the cause of illumination of the world of humanity.
 3 The light of the divine world comes through merciful characteristics and heavenly conduct and behavior. The Ancient Beauty (may my spirit be sacrificed for His loved ones) educated us in all degrees and bestowed heavenly teachings. The sacred Tablets have encompassed the world, and the conduct, behavior, movement and rest of that holy Being constitute the greatest teachings in the world of contingent existence. Observe with what kindness, what bestowals, what bounties, what favors, what care, and what loving-kindness He appeared and
- ای بنده حق از هر بندی آزاد شو تا پند الهی را بگوش جان بشنوی و تعالیم رحمانرا پیروی کنی
 اشراق شمس حقیقت حکمتش ظهور کالات ربوبیت است و این کالات سعادت عالم بشریت اگر انوار سطوع ننماید و بارقه اشراق منتشر نگردد صبح هدی عالم ظلمانرا نورانی نفرماید و ظهور شمس حقیقت نتیجه نبخشد و شجره مبارکه بی ثمر ماند پس باید احبای الهی این نکته مهمه را اهمیت دهند و بجان و دل بکوشند که سبب نورانیت عالم انسانیت شوند و
 روشنائی جهان الهی بخلق و خوی رحانیت و روش و سلوک ربانی جمال قدم روحی لأحبائه الفداء در جمیع مراتب ما را تربیت فرمودند و تعلیمات آسمانی مبذول داشتند الواح مقدسه جهانرا احاطه نموده و روش و سلوک و حرکت و سکون آن وجود مقدس اعظم تعالیم عالم امکانست ملاحظه نمائید که بجه رافقی و چه عنایتی و چه موهبتی و چه الطافی و چه اعطافی

became manifest among creatures. Therefore take heed, O ye who possess sight!

- 4 So you, O faithful servant of God, follow that luminous Beauty and walk in the path of the All-Merciful behavior. In every step spread honey and sugar, and in every taste spread refined sugar. Be the cause of freedom for captives and the source of joy and happiness for the poor. Become divine healing for the sick and spiritual medicine for the ailing. Be a salve for every wound and a remedy for every pain. Be a bright candle and spread light in the gathering of humanity. This is the counsel of 'Abdu'l-Baha, and upon you be greetings and praise.

و چه مهربانی بین خلق ظاهر و مشهود و عیان
گردیده فاعتبروا یا اولی الأبصار

4 پس تو ای بندهء صادق الهی تأسی بآنجمال نورانی
فرما و بر روش و سلوک رحمانی حرکت کن در
هر کامی شهد و شکر پاش و در هر مذاق قند
مکرر اسیرانرا سبب آزادی شو و فقیرانرا علت
فرح و شادمانی مریضانرا شفای الهی گرد و
علیلانرا دریاق روحانی هر زخمیرا مرهم باش
و هر دردیرا درمان شمع روشن شو و در انجمن
انسان نورافشانی کن اینست نصیحت عبدالبهاء
و علیک التحية و الثناء

HDQL260, ANDA#32 p.04

AB02285

To: Baha'is of Saliyan, in Salian

Date: 1901 ca.

- 1 O kind friends! In the world of existence every group pursues some occupation and seeks some path. A people engage in agriculture, a party in commerce, a group takes up crafts, and another party busies itself with politics. Some acquire sciences and arts, and others become occupied with different affairs. Each plants a tree, nurtures it, waters it, and endures much trouble. Finally they observe that it bore no fruit and yielded no benefit. They become regretful and suffer evident loss.

1 ای یاران مهربان در عالم وجود هر حزبی در پی
کاری روند و مسلکی جویند قومی بفلاح
پردازند و حزبی بتجارت گروهی پی صناعت
گیرند و حزبی بسیاست مشغول شوند جمعی
کسب علوم و فنون نمایند و حزبی بغير شئون
مألوف شوند هر یک درختی بنشانند و پرورش
دهند و آبیاری کنند و زحمات زیاد تحمل نمایند
عاقبت ملاحظه کنند که ثمری نداشته و فائده
بدست نیامده پشیمان گردند و بخسران مبین
مبتلا شوند

- 2 Except for those souls who enter beneath the shade of the Word of Oneness and rest in the shadow of the Divine Lote Tree and arise to serve the Holy Threshold. Those souls find a wondrous fruit and partake of a new harvest from the tree of hope.

2 مگر نفوسیکه در ظلّ کلمهء وحدانیت درآیند و
در سایهء سدرهء منتهی پیاسایند و بخدمت آستان
مقدس پردازند آن نفوس ثمر بدیعی یابند و از شجر
امید بار و بر جدید خورند

- 3 Consider that in this world thousands upon thousands of souls have existed and strived with heart and soul, planted a tree of hope and nurtured it, and endured troubles. When at life's end the time for fruit and harvest came, it bore bitter fruit and yielded deadly poison. Evident loss became manifest and severe despair resulted. Therefore take heed, O ye who have eyes to see!

3 ملاحظه کنید که در این جهان هزاران هزار
نفوس موجود شده و بجان و دل کوشش نمودند
درخت امیددی کاشتند و پرورش دادند و تحمل
زحمات کردند چون در پایان عمر وقت ثمر و بر
شد میوهء تلخ ببار آورد و سم قاتل حاصل شد
خسران مبین مشهود گشت و یأس شدید حاصل
گردید فاعتبروا یا اولی الأبصار

- 4 So, O friends, think about planting a tree of hope that will yield new fruit and at life's end become the cause of salvation. Otherwise there is regret upon regret and endless disappointment and hopelessness.
- 5 Praise be to God that the eternal divine bounty has appeared and the gift of the Ancient Beauty like the rays of the sun has illumined the world. The gates of the Kingdom have opened and the bestowal of the Ever-Living, the Self-Subsisting has become manifest. Thank God that you have received a portion of this new bounty and are partakers of this tree of hope. And upon you be greetings and praise.

4 پس ای یاران در فکر آن باشید که درخت
امیدی بنشانید تا ثمرهٔ جدید می‌دول دارد و در
پایان حیات سبب نجات گردد والا حسرت اندر
حسرتست و یأس و نومیدی بی‌پایان

5 الحمد لله فیض ابدی الهی جلوه نموده و موهبت
سلطان قدم چون شعاع شمس جهان را روشن
کرده ابواب ملکوت باز شده و بخشش حضرت
حی لا یموت مشهود گردیده شکر کنید خدا را که
از این فیض جدید بهره‌ورید و از این شجرهٔ امید
برخوردار و علیکم التحیه و الثناء

MAS5.292-293

AB12215

To: Family of Naddaf, in Qum

Date: 1901 ca.

- 1 O ye who are steadfast in the Covenant! Ye have always been and continue to be remembered in this divine gathering, and we remember you at all times with heart, soul and conscience. There is not a moment's laxity nor an instant's neglect. Praise be to God that the bonds of heartfelt love are firm and the foundation of intimate fellowship is strong and secure.
- 2 We supplicate and beseech at the threshold of the Self-Sufficing Lord: O Pure God! We are but a handful of dust and a scattered, homeless group without refuge or safe shelter. The arrows of oppression fly from every direction and the flood of cruelty flows from every mountain. We have no shelter save Thy aid and bounty, and seek no refuge except the impregnable fortress of Thy protection and care.
- 3 O Lord! We are weary of life and detached from every desire. When tribulations appear in the path of Thy love, they are a great gift and evident grace, and when the ignorant deal cruelly with us in the path of servitude to Thee, it is like faithfulness to the ancient covenant. We find sweetness in abuse and seek comfort and joy of spirit from the impact of arrow, spear and sword. O Peerless Beloved! When the cup of tribulation is filled to overflowing with the wine of Thy love, it is endless bounty and freely-given grace.

1 ای ثابتان بر پیمان همواره در این انجمن رحمانی
مذکور بوده و هستید و همیشه بلسان و جنان
و وجدان بیاد شما هستیم آنی فتوری نه و دمی
قصوری نیست الحمد لله روابط محبت قلبیه محکم
است و اساس الفت صمیمیه قوی و مستحکم

2 بدرگاه حضرت بی‌نیاز تضرع و ابتهال مینمائیم
که ای یزدان پاک مشتی خاکیم و جمعی پریشان
بی سر و سامانیم و بی ملاذ و ملجأ امن و امان
تیر ستم از هر طرف پرتابست و سیل جفا از هر
کھساری روان پناهی جز عون و عنایت تو نداریم
و ملاذی بغیر از حصن حصین صون و حمایت
تو نجوئیم

3 ای پروردگار از جان بیزاریم و از هر خواهشی
در کار بلایا چون در ره محبت رخ نماید عطای
عظیم است و فضل مبین و جفای بی‌غردان چون
در سبیل عبودیت بود مانند وفای بعهد قدیم از
دشنام شیرین کام گردیم و از صدمهٔ تیغ و تیر و
تیزی شمشیر راحت جان جوئیم و مسرت وجدان
خواهیم ای دلبر بی‌همتا جام بلا چون بصبهای

- 4 O Lord! Those two honored servants who are the protectors of the poor and helpers of the weak - confirm them and grant them success, preserve them in the shelter of Thy protection. Bestow upon them eternal glory and everlasting favor. Make their faces radiant and their hearts joyous. Make their breasts the Sinai of the fire of unity and their foreheads mirrors reflecting the lights of oneness. Thou art the Mighty, the All-Seeing, the All-Hearing.
- 5 And upon you be greetings and praise.
- محبّت سرشار است بخشش بی پایانست و عطای رایگان
- 4 ای پروردگار آن دو بنده بزرگوار را که حامی فقرا و معین ضعفاوند تأیید و توفیق عنایت کن و در صون حمایت محافظه فرما عزّت ابدی بخش و موهبت سرمدی رویشانرا روشن کن و قلبشان خرم فرما سینه شانرا سینای نار توحید کن و جبینشان آئینه انوار تفرید توئی توانا توئی بینا و توئی شنوا
- 5 و علیکم التّحیّة و الثّناء

QUM.125-126

AB12888

To: Marie Jackson, in Paris

Date: 1901 ca.

- 1 O thou who art enraptured by the Beauty of God!
- 2 Render thanks unto God, inasmuch as He hath guided thee unto His mighty Kingdom, illumined thy heart with a radiant ray from the bounteous Sun, and clothed thee with a blessed robe in this new century. By the Lord of heaven! In the ages to come the queens of the earth shall envy thee, and each one of them shall wish that she might circle round a dust which hath been honored by the footsteps of the handmaids of God.
- 3 This is everlasting glory in the Kingdom of heaven, and a mighty station throughout the passage of ages and cycles. Grieve not, therefore, on account of my confinement in this stronghold and mighty fortress, mentioned in the sacred Scriptures of God; for I have rejoiced therein, my breast hath been expanded, and my gladness hath increased. Would that every day I might be visited by some calamity in the path of God! This is my everlasting glory, my august crown, and my resplendent diadem; and therewith do I glory among the concourse of the near ones and the chosen.
- 4 The days shall pass away, the breaths shall be cut off, the bodies shall lie down in the dust, and the spirits shall wing their flight unto the Kingdom on high. What profit, then, is
- 1 آیتها المنجذبة الى جمال الله
- 2 فاشکری الله بما هداک الى ملکوته العظیم و نور قلبک بشعاع ساطع من النور الکریم و البسک قیصاً مبارکاً فی هذا القرن الجدید فوربّ السّماء سیحسّدرک فی القرون الآتیة ملکات الآفاق و تتبی کلّ واحدة منهنّ ان تطوف تراباً تشرف بقدم اماء الله
- 3 هذه هی العزّة الابدیة فی ملکوت السّماء والشّان العظیم علی ممرّ الدّهور و الاعصار فلا تحزنی من حصری فی هذه القلعة الحصينة و السور العظیم المذكور فی صحائف الله لانی استبشرت بهذا و انشحت صدری و زدت فرحاً فیا لیت فی کلّ یوم ابتلی بمصیبة فی سبیل الله هذه عزّتی الابدیة و اکلیلی الجلیل و تاجی الوهاج و بها افتخر بین ملأ المقرّین من الاصفیاء
- 4 سنتفضی الاّیام و تنقطع الانفاس و تضطجع الاجسام فی التراب و الارواح تطیر الى المملکوت الاعلی فا الفائدة من حیوة الدّنیا و نعیمها و عزّتها و ثروتها و راحتها

there in the life of this world, in its pleasures, its honors, its wealth, and its ease?

- 5 Behold, rather, the souls who have severed themselves from this fleeting abode, have clung to the breaths of the All-Merciful, have forsaken all things, and have been enraptured by the lights that have shone forth from the Sun of Truth upon the horizons. Such souls have become shining planets and brilliant stars, gleaming from the horizon of sanctity over all regions throughout the passage of ages and centuries.
- 6 This is the most great bounty, the sovereignty that shall never perish, and everlasting glory in the Kingdom of heaven.
- 7 We have sent, enclosed within this letter, the reply to the handmaid of God, Juliet Thompson; upon her be greeting and praise.

5 ولكن انظري الى النفوس التي انقطعت عن هذه الدار الفانية وتعلقت بالنفحات الرحمانية وترك كل شيء وانجذبت بانوار سطعت من شمس الحقيقة في الآفاق اولئك اصبحوا كواكب ساطعة ونجوماً باهرة مشرقة من افق التقديس على الاقطار على ممر الدهور والاعصار

6 هذه هي الموهبة الكبرى والسلطنة التي لا تفتنى والعزة الابدية في ملكوت السماء

7 وقد ارسلنا الجواب في ضمن هذا الكتاب الى امة الله (زويت تمسن) وعليها التحية والتناء

BRL_DAK#1252

AB11859

To: *Badi son of Muhammad Rafi Azghandi, in Khurasan*

Date: 1901 ca.

- 1 O descendant of that illustrious person! The poems were like precious pearls and royal gems, in the utmost eloquence and rhetoric. They were innovative and refined, flowing and articulate. From their recitation, the hearts of the loved ones found spirit and fragrance. However, odes and praises should be adorned with praise and glorification of the Blessed Beauty, for He is the spirit of praises and the light of the lamp of odes. As much as you can, engage in praise and descriptions of that Peerless Beloved and be captivated by the musk-scented locks of that Heart-attracting Beloved. When His praise and glorification flow from the tongue, the hearing of the Concourse on High becomes delighted and the ears of the Kingdom of Names are moved to joy.
- 2 Convey greetings and glory to the Handmaid of God, the morning dove of love, and say: O handmaid of God, offer thanks and praise to the Lord of Command, that you have soared in this atmosphere and become attuned to this melody. Ask God that you may convey the glad tidings of the true Solomon to the Sheba of the world of possibility, and give the good news of eternal spiritual sovereignty to the ears of the people of that

1 اي حفيد آن شخص جليل اشعار چون لآلى آبدار و در شاهوار در نهايت فصاحت و بلاغت بود بدیع بود و لطیف سلیس بود و فصیح از تلاوتش قلوب احباً روح و ریحان یافت ولی باید قصائد و محامد را به نعت و ستایش جمال مبارک زینت داد زیرا روح محامد است و نور زجاجة قصائد تا توانی به نعت و اوصاف آن دلبر یگا پرداز و اسیر زلف مشکین آن محبوب دلنشین باش چون اوصاف و محامدش از زبان جاری گردد مسامع اهل ملأ اعلی متلذذ شود و آذان ملکوت اسما بطرب آید

2 امة الله هدهد صباى عشق را تحیت و تکبیر برسان و بگوای امة الله شكر و ستایش نما حضرت قیوم را که در این هوا پرواز نمودی و باین آواز دمساز گشتی از خدا بخواه که بشارت سلیمان حقیقی را بسبای عالم امکان برسانی و مرده سلطنت روحانی ابدی را باذان اهل آن دیار بدهی آن

land. Then, with an illumined face, you will shine like a candle in the gathering of the handmaids of the All-Merciful, burn away the veil of suspicions and imaginings, raise the banner of sanctification, and in the fire of the love of God melt and burn and be content.

وقت با رخی افروخته در انجمن اماء رحمن چون
شمع برافروزی و پردهء ظنون و اوهام بسوزی و
علم تقدیس برافرازی و در نار محبت الله بگدازی
و بسوزی و بسازی

TISH.400-401

AB03119

To: Siyyid Asadullah, in Tabriz

Date: 1901 ca.

1 O servant of the Covenant! Give thanks to God that you were a manifestation of the favors of the Luminary of the horizons and the dawning-place of the lights of the Day Star of effulgence. And after the Ascension you remained firm in the Covenant and are a herald of the Cause of the All-Merciful.

1 ای بندهء میثاق شکر کن خدا را که مظهر
الطاف نیر آفاق بودی و مطلع انوار کوکب
اشراق و بعد از صعود ثابت بر پیمانی و منادی
امر رحمن

2 Strive and endeavor to your utmost to become a manifestation of divine bounty and a dawning-place of heavenly knowledge. Exert yourself to promote the religion of God and strive with heart and soul to refine character, so that hearts may become dawning-places of divine attributes and souls may become sanctified and holy, detached from the conditions of this mortal world. May each one become a candle of oneness in the gathering of the world and a brilliant lamp in the assembly of humanity.

2 تا توانی جهد و کوشش نما که مظهر موهبت الهی
گردی و مطلع معرفت ربّانی در ترویج دین الله
بکوش و در تهذیب اخلاق به جان و دل سعی
نما تا قلوب مطلع اخلاق الهی گردد و نفوس
منزه و مقدّس از شئون عالم فانی هر یک مجمع
عالم را شمع توحید شوند و انجمن انسانرا سراج
نورانی

3 The clear proof of the guidance, favor and bounty of the True One is this: that dark qualities are transformed by spiritual breaths and the grossness of the animal world is changed into heavenly luminosity, so that a new creation may be realized and human reality may be born of the spirit, become pure and holy, refined and sanctified. Until this most great bounty appears in the world of consciousness and spirit, the fruit of eternal life will not be attained.

3 دلیل جلیل بر هدایت و عنایت و موهبت
حضرت حق اینست که صفات ظلمانی
بنفحات روحانی تبدیل شود و کفایت عالم
حیوانی بنورانیت ملکوتی تقلیب گردد تا خلقت
جدید تحقق یابد و حقیقت انسان از روح تولید
شود پاک و منزه گردد و لطیف و مقدّس شود
و تا این موهبت کبری در جهان جان و وجدان
جلوه ننماید ثمرهء حیات ابدیه حاصل نگردد

4 Guide all the friends to this straight path and direct them to this mighty course. You have always been and will continue to be the object of providential glances. Be confident. Soon days will come that will move the souls and gladden the hearts. Upon you be greetings and praise.

4 جمیع یاران را دلالت بر این صراط مستقیم نما و
هدایت بر این منهج قویم کن همیشه منظور نظر
عنایت بوده و هستید و خواهید بود مطمئن باش
فسوف یأتی ایام یهتّر منها النفوس و ینشرح منها
القلوب و علیک التّحیّة و الثّناء

INBA89:084b, MKT8.012c

AB11390

To: *Siyyid Abdu'l-Baqi Tabatabai (Farashan Taft), in Iran*

Date: 1901 ca.

¹ O thou who art attracted by the fragrances of God! I have perused thy luminous, unique and immaculate letter and read the verses expressing thy gratitude to God for having chosen thee for His love and for the promotion of His Cause among humanity. I have understood thy longing to attain the presence of Him whose sweet and holy breaths have perfumed all regions. I beseech God, glorified and exalted be He, to assist thee with a penetrating heavenly power that influences the realities of things, to grant thee that which thou lovest and with which thou art well-pleased, and to heal thee from every pain, ailment and disease. On thy behalf I have prostrated my face upon the illumined and sacred dust. By the life of God, this is the greatest glad-tidings for all who hold fast to the cord of God!

² O servant of God! Put thy trust in God, rely upon Him, and draw from His great bounty. Gradually abandon, step by step, that which serves as a sedative [resulting in some] weakening of the veins and nerves and corruption of the blood - [this advice is correct]. There is no harm in what thou hast adopted as a means of livelihood, for the remembrance of the Wronged One is praiseworthy at all times and seasons. Make it a means for awakening the slumberers and rousing the heedless through symbols, allusions and intimations, as the poet has said: "Listen thou to the inner meaning of the tale." Be thou articulate in the remembrance of God, turn thy face toward the Most Glorious Kingdom, seek aid from the breathings of the Holy Spirit, and speak with wisdom in gatherings of fellowship. By the life of God, thou shalt find thy tongue to be a sharp and unsheathed sword with which thou shalt conquer the realms of hearts and spirits. Upon thee be the Glory of God.

¹ أيها المنجذب بنفحات الله أتى تلوت نغماتك
التوراء الخريدة الفريدة العصماء و قرأت آيات
شكرك لله بما اختارك لحبه وتبليغ امره بين
الورى وعرفت شوقك الى الحضور الى حضرة
عبقت انفاس طيبها ونفحات قدسها في الآفاق
وأتى ادعو الله سبحانه وتعالى ان يؤيدك بقوة
ملكوتية نافذة في حقائق الأشياء ويرزقك ما
تحب وترضى ويشفيك من كل ألم وعلة وداء و
أتى بالنيابة عنك عفرت وجهي بالتربة المقدسة
التوراء لعمر الله هذه هي البشارة الكبرى لكل
معتصم بحبل الله

² يا عبدالله توكل على الله واعتمد عليه واستمد
من فيضه العظيم و اترك شيئاً فشيئاً بالتدريج
ما هو دواء مسكن [لنتيجة لبعض] ومضعف
للعروق والأعصاب ومفسد للدم و [هذا القول
هو الصواب] ولا بأس بما اتخذته وسيلة للعاش
لأن ذكر المظلوم ممدوح في كل وقت و اوان
فاجعله وسيلة لايقاظ الراقدين وتنبه الغافلين
تحت الرمز والاشارة والايماء كما قال الشاعر
خود تو در ضمن حكایت گوشدار و كن ناطقاً
بذكر الله ومتوجهاً الى ملكوت الأبهى واستمد
من نفثات روح القدس وانطق في محافل الأنس
بالذكر الحكيم لعمر الله ترى لسانك سيفاً قاطعاً
و صارماً شاهراً تفتح به اقاليم القلوب والأرواح
وعليك بهاء الله

AVK3.039.08x, YFY.224

AB03162

To: Siyyid Husayn (Brother of Mihdi Yazdi) et al., in Palestine
Date: 1901 ca.

- 1 O visitor to the sacred grave, give thanks to God that you have been honored with this divine bounty and have traversed mountain and desert, crossed sea and plain, until you arrived at the blessed shrine and perfumed your face and hair with the dust of the illumined threshold. This is a mighty grace and evident triumph.
- 2 In this blessed age when all things with their inner tongue proclaim "My Lord, You have completed Your grace and perfected Your favor," you have opened your mouth in praise and attributes of the Intended One and adorned your tongue in gratitude for this bounty and generosity.
- 3 Therefore return to your familiar homeland with utmost joy and convey greetings from Abdul-Baha to all those connected to you, saying: "Happy are you who have drunk from the pure spring of the Most Great Favor and have tasted the honey of immortality from the hand of the Most Glorious Beloved. Do not forget this incomparable gift and listen to the call of the angel, for words of praise ring out from the highest heaven and the grace and bestowal of the Lord of the Worlds encompasses every poor and needy one. Soon you will observe that plain and wilderness will become the envy of highest paradise, and the Most Glorious Garden will raise its tent in the East and West of the world, and the Kingdom of existence will be adorned."
- 4 And upon you be Glory! Abbas

1 ای زائر تربت مقدسه شکر کن خدا را که باین فیض الهی مشرف گشتی و کوه و بیابان طی نمودی و دریا و صحرا به پیودی تا آنکه ببقعه مبارکه وارد شدی و روی و موی را بتراب آستان منور و معطر نمودی این فضلی است عظیم و فوزی است مبین

2 در این عصر مبارک که جمیع اشیاء بلسان حال رب اتممت فضلک و اکملت نعمتک ناطق به ستایش و نعوت حضرت مقصود دهان گشودی و بشکرانه این فضل وجود لسانرا تزیین فرمودی

3 پس بکمال سرور رجوع بوطن مألوف کن و جمیع متعلقین را از لسان عبدالهآء تکبیر برسان و بگو خوشا بحال شما که از معین صافی عنایت کبری نوشیدید و شهد بقا را از ید محبوب ابدی چشیدید این بخشش بی مانند را فراموش ننمائید و گوش بندای سروش دهید که خطاب تحسین از علین بلند است و فضل و موهبت رب العالمین شامل حال هر مسکین مستمند عنقریب ملاحظه خواهید فرمود که دشت و صحرا غبطه بهشت برین گردد و جنت ابدی در شرق و غرب عالم خیمه برافرازد و ملکوت وجود تزیین شود

4 و الهآء علیکم

INBA84:257

AB03321

To: Baha'is of Baku
Date: 1901 ca.

- 1 O divine friends! The signs of divine power are appearing moment by moment from the Abha Kingdom in such a way that minds and souls are left bewildered. The messenger of oneness comes continuously and successively from the realm
- 1 ای احبابی الهی آثار قدرت الهی دم بدم از ملکوت ابدی چنان جلوه مینماید که عقول و نفوس حیران مانند پیک احدیت از مرکز لامکان

of placelessness to the world of existence, and universal glad tidings arrive and descend with every breath. The verses of the Kingdom are being chanted, and the Concourse on High is engaged in glorification and praise.

- 2 What majesty is this, whose brilliant signs have encompassed all regions! What power is this, whose overwhelming might has set in motion the pillars of contingent existence! Today this call is raised high in all climes, and its melody has encompassed East and West. All eyes are attentive and all ears are listening to see what the consummate divine wisdom will require and how quickly the Blessed Tree will grow and develop.
- 3 Were it not for the onslaughts of the Covenant-breakers and the schemes, corruption and deception of the violators - that is, if this great blow had not occurred - today the Cause of God would be manifest and evident in the world and universe like the sun. May God destroy them! How they are deluded!
- 4 Yet despite this, through divine assistance and grace, the Sun of Truth will shine forth from the Kingdom of Mystery with such radiance that soon these dense clouds and dark vapors will completely dissolve and its brilliant rays will illumine East and West.
- 5 And upon you be greetings and praise.

بعالم امکان متتابع و متواصل و بشارات کلیه در هر نفسی وارد و نازل آیات ملکوت در ترتیل است و ملأ اعلی در تکبیر و تهلیل

2 این چه عظمت است که آثار باهره اش آفرا احاطه نموده و این چه قدرتست که قوه قاهره اش ارکان امکان را بحرکت آورده در جمیع اقالیم الیوم این آواز بلند است و آوازه اش شرق و غرب را احاطه نموده انظار کلی ملتفت و آذان کل مترصد تا حکمت بالغه الهیه چه اقتضا نماید و شجره مبارکه فوراً نشو و نما کند

3 اگر صدمات ناقضین نبود و حیل و فساد و خداع ناکثین نه یعنی این لطمه کبری بمیان نمیآمده الیوم امر الله چون آفتاب در عالم و کیهان عیان و مشرق و نمایان بود قاتلهم الله انی یؤفکون

4 ولی با وجود این بعون و عنایت الهی شمس حقیقت از ملکوت غیب چنان اشراق نماید که عنقریب این غیوم کثیفه و ابرهای تیره و تاریک بکلی متلاشی گردد و اشعه ساطعه شرق و غرب را روشن نماید

5 و علیکم التحیه و الثناء

INBA88:358, INBA89:104

AB03519

To: Baha'is of Alexandretta, in Iskenderun

Date: 1901 ca.

- 1 O my friends! Thanks be to the Most Merciful Lord that the light of proof is radiant and the candle of knowledge is brilliant. The fragrant breeze of the love of God is wafting through all regions, and the sweet perfume of the knowledge of God is spreading and rising in the East and West. The endless favors of the Lord God have so encompassed all that the drop has become a surging wave and the atom has become resplendent in the ray of the sun. The earthly realm has become the recipient of heavenly grace, and the contingent world has become the center of the manifestation of the Most Merciful's favors. What

1 ای یاران من شکر حضرت رحمان را که نور برهان ساطعت و شمع عرفان لامع نسیم عبیر محبت الله در جمیع آفاق در مرور و رائحه طیبه معرفت الله در شرق و غرب در نشر و نشور الطاف بی پایان حضرت یزدان چنان احاطه نموده که قطره موج دریا زده و ذره در شعاع آفتاب جلوه نموده عالم خاک محل فیض جهان پاک گردیده و حیّز امکان مرکز سنج الطاف رحمان گشته این چه موهبت است و این چه فضل و منتبت

a bounty this is, and what a grace and distinction! Praise and worship be to the pure Lord who made this bestowal manifest in the world of creation and nurtured His loved ones in the embrace of His grace.

- 2 Therefore, O my friends, do not rest for a moment nor draw a breath except to enliven your souls with the remembrance of His countenance and character and to refresh your hearts. Mr. Abbas-Quli arrived and expressed utmost gratitude for the friends of that land. Now he is returning to that region, therefore this letter was written. Despite extreme occupations, I turned to remembering you and engaged in writing this letter so that you would know how accepted and beloved, mentioned and praised you are. And upon you be greetings and praise.

ستایش و نیایش پاک یزدان را که این بخشش در جهان آفرینش پدیدار نمود و احبای خویش را در آغوش عنایت پرورش داد

2 پس ای یاران من دمی نیاسائید و نفسی برنیاورید مگر آنکه بذکر روی و خوی او جایزا زنده کنید و دلرا تر و تازه نمائید جناب آقا عباسقلی وارد و نهایت ممنونیت را از احبای آن ارض ظاهر نمود حال بآن شطر راجع لهذا این نامه تحریر یافت و باوجود نهایت مشاغل بیاد شما پرداختم و بتحریر این نامه مشغول گردیدم تا بدانید که چه قدر مقبول و محبوبید و مذکور و ممدوح و علیکم التّحیّة و الثّنَاء

MMK3#101 p.066

AB03570

To: Aqa Mirza Ali Muhammad (Egypt)

Date: 1901 ca.

- 1 O thou who hast turned to the Kingdom of Holiness! The letter sent was received and its contents understood. In truth, in these recent years after the Most Great Calamity, bright day became darkest night for the loved ones, and tribulations and trials poured down like drops of the sea. This was pure bounty and bestowal, so that the spiritual servants would not remain at ease and rest for a moment after the ascension of the Manifestation of the All-Merciful, and would not draw a breath in comfort and joy, that they might become the embodiment of faithfulness and the essence of purity.
- 2 Therefore, that Beauty of the All-Glorious, out of pure grace and generosity, made that praiseworthy servant a partner and sharer with 'Abdu'l-Baha in tribulation and trial. This is the very essence of bestowal and pure, boundless mercy.
- 3 Yet we hope that henceforth there will be compensation for what has passed, and the door of ease and comfort will open and rest will be attained. However, 'Abdu'l-Baha, with utmost supplication and entreaty, begs for himself the continuation of tribulation and trial, that even in his final breath he may be

1 یا من توجّه الی ملکوت التّقدیس مکتوب مرسل مضمونش معلوم فی الحقیقه در این سنوات اخیره بعد از مصیبت عظمی بر احبّاء روز روشن لیلّه ظلماء گشت و محن و بلایا بمثابه قطرات دریا و این محض لطف و عطا بود تا بندگان روحانی بعد از صعود طلعه رحمانی آتی آسوده و راحت نمانند و نفسی به آسودگی و مسرت نکشند تا مظهر وفا شوند و جوهر صفا گردند

2 لهذا آنجمل کبریا محض فضل و جود آن بنده محمود را با عبدالهّاء شریک و سهم در مصیبت و بلا کرد و این عین عطا است و صرف رحمت یتیمی

3 ولی امیدواریم که من بعد تلافی مافات گردد و باب راحت و رفاهیت گشوده شود آسایش حاصل گردد اما عبدالهّاء بکمال تضرّع و ابتال از برای خویش استمرار مصیبت و بلا میطلبد تا

bound in chains and shackles and freely sacrifice his life on the altar of love.

- 4 If this grace and gift be destined and made possible, then “O joy and gladness of ‘Abdu'l-Baha!” will reach the Concourse on High, and such joy will be attained that he will laugh, and that laughter will endure forever. And upon thee be greetings and praise.

در نفس اخیر نیز اسیر سلاسل و زنجیر گردد و
جان رایگان در قربانگاه عشق نثار کند

4 اگر این فضل و موهبت مقدر و میسر شود
واطوبی و وابشرای عبداله‌آء بملاً اعلیٰ رسد و
چنان سروری حصول پذیرد که بخندد و آن
خنده وقف ابد گردد و علیک التحیة و الثناء

MSHR5.052

AB03761

To: Mirza Musa Hakimbashi, in Qazvin

Date: 1901 ca.

- 1 O herald of the Covenant! Two months ago a detailed letter was sent through travelers to Qazvin. Now also the honored Khan has requested the writing of this letter. What shall I write and what shall I say? You yourself know how dear you are in this court. There is no need for explanation. There is a famous saying: “The present circumstance makes words unnecessary.”
- 2 I will make a brief statement, which is this: Whenever you come to mind of ‘Abdu'l-Baha, joy and delight result, and involuntarily prayers are offered for confirmation and success. And it is certain that you will be confirmed and successful. Be confident. This is a promise that will not prove false. You will witness such confirmation that you yourself will be amazed. This is from God’s grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.
- 3 Your sincerity, detachment and attraction are like a magnet drawing confirmation and success, and are the cause of your face being illumined in both worlds.
- 4 O kind friend! At this moment I thought of you and became very happy, for your character and disposition and the radiance of your countenance became embodied before ‘Abdu'l-Baha. Therefore rejoice at these glad-tidings which cause the Concourse on High to quiver with delight.
- 5 And upon you be greetings and praise.

1 ای منادی میثاق دو ماه قبل مکتوبی مفصل
بواسطهء مسافرن قزوین ارسال شد حال نیز
جناب خان خواهش نگارش این نامه نمودند
چه نویسم و چه گویم خود میدانی که در
این بساط چه قدر عزیزی احتیاج بیان نه مثلی
است مشهور الحال یعنی عن المقال

2 مختصر بیانی میشود و آن اینست که در هر
وقت بخاطر عبداله‌آء خطور ثنائی روح و ریحان
حاصل میشود و بدون اختیار استدعای تأیید و
توفیق میگردد و یقین است که مؤید و موفق
خواهی شد مطمئن باش هذا وعد غیر مکذوب
چنان تأییدی مشاهده خواهی نمود که خود
حیران مانی ذلک من فضل الله یؤتیه من یشاء
و الله ذو فضل عظیم

3 نفس خلوص و انقطاع و انجذابت مانند
مغناطیس تأیید و توفیق را جذب مینماید و
سبب روشنائی رخت در دو جهان میگردد

4 ای یار مهربان در ایندم بیاد تو پرداختم بسیار
مسرور شدم چرا که خلق و خویت و روشنائی
رویت در مقابل عبداله‌آء مجسم شد فافرح بهذه
البشارة الّتی یتّرخّ منها اعطاف الملائة الأعلیٰ

5 و عليك التَّحِيَّةُ وَالتَّنَاءُ

INBA88:366, INBA89:113, ANDA#61 p.17,
YQAZ.144-145**AB03660***To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz**Date: 1901 ca.*

- 1 O thou who art steadfast in the Covenant! Happy art thou for thou hast arisen to serve the Cause and art steadfast in the Covenant. Happy art thou for thou art illumined by the light of the love of God, art humble, evanescent and a true servant, for such are the attributes of the sincere. These are the conditions of such as have drawn nearer to God.
- 1 ای ثابت بر پیمان خوشا بحال تو که بخدمت امر الله قائمی خوشا بحال تو که ثابت بر پیمانی خوشا بحال تو که بنور محبت الله روشنی خوشا بحال تو که خاضعی و خاشعی و خادمی اینست صفت مخلصین اینست سمت مقربین
- 2 Recite this prayer at all times, saying: O Thou Merciful One, O Lord! I am but a powerless servant of Thine, yet raised within the sanctuary of Thy grace and Thy loving bestowals; I am weak and feeble yet fed from the breast of Thy bounty and nurtured in the bosom of Thy mercy. Poor though I am and destitute, O God, Thou hast raised me to glory by Thy grace whilst the powerful ones of this world, deprived of Thy bounties, are truly of the bereft and needy.
- 2 در جمیع اوقات این مناجات را بفرما ای رحمن ای یزدان بنده‌ئی هستم ضعیف و نحیف و ناتوان ولی در پناه فضل و موهبت تو پرورش یافتم و از ثدی عنایت شیرخوارم و در آغوش رحمت در نشو و نمایم ای خداوند هر چند مستمندم ولی هر مستمندی بعنایت تو ارجمند است و هر توانگری بی الطافت فقیر و حاجتمند
- 3 O Divine Providence Assist me to bear this heavy burden and protect this great bestowal for the force of these tests is strong indeed and power of these trials immense. It crusheth the mighty mountain into dust and reduceth it to the tiniest parts. Thou knowest that in my inmost being I desire naught but Thy praise and Thy remembrance; and in my heart I yearn for nothing save Thy love. Make me firm in service to Thy loved ones and sustain me in my servitude at Thy sacred Threshold. Thou art the Clement! Thou are the Lord of infinite bounties.
- 3 ای پروردگار تأییدی فرما که این حمل اعظم را قدرت تجلّی ماند و این عنایت کبری را محافظه توانم زیرا قوه امتحان شدید است و سطوت افتتان عظیم کوه کاه گردد و جبل خردل شود تو آگاهی که در ضمیر جز ذکر تجویم و در قلب جز محبت نخواهم بر خدمت احبایت قائم نما و بر عبودیت آستانت دائم کن توئی مهربان و توئی خداوند کثیر الأحسان

BRL_POAB#07x

INBA89:082, BRL_DAK#0101,
BRL_MON#07x, MMK2#001 p.001,
AHB_109BE #02 p.02, DUR3.197x,
ANDA#17 p.40x, MJMJ3.079bx,
MMG2#150 p.168x

AB03904*To: Muhammad Husayn Lutf, in Kashan**Date: 1901 ca.*

- 1 O my God and my Beloved! I draw near unto Thee through the sweet-scented breezes of Thy holiness which have perfumed all regions, and I beseech Thee by those sacred and attracted realities which have been stamped with the signs of Thy bounty from every direction, that Thou wouldst assist this servant of Thine to exalt Thy Word, to shed abroad Thy lights, to cause Thy seed to grow, to promulgate Thy Cause, to unite Thy loved ones, to gather together Thy chosen ones, to kindle the fire of Thy love in the hearts of Thy faithful ones, and to intoxicate Thy loved ones with the wine of the Covenant. O Light of all regions and Luminary of effulgence! Verily Thou art the Omnipotent, the Ruler on the Day of Meeting....
- 2 O Lord! Make this vigilant one noble through Thy heavenly bounty and cause him to partake of Thy divine favors. Grant him eternal life and bestow upon him everlasting glory. Place upon his head a crown of Thy greatest bounty and clothe him with a robe of silk and brocade from the Most Glorious Paradise, that he may be blessed with Thy infinite bounties and be distinguished by Thy special favors. Thou art the Powerful and the Mighty.

1 الهی و محبوبی آنی اتقرب الیک بنفحات قدسک
التي عطرت الآفاق و اتوسل الیک بالحقائق
المنجذبة المقدسة المنطبعة بآيات موهبتک من
کل الجهات ان تؤيد عبدک هذا علی اعلاء
کلمتک و اشراق انوارک و انبات زرعک و
اشهار کلمتک و لم شعث احبائک و جمع شمل
اصفيائک و ايقاد نار محبتک فی قلوب اودائک
و ترنيح اودائک بصهباء الميثاق يا نور الآفاق
و نير الاشراق انک انت المقتدر الحاکم فی يوم
التلاق...

2 ای پروردگار این هوشیار را بخشش آسمانی
بزرگواری کن و از موهبت رحمانی برخوردار نما
حیات ابدی بخش و عزت سرمدی عطا فرما
تاجی از موهبت کبری بر سر نه و خلعتی از
سندس استبرق جنت ابری در بر کن تا بفیض
نامتناهی مستفیض گردد و بعنایت مخصوصه
مخصص شود تویی مقتدر و توانا

MJMJ3.046x, MJMJ3.064x, MMG2#083
p.092x, MMG2#330 p.367x, MMG.2#330
p.367x

AB04271*To: Muhammad Hasan et al., in Ardakan**Date: 1901 ca.*

- 1 O divine servant! Praise be to God that thou art aware and alert. Therefore in the early morn seek no refuge and shelter except at the divine Threshold, and utter naught but praise of the Infinite Lord. Go not even with thy eyelashes to any threshold but the Holy Court. Be occupied day and night with the Truth, lest the "stand back" of glory reach thee and thy efforts be wasted.

1 ای بنده الهی الحمد لله که آگاهی و بالنتباهی
پس در صبحگاهی ملجأ و پناهی جز در آستان
الهی مجو و جز ثنای حضرت غیرمتناهی مگو و
غیر آستان مقدس را بمزگان دیده مرو شب و
روز بحق مشغول باش تا دورباش عزت نرسد
و زحمت هدر نرود

- 2 Observe how the people of rebellion, when they fell into forgetfulness, were deprived of the bounty of the All-Merciful. One must be awake and conscious at all times and seasons, and cry out "O Gracious One! O Kind One! O Merciful One! O Compassionate One!" that one may remain protected and preserved.
- 3 This servant is in the utmost fear and dread, and beseecheth the Court of Oneness that he may be protected and preserved from the whisperings of the people of doubts. Verily my Lord is the Protector, the All-Bountiful.
- 4 Convey wondrous greetings to thy honored wife, the handmaiden of God, and make her nostrils fragrant with the sweet scents from the gardens of salutation and praise. And upon her be Glory.
- 2 ملاحظه کن که اهل عصیان چون نسیان نمودند از موهبت حضرت رحمن محروم شدند باید در کلّ اوان و احیان بیدار و هوشیار بود و یا لطیف و یا رؤوف و یا رحیم و یا رحمن فریاد کرد تا محفوظ و مصون ماند
- 3 این عبد در نهایت خوف و هراس و از درگاه احدیت التماس مینماید که از وسواس اهل شبهات محفوظ ماند و مصون گردد آن ربّی الهو الحافظ الکریم
- 4 ضجیع محترمه امةالله را تکبیر بدیع برسان و بنفحات ریاض تحیّت و ثنا مشامش را معطر نما و علیها البهاء

ABDA.264-265

AB04264

To: Mashadi Iskandar, Amir Arsalan et al., in Ishqabad

Date: 1901 ca.

- 1 O servants of God! The signs of divine power are evident in all things like the sun, but the blind ones say "Where is this manifest light and where is this proof and where is this path?" This stems from their blindness and deprivation. Otherwise, if there were even a particle of sight, one would witness the greatest signs and observe all things as clear proof of the existence of the Glorious Lord. "They have eyes with which they see not, ears with which they hear not, and hearts with which they understand not." This is why regarding their deprivation of hearing and sight, He says "These are like cattle, nay more misguided."
- 2 One must strive with heart and soul to increase spiritual sensibilities day by day. Baseless utterances have existed since the beginning of the world and are not unique to these days. But observe how the power of divine revelation has always overcome delusions and the lights of inspiration have dispelled
- 1 ای بندگان الهی آثار قدرت الهی در جمیع اشیاء مانند آفتاب آشکارولی کوران این النور المبین و این الدلیل و این السبیل گویند این از مقتضای کوریست و محرومی والا اگر ذرهئی بصر باشد مشاهده آیات کبری نماید و جمیع اشیاء را دلیل جلیل بر وجود ربّ جمیل ملاحظه نماید و لهم اعین لایبصرون بها و لهم اذان لایسمعون بها و لهم قلوب لایفقهون بها اینست که در مقام محرومی از سمع و بصر اولئک کالأنعام بل هم اضلّ میفرماید
- 2 باید انسان به جان و دل بکوشد که احساسات روحانیه روز بروز بیفزاید گفتارهای بی اساس از بدایت دنیا بوده تخصیص باین ایام ندارد لکن ملاحظه نمائید همیشه قوهء وحی غالب بر اوهام و انوار الهام کاشف ظلام اگر بصیرت باشد این برهان کفایتست که لم یزل قوهء قاهرهء دین

darkness. If there is insight, this proof suffices - that the conquering power of God's religion and law has forever been victorious while the people of delusion wander confused in the wilderness.

الله و شریعت الله غالب و اهل اوهام در بادیه
سرگردانی حیران

3 And upon you be greetings and praise.

3 و علیکم التّحیّة و الثّناء

MMK6#171

AB04502

To: Baha'is of Shiravan, in Shirvan

Date: 1901 ca.

1 O friends of the All-Merciful! Shirvan was always a den of lions and an abode of the All-Merciful. Souls of utmost courage and valor emerged from that region who became renowned throughout all horizons and famous in both East and West.

1 ای یاران رحمن همیشه شیروان بیشه شیران بود
و اینکه رحمن نفوسی در نهایت شجاعت و بسالت
از آن اقلیم ظاهر شدند که مشهور آفاق گشتند
و معروف خاوران و باختران

2 Now spiritual courage must be sought and heavenly valor - that is, through utterance and explanation and spirit and fragrance and the breaths of the All-Merciful, the cities of hearts must be conquered, and with perfect steadfastness one must arise to uphold the divine Covenant, so that spiritual courage may become manifest and divine valor appear.

2 حال باید شجاعت روحانیه جست و بسالت
نورانیه یعنی بیان و تبیان و روح و ریحان و
نفحات رحمن مدائن قلوب را مسخر نمود و در
کمال استقامت بر میثاق الهی قیام کرد تا شجاعت
روحانیه ظاهر گردد و بسالت ربانیه

3 Physical champions and earthly men, although outwardly possessing strength and power, are yet captives of desire and passion, and are caught and debased by the lowest of things. But divine men so gallop in the field of utterance that the reality of explanation encompasses the horizons of contingent being and bestows eternal life.

3 دلیران جسمانی و مردان ترابی هرچند بظاهر
قوت و قدرت دارند ولی اسیر هوس و هواوند
و دستگیر و حقیر پستترین اشیاء اما مردان الهی
در میدان بیان چنان جولان کنند که حقیقت
تبیان آفاق امکانرا احاطه نماید و حیات ابدی
بخشد

4 Man's power and courage lie in overcoming self and passion, not in bloodthirstiness and savagery and brutality and violation. God willing, may the divine loved ones attain spiritual valor and seek heavenly courage, that they may bestow everlasting life.

4 قوت و شجاعت انسان در غلبه بر نفس و
هویست نه در خونخواری و درندگی و سفاکی
و هتاک انشاءالله احبای الهی بسالت روحانی
یابند و شجاعت رحمانی جویند تا حیات جاودانی
مبذول دارند

5 And upon you be greeting and praise.

5 و علیکم التّحیّة و الثّناء

SFI07.023

AB04875*To: Abdu'l-Husayn Ardikani et al., in Ardakan**Date: 1901 ca.*

O you who are turned to the Center of the Covenant! Glory be to God! By the decisive divine text, all from beginning to end after the Blessed Ascension are addressed "Turn ye unto Him Whom God hath purposed" and must be turned unto the One explicitly designated. Despite this, a few foolish ones burned themselves like wild rue in the fire of envy and learned lessons of doubts in the school of hatred and closed their eyes to the Blessed Beauty. What ignorance was this, and what foolishness, and what stupidity! Glory be to God! Although divine wrath encompassed them from every direction and divine confirmations surrounded the Center of the Covenant from every direction, still they did not awaken, did not become conscious, and still hope to overturn the banner of the Covenant and display an unfamiliar countenance in the assemblage of the world. Give thanks that you are free from every abhorrent group and far from the doubts of the people of pride. And upon you be glory.

ای ناظران بمرکز پیمان سبحان الله بنص قاطع الهی
کلّ من البدو الی الختم بعد از صعود مبارک
مخاطب به توجّهوا الی من اراده الله و باید ناظر
باشند منصوص باوجود این یخردانی چند چون
سپند خود را بنار حسد سوختند و در دبستان
بغضا درس شبهات آموختند و دیده از جمال
مبارک دوختند این چه جهالت بود و این چه
 حماقت و این چه بلادت سبحان الله باوجود آنکه
 غضب الهی از هر جهت آنانرا محاصره نمود و
 تأییدات الهیه از هر جهت مرکز میثاقرا احاطه
 نمود باز بیدار نگشتند هوشیار نشدند و هنوز امید
 دارند که رایت میثاقرا منکوس کنند و وجه
 نامأنوس را در انجمن عالم جلوه دهند حمد کنید
 که از هر گروه مکروه بیزارید و از شبهات اهل
 غرور در کار و علیک البهاء

ABDA.329b

AB04919*To: Mary Bolles, in Paris**Date: 1901 ca.*

O thou who hast heard the call of the Cause of God!

I adjure thee, by God! Hast thy young and honourable daughter ever been in the state wherein she is now? No, by God, for she was in one condition but now she is in another. Yea, she was human but is now heavenly; she was earthly but is now celestial; she was worldly but is now attuned to the kingdom of God. She was ignorant, silent, heedless and constrained, but now she is endowed with knowledge and eloquence; she is vigilant, rid of all attachments, attracted to the divine, enkindled, and fully aware of the remembrance of God. She is imparting the knowledge of God, directing the people to the path of salvation, bestowing the Spirit of Life, and spreading the

Word of God throughout all regions. Her apathy hath been replaced by activity, her weakness by enkindlement, her stillness by wondrous utterance, and her heedlessness by a new spirit of alertness.

Doth not this amazing development satisfy thee, that thy vision may be illumined by the manifest Light? Hast thou ever heard of such a matter in past decades or generations? No, by God! The evidence is complete and decisive, the argument is clear and manifest, and the lights are shining before thine eyes.

Therefore be kindled with the fire of the love of God, make mention of Him, bear witness unto the appearance of His kingdom, and proclaim His bounties. Verily, this is best for thee both in this world and the world to come.

MAX.179

AB04724

To: Haji Abu'l-Hasan, in Shiraz

Date: 1901 ca.

- 1 O thou who art firm in the Covenant! Thy letter of musk was in the utmost eloquence and fluency and proof of steadfastness in the Cause of His Holiness the One. What eloquence could be greater than this and what fluency more glorious than that?
 ۱ ای ثابت بر پیمان نامهء مشکین در نهایت فصاحت و بلاغت و دلیل استقامت بر امر حضرت احدیت بود چه بلاغتی اعظم از این و چه فصاحتی اجل از آن
- 2 From the beginning of the Manifestation thou didst drink of the pure water and hear the warbling of the birds and taste of the cup "whose mixture was of camphor." Praise be to God, in all degrees thou wert firm and steadfast, and in every gathering present and observant.
 ۲ آنجناب از بدو ظهور ماء طهور نوشید و غنّ طیور شنید و کأس کان مزاجها کافور چشید الحمد لله در جمیع مراتب ثابت و قائم بودید و در هر محفل حاضر و ناظر
- 3 In the gathering of the manifestation thou didst witness the dawn of the Most Great Glad-Tidings, and on the horizon of sanctification thou didst observe the rising of the Sun of Reality. At the feast of the Covenant thou didst take in hand the chalice of the Most Great Bounty and God willing, until thy last breath thou wilt sacrifice thy precious life in the path of the Mighty Lord.
 ۳ در محفل تجلی صبح بشارت کبری مشاهده نمودید و در افق تقدیس اشراق شمس حقیقت ملاحظه کردید در بزم میثاق ساغر موهبت کبری بدست گرفتید و انشاءالله تا آخر نفس نفس نفیس را در سبیل رب عزیز انفاق نمائید
- 4 What bounty is this and what grace and glory! I hope that thou wilt remain protected from both physical and spiritual afflictions and be blessed in the shade of the Divine Lote-Tree.
 ۴ این چه موهبت است و این چه فضل و مفخرت امیدوارم که از عوارض جسمانی و روحانی هر دو محفوظ مانید و در ظلّ سدرهء منتهی محفوظ باشید

- 5 Convey the Most Glorious and Most Wondrous greetings to thy illustrious son. And upon thee be greetings and praise. 5 جناب سلیل جلیل را تکبیر ابدع ابهی ابلاغ نمائید و علیک التّحیّة و الثّناء

INBA84:281b

AB04841

To: Aqa Abdu'l-Karim, in Tabriz

Date: 1901 ca.

- 1 O Aqa 'Abdu'l-Karim, upon him be the Glory of God! O thou who hast turned unto God! Even if thou shouldst open a hundred mouths, and in each mouth were a hundred tongues to give thanks for this bestowal of the Lord of creation - that praise be to God, thou hast drunk the cup of guidance from the hand of the Cup-bearer of bounty and become intoxicated with the wine of the love of God - thou wouldst still fall short and be unable. 1 جناب آقا عبدالکریم علیه بهاء الله ای مقبل الی الله اگر صد دهان باز نمائی و در هر دهان صد زبان بگشائی و بشکرانه این بخشش خداوند آفرینش قیام نمائی که الحمد لله کأس هدایت را از دست ساقی موهبت نوشیدی و از صهای محبت الله سرمست شدی البته عاجز و قاصر مانی
- 2 Consider that today the peoples, governments and nations of the earth would freely sacrifice a thousand lives for the sake of mere worldly glory, while thou hast now taken in hand the cup of the love of God and become intoxicated with the choice wine of divine bounty, placed upon thy head a crown of eternal glory, and found this priceless treasure freely given. How greatly must thou give thanks! 2 ملاحظه کن که الیوم ملل و دول و امم ارض کلّ در سبیل اعتباری هزار جان رایگان بذل نمایند و تو الیوم جام محبت الله بدست گرفتی و از رحیق موهبت الله سرمست شدی و تاجی از عزّت ابدیه بر سر نهادی و این گنج شایگان را رایگان یافتی چه قدر باید شکر کنی
- 3 The loved ones have offered the highest praise for thy enthusiasm and attraction. I hope through the grace of the Blessed Beauty that thy passion and fervor may increase day by day and that light upon light may be added unto thee, until thou becomest a brilliant flame in this infinite atmosphere and a shooting star of the All-Merciful. 3 احبّا از اشتعال و انجذابت نهایت ستایش را نموده اند امید از فضل جمال مبارک دارم که یوماً فیوماً بر شوق و شورت افزاید و نور علی نور کند تا در این فضای نامتناهی شعله نورانی گرددی و شهاب رحمانی
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA89:083

AB05236*To: Haji Abdu'l-Husayn (Ardikan), in Ardakan**Date: 1901 ca.*

- 1 O 'Abdu'l-Husayn! I found no title more wondrous and noble than this by which to praise you, for Husayn is the blessed name of the Sun of the two horizons and the Most Great Luminary of the two dawns. What praise could be more noble than this? God forbid! This is a title that causes the hearts of the Concours on High to quiver and the dwellers of the Most Glorious Kingdom to yearn for it. But one must fulfill its conditions - not everyone who brightens their countenance knows how to win hearts. Although 'Abdu'l-Baha bears this name, He is despairing of Himself, for until now He has not fulfilled the requirements of this title and has not succeeded in true servitude at the Sacred Threshold. How excellent are these words:

- 2 How can I raise my head before the Friend in shame,

- 3 For no worthy service came forth from my hand?

- 4 God willing, you will be successful and will offer a prayer for this impassioned, bewildered one, so that perhaps through the pure souls of the friends, this servant too will succeed like others in service at the Threshold. And upon you be Glory.

1 ای عبدالحسین خطابی ابدع و اشرف از این عنوان نیافتم تا ترا بآن بستایم زیرا حسین اسم مبارک شمس خافقین است و نیر اعظم مشرقین چه مدح و ثنائی اشرف از این استغفرالله هذا عنوان یتیز له قلوب الملأ الاعلی و یتناه سگان الملکوت الابهی ولی باید بشروطش قیام کرد نه هر که چهره برافروخت دلبری داند عبدالبهاء هرچند باین اسم موسوم ولی از خود مأیوس زیرا الی الآن از عهده این عنوان برنیامد و بعبودیت آستان مقدس موفق نشد فنعم ما قال

2 چگونه سر ز نجالت برآورم بر دوست

3 که خدمتی بسزا برنیامد از دستم

4 تو انشاءالله موفق شوی و دعائی در حق این سودائی شیدائی بنائی بلکه انشاءالله بنفس پاک یاران این عبد نیز چون بندگان بخدمت آستان موفق گردد و علیک البهاء

MSHR5.229, ABDA.329a

AB05195*To: Baha'is of Balakhan**Date: 1901 ca.*

- 1 O ye friends of this destitute and poor One! This dust heap of a passing world is but an earthly nest. In truth, it is fit for nothing but the crow and the raven, it is only worthy of the owl of despair. But the birds of the heavenly rose garden yearn to fly towards the shelter of the All-Merciful. Their hearts are fixed on that sanctified nest in the shades of the Sadrat-ul-Muntaha. The birds of the meadow of truth seek the verdure of the Ridvan and the nightingales of the All-Merciful seek the

1 ای دوستان این بیسر و سامان خاکدان فانی آشیان ترا نیست زاغ و زغن را شاید و بوم شوم پرچمن را باید طیور گلشن الهی آرزوی آشیانه رحمانی نمایند و دل بلانده تقدیس در سدره نامتناهی بندند مرغان چمنستان حقیقت روضه رضوان طلیند و بلبلان گلشن رحمانیت ریاض ملأ اعلی جویند تا بابدع نعمات و احسن الحان در آن گلستان بسریند

sweet fields where whose denizens are the Supreme Concourse and here, in such places as these, they sing their wondrous melodies and their exquisite songs.

- 2 O ye birds of the Dawn! Spread the divine fragrances with joyous eulogies and give praise to the one true God; lift the chalice of supreme guidance and with that cup inebriate the world of being. Chant a melody that gives everlasting life and eternal bestowals. I swear by the Ancient Beauty! Such melodies as these shall cause the atoms to be stirred and all created beings to be filled with ecstasy and joy.

2 پس ای مرغان سحری بنعت و ستایش حضرت
رحمانی بپردازید و در نشر نفحات الهی بکوشید
کأس هدایت کبری در دست گیرید و انجن
عالم را سرمست کنید نغمهائی بنوازید که حیات
جاودانی بخشد و موهبت رحمانی بود قسم بجمال
قدم که این آواز شهنزاست که ذرات کائنات
را بحرکت آورد و جمیع موجودات را بوله و طرب
اندازد

- 3 This is the bounty of God and He giveth it to whom He willeth for God is the most Bounteous.

3 ذلک من فضل الله یؤتیہ من یشاء و الله ذو
فضل عظیم

MMK2#108 p.084

AB05069

Tablet to Amir Khan

To: Amir Khan, in Tihiran

Date: 1901 ca.

- 1 O servant of God! You had complained about lack of proficiency in multiple crafts. Having multiple crafts causes dispersion of focus. Concentrate fully on one of these crafts and strive and endeavor until you achieve proficiency. This is better than having multiple crafts all remain incomplete.
- 2 The people of America in ancient times were close to Asia from the northern direction, meaning there was a strait in between. Therefore they say there was passage back and forth, and other signs also indicate interaction. However, those souls who were in places where the call of prophethood did not reach are excused. In the Qur'an it states: "We never punish until We send a Messenger." Surely in those regions too in ancient times the divine call was raised at some point, but it has now been forgotten.
- 3 We beseech God that He may assist you to perfect one of the crafts. And upon you be greetings and praise.

1 ای بنده الهی شکایت از عدم اتقان در صنایع
متعدده نموده بودید تعدد صنایع سبب تفریق
حواس است یکی از این صنعتها اهتمام کلی نما
و جهد و کوشش کن تا اتقان نمائی این بهتر از
آنست که صنایع متعدده همه ناقص ماند

2 اهل امریک در ازمنه قدیمه از جهت شمال
نزدیک به آسیا بودند یعنی خلیجی فاصله است
لذا از آنجهت گویند عبور و مرور شده است و
علائم دیگر نیز دلالت بر مرادوده نماید اما بحجلی که
صیت نبوت نرسد آن نفوس معذورند در قرآن
میفرماید و ما کما معذبین حتی نبعث رسولا البته
در انصفحات نیز در ازمنه قدیمه وقتی ندای
الهی بلند گشته ولیکن حال فراموش شده است

BRL_ATE#045x

3 از خدا میطلبیم که خدا شما را تأیید فرماید تا
صنعتی از صنایع را تکمیل فرماید و علیک التَّحیَّة
والثناء

MMK6#247, AVK3.307, AVK2.045.16x

AB05946

To: Margaret M Sprague, in Bayonne, NJ

Date: 1901 ca.

O handmaiden of God! Your letter has arrived and I have learned of its contents. I ask God to confirm you in what you love and are pleased with, and to aid you in utterance for teaching His Cause and diffusing His fragrances. Verily your Lord is the All-Merciful, the Compassionate.

Through His grace and bounty He gives what He wishes to whom He wishes in this great Day and glorious Century. Turn to His Kingdom and ask of His grace and generosity. He will surely grant you the utmost of your hopes through His all-encompassing favor.

Convey my greetings and salutations to your father and to the handmaiden of God your mother and your husband and your husband's sister. I ask God to guide your elder brother and your younger brother.

Thank God for meeting me in your dream as is His right, for this indicates the purity of your inner being, the sincerity of your intention, and your intense longing for the Kingdom of God. Upon you be greetings and praise.

BSTW#284

AB05786*To: Farani, Jalal Bashir Rahmani et al., in Khurasan**Date: 1901 ca.*

- 1 O ye who are enkindled with the fire of the love of God and relatives who are firm in the Covenant! Give thanks to God that you are under His sheltering shade and are guided by the manifest light. You are gathered beneath the banner of sanctification and are renowned for your love of that Beloved of all horizons. You are the manifestations of divine favors and the pride and glory of your forebears. You are the object of the glance of favor and are blessed with the bounty of the Most Great Unity.
- 2 Know ye the value of this grace, for the bestowals of the Blessed Beauty flow forth without any worthiness, and the favors of the Desired One encompass all without any capacity. What are we and who are we? Whatever exists is through the favors of the Desired One, and whatever is observed is through the bestowals of the Worshipped Lord.
- 3 O God! Deal with us through Thy grace, not through Thy justice. Verily Thou art the All-Bountiful, the Generous, the Bestower, the Giver, the Gracious, the Merciful.

1 ای مشتعلین بنار محبة الله و منتسبین ثابت بر پیمان شکر کنید خدا را که در ظلّ ظلیلید و مهتدی بنور مبین در سایه علم تقدیس محشورید و بحب آن دلبر آفاق مشهور مظاهر الطافید و نغیر و مباحثات آباء و اسلاف منظور نظر عنایتید و محفوظ از موهبت حضرت احدیت

2 قدر این فضل را بدانید زیرا عنایات جمال مبارک فائض است من دون استحقاق و الطاف حضرت مقصود شاملست من دون استعداد ما که ایم و چه ایم آنچه هست الطاف حضرت مقصود است و هر چه مشاهده میشود عنایات ربّ معبود

3 اللهم عاملنا بفضلک لا بعدلک انک انت الفضل الجواد المنان المعطى الکریم الرحیم

MKT9.174a, AKHA_132BE #06 p.a

AB05564*To: Naib Baqir**Date: 1901 ca.*

- 1 O servant of the Ancient Beauty! His Holiness Zein has offered utmost praise for your faith, certitude and spiritual knowledge, that praise be to God, you possess an eloquent tongue in teaching and are the essence of wisdom in utterance. Surely such virtue is the cause of joy and such sacrifice leads to success.
- 2 Today the essence of virtues and the quintessence of hopes and divine gifts is that the tongue becomes occupied with the mention of the All-Merciful and the heart finds spiritual refreshment through the breaths of the Kingdom.

1 ای بنده جمال قدم حضرت زین نهایت ستایش از ایمان و ایقان و عرفان شما نموده اند که الحمد لله در تبلیغ لسان بلیغی داری و در بیان جوهر عرفان البته چنین منقبت سبب مسرتست و چنین جانفشانی باعث کامرانی

2 الیوم جوهر فضائل و لطیفه آمال و مواهب اینست که زبان بذکر رحمن مشغول گردد و قلب بنفحات ملکوت روح و ریحان یابد

- 3 When any sweet-singing bird chants a pleasing melody, it becomes more stirred and moved than other birds. This is the path of the sincere ones, this is the way of those firm and steadfast.
- 4 I hope for confirmation from my Lord that He may grant success in diffusing the divine fragrances and support in dispelling doubts, so that you may become one of the clear signs of creation and conform to revelation.
- 5 And upon you be greetings and praise.
- 3 هر مرغ خوش‌آواز چون نغمه خوشی بسراید
خود بیشتر از سایر مرغان به هیجان و حرکت
آید اینست سبیل مخلصین اینست طریق ثابتین
راستخیز
- 4 امیدوار از تأیید پروردگارم که موفق بر نشر
نفحات فرماید و مؤید بر ازاله شبهات تا از
آیات محکمات تکوین گردی و مطابق تدوین
شوی
- 5 و علیک التّحیّة و التّناء

MKT5.103

AB06080

To: Mirza Nasrullah Khayyat, in Ishqabad

Date: 1901 ca.

- 1 O servant of the Most Glorious Beauty! What you wrote is truly the exact reality. Man is constantly under the dominion of the commanding self. It gives not a moment's opportunity nor grants any respite before the hosts of passion and desire launch their assault. What can poor man do alone and solitary against this endless army, unless the protection and shelter of the Divine Unity provides a solution and guards against the evil of this cruel oppressor?
- 2 "Verily the self commands to evil except such as my Lord shows mercy to" is sufficient and complete testimony. This accursed infidel, like the disease of night terrors, overtakes man to the point where it cuts off his breath. May God protect us and you from its evil, its deception and its dominion. Verily my Lord is kind to His servants and He has power over all things.
- 1 ای بنده جمال ابدی آنچه نگاشتی فی الحقیقه عین
واقعست انسان همواره در تحت سطوت نفس
آماره است آنی فرصت نمیدهد و مهلت نمی‌بخشد
بجنود هوی و هوس هجوم نماید بیچاره انسان در
مقابل این لشکر بی‌پایان فریداً و حیدراً چه نماید مگر
آنکه حفظ و حمایت حضرت احدیت چاره سازد
و از شرّ این ظالم ستمکار محافظه فرماید
- 2 انّ النفس لامّارة بالسّوء الا ما رحم ربّی شاهد
کافی وافی است این کافر منحوس مانند مرض
کابوس مستولی بر انسان گردد بقسمیکه نفس را
منقطع نماید اعاذنا الله و ایاکم من شرّها و مکرّها
و سلطتها انّ ربّی لطیف بعباده و هو علی کلّ
شیء قدير

MMK6#213

AB12434*To: Abdu'l-Mihdi Falah (Hai), in Iskenderun**Date: 1901 ca.*

- 1 O you who are firm in the Covenant! Your letter was received and brought joy and fragrance. There has always been the utmost love for you and still is, and you are always in my thoughts.
- 2 If there has been any shortcoming in writing, this is due to the numerous attacks from every malicious person. Otherwise, this servant's ultimate desire is to remember the friends night and day and to be occupied with their mention. Even if the pen falls short, the heart is in the utmost longing and desire.
- 3 Rest assured that I do not rest for a moment without remembering the friends, and my tongue adorns itself with nothing but praise of the servants of the Threshold. I beseech God that you may always be at rest and protected in the shadow of the Divine Unity.
- 4 That book of proofs which you had sent belongs to this servant, therefore I will not return it. Please excuse me and do not deprive me of this clear right.
- 5 And upon you be greetings and praise.

1 ای ثابت بر پیمان مکتوب واصل گردید و روح و ریحان حاصل شد همواره کمال محبت بآنجناب بوده و هست و همیشه در نظری

2 اگر چنانچه در تحریر تقصیری شود این از کثرت هجوم هر نفس شریر است و الا این عبد را نهایت آرزو چنانست که شب و روز بیاد یاران افتد و بذکرشان مشغول گردد اگر قلم قصور نماید قلب در منتهای اشتیاق و آرزو

3 مطمئن باش که دمی بدون یاد یاران نیاسایم و زبان جز بثنای بندگان آستان نیارایم از حق میطلبم که همواره در سایه حضرت احدیت مستریج و مصون باشید

4 آن رساله استدلالیه که ارسال نموده بودید این مال این عبد است لهذا ارجاع ننمایم معذور بدارید و حق صریح را مسلوب نخواهید

5 و علیک التحية و التناء

Ghazi3072.128-129

AB06419*To: Alizadih Qadimi, Kuchak et al., in Khurasan**Date: 1901 ca.*

O Lord! Enable this lowly Abdul-Baha to serve the righteous ones, and assist this humble servant to be confirmed in servitude to the free. May he illuminate the gathering of the world with the light of Thy love and shine with such radiance that the darkness of estrangement may vanish and the reality of unity unveil its countenance. May the human horizons become illumined, and peace, tranquility, reconciliation and prosperity become the outpouring grace of the All-Merciful. May essential unity show forth its beauty and ancient bonds become

ای پروردگار عبدالهآء خاکسار را بخدمت ایرار موفق فرما و این بنده بی سر و پا را بعبودیت احرار مؤید کن تا در انجمن عالم بنور محبت روشن گردد و چنان اشراقی نماید که ظلمت کلفت زائل گردد و حقیقت الفت رخ بگشاید آفاق انسانی نورانی گردد و صلح و سلام و آشتی و فلاح فیض رحمانی شود وحدت اصلیه جمال

manifest in the assemblage of the world. May each become self-sacrificing for the other and every individual offer himself for his fellow beings. May all enter beneath the shadow of Thy servitude and receive their portion from the ocean of Thy oneness. May they become verses of the Book of Unity and standards of the army of detachment, so that this transient world may become a sample of the eternal realm and joy and gladness may become the glory of the world of humanity. Upon you be greetings and praise.

بنماید و روابط قدیمه شاهد انجن عالم گردد هر
یک دیگری را جانفشان شود و هر فرد سائر افراد
را قربان گردد کل در ظل عبودیت درآیند و
از بحر احدیت نصیب برند آیات مصحف توحید
شوند و آیات لشکر تجرید گردند تا جهان فانی
نمونهء عالم باقی شود و فرح و شادمانی جلوهء عالم
انسانی و علیکم التحية و الثناء

MJMJ2.045x, MMG2#278 p.310x

AB06505

To: Hooper Harris, in New York

Date: 1901 ca.

1 O you whom I remember on this darkest night, the night of the Ascension, when sorrows have intensified upon 'Abdu'l-Baha. By the life of God, this is a night when the eyes of the Concourse on High weep, when the hearts of the pure ones are rent asunder, and when the hearts of the people of Baha are melted. I seek nothing but weeping, and desire nothing but the blazing of the fire of burning within my breast and vitals. I lament with the lamentation of the dove, moan with the moaning of the nightingale, and cry out with the crying of the bereaved.

1 یا من اذکرک فی هذه اللیلة الذمهآ لیلۃ الصعود
التي اشتدت الأحران علی عبدالهآء لعمرالله ان
هذه لیلۃ تبکی اعین المأ الأعلى و تنقطع فیها
قلوب الأصفيآء و تذوب کبد اهل البهآء فلا تبغی
الآ البکآء و لا تمنی الآ اجمع نار الأحرار بین
الضلوع و الأحشآء و انوح نوح الورقآء و احنّ
حنین الحمام و اضجّ ضجيج الثکلاء

2 Nevertheless, I occupy myself with remembrance of the loved ones and say: O you who are garbed in the mantle of guidance! Supplicate to the Most Glorious Kingdom, draw near to the Most Holy and Spacious Threshold, inhale the fragrance of faithfulness from the gardens of the Abha Kingdom, and arise to mention the Ever-Living, the Self-Subsisting. Raise your voice from the heights of that most distant region until 'Abdu'l-Baha may hear your yearning, your sighing, your cry and your lamentation unto the Kingdom of Heaven.

2 مع ذلك اشتغلت بذكر الأحبآء و اقول یا من
تردّي بردآء الهدی ابتهل الی الملكوت الأبهی
و تقرب الی العتبة المقدسة الفيحاء و شم رائحة
الوفآء من رياض ملکوت الأبهی و قم علی ذکر
الحی القيوم و ارفع صوتک من ربوات تلك
الناحية القصوى حتی یسمع عبدالهآء حنینک
و انینک و صریخک و ضجيجک الی ملکوت
السماآء

3 And upon you be greetings and praise.

3 و علیک التحية و الثناء

ABB.103

AB06263*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Yazd**Date: 1901 ca.*

...Today two things are essential for the friends of God: first, the refinement of character, luminosity of qualities and divine behavior; second, the diffusion of the divine fragrances and the promotion of goodly deeds. Among the characteristics of refined morals are truthfulness, faithfulness, trustworthiness and God-consciousness. You must surely exert your utmost effort in these two great matters. By God, besides Whom there is no other God! Today there is no service to the Cause of God greater than acquiring divine characteristics, and no harm to the religion of God greater than reprehensible qualities. Verily, it would be more bearable for someone to strike a blow against the body of Abdu'l-Baha than to perform an act contrary to the nobility of the human world. For that wound can be healed and that blow can be cured, but for that grievous injury there is no healing and for that deadly poison there is no antidote. The utmost endeavor in these matters is essential....

...امروز دو چیز از لوازم احبای الهیست اول تحسین اخلاق و نورانیت صفات و رحمانیت اطوار ثانی نشر نفحات و ترویج حسنات و از خصائص تعدیل اخلاق صداقت و وفا و امانت و تقوی است البته در این دو امر عظیم نهایت همت را مجری دارید فوالله الذی لا اله الا هو الیوم خدمتی بامر الله اعظم از تحلق باخلاق الله نیست و مضرتی بدین الله اعظم از صفات قبیحه نه البته نفسی ضربتی بر هیکل عبدالبهاء زند گوارا تر از اینست که عملی از او صدور نماید که مخالف منقبت عالم انسانی باشد زیرا این زخم را مرهم و این ضربت را التیام میسر اما آن جرح عظیم را التیامی نه و آن سم نقیع را درمانی نیست نهایت اهتمام در این امور لازمست...

AVK3.004.04x, AVK3.151.06x

AB06454*To: Arthur James**Date: 1901 ca.*

O thou who art advancing toward God!

Verily I read thy letter which thou hast sent through Mrs... and was rejoiced at its contents, which indicated thy excessive love and thy great passion for the Kingdom of God!

O my friend! Thank thou God for He hath illumined thy sight with a radiance which is shining forth from the Sun of Truth; hath quickened thee, and baptized thee with the water of life and with the fire of the love of God.

I beg God to bless thee so that thou mayest diffuse the fragrances of God in those countries and purify hearts from the filth of ignorance and to make thy revered wife and honored

daughters signs of His love among the maid-servants of God, and to ordain for thee a reward befitting one who hath attained (the visit of) the Holy Threshold in this Cause.

Verily, I bestowed every kindness upon the maid-servant of God, Mrs..., because she hath been the cause of thy guidance, and hath given thee to drink the cup of knowledge.

BRL_ATE#089x, BSW#14.11x, TAB.276

AB06439

To: Elizabeth H Stewart

Date: 1901 ca.

O thou pure soul who are kindled by the fire of the Love of Baha'!

By God, the True One! thy letter created joy and happiness within hearts, because it was speaking the praise of Baha' and contained words which showed thy attraction to the light of the Beauty of El-Baha.

Blessed are thou and blessed is thy heart which is longing for the Kingdom of El-Baha, and that thou art hoping to serve Baha' in His great vineyard and in His wonderful garden!

I beg of God to favor thee with a power which may encourage thee to promulgate the Truth and guide the father and sister to the right path. I beg Him to make thee a herald, in His name, in those regions.

Have resignation and devotion and attraction and make thy heart empty of aught else save the love of Baha'. This is the state which was coveted by the near ones and this is a position which was longed for by the holy souls.

TAB.363

AB07072*To: Baron Von Hurt Arthur, in Baku**Date: 1901 ca.*

- 1 Your visiting card was received through one of the loved ones of God and became the cause of your remembrance. Although you were always in mind and have never been and will never be forgotten, yet like the saying "I see you with my own eyes and send you prayers", the arrival of your card increased the remembrance and recollection.
- 2 We beseech God that you may be assisted and confirmed at all times and under all conditions to serve that great monarch and to secure the rights of nations and justice and equity among peoples, and to render outstanding services to the eternal throne of sovereignty.
- 3 Always remember these wanderers. We have continuously prayed and will continue to pray. Soon, it is hoped that by divine grace you will be successful in achieving a mighty undertaking. May you ever remain safe under divine protection.
- 4 And peace be upon you.

1 کارت ویزیت شما بواسطه یکی از احباء الله
 واصل سبب ذکر و یاد شما شد اگرچه همیشه در
 خاطر بودید آنی فراموش نشده و نخواهید شد ولی
 از قبیل می بینمت عیان و دعا میفرستمت ورود
 ورقه سبب ازدیاد یاد و تذکار شد

2 از خدا میطلبیم که در جمیع احوال و اوقات
 موفق و مؤید بخدمت آن پادشاه معظم و احقاق
 حقوق امم و عدل و داد بین ملل و خدمات
 فائمه بسریر سلطنت ابدمدت گردید و

3 همواره این آوارگان را بیاد آرید دائماً دعا نموده
 و خواهیم نمود و عنقریب امید است بفضل الهی
 موفق بر امری عظیم گردید باقی همواره در پناه
 حق محفوظ باشید

4 والسلام

MSHR5.160

AB07050*To: Albert Frank Hoffmann, in Chicago**Date: 1901 ca.*

O thou who art uttering the mention of God! Know, that the pure hearts upon which the mysteries of the Kingdom of God are printed and pictured, are reflections one upon another and thus the one can discover the secrets of the other, because such hearts are only mirrors confronting each other on which the secrets of unity, affinity and concord are printed and reflected. Accordingly, it would be possible that a certain servant of the servants of the Merciful might discover a treasured mystery or a preserved sign, whatever his shortcomings or defects might be; yet we do indeed rely upon God the Forgiver. I supplicate

Him to deliver us from the pangs of lust and its dangers and from the destructive conditions of passion.

Verily, I do testify that thine heart is moved by the fragrance of the love of God, that thy memory is a fountain overflowing with the water of the knowledge of God. Therefore, finish the poem which thou art composing and send it here, that through reading it the breast of the believers may be refreshed and dilated with joy.

TAB.669, BSC.472 #888x

AB06733

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

Date: 1901 ca.

- | | |
|---|---|
| <p>1 O my Lord, what a lofty palace You have established for Your loved ones, that makes the vault of heaven seem like a prison, and what a pavilion You have raised up that makes the celestial dome appear upside down. The lights of Your bounty shine so brightly that they make the sun in the firmament seem insignificant.</p> | <p>1 ایخداوند بهر احبایت چه ایوان بلندی بنیاد فرمودی که طاق کیوان مانند زندان شد و چه خیمه‌ئی برافراختی که خرگاه گردون سرنگون مشاهده گشت انوار موهبت چنان درخشید که آفتاب اثر حقیر گردید</p> |
| <p>2 O Lord, our hope is in Your heavenly grace and our trust is in Your magnanimity.</p> | <p>2 ای پروردگار امیدواری بخشش آسمانی تست و رجا بزرگواریت</p> |
| <p>3 O God, nurture this family with the spring rains of Your mercy and preserve them in the cave of Your protection and shelter from tests and trials. Keep them firm in the Covenant and detach them from Satan's wiles. You are the Bestower and the Kind, You are the All-Bountiful and the Helper.</p> | <p>3 ای یزدان این خاندان را بباران نisan رحمت پرورش ده و در کھف حفظ و حمایت از امتحان و افتتان محفوظ فرما بر عهد و پیمان ثابت دار و از دسائس شیطان بیزار کن توئی بخشنده و مهربان توئی منان و مستعان</p> |

MMK5#303 p.222

AB11934*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1901 ca.*

- 1 O intimate companion of 'Abdu'l-Baha! With heart and soul you have made mighty efforts in service to the Cause and you strive mightily to spread the writings and disseminate the papers.
- 2 Jinab-i-Amin offers the highest praise of you, that praise be to God, you are steadfast in service to the Cause and successful in servitude at the Sacred Threshold. You know no passion except love for the Luminary of the horizons and have no work or desire other than servitude at the Sacred Threshold. Night and day your ultimate hope is love and fellowship with the friends, and in this path you sacrifice your life.
- 3 This servant was filled with the utmost joy and delight from this news, and I beseech the Ancient Beauty that success may be your companion and confirmation your intimate friend.
- 4 And upon you be greetings and praise.
- 1 ای مونس عبدالبهاء بجان و دل در خدمت امر
سعی بلیغ نمودی و جهدی عظیم داری نشر آثار
کنی و انتشار اوراق فرمائی
- 2 جناب امین نهایت توصیف را از شما مینماید که
الحمد لله بر خدمت امر قائم است و بر عبودیت
آستان مقدس موفق جز محبت نیر آفاق سودائی
نداند و بغیر از عبودیت آستان مقدس کار و
آرزویی ندارد شب و روز نهایت آمالش محبت و
الفت پیاراست و در این سبیل جانفشان
- 3 این عبد از این خبر نهایت روح و ریحان یافت و
از جمال قدم مستدعیم که توفیق همدم گردد و
تأیید دمساز
- 4 و علیک التحية و الثناء

INBA79.028

AB06645*To: Aqa Hasan Tabib Tabrizi, in Yerevan**Date: 1901 ca.*

- 1 Regarding the blessed verse "Show me how Thou givest life to the dead," the meaning is not physical life but spiritual life, and this is the life of the spirit of truth which hath been breathed into the temples of the pure ones. The purpose is that the birds, which exist in different forms and shapes and figures, should be gathered together under the shade of the Word of Unity, and that eternal life should flow through those souls.
- 2 As to the difficulty concerning the blessed verse "that my heart may be at rest," it is clear and evident that faith consists in acceptance, and assurance is the attainment of the reality of manifestation, so that the heart, which is a heavenly mirror,
- 1 از آیه مبارکه ارنی کیف تجی الموتی مقصود
نه حیات جسمانیست بلکه حیات روحانی و آن
حیات روح حقیقت است که در هیاکل اصفیا
دمیده شده مقصود اینست که طیوری که هر
یک به شکلی و هیئتی و صورتی مختلفه موجودند
در ظل کلمه وحدانیت محشور شوند و حیات
ابدی در آن نفوس سریان یابد
- 2 اما اشکال در آیه مبارکه کلمه و لیطمئن قلبي
است و این واضح و مشهود است که ایمان عبارت
از تصدیق است و اطمینان حصول حقیقت تجلی
تا قلب که آئینه ملکوتیست مستشرق از انوار

may be illumined by the lights of the Sun of Truth. And this dawning and manifestation and effulgence first appeareth in the sacred being of the Divine Manifestations, and “The Messenger believeth in what hath been revealed unto Him” beareth witness to this statement. More than this there is no time to explain.

شمس حقیقت گردد و این طلوع و ظهور و جلوه
اول در نفس مقدّس مظاهر الهیه گردد و آمن
الرسول بما انزل الیه شاهد این بیانت و بیشتر از
این فرصت بیان نه

MMK6#058x

AB07270

To: Aqa Musa, in Baku

Date: 1901 ca.

- 1 O servant of the Ancient Beauty! The gaze of favor encompasses you and perfect wisdom prevails. Whatever occurs in the contingent world, its hidden wisdom will eventually become manifest, as He has said: “Were the veil to be lifted, you would choose what has occurred.”
 1 ای بندهء جمال قدم نظر عنایت شامل است
و حکمت بالغه کامل آنچه در عالم امکان واقع
میگردد حکمت خفیه اش عاقبت آشکار گردد
چنانچه میفرماید لو کشف الغطاء لأخترت الواقع
- 2 The meaning is this: Do not let the illumined heart be sorrowful and do not become grief-stricken. Whatever divine wisdom requires and whatever causes felicity in both worlds is ordained for the divine friends, and that eternal gift and everlasting glory will never change or alter.
 2 مقصود اینست قلب نورانی را محزون مدار و
مغموم مگردان آنچه مقتضای حکمت الهی است
و سبب سعادت دو جهان در حق یاران الهی
مقدّر و آن موهبت ابدیه و عزّت سرمدیه است
تغییر و تبدیل نیابد و تحویل نجوید
- 3 You are encompassed by the glances of the eye of divine mercy and are promised the grace and bounty of the Abha Beauty. What more do you seek and desire? His aid and favor are with you. And upon you be greetings and praise.
 3 بلحظات عین رحمانیت مشمولی و بفضل و جود
جمال ابهی موعود دیگر چه خواهی و چه طلبی
عون و عنایت او با توست و علیک التّحیّة والثناء

MMK3#024 p.016

AB07706*To: Mrs Isador Hoffman, in Chicago**Date: 1901 ca.*

O thou who art kindled by the fire of the Love of God!

Rejoice through the fragrance of God and be attracted by the melodies of the holy birds in the garden of gifts of God! Verily, I, with great humbleness and submissiveness before the abundance of His mercy, do roll my face upon the dust to make thee a sign of unity and a gift of mercy, that thou mayest be, in all aspects and cases, near to the Kingdom of God.

Blessed thou art for this great abundance! Glad-tidings unto thee because of this manifest light! By the life of God! a single drop of the ocean of His love is more profitable unto thee than the earth and that which is thereupon, because this will vanish and perish, but that drop of love will remain eternally and everlasting in the worlds of God.

And upon thee be greetings and praise.

TAB.670

AB07702*To: Annie Parmerton, in Cincinnati**Date: 1901 ca.*

O thou whose heart is empty and pure through the Light of the Word of God shining therein!

I have read thy brilliant letter which proveth thy humbleness before the Divine Might and thy cheerfulness by the fragrances of God emanating from the gardens of expression and facts.

I ask God to make thee, thy relations and kindred attentive to the Merciful Might and the Supreme Kingdom and to illumine their sights and hearts by the light of the knowledge of God.

And be thou rejoiced at the mercy of thy Lord and this great abundance from the Kingdom of Mysteries. Be thou a strong and fortified refuge and a high cave. This is naught else than to cut thyself from everything beside God, to be drawn by the

fragrances of God and to be happy and joyful by the gift of God.

TAB.231

AB07531

To: Badii, Haji Mirza Ali son of Mimar, in Tihiran

Date: 1901 ca.

- 1 O thou who art clinging to the hem of the robe of grandeur! Blessed art thou for being captivated by that perfumed lock and taking refuge in that impregnable shelter. Thou art reposing beneath the shade of the companionable Tree and art abundantly partaking of the spring of Tasnim. 1 ای متوسل بذیل ردآء کبریاء خوشا بحال تو که اسیر آن زلف مشکینی و مستجیر بکھف منیع در ظلّ شجره انیسا مستریخی و از عین تسنیم پر بهره و نصیب
- 2 Beseech God to grant thee firmness and steadfastness and to bestow upon thee constancy, for the winds of trials are fierce and the whirlwind of tests uproots foundations. 2 از خدا بخواه که ثبوت و رسوخ بخشد و استقامت عنایت فرماید چه که اریاح امتحان شدید است و گردباد افتتان هادم بنیان
- 3 The loved ones of God who hold fast to the strong cord and are illumined by the manifest light are like an impregnable structure, specially blessed with the gift of steadfastness. However high the waves of tests may rise, they shall not reach the passengers of the Ark of the Covenant. This is the Ship of Salvation, this is the Tree of Life. 3 احبابی الهی که متمسک بحبل متینند و مستضی از نور مبین چون بنیان مرصوص بموهبت ثبوت مخصوص موج امتحان هر قدر اوج گیرد بسگان کشتی میثاق نرسد اینست سفینه نجات اینست شجره حیات
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

AKHA_119BE #09-10 p.432

AB11953

To: Aqa Mirza Zaynu'l-Abidin Jarrah Zanjani, in Ishqabad

Date: 1901 ca.

- 1 O servant of God! Your letter arrived and spread a sweet fragrance among the friends. 1 ای بنده حقّ مکتوبت رسید و بوی خوشی بمشام یاران وزید
- 2 Regarding your question about the five units of dowry - whether one and a half units, or a quarter, or some in gold and 2 در خصوص پنج واحد مهر زوجه سؤال نموده بودید که آیا یک واحد و نیم و یا ربع و یا اینکه

some in silver is permissible - it is not so, for it is explicitly specified as either gold or silver. Therefore substitution is not permitted, nor division. However, increasing four units above the first unit is permissible, but division is not allowed as it is explicitly specified without interpretation.

بعضی طلا و بعضی نقره جائز است نجنانست
زیرا تصریح یا طلا یا نقره است لهذا تبدیل جائز
نه و همچنین تزئید چهار واحد بر واحد اول جائز
ولکن تبعیض جائز نیست زیرا تصریحست بدون
تأویل

- 3 Convey greetings and praise to Ustad Naqi Banna and Ustad Abdul-Wahhab Salmani.

3 جناب استاد نقی بنا و جناب استاد عبدالواهب
سلمانى را تحیت و ثنا برسانید

TISH.199

AB08364

To: Evelyn Graham, in Paris

Date: 1901 ca.

O bird melodiously warbling in the gardens of the knowledge of God! By God, the Truth, the gates of the Kingdom have been opened, and the call has been raised from the Kingdom of Heaven: "Enter ye in peace, secure." Every soul who has tasted the sweetness of the love of God, who has awaited the appearance of the Kingdom of God, and who has turned to the most exalted horizon, has entered therein. Blessed is everyone who has received a portion of this gift which the holy ones of former centuries longed for. Glad tidings of this gift be unto thee, and a share of this manifest light be thine. Thanks be to God for having guided thee and proffered the cup of bestowal and sent down the heavenly table, of which whosoever partaketh shall never die. And upon thee be greetings and praise.

ایها الطیر المترنم فی ریاض معرفة الله تالله الحق
قد فتح ابواب الملكوت و ارتفع النداء من
ملكوت السماء ادخلوا بسلام آمنين قد دخل
فيه كل نفس ذاق حلاوة محبة الله و انتظر
لظهور ملكوت الله و توجه الى الأفق الأعلى
هنيئاً لكل من له نصيب من هذه الموهبة التي
كانوا يتمنونها المقدسون في القرون الأولى و لك
البشارة من هذه الموهبة و لك النصيب من هذا
النور المبين فالشكر لله علي ما هدى و ادار كأس
العطاء و انزل مائدة السماء التي من اكل منها
لن يموت ابداً و عليك التحية و الثناء

MMK3#150 p.103x

AB08286*To: Unknown, in Paris**Date: 1901 ca.*

- 1 O thou incomparable plant in the garden of the love of God! Give thanks unto God that thou wert planted in this meadow and were graced from the source of infinite bounty. Thou hast been watered by the rain clouds of the Kingdom and hast flourished at the hand of the divine Gardener.
- 2 The time has come now to extend thy shade and to bring forth thy fruits and cause sweetness amongst the company of the spiritual ones that thou mayest strive with all thy heart and soul. Seek not after comfort or ease for a single moment but share the glad tidings of the Kingdom and the good news of the signs of divinity.
- 3 Such is the bounty of God! He giveth to whom He willeth and immensely bountiful is He.

1 ای نهال بیهمال ریاض محبت الله حمد کن خدا را که در این جویبار رحمانی غرس شدی و از فیض نامتناهی بهره‌مند گشتی بیاران ابر ملکوت الله نشو و نما نمودی و بتربیت باغبان الهی بثمر رسیدی

2 وقت آنست که سایه افکنی و میوه خوشگوار بخشی و سبب حلاوت کام روحانیان گردی به جان و دل بکوش دمی میاسا راحت و آرام مجو بشارت ملکوت ده و مرده بظهور آیات لاهوت

3 ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

TAB.447

MMK2#369 p.263

AB08375*To: Benjamin R. Taylor**Date: 1901 ca.*

O thou who art attracted by the Fragrances of God!

Verily I read thy excellent letter which contained thy praises of the Supreme Lord. Verily I supplicate God to confirm thee in that which He desireth, to protect thee from conceit and self-exaltation and from selfish concerns, to make thee devoted unto Him and resigned unto Him and to be the means of promoting the divine love amongst the dearly beloved of God. And I beseech Him to preserve thee from the confirmed tests and great trials which break backs and perish souls and to make thee a sign of submissiveness and a standard of meekness, lowliness and humility before the Kingdom of the Mighty and Omnipotent God.

TAB.137

AB08114*To: Mirza Jalal son of Musa brother of Jamaliyyih et al.**Date: 1901 ca.*

- 1 O ye who are intoxicated with the wine of the love of God! Be ye detached from the elemental world, and drink from the delectable cup of the Mysteries' Cupbearer. Loose the musk-laden fragrance of the love of God and make the world redolent with its perfume.
- 2 The glance of divine favors encompasses all, and the bounty and gift is perfect. The ocean of the Covenant is in tumult, and the bestowal of the Lord of Hosts extends from shore to shore.
- 3 It is incumbent to be firm beneath the pavilion of the Covenant, and binding to acknowledge and confess the oneness of the one true God. Day by day increase in steadfastness and firmness, enter the rose-garden of unity, and find repose in the shade of the tree of hope.
- 4 This is the great bounty in this new age. And upon you be glory.
- 1 ای سرمستان بادهء محبت الله از جهان عنصری
بیزار باشید و از کأس خوشگوار ساقی اسرار
بنوشید نافهء محبت الله را باز کنید و جهانرا
مشکار نمائید
- 2 نظر عنایت شاملست و فضل و موهبت کامل
بهر میثاقست که پرهیجانست و بخشش حضرت
یزدانست که از کران تا بکران است
- 3 در سایهء خیمهء عهد استقرار لازم و بوحدانیت
حضرت احدیت اعتراف و اقرار واجب روز
بروز در ثبوت و رسوخ بیفزائید و در گلشن
توحید درآئید و در سایهء نخل امید پیاسائید
- 4 اینست فوز عظیم در این عصر جدید و البهاء علیکم

MKT9.138b

AB08041*To: Nurullah Tabib**Date: 1901 ca.*

- 1 O physician! Wisdom is the light of guidance, and the healing art is the antidote of the love of Baha. As much as thou canst, employ this divine medicine that thou mayest bestow eternal healing and effect an immediate cure. The love and affection of the Abha Beauty is the spirit of life and the elixir of the Concourse on high. A particle of this remedy is the cure for every ailment and the healing of every breast. It bestoweth such healing that illness shall never follow, and such a medicine that it becometh the remedy for every incurable disease.
- 1 ای حکیم حکمت نور هدی است و طبابت
دریاق حب بها تا توانی این معجون رحمانی را
بکار بر تا شفاء ابدی بخشی و معالجهء برء الساعه
مجری داری عشق و محبت جمال ابهی روح
حیاتست و مفرح یاقوتی ملأ اعلی ذرهء از این
علاج درمان هر دردبست و شفاء هر صدری
چنان شفائی بخشد که مرض از پس ندارد و
چنان دوائی بود که درمان هر درد بی درمان
گردد

2 And upon thee be greetings and praise.

2 و عليك التَّحِيَّةُ وَ النَّاءُ

MKT8.078b

AB09000

To: Helen Hoar, in United States

Date: 1901 ca.

1 O thou who art a relative of a servant who hath attained the greatest gift of grace and bounty! O handmaiden of God, be thou glad and smile through the favor of thy Lord, inasmuch as He created thee from a father who believed in God and His signs, who was attracted by His fragrances, who stood firm in His Covenant, who hastened to His holy court, who circumambulated the sanctuary of the company of those near unto God, and who pressed his brow and face against the dust of His divine threshold.

1 أَيَّتُهَا الْمُنْتَسِبَةُ إِلَى عَبْد فَازَ بِأَعْظَمِ مَنِيَّةٍ مِنَ الْفَضْلِ وَالْإِحْسَانِ يَا أَمَةَ اللَّهِ اسْتَبْشِرِي وَابْتَسِمِي بِفَضْلِ مُوَلَاكِ بِمَا خَلَقَكَ مِنْ أَبٍ آمَنَ بِاللَّهِ وَآيَاتِهِ وَانْجَذِبْ بِنَفَحَاتِهِ وَثَبَّتْ عَلَى مِيثَاقِهِ وَسَعَى إِلَى بَقْعَةِ قُدْسِيهِ وَطَافَ مَطَافَ مَلَأَ الْمُقَرَّبِينَ وَغَفَرَ جَبِينَهُ وَغَبَرَ وَجْهَهُ بِتَرَابِ عَتَبَتِهِ الصَّمْدَانِيَّةِ

2 Is there any greater glory for thee than this? Nay, by God! Rather this is the crown of majesty shining upon thy brow, adorned with a brilliant pearl manifest to all eyes.

2 هَلْ لَكَ نَفْرَاعَظَمُ مِنْ هَذَا لَا وَاللَّهِ بَلْ هَذَا هُوَ تَاجُ الْمَجْدِ يَتَلَأَلُ عَلَى هَامَتِكَ مَرَصَّعٌ بِدُرَّةٍ سَاطِعَةٍ شَاخِصَةٌ لِلْأَبْصَارِ

3 And upon thee be greetings and praise.

3 و عليك التَّحِيَّةُ وَ النَّاءُ

DRM.021c

AB08555

To: Mulla Husayn Ardakani

Date: 1901 ca.

1 O thou servant of God! Jinab-i-Amin requested the writing of this letter and expressed satisfaction and joy concerning you. Give thanks unto God that thou hast such an intercessor and such a kind friend who is mentioned and praised at the threshold of the Kingdom and is lauded and described in the assemblage of the All-Merciful.

1 اَيُّ بِنْدَةٍ اَلٰهُي جَنَابِ اَمِيْن خَوَاهِشِ نِگارش اَيْنِ نَامِهْ نَمُودَنْد و اَز شَمَا اَظْهَارِ رِضَا و سُرُور كُردَنْد شُكْر كُنْ خُدا رَا كِه چُنِيْن شَفِيْعِي دَارِي و چُنِيْن شَفِيْعِي دَر اَسْتَانَ مَلِكُوتِ مَذْكُور و مَنعُوتِي و دَر اِنْجَمَنِ رَحْمَانِي مَمْدُوح و مَوْصُوفِ

2 Rejoice, rejoice, and be thou free from every attachment. Seek naught but the lovely face of the Beloved, and pursue no path

2 شَاد باش و شَاد باش و اَز هَر تَعَلُّقِي اَزَاد جَز رُويِ دِلْجُويِ مَحْبُوبِ مَجُو و جَز دَر رَاهِ عَشْقَشِ

save the path of His love, that thou mayest become in every respect acceptable at the court of the Divine Unity and be encompassed by the bounty of His bestowals. And upon thee be greetings and praise.

مپو تا از هر جهت مقبول بارگاه احدیت گردی
و مقرون فیض موهبت و علیک التّحیة و الثّناء

ABDA.318-319

AB09386

To: Bamis Mihraban, in Bombay

Date: 1901 ca.

- 1 O thou who hast visited the Sacred Shrine!
- 2 Praise God that thou didst cross the seas and didst arrive at the shore of the ocean of thy Lord's bounty. Thou didst circumambulate the Sacred Shrine and didst prostrate thyself at the Threshold of His oneness. This success was granted thee through the bestowals of the Lord of creation.
- 3 Now that thou hast returned to thy familiar abode, thou must become there a ray of divine bounty and the heat of the Sun of the munificence of the All-Merciful Lord. And upon thee be greetings and praise.

1 ای زائر تربت مقدّسه

2 حمد کن خدا را که دریاها را قطع نمودی و
بساحل بحر بخشش پروردگار وارد شدی تربت
مقدّسه را طائف گشتی و آستان احدیت را
ساجد این از بخشایش خداوند آفرینش است
که بآن موفق شدی

3 حال چون مجلّ مألوف بارگشتی در آنجا باید
پرتو بخشش یزدان باشی و حرارت آفتاب فیض
حضرت رحمن و علیک التّحیة و الثّناء

YARP2.476 p.352

AB11992

To: Dhikr Ali Milani, in Ishqabad

Date: 1901 ca.

- 1 O servant of God! Your letter arrived and its meanings were understood. Blessed are you that you are occupied with the remembrance of God and intimate with the mention of the All-Merciful.
- 2 It befits the divine friends to receive in every breath a dewdrop from the eternal bounty and take their share from the remembrance of God, so that they may bring their days to an end with the utmost joy and delight.

1 ای بنده حقّ نامهات رسید و معانی مفهوم شد
خوشحال بحال تو که بیاد حقّ مشغولی و بذکر جمال
رحمن مأنوس

2 یاران الهی را چنین لایق و سزاوار که در هر
دمی از فیض ابدی شبنمی گیرند و از ذکر حقّ
بهره و نصیبی برند تا ایام خویش را با کمال روح
و ریحان پایان رسانند

- 3 And I beseech God that He may bestow a blessing. And upon you be greetings and praise. 3 و از خدا میطلبم که برکتی احسان فرماید و علیک التَّحیَّة و الثَّنَاء

TISH.305

AB09245

To: Rida Quli Sultan Sarvarush-Shuhada, in Miharaban

Date: 1901 ca.

- 1 O servant of God! A sovereign in this human world is one who inhales the sweet fragrances of the other world, and whose spirit, in the kingdom of the body, ascends the throne of the heart and vanquishes and subdues the hosts of self and passion. 1 ای بنده حق سلطان در اینجهان انسانیت که نفحات طیبه جهان دیگر استشمام نماید و در کشور بدن روحش بر سریر قلب جلوس نموده جنود نفس و هوی را مغلوب و مقهور کند
- 2 This sovereignty leads to victories in the divine realms and to the conquest of spiritual kingdoms. This throne is the celestial sphere, and this crown is the resplendent light. Hold fast to it, hold fast to it. 2 این سلطنت سبب فتوحات اقالیم الهی گردد و کشورگشائی ممالک روحانی این سریر فلک اثیر است و این تاج نور و هاج فعلیک به فعلیک به
- 3 And upon thee be greetings and praise. 3 و علیک التَّحیَّة و الثَّنَاء

PYB#267 p.04, TAH.282a

AB11988

To: Mirza Muhammad Namazi, in Egypt

Date: 1901 ca.

O thou servant of the True Lord! Obligatory prayer and other supplications are essential to servitude unto Him Who is the All-Sufficing... When the Obligatory Prayers and other prayers are joined together and follow each other, worship attaineth its perfection. It can be seen that these two are spiritual companions and are like one soul in two bodies. May God assist you all to thrive in love and fellowship.

BRL_IOPF#2.19

AB09626*To: Lilian Kappes**Date: 1901 ca.*

O thou who art turning toward the Kingdom of God!

I was informed of the contents of thy excellent letter and supplicated the Holy Threshold, the Circuit of the Supreme Concourse, to baptize thee with the water of knowledge and the fire of the love of God and to make thee a perfect and faithful servant in His Great Vineyard, so that thou mayest water the trees of the love of God in the Paradise of ABHA; and to make thee a sign of meekness and humbleness among the maid-servants of God and a promulgator of His Cause in those vast and extensive regions.

And upon thee be greetings and praise.

TAB.527

AB09552*To: Thanaullah son of Javan Rawhani**Date: 1901 ca.*

- 1 O sapling of the garden of divine love! Be the praise of the Ancient Beauty and the eulogy and glorification of the Most Great Name. That is, be so engaged in the mention, thought, praise and glorification of the Blessed Beauty that thou mayest become the embodied reality of praise and the personified temple of eulogy and glorification of the Lord of Glory.
- 2 At that moment thou wilt observe that the ears of the gatherings of the Kingdom are delighted by thy melody and the souls of the assemblies of the realm of might are stirred and made joyous through hearing thy praises and glorifications.
- 3 And upon thee be salutation and praise.

1 ای نهال بوستان محبت الهی ثناء جمال قدم باش
و نعت و ستایش اسم اعظم یعنی چنان به ذکر
و فکر و ستایش و ثناء جمال مبارک مشغول شو
که حقیقت مجسمه ثناء گردی و هیکل مشخص
نعت و ستایش ربّ ابدی

2 آدم ملاحظه نمائی که مسامع مجامع ملکوت
بآهنگ متلذذ و نفوس محافل لاهوت باستماع
محامد و نعوت مهتر و مستبشر

3 و علیک التحية و التناء

HUV2.053

AB10126

To: Nasrullah brother of Muhammad Ali (Yazd), in Ardakan
Date: 1901 ca.

O Nasru'llah! If thou seekest divine assistance from the Abha Kingdom, detach thyself from the world and become awakened and alert. The assistance of the Abha Kingdom is destined, witnessed and renowned, but it requireth an army to achieve victory. Beseech God to bestow upon thee capacity and capability, that the lights of the Sun of Truth may shine forth. And upon thee be the Glory.

ای نصرالله اگر نصرت از ملکوت ابهی خواهی
 از دنیا بیزار شو و بیدار گرد هشیار شو نصرت
 ملکوت ابهی منظور و مشهود و مشهور ولی
 جیش خواهد تا منصور فرماید از خدا بخواه
 که استعداد و قابلیت عطا فرماید تا انوار شمس
 حقیقت بتابد و علیک البهاء

ABDA.121

AB10185

To: Christina Bradford, in Chicago
Date: 1901 ca.

O thou who art advancing towards the Shining Orb of the Horizons! Verily, the East and West have already glittered through the light which is shining forth from the Horizon of the mercy of thy Lord, the Clement, the Merciful, but the blind are still in great error. The Call of God is already raised throughout all concourses of the earth; but the deaf are still muffled in thick veils. All things have already uttered the praise of God; but the dumb are still continuing in their astounding silence. As to thee: Listen to the Supreme Concourse and hear the call, "Glory be unto my Lord, the El-Baha!"

Upon thee be greeting and praise.

TAB.305

AB10184*To: Maria Nimo, in Cincinnati**Date: 1901 ca.*

O thou who art advancing towards the Kingdom of God!

Verily, I supplicate God to illuminate thy heart through the Light which is shining from the Supreme Concourse, that His Mightiest Power may strengthen thee to be firm, steadfast and submissive and lowly before the Kingdom of God, and to be an example of good deeds amongst the maidservants of the Merciful. And I beseech Him to make thy breast a clear mirror to reflect the light of the Spirit of God.

Upon thee is greeting and praise.

Abdul Baha Abbas

TAB.121

AB09891*To: Mihtar Kiyumarth Furud et al.**Date: 1901 ca.*

¹ O servant of the Lord!

¹ ای بنده یزدان

² The honored Bamas was in this Threshold filled with spirit and fragrance in remembrance of you. At every moment he thought of you and became intimate with your mention. A friend should be so affectionate and a companion should prove so faithful that in such a gathering he may blossom like a flower in the breeze of the love of the kind Friend and seek confirmation.

² جناب بامس مهربان در این آستان پیاد تو پر روح و ریحان بود هر دم بفکر تو افتاد و بذکر تو همدم گشت رفیق باید چنین شفیق باشد و یار باید چنین وفادار گردد که در چنین انجمنی چون گل بنسیم حبّ یار مهربان بشکفتد و طلب تأیید نماید

³ Upon you be greetings and praise.

³ و علیک التّحیّة و التّناء

YARP2.617 p.428

AB10389*To: Muhammad Salih Kirmani, in Egypt**Date: 1901 ca.*

O servant of God! Today one must seek peace and righteousness and become the cause of tranquility, fellowship and harmony among all peoples. One must take in hand the cup of love and intoxicate the companions of the gathering with the wine of fellowship. This is righteousness and success and salvation. And upon thee be greetings and praise.

ای بنده الهی صالح و نیکوکار الیوم شخصی بود
که صلح و صلاح جوید و سبب آسایش و الفت
و التیام بین انام گردد کأس محبت بدست گیرد
و حریفان مجلس را از صهای الفت سرمست
نماید این است صلاح و فلاح و نجات و علیک
التحیة و الثناء

MMK3#228 p.165

AB10656*To: Jamshid Mihraban**Date: 1901 ca.*

O my Persian friend! Although Jamshid shone like the sun, today the radiance of the faces of the friends of God surpasses that of those who came before, for they illuminate earth and heaven with the rays of the Sun of the love of God, becoming luminous stars in the horizon of hope and the dawning-place of aspirations the Merciful Morn. And upon thee be greetings and praise.

ای یار پارسی من جمشید هرچند مانند خورشید
درخشید ولی امروز روشنائی رخ یاران یزدان
بیش از پیشینیانست زیرا بپرتو آفتاب محبت الله
زمین و آسمانرا روشن نمایند افق امید را کوکب
نورانی شوند و مطلع آمال را صبح رحمانی و
علیک التحیة و الثناء

YARP2.659 p.446

AB10410*To: Lutf-Ali Bavanati**Date: 1901 ca.*

...Regarding thy question about equality between spouses where one is a believer and the other is not - equality in all aspects of their dealings is certainly necessary. However, justice, which is a requirement - as in the case of the permission for

...در خصوص مساوات بین الضلعین که یکی
موقته و دیگری غیر مؤمنه سؤال نموده بودید البتّه
مساوات در معاملات از جمیع جهات لازم
است ولی عدالت که شرط است از قبیل محال

plural marriage in the Book of God being conditional upon justice - and since justice is impossible to achieve, therefore one must be content with one spouse. This is better for you, if ye be fair-minded....

[و جواز تعدّد زوجات در کتاب الهی مقید و مشروط بعدالت است و چون عدالت مستحیل لهذا باید اکتفا بیک کرد ذلک خیر لکم ان کنتم تنصفون...]

AVK4.173.12x

AB10929

To: Diyaullah son of Javan Rawhani
Date: 1901 ca.

O Diya (Light)! Be luminous, so that you may bestow eternal illumination upon the world of humanity and dispel the sorrowful darkness of humankind. May you become a light from the Supreme Horizon and a radiant beam from the Abha Kingdom. And upon you be greetings and praise.

ای ضیاء روشن باش تا بعالم انسانیت نورانیت ابدیت دهی و ظلمت پرانده بشریت را زائل کنی نور افق اعلی گردی و شعاع ساطع از ملکوت ابدی و علیک التّحیّة و الثّناء

MKT8.118a

AB11133

To: Daughter of Karbala'i Jabbar Tabrizi, in Ganjeh
Date: 1901 ca.

O honored maidservant of God! The contents of your letter became known to 'Abdu'l-Baha. Its meaning, like a world-reflecting mirror, revealed the true state of affairs. May my Lord make a faithful and assured lady like yourself the manifestation of divine compassion. May you be happy and prosperous.

ای امة الله المحترمه یازیلان تحریراتن مالی قرین اذعان عبدالبهاء اولدی مضمونی آئینه جهان نما گبی کاشف حقیقت حال ایدی ربم سنن گبی بر خاتون مؤمنه موقنه بی مظهر عواطف رحمانیه بیورسون شاد اوله سین وار اوله سین

MJT.122

AB00037

To: Baha'is of the world

Date: 1901 or <

- 1 Praise be to Him Who hath caused His proof to shine forth and His sovereignty to be established, Whose bounties have encompassed all things, Whose bright path hath become manifest, and Whose gracious Law hath been revealed. He hath lifted the veil, lavished His gifts, bestowed the greatest bounty, and brought about the Day of Meeting. He hath made the earth the envy of heaven, chosen radiant souls, and shed upon them in the scene of grandeur a light by which earth and heaven were illumined. Then were they attracted, stirred, gladdened, humbled, and prostrated, kindled by the divine flame and heavenly ray in the Tree of Sinai in that blessed and luminous spot from which spread fragrances that perfumed all regions and wafted across the horizons, quickening the hearts of the faithful and reviving the people of effulgence.
- 2 Glory, praise, salutations and blessings be upon that unique and immaculate Essence, that eternal and radiant Pearl, that resplendent and glorious Identity, that all-embracing Reality bright with understanding, that surging and boundless Ocean, that pure and abundant Water, that blessed and holy Tree whose root is firmly fixed and whose branch extends to heaven, yielding its fruit in every season.
- 3 My God, my God! Thou seest me laying my brow upon the dust of lowliness and submission, pressing my face to the earth of utter nothingness before Thy unity, O my chosen Lord, humbly, submissively, imploringly supplicating unto the Kingdom of Thy lights by night and by day, that Thou mayest look upon us with the eye of Thy loving-kindness and the glances of Thy mercy, forgive our sins and our errors, and deal with us according to Thy grace and bounty in all conditions. Our Lord! We are sinners, and Thou art the Ever-Forgiving, the Merciful. We are transgressors, and Thou art the Pardoner, the Generous. Forgive our sins, remove our sorrows, and ordain for us through Thy mercy detachment from the world, occupation with Thy remembrance, enkindlement with the fire of Thy love, constancy in beholding Thy signs, understanding Thy words, contemplating Thy testimonies, and deriving light from Thy splendors.
- 4 Lord, Lord! These are servants who have turned their faces purely toward Thy face, whose joy and gladness are confined
- 1 حمداً لمن لاح برهانه و ظهر سلطانه و عم احسانه و بانت محجته البيضاء و ظهر شريعته السمحاء و كشف الغطاء و اجزل في العطاء و سمح بالموهبة الكبرى و اتى بيوم اللقاء و جعل الغبراء غبطة للخضر و اختار حقائق نوراء و افاض عليهم في مشهد الكبرياء نوراً استضاء به الارض و السماء فانجذبت و اهتزت و انشرفت و خشعت و سجدت و توقدت بالشمعة النورية و اللمعة الرحمانية في شجرة سيناء في البقعة النوراء التي انتشرت منها نفحات تعطرت بها الارحاء و عبت على الآفاق فأحيت قلوب اهل الوفاق و انعشت اهل الاشراف
- 2 و البهاء و النقاء و التحيّة و العطاء على الجوهرة الفريدة العصماء و الدرّة الدرهره الزهراء و الهوية المتشعشة البهراء الحقيقة الجامعة الذكاء اللامعة القلزم الخضم الموج و الماء الطهور الثجاج الشجرة المباركة المقدسة التي اصلها ثابت و فرعها في السماء و تؤتي اكلها في كلّ حين
- 3 الهى الهى ترانى واضعاً جبينى على تراب الذلّ و الانكسار و اعفر وجهى بغيار فناء احديتك يا ربى المختار خاضعاً خاشعاً متذللاً متضرعاً متبتهلاً الى ملكوت انوارك فى الليل و النهار ان تنظر الينا بعين عنايتك و لحظات طرف رحمتك و تغفر لنا ذنوبنا و خطايانا و تعاملنا بفضلك و جودك فى كلّ الأحوال ربنا انا خطاة و انت الغفور الرحيم و نحن عصاة و انت التواب الكريم فاغفر لنا ذنوبنا و اكشف عنا كروبنا و قدر لنا برحمتك الانقطاع عن الدنيا و الاشتغال بذكرك و الاشتغال بنار محبتك و المداومة فى مشاهدة آياتك و معرفة كلماتك و الامعان فى آثارك و الاقتباس من انوارك
- 4 ربّ ربّ هؤلاء عباد اخلصوا لوجهك وجوههم و انحصر فى فضلك و عطائك سرورهم و جبورهم فاشدد ظهورهم على طاعتك و

to Thy grace and bounty. Strengthen their backs in Thy obedience, fortify their loins for Thy worship, expand their breasts through the fragrances of Thy holiness, and ordain their presence in the paradise of Thy meeting. Make them servants who chant the verses of unity in the gatherings of Thy remembrance, who derive the lights of oneness from the lamp of Thy outpouring, who are drawn to Thy beauty and submit to Thy majesty, who forsake all else besides Thee and rely upon Thy protection and aid, who submit to Thy Word and are humbled before Thy loved ones, who spread Thy fragrances and reveal Thy glory, who comprehend Thy signs and rejoice in Thy glad-tidings. Verily, Thou art the Omnipotent over whatsoever Thou willest. Thou givest to whomsoever Thou plearest and withholdest from whomsoever Thou plearest. Thou providest for whomsoever Thou plearest. In Thy hands are the kingdom of earth and heaven. Verily, Thou art the Powerful, the Mighty, the Best-Beloved.

- 5 O loved ones of God and cherished friends of 'Abdu'l-Baha! The cup of the Covenant is overflowing, and the grace bestowed by the Luminary of effulgence, though hidden from the world, is manifest and evident like the radiant moon. The light of guidance's morn is diffused across the horizons, and the orb of the Ancient Beauty's bounty is continuous and renowned. The fame of the Most Great Name has reached the East and West, and the call of the Pre-existent Beauty has encompassed the North and South. The holy fragrances are wafting and the breeze of life is blowing. The Word of God is exalted and eternal glory is unveiled. The lamp of divine unity is shining and the flame of the All-Merciful is blazing. From all regions rises the cry of "O Glory of the Most Glorious," and in the East and West the divine teachings astound every person of understanding.

- 6 The pages of events in Africa, America, and Europe are partly engaged in praise and commendation, and partly occupied with awakening the nations, struck with wonder at this most momentous and awesome Cause. Some express amazement while others voice complaints of intense regret. Some say that when Christ ascended, He had but a handful of souls in His shadow, yet His fame encompassed the world and His call reached the ethereal sphere. But the Ancient Beauty—may my spirit be a sacrifice for His loved ones—had hundreds and thousands gathered beneath the banner of His grandeur at the time of His ascension. It is therefore evident what resurrection shall arise in the future. The greatest among Christ's disciples was Peter the Great, yet even he became agitated before the ascension and fell into fear and trepidation. But for the Most Great Name—may my spirit be sacrificed for His loved ones—thousands of

قَوِّ اَزْوَهرهم على عبادتك و اشرح صدورهم
بنفحات قدسك و قدِّر لهم حضورهم في جنة
لقائك و اجعلهم عباداً يرتلون آيات التوحيد في
مجامع ذكرك و يقتبسون انوار التفريد من مشكاة
فيضك و ينذبون الى جمالک و يخضعون
لجلالك و يتركون ما دونك و يعتمدون على
صونك و عونك و يخضعون لكهتك و يخشعون
لأحيتك و ينشرون لنفحاتك و يكشفون
لسبحاتك و يفهمون اشاراتك و يفرحون من
بشاراتك انك انت المقتدر على ما تشاء تعطي
من تشاء و تمنع من تشاء و ترزق من تشاء
بيدك الملك و الملكوت انك انت القوى
العزیز المحبوب

5 ای احبای الهی و ای یاران عزیز عبدالهآء جام
میثاق سرشار است و فیض موهبت کوکب
اشراق از جهان پنهان چون مه تابان ظاهر و باهر
در آفاق بارقه صبح هدی منتشر است و نیر فیض
جمال ابهی مستمر و مشتهر صیت بزرگواری اسم
اعظم بشرق و غرب رسیده و آوازه امر جمال
قدم جنوب و شمال را احاطه کرده نفحات قدس
در مرور است و نسیم حیات در هبوب کلمه
الله مرتفع است و عزت ابدیه مکتشف سراج
احدیت ساطع است و شعله رحمانیت لامع از
جمع افطار ندای یابهآء الاهی بلند است و در
خاور و باختر تعالیم الهی حیرت بخش هر هوشمند

6 اوراق حوادث در افریقا و امریک و اوروپ
بعضی بنعت و ستایش مشغول و برخی بایقاظ
ملل مألوف و بحیرت موصوف که این امر
بسیار خطیر و مخوف بعضی اظهار تعجب نمایند
و برخی از شدت تأسف شکایت رانند قومی
گویند که حضرت مسیح حین صعود در
ظللش نفوس معدوده بود با وجود این صیتش
جهانگیر گشت و آوازه اش بفلک اثر رسید
اما جمال قدم روحی لأحبائه الفداء حین صعود
مات و الوف در ظل رایت عظمتش محشور
دیگر معلومست که در استقبال چه قیامتی برپا
خواهد شد اعظم یاران حضرت روح پطرس
عظیم بود با وجود این پیش از صعود مضطرب

souls sacrificed themselves in His path, dancing, clapping, and hastening to the altar of martyrdom with exultant feet.

گشت و بخوف و هراس افتاد اما اسم اعظم
روحی لأحبائه الفداء هزاران نفوس در سبیلش
رقص کان کف زنان پاکوبان جانفشانی نمودند
و بمشهد فدا شتافتند

- 7 In brief, affairs have reached this center. It is therefore evident what manner of sacrifice the loved ones of God must show forth today, how they must arise to teach the heedless ones, diffuse the sweet savors, kindle the luminous flame, and manifest the light of the All-Merciful.

7 باری امور در این مرکز است دیگر معلومست که
احبابی الهی الیوم چه سان جانفشانی باید نمایند
و بتبلیغ محتجین پردازند نشر رایحه طیبه کنند و
شعله نورانیه برافروزند و لمعه رحمانیه ظاهر نمایند

- 8 O friends of God! After the ascension of the Beauty of the All-Merciful, is it befitting that we should rest for a moment, or gather in festivities, or draw a breath of ease, or taste the honey of pleasure, or lay our heads on the pillow of comfort, or seek the adornments and luxuries of the world of creation? Nay, by God! This is neither the condition of faithfulness nor is it worthy and befitting.

8 ای یاران الهی بعد از عروج جمال رحمانی آیا
سزاوار است دمی بیاسائیم یا محفلی بیارائیم یا نفس
راحتی بکشیم یا شهد مسرتی بچشیم یا سر بیالین
آسایش بنهم و یا آرایش و آرایش جهان آفرینش
بجوئیم لا والله این نه شرط وفاست و نه لایق و
سزاوار

- 9 Therefore, O friends, with heart and soul yearn to serve His Threshold, and like the faithful ones become guardians of the court of the All-Merciful. Service at the Sacred Threshold consists in diffusing the divine fragrances, explaining the clear verses, serving at the threshold of oneness, and being bond-servants at the court of the All-Merciful. Consider how the disciples of Christ (may my spirit be sacrificed for Him), after His ascension, arose with such detachment, attraction and enthusiasm to exalt the Word of God. Through God's bounty, we hope that we too may follow in the footsteps of those pure ones and hasten, dancing with joy, to the altar of sacrifice. This is abundant grace; this is the gift of the forgiving Lord.

9 پس ای یاران بدل و جان آرزوی خدمت
آستان نمائید و مانند راستان پاسبان عتبه رحمان
گردید و خدمت عتبه مقدسه نشر نفحات است
و بیان آیات ینات و عبودیت درگاه احدیت
و بندگی بارگاه رحمانیت ملاحظه فرمائید که
یاران حضرت روح روحی له الفداء بعد از
صعود بجه انقطاعی و انجذابی و اشتعالی باعلاء
کلمه الله قیام نمودند از فضل حق امیدواریم
که ما نیز پی آن پاکان گیریم و بقربانگاه عشق
وجدکان بشتابیم اینست فضل موفور اینست
موهبت حضرت رب غفور

- 10 In these days, there has been some laxity in certain areas regarding the spread of divine teachings, and this has caused grief and sorrow to the Concourse on High, for the dwellers of the Abha Kingdom are waiting and watching to see each of us arise in faithfulness and endure every affliction and hardship in our love for the Most Great Name. Some of the merciful friends have forsaken their physical comfort and have traveled from city to city, even village to village, diffusing the fragrances of God. Those pure souls have become the objects of praise of the Concourse on High. May my spirit be sacrificed for them, for they have been blessed with such a great bounty. They spent their days in great hardship and difficulty, and used their every breath in guiding the heedless.

10 در این ایام در نشر تعالیم الهی در بعضی جهات
قدری فتور حاصل و این سبب غم و اندوه
ملا اعلی گشته زیرا اهل ملکوت ابهی منتظر
و مترصد آند که هر یک از ما بویفا قیام نمائیم
و در محبت اسم اعظم تجل هر بلا و جفا بنمائیم
بعضی از یاران رحمانی راحت و آسایش جسمانی
خویش را ترک نمودند و در بلاد شهر بشهر بلکه
قریه بقریه بشر نفحات الله پرداختند آن نفوس
پاک جان مظهر تحسین ملا اعلی گشتند روحی
لهم الفداء که بچنین موهبت کبری موفق شدند
ایام را بتعب و مشقت کبری گذراندند و انفاس
را در هدایت غافلان صرف نمودند

11 ای یاران وقت راحت و آسایش نیست و زمان
صمت و سکون نه عندلیب گلشن وفا را نغمه

- 11 O friends! This is not the time for rest and comfort, nor the season for silence and stillness. The nightingale of the rose-garden of faithfulness must sing new and wondrous melodies, and the sweet-voiced parrot of guidance must speak with eloquence. The lamp must necessarily give forth light and radiance, and the stars must shine with constant brilliance. The ocean must surge, and the birds must soar. The pearls must gleam, and the flowers of the gardens of divine knowledge must emit their fragrant musk. Through the grace of the Ancient of Days, we hope that all may be assisted to achieve that which is necessary and fitting.
- 12 O loved ones of God! The divine teachings are the cause of eternal life and the source of enlightenment for the world of humanity. They are peace and righteousness, love and security. They establish reconciliation, truthfulness and friendship in the world of creation, and are the means of unity, harmony, healing and connection among all the peoples of the world. Therefore, you must lay such a foundation in this transient world that it may lead to everlasting existence and become the cause of illumination in the world of possibility. You must associate with all the peoples and nations of the world with the utmost love and kindness, and must show the greatest friendship, affection, mercy, assistance and consideration to all different groups. Be healing for every pain, a remedy and balm for every wound. Be a helper to every weak one, and an assistant and support to every poor one. Be a sheltering refuge for every fearful one, and an exalted asylum for every distressed one. Though distinction and discrimination may be permissible in this regard, what is beloved and acceptable in this great dispensation is that we should overlook human limitations and become manifestations of the Merciful and Compassionate One, serving humanity and even being mindful of animals, for "His mercy precedeth all things."
- 13 O friends of God! Shun corruption and avoid the flames of sedition, for they consume the world and cause the destruction of divine foundations. By day and night, completely distance yourselves from the corrupt, and consider nothing but love, obedience, truthfulness, and trustworthiness. For some souls harbor hidden motives in their hearts, seeking pretexts to sow discord and create disorder, outwardly displaying zeal and desire for freedom while inwardly concealing different intentions and aims. Therefore, the beloved of God must completely avoid such souls and such matters.
- و الحان بدیع لازم و طوطی شکرشکن هدی را
نطق بلیغ واجب سراج را نور و شعاع فرض
است و نجوم را درخشندگی مستمر حتم دریا را
موج باید و طیور را اوج شاید لآلی را لمعان لازم
و ازهار ریاض عرفان را بوی مشکبار واجب از
فضل حی قدیم امید چنانست که کل بر آنچه
باید و شاید موفق گردیم
- 12 ای احبای الهی تعالیم الهی مورث حیات ابدیست
و سبب روشنائی عالم انسان صلح و صلاحست و
محبت و امان تأسیس آشتی و راستی و دوستی در
جهان آفرینش است و واسطه اتحاد و اتفاق و
التیام و ارتباط در میان عموم افراد انسان لهذا باید
که اساسی در این جهان نیستی بنهید که سبب
هستی بی پایان گردد و علت نورانیت عالم امکان
شود با جمیع امم و ملل عالم در نهایت محبت و
مهربانی سلوک و حرکت لازمست و با کافه فرق
مختلفه نهایت مودت و مرحمت و مروت و اعانت
و رعایت واجب هر دردی را درمان شوید و هر
زخمی را مرهم و سبب التیام هر ضعیفی را ظهیر
گردید و هر فقری را معین و دستگیر هر خائفی
را کفیف منیع شوید و هر مضطربی را ملاذی
رفیع در این مقام ملاحظه و امتیاز هر چند جائز ولی
در این کور عظیم محبوب و مقبول چنانست که
نظر از حدودات بشر برداشته شود و یاران مظاهر
رحیم و رحمان گردند و نوع انسانرا خدمت حتی
حیوانرا مواظبت نمایند و رحمته سبقت کلشیء
- 13 ای یاران الهی از فساد بپرهیزید و از نائرة فتن
احتراز نمائید زیرا جهانسوز است و سبب هدم
بنیان الهی در شب و روز از اهل فساد بکلی
ککاره جوئید و جز محبت و اطاعت و صداقت و
امانت را افسانه شمرد زیرا بعضی نفوس اغراض
مکنونه در دل دارند و بهانهائی جویند و فتنهائی
اندازند و فساد بی بریا نمایند و بظاهر اظهار حمیت
و آرزوی حریت نمایند و حال آنکه منوی ضمیر
چیز دیگر است و مقصد دیگر لهذا احبای الهی
باید از اینگونه نفوس و از این قبیل امور بکلی
اجتناب کنند

- 14 They must obey the authorities, especially His Majesty the present Sovereign, for today the throne of sovereignty is adorned by the presence of a just person, and the seat of government is graced by a kind minister. All transgressions come from those who are outwardly adorned but inwardly diminished, who have clothed themselves in the garment of knowledge and, like a nightmare illness, have dominated this despairing nation. They call all to old customs and unsound rules, and are obstacles to the glory of the government and the progress of the nation. Pray that the Ancient and Omnipotent One may awaken these souls from the sleep of heedlessness and make them sympathetic to the helpless.
- 14 اطاعت اولیای امور علی الخصوص اعلیحضرت شریار موجود کنند زیرا سریر تاجداری امروز بوجود شخص عادل مزین است و مسند صدارت بوجود دستور مهربانی آراسته جمیع تعدیات از اشخاصی است که بظاهر آراسته و بحقیقت کاسته و خویش را در لباس علم درآورده و مانند علت کابوس بر این ملت مایوس مسلط گشته جمیع را بعوائد قدیمه و قواعد سقیمه دعوت مینمایند و مانع عزت دولت و ترقی ملت هستند دعا کنید که حتی قدر این نفوس را از خواب غفلت بیدار نماید و غمخوار بیچارگان گرداند
- 15 Know this: the progress of the nation depends on the influence, glory, and power of the government, and the power of the government depends on the exaltation, wealth, and prosperity of the nation. These two are twins. Some foolish ones imagine that if the government's authority is diminished, comfort and joy will appear. This is not so. The more the authority of a just government increases, the more the nation advances, and this is an inevitable truth doubted only by the ignorant and oppressive.
- 15 این را بدانید که ترقی ملت منوط بنفوذ و عزت و قوت دولت است و قوت دولت مشروط بعلویت و ثروت و سعادت ملت این دو توأم است بعضی یخزدان را چنان گمان که اگر در نفوذ حکومت خلل و فتوری حاصل شود آسایش و حبور رخ بگشاید نچنان است آنچه نفوذ حکومت عادله بیشتر گردد ملت قدم پیشتر نهد و هذا امر محتوم لا یتردد فیه الا کل جهول و ظلوم
- 16 O beloved of God! This is the time for effacement and extinction, the season for servitude and faithfulness. The ultimate ascension of these servants is the station of servitude to the Lord of Glory. If one is accepted at the threshold of servitude, how excellent is this great gift! Otherwise, one is bereft of God's mercy. Therefore, 'Abdu'l-Baha's ultimate hope and desire is to spread his wings in this atmosphere, to hasten in this field, to find infinite intoxication from this wine, to become inebriated with this cup, and to seek the heart and soul's desire from this eternal drink. Any mention other than this cherished and destined mention causes perfect sorrow and grief, and results in boundless regret and remorse. He beseeches the friends of God to weep and lament night and day to the Divine Kingdom, that this servant's servitude may be accepted at that Threshold.
- 16 ای احبای الهی وقت محویت و فناست و هنگام عبودیت و وفا نهایت عروج این عباد مقام بندگی حضرت یزدانست اگر در درگاه عبودیت مقبول گردد یا حیداً هذه الموهبة الکبری والّا هو مایوس من رحمة الله لهذا عبدالهء را نهایت آمال و آرزو چنانست که در این فضا پر و بالی بگشاید و در این میدان بشتابد و از این صہبا نشئه بی منتها یابد سرمست این جام گردد و از این مدام کام دل و جان طلبد و هر ذکری جز این ذکر محبوب محتوم سبب کمال حزن و اندوه است و علت شدت اسف و حسرت غیر محدود از یاران الهی استدعا مینماید که شب و روز بملکوت الهی بزارند و بنالند تا عبودیت این عبد در آن آستان مقبول افتد
- 17 O loved ones of God! If you desire the joy and gladness, the repose of spirit and peace of conscience of 'Abdu'l-Baha, add to your unity and concord. Be as the waves of one sea, the drops of one river, the flowers of one rose garden, and the links of one coat of mail. Soar in one atmosphere and sing in one melody and voice. This is the cause of eternal joy and the comfort of the heart in the everlasting world. This servant is ever in great peril from the mischief of the negligent ones and in grievous tribulation. There is no hope of survival but
- 17 ای احبای الهی اگر سرور و حبور و آسایش جان و راحت وجدان عبدالهء را خواهید بر اتحاد و اتفاق بیفزائید و جمیع امواج یکبجر گردید و قطرات یک نهر گلہای یک گلشن گردید و حلقه های یک جوشن در یکپہوا پرواز نمائید و بیک نغمه و آواز ترنم ساز این سبب سرور ابدی است و راحت قلب در جهان سرمدی این عبد همواره از شرور اهل فتور در خطری عظیم است

for a few days, and I fear that a great breach may appear in this mighty fortress through slight differences among the loved ones. Therefore, today no service is greater than unity and concord. This is a righteous deed, and this is the great victory and manifest bounty for those who seek shelter beneath the shadow of the Tree of Sinai.

و در بلای عقیم امید بقا در ایام معدودی نه
و خوف و بیم آن دارم که حصن حصین را
از اختلاف جزئی بین احبّا رخنه عظیم حاصل
گردد لهذا اليوم خدمتی اعظم از اتحاد و اتفاق
نیست هذا امر مبرور و هذا هو الفوز العظيم
الفيض المبين للمستظّلين في ظلّ شجرة الطور

- 18 His honor the Trustee, upon him be the Most Glorious Glory of God, from the day of his arrival at this luminous spot, whether in the gathering of the loved ones or in the presence of 'Abdu'l-Baha, has spent all his time praising the friends and extolling the loved ones. He opened his tongue in praise of each one and gave a detailed account of the steadfastness and firmness of the loved ones and handmaidens of the Merciful in towns and villages. He made a request of this servant and, on behalf of all the divine friends, placed his forehead upon the Sacred Threshold, visited, and sought confirmation and success.

18 جناب امين عليه بهاء الله الأبهى از يوم ورود
باین بقعه نوراً چه در انجمن احبّا و چه در نزد
عبدالبهاء جميع اوقاتاً يستائش ياران و محمّد
دوستان گذراند زبان را بتوصيف هريک بگشاد
و شرح بسيطی از ثبوت و استقامت احبّا و اماء
الرحمن در بلدان و قرى بيان نمود و از اين عبد
خواهش کرد و بالتّيا به از جميع دوستان الهى
جبين بر عتبة مبارکه نهاد و زيارت نمود و طلب
تأييد و توفيق کرد

- 19 Upon you be greetings and praise.

19 و عليكم التّحيّة و الثّناء

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- 1 O true friends! It is morning, and the Beloved of God's Cause has appeared to the horizons with utmost beauty and grace, illumining the vaults of heaven with the light of His dawning, and adorning the celestial pavilion like a radiant moon. He has set in motion all beings - human, vegetable, mineral and stone. The cry of "O Thou Glory of the Most Glorious!" rises from the Supreme Concourse, and the melody of "Holy, Sanctified is the Lord of the angels and the spirit" reaches every attentive ear.

1 ای دوستان راستان صبحست و دلبر امر الله
در نهایت صباحت و ملاحت جلوه بافاق نموده
و بنور اشراق رواق اطباق را روشن کرده
و مانند مه تابان ایوان کیوانرا زینت بخشیده
بشر و شجر و مدر و حجر را بحرکت آورده نداء
یابهاء الأبهاست که از ملاء اعلی بلند است و
ترانه سبوح قدّوس ربّ الملائکة و الرّوحست
که گوش زد هر هوشمند

- 2 There is no commotion in the city save the curls of the Beloved's tresses,

2 ولوله در شهر نیست جز شکن زلف یار

- 3 There is no tumult in the horizons save the arch of the Friend's eyebrows. 3 فتنه در آفاق نیست جز خم ابروی دوست
- 4 The world of existence is in ferment, and the Lord of the realm beyond space is bestowing bounties. The holy fragrances are wafting, and the hosts of divine assistance and grace from the All-Forgiving Lord are coming and going. The gentle breeze from the Abha Paradise has perfumed the East and West, and the manifest light from the supreme horizon has illumined the Orient and Occident. The Abha Paradise has pitched its pavilions and tents in the realm of possibility, and the spiritual springtime has made the divine regions verdant and flourishing. The verses of unity are being chanted in the gatherings of the people of the All-Merciful, and the praises and attributes of the Glorious Lord are being sung in wondrous melodies by those who are detached. The fame of God's Cause has created a commotion in all regions, and the call of the Blessed Beauty's Cause has conquered the world and shaken the pillars of existence. The melody of the Abha Kingdom reaches continuously the ears of the longing ones, and the song of the birds of the gardens of the Supreme Concourse reaches successively the ears of the spiritually-minded. Yet alas, the heedless remain in endless lethargy and the frozen state of the contingent world. Stone and clay are affected, while they remain unconscious and deprived in the sleep of negligence and lassitude, veiled and averse. With blind eyes they cry out "Where is the shining of the light?" and with deaf ears they shout "Where are the melodies of the birds of the Kingdom?" Surely one with a cold cannot smell the musk, and the sick are deprived of the feast of the Glorious Lord. 4 عالم امکان در جوشش است و امیر لامکان در بذل و بخشش نفحات قدس در مرور است و افواج عون و عنایت ربّ غفور در صدور و عبور نسیم رخیم جنت ابهاست که شرق و غرب را معطر نموده و نور مبین افق اعلی است که خاور و باختر را منور کرده جنت ابی در قطب امکان خیمه و خرگاه زده و بهار روحانی اقالیم ربانیرا سبز و خرم نموده آیات توحید است که در مجامع رحمانیان در ترتیست و محامد و نعوت ربّ جلیل است که بالخان بدیع ترینیم اهل تجرید است صیت امر الله است که ولوله در آفاق افکنده و آوازه امر جمال مبارکست که جهانگیر گشته و لرزه یارکان امکان انداخته آهنگ ملکوت ابی بگوش مشتاقان متواصلست و بانگ طیور حدائق ملاً اعلی باذان روحانیان متتابع متواصل ولی افسوس که غافلان در نحوّد بی پایان و جمودت عالم امکان حجر و مدر متأثر و آنان در خواب غفلت و فتور مدهوش و محروم و محبوب و منزجر با دیده کور این اشراق النور فریاد برآرند و با گوش کر این نعمات طیور الملکوت نعره زنند البته مزکوم از مسک مشوم محرومست و علیل از مائده ربّ جلیل ممنوع
- 5 O friends! Arise to diffuse the divine fragrances and spread the heavenly lights with spiritual attraction, merciful inspirations, celestial power, Christ-like breath, the white hand of Moses, the fire and friendship of Abraham, the purity of Adam, the ark of Noah, the luminosity of Muhammad, the spirituality of Ali, the bounty of the Most Glorious, the grace of the Lord, divine intention, and heavenly utterance. Raise high the banners of divine bestowal, that you may illumine the contingent world through heavenly outpourings and organize the world of consciousness according to divine teachings. 5 باری ای یاران بانجذابی روحانی و سنوحاتی رحمانی و قوّی ملکوتی و نفسی مسیحائی و ید بیضائی کلیمی و شعله و خلّی خلیلی و صفوقی آدمی و سفینهائی نوحی و نورانیّی محمدی و روحانیّی علوی و موهبتی ابهائی و رحمتی ربّانی و نیتی سبحانی و نطقی الهی قیام بر نشر نفحات الهی و سطوع انوار ربّانی و اعلاء کلمه جمال رحمانی و رفع اعلام موهبت صمدانی نمائید تا آنکه بفیوضات آسمانی عالم امکانیرا نورانی نمائید و بموجب تعالیم الهیه ترتیب و تنظیم عالم وجدانی نمائید
- 6 O friends! Thieves lie in ambush and traitors lurk in corners. Protect the Temple of God's Cause from the arrows and swords of the ignorant, and guard the Lamp of God's Word from the winds of hatred. Today, on one hand, the spirit of life is flowing, and on the other, the foul winds of the violation of the 6 ای یاران دزدان در کمینند و خائنان گوشه نشین هیکل امر الله را از تیر و تیغ نادانان محافظه کنید و سراج کلمه الله را از اریاح بغضا حمایت و صیانت فرمائید امروز از جهتی روح حیات

Covenant are surging. This is the embodied spirit, and that is personified death. This is the shining light, and that is endless darkness. This is sweet water, and that is bitter salt. This is eternal life, and that is everlasting death. Therefore, with complete assurance, steadfastness, firmness and constancy, keep the fortress of God's Cause protected and preserved from the onslaught of the violators.

در سریانست و از جهتی دیگر اریاح کریمه
نقض پیمان در هیجان این روح مصور است و آن
موت مجسم این نور تابانست و آن ظلمت بی پایان
این عذب فراست و آن ملح اجاج این حیات
ابدیست و آن ممت سرمدی پس بکمال اطمینان
و استقامت و ثبوت و رسوخ حصن امر الله را
از هجوم مارقین محفوظ و مصون دارید

- 7 Today, the greatest of all things are love, fellowship, unity, harmony, detachment, freedom, sanctification, purity, sacrifice, and the joy of God's loved ones. If perfect fellowship and pure love are not achieved, all these efforts and hardships will be wasted, and all will ultimately suffer evident loss. The purpose of the manifestation of Truth and the rising of the Sun of Reality is the triumph of the light of God's love, so that the darkness of discord and dissension may vanish from the horizons and spiritual unity may appear. All the friends are as one soul, and all names and attributes are expressions of one person. When this bounty is attained, the dark world will become illumined, and the earthly realm will reflect the glory of the divine realm.

7 اليوم آنچه اعظم امورات محبت و الفت و اتحاد
و اتفاق و انقطاع و آزادگی و تقدیس و پاکی
و جانفشانی و شادمانی احبای الهی است اگر
الفت کامله و محبت خالصه حاصل نگردد جمیع
این زحمات و مشقات هدر رود و عاقبت کل
قرین خسران مبین گردند مقصد از جلوه حق و
طلوع آفتاب حقیقت غلبه نور محبت الله است
تا ظلمات شقایق و نفاق محو از آفاق گردد و
وحدت روحانیه جلوه نماید جمیع احباب حکم
نفس واحد دارند و جمیع اسما و صفات عبارت
از شخص واحد چون این موهبت میسر گردد
عالم ظلمانی جهان نورانی گردد و کشور ناسوتی
مرآت جلوه لاهوتی شود

- 8 I hope that through the infinite grace and bestowal of the Lord God, they may be assisted and confirmed. O divine friends! The thick cloud that today prevents the Sun of Truth from shining is the cloud of self and desire, and the mist of pride and vainglory of the foolish. What causes the greatness of the human world is humility and submissiveness, evanescence and nothingness. For lowliness and brokenness are the resplendent crown of Abdul-Baha, and evanescence, nothingness, and utter self-effacement are the glorious diadem of this servant at the Threshold of the Almighty. We must completely vanish from the description of existence, nay rather, become non-existent and obliterated, so that we may deserve the favors and bounties of the peerless Lord. Let each become as dust at the feet of all the friends, and a servant of Truth and destroyer of the edifice of self and desire, for the adornment of the divine pavilion lies in these two holy verses:

8 امیدوارم که بفضل بی پایان و بخشش حضرت
یزدان موفق و مؤید گردند ای یاران الهی ابر
کثیفی که ایوم حایل و مانع درخشندگی شمس
حقیقت است غمام نفس و هوی است و سحاب
کبر و غرور بلهائ آنچه سبب بزرگواری عالم
انسانیت خضوع و خشوعست و محویت و فنا
زیرا تذلل و انکسار تاج و هاج عبداله است و
محویت و فنا و نیستی بینتها اکیل جلیل این بنده
آستان حضرت کبریا ما باید بکلی از وصف
وجود فانی گردیم بلکه نیست و مفقود شویم تا
سزاوار الطاف و عنایت خداوند بیچون گردیم هر
یک غبار رهگذر جمیع احبای شویم و خادم حق و
هادم بنیان نفس و هوی زیرا زینت ایوان الهی
باین دو بیت ربانیت

- 9 Kindle the fire of love and burn away all things,
10 Then set thy foot into the land of the lovers.
11 Until thou art freed from the description of existence,
12 O wayfarer of the Path.

9 نار عشقی بر فروز و جمله هستیا بسوز
10 پس قدم بردار و اندر کوی عشاقان گذار
11 تا نگریدی فانی از وصف وجود
12 ای مرد راه کی چشی نمر بقا از لعل نوشین نگار

- 13 O divine friends! The meaning of “the Day when God will enrich all through His abundance” is not what comes readily to mind. Rather, it means that the hidden and limitless Treasury will become manifest and evident, and all shall partake of that overflowing wealth and become enriched. It does not mean that no friend will need another. Surely nursing infants are in need of the breast, children require educators, youth benefit from the wise, and the wise deserve the guidance and direction of those near to God. The young must defer to the elder, the novice must follow the accomplished, and likewise those near to the Divine Threshold must adorn the temple of their being with the gifts of the Abha Kingdom, so that the lights of sanctity may shine upon all horizons.
- 13 ای احبابی الهی معنی یوم یغنی الله کلاً من سعتہ این نیست کہ متبادر باذہانت مقصد اینست کہ آن کنز بی پایان پنهان ظاهر و عیان میگردد کلّ از آن ثروت طافه بهره مند و مستغنی میشوند نه اینست کہ هیچیک از احباب محتاج دیگری نه البتہ اطفال شیرخوار فقیر ندی و پستانند و کودکان محتاج مربیان و جوانان مستفیض از هوشمندان و هوشمندان مستحقّ ارشاد و هدایت مقربان البتہ باید صغیر تمکین از کبیر نمایند و مبتدی پیروی منتهی فرماید و همچنین مقربان درگاه کبریا باید هیکل وجود را بموهبت ملکوت ابہی بیارایند تا انوار تقدیس بر جمیع آفاق بتابد
- 14 O divine friends! ‘Abdu'l-Baha demonstrates steadfastness, resistance, the rending of veils and the removal of coverings as is fitting and proper. You observe that, alone and single-handed, through the aid and favor of the Abha Beauty, He resists all who are on earth. Though a thousand arrows of cruelty fly from every unfaithful one, and this breast is the target of those arrows and spears, though the armies of nations and hosts of peoples are in utmost attack, and the ill-wishers of the Divine Unity are inflicting extreme persecution, yet this lowly servant, through the confirmation of the Manifest Light, stands firm and steadfast before all on earth with perfect dignity and composure.
- 14 ای یاران الهی استقامت و مقاومت و پرده دری و کشف غطا آنچه باید و شاید عبدالہاء مینماید ملاحظہ میفرمائید کہ فرداً و حیداً بہ عون و عنایت جمال ابہی مقاومت با من علی الأرض مینماید ہرچند ہزار تیر جفا از ہر بیوفائی پُرانست و این سینہ هدف آسہام و سنان جیوش امم و جنود ملل در نہایت هجوم و بدخواہان حضرت احدیت در نہایت اذیت باوجود این این عبد مہین بتأیید نور مبین در مقابل روی زمین در غایت متانت و تمکین قائم و ثابت و نابت
- 15 The friends must observe wisdom. They too should not rend veils carelessly. In any case, if there remains a delicate veil, it is better, for it allows for association, fellowship, intimacy and conversation. If the veil is completely removed, separation occurs, and when separation occurs, the diffusion of divine fragrances diminishes, for none will draw near to hear the word of truth. Moreover, the government would face difficulties and troubles. His Imperial Majesty is truly a nurturer of subjects, a helper of the oppressed, progressive and justice-spreading, and His Excellency the Prime Minister is supremely benevolent and kind to all inhabitants. But the masses are like cattle, prey to every deceiver, following every crier, and overcome by every passing wind. They cause general panic and seek sedition in every land and clime. The government, despite its perfect justice, becomes powerless to protect.
- 15 دیگر احباً باید ملاحظہ حکمت نمایند آنہا نیز پرده دری نکنند در ہر صورت اگر پرده رقیقی بر کار باشد بہتر است زیرا سبب مخالطہ و معاشرت و مؤانست و مکالمہ است بکلی اگر حجاب برداشتہ شود فصل واقع گردد و چون فصل واقع شد نشر نفحات فتور یابد زیرا کسی نزدیک نیاید تا کلمہ حقّ استماع کند و از این گذشتہ حکومت نیز در مشقت و مشکلات افتد اعلیحضرت شہریاری فی الحقیقہ رعیت پرور فریادرس است و ترقّی خواه و دادگستر و جناب صدارتنہای در نہایت خیرخواہی و رؤوف و مہربان بر جمیع اہالی ولی عوام هیچ رعاند و ہوام اسیر ہر خداع اتباع ہر ناعقد و مغلوب ہر ریخ عابق فرع عمومی کنند و فتنہ جوئی در ہر بر و بومی حکومت باوجود کمال عدالت عاجز از حمایت گردد
- 16 For example, it is unwise for Baha'is to openly telegraph the government or directly communicate by telegraph with Paris
- 16 مثلاً واضحاً بامضای بہائیان تلغراف بحکومت نمودن یا بہ پاریس و امریک رأساً تلغرافاً مخبرہ

and America. O divine friends! As much as possible, do not transgress the bounds of wisdom, for wisdom is the balance of God's Cause. That is, where proclamation is not absolutely necessary, surely some consideration is better. Reflect how the might of God's Cause has astounded the horizons, and how the Sun of Truth has shone from the horizon of tribulation. Despite all the shedding of pure blood, successive calamities, and continuous attacks in former times, the divine lamp grew brighter and the rays of the Sun of Truth more intense. The song of the divine leviathan grew louder, and the waves and surge of the ocean of divine bounty became mightier. Soon you shall observe how multitudes like waves will turn toward the shore of salvation.

کردن موافق حکمت نه ای احبای الهی تا توانید
از عقل و حکمت تجاوز ننمائید زیرا حکمت
میزان امر الله است یعنی در محلیکه تشبیر لزوم
قطعی نباشد البته قدری ملاحظه بهتر است
قدری تفکر فرمائید که چگونه سطوت امر الله
آفاق را حیران نمود و شمس حقیقت از افق یلا
اشراق فرمود باوجود اینکه سفک دماء مطهر
و بلابای متتابعه و تعرضات مترادفه در ازمنه
سالفه شمع رحمانی روشنتر شد و پرتو شمس
حقیقت شدیدتر گردید آهنگ نهنگ الهی را
خروش بیشتر شد و دریای عطای ربانیرا موج
و جوش عظیمتر گشت و عنقریب ملاحظه
خواهید نمود که فوج فوج مانند موج بساحل
نجات توجه نمایند

- 17 O ye beloved of God! At every moment loose your tongues in prayer for the everlasting continuance of His Imperial Majesty, the wearer of the crown; hasten ye to render him service; and in your allegiance make manifest sincerity of intention, truthfulness, obedience, and submission. Upon you rest salutations and praise.

17 ای احبای الهی هر دم بدعای بقای اعلیحضرت
تاجداری زبان بگشائید و بخدمتش بشتابید و در
تبعیت خلوص نیت و صداقت و اطاعت و انقیاد
ظاهر فرمائید و علیکم التحية و الثناء

INBA16:091, INBA89:176, BRL_DAK#0724,
MKT4.061, MILAN.091b, AVK2.239.07x,
YHA1.370 (2.743)

AB00417

To: Hands of the Cause of God, in Tihiran
Date: 1901 or <

- 1 O Spiritual Assembly! I beseech the threshold of the All-Merciful to assist you with holy, fragrant breaths that revive hearts and souls, and make you a goodly example for all the chosen ones and lamps of guidance kindled by the blazing fire in the Tree of Sinai on the day of manifestation on the highest summit. O chosen ones of God! You must embrace poverty, evanescence, self-effacement and sacrifice, detachment and supplication to the Abha Kingdom. God has chosen you through His bestowed bounty, selected you for His servitude, distinguished you with His mercy, and elected you for guidance to the straight path. He has overshadowed you with clouds of supreme bounty and clothed you in garments of providence among all people. Teach the friends love and piety, fellowship

1 ایها المجمع الروحانی اتی ابتهل الى العتبة الرحمانية
ان یؤیدکم بنفحات مقدسة معطرة محیة للقلوب و
الأرواح و یجعلکم اسوة حسنة لسائر الأصفیاء و
سرج الهدی الموقدة بالنار الملتبة فی شجرة الطور
فی يوم الظهور علی اعلی سیناء یا اصفیاء الله علیکم
بالفقر و الفناء و المحو و الفداء و التبتل و التضرع
الی ملکوت الأبی ان الله اختارکم بفیض موهبته
و انتخابکم بعبودیتة و اختصکم برحمته و اجتباکم
للدلالة و الهدایة الی الصراط المستقیم و ظلل علیکم
سحاب موهبة العظمی و جلالکم بحمل العناية بین
الوری علواً الأحباء الحب و التقوی و الألفة

and faithfulness, that you may be the root of righteousness and the seed of prosperity and signs of servitude to God between the people.

- 2 O Lord! Assist these chosen ones in what You love and are pleased with. Verily You are mighty in strength, great in bestowal, and manifest in faithfulness. You assist whom You will to serve Your sacred and lofty threshold. Verily You are the Strong, the Powerful.

- 3 According to incoming news, Qavam-ud-Divan met with Jim. That person requested to meet with the Hands of the Cause of God and said that his belief matches your belief and he is firm and steadfast in the Covenant and agrees with you regarding 'Abdu'l-Baha. Therefore it would be good to meet and settle the dust of differences. But know that this was the talk of all the people of hesitation in the beginning. They imagine that perhaps they can make a breach in the mighty fortress of the Covenant and at least cause some weakness and laxity in the hearts and nerves of the steadfast ones.

- 4 These are their hidden purposes, but outwardly with flowing tears and drooping head, weak and trembling with broken back and feeble voice with sighs and cries, with utmost craftiness and whisperings they show steadfastness and seek their goal. And when they observe that their whispers and suggestions have somewhat influenced someone, the heat of pride so warms their frost-bitten limbs that one should send blessings upon Pharaoh and Nimrod. This is their habit. They have no purpose except casting doubts and they cling only to ambiguous verses. Tell Qavam that this person says he has the utmost love and devotion for 'Abdu'l-Baha, yet his refutations, insulting addresses, strong doubts and endless calumnies are printed and published in all regions. Let them keep and tie up 'Abdu'l-Baha's arrow. Trials and tribulations have not so preoccupied 'Abdu'l-Baha that he cannot attend to these matters.

- 5 In any case, O Hands of the Cause of God, the purpose is that now the corruption of the people of hatred has encompassed the land of Ta. The clergy are attacking from one direction and the followers of Yahya are openly and secretly engaged in sedition and corruption. The Covenant-breakers have also secretly made some breach, but the friends are unaware. However it is clear and evident to 'Abdu'l-Baha. May God protect. I am content with my servitude at the threshold of Baha and

و الوفاء حتى تكونوا ارومة الصّلاح و جرثومة الفلاح وآيات العبوديّة لله الحقّ بين الملا

2 رَبِّ اَيّد هؤلاء الأصفياء على ما تحبّ و ترضي انك انت شديد القوى و عظيم العطاء و جلي الوفاء تؤيّد من تشاء على خدمة عتبتك المقدسة العالية البناء و انك انت القوى القدير

3 از قرار اخبار وارده جناب قوام‌الدیوان با جیم ملاقات نمودند آنشخص خواہش ملاقات با حضرات ابادی امر الله نموده و گفته که اعتقاد من مطابق اعتقاد شما است و بر میثاق ثابت و برقرار و در حقّ عبدالبہاء با شما متفق الآراء لهذا خوہست ملاقات کنبد و غبار اختلاف بنشانبد ولی بدانید کہ حزب فتور را در بدایت جمیعاً این گفتگو اما گمان چنان نمایند کہ شاید در حصن حصین عہد و پیمان رخنہائی نمایند و در قلوب و اعصاب ثابتین اقلّاً سستی و رخاوتی اندازند

4 اینست مقاصد خفیہ حضرات ولی بظاہر با سرشکی روان و گردنی افتاده و ناتوان و کمری شکسته و لرزان و صوتی ضعیف با آہ و فغان در نہایت دسائس و وسوس اظہار ثبوت و جستجوی مقصود نمایند و چون ملاحظہ کنند کہ نفثات و ہمسائشان در نفسی اندکی نفوذ کرد حرارت غرور چنان اعضای سرمادیدہ آنها را گرم نماید کہ باید بر فرعون و نمrod صلوات خواند اینست دأبشان مقصدی جز القاء شبہات ندارند و تمسک جز بمتشابہات نمایند شما بجناب قوام بفرمائید کہ این شخص میگوید من بہ عبدالبہاء نہایت محبت و ولا دارم ولکن اوراق ردیہ و مخاطبات مہینہ و شبہات قویہ و مفتریات غیرمتناہیہ او مطبوع و منشور در جمیع حدود و تغورین کنند حفظ و بطہ زنند تیر عبدالبہاء را محن و بلا یا نہ چندان و نہ چنان مشغول نموده کہ بتواند بلین اذکار پردازد

5 باری ای ابادی امر الله مقصود اینست کہ الآن فساد اہل بغضا ارض ط را احاطہ نموده علما از جہتی متعزضند و امت یحیی جہرہ و خفاء در فتنہ و فسادند حضرات ناقضین نیز در سرّ سرّ اندک رخنہائی نمودہ اند ولی یاران را خبر نہ اما در نزد عبدالبہاء واضح و آشکار خدا حفظ فرماید انی استغنیبت بعبودیّتی فی عتبہ البہاء و لا التفت

pay no attention to this or that. He will assist me with hosts from His Abha Kingdom.

- 6 O my friends! The time has come for all the friends to completely turn to the One Truth, to acquire the ruling of one spirit, one soul, one essence, one being, one spirituality, one hearing and one sight. Otherwise disappointment and deprivation will result and the rebellious ones from all sects will enter the arena. At that time crying and lamenting will yield no fruit and supplication and entreaty will not be accepted.

- 7 You had corresponded with Aqa Siyyid Taqi regarding the seal of the assembly of the Hands of the Cause of God, upon them be all glory and praise. It was decided that a seal inscription would be arranged with the name "O Just One" which would serve as the signature of all the Hands. This word is somewhat ambiguous - perhaps the people of hatred will devise interpretations for it and cause disturbance in the minds of those in authority. Change this word "O Just One" to "O Peace" which means reconciliation, peace and security.

- 8 And upon you be greetings and praise.

الى هذا و الى هذا انه ينصرني بجنود من ملكوته
الأبهي

6 ای یاران من وقت آنست که بکلی احباً راجع
بواحد حقیقی گردند حکم یک روح و یک نفس
و یک ذات و یک کینونت و یک روحانیت
و یک سمع و یک بصر پیدا کنند والا یأس و
حرمان نتیجه بخشد و اولوالطغیان از جمیع طوائف
بمیدان آیند آنوقت فریاد و فغان ثمر ندهد و تضرع
و ابتهال مقبول نگردد

7 با جناب آقا سید تقی در خصوص امضاء محفل
حضرات ایادی امر الله علیهم کل بهاء و ثناء
مخیره نموده بودید قرار بر آن بود که بیع مهری
باسم یاعادل تنظیم شود و عبارت از امضای عموم
حضرات ایادی باشد اینکمه قدری موهمست
شاید اهل بغضاء تأویلاتی از برای آن ترتیب
دهند و سبب تخدیش ذهن اولیای امور گردد
اینکمه یاعادل را بکلمه یاسلام تبدیل نمائید که
معنیش آشتی و صلح و سلامت است

8 و علیکم التّحیّة و الثّناء

BRL_DAK#0757, MSHR5.413-414

AB00424

To: Baha'is of Iran

Date: 1901 or <

- 1 O my God, my God! Thy truth of oneness is sanctified above ascent and descent, and the sun of Thy unity is exalted above rising and setting. In the antiquity of Thy essence and the eternity of Thy being, Thou wert in the sublimity of Thy sanctification and the heights of Thy transcendence. The realities that reveal realities cannot know Thee, and the minds that comprehend subtleties cannot grasp Thee. Far be it that the spiders of idle fancies should weave their webs in the loftiest chambers of knowledge, or that the birds of understanding should flutter their wings in the heights of expression. All wings have grown weary and have not reached the heaven of the glory of Thy oneness, and all minds have been bewildered and have not

1 الهی الهی تقدّست حقیقة وحدانیتک عن
الصّعود و النّزول و تنزهت شمس احدیتک عن
الطّلول و الأفول کنت فی قدم ذاتک و ازیلة
کینونتک فی علو تقدیسک و سمو تنزیهک لا
يعرفک الحقایق الکاشفة للحقایق و لا يدركک
العقول الواقفة علی الدقایق انی لعناکب الأوهام
ان تنسج بلعابها فی اعلى غرف العرفان و انا
الطیور الأفهام ان ترفرف بجناحها فی اوج البیان
کلّت الأجنحة کلّها و لم تصل الى سماء بهاء
فردانیتک و ذهلت العقول و لم تدرك آية من
آیات صمدانیتک و کیف حقیقتک المحیطة

grasped a single sign of Thy eternality. How could they, when Thy reality encompasses all things yet cannot be encompassed, and Thy being, sanctified and holy beyond the comprehension of the mystics, is dominant in the world of creation yet none can dominate it?

- 2 My God, my God! Deliver souls from vain imaginings, that they may not suppose Thy lights to set, or Thy sun to decline, or Thy reality to descend, or Thy being to ascend. For Thou art sanctified above all such attributes and holy beyond all such mention. Thou hast ever been as Thou wilt be, in the heights of inaccessibility and the summit of detachment. The path is barred and guidance rejected. Thy signs are Thy proof and Thy sovereignty is Thy way. Indeed, one of Thy manifestations is the dawning from the dayspring of horizons on the Day of Meeting. The human realm only perceives the divine realm and knows the honored Temple, not the Ancient Being. The rising and setting, descent and ascent pertain to the honored Temple that was manifest and radiant, then concealed while watching.

- 3 O Lord, Lord! These are pure souls with attracted hearts, enkindled minds, attentive ears, and seeing eyes. Their spirits are stirred, their hearts revived, their realities content, their essences pleasing, their identities tranquil. They supplicate to Thee, turn to Thee, and implore Thee. Lord, Lord! Illumine their lamp, light their torch, raise their waves, and widen their gateway. O Lord! Make their gardens verdant, fill their fountains, enlighten their faces, exalt their word, raise their banners, mention their names, improve their conduct, purify their conscience, sweeten their inner thoughts, and perfect their virtues until Thy manifest light is seen on their brows and the radiance of bliss in their beauty. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Kind, the Ancient.

- 4 O beloved of God! The waves of divine confirmation follow one upon another and the hosts of heavenly success arrive in succession. The legions of the Abha Kingdom come wave upon wave like the supreme concourse, and the breezes of grace from the source of bounty give life to every lifeless thing. The trees in the gardens of the Covenant are in utmost vibration, and the fruits in the orchards of the Testament are in perfect freshness and sweetness without end. The lofty palm tree gives flowing honey, and the brilliant star gives forth radiant lights.

على الاشياء ولا يحاط بها و كينونتك المنزهة
المقدسة عن ادراك العرفاء القاهرة في عالم
الانشاء وليس من يقهرها

2 الهى الهى فنج النفوس عن الأوهام حتى لا يزعموا
لأنوارك من افول و لنيرك من غروب و
لحقيقتك من نزول و لكينونتك من صعود
لأنك تزمت عن كل هذه الأوصاف و
تقدست عن كل هذه الأذكار لم يزل كنت
كما تكون في علو الامتناع و سمو الانقطاع
السبيل مسدود و الدليل مردود دليلك آياتك
و سبيلك سلطانك بل شأن من شؤونك
الاشراق من مطلع الآفاق في يوم التلاق انما يدر
لك الناسوت الآهوت و يعرف الهيكل المكرم
لا ذات القدم فالطلوع و الغروب و النزول و
الصعود من حيث الهيكل المكرم الذى كان
ظاهراً باهراً ثم غاب ناظراً

3 ربّ ربّ هولاء نفوس زكية و قلوبهم منجذبة
افدتهم مشتعلة آذانهم واعية اعينهم بصيرة
ارواحهم مهتزة افدتهم منتعشة حقيقتهم راضية
ذاتيتهم مرضية هويتهم مطمئنة متضرعة اليك
متوجه اليك متبلة اليك ربّ ربّ انز
مصباحهم و اوقد سراجهم و اعل امواجهم
و وسع باب رجاهم اى ربّ اتق رياضهم و
دقق حياضهم و نور وجوههم و اعل كلمتهم و
ارفع اعلامهم و اذكر اسمائهم و حسن اطوارهم
و صف ضمائرهم و طيب سرائرهم و حسن
شمائلهم حتى يرى في جبينهم نورك المبين و في
جماهم نضرة النعم انك انت الكريم انك انت
الرحيم انك انت الرؤف القديم

4 اى احبائى الهى امواج تأييد متتابع است و جنود
توفيق مترادف افواج ملكوت ابهى چون امواج
بحر ملاً اعلى پى در پى و نسائم عنايت از مهب
موهبت روح بخش هر افسرده لا شينى اشجار
رياض ميثاق در نهايت اهتزاز و اثمار حدائق
پيمان در غايت طراوت و حلاوت بى منتهى نخل
باسق شهد فائق بخشد و نجم بازغ انوار ساطع
دهد ارياح شطر الهى حيات جاودانى بخشد و

The winds from the divine direction bestow eternal life, and divine wisdom confers spiritual insight. In short, divine favors from every direction are complete and heavenly effulgences encompass all. Blessed are ye! Good news be unto you! For ye are the recipients of the favors of the Beauty of Abha and the center where the mysteries of the Supreme Concourse appear.

- 5 His honor Amin has praised and extolled everyone, saying that praise be to God, all the friends throughout Iran are firm in the Covenant and Testament and hold fast to the Covenant of the All-Merciful. They have passionate heads and radiant faces, aware hearts and vigilant minds, joyful souls and delighted consciousness. Night and day they are occupied with spreading divine fragrances, and morn and eve they are signs of divine unity and evidences of the effulgences of the Glorious Lord. They are luminous lamps and divine proofs, stars of the horizon of mystical knowledge and hosts of the Supreme Concourse. In short, he offered the utmost praise and glorification, and from this news joy entered the hearts of the friends and all appeared in the greatest gladness. We beseech God that day by day this world-consuming fire may increase and this world-illuminating flame may grow, this encompassing grace may expand and this increasing flood may cast all impurity and uncleanness into the valley of oblivion, until all horizons become sweet and pure and all dawning-places become bright and radiant. At that time the Abha Paradise will encompass the world from East to West, and the sublime grace of the Beautiful Lord will become universal. The principles of the Cause will yield results and the foundation of God's Cause will reach the chambers of the Supreme Concourse. And glory be upon you!

SW_v01#07 p.001-003

حکمت ربّانی بصیرت روحانی مبذول نماید باری
نعم الهیه از هر جهت کامل و فیوضات ربّانی
کل را شامل طوبی لکم بشری لکم که محلّ نزول
الطاف جمال ابهائید و مرکز سنوح اسرار ملأ اعلی

5 جناب امین از کل ستایش نمودند و نیایش
کردند که الحمد لله جمیع یاران در کل ایران
ثابت بر عهد و پیمانند و متمسک بميثاق حضرت
رحمن سری پرشور دارند و رخی پر نور قلبی آگاه
دارند و فؤادی پراتبیه جانی پر بشارت دارند و
وجدانی در غایت مسرت شب و روز در نشر
نفحات مشغولند و صیاح و مساء باعلای کلمه
الله آیات توحیدند و بینات فیوضات ربّ مجید
سرج نورانیند و حجج رحمانی نجوم افق عرفانند
و جنود ملأ اعلی باری نهایت مدح و ثنا نمودند
و از این خبر سرور بر قلب احبّا وارد و کلّ
در اعظم بشارات ظاهر از خدا میطلبیم که
روز بروز این آتش جهانسوز گردد و این شعله
جهانافروز این فیض محیط گردد و این سیل
مزید جمیع آلودگی و پالودگی را بوادی نسیان
اندازند تا جمیع آفاق طیب و طاهر گردد و جمیع
مطالع روشن و باهر شود آنوقت جنت ابی
جهان را از شرق و غرب احاطه کند و فیض
جلیل ربّ جمیل عمومی گردد مبادی امر نتایج
بخشد و اساس امر الله بغرفات ملأ اعلی رسد و
البهاء علیکم

INBA89:074, AMIN.053-058

AB00471

To: *Fadlullah Naraqi (Muavinut-Tujjar)*

Date: 1901 or <

- 1 O thou offspring of that noble personage, and blessed son of that glorious father!
- 2 This calamity is indeed the most grievous affliction, a dire and overwhelming loss, and hath become the cause of sorrow and anguish in the hearts of the loved ones. Whosoever heard this

1 ای سلیل آنشخص جلیل و نجل سعید آن پدر
مجید

2 این مصیبت کبری رزیه عظمی بود و سبب
حسرت و حرقت قلوب احبّاء هر نفسی این خبر
محزن را شنید به جان و دل گریست محزن و

sorrow-laden tidings wept with heart and soul, was filled with grief and burning pain, and with mournful voice implored forgiveness on his behalf. All the companions are plunged in sadness and regret, and the entire company of friends earnestly desire thy success, that this son may become the well-guarded mystery of that father, the hidden pearl of that nurturing love, the luminous embodiment of noble character, united with the honour of a pure lineage.

- 3 For it is spiritual qualities and radiant virtues that establish true sonship in the world of being; and if character be not in harmony with noble descent, such a relationship is but nominal and yieldeth no fruit. 'Abdu'l-Baha therefore cherisheth this hope: that thou mayest prove thyself the living issue of that pure loins, a goodly and stainless fruit, and that, with utmost attentiveness, remembrance, and supplication, thou mayest devote thyself to the promotion of the Religion of God and to the establishment of the foundations of His bestowal.

- 4 Mayest thou become a source of joy and gladness to both friend and stranger; may thy dwelling and thy home be transformed into a gathering-place of remembrance and supplication unto the All-Forgiving Lord. Kindle the candle of that pure soul in the midst of the assemblage, and spread abroad the fame of his spiritual life in every gathering, until in the Abha Kingdom there be raised the cry: "Glad tidings! Behold this blessed son!" and in the Concourse on high the call be lifted: "O how happy is this noble scion!"—that through servitude, distinction, and steadfastness, the son may become the pride and glory of such a father.

- 5 O God! O my God! Thou seest the effect of the intensity of these calamities and trials, and the burning of hearts from this supreme affliction which hath caused eyes to weep and souls to be constrained, and hath filled breasts with the death rattle. O Lord, its fires have blazed forth, eyes have overflowed with tears because of it, forbearance hath been cut off by the flames of its fire, and tears have poured forth from its piercing claws. O Lord, have mercy on the blazing fire of hearts and the cries of spirits and souls from this overwhelming, blind calamity which would melt even solid rock.

- 6 Forgive Thy servant who was attracted to the kingdom of Thy oneness while still nursing at his loving mother's breast, who supplicated Thee while yet in the cradle of childhood, O Ever-Living, Self-Subsisting One, who communed with Thee as a youth burning with the fire of love for the Luminary of the horizons, until he hastened unto Thee and rushed to Thy radiant City and arrived at the threshold of Thy vast holiness in

دلتون شد و با صوتی حزین طلب مغفرت از برای او نمود جمیع یاران متأسف و متحسرنه و کافهٔ دوستان موفقیت آنجناب را طالب تا این پسر سر مصون آن پدر گردد و در مکنون آن مهرورز نورانیت اخلاق منضم شرف اعراق باشد و

- 3 روحانیت قلوب سبب ثبوت بنوت در عالم وجود و اگر اخلاق مطابق اعراق نگردد نسبت مجازی بود و ثمری نبخشد باری عبدالهٔ را امید چنانست که آن صلب پاک را ماء دافق بانی و ثمر طیب و طاهر در کمال توجه و تذکر و تبتل بترویج دین الله بردازی و تأسیس بنیان موهبة الله نمائی

- 4 آشنا و پیگانه را سبب سرور و حیور شوی و لانه و آشیانه را محفل تذکر و تبتل بر ب غفور یابی شمع آن جان پاک را در جمع روشن کنی و صیت روحانیتش را منتشر در هر انجمن تا در ملکوت ابی فریاد یابشری من هذا النجل السعید برآرد و در ملا اعلی نداآ یاطوبی من هذا السلیل الجلیل بلند کند و به عبودیت و خصوصیت و استقامت پسر آن پدر مفتخر و مباهی گردد

- 5 اللهم یا الهی تری تأثیر شدّة هذه المصائب والبلاء و احتراق القلوب من هذه الرزية العظمی التي بکت منها العیون وضاق بها النفوس وتغرغرت بها النفوس من حشرة الصدور رب تسعرت نيرانها و همت العیون منها و فاضت الدموع منها و انصرم الصبر من اضطرام نارها و انسجم الدمع من انشباب اظفارها رب ارحم احيی نار القلوب و ضجیح الأرواح و النفوس من هذه المصیبة الدھماء العمیاء التي تذوب منها الصخرة الصماء

- 6 و اغفر لعبدک الذی انجذب الی ملکوت توحیدک و هو یرضع من نواهد امه الخنون و یتضرع الیک و هو فی مهد الصباوة یا حی یا قیوم و ناجاک مرافقاً محترقاً بنار محبة نیر الآفاق الی ان سرع الیک و هرع الی مدینتک النوراء و وفد علی عتبة قدسک الفیحاء فی الزوراء و شملته

Baghdad, where the glances of Thine eye of grace encompassed him from every direction, until Thou didst crown him through Thy bounty beneath the shade of Thy gift and joined him in marriage to Thy spiritual, assured handmaiden and devoted, suppliant leaf. That night was a night of blessings and favors that caused the hearts of the loved ones to rejoice, and they attained the presence in the morning of that blessed, radiant night. This is what Thou didst bestow upon him through Thy grace and generosity, O my Most Glorious Lord.

7 He served Thy Cause, spread Thy Faith, guided others to Thy path, and gave the seekers to drink of Thy Salsabil. He continuously drank the choice sealed wine of Thy knowledge night and day among loved ones who were like stars, called out Thy Name, and gladdened the breast of every seeker with clear explanation in Thy remembrance, until when the call of the Covenant was raised he responded to Thy call, held fast to the firm cord, and clung to the hem of Thy robe, O Lord of the worlds.

8 O Lord, O Lord! Immerse him in the depths of the seas of forgiveness, purify him from the stains of disobedience, crown him with the crown of mercy in the garden of good-pleasure, and cause him to enter the garden of Thy presence, O Merciful, O Compassionate One. Make him an intimate of Thy countenance, a manifestation of Thy gift, and one who takes shelter in the shade of Thy tree, so that he may warble like the birds in the praised gardens of the Kingdom and make his nest in the Tree of Paradise and find solace in attaining Thy presence. Verily, Thou art the Possessor of mercy and forgiveness, and Thou hast described Thyself as the Merciful, the Compassionate. Thou forgivest whom Thou wilt and pardonest whom Thou wilt. There is no God but Thee, the Pardoning, the Forgiving, the Bestower.

لحظات عين عنايتك من جميع الأنحاء حتى
توجته فضلاً من عندك في ظل موهبتك و
عقدت عقد إمتك الروحية المطمئنة وورقتك
المنجذبة المتضرعة عليه و كانت الليلة ليلة البركة
والأطاف انشرفت بها قلوب الأحياء و فازوا
باللقاء في صبيحة تلك الليلة المباركة اللائ
هذا ما انعمت عليه بفضلك و جودك يا رب
الأبى

7 نخدم امرک و نشر دینک و دلّ الى سبیلک
و سقى الطالبین سلسبیلک و هو یواصل شرب
رحیق عرفانک المختوم لیللاً نهاراً بین احبة
کالتجم و ینادی باسمک و یشرح صدر کلّ
طالب بیان و اضح بذكرک الى ان ارتفع نداء
الميثاق لى لدائک و تمسک بالحبل المتین و
تشبّث بذیل ردائک یا رب العالمین

8 ربّ ربّ اغرقه فی غمار بحار الغفران و طهره
عن شوائب العصیان و توجه بتاج الرحمة فی جنة
الرضوان و ادخله فی حديقة لقاءک یا رحیم و یا
رحمن و اجعله مؤانس طلعته و مظهر موهبتک
و مستظلاً فی ظل سدرتک حتى یتربّ کالطیور
فی ریاض الملکوت المشکور و يتخذ وکراً فی شجرة
طوبی و ینشرح صدره بالفوز باللقاء انک انت
ذو الرحمة و الغفران و وصفت نفسك بالرحیم و
الرحمن تغفر لمن تشاء و تعفو لمن تشاء لا اله الا
انت العفو الغفور المنان

INBA89:123, TAH.285x

AB00523

To: *Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran*

Date: 1901 or <

- 1 O my son, whom the Ancient Tongue has sanctified by its praise! What you had written was observed and understood. Through the grace of the Ancient Beauty, I hope you will be successful and assisted in all matters. Conversing with distinguished men is acceptable and appropriate, but do not insist too much on meeting with anyone, even if it is to clarify certain ambiguous matters, lest they think there is any need. Your Lord is indeed independent of all worlds. He aids His Cause through the breaths from His Most Glorious Kingdom and spreads His lights throughout the horizons through the power of His Most Exalted Dominion. He has power over all things.

1 یابن من شهد لسان القدم بتقدیسہ آنچه مرقوم نموده بودید مشہود و معلوم گردید از فضل جمال قدم امیدوارم کہ در جمیع امور موفق و مؤید باشید محاورہء با حضرات رجال مقبول و بجا ولکن اصرار زیادی در ملاقات بنفسی ولو بجهت تفہیم بعضی امور مشتبہ باشد مفرمائید چہ کہ مبادا گمان احتیاج کنند آن ربک غنی عن العالمین و یؤید امرہ بنفحات من ملکوتہ الابی و ینشر انوارہ فی الآفاق بقوۃ من جبروتہ الاعلیٰ انہ لعلی کل شیء قدیر
- 2 This servant's gaze is fixed upon the Abha Kingdom, and seeks assistance from that sanctified horizon. I swear by the Educator of existence that confirmations from that Supreme Concourse arrive continuously like waves of the mighty ocean and the outpouring of the most generous clouds. I beseech His Kingdom to assist you in all things. If God helps you, none can overcome you, and if He forsakes you, who is there that can help you thereafter? In God let the trusting ones put their trust.

2 نظر این عبد بملکوت ابہیست و استمداد از آن افق تقدیس مینماید قسم بمرئی وجود کہ تأییدات از آن ملاً اعلیٰ پیاپی چون امواج بحر اعظم و فیضان غمام اکرم میرسد وائی لاہتل الی ملکوتہ ان یؤیدکم فی جمیع الشئون ان ینصرکم اللہ فلا غالب لکم و ان یخذلکم من ذا الذی ینصرکم بعدہ فعلی اللہ فلیتوکل المتوکلون
- 3 To be fair, His Majesty and His Excellency showed the utmost consideration in the matter of Aqa Siyyid Asadu'llah. It was the light of fairness that dawned and shone forth from the horizon of justice. Through divine grace, we hope that in response to this justice and fairness, unseen confirmation will arrive and signs of success will become evident.

3 اما انصافش اینست کہ اعلیحضرت و حضرت مستطاب در قضیہء آقا سید اسداللہ نہایت رعایت را مجری داشتند نور انصاف بود کہ از افق عدل طالع و لائح گردید از فضل الہی امیدواریم کہ در مقابل این عدل و انصاف تأیید غیبی رسد و آثار توفیق مشہود گردد
- 4 Regarding Safi 'Ali Shah, since some of the divine friends in Tehran had written that his followers had obtained this refutation and were boasting about it in gatherings and assemblies and mocking the Cause, and they insisted that an answer be written, Mirza Husayn Shirazi wrote something brief. You know that this servant considers such words and refutations to be a cause of exaltation, especially from those who are not even aware of verbal expressions. The more refutations of this kind, the better. The deniers and refuters are the first heralds of truth. Like the refutation written by Ibn-i-Athim - these people had and have no importance. Soon you will observe that

4 در خصوص صفی علی شاہ چون از طهران بعضی از احبابی الہی مرقوم نموده بودند کہ مریدان او این ردیہ را گرفته و در محافل و مجالس افتخار مینمایند و استہزاء بامر میکنند و اصرار نمودند کہ جوابی مرقوم گردد جناب میرزا حسین شیرازی مختصر چیزی مرقوم داشت شما میدانید این عبد اینگونه کہبات و ردیہ را سبب اعلاء میدانم علی الخصوص از نفوسیکہ ملتفت عبارات لفظیہ نیز نباشند رد آنچه از این قبیل است ہرچہ بیشتر بہتر است منکرین و رادین اول منادی حق ہستند مثل

very important people from East and West will write great volumes in refutation and cry out with loud voices, for the more the greatness of the Cause becomes manifest, the greater and more numerous will be the objectors, deniers and refuters, and all serve to exalt the Word of God. You should pray that God creates many such refuters, for they are very beneficial.

ردّیه که ابن اثم مرقوم نموده این نفوس احمیتی نداشته و ندارند عنقریب ملاحظه خواهید نمود که نفوس بسیار مهمی از شرق و غرب صحائف عظیمه بر رد نوشته و نعره زنان فریاد کنند چه که عظمت امر آنچه بیشتر ظاهر شود معترضین و منکرین و رادین عظیمتر و کثیرتر گردد و کل سبب اعلاء کلمه الله است شما دعا نمائید که خدا از این قبیل رادین بسیار خلق فرماید چه که خیلی مفید است

- 5 Regarding travel to the land of Kha, it is very agreeable. I beseech from His most gracious favors, and at the circling-place of the Supreme Concourse, I implore and entreat the Holy Threshold that you may be assisted in kindling the fire of the love of God in the hearts of the loved ones of God, in such wise that the flame of its heat may reach the Abha Kingdom, and we servants in this land may also receive a portion of that warmth.

5 در خصوص سفر به ارض خا بسیار موافق از الطاف الطافیّه مستدعی و در مطاف ملأ اعلی عتبه طاهره راجی و ملتسم که مؤید باشعال نار محبت الله در قلوب احباء الله شوید بقسمیکه شعله حرارتش تا ملکوت ابی رسد و این عباد نیز در این ارض از آن حرارت نصیبی بریم

- 6 You must teach the loved ones of God and announce that whatever this servant writes about himself is the truth, and it is the duty of all to follow it without interpretation or explanation. This servant's true title, name and designation in all divine worlds has been 'Abdu'l-Baha, and it has been written many times that "Verily, my servitude to His Holy Threshold is my glorious crown and my refulgent diadem, and with it do I glory in the kingdom of earth and heaven." This is the Ultimate Sanctuary, the Furthestmost Tree, the Supreme Horizon, and the Heaven of Names of this servant. "I am deaf when addressed in the neighborhood by my name, but when I am called 'O His servant,' I am hearing." And the Glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament.

6 و باید باجبای الهی تعلیم فرمائید و اعلان کنید که آنچه این عبد نسبت بخویش مرقوم مینماید همان حقیقت و تکلیف کل اتباع آنست و تفسیر و تأویل جائز نه این عبد را لقب و اسم و رسم حقیقی در جمیع عوالم الهی عبدالهء بوده و بکرات مرقوم شده که آن عبودیتی لعنتبه الطاهره اکیلی الجلیل و تاجی الوهاج و بها افتخر فی ملکوت الامر و الخلق اینست مسجد اقصی و سدره منتهی و افق اعلی و جبروت اسمای این عبد اصم اذا نودیت فی الحی باسمى و انی اذا قیل لی یا عبده لسمیع و البهاء علیک و علی کل ثابت راسخ علی عهد الله و میثاقه العظیم

- 7 'Abdu'l-Baha 'Abbas

7 عبدالهء ع

- 8 Whatever has been revealed from the Supreme Pen, consider that as confirmed. This is a bounty specially bestowed upon you among those who are near.

8 آنچه از قلم اعلی نازل همانرا امضا قرار دهید هذا فضل خصصک به بین المقرّین

MMK5#190 p.150x, MMK6#086x, PYK.230, MSHR4.406x

AB00664

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1901 or <

- 1 O herald of the Covenant! My delay in sending letters has caused this servant embarrassment. But the Supreme Lord is my witness that I am constantly thinking of you, and not for a moment do I cease mentioning the servants at the threshold of the Divine Unity. I hope that through the Lord's mercy, this servant's supplications and prayers for the loved ones will be accepted at the threshold of the All-Glorious.

1 ای منادی پیمان فتور در ارسال رسائل سبب نجات اینعبد گشته ولی حضرت کبریا شاهد و گواهدست که دم بدم بیاد تو همدم و آنی فراغت از ذکر بندگان درگاه احدیت ندارم و از رحمت پروردگار امیدوارم که تضرع و ابتهال این عبد در حق احباً در درگاه ذوالجلال مقبول گردد
- 2 O steadfast one in the Covenant! My occupations are beyond description, hence there is some delay in correspondence. The divine friends must excuse this, as I am compelled. A month ago a letter was sent suggesting the possibility of a journey to Azerbaijan. The purpose is that wherever the divine friends travel like morning breezes across lands and regions, the holy fragrances may spread, souls may be refreshed and receive new life. Support is needed, otherwise they become extinguished. The essence of the matter is that whenever a holy soul is found, with no impediments, who can travel to other regions with the utmost joy and fragrance, you must not delay, whoever it may be. But the condition is that they must travel with complete detachment, utter supplication, and the highest spirituality.

2 ای ثابت بر پیمان مشغولیت بدرجهئی که وصف نتوان لهذا قدری تأخیر در مکاتبات میشود باید که احبای الهی معذور دارند چه که مجبورم یکماه پیش از این مکتوبی ارسال گشت مضمون در صورت امکان تکلیف بسفر آذربایجان بود مقصود اینست آنچه عبور و مرور یاران الهی چون نسائم صبحگاهی بیدار و اقطار گردد نفحات قدس منتشر شود و مشامها معطر گردد و نفوس حیات تازه یابند مدد لازمست و الا مخمود شوند جوهر مقصد اینست که هر وقت نفس مقدسی یافت شود و موانعی در کار نباشد و بکمال روح و ریحان مرور و عبورش بسائر دیار ممکن گردد البته تأخیر نفرمائید هرکه باشد ولی شرطش اینست که در نهایت انقطاع و نهایت ابتهال و منتهای روحانیت کبری سفر نماید
- 3 These souls are like the spirit of life and glad-tidings of the Lord of Signs. I am extremely pleased and satisfied with the friends in that region, for praise be to God, they are united and in harmony, mindful and attracted. A sweet fragrance wafts from that supreme paradise, for in Qazvin the unity, oneness, manliness and wisdom of the friends is evident and established. If any trace of hurt arises between two people, immediately remove the cause and establish peace and reconciliation.

3 این نفوس بمنزله روح حیاتند و بشارت ربّ الآیات از احبای آن دیار نهایت سرور و رضا حاصل زیرا الحمد لله متفق و متحدند و متذکر و منجذب نفحه خوشی از آن بهشت برین میوزد زیرا در قزوین وحدت حال و یگانگی و مردانگی و فرزانیگی احباً محقق و مسلم است و اگر چنانچه در میان دو نفس اندکی آزرده گی حاصل گردد فوراً دفع ملال نمائید و بصلح و صلاح پردازید
- 4 O steadfast one in the Covenant! Praise be to God, the luminous flame of the love of God has set the horizons ablaze and from East and West the cry of "O Glory of the Most Glorious!" is raised. It is time for the divine friends to rejoice in this divine bounty. Despite the onslaught of various enemies, turmoil and corruption of the foolish, and storms of trials, still

4 ای ثابت بر پیمان الحمد لله شعله نورانیه محبت الله آتش بر آفاق زده و از شرق و غرب فریاد یابها آلهی بلند است وقت آنست که یاران الهی از این موهبت رحمانی فرح و شادمانی فرمایند باوجود هجوم صنوف اعدا و فتنه و فساد

'Abdu'l-Baha stands firm like an impregnable fortress, openly serving the Cause of God, such that the fame of the Blessed Beauty's greatness has become world-embracing and the call of the divine friends has reached the ethereal sphere. What joy could be greater than this, what happiness more sublime? By God, besides whom there is no other God, if such a bounty were to be achieved by other peoples and nations even for one day, they would surely dance and leap with joy, clapping and shouting to the heavens. Consider how when any nation or people observes even a small sign of success, though temporary, what rejoicing they make and what pleasure they take, adorning cities and raising cries of joy to the highest heaven. Now observe what great favor the Ancient Beauty and Manifest Light has bestowed, that He has granted victory to His loved ones through the hosts of the Supreme Kingdom and raised high the pavilion of the glory of Divine Unity at the pole of the horizons. The Blessed Tree is growing in such a way that soon it will cast its shade upon all regions, and the truth of "necks were humbled, voices hushed, heads bowed, and faces yielded to the Ever-Living, Self-Subsisting One" will be fulfilled. Convey to all the friends the Most Great, Most Wondrous Greetings.

بُلْها و طوفان بلا باز عبدالهآء بمثابه بنیان رصین
واضح و آشکار و قائم بخدمت امر الله بقسمیکه
صیت بزرگواری جمال مبارک آوازه جهانگیر
گشته و ندای احبای الهی بفلک اثر رسیده
چه سروری اعظم از این و چه فرحی اکبر از
آن فوالله الذی لا اله الا هو اگر چنین موهبتی
یک روز از برای سائر ملل و امم حاصل شود
البته کف زنان پاکوبان هلهله گویان نعره شان
باسمان رسد ملاحظه فرمائید هر ملتی از ملل
یا امتی از امم چون اندک آثار موفقیت ولو
موقت مشاهده کنند چه شادمانیا نمایند و چه
کامرانها کنند شერთین کنند و واطربا بعینین
رسانند حال ملاحظه نمائید که جمال قدیم و
نور مبین چه فضل عظیمی فرموده که یاران
خویش را بجنود ملکوت ابهی نصرت فرموده
و خباء مجد احدیت را در قطب آفاق بلند کرده
شجره مبارکه بقسمی در نشو و نما که عنقریب
سایه بر آفاق افکند و حقیقت خضعت الأعناق
و خشعت الأصوات و ذلت الرقاب و غنت
الوجه للخی القیوم تحقق یابد جمیع یاران را تکبیر
ابعد ابهی ابلاغ نمائید

INBA89:101, AKHA_118BE #11-12 p.h,
AYBY.353 #035

AB00682

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1901 or <

- ¹ O you who proclaim the Covenant in those horizons! Your letter dated the 14th of Muharram was received today and read in full. Due to numerous difficulties and occupations, it was not possible to respond earlier. This was not due to any negligence by 'Abdu'l-Baha, but rather this delay was due to numerous preoccupations and pressing matters. Your honor and the friends of God must be characterized by abundant patience. I swear by His Most Glorious Beauty that not for a moment do I forget the loved ones, but there is no opportunity for writing and corresponding, therefore you must excuse me.

¹ یا من ینادی بالمیثاق فی تلك الآفاق مکتوب
مورخ بچهاردهم محرم الیوم جواب مرقوم میشود
و بتامه قرائت گشت از کثرت غوائل و مشاغل
میسر نشد که جواب داده شود این از قصور
عبدالهآء نه بلکه این فتور از کثرت مشغولیت و
هجوم مهام امور است باید آنحضرت و اولیای الهی
بصبر موفور موصوف باشند باری بجمال ابهائش
قسم که دقیقهئی از یاد احبآء فتور ندارم و لکن
فرصت تحریر و تقریر نه لهذا باید معذور بدارید

- 2 News of the steadfastness and firmness of the friends, the diffusion of the divine fragrances, the justice of His Majesty the just sovereign, and the excellent administration of affairs through the efforts of the accomplished Prime Minister brought utmost joy. Truly this enlightened king deserves praise and this distinguished minister merits commendation and tribute. All the friends, in private and in public, should be engaged in prayers for the wellbeing of the sovereign, so that invisible confirmations may surround His Imperial Majesty the Crown-Bearer and his honored excellency the great minister.
- 3 In such a time when the hand of oppressors has been shortened, the friends of God must not rest for a moment but must pursue that which is the cause of enduring glory and the wellbeing of all the inhabitants of that land and region. They must spread the divine fragrances and fully implement the divine teachings. If they do not blossom like flowers in such a springtime, then by what breeze will they ever be stirred? Say: O friends of God! Now is the time for proclamation and the moment for turning to the Kingdom of Abha. Light the lamp of guidance and make the protection of the Divine Unity your coat of mail. Take flight in this atmosphere and raise your melody and song in this rose garden. Soon they will rush from the prosperous world to the ruined tomb, and this transient life yields no fruit except when seeds of truth are sown in the soil of guidance and fruitful trees are planted in the gardens of spirituality, so that the results of this striving and effort may be witnessed in the eternal world and everlasting realm.
- 4 In any case, greatly promote the work of teaching and consider the exaltation of the Word of God as the foundation of this mighty edifice. Today this is the most important of all matters. Until this element is firmly established, the Paradise of Abha will not pitch its tent in this wilderness as it should and must. Especially in the region of Kha, much effort and striving is needed so that souls may be educated and, with perfect obedience and submission to the government's commands, become the cause of education for all peoples, reform character, and encourage the acquisition of spiritual bounties and attributes of the Luminary of the horizons. At that time Iran will become the envy of the world and the realm of Fars will be the object of admiration for all people.
- 5
- از خبر ثبوت و رسوخ احباء و انتشار نفحات
الله و معدلت حضرت شهریار عادل و حسن
تمشیت امور بهمت صدر کامل نهایت بشاشت
حاصل گشت فی الحقیقه این پادشاه دل آگاه
سزاوار ستایش است و این وزیر خطیر لایق
مدح و نیایش جمیع احباء در خلوات و جلوات
باید بادعیه خیریه پادشاهی مشغول باشند تا
تأییدات غیبیه اعلیحضرت تاجدار را با جناب
مستطاب صدر بزرگوار احاطه نماید
- باری در چنین زمانی که دست تطاول معتسفات
کوتاه باید احبای الهی دقیقه آرام نگیرند و
بآنچه سبب عزت پایدار است و خیرخواهی
جمیع اهالی آن خطه و دیار تشبث نمایند نفحات
قدس منتشر کنند و تعالیم الهیه را بتمامها مجری
دارند اگر در چنین نوپهاری چون گل شکفته
نگردند آیا دیگر از چه نسیمی بهتزاز آید بگوای
احبای الهی وقت وقت نداست و زمان زمان
تبتل بملکوت ابی سراج هدایت را روشن
کنید و صون حمایت حضرت احدیت را درع
و جوشن فرماید در این هوا پروازی و در
این گلزار نغمه و آوازی عنقریب از معموره
جهان گل بمطموره ویران هجوم نمایند و این
حیات فانیه را نتیجه و ثمری نه مگر آنکه در
ارض هدایت تخم حقیقت افشانند و در ریاض
روحانیت شجر پُرمثری نشانند تا نتایج این سعی
و کوشش را در جهان ابدی و عالم سرمدی
مشاهده کنند
- باری امر تبلیغ را بسیار ترویج نمائید و اعلاء
کلمه الله را اساس این بنیان جلیل دانید الیوم
اهم امور این امر است تا این عنصر قوام نیابد
جنت ابی چنانچه باید و شاید در این صحرا خیمه
نیفزارد علی الخصوص در صفحات خا و بسیار
سعی و کوشش لازمست تا نفوس تربیت شوند
و در کمال اطاعت و انقیاد اوامر حکومت را
اطاعت نموده سبب تربیت کل طوائف گردند و
تعديل اخلاق کنند و تشویق اکتساب فیوضات
و صفات نیر آفاق آنوقت ایران رشک جهان
گردد و اقلیم فارس غبطه جمیع ناس شود
- ورقه نورآء امة الله والده محترمه را تکبیر برسانید
هر وقت اسباب راحتی و سهولت میسر گردد که

5 Convey my greetings to the radiant leaf, the handmaid of God, the honored mother. Whenever means of comfort and ease become available for a spiritually joyful pilgrimage to the Sacred Threshold, send that radiant leaf with utmost respect, for truly from the beginning of the Cause until now they have endured the utmost hardship and difficulty and have witnessed calamities and trials. Therefore, the utmost consideration must be shown to them.

6 And upon you be the Glory.

7 'A 'A

8 The letters sent all arrived. Be assured that the delay in responding was due to numerous occupations and difficulties.

روح و ریحان بزیارت عتبه مقدسه ممکن شود در کمال احترام آن ورقه نوراء را بفرستید چون فی الحقیقه از بدایت امر تا بحال نهایت زحمت و مشقت را کشیده اند و مصائب و بلائیآء دیده اند لهذا باید نهایت ملاحظه را در حقشان داشت

6 و علیها و علیک البهاء

7 ع ع

8 مکاتیب مرسله جمیعاً رسید مطمئن باشید سبب تأخیر در جواب کثرت مشاغل و متاعب است

INBA89:066b, PYK.234

AB00691

To: Aqa Husayn (Ishtihard) et al., in Kulah Darrih

Date: 1901 or <

1 O loved ones of God! Praise be to God that the musk-laden breeze has perfumed the world with ambergris, and the fame of the Blessed Beauty has caused tumult in all regions. The melody of the Kingdom of holiness has set East and West in motion, and the cry of "O Glory of the Most Glorious!" has reached the Concourse on High from all climes. This is the time of joy and the season of delight, for praise be to God, before we hasten from this transient world to the eternal realm, we have found the banners of God's Cause raised in every land. What joy could be greater than this, what delight more complete? Yet it behooves us to arise day and night in thanksgiving, for "If ye give thanks, I will surely increase you" is explicitly promised in God's Book. And thanksgiving consists in completely forgetting ourselves, remaining silent about our own mention, becoming utterly effaced and absolutely forgotten. We must strive day and night to diffuse the divine fragrances and expound the clear verses, rend asunder the veils of doubt cast by the lethargic ones, and offer loving counsel to the proud, that perchance they may lift the veil and be freed from blindness, deafness and muteness. Although God declares "Deaf, dumb, blind, they will not return," yet the heart hopes

1 ای احبابی الهی الحمد لله نفعه مشکجار جهان را عنبربار نموده و صیت جمال مبارک ولوله در آفاق انداخته آوازه ملکوت تقدیس شرق و غرب را بحرکت آورده و نعره یابهاء الاهی از جمیع اقالیم بملا اعلی رسیده وقت سرور است و هنگام حبور که الحمد لله پیش از آنکه از این جهان فانی بجهان باقی شتایم رایات امر الله را در هر کشوری مرتفع یافتیم چه سروری اعظم از این چه حבורی اتم از آن ولی سزاوار چنان است که شب و روز بشکرانه قیام نمائیم زیرا و لئن شکرتم لأزیدنکم منصوص و موعود کتاب الهی و شکرانه این است که بکلی خود را فراموش کنیم و از ذکر خویش خاموش شویم فانی محض گردیم و نسیان صرف شب و روز در نشر نفعات کوشیم و در بیان آیات بینات پرده شبهات اهل فتور بدریم و اصحاب غرور را نصیحت مشفقانه نمائیم شاید کشف غطا نمایند و از کوری و کری و گنگی رها یابند اگرچه خداوند میفرماید صم بکم

in the grace of the All-Merciful and beseeches the bounty of God that the darkness of rebellion may pass away and the light of the All-Merciful may shine forth.

- 2 O loved ones of God! You are the intimate companions of 'Abdu'l-Baha and the confidants of this helpless and suppliant servant. Day and night your remembrance is the comfort of my soul, and night and day your mention is on my tongue. As for the sacrifice of Jinab-i-Hibatu'llah, it is accepted at the Divine Threshold. He truly hastened to the field of martyrdom and freely gave his life. However, one must resist highwaymen in the wilderness, and submission to bandits is only permissible when forced. The loved ones of God must be promoters of peace and reconciliation, seeking the comfort of creation and the tranquility and fellowship of friend and stranger alike. They must not consent to harm even an ant, nor cause distress to any soul. However, like Jinab-i-Hibatu'llah, if they encounter thieves in the wilderness or bandits on the road, they should not submit even if torn to pieces. They should resist as much as possible and complain to the authorities so that the government may punish them and prevent others from committing aggression.

- 3 The services of Jinab-i-Aqa Muhammad-Javad Farhad in Qazvin are mentioned at the Holy Threshold, and his endurance of hardship is known and evident. Would that 'Abdu'l-Baha could have been similarly successful, for it is a source of pride and the cause of eternal glory in the human world.

- 4 Jinab-i-Aqa 'Abdu'l-Wahhab and their honored mother are making great efforts and mighty endeavors in service to the loved ones of God. It is my utmost hope that they may become the recipients of the rewards and favors of the Glorious Lord. Their services are accepted and their labor is beloved. Upon all be greetings and praise.

عمی فهم لایرجعون ولی قلب امید بفضل رحمن دارد و رجا از موهبت یزدان که ظلمات طغیان زائل گردد و انوار رحمن بتابد

2 ای احبای الهی همدم عبدالبهائید و همراز این عبد پر عجز و نیاز شب و روز یادتان مونس جان است و روز و شب ذکرتان ورد لسان اما قربانی حضرت هبة الله مقبول درگاه کبریاست فی الحقیقه بمشهد فدا شتافت و جان را رایگان بباخت ولی دزدان را در بیابان مقاومت لازم و قطعاً الطریق را جز بعبوری تسلیم جائز نه احبای الهی باید حامی صلح و صلاح باشند و محب آشتی و فلاح آسایش آفرینش جویند و راحت و دوستی پیگانه و خویش بضر موری راضی نگردند و مشقت نفسی را سبب نشوند ولی چون حضرت هبة الله اگر چنانچه در صحرا گیر سارق افتند و بقطاع الطریق برخورد خویش را تسلیم ننمایند تا پاره پاره کنند بقدر امکان مدافعه نمایند و بحکومت شکایت فرمایند تا حکومت سیاست نماید و دیگری تعدی نکند

3 حضرت آقا محمد جواد فرهاد در قزوین خدمتشان در آستان مقدس مذکور و تجل مشقتشان معروف و مشهود ای کاش عبدالبهاء نیز بآن موفق میگشت زیرا مدار مفتخرت است و سبب عزت ابدیه عالم انسان

4 جناب آقا عبدالوهاب و امة الله والده محترمه شان در خدمت احبای الهی سعی بلیغ دارند و جهدی عظیم منتهای امید است که مظهر مکافات و عنایات رب المجید گردند خدمتشان مقبول است و تعبشان محبوب و علی الكل التحية و الثناء

INBA89:090, MMK6#222

AB00784*To: Siyyid Asadullah Qumi**Date: 1901 or <*

Thou hast written concerning the Board of Consultation. It is very proper thou shouldst exert thyself with heart and soul so that this assembly shall become a source of merciful events, and enter the shadow of the protection and preservation of His Highness, the One God. The more this gains strength and becomes effective, the greater will become the penetration of the Word of God, and the more will the doors of confirmation be opened.

As to the Assembly of Teaching, the revered members of which are the maid-servants of the Merciful, they are also assisted by the help and the providence of the Beauty of El-ABHA. They will soon discover that they are strengthened by the invisible hosts, and rendered successful by the abundant bounty of the Kingdom of the Forgiving Lord. They will set such a flame to the regions as will kindle the heart of the universe, and will cause the pillars of the world to tremble. But all of their mention and thought in their meeting should be confined to teaching the truth, and to constantly persuade people in pure and divine brilliancy and in absolute godlike spirituality. They should not interfere with the affairs which have regard to the Board of Consultation, because confusion of thought conduces to division and causes disturbance to the mind, and then pure spirituality would cease. But if all mentions are turned into one mention, and all thoughts concentrated in one point, then man will find (a higher) spirit, and witness (a higher) confirmation. His power and penetration will increase, and his armies and hosts will gain successive victories. By this it is intended that the assembly of the maid-servants of the Merciful should be with pure spirituality and with absolute brilliancy, and become a torch of that blessed fire, a center of the merciful feelings.

The Assembly of Teaching is in this day of the first importance, and is promised to be assisted and protected through the assistance of His Highness, the One God.

Announce infinite glad-tidings to the revered maid-servants of God—”the members of the merciful assembly, so that they may arise with the utmost tranquility (to further) prosperity and success, because Abdul-Baha is their strong and firm assistant through the help and the providence of the Lord of Hosts.

Concerning organizing Houses of Justice of men and Assemblies of Teaching of maid-servants of God, the more endeavor is made, the more agreeable it will be. It is very useful. Likewise, electing men and women teachers, and their traveling and journeying in all parts, and their going and coming in cities and villages, is greatly conducive to the solidity of the Cause.

TAB.026-027x

AB00848

Date: 1901 or <

- 1 O God, my refuge, my shelter, my protection, my sanctuary, my escape, my aid, my desire and my benefactor! Praise be to Thee for illumining inner and outer vision with the lights of Thy overflowing grace shining upon all regions, and for showing Thy greatest signs to those servants whom Thou hast honored to witness the grandeur, whose ears were delighted by the cooing of the Holy Dove in the highest Paradise, who were given the cup of bounty in the loftiest gardens, who were intoxicated with the wine of Thy love in the most exalted Paradise, and who tasted the sweetness of knowing Thee in Thy most glorious Kingdom. Thanks be to Thee for these blessings, these pearls, and this feast descended from heaven.
- 2 My God, my God! I call upon Thee and implore Thee, prostrating my face in the dust of Thy holy threshold, beseeching Thee to make them signs of Thy mercy, banners of Thy oneness, dawning-places of the light of Thy gift, recipients of Thy inspiration, and emblems of Thy religion. Strengthen them with a mighty host from Thy most glorious Kingdom that will conquer hearts and souls and open the fortresses of selves and hearts through the power of success and triumph. Verily Thou art the Mighty, the All-Choosing, and verily Thou art the Powerful, the Almighty.
- 3 Praise be to God Who caused His lights to shine forth, His traces to spread, His mysteries to be diffused, His moons to appear, His grace to be mighty, His army to be victorious, His seas to surge, and His Cause to grow until it rendered creation helpless and manifested brilliant signs, causing souls to

1 بواسطه جناب اقا سدا لله جناب غلام رضا خان عليه بهاء الله الابهي هو الله اللهم ياملجني و ملاذي و كهني و معاذي و مهربي و غياثي و مطلبتي و مناني لك الحمد بماتورت البصائر والابصار بانوار فيضك الساطع على الافطار و اريت اياتك الكبرى عبادك الذين شرفتهم شاهد الكبريا و اطربت اذانهم بهدير ورقا القدس في الجنة العليا و رزقهم كأس العطا في الحدائق العليا و رنحتهم صهبا محبتك في الفردوس الاعلي و ذاقوا حلاوة عرفانك في مكنوتك الابهي ولك الشكر على هذه النعمة والا لا والمائدة التي نزلت من السماء

2 الهي الهى اتن ادعوك و انتزع بين يديك و اغبر وجهي بتراب عتبة قدسك مبتهلا اليك ان تجعله ايات رحمتك و رايات فردانيتك و مشارق نور موهبتك و مهابط الهامك و شعائر دينك و ان تؤيدهم بجيش عرمرم من ملكوتك الابهي الراجفة على القلوب والارواح و الفاتحة لخصون الانفس و الافئدة بقوة الفلاح و النجاح انك انت المقتدر المختار و انك انت القوى القدير

3 الحمد لله الذى اشرق انواره و شاع اثاره و ذاع اسراره و لاح اقماره و عز فيضه و ظفر جيشه و طماطم بحره و تفاهم امره حتى اعجز الكائنات و اظهر الايات الباهرات و نقرت النفوس على

fall upon their faces, voices to be hushed before Him, necks to bow, heads to be humbled, and faces to be submissive before the Ever-Living, the Self-Subsisting, the Jealous Lord, Who appeared on Sinai, Who shone forth from Paran, Who illumined all existence.

- 4 Greetings, praise and glory be upon the Divine Word, the Merciful Reality, the Luminous Countenance, the Celestial Essence, the Primal Point, the Opening of the Outspread Tablet, the Seal of Favors on the Day of Resurrection, the Light of Lights, the Spirit of Spirits, the Most Exalted Beauty and the Luminous Reality - may my spirit be sacrificed for Him until the eternal Day of Qualities and Immortality.

- 5 Know, O spiritual child and divine youth, that 'Abdu'l-Baha heard your moaning and lamenting in the darkness of night, and your humble supplications morning and evening. He yearned for you with the yearning of a dove and loved you with a love that makes those near to God in the highest station envious. Rejoice at these glad tidings that bestow spirit upon hearts and souls. Supplicate to your Most Exalted Lord and recite His greatest verses in sublime gatherings. Strive to spread God's fragrances in those regions and climes. Give the spirit of life to every penitent servant. Illumine the inner vision of hearts with the lights of the gift of the Lord of Existence. Revive the dead with the spirit of life. Heal the blind with the light of guidance. Make the deaf hear through the mention of the Greatest Name. Make the dumb speak in praise of the Ancient Beauty. Verily your Lord will assist you with His power that prevails over all things and His might that penetrates heaven and earth. Upon you be greetings and praise.

- 6 O enchanted one! Open the musk-laden casket of mysteries of the Merciful Beloved and scatter its fragrant breeze throughout the world. Show forth the white hand, that in this mighty Day the manifest serpent may swallow the ropes of doubts, and bloody water may become sweet water, and the deep ocean may become the highway to the highest heaven. From rock let springs gush forth, and in the green tree let the kindled fire of God appear, that you may sing celestial melodies and hear divine songs, and like the nightingale of inner meanings on the branch of the All-Merciful, raise the morning call and explain divine mysteries. The grace and favor of the Lord God is a boundless ocean, and the bounty of the Creator shines like the sun. Be hopeful and seek the meeting, discover mysteries, and upon you be greetings and praise.

الاذقان وخشعت له الاصوات وخضعت له الاعناق وذلت له الرقاب وعنت له الوجوه الحى القيوم والرب الغيور المجلى على الطور المشرق من الفاران المنور للاكوان

4 والتحية والثناء والبهاج على الكلمة الوجدانية والحقيقة الرحمانية والطلعة النورانية والكينونة الرانية النقطة الاولى فاتحة اللوح المنشور وخاتمة اللطاف في يوم النشور نور الانوار و روح الارواح الجمال الاعلى والحقيقة النورانية روحى له الفدا الى يوم ابدى النعت والبقا

5 فاعلم ايها الولد الروحاني والفتى الرحاني ان اسمع عبدالبها حنيثك وانينك في الجنج الليلة الظلمة وتبتلك وتضرعك في الصباح والمساء فحن اليك حنين الحمام وحبك حبا يغضبك به المقربون في اعلى المقام استبشر بهذا البشارة التي تبذل الروح للقلوب والارواح وتبتل الى ربك الاعلى ورتل اياته الكبرى في المحافل العليا واجتهد في نشر نفحات الله في تلك الاقاليم والاراجا وابذل روح الحاية لكل عبد اواب و تور بصائر القلوب بانوار موهبه رب الودند واحى الاموات بروح الحيات وابره الاكمه بنور الهدى واسمع الاصم بالقأ الاسم الاعظم وانطق الابلهم بالثنا على جمال القدم ان ربك يؤيدك بقدرته القاهرة على الاشياء وقوته النافذة في الارض والسما وعليك التحية والثنا

6 اى مفتون ان دبر رحمن نافه اسرار بگشا ونفحه مشگبار در عالم نثار كن يد بيضا بنما تا ثعبان مبین در اين يوم عظيم حبال شباهت را فرو برد وينل خونين ما معین گردد و بحر عیمق شاهراه علیین شود از حجر چشمه منفجر گردد و در شجر اخضر ناراله الموقدة پدیدار شود تا نغمه ملكوتى زنى و رنه لاهوتى استماع كنى وبر شاخسار رحمانى چون بلبل معانى گلبانگ صبحگاهى زنى و بيان اسرار الهى نمائى فضل واحسان حضرت يزدان بحرى بى پايان و بخشش خداوند افرينش مانند مهربابان اميدوار شو و طالب دیدار وكاشف اسرار و عليك التحية والثنا

AB01050

To: Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab

Date: 1901 or <

- 1 O servant of God! Your two letters were received and their contents understood. Your attention should be directed to this servant. Praise be to God, I have had and continue to have the utmost love, and I beseech God that in all conditions you may walk the path of salvation and arrive at the fountain of life. Act with complete detachment and sanctity, and with the utmost kindness toward all peoples of the world.
- 2 You have truly been vigilant in service and steadfast in servitude to the Sacred Threshold. Therefore, we will guide all teachers and instruct them that upon arrival they will be guests of Mirza Vali'u'llah. Convey to them the Most Great Greeting.
- 3 You had asked some questions, the answers to which are detailed in the Sacred Tablets of God, and this servant, due to numerous difficulties and occupations, has no time to write even a line, let alone a letter, much less to explain these matters. Yet it is out of pure love that I write to you. In any case, despite having no time to write even a single letter, I will briefly write a few concise words in reply:
- 4 The bliss of the spirit is nearness to the Ancient Beauty, and hell is remoteness from that Manifest Light. It is perfection and deficiency, loftiness and baseness, luminosity and darkness. Although the spirit is abstract, its abstraction is from the physical world. However, in its own essence it possesses ranks and stations both high and low. Though free from the constraints of contingent existence, in its own realm it has infinite ranks, stations and conditions. Likewise, its return to God is like the return of the part to the whole - not like the drop and ocean, but rather like the return of birds to the garden of the providence of the Forgiving Lord.
- 5 Observe that when spirits are attached to bodies, they are distinguished from each other in all aspects - some at the highest level of perception and perfection, others at the lowest degree of deficiency and abasement. Similarly, after their return to divine realms, this distinction and differentiation continues to exist. This much suffices as there is no more time.

1 ای بنده الهی دو نامه شما واصل و بر مضامین وقوف حاصل شد نظر تو باید باینجد باشد الحمد لله نهایت محبت را داشته و دارم و از حق میطلبم که در جمیع احوال سالک در سبیل نجات و وارد بر معین حیات باشی در کمال تنزیه و تقدیس و نهایت مهربانی با جمیع ملل عالم رفتار نمائی

2 و فی الحقیقه مراقب خدمت بودی و قائم بر عبودیت آستان مقدسی لهذا جمیع مبلغین را دلالت خواهیم نمود و سپارش خواهیم کرد که حین ورود مهمان جناب میرزا ولی الله خواهند شد و تکبیر ابدع ایهی بایشان برسان

3 سؤالاتی فرموده بودی که اجوبه آن در الواح مقدسه حق مفصلاً مذکور و اینبعد از کثرت غوائل و مشاغل فرصت تحریر سطرری بلکه حرفی ندارم تا چه رسد بیان این مسائل ولی از صرف محبتست که بآنجناب نامه مینگارم باری باوجود آنکه مهلت نگاشتن یکحرفی نه باز مختصر در جواب چند کلمه مرقوم میشود که از جوامع الکلم است و آن اینست که

4 نعم روح قرب جمال قدیمست و بحیم بعد از آن نور مبین کمال و نقص است و علویّت و سفلیّت و نورانیت و ظلمانیت هرچند روح مجرد است ولی تجرّدش از عالم جسمانیست اما من حیث هی هی دارنده مراتب و مقام عالی و دانی هرچند از رنگ امکان آزاد است و لکن بحسب عالم خود او را مراتب و مقامات و شئون نامتناهی و همچنین رجوعش الی الله رجوع جزء الی الكل مانند قطره و دریا نه بلکه این رجوع مانند رجوع طیور بگلشن عنایت ربّ غفور

5 ملاحظه نمائید که ارواح در اوقات تعلّق باجسام در جمیع شئون از یکدیگر ممتازند بعضی در اعلی علو ادراک و کمالات و بعضی در ادنی درجه نقص و مذلات بهمچنین بعد از

- 6 You asked about this servant's station. This servant has no station except the reality of servitude - this is my Lote Tree of the Uttermost Boundary, this is my Farthest Mosque, this is my Paradise of Refuge, this is my Ultimate Goal.
- 7 O brother, be honey and sugar sweet, and sweeten dispositions to the extent possible. Forbearance is necessary, lest any dust settle on a heart or any soul be hurt. Then all effort would be fruitless. If counsel is given with perfect gentleness and kindness and utmost humility and goodwill, it will have a mighty effect.

VUJUDE.202x

رجوع بعوالم الهیة این فرق و امتیاز موجود و
بهذا کفایه یش از این فرصت نه

6 سؤال از مقام این عبد را مقامی
جز حقیقت عبودیت بها نه هذا سدرتی المنتهی و
هذا مسجدی الاقصی و هذا جنتی المأوی و هذا
غایتی القصوی

7 ای برادر شهید شهد و شکر باش و مذاقها را
شیرین کن بقدر امکان مدارا لازم که میادا
غباری بخاطری نشیند و قلبی آزرده گردد آن
وقت بکلی زحمت بی ثمر گردد اگر در کمال
ملاطمت و مهربانی و نهایت خضوع و خیرخواهی
نصیحت گردد اثری عظیم نماید

INBA89:166b, MAS2.016x, YMM.273x,
YMM.284x, VUJUD.111x

AB01090

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1901 or <

- 1 O glorious martyr! What you had written about the degrees of longing and attraction of the friends and the firmness and steadfastness of the companions in the Covenant and Testament became the cause of spiritual fragrance and delight. Praise be to the Ancient Beauty Who, through His grace and favor, planted saplings in the garden of guidance that have in these days of absence come to fruit and bestow sweet produce. Today the Hands of the Cause must each be like a globe of fire from the heat of attraction, and from the flame of guidance become like the light of Moses' Mount. May the world and universe become a sign and proof, and may all the earth become like the wilderness of Sinai.
- 2 Regarding what you wrote about the manifestation of brilliant signs of justice and fairness from the manifestations of favor - truly the effects of prayers for success in executing justice have appeared and will continue to appear. The loved ones of God must, in the face of these favors and fairness, arise with manifest sincerity and great resolve to serve with truthfulness, pure intention and obedience. They must never forget this kindness and justice until the end of time, and arise day and

1 ایها الشّهِید المَجد آئِچِه از مراتب شوق و انجذاب
دوستان و رسوخ و ثبات یاران بر عهد و پیمان
مرقوم نموده بودید سبب روح و ریحان گردید
حمد جمال قدم را که به فضل و عنایت در باغ
هدایت نهالهائی غرس فرمود که در این ایام
غیبت بثمر رسیدند و فواکه طیبّه میذول دارند
الیوم ایادی امر باید هر یک از حرارت انجذاب
چون کَرهء نار باشند و از شعلهء هدی چون
لمعهء طور موسی گردند و جهان و کیهان آیت و
برهان گردد و کلّ ارض نمونهء بریهء سیناء

2 در خصوص ظهور آثار باهرهء عدل و انصاف
از مظاهر الطاف مرقوم نموده بودید فی الحقیقه
آثار ادعیّهء توفیق بر اجرای عدل ظاهر شده و
خواهد شد احبای الهی باید در مقابل این الطاف
و انصاف بصدق مبین و همت عظیم به خدمت و
صداقت و حسن نیت و اطاعت قیام نمایند و تا
ابدالذّهر این مروّت و عدالت را فراموش نمایند و

night seeking confirmation for their governing state and victory and triumph for His Majesty the King, as this is obligatory and necessary.

شب و روز در طلب تأیید دولت متبوعه خویش و نصرت و ظفر حضرت پادشاه قیام نمایند چه که فرض و واجبست

3 He is the Most Glorious

3 هو‌ال‌آبهی

4 Regarding your signature, you did not understand the intent. The purpose was not what you thought, rather the intent was that whatever station this servant describes or even desires for himself, you should endorse it - meaning you should mention that same station for this servant in letters and statements. And the station of this servant is 'Abdu'l-Baha. You had somehow thought the intent was about signing your letter - this was absolutely not the purpose. And the Glory be upon you. Your honor must give a feast. Letters arrived from 'Ishqabad and other routes from the Land of Kha. Some were answered and some are addressed letters included in your envelope to be forwarded.

4 در خصوص امضا آنجناب ملتفت عبارت نشده‌اند مقصود این نبود بلکه مقصود این بود که این عبد هر مقامی را از برای خود بیان بلکه آرزو میکند شما آنرا ممضی بدارید یعنی همان مقام را از برای این عبد در مکاتیب و بیانات ذکر فرمائید و مقام این عبد عبدالبهائست آنجناب همیشه ملاحظه فرمودید که مقصد امضای در کاغذ شماست ابداً چنین مقصدی نبوده و البهائ علیک آنجناب باید ولیمه بدهید مکاتیبی از طرف عشق‌آباد و راههای دیگر از ارض خا رسید بعضی را جواب مرقوم شد و بعضی خطابست در جوف پاکت شما ارسال میشود ارسال فرمائید ع

5 Regarding what you wrote about the spread of certain events - it is clear they have deduced from circumstantial evidence, and perhaps one of the friends caught wind of something and made his own interpretations and spread them. It would be better now for His Honor Mirza Mahmud to turn towards the Land of Kha for teaching the Cause of God. Today the greatest of all affairs is teaching the Cause of God. God willing he will be confirmed in rendering a great service. Afterwards for visiting the purified garden, may my spirit be sacrificed for its pure threshold. Letters were written and sent for the Land of Kha - your honor please forward them.

5 در خصوص شیوع بعضی حوادث مرقوم نموده بودید معلومست که از قرائن استدلال نموده‌اند و شاید نفسی از احباء بوئی برده و خود تأویلاتی کرده است و شیوع داده است جناب آقا میرزا محمود حال بجهت تبلیغ امر الله بهتر اینست که بارض خا توجه نمایند الیوم اعظم امور تبلیغ امر الله است انشاءالله بخدمتی عظیمه موفق میگردند بعد زیارت روضه مطهره روحی لعنته الطاهره فدا مکاتیبی بجهت ارض خا مرقوم شد و ارسال شد آنجناب ارسال فرمائید

PYK.244

AB01124

To: *Khajih Rabi, in Kashan*

Date: 1901 or <

1 O descendant and progeny of His Holiness the Glorious Abraham! That Manifest Light, His Holiness Abraham, prayed for his offspring, saying "O Kind Lord, make my progeny honored and leaders of the world." At the Divine Threshold, this prayer was accepted.

1 ای سلاله و دودمان حضرت خلیل جلیل آن نور مبین حضرت ابراهیم دعا در حق ذریه خویش فرمود که ای خداوند مهربان سلاله مرا عزیز

2 Thus it was that the land of Canaan became joyous through Jacob's glory and religiosity, and was made prosperous through the gifts of the Loving Lord. And His Holiness the Moon of Canaan, although at first fell into the well of the envious and was sold for a few dirhams to be saved from the evil of the jealous one, and was cast into the prison of strangers, yet in the end reached the zenith of the moon and became the refuge and shelter of his oppressive brothers. And His Holiness Moses kindled the luminous flame in the Valley of the All-Merciful and lit the light's radiance on Mount Sinai. And His Holiness David established the kingdom of existence, and His Holiness Solomon laid the foundation of endless glory. And His Holiness the Spirit perfumed the world with His Messianic breath, and His Holiness the Messenger illumined Yathrib and Batha. And His Holiness the Exalted One, may my spirit be sacrificed for Him, made the world a new world and breathed the breath of life into the temple of creation until this Most Great Cycle arrived.

3 The morn of the All-Merciful dawned, the dawn of oneness became bright, and the Sun of Truth shone forth. A new creation appeared and the springtime of the wondrous cycle arrived. The spring breezes wafted, the cloud of mercy bestowed great bounty and heavy rain fell. The Sun of Truth, the Sun of the Kingdom, shed such radiance and heat that all things displayed new garments and wondrous attire. The day of joy came and resurrection occurred. The divine pavilion was raised and the All-Merciful throne was established. The Most Glorious Paradise pitched its tent in the world with utmost grandeur.

4 Therefore the time has come for the Kind Lord to fulfill what He promised to His Holiness Abraham and to honor his descendants and progeny and make them great in the eyes of all. This is why He caused them to enter this sanctified Law and gave them dwelling in the shade of the Tree of the Covenant, and granted them residence in the lofty palace and gave them shelter in the City of the Covenant.

5 Praise be to God, the spirit of that noble one in the Abha Kingdom is joyous and glad from the faith, certitude and firmness in the Covenant of his children and progeny. And those souls who fell into tribulation and calamity in the path of God and drank the cup of trials, such persons are counted among the

بگردان و پیشوایان عالمیان کن در درگاه یزدان
این دعا مقرون بقبول گردید

2 این بود که ارض کنعان به حشمت و دیانت یعقوب مسرت قلوب شد و معمور بمواهب ربّ و دود گشت و حضرت ماه کنعان هرچند در بدایت در چاه حسودان افتاد و بدراهم معدود از شرّ حسود فروخته گشت و در زندان بیگانگان افتاد ولی در نهایت باوج ماه رسید و ملجأ و پناه برادران ستمکار گردید و حضرت کلیم در وادی رحمانی شعله نورانی برافروخت و در قلّه طور لمعه نور روشن کرد و حضرت داود سلطنت وجود تأسیس نمود و حضرت سلیمان حشمت بی‌پایان بنا نهاد و حضرت روح بنفحه مسیحائی جهان را معطر کرد و حضرت رسول آفاق یثرب و بطحا را روشن کرد و حضرت اعلی روحی له الفداء جهان را جهان تازه و نفخه حیات در هیكل کائنات دمید تا باین دور اعظم رسید

3 صبح رحمانیت دمید و فجر احدیت روشن گردید و شمس حقیقت درخشید خلق جدید پدید شد و فصل ربیع کور بدیع رسید نسائم بهاری وزید سخاب رحمت فیض عظیم بخشید و باران شدید کرد شمس حقیقت آفتاب ملکوت چنان پرتو و حرارتی افافضه کرد که جمیع اشیاء خلعت جدید و بحال بدیع جلوه نمود یوم سرور آمد و حشر و نشور شد خیمه الهی بلند شد و سریر رحمانی مستقر گردید جنت ابری در کمال عظمت در جهان خرگاه مرتفع نمود

4 لهذا وقت آن آمد که خداوند مهربان آنچه بحضرت ابراهیم وعده نموده وفا فرماید و سلاله و دودمان آن جلیل را عزیز فرماید و در انتظار بزرگوار کند اینست که ایشانرا در این شریعه تقدیس داخل فرمود و در ظلّ شجره میثاق منزل داد و در قصر مشید منزل عنایت فرمود و در مدینه عهد مأوی داد

5 الحمد لله روح آن بزرگوار در ملکوت ابهاء از ایمان و ایقان و ثبوت بر پیمان ابناء و دودمان مسرور و شادمانست و نفوسیکه در سنبل الهی در صدمه و مصیبت افتادند و جام بلا نوشیدند آن اشخاص در ساحت مقدّس از جواهر وجود

gems of existence at the Sacred Threshold and will become the manifestations of unlimited favors.

معدودند و مظاهر الطاف نامحدود خواهند گشت

INBA88:295, INBA89:049, MKT4.073, MI-LAN.070, KASH.103

AB01227

To: Siraj Daftar (Adharbayjan), in Adhirbayjan

Date: 1901 or <

¹ I commune with You, O my God, with my secret tongue and my spirit, and You are the Intimate Companion of those who commune. I beseech You, O my Beloved and my Goal, and You are the Compassionate Giver to those who beseech. I have stretched forth unto You the hands of supplication and entreaty, that You may make Your servant Siraj a brilliant lamp among the people of the world, so that he may guide to Your path and ascend to the heights of recognition and witness the signs of Your greatest gift manifest in holy realities beyond the comprehension of the people of idle fancies. O Lord! Make him a banner of Your triumph and a sign of Your bestowal and a fragrance from the gardens of Your knowledge and a breeze from the dawning-place of Your favors. Through him spread Your manifest light among Your creatures, strengthen his back, fortify his loins, expand his breast, and make his affairs easy among Your creation. Verily You are the Generous, the Powerful, the Exalted.

¹ أناجيك يا الهى بلسان سرى و روحى و انت المناجى للناسى و ارجوك يا محبوبى و مقصودى و انت المعطى الراحم للراعى اناى قد بسطت اليك اكفف التضرع و الابتال ان تجعل عبدك السراج وهاجاً بين ملاء الامكان حتى يدل على منهاجك و يتعارج الى معراج العرفان ويشهد آيات موهبتك الكبرى ظاهرة فى حقائق مقدسة عن ادراك اهل الاوهام اى رب اجعله راية نصرتك و آية موهبتك و نفحة رياض معرفتك و نسمة مهب عنايتك و انشر به نورك المبين بين بريتك و اشدد ازره و قو ظهره و اشرح صدره و يسر له امره بين خلقك انتك انت الكريم المقتدر المتعال

² Praise be to God Who has illumined the horizons with the light of radiance and circulated the cup of harmony in the gathering of the Covenant and removed discord through the power of love's emanation from hearts drawn to the Lord, the Generous, the Compassionate Lord.

² الحمد لله الذى نور الآفاق بنور الاشراق و ادار كأس الوفاق فى محفل الميثاق و ازال النفاق بقوة انبثاق الحب من القلوب المنجذبة الى الرب الكريم الرب الرحيم

³ And you, O one enkindled with the fire of God's love, be of good cheer and rejoice in spirit and let your heart be attracted by the great outpouring and clear triumph in this glorious century and brilliant age. Spread the divine fragrances in those regions and call to God every soul stirred by His remembrance and give them glad tidings of God's days, that people may awaken from their slumber and recognize what the cloud of God's gift has showered of the rain of greatest guidance. By the life of God, this is better for you than sovereignty over

³ و انتك انت ايتها المشتعل بنار محبة الله طب نفساً و استبشر روحاً و انجذب فؤاداً بالفيض العظيم و الفوز المبين فى هذا القرن المجيد و العصر المنير و انشر نفحات الله فى تلك الانحاء و ادع الى الله كل نفس مهتزة بذكر الله و بشرهم بايام الله لعل الناس ينتبهون من رقدتهم و يدركون ما افاض غمام موهبة الله من امطار الهداية الكبرى

the heavens and earth. And upon you be the glory from your Generous Lord.

- 4 O servant of the Most Glorious Beauty! Your call has reached the Concourse on High and your prayer has been accepted at the Holy Threshold of the Most Glorious Beauty. Soon you will observe that the hosts of divine confirmation will descend from the Kingdom of the Glorious Lord and God's aid and favors will encompass you. We beseech God that you may be assisted by mighty strength and succeed in promoting God's religion, that you may lead the thirsty to the fountain of eternal life and guide the wanderers to the shelter of the Abha Kingdom, that you may lead the poor to the treasures of the Supreme Concourse, grant the lonely a flowing treasure, become a refuge and haven for the helpless, make the blind seeing, the deaf hearing, the mute speaking, quicken the dead, heal the sick, grant knowledge to the ignorant. This indeed is the great attainment. And glory be upon you, O you whose heart has been attracted by the shining, brilliant lights of Beauty.

لعمري الله هذا خير لك من سلطنة السموات و الارضين و عليك البهاء من ربك الكريم

4 ای بنده جمال ابدی ندایت بملاً اعلی واصل و دعایت در آستان مقدس جمال ابدی مقبول عنقریب ملاحظه فرمائی که جنود تأیید از ملکوت رب مجید نازل و عون و عنایت حق شامل و حاصل از حق میطلبیم که مؤید بشدید القوی گردی و موفق بترویج دین الله تشنگان را بچشمه حیات ابدیه رسانی و آوارگان را پناه ملکوت ابدی دلالت کنی مستمندان را بکنوز ملاً اعلی رسانی بیکسازا گنج روان بخشی و بیچارگان را ملجأ و ملاذ گردی کوران را بینا کنی و کران را شنوائی گنگان را گویا کنی مردگان را زنده نمائی مریضانرا شفا بخشی جاهلان را دانائی دهی انّ هذا هو الفوز العظيم و البهاء عليك يا من انجذب قلبه بانوار الجمال الساطع المنير

INBA89:072

AB01345

To: Baha'is of Tihiran

Date: 1901 or <

- 1 O friends of God! The candle of divine guidance hath been lit and the beauty of the realm of the human heart hath become the envy of many of a flower-spangled meadow. The horizon of creation is illumined by the rays emanating from the realm of the placeless, and the dawning place of the world is brightened through the effulgence of the Daystar of the Covenant which hath outshone the radiance of Sinai. The soul-stirring call "Glorified be the Lord, the All Glorious" is heard from the temples of the Kingdom of God and the life-invigorating harmonies of the divine call resonating from the heavens hath thrilled all the inhabitants of the world. The gentle breezes of bounty have scattered abroad the sweet savours of the rose-garden of guidance and the birds of holiness sing their songs on every side. The divine musician doth play his matchless

1 ای یاران الهی شمع هدی روشن و ساحت دها رشک گلزار و چمن افق امکان از پرتو لامکان پرنور و مطلع آفاق از اشراق نیر میثاق غیظه صحرائ طور ندای جانفزای سبحان ربی الأبدی از صوامع ملکوت بلند است و از صلاهی جانبخش حضرت جبروت مجامع ناسوت نیز در وجد و طرب نسیم عنایت از گلبن احدیت در مرور و رائحه گلشن هدایت در سطوع طیور قدس در حدائق حقائق و معانی در تغنی و مطرب الهی در بزم روحانیان با چنگ و چغانه در احسن اغانی هدهد بشارت کبری از سبای ملکوت ابدی در پرواز و بلبل ریاض راز با عجز و نیاز در نغمه و آواز گلهای صدیرگ معطر در طرف چمن شکفته و نچههای مل در

melodies upon the lute and the harp. The messenger bird, carrying the glad tidings of God from the Sheba of the Kingdom of Glory, soareth up in flight and the nightingale of the garden of mysteries warbleth in communion. The comely and fragrant flowers have bloomed forth in the fields and the caskets of wine are overflowing in the tavern of the love of God. The cup of the spirit brimmeth over and the Beloved Youth Himself hath become the cup-bearer in the assembly of the righteous. All these favours emanate from the bountiful grace of the Abha Beauty, may my spirit be a sacrifice for His loved ones.

- 2 O ye friends of God, O my spiritual companions! Now is the time for joy untainted and gladness unalloyed. Part-take ye one and all of the draught of reunion with Him. Busy yourselves with mention and praise of the Peerless Friend, and pass your days in glad remembrance of that manifest beauty, the Best-Beloved of the world. Impart the glad-tidings of His bounteousness to all the peoples and nations of the earth and spread abroad His divine fragrances. Cry out His name and exert your utmost effort to raise the summons of His call of mercy. Haste ye forth to scatter far and wide the lights of His singleness, gird up your loins in His service and arise with such firmness, such resolve as shall withstand the collective might of all the nations of the earth. I swear by the Ancient Beauty, they shall be vanquished and, with your faces aglow with light of the Kingdom, ye shall victorious.
- 3 The confirmations of the Abha Kingdom surround ye unceasingly and the hosts of the Concourse on High are arrayed rank upon rank to bring ye divine assistance. The divine watchman is your sustainer and the Blessed Beauty your provider. He, in truth, is the shield and shelter of these wanderers, and His presence is the haven and refuge of these hapless ones. We are bondslaves in His path, lowly at the Threshold of His protective munificence.
- 4 Busy yourselves, then, in strengthening and magnifying His Cause and be cheered by the pervasive influence of His Covenant and Testament. Spend not your time in admonishing the negligent or counselling them who vacillate, nor waste your days in countering the vain imaginings of the irresolute, for the days of your lives are infinitely more precious. Ere long shall ye behold the wavering and vacillating ones in manifest loss and despair.

میکده عشق بجوش آمده جام معانی سرشار
است و ساقی الهی شاهد انجمن ابرار جمیع این
مواهب از فضل و الطاف جمال ابهی روحی
لأحبابه الفداء

2 ای یاران الهی و یاوران روحانی وقت انشراح و
افراح است و هنگام نشئه اقداح راح بذکر آن
دوست یگا مشغول شوید و بیاد آن یار نازنین
و جمال مبین پردازید و جمیع شعوب و ملل را
بشارت بعنائتش دهید و بنشر نفحاتش پردازید
و منادی بامش گردید و در بلندی صیت
رحمانیتش کوشید و در سطوع انوار احدیتش
بشتابید کمر خدمت بریندید و باستقامت کبری
برخیزید و مقاومت کل ملل بشدید القوی نمائید
قسم بجمال قدم که کل در ظل شما واقع و جمیع
مستخر

3 هر رخ ساطع تأیید ملکوت ابهی متابع و جنود
ملاً اعلی مترادف عون الهی ظهیر است و صون
ربّانی دستگیر و جمال ابهی نعم المجیر حضرتش
ملجأ و پناه این آوارگانست و ساحتش مأمن و
آرامگاه این بی سر و سامانان اسیر سبیل او هستیم
و ذلیل درگاه آن مجیر جلیل

4 مشغول بقوت و اقتدار امر او گردید و مشعوف
نفوذ و اشتہار عهد و میثاق او اوقاترا صرف
اشتغال بذکر و تذکیر غافلین متزلزلین نمائید و ایام
را وقف دفع شبهات مارقین نفرمائید چه که
اوقات و ایام عزیزتر از آنست فسوف ترون
المتزلزلین فی خسران مبین

MMK2#047 p.036

AB01416

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1901 or <

- 1 O herald of the Covenant! A letter was received from you and divine fragrances were inhaled from it, for it was written with utmost detachment, humility, submissiveness, self-effacement, evanescence and complete lowliness toward the loved ones. Its meanings brought joy to hearts and its contents caused souls to rejoice. Praise be to God that the Ancient Beauty has servants who manifest a noble character - they are detached and attracted, joyous and suppliant, utterly effaced from all else and steadfast in servitude to the Ever-Living, the Self-Subsisting. They are estranged from self and familiar with the One Lord.
- 2 O thou who art firm in the Covenant! The cup of bounty is overflowing and the wine of the love of God brings delight. The lights of guidance are shining and the stars of the Supreme Concourse are brilliant. The gates of the Kingdom are opened and the treasures of the bounty of the Lord of Loving-kindness are ready. The cup-bearer of bestowal holds the chalice of faithfulness and the light of guidance is spread and diffused over all horizons. The favors of the Incomparable Lord flow like the River Oxus and the Ancient Grace pours forth like a flood. This is the time for thanksgiving and the moment for the intoxicated song and melody.
- 3 The party of pride is occupied with means and intrigues, wandering confused in the wilderness of doubts. They imagine that through these calumnies they can create a breach in the Cause of God. Far, far from it! The impregnable fortress cannot be demolished by the assault of the people of hell, and the House of the All-Glorious cannot be buried by the pickaxe of the people of pride. The divine garden will not lose its freshness and grace from the cawing of crows and the croaking of ravens, and the light of guidance will not remain veiled by the clouds of suspicion and fancy. Whatever they do, they do to themselves, striking their axe at their own root. Soon you shall see that the perfumed breezes of the love of God have revived the horizons and the temples of divine unity have appeared in the arena of existence with utmost delicacy, beauty and charm.
- 4 Glory be to God! What delusions are these and what impossible imaginings! Can the Covenant of the All-Merciful be forgotten and the call of the Lord be erased from ears?

1 ای منادی میثاق مکتوبی از آنجناب وارد و
نفحات قدس از آن استشمام شد زیرا در نهایت
انقطاع و خضوع و خشوع و محویت و فنا و
تواضع تام نسبت باحباباً تحریر یافته بود معانی سبب
فرح قلوب بود و مضامین بادی انشراح نفوس
گشت که الحمد لله جمال قدیم را بندگانی مظهر
خلق عظیم موجود منقطعند و منجذب مستبشرند
و مبتهل بکلی فانی از مادوند و قائم بر عبودیت
حی قیوم از خویش بیگانه‌اند و آشنای حضرت
یگانه

2 ای ثابت بر میثاق جام موهبت لبریز است و باده
محبت الله فرح‌انگیز انوار هدی لامعست و نجوم
ملا اعلی ساطع ابواب ملکوت گشوده است
و کنوز موهبت رب و دود آمده ساقی عطا را
جام وفا در دست و نور هدی بر جمیع آفاق
مبذول و منتشر الطاف حضرت بیچون چون رود
جیحون جاری و فیض قدیم مانند سیل ساری
وقت شکرانه است و هنگام نغمه و آهنگ مستانه

3 حزب غرور بوسائط و دسائس مشغول و در
بادیه شبهات حیران و سرگردان چنان گمان نمایند
که باین مفتریات رخنه در امر الله نمایند هیات
هیئات حصن حصین بهجوم اهل سبجین منهدم
نگردد و بیت معمور بتیشه اهل غرور مطمور
نشود گلشن الهی از نعره زاغ و نعیب کلاغ از
طراوت و لطافت نیفتد و نور هدی بغمام ظنون و
اوهام مستور نماند آنچه کنند بخویش کنند و تیشه
بر ریشه خویش زنند عنقریب ملاحظه نمائید
که نفحات معطره محبت الله آفاقر زنده نموده
و هیاکل توحید در نهایت لطافت و صباحت و
ملاحت در عرصه وجود محشور شده

4 سبحان الله این چه اوهام است و چه تصور محال
آیا پیمان رحمن فراموش شود و ندای حضرت
یزدان از آذان معدوم گردد

- 5 In brief, the point is that you must at all times watch over the souls in surrounding areas and educate them all through divine counsels and heavenly admonitions, so that the pearls of the hearts of the friends may be nurtured in the embrace of the covenant and testament, each becoming an ornament of the glorious crown.
- 6 And upon thee be greetings and praise.

5 باری مقصود اینست آنجناب باید در جمیع اوقات مواظبت نفوس اطراف نمایند و کل را بنصائح الهیه و وصایای رحمانیه تربیت کنند تا درهای قلوب یاران در آغوش عهد و پیمان پرورش یافته هریک زینت اکلیل جلیل گردند

6 و علیک التّحیّة و الثّناء

INBA88:365,

BRL_DAK#0035,

MUH3.333-334

AB01446

To: Ali Akbar, in Tihiran

Date: 1901 or <

- 1 O Ali-Qabli-Akbar, this treatise was written in response to someone who had asked about the true situation. You and the learned one should consider whether it would be advisable to read it in gatherings, and whether conduct and behavior and remembrances should follow this pattern. This treatise represents the path, way and religion of this servant. I swear by the spirit and by your life that it was written in such a state of supplication and devotion that I cannot describe - the fire of the love of God was in intense flames and tears were flowing profusely.
- 2 This servant's purpose is that day by day my servitude to the Sacred Threshold should become greater and the pillars of humility and submissiveness more firm. I swear by your precious life that I would not exchange the dust of lowliness at His Threshold of Oneness for the glory of the Lord of Lords. This is the utmost desire of this servant, and you are aware - make the loved ones of God understand that whatever is his utmost desire, we should speak of it and know it and make it the foundation of our beliefs.
- 3 He has named himself Abdu'l-Baha and placed the crown of this servitude upon his head. This diadem from the brilliant jewels of the Great Treasure is what he has chosen to wear upon his head. We should enlighten our eyes by observing the gleaming of its hidden pearls and treasured gems, and learn the

1 حضرت علی قبل اکبر این رساله در جواب شخصی که از حقیقت حال سؤال نموده بود مرقوم گشت آنجناب و جناب ادیب ملاحظه فرمائید اگر چنانچه مصلحت بدانید در محافل قرائت فرمائید و روش و سلوک و اذکار بر این منوال باشد این رساله مسلک و مشرب و مذهب این عبد است قسم به روح و خویت که بحالتی مرقوم شده از تضرع و تبتل که وصف نتوانم نار محبت الله در شدت اضطرام و دموع و عبرات در شدت نزول

2 این عبد را مقصود چنانست که روز بروز عبودیتم باستان مقدس عظیمتر گردد و ارکان خضوع و خشوع متین تر بجان عزیزت قسم تراب ذلت را در درگاه احدیتش بعزت رب الاربابی تبدیل نمایم اینست منتها آرزوی این عبد و آنحضرت واقفند باحبای الهی بفهمانید که ما باید آنچه منتها آرزوی اوست بگوئیم و بدانیم و اساس عقائد خویش نمائیم

3 او خود را عبدالبهاء نامیده و تاج این عبودیت بر سر نهاده این اکلیل از جواهر زواهر کنز عظیم است که بر سر اختیار کرده ما باید بمشاهده تالو لثالی مکنونه و فرائد مخزونه اش چشم را روشن نمائیم و رسم انعدام و فناء و محو و محق

way of non-existence and evanescence and effacement and obliteration. For the Holy Manifestations always arose to establish the exaltation of their own station, while this servant Baha's endeavor is toward effacement and establishing servitude and his own abasement. Therefore let us all learn annihilation and extinction from him and walk in his way.

- 4 O kind friend, night and day I am occupied with thoughts of you and what difficulties you have fallen into, so that you may be a partner and sharer. No matter - I hope through the favors of the Blessed Beauty that we may be together in all worlds, and in this world succeed day and night in service at the Sacred Threshold. Indeed you strove boundlessly in establishing the servants upon the Covenant and Testament and became the manifestation of the confirmation and praise of the Blessed Beauty. And when the Covenant is preserved, all breaches will be repaired and ruins restored.

را پیاموزیم که مظاهر مقدسه همیشه باثبات علو
منزلت خویش قیام میفرمودند و این عبد بهاء
اهتمامش به محویت و اثبات عبودیت و سقوط
خویش است پس کل فناء و اضمحلال را از او
پیاموزیم و بر روش او سلوک نمائیم

4 ای یار مهربان شب و روز بیادت مشغولم که در
چه زحمتی افتاده‌ای تا شریک و سهیم باشی لا
بأس از الطاف جمال مبارک امیدوارم که در
جمع عوالم باهم باشیم و در این عالم شب و روز
بخدمت آستان مبارک موقت گردیم و فی الحقیقه
در ثبوت عباد بر عهد و میثاق بی نهایت کوشیدید
و مظهر تأیید و تحسین جمال مبارک گشتید و
چون میثاق محفوظ ماند جمیع رخنه‌ها صد شود
و مطمورها معمور گردد

INBA89:023, BRL_DAK#1071,
MMK5#183 p.144x

AB01417

To: Mulla Ali Akbar Shahmirzadi Ayadi (Tihiran)

Date: 1901 or <

- 1 O thou who art speaking forth the praise of God!
- 2 Those places more inundated by winter's storms, where rain and sleet have fallen harder, become the freshest and loveliest flower gardens in early spring, and the delightful adornment of the meadows and the patches of anemones is greater. The weeping of the cloud resulteth in the smiling of the flower, and thunder's crashing culminateth in the crooning of the nightingale. Freezing temperatures bring about the beauty of the rose, and cold rains stimulate the garden's variegated blooms. Strong winds at last culminate in gentle breezes, and the zephyr's breath beareth the sweet fragrance of the perennial red rose. Snow in time melteth into the meadow's green, and the frozen earth is replaced with the cheerfulness of jonquil and eglantine. Winter's withered state eventually giveth way to the freshness and vigor of spring, and its excessive cold retreateth before the temperate air.

1 ای ناطق بشای حضرت یزدان

2 در موسم زمستان آنچه طغیان طوفان شدیدتر و
باران و بوران عظیمتر در فصل نوبهار گلشن و
گلزار طراوت و لطافتش بیشتر گردد و حلاوت
و زینت چمن و لاله‌زار زیادت‌تر شود گریه ابر
سبب خنده گل گردد و دمدمه رعد نتیجه‌اش
زمزمه بلبل شود و شدت برد جمال ورد بیار
آورد و طوفان سرد باغرا بشکوفه‌های سرخ و
زرد بیاراید اریاح شدید منتج نسائم لطیف گردد
و باد صبا شمیم گل حرا گیرد سفیدی برف
سبزی چمن شود و افسردگی خاک شکفتگی
نسرین و نسترن گردد و پرمردگی شتاتری و تازگی
بهاری شود و شدت سرما اعتدال هوا گردد

- 3 The cypress trees grow, the ringdoves coo, and the nightingales sing. The flowers' faces begin to shine, the anemones are enchanting, the narcissuses intoxicating, and the violets exhilarating. The trees become green and fresh, and their leaves tender and supple; blossoms breathe with life, and fruits begin to appear. Flower gardens become bowers of intimacy, and meadows gathering places of holiness. All these blessings and gifts of the season of spring are the result of winter's hardships. The delight and the joy that the flower gardens and fresh vegetation bring derive from the severity of winter's time.
- 4 For this reason, O captive of fetters and chains, O faithful vassal and bond servant in the path of God—although thou wert the object of unsparing calamities, hast suffered unspeakable afflictions, drained the cup of woe, tasted misfortune's venom, passed so many nights sleepless from the weight of chains and so many days restless from the insults of those who have gone astray, and thy bosom companions have been cruel blows and merciless tribulations—our hope is that these material ordeals will lead to spiritual peace and joy, this burning fire of the ungodly will bring about the solace of heart and soul, this hardship will become the cause of gladness, this toil the source of mercy, this adversity the wellspring eternal bounty, and this straitened prison the spacious arena of the divine world.
- 5 I swear by the Sovereign of Existence and the Knower of the seen and the unseen, that the tribulations thou hast sustained for the sake of thy Beloved are dearer than life itself and more delectable than sugar and honey!
- 3 سرو ببالد فاخته بنالد بلبل بخواند گل چهره
برافروزد لاله ساغر گیرد زرگس مخمور گردد
بنفشه مدهوش شود اشجار سبز و خرم شود و
اوراق طراوت جوید ازهار بدمد اثمار نمودار
شود گلشن مجلس انس شود و چمن محفل قدس
گردد جمیع این فیوضات و تجلیات [بهاری بر]
اثر مصیبات زمستانست و کل سرور و حبور
گلشن و گلزار از اثر شدت برودت فصل شتا
- 4 لهذا ای اسیر سلاسل و اغلال و رهین وثیق و
سجن در راه پروردگار اگرچه در بلایای شدید
افتادی و در رزایای عظیمه گرفتار شدی کأس
بلا نوشیدی و زهر ابتلا چشیدی بسا شها که
از ثقل اغلال نیارمیدی و بسا روزها که از
اذیت اهل ضلال نیاسودی انیست صدمات قویه
بود و جلیست بلیات شدیده امیدواریم که این
مشقات جسمانیه راحت و مسرت روحانیه آرد
و این آتش سوزان عوانان روح و ریحان قلب و
وجدان آرد این عسرت علت مسرت گردد و
این زحمت باعث رحمت شود و این نعمت سبب
نعمت جاودانی گردد و این تنگی سجن گشایش
جهان الهی شود
- 5 قسم بسلطان وجود و عالم غیب و شهود که این
بلیات سبیل محبوب از جان عزیزتر است و از
شهد و شکر لذیذتر

MKT8.157b, MNMK#132 p.245,
AKHA_137BE #06 p.82, AKHA_134BE
#09 p.350, AHB_112BE #01 p.02,
PYB#006-007 p.02, ANDA#32 p.26,
MAS5.086, NANU_AB#45

AB01536

Date: 1901 or <

O thou who hast sought illumination from the Light of the Guidance of God!

Verily I read thy words of thanksgiving to God for that He hath directed thee to His Kingdom, illuminated thine insight with the light of guidance, and baptized thee with the water which hath descended from heaven, with the fire which was ignited in the Sinaitic Tree, and with the Holy Spirit which quickeneth hearts and souls. Then, thank thou God for this gift whereby thy face is shining amid the concourse of Chosen Ones.

Know thou, verily, man before reaching (spiritual) maturity passes his days and only apprehends trivial things which are clear on account of their exoteric indications, but when he attains full development, then he grasps the reality of things and their esoteric facts. Every day after maturity is equivalent to one year before it, on account of man's perception, understanding, apprehension and discoveries.

Now, thou hast reached development and apprehended the degree of maturity: Gaze at the grades of the existence, the realities of beings, the allegories in the epistles of God, and the mysteries in the Old and New Testament. By the life of Baha', the covering will be removed from off thee (i. e., facts will be unfolded to thee), and thou wilt be informed of that which all the philosophers and wise men are unable to apprehend. Verily, this is a gift which God assigns only to such of His chosen servants as He willeth. Verily, thy Lord will inspire thee with the mysteries of God, the Protector, the Self-subsistent.

Verily, I beseech the Lord of Hosts to increase thy faith each day over that of the previous day, to confirm thee through His Holy Spirit, to give thee capacity to partake of the lights of knowledge and wisdom, to make thee a herald of the Covenant in those regions, and to instruct thee in that which thou knowest not; so that thou mayest become a physician for bodies as well as souls, to heal bodies with the medicines which are useful and beneficial for physical (sickness), and to cure hearts and souls with that antidote which quickeneth hearts and souls.

O my friend, it is incumbent upon thee to be severed (from all else save God), to be attracted, to be sincere, and to spend thy life in the path of God. Be thou holy, spiritual, divine, lively, brilliant, godlike, sanctified, pure, with merciful character, firm in the Covenant, fluent and knowing; and gaze toward

the Kingdom of El-ABHA with heart brimming over with the love of God, with tears flowing in the commemoration of God, with a face scintillating through the light of God, with a heart sincere to the beloved of God, and with a sword which divides truth from falsehood. By God, the True One, the Spirit of Baha' will assist thee with such strength that all the concourse of the earth will fail (to withstand).

TAB.165-167, BSC.480 #917x

AB01572

To: Mirza Rubin uncle of Mirza Mihdi Khan et al., in Hamadan

Date: 1901 or <

- 1 O spiritual assembly! O those near to the court of the Most Glorious Beauty! What an assembly is this that has been established purely for consultation on spiritual matters! And what a gathering is this that has been formed for the expression of sacred opinions! God willing, as the string of pearls of this assembly will endure in perfect connection, unity and agreement, and as the stars of felicity have gathered in that constellation of servitude, it will become the cause of attaining the confirmations of the All-Merciful Lord.
- 2 O friends! When the intention is service to the Sacred Threshold and perpetual, continuous unity and agreement are achieved, it will become light upon light and the hosts of divine confirmation will surround that gathering from all directions. And it is hoped that it will be so.
- 3 Jinab-i-Amin has written that those souls are verses of unity and sincere servants at the threshold of the Glorious Lord, pure spirits and holy souls. They sought confirmation and beseeched the aid and bounty of the Generous Lord. Therefore I supplicate and implore: O Lord! O Forgiving One! This gathering is assembled beneath the shade of Thy Word, and these souls are gathered and renowned under the banner of Thy sanctity. Bestow a ray from the Kingdom of the All-Merciful and kindle the lamp of confirmation in this assembly of unity. Grant freshness and grace to this garden through the spring rain of Thy bounty, and cast a glance of aid and favor upon these enkindled souls, that they may succeed in achieving what is

1 ای جمع محفل روحانی ای مقربان درگاه جمال
 ابهی این چه محفلی است که محض مشورت
 در امور روحانیّه تأسیس شده و این چه جمعی
 است که بجهت ظهور آراء مقدّسه تشکیّل گشته
 انشاءالله چون عقد ثانی این محفل در نهایت
 ارتباط و اتحاد و اتفاق دوام خواهد نمود و چون
 نجوم سعادت در آن برج عبودیت مجتمع گشته
 سبب حصول تأییدات حضرت رحانیت گردد

2 ای یاران چون نیت خدمت آستان مقدّس باشد
 و اتحاد و اتفاق دائمی مستمری حاصل شود نور
 علی نور گردد و جنود تأیید آن جمع را از جمیع
 جهات احاطه کند و امید است که چنان گردد

3 جناب امین مرقوم نموده اند که آن نفوس آیات
 توحیدند و خادمان صادق درگاه ربّ مجید روح
 مجرّدند و نفوس مقدّس و طلب تأیید کردند
 و عون و عنایت ربّ کریم را استدعا نمودند
 لهذا تصرّح و ابتهال مینمایم که ای پروردگار
 ای آمرزگار این جمع در ظلّ کلمات مجتمع
 و این نفوس در تحت لوآء تقدیست محشور و
 مشتهر پرتوی از ملکوت رحانیت مبذول دار و
 شمع تأیید را در این محفل توحید روشن فرما
 این حدیقه را بفیض نینسان عنایت طراوت و
 لطافت بخش و این نفوس مشتعل را نظر عون و

proper, fitting and worthy, and that having consulted on all matters they may implement whatever is agreeable.

عنایت فرما تا بآنچه باید و شاید و سزاوار است
موفق گردند و در جمیع امور مذاکره نموده آنچه
موافقت مجری دارند

- 4 O Lord! Make the just sovereign the dawning-place of eternal confirmations, and assist the perfect minister in service to the throne of the Most Great Sovereignty. Make them both manifestations of Thine infinite favors and make them successful in that which is the cause of Iran's eternal glory. Thou art the Kind, Thou art the Bestower, and Thou art the Confirmer of Thy servants.

4 ای پروردگار حضرت شهریار عادل را مهبط
تأییدات ابدیه فرما و جناب صدر کامل را مؤید
بخدمت سریر سلطنت عظمی کن و هردو را
مظهر الطاف بی‌منتهی نما و بآنچه سبب عزت
ابدیه ایران است موفق فرما توئی مهربان توئی
بخشنده و توئی مؤید بندگان

TAH.280

AB01585

To: Ahmaduf Milani, Haji Ali Muhammad (Son of Haji Ahmad), in Tiflis

Date: 1901 or <

- 1 O thou beloved scion of him that hath been immersed in the ocean of divine forgiveness! A long time hath passed since I last wrote. This hath been due to the numerous occupations that deny me a single free moment and that are, moreover, compounded by woes and trials. Among other things, in these days 'Abdu'l-Baha hath once again been confined to prison in 'Akka by reason of the great mischief stirred up by the people of malice and the lengthy letters teeming with disruptive charges against him that they have dispatched to Constantinople, as well as other devices to which they have resorted and which it is not advisable to mention here. Those who are prey to pride and vainglory had hoped that this calamity would only afflict 'Abdu'l-Baha, oblivious that by their actions they shall cast themselves into the pit of everlasting disappointment and misery, and that they too shall suffer imprisonment.

1 ای سلیل عزیز آن مستغرق دریای مغفرت الهی
مدتیست مدیده تحریری نشد و تقریری نگشت
این از مشاغل کثیره بوده که دقیقه‌ئی فرصت
ندهد و مهلت نبخشد و بلایا و محن نیز منضم از
جمله در این ایام از کثرت فساد اهل فتور و لواط
مبسوطه مشروحه مضره که در حق عبداله‌آ
بمدینه کبری فرستاده‌اند و وسایطی دیگر چند
تشبث نموده که ذکرش جایز نه تا آنکه عبداله‌آ
را دوباره در سجن عکا مسجون نمودند حزب
غرور را امید چنان بود که این بلا حصر در
عبداله‌آ خواهد شد غافل از اینکه خود را بپناه
خذلان و هوان ابدی خواهند انداخت خود آنان
نیز مسجون خواهند گشت

- 2 This episode is similar in every respect to that of Yahya. He too imagined that his sedition would cause harm and injury to the Blessed Beauty. It was for this reason that he sent Siyyid Muhammad to Constantinople and resorted to innumerable ploys and devices, until at last he exposed Baha'u'llah to great danger. But as soon as the fire of rebellion blazed, it immediately consumed Yahya's own home. He was exiled from Adrianople, even before the Blessed Beauty. "They lost both this world and the world to come; and this, verily, is but evident loss."

2 این قضیه مثل قضیه یحیی شد طابقوا التعل
بالتعل یحیی را گمان چنان بود که فساد سبب
اذیت جمال مبارک گردد این بود که سید
محمد را به مدینه کبیره فرستاد و انواع حیل و
تزویر بکار برد تا جمال مبارک را در خطر عظیم
انداخت چون نار فتنه شعله زد فوراً خائمان
یحیی را بسوزاند او را پیش از جمال مبارک از

ارض سر سرگون نمودند خسروا الدنيا والآخرة
و ذلك هو الخسران المبين

- 3 'Abdu'l-Baha exulteth with boundless joy at these trials and tribulations, inasmuch as after the Ascension of the Abha Beauty the loved ones of God find their happiness in tumult and trouble, and their felicity in ceaseless afflictions. That is, the depths of the pit are for them the apex of heaven, and the straw mat of hardship is a kingly throne. Confinement in bonds and fetters is their highest aspiration, and captivity in stocks and chains their true freedom and a source of incomparable joy and delight.

3 عبدالبهاء از این مصیبت و بلاء در سرور و فرح
بی منتی زیرا کامرانی و شادمانی احبای الهی بعد
از صعود جمال ابهی آشوب و بلاست و صدمه
بی منتی یعنی چاه اوج ماه است و حصیر ذلت
سریر سلطنت سلاسل و اغلال نهایت آمال است
و کند و زنجیر آزادگی و عیش و عشرت بی مثل
و نظیر

- 4 It is evident that the joy of these homeless wanderers is not found in music or song or play, but rather consisteth in long-suffering in the face of hardships, patience in the midst of calamities, detachment from all created things, exaltation of the Word of God, and diffusion of the holy fragrances. Verily, this is grace abounding, and verily, this is manifest bounty. Upon thee be greetings and praise. Dispatch thou copies of this letter to far and near.

4 این واضحست که سرور این آوارگان به سازندگان
و خوانندگان و بازندگان نیست بلکه بتحمل
مشقات و صبر در مصیبات و انقطاع از کل
کائنات و اعلاء کلمه الله و نشر نفحات الله
است هذا هو الفضل العظیم و هذا هو الفيض
المبین و علیک التحية و الثناء سواد این مکتوبرا
باطراف بفرستید

LOTW#26

NURA#26, MMK4#179 p.222,
MMK5#030 p.031

AB01538

Date: 1901 or <

- 1 Praise be to God Who has lifted the veil, removed the covering, and made manifest the Beauty of Truth, revealed, evident and apparent in the gathering of the loved ones whose inner thoughts have become pure, whose consciences have become clear, who have comprehended the mysteries of God, witnessed the lights of God, and who arose and said: "Our Lord! We have heard a Caller calling to faith, saying 'Believe in your Lord!' So we believed." And greetings and praise be upon the Manifestations of God's guidance, the Dawning-places of God's bounty, the Day-springs of God's lights, and the Treasuries of God's inspiration - they who spread the religion of God, raised high the banner of God, established the teachings of God, preserved the Covenant of God, and protected the mighty fortress of the Cause of God. These are they at whose mention the faces of those near to God shine forth in the most exalted gathering.

1 الحمد لله الذي رفع الحجاب و كشف النقاب و
اظهر جمال الحقيقة مكشوفاً واضحاً مشهوراً في
مخفل الاحباب الذين طابت سرائرهم وصفت
ضمايرهم وادركوا اسرار الله وشاهدوا انوار الله
وقاموا وقالوا ربنا انا سمعنا منادياً ينادي للايمان
ان امنوا بربكم فامنا والتحية والتنا على مظاهر
هداية الله ومطالع موهبة الله و مشارق انوار الله
ومخازن الهام الله الذين نشروا دين الله و رفعوا
راية الله وثبوا تعاليم الله و حافظوا على ميثاق الله
و حرسوا حصن حصين امر الله اولئك عبا يتلّل
وجوه المقرّبين بذكرهم في الملا العالين طوبى لهم
تم طوبى لهم بشرى لهم تم بشرى لهم وحسن
ماب

Blessed are they! Again blessed are they! Glad tidings unto them! Again glad tidings unto them! And a goodly return.

- 2 My God, my God! This is Thy servant who has turned toward Thee, advanced toward the light of Thy mercifulness, and been enkindled by the fire of Thy oneness in the tree of Thy singleness. He has arisen to mention Thee, to exalt Thy Word, and to kindle the lamp of Thy guidance in hearts and souls. O Lord! Make him speak through Thy proof, strengthen his back through Thy confirmations, make his word prevail through Thy conquering power over all things, cause his utterance to penetrate the reality of hearts and spirits, and make him a lamp of guidance in the niche of that furthestmost boundary. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the All-Strong, the Almighty.

- 3 O diffuser of the divine fragrances! The aid and loving-kindness of the All-Merciful is thy helper and supporter, and the protection and preservation of the Lord is thy refuge and shelter. As much as thou art able, strengthen thy arm and desire the most great striving. Shatter the army of error and scatter the hosts of darkness to all horizons. Kindle the light of guidance and burn away the veil of the people's vain imaginings. Raise high the manifest standard and spread abroad the knowledge of the Lord of all worlds. Rest not for a moment and remain not tranquil for an instant. Make the tongue speaking and the tree lofty. See the honey as superior and witness the star of the Cause as rising. The Beauty of Abha will bestow from the unseen realm of the Most Exalted Kingdom such confirmation that souls will be astonished and hearts will be attracted to the Beauty of the All-Merciful. This indeed is the firm promise, so be confident in the aid of thy Lord and the protection of thy Educator. Let loose the reins in this field and rejoice in the confirmation of thy Lord, the All-Merciful. Be assured that He will assist thee in all conditions and will gladden thy breast through the attainment of thy hopes. And upon thee be glory.

2 الهی الهی هذا عبدک المتوجه الیک اقبل الی نور رحمتک واشتعل بنار وحدانیتک فی شجرة فردانیتک و قام علی ذکرک واعلا کلمتک وایقاد سراج هدایتک فی القلوب والنفوس ای رب انطقه ببرهانک واشدد ازره بتأییداتک و اغل کتمه بقوتک القاهرة علی الاشیاء ونفذ بیانہ فی حقیقة القلوب والارواح واجعله سراج الهدی فی حجابة تلك العدو القصوی انک انت المقتدر علی ما تشاء وانک انت القوی القدير

3 ای ناشر نفحات الهی عون و عنایت حضرت رحمانی معین و ظہیر است و صون و حمایت ربانی مجیر و دستگیر تا توانی قوت ببازو ده و ارزوی جہاد اکبر کن و لشکر ضلالت را درهم شکن و سپاہ ظلمت را پراکنده افق کن نور ہدی برافروز و پرده اوہام خلق بسوز علم مبین برافراز و عرفان حضرت رب العالمین منتشر فرما دمی میارام و ساعتی اسودہ منشین لسانرا ناطق کن و نخل را باسق فرما شہد را فائق بین و کوکب امر را شارق مشاہدہ کن جمال اہبی از غیب ملکوت اعلی چنان تأییدی مبذول فرماید کہ نفوس حیران گردد و قلوب منجذب بجمال رحمان شود آن ہذا الہو الوعد القویم فاطمین بعون مولاک و صون من رباک و اطلق العنان فی ہذا المیدان و استبشر بتأیید ربک الرحمن و اطمئن انه ینصرک فیکل الاحوال و یشرح صدرک بحصول الامال و علیک البہا

INBA89:069

AB01664

To: Wife of Mulla Ali et al., in Khurasan

Date: 1901 or <

- 1 O handmaids of the All-Merciful! At this moment, when the Pen, by reason of its ceaseless coursings, is grown weary, and the fingers are become enfeebled, Jinab-i-Ibn-i-Abhar hath presented this sheet to this servant; and this servant, in all joy and gratitude, hath accepted this token of courtesy.
- 2 Now the swift-running pen is as a racing steed, and the writer's fingers are as the rider. If the charger come to a halt, what shall the horseman do? But this rider, praise be to God, through the aid and bounty of the Ancient Beauty, even without steed or scourge, scoureth the plain, entereth the lists, rusheth upon the serried ranks of the world, and shattereth the hosts of the foe. Through the confirmations of the Kingdom of Abha he is a champion in the fray, and through the power of the Supreme Concourse a lion-hearted Haydar, who in all the regions of the earth will array the battle-line, open the realms, and bow down peoples and nations before the Gate of the Divine Oneness.
- 3 Wherefore, O handmaids of the All-Merciful, O bondmaids of the Almighty! Surge ye like a fathomless sea, and cry out like the birds of the paradise of Abha. Let each one, in the intensity of her rapture, lift up in this rose-garden a song of praise unto the Desired One. Be all aflame, not quenched; be full of tumultuous fervour, not sorrowful and dejected.
- 4 Be ye the very verses of Divine Unity and the clear evidences of the Lord, the All-Glorious; be ye the trees of the garden of His bestowals and the fruits of the Tree of the favours of the all-perfect Lord; be ye the manifestations of the loving-kindness of the Blessed Beauty – for the power of the Holy Spirit is your confirmer. And upon you be the Glory of God.
- 1 ای اماء الرحمن در ایندم که قلم از کثرت جولان خسته و انامل ناتوان گشته جناب ابن ابهر این ورق را پیشکش این عبد نمود این عبد نیز این تعارف را بجمال ممنونی و خشنودی قبول نمود
- 2 ولی کلک سریع حکم اسب تازی دارد و انامل کاتب حکم سوار چون فرس بماند سوار چه کند ولی این سوار الحمد لله بعون و عنایت جمال قدم بی اسب و تازیانه جولان کند و میدان گیرد و بصفوف عالم زند و سپاه الوف بشکند بتأیید ملکوت ابهی صفدر است و بقوت ملأ اعلی حیدر جانپور در جمیع نقاط عالم صف جنگ پیاراید و کشور بگشاید و ملل و امم را خاضع باب احدیت نماید
- 3 پس ای اماء رحمن ای کنیزان یزدان چون بحر بجوشید و چون مرغان جنت ابهی بجروشید هر یک از شدت وجد بترانهائی در این گلشن بجماد حضرت مقصود پردازید پرشعله باشید نه مخمود پرشور باشید نه محزون
- 4 آیات توحید باشید و بینات خداوند مجید اشجار حدیقه مواهب باشید و اثمار شجره الطاف رب کامل مظاهر عنایت جمال مبارک باشید چه که قوت روح القدس مؤید شما و البهاء علیک

INBA13:151, BRL_DAK#0353,
MMK2#344 p.248x, DUR1.083x,
YBN.044-045

AB01727

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1901 or <

- 1 O you who hold fast to the Most Sure Handle! I am in utmost haste and have absolutely no time to write, though my heart yearns to converse. Briefly: you are accepted in this court and dear to my heart. You must strive, God willing, and sacrifice your life in firmness and steadfastness in God's Covenant so that no one will dispute with another, as this causes severe discord. Always strive to create love between the friends. If they differ on any matter, they should inquire and an answer will come. God willing, may you always be a cause of kindling the fire of God's love.

1 ای متمسک بعروه و ثقی نهایت تعجیل است و
ابداً فرصت تحریر نیست و قلب مشتاق گفتگو و
تقریر مختصر اینست که در این بساط مقبولی و
خاطرت عزیز و معدود باید انشاءالله بکوشی و
در ثبوت و رسوخ در میثاق الله جانفشانی نمائی
تا نفسی مجادله با نفسی ننماید زیرا سبب شدت
اختلاف گردد دائماً بکوش تا الفت بین احباب
حاصل شود و اگر در مسئله‌ئی اختلاف نمودند
سؤال نمایند جواب میرسد انشاءالله همیشه سبب
اشتعال نار محبت الله گردی
- 2 Furthermore, tell the loved ones of God that no one should ever interfere in governmental affairs, whether by word, deed, story or report. They should always be engaged in offering good prayers for those in authority, for by the decisive divine text they are forbidden from interference.

2 و دیگر آنکه باحباء الله بگو که نفسی ابداً در امور
حکومت لساناً فعلاً حکایتاً روایتاً مداخله ننماید و
همیشه بدعای خیر در حق اولیای امور مشغول
شوند زیرا بنص قاطع الهی از مداخله ممنوعند
- 3 O servant of God! Our work is to spread the divine fragrances and sacrifice ourselves in the path of truth. Roll up your sleeve and scatter the coins of eternal life. Worldly affairs should be left to worldly people. Grasp the hem of the eternal form, gird up your loins firmly, and forget sovereignty and kingdom. Open your tongue in praise of Truth and speak forth.

3 ای بنده الهی کار ما نشر نفعات الهیه است و
جانفشانی در راه حق دستی از آستین برآر و
نقدود حیات جاودانی نثار نما امور دنیوی را باید
از برای اهل دنیا گذاشت دست بذیل هیکل
باقی زد کمر را محکم بربند و ملک و مملکت را
فراموش نما لسان بثنای حق بگشا و داد سخن
بده
- 4 Some souls forget this divine life and choose to dwell in obscurity, occupying themselves day and night with worldly hopes and desires, thinking that soon conditions will improve and so-and-so will advance and so-and-so will retreat, thus passing their precious lives. We must think of Truth and seek to spread the light of the Absolute, so that we may gain the eternal kingdom and exercise sovereignty in the realm of meaning. We must gain dominion over hearts and bring souls under our control. We must conquer the kingdom of sanctity and turn our eyes away from the domain of Satan.

4 بعضی نفوس این حیات الهی را فراموش نمایند
و در زاویهء نحول جای گیرند و شب و
روز مشغول آمال و آرزوی دنیوی گردند که
عنقریب اسباب خوشی فراهم خواهد آمد و
فلان پیش خواهد آمد و فلان پس خواهد
رفت و باین حیات پر بهای خویش را بگذرانند
ما باید در فکر حق باشیم و در صدد اشراق نور
مطلق تا ملک باقی بدست آریم و سلطنت عالم
معانی نمائیم کشور قلوب بدست آریم و اقلیم
جانها را در زیر تسخیر آریم مملکت تقدیس فتح
نمائیم و از خطهء ابلیس چشم پوشیم

- 5 O faithful friend! This is the work to be done. Pray that God may assist us and you and all to succeed. Convey greetings to all the friends.

5 ای یار وفادار کار این کار است دعا کن تا خدا ما را و شما را و کل را موفق نماید جمیع دوستان را تکبیر برسان

AVK3.274.15x, PYB#211 p.03, MAS5.237

AB01748

Date: 1901 or <

- 1 O ye verdant and flourishing leaves of the Blessed Tree!
- 2 Verily! I read your letter, which expressed your spiritual attraction to the fragrances of God, your service to the Cause of God, your firmness in the Covenant of God, your joy in this blessed and great day, your union and harmony in the religion of God, your happiness in diffusing the light of the knowledge of God, and your work in the Vineyard of God—the Paradise of El-ABHA. Such prosperity, success, blessing and salvation behooveth one like you! Blessed ye are, O ye stars who are beaming with the light of the love of God! Blessed ye are, O ye lamps lighted with the fire of the love of God! Blessed ye are, O ye who are attracted to the Kingdom of God! Glad-tidings be unto you, O you who are severed from aught else save God! Blessed ye are, O ye pure and chaste ones! Glad-tidings be unto you through the gift of the Covenant, from the light of which all regions are illuminated! Be rejoiced that the lights of the Sun of Truth are shining forth unto all parts; be gladdened at the gifts of your Lord, which have surrounded all the universe; dilate your breasts by chanting the verses of God, and console your eyes by witnessing the bounties of the Supreme Concourse.
- 3 By God, the True One, verily, the angels of heaven praise you every morn and eve from the loftiest apex, and announce to you a favor which will surely appear as clear and lucid as the sun in mid-day. Then your faces will shine with a light which will gleam forth unto all regions. Exert yourselves in (furthering) unison and harmony, in diffusing the fragrances of God, in preaching the Beauty of El-ABHA, and promoting the word of God. Let each one of you be attracted to the love of the other, so that ye may become as fountains flowing from one source, stars beaming with one life, myrtles verdant and flourishing by

1 آیتها الورقات المخضرات المهتزات على الشجرة المباركة

2 انی تلوت کتابکم الناطق بانجذاباتکم الروحانية بنفحات الله و خدمتکم لأمر الله و ثبوتکم على میثاق الله و سرورکم فی هذا اليوم المبارك العظيم و اتحادکم و اتفاقکم فی امر الله و انشراحکم بانتشار نور معرفة الله و خدمتکم فی کرم الله جنّة الأبهی و لملککم ینبغی هذا الفوز و الفلاح و السعادة و التّجّاح طوبی لکم آیتها النجوم الساطعة بنور محبة الله طوبی لکم آیتها السّرج المشتعلة بنار محبة الله طوبی لکم آیتها المنجذبات الى ملکوت الأبهی بشری لکم آیتها المنقطعات عما سوى الله طوبی لکم آیتها الطّیبات الطّاهرات بشری لکم من موهبة الميثاق الذی استضاء من نوره الآفاق ابشرن بسطوع انوار شمس الحقیقة على کلّ الجهات و افرحن بمواهب ربکم الّتی احاطت الکائنات و انشرحن صدراً بترتیل آیات الله و اقررن عیناً بمشاهدة فیوضات الملأ الأعلى

3 تالله الحق ان ملائكة السماء من اوج العلی تصلی علیکم فی الصّباح و المساء و تبشّرکم بفضل الذی سیظهر ظهور الشمس فی رابعة النهار عند ذلک یلوح وجوهکم بأنوار یشرق على الأقالیم کلّها فاجتهدن فی الألفة و الاتحاد و الوحدة و الاتّفاق و نشر نفحات الله و البشارة بجماله الأبهی و اعلاء كلمة الله و انجذبین بحبة بعضکم بعضاً حتّی تصبحن عیوناً جارية من منبع واحد

the abundance of one rain. By this your hearts will be purified, your consciences illumined, your souls made clear, your banners hoisted, and ye will become signs of guidance among the maid-servants, standards of chastity and piety throughout all the nations of the earth, and the appearances of the gifts of your Lord among women.

- 4 Verily, I implore God to gaze upon you with the eyes of His mercy, to raise you through a godlike power, to move you by the breezes of His glory, to make you fluent in irrefutable and divine proofs and arguments, to sever you from the world and all therein, to purify and sanctify you from every material grade, and enable you to diffuse the bounties of the Divine Worlds.

BRL_ATE#079x, TAB.029-031

و نجوماً ساطعة بنور واحد و رياحين نابتة مخضرة
بفيض سحاب واحد بهذا تصفو سرائركن و
تنجلي ضمائرکن و تلتطف حقیقتکن و يرتفع بها
اعلامکن و تصبحن آيات الهدى بين الاماء و
رايات العصمة و التقوى بين امم الأرض كلها
و مظاهر مواهب ربكن بين النساء

4 و ائی ادعو الله ان يجعلكن ملحوظات بعين
الرحمانية و مبعوثات بقوة ربانية و مهترات
بنسمة سبحانية و ناطقات بالجلج و البراهين
القاطعة الفردانية و تنقطعن عن الدنيا و ما فيها و
تنزهن و يتقدسن عن شؤون الناسوت ناشرات
لفيوضات اللاهوت و عليكن التحية و الثناء

BRL_DAK#0801

AB01820

To: Baha'is of Khurasan

Date: 1901 or <

- 1 O friends of Baha and companions of 'Abdu'l-Baha! When the life-giving fragrance of unity, harmony, fellowship and love from the friends in Khurasan reached the nostrils of this one secluded at the Threshold of the Most Glorious Beauty, it perfumed the mind and musk-scented the brain. The gathering became redolent with musk and the spiritual assembly became joy-inspiring. For praise be to God, through the dawning of the light of the Lord of the Covenant's favor, the beloved of essential unity and spiritual fellowship has become the witness of the gathering and the bright candle of the friends' assembly. All are beneath the pavilion of oneness in utmost joy and delight. From where is this musician who has played this melody and begun this song? In any case, such ecstasy and joy arose in hearts from this news that pen and speech are powerless to describe it. This is not the work of pen and paper, nor the method of expression of the eloquent ones.

1 ای دوستان بها و یاران عبدالبهاء چون نفحه
جائش اتحاد و اتفاق و الفت و محبت احبای
خراسان بمشام این معتكف آستان جمال ابدی
رسید دماغ معطر شد و مغز معبر گشت محفل
مشکبیز شد و انجن روحانیان فرح انگیز که
الحمد لله باشراف نور عنایت رب ميثاق دلبر
وحدت اصلیه و الفت روحیه شاهد انجن و شمع
روشن محفل یاران گردیده و کل در ظل خباء
احدیت در کمال فرح و سرورند این مطرب از
کجاست که این نغمه ساز کرد و این ترانه آغاز
باری از این خبر چنان وجد و سروری بقلوب
رخ داد که تحریر و تقریر از ذکرش عاجز است
این نه کار قلم و اوراق است و نه شیوه تقریر
اهل بلاغ

- 2 In brief, O friends of God, the enemies like beasts of the desert, insects of the dust, and wolves of the wilderness are attacking with all their might, and the heedless ones and people of pride are engaged in the utmost mischief, corruption, calumny and hatred. And 'Abdu'l-Baha is alone and solitary in the hands

2 باری ای احبای الهی اعدا چون وحوش صحرا
و حشرات غبرا و ذئاب پیدا بجمع قوی مهاجم
و اهل فتور و اصحاب غرور در نهایت فتنه و
فساد و اقترأ و بغضا و عبدالبهاء فرید و وحید در
دست اهل جفا گهی نسبت شرک دهند و گهی

of the oppressors. At times they accuse him of misbelief, at times they slander him with accusations of immersion in vice. Sometimes they call him the center of hatred and sometimes the promoter of endless misguidance. Sometimes with mockery they call him the Center of the Covenant and sometimes they loose their tongues with utmost cruelty. Sometimes they call him the chief of transgressors and promoter of every kind of vice and error, claiming that for a hundred years he has taken up the pen and made lawful and permissible all abominable deeds. And sometimes they issue death sentences against him and write openly and clearly that God will soon send against him one who will show him no mercy.

- 3 It is thus evident in what storms 'Abdu'l-Baha is caught, with no solace except the love and unity and oneness of the friends and the exaltation of the Word of God. Therefore this news was most fruitful and became the cause of joy, delight and gladness. And the Glory be upon you.

تهمت انهمایک در فسق گهی مرکز بغضا نامند
و گهی مروج ضلالت بی منتهی گهی به طعنه و
استهزا مرکز پیمان گویند و گهی بنهایت جفا زبان
گشایند گهی رئیس فساق خوانند و مروج هر
گونه فسق و خطا که صد سال قلم برداشته و
جمع اعمال قبیحه را حلال و مباح نموده و گهی
فتوی بر قتلش دهند و سوف یبعث الله علیه من
لایرحمه و اخنأ چهاراً و مشهوداً نگارند

3 دیگر معلوم است که عبدالبهاء در چه طوفانی
مبتلا و تسلی جز محبت و اتحاد و یگانگی احباً و
اعلاء کلمه الله نه لهذا این خبر بسیار باثر بود و
سبب فرح و سرور و حبور گردید و البهاء علیکم

INBA89:010b

AB01966

To: Turih et al., in Tihiran

Date: 1901 or <

- 1 O ye leaves that tremble and are drawn heavenward! In this Most Great Resurrection an arena was arrayed whose expanse, from one aspect, knew no desert-bound, and from another, no visible shore; its immensity was the spaciousness of the Kingdom, and its beginning and end the far-reaching realm of the world of Lahut. In that field the valiant and the brave cast down their shields, and the fierce lions were left powerless and undone. Yet ye, who were the leaves of the Divine Tree, though clad in the garment of women, did in this arena, through the grace of God, charge forth and raise the standard; ye hazarded the dice of love, seized the ball of precedence, and showed forth such resolve and endeavor. This is naught but the bounty and loving-kindness of the Ancient Beauty, may my spirit be a sacrifice for His loved ones.
- 2 Wherefore, in thanksgiving for this divine bestowal, deal ye one with another in perfect unity and oneness. Be ye immersed in the ocean of divine unity, and be made drunken from the cup of singleness. Kindle yourselves with the lights of oneness, and

1 ای ورقات مهتّات منجذبات در این قیامت
کپری میدانی ترتیب شد که از یک جهة
حد بیابان نداشت و از جهتی نگارش نمایان نه
فضایش وسعت ملکوت و بدایت و نهایتش
حیز شاسع عالم لاهوت مردان و دلیران در
این میدان سپر انداختند و شیران ژیان عاجز و
ناتوان گشتند شما که ورقات شجره بودید ولو در
قیص نسوان بودید در این میدان بفضل یزدان
بتاختید و علم افراختید و نزد محبت باختید و
گوی سبقت ربودید و همت بنمودید این نیست
مگر از فضل و عنایت جمال قدم روحی لأحبائه
الفداء

2 پس بشکرانه این بخشایش یزدانی باهم به اتحاد
و یگانگی معامله نمائید در بحر توحید مستغرق
گردید و از جام تفرید سرمست شوید بانوار

be made manifest through the mysteries of divine grace, that ye may in truth appear and shine forth with the attributes of true sanctity.

وحدت برافروزيد و باسرار موهبت آشكارا شويد
تا في الحقيقه بصفت تقديس حقيقي ظاهر و باهر
شويد

INBA13:179, MKT7:133, BSHN.140.459,
BSHN.144.453, MHT1b.235

AB01989

To: *Ella G Cooper, in California*

Date: 1901 or <

- 1 O thou who hast been awakened by the breeze of God and stirred by the Divine fragrances! I have perused thy luminous letter, the contents of which gave joy to my heart and indicated thy submission and humility toward the celestial kingdom.
- 2 O handmaiden of God! Know thou that adversity is a bounty to me from my Lord and that calamities are a divine bestowal to 'Abdu'l-Baha. Prison is my paradise of the All-High and my verdant garden. Chains and fetters are necklaces of pure gold and strings of precious gems and pearls around the neck of 'Abdu'l-Baha. The cross is my beloved companion in the path of Baha, and shackles are the sign of my acceptance at the threshold of Baha.
- 3 This is my greatest hope and my most ardent desire. It is joy to my heart and glad-tidings to my soul; it is my happiness and rapture. Verily, I beseech God to make possible for me this most great blessing, and to ordain that I may drink from the cup of sacrifice, or quaff a thirst-quenching deadly poison, or be cast into a fathomless surging sea, or be abandoned in a vast, endless desert. I offer this prayer: O Lord! Ordain for me all these things in Thy path and supply me with this most great gift in Thy love.
- 4 O maidservant of God! Know thou that all the matters mentioned in the Gospels referring to the miracles of His Holiness the Christ, have explanations and interpretations which no one knows save those endowed with spiritual eyes and ears. O maidservant of God! Turn to the Kingdom of Abha and seek confirmation of the Holy Spirit. Thus will you be able to explain all the holy books and scriptures. God will assist thee in this by the confirmations of the Holy Spirit.

1 آيتها المتيقظة بنسمة الله و المهتزة بنفحات الله
قد اطلعت بمضمون نبيقتك الغراء و فرح قلبي
بمضامينه التي دلت على الخضوع و الخشوع الى
الملكوت الاعلى

2 يا امة الله اعلمى بان البلاء عطاء لى من ربى و ان
المصائب مواهب لعبدالبهاء و ان السجن فردوسى
الاعلى و حديقى الغناء و ان السلاسل و الاغلال
قلائد العقيان و عقود الياقوت و المرجان فى عنق
عبدالبهاء و ان الصليب حبيبى فى سبيل البهاء و
الكبول اثر لقبولى فى عتبة البهاء

3 هذا منتهى آمالى و غاية بغيتى و فرح قلبى و بشارة
نفسى و سرورى و طربى و اتى اسئل الله بان
يهيأ لى هذه المنحة الكبرى و يقدر لى شرب
كأس الفداء او سمّ نقيع الردى او الوقوع فى بحور
متلاطم لا قرار لها او الوقوع فى صحراء لا نهاية لها
و اقول ربّ ربّ قدر لى كلّ هذا فى سبيلك و
ارزقنى هذه الموهبة الكبرى فى محبتك

4 اعلمى يا امة الله ان جميع المسائل المذكورة فى
الانجيل من عجائب المسيح انها كلها لها تفاسير
و تأويل ولكن لا يعلمها الا كلّ سميع و بصير
يا امة الله توجهى الى ملكوت الابى و اطلبى
تأييد روح القدس عند ذلك فسرى كلّ كتب
و زبر و يؤيدك الله على ذلك بتأييد من روح
قدسه

- 5 Extend my greetings to the handmaiden of God, Helen Brown, whom I will never forget, and whose memory will endure forever. Kiss her small, lovely son, on behalf of 'Abdu'l-Baha. All the illumined leaves in this region send you greetings and beseech for you divine assistance and confirmation. Upon thee be greetings and praise. We have dispatched a letter to Helen Brown. 'Abdu'l-Baha 'Abbas

5 و بَلِّغِ تَحِيَّتي وَ ثَنائي عَلَى اِمَةِاللهِ الَّتِي لَا اَنسَاهَا اَبداً
وَ اذْكُرْهَا دَائِماً هَلَن برون وَ قَبْلِي نَجَلْهَا الصَّغِيرَ الْجَمِيلَ
مَنْ قَبْلَ عَبْدِالْبَهَاءِ وَ مِنْ هَذَا الطَّرْفِ كُلِّ الْوَرَقَاتِ
النُّورَاءِ يَصِلْنَ عَلَيْكَ وَ يَدْعِينَ لَكَ بِالتَّائِيدِ وَ
التَّوْفِيقِ وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ وَ اَرْسَلْنَا تَحْرِيراً
إِلَى هَلَن برون

INBA89:174,

BRL_DAK#0226,

MKT2.324, AVK2.148.13x

AB02079

To: *Nayrizi, Mirza Baba et al., in Tihiran*

Date: 1901 or <

- 1 O eloquent secretary, and O peerless saplings of the garden of the love of God!
- 2 'Abdu'l-Baha cherisheth this, His utmost desire: that each one of you may, in the garden of God and by the stream of the All-Merciful, grow and flourish like unto the stately cypress; that ye may rear your heads aloft, wax fair and strong, and move with grace; that, like unto a blessed tree, ye may yield goodly and excellent fruit. Drink ye from the water of the cupbearer of divine knowledge; partake of your share and portion from the outpourings of the cloud of springtime; and through the showers of the cloud of loving-kindness be nurtured, in utmost freshness and delicacy, within the garden of existence.
- 3 Through the divine teachings acquire ye a musk-scented character, and be sent forth among men endowed with heavenly morals, spiritual ways, celestial sanctity, and a shining flame of light. Become ye the light of fellowship and love, of peace and reconciliation, and the manifestation of triumph and felicity, that the wars and strife of nations may be changed into friendship and accord, and the conflict and combat of peoples be transformed into ease and peace; that the luminosity of the original oneness and the spirituality of the Divine Unity may in the world of humanity blaze forth like a radiant candle, and that the veils of idle fancy and suspicion, of hatred and hypocrisy, of discord and contention, may be wholly consumed. Upon you rest salutations and praise.

1 ای دیر ادیب و ای نهالهای بیهمال حدیقه
محبّت الله

2 عبدالبهاء را نهایت آرزو چنانست که هر یک
در باغ الهی و جویبار رحمانی چون سرو رعنا
نشو و نما نمائید و قد بفرازید و ببالید و بخرامید و
چون شجره طیبه ثمره جیده ببار آید از ساقیه
معارف الهیه آب خورید و از فیوضات ابر نیسان
بهره و نصیب برید و از رشحات سخاوت عنایت
در نهایت طراوت و لطافت در حدیقه وجود
تریت شوید

3 و بتعالیم الهی خوی مشکبوی یابید و بمخلوق رحمانی
و روش روحانی و تقدیس آسمانی و شعله نورانی
در بین خلق مبعوث گردید نور الفت و محبت
و صلح و صلاح باشید و ظهور فوز و فلاح
تا جنگ و جدال امم بدوستی و آشتی مبدل
گردد و حرب و قتال ملل باسایش و سلام
منقلب شود تا نورانیت وحدت اصلیه و روحانیت
حضرت احدیه در عالم انسانی چون شمع نورانی
رخ برافروزد و پرده های او هام و ظنون و بغضا و
نفاق و شقاق بکلی بسوزد و علیکم التحیه و الثناء

MMK2#362 p.259

AB02106

Date: 1901 or <

1 O thou who art attracted by the holy fragrances! It is seven o'clock at night, and this wanderer in the desert of God's love, with hand weary from much writing and pen bewildered, has undertaken to write this letter so thou mayest know how precious thy pure soul is in this court and how the cup of thy heart overfloweth with the wine of love. For praise be to God, from the lights of the Day of Resurrection thou hast a face bright as the sun and a heart that is the envy of garden and meadow. The hand of grace hath placed the crown of knowledge upon thy brow, and the King who doeth what He willeth hath distinguished thee among the concourse of creation. He hath cast thy love into the hearts of the wanderers and raised high the banner of His bounty over thee. This servant surely hath the utmost attachment to thee, and if there be delay in writing replies it is only due to the multiplicity of obstacles and press of occupations. Otherwise, though I may forget myself it is not permissible that the loved ones of God depart from memory - that is, I think more of the friends than of myself and engage in prayers for them in the Holy Shrine, saying:

2 O Thou Living, Mighty, All-Seeing and All-Hearing One! These are Thy pure-hearted friends and the captives of Thy disheveled tresses. They are without home or nest. O Thou Kind One, grant them a refuge and shelter and bestow upon them a protecting sanctuary, that they may abide under the shadow of Thy protection and care and be preserved from error. For the great sinner cannot be the manifest guardian, and the erring invalid cannot be the protector of the mighty Faith, and the misguided one cannot be the guide to the path, and one liable to error cannot be the center of guidance and the expounder of the mighty verses.

3 That which hath no existence of itself

4 How can it ever be the bestower of existence?

5 In any case, the page hath reached its end while the heart's secret remaineth untold. Know thou this much, that thou art ever in sight and present. And peace and glory be upon thee.

1 ای منجذب بنفحات قدس ساعت هفت از شب است و این آواره پیداء محبت الله از کثرت تحریر دست خسته و قلم سرگشته بنگارش این نامه پرداخته تا بدانی که پاک جانت در این بساط چه قدر عزیز است و ساغر دل از باده محبت چگونه لبریز چه که الحمد لله از انوار روز رستخیز رخی چون آفتاب روشن داری و خاطری رشک گزار و چمن حضرت احدیت بدست عنایت تاج عرفان بر تارکت نهاده است و سلطان یفعل ما یشاء بین ملا انشاء سرفرازت نموده حبت را در قلوب آوارگان انداخته و علم موهبت بر سرت افراخته این عبد البتّه نهایت تعلق بتو دارم و اگر در تحریر جواب تأخر رود محض تکثیر موانع و تراحم مشاغل است والا اگر خود را فراموش کنم جائز ولی احبای الهی از خاطر نروند یعنی دوستان را بیش از خویش اندیشه نمایم و بدعایشان در روضه مبارکه پردازم

2 که ای حیّ توانا بینا و شنوا اینان یاران پاک جان تواند و اسیر زلف پریشان تویی سر و سامانند و بی لانه و آشیان ای مهربان ملجأ و پناهی بخش و ملاذ پراختیاری عطا فرما که در تحت ظل عصمت عون و صون تو باشند و از خطا محفوظ و محروس چه مخطیء عظیم حافظ مبین نگردد و معرض سهو سقیم حارس دین متین نشود و گمراه هادی سبیل نگردد و جائز الخطاء مرکز هدی و مبین آیات کبری نشود

3 ذات نایافته از هستی بخش

4 کی تواند که شود هستی بخش باری

5 ورق بنهایت رسید و راز دل نهفته ماند اینقدر بدان که همیشه در نظر بوده و هستی و السلام و البهاء علیک ع

INBA13:089, MSHR3.291x

AB02301

To: Howard Macnutt, in New York

Date: 1901 or <

O thou who hast arisen to render service to the Cause of God in His Great Vineyard!

Verily, I have already written thee several letters, and sent them to thee at different times. Now, I address thee with such words whereby the souls of the proximate ones are rejoiced, and the faces of the sincere ones are cheered.

O my friend, verily the Cause is great and great, and the penetration of the Word of God in the temple (body) of all the regions is similar to the pervasion of the soul in a sound body.

By the life of Baha', verily, the power of the Kingdom of God hath taken hold of the pillars of the world, and hath possessed all the nations. Thou wilt surely find the standards of the Testament waving in all regions, the chanting of the verses of unity raised in exalted assemblies, and the lights of the Sun of Truth and its heat dispersing the thick clouds massed on the horizon. Be rejoiced at this glad-tidings, whereby the hearts of the sincere among the beloved are cheered.

O my friend, isolate all thy faculties and senses from every other mention and thought, and follow the example of Abdul-Baha in servitude to the Holy and Exalted Threshold. Hasten to the field of sacrifice, craving for the most great martyrdom; expend thy life and all of thy grades of love for God and in attraction to the Beauty of El-ABHA.

By God, the True One, man should seek only this bounty, inasmuch as it is everlasting, eternal, divine, spiritual, luminous and merciful. Be sanctified from all the universe, and send my greeting and praise to the spiritual leaf, the being who relies upon the grace of her Lord—the maid-servant of God, thy revered wife, and say unto her that she may address the veiled ones (those blind to the Truth), saying: “Verily, eyes are dazzled by gazing at the sun, and it is impossible to consider it because of the intensity of its rays; and verily the sea cannot be contained in a cup. The weakness of eyes does no harm to the sun, nor the smallness of the cup to the sea.”

Then let her explain to the people, and make known to every questioner, by saying: “Verily, minds are limited, and the splendor of lights is so great as not to be comprehended by (man’s) reflective faculties. Ye ought to have the sight of the

heart so that ye may apprehend the reality of the mysteries of God which are deposited behind coverings.”

TAB.164-165, BWF.393-394x

AB02361

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

Date: 1901 or <

- 1 O you who are firm in the Covenant! Multiple letters were received and their spiritual meanings were extremely sweet. From the news of the spread of the Cause of God, joy and delight were obtained. 1 ای ثابت بر پیمان تحریر متعدده واصل و معانی در نهایت حلاوت روحانی از خبر انتشار امر الله انبساط و ابتسام حاصل گشت
- 2 Khorasan has always been the object of the favors of the All-Merciful Lord. It must inevitably surge with great fervor and raise an amazing cry. The divine friends must each strive in teaching the Cause so that, with the confirmation of the Peerless Lord, they may lay a mighty foundation and bring about a new promotion. 2 خراسان همیشه منظور نظر الطاف حضرت رحمن بود لابد جوش عظیم زند و خروش عجیب برآرد یاران الهی باید هر یک اهتمامشان در امر تبلیغ باشد تا بتأیید ربّ فرید رکن شدیدی بنیاد نمایند و ترویجی جدید پدید آرند
- 3 They must not be deterred by the opposition of the arrogant ones, nor be captivated and overwhelmed by tribulations and hardships in the path of the All-Forgiving Lord. When they see the sea of tests like a severe storm, they must raise higher the sail of the ark of salvation, and when they find the flood of tribulation in great tumult, they must establish a firm foundation of resistance. The ultimate victory belongs to the righteous - this is a definitive glad-tiding. “Verily Our hosts shall be triumphant” is the promise of a great bounty. 3 از تعرض اهل غرور فتور نیارند و از بلایا و رزایا در سبیل ربّ غفور مفتون و مقهور نگردند دریای امتحانرا چون طوفان شدید بینند شرع سفینهء نجاترا بلندتر کنند و سیل بلا را چون در طغیانی عظیم یابند بنیانی محکم مقاومت کنند و العاقبة للمتّقین بشارت قطعیه است و انّ جندنا لهم الغالبون مردهء موهبت عظیمه و
- 4 Victory comes through divine qualities, not through harshness, severity and ferocity. Therefore, you must endure every tribulation and spread the divine light. In every dwelling, light the lamp of guidance so that the world may be illumined by the light of the love of the All-Merciful, and conflict and strife may cease, and war and struggle may fall away, and bloody warfare may be transformed into peace, reconciliation and truthfulness. 4 غلبه بصفات رحمانیت است نه به قساوت و شدّت و سبعیت لهذا باید هر بلائی را تحمل کنید و نورانیت الهیه را انتشار دهید در هر کاشانهئی سراج هدایت روشن کنید تا جهان بنور محبت رحمن منور گردد و نزاع و جدال نماند و جنگ و ستیز برافتد و حرب خونریز به صلح و آشتی و راستی تبدیل گردد
- 5 Savagery, ferocity and bloodthirstiness are attributes of wolves and characteristics of beasts. What befits humans is love, kindness, mercy, guidance, affection and divine inspirations. Become adorned with these attributes so that you may become 5 درندگی و تیزچنگی و خونخوارگی صفت ذناب است و از خصائص سیاح انسان را محبت و رأفت و رحمت و هدایت و مهربانی و سنوحات رحمانیه لایق و سزاوار باین صفات متخلق شوید

illuminated candles for the human world and divine stars for this dark world.

تا عالم انسانی را شمع نورانی گردید و جهان
ظلمانی را نجومی ربّانی شوید

6 And upon you be greetings and praise.

6 و علیکم التّحیّة و التّناء

MMK6#158

AB02465

To: Ibn-i-Abhar, in Tihiran

Date: 1901 or <

1 O thou who art imprisoned in the path of God! What thou hadst written was read. Thou hadst asked about religious obligations. For a ruined village there is no tax or tithe. What obligations can be placed upon one who is captive in prison, bound in chains, and under threat of sword and blade, except to be occupied day and night with the remembrance of God in such a way as to awaken the heedless ones, rouse the ignorant, and soften the hearts of the guards?

1 یا ایّها المسجون فی سبیل الله آنچه مرقوم نموده
بودید قرائت گردید سؤال از تکلیف فرموده
بودید برده ویران خراج و عشر نیست در زندان
اسیر کند و زنجیر و رهن تیغ و شمشیر را چه
تکلیف توان نمود جز آنکه شب و روز مشغول
بذکر الهی شدن بنوعی که سبب تنبه غافلان
گردد و بیداری جاهلان و رقت قلوب عوانان

2 And this must be done in a special way, meaning that if it is expressed directly without interpretation or allusion, it will cause anger in the hearts of the foolish and provoke increased opposition from the oppressors. Therefore, in accordance with "speak to him with gentle speech", gentleness and wisdom are necessary.

2 و آن بنوع خاصی باید واقع شود یعنی اگر بصریح
من غیر تأویل و تلویح بیان شود سبب غیظ قلوب
بی‌خردان گردد و علت شدّت تعرض ستمکاران
لذا بمفاد و قولاً له قولاً لئلاّ ملائمت و مدارا
لازم

3 This is possible in this way: that one should occupy oneself with reciting the Qur'an, and in connection with its verses, relate the events that occurred in the time of the Prophets - the oppositions that arose, the calamities that descended, the trials that came, the insolence of the peoples, the blindness of the masses, and the imprisonment of the loved ones of the All-Merciful, which are the literal translation of the Qur'an. Listen well to what is being related!

3 و این باین نوع ممکن که بتلاوت قرآن انسان
مشغول شود و بمناسبت آیات وقایع واقعه در
زمان انبیا و اعتراضات واقعه و مصائب وارده
و بلاای نازله و جسارت اقوام و کوری انام و
حبس و سجن اولیاء رحمن که ترجمه لفظی قرآن
است بیان شود خود تو در ضمن حکایت گوش
دار

4 In any case, one must act in such a way that signs of tenderness, remembrance, awakening, consciousness and supplication to God are clear and evident. As much as thou canst, recite the Qur'an and explain its interpretation and inner meaning. And from time to time, recite prayers and the Sahifa-i-Sajjadiyya with utmost humility and submissiveness.

4 باری بقسمی باید حرکت نمود که آثار رقت و
تذکر و انتباه و هوشیاری و تصرّح الی الله واضح و
مشهود باشد تا توانی قرآن تلاوت کن و تفسیر و
تأویل نما و گاه گاهی مناجات و صحیفه سجّاد با
نهایت خضوع و خشوع تلاوت کن

5 We remember Jinab-i-Amin (may my spirit be a sacrifice for his imprisonment) with perfect longing, and we hope from God's

5 و جناب امین روح المنجذین لسجنه الفداء را
بکمال اشتیاق ذاکریم و از فضل حق امیدواریم

grace that He will make him successful and confirmed. And upon thee and upon him be the Glory!

که موفق و مؤیدشان فرماید و الهاء علیک و
علیه

BRL_DAK#0142,

MMK6#001,

MSHR2.231, YIA.348

AB02779

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tabriz

Date: 1901 or <

- 1 O my kind friend! Your inscribed tablet and written parchment was received, and when I opened it and gazed upon the wondrous meanings, its contents were filled with the spirit of love for the Luminary of the horizons, and its words were shells containing the pearls of divine knowledge. If there was any laxity or shortcoming in responding before, this is due to the faithless ones who, through their intense oppression, give no time or opportunity and keep me constantly occupied day and night with dispelling corruption and extinguishing the fire of enmity.
- 2 Now that you have arrived in Tabriz, the overflowing cup has been filled, arousing ecstasy and diffusing musk-like fragrance. If you knew how precious you are in this court, you would surely soar with intense joy and harmonize with melody and song. Praise be to God that the breeze of Azerbaijan is perfumed, and the fragrances from the gardens of the hearts of the loved ones of God are life-giving.
- 3 Soon the Sun of Reality will shed such a world-illuminating radiance in that land that minds will be astonished. Therefore strive with heart and soul to become a pure mirror and receive a full and complete reflection. May your candle become a world-consuming flame and your lamp a world-illuminating light. May your basil become a fruitful tree and your stream an ocean full of pearls and gems.
- 4 Be hopeful through the grace of the Most Glorious Beauty, for He can make a drop into an ocean, a tomb into a plain, transform a thorny waste into a rose garden, and autumn into a world-adorning springtime. "And We wished to show favor

1 ای یار مهربان من لوح مسطور رق منشور گشت
و چون گشودم و در بدایع معانی نظر نمودم
مضمون مشحون بروح محبت نیر آفاق بود و الفاظ
اصداغ دراری عرفان الله اگر در جواب از
پیش فتوری رفت و یا قصوری واقع این تقصیر
بیوفایانست که از شدت جفا فرصت و محالی
ندهند و شب و روز متماداً مرا مشغول بدفع
فساد کنند و اطفاء نار عناد

2 حال که به تبریز رسیدید جام لبریز گردید و
وله انگیز و مشکبیز اگر بدانی در این بساط چه قدر
عزیزی البته از شدت سرور پرواز نمائی و با نغمه
و آواز دمساز گردی الحمد لله نسیم آذربایجان
معطر است و نفحات ریاض قلوب احباء الله
جانپرور

3 شمس حقیقت را عنقریب در آن کشور پرتو
جهانافروزی ساطع گردد که عقول حیران
ماند پس تو به جان و دل بکوش که آئینه
صافی گردی و پرتوی کافی وافی گیری شمع
شعله جهانسوز گردد و سراجت لمعه عالمافروز
ریحانت شجر بارور گردد و جویت دریای پر در
و گهر

4 بفضل جمال اهی امیدوار باش که قطره را دریا
نماید و دخمه را صحرا کند خارزار را گلزار نماید
و خزانرا نو بهار جهان آرا فرماید و نرید ان نمن

unto those who were oppressed in the earth, and to make them leaders and to make them inheritors.”

على الذين استضعفوا في الأرض و نجعلهم ائمة و
نجعلهم الوارثين

INBA85:375, INBA89:154, MMK6#367,
MSBH3.375, YMM.049

AB02895

To: Mirza Ali Bunakdar, in Tabriz

Date: 1901 or <

- 1 O faithful servant of the Most Glorious Beauty! Your multiple letters written to Aqa Siyyid Taqi were reviewed. Praise be to God that the content of all indicated the spreading of lights and the tearing away of veils from eyes.

1 ای بندهء صادق جمال ابهی تحاریر متعددهء
آنجناب که باقا سید تقی مرقوم نموده بودید
ملاحظه گردید حمد خدا را که مضمون کل
دال بر انتشار انوار بود و خرق حجاب از ابصار
- 2 May Tabriz become a brimming cup and may Azerbaijan cast a fire into the souls of the veiled ones. That country is truly full of passion and its capacity is well-known. On the Day of Resurrection during the days of the Exalted One, may my spirit be sacrificed for Him, it raised a tumult and clamor but was silenced by the supreme martyrdom. Now God willing that flame which lies hidden and concealed within that region due to that pure blood will surely rise up and illumine that entire land and territory.

2 تبریز انشاءالله جام لبریز گردد و آذربایجان آذری
بجان محتجبان زند فی الحقیقه آن کشور پرشور
است و استعدادش مشهور در یوم نشور در ایام
حضرت اعلی روحی له الفداء جوشی و خروشی
برآورد ولی بشهادت کبری خاموش شد حال
انشاءالله آن شعلهائی که بسبب آنخون مطهر در
باطن آن اقلیم مخفی و مضمحل است البته بالا زند
و جمیع آنخطه و دیار را پرانوار کند
- 3 One pure soul can enlighten a world and one fragrant flower can perfume a rose garden. One star of guidance can lead a hundred thousand caravans and one eternal tree can cast its shade over a hundred thousand righteous ones. I hope that in that land a luminous star will rise and make that horizon the envy of east and west.

3 یکنفس پاک جان جهانی را روشن کند و یک
گل معطر گلشنی را مشکار نماید یک نجم هدی
صدهزار قافله را راهنما شود یک شجرهء خلد
سایه بر سر صدهزار ابرار افکند امیدوارم که در
آن کشور نجمی منور طلوع نماید و آن افق را
ریشک خاور و باختر فرماید
- 4 Strive earnestly in teaching the Cause. Today the hosts of divine confirmation circle around any holy soul who arises to teach and who encourages the divine friends to this mighty endeavor.

4 در امر تبلیغ بسیار اهتمام نمائید الیوم جنود تأیید
طائف حول نفس مقدسیست که بر تبلیغ قیام
نماید و یاران الهی را تشویق بر این امر عظیم فرماید
- 5 My God, my God! This is Thy servant who is attracted by the fragrances of Thy holiness. Aid him to serve Thee and expand his breast with the light of Thy knowledge and make his affairs easy through Thy power and make him a sign of Thy oneness

5 الهی الهی هذا عبدک المنجذب بنفحات قدسک
ایده علی خدمتک و اشرح صدره بنور معرفتک
و یسر له امره بقدرتک و اجعله آیه توحیدک بین

among Thy creation and the herald of Thy name among Thy creatures. Verily Thou art powerful over all things.

خَلَقَ وَاِلهَ الْمُنَادِي بِاسْمِكَ بَيْنَ بَرِيَّتِكَ اَنْتَكَ لَعْلَى
كَاشِيءٌ قَدِيرٌ

INBA89:164

AB03204

To: Aqa Mirza Laqai Kashani

Date: 1901 or <

¹ O stringer of scattered pearls! Your talent flows freely and your refreshing poetry is like pure sweet water - novel, eloquent and masterful. But alas! It does not accord with 'Abdu'l-Baha's taste. I sprinkle the dust of servitude upon my head, but the poets would like to place a crown of grandeur upon it. I taste the sweetness of the honey of servitude, while they pour the bitter drink of magnificence, majesty and loftiness into my mouth.

¹ ای ناظم لآلی منثور قریحه‌ات سیال و اشعار
آبدارست چون ماء زلال شیرین و بدیع و فصیح
و بلیغ ولکن یا حسرتا که موافق مذاق عبدالبهاء
نه من تراب عبودیت بر سر خویش بیزم ولکن
شعرا تاج عظمت بر سر من نهند من حلاوت
شهد عبودیت میچشم و آنان شربت تلخ نغمات
و مهابت و رفعت بکامم ریزند

² If you were present, you would observe the abundant lashes of the prescribed punishment, but you are there and we are here, and carrying out the religious punishment is difficult. Either compose and send a ghazal or ode in pure servitude, utter lowliness, complete effacement, and total humility and contrition before this servant, to make up for past offenses and compensate for the excesses, or - though I have never issued a fatwa until now - this time I shall decree that one should seize your head and another your body, one strike with a club and another with a mace, and bring you here running and dragging in bewilderment. And by God, upon arrival you will bow your head to the ground, your feet will be raised high, and you will receive such a severe beating with a stick that henceforth you will forget all obscurity, exaggeration and excess. So choose for yourself what you prefer!

² اگر حاضر بودی تازیانه موفور حدّ مشروع را
ملاحظه میفرمودی ولی تو در آنجا و ما در
اینجا و اجرای حدّ شرعی مشکل یا یک غزل و
قصیده‌ئی در عبودیت محضه و خاکساری صرف
و محویت بحت و تذلل و انکسار بات این عبد
انشاء و انشاد مینمائی و میفرستی تا تلافی مافات
شود و تدارک اجمافات گردد و یا من تا حال
فتوائی ندادم این دفعه دیگر فتوی خواهم داد
که یکی سرت گیرد و دیگری پیکر یکی چماق
زند و دیگر شش‌پر و سراسیمه تو را دوان دوان
و کشان کشان باینجا آورند و والله بجزد و ورود
سر بزمین نهی و پا در فلک آری و با دگنگ
کتک سختی خوری تا من بعد اغلاق و اغراق و
غلو را فراموش کنی فاختر لنفسک ما تحلو

KHMT.058-059, TSQA3.272, ANDA#59
p.65, MAS9.104, KASH.113-114

AB03202

To: *Haji Muhammad Baqir, in Rasht*

Date: 1901 or <

- 1 O thou who art guided by the light of guidance! In the depths of the sea there are a hundred thousand shells, but all are empty save the shell which is the recipient of divine bounty and is adorned and filled with the precious pearl of guidance. Likewise, human forms are infinite in number and human souls are like the pebbles and stones of the wilderness, but those souls who have attained to the greatest bounty and are confirmed in the supreme guidance are few and limited, for this station is the station of grace and mercy - "This is of the grace of God. He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty" and "He specially chooseth for His mercy whomsoever He willeth."
- 2 هر لانه آشیانه مرغ الهی نه و هر خانه و کاشانه سزاوار سراج الهی نه بلکه هر مرغ خاکی لایق گلشن آسمانی نه سراج هدی در دل اهل وفا برافروزد و تاج هدایت کبری بر فرق اهل بها بدرخشد آهنگ ملکوت اعلی گلبانگ بلبل معانی باید و نغمه جانسوز ورقا آذان ملأ اعلی را شاید انوار شمس حقیقت را دیده بینا بیند و آیات حضرت احدیت را بصیرت اهل وفا مشاهده کند
- 3 پس شکر کن خدا را که مورد چنین الطافی و متصف بچنین اوصاف در این ایام حضور ببقعه مبارکه ممکن نه لهذا بوقتی دیگر مرهون نمائید و از خدا میطلبیم که دیده پدر مهرور را بهدایت پسر پاک گهر بینا فرماید و علیک التحية و الثناء

MMK3#303 p.225

AB03193

To: Mirza Yusuf Khan Shirazi (*Lisanul-Hudur*)

Date: 1901 or <

1 O thou who art attracted to the Beloved of the horizons! Jinab-i-Aqa Siyyid Asadu'llah has offered such extensive praise of you that it brought joy and fragrance to hearts, for praise be to God, in the garden of His Holiness Vahid the unique martyr - may my soul be sacrificed for the spirit of the martyrs - an incomparable sapling has grown with the utmost freshness and grace, and has become laden with goodly fruits. It is hoped that it may become an adornment of that supreme paradise and, like the nightingale of inner meanings, may sing new melodies in that spiritual rose garden.

2 Jinab-i-Aqa Siyyid Asadu'llah has requested permission for you to travel to the western lands to spread the divine fragrances and arise to exalt the Word of God. This is the ultimate hope of the sincere ones and the highest aspiration of the unified ones. But this journey is full of hardship and requires enduring the utmost toil and difficulty. Like the apostles of Christ, one must wash one's hands of life and soul and completely close one's eyes to comfort and ease. No morning brought rest and no evening brought peace. At every moment one became companion to a hundred thousand pains, endured severe blows, spread the divine fragrances and exalted the Cause of the All-Merciful. If you are a man of the arena, here is the polo ball and mallet. You have permission to attain an abundant share. And upon you be glory and praise.

1 ای مشتاق دلبر آفاق جناب آقا سید اسدالله نعت و ستایش زاید الوصف از شما نمودند بقسمیکه سبب روح و ریحان قلوب گشت که الحمد لله در باغ حضرت وحید شهید فرید روح الشهداء له الفداء نهال بیهمالی در نهایت طراوت و لطافت نشو و نما نموده و یفوا که طیبه بارور گشته امید است که تزئین آن بهشت برین گردد و بمثابه بلبل معانی در آن گلبن روحانی به نغمه و آهنگ بدیع بسراید

2 جناب آقا سید اسدالله از برای شما اذن حضور خواستند که سفر ببلاد غرب نمائید و نشر نفحات الله نمائید و باعلاء کلمه الله پردازید این نهایت آمال مخلصین است و منتهی آرزوی موحدین ولی این سفر پرمشقت است و در منتهای تعب و زحمت باید مانند حواریین مسیح دست از جان و دل بکشید و بکلی از راحت و آسایش چشم پوشید هیچ صبحی راحت نیافت و هیچ شامی سر و سامان نجست هر دم همدم صد هزار الم شد و تتحمل صدمات شدید کرد و نشر نفحات نمود و اعلاء امر حضرت رحمن کرد اگر مرد میدانی اینک گوی و چوگان اذن حضور داری که نصیب موفور بری و علیک التحية و الثناء

INBA17:140, INBA89:114, AKHA_116BE

#09 p.308

AB03523

To: *Baha'is of Bushruih et al., in Zirak (Khayr-Ul-Qura)*

Date: 1901 or <

- 1 O you friends of 'Abdu'l-Baha! You are old friends and companions of long standing. Night and day, the private chamber of this prisoner's heart is illumined by the light of remembrance of the friends, and the court of my soul and heart, through mention of the dear and kind ones, is like a meadow, flower garden and rose bower. What shall I write, what shall I think, and what shall I explain? My nostrils are perfumed and musk-scented from the fragrance of the gardens of your love, and my heart is gladdened and delighted by the luminosity of your hearts, for you are ancient servants of the Sacred Threshold and intimates, companions and associates of the Sanctuary of Oneness.
- 2 The tongue of the Concourse on High is occupied with your mention and the speech of the denizens of the Most Glorious Kingdom is accustomed to your praise. Give thanks to God that you are the object of such favors and the recipient of such bestowals. My hope from the bounties of the Glorious Lord is that day by day you may become more radiant and increase in enthusiasm, yearning, eagerness and attraction.
- 3 O my God, my God! These are souls who have taken fire from the tree of Thy oneness and been set ablaze by the burning fire of Thy love in the Tree of Thy unity. O Lord! Aid them to diffuse Thy sweet savors in those regions and to raise Thy Word in those districts, until the pavilion of Thy glory is raised upon those hills and habitations and souls are gathered beneath the banner of Thy mercifulness in those lands. Verily, Thou art the Powerful, the Mighty, the Chosen One.
- 1 ای یاوران عبدالبهاء دوستان قدیمید و یاران دیرین شب و روز خلوتخانه دل این مسجون بنور یاد یاران روشن و ساحت جان و دل بذکر عزیزان مهربان مانند چمن و گلزار و گلشن چه نویسم و چه اندیشم و چه شرح دهم مشامم از نفحه ریاض محبتان معطر است و معنبر و دلم از نورانیت قلوبتان شاد و خرم زیرا آستان مقدس را بندگان دیرینید و خلوتگاه احدیت را محرم و همدم و همنشین
- 2 لسان ملاً اعلیٰ بذکر شما مشغول و زبان اهل ملکوت ابھی بتحسین مألوف شکر کنید خدا را کہ مورد چنین الطافید و مشمول چنین اعطاف امید از الطاف خداوند مجید چنان است کہ روز بروز روشتر گردید و بر شور و ولہ و شوق و جذبہ پیفزائید
- 3 الہی الہی ہؤلاء نفوس اقتبسوا نار الہدی من شجرة فردائیک و اشتعلوا بنار محبتک المضطرمة فی دوحۃ وحدائیک رب وفقہم علی نشر نفحاتک فی تلك البقاع و اعلاء کلمتک فی تلك الأصقاع حتی یرتفع خباء مجدک علی تلك الأتلال و الدیار و یحشر النفوس فی ظل رايۃ رحمتک فی تلك الأقطار انک انت المقتدر العزیز المختار

MMK3#297 p.220, PYB#196 p.03

AB03322

Date: 1901 or <

- 1 O friends of God! The infinite bounty of God is a flowing treasure and a boundless ocean. It is time to seek benefit and assistance, so that utter poverty may discover absolute wealth, and pure nothingness may receive a portion from the bounty of existence. The destitute may find means and resources, the helpless may obtain remedy and cure, the sick may seek healing, and the wounded may receive balm from the hand of the Divine Physician.
- 2 The table of boundless favors is spread, and the infinite divine bounties nurture the spiritual saplings in the gardens of God's gifts. The waves of the sea of favor follow one after another, and the confirmations of the Kingdom of Unity arrive successively.
- 3 In gratitude for this grace and blessing of the Lord, the friends of God must not rest for a moment, must not seek comfort for an instant, and must not find tranquility for a breath. They must strive to exalt the Word of God and sacrifice themselves to spread the divine teachings. They must be a remedy for every pain and a balm for every wound. They must become the water of life for thirsty souls and a guide to salvation for the lost. They must be sympathetic to every sorrowful one and console every grieving heart. They must be a refuge and shelter for the fearful, and a help to every afflicted one. They must seek peace and reconciliation with all peoples and nations, pursuing security and safety, harmony and tranquility, and the comfort of all creation in every condition, until they become a mercy to all the worlds and a spiritual gift to humanity.
- 4 And upon you be greetings and praise.

1 ای احبابی الهی فیض نامتناهی الهی گنج روانست و دریای بی پایان وقت استفاضه و استغاثه تا فقدان محض بغنای مطلق پی برد و عدم بخت از فیض وجود نصیب گیرد اورا هر سرو سامان جوید و بیچاره دارو و درمان یابد بیمار دریاق جوید و مجروح مرهم از دست طبیب افاق یابد

2 خوان نعمت بی منت گسترده شود و فیوضات نامتناهی الهیه نهالهای روحانی را در ریاض موهبت یزدانی پرورش دهد امواج بحر عنایت متتابع است و تأییدات ملکوت احدیت مترادف

3 بشکرانه این فضل واحسان حضرت یزدان باید یاران الهی دمی آرام نگیرند لحظه اسودگی نخواهند و نفسی سکون نیابند دراعلاً کلمه الله کوشند و در نشر تعالیم الهیه جانفشانی کنند هر دردیرا درمان باشند و هر زخمیرا مرهم دل و جان تشنه گانرا سلسبیل حیات شوند و گمگشته گانرا دلیل نجات هر محزونی را غمخوار گردند و هر دلتونی را غمگسار هر خائفرا ملجأ و پناه باشند و هر فلاکت زده را فریاد رس آگاه با کل فرق ملل افاق صلح و صلاح خواهند و امن وامان جویند اشتی و سلام طلبند و اسایش آفرینش در هر حال تا رحمت عالمیان گردند و موهبت روحانیان

4 و علیکم التّحیة والتّنا

INBA89:144

AB03817

To: Spiritual Assembly of Barfurush et al., in Babul

Date: 1901 or <

1 Praise be to unto God that that country [Persia] hath been blessed by His mercy and is fragrant with the breeze of His holiness. Praise be unto Him that the divine mysteries are being spread by the most wonderful means. Thus is the Cause of God growing ever more powerful and the assemblies of consultation have been established in the utmost fellowship and love. This servant hath called for a meeting of the Spiritual Assembly therefore in order that it might become the dawning place of the bounty of the All Merciful, that all may become united and in agreement and all men shall strive to establish spiritual perfections in their innermost realities. Let them pray to be the manifestations of divine guidance; let them cause the breezes of holiness to blow across all horizons.

2 O ye helpers of 'Abdu'l-Baha! I swear by the Ancient Beauty, ye cannot imagine what a power of confirmation exists in this material kingdom! The hosts of confirmation and the cohorts of inspiration have gathered in the Abha Kingdom expecting at every moment to step forth into the arena of understanding and aid the friends. These hosts are ready to render immediate assistance in this day. The more we sit and contemplate the less shall it be of any avail or benefit to people and the more in the end shall this cause sorrow and regret. Only if we sacrifice ourselves in the path of the Beloved, only when we engage in spreading the signs of sanctity and holiness shall we guide the people to the source of supreme Guidance and uplift the banner of the most great Bestowal among them. If we are to ignite and enkindle all the peoples of the world we may become detached from else but God with our hearts attracted to Him. These are the attributes of the steadfast; these are the qualities of those who are staunch. This is what shall be the cause of mercy to the whole world.

1 الحمد لله این موطن مقدس رحمن بنفحات قدس معطر است و اسرار الهیه بوسائط رحمانیه منتشر یعنی امر الله رو بعلو است و مجلس شور در نهایت الفت و محبت تأسیس شده لهذا این عبد آنجلس را محفل روحانی نامید تا مورد سئو رحمانی گردد و جمیع متحد و متفق در تأسیس کالات روحانیه در حقائق انسانیه بکوشند و از خدا بخواهند که مظهر هدایت کبری گردند و سبب مرور نفحات قدس در آفاق

2 ای یاران عبدالهآء قسم بجمال قدم چنان تأییدی در ملکوت وجود مقدر که بتصور نیاید جنود تأیید و الهام در ملکوت ابی مجندند و منتظر جولان نفسی در میدان عرفان تا آن جیوش و جنود فوراً نصرت و تأیید نمایند و الیوم هرچه بنشینیم و بیندیشیم کل بی ثمر و اثر است و عاقبت سبب اسف و حسرت مگر آنکه در سبیل آن دلبر مهربان جانفشانی نمائیم و بنشر آیات تقدیس پردازیم و نفوس را بهدایت کبری دلالت نمائیم و علم موهبت عظمی برافرازیم از ما سوی الله منقطع گردیم و با قلبی منجذب جمیع اهل ارض را مشتعل و متذکر نمائیم اینست صفت ثابتین و اینست سمت راسخین و اینست رحمة للعالمین

MMK2#223 p.159x

AB11696

To: *Ustad Ali Akbar, in Faran*

Date: 1901 or <

- 1 O thou who art intoxicated with the wine of the Covenant! What do the ignorant know of the hidden mystery and the guarded secret? And what share can the ravens of darkness take from the melody and song of the nightingale of the Lord of Lords? They are veiled and deprived, hopeless and sorrowful, rejected and condemned. What portion can the hard rock receive from the rain of heaven, and what share can the deaf stone take from the supreme bounty? How can the withered branch be refreshed from the stream of grace, and how can the tree of Zaqqum find freshness from the favor of the Self-Subsisting Lord? Rather, to such a one that abundant bestowal is detestable and this revealed tablet is like stones and rocks.
- 2 Praise be to the Self-Subsisting Lord that thou hast drunk from the cup whose mixture is camphor, and heard the holy birds' melodies in the feast of joy, and having heard the divine call, thou didst sacrifice thyself and attain to thy highest aspirations and desires.
- 3 Now think about teaching and strive to spread the verses of unity. The hosts of divine confirmation arrive successively and the signs of holiness spread abroad. If thou canst, become the commander of the army of life and the leader of the hosts of salvation - that is, bestow fresh life upon hearts and grant eternal life to souls, so that thou mayest become near to the divine threshold and the court of the All-Merciful, and receive thy portion and share from the infinite bounty.
- 1 ای سرمست صهبای پیمان جاهلان از سر مکنون و رمز مصون چه خبر دارند و زاغان گلخن احتجاب از نغمه و ترانهء عندلیب رب الارباب چه بهره گیرند محبوبند و محروم مأیوسند و مغموم مدحورند و مذموم سنگ خارا از ماء سما چه نصیب برد و صخرهء صما از فیض کبریا چه [قسمت] گیرد شاخ خشک از جویبار عنایت چگونه سیراب گردد و شجرهء زقوم از عنایت حی قیوم چه طراوتی یابد بلکه در نزد او آن عطای موفور منفور و این لوح منشور مانند اجار و صخور
- 2 حمد کن ربّ قیومرا که از کأس مزاجها کافور نوشیدی و نعمات طیور قدسیرا در بزم سرور شنیدی و ندای الهی را استماع نموده جانفشانی کردی و باعظم آمال و کامرانی موقّق گشتی
- 3 حال در فکر تبلیغ باش و اهتمام بنشر آیات توحید کن جنود تأیید متابع میرسد و آثار تقدیس منتشر میشود اگر بتوانی لشکر حیاترا سالار شو و سپاه نجاترا سردار یعنی قلوب را حیات تازه بخش و نفوسرا زندگی ابدی میدول دار تا در درگاه الهی مقرب بدرگاه رحمانی شوی و از فیض نامتناهی بهره و نصیببری

FRH.099a

AB03654*To: Shaykh Ahmad Muallim Usku'i, in Ganjih**Date: 1901 or <*

- 1 O you who are firm in the Covenant! From your letter that arrived, it was understood that, praise be to God, the call of the Blessed Cause has made the Caucasus a mystic rose garden and filled it with melody and song.
- 2 This joyous news was life-giving to the divine friends, for the ultimate happiness and success of the divine friends lies in the diffusion of the holy fragrances and the raising of the banners of fellowship, the education of souls and the refinement of character. The physician's joy and delight is in healing the sick, and the teacher's happiness and success is in the progress of the students in school. Each of the friends must be a knowing physician and a skilled healer.
- 3 In these days, a foul odor from the Covenant-breakers may pass through those regions, meaning that from the regions of Azerbaijan an ill-omened raven may reach some areas of the Caucasus. Exercise the utmost vigilance lest they cause any weak one to stumble or place any unwary soul in danger.
- 4 In any spot in the Caucasus, as soon as news arrives of these foolish ones, that soul must, like a piercing flame and striking lightning and swooping eagle, arrive and drive away that failing bat.
- 5 Be confident in the divine invisible confirmations, for you are remembered, watched over, confirmed and victorious.
- 1 ای ثابت بر پیمان از مکتوب مرسل مفهوم شد که الحمد لله آوازه امر مبارک قفقاز را گلشن راز نموده و پر نغمه و آواز کرده
- 2 این خبر مسرت اثر یاران الهی را روح پرور بود زیرا نهایت شادمانی و کامرانی یاران الهی انتشار نفحات قدس است و ارتفاع ریایات انس تربیت نفوس است و تهذیب اخلاق طیب را سرور و شادمانی شفای بیمار است و ادیب را فرح و کامرانی ترقی اطفال دبستان دوستان هریک باید پزشک دانا باشند و طیب ماهر مداوا
- 3 در این ایام نفعه کریمه ای از ناقضان بآنصفحات مرور نماید یعنی از صفحات آذربایجان غراب بداوازی خود را ببعضی از نواحی قفقاز رساند نهایت مواظبت را بجری دارید که مبدا ضعیفی را بلغزانند و بی خبری را در خطر اندازند
- 4 در هر نقطه ای از نقاط قفقاز بجرد ورود خبری از یخزدان باید آن جناب چون شهاب ثاقب و برق خاطف و عقاب کاسر رسیده بر آن خفاش خاسر دورباش زنند
- 5 و مطمئن بتأییدات غیبیه الهیه باش زیرا ملحوظی و منظور و مؤیدی و منصور

INBA89:143

AB03750*To: Abdu'llah Khan Masud (Khalkhal), in Tabriz**Date: 1901 or <*

- 1 O thou who art blessed in the Kingdom! Let not thy heart be troubled by the vicissitudes of this transient world and the changing conditions of material affairs, and let not thy soul be companion to grief and sorrow. The rise and fall, appointment
- 1 ای مسعود ملکوتی از تلون این دنیای فانی و تغیر احوال امور جسمانی خاطر مکدر مفرما و دل و جانرا قرین اندوه و احزان مکن این حالات اقبال و ادبار و عزل و نصب این جهان ناپایدار

and dismissal in this ephemeral world are like unto the waves of a mirage, or the reflection of forms in mirrors and waters - they appear and disappear in succession. Praise be to God, eternal glory and nearness to the All-Merciful and everlasting bounty are ordained, existing and confirmed. What more dost thou seek? What more dost thou desire? This servant implores at the Threshold of Oneness that that spiritual friend may become intimate with heavenly bounties and attain an station from which he shall not be dismissed. Always arise to serve His Majesty the King with complete sincerity and pure intention. Again rank and elevation and station will be achieved. Be confident.

- 2 My God, my God! Aid this servant in that which Thou lovest and approvest, forgive his father and pardon him, immerse him in the seas of Thy mercy, cause him to enter Thy Garden of Eden, shelter him beneath Thy Lote-Tree of the Extremity, house him in Thy Paradise of Refuge, grant him the meeting with Thee in Thy highest Paradise, and crown him with Thy bounties in the most glorious Kingdom. Verily Thou art the Generous, the Merciful, the Bestower.

عبارت از امواج سرابست یا انعکاس صور در مرایا و میاه نوبت ینوبت جلوه و غیبیت مینماید الحمد لله عزّرت ابدیه و قرینیت رحمانیه و موهبت سرمدیه مقدر و موجود و مؤید است دیگر چه خواهی دیگر چه جوئی و این عبد بدرگاه احدیت عجز و نیاز آرم که آنجیب روحانی بمواهب آسمانی همراز و همدم گردند منصبی لایعزل منه میسر گردد شما همواره بکمال صدق و نیت خالصه بخدمت اعلیحضرت شهریار قیام نمائید باز منصب و رفعت و مقام حاصل گردد مطمئن باش

2 الهی الهی آید عبدک هذا علی ما تحبّ و ترضی و اغفر لأبیّه و اعف عنه و اغرقه فی بحار رحمتک و ادخله فی جنة عدنک و ظلّ علیه سدرتک المنتهی و اسکنه فی جنة المأوی و ارزقه لقاءک فی فردوسک الأعلى و توجه بمواهبک فی ملکوت الأبی انک انت الکریم الرحیم الوهاب

INBA89:170, MMK5#286 p.214x, RAHA.015-016

AB03596

To: Aqa Mirza Jafar Tabrizi Majdul-Ulama

Date: 1901 or <

- 1 Praise be to God Who has caused His light to shine forth, established His Manifestation, made His stars to appear, deployed His hosts, unfurled His banners, and caused His verses to be chanted in this mighty age and glorious century.
- 2 And peace and blessings be upon the radiant Light, the shining Star, the surging Ocean, the mighty Cause, the luminous Reality, the singular Essence, the spiritual Identity, the merciful Being, and upon those who have taken shelter beneath the blessed and pure Tree, who have drunk from the pure and sweet springs in the lofty and resplendent Garden, who have detached themselves from this world and its worthless treasures and have turned to the eternal realm and its everlasting life.
- 3 O thou who art guided by the light of guidance! Thank God for having removed the veil, bestowed abundant gifts, and passed

1 الحمد لله الذی اشرق نوره و ثبت ظهوره و لاحت نجمه و صالت جنوده و خفقت رایاته و رتلّت آیاته فی هذا العصر العظیم و القرن المجید

2 و الصلوة و السلام علی النور الساطع و الکوکب اللامع و البحر المتلاطم و الأمر المتفاقم الحقیقة النورانیة و الکیئونة الفردانیة و الهویة الروحانیة و الذاتیة الرحمانیة و علی الذین استظلوا فی ظل الشجرة الطیبة الطاهرة و شربوا من العیون الصافیة العذبة فی الجنة العالیة الزاهرة و انقطعوا عن الدنیا و حطامها و توجهوا الی الآخرة و بقائها

3 یا من اهتدی بنور الهدی اشکر الله بما کشف العطاء و جزل العطاء و ادار کأس الوفاء فی

round the cup of faithfulness in the gathering of the loved ones. He has intoxicated them with the wine of divine knowledge, quickened their hearts with the fragrances from the gardens of Paradise, illumined their vision through witnessing His greatest signs, and deposited within their reality the trust of His love that shall endure forever and ever.

مخفل الأحباء ورتجهم بصبا العرفان و احى
قلوبهم بنفحات رياض الجنان و نور بصيرتهم
بمشاهدة آياته الكبرى و اودع في حقيقتهم وديعة
محبة الباقية الى ابد الآباد

- 4 Arise to serve thy Lord, call souls to this sheltering Cave, urge the seekers toward the manifest Light, and guide them to the straight Path. Verily thy Lord will assist thee at all times. And upon thee be greetings and praise.

4 قم على خدمة مولاك و ادع النفوس الى هذا
الكهف المأنوس و حرض الطالبين الى النور المبين
واهدهم الى الصراط المستقيم ان ربك يؤيدك
في كل آن و حين و عليك التحية و الثناء

INBA89:186

AB03785

To: Baha'is of Tihiran

Date: 1901 or <

- 1 O ye radiant leaves and handmaidens of God!
- 2 The soul-stirring breezes are blowing from the eternal meads of the Abha Kingdom, and the vivifying sweet savors are wafting from the rose-garden of the Concourse on High. The stirring of those gentle winds have seized the hearts with transports of joy, and the nostrils are utterly perfumed by the wafting of those sweet gales. The herald of loving-kindness arriveth and imparteth the glad-tidings of divine bounties.
- 3 The grace and assistance of the Blessed Beauty is no doubt with ye, and the Almighty will invest ye with the tokens of His aid and assistance. The eye of His loving-Kindness is directed towards and the His bountiful gaze is fixed upon ye from all sides. Ye are inebriated with the cup of the Covenant, and are renowned throughout the world through the love of the Glorious Lord.
- 4 I have bowed down before His Sacred Threshold, and with tearful eyes, have fervently implored Him to grant a great blessing upon those spiritual maidservants. It behooveth ye, therefore, to make the utmost endeavor, that the fruits of these blessings may be made manifest and the results of those confirmations may become evident.
- 5 The magnet that attracts these manifold favors is the power of union and concord amongst the handmaidens of God. Ye must

1 ای ورقات نورانیه و اماء رحمانیه

2 از ریاض ملکوت ابهی نسیم روح پرور می وزد و
از گلشن ملاء اعلی شمیم جانش می آید قلوب از
هوب آن نسیم در نهایت اهتزاز است و مشامها
از مرور آن شمیم در غایت التذاذ پیک عنایت
میرسد و مردهء موهبت میبخشد

3 عون و عنایت جمال ابهی با شماس و تأیید و
توفیق حضرت کبریا همدم شما از هر جهت
ملحوظ عین عنایتید و از هر طرف منظور نظیر
موهبت از جام میثاق سرمستید و بحبت رب
الاشراق مشهور آفاق

4 در درگاه احدیت سر باستان مقدس نهاده و
در کمال عجز و زاری توفیقی عظیم بجهت آن
اماء رحمانی طلب نمودم پس باید همتی نمائید که
آن توفیقات ثمرش ظاهر گردد و آن تأییدات
نتائجش باهر شود

a thousand times and continually cleave fast unto this magnet, so that the aid, protection, and gracious favor of the Blessed Beauty may be witnessed by ye successively and continuously from all sides.

5 قوه مغناطیس که جاذب این عنایات است
اتحاد و اتفاق اماء الله است البته صد البته دائماً
متمسک باین مغناطیس گردید تا عون و صون و
عنایت جمال ابهی را از هر جهت متتابعاً مترادفاً
متوالیاً مشاهده کنید و البهاء علیکم

MKT7.136, DUR1.045

AB03627

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1901 or <

1 He is the True One

1 هو الحق

2 O servant of God! What you wrote was observed and understood. The friends of God must shine and glow like bright candles in the assemblage of the world, and like the morning star must bestow light. They must become renowned throughout the horizons for all praiseworthy human virtues and qualities, and become the brilliant full moon of the people of concord. They must recognize the worth of the benevolent ones and show respect to the great ones. They must strive in service to just rulers who care for their subjects, and not fall short in sacrificing their lives in the path of just and helping sovereigns. His Excellency, the manifestation of majesty, will, God willing, become the dawning-place of beauty and the rising-point of the light of glory.

2 ای بنده الهی آنچه مرقوم نموده بودی ملحوظ
گشت و مفهوم گردید دوستان الهی باید در
انجمن عالم چون شمع روشن بسوزند و بدرخشند
و چون ستاره صبحگاهی نور بخشند بجمع
فضائل و خصائل حمیده عالم انسانی شهیر آفاق
گردند و بدر منبر اهل وفاق قدر نیکوکاران
بدانند و پاس التفات بزرگان بدانند در خدمت
عادلان رعیت پرور بکوشند و در جانفشانی در
راه سروران داور فریادرس کوتاهی ننمایند
سرکار والا مظهر جلال انشاء الله مطلع جمال
میگردد و مشرق نور اجلال

3 In this recent journey to Yazd, they administered the utmost justice and satisfied the servants of Truth - nay rather, God is satisfied with them. The friends must recognize the value of this kindness and care for subjects, and understand the worth of this justice and consideration. Day and night they must turn in humility and supplication to the Divine Threshold, offer good prayers, and seek good recompense and reward. Surely this prayer will prove effective at the Divine Threshold. And all the praise you had written about them is correct and confirmed. God willing, may they be enabled to achieve even greater things. And upon you be Glory.

3 در این سفر اخیر در یزد نهایت عدالت را جاری
نمودند و بندگان حقراً راضی کردند بلکه خدا
از ایشان راضی دوستان باید قدر این لطف و
رعیت پرور را بدانند و قیمت این عدالت و عنایت
را بشناسند و شب و روز بدرگاه احدیت عجز و
نیاز آرند و دعای خیر کنند و مکافاة و جزای
خیر طلبند و البته این دعا در درگاه احدیت مؤثر
گردد و آنچه آنجناب ستایش در حق ایشان نموده
بودید جمیع صحیح و مصدق انشاء الله باعظم از
آن موفق گردند و البهاء علیکم

INBA85:212, AVK3.291.09x, MSHR4.072x

AB03795

*To: Ali Quli Khan**Date: 1901 or <*

- 1 ...O true friend! 1 ...ای دوست حقیقی
- 2 The East has become illumined, the West perfumed; It surged in America, became renowned in Africa 2 شرق منور شده غرب معطر شده جوش در امریک زد شهره افریک گشت
- 3 It cast its flame to the horizons, shed the light of dawning; The cry of longing arose, became like spreading fire 3 شعله بافاق زد لمعه اشراق زد نعره مشتاق زد آتش شلیک گشت
- 4 The fame of the Kingdom of God has created a tumult throughout all regions, and the resonance of the Word of God has shaken the foundations of the world. The melody of the Concourse on High is raised, and the song of the birds of the garden of the Most Glorious gladdens every mindful one. Ere long thou shalt observe that the world will become diffusing fragrance, and East and West will be illumined by the light of the Lord. 4 صیت ملکوت الله ولوله در آفاق انداخت و آوازه کلمه الله زلزله در ارکان عالم افکند آهنگ ملا اعلی بلند است و گلپانگ مرغان گلشن ابری مسرتبخش هر هوشمند عنقریب ملاحظه نمائی که جهان عنبرافشان گردد و خاور و باختر روشن از پرتو یزدان
- 5 Now that faithful friend must strive with heart and soul so that in those regions the fire of the love of God may be ignited and the Sun of Guidance may shine forth, and that champion may become the manifestation of the guidance of the Glorious Lord and day by day progress in human perfections. Eyes shall be opened, ears shall be unstopped, and minds shall become intimate with the message of the Most Glorious Kingdom. If thou arisest for this service, thou shalt find the assistance and favor of the Divine Unity as thy companion, and shalt be confirmed in servitude at the Sacred Threshold. 5 حال آن یار وفادار باید به جان و دل بکوشد تا در آنصفحات نار محبت الله شعلهائی زند و شمس هدایت بتابد و آن یل مظهر هدایت ربّ جلیل گردد و روز بروز در کمالات عالم انسانی ترقی نماید چشمها گشوده شود و گوشها باز گردد و هوشها محرم سروش ملکوت ابری شود اگر بایخدمت قیام کنی عون و عنایت حضرت احدیت را همدم یابی و در آستان مقدس بعبودیت موفق گردی
- 6 The gift of this service in the spiritual world is eternal glory, and in the celestial kingdom an everlasting bestowal. The glory, exaltation and leadership of this earthly dust ultimately leads to despair and regret, but the gift of the heavenly world is lasting and eternal. 6 موهبت این خدمت در جهان روحانی عزّت ابدیه است و در مملکت آسمانی موهبت سرمدیه عزّت و رفعت و ریاست این خاکدان فانی عاقبت یأس و حسرتست ولی موهبت جهان آسمانی باقی و جاودانی

MMK3#117 p.079x

AB03881

Date: 1901 or <

O thou herald of the Kingdom of God!

Hearken with the ears of (thy) spirit to the Concourse of El-ABHA, and thou wilt hear, verily, the angels of the Supreme Concourse blessing and praising thee, while saying: "Be thou rejoiced, O thou who hast arisen to serve the Cause of God and to promote the Word of God, and be gladdened at the light of the gift of God!"

By God, the True One, verily, the gifts of God are in such profusion as to rush like a torrent, overflow as a sea, and shower as rain. Gird up thy loins, strengthen thy back, make firm thy feet, and exert thyself in quickening souls, dilating breasts, illuminating insights, giving hearing to ears, and attracting hearts. Unseal the jars of the choice wine of the love of God, and give the craving ones to drink from this cup which is overflowing with the knowledge of God.

O my friend, the affection of my heart unto thee cannot be expressed through any interpretation, and I can hardly write it or acknowledge it: Turn with thy breast unto the heart of Abdul-Baha, and then this concealed fact will be disclosed, and the hidden mystery [be] unveiled unto thee.

Verily, I beseech God to make thee a tree with ripened fruits within reach, overshadowing those regions.

It is incumbent upon thee to be meek, to be humble, to be submissive and suppliant before the Threshold of the Merciful. It is incumbent upon thee to serve the beloved of God in that spiritual clime.

Send my greeting and praise to thy revered wife, to thy esteemed daughter and thy other children. I beg of God to enable all of them to render service to His Cause in His great vineyard.

TAB.163-164

AB03953

To: Baha'is of Ganjeh et al.

Date: 1901 or <

- 1 O dearly loved spiritual companions and friends to whom my heart and soul are fervently attached, my beloved ones—while they are in Ganja and I am in this land of exile, with a vast distance between us, my heart is gladdened and delighted by their remembrance and my tongue is ever engaged in their mention.
- 2 O friends! To chant the verses of Divine Unity with a soul-stirring melody by night and by day is the exclusive privilege of the people of God. Therefore, one must not maintain silence even for a moment, but rather, in the secluded sanctuary of divine mystery, must convey divine praise and glorification to the court of the One with melodies like those of the birds of the sacred garden. One must fix the heart upon the effusions of the Supreme Concourse, whose radiance spreads across the horizons like the light of dawn. At every moment a fresh bounty flows forth, and with every breath a mighty triumph is attained. The Valley of the Sacred Precinct has become entirely a rose garden of unity, since the light of God has illumined the Sinai of Truth.
- 3 And the Glory be upon you.

1 ای بنم پک سودیگم احباب روحانی و جان و یورکله فوق العاده تعلق ایلدیگیم یارانم و سوگلی دوستانم آنلر گنجده ایکن و بن بو دیار غربتده ایکن اوزون بر مسافهء بعیده آراده واریکن گوگلم آنلرک یادیلله شاد و خرم در و دیلم آنلرک ذکريله همدم در

2 ای یاران گیجه و گوندوز بر آهنگ جانسوز ایله ترتیل آیات توحید ایتیک آنجق اهل الله مختصدر بناءً علیه بر نفسده بیله سکوت و صمت التزام ایتمالی هر دم خلوتگاه سر الهیده نغمات طیور حدیقهء قدس ایله محامد و نعوت الهیه بی درگاه احدیته ایصال ایتلی و بارقه سی نور صباح گبی آفاقه پرتوتار اولان فیوضات ملاء اعلایه گوگل باقللی هر دم بر فیض جدید فائض اولور و هر نفس بر فوز عظیم حاصل اولور وادی ایمن سراسر گلشن توحید اولوب چونکه روشن ایلدی نور خدا سینای حق

3 و البهاء علیکم

INBA89:053, MJT.115

AB04144

To: Edith Grace Weld, in New York

Date: 1901 or <

- 1 O thou who art turned toward the Kingdom of God! Know that the Word consists of the universal divine meanings, and these meanings were known to God. Then these meanings and mysteries became manifest in the Christian Reality, and this is the meaning of the embodiment of that Word - that is, its manifestation in that radiant Reality in that body. And there is no doubt that those universal meanings which are known to

1 ایتها المقبله الى ملکوت الله اعلمی انّ الکلمه عبارة عن المعانی الکلیه الالهیه و هذه المعانی کانت معلومات لله ثم ظهرت و تحققت هذه المعانی و الأسرار فی الحقیقه العیسویّه و هذا معنی تجسد تلك الکلمه ای ظهورها فی الحقیقه الساطعه فی ذلک الجسد و لاشک ان تلك المعانی الکلیه الّتی هی معلومات الله کانت فی عالم الاحدیة عین

God were, in the world of Oneness, identical with the Truth, for in the world of Truth there is pure unity. And there is no doubt that those universal meanings which flow from the Lord upon the Christian Reality were the cause of the creation of beings and the manifestation of existence.

الحقّ لأنّ في عالم الحقّ وحدانيّة صرفة ولا شك ان تلك المعاني الكليّة التي هي معلومات الله كانت في عالم الاحدية عين الحقّ لأنّ في عالم الحقّ وحدانيّة صرفة ولا شك ان تلك المعاني الكليّة الفائضة من الرّب على الحقيقة المسيحية كانت هي سبب إيجاد الكائنات و ظهور الموجودات

2 I have been brief in explanation, but I have revealed to you the reality of the exposition. Reflect, that God may open to your heart the doors of meanings and you may know all the meanings of this exposition.

2 و اتيّ اختصرت في البيان ولكن اظهرت لك حقيقة التّبيان فتفكرى حتّى يفتح الله على قلبك ابواب المعاني وتعرفى تمام معاني هذا البيان

3 Convey my spiritual affection to Esther Kochran and Miss Weedon. I beseech God to purify them from the darkness of contingent existence, and I beseech God to make you successful in all conditions and circumstances. And upon you be greetings and praise.

3 و بلغنى عواطفى الرّوحانيه الى اسنات كوچران و ميس و ريتون اسئل الله و مطهّرات عن ظلمات الامكان و اسئل الله ان يوفّقكن في كلّ الشّئون و الاحوال و عليك التّحيّة و الثّناء

MMK3#126 p.088, YMM.385x

AB04099

To: *Khushnivis, Mirza Ali et al., in Tabriz*

Date: 1901 or <

1 O blessed souls! If at every moment you were to open a hundred tongues and with each tongue make thousands of utterances to express gratitude for the grace and guidance of the All-Merciful, you would not be able to fulfill this duty. For you have been confirmed in the cause of the creation of all beings and have been made successful in attaining the greatest guidance. You have drunk the cup of favors from the hand of the Cup-bearer at the feast of "Am I not your Lord?", and you have partaken of the wine of life from the wine-cellar of love for the Most Glorious Beauty. You have entered the circle of His chosen ones and become among the enthralled lovers of the Divine Beloved.

1 اى نفوس مبارکه اگر در هر دمی صد زبان بگشائید و بهر زبان هزاران نطق نمائید که از عهده شکر عنایت و هدایت حضرت رحمانیت بدرآئید ممکن نه زیرا مؤید بر علت خلقت موجودات گشتید و موفق بر هدایت کبری شدید کأس الطاف از دست ساقی بزم الست نوشیدید و صہاء حیات را از نهمخانه عشق جمال ابہی نوشیدید در حلقہ خاصان درآمدید و از شیدائیان دلبر لاهوتیان گشتید

2 You have beaten the drum of the love of God and swept the house of the heart clean of all save God. You have pierced the pearl of mystic knowledge and have heard and spoken the hidden mystery.

2 کوس محبت الله بکوفتید و خانه دل را از ما سوى الله بروفتید و در عرفان بسفتید و راز نہان بشنیدید و بگفتید

3 This is the time of joy and gladness, the moment of attraction and delight, the Day of Resurrection, when you have placed

3 وقت فرح و سرور است و هنگام جذب و طرب يوم النّشور کہ تاج عبودیت جمال ابہی و بندگی

upon your heads the crown of servitude to the Most Glorious Beauty and of bondage to the Exalted One - may my spirit be a sacrifice for His servants - and have become more proud and glorified than all monarchs. And this is the eternal sovereignty and the everlasting authority.

حضرت اعلیٰ روحی لعبادهما الفداء بر سر نهادید
و بر جمیع شهریاران مفتخر و متباهی گشتید و
هذا هو السلطنة الابدية القرار السرمديّة الآثار

INBA89:008

AB03941

To: Nasrullah

Date: 1901 or <

1 ...Thou hadst mentioned tribulations, calamities and afflictions, and hadst raised thy voice in lamentation. Thou art right - even if thou shouldst weep blood it would be fitting, for such tyranny hath never before come to pass. Sacred souls from among God's flock, in utmost oppression, fell prey to fierce wolves and were afflicted by vicious dogs. Despite the fact that throughout their lives they never hurt a soul nor wished sorrow upon anyone, the oppressors stretched forth the hand of tyranny and showed not an atom of mercy. They plundered and pillaged, slit throats and pierced hearts, and spilled blood. They tore bodies to pieces and burned corpses, and even martyred women and children. Yet the oppressed ones, in complete detachment and attraction, cried out "O what joy! O what gladness!" and with smiles and delight sacrificed their lives in the path of the Beloved. Would that I had been with them and sacrificed my soul in the path of my Lord, that I might attain what they attained! And the angels received them saying "Rejoice in this great victory and eternal paradise!"

2 This martyrdom set the kingdom of existence in motion, and this sacrifice diffused the fragrance of divine mysteries throughout the world and made the nostrils of the spiritual ones perfumed with musk. Soon will its wondrous effects shine forth like a brilliant star upon the world and its peoples.

3 And upon thee be greetings and praise.

1 ...ذکر بلايا و مصائب و رزايا نموده بودی و
فریاد و فغان کرده بودی حق با شماست اگر
خون بگری سزاوار است زیرا چنین ظلمی تا
بحال وقوع نیافته نفوس مقدسی از اغنام الهی در
نهایت مظلومیت گرفتار گرگهای درنده گشتند
و مبتلای کلاب گزنده باوجود اینکه در مدت
حیات خاطری را نیاززدند و بافسردگی کسی
راضی نشدند جفاکاران دست تظاول گشودند
و ذرهئی رحم نمودند تالان و تاراج نمودند
حلقها بریدند و قلبها دریدند و خونها ریختند
تنها را پاره پاره نمودند و اجساد را بسوختند و
اطفال و نساء را نیز شهید نمودند اما مظلومان
در نهایت انقطاع و انجذاب فریاد یاطوبی و
یابشری زدند و خندان و شادمان جان در ره
جانان فدا کردند یالیتی کنت معهم و فدیت
روحی فی سبیل ربی فافوز بما فازوا و قد تلقیهم
الملائكة ان ابشروا بالفوز العظیم و نعيم مقيم

2 این شهادت ملکوت وجود را بحرکت آورد و این
جانفشانی نافهء اسرار بر جهان نثار کرد و مشام
روحانین را مشکار نمود عنقریب آثار باهره اش
مانند کوکب ساطع بر جهان و جهانیان لامع
گردد

3 و علیک التّحیّة و التّناء

MMK3#207 p.149x, NANU_AB#50x

AB04188*Date: 1901 or <*

- 1 O thou whom God hath reserved for the promotion of His Covenant! What you had written was noted. Many times instructions have been written about unity. This is the foundation of the religion of God, and if this is not firmly established, ultimately the entire structure will completely collapse and all souls will fall into manifest loss. You must definitely exert intense effort and strive mightily in this matter, for it is the most essential of all things.
- 2 For great tasks lie ahead, and the lack of unity among the Hands and the absence of fellowship among the friends with one another has become an obstacle and barrier. If this continues thus, the opportunity will be lost and will afterwards yield no fruit, becoming a cause of regret and remorse for all, and abasement will encompass everyone. Quickly remedy this situation.
- 3 This servant feels the utmost grief and sorrow from the lack of fellowship among the friends, and I am so sad and depressed that I cannot describe it, for the appearance of the Holy Manifestations is for the purpose of fellowship and unity. When this result is removed, what else remains?
- 4 In any case, you must absolutely, most absolutely remedy this situation so that true heart-felt love and fellowship is achieved among the friends, not merely verbal, and all become occupied with teaching the Cause of God.
- 1 یا من آذخره الله لنشر الميثاق آنچه مرقوم نموده بودید ملاحظه گردید بارها در خصوص اتحاد مرقوم شد این امر اساس دین الله است و اگر این محکم نگردد عاقبت بنیان بکلی برافتد و کل نفوس در خسران مبین افتند البتّه در این خصوص جهد بلیغ و سعی شدید بنمائید که الزم امور است
- 2 زیرا کارهای بزرگ در پیش است و عدم اتحاد ایادی و عدم الفت دوستان با یکدیگر مانع و حائل گشته و اگر چنین بماند وقت از دست خواهد رفت و من بعد ثمری ننماید و سبب ندامت و پشیمانی کل گردد و مذلت عموم را احاطه نماید زود تدارک این کار را بنمائید
- 3 این عبد نهایت تأثر و حزن را از عدم الفت یاران دارم و بقسمی محزون و مغموم که وصف نتوانم زیرا ظهور مظاهر مقدّسه بجهت الفت و اتحاد است چون این نتیجه منسلب گردد دیگر چه خواهد ماند
- 4 باری البتّه صد البتّه تدارک این کار را بنمائید که در میان یاران قلبی محبت و الفت حقیقی حاصل گردد نه لفظی و کلّ به تبلیغ امر الله مشغول شوند

INBA89:012

AB04540*To: Chase, James B Thornton et al., in Chicago**Date: 1901 or <*

O ye sincere ones! O ye firm ones! O ye heralds of the Kingdom of God!

Fly away with joy! Flutter in the open of the Kingdom! Spread the wings of sanctity in those districts and lands, so that the shadow of the King of the Kingdom may be stretched over those climes and the fragrances of God be diffused in those tracts and in those vast and extensive regions.

By the Lord of the Kingdom! If one arise to promote the Word of God with a pure heart, overflowing with the love of God and severed from the world, the Lord of Hosts will assist him with such a power as will penetrate the core of the existent beings.

As to ye, be rejoiced, O ye children of the Kingdom of God! Your faces will surely become illuminated, your brows shining, your breasts dilated with an abundant bounty and refreshed with a rain pouring from the clouds of the gift of God. You will find yourselves as souls for the temple of the contingent world and as arteries pulsating in the body of the universe. Your faces will shine with the light of favor throughout all environments.

Make your feet firm; withstand the creeds (or multitudes); chant the Book; and explain mysteries through an inspiration on the part of your Exalted Lord, the possessor of glory and honor!

TAB.348

AB04315

To: Aqa Karim Burujirdi Bazzaz, in Kirmanshahan

Date: 1901 or <

1 O thou who art firm in the Covenant!

2 Glory be to God! What a mystery it is that one shell nurtures within its embrace both pearl and worthless stone, one mine produces both pure gold and base copper. Burujird is like a shell that has nurtured a lustrous pearl such as thee and revealed a worthless stone like the old hyena. This one is a sign of guidance while that one is utter misfortune. This one is an illumined lamp while that one is darkness personified. This one is a spring of living water while that one is a well of Hell. This one is a garden nightingale while that one is the shame of crow and raven. This one raises the melody of "O Glory of the Most Glorious" and turns toward the Supreme Concourse, while that one cries out "Where are the lowest depths?" This

1 ای ثابت بر پیمان

2 سبحان الله چه سرایست یک صدف در آغوش خویش در و خزف پرورش داده یک معدن ذهب ابریز و نحاس ناچیز تربیت نموده بروجرد بمثابة صدفست چون تو گوهر آبداری پرورده و چون پیر کفتار خزف بمقداری آشکار کرده این آیت هدی و آن نحوست کبری این سراج منور و آن ظلام مجسم این ماء معین و آن بئر سحیح این بلبل باغ و آن ننگ زاغ و کلاغ این نغمه یابهاء الاهی بلند نماید و توجه بملا اعلی کند و آن نعره این الطبقات السفلی برآرد این نور بدیع طلبد

one seeks the wondrous light while that one pursues evident loss. This one becomes privy to mysteries while that one is deprived of the grace of the Self-Sufficient. This one reveals a familiar countenance while that one makes backwards progress and with ill-omened features seeks to strut like a peacock.

- 3 He knows not that an ugly jackal, though it tarry long in the dye-vat, will never sprout peacock plumes nor crow like the cock of paradise. And the divine mystics are not captivated by colored skins, but rather seek spiritual radiance and the melody of the All-Merciful.

- 4 And upon thee be glory.

آن خسران مبین جوید این محرم راز شود و آن محروم از فضل بی نیاز این وجه مأنوس گشاید و آن ترقی معکوس کند و با شمائل منحوس جلوه طافوس خواهد

3 دیگر نداند که شغال بدپوز هر چند در خم رنگ درنگ نماید شپیر طافوس نگشاید و صبحه خروس فردوس ننماید و زندان الهی اسیر پوست رنگین نشوند بلکه جلوه روحانی جویند و نغمه رحمانی

4 و علیک البهاء

INBA72:025, YBN.032-033

AB04279

To: *Mirza Masih son of Mulla Ghulam-Rida, in Shahrud*

Date: 1901 or <

- 1 O servant of Baha, Masih means “the anointed one” because when the prophets of the Children of Israel wished to pray for someone and seek complete bounty and blessing so that he would become blessed and fortunate and happy, they would have him present and after prayer would apply perfume to his head and face and anoint his form, and they would call him “the anointed one of that prophet.” The Spirit (Christ) said “I am the Anointed One of my Lord,” meaning “the Hand of Divine bestowal has anointed me and the Spirit of God has quickened me.” Therefore O Masih, raise your voice in lamentation and become restless so that the Hand of bestowal of the Most Glorious Beauty may anoint you and grant you eternal bounty and bestow everlasting life upon you. And upon you be greetings and praise.

- 2 Please convey the Most Wondrous and Most Glorious greetings to his honor the esteemed son-in-law Aqa Muhammad-Baqir Yazdi and say: Be happy and joyous and delighted and pleased, for you are the object of the glance of favor and protected under the wing of the All-Merciful. And upon you be greetings and praise. ‘Abbas.

1 ای بنده بها مسیح معنیش ممسوحست زیرا انبیای بنی اسرائیل چون میخواستند که در حق نفسی دعا نمایند و فیض و برکت کلیه طلب نمایند تا مبارک و متبعم و مسعود گردد او را حاضر میساختند و بعد از دعا عطری بر سر و روی او میمالیدند و هیكل او را مسح میکردند و آترا مسیح آن پیغمبر مینامیدند حضرت روح فرمود من مسیح ربم یعنی ید موهبت مرا مسح نموده و روح الهی مرا زنده نموده پس ای مسیح ناله و زاری کن و بقراری نما تا ید موهبت جمال ابهی ترا مسح نماید و فیض ابدی بخشد و حیات سرمدی عطا فرماید و علیک التّحیّة و الثّناء

2 جناب صهر مکرم آقا محمد باقر یزدی را تکبیر ابدع ابی ابلاغ نمائید و بگو خوش باش و مسرور و مشعوف باش و محظوظ که ملحوظ نظر عنایتی و محفوظ در ظل جناح رحانیت و علیک التّحیّة و الثّناء

MKT5.063

AB04488

To: Prince Muhammad Mirza Muhtisham-Divan, in Tabriz

Date: 1901 or <

- 1 O spiritual friend! What you wrote and the inner secrets you harbored became known and revealed, and caused joy among the divine friends, for it was evidence of attraction and proof of the burning of the fire of the love of God. How blessed you are to have become the recipient of divine favors and the object of the glance of grace!
- 2 Therefore, in gratitude for this gift, forget all else but that Kind Beloved and strive to promote His religion and Faith and spread His teachings. For the teachings of that Ancient Beloved are the comfort of both worlds and the peace of heart and soul. They are the Most Great Peace and the rest and tranquility of tribes and peoples. They are the adornment of the world of creation and the bestowal of the Giver of knowledge and insight. They are the soul of the world and the life of the contingent realm. They are the luminosity of the All-Merciful and the spirituality of the human world.
- 3 As much as you can, exert effort in this blessed Cause so that you may shine like a lamp in this court and bloom like a flower in this garden. And upon you be greetings and praise.
- ای یار جانی آنچه نگاشتی و راز درون داشتی معلوم و مکشوف شد و سبب سرور یاران الهی گشت زیرا دلیل برانجذاب بود و برهان بر التهاب نار محبة الله ای خوشا بحال تو که مورد الطاف رحمانیت گشتی و مشمول نظر عنایت شدی
- پس بشکرانه این موهبت مادون آن دلبر مهربانرا فراموش کن و در ترویج دین و آئینش بکوش و نشر تعالیم بنا زیرا تعلیم آن یار قدیم راحت دو جهانست و آسایش دل و جان صلح اعظمست و آسایش و سلامت قبائل و امم آرایش جهان آفرینش است و بخشش معطی دانش و بینش جان جهانست و حیات عالم امکان نورانیت رحمانیتست و روحانیت عالم انسانیت
- تا توانی در این امر مبرور بذل مجهود کن تا مانند چراغ در این بارگاه بدرخشی و بمثابه گل در ظرف این چمن شکفته گردی و علیک التحية و الثناء

INBA89:166a, MKT8.198

AB04892

To: Ahmaduf, Muhammad Baqir (Son of Haji Ahmad Milani) et al.

Date: 1901 or <

- 1 O spiritual friends! The divine bounty is infinite and the gift of the Ancient Beauty is eternal heavenly glory. The radiance of His favor shines forth from the horizon of eternity and His merciful star blazes in the zenith of immortality. He has adorned His loved ones with such a robe that its beauty has become the ornament of creation. He has placed the crown of supreme guidance upon their heads and clothed them in the mantle of greatest bounty. He has made the mat of servitude the envy of
- ای یاران الهی فیض نامتناهیست و موهبت جمال قدیم عزت ابدیه جهان آسمانی پرتو عنایتش از افق ابدیت لائغ و کوکب رحمانیتش در اوج سرمدیت ساطع احبای خویش را بخلعتی آرایش داده که زیبایش آفرینش گشته افسر هدایت کبری بر سر نهاده و ردای موهبت عظمی در بر نموده حصیر عبودیتش را غبطه سریر سلطنت

the throne of sovereignty and the lowest state of servanthood the highest eternal glory.

- 2 In every moment He has ordained a favor, in every breath a gift, in every day a new spring, and in every evening a fulfillment. These bestowals and this endless bounty continue forever.
- 3 Blessed are you, O loved ones of God! The servant of the loved ones is truly a partner and associate with 'Abdu'l-Baha in servitude to the friends. Blessed is he and excellent is his end.

فرموده و حضيض بندگی را اوج عزت سرمدیت
فرموده

2 در هر دمی عنایتی و در هر نفسی موهبتی و در
هر روزی نوروزی و در هر شامی کامی مقدر
نموده این عطایا و این احسان بی پایانست

3 هنيئاً لكم يا احباء الله جناب خادم احباء
حقاً که در عبودیت یاران شریک و سهیم
عبدالبهاست طوبی له و حسن مآب

INBA89:142a, MMK3#298 p.220,
PYB#196 p.03

AB04638

To: *Fatimih (Sangisar) et al., in Sangsar*

Date: 1901 or <

- 1 O handmaidens of the Ancient Beauty!
- 2 Although in the Dispensation of the Furqan (Qur'an) women were considered the weaker sex and received few rights - "Men are the protectors and maintainers of women" was revealed and "To the male the equivalent of the portion of two females" was sent down - yet the people of the Furqan went beyond bounds and exceeded all limits, such that poor women became captives and like purchased slaves.
- 3 But praise be to God, in this divine Dispensation of justice such a pavilion and tent has been raised at the pole of the horizons that women have become equal sharers and partners with men in all rights, and they have raised the banner of "How many women kept in seclusion and behind veils have surpassed men!" In the field of tests they have seized the ball of precedence and victory, and in bearing hardships and calamities they have become the greatest sign, and in chastity and purity they have become the banner of the Kingdom of righteousness.
- 4 And glory be upon you all.

1 ای اماء جمال قدم

2 هر چند در کور فرقان طائفهء نساء جنس
ضعیف شمرده شدند و در حقوق قلیل التّصیب
الرجال قوامون علی النساء نازل و للذكر مثل
حظ الأنثیین وارد ولی اهل فرقان پا از اندازه
بیرون نهادند و از حد تجاوز کردند بقسمیکه
بیچاره نساء اسیر و مانند زرخیر شدند

3 ولی الحمد لله در این کور عدل الهی چنان خیمه
و خرگاهی در قطب آفاق زد که نساء در جمیع
حقوق سهیم و شریک رجال گشتند و علم و
کم من ربّات الخدور و المجال فاقت الرجال
برافراختند در میدان امتحان گوی سبقت و
پیشی ربودند و در حمل شدائد و بلایا آیت
کبری شدند و در عفت و عصمت رایت
ملکوت تقی گشتند

4 و البهاء علیکم

INBA13:058, MMK6#098, YBN.044

AB04853

To: *Mirza Mihdi son of Mulla Ghulam-Rida, in Shahrud*

Date: 1901 or <

- 1 O thou who art attracted by the divine fragrances! The effect of the pen and the loving letter of that longtime friend arrived and was read. Although there was some laxity in writing the letter, yet night and day we are engaged in remembering the righteous ones and calling to mind the free.
- 2 We beseech at the threshold of the All-Merciful and hope from His universal bounty that the divine friends in Shahrud may kindle from the heat of the love of God a blazing fire, guide the deprived and make them privy to the mystery, that those intimate with the Ka'bah of the Self-Sufficient may awaken the heedless and make the blind seeing, bring the intoxicated to their senses and convey the call of the angel, loose their tongues in teaching and promote it with wisdom - so that divine aid and protection may become their spiritual companion and glad-tidings arrive from the heavenly angel, the heart-attracting fragrance of the Kind Friend may spread and the lights of that radiant countenance may become manifest and evident.
- 3 Convey the Most Glorious and Most Wonderful greetings to the handmaid of God, your mother, and to your believing sisters. And upon thee be greetings and praise.

1 ای منجذب بنفحات الله اثر خامه و نامه
مشتاقانه آن یار قدیم واصل گردید و ملاحظه
شد هرچند در نگارش نامه قدری فتور حاصل
ولی لیلاً نهراً بذکر ابرار و یاد احرار مشغولیم

2 از عتبه رحمانیت سائلیم و از موهبت کلیه آمل
که یاران الهی در شاهرود از حرارت محبت الله
نار ذات الوقود برافروزند و محرومان را هدایت
نموده محرم راز نمایند و محرم کعبه بی نیاز
غافلان را بیدار کنند و کوران را بینا نمایند محجوران را
بهوش آرند و بانگ سروش برسانند لسان بتبلیغ
گشایند و بحکمت ترویج نمایند تا عون و صون
الهی همدم روحانی گردد و بشارت از فرشته
آسمانی در رسد بوی دلجوی یار مهربان منتشر
گردد و انوار آن رخ تابان ظاهر و باهر شود

3 امة الله والده و ورقات موفقات همشیره ها را تکبیر
ابعد ابهی ابلاغ نمائید و علیک التحية و الثناء

MKT5.107

AB04682

To: *Mirza Siyyid Khan nephew of Nazim, in Tabriz*

Date: 1901 or <

- 1 O servant of the Abha Beauty! The purpose of the dawning of the Sun of Truth from the horizon of contingent being was that imperfect souls might be nurtured under the shadow of divine education and become centers of spiritual inspirations, illuminating the world with the light of divine manifestations. May each become a lamp kindling the night and consuming veils. I hope that the friends of God may derive light from the rays of the Sun of Truth and become mirrors of mysteries.

1 ای بنده جمال ابهی مقصد از اشراق شمس
حقیقت از افق امکان آن بود که نفوس ناقصه
در ظل تربیت الهیه پرورش یافته مرکز سنوحات
رحمانیه گردند و جهان را بنور تجلیات سبحانیه
روشن نمایند هر یک شمعی شب افروز شوند و
پرده سوز گردند امیدوارم که یاران الهیه از پرتو
شمس حقیقت اقتباس انوار کنند و آئینه اسرار
گردند

- 2 May they arise to fulfill the divine teachings and contemplate peace and reconciliation with all the peoples of the world. May each become a kind servant to the human world and a loving friend to all humanity.
- 3 May they be faithful servants to His Majesty the just King and worthy bondsmen to His Highness the pure-natured Crown Prince, for today the royal government is the protector of the oppressed and the healing balm for the wounds of those who suffer tyranny. The hands of the fierce are shortened and the sword of cruelty is sheathed. The divine friends must pray day and night and supplicate for confirmation and increased divine assistance for the precious person of His Highness the Crown Prince.
- 4 And upon you be greetings and praise.
- 2 بتعالیم الهی قیام کنند و با جمیع ملل آفاق صلح و صلاح اندیشند عالم انسانرا هر یک خادم مهربان شوند و جمیع بشر را یار مهرپرور گردند
- 3 اعلیحضرت پادشاه عادل را خادم صادق باشند و حضرت ولیعهد پاکمهد را بندهء لائق زیرا الیوم حکومت شهریاری حامی مظلومانست و مرهم زخم ستمدیدگان درندگان را دست تطاول کوتاه و خونخوارانرا تیغ جفا در نیام یاران الهی باید شب و روز بدعا پردازند و از برای نفس نفیس حضرت ولیعهد توفیق و تزئید تأیید طلبند
- 4 و علیک التّحیّة و الثّناء

INBA89:175

AB05254

To: Aqa Hasan Ali, in Tihiran

Date: 1901 or <

- 1 Indeed thou hast been caught in utmost hardship and tribulation in the path of Truth and hast suffered severe blows. Thou hast had thy wealth and possessions plundered and pillaged, and hast endured affliction, hardship and distress. This is the path of love; to bear tribulation is a requirement of love and devotion. To be set aflame, to burn, and to hold one's tongue are among the necessities of the love of God. In this path the glorious Abraham was cast into a fierce fire, and Joseph the truthful became captive in fetters and chains. Abel was slain by Cain, Christ adorned the cross, and the Lord of Abstinence with utmost joy and delight sacrificed his life and lost his head. The Prince of Martyrs with all his companions hastened to the altar of love, and the Exalted One became the target of a thousand bullets from the people of hatred. The friends of God, wave upon wave like the surging sea, rushed to the field of sacrifice and, dancing and clapping, laid down their lives.
- 2 Were I to elaborate, it would become a lengthy book, therefore I write briefly. Give thanks to God that thou too hast become
- 1 فیالحقیقه در راه حقّ بنهایت مشقّت و بلایا گرفتار شدی و صدمهء زیاد خوردی مال و منال به تاراج و تالان دادی و مشقّت و زحمت و تعب تجمل نمودی این ره ره عشق است تجمل بلا از مقتضای محبت و ولاست افروختن و سوختن و دم فرو بستن از لوازم محبت الله است در این سبیل خلیل جلیل در نار شدید افتاد و یوسف صدیق اسیر کند و زنجیر گشت حضرت هابیل قتیل قابیل شد حضرت مسیح فراز صلیب پیاراست و سید حضور با کمال فوج و سرور جانفشانی نمود و سر بباخت و سید شهدا با جمیع یاران بقربانگاه عشق شتافت و حضرت اعلی هدف هزار گلوله از اهل بغضا شد یاران الهی فوج فوج مانند موج دریا در مشهد فدا بهیجان آمدند و پاکوبان و کف زنان جانفشانی نمودند
- 2 اگر بیان خواهم مکتب مفصل گردد لهذا مختصر نگاشتم شکر کن خدا را که تو نیز در سبیل الهی

a partner and participant with the friends of God in His path
and hast drawn nigh unto the Court of the Almighty.

شریک و سهیم یاران الهی شدی و مقرب درگاه
کبریائی گشتی

MMK3#208 p.150x

AB05073

To: Mirza Abu'l-Hasan Khan (Tihiran)

Date: 1901 or <

- 1 O divine servant! Your letter was reviewed. Indeed hardship has caused sadness, and the cruelty of relatives has brought about sorrow. There is no harm - heavenly blessing is needed and divine bounty is essential. One must seek the treasure of contentment and pursue the treasury of divine gifts. In this case, one's days will be joy upon joy. Otherwise, in every situation there will be sorrow upon sorrow.
- 2 Observe that kings, despite flowing treasures and endless wealth, pass their days in regret and sorrow, for contentment is the foundation of comfort, not power and riches.
- 3 You truly have a right to feel this way now, as you face hardship upon hardship. Through the abundant grace of the Merciful, Compassionate Lord, we hope and expect that your affairs will be eased and that ease will follow after hardship. But you too must strive to the extent possible and take hold of the means, for "He provides for whomsoever He wishes without measure."
- 4 And upon you be greetings and praise.

- 1 ای بنده الهی مراسله آنجناب ملاحظه گشت
فی الحقیقه عسرت سبب کدورت شده و جفای
خویشان سبب احزان گشت ضرری نه برکت
آسمانی لازم و فیض رحمانی واجب انسان باید
کنز قناعت جوید و گنج موهبت طلبد در این
صورت ایامش مسرت اندر مسرتست والا در
هر صورت کدورت اندر کدورت
- 2 ملاحظه نما که ملوک با وجود گنج روان و
توانگری بی پایان ایامرا بحسرت و احزان گذرانند
زیرا قناعت اساس راحتست نه دولت و ثروت
- 3 شما حال فی الحقیقه حق دارید زیرا عسرت اندر
عسرتست از فضل عمیم حضرت رحمن رحیم رجا
و امید داریم که در امور گشایشی حاصل گردد
و یسر بعد از عسر حاصل شود ولی شما نیز باید
بقدر وسع همت کنید و تشبث با سبب نمائید و
یرزق من یشاء بغیر حساب
- 4 و علیک التّحیّة و التّناء

INBA89:183, PYB#273-274 p.03

AB05406

To: *Mirza Haji Aqa Aminut-Tujar Ahari*

Date: 1901 or <

- 1 O thou who art attracted by the fragrances of God! The trumpet hath been blown, and the bugle hath sounded, and the earth hath quaked, and the sun hath been folded up, and the stars have been darkened, and the seas have boiled over, and the mountains have been scattered, and the heaven hath been cleft asunder, and brought forth manifest smoke, and the people have been overwhelmed - this is a grievous chastisement. The near ones have attained, and the sinners have been enraged.
- 2 As for the companions of the right hand, their faces beamed with joy, their souls took flight, their hearts were attracted, their lips smiled, their spirits rejoiced, and they said "This indeed is the supreme triumph in the garden of delight!"
- 3 But as for the companions of the left hand, their skin shuddered, their faces were covered with dust, their hair was disheveled, their eyes were blinded, their souls recoiled, and they said "This indeed is the grievous chastisement in the lowest abyss!"
- 4 Therefore give thanks to God for having made thee one of the companions of the right hand and gathered thee among the near ones, and given thee to drink from the clear spring, and guided thee to the manifest light, and made thee a sign of mercy to the worlds. And upon thee be greetings and praise.
- 1 أيها المنجذب بنفحات الله قد نفخ في الصور ونقر في الناقور و الأرض زلزلت و الشمس كوّرت و النجوم انطمست و البحور سبّجت و الجبال نسفت و السماء انفطرت و ات بدخان مبین و غشى الناس هذا عذاب الیم و فاز المقربون و غاظ المجرمون
- 2 فاصحاب الیمین تهلّلت وجوههم و طارت نفوسهم و انجذبت قلوبهم و ابتسمت ثغورهم و استبشرت ارواحهم و قالوا انّ هو هذا لفوز العظیم فی جنة النعم
- 3 و اما اصحاب الشمال فاقشعرت جلودهم و اغبرت وجوههم و شعث شعورهم و عميت عيونهم و اشمزت نفوسهم و قالوا انّ هذا هو العذاب الیم فی اسفل الجحیم
- 4 اذا اشكر الله بما جعلک من اصحاب الیمین و حشرک فی زمرة المقربين و سقاک من الماء المعین و هداک الى النور المبین و جعلک آية الرحمة للعالمین و علیک التحية و الثناء

INBA89:147, MMK6#535

AB05697

To: *Muhsin Milani*

Date: 1901 or <

- 1 O thou who hast been persecuted for the sake of God! Although the persecutors and the ignorant have let loose their spears and arrows, cursing one and taunting another, declaring this one worthy of persecution and crying out that another
- 1 ای ستمدیده در سبیل الهی هر چند ستمکاران ستم نمودند و جاهلان سهم و سنان روا داشتند یکی لعن نمود و دیگری طعن یکی سزاوار جفاست گفت دیگری مستحق هزار بلاست فریاد کرد

deserveth a thousand woes, that this one should be punished and that one tortured and sentenced to death, yet these are calamities sustained in the path of the Giver of Gifts. Therefore, thou shouldst rejoice and give thanks to God that, praise be unto Him, for the sake of the love of the Ancient Beauty (may my life be a sacrifice to His loved ones), thou hast become the target of the darts of affliction.

- 2 O shell of the pearl of faithfulness! Thou hast experienced tribulation by reason of thy love for the Peerless Lord, and thou hast undergone trials and hardships in the path of truth. This was a remedy, not an injury; and a delight, not an oppression. Would that every calamity might rain upon 'Abdu'l-Baha in this way that he could become a ransom for the suffering of the friends of the Ancient Beauty.

یکی بعقاب حکم کرد دیگری به شکنجه و قتل و عذاب فتوی داد ولی کلّ این مصائب در سبیل معطی المواهب بود لهذا باید مسرور باشی و مشعوف و ممنون باشی و خوشنود که الحمد لله در راه محبت جمال قدم روحی لاحبائه الفداء هدف تیر بلا شدی

- 2 و صدف لؤلؤ وفا اذیت در محبت حضرت احدیت دیدی و مشقت در طریقت حقیقت کشیدی این درمان بود نه درد صفا بود نه جفا ای کاش جمیع بلایاء در این راه بر عبدالهّاء وارد تا فدای جمیع دوستان جمال قدم گردد

INBA89:009a, NANU_AB#24

AB05554

To: Milani, Muhammad Ali (Son of Haji Ahmad), in Tabriz

Date: 1901 or <

- 1 O servant of the Sacred Threshold of the Most Exalted Beauty and partner and sharer with 'Abdu'l-Baha in servitude at the Sacred Threshold! Upon thee be the praise of God.
- 2 Praise be to God that, since thy revered father has ascended to the precincts of the Most Great Mercy in the Abha Kingdom, thou art associated with the Blessed Threshold and art successful and confirmed in serving at the Divine Threshold, and art renowned in the realm of the Concourse on High for thy love of the Beauty of Abha - may my spirit be a sacrifice for His loved ones - and art a distinguished and acceptable servant in the Kingdom of Oneness of the Lord of Grandeur.
- 3 Give thanks to the Ancient Beauty and the Most Great Name that, through pure bounty, He placed upon that family's head the crown of service at the Threshold of Oneness and laid for that household a foundation that will endure forever, its structure reaching to Saturn and its pinnacle connected to the heavens.

- 1 ای بنده آستان مقدّس جمال اعلی و شریک و سهیم در عبودیت آستان مقدّس با عبدالهّاء علیک ثناء الله

- 2 الحمد لله چون متصاعد بجوار رحمت کبری پدر بزرگوار در ملکوت ابهی باستان مبارک منسوبی و بخدمت عتبه الوهیت موفق و مؤید و مشهور در اقلیم ملا اعلی محبت جمال ابهی روحی لاحبائه الفدا شهری و در ملکوت احدیت حضرت کبریا بنده مقبول خطیر

- 3 بها شکر کن جمال قدم و اسم اعظم را که بصرف موهبت آن خانواده را اکیل خدمت آستان احدیت بر سر نهاد و بنیادی بجفت آن دودمان نهاد که ابدالآباد بنیانش همعان کیوانست و کنگره اش متصل با آسمان

- 4 Through the grace of the Lord of the Covenant, I hope that you will be successful in all matters. 4 از فضل ربّ الميثاق امیدوارم که در هر شئون موفق باشید

INBA89:007

AB05781

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1901 or <

- 1 O thou sorrowful and imprisoned friend! Do not be distressed; do not be depressed and agitated! For by the love of God, the Peerless, and the Beloved thy prison shall become a palace and thy chains will reflect the glory of those of Joseph. From the pit thou shalt rise to the summit of glory and from the narrow confines of this incarceration thou shalt ascend to soul-entrancing gardens and meadows. 1 ای مسجون محزون آشفته مباش و آزرده مگرد پرمرده منشین و افسرده مباش زیرا زندان بحبّت آن یار بی‌نشان ایوان گردد و سلسله زنجیر بجن یوسفی شود چاه اوج ماه گردد و تنگای حبس صحرای جانفزا
- 2 Preoccupy thyself at all times, both night and day with the fragrances blowing from the gardens of sanctity and remember the love and suffering of the Ancient Beauty. Shalt thou shed tears of anguish because thou hast to bear, for a few days, what that Beloved of hearts bore over so many years? 2 شب و روز بنفحات گلشن تقدیس همدم باش و پیاد بلایا و محن جمال قدم مشغول شو آنچه را آن دلبر مهربان در مدّت مدیده کشیده ما در ایّام عدیده تحمل نتوانیم و از دیده خون بباریم
- 3 Render praise to God, rather that thou hast sustained so much torment and anguish in this prison. These days of comfort shall pass without reward but for every minute that passeth in torment and torture for the sake of God there shall be infinite results. 3 تو حمد کن خدا را که در حبس در سبیل حقّ زجر دیدی و به بلایا و محن مبتلا گشتی ایّام راحت بگذرد و نتیجه‌ئی نبخشد اما هر دقیقه که در سبیل الهی زجر کشیده شود آنرا نتایج غیرمتناهیست و علیک التّحیّة و التّناء

MKT8.136b, MNMK#139 p.253,
MMK2#307 p.224, MSBH3.492

AB05568*To: Siyyid Kazim (Pilgrim), in Palestine**Date: 1901 or <*

- 1 O servant of God! In these days of test and trial, when the tempest has encompassed all possibilities, make supplication and lamentation, weep and be restless, that you may remain protected and preserved under the shadow of the protection and care of His Holiness the Most One. The favors of the Invisible Beauty undoubtedly and without question encompass the friends, but the tests and trials are also severe.
- 2 I swear by the mercies of the Merciful, the Compassionate, that the very bones of 'Abdu'l-Baha melt from fear of the tests of the Most Glorious Beauty, and His spirit, heart and soul are agitated. But hope lies in the benevolence of that Glorious Beloved, that He will not leave this servant and the friends disappointed but will grant deliverance.
- 3 Now be content and joyful that you have reached the Sacred Threshold and attained to the pure and purifying dust. Therefore, placing your trust in God, return and occupy yourself day and night in remembrance of the Beloved Lord.
- 1 ای بنده حق در این ایام افتتان و امتحان که طوفان امکان را احاطه نموده است تضرع و زاری نما و گریه و بیقراری کن تا در ظل حفظ و حمایت حضرت احدیت محفوظ و مصون مانی الطاف جمال غیب من غیر شبهه و ریب شامل دوستان است ولی آزمایش و امتحان نیز شدید است
- 2 قسم بالطاف رحمن رحیم که استخوان عبدالهء از خوف امتحانات جمال اهی میگدازد و روح و قلب و جاننش مضطرب ولی امید از عنایت آن محبوب مجید است که این عبد و دوستان را ناامید نفرماید و نجات بخشد
- 3 حال تو خوشنود باش و مسرور که باستان مقدس رسیدی و بتربت پاک مطهر فائز گردیدی لهذا متوکلأ علی الله رجعت نما و شب و روز بذکر حضرت دوست مشغول گرد

INBA89:052b, MKT8.028b

AB07253*To: Aqa Mirza Muhammad Hasan**Date: 1901 or <*

- 1 O free servant of God! Be thou happy, and be thou happy, for the heart of 'Abdu'l-Baha is occupied with thy remembrance and His tongue is accustomed to thy mention. At every moment I implore and supplicate the Ancient Beauty with humility and meekness, saying:
- 2 O my kind Lord, O Thou the desire of my heart and soul! Bestow upon Thy friends Thy loving-kindness, and grant them Thine unfailing mercy. Be Thou a solace to Thine ardent lovers, and a friend, a comforter, and a loving companion to them who yearn for Thee. Their hearts are ablaze with the fire of Thy
- 1 ای بنده آزاد حق شاد باش و شاد باش زیرا قلب عبدالهء بیاد تو مشغول و لسانش بذکرت مألوف هر دم بجمال قدم عجز و لابه نمایم و تضرع و انابه کنم که
- 2 ای یزدان مهربانم و آرزوی دل و جانم یارانت را عنایتی فرما و دوستان را موهبتی بخش عاشقانترا دلنشین باش و مشتاقانترا یار و مونس جان و قرین دلها باش عشقت افروختند و جگرها بنار محبت

love, and their souls are consumed with the flame of devotion to Thee. They long, one and all, to hasten unto the altar of love, that they may willingly lay down their lives.

- 3 O Divine Providence! Grant them Thy favour, guide them aright, graciously aid them to achieve spiritual victory, and confer upon them heavenly bestowals. O Lord, assist them by Thy munificence and grace, and make their radiant faces lamps of guidance in assemblies devoted to the knowledge of Thee, and signs of heavenly bounty in gatherings where Thy verses are expounded. Thou art, verily, the Merciful, the All-Bountiful, the One Whose help is implored by all men.

BRL_POAB#21x

سوختند کل آرزوی قربانگاه عشق کنند تا جان را رایگان فدا نمایند

3 ای پروردگار عنایتی فرما و هدایت کن و نصرت روحانیّه بخش و بموّهت آسمانی سرافراز نما ربّ ایدهم بفضلک و جودک و اجعل وجوههم النّورانیّه سرج الهدی فی محافل العرفان و آیات الألفاف فی مجالس التّبیان انّک انت الرّحمن و انّک انت الکریم المستعان

BRL_DAK#0089,

BRL_MON#021,

MMG2#202 p.230x

AB05562

To: Mirza Baba Khan (Mashhad) et al.

Date: 1901 or <

- 1 O thou servant of the Abha Beauty!
- 2 'Abdu'l-Baha is abashed. He is shameful for He hath failed to serve at the Sacred Threshold. Pray, therefore and implore God that from this time on He may be aided in this path and may attain this great gift. For my earnest hope is this: that I may be as the shards scattered in the pathway of the Friends and dust on the Threshold of the All-Merciful, that I may succeed in serving the loved ones of God and be confirmed in my servitude unto Him.
- 3 O thou servant of the one True God! Arise to serve His loved ones that thou mayest see divine confirmations visible around thee and promulgate the Faith of God that thou mayest recognise the assistance of the Kingdom descending upon thee. Turn thine ears to the call of the Divine Herald that thou mayest hear the summons of the Concourse reverberating round thee and with the faculties of thy soul attuned, open thou the doors of thy perception to receive the glorious salutations from the Kingdom of Abha [the All-Glorious].
- 4 Prize each of the days of your life and consider every opportunity a gift of God. Otherwise these gracious favours and this

1 ای بنده جمال ابهی

2 عبدالبهاء شرمنده است زیرا بعبودیت عتبه مقدسه موفق نگشته پس تو دعائی کن عجز و نیازی نما شاید من بعد باین موّهت مؤید گردد و باین منقبت موفق شود زیرا آرزویش چنانست که غبار ره یاران گردد و خاک آستان رحمن بخدمت دوستان موفق شود و بعبودیت آستان مؤید

3 ای بنده حقّ تا توانی بخدمت یاران الهی پرداز تا موّهت یزدانی بینی و در ترویج دین الله بکوش تا عون و عنایت ملکوتی مشاهده نمائی گوش ببانگ سروش ده تا ندای ملأ اعلی بشنوی و بسمع جان خطاب ملکوت ابهی استماع کنی

4 وقت را غنیمت دان و فرصت را موّهت شمار والا این ایام فضل و جود بگذرد و حسرت و حیرانی باقی ماند و علیک التّحیّه و الثّناء

MMK2#255 p.184

pure generosity will pass away from thee and thou shalt remain forever prey to remorse and bewilderment.

AB06219

To: Mirza Abdu'l-Husayn, in Ardistan

Date: 1901 or <

- 1 O pilgrim to the gathering place of the Supreme Concourse! In this journey you endured the utmost hardship and suffered tribulations without bound or limit. This was evidence of the sincerity of intention and steadfastness and perseverance of that spiritual friend, for He says "Ye shall not attain it except through severe trials."
- 2 Well then, O spiritual friend, you must arise to serve the Cause of God in such wise that you may illumine the lamp of your venerable uncle and honored father and the esteemed Jinabi-Aqa Mirza Haydar-Ali in the niche of Ardistan, for through the efforts of the Most Great Victory, the fame of Ardistan has reached East and West, and now through divine assistance and favor its renown must reach to all regions of the world.
- 3 Guide all the divine friends to servitude at the Sacred Threshold and convey the longing greetings of Abdul-Baha. And upon you and upon them be salutations and praise.

1 ای زائر مطاف ملأ اعلی در این سفر تحمل نهایت
زحمت نمودید و مشقت بی حد و حصر کشیدید
این دلیل بر خلوص نیت و ثبات و استقامت
آنحبيب روحانی بود زیرا میفرماید لم تکنوا بالغیه
الا بشق الأنفس

2 باری ایحبيب روحانی باید چنان بر خدمت امر
الله قیام نمائی که سراج خال محترم و ابوی مکرم
و جناب آقا میرزا حیدر علی معظم را در مشکاة
اردستان روشن نمائی زیرا صیت اردستان بهمت
فتح اعظم به شرق و غرب رسیده و حال باید به
عون و عنایت حق آوازه اش باقطار جهان واصل
گردد

3 جمیع یاران الهی را دلالت بر عبودیت آستان
مقدس نمائید و تحیت مشتاقانه عبدالهء ابلاغ
نمائید و علیک و علیهم التّحیة و الثناء

MMK6#235

AB06184

To: *Karbala'i Asadullah et al., in Ishqabad*

Date: 1901 or <

- 1 O two servants of God! 1 ای دو بنده خدا
- 2 Jenab Aqa Muhammad had written a letter and requested a special missive be written to you, but if you knew to what degree my occupations, concerns and multitude of troubles are, you would surely be content with just a few words. Despite having absolutely no free time, I nonetheless turned my thoughts to you and engaged in writing this letter, so that you might know how precious the loved ones of the Ancient Beauty are in this court. 2 جناب آقا محمد مکتوبی مرقوم و از قبل شما استدعای تحریری مخصوص نموده بود ولی اگر بدانید که مشاغل و غوائل و کثرت متاعب بچه درجه است البته بکلهئی کفایت خواهید نمود باوجود آنکه هیچوجه فرصتی نبود معذلتک بیاد شما پرداختم و بنگارش این نامه مشغول شدم تا بدانید که احبای جمال قدم در این بساط چه قدر عزیزند
- 3 In any case, be confident in the grace and favor of the Divine Unity, for His confirmations are like the spring rain and the waves of the ocean of the All-Merciful. Happy are you both in having attained to the recognition of your Lord and having drunk a brimming cup from the hand of the Cup-bearer of God's guidance. 3 باری مطمئن به فضل و عنایت حضرت احدیت باشید که تأییدش چون باران نیشانی و امواج بحر رحمانی است هینئاً لکما بما فرتما بمعرفة ربکما و شربتاً کأساً دهاقاً من ید ساقی هدایة الله
- 4 And upon you both be glory. 4 و الهاء علیکما

INBA89:066a

AB06061

To: *Hashim Khalkhali Sarhang, in Tabriz*

Date: 1901 or <

- 1 O servant of God! The colonel of the world may array the ranks of battle and seek fame and honor, but the divine commander seeks the world of God and desires the spiritual throne. In the feast of the Covenant he plays a melody that brings the Baha'is to ecstasy and delight. He begins the song of reconciliation and plays the tune of peace and truth. He seeks universal peace and desires the welfare of all. He leads forth the army of love in the field of endeavor and eliminates the forces of enmity, hostility and rancor from the face of the earth. 1 ای بنده الهی سرهنگ جهان بو و رنگ صف جنگ بیاراید و نام و ننگ جوید اما سالار رحمانی جهان الهی خواهد و اورنگ روحانی طلبد و در بزم بیان آهنگی بنوازد که بهائیان را به وجد و طرب آرد نغمه آشتی آغاز کند و ترانه صلح و راستی بنوازد صلح عمومی جوید و صلاح کلی خواهد سپاه محبت در میدان همت براند و افواج خصومت و عداوت و کین را از روی زمین براندازد

- 2 You who are the colonel of the eternal world, begin such a melody so that you may prove and demonstrate courage, valor, manliness, freedom and wisdom among the hosts of the Supreme Concourse.
- 3 And upon you be greetings and praise.

2 تو که سرهنگ جهان جاودانی چنین آهنگی آغاز کن تا شجاعت و بسالت و مردانگی و آزادگی و فرزانی را بین جنود ملاً اعلی ثابت و محقق نمائی

3 و عليك التّحيّة و الثّناء

INBA89:109b

AB06472

To: Milani, Muhammad Ali (Son of Haji Ahmad), in Tabriz

Date: 1901 or <

- 1 My Lord and my Hope! This servant remembers Thy servant who was ever the recipient of the glances of Thine eye of mercy and the object of the gaze of Thy loving-kindness among Thy creatures. He was ever a servant of Thy Cause, a spreader of Thy remembrance, a counselor to Thy creation, a guide to Thy servants, a herald of Thy name, and a servant at Thy gate.
- 2 O Lord! Praise be unto Thee for having made these the best successors to that righteous ancestor and for having made them follow in the footsteps of that distinguished and renowned personage who was celebrated throughout all regions for his love for Thee.
- 3 O Lord! Make them successful in all matters and affairs, make them signs of Thy bounty amongst all peoples, aid them with hosts from Thy holy Kingdom, O Ever-Living, Self-Subsisting One! Strengthen their backs in Thy service, O my Compassionate Lord, and illumine their eyes through beholding the signs of the greatness of Thy Cause. Verily Thou art the Mighty, the Merciful.

1 ربّ و رجائی انّ هذا العبد تذكّار من عبدك الذی كان لم یزل ملحوظاً بلحظات عین رحمانیتک و منظوراً بنظرات طرف الالطاف بین بریتک و لم یزل کان خادماً لامرک ناشراً لذكرک و ناصحاً لخلقک و هادياً لعبادک و منادياً باسمک و خادماً لبابک

2 ای ربّ لک الحمد بما جعلت هؤلاء خیر خلف لذلك السلف الصّالح و جعلتهم متأسّین بذلک الشّخص الخطیر الشّہیر بحبک فی الآفاق

3 ای ربّ وفقهم فی جمیع الامور و الشّئون و اجعلهم آیات موهبتک بین العموم و انصرهم بجنود من ملکوت قدسک یا حی و یا قیوم و اشدّد ازهم علی خدمتک یا ربّی الخنون و نور بصرهم بمشاهدة آیات عظمة امرک انک انت المقتدر الرّحوم

INBA89:006

AB06022

To: *Mirza Muhammad Hasan Adib*

Date: 1901 or <

- 1 O educator in the divine school! Among the friends, there does not exist, as there should and ought to, love and affection and togetherness and unity, and this has become a great cause of burning anguish and regret in hearts - that strangers are unified and united while the friends are divided. And due to lack of unity, all affairs remain suspended and delayed, and time passes, and if these momentous matters are not established now, it will be impossible in the future and the work will become very difficult. Certainly the utmost exertion of effort is necessary in this regard. 'Abdu'l-Baha
- 2 Your honor must bear the trouble and endure hardship. Consider to what degree are the troubles and hardships and calamities and difficulties of 'Abdu'l-Baha, yet despite this, purely for servitude at the Sacred Threshold, He bears them with perfect contentment. You too must show patience and endurance. If you fall into hardship, say "Lord make us patient in tribulation," and upon you be the Glory.

1 ای ادیب دبستان الهی در میان دوستان چنانکه باید و شاید محبت و الفت و یگانگی و وحدت موجود نیست و این بسیار سبب حرقت و حسرت قلوب گردیده که بیگانگان متفق و متحد باشند و یاران مختلف و بسبب عدم اتحاد امور کلیه معطل و معوق مانده و وقت میگذرد و اگر حال آن امور عظیمه تأسیس نشود در مستقبل ممکن نیست و کار بسیار مشکل میگردد البته در اینخصوص نهایت بذل همت لازم ع

2 آنحضرت باید تجمل زحمت نمایند و مشقت کشند ملاحظه نمائید که مشقات و زحمات و مصائب و مشکلات عبداله‌آء بچه درجه است باوجود این محض عبودیت آستان مقدس در کمال رضا متحمل شما نیز صبر و تجمل نمائید اگر چنانچه در مشقت افتادید رب صبرنا علی البلاء بفرمائید و اله‌آء علیک

INBA89:013a, BRL_DAK#0292

AB06497

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1901 or <

- 1 O Samandar, fire ignited in the Tree of Sinai! Your tribulations are boundless and your hardships unlimited. But the wisdom of these afflictions and trials is that you must share and partake with 'Abdu'l-Baha in all tribulations, calamities, hardships and difficulties.
- 2 It should not be that I am consumed in fire while the friends are at ease - although my utmost desire is that I should burn while the friends find comfort, that I should lament while they soar, that I should be in complete hardship and toil while they are in ultimate joy and delight. But these difficulties and hardships of yours are purely for partnership with 'Abdu'l-Baha.

1 یا سمندر النار الموقدة فی سدره السیناء مصائب آنحضرت بی حد و حصر و مشقات آنجناب بی نهایت ولی حکمت این محنت و بلا‌آء این است که باید با عبداله‌آء در کل مصائب و رزایا و بأساء و ضراء شریک و سهیم باشی

2 نه اینکه من در آتش بگدازم و یاران مسترح باشند اگرچه متها آرزوی من اینست که من بسوزم و یاران راحت نمایند من بنالم و آنان ببالند من در کمال مشقت و تعب باشم و آنان در نهایت

سرور و فرح ولی این غوائل و متاعب شما محض
شرکت با عبدالبهاست

- 3 Therefore offer praise and thanks that you are a partner and participant. And we hope that through God's help and favor, the means of ease and comfort will be attained.

3 پس حمد و شکر نما که شریک و سهیمی و
امیدواریم که بعون و عنایت حق اسباب آسایش
و راحت حاصل گردد

INBA89:045b, AYBY.365 #048,
KSHSH09.052

AB06791

To: Mirza Abbas Quli, in Isfahan

Date: 1901 or <

- 1 O wanderer in the lane of the Friend! How long will you sit silent and heartbroken, not coming to ecstasy and joy, not applying balm to your wound, not pouring the overflowing cup of love's wine into the mouths of the seekers, not scattering musk and ambergris in the precious gathering of the divine Egypt? You do not cry out, you do not shout, you do not exclaim "O joy!", you do not call out "O rapture!" The opportunity will slip away, the scroll of life will be rolled up, the charter of divine gifts will be folded, and only sighs and regrets will remain.

1 ای سرگشته کوی دوست تا کی دم فرو بسته
دنخسته نشینی و به وجد و طرب نیائی و زخم
خویش را مرهم نهی جام لبریز پیمانه عشق در
کام طالبان نیزی و در محفل عزیز مصر الهی
مشک و عنبر نیزی فریاد بر نیاری نعره نزی
واطر با نگوئی واشوقا بلند نکنی فرصت از دست
رود و بجل حیات منطوی شود منشور موهبت
ملفوف گردد و آه و حسرت باقی ماند

- 2 O servant of Baha! Praise be to God that a crown from the glorious Kingdom rests upon the heads of the friends, and the eternal throne of sovereignty in that world is the felicity of the friends. What bounty could be greater than that? Know its value.

2 ای بنده بها الحمد لله اکلیلی از ملکوت جلیل
بر سر یارانست و کامرانی آنجهان سریر سلطنت
ابدیه دوستان دیگر چه موهبتی اعظم از آن
قدرش بدان

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و التّناء

MKT8.103a

AB06997

To: *Mirza Ishaq Khan Haqiqi, in Kirmanshah*

Date: 1901 or <

- 1 O kind friend! When the Most Great Luminary rose from the horizon of reality, the lights of mysteries cast such radiance upon all regions that East and West became the vale of Sinai and the scene of manifestation.
- 2 "Light upon light" became visible - the niche in utmost delicacy, the glass in perfect purity and refinement, the lamp in supreme luminosity, the blessed tree in complete freshness and vigor, the fruit in intense sweetness, the oil in ultimate readiness and receptivity.
- 3 Therefore the lamp of the Concourse on High was the brilliant star of the Most Glorious horizon and became the exemplar of "light upon light." "God is the Light of the heavens and the earth" became manifest, visible and evident.
- 4 And upon you be greetings and praise.
- 1 ای یار مهربان چون نیر اعظم از افق حقیقت طلوع نمود انوار اسرار چنان پرتوی بر آفاق انداخت که خاور و باختر صحرای طور شد و جلوه‌گاه ظهور گشت
- 2 و نور علی نور مشهود شد مشکاة در نهایت ظرافت زجاجه در غایت صفا و لطافت مصباح در منتهای نورانیت شجره مبارکه در کمال خرمی و طراوت ثمره در شدت حلاوت دهن و زیت در غایت استعداد و قابلیت
- 3 لهذا سراج ملاً اعلی کوکب درّی درخشنده افق ایهی بود و مصداق نور علی نور گردید الله نور السموات و الأرض ظاهر و مشهود و عیان گشت
- 4 و علیک التّحیّة و التّناء

BSHN.140.402, BSHN.144.397, MHT1b.187

AB06730

To: *Wife of Kulayn (Mandali), in Mandalay*

Date: 1901 or <

O dust at the threshold of grandeur! Masculinity and femininity pertain to the soul, not to the body - to the heart, not to clay. For these two physical attributes are metaphorical, while their spiritual reality is truth. For we observe that a male person with an elephant-like physique can be as lowly, contemptible and weak as an ant, while behind the veil of chastity and purity, a female can be the epitome of strength and power - the former enslaved by self and passion, the latter noble through reason and restraint; the former sinful and the latter virtuous. Thus it becomes clear and evident that manliness and wisdom belong to the heart, not to water and clay.

ای خاک در کبریا رجولیت و انوئیت بجانست نه بجسم بدلست نه بکل زیرا این دو صفت جسمانیست مجاز است و روحانیش حقیقت چه که ملاحظه میشود شخص ذکوری با هیكلی چون پیل بمثابه مور ذلیل حقیر و ضعیف و در پس پرده عفت و عصمت انائی در نهایت قوت و قدرت آن ذلیل نفس و هوی و این عزیز عقل و نبی آن گنه‌کار و این بزرگوار پس واضح و آشکار گشت که مردی و فرزانی بدل است نه بآب و گل چون چنین است بکوش

This being so, strive to become a man of the arena of divine knowledge and a luminous star in the heaven.

تا مرد میدان عرفان گردی و کوکب نورانی
آسمان

INBA13:187, MKT7.100

AB06996

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih)

Date: 1901 or <

- 1 O longtime friend, companion and intimate! Whatever I write, I cannot describe my inner state - how this yearning heart is filled with attraction in remembrance of the faithful friends.

1 ای یار قدیم و همدم و ندیم آنچه بنگارم شرح
حال درون نتوانم که این قلب مشتاق چگونه
بیاد یاران وفاق پرانجذابست
- 2 In truth, you are a faithful servant and harmonious friend who has no occupation except self-sacrifice, guidance, and being a brilliant flame. The denizens of the Supreme Concourse offer praise - your heart is the highest paradise and your nature is the envy of the garden of delight.

2 فی الحقیقه بندهء صادقی و یار موافق جز جانفشانی
و راهنمایی و شعلهء نورانی کاری نداری اهل
ملاً اعلیٰ تحسین مینمایند قلبت بهشت برین است
و خویت رشک روضهء نعیم
- 3 Surely divine aid and grace will be your helper and assistant, so that like a musk-pod you may perfume that land with the sweetest fragrance. God is the Helper and Upholder - what more do you seek? Be confident and joyful. Trust in God and cling to the hem of His grandeur. May God be with you forever.

3 البتّه عون و عنایت الهی نصیر و معین گردد تا
مانند نافهء مشکین آن سرزمین را معطر از مسک
اذفر بنائی حقّ ظهیر است و دستگیر دیگر چه
میطلبی مطمئن باش و مستبشر توکل بخدا کن و
توسّل بذیل کبریا باقی خدا با تو باد

INBA89:169, MKT8.205b

AB06623

Date: 1901 or <

- 1 O servant of God! What you had written to Jinab-i-Mirza Haydar-'Ali was observed. It brought spirit and fragrance and stirred spiritual feelings in heart and soul. Praise be to God that in that land the life-giving breeze of holiness acts like a spring breeze, and wherever the April rain cloud passes, it bestows new life and grants boundless freshness.

1 ای بنده الهی آنچه بجناب میرزا حیدرعلی مرقوم
نموده بودید ملاحظه گردید مورث روح و ریحان
شد و محرّک احساسات روحانیه دل و جان حمد
خدارا که دران کشور نسیم جان پرور قدس حکم
نسیم بهاری دارد و ریزش ابر نیسانی بهر اقلیمی
مرور نماید حیات تازه بخشد و طراوت بی اندازه
مبذول فرماید

- 2 I beseech God that the divine friends may become clouds of bounty and spread the grace of the All-... from the meadow of guidance, and bestow endless freshness upon the garden of mystic knowledge.
- 3 A letter has been written to the distinguished souls who are present in that town and are aflame with the fire of God's love, and a prayer has been written for Jinab-i-Mirza and is being sent within this letter. And upon you be greetings and praise.
- 2 از حق میطلبم که یاران الهی ابرهمین گردند
وفیض ذوال.... از چمن هدایت بیارایند
وبگلشن عرفان طراوت بی منتهی مبذول دارند
- 3 بنفوس جلیله که دران قصبه موجود وبنارالله
الموقدة پر شعله وسوز مکتوب مرقوم ومناجاتی
بجهت جناب میرزا مرقوم و در حق مکتوب
ارسال میشود وعلیک التّحیّة والتّنا

INBA89:148

AB07497

To: Ghulam Rida Khan, in Isfahan

Date: 1901 or <

- 1 O bondsman of Baha!
- 2 That Joseph of the All-Merciful appeared in the divine Egypt, breaking the market of the beloved ones with His beauty and taking His seat upon the throne of hearts. He drew aside the veil and manifested His splendor to all regions. The ignorant Copts were deprived and left hopeless of this abundant grace.
- 3 That shining moon made another manifestation in the hidden world and cast a soul-burning ray from the Kingdom of the Unseen. He caused commotion throughout all regions and brought earthquake to the pillars of the universe.
- 4 Now become thou a seeker of His presence, that thou mayest witness Him in the Kingdom of the Unseen and give glad tidings and good news to the world.
- 5 And upon thee be greetings and praise.
- 1 ای غلام بها
- 2 آن یوسف رحمانی در مصر ربّانی جلوه نمود
بازار دلبران از حسن درشکست و بر سریر
دلبری بنشست پرده برانداخت و جلوه باآفاق
نمود قبطیان نادان محروم شدند و از این فضل
موفور مأیوس گشتند
- 3 آن مه تابان بجهان پنهان جلوه دیگر کرد و از
ملکوت غیب پرتو جانشوزی بزد ولوله باآفاق
انداخت و زلزله بارکان کیهان افکند
- 4 حال تو خریدار دیدار او شو تا در ملکوت غیب
مشاهده ثنائی و جهانرا مرده و بشارت دهی
- 5 و علیک التّحیّة والتّنا

MKT8.129, MSHR2.184

AB07670

To: Aqa Muhammad Javad Qazvini

Date: 1901 or <

1 O thou longtime friend! Praise be to God that thy countenance is as the Garden of Paradise and thy nature as the highest heaven. Thou hast ever been engaged in service to the Lord God and accustomed to servitude at His Threshold. The glance of His favor encompassed thee and His infinite bounties were complete. From the beginning of life thou wert under the shade of the Tree of the All-Merciful, and from childhood thou wert a manifestation of the lights of heavenly gifts.

2 Thou didst take firm steps and illumine thy face with the lights of steadfastness, and now too thou art successful in attaining His good-pleasure and confirmed in faithfulness. Such should be the way of the divine friends, and such a nature befitting as the highest paradise. Thou art ever in my thoughts and always present in the gathering. And upon thee be greetings and praise.

1 ای یار دیرین الحمد لله رویت جنّة النعم است و خویت بهشت برین همواره بخدمت حضرت یزدان مشغول بودید و همیشه بعبودیت آستان مألوف نظر عنایت شامل بود و الطاف بی‌نهایت کامل از بدایت حیات در ظلّ شجره رحمانیت بودید و از طفولیت مظهر انوار موهبت

2 قدم ثبوت بنمودید و رخ را بانوار رسوخ روشن کردید و حال نیز موفق برضائید و مؤید بوفایاران الهی را روشنی چنین باید و خلقی چون بهشت برین شاید همواره در خاطرید و همیشه در محفل حاضر و علیک التحیّة و الثناء

MKT8.202b, KNJ.088b

AB07262

To: Siyyid Mihdi Khan brother of Nazimul-Hukama, in Tabriz

Date: 1901 or <

O servant of that Beloved of the horizons! When the light of the Covenant cast its rays upon the pavilion of the people of illumination, the lightning of harmony arose. The arena of hearts became illumined, and the Gardener of Oneness engaged in designing flowers of inner meanings in the avenue of hearts. But alas, for the unfaithful ones that light became the cause of denial, and that universal mercy became an eternal torment. "Lo! they are in manifest loss." Now they have resorted to all means and instruments of corruption to break the glass of this lamp, that perchance it may be extinguished. Far be it! Far be it! If they break the contingent glass of this lamp, it will be kindled in the spiritual gathering in the presence of the Most Great Mercy. And upon you be greetings and praise.

ای بنده آندلبر آفاق نور میثاق چون پرتوی برواق اهل اشراق زد بارقهء وفاق طلوع نمود ساحت دلها روشن شد و باغبان احدیت در خیابان قلوب بطراحی گلهای معانی پرداخت ولی افسوس که بی‌وفایانرا آن انوار سبب انکار شد و آن رحمت کلّیه زحمت ابدیه گشت الا انهم فی خسران مبین حال بجمع وسائل و وسائط فساد تشبث نموده‌اند که زجاج این سراج را بشکنند که شاید خاموش گردد هیات هیات اگر این سراج را زجاج امکانی بشکنند در محفل روحانیان در جوار رحمت کبری برافروزد و علیک التحیّة و الثناء

MKT9.040b

AB07189*To: Asadullah nephew of Ali Akbar Mimar, in Tiflis**Date: 1901 or <*

- 1 O lion of the thicket of the Covenant! Be a fierce lion in the jungle of the Testament and a divine lion in the reed-bed of the Covenant. Show thy might to the foxes of violation and manifest the radiance of the light of steadfastness to the blind bats until each flees to its own dark hole and they struggle with one another. And the Glory be upon thee.

1 ای اسد عرین عهد بیشه میثاق را شیر ژیان باش
و نیستان پیمان را غضنفر یزدان رو بهان نقض را
صولتی بنا و خفاشان کوران را پرتو شعاع ثبوت
بنا تا هریک در حفره ظلمات خویش گریزند و
با یکدیگر ستیزند و الهاء علیک

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Convey my most glorious Abha greetings to the honored uncle Haji Ali Akbar Aqa. He is ever before my sight and always present in spirit. The utmost kindness was shown to those brothers on that blessed day, and this servant also has the greatest love for them and beseech divine confirmations from the Court of Oneness.

3 حضرت حاجی علی اکبر آقا عم بزرگوار را تکبیر
ابده ای ابلاغ نما دائماً در نظرند و همیشه حاضر
محضر نهایت عنایت در حق آن اخوان در یوم
مبارک بوده و این عبد نیز منتهای محبت را بایشان
دارم و از درگاه احدیت طلب تأیید مینمایم

INBA89:051b

AB07545*To: Ghulam-Husayn Masjun**Date: 1901 or <*

- 1 O thou prisoner! Thou art the Majnun of the true Layla and the one enraptured and enthralled by the spiritual Beloved. This is the path of divine love and this is the way of the Most Glorious Beloved. Therefore a hundred thousand afflictions and calamities follow one after another. It requires the sacrifice of life and offering up of the self, and endless trials and tribulations. There is the sword and the blade, there are fetters and chains.

1 ای مسجون لیلای حقیقی را مجنونی و معشوق
معنوی را مجذوب و مفتون این راه راه عشق
الهی است و این سبیل سبیل محبوب ابهائی
لذا صد هزار بلایا و رزایا متتابع و متوالیست
جانفشانیست و قربانی و بلایا و محن نامتناهی
تیغ است و شمشیر کند است و زنجیر

- 2 This is why true lovers in their first step accept all these afflictions and trials with utmost longing. Give thanks unto God that thou art counted among those few souls and numbered among those birds of the holy garden. Upon thee be greetings and praise.

2 این است که عاشقان حقیقی در قدم اول جمیع
این بلایا و محن را بکمال آرزو قبول میکنند تو شکر
کن خدا را که از آن نفوس معدودی و از آن
طیور حدیقه قدس محسوب و علیک التّحیّة و
الثناء

MKT5.186a, AKHA_133BE #08 p.a

AB07190*To: Muhammad Husayn the Prisoner**Date: 1901 or <*

- 1 O prisoner of the jail, observe how through divine bounty and heavenly confirmation, you have found yourself in such a palace that Mars and Saturn would envy. This is no prison - it is a celestial palace. This is no corridor - rather it is a musk-scented rose garden. For you have fallen into that pit and prison due to your certitude, faith, love and knowledge of the Most Merciful Lord. How beautifully it was said:
- 1 ای اسیر زندان ملاحظه فرما که بفضل یزدان و تأیید رحمن در چه ایوانی قرار یافتی که آرزوی کوكب بهرام و کیوان است این نه زندان است ایوان آسمان است این نه دهلیز است بلکه گلشن مشکبیز است زیرا بسبب ایقان و ایمان و محبت و معرفت حضرت رحمن بآن چاه و زندان افتادی چه خوش گفته
- 2 Wherever You are with me, I am content
- 2 هر جا تو با منی من خوش دلم
- 3 Even if my dwelling be in the depths of a well
- 3 و ر بود در قعر چاهی منزلم
- 4 Have no doubt that the Truth is your friend, helper and soul-nurturing companion. Give thanks to God. And upon you be greetings and praise.
- 4 شبهه مدار که حق یار و یاور و همنشین جان پرور توست شکر کن خدا را و علیک التحية والتناء

MSHR5.307

AB07468*Date: 1901 or <*

- 1 O candle of the love of God! The luminous morn of guidance is rising and shining from the horizon of the Supreme Course. What is wonderful is that this bright morn causes the appearance of the lights of the luminous lamps, and from the spreading of the gleam of that dawn, the light of the candle becomes more manifest and evident.
- 1 ای شمع محبة الله صبح نورانی هدی از افق ملأ اعلی ساطع و لامع عجب در اینست که این صبح روشن سبب ظهور انوار سرج نورانیه است و از انتشار بارقه آن فجر انوار شمع بیشتر ظاهر و باهر گردد
- 2 In any case, strive at all times with heart and soul to become a lamp of the All-Merciful and a gift of the Lord. With a radiant face, with a heart like the garden of the All-Merciful, with a spirit gladdened by the glad-tidings of God, and with victories that are a sign of the gift of God, may you be present among the people and succeed, with utmost sincerity, trustworthiness and goodwill, in rendering services to the throne of sovereignty and to all people.
- 2 باری در جمیع احیان به جان و دل بکوش که سراج رحمن گردی و موهبت یزدان بارخی تابان و قلبی چون حدیقه رحمن و روحی مستبشر ببشارات الله و فتوحی آیت موهبة الله در بین خالق محشور گردی و بنهایت صداقت و امانت و خیرخواهی دولت بخدمات سریر سلطنت و عموم خالق موفق و مؤید شوی

3 And upon you be greetings and praise.

3 و علیک التّحیّة و النّناء

INBA89:100

AB07949

To: Mirza Ibrahim Davafurush, in Qazvin

Date: 1901 or <

1 O bondsman of the Ancient Beauty!

1 ای بندهء جمال قدم

2 Although Abraham was exiled from his native land, that exile was a paradise of delight and a great triumph, for through it the verses of guidance were spread abroad and the lights of the Concourse on High dawned forth, and he became the manifestation of the confirmations of the Glorious Lord.

2 حضرت ابراهیم هرچند از وطن مألوف بغرب افتاد ولی آن غربت جنّة النّعم بود و فوزی عظیم زیرا آیات هدی منتشر شد و انوار ملاً اعلی طالع گشت و مظهر تأیید ربّ جلیل شد

3 Consider now these wanderers - from where to where they have fallen, and from what clime to what distant place they have hastened. This exile hath caused the light of spirituality to appear, and this wandering hath led to true freedom. The candle of the Concourse on High hath been lit, and the divine fragrances have perfumed the nostrils of all humanity.

3 حال ملاحظه نما این آوارگان از کجا بکجا افتادند و از چه اقلیمی بجه محلّ بعیدی شتافتند این غربت سبب ظهور نورانیت گشت و این آوارگی سبب آزادگی شد شمع انجمن ملاً اعلی روشن شد و نفحات قدس مشام جهانیا را معطر نمود

4 And upon thee be greetings and praise.

4 و علیک التّحیّة و النّناء

MKT9.057a

AB07963

To: Mirza Husayn Zanjani, in Saysan

Date: 1901 or <

1 O true servant of the Best Beloved! Your services are accepted, beloved, praised and recognized in the presence of the Divine Unity. In truth, you have exerted yourself as much as possible in the spirituality and progress of the friends of God, and your services have been crowned with the diadem of success.

1 ای بندهء حقیقی حضرت جانان خدمات در پیشگاه حضرت احدیت مقبول و محبوب و مدح و محسوب فی الحقیقه آنچه باید و شاید در روحانیت و ترقّی احبّای الهی کوشیدید و خدمات مکمل بتاج نجاح شد

2 لهذا باید نهایت ثبات و استقامت را در این خدمت بکار بری و به نیتی خالص در تربیت

- 2 Therefore, you must employ the utmost steadfastness and firmness in this service, and strive with pure intention in the education of children, the advancement of men, the improvement of the conduct of all, and in providing encouragement. Rest assured that divine confirmations will reach you and heavenly bounties will be manifested.

اطفال و ترقی رجال و تحسین اخلاق عموم و
تشویق بکوشید یقین بدان که تأییدات الهیه
میرسد و موهبت رحمانیه روی مینماید

INBA72:162

AB07864

To: Abudhar Usku'i, in Tabriz

Date: 1901 or <

O Abu-Dhar of the Dispensation of the Covenant! The former Abu-Dhar arose with utmost sincerity from among the people of iniquity, renounced them, and became praiseworthy. Praise be to God, thou art the Abu-Dhar of this divine Dispensation, and through the power of the confirmations of the Kingdom and the sovereignty of the Realm of Might, We hope that in sincerity, steadfastness, guidance upon the path of salvation, and the diffusion of verses and signs, thou mayest become the Abu-Dhar of all regions, not confined to the Hijaz, and kindle such a flame in the heart of the world that its heat may reach the highest stations. And upon thee be glory.

ای ابوذر دور میثاق ابوذر کور سابق در کمال
صدق از بین اهل فسق مبعوث شد و تبری
جست و محمود گردید تو الحمد لله ابوذر این کور
الهی هستی و سیم و زر معدن میثاق رحمانی از
قوت تأیید ملکوت و سلطنت جبروت امیدواریم
که در صدق و ثبات و دلالت بر راه نجات و
نشر آثار و آیات ابوذر آفاق گردی نه منحصر
به حجاز و چنین شعله‌ئی در قلب عالم زنی که
حرارتش بمقامات علین رسد و الهاء علیک

INBA89:030a, MKT6.010a

AB08154

To: Mirza Husayn Aliuf Ouskouli, in Tabriz

Date: 1901 or <

O fair-minded servant! The Blessed Beauty is in truth the Manifestation of fairness and far removed from oppression, for you have testified to 'Abdu'l-Baha's lack of time. Consider, then, how the ocean of love for the servants of the threshold of Baha is surging in my heart, that despite a hundred thousand legitimate obstacles, occupations and mounting difficulties, I have become engaged in mentioning you and am writing this

ای عبد منصف جمال مبارک فی الحقیقه مظهر
انصافی و دور از اعتساف زیرا شهادت بر عدم
فرصت عبداله‌باء دادی پس ملاحظه فرما که
دریای محبت بندگان آستان بها چگونه در دل پر
هیجانست که باوجود صد هزار موانع مشروعه و
مشاغل و مشاکل مردوفه بذکر تو مشغول گشتم

reply. In any case, be confident in the assistance, favor, grace and blessing of the Most Great Unity. Following God's command, consult and proceed - divine favors and gifts will reach you. Convey my greetings to all the friends.

و جواب نامه نگاشته میگردد باری بعون و عنایت و فیض و برکت حضرت احدیت مطمئن باش و اتباعاً لامر الله مشورت کن و مباشرت نما عنایت و موهبت میرسد جمیع دوستانرا تکبیر برسان

INBA89:044b

AB08223

To: Muhammad Ibrahim Usku'i, in Tabriz

Date: 1901 or <

1 O thou who art illumined by the fire of guidance and the light of Abraham! When Nimrod the obstinate sought to destroy that Essence of being and bring him to naught, he kindled the fire of envy, and it consumed his own household and lineage and the very foundations of that denier. But for His Holiness Abraham it became a glorious rose-garden and the cause of incomparable outpourings.

1 ای مقتبس از نار هدی و نور ابراهیم نمرود عنود چون آن جوهر وجود را خواست محو و نابود نماید آتش حسد برافروخت و خائمان و دودمان و پایه وریشه آن بخود بسوخت ولی حضرت خلیل را گلشن جلیل گشت و سبب آن فیوضات بی مثل شد

2 Thou shalt soon observe that the fire of hatred of the vacillators will become the cause of the diffusion of the fragrance of the Covenant, and the rose-garden of those firm in the Testament will illumine the horizons.

2 عنقریب ملاحظه خواهی نمود که نار حقد متزلزلین سبب انتشار نفعه میثاق گردد و گلشن ثابتین بر پیمان نیر آفاق

3 Thou art confirmed and assisted. Strive to teach the Cause of God. By God the True One! The teaching of a single soul is better than the conquest of East and West.

3 مؤیدی و موفق بتبلیغ امر الله بکوش تالله الحق تبلیغ یک نفس بهتر از فتوح شرق و غربست

INBA89:030b

AB08200

To: Aqa Husayn

Date: 1901 or <

1 O thou who art imprisoned for the love of God! Although imprisonment and incarceration are afflictions to body and soul, yet in the path of the All-Merciful they are the desire of heart and conscience. Its chains are a royal necklace, and its dust is

1 ای محبوس در محبت الهی حبس و زندان هرچند اذیت جسم و جانست ولی در سبیل رحمن آرزوی جان و وجدان زنجیرش طوق

a crown of sovereignty over both worlds. Its darkness is light itself, and its hardship is the very comfort of the human world.

سلطنت است و خاک و غبارش افسر سروری
دو عالم ظلمتش نورانیست و محنتش راحت
روح عالم انسانی

- 2 Though human nature is weak and cannot endure severe blows, yet the spirit is at the height of power and can withstand a hundred thousand calamities in the path of the Most Glorious. Give thanks to God that thou hast resisted through the power of the spirit and hast endured these difficulties in the path of the King of Oneness.

2 بشریت هرچند ضعیف است و تحمل صدمهء
شدید ندارد اما روح در نهایت قوتست و
مقاومت صدهزار بلا در سبیل حضرت ابی
نماید شکر کن خدا را که بقوت روح مقاومت
نمودی و تحمل این مشقت در سبیل سلطان
احدی فرمودی

- 3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

BRL_DAK#0498, MMK5#110 p.088

AB07862

Date: 1901 or <

- 1 O God! I exalt Thee above every praise and glorification, and I sanctify Thee, O my Lord, from every description in the world of praise, exaltation and magnification that emerges in the realm of creation, even if it be from those who witness Thy grandeur. Yet my heart is gladdened by the mention of Thy supreme mercy and Thy magnificent bounty, such that every sinful servant is immersed in the ocean of Thy all-encompassing mercy that overflows upon all shores and regions.

1 ازتّهک یا الهی عن کلّ نعت وثناً واقْدَسک یا
مولائی عن کلّ وصف فی عالم تحمید والتّجلیل
والتّعظیم المنبعث فی عالم الانشاء ولو کان من
مشاهد الکبریّ الاّ آن فوادی منشرح بذکر
رحمتک الکبریّ و موهبتک العظمیّ حتّی
یستغرق کلّ عبد مذنب فی بحر رحمتک العامّة
الطاغی علی السّواحل والارجاء

- 2 O Lord! This is Thy handmaiden who hath believed in the revelation of Thy Kingdom and taken refuge in the shelter of Thy forgiveness and supplicated unto the heaven of Thy pardon and turned toward the direction of Thy mercy. Forgive her, O my God, her sins and atone for her misdeeds and cause her to enter into the fountain of Thy pardon and mercy and admit her into the gardens of Thy bounty beneath the shade of the Tree of Thy oneness and grant her sustenance in the Kingdom of Thy presence.

2 اَرب هذه امتک الّتی امنت بظهور ملکوتک
واوت الی کھف عفوک ونضّرت الی سماء
مغفرتک وتوجّھت الی وجہہ رحمانیتک اغفرلھا
یا الهی ذنوبھا وکفر عنها سیئاتھا وزج بها فی
عین صفحک و مرحمتک وادخلھا فی ریاض
موهبتک فی ظلال شجرة وحدانیتک وارزقھا فی
ملکوت لقائک

- 3 Verily Thou art the Mighty, the Glorious, the All-Forgiving.

3 آنک انت المقتدر العزیز الغفور

INBA89:045a

AB08042

Date: 1901 or <

- 1 O thou who art enthralled by the beauty of truth! 1 ای حیران جمال حقیقت
- 2 There are two types of conditions and circumstances in life: those which are governed by the rule of matter, by the universal laws and principles of physical reality, and those which transcend these rules and break the limitations of external reality. This second set of circumstances occur through the power of the Holy Spirit. Thus it is that this Divine Cause can break the laws of this contingent world. It creates conditions that transcend the realm of materiality and are sanctified above the needs of this world. 2 شئون واثار بر دونوع و دو طور یکی در تحت احکام عالم مادیات یعنی در ضمن دائره ناموس کلی و قانون عمومی دیگری خارج از قواعد وجودی و خارق قانون محیطی عمومی که بقوت قدسیه تحقق باید و چون بدیده پاک نگری جمیع شئون امر مبارک را خارق قاعده و قانون عالم امکانی یابی یعنی از حیث مادیات خارجست و از شوائب امکانیات منزّه و مبرا
- 3 These spiritual powers, these divine susceptibilities cry out at all times with the clarion call of the Kingdom and with a potency born of the soul, saying: O thou endowed with sight! Behold the Divine Principle at work! Reflect on the potent Kingdom of the Lord of Light. See the traces of the Holy Spirit in the world and the signs of the Sovereign of the all-Highest Paradise on every side. 3 بلکه بانک ملکوتی زند و صلاپی لاهوتی که ای صاحب بصیر قوت ناموس اکبر بین و قدرت ملکوت رب عالم انور ملاحظه نما اثار روح القدس مشاهده کن وایات اقتدار ملوک فردوس والها علیک

INBA89:028a, MMK2#074 p.058

AB08052

Date: 1901 or <

- 1 O Thou kind Lord! This maidservant of Thy Threshold lived beneath the shadow of chastity and virtue, was a kind companion, and with heart and soul yearned to gaze upon that radiant Countenance. 1 ای خداوند مهربان این کنیز آستان در ظل عصمت و عفت یاری مهربان بود و به دل و جان آرزوی دیدار آنروی تابان داشت
- 2 Now she hath hastened from the realm of earth to Thy Kingdom, that in the court of the divine Realm she might attain the presence of Thy luminous countenance and find repose beneath the shade of the Tree of Paradise. 2 حال از عالم ملک بملکوت شتافت تا در جلوه گاه لاهوت بمشاهده انوار لقا فائز گردد و در ظل شجره طوبی بیاساید
- 3 Grant her Thy grace and show her Thy loving-kindness. Bestow upon her Thy gift and shower upon her Thy mercy, that

she might attain the desire of her heart and soul and become, through Thy bounty and favor, joyous and triumphant.

3 عنایتی فرما و عاطفتی کن موهبتی بخش و رحمتی
مبذول نما تا آرزوی دل و جان پیابد و به فضل
و احسانت شادمان و کامران گردد

INBA89:142b

AB08432

Date: 1901 or <

1 O thou who art attracted by the fragrances of God! I address thee from this Blessed Spot so that thy soul may soar, thy breast may be dilated, thine eye may be gladdened and thy spirit may rejoice through the fragrances that have been wafted from the gardens of the Most Glorious Kingdom.

1 یا من اینخذب بنفحات الله تخاطبک من هذه
البقعة المباركة حتى تطير نفسك وينشرح
صدرک وتفر عينک وتستبشر روحک بنفحات
عبقت من رياض ملکوت الابهی

2 O skillful scribe! It behooveth thee to compose verses in praise of thy Most Exalted Lord and to write poems describing the attributes of thy Most Glorious Beloved, that the ears of those who are nigh may be delighted thereby in the assemblies of the Divine Realm and the hearts of the sincere ones may be stirred thereby in the gatherings of the Kingdom.

2 ایها المنشی الماهر علیک بالانشاء فی محامد ربک
الاعلیٰ وعلیک بانشار القصائد من نعوت
محبوبک الابهی حتى تلتذبه اذان المقربين فی
محامع الآلهوت ویهتز به قلوب المخلصین فی محافل
الملکوت

3 And it behooveth thee to be elaborate in prolixity and miraculous in brevity, and to master various melodies and create the most beautiful harmonies in these gardens. Be thou among the birds of these thickets and among the fish of these streams.

3 و علیک بالاعجاب فی الاسباب وعلیک بالاعجاز
فی الایجاز وعلیک بفنون الالغان وابدع الانعام
فی هذه الریاض کن من طيور هذه الغیاض ومن
حبتان هذه الحیاض

4 And upon thee be greetings and praise.

4 وعلیک التحية والثناء

INBA89:149

AB08836

To: Haji Muhammad Hasan Tabrizi, in Al-Mansura

Date: 1901 or <

1 O thou who art holding fast to the hem of grandeur!

1 ای متمسک بذیل کبریاء

2 For some time past Aqa Muhammad-'Ali hath arrived in this Holy Land and, on thy behalf, hath perfumed his face and hair

2 جناب آقا محمد علی چندی بود که باین ارض
مقدس وارد و بالنیابه از شما روی و موی را

with the dust of the Sacred Threshold. Now he is departing for that region and intendeth to meet thee. God willing, he will arrive safely.

بخاک آستان مقدّس معطر مینمودند حال عازم
آن دیار گشتند و قصد ملاقات آن جناب نمودند
انشاءالله آمناً سالماً واصل خواهند گشت

- 3 In truth, he is an adorned youth from whom the lights of the love of God shine forth from all his qualities and the rays of firmness in the Cause of God radiate from his countenance.

3 فی الحقیقه جوانیست آراسته که انوار محبت الله
از جمیع شئونش ساطع و بارقهء ثبوت بر امر الله
از جبینش لامع است

- 4 In any case, thou hast ever been and art before my sight.

4 باری آنجناب همیشه در نظر بوده و هستید

INBA89:047c

AB09029

To: Mirza Husayn Zanjani, in Ishqabad

Date: 1901 or <

- 1 O Aqa Mirza Husayn! The friends in Sisan are yearning with the utmost longing to behold your face. Surely you too are yearning for them and eager to see them. They had written details in this regard, and no doubt they have written to you. If it presents no difficulty for you, this would be a service to the Cause. You have already endured much trouble and hardship until you tamed them all. Your presence there is the cause of maintaining harmony.

1 جناب آقا میرزا حسین حضرات سیسان بنهایت
اشتیاق آرزوی روی شما را مینمایند البتّه شما نیز
مشتاق ایشان هستید و طالب دیدار ایشان تفصیلی
در این خصوص مرقوم نموده بودند البتّه بشما
نوشته‌اند اگر چنانچه صعوبت بجهت شما ندارد
خدمتی بامر است و شما تا بحال زحمت و مشقّت
زیاد کشیدید تا آنانرا باهم رام نمودید بودن شما
در آنجا سبب بقای الفت است

- 2 'Abdu'l-Baha

2 ع ع

- 3 Convey my greetings to the handmaid of God, the assured leaf, Daji'.

3 امةالله ورقهء موقنه ضجیع را تکبیر برسانید

INBA89:052a, TISH.496

AB08523*To: Haymih wife of Abdu'l-Vahid, in Mandalay**Date: 1901 or <*

- 1 O handmaid of God! Observe the mystery of power, how through the grace and bounty of the Ancient Beauty, women have placed the crown of manliness upon their heads, while men who remained veiled have cast the veil of womanhood over their faces. Those women, like fierce lions and raging elephants, have charged forth into the arena of divine knowledge, while these men, like the followers of the Anti-Christ, have crept into the pit of ignorance. Therefore be thou well pleased and content, for despite thy weakness thou hast become mighty, and despite thy powerlessness thou hast grown powerful, and hast been established upon the throne of ancient glory.

- 2 And upon thee be the Glory.

1 ای امة الله سر قدرت مشاهده کن که به فضل و موهبت جمال قدم زنان تاج مردانگی بر سر نهادند و مردان محتجبان مقنعه زنان بر رخ انداختند آن نساء چون شیر زیان و پیل دمان در میدان عرفان بتاختند و این رجال چون امت دجال در حفرة جهل خزیدند پس تو خوشنود شو و خورسند که باوجود ضعف توانا شدی و باوجود ناتوانی توانا گشتی و بر مسند عزت قدیمه قرار یافتی

2 و البهاء علیک

INBA13:183, MKT7.206, DUR1.116,
DUR1.264

AB08963*To: Aqa Mihraban Farsi, in Shiraz**Date: 1901 or <*

O old friend! From the rose-garden of thy soul wafteth a musk-scented breeze that bestoweth delight and gladness. They say that thy pure soul is enthralled by the Beloved and thy blessed heart is filled with the love of the Kind Friend. Well is it with thee, that thou hast manifested such conduct, deeds and words, and that thou ever passest thy days in remembrance of that Kind Friend. As far as thou art able, show kindness unto all people, manifest love, and follow the path of friendship, truthfulness and reconciliation, that thou mayest become the very soul of the friends. May thy radiant spirit be joyous.

ای یار دیرین از گلشن جانت بوی مشکین میوزد و خوشی و شادمانی بخشد گویند پاک جانت گرفتار جاناناست و فرخنده دلت پر از مهر دلبر مهربان خوشا بحال تو که چنین رفتار و کردار و گفتاری پیدا نمودی و همواره بیاد آن یار خوش رفتار روزگار میگذرانی تا توانی بهمه مردمان مردمی کن و مهرپوری نما و روش دوستی و راستی و آشتی گیر تا جان یاران گردی و پرتو مهربانان جانت خوش باد

YARP2.732 p.484

AB08519*To: Amatullah related to Haydar Ali Usku'i, in Tabriz**Date: 1901 or <*

- 1 O handmaid of God! How blessed thou art to be related to one who is firm in the Covenant, free from hypocrisy and dissension, a faithful servant at the Sacred Threshold, and accepted and favored at the Court of Divine Oneness.
- 2 Follow in his footsteps and strive day and night to memorize the divine proofs and the verses and evidences that demonstrate the manifestation of the Hidden Mystery, so that thy speech may become eloquent and the confirmations of the Spirit may reach thee.
- 3 And upon thee be glory.

1 ای امة الله خوشا بحالت که منتسب نفسی هستی
که ثابت بر میثاق و منزّه از نفاق و شقاقست
در آستان مقدس خادم صادقست و در درگاه
احدیّت مقبول و موافق

2 تو نیز پی او گیر و شب و روز بکوش و براهین
الهی حفظ نما و آیات و بینات دالّ بر تجلّی غیب
مکنون از بر کن تا نطقت گویا شود و تأییدات
روح برسد

3 و البهاء علیک

INBA89:044a

AB08526*To: Mother of Aqa Mirza Aqa, in Tabriz**Date: 1901 or <*

O handmaid of God, mother of Aqa Mirza Aqa, may the Most Glorious Beauty of God rest upon her! O handmaid of God! Give thanks unto God that thou hast tasted the sugar of the love of God and drunk the honey of the knowledge of God, and hast attained to thy heart's desire to behold the holy countenances. Thou hast clung to the hem of the Lord's robe and turned thy face toward the Abha Kingdom. Thou hast rent asunder the garment of patience, cut thyself loose from creation and reached unto the Truth. The ocean of bounty sent forth a wave that carried thee to the summit of grace. The Sun of Reality shed its radiance and the light of its outpourings illumined thee. For such a Lord befiteth glorification and praise, sanctification and magnification. And upon thee be greetings and praise.

ای امة الله والده آقا میرزا آقا علیها بهاء الله الأبوی
ای امة الله شکر کن خدا را که شکر محبت الله
چشیدی و شهد معرفت الله نوشیدی و بارزوی
طلعات مقدسه رسیدی بذیل کردگار تشبث
نمودی و بملکوت ابهی توجه کردی جامهء
صبر دریدی و از خلق بریدی و بحق رسیدی
ببحر عنایت موجی زد و ترا باوج موهبت رساند
شمس حقیقت تجلّی نمود و پرتو فیوضاتش ترا
منور کرد فلعلّ هذا الرّبّ ینبغی التّهلّیل و
التّقْدیس و التّکبیر و علیک التّحیّة و الثّناء

INBA89:109a

AB08633

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz

Date: 1901 or <

- 1 O thou who art firm in the Covenant! The luminous youth Jinab-i-Aqa Muhammad-'Ali is present and about to depart for Mansurih, Egypt, and has requested that this letter be written. There is no time, as they are preparing to depart. According to the principle that what cannot be fully attained should not be wholly abandoned, I write these few lines.
- 1 ای ثابت بر پیمان جناب جوان نورانی آقا محمد علی حاضر و عازم منصوره مصرند و خواهش نگارش این نامه نموده اند فرصت نیست زیرا در عزم حرکتند از قرار ما لایدرک کله لایترک کله مختصری مرقوم میگردد
- 2 In any case, day and night thy remembrance is the companion of 'Abdu'l-Baha's heart - what more couldst thou desire? Thy name is inscribed at the beginning of the Book of Faithfulness - what more couldst thou desire? Thy heart is the dawning-place of the love of the Most Glorious Beauty - what more couldst thou desire? Thy brow is the orient of the light of knowledge among the people of God - what more couldst thou desire?
- 2 باری در شب و روز یادت همدم قلب عبدالبهاست دیگر چه خواهی نامت در آغاز کتاب وفاست دیگر چه خواهی قلبت مطلع محبت جمال ابهاست دیگر چه خواهی جبینت مشرق نور معرفت در بین خلق خداست دیگر چه خواهی

INBA89:046b

AB08854

To: Aqa Muhammad

Date: 1901 or <

- 1 O thou prisoner in the path of Truth! Prison hath ever been the abode of the friends and the refuge of the near ones. Therefore, thou hast placed around thy neck the chain of imprisonment like unto Joseph - what cause for grief remaineth?
- 1 ای مسجون راه حق سجن همیشه مسکن یاران بوده و مأمن دوستان لهذا زنجیر سجن یوسفی در گردن نمودی دیگر چه غم داری
- 2 This is no prison - it is a palace. This is no well - it is the zenith of the moon. In the path of God every constraint is expansion, every hardship comfort and ease, every bitterness sweetness, and every poison sugar and honey.
- 2 این زندان نیست ایوانست و این چاه نه اوج ماه است در سبیل حق هر تنگی گشایش است و هر زحمت راحت و آسایش هر تلخی شیرینست و هر ستمی شکر و انگبین
- 3 Blessed art thou that thou hast been singled out for this bounty. Upon thee be greetings and praise.
- 3 خوشا بحال تو که باین موهبت مختص گشتی و علیک التحية والتناء

MMK3#217 p.157

AB11974*To: Karbala'i Muhammad Salmani**Date: 1901 or <*

- 1 O thou who wanderest in the wilderness of the love of God! Raise thy hands in supplication to the Abha Kingdom, begin thy prayers and entreaties, and say: 1 ای سرگشتهء بادیهء حُبِّت الله دست عجز و نیاز بملکوت ابهی دراز کن و آغاز نماز و نیاز نما و بگو
- 2 "O my Ancient Beloved and my Heart's Delight! How long shall I remain captive to deprivation and afflicted by separation? Show me the way to the retreat of the Kingdom and make me the object of the eye of favor in the sanctuary of the Realm of Might. 2 ای محبوب قدیم و یار دلنشین من تا چند اسیر حرمان و مبتلای هجران گردم بخلوتگاه ملکوت راه بنما و در جلوه‌گاه لاهوت مشمول عین عنایت کن
- 3 O God! I am a barber - make me divine. I am of the contingent world - make me of the realm beyond. I am of the horizons - make me of the dawning-places. I am of the dust - make me heavenly. 3 ای یزدان سلیمانیم رحمانیم کن امکانیم لامکانیم نما آفاقیم اشراقیم کن خاکدانیم آسمانیم
- 4 Grant that I may sacrifice my life and attain to my heart's desire, that I may place the crown of bounty upon my head and raise the cry of 'O Glory of the Most Glorious!'" 4 فرما تا جانفشانی کنم و کامرانی نمایم تاج موهبت بر سر نهم و نعرهء یابهاءالله الابهی بلند کنم
- 5 And upon thee be greetings and praise. 5 و علیک التَّحِیَّة و التَّناؤ

BRL_POAB#04x

BRL_DAK#0084, BRL_MON#004x

AB08537*Date: 1901 or <*

- 1 O thou who art distinguished by goodly character! This is the divine selling season and the spiritual springtime. The tent and pavilion have been pitched at the pole of possibility. Mountain and plain, East and West have become verdant and flourishing. 1 ای بدیع الاخلاق موسم بیع الهی است و بهار روحانی خیمه و خرگاه در قطب امکانی زده کوه و صحرا خاور و باختر سبز و خرم گشته
- 2 The East is illumined, the West is perfumed, the plain is musk-scented, the cloud is weeping and the meadow is smiling. The life-giving breeze is blowing, and the songs of the birds bewilder minds and consciousness. 2 شرق منور است غرب معطر است دشت معنبر است ابر گریان است و چمن خندان نسیم جانبخش در مرور است و تغنی طیور حیرت بخش عقول و شعور
- 3 The birds of garden and grove are filled with tumult, rapture and joy, for the melody of the Concourse on High is raised 3 مرغان گلبن و گلشن پر شور و سرور و جبورند زیرا اهنگ ملا اعلی بلند است و ندای جمال ابهی واصل بگوش هر هوشمند

and the call of the Abha Beauty has reached the ears of every mindful one.

- 4 This is the time for sacrifice, for radiating light, for selflessness, and for the melody of the All-Merciful. Upon thee be greetings and praise.

4 وقت جانفشانی است و پرتو افشانی و بی سرو
سامانی و نعمه رحمانی و علیک التحیة والتنا

INBA89:129a

AB08538

Date: 1901 or <

O thou who art renowned throughout all the world for thy madness (in the love of God)! Praise be to God that in the path of the love of God thou didst allow thy house to be burned, sacrificing it that thou mightest become famous throughout the world and renowned throughout all regions, and become known in East and West for thy servitude at the Holy Threshold, notorious among both high and low. The second Caliph broke down a door, and that broken state established and confirmed forever the oppression suffered by His Holiness 'Ali. Now consider how that breaking was itself a making. Therefore this burning is not a tale of losing the game. And the Glory be upon thee.

'Abdu'l-Baha 'Abbas

Give glad-tidings to all the friends and loved ones through the assistance and favors of the Most Glorious Kingdom. And the Glory be upon the people of Glory who are firm in the Covenant.

ای بر همه عالم مشهور بشیدائی الحمد لله در سبیل
محبت الله در خانه بسوختن دادی تا مشهور
جهان گردی و شهیر افاق و بنام عبودیت استان
مقدس معروف شرق و غرب و رسوای خاص
و عام خلیفه ثانی دری شکست وان شکستگی
مظلومیّت حضرت علوی را تا ابد الدهر ثابت و مقرر
نمود حال ملاحظه کن ان شکستن عین ساختن
بود لهذا این سوختن نزد حدیث باختن است
والبها علیک ع ع

جميع دوستان و یاران را بعون و عنایت ملکوت
ابهی بشارت دهید والبها علی اهل البها الثابتین علی
الميثاق ع ع

INBA89:009b

AB08879*To: Khayyat-Bashi**Date: 1901 or <*

- ¹ O thou who art accepted and favored at the Divine Threshold! The human form is adorned with the most beautiful garment of divine bestowal and the gift of the All-Merciful. This perfumed shirt is the garment of guidance whose sweet and fragrant scent makes both East and West fragrant and redolent with musk. Therefore, praise and glorify the All-Bountiful Lord Who has clothed thy frame with this delicate Merciful garment from the silk of the divine Paradise.
- ² With the utmost joy and gladness, wear this most delicate robe and place the crown of grace upon thy head. Night and day, occupy thyself with sewing this garment on the frame of others and clothing them therewith, that thou mayest become the manifestation of divine confirmation.

¹ ای مقبل و مقبول درگاه احدیت هیکل انسانیرا
برازنده ترین قبا ردأ بخشش یزدان و موهبت رحمن
است و این قیص معطر پیرهن هدایت است که
رائحه طیبّه اش شرق و غرب را خوش بوی
و معنبر مینماید پس حضرت پر موهبت را ستایش
و نیایش کن که از این دیبای فردوس الهی بر
قامت ردأ لطیف رحمانی پوشانید و

² در کمال سرور و جهور این خلعت پر لطافت رادر
بردار و تاج عنایت رابر سر نه و شب و روز
بدوختن این خلعت بر قامت دیگران پرداز و
پیوشان تا مظهر تأیید گردی

INBA89:010a

AB09534*To: Ali Akbar, in Bushruiyih**Date: 1901 or <*

Pure art Thou and holy, peerless art Thou and sanctified! Worthy art Thou of all praise, for Thou hast made many a lowly one the sovereign of both worlds, and caused many a bewildered and yearning soul to draw nigh unto Thy threshold. Thou hast bestowed upon the trembling gnat the sustenance of the eagle, and made it renowned throughout all regions. What fear then should there be of any oppressor who wieldeth the axe against his own root, and whose sting pierceth but his own malevolent heart? O Lord! Confirm us, grant us success, send down Thy clear proof, bestow Thy favors and consume us with the fire of Thy love. Thou art the Bestower, the All-Merciful.

پاک و مقدّسا و بیچون و منزّها پرستش تو را
سزا که بسا بی سر و پائی را سرور دو جهان
نمودی و بسیار سرگشته و سودائیرا مقرب آستان
فرمودی پشهء پر عشه را توشهء عقاب بخشیدی
و شهرهء یشهء آفاق کردی دیگر چه اندیشه از
هر جفاییشه که تیشه بر ریشهء خویش زند و
نیش بر قلب بدانیش خود خدایا تأیید فرما توفیق
بخش برهان برسان بنواز و بنار محبتت بگداز توئی
بخشنده و مهربان

MMG2#247 p.278x

AB09251*To: Muhammad Usku'i, in Ishqabad**Date: 1901 or <*

- 1 O servant of God! Your inscribed leaf arrived and its contents became known. You had sought confirmation on behalf of the loved ones of God. With a faltering tongue, a pure heart and a joyful spirit, confirmation and bounty were beseeched at the Sacred Threshold. So give them the glad-tidings of this mighty grace.
- 2 A letter was also written to Karbila'i Asadu'llah and Aqa 'Ali-Asghar which is enclosed. Deliver it to them.
- 3 And the Glory be upon you.

1 ای بنده حقّ ورق مسطور وارد شد مضمون معلوم گشت در حقّ احبّای الهی طلب تأیید نموده بودی با لسانی کلّیل و قلبی سلیم و روحی مستبشر در آستان مقدّس طلب تأیید و عنایت شد فبشرهم بهذا الفضل العظیم

2 و مکتوبی نیز به کربلائی اسدالله و آقا علی اصغر مرقوم شد در جوف است بایشان برسانید

3 و البهاء علیک

INBA89:077

AB09566*To: Daughter of Ismullahul-Asdaq, in Mashhad**Date: 1901 or <*

- 1 O leaf of the All-Merciful!
- 2 You are ever remembered in this presence and renowned among the handmaidens of God for your firmness and steadfastness. I hope that through God's grace and favor you will become so enkindled with the fire of the love of God that you will ignite and attract all the handmaidens of the All-Merciful, proving conclusively that you are indeed the daughter of that noble father and the inheritor of those countless virtues.
- 3 Upon you be greetings and praise.

1 ای ورقه رحمانیه

2 همواره در این محضر مذکوری و در بین اماء الله به ثبوت و رسوخ مشهور از فضل و عنایت حقّ امیدوارم که چنان بنار محبّه الله برافروزی که جمیع اماء رحمن را مشتعل و منجذب نمائی و مثبت و مدلل کنی که دختر آن پدر بزرگواری و وارث آن منقبت بی شمار

3 و علیک التّحیّة و الثّناء

PYK.291

AB09478

To: Aqa Salman, in Qazvin

Date: 1901 or <

- 1 O thou who hast turned thy face to the Divine Kingdom! 1 ای متوجّه بملکوت الهی
- 2 Salman the Persian was apparently a foreigner, an alien. 'Abu Lahab, though, was from the Quraysh tribe itself, of the same household and well acquainted. But consider this: the one who was a foreigner and alien, because of his love, became a confidant and a Companion, but the latter, though kith and kin, because of heedlessness, became alienated and estranged. 2 سلمان فارسی بظاهر بیگانه بود و ابولهب قرشی آشنای خانه ملاحظه نما که آن بیگانه بجهت آشنا شد و این آشنا بغفلت بیگانه گشت
- 3 In this manner, it becometh known that the Hand of Divine Power transformeth the far one to be as a near one and the near ones to be removed, far and away. Thou shouldst therefore tread after the footsteps of that man of certitude and in that secluded, exalted abode, become familiar with the Divine Beauty. 3 پس معلوم شد که ید قدرت الهیه دور را نزدیک نماید و نزدیک را دور کند پس تو نیز بر قدم آن شخص موقن سلوک نما و در خلوتگاه الهی آشنای جمال ربّانی گرد
- 4 Upon thee be all greetings and salutations. 4 و علیک التّحیّة و التّناء

KFPT#04x

MKT5.102b

AB09535

To: Mulla Hasan, in Tabriz

Date: 1901 or <

O thou who hast believed in God! When, in the desert of deprivation, the intensity of thy thirst increased, thou didst hasten to the fountainhead of the Water of Life and didst drink from the Spring of the All-Merciful. Seek thou the effects of this heavenly sustenance in the realm of the Kingdom, and search after the outpourings of this divine reality in the desert of the invisible Empyrean. For this earthly abode is a place of concealment, not of manifestation, and a station of weakness, not of perceiving the results of all things. Blessed art thou! Blessed art thou!

ای مؤمن بالله چون در بیابان حرمان سورت عطش اشتداد یافت بسرچشمه آب حیوان شتافتی و از معین رحمن نوشیدی تأثیرات این مائده اسمانی را در جهان ملکوت بجو و فیوضات این حقیقت رحمانی را در صحرای غیب لاهوت طلب نما چه که این خاکدان محلّ کون است نه ظهور و موقع وهن است نه ادراک نتائج امور خوشا بحالت خوشا بحالت

INBA89:031a, PYB#198 p.04

AB09269*To: Muhammad Sadiq Tabrizi, in Adhirbayjan**Date: 1901 or <*

- 1 O faithful servant! Be eloquent in speech and surpassing in skill. Be radiant through the bounty of the Most Glorious Beauty. Deem it not far-fetched that thou mayest become the manifestation of the favors of His Oneness and be encompassed by the glances of His eye of compassion.
- 1 ای بندهء صادق ناطق باش و فائق حاذق باش و شارق از فضل جمال ابدی این را بعید مدان که مظهر الطاف احدیتش گردی و مشمول لحظات عین رحمانیتش شوی
- 2 His bestowals are endless and His gifts are like unto spirit and life. He maketh the black earth to bloom with flowers and sweet herbs, and bestoweth eternal life upon the lifeless body. Verily, He is the Powerful, the Mighty.
- 2 بخشش او بی پایان است و موهبتش مانند روح و جان خاک سیاه را پر گل و ریحان نماید و جسم مرده را حیات جاودانی بخشد آنه هو القوی القدير

INBA89:072a

AB09290*To: Siyyid Asadullah (Tabriz), in Adhirbayjan**Date: 1901 or <*

- 1 O thou who art firm in the Covenant!
- 1 ای ثابت بر پیمان
- 2 Thy letter from Qazvin arrived, and as for the names which thou hadst written, it was not possible to write a special letter for each one, but one letter was written addressed to all. Yet in truth it hath the force of a thousand letters, for it was written with such spirit and fragrance as cannot be described. I hope that, through the praise of the Lord and the glorification of the friends of God, and through the promotion of the religion of God and the exaltation of the Word of God in all regions, thou wilt be confirmed.
- 2 مکتوب شما از قزوین رسید و اسامی که مرقوم نموده بودید ممکن نبود از برای هر یک مکتوبی مخصوص مرقوم شود ولی یک نامه بنام کل مسطور گردید اما فی الحقیقه حکم هزار نامه دارد زیرا به روح و ریحانی مرقوم شد که وصف نتوان انشاء الله بنیایش پروردگار و ستایش احباء الله و ترویج دین الله و اعلاء کلمه الله در جمیع بقاع موفق گردید
- 3 And upon thee be greeting and praise.
- 3 و علیک التّحیّة و التّناء

INBA89:084a, MKT8.062

AB12823*To: Daughter of Aqa Muhammad Ali**Date: 1901 or <*

- 1 O imploring leaf! How fortunate wert thou to have been confirmed and assisted in attaining the presence of the Court of Divine Unity. Consider where thou art and where the Blessed Spot is! What a bounty was this that brought thee to this most glorious and exalted station and made thee the manifestation of endless grace.
- 2 Though this bounty is now like a seed hidden and concealed in the layers of earth, ere long it shall sprout forth and become the bountiful harvest of the Lord of Signs.
- 3 And upon thee be greetings and praise.

1 ای ورقهٔ مبتله چه خوش بخت بودی که
بزیارت درگاه احدیت موفق و مؤید شدی
ملاحظه نما که تو در کجائی و بقعهٔ مبارکه کجا
این چه فضلی بود که تو را باین مقام اعزّی اعلی
رساند و مظهر فیوضات بی پایان کرد

2 اگرچه این فیض حال مثل دانه در طبقات
ارض مستور و مکنون ولی عنقریب انبات شود
و خرمین پربرکت ربّ الایات گردد

3 و علیک التّحیّة و التّناء

BRL_DAK#1166

AB09232*Date: 1901 or <*

- 1 O servant of the Abha Beauty!
- 2 The cup of contentment is supremely sweet, but we must see what the cup of destiny brings forth. Those souls who have tasted the sweetness and honey of contentment have found the bitterness of destiny to be sweeter than mother's milk.
- 3 Since you have set foot upon this path and drunk from this celestial spring, you must freely sacrifice your life in the path of the love of the Beloved of the worlds, that you may become a sign of His good-pleasure and a manifestation of the bounties of the Abha Beauty.
- 4 Verily your Lord is the All-Bountiful, the All-Merciful. And upon you be glory.

1 ای بندهٔ جمال ابهی

2 کأس رضا در نهایت حلاوت است ولی تا
کأس قضا چه نماید نفوسیکه حلاوت و شهد
رضا چشیده اند تلخی قضا را شیرین تر از شیر
مادر یافتند

3 چون دراین سبیل قدم نهادی و از این سلسبیل
نوشیدی باید جان رایگان درراه محبت محبوب
عالیان مبذول داری تا ایت رضا گردی و مظهر
عنایات جمال ابهی

4 آن ربّک هو الکریم الرحیم و علیک البقا

INBA89:071a

AB09426

Date: 1901 or <

- 1 O lover of the countenance of Baha! It is related that when Abraham, the Friend of God, was cast into the blazing fire, Gabriel called out: "O illustrious Friend, hast thou any need?" He replied: "Not of thee! His knowledge of my condition sufficeth my need."
- 2 Thou too must turn to the Most Glorious Unseen One and say: "O Thou Who art aware of all secrets! O Guide of the righteous! O Companion of the free! My soul be a sacrifice for Thee! O Beloved Who drawest hearts unto Thee! O Rose-cheeked One with moonlike face! O gracious and good-natured Lord! My soul be a sacrifice for Thee! Thou knowest my need, though I keep it hidden. At every moment Thou art present. My soul be a sacrifice for Thee!"

ADMS#085

1 ای عاشق روی بها گویند چون ابراهیم خلیل را
در آتش سعیر انداختند جبرئیل ندا کرد هل لک
حاجة خلیل جلیل جواب فرمود اما الیک فلا
کفی عن سؤالی علمه بحالی

2 تو نیز توجه بحضرت غیب اهی کن و بگو ای
واقف اسرار ای هادی ابرار ای مونس احرار
جانم بفدایت ای دلبر دلجو ای گلرخ مهرو
ای سرور خوشخو جانم بفدایت حاجت تو بدانی
هرچند نهانی در هر دمی آتی جانم بفدایت

INBA13:221a, KSHS13.156x, ANDA#61
p.38

AB09468

Date: 1901 or <

- 1 O thou flower of the garden of Christ! Praise be to God that in the spiritual springtime thou hast become the manifestation of infinite bounty, and like unto the rose and jasmine thou hast blossomed in that flowering meadow and attained to sweet fragrance. Thy face hath become radiant and thou hast burned away the veil.
- 2 I hope that through the mercy of the heavenly Father thou mayest become a fruitful tree, laden with fruits, so that thy sweet produce may become evident and manifest, and thou mayest become a tree of the highest paradise and yield the fruits of the gardens of the Most High.
- 3 And upon thee be greetings and praise.

1 تبریز بواسطه جناب اقا میرزا حیدرعلی اسکوئی
جناب اواکم وسقانیاس علیه بهاء الله هوالله ای گل
گلستان مسیح الحمد لله در بهارستان روحانی مظهر
فیض نامتناهی شدی و در طرف چمن مانند
گل و یاسمن شکفتی و رائحه طیبه یافتی روی
برافروختی پرده بسوختی

2 امیدوارم که از رحمت پدر آسمانی درخت بارور
گردی و پرمیوه تر و ثمر شوی تا فوا که طیبه ات
واضح و مشهود گردد و شجره بهشت برین شوی
و ثمره باغ علین

3 و علیک التحية والتنا

INBA89:122

AB09549*Date: 1901 or <*

- 1 O sapling of the divine garden! Through the bounties of the clouds of the Covenant, become verdant and flourishing, and bring forth the fruits of steadfastness and firmness, that thou mayest grow and develop in the stream of the Most Great Gift, and like a cypress tree in the divine garden, raise thy stature tall in the meadows of supreme guidance. May the breezes of the manifest morn set thee in motion, and mayest thou be watered from the fountain of grace and bounty.
- 2 This is the counsel of 'Abdu'l-Baha. Harken that thou mayest behold, and upon thee be the Glory.

1 ای نهال بوستان الهی از فیض غمام میثاق سبز و
نخرم شو و ثمر ثبوت و رسوخ بیار اور تا در جویبار
موهبت کبری نشو و نما نمائی و چون سرو گلشن
الهی در ریاض هدایت کبری قد بفروزی و از نسیم
صبح مبین باهتزازائی و از معین فضل واحسان
سیراب گردی

2 اینست نصیحت عبداله‌با فاسمع لترى وعلیک الهأ

INBA89:071b

AB09915*To: Rafi Khan, in Qazvin**Date: 1901 or <*

- 1 O thou who art firm in the Covenant!
- 2 The lofty station and impregnable shelter is the Covenant, wherein the dwellers of that edifice abide today beneath the protection of the All-Merciful Lord. How elevated it is, that the birds of idle fancies cannot soar to its heights! And how exalted it is, that the demons of vain imaginings and surmises know not the way thereto!
- 3 Today the station of firmness is a glorious station, and steadfastness in the Cause of God is a mighty refuge.
- 4 And upon thee be greetings and praise.

1 ای ثابت بر پیمان

2 مقام رفیع و کھف منیع پناه پیمانست که الیوم
ساکنین آن بنیان در پناه حضرت رحمانند چه قدر
بلند است که طیور ظنون پرواز نتوانند و چه قدر
رفیع است که شیاطین اوهام و ظنون راه ندانند

3 الیوم مقام ثبوت مقام جلیل است و استقامت
بر امر الله ملاذی منیع

4 و علیک التّحیّة و الثّناء

KNJ.112g

AB10094*To: Aqa Mirza Hasan, in Tihiran**Date: 1901 or <*

- 1 O thou who art attracted to the Word of God! If in this divine Day of resurrection and this wondrous time of renewal thou seekest to have an illumined face and a heart as joyous as a flower strewn garden, serve thou the Cause of God. Imbibe the wine of divine attraction and shine from the dayspring of sincerity like an incandescent star; warble thy melodies like unto the birds of holiness in the gardens of His glorification and praise.

1 ای منجذب بکلمه الله اگر در این حشر عظیم و
نشر بدیع رخی روشن طلبی و دلی چون گلزار و
چمن بخدمت امر الله بکوش و از صهبای انجذاب
بنوش و چون نجم بازغ در افق خلوص در دین
الله لامع گرد و چون طیور قدس در حدائق
محامد و نعوت بسرا

- 2 And the glory be upon thee and upon all who are steadfast in the Covenant.

2 و الهاء علیک و علی کلّ ثابت علی العهد

MMK2#274 p.198

AB09886*To: Aqa Hasan, in Usku**Date: 1901 or <*

O faithful servant of God! Be thou happy and at rest, be grateful and benefited. To carry out the orders of government is the cause of happiness in both worlds, and obedience to sovereignty is an imperative obligation in this Dispensation. All the friends are commanded to show obedience and submission to those in authority, and are compelled to demonstrate faithfulness in service to the just and zealous king. Therefore, be thou joyful.

ای بنده صادق حق شادباش و مستریح ممنون
باش و مستفید اوامر حکومت را انفاذ نمودن
سبب سعادت دارین است و اطاعت سلطنت
فرض عین در این کور جمیع دوستان مأمور به
اطاعت و انقیاد اولیاء امورند و مجبور بر صداقت
در خدمت پادشاه عادل غیور پس تو مسرور
باش

AMK.015-016, NFQ.020b

AB10228*To: Muhammad Husayn Usku'i**Date: 1901 or <*

- 1 O Lord! Thou art the All-Wise, and Thou art the All-Merciful, the Compassionate. Ordain for this servant of Thine all the good that Thou hast ordained in Thy Kingdom, and choose for him that which is best for him in this world and the next. Make firm his steps upon Thy straight path. Verily, Thou art the Ever-Forgiving, the Merciful.

1 رَبِّ أَنْتَ الْحَكِيمُ وَأَنْتَ الرَّحْمَنُ الرَّحِيمُ قَدَّرَ
لِعَبْدِكَ هَذَا كُلَّ خَيْرٍ قَدَّرْتَهُ فِي مَلَكُوتِكَ وَاحْتَرَفَ
لَهُ مَا هُوَ خَيْرٌ لَهُ فِي الْآخِرَةِ وَالْأُولَى وَثَبَّتَ قَدَمَهُ
عَلَى صِرَاطِكَ الْمُسْتَقِيمِ أَنْتَ أَنْتَ الْعَفُوُّ الرَّحِيمُ

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 Convey my greetings and salutations to my respected brother Muhammad.

3 برادر محترم جناب محمد را تکبیر برسان و تحية
ابلاغ نما

INBA89:013b

AB09990*Date: 1901 or <*

O namesake of the Most Desired One! The fire of the love of God has blazed forth in your luminous heart, and so the luminosity of the lamp and the delicacy of the glass have joined hands - "light upon light" has been realized. This is from your Lord's grace, this is from your Lord's generosity - verily your Lord is possessed of mighty grace. Therefore, in thanksgiving for these favors, be a promulgator of the Covenant and raise the standard of guidance among all horizons. And may the Glory rest upon you and upon every steadfast and upright one.

ای سَمِیَّ حَضْرَتِ مَقْصُودِ نَارِ مَحَبَّتِ اللَّهِ در قلب
منیرت شعله زد پس نورانیت سراج و لطافت
زجاج دست بهم داد نور علی نور تحقّق یافت
هذا من فضل ربّک وهذا من جود ربّک انّ
ربّک لذو فضل عظیم پس بشکرانه این الطاف
ناشر میثاق باش و علم هدی بین افاق والبهاء علیک
وعلى کلّ ثابت مستقیم

INBA89:031b

AB10101*Date: 1901 or <*

- 1 O thou who art guided by the light of guidance! Raise thy hands of supplication to the court of the Peerless Lord, and open thy tongue in thanksgiving for the favors of the True One, and say:
- 1 ای مهتدی بنور هدی دست نیاز ببارگاه حضرت
بی انباز بر افراز و زبان بشکرانه الطاف حق بگشا
و بگو
- 2 O Thou kind God! Praise be unto Thee, and glory be unto Thee, for Thou hast guided the thirsty and lost one to the fountain of life, and led the fish athirst to the sweet and flowing sea. Thou hast called the wandering bird to the garden of oneness, and freed the captured gazelle from the snare, leading it to the meadow of unity and detachment.
- 2 این مهربان یزدان من ستایش ترا و نیایش ترا
که تشنه گمگشته را بچشمه حیات دلالت
فرمودی و ماهی پر عطش را بدریای عذب
و فرات هدایت نمودی مرغ اواره را بگشن
توحید خواندی و اهوی دام افتاده را ببر وحدت
و تجرید ازاد نمودی
- 3 And the Glory of God rest upon thee and upon all who have believed in God.
- 3 والها علیک و علی کل من امن بالله

INBA89:025a

AB10574*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz**Date: 1901 or <*

- 1 God is Most Glorious!
- 1 الله ابعی
- 2 O thou who art enkindled with the fire of the love of God! The flame of the Covenant hath so seized upon thy vitals, veins and nerves that it hath made thee a burning brand, and its heat hath spread to other souls. God willing, at every step thou wilt find a companion and moment by moment thou wilt make souls intoxicated with the divine Kawthar.
- 2 ای محترق نار محبت الله شعله میثاق چنان بر
احشاء و عروق و اعصاب زد که ترا یک
قبسه نار کرد و حرارت بسائر نفوس سرایت
نمود انشاء الله در هر قدمی بهمدی رسی و دمبدم
نفوس را بکوتر الهی سرمست نمائی
- 3 And upon thee be glory.
- 3 و البهاء علیک

INBA89:032a

AB10405*To: Mirza Javad, in Tiflis**Date: 1901 or <*

O servant of the Most Glorious Beauty! Kindle thou a light whose luminous rays may reach unto the heights of the Supreme Concourse. That lamp is steadfastness and firmness in God's Covenant, which is the greatest gift of the All-Merciful Lord. This is the light of the brow, this is the manifest morn, this is the great bounty.

ای بندهٔ جمال ابدی شمع برافروز که شعاع نورانش متصل بدامنۂ ملأ اعلی گردد و آن سراج چراغ ثبوت و رسوخ بر پیمان یزدان است که اعظم موهبت حضرت رحمن است اینست نور جبین اینست صبح مبین اینست فضل عظیم

INBA89:051a

AB10623*Date: 1901 or <*

¹ He is the Most Holy

¹ هو الأقدس

² O thou who gazest upon the Center of the Covenant! His honor Samandar, that divine enkindled fire, hath made mention of thee with burning ardor and longing. Therefore the pen of 'Abdu'l-Baha is moved to make mention of that servant of Baha, that thou mayest observe how the favor of God hath linked the friends one to another in such wise that each becometh the cause of the utmost felicity of the other. Supplications will be offered at the Sacred Threshold that thou mayest be assisted to attain unto that which is pleasing unto God.

² ای ناظر بمرکز میثاق حضرت سمندر نار موقدهٔ الهیہ ذکر آن مشتعل بآتش اشتیاق فرموده اند لهذا کلک عبدالہاء بذکر آن بندهٔ بہا یحرکت آمد کہ فضل حقرا ملاحظہ فرما کہ احبا را چگونه بایکدیگر ربط عنایت فرمودہ کہ ہر یک سبب نہایت سعادت دیگر گردد در آستان مقدس تضرع خواهد شد کہ موفق برضای الہی گردی

INBA89:046a

AB10625*Date: 1901 or <*

1 O thou who gazest upon the Kingdom of the All-Merciful!

1 ای ناظر بملکوت رحمانیت

2 Thy vision is keen and thy creation is a new creation. Thy shelter is the one peerless Lord, thy succour is His Holiness the Self-Subsisting. Thou art intoxicated with the choice sealed wine, thy gaze is fixed upon the highest horizon, and the ultimate aspiration of thee and me is servitude to the Most Glorious Beauty and bondage to His Holiness the Exalted One. If we attain to this, how fortunate we are and how blessed our lot! And the glory be upon thee.

2 بصرت حدید است و خلقت خلق جدید و پناهت ربّ وحید فرید عونت حضرت قیومست و سکر از ریحی مختوم نظرت بافق اعلی و منتها امال من و تو عبودیت جمال ابهی و رقیّت حضرت اعلی اگر باین موفق گردیم چه قدر خوش بختیم و چه قدر خوش طالع والها علیک

INBA89:055a

AB11332*To: Mother of Mirza Haydar Ali Usku'i (Nisa Khanum)**Date: 1901 or <*

O handmaiden of God! Give thanks to the Ever-Living, the Self-Subsisting Lord that you have such a son who is occupied day and night in service to the Cause of God.

ای امةالله شکر کن حیّ قیومرا که چنین پسری داری که شب و روز بخدمت امر الله مشغول است

INBA89:047a

AB11377*Date: 1901 or <*

O assured leaf! The glance of the favors of the Ever-Living, the Self-Subsisting Lord encompasses all, and His grace and bounty are perfect. Now what is needed is capacity and receptivity, and these come through turning to the Abha Kingdom and being firm in the Covenant of God.

ای ورقهء موقنه نظر الطاف حیّ قیوم شاملست و فضل و عنایت کامل حال استعداد و قابلیت لازم و آن توجه بملکوت ابهست و ثبوت بر میثاق الله

INBA89:047b

ABU3677

“Recently Siyyid Jamalu’d-Din [al-Afghani] has announced that the Baha’i Faith intends to destroy the foundation of the world and aims at obliterating all religions. For instance, he has alleged that, ‘The religious beliefs of Baha’is and the teachings of Baha’u’llah are: the destruction of all Islamic mosques, Jewish synagogues and Christian churches; the annihilation of the Baytu’l-Haram and the Baytu’l-Muqaddas; the burning of the Qur’an and the Bible; the eradication of all evidence of religious attainments; and to dislodge the Qajar and the Ottoman dynasties. These are the ordinances of their Books and the religious beliefs of Baha’is.’ He has further suggested, ‘If you want to stop these things from happening and to ensure that none of these teachings is ever realised, then you must demolish ‘Akka, slay ‘Abdu’l-Baha, Who is the Center of their Faith and the fount of their inner confidence, and massacre all the Baha’is, whether they live in Iran or the Ottoman Empire.’ Such are the intentions of this evil man.”

‘Abdu’l-Baha then added, “However, this man does not know that even if ‘Akka is destroyed or ‘Abdu’l-Baha slain or Baha’is martyred, he can never extinguish the Faith of God. ‘Leave them to their inventions.’ Soon you will witness how God deals with the tongue that has spoken in this way and so dishonestly uttered such lies and slander.”

AFNAN.157-158

ABU3679

“It had been my earnest wish for you to stay in this region and to see to affairs related to the Holy Land. In particular, now that I am busy with the construction of the Shrine of the Bab, I had intended for you to help me in every aspect of the raising of this Sacred Edifice. However, as I think about it some more, I note [that there are] certain difficult undertakings; that is, an important task and a befitting service in Shiraz. Therefore, I have decided to send you there. When you arrive in Shiraz, I will give you the complete instructions [for the rebuilding of the House of the Bab]. This task entrusted to you is the most important of all services and worthy of the greatest reward before the Divine Court. Truly, future kings and monarchs will long to have been present on this day and been numbered among the servants and attendants of that Sanctified Threshold.”

He then proceeded to give instructions on the way to receive visitors and pilgrims at the House of the Bab and how to conduct the management of its affairs. "Now is only the emergence of the dawn of the Sun of Truth," His blessed Person told us. "Soon it will envelop the whole earth."

AFNAN.154

Study guide to this volume

The second volume from the period around 1901 continues and deepens the work of the first, but its accent falls more heavily on the urgency of the moment and the architecture of the community that must embody the Cause in the world. ‘Abdu’l-Baha was once again subjected to renewed confinement by the Ottoman authorities in ‘Akka — a tightening that his half-brother’s agents had engineered through a campaign of letters to Constantinople and the local Ottoman administration. Into this precarious situation he poured a remarkable stream of correspondence that transformed his renewed imprisonment into a theological opportunity: suffering became the idiom in which the fullness of the Covenant was disclosed, and the community of the steadfast became, by contrast with the covenant-breakers, the vessel of a civilization yet to come. This volume also contains some of the most significant institutional guidance of the period: the direction of the Tarbiyat School in Tehran, guidance on the management of the House of the Bab in Shiraz, and reflections on the rising Shrine of the Bab on Mount Carmel. Western pilgrimage, especially to Green Acre in Maine, forms another major strand, as ‘Abdu’l-Baha sends letters of vision and encouragement to women teachers in America and begins articulating what a Baha’i community rooted in the West might look like. The volume’s thematic arc runs from the personal paradox of joyful captivity, through the cosmic urgency of the Covenant’s defense, to the practical architecture of schools, shrines, and assemblies — each of these a station in the same unfolding of the Most Great Peace.

Joy in Captivity: The Paradox of Redemptive Suffering

Key Passages

‘Abdu’l-Baha exulteth with boundless joy at these trials and tribulations, inasmuch as after the Ascension of the Abha Beauty the loved ones of God find their happiness in tumult and trouble, and their felicity in ceaseless afflictions. That is, the depths of the pit are for them the apex of heaven, and the straw mat of hardship is a kingly throne. Confinement in bonds and fetters is their highest aspiration, and captivity in stocks and chains their true freedom and a source of incomparable joy and delight. — AB01585

Although imprisonment and incarceration are afflictions to body and soul, yet in the path of the All-Merciful they are the desire of heart and conscience. Its chains are a royal necklace, and its dust is a crown of sovereignty over both worlds. Its darkness is light itself, and its hardship is the very comfort of the human world. — AB08200

O ye steadfast ones! Although for some time, these servants of God have been imprisoned and restricted from meeting friends, yet do not grieve or be saddened by this

circumstance, for in truth, this is an honor and a glory, a bounty and a gift. While the world and its people are in darkness and sorrow, and its lovers are in the pit of abasement, the friends of the Blessed Beauty are in the sheltered heights of bounty and grace.
— AB00532

Context for Study

The theology of suffering in these letters is far more than a coping strategy; it represents a sustained meditation on the paradoxical logic that runs through the Abrahamic traditions and surfaces with particular intensity at their prophetic moments. ‘Abdu’l-Baha’s repeated insistence that imprisonment is “joy,” chains are “a royal necklace,” and darkness is “light itself” participates in a long lineage that includes the Psalms of lament transformed into praise, Paul’s declaration in Philippians 4:11 that he has “learned, in whatever state I am, to be content,” John of the Cross’s *Dark Night of the Soul*, and the Shi’i theology of redemptive suffering centered on the martyrdom of Imam Husayn at Karbala. What is distinctive in ‘Abdu’l-Baha’s version is the theological grounding: the joy is real, not merely apparent, because the purpose of all this suffering is cosmic — the defense and propagation of the Covenant of the Most Great Name. The phrase “the depths of the pit are for them the apex of heaven” is directly Qur’anic in spirit (*asfala safilin* / highest heaven), and it echoes the Joseph archetype that ‘Abdu’l-Baha deploys so frequently: the cistern is the condition of the throne. There is also a sharp polemic embedded in the paradox: his adversaries, who sought his physical destruction, had in fact granted him a spiritual dignity that no worldly comfort could have provided. The contrast between the Covenant-breakers’ desperate quest for power and ‘Abdu’l-Baha’s tranquil flourishing in confinement is not merely biographical; it is an enacted argument about the nature of genuine sovereignty. Students will find a structural parallel in Plato’s *Republic*, where the tyrant, though outwardly powerful, is inwardly the most enslaved of men, while the philosopher, though outwardly powerless, is inwardly free.

Questions for Reflection

1. How does ‘Abdu’l-Baha’s transformation of imprisonment into spiritual sovereignty compare with Paul’s theology of weakness and power in 2 Corinthians 12? What is shared between these two experiences of redemptive suffering, and what is distinctively Baha’i?
2. The Shi’i theology of martyrdom — especially the paradigm of Karbala — holds that suffering freely chosen for divine love has cosmic redemptive significance. How does ‘Abdu’l-Baha’s self-description echo and transform this paradigm?
3. Plato’s *Republic* argues that the tyrant is the most enslaved of persons because he is enslaved to passion. Does ‘Abdu’l-Baha’s contrast between his own captivity-as-freedom and the covenant-breakers’ freedom-as-captivity engage the same philosophical insight? Where do the frameworks converge, and where do they diverge?
4. Is there a danger that this theology of joyful suffering could become a passive resignation to injustice? How does the same body of letters simultaneously counsel both acceptance of one’s own trials and active resistance to the oppression of others?
5. What spiritual disciplines or practices might enable a contemporary believer to genuinely transform hardship into joy, rather than merely performing that transformation rhetorically?

The Architecture of the Covenant: Urgency, Fidelity, and the Hour

Key Passages

O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the voice of GOD calling from all parts of the Supreme World — ‘Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe.’ Now is the time! Now is the Accepted Time! — ABU1091

The lamp of the Covenant is the light of the world, and its reality the gift of splendour; the star of the Testament is a shining moon, and the words traced by the Pen of the Most High a limitless ocean. The Lord, the All-Glorified, hath, beneath the shade of the Tree of Anisa (Tree of Life), made a new Covenant and established a great Testament. He hath summoned everyone to the loving embrace of His Beauty and announced unto all the revelation of His manifest verses. He hath subverted the foundations of discord and raised the edifice of divine favour. — AB00121

O servants of God! Seize the opportunity of divine favors and forget not what you were promised in every Book. Today is the day of attraction, today is the day of enkindlement, today is the day of soaring in the atmosphere of the Most Merciful, today is the day of the call, today is the day of bounty, today is the day of the Most Great Gift, today is the day of the appearance of the mighty treasures. — AB00554

Context for Study

The rhetorical register of these three passages is proclamatory — the same urgency of the *adhan* (call to prayer) or the prophetic summons of Isaiah 55 (“Come, all you who are thirsty, come to the waters”) — and it is no accident that ‘Abdu'l-Baha addresses the recipients of ABU1091 explicitly as “friends of Jesus Christ.” The proclamation is simultaneously an invitation and a warning: the window of time is open, but it is closing. This eschatological urgency — the *kairos*, the “acceptable time” (2 Corinthians 6:2) — is a structural feature of every prophetic moment. What is distinctive in ‘Abdu'l-Baha’s version is the explicit identification of the Covenant as the organizing center of this urgency. The long passage in AB00121 is remarkable for its legal precision combined with its lyrical intensity: the Covenant is not merely a theological doctrine but an architectural achievement — “the edifice of divine favor” built upon the ruins of discord. The Covenant is thus the specific historical form that the eschatological promise takes in this dispensation. This moves Baha’i theology away from the individualism of many Protestant accounts of salvation-history (where the decisive relationship is between the individual soul and God) toward a more corporate and institutional understanding of divine purpose, closer to the Catholic theology of the Church or to rabbinic Judaism’s account of the covenant community as the bearer of revelation through history. The eightfold “today is the day” anaphora in AB00554 is one of the most formally powerful passages in the volume — its accumulated weight creating an atmosphere of what Walter Benjamin, in a very different context, called “now-time” (*Jetztzeit*): a moment charged with redemptive possibility.

Questions for Reflection

1. 'Abdu'l-Baha's address to "friends of Jesus Christ" in ABU1091 frames the Baha'i call as the fulfillment of Christian promise. How does this hermeneutical strategy compare with the way early Christianity presented itself to Judaism, and with the way Islam presented itself to both Judaism and Christianity?
2. The Covenant is described in AB00121 as uniquely comprehensive: "Hath such a Covenant been established in any previous Dispensation, age, period, or century?" What is the theological basis for this claim of uniqueness? How does it relate to Baha'i teaching on the progressive nature of revelation?
3. The anaphora "today is the day" creates a concentrated sense of eschatological urgency. What is the relationship between this urgency and the long view expressed in AB00220 (Volume 123), where 'Abdu'l-Baha counsels patience while peace gradually dawns? Are these in tension, or are they two faces of the same teaching?
4. How does the Baha'i concept of the Covenant compare with covenantal theology in Reformed Protestantism (from Zwingli through Barth) and with the covenant theology of rabbinic Judaism? What does the Baha'i version share with these, and where does it fundamentally depart?
5. The Covenant-breakers in this volume are depicted as individuals who had once been close to the center of revelation and who chose rejection. What does this pattern suggest about the spiritual dangers of proximity to great truths?

From Threshold to Schoolroom: Servitude, Education, and Character

Key Passages

By God, besides Whom there is no other God! Every glory is utter abasement and every station is lowly and fruitless save servitude at the Threshold and following the path of the righteous. And among the greatest pillars of servitude is service to all peoples and nations. Therefore must the servants of that Threshold sacrifice themselves for all humanity and strive with heart and soul to render service to the world of man.
— AB03797

Good behaviour and high moral character must come first, for unless the character be trained, acquiring knowledge will only prove injurious. Knowledge is praiseworthy when it is coupled with ethical conduct and virtuous character; otherwise it is a deadly poison, a frightful danger. A physician of evil character, and who betrayeth his trust, can bring on death, and become the source of numerous infirmities and diseases. — AB03797

O thou physician! Be a lover of Mankind, for the healing of a doctor is temporary but the healing of a true lover of God is forever. Material wealth is physical it will eventually be defeated by diseases and eventually it will be conquered by irremediable ailments;

but the healing of a true lover will always be dominant over illnesses. It will always have penetrating power over sickness. The love of God will shine in both worlds. —
AB01709

Context for Study

The letter to the directors of the Tarbiyat School (AB03797) is one of the most intellectually significant educational documents in the volume. Its argument is ancient but perennially contested: the goal of education is moral formation, and knowledge without character is not merely useless but dangerous. This is the teaching of Socrates (“virtue is knowledge”), of Aristotle (the virtues must precede intellectual excellence for the latter to be used rightly), of Confucius (the *junzi*, the exemplary person, integrates moral cultivation with learning), and of the Islamic tradition of *adab* (right conduct as the precondition and complement of scholarship). The medical metaphor — “a physician of evil character can bring on death” — sharpens the argument by pointing to the professional domain where technical competence without moral formation is most obviously catastrophic. ‘Abdu'l-Baha’s formulation is notable for its severity: unethical knowledge is not merely “less valuable” but “a deadly poison.” This is not an argument against science or learning; it is an argument that education which neglects the formation of conscience produces precisely the technical capacity for harm that it seeks to prevent. AB01709’s letter to the physician then extends this argument into a vision of medicine that encompasses both body and soul — a vision that resonates with the ancient ideal of the physician-philosopher (Avicenna, Hippocrates’ *On Decorum*) and anticipates the twentieth-century movement toward “whole-person medicine.” The metaphor of the moth circling the candle — one of the most characteristic images in Persian Sufi poetry — appears in this volume as the signature of the lover who has found the true source of light. Schools, medical practice, and pilgrimage all become, in ‘Abdu'l-Baha’s hands, occasions for the cultivation of this same orientation.

Questions for Reflection

1. ‘Abdu'l-Baha insists that moral formation must precede the teaching of sciences and arts. How does this sequence compare with John Dewey’s progressive education philosophy, which sought to integrate moral and intellectual development simultaneously rather than sequentially?
2. The claim that knowledge without ethics is “a deadly poison” resonates strongly with twentieth-century debates about scientific responsibility — from Oppenheimer’s regrets after Hiroshima to contemporary concerns about artificial intelligence. How does ‘Abdu'l-Baha’s educational framework address these concerns?
3. In the letter to the physician (AB01709), ‘Abdu'l-Baha distinguishes between physical and spiritual healing. How does this distinction relate to the Baha’i principle that religion and science must be in harmony? Is there a tension between the two types of healing, or do they ultimately serve the same purpose?
4. The Arabic *adab* tradition holds that right moral comportment is itself a form of learning and that without it, scholarship is incomplete. How does the Tarbiyat School guidance embody this ideal, and how might it translate into contemporary educational design?

5. 'Abdu'l-Baha describes the Tarbiyat School as potentially becoming "a garden of the All-Merciful." What would it mean, concretely, for a school to function as a spiritual garden? What would the curriculum, pedagogy, and institutional culture look like?

Pilgrimage, Women, and the Opening of the Kingdom in the West

Key Passages

By God the True One! Every sincere one who turns to His supreme Kingdom, when arriving at this white land, this luminous spot, and when their nostrils are perfumed by the holy fragrance that spreads from it to all horizons — the Mighty in Power, the Glorious in Bounty will confirm them in what He loves and is pleased with, and will grant them success in a matter unprecedented in existence and unparalleled in the visible world. — AB00554

O maid-servant of God! By God, the True One, verily the crown of mighty gift is suspended betwixt heaven and earth and the angels of holiness are awaiting a lofty head which may be worthy of this great bestowal, so that it may descend upon that head, and that it may wear that glorious crown, the most precious gems of which illumine the eyes of all the world! O maid-servant of God! Many a spiritual woman came into the world and passed away in vain; no sound is heard of them and no trace of them is seen; inasmuch as their spirits were not dependent upon the Holy Spirit, nor were they attracted to the fragrances of Truth. — AB02801

O friends of God! Praise be to God that the divine outpouring, like the spring rain, has transformed the furnace of contingent existence into the rose garden of the placeless realm and made the dusty earth the envy of the verdant dome. It has made the world of mortality a mirror of the Kingdom and the lowest plane a surface reflecting the Supreme Concourse. Given these bounties bestowed upon the friends and these gifts freely granted to the loved ones, why should we sit dejected and remain sorrowful and grief-stricken? Rather, these divine glad-tidings should make us so full of joy and delight and happiness that with one melody we set all creation in motion and with one call raise the Greater Resurrection. — AB00748

Context for Study

These passages illuminate a dimension of 'Abdu'l-Baha's ministry that is easy to overlook in the midst of the political crisis: the remarkable opening of the Faith in the West, and in particular the empowerment of women as teachers and leaders that accompanied it. AB02801 is one of the most striking letters in the volume. It is addressed to a Western woman believer, and its central image — the crown of divine gift suspended between heaven and earth, awaiting a worthy head — is both an invitation and a challenge. The phrase "many a spiritual woman came into the world and passed away in vain" is blunt: spiritual gifts unrealized in service leave no trace. This is 'Abdu'l-Baha's characteristic way of motivating action — by holding out both the scale of the opportunity and the weight of its cost. The image of the Holy Spirit surrounding his own limbs and moving his tongue

is a claim of prophetic instrumentality that recalls the biblical accounts of the Spirit speaking through the prophets (Isaiah, Jeremiah), the Sufi doctrine of the teacher as a transparent vessel of divine grace, and the Qur'anic *inna 'alayna bayanahu* ("upon Us is its clarification," Q75:19). AB00748's extended metaphor of spring rain transforming the earth into the "rose garden of the placeless realm" is characteristic of the high Persian literary style that marks 'Abdu'l-Baha's most elevated prose — a style whose roots reach into Hafez, Sa'di, and Rumi. The phrase "raise the Greater Resurrection" (*qiyamat-i-kubra*) has technical Shi'i and Shaykhi resonances: the "Greater Resurrection" was the eschatological event that the Bab's declaration had inaugurated. Here it is something that the community's joyful proclamation can actively bring about — suggesting that eschatology in this tradition is not merely waited for but enacted.

Questions for Reflection

1. The image of the crown of divine gift "awaiting a worthy head" implies that spiritual gifts are real and available, but that a human response is necessary for them to be received. How does this relate to the theology of prevenient grace in Wesleyan Methodism, or to the Islamic concept of *tawfiq* (divine enabling)? What is the relationship between divine initiative and human response?
2. 'Abdu'l-Baha's empowerment of women as teachers and spiritual leaders in the West was taking place decades before women's suffrage in most Western countries. What does it suggest about the relationship between Baha'i teaching and historical social movements? Does the Baha'i vision lead social change, or does it merely reflect it?
3. The metaphor of "one melody setting all creation in motion" implies that the community's worship and proclamation have effects beyond the merely social or psychological. What theology of music, prayer, and communal worship underlies this claim?
4. AB00554 describes pilgrimage to the Holy Land as a transformative confirmation in "a matter unprecedented in existence." What is the spiritual logic of pilgrimage — why should a physical journey to a particular place carry such transformative weight? How does the Baha'i concept of pilgrimage compare with the hajj, the Christian pilgrimage to Jerusalem, and the Hindu pilgrimage to sacred rivers?
5. 'Abdu'l-Baha speaks of the world of mortality becoming "a mirror of the Kingdom." What does this cosmological claim demand of believers in practical terms? What does it mean to live in a world that is a mirror of the Kingdom?

A Guiding Question for the Whole Volume

Volume 124 reveals a ministry conducting itself simultaneously on multiple registers: personal letters of pastoral encouragement written in the darkness of renewed captivity; proclamatory addresses to Western Christians hearing the call of the Kingdom for the first time; institutional guidance that is both practical and eschatologically charged; and a theology of the Covenant that transforms political crisis into spiritual opportunity. The volume asks us to hold all of these registers together — to see how the same light that illumines the imprisoned servant of the Threshold also illumines the schoolroom, the shrine under construction, and the women teachers gathering at Green Acre.

A guiding question for the whole volume might therefore be: **In what sense is the Covenant ‘Abdu’l-Baha defends against external enemies and false claimants the same Covenant that empowers the schoolgirl in Tehran, the woman teacher in Maine, and the pilgrim arriving at the “white land” — and what does recognizing their identity demand of anyone who wishes to understand the unity of this ministry?**