



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 126:

Writings and Utterances of Abdu'l-Baha, ca. 1902, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 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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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 126

This 1902 volume is especially rich in questions of communal order, gender, and the institutional forms that would carry the Cause beyond the circle of pilgrimage. AB02310 is one of the most important items: it affirms the spiritual equality of women and men in the sight of Baha'u'llah, notes the restriction of membership on the House of Justice to men, and then turns immediately to the formation of women's holy gatherings and Spiritual Assemblies as "potent sources of the progress of man." AB02614, addressed to the believers in Baltimore, gives a complementary Western application, placing women's service within the larger discipline of love, unity, and harmony, without which deeds lose their fruit. AB12166, a marriage prayer and reflection, treats union itself as a law of life in creation, making harmony, association, and mutual attraction the metaphysical basis of bodily and spiritual prosperity.

The volume also contains notable materials on death, immortality, tests, and the meaning of suffering. AB00398, the moving eulogy for Thomas Breakwell, is among the most memorable texts of the collection: it mourns him in repeated apostrophe, locates him in the Abha Paradise, and then turns to a doctrinal discussion of the soul, affirming that souls are created pure and holy, though differentiated by capacity and later by acquired virtues or vices. AB00872 gives one of the volume's clearest treatments of tests, using Judas Iscariot as the emblem of how envy can overturn a high station, while AB01430 eulogizes two martyrs in language of intense pathos, presenting their suffering as participation in the "mystery of sacrifice." AB09126 and ABU3519 again interpret 'Abdu'l-Baha's own sufferings as pedagogical and redemptive: suffering is the path by which the Manifestations and their servants teach others how to endure.

A further strand concerns the practical architecture of expansion. AB11645 urges the establishment of the Mashriqu'l-Adhkar and the organization of teaching gatherings and study classes in divine proofs, explicitly noting that in the West, men and women believers were already teaching, learning, writing, and publishing apologetic works. AB02704 similarly treats teaching classes as one of the most important matters of the Cause, whose foundation is divine and whose result is the diffusion of the fragrances of God. AB11671 is important for the history of textual transmission: it discusses printing Baha'u'llah's writings, the desirability of Nast'aliq type, the difficulty of translating the Kitab-i-Aqdas, and the need for a group skilled in both Arabic and the target language. AB03507 adds a practical architectural note, asking that plans for the Mashriqu'l-Adhkar, modeled on 'Ishqabad and arranged in "nine iterations of nine," be copied and circulated.

Several items also show 'Abdu'l-Baha refining the theological language available to Western believers. AB01355 answers directly the question "Art thou the Christ?" by defining his station as servitude to God and to Baha'u'llah, while also explaining the eternal dominion of the reality of Christ, the meaning of the millennium, and the spiritual effects expected before and after his own departure. AB01954 gives a compact numerological interpretation of "'Asq" in relation to the year

of the Bab's birth, while AB01961 surveys the objections of Christians, Jews, Muslims, and Babis who cling to inherited textual expectations and fail to recognize the new Manifestation. AB00766 is valuable for its clarification of proof: the Manifestation cannot be reduced to a performer of private tests or miracles, since true proof must be universal. The volume thus presents a community moving simultaneously toward institutional consolidation, wider translation and publication, women's organized teaching, and a more precise apologetic suited to an increasingly international audience.

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AB02310

To: Corinne True, in Chicago

Date: 1902

- 1 O handmaid of God, who tremblest even as a fresh and tender branch in the winds of the love of God! I have read thy letter, which telleth of thine abundant love, thine intense devotion, and of thy being occupied with the remembrance of thy Lord.

1 يا امة الله المهتزة كقضيبي رطيب بنسيم محبة الله
اني قرأت تحريك الدال على فرط حبك وشدة
خلوصك واشتغالك بذكر الله
- 2 Depend thou upon God. Forsake thine own will and cling to His, set aside thine own desires and lay hold of His, that thou mayest become an example, holy, spiritual, and of the Kingdom, unto His handmaids.

2 توكل على الله و اتركي ارادتك و تمسكي بارادة
الله و دعي رضائك و خذي رضا الله حتى
تكوني قدوة مقدسة روحانية ملكوتية بين اماء
الله
- 3 Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favored, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Baha, proved superior to the men, and surpassed the famous of the earth.

3 ثم اعلمي يا امة الله ان النساء عند البهاء حكمهن
حكم الرجال فالكل خلق لله خلقهم على صورته و
مثاله اى مظاهر اسمائه و صفاته فلا فرق بينهم و
بينهن من حيث الروحانيات الاقرب فهو الاقرب
سواء كان رجلاً او نساءً و كم من امرأة منجذبة
فاقت الرجال في ظل البهاء و سبقت مشاهير
الآفاق
- 4 The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon.

4 و اما بيت العدل بنصوص قاطعة في شريعة الله
اختص بالرجال حكمة من عند الله و سيظهر هذه
الحكمة كظهور الشمس في رابعة النهار
- 5 As to you, O ye other handmaids who are enamored of the heavenly fragrances, arrange ye holy gatherings, and found ye Spiritual Assemblies, for these are the basis for spreading the sweet savors of God, exalting His Word, uplifting the lamp of His grace, promulgating His religion and promoting His Teachings, and what bounty is there greater than this? These Spiritual Assemblies are aided by the Spirit of God. Their defender is 'Abdu'l-Baha. Over them He spreadeth His wings. What bounty is there greater than this? These Spiritual Assemblies are shining lamps and heavenly gardens, from which the fragrances of holiness are diffused over all regions, and the lights of knowledge are shed abroad over all created things. From

5 و اما انتن ايها المنجذبات بنفحات الله اسسن
محافل روحانية و مجامع ربانية التي هي اساس
لنشر نفحات الله و اعلاء كلمة الله و سطوع سراج
موهبة الله و ترويج دين الله و نشر تعاليم الله فهل
من موهبة اعظم من هذا فهذه المحافل الروحانية
مؤيدة بروح الله و حاميا عبد البهاء و ينشر جناحه
عليها فهل من موهبة اعظم من هذا و هذه المحافل
الروحانية سرج نورانية و حدائق ملكوتية ينتشر
منها نفحات القدس على الآفاق و يشرق منها انوار
العرفان على الامكان و يسرى منها روح الحياة على

them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions. What bounty is there greater than this?

كلّ الجهات وهى اعظم سبب لترقى الانسان من
جميع الشؤون و الأحوال فهل من موهبة اعظم
من هذا و عليك التحيّة و الثناء

SWAB#038, BSW#16.31x, TAB.089-091, GPB.332x2x, COC#1358x,
LOG#0010x, LOG#2072x, BSC.476 #903-904x

MNMMK#044 p.129, MMK1#038 p.076

AB07110

To: Kanichi Yamamoto, in Honolulu

Date: 1902

O thou who art attracted by the Word of God to the Kingdom of God!

Turn with the whole of thy being to God, forget aught else save God, and supplicate God to make thee a sign of guidance in the midst of people who are veiled from God; perchance they may be guided to the Orb of all horizons, enter the kingdom of harmony, drink of the cup of the love of God, rejoice at the manifestation of the Kingdom of God, taste the delight of the mention of God, and shelter themselves in the shadow of the Tree of Life in the midst of the Paradise of God.

This beseemeth the believers; this is the qualification of the sincere; this is the path of the knowers, and this is the utmost aim of the faithful.

Exert thy utmost power that thou mayest share this great bounty.

TAB.563-564, JWTA.021

AB09126*Date: 1902*

O thou who art grieved at My imprisonment! Regarding thy extreme sorrow, thy sadness and thy great regret for My imprisonment, there is no harm therein. Verily, in My Spirit, My Heart and My Reality, have I desired every calamity in the Way of El-Baha.

My catastrophe will increase hereafter, until they will become an overflowing, rushing stream. At that time My Bosom will be dilated, My Spirit rejoiced, My Body gladdened and My Eyes brightened, forasmuch as this is My utmost desire, greatest object, comfort of My heart and Spirit of my life.

PN_1901 p088

ABU3519*Words to Miss Rosenberg in 1902(?) in Akka*

[During a former visit to Akka, when conditions for the prisoners were most severe, Miss Rosenberg was deeply distressed and asked 'Abdu'l-Baha why he, who was so perfect, should have to endure such sufferings. He answered:]

How could they (the Manifestations) teach and guide others in the way if they themselves did not undergo every species of suffering to which other human beings are subjected?

SW_v07#11 p.108, PN_1909 p073, PN_1909 p105, PN_unsorted p022

AB00398

To: Charles Mason Remey, in Paris

Date: 1902 ca.

- 1 O thou who rejoicest in the glad-tidings of God! Thy recent letter hath reached me, and I rendered thanks unto God for that thou didst arrive in Paris safe and sound, preserved and protected. Render thou thanks unto God that He hath enabled thee to behold radiant countenances among the loved ones of God, and to attain unto the bounty of meeting them in the land of America, for the contemplation of those luminous faces is a heavenly bestowal whereby hearts are gladdened, souls rejoiced, and spirits drawn upward unto the Concourse on high.
- 2 Grieve thou not over the ascension of my beloved Breakwell, for he hath risen unto a rose garden of splendors within the Abha Paradise, sheltered by the mercy of his mighty Lord, and he is crying at the top of his voice: "O that my people could know how graciously my Lord hath forgiven me, and made me to be of those who have attained His Presence!"¹
- 3 O Breakwell, O my dear one!
- 4 Where now is thy fair face? Where is thy fluent tongue? Where thy clear brow? Where thy bright comeliness?
- 5 O Breakwell, O my dear one!
- 6 Where is thy fire, blazing with God's love? Where is thy rapture at His holy breaths? Where are thy praises, lifted unto Him? Where is thy rising up to serve His Cause?
- 7 O Breakwell, O my dear one!
- 8 Where are thy beauteous eyes? Thy smiling lips? The princely cheek? The graceful form?
- 9 O Breakwell, O my dear one!
- 10 Thou hast quit this earthly world and risen upward to the Kingdom, thou hast reached unto the grace of the invisible realm, and offered thyself at the threshold of its Lord.
- 11 O Breakwell, O my dear one!
- 12 Thou hast left the lamp that was thy body here, the glass that was thy human form, thy earthy elements, thy way of life below.
- 13 O Breakwell, O my dear one!

1 أيها المستبشر ببشارات الله قد وصلني تحريك الجديد و حمدت الله على وصولك لباريس محفوظاً و مصوناً فاشكر الله بما وفقك على مشاهدة وجوه نورانية من احباء الله و الفوز بملاقاتهم في بلاد امريكا لأن مشاهدة تلك الوجوه النورانية موهبة ربانية ينشرح بها القلوب و ينسرب بها النفوس و يجذب بها الأرواح الى الملأ الأعلى

2 و لا تحزن من صعود عزيزي بريكول لأنه عرج الى الحديقة النوراء في ملكوت الأبهي جوار رحمة ربه الكبرى و ينادي بأعلى النداء يا ليت قومي يعلمون بما غفر لي ربي و جعلني من الفائزين

3 يا عزيزي يا بريكول

4 اين وجهك الجميل و اين لسانك البليغ اين جبينك المبين و اين جمالك المنير

5 يا عزيزي يا بريكول

6 اين تلهبك بنار محبة الله و اين انجذابك بنفحات الله و اين بيانك بالثناء على الله و اين قيامك على خدمة امر الله

7 يا عزيزي يا بريكول

8 اين عينك الجميل اين ثغرك البسيم اين خدك الأصيل اين قدك الرشيق

9 يا عزيزي يا بريكول

10 قد تركت الناسوت و عرجت الى الملكوت و فزت بفيض اللاهوت و وفدت على عتبة رب الجبروت

11 يا عزيزي يا بريكول

12 قد تركت المشكاة الجسمانية و الزجاجاة البشرية و العناصر الترابية و العيشة الناسوتية

13 يا عزيزي يا بريكول

- 14 Thou hast lit a flame within the lamp of the Company on high, thou hast set foot in the Abha Paradise, thou hast found a shelter in the shadow of the Blessed Tree, thou hast attained His meeting in the haven of Heaven. 14 فتوقدت سراجاً في زجاج الملائ الأعلى و دخلت في الفردوس الأبهى و استظللت في ظل شجرة طوبى و فزت باللقاء في جنة المأوى
- 15 O Breakwell, O my dear one! 15 يا عزيزى يا بريكول
- 16 Thou art now a bird of Heaven, thou hast quit thine earthly nest, and soared away to a garden of holiness in the kingdom of thy Lord. Thou hast risen to a station filled with light. 16 قد غدوت طيراً الهى و تركت الوكر الترابى و طرت الى حدائق القدس الملكوت الرحمانى و فزت بمقام نورانى
- 17 O Breakwell, O my dear one! 17 يا عزيزى يا بريكول
- 18 Thy song is even as birdsong now, thou pourest forth verses as to the mercy of thy Lord; of Him Who forgiveth ever, thou wert a thankful servant, wherefore hast thou entered into exceeding bliss. 18 قد صدحت كالطيور و رتل آيات رحمة ربك الغفور و كنت عبداً شكور و دخلت في سرور و حبور
- 19 O Breakwell, O my dear one! 19 يا عزيزى يا بريكول
- 20 Thy Lord hath verily singled thee out for His love, and hath led thee into His precincts of holiness, and made thee to enter the garden of those who are His close companions, and hath blessed thee with beholding His beauty. 20 ان ربك اختارك لحبه و هداك الى حيز قدسه و ادخلك في حديقة انسه و رزقك مشاهدة جماله
- 21 O Breakwell, O my dear one! 21 يا عزيزى يا بريكول
- 22 Thou hast won eternal life, and the bounty that faileth never, and a life to please thee well, and plenteous grace. 22 قد فزت بحياة ابدية و نعمة سرمدية و عيشة راضية و موهبة وافيه
- 23 O Breakwell, O my dear one! 23 يا عزيزى يا بريكول
- 24 Thou art become a star in the supernal sky, and a lamp amid the angels of high Heaven; a living spirit in the most exalted Kingdom, throned in eternity. 24 صرت نجماً في افق العلى و سراجاً بين ملائكة السماء و روحاً حياً في العالم الأعلى و جالساً على سرير البقاء
- 25 O Breakwell, O my dear one! 25 يا عزيزى يا بريكول
- 26 I ask of God to draw thee ever closer, hold thee ever faster; to rejoice thy heart with nearness to His presence, to fill thee with light and still more light, to grant thee still more beauty, and to bestow upon thee power and great glory. 26 اسأل الله ان يزيدك قرباً و اتصالاً و يهتلك فوزاً و وصلاً و يزيدك نوراً و جمالا و يعطيك عزراً و جلالة
- 27 O Breakwell, O my dear one! 27 يا عزيزى يا بريكول
- 28 At all times do I call thee to mind. I shall never forget thee. I pray for thee by day, by night; I see thee plain before me, as if in open day. 28 انى اذكرك دائماً و لا انساك ابداً و ادعوك ليلاً و نهاراً و اراك واضحاً و جهاراً
- 29 O Breakwell, O my dear one! 29 يا عزيزى يا بريكول
- 30 Convey, moreover, my greeting unto the attracted handmaid of God, Miss Jackson, and bear unto her the glad-tidings of the bounty of God, and say unto her: Grieve thou not. Ere 30 و بلغ تحيتى الى امه الله المنجذبة مسس جاكسن و بشرها بموهبة الله و قل لها لا تهتمى ستحل العقود و يفتح الله باباً رحباً و يحصل المقصود

long shall the knots be untied, and God shall open a wide and spacious door, and the desired end shall be attained.

- 31 As to thy question, doth every soul without exception achieve life everlasting? Know thou that immortality belongeth to those souls in whom hath been breathed the spirit of life from God. All save these are lifeless—they are the dead, even as Christ hath explained in the Gospel text. He whose eyes the Lord hath opened will see the souls of men in the stations they will occupy after their release from the body. He will find the living ones thriving within the precincts of their Lord, and the dead sunk down in the lowest abyss of perdition.

31 واما سؤالك ان النفوس كلها لها حياة ابدية اعلم ان الحياة الابدية لنفوس نفخ فيهم روح الحياة من الله و ما عداهم اموات غير احياء كما صرح به المسيح في نصوص الانجيل و كل من فتح الله بصيرته يرى النفوس في مقاماتهم بعد الانفكاك عن الأجسام انهم احياء عند ربهم يرزقون و يرون الأرواح الميتة في غمرات الهلاك يخوضون

- 32 Know thou that every soul is fashioned after the nature of God, each being pure and holy at his birth. Afterwards, however, the individuals will vary according to what they acquire of virtues or vices in this world. Although all existent beings are in their very nature created in ranks or degrees, for capacities are various, nevertheless every individual is born holy and pure, and only thereafter may he become defiled.

32 ثم اعلم ان النفوس كلها مخلوقة على فطرة الله و كلها طيبة عند ولادتها ولكن من بعد تختلف بما تكتسب من الفضائل و الرذائل مع ذلك الموجودات لها مراتب في الوجود من حيث الابدان لأن الاستعدادات متفاوتة ولكن كلها طيبة طاهرة ثم تتدنس من بعد ذلك

- 33 And further, although the degrees of being are various, yet all are good. Observe the human body, its limbs, its members, the eye, the ear, the organs of smell, of taste, the hands, the fingers, the nails. Notwithstanding the differences among all these parts, each one within the limitations of its own being participateth in a coherent whole. If one of them faileth it must be healed, and should no remedy avail, that part must be removed.

33 ولو ان مراتب الوجود متفاوتة ولكن كلها خير انظر الى الهيكل الانسان و اعضائه و اجزائه منها بصر و منها سمع و منها شم و منها ذوق و منها يد و اظافر مع التفاوت بين الأجزاء كلها ممدوحة في حد ذاتها الا اذا سقط احدها عند ذلك يحتاج الى العلاج و اذا ما اغنى الدواء يجب قطع ذلك العضو من الأعضاء و اني ابتهل الى الله ان يجعلك موفقاً في جميع الشؤون لا تبتئس و لا تحزن سيجعلك ربك آية الهدى بين الوري و عليك التحية و الشاء ع ع

SWAB#158x, SWAB#159x, BSW#14.04x, TAB.450-453, BWF.387-388x, SW_v05#19 p.296-297, SW_v03#13 p.016, BSTW#043ax, BSTW#052kx

BRL_DAK#0187, MNMK#040 p.126x, MNMK#054 p.137x, MMK1#158 p.182x, MMK1#159 p.184x, DSDS.110x

AB00766

To: Aqa Ali Akbar Attar

Date: 1902 ca.

- 1 O knower of divine mysteries! Surely you have noted in authentic narratives that one day an unfortunate person said to the brilliant star and radiant light of the ethereal horizon, His Holiness the Prince of the Faithful (peace be upon him): "If you trust in divine aid, protection, preservation and shelter, cast yourself down from the roof." That Chief of the God-fearing replied: "It behooveth not the servant to test his Lord. Rather it is for the Master to test His servant. Testing is not befitting for the seeker; rather testing is among the prerogatives of the Sought One. It is not for me to test the Truth; rather it is He Who tests."
- 2 Furthermore, the Arab tribes collectively hastened to the presence of the Prophet, and each tribe sought a test and requested a miracle and sign. One opened his tongue saying "Until thou bring God and the angels before us." Another said "Or thou ascend to heaven." Another made the excuse "Or thou have a garden of date palms and grapes, and cause rivers to gush forth in their midst." Another declared "Until thou cause a spring to gush forth from the earth." And likewise others, each seeking to test that Lord of all worlds. In answer to all He said: "Say: Glory be to my Lord! Am I aught but a mortal messenger?" Similarly in the clear text of the Quran He says: "If I had knowledge of the unseen, I should have secured abundance for myself, and I know not what shall befall me or you tomorrow."
- 3 These verses were revealed in response to those souls who sought to test that Light of Truth, and this was the height of audacity. Thus did they receive a severe reply, and the purpose of none was achieved, and all arose in vehement denial. And if proof is intended, proof must be universal, not particular, else matters would degenerate into children's games and the gathering of mysteries would become a magician's arena. For if every soul had a whim, then the Guide of nations would have to become, among all peoples, the plaything of every mindless and uncomprehending one. And surely you would not consent to this.
- 4 مکرّر نفوسی اوراق سفید و ساده ارسال نمودند که این عریضه است و جواب خواستند جواب

ای عارف اعراف البتّه در داستان راستان
ملاحظه نموده‌اید که روزی شخص سیه‌روزی
بکوکب ساطع و نور لامع نیر افق اثیر حضرت
امیر علیه السّلام عرض کرد که اگر اعتماد بر
عون و صون و حفظ و حمایت الهی داری خود
را از بام بزیّر انداز آن سرور متّقیان فرمود که
بنده را نشاید مولای خویش را آزمایش نماید
بلکه مخدوم را باید که خادم خویش را امتحان
کند از طالب آزمایش سزاوار نه بلکه امتحان
از وظایف مطلوبست یعنی بر من نرسد که حقّ
را امتحان نمایم بلکه او امتحان فرماید

2 دیگر آنکه طوائف عرب هر یک جمعی بحضور
حضرت رسول شتافتند و هر قبیله امتحانی
خواست و استدعای معجزه و کرامتی نمود
یکی زبان او تأتی بالله و الملائکه قبیلاً گشود
دیگری او ترقی الی السّماء گفت دیگری او
تکون لک جنة من نخيل و عنب فتفجر الأنهار
خلاها تفجيراً بهانه نمود دیگری حتّی تفجر لنا
من الأرض ینبوعاً بیان کرد و کذلک دیگران
هر یک آن سید اکوان را امتحان خواست در
جواب کل میفرماید قل سبحان ربّی هل کنت
الّا بشراً رسولاً و هم چنین در نصّ صریح قرآن
میفرماید ولو کنت اعلم الغیب لاستکثرت من
الخیر و ما ادری [ما یفعل] بی و لا بکم غداً

3 این آیات در مقابل طلب نفوسی صادر که
خواستند آن نور حقیقت را امتحان نمایند و این
نهایت جسارت است این است جواب شدید
شنیدند و مقصود هیچیک حاصل نشد و کل بر
انکار شدید قیام نمودند و اگر مقصد برهان است
برهان عمومیست نه خصوصی و الا کار باز پیچیده
صبیان انجامد و محفل راز میدان شعبده‌باز شود
زیرا هر نفسی هوسی پس باید هادی امم در بین
ملل ملعبه هر بی فکر و ادراک گردد و البتّه
شما باین راضی نشوید

4 مکرّر نفوسی اوراق سفید و ساده ارسال نمودند
که این عریضه است و جواب خواستند جواب

- 4 Repeatedly certain souls would send blank and unmarked papers saying these were petitions and requesting answers. Answers were written. Then it was observed that such letters were arriving continuously; matters had degenerated into a game. Therefore we ceased giving answers. Among these was Jinab-i-Aqa Siyyid Sadiq - you may inquire and investigate in Tehran itself that an explicit answer was written. Then in view of these considerations which contravene the way of all Prophets, saints and servants at the divine threshold, this door was closed....

مرقوم شد بعد ملاحظه گردید که مکاتیب از این قبیل مستمرّ ورود شد کار بیازپچه انجامید لهذا جوابرا قطع نمودیم از جمله جناب آقا سید صادق در نفس طهران استفسار و تحقیق نمائید که جواب صریح مرقوم گردید بعد نظر باین ملاحظات که مخالف روش جمیع انبیا و اولیا و بندگان درگاه کبریاست این باب مسدود شد...

MMK6#271x, MSHR4.008-009x

AB00792

To: Mirza Muhammad Khan son of Mirza Abdu'llah et al., in Tihran

Date: 1902 ca.

- 1 O servant of the Truth! Your spiritual letter arrived. Although its contents made us sad in one respect, since it indicated the grief and sorrow of that illumined heart, yet in another respect it brought complete solace, for it showed that you are renowned throughout the horizons and exposed as a passionate lover - that is, you are famous for purchasing that divine Joseph and are known for being bewildered and enraptured.
- 2 I am lost, O Love, possessed and dazed,
- 3 Love's fool am I, in all the earth.
- 4 They call me first among the crazed,
- 5 Though I once came first for wit and worth.
- 6 In any case, give thanks to God that you have become famous throughout the horizons for love of Him and renowned among the illumined ones for being enraptured by that peerless Beloved. You wear a chain from those musk-scented locks around your neck and a fetter from that ambergris-scattering snare in your throat. What honor could be greater than being exposed as one in love with Him and seeking His countenance?
- 7 Consider how that renowned person gave you such promises, but after achieving his lofty goal grew heedless, cast aside faithfulness and practiced faithlessness. Know then that other than

1 ای بنده حقّ مراسله روحانی آن جناب واصل از مضمون اگرچه بجهتی محزون شدیم زیرا دلالت بر تأثر و حزن آن قلب منیر نمود ولی از جهتی دیگر تسلی کامل حاصل زیرا دلالت بر آن مینمود که شهره آفاقی و رسوای مشتاق یعنی بخرداری آن یوسف رحمانی مشهوری و به سرگشته و شیدائی معروف

2 ای عشق منم از تو سرگشته و سودائی

3 واندر همه عالم مشهور بشیدائی

4 در نامه مجنونان از نام من آغازند

5 زین پیش اگر بودم سردقتر دانائی

6 باری شکر کن خدا را که بعشق او شهره آفاق شدی و بشیدائی آن دلبر بیهمتا شهر اهل اشراق زنجیری از آن زلف مشکبار در گردن داری و بندی از آن کند عنبرنثار در حلق چه عزّت است اعظم از این که رسوای عشق او هستی و جویای روی او

7 ملاحظه نما که آنشخص شهر چه قدر نوید بشما دادی ولی بعد از حصول مقصد جلیل غفلت ورزید رسم وفا بنهاد و رسم جفا مجری داشت

the kind Lord there is no faithful friend. God willing, He will show solicitude and grant boundless joy to the grieving heart. Place your trust in Him and be free from all else. Reliance on ministers is a burden and trust in princes is the greatest abasement. O friend, know this: no one but God can help man. Trust in Him - "the day when God will enrich all through His abundance" is the greatest glad tidings. Write in reply to that person: "Whosoever places his trust in God, He is sufficient for him. Verily God suffices all things from all things, but nothing suffices from God your Lord." And in the Qur'an He says: "And whosoever fears God, He will make a way out for him and provide for him from whence he expects not."

پس بدان که بغیر از خداوند مهربان یار وفاداری نه انشاء الله تفقدی خواهد نمود و دل افسرده را فرجی بی اندازده عطا خواهد کرد توکل باو نما و از دون آن آزاد باش اتکال بر وزرا و زراست و اعتماد بر امرا ذلت کبری ای رفیق این را بدان که جز خدا کسی بکار انسان نمیخورد توکل باو کن و یوم بغنی الله کلاً من سعته بشارت کبری است بآنشخص جواب مرقوم نما من یتوکل علی الله فهو حسبه ان الله یکفی کلشیء عن کلشیء و لایکفی عن الله ربک من شیء و در قرآن میفرماید و من یتق الله یجعل له مخرجاً و یرزقه من حیث لایحتسب

- 8 I place my hope in the Glorious Lord and He is the Protector and Helper. This fame is my eternal glory and this exposure is my everlasting success. All the friends of God in their own time became exposed before the world, but that exposure was not shame - it was eternal glory. That ill repute was not disgrace - it was everlasting triumph. As you observe today, the successful ones of the world take pride and glory in having some connection to those who were thus exposed. When Mirza Aqa Khan-i-Nuri, the former Prime Minister, traced his family lineage through the historian Nuri to the maidservant of Abu'l-Salt Haravi, that entire household held a great celebration, rejoicing "Praise be to God that this family's lineage has been connected to the kind maidservant of Abu'l-Salt!" Yet in his own time Abu'l-Salt was exposed before the world and ill-reputed among the nations. Now it is proven that exposure in God's path is eternal glory and everlasting sovereignty. "Take heed, O you who have eyes to see!"

8 من امید بر ب مجید دارم و اوست مجیر و دستگیر این شهرت عزت ابدیه من است و این رسوائی کامرانی سرمدی من جمیع اولیاء الهی در ایام خویش رسوائی عالم شدند ولی آن رسوائی نبود عزت ابدیه بود آن بدنامی نبود کامرانی جاودانی بود چنانکه حال ملاحظه مینمائی که کامکاران عالم بنسبتی از آن رسوائیان نفرو مباهات مینمایند میرزا آقا خان نوری صدر اسبق بواسطه شخص مورخ نوری چون نسبت سلسله خانه واده خویشرا بجاریه اباصلت هروی رساند عموم آن خاندان جشن عظیم گرفتند که الحمد لله این دودمان سلسله نسبشان بجاریه اباصلت مهربان رسید و اباصلت در زمان خویش رسوائی عالم بود و بدنام بین امم حال مثبت شد که رسوائی در سبیل الهی عزت ابدیست و سلطنت سرمدی فاعتبروا یا اولی الأبصار

- 9 I hope that through God's help and grace He will become the Supporter and Helper and make you free from obligation to any prince or minister. And upon you be greetings and praise.

9 امید از عون و عنایت حق چنین است که او ظهور و نصیر گردد و شما را از ممت هر امیر و وزیر مستغنی فرماید و علیک التحية و الثناء

INBA85:148, MMK6#551, MSHR2.115x

AB00872

To: Corinne True, in Chicago

Date: 1902 ca.

- 1 O thou yearning flame, thou who art afire with the love of God! I have read thy letter, and its contents, well-expressed and eloquent, delighted my heart, showing as they did thy deep sincerity in the Cause of God, thy persevering steps along the pathway of His Kingdom, and thy staunchness in His Faith – for of all great things, this is the greatest in His sight.
- 2 How many a soul hath turned itself unto the Lord and entered into the protective shadow of His Word, and become famed throughout the world – for example, Judas Iscariot. And then, when the tests grew harsh and the violence thereof intensified, their feet slipped on the pathway and they turned backward from the Faith after having acknowledged its truth, and they denied it, and fell away from harmony and love into mischief and hate. Thus became visible the power of tests, which maketh mighty pillars to tremble and shake.
- 3 Judas Iscariot was the greatest of the disciples, and he summoned the people to Christ. Then it seemed to him that Jesus was showing increasing regard to the Apostle Peter, and when Jesus said, ‘Thou art Peter, and upon this rock I will build My church,’ these words addressed to Peter, and this singling out of Peter for special honour, had a marked effect on the Apostle, and kindled envy within the heart of Judas. For this reason he who had once drawn nigh did turn aside, and he who had believed in the Faith denied it, and his love changed to hate, until he became a cause of the crucifixion of that glorious Lord, that manifest Splendour. Such is the outcome of envy, the chief reason why men turn aside from the Straight Path. So hath it occurred, and will occur, in this great Cause. But it doth not matter, for it engendereth loyalty in the rest, and maketh souls to arise who waver not, who are fixed and unshakeable as the mountains in their love for the Manifest Light.
- 4 Convey thou unto the handmaids of the Merciful the message that when a test turneth violent they must stand unmoved, and faithful to their love for Baha. In winter come the storms, and the great winds blow, but then will follow spring in all its beauty, adorning hill and plain with perfumed plants and red anemones, fair to see. Then will the birds trill out upon the branches their songs of joy, and sermonize in lilting tones from
- 1 أَيُّهَا الشَّعْلَةُ الْحَيَّةُ الْمَلْتَبَّةُ بِنَارِ مَحَبَّةِ اللَّهِ أَنِّي قَرَأْتُ كِتَابَكَ الْوَاردَ مِنْ عِنْدِكَ وَابْتَهَجْتُ قَلْبًا بِالْمَعْنَى الْبَدِيعِ وَالْمُضْمُونِ الْبَلِیْغِ الدَّالِّ عَلَى فِرَاطِ خُلُوصِكَ فِي أَمْرِ اللَّهِ وَثُبُوتِكَ عَلَى صِرَاطِ مَلَكُوتِ اللَّهِ وَاسْتِقَامَتِكَ فِي أَمْرِ اللَّهِ لِأَنَّ هَذَا أَمُّ الْأُمُورِ عِنْدَ اللَّهِ
- 2 كَمْ مِنْ نَفُوسٍ اقْبَلُوا إِلَى اللَّهِ وَدَخَلُوا فِي ظِلِّ كَلِمَةِ اللَّهِ وَاسْتَبْهَرُوا فِي الْآفَاقِ كَيْهَذَا الْأَسْخَرِيُوطِيِّ ثُمَّ عِنْدَ مَا اشْتَدَّ الْأَمْتِحَانُ وَعَظُمَ الْأَفْتِنَانُ زَلَّتْ أَقْدَامُهُمْ عَنِ الصِّرَاطِ وَرَجَعُوا مِنَ الْأَقْرَارِ إِلَى الْأَنْكَارِ وَارْتَدَوْا مِنَ الْحَبِّ وَالْوَفَاقِ إِلَى اشْتَدِّ التَّفَاقِ فَظْهَرَتْ قُوَّةُ الْأَمْتِحَانِ الَّذِي يَتَزَعَّزَعُ مِنَ الْأَرْكَانِ
- 3 إِنَّ يَهُوذَا الْأَسْخَرِيُوطِيَّ كَانَ اعْظَمَ الْخَوَارِیِّیْنَ وَ يَدْعُو إِلَى الْمَسِيحِ فَظَنَّ أَنَّ الْمَسِيحَ زَادَتْ عَوَاطِفُهُ عَلَى پَتْرُسِ الْخَوَارِیِّ وَلَمَّا قَالَ لَهُ أَنْتَ پَتْرُسُ عَلَى هَذَا الصَّخْرَةِ بَنَى كَنِيسَتِي فَأَثَّرَ هَذَا الْخَطَابُ وَ التَّخْصِیصُ لِپَتْرُسِ تَأْثِيرًا أَوْرَثَ حَسَدًا فِي قَلْبِ يَهُوذَا وَلِأَجْلِ هَذَا اعْرَضَ بَعْدَ مَا اقْبَلَ وَ انْكَرَ بَعْدَ مَا اقْرَأَ وَ ابْغَضَ بَعْدَ مَا احْبَبَّ حَتَّى صَارَ سَبَبًا لَصَلْبِ ذَلِكَ السَّيِّدِ الْجَلِيلِ وَ النُّورِ الْمُبِينِ وَ هَذَا عَاقِبَةُ الْحَسَدِ الَّذِي هُوَ اعْظَمُ سَبَبٍ لِأَرْتِدَادِ الْبَشَرِ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ وَ يُمَثِّلُ هَذَا قَدْ حَدَثَ وَ سَيَحْدُثُ فِي هَذَا الْأَمْرِ الْعَظِيمِ وَلَكِنْ لَا بَأْسَ فِي هَذَا لِأَنَّهُ هُوَ السَّبَبُ لظُهُورِ ثُبُوتِ الْآخَرِينَ وَ قِيَامِ النَّفُوسِ الثَّابِتَةِ الرَّاسِخَةِ كَالْجِبَالِ الرَّاسِيَّاتِ عَلَى حُبِّ النُّورِ الْمُبِينِ
- 4 وَ أَنْتَ أَنْتَ بَلَّغْتَ أُمَّاءَ الرَّحْمَنِ بِأَنَّهُنَّ يَثْبِتْنَ عَلَى حُبِّ الْهَبَاءِ إِذَا اشْتَدَّ الْأَمْتِحَانُ وَ الْأَفْتِنَانُ لِأَنَّ الزَّوَابِعَ وَ الْأَرْيَاحَ تَمُرُّ فِي مَوْسَمِ الشِّتَاءِ ثُمَّ يَأْتِي الرَّبِيعُ بِالْمَنْظَرِ الْبَدِيعِ وَ يَزِينُ التَّلُولَ وَ السَّهُولَ بِالرَّيَّاحِينِ وَ الْوَرْدِ الْأَنْثِقِ وَ تَتَرْتَّمُ الطَّيُورُ بِالْحَانَ السَّرُورِ عَلَى غُصُونِ الْأَشْجَارِ وَ تَخْطُبُ بِأَحْسَنِ

the pulpits of the trees. Erelong shall ye bear witness that the lights are streaming forth, the banners of the realm above are waving, the sweet scents of the All-Merciful are wafted abroad, the hosts of the Kingdom are marching down, the angels of heaven are rushing forward, and the Holy Spirit is breathing upon all those regions. On that day thou shalt behold the waverers, men and women alike, frustrated of their hopes and in manifest loss. This is decreed by the Lord, the Revealer of Verses.

- 5 As to thee, blessed art thou, for thou art steadfast in the Cause of God, firm in His Covenant. I beg of Him to bestow upon thee a spiritual soul, and the life of the Kingdom, and to make thee a leaf verdant and flourishing on the Tree of Life, that thou mayest serve the handmaids of the Merciful with spirituality and good cheer.
- 6 Thy generous Lord will assist thee to labour in His vineyard and will cause thee to be the means of spreading the spirit of unity among His handmaids. He will make thine inner eye to see with the light of knowledge, He will forgive thy sins and transform them into goodly deeds. Verily He is the Forgiving, the Compassionate, the Lord of immeasurable grace.

SWAB#141, TAB.087-089

الأنغام على منابر الأفنان بابدع الألحان فسوف
تظنن ان الأنوار قد سطعت ورايات الملكوت
قد خفقت و نفحات الله قد انتشرت و جنود
الملكوت قد نزلت و ملائكة السماء قد ايدت
و روح القدس قد نفثت على تلك الآفاق
قترين المتزلزلين و المتزلزلات خائنين و خائبات و
خاسرين و خاسرات و هذا امر محتوم من رب
الآيات

5 و انتك انت طوبى لك لثبوتك على امر الله و
رسوخك على ميثاق الله و اتى ابتهل الى الله ان
يعطيك روحاً رحمانياً و دماً ملكوتياً و يجعلك
ورقة ريانة نضرة على شجرة الحيات حتى تخدمى
اماء الرحمن بالروح و الريحان

6 و ربك الكريم يؤيدك على خدمته فى كرمه
العظيم و يجعلك واسطة لبث روح الاتحاد و
الاتفاق بين اماء الرحمن و يفتح بصيرتك بنور
العرفان و يغفر السيئات و يبدلها بالحسنات ان
ربك غفور رحيم و ذو فضل عظيم و عليك
التحية و الثناء

MNMK#032 p.116, MMK1#141 p.159,
NJB_v05#14 p.002-003

AB00853

To: *Mirza Muhammad Baqir Khan Shirazi*
Date: 1902 ca.

- 1 My God, my God! You see my evenings and mornings, my intense need and extreme attachment to remembering Your loved ones in my comings and goings. How can I remember You when my tongue, like my heart, falls short of delving into the oceans of Your knowledge and grows weary in expressing Your remembrance and praise? My wings, O my God, have become too weak to ascend to the atmosphere of the heaven of Your attributes and descriptions. My pen has dried up and my pages have folded before I could explain and spread Your names and attributes. No path remains for me except returning to the remembrance of Your loved ones, describing Your chosen ones, and showing humility and submissiveness before Your trustees.

1 الهى الهى ترى مسائى و صباحى و شدة احتياجى
و فرط تعلقى بذكر احبائك فى غدوى و اصالى
كيف اذكرك و لسانى كجنانى يقصران عن
الخوض فى بحار عرفانك و يفتران فى بيان
ذكرك و ثنائك قد كل جناحى يا الهى عن
الصعود الى هواء سماء نعتك و اوصافك و
جف قلبى و انطوت صحفى دون شرحى و نشرى
لأسمائك و صفاتك و مابقى لى من سبيل الآ
الرجوع الى ذكر احبائك و نعت اصفياك و
الخنوع و الخشوع لأمنائك

2 My God, my God! Verily Your servant Ahsan al-Hasan Abu'l-Hasan fell prostrate when the dawn of Your guidance broke, the morning of Your providence breathed, the lightning of Your glad tidings spread, and the horizons were encompassed by the call of Your glorious Herald announcing the nearness of Your manifestation in the secure city with a resounding voice, O my Great Lord. He endured the persecution of the heedless, faced the ignorant, drank the cup of tribulation from the hand of the deniers, and no day passed except that the taunts of the scorners wounded him, the arrows of the insulters were aimed at him, and he fell under the blame of the atheists - until the Sun of Truth rose from the horizon of Your lordship and the heavenly lights spread from the dawning-place of Your mercy. Then he fell prostrate before You weeping, answered Your call, turned to Your heights, his brow was illumined with the light of guidance, his heart was filled with remembrance and praise, and his tongue proclaimed the Most Great Glad Tidings, saying "O joy to me! O glad tidings to me! For the Luminary of Guidance has bestowed upon me the light of the Great Guidance!"

3 He continued, O my God, to call upon Your name, his tongue stammering with Your remembrance, his brow shining with Your light, serving Your Cause, helping Your religion, a banner of Your remembrance, a sign among Your signs amidst Your creation - until You ordained for him the honor of meeting You, cast upon him the word of piety, revealed to him what was hidden, confirmed him in steadfastness and firmness upon Your most faithful covenant and Your most protective shelter, and in firmness in Your Cause which made the limbs of the wretched tremble. Then You made him drink the cup of death, raised him to the Kingdom of salvation, honored him at Your holy threshold, O Lord of signs, and admitted him to Your paradise through Your favors, bounty and benevolence, protected from all calamities.

4 Lord, Lord! Settle him in Your dwelling, admit him to Your holy court, shade him with the tree of Your companionship, perfect Your favor upon him, complete Your mercy for him, grant him nearness to You, and honor him with meeting You. Verily You are the Generous, You are the Merciful, the Compassionate.

5 Lord, Lord! Make his illustrious descendant follow in his footsteps, chanting his prayers, reciting his words, so that he may be his hidden secret, his evident successor, his glorious light, his mighty proof, and a remembrance of Abdul-Baha from his father - serving Your Cause, firm in the path of Your justice,

2 الهى الهى ان عبدك احسن الحسن ابالحسن قد
خر سجداً عند تبلج فجر هدايتك و تنفس صبح
عنايتك وانتشار بارقة بشارتك واحاطة الآفاق
نداء مبشرك الجليل بقرب ظهورك فى البلد
الأمين بصوت رنان يا ربى العظيم وتعمل اضطهاد
الغافلين وتعرض الجاهلين وتجرع كأس البلاء
من يد المعرضين وامر عليه من يوم الا جرحه
طعن الشامتين وصوب عليه سهام الشامتين و وقع
تحت ملام الملحدن الى ان بزغت شمس الحقيقة
من افق ربانيتك وانتشرت الانوار الملكوتية
من مطلع رحمايتك فخر سجداً لك وبكياً ولّى
لندائك وتوجه لعلائك وتور جبينه بنور الهدى
وامتلأ قلبه بالذكر والثناء ودلع لسانه بالبشارة
الكبرى ناطقاً بيا طوبى لى ويا بشرى بما افاض
على نير الهدى من نور الهداية الكبرى

3 و لازال يا الهى يدعو باسمك و يتلجلج لسانه
بذكرك و يتبلج جبينه بنورك خادماً لأمرك
ناصراً لدينك رايةً لذكرك آيةً من آياتك بين
خلقك حتى قدرت له شرف اللقاء والقيت
عليه كلمة التقوى و اظهرت له ما هو فى عالم
الخفاء و ايدته فى الثبوت والرسوخ على عهدك
الأوفى و كهفك الأوفى والاستقامة فى امرك
الذى ارتعدت منه فرائص اهل الشقاء ثم الآن
سقيته كأس الوفاة و رفعت له ملكوت النجاة
و شرفته بعبدة قدسك يا رب الآيات و ادخلته
فى فردوسك بألطافك و جودك و احسانك
مصوناً من كل الآفات

4 رب رب انزله فى نزلك و ادخله فى ساحة
قدسك و ظلل عليه شجرة انسك و كمل عليه
نعمتك و تتم له رحمتك و ارزقه قرب جوارك
و شرفه بلقائك انك انت الكريم و انك انت
الرحمن الرحيم

5 رب رب اجعل سليله الجليل متبعاً لخطواته
مرتلاً لمناجاته يتلو كلماته حتى يكون سره الخفى
و خلفه الجلى و نوره الجليل و برهانه القويم و
تذكراً لعبدالبهاء عن ابيه خادماً لأمرك ثابتاً فى
منهج عدلك مستقيماً على دينك ناشراً لذكرك

steadfast in Your religion, spreading Your remembrance, sup-
plicating to You, relying upon You. Verily You are the Helper,
the Confirmer, the Powerful, the Generous, the Bestower. And
verily You are the Pardoning, the Forgiving, the Kind, the Ac-
cepting of Repentance.

مبتلياً اليك متوكلاً عليك انك انت الموفق
المؤيد المقتدر الكريم الوهاب وانك انت العفو
الغفور الرؤوف التواب

INBA84:286

AB00976

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih*
Date: 1902 ca.

- 1 O Lord! O Cleaver of the dawn, Quickener of spirits, and Creator of forms! All doors are closed to me save the door of Your mercy, and all paths are cut off except the path of Your bounty. The water of success has dried up and the heaven of prosperity has withdrawn save the spring of Your compassion. The horizons have darkened and the gloom of tribulation has intensified, yet the lights of Your supreme favors have shone forth and gleamed.
- 2 The armies of calamities have attacked, the forces of misfortunes have advanced, the banners of afflictions have been raised, the fire of adversities has blazed, and Your sincere servants have been surrounded by factions of ignorant divines, Pharisees and foolish priests. The fires of hatred have flared and the tempests of animosity have blown against every lamp that has been kindled with the fire of Your love and has radiated with the light of Your knowledge. They found no fault with him except that he was granted the light of divine gifts and the warmth of love during the descent of calamities, until they stirred up the dust of tyranny and the furnace of calumny boiled over, and this servant fell under the claws of oppression.
- 3 By Your glory! The palpitation of my heart in Your love will not cease even if the arrows of calamity follow in succession and the spears of trials come one after another. Rather, I beseech You with all humility and supplication: Increase, O my God, my tribulation in Your path, and ordain for me every affliction in Your love, and let me drink the cup of the greatest adversity, and taste the honey of the supreme ordeal, and cast me into the darkest prisons under chains and fetters out of love

اللهم يا فلق الصباح ومحي الأرواح ومنشأ
الأشباح قد سدت على كل الأبواب إلا باب
رحمتك وقطعت على السبل إلا سبيل موهبتك
قد غيض ماء النجاج واقلعت سماء الفلاح إلا
معين رحمانيتك قد اظلمت الأرجاء واشتد ظلام
البلاء فتألفت ولاحت انوار الطافك العظمى

قد هجمت جنود المصائب وزحفت جيوش
الغوائل وارتفعت رايات البليات واشتعلت نار
الرزيات واحاطت عبادك المخلصين احزاب
من جهلة العلماء والفريسيين والقسيسين البلهاء
وتسمرت نيران الشحناء وهيت قواصف
البغضاء على كل سراج توقد بنار محبتك وسطع
بنور معرفتك ومانقمو منه إلا بما وهبة نور
المواهب وحرارة المحبة عند نزول المصائب الى
ان اثاروا غبار الطغيان وثار ثور البهتان ووقع
عبدك هذا تحت مخالب العدوان

فو عزتكم لا يسكن خفقان قلبي بمحبتكم ولو
تتابعتم سهام البلاء وترادف سنان الابتلاء بل
ادعوك بكل تضرع وابتهال زد يا الهى فى بلائى
فى سبيلك وقدر لى كل مصيبة فى محبتك
واسقنى كأس الرزية الكبرى واذقنى شهد
البلية العظمى وادخلنى فى السجون الدهماء

for Your beauty, passion for Your countenance and desire for Your good-pleasure.

- 4 Rather, I beseech You in the darkness of nights and at dawn and daybreak to ordain for me in Your path to fall into the depths of seas, or descend into the bellies of deserts, or be crucified upon tree trunks throughout the lands. This is the utmost of my hopes and the ultimate of my desires and my greatest wish and aspiration through Your grace, bounty and benevolence. I know of no greater gift in existence than this. This is the comfort of my spirit, the desire of my heart, the expansion of my breast, my life and my salvation. This is my supreme cross and this is my couch in the Kingdom and this is my crown from the outpouring of the Realm of Might. Ordain for me, O my God, my greatest desire and hope. Verily You are the Lord of bounty and benevolence, You are the Kind, the Merciful, and You are the Mighty, the Bestower.

- 5 Then I beseech You, O my God, to assist Your servant who is submissive to Your sovereignty, humble at the gate of Your oneness, and supplicating to Your Kingdom, to serve You. Lord! Strengthen his back in servitude to You, make every difficulty easy for him through Your bounty, facilitate his affairs in Your worship, expand his breast through Your knowledge, cause his tongue to speak Your remembrance, illumine his sight by witnessing Your signs, make him hear the melodies of the birds of holiness in the gardens of Your Kingdom, assist him with the hosts of Your angels, aid him with a company from the Concourse of Your mercy, diffuse through him Your fragrances, and send through him Your breezes. Verily You are the Powerful, the Mighty, the Dear, the Beloved.

تحت السلاسل و الأغلال حباً بجمالک و شغفاً
بطلعتک و طلباً لرضائک

4 بل ادعوک فی جنح اللیالی و فی البکور و الأسحار
ان تقدّر لی فی سبیلک السقوط فی قعر البحار او
الهبوط فی بطون القفار او الصعود علی الجذوع
مصلوباً فی البلاد هذا منتهی آمالی و غایة منائی
و اعظم منیتی و رجائی بفضلک و جودک و
احسانک و لاعلم لی فی الوجود موهبة اعظم
من ذلک هذا راحة روحي و مراد فؤادی و
انشراح صدری و حیاتی و نجاتی هذا هو صلیبی
الصّلوب و هذا هو سریری فی الملکوت و هذا هو
اکلیلی من فیض اللاهوت قدّر لی یا الهی اعظم
منائی و رجائی انک انت ذو الجود و الاحسان
و انک انت الرؤف الرحمن و انک انت العزيز
المنان

5 ثم اسئلك یا الهی ان توفّق عبدک الخاضع
لسلطنتک الخاشع بباب احدیتک المتضرّع الی
ملکوتک علی خدمتک ربّ اشدّد ازره فی
عبودیتک و سهّل له کلّ صعب بموهبتک و یسرّ
له امره فی عبادتک و اشرح له صدره بمعرفتک
و انطق لسانه بذكرک و نور بصره بمشاهدة
آیاتک و اسمعه نغمات طيور القدس فی ریاض
ملکوتک و انصره یجنود ملائکتک و انجده
بقبیل من ملاّ رحمانیتک و انشر به نفحاتک
و ارسل به نسماّتک انک انت القوىّ المقتدر
العزيز المحبوب

INBA17:158

AB11645

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

Date: 1902 ca.

- 1 Two letters with your seal arrived but neither had a date. The first letter was about Jenab Ustad Aqa Sabbagh. A special letter has been written to him and his daughter, the handmaiden of God, which is enclosed. Regarding that sum of money from before, they had inquired from Tehran two months ago what

1 دو طغرا مکتوب آنجناب وارد ولی هیچیک
تاریخ نداشت مکتوب اوّل حکایت جناب استاد
آقای صباغ بود به ایشان و امة الله صبیّه شان
مکتوبی مخصوص مرقوم گشت در جوفست

should be done with it. The response was written that it should be sent for the sacred edifice in Haifa which in these days is being built with utmost difficulty. If you had written earlier, it would have been divided - a portion for the sacred edifice and a portion designated for the Mashriqu'l-Adhkar. But now that has passed.

اما قضیه آن مبلغ از پیش یعنی دو ماه قبل از طهران استفسار نموده بودند که چه کنند جواب مرقوم شد که بجهت بنای مقدس در حيفا که در این ایام بنهات عسرت میشود ارسال دارند و اگر شما از پیش مرقوم نموده بودید تقسیم میشد قسمی بجهت بنای مقدس و قسمی بجهت مشرق الأذکار تخصیص میگشت ولکن حال گذشت

- 2 As for the second letter regarding teaching gatherings and study classes for teaching, both men and women - this is very appropriate. In the West most of the men and women believers are engaged in teaching and learning, even writing - so far more than fifty apologetic works proving the Cause of God have been written by the leaves, published and circulated. The loved ones of Iran and the believing women of that blessed clime must surely seek to surpass other regions and excel, and this depends on organizing teaching gatherings and study classes for teaching.

2 و اما مکتوب ثانی قضیه محافل تعلیم و مجالس درس تبلیغ ذکوراً و اناثاً بسیار موافق در غرب اکثر رجال و نساء مؤمنین و مؤمنات به تدریس و تدریس بلکه بتألیف مشغول حتی تا بحال از پنجاه بیشتر استدلالیه در اثبات امر الله حضرات و رقات نوشته اند و طبع نموده انتشار داده اند احبای ایران و مؤمنات آن اقلیم مبارک حضرت یزدان البته باید از اقلیم دیگر سبقت جویند و برتری خواهند و این منوط بتشکیل مجامع تعلیم و محافل درس تبلیغ است

- 3 Regarding the names of the divine friends - the loved ones of Qamsar, Mazgan, Jasb and other areas - according to the register you had written, detailed letters were written and sent to each locality a short while ago. The matter of encouraging abstinence from tobacco was very appropriate. If this becomes widespread it would be very suitable, but through encouragement and motivation to quit.

3 اسماء یاران الهی احبای قصر و احبای مازگان و احبای جاسب و سائر جهات نظر بدقتی که مرقوم نموده بودید بهر محلی مدتی قلیله پیش مکتوب مفصلی مرقوم شد و ارسال گشت و قضیه تنفیر از دخان بسیار بجا بود اگر این تعمیم یابد بسیار مناسب است ولی بنوع تحریص و تشویق بر ترک

- 4 The matter of the Mashriqu'l-Adhkar is very important in all regions. Give this matter great importance as it is the magnet for divine confirmations and assistance. Today these two matters - one the establishment of Mashriqu'l-Adhkar and the other organizing teaching gatherings and classes in divine proofs and evidences - are important. It is obligatory and incumbent upon each of the loved ones of God to strive with heart and soul in this matter.

4 اما قضیه مشرق الأذکار در کل اقطار بسیار مهمست این مسئله را خیلی اهمیت بدهید که مغناطیس تأییدات و توفیقات الهیه است الیوم این دو قضیه یکی تأسیس مشرق الأذکار و دیگری ترتیب محافل تبلیغ و تدریس در حجت و براهین الهی مهمست بر هر یک از احبای الهی فرض و واجب که به جان و دل در این قضیه بکوشد

- 5 Regarding the descent of the Lord's mercy and the bounty of rain, supplications and entreaties have been and will continue to be made at the threshold of the Lord. God willing, heavenly grace and blessing will encompass all and God will assist you in this undertaking.

5 در خصوص نزول رحمت پروردگار و فیض امطار بدرگاه حضرت پروردگار تضرع و زاری شده و خواهد شد انشاء الله فیض و برکت آسمانی شامل خواهد گشت و خدا شما را در این تعهد معاونت خواهد فرمود

- 6 And regarding the inheritance of the late Aqa Abu'l-Qasim Qamsari, upon him be the Most Glorious Glory of God, which

6 و اما در خصوص مال الوصیه مرحوم آقا ابوالقاسم قصری علیه بهاء الله الأبهی که تقسیم

you distributed among the friends due to their hardship - this was accepted and the receipt is enclosed.

بین یاران نموده‌اید نظر بعسرت ایشان مقبول
واقع گشت و قبض وصول در جوفست

INBA85:400, BRL_DAK#0199, YIA.340-

341

AB01129

To: Baha'is of the world

Date: 1902 ca.

1 O ye resplendent stars on the horizon of God's love! Praise be to God that the rays of the Sun of Truth have caused you to be resplendent in the East and in the West and have made you shining lamps in the assemblage of humankind. Ye have become verdant through the showers of the clouds of eternal bounty and as radiant and luminous as the faces of the fair. On the Preserved Tablet of existence ye are lucid verses and in the Outspread Scroll of the Unseen World ye are vivid signs. Ye are the manifestations of Divine Unity and the dawning places of the lights of His Singleness. Ye have one and all partaken of the everlasting bounty of the Perspicuous Light [Baha'u'llah] and gleam like clear mirrors refulgent with the grace emanating from the Sun of the Divine World. Strive ye, therefore with heart and soul that all the hearts may be cleansed and mirror forth this light, that the rays of God may shine on all alike and the world of creation may be adorned anew.

1 ای نجوم بازغه افق محبت الله الحمد لله از پرتو
شمس حقیقت در خاور و باختر درخشنده‌اید و
چون سرج نورانی در انجمن عالم روشن و تابنده
از رشحات سخاوت فیض ابدی مانند گل و ریحان
پر طراوت و لطافت و از فیوضات نور حقیقت
مانند رخسار مه‌رویان پر حلاوت و ملاحه
در لوح محفوظ امکان آیات باهره‌اید و در رق
منشور لامکان بینات زاهره مظاهر آثار توحیدید
و مطلع انوار تفرید جمیع از فیض ابدی آن نور
مبین با بهره و نصیبید و مانند آئینه صافی از فیض
آفتاب جهان الهی روشن و منیر پس به جان و
دل بکوشید و سعی بلیغ مبذول دارید که روز
بروز آئینه دها جهان‌افروز گردد و انوار حق
بتابد و جهان آفرینش آرایش تازه یابد

2 O ye friends of God! The purpose of that divine Educator in giving us these teachings is so that we may shine like candles in the company of our fellow men, that we may become detached from the world and all its attractions, be the cause of enlightenment to those around us, lift up the flag of sanctity, spread the holy fragrances and join the ranks of the hosts of salvation and the quickeners of mankind. That Blessed Tree [Baha'u'llah] has cast His protective shadow over us and that Phoenix of the Realm of Immortality has taken us under his wings and has trained us with ineffable loving providence and gracious favour. How can we take one moment's rest or seek one second's comfort on the couch of ease now that He has taken His flight to the Realm of the Unseen? I swear by God! Let us rather forget ourselves utterly; close our eyes to the comforts of this transient world, to the luxuries of these ephemeral delights. Let us become entirely enthralled by Him, sacrifice

2 ای احبابی الهی آتمربی یزدانی جمیع ما را بتریت
الهی پرورش داد و تعالیم آسمانی تعلیم کرد تا هر
یک بمثابة شمع در محفل عالم شاهد انجمن گردیم
و بانوار انقطاع و انجذاب و عرفان و محبت
یزدان مزین شویم و سبب نورانیت این جهان
ظلمانی گردیم رایت تقدیس برافرازیم و نفحات
قدس منتشر کنیم جنود نجات شویم و سبب
حیات کائنات گردیم آن شجره مبارکه بر ما
سایه افکند و آن عنقای مشرق احدیت ما را در
ظل جناح خویش درآورد و به عنایت و موهبت
زاید الوصف تربیت نمود آیا سزاوار است که بعد
از پروازش بجهان پنهان دمی آسایش و راحت
جوئیم و یا سربالین سکون و استراحت گذاریم
لا والله این سزاوار نیست و لایق بنده وفادار

ourselves for Him, long for martyrdom in the arena of His adoration, and until our last breath strive to be worthy of Him by surrendering ourselves to chains and fetters, to swords and daggers so that we might be among the spiritual ones of the Eternal Kingdom, so that we may become the repositories of His mysteries, so that when the Call "O soul that art well-assured, return well-pleased and well-pleasing unto Him," reaches our ears we may fly towards that Loving Lord dancing with joy, jubilant with happiness, and celebrating.

نه بلکه مقتضی آنست که بکلی خود را فراموش
کنیم و از راحت و آسایش و رفاهیت و لذت
و نعمت اینجهان فانی چشم پوشیم بکلی گرفتار او
گردیم جانفشانی کنیم و در قربانگاه عشق قربانی
آرزو نمائیم و تا نفس اخیر در سبیلش گردنرا
سزاوار غل و زنجیر بینیم و تسلیم تیغ و شمشیر
کنیم تا از روحانیان جهان جاودان گردیم و از
محرمات خلوتگاه یزدان و چون آهنگ ارجعی الی
ربک راضیه مرضیه بگوش رسد رقصکان و
پاکوبان و کف زنان و یا بشری لی یا بشری لی
گویان بخلوتگاه آن یار مهربان پرواز نمائیم و علیکم
التحیة و الثناء

MMK2#253 p.182, HDQI.185, HDQI.235,
ANDA#11 p.06, ANDA#23 p.04

AB01355

To: Louise Elise Gibbons, in New York

Date: 1902 ca.

- 1 O thou who art attracted by the Fragrances of God! 1 الله ايّها المنجذبة بنفحات الله
- 2 I have read thy beautiful letter containing beautiful significances and indicating that which hath occurred to thy heart of spiritual events, and that which hath encompassed thy spirit of merciful thoughts. This is from the bounty of Thy Lord upon thee and upon every maid-servant chosen by His mercy in this new age. 2 انّی قد قرأت نَمِیقَتک البَدیعة المعانی الدّالّة علی ما
هَجَس فی قلبک من الحوادث الرّوحانیة و احاط
روحک من السّنوحات الرّحمانیة و هذا من فضل
ربّک علیک و علی کلّ امة اختصّت برحمته فی
هذا العصر الجدید
- 3 (Question: "Master, who art thou? Art thou the Christ?") 3
- 4 As to what thou asked concerning me: Verily, I say unto thee, that I am indeed an humble, submissive and imploring servant of God; a servant of His Beloved; a messenger of the exaltation of His Word; a spreader of His Fragrances; an extoller of the banner of love and harmony; a promoter of the greatest peace among all nations and tribes; a kindler of the fire of the love of God in the hearts of the people; a runner to the place of martyrdom in the Cause of God; a yearner for every calamity in the love of God; a longer for suspension upon the cross for the love of the beloved; a herald of the Kingdom of God among the sects of all horizons. This is my station and condition; 4 و اما ما سئلت عَنّی الحقّ اقول لک انّی عبد
خاضع خاشع مبتهل الی الله خادم لاحبّاته ساع
للاعلاء کلمته ناشر لنفحاته رافع لعلم الحبّ و
السّلام و مروجّ للصّلاح الاعظم بین القبائل و
الامم موقّد لنار محبّة الله فی افئدة الانام سارع
الی مشهد الفداء فی سبیل الله متمنّ لکلّ بلاء
فی محبّة الله متشوّق الی اعلى الصّليب فی حبّ
الحبيب مناد بملکوت الله بین ملل الآفاق هذا
مقامی و شأنی و هذا تاجی الوهاج و هذا سریری

this is my blazing crown; this is my glorious throne; because my servitude to the Holy Threshold is my brilliant light, my shining star and my drawn sword; and beside this I have no other name.

الجليل لأنّ عبوديتي في العتبة المقدّسة هي نوري الباهر و كوكبي الزاهر وسيفي الشّاهر وليس لي ذكر دون هذا

- 5 Then know that for the dominion of the reality of Christ there is no beginning and there is no end. Everlastingly that luminous Entity hath been sitting on the throne of might and everlastingly It will have a penetrating dominion over the worlds of existence. This dominion is eternal and everlasting and has no abrupt end.

5 ثمّ اعلم بانّ سلطنة حقيقة المسيح لا بداية لها ولا نهاية لها فلم تزل كانت تلك الحقيقة النورانية مستقرّة على سرير الاقتدار ولا يزال تكون نافذة الحكم في عوالم الموجودات هذه السلطنة ابدية سرمديّة لا نفاذ لها

- 6 (Question: "When is the time of the millenium? Will I see it?")

- 7 Concerning the one thousand years as recorded in the Book: It signifieth the beginning of this Manifestation until the end of its predominance throughout the contingent world; because this Cause is great, its powers are growing and its signs are dazzling. It shall continue in elevation, exaltation, growth, promulgation and promotion until it shall reach the apex of its glory in one thousand years—as the day of this Manifestation is one thousand years. Thou shalt see its conquering power, its manifest dominion, its eternal might and its everlasting glory.

7 واما الالف سنة التي مذكورة في الكتاب هي بداية هذا الظهور الى غاية اعتلائه في قطب الامكان لأنّ هذا الامر العظيم نامية قواه باهرة آياته يستمرّ علوّاً واعتلاءً و ثمناً وانتشاراً واعتلاءً الى ان يصل الى ذروة مجده في الف سنة لأنّ يومه الف سنة وسوف تنظّرين قوته القاهرة وسطوته الظاهرة وعزّته الابدية وعظمته السرمديّة

- 8 (Question: "At the time of thy departure will there not be some great spiritual manifestation all over the earth?")

- 9 As to the question of "after my departure" to the neighborhood of the mercy of my Lord: Know there shall appear wonderful traces; the breath of God shall pass by; the fragrance of God shall spread and the Spirit of God shall run in the body of the contingent world both before and after my departure; but I supplicate God that He may grant the greatest spirituality in these days. Endeavor, therefore, that thou mayest have a great portion in it.

9 واما قضية بعد صعودي الى جوار رحمة ربّي اعلم سيظهر آثار باهرة و تمرّ نسمة الله و تنتشر نفحة الله ويسرى روح الله في جسد الامكان بعد صعودي و قبل صعودي ولكن الروحانية العظمي ارجو الله ان يسمح بها بهذا الاثناء اجتهدى حتى يكون لك الحظّ الاوفر منها

- 10 (Question: "What did the vision of a paper signify in my dream?")

- 11 Concerning the appearance of a paper in thy dream, before thine eyes, which thou wast unable to read: Thou shalt read it through the permission of God and thou shalt comprehend its meanings. It is a diary of the Word of God and the divine mysteries.

11 واما قضية ظهور ورقة في رؤياك لبصرک و عدم تمكّنك من قرائتها فسوف تقرّأها باذن الله و تدركين معانيها لانّها ورقة الوقائع اليوميّة من كلمة الله و الاسرار الالهية و عليك التّحية و الثناء

TAB.658-660, BSC.472 #890-891x, CUPAB.011x, BSTW#110b, BSTW#207b

YMM.460-461x

AB01430

To: Baha'is of Abadih

Date: 1902 ca.

1 O faithful friends in the Abha Beauty!

2 By reason of the oppression and atrocities that have befallen those two souls whom the people of the world have wronged, ye have raised the cry of lamentation and grieving and have wept and sighed bitterly. This is meet and right, for those two gazelles of the meadow of oneness were held fast in the talons of ferocious beasts, and those two nightingales of the rose-garden of divine unity were gripped in the claws of depraved ravens.

3 There is no doubt that as a result of those dire woes and sufferings the hearts of the friends of God have been set aflame like unto a candle and they bemoan their grief with tearful eyes. I swear by God, besides Whom there is none other God, were ye to scrutinize carefully, ye would observe that every tree, every rock or clod of earth hath wept sore over this grievous injustice and hostility, and is wasted away by reason of this world-consuming fire.

4 Indeed, those wronged ones had never hurt the feelings of even a moth, nor had they ever put forth the hand of molestation toward a helpless ant. They were innocent of any crime and sought no refuge except the threshold of the Ever-Living, Self-Subsisting Lord. They had committed no error save that of having shaken off their slumber, and had incurred no guilt but that of becoming captive to His musk-laden tresses. Their grave offence was to display a glimpse of the beauty of the heavenly Peacock. To do this they spread out the plumage of sanctity and intoned sweet melodies even as the warbling of a nightingale. This was the only guilt they had committed; their faithfulness was regarded as a crime, and their sincerity as deceit. Yet notwithstanding their manifold expressions of love and fellowship, the ravening wolves attacked those two radiant, Joseph-like beings and ripped open not only their shirts but their breasts. Indeed so vehement was their hatred and rancour that they unhesitatingly shed their sacred blood. Ere-long will God punish those wicked-doers, both in this world and hereafter for that which they have wrought and will bring dire humiliation upon them in this life and in the next. Verily, God is the Avenger, the Almighty.

5 As to those blessed souls: they will, even as the doves of holiness, wing their flight unto the Concourse on high and in the

1 ای یاران باوفای جمال ابهی

2 از ظلم و عدوانی که بر آن دو مظلوم آفاق واقع ناله و فغان نمودید و فریاد و اینین بلند کردید حق با شماست آن دو آهوی بر وحدت در دست کلاب و ذئاب گرفتار شدند و آن دو بلبل گلشن توحید در پنجه غرابهای پلید افتادند

3 البته قلوب یاران الهی از این ظلم و عدوان مانند شمع سوزان و با چشمی گریان این و چنین آغاز نمایند اگر ببصر حدید ملاحظه نمائید والله الذی لا اله الا هو شجر و حجر و مدر از این ظلم و عدوان گریان گشت و از این آتش جهانسوز بریان و سوزان شد

4 آن مظلومان خاطر پشهائی نیاززدند و بمور ضعیفی دست تعدی نگشودند از هر گاهی معصوم بودند و پناهی جز درگاه حضرت حی قیوم نجستند بلکه گاهی جز انتباه نداشتند و تقصیری جز اسیری آن زلف مشکبار ننمودند ذنب عظیمشان جلوه طاموس علین بود که شهر تقدیس گشودند و مانند هزار هزارستان بناختند این بود قصورشان خطائی جز وفا نداشتند و دردی جز صفا نخواستند باوجود این محبت و ولا گرگان ظلمانی فی الحقیقه آن یوسفان نورانیرا هردو سینه بجای پیرهن دریدند و از شدت بغض و کینه فی الحقیقه دم مطهر هردو ریختند فسوف یجزیههم الله جزاء اعمالهم فی الدنیا و الآخرة و یجزیههم خزی الأولى و الآخرة و الله منتقم عظیم

5 اما آن دو نفس مبارک مانند حمامه قدس بملاً اعلی پرواز نمایند و در حدائق ملکوت ابهی آغاز

meads of the Abha Kingdom will burst into melodious songs, whose strains of sanctity will exhilarate every attentive ear, and whose wondrous accents will be heard at all times by the people of abiding faithfulness. What gift is there greater than this? What blessing is mightier than shedding these few drops of blood in the path of the peerless Lord? What felicity is more meritorious than the bounty of being aided by the mystery of sacrifice to consecrate themselves to the love of the Abha Beauty? May my life be offered up for those two martyrs; may my whole being be sacrificed for their sake; may my heart be laid down as a ransom for them. Verily, this is a supreme favour, this is a most glorious felicity.

نغمه و آواز کنند آهنگ تقدیسشانرا گوش هوش
شنود و شهناز بدیعشان دمدم بسمع اهل وفا رسد
چه موهبتی اعظم از این و چه عنایتی اکبر از آن
که این چند قطره خون در سبیل حضرت بیچون
ریخته گردد و چه فوزی اعظم از این فیض که
بسرّ فدا در محبت جمال ابدی قیام نمودند روحی
لهما الفداء نفسی لهما الفداء قلبی لهما الفداء انّ
هذا هو الفيض الاعلى و الفوز الأبدی

6 And upon you be salutation and praise.

6 و علیکم التّحيّة و الثّناء

BRL_FIRE_AB#14

MSBH2.229-230,

NANU_AB#31,

VAA.093-093

AB11656

To: Ibn-i-Abhar, in Tihiran

Date: 1902 ca.

1 O Herald of the Covenant! I am excused from sending a detailed and comprehensive reply, for you do not know in what ocean I am immersed and submerged. I swear by the Ancient Beauty that I have not a moment's rest, nor do I find the opportunity to serve each of the loved ones of God as I should and as is befitting, and to write detailed letters. That which is being written now is itself due to the mighty confirmations of the All-Forgiving Lord, otherwise what can a single tongue accomplish, even if it were to become the kingdom of utterance?

1 ای منادی پیمان در ارسال جواب مشروح
مفصل معذورم زیرا نمیدانی که در چه دریائی
غرق و مغمورم قسم به جمال قدم که دقیقه‌ئی
آرام ندارم و فرصتی بدست نیارم که چنانکه
باید و شاید بخدمت هر یک از احبای الهی
پردازم و مکاتیب مفصله بنگارم اینقدر که
مرقوم میشود این نیز از تأییدات عظیمه ربّ
غفور است و الاّ یک لسان ولو ملکوت بیان
گردد در این مورد چه توان نمود

2 In any case, I have before me your brief letter that you had written to Jinab-i-Aqa Siyyid Taqi, and its questions will be answered to the extent possible. God willing, other questions that you had written to Jinab-i-Ismu'llah will receive a detailed reply when time permits shortly.

2 باری علی العجالة کاغذ مختصر که بجناب آقا سید
تقی مرقوم نموده بودید پیش نظر است و مطالب
آن بقدر امکان جواب داده میشود و انشاء الله
مسائل دیگر که بجناب اسم الله مرقوم نموده بودید
در وقت فرصت عنقریب جواب مفصل ارسال
خواهد شد

3 First question: unsigned and unsealed documents should be returned to be signed and sealed, as without these they are not worthy of trust. There are many documents and numerous

3 المسئلة الاولى اوراق غیرمضی و غیرمختوم اعاده
شود تا امضا گردد و مهور شود و بدون آن شایان
اعتماد نه اوراق بسیار و کتبه متعدد و وسایط

scribes and countless intermediaries - perhaps one might make a mistake and send something without seal and signature.

- 4 Second question: regarding published documents, if the wording of one differs from another, should the meanings differ then inquire about it, but if the meanings correspond while the words differ, there is no harm.
- 5 O Herald of the Covenant! Have patience and forbearance, there is no other solution. God willing, replies will be given. At present the greatest service of these servants is the diffusion of the divine fragrances and teaching those who are veiled and explaining the clear verses. As much as you can, engage in this important matter. This is the time of laying foundations and the season of sowing seeds. Encourage all the friends to teach and speak of this mighty cause in spiritual gatherings. 'Abdu'l-Baha is devoted to these important matters. Follow the example of your companion on this straight path.
- 6 Some divine friends desire order and arrangement in this great day - this is very good, but now is the time of establishment, not the time of adjustment and organization. Think about establishing the Mashriqu'l-Adhkar. First the planting of trees is necessary, then pruning and arranging.
- 7 Convey longing greetings to all the friends of God. And upon you be glory and praise.

لایعد و لایحیی شاید اتفاقاً یکی سهو نماید و بدون مهر و امضا ارسال شود

4 المسئلة الثانية اوراق منشرة هرگاه عبارت یکی با دیگری فرق داشته باشد اگر متخالف المعنى بود سؤال شود و اگر چنانچه مطابق المعانى ولى متفاوت اللفظست ضررى ندارد

5 اى منادى پيمان صبر و حوصله داشته باش چاره جز اين نه انشاءالله جواب داده ميشود حال اعظم خدمت اين عباد نشر نفعاتست و تبليغ محتجين و بيان آيات بينات تا توانى باين امر مهم پرداز زمان تأسيس است و وقت تخم افشانى جميع ياران را تشويق بر تبليغ نماييد و در محافل روحانى از اين امر عظيم سخن برانيد عبدالهآء اهتمام در اين مهم دارد اتبع اثر رفيقك فى هذا الصراط المستقيم

6 ياران الهى بعضى ترتيب و تنظيم در اين يوم عظيم خواهند بسيار موافق ولى حال وقت تأسيس است نه زمان تعديل و تنظيم در فكر تأسيس مشرق الاذكار باشيد ابتدا غرس اشجار لازم بعد تركيب و تقليم

7 جميع ياران الهى را تكبير مشتاقانه برسان و عليك التحية و الثناء

BRL_DAK#1069, YIA.250-251

AB01607

To: Siyyid Muhammad Javad et al., in Isfahan

Date: 1902 ca.

- 1 O divine friends! Although numerous letters were written during this long period to the old and new loved ones, but the newly arrived letter containing the names of those chiefs of the realm of the love of God created such a state upon reading those names that control slipped from my hands. Involuntarily I engaged in praising these righteous ones, so that the passion and joy of this heart might cast a ray upon the world of heart and soul of the free ones and illuminate East and West. If you knew with what excitement and joy I am now engaged in

1 اى ياران الهى هرچند نامه هاى متعدده در اين مدت مديده باحبائى قديمه و جديده نگاشته شد ولى نامه تازه وارد و اسماء آن سروران کشور محبت الله در آن مذکور از قرائت آن اسماء حالى دست داد كه زمام از دست رفت بى اختيار بذكر ابرار مشغول شدم تا شوق و شغف اين قلب پرتوى بر جهان دل و جان آزادگان زند و شرق و غرب روشن گردد اگر بدانيد كه بچه شور و

dictating this letter, you would surely not be contained in the garment of the body from ecstasy and delight. Spirits would take flight, souls would become intimate with mystery, and hearts would harmonize with eternal joy. This is naught but from the grace and favor of the Lord God. And upon you be greetings and praise.

- 2 My God, my God! Aid these servants to raise high the banner of the Covenant and to exalt Thy Word throughout all regions, and forgive, O my Glorious Lord, Thy servant 'Abbas-'Ali from the people of Riz-i-Lanjan who drank the cup of tribulation and adversity in Thy path and was afflicted with persecution by the hateful ones among Thine enemies who made him drink the cup of torment and inflicted upon him the severest punishment until he ascended unto Thee and arrived at Thy gate, supplicating unto Thee, prostrating before Thee. O Lord! Grant him a blessed habitation and ordain for him every good in Thy most exalted Kingdom. Verily Thou art the Generous, the Powerful, the Bestower.

شعفی الآن باملای این نامه پرداختم البتہ از وجد و طرب در قیص جسد نگنجید ارواح بیرواز آید جانها هدم راز گردد و دلها بسرور ابدی دمساز شود این نیست مگر از فضل و احسان حضرت یزدان و علیکم التحیة و الثناء

2 الهی الهی اید هؤلاء العباد علی رفع راية الميثاق و اعلاء كلمتك فی الآفاق و اغفريا ربی الجلیل لعبدک عباسعلی من اهل ریز لنجان الذی شرب كأس البأساء و الضراء فی سبیلک و ابتلی باضطهاد المبغضین من اعدائک و جرعه کأس العذاب و زجره اشد العقاب حتی عرج الیک و وفد ببابک مبتلاً الیک ساجداً بین یدیک رب انزله نزلاً مبارکاً و قدر له کل خیر فی ملکوتک الأعلى انک انت الکریم المقتدر الوهاب

INBA87:140, INBA52:137, MKT8.179

AB12166

To: Aqa Abdu'l Mahmud (Isfahan), in Ishqabad

Date: 1902 ca.

- 1 Praise be unto God Who hath adorned the human reality with manifest signs of divine love, and hath illumined all existent beings with the light of attraction, in such wise that they have become harmonized, interconnected, and mutually attracted through the power of heaven. Verily, union, assemblage, marriage, intermingling, association, and integration are the cause of life for all beings, whereas dissolution, separation, dissociation, divorce, and division lead to the death and destruction of created things.
- 2 God hath created no being but that its existence doth depend upon the association, composition, and intermingling of simple, primal elements—whereas all that God hath decreed of death, destruction, and extinction occurreth by way of the dissolution, separation, dispersion, and dissociation of the principal constituent parts. Whensoever the natures and elements are gathered, joined, paired, and intermingled, a living being or

1 الحمد لله الذی زين الحقيقة الانسانية بآيات باهرة حبيبة رحمانية و اشرق علی الكينونات الموجودة بنور الانجذاب فغدت مؤتلفة مؤانسة متجاذبة بقوة روحانية فكان الجمع و الترتيب و الازدواج و الامتزاج و التأليف و التركيب سبباً لحياة الموجودات ثم كان التحليل و التفريق و التشتيت و التظليل و التفصيل علة للممات و انعدام الكائنات

2 و ما خلق الله من موجود آلا و هو مشروط الوجود بالتأليف و التمزيج و التركيب بين العناصر البسيطة الأولية و ما قدر الله من فناء و من موت و انعدام آلا مسبب من التحليل و التفصيل و التفريق و التشتيت بين الأجزاء التركيبية الأصلية متى اجتمعت الطباع و العناصر ائتملت و ازدوجت و امتزجت فتحقق و تكون و تذوت

composite entity is formed, fashioned, and brought into existence. And whensoever they dissociate, separate, and disperse, then that being shall deteriorate, decline, and fall from its station of existence within creation.

- 3 Thus, God hath made harmony the cause of life, and discord the cause of death, and hath ordained that coupling, union, and mutual attraction between the hearts of the servants and maidservants through the bond of matrimony be the cause of joy and prosperity of both body and soul. "Glory be to Him Who hath created all the pairs, of such things as the earth produceth, and of themselves, and of things beyond their ken."8 This, verily, is an evidence of His tender mercy, bounty, and grace unto His devoted servants.
- 4 We beseech God to make this marriage to be a cause of felicity, advancement, honour, glory, upliftment, and freedom, so that from this servant and handmaiden there may issue forth many souls who will worship God, bow down in adoration before Him, be devoted and sincere in their faith, and arise to render service to Him and to the world of humanity. He, verily, is the Beneficent, the All-Merciful.
- 5 O God, my God! Bless Thou the two parties to this marriage, this Thy servant and this Thy handmaiden, both of whom believe in Thy oneness, testify to Thy unity, and are attracted to Thy Kingdom. Ordain for them every good and make their marriage to be a cause of loftiness, honour, perfection, light, and mercy for evermore. Verily, Thou art the All-Bountiful, the Compassionate, and Thou art He Who is loving and kind to His handmaidens and servants.

BRL_SWO#097

كائن حيّ أو موجود متحقّق من الكائنات و اذا تحلّل و تفرّق و تفصلّ قد تشتّت و هبط و سقط عن درجة وجوديّة بين الموجودات

3 و لهذا جعل الله الائتلاف سبباً للحياة و الاختلاف علّة للممات و قدّر الازدواج و الامتزاج و الانجذاب بين قلوب الأحبّاء و الاماء بعقد النكاح ليكون سبباً للفلاح و النجاح للأجسام و الأرواح سبحانه الذى خلق الازواج كلّها ممّا تنبت الأرض و من انفسهم و ممّا لا يعقلون و هذا من فضله و جوده و موهبته على عباده المخلصين

4 و نسئل الله ان يجعل هذا الاقتران سبباً لليمن و الاقبال و العزّة و الاجلال و العلوّ و الاستقلال حتّى يبتّ منهما نفوساً كثيرة يعبدون الله و يسجدون له و يخلصون له الدين و يقومون على عبادته و الخدمة لعالم الانسان انه كريم رحمن

5 الهى الهى بارك على هذين المتعاقدين عبدك و امتك المؤمنين بفردانيّتك و المعترفين بوحدانيّتك و المنجذبين الى ملكوتك و قدر لهما كلّ خير و اجعل اقترانهما علوّاً و عزّاً و كلاًّ و نوراً و رحمة الى ابد الآباد انك انت الكريم الرحيم اللطيف بالاماء و العباد

BRL_DAK#0821, BRL_SWOP#097

AB12871

To: Gabriel Sacy, in Paris

Date: 1902 ca.

- 1 O thou who art attracted by the sweet savors of God! The treatise thou didst compose hath been received. Blessed be thy heart for what hath inspired it, and blessed be thy pen for having written those eloquent and perspicuous words so pregnant with meaning. I declare unto thee in truth that this treatise

1 أَيُّهَا الْمُنْجَذِبُ بِنَفَحَاتِ اللَّهِ، قَدْ وَصَلَتْ إِلَيْنَا الرِّسَالَةُ الَّتِي أَنْشَأْتَهَا. طُوبَى لِقَلْبِكَ بِمَا أَهْمَ بِهَا، وَ طُوبَى لِقَلْبِكَ بِمَا حَرَّرْتَ لِكَ الْجَمَلِ الْبَلِيغَةِ الْفَصِيحَةِ اللَّفْظِ وَالْمَعْنَى. الْحَقُّ أَقُولُ لَكَ إِنَّ هَذِهِ الرِّسَالَةَ مُوَهَّبَةٌ لَكَ

is a gift bestowed upon thee from thy Lord and a bounty conferred by Him. Erelong shall the renown thereof reverberate throughout the world and its fame be noised abroad amongst the illumined ones. This is due to the grace of thy Lord.

- 2 As to our delay in replying until now: the remainder of thine address in Arabic hath not come to hand, else would we have answered thee. God willing, upon thy return, the rest of the address will reach us, whereupon shall we peruse it in its entirety and send it back to thee. At that time wilt thou publish it in French and English only, and it shall be circulated in America. I beseech God that this address may exert a mighty influence upon the people; He, verily, is the All-Powerful, the All-Glorious.

- 3 As to the new work thou hast undertaken: Once completed, send it to us through Ahmad Effendi with one of the believers coming from Port Sa'id whenever convenient. As to thy presence here: The best course is that thou shouldst go to Beirut and tarry there for a number of days, then proceed to Haifa and likewise remain there several days, then come directly to 'Akka to join thy kindred and keep company with them while also visiting me from time to time. This, if thy being here is essential; otherwise, thou art closer to me than any near one, and we shall correspond with thee regarding all necessary matters while thou remainest in Egypt, occupied with thy work and interests.

- 4 I implore God to aid and assist thee, and to protect all who are related to thee.

- 5 O my friend! Set thyself to kindling the fire of the love of God in the hearts of His servants and handmaids in Paris, that they may gather together and unite, and be attracted and gladdened, rejoicing in that God hath opened before their faces the gates to His mighty Kingdom.

ADMS#363

مِنْ رَبِّكَ وَعَظِيَّةٌ مِنْ لَدُنْهُ، وَسَيَكُونُ لَهَا صَوْتُ
رَنَانٍ فِي الْأَفَاقِ وَصِبَتْ شَائِعٌ ذَائِعٌ بَيْنَ أَهْلِ
الْإِشْرَاقِ، وَهَذَا مِنْ فَضْلِ مَوْلَاكَ.

2 وَأَمَّا تَأَخُّرُنَا فِي الْجَوَابِ إِلَى الْآنَ، لَمْ يَصِلْ إِلَيْنَا
بَاقِي الْخُطْبَةِ بِالْعَرَبِيِّ، وَإِلَّا كُنَّا أَجْنَبًا. وَإِنْ شَاءَ
اللَّهُ عِنْدَ رُجُوعِكَ يَصِلُ إِلَيْنَا بَاقِي الْخُطْبَةِ وَنَرَاهَا
تَمَامًا وَنُرْسِلُهَا لَكَ. عِنْدَ ذَلِكَ تَطْبَعُهَا بِالْفَرَسَاوِيَّةِ
وَالْإِنْجِلِيزِيَّةِ فَقَطْ وَبَصِيرُ نُشْرُهَا فِي أَمْرِيكَ. وَإِنِّي
أَتَمَلُّ مِنَ اللَّهِ أَنْ يَكُونَ لِهَذِهِ الْخُطْبَةِ تَأْثِيرًا عَظِيمًا
فِي النُّفُوسِ، إِنَّهُ قَوِيٌّ مُجِيدٌ.

3 وَأَمَّا الْعَمَلُ الْجَدِيدُ الَّذِي شَرَعْتَ فِيهِ، مَتَى تَمَّ
أَرْسَلُهُ إِلَيْنَا بِوَسْطَةِ أَحْمَدَ أَفَنْدِي مَعَ أَحَدٍ مِنَ
الْأَجْبَاءِ الَّذِينَ يَأْتُونَ مِنْ بُورْتِ سَعِيدٍ فِي أَيِّ
مِيسِرٍ ذَلِكَ. وَأَمَّا حُضُورُكَ إِلَى هُنَا فَأَحْسَنُ
الطَّرِيقِ أَنْ تَذْهَبَ إِلَى بَيْرُوتَ وَتَمُكِّثَ فِيهِ عِدَّةَ
أَيَّامٍ، ثُمَّ تَأْتِي إِلَى حَيْفَا وَتَمُكِّثَ فِيهِ أَيْضًا عِدَّةَ
أَيَّامٍ، ثُمَّ تَأْتِي إِلَى عَكَّا رَأْسًا إِلَى ذَوِي الْقُرْبَى
مِنْكَ وَتُؤَانِسُهُمْ وَتَأْتِيَنِي بَعْضَ الْأَحْيَانِ بِصِفَةِ
زَائِرٍ. هَذَا إِذَا حُضُورُكَ ضَرُورِيٌّ، وَإِلَّا أَنْتَ مِنِّي
أَقْرَبُ مِنْ كُلِّ قَرِيبٍ وَنُخَابِرُكَ بِجَمِيعِ مَا يَلْزَمُ مِنَ
الْمَسَائِلِ وَأَنْتَ فِي مِصْرَ عَلَى شُغْلِكَ وَمَصْلَحَتِكَ.

4 وَأَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَكَ وَيُوقِّقَكَ وَيَحْفَظَ كُلَّ مَنْ
يَنْتَمِي إِلَيْكَ. ع ع

5 يَا حَبِيبِي، عَلَيْكَ بِإِقَادِ نَارِ مَحَبَّةِ اللَّهِ فِي قُلُوبِ
أَجْبَاءِ اللَّهِ وَإِمَائِهِ فِي بَارِيسَ حَتَّى يَجْتَمِعُوا وَ
يَاتْلِفُوا وَيَجْدُبُوا وَيُسْرُوا وَيَفْرَحُوا بِمَا فَتَحَ اللَّهُ
عَلَى وُجُوهِهِمْ أَبْوَابَ مَلَكُوتِهِ الْعَظِيمِ.

ADMS#363

AB01954

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

Date: 1902 ca.

1 O exalted branch of the Blessed Tree! Give thanks to the Lord that you are firm and steadfast in the Covenant and Testament, and are praised, accepted and near to the threshold of the Lord God. You have found repose beneath the Blessed Tree and attained the ultimate hopes of those who are near. Know the value of this station and arise day and night in praise and glorification. Supplicate and say: "O Lord of bounty and favor, of protection and shelter, of grace and safeguarding! May the end of days be distinguished from the beginning, and may life's conclusion be the opening of favors. May grace and favor reach me each moment, and forgiveness and mercy be bestowed with every breath, until I return beneath the extended shade, under the raised banner, to the praised Kingdom. Thou art the Bestower, the Kind, and Thou art the Lord of generosity and benevolence."

2 Regarding the word "Asq" about which you wrote that it is narrated from His Holiness the Baqir, peace be upon him, that from the word "Asq" is meant the years of the manifestation of His Holiness the Qa'im - though if I had time I would write a detailed explanation, but what can be done when there is no opportunity to breathe or chance for brief expression, let alone for lengthy elaboration. However, two words will be written with utmost brevity, and for the righteous ones it refers to the scrolls and books, and that is this, and there can be no clearer explanation than this nor greater indication than this: The numerical value of "Asq" is 230, which is connected and related to the Gate of Remission. When the number of "Gate" [Bab] is added to the number of "Asq" it becomes 235, and this is the year of birth of the Light of Guidance, the Promised Qa'im of the Family of the Cloak, the Primal Point, His Holiness the Exalted - may my spirit be sacrificed for Him. This suffices, and peace be upon whoever follows guidance.

BRL_POAB#10x

1 ای فرع رفیع سدره مبارکه شکر کن حضرت پروردگار را که ثابت و راسخ بر عهد و پیمانی و ممدوح و مقبول و مقرب درگاه حضرت یزدان در ظلّ شجره مبارکه آرمیده‌ای و بمنتهی آمال مقربین رسیده قدر اینقام را بدان و شب و روز به حمد و ثنا قیام فرما و مناجات کن و بگو ای خداوند فضل و عنایتی و حفظ و حمایتی و لطف و صیانتی تا نهایت ایام ممتاز از بدایت گردد و خاتمه الحیات فاتحه الاطاف شود هر دم لطف و عنایتی رسد و هر نفس عفو و رحمتی مبذول گردد تا آنکه در ظلّ ممدود تحت لواء معقود بملکوت محمود راجع گردم توئی منان و مهربان و توئی ربّ الجود و الاحسان

2 در خصوص کلمه عشق مرقوم نموده بودید که روایت از حضرت باقر علیه السلامست که از لفظ عشق مقصد سنین ظهور حضرت قائمست اگر چنانچه فرصت داشتم شرح مفصّلی مینگاشتم ولی چه توان نمود که فرصت تنفس و مهلت بیان ایجاز نه چه جای اسباب و اطناب ولی دو کلمه بنهایت اختصار مرقوم میشود و از برای ابرار عبارت از صحف و اسفار است و آن اینست و بیانی واضحتر از این نمیشود و اشاره‌ئی اعظمتر از این نه عشق عددش دوپست و سیست که مضاف و منسوب بیاب حظه است چون عدد باب بر عدد عشق اضافه گردد دوپست و سی و پنج شود و این سنه تولّد نورهدی قائم موعود آل عبا نقطه اولی حضرت اعلی روحی له الفداست و بهذا کفایة و السلام علی من اتبع الهدی

BRL_DAK#0096, BRL_MON#010x,
MMK6#478, ANDA#67-68 p.61,
MJMJ3.076x, MMG2#456 p.508x,
MUH2.1097x

AB01961

Date: 1902 ca.

¹ O ye who have been drawn towards the divine threshold! The light of guidance is brilliant and the beauty of the greatest of bestowals is revealed in every assembly. The wine cup of the Covenant is overflowing and the chalice of bounty gives life to the illumined. The brightness of the manifest light shines forth from the brow of the beloved friends and all the horizons radiate with the gleams of the true dawn. The soul-entrancing call of the Abha Beauty has been uplifted from His hidden kingdom and the limitless grace streaming forth from that Lamp of the Concourse on High has embraced everyone, both weak and strong. The glad tidings of His loving providence descend at every moment, His life-giving breath is blowing continually and the gentle gales from the gardens of His Divine Unity are continuously wafting and giving tidings of reunion. His noble renown has shaken the world and the fame of His sanctity has spread over the firmament.

² And yet, despite this universal brightness and illumination the blind call out: "Where is this manifest light?" The souls who wander homeless cry: "Where is this impregnable stronghold?" Those who have gone astray bewail: "Where is this straight path?" Deaf, dumb, and blind, they will not return to the Path¹ for the one who cannot see can only sense heat from the sun's radiant rays. Indeed, would to God they could at least perceive some heat! One group says: "The texts of the Gospel indicate the end of Revelation." Another insists: "The everlasting character of the Law of Moses is the explicit text of the Torah and in these texts it is written that anyone who claims an independent Revelation should be slain forthwith despite his miracles." A third one says: "The "Seal of the Prophets" is an unequivocal statement in the Qur'an." And the fourth retorts that the Promised One of the Bayan should come in the year 2001 the year of the Mustaghath. This assemblage of the blind is lost in the desert of bewilderment and yet the Sun of Truth shines from the horizon of His Oneness with the utmost brightness.

³ The warm rays of its effulgent light proclaim: "The pervasive potency of this heat shall so dissipate these sombre clouds that no trace of their darkness shall remain and no shadow from them shall be cast on the world which will henceforth be illumined with the utmost power."

¹Qur'an 2:18.

¹ ای مقربان درگاه کبریا شمع هدی روشن است و دلبر موهبت کبری شاهد انجمن جام میثاق سرشار است و صهای الطاف نشئه اهل اشراق نور مبین از جبین یاران دلنشین ساطعست و بارقه بفر صادق بر آفاق لائح ندای جانفرازی جمال ابهی از ملکوت اخفی بلند است و فیض نامتناهی آتشمع ملأ اعلی شامل حال هر عزیز و مستمند بدرقه عنایتش از جهان پنهان دمیدم میرسد و نفحه حیات ابدیه پی در پی میدمد نسیم رخیم ریاض احدیتش میوزد و مژده وصل میدهد صیت بزرگواریش زلزله در آفاق انداخته و آوازه تقدیسش جهانگیر گشته

² باوجود این اشراق بر آفاق کرده کوران این النور المبین فریاد برآرد و سرگشتگان این الحصن الحصین فریاد کنند و گمراهان این السبیل المستقیم نعره زنند صم بکم عمی فهم لایرجعون کز شعاع آفتاب پر ز نور غیر گرمی می نیابد چشم کور ایکاش گرمی را نیز احساس مینمودند یکی گوید نص انجیل انقطاع بشارات است و دیگری گوید ابدیت شریعت موسی مصرح آیات تورات و قتل مدعی استقلالیت ولو بظهور معجزات دیگری گوید ختمیت صریح قرآن است و دیگری گوید موعود یوم مستغاث است گروه کوران هر یکی در صحرای حیرت سرگردان

³ و شمس حقیقت از افق احدیت در نهایت اشراق و پرتو پرحرارت شعاع لامعش فریاد برآرد که ای ابرهای تار و تاریک بقوت حرارت چنان

- 4 My purpose is this: The power of spirituality emanating from the Most Great Name [Baha'u'llah] may my life be a sacrifice to His loved ones will so affect the world that all the contrary powers of darkness will be obliterated in the dusk of nothingness. This is naught but the light-giving truth. Other than this is manifest error.

این غیم کثیف را از هم متلاشی نمایم که اثری
از آن در آفاق نگذارم و بتمام قوت اشراق نمایم
مقصود اینست که اسم اعظم روحی لأحبائه
الفداء قوت روحانیتش چنان در آفاق تأثیر
فرماید که قواء متضاده عالم ظلمات را در مغرب
نیستی متواری کند هذا هو الحق المنير وما بعد
الحق الا الضلال المبين

MMK2#096 p.073

AB12873

To: Gabriel Sacy, in Paris

Date: 1902 ca.

- 1 O thou who art attracted by the divine fragrances! Two letters for thee have we sent to Paris, and we have written thee concerning the address which thou didst compose and bring to perfection. No doubt is there that the Spirit aided thee in composing it. I beseech God that He may reward thee for this and unlock before thy face the gates of understanding with the keys of the bounties of the Holy Spirit, that thou mayest be enabled to compose treatises even greater than this one for the diffusion of the fragrances of God and the promotion of His Word. Should it prove possible to publish the treatise in English and French, there would be no objection to this; however, to print it in Arabic would not be permissible at this time, out of wisdom for the sake of God's Cause, nor must it be dispatched to the Pope and heads of state, for its time will come and its season shall arrive.

1 أَيُّهَا الْمُنْجَذِبُ بِنَفَحَاتِ اللَّهِ، قَدْ أَرْسَلْنَا لَكَ تَحْرِيرَيْنِ
إِلَى بَارِيسَ وَكَتَبْتُ لَكَ عَنِ الْخُطْبَةِ الَّتِي أَنْشَأْتَهَا
وَأَتَقَنَّتَهَا، وَلَا شَكَّ أَنَّ الرُّوحَ أَيْدَكَ فِي إِنْشَائِهَا. وَ
أَسْأَلُ اللَّهَ أَنْ يُكَافِكَ فِي ذَلِكَ وَيَفْتَحَ عَلَيْكَ أَبْوَابَ
الْعُرْفَانِ بِمَقَالِيدِ مَنْ مَوَاهِبِ رُوحِ الْقُدُسِ حَتَّى
تَتَوَقَّعَ لِإِنْشَاءِ رِسَالٍ أَعْظَمَ مِنْهَا نَشْرًا لِنَفَحَاتِ اللَّهِ
تَرْوِيحًا لِكَلِمَةِ اللَّهِ. وَإِذَا أُمِكنَ طَبْعُهَا بِالْإِنْجِلِيزِيِّ
وَالْفَرَنْسَاوِيِّ لَا بَأْسَ بِهِ، وَلَكِنْ طَبْعُهَا بِالْعَرَبِيَّةِ
لَا يَجُوزُ الْآنَ حِكْمَةً لِأَمْرِ اللَّهِ وَلَا إِسْرَافًا إِلَى
الْبَابَا وَالرُّؤَسَاءِ، فَسَيَأْتِي زَمَانُهُ وَيَأْنُ أَوَانُهُ.

- 2 As to the Kitab-i-Iqan, it hath been translated by someone in America and is now being prepared for publication.

2 وَأَمَّا رِسَالَةُ الْإِقَانِ فَقَدْ تَرَجَّمَهَا شَخْصٌ فِي أَمْرِيكَ
وَالْآنَ تَحْتَ الطَّبعِ.

- 3 Concerning the oil, send it to Ahmad Effendi Yazdi and he will forward it with one of the believers when he cometh to this land. Write thou detailed instructions for its use.

3 وَأَمَّا الدُّهْنُ فَأَرْسَلُهُ عِنْدَ جَنَابِ أَحْمَدَ أَفَنْدِي
يَزْدِي وَهُوَ يُرْسَلُهُ مَعَ أَحَدٍ مِنَ الْأَحْبَاءِ عِنْدَ تَوَجُّهِهِ
إِلَى هَذِهِ الْأَرْضِ، وَاكْتُبْ تَفْصِيلَ اسْتِعْمَالِهِ.

- 4 Verily do I beseech God to aid thee under all circumstances and make thee a sign of His mercy amidst humankind. Be thou confident in the grace of thy God and assured of the

4 وَإِنِّي أَتَبَلُُّ إِلَى اللَّهِ أَنْ يَنْصُرَكَ فِي جَمِيعِ الشُّؤُونِ
وَيَجْعَلَكَ آيَةً رَحْمَتِهِ بَيْنَ الْعَالَمِينَ. أَطْمَئِنِّ بِفَضْلِ

confirmations of thy Lord, standing firm in His Cause with such steadfastness as will shake the pillars of error throughout the whole world. Turn with devotion to thy God and chant the verses of divine unity at morn and eventide, communing with thy Lord in the dead of night and the break of dawn. Consort with the believers in that spacious city, gather them together in assemblages of supplication and prayer, and expound unto them the greatness of the Cause and the supreme triumph they have attained in these days of the Lord. By God, the True One! The angels of heaven envy the bounty vouchsafed unto the believers in these times, yet are the eyes of humanity veiled therefrom. Erelong shall mysteries be revealed, lights shine forth, and coverings be lifted from the face of truth. Then will be made manifest the station of the righteous, and then will be realized the everlasting glory which shall be theirs throughout the succession of ages and centuries. Upon thee be greetings and praise

ADMS#366

رَبِّكَ وَاقْنَبْ بِتَأْيِيدِ مَوْلَاكَ وَاسْتَقِمَّ عَلَى أَمْرِ اللَّهِ
 اسْتِقَامَةً يَنْزِلُ بِهَا أَرْكَانُ الضَّلَالِ فِي كُلِّ الْآفَاقِ،
 وَتَبْتَلُ إِلَى مَوْلَاكَ وَرَتِّلْ آيَاتِ التَّوْحِيدِ فِي الْعِشِيِّ
 وَالْإِشْرَاقِ، وَنَاجِ رَبَّكَ فِي جُنْحِ اللَّيَالِي وَبُطُونِ
 الْأَشْحَارِ، وَعَاشِرِ الْأَحْبَاءِ فِي تِلْكَ الْمَدِينَةِ الْفِيحَاءِ
 وَاجْمَعْهُمْ فِي مَحْفَلِ التَّضَرُّعِ وَالِابْتِهَالِ، وَبَيْنَ لَهُمْ
 عِظَمَةَ الْأَمْرِ وَالْفَوْزَ الْعَظِيمَ الَّذِي فَازُوا بِهِ فِي أَيَّامِ
 اللَّهِ. تَاللَّهِ الْحَقِّ إِنَّ مَلَائِكَةَ السَّمَاءِ تَغْتَبِطُ مُوَهِّبَةً
 الْأَحْبَاءَ بِهَذَا الْأَثْنَاءِ وَلَكِنَّ الْأَبْصَارَ فِي غِشَاوَةٍ
 عَنْ ذَلِكَ، فَسَوْفَ يَظْهَرُ الْأَسْرَارُ وَتُشْرِقُ الْأَنْوَارُ وَ
 تَتَكشَّفُ عَنْ وَجْهِ الْحَقِيقَةِ الْحُجُبُ وَالْأَسْتَارُ. عِنْدَ
 ذَلِكَ يَظْهَرُ مَقَامُ الْأَبْرَارِ وَتَتَحَقَّقُ الْعِزَّةُ الْأَبَدِيَّةُ الَّتِي
 لَهُمْ عَلَى مَرِّ الْقُرُونِ وَالْأَعْصَارِ، وَعَلَيْكَ التَّحِيَّةُ وَ
 الثَّنَاءُ.

ADMS#366

AB02146

To: Mr Fitz Gerald

Date: 1902 ca.

O thou Godlike person and spiritual friend!

Verily God hath, through His bounty and grace, removed the covering from off thine eyes and inspired thee the night in which the Morn of Guidance dawned and the Holy Spirit breathed in the being of "The Exalted, the Supreme". Ye went out, desirous to witness and visit the Lord, and awaited the appearance of the Great Bounty in that brilliant night. Is there any evidence greater than this to the discerning? No, by my Beloved, the ABHA! This is a gift to which ye have been assigned among mankind. Thank ye God for this bestowal in which the inspired ones glory in the kingdom of heaven.

As to thee, strengthen thou thy back to spread that Spirit and diffuse that Light and arise to serve the Cause of God in His vineyard, so that thou mayest be of the first to call in the name of God and draw nearer unto the Kingdom of thy Lord, the

Glorious, the Supreme. Verily I say unto thee that if thou be steadfast in this Cause, and arise with all thy power to promote the Word of God in those regions, and exert thine utmost effort to breathe the spirit of life into the hearts of the righteous, thou wilt find thyself assisted by the angels of heaven and the hosts of the Concourse on high. Thou wilt raise the banner of peace and sound the clarion of love and unity throughout those lands, guide the souls unto the wellspring of life, lead them unto the arena of true understanding, grant them to drink from the cup of certitude, quicken them with the breaths of the All-Merciful, attire them with the robe of bounty, and give them to quaff of the wine of faithfulness through the love of Baha. Thus will they be awakened from the slumber of selfish desire and behold the mighty signs of their Lord in this exalted creation. Better is this for thee than all the glory and dominion of the world.

As to thy coming at this time to the Blessed Spot (Acca), this is not in accordance with the wisdom revealed in the tablets. Send unto us some of the traces of thy pen (writings) so that we may see it and pray God to assist and render thee successful in everything.

BRL_ATE#077x, BSW#17.08x, TAB.197-198

AB11671

To: Ibn-i-Abhar, in Tihiran

Date: 1902 ca.

- ¹ O herald of the Covenant! Regarding what you wrote about printing the Writings in the government press, a response was previously sent to the chief of photographers and has surely arrived by now. If it is agreeable and if the Hands of the Cause of God deem it advisable, it may be submitted with utmost wisdom to His Imperial Majesty that some of Blessed Beauty's Writings have been requested from foreign countries to be printed together with their translations and sent to foreign lands, including Ishraqat and Tajalliyat. Since there are many seekers in Europe, great benefits would result if permission for printing is granted. Whatever royal command is issued, obey and submit to it. Do not take any action, either outwardly or inwardly, that contradicts the explicit will of the sovereign, for this is categorically forbidden.

¹ ای منادی پیمان در خصوص طبع آثار در مطبعه دولتی مرقوم نموده بودید جواب از پیش ارسال نزد رئیس عکاسان شده است و البته تا بحال رسیده اگر موافق باشد و حضرات ایادی امر الله مصلحت بدانند در کمال حکمت بحضور اعلیحضرت شهرباری عرض شود که بعضی از آثار جمال مبارک را از ممالک اجنبیه خواسته‌اند که ترجمه شده با اصل طبع شود و بجهت ممالک خارجه ارسال گردد از جمله اشراقات و تجلیات و چون در فرنگستان طلاب بسیار منافع کلیه حاصل شود اگر جائز تشبث طبع گردد هر قسم فرمان پادشاهی صادر اطاعت و انقیاد نمائید و ذره‌ئی میان اراده

صريحه شهرياري نه در ظاهر و نه در باطن
حرکت نماييد زيرا بنص قاطع جائز نه

- 2 As for what you wrote about scripts, the Nasta'liq script is very acceptable. Therefore, if efforts are made to produce printing type in Nasta'liq script, that would be most suitable. Regarding the translation of the Kitab-i-Aqdas, no single person can translate it. A group skilled in both the foreign language and Arabic must translate it with utmost care. Otherwise it is very difficult for one person to be able to translate it. They have translated it in America but it is not complete.

2 و اما در خصوص خطوط مرقوم نموده بوديد
خط نستعليق بسيار مقبول لهذا اگر تشبث در
تصنيع حروف طبع بخط نستعليق گردد بسيار
موافق و اما در خصوص ترجمه كتاب اقدس
يك نفس ترجمه نتواند بايد هيئتي كه در لسان
اجنبى و عربى هر دو مهارت دارند بكمال دقت
ترجمه نمايند والا شخص واحد بسيار مشكل است
كه ترجمه بتواند در امريكا ترجمه نموده اند ولى
مكمل نيست

- 3 Regarding the illumined resting place of His Holiness Badi', may the spirit of those near to God be sacrificed for him, it is most acceptable and we have given its custodianship to the builder and named that village Payk-i-Badi'. However, this must remain confidential. Wisdom now requires that you not publicize this matter. And upon you be greetings and praise.

3 و اما در خصوص مرقوم منور حضرت بديع
روح المقرين له الفداء بسيار مقبول و توليتش را
بشخص باني داديم و اسم آن قريه را پيك بديع
قرار داديم ولى بايد مكتوم باشد حال حكمت
چنين اقتضا ميكند اين قضيه را شهرت مدهيد و
عليك التحية و الثناء

BRL_DAK#0195, YIA.251-252

AB02614

To: Annetta Latimer Woodward, in Baltimore

Date: 1902 ca.

- 1 O thou who hast gained illumination from the Light of Guidance! Verily, I perused thy brilliant letter, which showed that thou hast advanced toward God, thy sight illumined by witnessing the signs of God, thy heart cheered by the sacred and spiritual breeze which is being blown from the garden of the Kingdom of God. It behooveth thee to spend thy life, body and blood in the path of God, for this mighty gift.
- 2 Verily, I inhale the fragrance of faithfulness from the believers of that brilliant and pure city. I beg of God to make His beloved and maid-servants in that city as one band, united in soul, heart and tongue, even as stars assembled in the constellation of Unity, although the distance between them is extensive and the interval infinite.

1 ايتها المقتبسة من نور الهدى انى تلوت نميقتك
النوراء الدالة على اقبالك الى الله و تنور بصرك
بمشاهدة آثار الله و انتعاش قلبك بنسمة قدسية
روحانية مرت من رياض ملكوت الله فينبغي
لك ان تنفقى روحك و جسدك و دمك فى
سبيل الله على هذه الموهبة العظمى

2 و انى اشم رائحة الوفاء من احباء تلك البلدة
الطيبة النوراء و اسأل الله ان يجعل احبائه و امائه
فى تلك المدينة ازمة واحدة متحدين روحاً و قلباً
و لساناً كأنهم نجوم مجتمعة فى برج التوحيد ولو
كانت الأبعاد بينهم شاسعة غير متناهية المسافات

- 3 O maid-servant of God! Know thou, the first bounty from the True One is love, unity and harmony, and without these all the deeds pass in vain and give no result. Love is the result of the Manifestation and the glorious purpose of the rising of Light on the Mount, in the Sinai of the Forgiving Lord.
- 4 It is incumbent upon you (to act) with merciful harmony and spiritual unity, so that the bounties of your Lord may embrace you and make you as waves in this sacred, moving sea. This is seemly of the believing women! This is the spirit of the assured women! This is the light of the peaceful women! This is the ultimate wish of the attracted women!
- 5 Verily, I beseech God to illumine thy sight by witnessing the light of hopes and cause thee to speak His praise among the maid-servants, and to make thee steadfast in this path, on which feet have slipped through the power of tests.
- 6 And I beg of Him to enable thee to confirm thy parents and make thee a servant in His great vineyard, and cause the consolation of thine eye, thy noble child, to enter the garden of His exalted Kingdom.
- یا امة الله اعلمی بأنّ اول فیض من الحقّ هو الحبّ و الألفة و الاتحاد و من دون هذا تذهب الأعمال سدى لا نتیجه منها الحبّ نتیجه الظهور و المقصد الجلیل من اشراق النور علی الطور فی سیناء الرّب الغفور
- فعلیکن بالألفة الرّحمانیة و الوحدة الرّوحانیة حتّی یحیط بکنّ فیوضات ربّکنّ و تجعلکنّ کالأمواج فی هذا البحر المقدّس الموجّ هذا شأن المؤمنات و هذا روح الموقنات و هذا نور المطمئنّات و هذا غایة منیة المنجذبات
- و اتّی ابتهل الی الله ان ینور بصرک بمشاهدة نور الآمال و ینطقک بالثناء بین الاماء و یجعلک مستقیمة علی هذا الصراط الذی زلت [علیه] الأقدام من قوّة الامتحانات
- و یؤیّدک علی تقویة الأبوین و یجعلک خادمة لکرمه العظیم و ان یدخل قوّة عینک الطفل التّجیب فی ریاض ملکوته الرّفیع و علیک التّحیة و الثّناء

BRL_ATE#078x, TAB.183-184

BRL_DAK#0798

AB02593

To: Abdu'llah et al., in Bandar Abbas

Date: 1902 ca.

- 1 O ye who are privy to mysteries and confidants of the private chamber of secrets! Sultan Muhammad wrote a letter mentioning the blessed names of those friends. When Abdul-Baha recited the names of those spiritual ones, he opened his tongue in thanksgiving at the threshold of the Divine Unity, saying: "Praise be to God that in that land and region the musk-scented breeze began to waft and souls were raised up who chant the verses of unity, who have taken refuge in the mighty pillar, and who in this new age have become the manifestation of the favors of the Glorious Lord. They have torn away the veil, drunk the cup of bounty, closed their eyes to all save the Most Glorious Beauty, and shone forth like stars from the horizon of the love of God."
- ای واقفان اسرار و محرمان خلوتگه راز جناب سلطان محمد نامهائی نگاشت و نام مبارک آن یارانرا مذکور داشت چون عبدالبهاء نامهائی روحانیانرا تلاوت نمود بدرگاه احدیت زبان بشکرائیت گشود که الحمد لله در آنخطة و دیار نفحهء مشکبار بمرور آمد و نفوسى مبعوث شدند که ترتیل آیات توحید مینمایند و برکن شدید التّجما نمودند و در این عصر جدید مظهر الطاف ربّ مجید شدند کشف غطا کردند و جام عطا نوشیدند و دیده از مادون جمال ابدی پوشیدند و از افق محبت الله مانند نجوم درخشیدند

- 2 Therefore I hope that through the sacrifice and self-surrender of the friends that country will become illumined and that clime will become the blowing place of life-giving breezes, so that souls may be trained who are worthy of the cycle and dispensation of His Divine Unity, who will manifest divine characteristics until the radiance of that Celestial Beloved will illumine the contingent world.
- 3 O my God, my God! These are Thy weak servants, and Thou art the Powerful, the Mighty over whatsoever Thou willest. O Lord! Have mercy upon their impotence, their weakness, their lowliness and their brokenness. Hear their supplications, their prayers and their cries in the depths of night and at dawn. Expand their breasts, strengthen their backs, make their affairs easy, and perfect their joy through the appearance of Thy manifest signs, the waving of Thy conquering standards, the diffusion of Thy lights, the spreading of Thy mysteries, and the revelation of Thy traces among Thy creation. Verily Thou art the Confirmer, the Helper, the Generous, the Merciful, the Kind, the Compassionate, the Loving.
- 2 لهذا امیدوارم که به جانفشانی و جانبازی یاران آنکشور منور گردد و آن اقلیم مهب نسیم جانپور شود تا نفوسی تربیت شوند که سزاوار دور و کور حضرت احدیت باشند خلق و خوی رحمانی جلوه گر کنند تا پرتو روی آندلبر آسمانی عالم امکانی را روشن نماید
- 3 الهی الهی هؤلاء عبادک الضعفاء وانت القویّ القدير علی ما تشاء ربّ ارحم عجزهم وضعفهم وذلهم وانکسارهم واسمع تضرعهم وابتهاهم وضحیجهم فی جنح اللیال و بطون الأبحار و اشرح صدورهم و قو ازورهم و یسر امورهم و کمل سرورهم بظهور آیاتک الباهرة و تموج رایاتک القاهرة و انتشار انوارک و اشتہار اسرارک و اکتشاف آثارک بین خلقک انک انت المؤید الموفق الکریم الرحیم العطوف الرؤف الودود

INBA84:547

AB12825

To: Marie Jackson, in Paris

Date: 1902 ca.

- 1 O thou of pure heart, illumined spirit, whose soul is attracted to the Beauty of God!
- 2 I am aware of your services to the Cause of God in America, your profound attachment to the Kingdom of God, and your earnest endeavors in Paris for fostering fellowship, unity, and hospitality toward the loved ones of God, both men and women.
- 3 O handmaid of God! I tell you truly that the angels of heaven pray for you, and the denizens of the Abha Kingdom address you, saying: "Glad tidings be unto thee, O honored one, for what thou hast rendered and continuest to render in service to God's Kingdom! Glad tidings be unto thee for thy attachment to the Beauty of God! Glad tidings be unto thee for thy faith and certitude in the signs of God! Glad tidings be unto thee for the noble sentiments showered upon thee from Abdul-Baha!
- 1 آیها الطیبة السریرة منورة القلب منجذبة الروح الی جمال الله
- 2 انی مطلع بخدماتک لامر الله فی امریکا و فرط تعلّقک بملکوت الله و بذل همتک فی پاریس للالفة و الاجتماع و الضیافة لاحباء الله و اماء الله
- 3 یا امة الله اقول لک الحق ان ملائکة السماء تصلّی علیک و اهل ملاء الابهی یوجّهون الیک الخطاب و یقولون لک بشری لک ایّتها المحترمه ممّا اجريت و تجرین خدمة للملکوت الله بشری لک لتعلّقک بجمال الله بشری لک لایمانک و ایقانک بآیات الله بشری لک من العواطف الجلیلة الّتی شملتک

Glad tidings be unto thee for this gift by which thy countenance shall shine among the angels of heaven in God's Kingdom!"

- 4 O handmaid of God! All glory is fleeting, even the glory of kings and queens, but thy connection to the threshold of the Kingdom is an eternal glory and a luminous jewel upon thy brow in the Kingdom of thy Lord, the Mighty, the Bestower.

- 5 Convey my love and tenderness to my dear Mr. Russell wherever he may be, and extend my greetings, praise, love and affection to all the loved ones of God, both men and women, in those regions.

- 6 We have purchased for thee a blessed plot of land which was the site of the Blessed Beauty's tent and which He would frequently visit when He was in Haifa. This land is situated in the most noble spot in Haifa from all directions, and when a house is built upon it, it will command views of the east, west, south, north, the sea, and Mount Carmel. I beseech God that it may be blessed for thee in every way.

- 7 Upon thee be greetings and praise.

من عبدالهآ بشرى لك لهذه الموهبة التي سيلوح وجهك بها بين ملائكة السماء في ملكوت الله

4 يا امة الله كل عزة فانية ولو كانت عزة الملوك و الملكات ولكن انتسابك لعتبة الملكوت هو عزة ابدية و جوهرة متألثة على هامتك في ملكوت ربك العزيز المنان

5 و بلغى حبي و حنوي الى عزيزي مستر رسل في اي مكان كان و بلغى تحيتي و ثنائى و حبي و انعطافى الى جميع احباء الله و امائه في تلك الجهات

6 و قد اشترينا لك ارضا مباركة كانت محل خيمة الجمال المبارك و كان يتردد اليها دائما عندما كان في حيفا هذه الارض واقعة في اشرف بقعة في حيفا من جميع الجهات و اذا بنيت فيها دار تكتشف الشرق و الغرب و الجنوب و الشمال و البحر و جبل الكرمل و اسئل الله ان تكون لك مباركة في كل الجهات

7 و عليك التحية و الثناء

BRL_DAK#1168

AB02534

To: Muhammad Known as Aqa Buzurg Shirazi

Date: 1902 ca.

- 1 O you who are firm in the Covenant! The letter from that spiritual one was received by this evanescent servant. Do not be sorrowful at his ascension to the seat of truth in the vicinity of the Most Great Mercy, that is to say, the lamp of Baha, for that lamp has been kindled in the glass of supreme forgiveness and shines in the concourse on high. A prayer seeking forgiveness was recited. Convey this to his noble son.

- 2 As for the delay in sending letters, you will surely excuse this servant, for you do not know what storm and what waves and turmoil exist. Surely the secretaries, dictators, scribes and honored companions cannot manage to read all the incoming papers, let alone write replies or addresses without being asked. But the Ancient Beauty knows that this sound heart does not

1 اى ثابت بر پيمان نامه آن روحانى ملحوظ اين بنده فاني شد از صعود آن فائز بمقعد صدق در جوار رحمت كبرى يعنى چراغ بها محزون مباشيد زيرا آن سراج در زجاج مغفرت عظمى برافروخت و در انجمن بالا روشن گشت مناجاتى در طلب مغفرت تلاوت شد بنجل مجيد ايشان برسانيد

2 اما از جهت فتور در ارسال رسائل اين عبد را البته معذور خواهيد داشت زيرا ندانيد كه چه طوفانى و چه موج و هيچانيست البته منشيان و ممليان چند و كتبه و سفره كرام برره از عهده قرائت اوراق وارده برنبايد تا چه رسد بتحرير جواب يا خطاب من دون سؤال ولى جمال قديم

forget the friends for a moment and is not heedless for an instant from companionship in remembering the loved ones. This is the truth and this is how it is. Therefore, do not consider yourself deprived and hold me excused.

- 3 My letter continuously arrives and reaches that kind friend. In times of leisure, when oriented toward the Holy Shrine, observe carefully how spiritual letters and the clear Book arrive through the trusted messenger. This is a truth in which there is no doubt. I beseech God to make success your companion and confirmation encompass you until you attain your desires in this world and the next. Convey my abundant greetings and multiplied yearnings to your fortunate descendant, and deliver words of glorification on my behalf to your respected wife who is mentioned before your Glorious Lord. Upon you be greetings and praise.

آگاه این قلب سلیم است که لحظه‌ای از یاد یاران فراغت نه و دمی از همدی ذکر دوستان غفلتی نه اصل این است و چنین است لهذا خود را محروم مشمارید و مرا معذور دارید

3 نامه من مسلسل ورود و الوصول بآن یار مهربان است در وقت فراغت در حالت توجه ببقعه مبارکه دقت فرما که چگونه نامه‌های روحانی و کتاب مبین بواسطه پیک امین میرسد و هذا حق لا ریب فیہ اسئل الله بان يجعل التوفیق رفیقک و التأیید محیطاً بک حتی تنال المنی فی الآخرة و الأولى و بلغ تحیتی الوافرة و اشواقی المتکاثرة الى سلیک السعید و الق کلمة التکبیر من قبل علی ضحیّک المحترمة المذكورة عند ربک المجد و علیک التّحیة و الثناء

INBA87:182, INBA52:183

AB12225

To: Muhammad Husayin Mirza the Prince Muayyid

Date: 1902 ca.

- 1 My God, my God! I am bewildered by Thy power and might, and astounded by Thy will and choice, in that Thou hast deprived those who once circled round Thy sanctuary and drew near to Thy sacred precincts and glory, who claimed kinship with the threshold of Thy mercy and sought refuge in the cave of Thy oneness.
- 2 When they broke Thy Covenant and Testament, Thou didst pronounce upon them the word of chastisement and seized them with severest punishment, banishing them from the presence of Thy uniqueness and withholding from them the tokens of Thy mercy and depriving them of the loving-kindness of the Manifestations of Thy singleness.
- 3 Then Thou didst choose spiritual souls, and select illumined realities, and choose divine temples, and admit them into Thy most glorious Paradise and Thy most exalted heaven, and relate them to Thyself, and strengthen the cord of their connection to Thee, and bring them into Thy presence, and make them Thy brilliant signs and Thy waving standards and Thy brandished swords and Thy shining stars and Thy radiant

1 الهی الهی قد حیرتني فی قدرتک و اقتدارک و ادهشتني من ارادتک و اختیارتک حیث حرمت الذین کانوا یحومون حول حماک و یتدنون لحرم قدسک و علاک و ینتمون الى عتبه رحمانیتک و یاوون الى کھف وحدانیتک

2 فلما نقضوا عھدک و میثاقک القیت علیهم کلمة العذاب و اخذتهم بأشدّ عقاب و طردتهم عن حضرة فردانیتک و منعت عنهم آثار رحمانیتک و حرمتهم من عواطف مظاهر فردانیتک

3 ثم اخترت نفوساً روحانیة و اجتبت حقائق نورانیة و انتخبت هیاکل ربانیة و ادخلتهم فی جنتک الأبی و فردوسک الأعلى و نسبتهم الى نفسک و وثقت حبل نسبتهم الیک و ادخلتهم علیک و جعلتهم آیاتک الباهرة و رایاتک الخافقة

lamps, and caused them to speak Thy praise and establish Thy proof and evidence and interpret Thy verses and expound Thy Book and explain the mysteries of Thy Manifestation.

- 4 Among them is this servant who has come to the fountain of Thy mercy and approached the threshold of Thy oneness and turned with his whole being to the countenance of Thy singleness, and whose heart has been so enkindled with the fire of Thy love that it has caused him to speak forth the mysteries of Thy signs and to chant Thy verses and to clearly set forth Thy evidences.
- 5 O Lord! Make him a brilliant star in the horizon of divine knowledge, and a gleaming light in the zenith of certitude, and a dawning planet in the heaven of witnessing and vision, that he may guide the people to Thy straight path and direct way, and illumine their eyes with the light of certitude, and expand their breasts through Thy mighty outpouring.
- 6 Verily Thou art the Generous, verily Thou art the All-Merciful, the Compassionate, and verily Thou art the Kind, the Clement, the Answerer of prayers.

وسیوفک الشّاهرة و نجومک الزّاهرة و سرجک
الأمعة و انطقتم بثنائک و اقامة حجتک و
برهانک و تفسیر آیاتک و تأویل کتابک و بیان
اسرار ظهورک

4 منهم هذا العبد الذي ورد على شريعة رحمانيتك
و وفد بعبته وحدانيتك و اقبل بكلية الى طلعة
فردانيتك و التهب قلبه بنار محبتك التهاباً انطقه
ببيان اسرارک و ترتيل آیاتک و توضيح بيناتک

5 ای ربّ اجعله نجماً بازغاً في افق العرفان و نوراً
بارقاً في اوج الايقان و كوكباً شارقاً في سماء
المشاهدة و العيان حتى يهدي الناس الى منهجک
القويم و صراطک المستقیم و ينور ابصارهم بنور
اليقين و يشرح صدورهم بفيضک العظيم

6 انک انت الکریم و انک انت الرحمن الرحيم و
انک انت البرّ الرؤف الحبيب

INBA85:325b

AB02756

To: Aqa Mirza Ahmad Khan Masudus-Sultan, in Shiraz

Date: 1902 ca.

- 1 O thou who art attracted by the fragrances of God! The musk-laden breeze that wafted from the highest paradise, from the gardens of the love of God, hath perfumed the nostrils of the longing ones. It was supplication and devotion, entreaty and turning to God.
- 2 Praise be to God that the eye hath been illumined by beholding the greatest signs, and the ear hath found delight in the call of the Concourse on High, and the heart hath been brightened and illumined by the effulgences of the light of the love of God, and the greatest gift hath encompassed all things from every direction.

1 ای منجذب بنفحات الله نفحه مشکین که از
خلد برین ریاض محبت الله مرور نمود مشام
مشتاقانرا معطر کرد تضرّع و بتل بود و ابتال و
توجه

2 الحمد لله دیده بمشاهده آیات کبری بینا گشت و
سمع از ندای ملاً اعلی التذاذ یافت و قلب بتجلیات
انوار محبت الله روشن و منور گردید و موهبت
کبری از جمیع جهات احاطه نمود

3 حال وقت آنست که بشکرانه این فضل و احسان
زبان را ببیان حجت و برهان بیارائید و بعبودیت

- 3 Now is the time when, in thankfulness for this bounty and favor, thou shouldst adorn thy tongue with proof and argument, and arise to serve at the Sacred Threshold of the Lord of Lords. Take no rest by day nor repose by night, and exert thy utmost effort in diffusing the divine fragrances, that thou mayest attain eternal grace and everlasting success.
- 4 Nay rather, thou shouldst stain thy face and hair with pure blood in the path of God - that is, arise with the mystery of sacrifice, and that sacrifice is in all ranks and conditions, meaning that thou shouldst utterly efface and annihilate thine own identity in all stations, that the truth of "and among men is he who sells his very self to win the good pleasure of God" may be fulfilled.
- 5 O dear friend! In this world of generation and corruption and vicissitude there is no joy for heart and soul except that the heart be illumined by the rays of the Beloved's countenance and that one commune day and night with the breathings of the Holy Spirit and arise, with eloquent speech and fluent tongue, to guide all who dwell on earth.
- 6 And upon thee be greetings and praise.
- آستان مقدّس حضرت یزدان قیام نمائید روز آرام
نگیری و شب نیاسائی و در نشر نفحات الله
منتهای جهد مبذول داری تا آنکه فیض ابدی
و فوز سرمدی حاصل گردد
- 4 بلکه روی و موی را در سبیل الهی بخون مطهر
بیالائی یعنی قیام بسرّ فدا نمائی و آن قربانی در
جمع مراتب و شئونست یعنی هویت خویش را
بتمامها در جمیع مقامات محو و فانی نمائی تا حقیقت
و من الناس من یشری نفسه ابتغاء مرضات الله
تحقق یابد
- 5 ای یار عزیز در اینجهان کون و فساد و انقلاب
سروری از برای دل و جان نه مگر آنکه پرتو
روی جانان قلب را روشن نماید و شب و روز
بنفثات روح القدس دمساز گردد و بیانی فصیح
و لسانی بلیغ بهدایت من علی الأرض قیام کند
- 6 و عليك التّحية و النّاء

INBA84:419, MMK6#034

AB02838

*To: Aqa Mirza Bahaud-Din et al., in Shiraz**Date: 1902 ca.*

- 1 O thou who art attracted by the fragrances of God! I have read thy words of gratitude to God for having guided thee, delivered thee, and answered thy prayer. Know that thy compassionate Lord will encompass with the glances of His merciful eye everyone who comes to God with a pure heart. He will make such a one a sign of guidance, a standard of righteousness, a penetrating flame in the heights of glory, and a brilliant star in the highest horizon. It befits one like thee to heal hearts and spirits, to cure souls of the disease of ignorance and blindness, and to become the means of this great bounty and mighty gift. The treatment of bodies, drawing upon the outpourings of the All-Merciful and the confirmations of the Mighty, All-Knowing, will be realized for thee when thou art so attracted to God that thou givest spirit to spirits and life
- 1 یا من المجذب بنفحات الله قد تلوت آیات شکرک
لله علی ما هداک و نجاک و اجاب دعائک اعلم
انّ ربّک الرّحیم سیشمل لحظات عین رحمانیته
کلّ من اتى الله بقلب سلیم و یجعله آیه الهدی
و رایة التّقی و شهاباً ثاقباً فی اوج العلی و نجماً
بازغاً فی الأفق الأعلى و لمثلک یلیق ان یداوی
القلوب و الأرواح و یشفی النفوس عن مرض
الجهل و العمی و یجعل سبباً لهذه العطیة الکبری
و المنحة العظمی معالجه الأجسام مستمداً من
فیض الرّحمن و التّأیید من العزیز العلام و یتحقّق
لک ذلک اذا انجذبت الی الله انجذاباً تبذل

to hearts in this world of forms. If thou desirest mighty confirmation and success in this momentous matter, acquire these qualities: detachment, attraction, enkindlement, compassion, steadfastness, uprightness, and arising in the spirit of sacrifice.

الروح للأرواح و الحياة للقلوب في عالم الأشباح
و ان كنت تحب التأييد العظيم و الموقية في هذا
الأمر الجسم تخلق بهذه الأخلاق و هو الانقطاع
و الانجذاب و الاشتعال و الرافة و الثبوت و
الاستقامة و القيام بسر الفداء

- 2 O my God! Aid this broken one who is humbled at Thy sublime threshold to revive spirits, heal bodies, spread Thy traces among all beings, and exalt the word of piety through the power of guidance. Verily, Thou art the Generous, the Mighty, the Guardian, the Powerful, the Beloved.

2 اللهم يا الهى ايد هذا المنكسر المتذل بعتبة قدسك
السامية على احياء الأرواح و شفاء الأجسام و
نشر آثارك بين الورى و اعلاء كلمة التقوى بقوة
الهدى أنك انت الكريم العزيز المهيمن المقتدر
المحبيب

- 3 If perchance in those regions the means of livelihood are difficult and do not suffice for basic needs, it is permissible to travel to other lands solely with the intention of spreading the divine fragrances. May God assist and strengthen thee. And upon thee be greetings and praise.

3 اگر چنانچه در آن صفحات امر معیشت صعب و
بقدر قناعت کفایت نماید مجرد بنیت نشر نفحات
الله ببلاد دیگر عزیمت نیز جائز آیدک الله و
شیدک و علیک التحية و الثناء

INBA87:083b, INBA52:082b

AB02704

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1902 ca.

- 1 O servant of the Covenant, Adib of the school of mystical knowledge! The letter which contained within it the letter from Jinab-i-Baba'i the Jew was received and we were informed of its contents.

1 ای خادم میثاق ادیب دبستان عرفان مکتوبیکه
در طیش مکتوب جناب بابائی کلیمی بود رسید
و بر مطالب اطلاع یافتیم

- 2 Teaching classes are among the most important matters of the divine Cause. Establishing them quickly is essential, for their foundation is laid upon God's basis and their result is the diffusion of the divine fragrances. It is strange that after being established there was some delay. Certainly all means must be employed and each of the friends must strive and endeavor in this regard.

2 مجالس تدریس تبلیغ از مهم امر الهیست در
تأسیس تسریع واجب زیرا بنیاد بنیانش اساس
یزدان و نتیجه اش نشر نفحات رحمن عجیبت بعد
از تأسیس بعضی تأخیر شد البته باید بجمع وسائط
توسل جسته و هریک از احبا باید در اینخصوص
سعی و اهتمام نمایند

- 3 This is not an obligation - it is encouragement toward the eternal glory of both worlds. Surely those souls who are aware of this hidden secret will dedicate their breath to this foundation and basis, and the sweetness of this gift will so sweeten their palate that its sweetness will endure in the eternal world. This

3 این تکلیف نیست تشویق بر عزت ابدیه دو
جهانست البته نفوسیکه بر این سر نهان واقفند
انفاس را وقف این بنیان و اساس نمایند و
حلاوت این موهبت چنان کام را شیرین نماید
که حلاوتش در جهان ابدی ماند و نهایت
مقصد و آرزوی یاران دیرین بود بامور دیگر

was the ultimate aim and desire of the longtime friends. Engaging in other matters is like building a house from spider's web, but this glorious purpose is like an eternal lofty palace and a divine foundation and gift of both worlds.

- 4 I beseech and implore God that Jinab-i-Aqa Mirza Taqi, Aqa Mirza Ali, Aqa Mirza Hussein, Aqa Mirza Reza and other relatives may be assisted to serve the Threshold. This is the reward and recompense, and "if thou ask them for a recompense, the recompense of thy Lord is better."

- 5 Convey greetings and honor to the friends in Abdul Azim, and chant this enclosed letter in gatherings of old and new friends. And upon thee be greetings and praise.

پرداختن خانه‌ی چون از نسج عنکبوت ساختن است اما این مقصد جلیل مانند قصر مشید بنیان جاودانیت و تأسیس رحمانی و موهبت دو جهانی

4 از خدا دعا و تمنا مینمایم که جناب آقا میرزا تقی و آقا میرزا علی و آقا میرزا حسین و آقا میرزا رضا و سائر خویشان موفق بخدمت آستان گردند اینست اجر و مکافات و ان تستلهم خراجاً نفراج ربک خیر

5 احبای حضرت عبدالعظیم را تحیت و تکریم برسان و مکتوب جوف را در محافل یاران قدیم و جدید ترتیل نمائید و علیک التحية و الثناء

BRL_DAK#0965, MMK6#338

AB02707

To: Kashani, Husayn son of Ghulam Ali et al.

Date: 1902 ca.

- 1 O two brothers who are guardians of the Divine Threshold! Give thanks to God that you showed faithfulness to your brother and manifested the utmost love and devotion. You bore no jealousy or envy toward him, but rather took pride and glory in his services at the Sacred Threshold. This is from the bounty of the Divine Unity, that you were confirmed in this.

- 2 Consider 'Abdu'l-Baha's brother, who showed such cruelty - at every moment he shot an arrow at his heart, and with every breath he sought some means to bring calamities and trials upon him. At times he wished for his death, and at other times he engaged in declaring him an infidel and seeking his destruction. Sometimes he made him taste a cup of poison, and sometimes he complained to every oppressor. One moment he would cry out "O what a living!" and the next breath he would cry "O what a reading!" Sometimes he would lavish the worthless treasures of the world upon worldly people so they would become the cause of persecution and cruelty, and sometimes he would present gifts to shameless spies so they would create sedition and corruption and cast 'Abdu'l-Baha into the desert

1 ای دو برادر پاسبان آستان الهی شکر کنید خدا را که با برادر خویش بویا پرداختید و نهایت محبت و ولا آشکار ساختید نه رشکی از او بردید نه حسدی نمودید بلکه بخدمات او در آستان مقدس افتخار نمودید و سرافراز گشتید این از موهبت حضرت احدیتست که بآن موفق شده‌اید

2 ملاحظه در برادر عبداله‌آء نمائید که چه قدر جفا نمود در هر دم تیری بر جگرگاه زد و در هر نفس بوسیله‌ی بجهد مصائب و بلاهای او تشبث نمود گاهی آرزوی هلاک او کرد و گاهی به تکفیر و تدمیر او پرداخت گاهی جامی از زهر چشانید و گاهی شکایت بهر ستمکاری نمود دمی فریاد و امعاشا برداشت و نفسی فریاد و اقرا یا بلند کرد گاهی حطام دنیا بادنیا مبذول داشت تا سبب اذیت و جفا گردند و گاهی عطایا بجاسوس بی‌ناموس تقدیم نمود که فتنه و فساد برانگیزد و عبداله‌آء را بصحرای فیزان اندازد و گاهی بمأمورین خفیّه تعارف و پیشکش نمود که

of Fezzan. And sometimes he would offer presents to secret agents so they would make accusations and reports that would cause the sublime state to cast him into the depths of the sea. Praise be to God that in all these endeavors and corruptions he was frustrated and disappointed, and “whoever digs a pit for his brother, God will cause him to fall into it.” He witnessed that “soon he shall find himself in evident loss.” And upon you be greetings and praise.

سعایت و روایتی نمایند تا دولت علیه او را در قعر
دریا اندازد الحمد لله در جمیع این مساعی و فتنه
و فساد خائب و خاسر گشت و من حفر بئراً
لأخيه اوقعه الله فيه مشاهده نمود فسوف یری
نفسه فی خسران مبین و علیکم التحية و الثناء

ANDA#63 p.14

AB03031

To: Spiritual Assembly of Chicago, IL

Date: 1902 ca.

O ye who are sincere! O ye who are firm! O ye who are steadfast!

Verily, I received a letter from that brilliant body and Spiritual Gathering—those who have arisen and called out for the Kingdom of God among the peoples of America.

Verily, know with certain knowledge that ye will be confirmed by hosts from the Kingdom of El-ABHA and with inspirations from the Supreme Concourse in the promotion of the Word of God. Verily, Abdul-Baha is with you and supplicates unto God, desiring His heavenly blessings to surround you, His divine favors to encompass you, the appearances of the Sun of Truth ?8? to shine in your hearts, the glad-tidings of God to rejoice your spirits, the fragrances of holiness to perfume your nostrils, the verses of guidance to be chanted in your gatherings, and the lamp of the Supreme Concourse to illumine your meetings. Know with real assurance that this light will encompass the horizons (the world) with great brilliancy.

I ask God to make ye lamps ignited by the great Light, so that ye may stand with all power, meekness, humbleness, sacrifice and self-resignation and thus become examples for the people and pure types for the world, be salt of the earth, stars of guidance, great trees with broad foliage and excellent fruits of fragrant scent, growing by the bounty of the cloud of the Kingdom of El-ABHA.

I praise God that ye were firm in faithfulness in that ye testified and acknowledged the efforts which Mirza Assad Ullah manifested in spreading the fragrances of and that ye thanked him for his labor and teaching for you, and this is what gladdens the heart of Abdul-Baha.

TAB.007-008

AB02966

To: Sarah J Farmer, in Green Acre, ME

Date: 1902 ca.

O bird without a nest!

It is reported thy home and shelter is burnt, thy resting place and habitation is become desolate. Though this news is greatly affecting, yet do not be sorrowful and disheartened, because the birds of the divine gardens have nest on the branches of the Tree of Life. The earthly abode is not worth the attachment of the heart, for this structure will surely be destroyed, but that which is of worth to freed ones (detached from all save God) is the heavenly palace and the court of Divine Majesty. Thanks be to God that for each one of the divine freed slaves and the heavenly and dear maid-servants, an indestructible mansion will be erected in the New Kingdom. This mansion will be an everlasting dwelling, an eternal abode and shelter.

There is a hidden wisdom in the burning of the house which before long will be clearly known. Divine attractions and heavenly bounties alone cause happiness to the hearts.

Use you utmost endeavors to dwell in the thought that in Green Acre this year the divine proclamation will be raised to the heavenly zenith and the lights of the supreme guidance will enlighten those regions.

Be sure that heavenly assistance will be given and that the breeze of the Divine Garden will perfume the nostrils of the inhabitants of the earth. Some of the weak souls thought that this dear maid-servant of God was attached to this house and to this perishable world. Now the house is burnt, all will realize that thy attraction is increasing, thy steps are drawing near,

thy flag is raised higher and thy condition more excellent. Show forth such happiness and joy that all will be astonished.

TAB.299-300

AB03035

To: Baha'is of Jahrum et al.

Date: 1902 ca.

- 1 O believers! O assured ones! O attracted ones! O sincere ones! O steadfast ones! O firm ones! Blessed are you for having answered the call and responded to God's summoner, for having been attracted by the fragrances of God and illumined by the gleam of dawn on the horizon of guidance, and for having plunged into the seas of the knowledge of God. This truly is abundant grace and an unrestricted gift, pure water and a cup tempered with camphor. Fall prostrate before God in gratitude for this appreciated bounty in the Frequented House and enter it in peace and security.
- 2 Know then that the Word of God has penetrated the heart of the horizons and the light of radiance has spread to all regions. You hear nothing but the answering of the call from every direction and the sound of glorification and magnification from every quarter. All the powers of the earth have been shaken and the cry of "O Glory of the Most Glorious!" has risen to the Supreme Concourse. Despite this, you see the foolish among the vainglorious ones and the negligent ones wandering in the valley of doubts and plunging into the depths of suspicions. Leave them to their vain disputations.
- 3 I press my forehead to the dust at the threshold of the gate of guidance, supplicating to the Supreme Kingdom that God may make you lamps lit by the hand of the Most Great Mercy, so that you may illuminate those institutes and hills with a light radiating from the bounty of the Most Glorious Beauty. And upon you be greetings and praise.

1 أَيُّهَا الْمُؤْمِنُونَ أَيُّهَا الْمُؤَقِّنُونَ أَيُّهَا الْمُنْجَذِبُونَ أَيُّهَا
الْمُخْلِصُونَ أَيُّهَا الثَّابِتُونَ أَيُّهَا الرَّاسِخُونَ طُوبَى لَكُمْ بِمَا
لَبَّيْتُمْ لِلنِّدَاءِ وَاجْتَمِعْتُمْ دَاعِيَ اللَّهِ وَانْجَذِبْتُمْ بِنَفَحَاتِ
اللَّهِ وَاسْتَشْرِقْتُمْ مِنْ بَارِقَةِ الصُّبْحِ فِي افْقِ الْهَدَى
وَخَضْتُمْ فِي بَحْرِ مَعْرِفَةِ اللَّهِ إِنَّ هَذَا لَهُ الْفَضْلُ
الْمَوْفُورُ وَعَطَاءٌ غَيْرُ مَحْظُورٍ وَالْمَاءُ الطَّهْوَرُ وَكَأْسُ
مَزَاجِهَا كَافُورٌ خَرُّوا سَجْدًا لِلَّهِ عَلَى هَذَا الْفَيْضِ
الْمَشْكُورِ فِي الْبَيْتِ الْمَعْمُورِ وَادْخُلُوهُ بِسَلَامٍ آمَنِينَ

2 ثُمَّ اعْلَمُوا بِأَنَّ كَلِمَةَ اللَّهِ قَدْ نَفَذَتْ فِي قَلْبِ الْآفَاقِ
وَانْتَشَرَ نُورُ الْأَشْرَاقِ فِي كُلِّ الْأَقْطَارِ فَاتَسْمَعُ الْآ
تِلِيَةَ النِّدَاءِ مِنْ كُلِّ الْأَنْحَاءِ وَصَوْتَ التَّهْلِيلِ وَ
التَّكْبِيرِ مِنْ كُلِّ الْأَرْجَاءِ فَتَزَلْزَلَتْ قُوَّاتُ الْأَرْضِ
كُلُّهَا وَارْتَفَعَتْ نِدَاءُ يَابِهَاءِ الْأَبْهَى إِلَى الْمَلَأِ الْأَعْلَى
مَعَ ذَلِكَ تَرَى الْبَهْلَ مِنْ أَصْحَابِ الْغُرُورِ وَاهْلِ
الْفُتُورِ فِي وَادِ الشُّبُهَاتِ يَهْمُونَ وَفِي غَمَارِ الظُّنُونِ
يَخُوضُونَ ذَرَاهِمَ فِي خَوْضِهِمْ يَلْعَبُونَ

3 وَأَنَا اعْتَرَّ جَبِينِي بِصَعِيدٍ مِنْ وَصِيدِ بَابِ الْهَدَى
مُبْتَهِلًا إِلَى الْمَلَكُوتِ الْأَعْلَى أَنْ يَجْعَلَ اللَّهُ سِرْجًا
مَوْقِدَةً بِيَدِ الرَّحْمَةِ الْكُبْرَى حَتَّى تَضِيئُوا تِلْكَ
الْمُعَاهِدِ وَالرَّبِّي بِنُورِ سَاطِعٍ مِنْ فَيْضِ جَمَالِ
الْأَبْهَى وَعَلَيْكُمْ التَّحِيَّةُ وَالنَّيِّءُ

MMK6#574

AB02864

To: Haji Mirza Haydar Ali Isfahani, in Khurasan

Date: 1902 ca.

¹ O Lord, my Lord! This is Your servant who has detached himself from all directions and turned towards the land of Your loved ones, speaking Your remembrance, expounding Your proofs and evidence, diffusing Your fragrances, chanting Your verses, and manifesting Your clear signs. Lord, Lord! Treat him with Your great mercy, distinguish him with Your mighty gift, choose him for Your Most Glorious Kingdom, assist him with Your hosts from the Supreme Concourse, expand his breast through the exaltation of Your Word, strengthen his loins through the manifestation of Your signs, and illumine his eye through the spread of Your fragrances - so that he may reach the heights of hopes and enjoy happiness and delight in the beginning and the end, and commune with You in the depths of dawn in gratitude for Your abundant blessings, Your preceding mercy, Your conclusive proof, Your bounties descending from heaven, and Your table spread from Your Most Glorious Kingdom. Lord, Lord! You know that 'Abdu'l-Baha's heart is gladdened by the mention of that penitent servant whom You have distinguished with great kindnesses and mighty virtues and qualities. You are verily the Powerful, the Mighty, the Bestower.

² O Herald of the Covenant! Jinab-i-Muhammad Khan, upon him be the Glory of God, has now arrived and attained to circumambulation of the gathering place of the Supreme Concourse, and is now present before this servant. He requests that you remain in Khurasan for some time, and pleads on behalf of the friends. Since they are dear guests, I too am compelled to accept their request. The rest is up to you. The journey to Rasht is also ahead - proceed however you deem advisable and in accordance with wisdom and as circumstances require. And upon you be greetings and praise.

¹ الهی الهی هذا عبدک الذی انقطع عن کل الجهات و توجه الی الدیار دیار احبائک ناطقاً بذكرک مبیناً لمحجک و برهانک ناشراً لنفحاتک و مرتلاً لآیاتک و مظهراً لبیناتک رب رب عامله برحمتک الکبری و خصصه بموهبتک العظمی و اختره للمکوته الأبهی و ایده بجنودک من الملائع الأعلی و اشرح صدره باعلاء کلمتک و اشدد ازهره بظهور آثارک و نور عینه بنشر نفحاتک حتی یصل الی اوج الآمال و یتمتع بفرح و سرور فی المبدء و المال و یناجیک فی بطون الأسرار شکراً علی نعمتک السابعة و رحمتک السابعة و حجتک البالغة و آلائک النازلة من السماء و مائدتک الممدودة من ملکوتک الأبهی رب رب انک لتعلم ان عبدالبهاء ینشر بذكری ذلک العبد الأواب الذی خصصته بجلیل الألفاف و عظیم المناقب و الصفات انک انت القوى المقتدر الوهاب

² ای منادی پیمان جناب محمد خان علیه بهاء الله امروز وارد و بطواف مطاف ملاً اعلی فائز و الآن در حضور اینعبد حاضر و خواهش بقای شما چندی در خراسان میفرماید و از لسان یاران رجا میکند من نیز چون مهمان عزیزی هستم مجبور بر قبول فرمایش ایشان هستم دیگر اختیار با شماست و سفر رشت نیز در پیش هر قسم که مصلحت داند و موافق حکمت باشد و مقتضی حال مجری فرمایند و علیک التحية و الثناء

INBA84:361

AB11404

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

Date: 1902 ca.

- 1 Your letters arrive one after another, and all give the glad tidings of the enkindlement of the fire of the love of God, that praise be to God, the region of Khorasan is illumined with the manifest light, and all its surroundings are, through attraction and rapture and yearning and joy, like a rose garden and flower bed. Since this is so, it is certain that the outpourings of the invisible Kingdom will confirm and assist these souls to attain the most great spiritual stations and the noblest human ranks.
- 2 Concerning Khadra, it was written to Jinab-i-Haydar-'Ali, upon him be the Glory of God, that they should appoint a permanent person who would be ever-present and serving, who would encourage souls and stimulate spirits. The Mashriqu'l-Adhkar which has been established in Faran will surely cause the fire of the love of God to surge forth. The spiritual gathering of fellowship that has been established in Bushruih will surely promote the teaching work.
- 3 I implore and beseech the favors of the Blessed Beauty that He may confirm and assist Jinab-i-Mulla Baqir and Jinab-i-Aqa Muhammad Isma'il and Jinab-i-Mulla Muhammad Husayn, the teacher and scribe, to attain the highest virtues of the human world.
- 4 It is essential that the children be educated, and their lessons and exercises must be seen to with the greatest of care; for bringing up children in the ways of God is the very foundation of the foundation, and so long as the foundation is not solid, it is useless to build thereon.
- 5 In Qa'in, truly, Jinab-i-Aqa Muhammad Rida is the cause of the enkindlement and attraction of the friends, and it is certain that he will be confirmed and assisted. Convey the Most Glorious, Most Wondrous greetings.

1 محرّرات شما پیاپی میرسد و جمیع مژده اشتعال نار محبة الله میدهد که الحمد لله خطه خراسان بنور مبین روشن است و جمیع اطراف به جذب و وله و شوق و طرب مانند گلزار و گلشن چون چنین است یقین است که فیوضات ملکوت غیب آن نفوس را باعظم مقامات روحانیه و اشرف مراتب انسانیه مؤید و موفق خواهد نمود

2 در خصوص خضرا بجناب حیدر قبل علی علیه بهاء الله مرقوم شد که شخصی دائم قائم و خادم معین نمایند که مشوق نفوس باشد و محرّک ارواح مشرق الأذکار که در فاران تأسیس شده البتّه سبب فوران نار محبة الله گردد مجلس انس روحانی که در بشرویه تأسیس گشته البتّه سبب ترویج و تبلیغ شود

3 از عنایات جمال مبارک سائل و آلم که جناب ملا باقر و جناب آقا محمد اسمعیل و جناب ملا محمد حسین کاتب معلّم کلّ را مؤید باعظم مناقب عالم انسانی فرماید

4 اطفال را بسیار باید تربیت نمود و نهایت همت در مشق و درسشان مبذول داشت زیرا تربیت اطفال باداب روحانی الهی اساس بنیان است و تا اساس محکم نگردد ابنیه متفرّع را ثمری نباشد

5 در قائن فی الحقیقه جناب آقا محمد رضا سبب اشتعال و انجذاب احبّ هستند و یقین است که مؤید و موفق خواهند شد تکبیر ابدع ابهی ابلاغ نمائید

MJTB.109ax, FRH.422-423

AB02855

To: Aqa Mulla Muhammad Pishva, in Mianeg
Date: 1902 ca.

1 Praise be to God Who has caused the sea of contingent being to surge through stormy winds from the Most Glorious Kingdom, whereupon the waves cast forth pearls that ignite and shine like a lamp upon the shores of existence through the grace of thy Lord, the Mighty, the Loving, on this witnessed Day, so that the mystics might acquire the lights of guidance from the Praiseworthy Station and take shelter in the extended shade and attain to the Promised Rose and enter the Most Glorious Paradise on this Promised Day. And blessings and salutations and praise be upon the Wise Remembrance and the Manifest Light, the Brilliant Lamp guiding to the Most Straight Path, the Radiant Star and the Shining Light, and upon those who have acquired the lights from the Center of Mysteries and followed the traces and were guided to the Mighty, the Compelling.

2 O thou who hast found guidance at the Fire! Verily did the Interlocutor hear the Call from the Fire kindled in the Tree of Sinai, so give thanks to God for causing thee to hear His sweetest call from the fire of the love of God which was ignited in the Divine Lote-Tree and the Lordly Tree and the Human Tree. Be thou not thunderstruck nor fall down, but be awakened and call the people to the path of right guidance and guide them to the Mighty, the Bestower. And say: Praise be to Thee, O my God, for having strengthened me to know Thee and enabled me to hearken to Thy Call which hath encompassed all contingent being, and made me one who acknowledgeth Thy oneness and confesseth Thy singleness and turneth toward the Kingdom of Thy unity and imploreth the Dominion of Thy divinity. Verily Thou art the Guide, the Generous, the Mighty, the Bestower, and verily Thou art the One Who granteth success, the Helper upon the Path.

1 الحمد لله الذي مّوج بحر الامكان بأرياح عاصفة من ملكوت الأبهى فقذفت الأمواج لآلى يوقد ويضيء كالسراج على شواطئ الوجود بفضل ربك العزيز الودود بهذا اليوم المشهود حتى يقتبس العارفون انوار الهدى من المقام المحمود ويستظلوا في الظل الممدود ويفوزوا بالورد المورود ويدخلوا في الجنة الأبهى في هذا اليوم الموعود والصلوة والتحية والثناء على الذكر الحكيم والنور المبين السراج الوهاج الهادي لأقوم منهاج الكوكب الساطع والنور الالامع وعلى الذين اقتبسوا الأنوار من مركز الأسرار واتبعوا الآثار واهتدوا الى العزيز الجبار

2 يا من وجد على النار هدى انّ الكلم قد سمع النداء من النار الموقدة في شجرة سيناء فاشكر الله على ما اسمعك ندائه الأحلى من نار محبة الله التي التهبّت في السدرة الرحمانية والشجرة الربانية والدوحة الانسانية فلا تنصعق ولا تخربل انتبه و ادع الناس الى سبيل الرشاد واهداهم الى العزيز الوهاب و قل لك الحمد يا الهى على ما أيدتنى على العرفان و وفقتنى على الاستماع لندائك الذى احاط الامكان وجعلتنى مقراً بوحدانيتك و معترفاً بفردانيتك و مقبلاً الى ملكوت احديتك و متضرعاً الى جبروت ربانيتك انك انت الهادى الكريم العزيز الوهاب وانك انت الموفق المؤيد على الصراط

INBA89:173

AB03020

To: Charles Mason Remey, in Paris

Date: 1902 ca.

O thou who art firm in the Covenant of God!

Mayest thou enjoy this cup which is overflowing with the pure wine of the love of God! Glad-tidings unto thee for that by reason of which thou hast become an acceptable servant before God!

Verily I have read thy brilliant letter and praised God for He hath made the cup of thy heart filled with the pure wine of His love and hath chosen thee to enter the Kingdom of His Guidance.

Now as to what thou askest concerning giving up the scientific attainment in Paris for the sake of confining thy days to the delivery of this Truth, it is indeed acceptable and beloved, but if thou acquire both it would be better and more perfect, because in this new century the attainment of science, arts and belles lettres, whether divine or worldly, material or spiritual, is a matter which is acceptable before God and a duty which is incumbent upon us to accomplish. Therefore, never deny the spiritual things to the material, rather both are incumbent upon thee. Nevertheless, at the time when thou art working for such a scientific attainment, thou must be controlled by the attraction of the love of thy Glorious Lord and mindful of mentioning His Splendid Name. This being the case, thou must attain the art thou art studying to its perfection.

I implore God to assist thee in all cases and aspects and perfume thy nostrils with the holy fragrance during all times. Be tranquil through my love unto thee and rejoice at my compassion upon thee.

As to the tribute thou hast sent: We have accepted it as a treasure because it was presented by thee with all love and great sincerity and we shall use it in building the Holy Tomb, that thy name may become immortal forever and ever.

TAB.448-449, BWF.376-377x, COC#1175x

AB02881*To: Haji Muhammad Ali et al., in Tihiran**Date: 1902 ca.*

O servants of God! Open your tongues in praise and worship of the Lord of Creation, for at the dawning of the morn of oneness and the rising of the Sun of Truth you awakened from the sleep of heedlessness and became aware, and you became cognizant of mysteries and detached from all save God, and like the trees of paradise you grew and developed beside this stream until in the feast of the Covenant you drank the wine of faithfulness from the hand of the Beloved of all horizons and became so intoxicated in this field that you caused such joy and ecstasy that the denizens of the Supreme Concourse praised you, saying: "Blessed are you, O people of faithfulness! Good news to you, O loving servants of the Glory! Well done, well done to you, O allies of the Covenant and Testament! Welcome, welcome to you, O you who are steadfast in the Cause of the Lord of the dawning! And upon you be greetings and praise."

ای بندگان الهی زبان به ستایش و نیایش خداوند آفرینش بگشائید که از طلوع صبح احدیت و اشراق شمس حقیقت از خواب غفلت بیدار شدید و هشیار گشتید و واقف اسرار شدید و از دون حق بیزار گشتید و مانند درختان بهشتی در طرف این جویبار نشو و نما نمودید تا آنکه در بزم میثاق از دست محبوب آفاق صهای وفا نوشیدید و سرمست در این میدان چنان وجد و طرب نمودید که اهل ملا اعلی تحسین نمودند و طوبی لكم یا اهل الوفاء بشری لكم یا ارقاء البهائم
يُحَيِّجْ لَكُمْ يَا حُلَفَاءَ الْعَهْدِ وَالْمِيثَاقِ مَرْحَباً مَرْحَباً
لَكُمْ أَيُّهَا الثَّابِتُونَ عَلَى أَمْرِ رَبِّ الْأَشْرَاقِ وَعَلَيْكُمْ
التَّحِيَّةُ وَالْتِمْنَاءُ

MMK3#292 p.215

AB03167*To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani, in Baku**Date: 1902 ca.*

¹ O descendant of His Holiness Abraham! Regarding the charitable association foundation about which you wrote - it is desirable and favorable. In truth, until these principles are observed and implemented in every city, the affairs of the loved ones of God will not be properly organized. It is essential to establish resources for the livelihood of the weak and poor, and for the education of children and orphans. What your honor has written is, for now, the easiest approach.

¹ ای سلیل حضرت خلیل در خصوص شرکت خیریّه اساسی که نگاشتی مرغوب و مطلوب فی الحقیقه در هر شهری تا این اصول مرعیه مجری نشود امور احبای الهی انتظام نیابد لابد بر اینست که از برای معیشت ضعیفاء و فقراء و تربیت اطفال و ایتام مواردی پیدا نمود آنچه آنجناب مرقوم نموده اند علی العجالة اسهلترین طرقست

² However, in every country a special center is needed where each soul can contribute according to their means, and when a significant sum accumulates, the returns from that amount can be spent on charitable causes. But if one general center were to be designated as the reference point for all countries, the work would be difficult. Therefore, in each country a center should

² ولی در هر مملکتی مرکز مخصوصی لازم که بقدر امکان هر نفسی معاونتی نماید و چون مبلغ اهمیتی پیدا کند در موارد مبروره ریع آن مبلغ صرف شود اما مرجع جمیع ممالک اگر یک مرکز عمومی تعیین شود کار مشکلتست لهذا باید

be designated by agreement of the friends, and the income and expenditures should be managed through an assembly in that country. For example, in Erivan the income and expenditures would belong to that province under the administration of the assembly. And if in any country excess income is generated, it would be most acceptable if they wish to assist another center by consensus, but this is not obligatory.

در هر مملکتی مرکزی باتفاق احبّا تعیین شود و واردات و مصارفات بواسطه انجمنی در آن مملکت اجرا گردد مثلاً در ایروان واردات و مصارفات تعلق بهمان ولایت داشته در تحت اداره انجن باشد و اگر در مملکتی واردات تزیاید حاصل نماید باتفاق آراء اگر بخواهند از این مرکز دیگر معاونت کنند بسیار مقبول ولی مجبوریست نیست

- 3 Now you establish this in Erivan, and this servant will also implement it in the manner you have written, and this will cause it to be established everywhere, God willing.

3 حال شما در ایروان تأسیس نمائید و این عبد نیز بهمان نحو که مرقوم نموده‌اید مجری خواهد نمود و این سبب خواهد گشت که انشاءالله در همه جا تأسیس خواهد گشت

INBA89:210, AVK4.242.02x, TAH.289

AB03126

To: Aqa Shaykh Ali, in Kirmanshah

Date: 1902 ca.

- 1 O steadfast one in the Covenant! The Greatest Name (may my spirit be a sacrifice for His loved ones) in the Treatise on Conduct, addressing one of the sheikhs, states: "O sheikh! Make of your resolve a glass lamp-chimney so that it may protect this lamp from contrary winds."
- 2 Now 'Abdu'l-Baha says: Direct your resolve toward the protection and preservation of the Cause of God. That is, become an army for the impregnable fortress and a guardian of the manifest Faith. Strive night and day that the fire of the love of God may be ignited and that the lovers of the Glorious Beauty may become more consumed.
- 3 The melody of the Abha Kingdom bestows such joy and gladness, such attraction and ecstasy, that it throws one into wonderment and rapture. Praise be to God! This divine melody has set the horizons in motion and attracted both East and West. Europe and America have been moved to dance and joy, yet still a great multitude in Iran lie asleep and unconscious. Wonder upon wonder arises from these tales!

1 ای ثابت بر پیمان اسم اعظم روحی لأحبّاته الفداء در رساله سلوک خطاباً بشیخی از شیوخ میفرمایند ای شیخ همت را زجاج نما تا این سراج را از بادهای مخالف حفظ نماید

2 حال عبدالهّاء میگوید همت را بر صون و حمایت امر الله بگمار یعنی سپاه حصن حصین شو و حارس دین مبین شب و روز بکوش که نار محبت الله افروخته گردد و عاشقان جمال ذوالجلال جان سوخته‌تر

3 آهنگ ملکوت ابهی چنان حور و سرور بخشد و جذب و طرب آرد که انسان را به حیرت و وله اندازد سبحان الله این نغمه الهی آفاق را بحرکت آورده و شرق و غرب را منجذب نموده اروپ و امریک به رقص و طرب آمده ولی هنوز جم غفیری از ایران خفته و بیوش افتاده حیرت اندر حیرت آمد زین قصص

4 تو جهدی کن بلکه خفته را بیدار نمائی و محروم را محرم اسرار کنی و نافه محبت الله نثار فرمائی

- 4 Make an effort that perhaps you may awaken the sleeping ones, make the deprived ones intimates of mysteries, scatter the fragrance of the love of God, and make that clime musk-scented. And upon you be greetings and praise.
- 5 Convey loving greetings from 'Abdu'l-Baha to the noble descendant and distinguished son, Aqa Buzurg, and say: "Thank God for having given you this tender, kind and compassionate father." And upon you be greetings and praise.

و آن اقلیم را مشکبار کنی و علیک التَّحیَّة و الثَّناء

5 سلیل جلیل و نجل نجیب جناب آقا بزرگ را از قبل عبدالهَّاء تحیت مشتاقانه برسان و بگو اشکر الله علی ما اعطاک هذا الأب الحنون البر الرؤف و علیک التَّحیَّة و الثَّناء

MSHR3.158

AB12105

To: Mustafa Rumi, in Rangoon

Date: 1902 ca.

- 1 O faithful friend of 'Abdu'l-Baha! What you had written to Jinab-i-Aqa Siyyid Taqi was noted. Your depression and dejection caused great sadness to 'Abdu'l-Baha. You should never become depressed about anything or dejected by any matter, for praise be to God, the fire of the love of God is ablaze in your heart and the glad tidings of the supreme gift are constantly received. When you have a friend like 'Abdu'l-Baha, why should you be sorrowful and grieved? Rest assured that, God willing, we are faithful.
- 2 Regarding what you wrote about translating some of the writings of the American friends into Burmese, this is very appropriate. Therefore some new writings will also be sent for you to translate into Indian languages and publish, so that it may cause an increase in the enthusiasm of the friends and guide others. Previously a detailed reply to your letter was written and sent. Surely it has arrived by now. In it was written that you have permission to attain the presence, and this permission was specifically granted to you. Many requested this bounty but due to wisdom it was not granted in these days.
- 3 And upon you be greetings and praise. 'A 'A

1 ای یار باوفای عبدالهَّاء آنچه بجناب آقا سید تقی مرقوم نموده بودید ملحوظ گردید افسردگی و پژمردگی آنجناب سبب حزن کلی عبدالهَّاء شد و حال آنکه آنجناب باید در هیچ موردی افسرده نگردند و از هیچ قضیه‌ئی پژمرده نشوند زیرا الحمد لله نار محبت الله در قلب مشتعلست و بشارت موهبت کبری هر دم حاصل باوجودی که دوستی مانند عبدالهَّاء داری چرا باید محزون و دلتون باشی باری مطمئن باش انشاء الله ما باوفائیم

2 از ترجمه بعض آثار قلبیه احبای امریکا بلسان برما فرموده‌اید بسیار موافق لهذا بعض آثار جدید نیز ارسال میگردد که بالسنه هندوستان ترجمه نمائید و نشر کنید تا سبب ازدیاد اشتعال یاران گردد و علت هدایت سائران از پیش جواب مکتوب مفصل شما مرقوم شد و ارسال گشت البته تا بحال رسیده در آن مرقوم بود که اذن حضور دارید و این اذن و اجازه تخصیص بآنجناب یافت بسیاری مستدعی این موهبت بودند ولیکن نظر بحکمت در این ایام اجازت داده نشد

3 و علیک التَّحیَّة و الثَّناء ع

- 4 Regarding what is written in this treatise about His Majesty the Ottoman Sultan - whatever is written about the Ottomans, completely remove it, for this Sultan is not now engaged in persecution.

نسبت بحضرت سلطان عثمانیان چیزی در این رساله مرقوم نموده است آنچه در حق عثمانیان نوشته بکلی آنرا حذف نمائید زیرا این سلطان الآن در صدد اذیت نیست

BRL_DAK#0496

AB03245

To: *Fadlullah et al., in Taliqan*

Date: 1902 ca.

- 1 O friends of 'Abdu'l-Baha! Although you are the target of arrows of cruelty, praise be to God, you are yearning for the countenance of that Lord of faithfulness, intoxicated with the wine of purity, and servants at the threshold of the All-Bountiful Lord. Observe His grace and favor, that we are those who have entered beneath the canopy of His grace and reposed in the shade of His merciful Tree. Like stars in their constellations we are companions, and like birds of one flock we are intimate associates. Praise be to God that the gates of divine favors are opened wide and the hearts of the fair-minded are expanded. The effulgences of divine mercy encompass all and the heavenly table is spread forth upon the earth. Despite all this bounty and faithfulness and bestowal and infinite favor, it behooves us that in the midst of harm and cruelty we should spend all our time in joy and gladness and spiritual delight and heavenly grace.

1 ای یاران عبداله‌آ هر چند هدف سهام جفائید الحمد لله مشتاق روی آن میر وفا سرمست جام صفائید و بنده آستان خداوند پر عطا فضل و عنایت او را ملاحظه نمائید که ما جمعیم که در ظل خیمه عنایتش درآمده‌ایم و در سایه شجره رحمتش آرمیده‌ایم مانند نجوم در بروج همنشینیم و مانند طیور در یک جوق انیس و قرین الحمد لله ابواب الطاف مفتوحست و صدور اهل انصاف مشروح تجلیات رحمت محیطست و مائده سماویه مبسوط در بسط باوجود این عطا و وفا و بخشش و عنایت بی‌متنا سزاوار آنست که در بحبوحه اذا و جفا جمیع اوقات را بسرور و حبور و فرح و شادمانی و مسرت روحانی و موهبت آسمانی بگذرانیم

- 2 In truth, Jinab-i-Aqa Mirza Aqa has endured the taunts of enemies and calamities and afflictions in the path of the Most Glorious Beauty. Their steadfastness is the greatest spiritual virtue and their firmness is the cause of the downfall of the pretenders. I beseech God that in every moment they may be accompanied by such divine confirmations as will cause the wonder of all humanity and the awakening of strangers. And upon you be greetings and praise.

2 جناب آقا میرزا آقا فی الحقیقه تحمل شماتت اعدا و مصائب و بلایا در سبیل جمال اهی فرموده‌اند استقامتشان اعظم منقبت روحانیانست و ثبوتشان سبب هبوط مدعیان از خدا میطلبم که در هر دم بتأییدی همدم گردند که سبب حیرت عموم انسان گردد و انتباه پیگانگان و علیکم التحية و الثناء

INBA17:025

AB03253

To: A M Bryant

Date: 1902 ca.

O thou who art calling in the cities, the bearer of the Gospel of the Kingdom of God!

Verily, I read thy wonderful and eloquent letter, which proved thy being attracted by the utterances (or fragrances) of God, in the new day and glorious century.

I praised God for the spreading of His fragrances in those regions and for the display of His manifest signs.

Thank thou God for that He revived thee by the Spirit of Life and awakened thee by the life-giving breeze, which is emanating for the people of the world.

I ask God to make thee a lamp shining and illuminating in the assemblies of knowledge, that thou shine forth by the lights of love and peace among the maid-servants of God, the Merciful.

O maid-servant of God! Be a caller to universal peace, a standard of love among the people, a spreader of the spirit of concord and union among nations and sects, an utterer of exhortations, a demonstrator of the proofs of the appearance of the Kingdom of God, by a power whereby the hearts of the chosen ones become attracted, confirmed by a might whereto the necks of the proud men bow and those of great people are humbled.

Take hold of the hem of the Garment of God and preach the Kingdom of God and baptize the spirits by the fragrances of God which have perfumed the horizons.

Verily, I say unto thee that this holy fragrance is the Water of Life, the Fire of the Love which hath flamed in the Tree of Sinai and the Spirit of Life which reviveth the dead.

We send thee herewith answers to the letters thou sent us. This is on account of my utmost love for thee, my great kindness to thee and my extreme sympathy for thee. Thank thou God for this great favor.

TAB.517-518

AB03326

To: Baha'is of Ishqabad

Date: 1902 ca.

1 O handmaidens of the Abha Beauty! Ponder upon the many bounties that have been vouchsafed unto you and meditate on the great gift ye have been enabled to receive. Ye have entered this contingent realm on the promised day of God, the day of the Manifestation of the Beauty of the Desire of all nations, the dawning time of the Sun of Truth on the horizon of this visible world. Ye have been illumined by the guiding light of the glad tidings emanating from the morning brightness of the Bab, may my spirit be a sacrifice to His exalted holiness. And ye have received a generous portion from the effulgent rays of the loving providence of the great Luminary of the Concourse on High, the Abha Beauty Himself. Ye are refreshed by the breezes of His holiness, ye have been resuscitated by the breaths wafting from His gracious providence. Within the precincts of His divine sanctuary ye have been chosen from among His servants and in the court of His mercy ye have been accepted among His handmaidens. What an unbounded gifts are these? What immortal bounties? Verily, these are blessings that are worthy of every thanksgiving!

2 May ye recognise the value of this great attainment at every moment of your lives and treat each other with the utmost gentleness and kindness. May ye all show sympathy one towards the other and always be enamoured of each other's love Be ye united as the waves of one ocean for ye are the green grass of the same meadow, the flowers of the same garden, the leaves of the same tree and the rays of the same sun.

3 Strive ye to spread the divine fragrances and spread abroad the word of God. Increase your holy aspirations day by day so that this world of dust may be made fragrant through the breaths of your sanctity and may become scented with the perfume of your purity and chastity.

1 ای اماء جمال ابهی ملاحظه نمائید که مورد چه عنایتی شدید و موفق بچه موهبتی در زمانی بعرصه وجود قدم نهادید که یوم موعود بود و ظهور جمال مقصود و طلوع شمس حقیقت از افق شهود از نور بشارت صبح هدی حضرت اعلی روحی له الفداء روشن گشتید و از پرتو عنایت آفتاب ملأ اعلی جمال ابهی بهره و نصیب یافتید بنفحات قدسش زنده شدید و از نسیم مهب عنایتش تر و تازه در درگاه احدیتش کنیزان ممتازید و در بارگاه رحمانیتش اماء مقبوله حضرت یزدان این چه نعمت بی پایان است و این چه موهبت جاودان حقاً که سزاوار شکرانیت است

2 قدر این فوز عظیم را بدانید و با یکدیگر در نهایت ملاطفت و مهربانی سلوک نمائید هر یک دیگری را غمگسار شوید و مهربان و مفتون در جمیع احیان حکم یکبجر جوئید زیرا سبزه یک چمنید و شکوفه یک گلشن اوراق یک شجرید و شعاع یک اختر

3 در نشر نفحات الله بکوشید و در اعلاء کلمه الله روز بروز بر تقدیس و تنزیه بیفزائید تا نفحات عصمت کبری خطه غبرا را معطر نماید و علیکن التحیة و الثناء

MKT7.019, MMK2#345 p.248, TISH.031

AB03507

To: *Ustad Ali Akbar Banna Yazdi, in Ishqabad*

Date: 1902 ca.

- 1 O longtime friend of 'Abdu'l-Baha! Although for some time I have not found the opportunity to write you a letter, yet at all times during prayer I have sought divine confirmations for you. And praise be to God, His all-encompassing grace and perfect bounty are with you. I beseech God that in all things you may become utterly effaced and arise to render outstanding services at the threshold of the Divine Unity. This is the ancient glory and this is the eternal gift.
- 2 While thou wert in the Holy Land, the plans for the Mashriqu'l-Adhkar were drawn up, consisting of nine iterations of nine, which thou didst take with thee. Now, in the same manner that the Mashriqu'l-Adhkar is being erected in 'Ishqabad, send forth several copies of that plan to Ibn-i-Abhar, because out of the bounties and favours of the Abha Beauty and the holy confirmations of the Lord, people in all regions are considering establishing the Mashriqu'l-Adhkar, but they do not know its design. By all means, draw it up with the utmost speed and send it, and this shall become the source of great bounties and of certain victory.
- 3 If it is possible with the utmost joy and fragrance for you to make a journey to Yazd in the spring, it would be very beneficial at this time, for the receptivity of Yazd is limitless - greater than anywhere else. Certainly if it becomes possible in spring, do not hesitate at all. There is wisdom in not delaying.

1 ای یار قدیم عبدالبهاء هرچند چندی فرصت نگارش نامه بشما نیافتم ولی در جمیع اوقات در وقت مناجات طلب تأیید نمودم و الحمد لله عنایت شاملست و فضل کامل از حق میطلبم که در جمیع شئون فانی محض و در آستان احدیت قائم بخدمات نمایان گردی اینست عزت قدیمه و اینست موهبت ابدیه

2 در زمانیکه در ارض مقدس بودید نقشه مشرق الاذکار که مشمولاتش جمیع نه نه بود کشیده شد و بهمراف بردید و حال بهمان قسم که مشرق الاذکار در عشق آباد بنا میشود چند صورت از آن نقشه را نزد حضرت ابن ابهر ارسال دارید زیرا از فیض و عنایت جمال ابی و تأییدات مقدسه حضرت کبریا در جمیع اطراف در فکر تأسیس مشرق الاذکارند و نقشه را نمیدانند البته بکمال سرعت کشیده ارسال دارید و این سبب فیض عظیم و فوز مبین خواهد شد

3 اگر به روح و ریحان ممکن شود که شما یکسفر در بهار بصفحات یزد بفرمائید در این اوقات بسیار مفید است زیرا استعداد یزد بینهایتست یعنی از همه جا بیشتر البته در بهار اگر چنانچه میسر شود ابداً تردد ننمائید در تأخیر حکمت واقع

TISH.090, MSBH3.582-583, MUH2.1113

AB03358

To: Ali Dabir Humayun Gulkani, in Tihiran

Date: 1902 ca.

- 1 O servant of God and [resident of] Gurgan! 1 ای بنده حق و گرگان
- 2 In former times and ages, when quicksilver was restless and the surroundings were in instability, hesitation and anxiety, now the Supreme Elixir has such influence and power that merely by being cast it penetrates and bestows firmness and steadfastness. 2 در عهد و زمان پیشینان وقتی کان سیما بیتاب بود و حوالی در تزلزل و تردد و اضطراب حال کیمیای کبریا چنان نفوذ و قدرتی دارد که بمجرد القا نفوذ کند و ثبوت و رسوخ بخشد
- 3 The treasure requires toil, but the treasure of the Kingdom is eternal wealth and everlasting riches. 3 گنج رنجست ولی کنز ملکوت غنای ابدیست و ثروت سرمدی
- 4 And in truth, the self is full of affliction - the weaker it is the better, for its strength is the cause of weakness and its rulership is bondage. 4 و بحقیقت نفس پرمصیبت است آنچه ضعیفتر بهتر زیرا قوتش سبب ضعف است و امیریش اسیر است
- 5 The divine proof is like the shining moon, but the blind are veiled from beholding it. 5 برهان الهی مانند مه تابانست ولی کوران محجوب از مشاهده آن
- 6 The spiritual ones' desire and purpose is like a kind beloved manifesting in the divine gathering, but the base and low-natured ones are occupied with other matters. 6 آرزو و مقصد روحانیان مانند دلبر مهربان در انجمن ربانیان جلوه گر است ولی دونان و پست فطرتان بامور دیگر گرفتار
- 7 Every tree is fruitless unless the morning breeze gradually comes and bestows freshness and grace upon every tree - but what portion and share is there for the dried tree? 7 هر شجر بی ثمر مگر نسیم سحری بمروار آید هر شجر را طراوت و لطافت بخشد اما درخت خشک را چه بهره و قسمت
- 8 When the sea raises its waves, the fish also move beneath the waves and traverse distances, but if each fish dives deep, it is unaware of the motion of the waves. 8 دریا چون موج برآرد ماهیان نیز در ظلّ موج بحرکت آیند و قطع مسافت کنند و اگر هر ماهی خوض در عمق نماید از حرکت امواج بی خبر است
- 9 The hope is in the grace and favor of the Lord that the light of guidance will shine forth and the spiritual fountain of the Supreme Spirit will gush forth from the source of heart and soul. 9 امید از فضل و عنایت حضرت پروردگار است که نور هدایت بدرخشد و سلسبیل روحانیت کبری از منبع دل و جان بجوشد
- 10 And upon you be greetings and praise. 10 و علیک التّحیّة و التّناء

INBA84:403b, MAS5.240

AB03465

To: Baha'is of Darvazih Abdu'l-Azim, in Tihiran
Date: 1902 ca.

- 1 O ye beloved handmaids of the Lord! Praise be God that ye have quaffed a brimful cup in the path of guidance; may your life rejoice therein. This is the chalice of honey and sugar; it is the breeze laden with musk and fragrant with amber. Yet, the palate of the non-discerning soul savoureth not its sweetness, nay rather; it is sweet to the taste of the beloved handmaids of God. For, not every soul is the valiant horseman in this field, nor can he hasten into this arena. The days flee away, and the life of man passeth fruitless and of no worth, unless one giveth his all in the pathway of the Beloved One, and at every moment be subject to the tyranny of every oppressor, and become more firm and fast in the Covenant.
- 2 O handmaidens of God! The Concourse on high singeth in praise, and the denizens of the Abha Kingdom adorneth the tongue with the mention of ye. At every moment render thanks unto the Blessed Beauty for having conferred such bounty, of being subject to blame and severe censure, and to be exposed to the misdeeds of the people of error. This is the all-highest bounty; it is the outpourings of supreme mercy, and a token of the favor of the Abha Beauty. Ere long, blame will be transformed into thankfulness, and censure will change into praise and gratitude; and the handmaidens of God will each burn brightly even as a candle in the assemblies of women, and will beam forth as a star upon the horizon of eternal glory.
- 3 Upon them rest salutation and praise.

1 ای کنیزان عزیزان حقّ الحمد لله در راه هدی جام لبریزی نوشیدید نوش جان باد این ساغر شهد و شگراست و این نفحه مشک و عنبر ولی کام هر بی تمیزی از آن شیرین نگردد بلکه مذاق کنیزان عزیزان الهی شکرین شود زیرا هر نفسی مرد این میدان نباشد و در این عرصه جولان نتواند ایام در گذراست و حیات بشری فائده و ثمر مگر در راه آندلبر سر بدهد و در هر دمی مورد جفای هر ستمگر گردد و در ثبوت بر پیمان محکمتر شود

2 ای اماء رحمن اهل ملاً اعلی تحسین نمایند و اهل ملکوت ابهی لسانرا بذکر شما تزین دهند دم بدم بشکرانه جمال قدم پردازید که چنین موهبتی مبذول داشت که در سبیل محبتش مورد ملامت و شماتت شدید و معرض جفای اهل ضلالت این موهبت عظاماست و رحمت کبری و عنایت جمال ابهی عنقریب شماتت بشکرانیت تبدیل گردد و ملامت بستایش و محمّدت مبدل شود و اماء رحمن هر یک مانند شمع در انجمن نساء بدرخشد و بمثابه ستاره در افق عزّت ابدیه روشن گردد

3 و علیکنّ التّحیّة و النّاء

MKT7.105

AB03386

To: Rustam Jamshid Parsi, in Tihiran
Date: 1902 ca.

- 1 O thou who art firm in the Covenant! Thy letter was received and brought the glad tidings that the friends of God are humble and submissive, and show utmost love and affection toward one another, and are modest, and display the utmost zeal and

1 ای ثابت بر پیمان نامهات رسید مرده بخشید که احبای الهی خاضعند و خاشع و با یکدیگر در نهایت الفت و محبت و متواضع و در تبلیغ امر

enthusiasm in teaching the Cause of God. This news brought joy and gladness. Surely it is fitting that they increase this bounty day by day, and spend their days and nights in that which leads to spiritual exaltation and divine inspirations.

الله در غایت همت و غیرت از این خبر مسرت حاصل گشت و فرح و شادمانی رخ داد البته سزاوار چنین است که دم بدم بر این موهبت بیفزایند و شب و روز اوقات خویش را در آنچه سبب علویت روحانیه و سنوحات رحمانیه است صرف نمایند

- 2 'Abdu'l-Baha constantly implores and beseeches at the Divine Threshold that He may rid His friends of all concerns, and make them kind to both stranger and kin, so that the radiant flame of true fellowship may be kindled in the assemblage of the world and utterly consume the veil of estrangement. The Parsi friends have truly arisen in faithfulness, truthfulness and reconciliation, have walked the path of His good-pleasure, have opened the gates of purity, and conduct themselves according to the divine teachings. Therefore, this servant is infinitely pleased with them and I hope that day by day they will increase in this virtue, adorn the feast of fellowship, find repose under the shade of His favor, and captivate hearts with the holy fragrances. And upon you be greetings and praise.

2 عبدالبهاء همواره از درگاه کبریا استدعا و رجا مینماید که یاران خویش را از کم و بیش برهاند و با بیگانه و خویش مهربان فرماید تا شعله نورانیه الفت حقیقیه در انجمن عالم برافروزد و پرده بیگانگی را بکلی بسوزد یاران پارسی فی الحقیقه به وفا و راستی و اشتی قیام نموده اند و راه رضا پیوده اند ابواب صفا گشوده اند و بتعلیمات الهیه روش و سلوک مینمایند لهذا اینعبد بینهایت از ایشان رضایت دارد و امیدوارم که روز بروز بر این منقبت بیفزایند و بزم الفت بیارایند و در ظل عنایت پیاسایند و دلها را بنفحات قدس براریند و علیکم التحیه و الثناء

YARP2.561 p.398

AB03449

To: *Siyavash Farsi (Siyavash Sifidvash), in Tihiran*
Date: 1902 ca.

- 1 O oppressed Siyavush! What you wrote to the Most Holy Name became known. In Qum you arose to serve the Cause of God, and in Tehran you became close companions with the kind friend Arbab Jamshid. Since this too was in obedience to the command, it is also counted as service. 'Abdu'l-Baha loves this noble group, therefore He approves of their fellowship for the friends, especially Arbab Jamshid who is unique among the Persians and peerless among the Zoroastrians. In truth he is pleasant and good-natured, and it is hoped that this Jamshid will fill the cup of the first Jamshid and pass it around in the spiritual gathering. May God grant success.
- 2 O Siyavush, on your behalf, God willing, I will perform the visitation prayer from atop the tower and ramparts facing the luminous shrine and blessed tomb.

1 ای سیاوش مظلوم آنچه بحضرت اسم الله مرقوم نمودی معلوم گردید در قم بخدمت امر الله قیام نمودی و در طهران یار مهربان ارباب جمشید همنشین گشتی چون این نیز اطاعتاً لأمر بود آن نیز خدمت محسوب عبدالبهاء چون این گروه نجیب را دوست دارد لهذا الفت آنان را بجهت یاران میپسندد علی الخصوص ارباب جمشید که فرید فارسیناست و وحید زردشتیان فی الحقیقه خوشرو و خوشخوست و امید چنانست که این جمشید جام جمشید اول را سرشار نموده در انجمن روحانیان بدور آرد خدا موفق فرماید

2 ای سیاوش من بالنیابه از تو انشاءالله از بالای برج و بارو رو ببقعه نورانیه و تربت مبارکه نموده زیارت مینمایم

- 3 Convey utmost longing from 'Abdu'l-Baha to their honors the brothers Bahman, Rustam, Kaykhusraw, Mihraban, Hurmuz and Rustam, that they may derive joy from this greeting and know that each morning 'Abdu'l-Baha is filled with spirit and fragrance in remembrance of them.
- 4 O Siyavush, listen to the call of Surush, for at every moment a melody and song reaches from on high, causing the soul to cry out and the heart to surge like the sea. And upon you be greetings and praise.

3 جناب اخوان بهمن و رستم و کیخسرو و مهربان و هرمز و رستم را از قبل عبداله‌آ نهایت اشتیاق برسان تا باین تحیت مسرت حاصل گردد و آگاه گردند که در هر صبحگاه عبداله‌آ بیاد ایشان پر روح و ریحانست

4 ای سیاوش گوش بندای سروش ده که در هر دم بانگ و آهنگی از ملا اعلی رسد و جانرا بخروش و دل را مانند دریا بجوش آرد و علیک التحية و الثناء

MSBH4.432x, YARP2.563 p.399

AB03701

To: *Kirmanshahi, Najaf Quli Khan Zanganah et al.*

Date: 1902 ca.

- 1 O two strivers in the path of God! No one is worthy to test 'Abdu'l-Baha, for such a test would itself become the cause of that person's own downfall. A light weight can be measured with these scales, but how can the greatest weight fit in these scales? Rather, it would shatter the scales. But a sign must be given so that glad tidings may result, and a glance bestowed so that guidance may be unveiled.
- 2 O two loving friends! Despite your companionship, why is there disagreement on a single matter? In the Qur'an it states "We have removed from thee thy veil" and addresses those who were "indeed in heedlessness thereof." Justice is needed, not oppression, and the investigation of proof should lead to confirmation, not the denial of attributes.
- 3 To everyone I met I said it was Him, so that the Beauty of the Intended One would become known and the ultimate desire fulfilled. If that opinion is correct and the criterion clear, why is there no steadfastness in it and doubt arises? At one moment it appears this is the criterion and such is the proof, then why in another moment does error enter this opinion? The criterion is in the hand of Truth, not in the hand of creation, otherwise each would establish a criterion and the measures would become endless.

1 ای دو مجاهد فی الله هیچ نفسی را سزاوار نه که عبداله‌آ را آزمایش نماید زیرا همین امتحان سبب افتتان خود او گردد ثقلت قلیله را باین موازن توان سنجید اما ثقل اعظم چگونه در این موازن گنجد بلکه میزانرا متلاشی نماید ولی اشارتی باید تا بشارتی حاصل شود و کرشمه‌ئی شاید تا هدایتی رخ بگشاید

2 ای دو یار مهربان باوجود همدی عدم اتفاق در موضوع واحد چرا حاصل در قرآن فکشفنا عنک غطاءک واقع و خطاب بکسانیت لقد کنت فی غفلة عن ذلک انصاف باید نه اعتساف و تحرّی دلیل ثبوت شاید نه نفی اوصاف

3 بهر کس رسیدم بگفتم که اوست تا جمال مقصود معلوم گردد و نهایت آرزو میسر شود اگر آن رأی صحیحست و میزان صریح چرا استقرار در آن نیست و تردّد حاصل گهی بنظر آید که میزان اینست و برهان چنین پس چرا دمی دیگر خلل در این رأی حاصل میزان در دست حقّست نه در دست خلق والا هر یک میزانی قرار دهند و موازن نامتناهی گردد

4 And upon you both be greetings and praise.

و علیکم التّحیّة و الثّناء 4

MMK6#500

AB03624

To: Mazindarani, Mulla Muhammad Sadiq et al., in Tihiran

Date: 1902 ca.

1 O servants of God! Mr. Mirza Jalal has written all your blessed names in his letter and requested separate letters for each one, but what can 'Abdu'l-Baha do when He has no time to write even a word? There are souls who have written letters repeatedly but have not yet received replies. Despite this, writing individual letters to those friends is impossible and unattainable. Therefore, through divine assistance and grace, We intoxicate all from one cup. The purpose is not writing, but rather expressing spiritual inclinations and divine attractions.

1 ای بندگان الهی جناب میرزا جلال نام نامی کلّ را در مکتوب خویش نگاشته و استدعای تحاریر علیحدّه بجهت هریک داشته ولی عبدالهّاء چه کند که فرصت تحریر کلمه‌ئی ندارد نفوسی به کرات و مرّات نامه نگاشته و هنوز فرصت جواب نشده باوجود این بآن یاران منفرداً نامه نگاشتن مستحیل و محالست لهذا کل را به عون و عنایت الهیه از جامی سرمست مینمائیم مقصود نگاشتن نیست بلکه اظهار انعطافات روحانیّه است و انجذابات رحمانیه

2 Praise be to God that that tireless intermediary is constantly passing back and forth like a spiritual breeze. Be confident and hopeful of the new bounty of the Glorious Lord that each of you may become a wave from the sea of the love of God and be assisted by hosts from the highest heaven. May you associate day and night with holy fragrances and become intimate companions in the mention of the Friend.

2 الحمد لله آن واسطه بی‌فتور در مابین مانند نسیم روحانی دائماً در عبور و مرور مطمئن باشید و از فضل جدید ربّ مجید امید چنین است که هریک از بحر محبت الله موجی گردید و مؤید بفوجی از اوج اعلی شب و روز بنفحات قدس مؤانس شوید و بذکر حضرت دوست همدم و همراز گردید

3 Adopt such conduct and behavior that all your movements and stillness may spread the fragrance of holiness, and may each of you shine bright like a candle in this rose garden. And upon you be greetings and praise.

3 روش و سلوکی پیش گیرید که جمیع حرکات و سکات رائحه تقدیس منتشر نماید و هریک چون شمع روشن در این گلشن ساطع و لامع گردید و علیکم التّحیّة و الثّناء

MKT9.044

AB03759

*To: Hashim Bayk**Date: 1902 ca.*

- 1 O thou who callest men to the divine Covenant! Heedlessness had encompassed the world and darkness had encircled the universe. Coldness had gripped all living men and torpor afflicted everyone. Then the sea of divine mercy billowed forth again and the fragrance of a loving Providence was wafted over the world. The morn of guidance shone once more and the Sun of Truth revealed its glory. At such a time, there was a great commotion and the world of creation trembled. All things were made new once more and the universe was changed into a paradise.
- 2 The world of humanity hath been upraised beneath the banner of the merciful Lord. Those who have been endowed with vision became dazzled at the sight of His lights and all the lovers have been attracted to the beauty of the One alone beloved. Those who hath drunk deep of the divine wine are inebriated with the love of God and the eager ones have been immersed in the ocean of divine reunion and bounty.
- 3 But the blind have grown perverse in their affliction and the deaf are sunk in torpid heedlessness. Some souls have remained in a state of infancy and deprive themselves continually. They need to be trained that they may attain salvation from this privation and guided that they may become aware of the mercy of the All Merciful.
- 4 O servant of the Abha Beauty! My hope is that thou mayest be the cause of life unto those people, that thou shalt breathe a breath of spirit into them, that thou wilt attain confirmations from the Source of holiness and quickened with eternal life and that thy steps shall trace the path of salvation.
- 1 ای منادی پیمان جهان را غفلت مستولی بود و امکان را ظلمت محیط و متوالی و کیهان را خمودت و برودت مرض ساری تا آنکه بحر رحمانیت بموج آمد و نسیم عنایت بوزید صبح هدی بدمید و شمس حقیقت بدرخشید ولوله در آفاق افتاد و جهان آفرینش بلرزش آمد عالم ابداع بدیع شد و جهان ایجاد بهشت برین گشت
- 2 عالم انسانی در ظلّ علم رحمانی محسوس شد بینایان محو مشاهده انوار گشتند و عاشقان منجذب به جمال جانان میپرستان سرمست جام سرشار گشتند و مشتاقان مستغرق بحر لقا و موهبت دیدار
- 3 اما کوران مبتلای بحرمان شدند و کران مستغرق در خواب و نسیان ولی بعضی نفوس در حال طفولیتند و هنوز مبتلای بحرومیت باید این نفوس را تربیت نمود دلالت کرد و هدایت فرمود تا از حرمان نجات یابند و محرم خلوتگاه حضرت رحمن شوند
- 4 ای بنده جمال ابری امیدوارم که سبب حیات اهل آنجهات شوی و نفخه روحانی بدمی و تأیید از روح القدس یابی دمت نفس حیات گردد و قدمت اثر طریق نجات و علیک التحیة و الثناء

MMK2#239 p.172

AB04161*To: Clarence H Smith, in Honolulu**Date: 1902 ca.*

O thou confirmed by an inspiration from the Kingdom! Blessed thou art, for thou hast delivered the Word of thy Lord to Elizabeth Matter, the maid-servant of God! Glad-tidings unto thee for that by reason of which the spring of knowledge hath flowed out in the garden of thy heart, inundated thy tongue and made thee utter the name of thy Lord and call the people to the Kingdom of thy God!

I supplicate God, my Lord and thy Lord, to illumine thy forehead with the light of success and victory, strengthen thy spirit by the breath of God, quicken thee by the spirit of God and make thee a pillar of guidance set up in the firmament of the Kingdom of God.

Grieve not because of my imprisonment and calamity; for this prison is my beautiful garden, my mansioned paradise and my throne of dominion among mankind. My calamity in my prison is a crown to me in which I glory among the righteous. Thou shalt hear greater than this.

I ask God to assist whosoever is related to thee to receive guidance in the future days, and to bless Mrs. and Miss Goodall, Alexandra and Miss Matter, and make them the signs of His gift among the people of the world.

Upon thee be greeting and praise.

TAB.258

AB03948*To: Ibrahim Munir Divan, in Tabriz**Date: 1902 ca.*

- ¹ O faithful servant of the Abha Beauty! Praise be to God that in this journey you are confirmed and successful, victorious and triumphant. You have opened your tongue in teaching and presented proofs and evidences. You have lifted the veil and opened your lips to explain the greatness of the Cause of God, and in the arena of the love of God you have won the

¹ ای بندهء صادق جمال ابهی الحمد لله در این سفر مؤید و موفقی و منصور و مظفر لسان تبلیغ گشودی و حجت و براهین اقامه نمودی کشف حجاب فرمودی و بپیان عظمت امر الله لب گشودی و در میدان محبت الله گوی

prize. Jinab-i-Amin has offered the highest praise of you, that you truly arose to serve. Therefore be confident that divine confirmations and success will reach you and the dawn of the Most Great Glad-Tidings will break.

- 2 Convey loving greetings from Abdul-Baha to the honored princes, to His Highness Majd, and to His Holiness the Shaykh, and say: The ocean of the Most Great Bounty has surged to its heights and caused you to be immersed in the sea of favors and bestowals. So through the grace and benevolence of the Divine Unity, dive deep into this Most Great Ocean and scatter the pearls of inner meanings upon the shores of existence. Therefore, as much as you are able, scatter jewels and freely bestow brilliant pearls so that through their radiance the world may be illumined. And upon you be greetings and praise.
- 3 Special letters were previously sent to these honored ones and God willing, as soon as possible, will be written and sent again.

سبقت ربودی جناب امین نهایت ستایش را از آنجناب نموده‌اند که فی الحقیقه بخدمت پرداختند پس مطمئن باش تأیید و توفیق میرسد و صبح بشارت کبری میدمد

2 حضرات شهزادگان و حضرت مجد و حضرت شیخ را از قبل عبداله‌آ تحیت مشتاقانه برسان و بگو بحر موهبت کبری موجی باوج زد و شما را مستغرق دریای الطاف و عنایت فرمود تا به فضل و احسان حضرت احدیت غوصی در این محیط اعظم ثنائید و ثلثی معانی بر سواحل وجود نثار ثنائید پس تا توانید گوهر افشانید و لؤلؤ لآلآء مبذول دارید تا از لمعانش جهان روشن گردد و علیکم التحية و التناء ع ع

3 بحضرات از پیش نامه‌های مخصوص ارسال گردید و انشاءالله بمحض مجال باز مرقوم و ارسال میگردد

MKT6.132

AB03975

To: Prince Ahmad Mirza, in Tabriz
Date: 1902 ca.

- 1 O our Lord! Though a letter was written before and utmost love poured forth, again I became attuned to your remembrance and turn in humility and supplication to the threshold of the One, saying: O peerless Lord! Make this suppliant soul like a bright candle so that in every gathering it may be engaged in Your remembrance, kindle the light of guidance, and like a lamp burn in the assembly of the All-Merciful and bestow light upon the friends.
- 2 O Lord! Breathe a new spirit into the hearts that they may become Your confidantes and pour a joy into the hearts that they may at all times be engaged with Your mention. Give joy and exhilaration unto the hearts so that at every moment they may have a new spirit and attain unto immeasurable happiness.
- 3 O compassionate Lord! Give the friends radiance and fervor and heavenly confirmations so that they may give the thirsty

1 ای ثابت بر پیمان هرچند از پیش نامه نگاشته گشت و نهایت محبت فوران یافت باز بیاد تو دمساز گشتم و بدرگاه احدیت عجز و نیاز آرم که بخداوند بی‌انبار این حقیقت مبتهله را مانند شمع روشن کن تا در هر جمع بذکر تو مشغول گردد نور هدی برافروزد و در انجمن رحمن مانند سراج بسوزد و بیاران نور بخشد

2 ای خداوند روحی در دلها بدم که همدم تو گردند و شوق در قلوب بینداز که بذکر تو دمساز شوند جانها را شور و ولهی ده و دلها را وجد و طربی بخش که هر دم روحی تازه یابند و بسروری بی‌اندازه رسند

3 ای خداوند مهربان یاران را روح و ریحان بخش و تأییدی آسمانی فرما تا تشنگان را سلسبیل هدایت

ones to drink of the Salsabil of guidance and lead those who have lost their way to the path of loving providence. You are the Omnipotent, the Almighty, the All-hearing, the All-seeing.

دهند و گمگشتگانرا بسبیل عنایت دلالت کنند
توئی مقتدر و توانا و شنونده و بینا

- 4 The purpose is that in all conditions you become aflame with love for the Glory of Glories and like the radiance of Sinai bestow illumination. This is heavenly joy and divine success. And upon you be greetings and praise.

4 باری مقصد آنست که در جمیع احوال بنحبت
جمال ذوالجلال پرشعله شوی و مانند لمعه
طور پرتو نوری بخشی اینست شادمانی آسمانی و
کامرانی رحمانی و علیک التّحیّة والنّاء

MKT6.138b, MMK3#012 p.006x,
MJMJ3.074x, MMG2#072 p.079x

AB04145

To: Meeting For Unity in Hoboken, in West Hoboken, NJ

Date: 1902 ca.

O ye who are attracted! O ye who are united! O ye who are believers and assured!

Glad-tidings unto you for that ye believed in God, were attracted to the Beauty of God, were directed unto the Kingdom of God and were kindled by the fire of the love of God!

Therefore, I say unto you that, verily, the angels of the Kingdom pray for the maid-servants of the Merciful; the possessors of brilliant hearts, spiritual susceptibilities, godlike feelings, heavenly attributes, holy characteristics, confident souls, perfection of humanity and sanctified and pure souls who are striving to spread the spirit of harmony—holy above qualities (pertaining to) nature and passion—spreaders of the fragrances of God severed from all else save God, banners of union and peace—signs of love and accord!

Blessed are ye for organizing the assembly of unity! I ask God to confirm you by the divine aid and strengthen you by the heavenly strength so that every one of you may become a shining star by the light of the love of God in the world, and banners moving by the breezes of love and peace on the heights of glory among mankind; and lamps brilliant by the lights of eternal majesty on the assemblies of men.

If ye keep firm in this path, ye will see by the eyes of joy signs wherefore ye will thank your Forgiving Lord, and will

be confirmed by the hosts from the Supreme Concourse and angels from the Kingdom of El-ABHA.

TAB.272

AB04110

To: Mother of Husayn grandson of Dakhil

Date: 1902 ca.

- 1 O assured leaf! The greatest gift and most mighty present arrived through Mirza Yusuf Khan. My eyes were illumined by beholding those radiant features, and my hand was honored to receive that mighty gift. I smelled it and kissed it and placed it upon my eyes. Immediately a letter was written and sent to you expressing joy and delight at the arrival of that distinguished and acceptable gift. It is clear it has not arrived. Know this - if you had presented all that is on earth with its precious gifts, it surely would not have been so acceptable. This servant is unable to reciprocate this gift, therefore I have entrusted compensation for this bounty to the Lord of creation. God willing, the favors and confirmations of the All-Merciful will make amends, and I hope you will witness the abundant reward for this righteous deed in the Most Glorious Kingdom.
- 2 Convey pure greetings to the assured leaf, the honored daughter, and say: You are descended from His Holiness Dakhil who became renowned throughout the horizons for his elegy to the Prince of Martyrs, may my spirit be sacrificed for him. You likewise become known among women for your love for the Husayni Manifestation of the All-Glorious Beauty.
- 3 And upon you be greetings and praise.

1 ای ورقه مطمئنۀ هدیه کبری و تحفه عظمی بواسطه میرزا یوسف خان رسید چشم بمشاهده آن شمائل نورا روشن گشت و دست باستلام آن هدیه عظمی مشرف گردید بوئیدم و بوسیدم و بر دیده نهادم فوراً مکتوبی در بیان سرور و جهور از وصول آن هدیه ممتازه مقبوله بشما مرقوم شد و ارسال گشت معلومست که نرسیده این را بدان اگر جمیع ما فی الأرض را با جواهر لطایفش اگر تقدیم مینمودی البتہ چنین مقبول نمی افتاد این عبد از مقابلی باین هدیه عاجز است لهذا مکافات این عطیہ را بر برب بریہ تفویض کردم انشاء الله الطاف و عنایات حضرت رحمانیہ تلافی خواهد فرمود و امیدوارم کہ اجر موفور این عمل مبرور را در ملکوت ابہی مشاهده نمائی

2 ورقه موقنه صبیہ محترمه را تحیت زکیہ برسان و بگو تو سلالہ حضرت دخیلی آن بمرثیہ سید شہدا روحی فداه مشہور آفاق گشت تو نیز بحبیت ظهور حسینی جمال ابہی معروف بین نساء گرد

3 و علیک التّحیّۃ و التّناء

BSR_v19p176

AHB_128BE #12 p.375, HNU.371-372

AB04518*To: Cecilia Harrison, in Chicago**Date: 1902 ca.*

O thou who are enkindled by the fire of the Love of God!

Verily, I received thy good and beautiful letter and I found it to be a sign of thy love and an evidence of thy being attracted to the Beauty of El-ABHA. I ask God to make thee a caller to the Kingdom of El-ABHA, in those regions; to give thee a draught of the wine of grace, to attract thee to the center of guidance, to cause thee to ascend unto the Supreme World and to confirm thee by the fragrances of the Holy spirit, until thou mayest guide the people unto the kingdom of immortality, revive the hearts by the fragrances of God and plant the seed of guidance in the field of the souls, by a help from thy Lord, the Merciful, the Clement.

As to the wonderful melody whereby thy spirit was revived, verily it is a melody of the melodies of the divine music, which will cause the spirits to ascend unto the Supreme Horizon and will (cause) the mysteries to be unfolded.

O maid-servant of God! Be one of the angels of peace and a saint in the world. Verily thy Lord will cause thee to listen to that wonderful melody, through the spiritual instrument.

Regarding thy visit to this region, it is not permissible at this time. But when the time comes, permission will be granted thee to present thyself at this Source of Light and Dawning-Point of the love of thy Lord, the Forgiver.

TAB.109-110

AB04299*To: Mirza Husayn Zanjani, in Ishqabad**Date: 1902 ca.*

¹ O faithful servant of the Most Glorious Beauty!

² The letter which you had written to Jinab-i-Aqa Siyyid Taqi was reviewed. Indeed, the government exercised the utmost effort in protecting the friends. In return for this justice, it

¹ ای بندهء صادق جمال ابری

² نامه‌ئی که بجناب آقا سید تقی مرقوم نموده بودید
ملاحظه گردید فی الحقیقه حکومت نهایت همت
را در صیانت احباً مجری داشت پیاداش این

is incumbent upon the friends to persevere day and night in praying for the continuation of the government's sovereignty. His Imperial Majesty is truly just, generous and kind, and His Royal Highness the Crown Prince is equitable and well-conducted.

- 3 However, one must act with such wisdom as not to cause alarm among the base and ignorant people. Therefore, your return to Sisan so soon would be contrary to the wisdom prescribed in the Book.
- 4 You have served as you should and could, and praise be to God, you have fulfilled your duties. I hope that you will always be confirmed in servitude at the threshold of the One.
- 5 As for whether to remain settled in 'Ishqabad or travel to other places, carry out whatever Hadrat-i-Haydar-Qabli-'Ali and the Spiritual Assembly of 'Ishqabad consider advisable, for success lies in that.
- 6 And upon you be greetings and praise.

عدالت بر احباً واجب که شب و روز بدعای دوام شوکت دولت مداومت نمایند اعلیحضرت شریاری فی الحقیقه عادل و باذل و مهربانست و حضرت اشرف والا ولیعهد کامکار دادرش و خوش رفتار

3 ولی باید بنوعی بحکمت حرکت کرد که سبب فرع اراذل و جهال نشود لهذا باین زودی رجوع آنجناب به سیسان مخالف حکمت منزله در کابست

4 آنجناب چنانکه باید و شاید بخدمت پرداختند و الحمد لله از عهده برآمدند امیدوارم که همواره بعبودیت درگاه احدیت موفق باشید

5 اما در سکون و استقرار در عشق آباد و یا سفر بسائر جهات هر نوع که حضرت حیدر قبل علی و محفل روحانی عشق آباد مصلحت میدانند همان قسم مجری نمائید که موفقیت در آنست

6 و علیک التّحیّة و التّناء

INBA89:182

AB04377

To: *Ghulam-Hasan (Kurgilui-i-Bakhtiyari) et al., in Karkalui-I-Bakhtiyari*

Date: 1902 ca.

- 1 O friends of the All-Merciful!
- 2 The Most Glorious Beauty raised the tent of eternal glory at the pole of contingent being and showered favors upon all the friends, giving them shelter and refuge in the shade of that divine pavilion. He bestowed eternal life and granted everlasting bounties generously and abundantly. Consider what a cup full of nectar He bestowed on His friends and what an effervescent wine He graciously gave.
- 3 He allowed a hundred thousand afflictions, hardships and pains to befall His own Beauty so that He might enable and assist souls through the power of the Spirit, that each one might become an illumined reality in this mortal world and find their way from this contingent realm to the divine world, becoming

1 ایدوستان حضرت رحمن

2 جمال ابدی در قطب امکان خیمه عزت ابدیه برافراخت و جمیع یارانرا بنواخت و در ظل آنجناب الهی منزل و مأوی داد حیات ابدیه مبذول داشت و موهبت سرمدیه شایان و ارزان فرمود ملاحظه کنید که دوستان خویش را چه جام پر نوشی عطا فرمود و چه باده پر جوشی احسان کرد

3 صد هزار بلایا و محن و آلام بر جمال خود روا داشت تا آنکه نفوسی را بقوت روح موفق و مؤید بداشت تا آنکه هر یک در اینجهان فانی حقیقت نورانی گردند و در این عالم امکانی پی بجهان الهی

free from the qualities of self and passion and guided by the light of guidance.

- 4 That is from God's grace which He bestows on whom He wishes, and God is possessed of mighty grace. And upon you be greetings and praise.

برند از شئون نفس و هوی آزاد شوند و بنور
هدی مهتدی گردند

4 ذلک من فضل الله یؤتیه من یشاء و الله ذو
فضل عظیم و علیکم التحیة و الثناء

MMK3#281 p.203

AB04408

To: Mulla Ahmad Ali Nayrizi

Date: 1902 ca.

- 1 O candle of Nayriz! Become stirring and scatter sugar and musk, and like an overflowing cup become the cause of exhilaration, joy, delight and gladness to the dear friends.
- 2 For some time I have not written a letter to that joy of the longing ones, and have not described any news. This was due to the abundance of difficulties, troubles and occupations, not heedlessness or forgetfulness. I swear by the Lord God that at every moment you are the companion of my soul and the intimate of my heart and spirit. Freedom from your remembrance is impossible, let alone forgetfulness and negligence.
- 3 O kind friend! If you knew to what degree the occupations are, I swear by that Kind Beloved that you would be content with a letter every year and a word every century. But you have a hand far from the fire - you do not know how great the occupations are.
- 4 Through the grace and favor of the Divine Unity, I hope that the spirit and fragrance of those friends will bring this servant to excitement and ecstasy and make me forget all these wearinesses. What need is there for lengthy elaboration - in truth I love you. And upon you be greetings and praise.

1 ای شمع نیریز شورانگیز شو و شکرریز و مشکبیز
و مانند جام لبریز سبب نشئه و سرور و فرح و
حبور یاران عزیز شو

2 مدتیست که بآن سرور مشتاقان نامهائی نگاشتم
و شرح حالی بیان نداشتم این از کثرت غوائل
و متاعب و مشاغل بود نه غفلت و نسیان قسم
بحضرت یزدان که هر دم همدم جانی و مونس
قلب و روان فراغت از یادست مستحیلت تا چه
رسد بفراموشی و نسیان

3 ای یار مهربان اگر بدانی که مشاغل بچه درجه
است بآندلبر مهربان قسم که در هر سالی بحرانی و
در هر قرنی بکلهائی قناعت فرمائی ولی دستی از
دور بر آتش داری نمیدانی مشاغل چه قدر است

4 از فضل و عنایت حضرت احدیت امیدوارم که
روح و ریحان آن یاران این عبد را بشور و وله
آرد و جمیع این خستگیها را فراموش نمایم اطنا
و اسباب چه لازم بحقیقت ترا دوست دارم و
علیک التحیة و الثناء

MMK5#121 p.095, MSHR3.247

AB04227

To: Aqa Mirza Jafar Tabrizi Majdul-Ulama

Date: 1902 ca.

- 1 Praise be to God, whose outpourings have encompassed all, whose signs have appeared, whose banners have been raised, and from the clouds of whose bounty copious rain and abundant grace have poured forth, causing the earth of luminous realities to stir and grow, bringing forth beautiful plants and divine herbs, adorning and beautifying itself, becoming pure and radiant, blossoming with the roses of truth and meaning and the flowers of divine wisdom and knowledge. And blessings, salutations and praise be upon the Center of Guidance and the Lamp of the Concourse on High, the luminous Reality and divine Being, the white pearl and immaculate unique gem and the radiant maiden shining in the heights of glory upon the horizons of creation, and upon those who have received from its outpourings, drunk from its rain, been illumined by its lights and discovered its mysteries.

- 2 O noble man! I address you with a heart throbbing with the love of God, a breast expanded with the remembrance of God, and a spirit gladdened by the glad-tidings of God, that the holy fragrances may take hold of you and draw you to the gathering of divine companionship and make you a luminous flame enkindled with the fire of the love of God, radiant with the light of the knowledge of God. This indeed is the greatest gift and the most mighty bestowal. Blessed is he who attains it.

- 3 And upon you be greetings and praise.

1 الحمد لله الذى احاطت فيوضاته وظهرت آياته و
ارتفعت راياته وفاضت من غمام فضله غيث
هاطل و فيض وابل فاهتزت و ربت و انتبت
ارض الحقائق النورانية نباتاً حسناً و رياحين
رحمانية و تزييت و تأنقت و زكت و زهت و
ازهرت باوراد الحقائق و المعاني و ازهار الحكمة
و العرفان الالهى و الصلاة و التحية و الثناء على
مركز الهدى و سراج الملاء الاعلى الحقيقة النورانية
و الكينونة الرحمانية الدرة البيضاء و الفريدة
العصماء و الخريدة التوراة المتلثة فى اوج العلى
على آفاق الانشاء و على الذين استفادوا من
فيضها و استسقوا من غيثها و استشرقوا من
انوارها و استكشفوا اسرارها

2 ايها الرجل الجليل اتى اخاطبك بقلب خافق بمحبة
الله و صدر منشرح بذكر الله و روح مستبشر
ببشارات الله حتى تأخذك نفحات القدس و
تجذبك الى محفل الانس و تجعلك شعلة نورانية
ملتبة بنار محبة الله مضيئة بنور معرفة الله ان هذا
لهو المنحة الكبرى و الموهبة العظمى هنيئاً لمن نالها

3 و عليك التحية و الثناء

MKT6.059, MNMK#058 p.139

AB05703

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran

Date: 1902 ca.

- 1 O thou who art enraptured by the wine of the Covenant! That which thou hadst written was duly perused, and likewise the photograph which thou hadst sent was carefully examined. This portrait is not that of the Blessed Beauty. The

1 اى سرمست صهبای پیمان آنچه مرقوم نموده بودید
ملاحظه گردید و همچنین عکسى که ارسال
نموده بودید مشاهده گشت. این عکس در

figure in the centre is Jenab-i-Kalim, that is, Aqa Mirza Musa; on his right standeth Haji Mirza Ahmad-i-Kashi, and on his left Siyyid Muhammad-i-Isfahani; while standing above are Hadrat-i-Nabil and Jenab-i-Aqa Muhammad-Sadiq-i-Isfahani. This photograph was taken in Istanbul.

وسط جناب کلیم است، یعنی آقا میرزا موسی، و در پیمین حاجی میرزا احمد کاشی و در یسار سید محمد اصفهانی و بالا ایستاده حضرت نبیل و جناب آقا محمدصادق اصفهانی. این عکس را در اسلامبول برداشتند.

- 2 As to the portrait of the Blessed Beauty, there are two kinds, each depicting Him in a different aspect, and both were taken in Adrianople. They are known and unmistakably clear, and can in no wise be confused. Thou shouldst therefore announce and make this matter known unto all the friends, that all may be informed thereof. For many souls, being intent upon the gain of this fleeting world, give wide currency to one image or another, and this causeth disquietude and perturbation in the hearts.

2 عکس جمال مبارک نیست. اما عکس جمال مبارک دو قسم است هر یک به حالتی و هر دو در ادرنه برداشته شده است و معلوم و واضح است، مشتبه نمی شود. ابتدا شما به جمیع احباب اعلان نمائید و بنمائید تا جمیع بدانند. زیرا بسیار نفوس در فکر منفعت دنیای فانی می افتند و صورتی از صور را شهرت می دهند و این سبب تشویش قلوب می گردد.

- 3 And as to thine own affairs, be not sorrowful, neither grieve; be not downcast, nor sit disconsolate and withered in spirit. The aid and loving-kindness of the Abha Beauty are with thee, and His grace and bounty encompass thee, full, perfect, and without end.

3 اما در خصوص امور خویش محزون مباش، مغموم مگرد، افسرده مشو، پژمرده منشین. عون و عنایت جمال ابهی با شما است و فضل و موهبتش شامل و کامل و بی انتها

- 4 And upon thee be greeting and praise.

4 و علیک التحية و الثناء

ASAT5.095-096, BSHI.103

AB04284

To: Siyyid Sadiq, in Tihran

Date: 1902 ca.

- 1 O servant of the Most Glorious Beauty! You had complained about the afflictions and hardships, that the friends in Iran are constantly in trouble and suffering, and are in tribulation and hardship from the oppression and tyranny of the religious scholars and the people.
- 2 O faithful servant! The Ancient Beauty was always, for fifty years, caught in calamities and adversities, tribulations and afflictions, blows and oppression and cruelty. How then can our hearts and souls be content that we should rest in peace and security, with comfort of soul and tranquility of conscience? That Peerless Beloved constantly tasted the bitterness of deadly poison - how then can we drink the cup of honey and sugar? He saw severe blows - how then can we

1 ای بندهء جمال ابهی شکایت از اذیت و مشقت نموده بودید که احباب ایران دائماً در تعب و زحمتند و از جور و ستم علمای شریعت و رعیت در بلا و مشقت

2 ای بندهء صادق جمال قدم همواره پنجاه سال به بلایا و ضراء و محن و رزایا و صدمات و جور و جفا گرفتار بود حال دل و جان چگونه راضی گردد که ما در امن و امان با راحت جان و آسایش وجدان بیاسائیم آندلبر بیمتا همواره تلخی سم نقیع چشید ما چگونه جام شهد و شکر نوشیم او صدمات شدیده دید ما چگونه راحت جدیده

seek new comfort? He went under chains - how then can we mix sugar and milk?

جوئیم او در زیر زنجیر رفت ما چگونه شکر و شیر بیامیزیم

- 3 This would not be faithfulness, and would not befit love. Rather, we must, with utter helplessness and need, with weeping and lamentation and complete restlessness, beg for tribulation and lay our heads before the sword of cruelty, and become free from the prison of all else, and pay the price of faithfulness.

3 این وفا نبود و محبت را نشاید بلکه باید به عجز و نیاز و گریه و زاری و نهایت بیقراری استدعای بلا کنیم و پیش تیغ جفا سر بنهم و از قید ماسوی برهیم و داد وفا بدهیم

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

MMK4#042 p.047

AB04965

To: Hoagg, H Emogene et al., in California

Date: 1902 ca.

O ye maid-servants of God and leaves of the Tree of Eternal Life!

Blessed are ye for attaining to that which was the greatest hope of Mary the Magdalene and Mary the mother of Jacob! This gift was shining on the face of the Virgin Mary like unto a brilliant gem glistening on the great crown of glory.

Happy are ye for this favor, the likeness of which was not seen by the eye of existence, nor its similitude heard by the ears of the creatures; because it is the greatest favor on the part of the Lord of the Kingdoms in the world of existence; that is, the great guidance, the attainment unto the day of the Lord and listening unto the call of God. How blessed is this great favor!

O ye maid-servants of God! All the palaces shall be destroyed and become like graves, buried beneath the ground, but God, through His mighty hand, will build for ye solid palaces in His Kingdom which will not be destroyed forever and evermore; nay, rather its foundation will be strengthened in the course of ages and centuries.

Therefore, call in His Name, spread the fragrances of God, guide unto the path of God and cause the souls to enter the Kingdom of God!

TAB.662

AB12093*To: Ustad Muhammad Ali Banna, in Haifa**Date: 1902 ca.*

- 1 O servant of God! Your letter arrived and was the cause of spiritual fragrance. 1 ای بنده الهی مکتوب شما رسید سبب روح و ریحان شد
- 2 The story of the spade does not require such length and detail as you have written. "I have no blossom, no leaf, no fruit, no produce" - these matters are of no importance. Be confident and do not let your heart be troubled by such things. I do not look at spade or elephant, but rather at walking the path. 2 حکایت بیل اینقدر طول و تفصیل ندارد که شما بفرمائید نه شکوفه‌ئی نه برگ نه ثمر نه میوه دارم این مسائل را اهمیتی نه مطمئن باش قلب را از این چیزها آزردن مدار من نظر بیل و پیل نمینمایم بلکه بسلوک در سبیل
- 3 The purpose was that his honor 'Ali-Ashraf entrusted his garden to our care, therefore we want that garden to be cultivated to the extent possible. We placed Mr. Qasim there to plant trees, but for some time, since no spade was obtained, it has remained delayed and suspended. Since in Haifa due to difficulties the matter of the spade was prolonged, we therefore said perhaps the blacksmith of Akka would prepare it quickly. Now since you have ordered them, definitely take both spades at whatever price possible. 3 مقصد این بود که جناب علی اشرف باغ خویش را بدست ما امانت گذاشته لهذا میخواهیم که بقدر امکان آن باغ آباد شود جناب آقا قاسم را در آنجا گذاشته‌ایم که درخت بنشانند ولی مدتیست چون بیل بدست نیامد معطل و معوق مانده چون در حیف بسبب مشکلات مسئله بیل بطول انجامید لهذا گفتیم بلکه آهنگر عکا بسرعت مهیا نماید حال چون شما سفارش نموده‌اید البته هر دو بیل را بگیریید بهر قیمتی که ممکنست
- 4 Convey greetings to all the friends. And upon you be salutations and praise. 4 جمیع دوستان را تکبیر برسانید و علیک التّحیّة و الثّناء

BRL_DAK#0479

AB04855*To: Ali son of Haji Muhammad Sadiq, in Shiraz**Date: 1902 ca.*

- 1 O thou who art attracted by the fragrances of God! 1 ای منجذب بنفحات الله
- 2 Praise God that the light of the Most Great Guidance shone upon thy insight and seeing eye. The darkness of error was dispelled and the light of divine bestowal became bright and manifest. The heart became aware and the soul attained wakefulness. 2 حمد کن خدا را که پرتو هدایت کبری بر بصیرت و دیده بینا زد ظلمت ضلالت زائل و نور موهبت روشن و لائح گشت دل آگاه شد و جان انتباه حاصل نمود

- 3 This is the first dawning, so with heart and soul pray for successive dawns until the lights of confirmation make the court of the heart a garden of divine unity. This gate of bounty will be opened when the garment of identity is renewed and a new creation comes into being.
- 4 The greatest means for attaining these favors is the diffusion of divine fragrances in all regions, for this is the day of victory. Therefore, with heart-burning melody, kindle the fire of divine love in hearts until thou becomest world-illuminating and the interpreter of mysteries and symbols.
- 5 As much as thou art able, devote thy efforts to attaining this bounty. Thou shalt witness the confirmations of the Most Glorious Kingdom and become the object of praise of the Concourse on High.
- 6 And upon thee be greetings and praise.
- این اشراق اول است پس به جان و دل آرزوی اشراقات متتبعه فرما تا انوار تأیید ساحت قلب را گلشن توحید نماید و این باب عنایت وقتی گشوده گردد که قیص هویت تجدید شود و خلق جدید گردد
- 4 و اعظم وسیله حصول این الطاف نشر نفحات الهیه در جمیع اطراف زیرا امروز فیروز است پس بنغمه جانسوز آتش عشق الهی در قلوب برافروز تا جهان افروز گردی و مبین اسرار و رموز شوی
- 5 تا توانی همت را در تحصیل این موهبت مبذول دار تأییدات ملکوت ابدی بینی و مظهر تحسین ملا اعلی گردی
- 6 و علیک التّحیّة و التّناء

INBA87:219a, INBA52:223

AB04876

To: Mirza Muhammad Taqi the Poet, in Tihiran

Date: 1902 ca.

- 1 O composer of wondrous verses! Indeed, the vision was founded upon patience and forbearance in all matters and conditions. The Herald gave you patience and brought you glad tidings of a boundless reward. What appeared to you in the realm of vision while you were unaware of your family will soon become manifest. Verily, the patient ones shall be given their reward without measure. Be assured of this and hold fast to the hem of divine favors. Fear not those who act unjustly, for God loves justice. The candle will shine, the voice will be raised, the hopes seen in the vision will be fulfilled, and progress will be achieved. Know thou the sign. And upon thee be greetings and praise.
- 2 O glorious poet! Your pen name "Majid" is melodious. May you raise such a melody in the gardens of divine knowledge and play such a high tune that will bring the birds of the meadow into ecstasy and joy. I greatly desire to meet with you, but the times are not favorable and at present wisdom does not permit
- 1 ای ناظم بدیع الأشعار انّ الرؤیا كانت مؤسّسة على الصّبر و التّحمّل فی جمیع الشّئون و الأحوال المنادی اعطاک صبراً و بشّرک بأجر بغير حساب و سیظهر ما بدا لک بعد ذلک فی عالم الکشف عند غفلتک عن اهلک و انما یوقی الصّابرون اجرهم بغير حساب فاطمئن بذلک و تمسک بذیل اللّطف و لا تخف من اهل الاعتساف و الله یحبّ الانصاف سیضیء الشّمع و الصّوت یرتفع و الآمال الّتی فی الرؤیا یحصل و التّرقی یتحقّق فاعلم الاشارة و علیک التّحیّة و التّناء
- 2 ای شاعر مجید مجید تخلّصت خوش آهنگ باد تا گلبانگی در ریاض عرفان زنی و شهنازی بلند فرمائی که مرغان چمن را به وجد و طرب آری بسیار اشتیاق ملاقات شما را دارم ولی ایام مساعد نه و الآن حکمت مقتضی نیست

it. God willing, permission will be granted in the future. And upon thee be greetings and praise.

انشاء الله من بعد اجازة داده ميشود و عليك
التحية والثناء

INBA84:411

AB04920

To: Aseyeh Wellesca Dyar, in Washington, DC

Date: 1902 ca.

O thou who art advancing toward the Threshold of Mercifulness!

Verily, I have read the expressions of thy longing for the visit and thy craving to come to this Brilliant Spot. But the violators of the Covenant of God have stirred up the dust of deception, and besides this, there are numerous obstacles and it is impossible for thee to come in these times. But verily, I pray my Lord to make this success feasible unto thee in a future time. There is for this a mature wisdom concealed from sight, but it shall appear as clear as the sun in midday.

As to thee, be rejoiced at the glad-tidings of thy Lord and trust in His great gifts, the lights of which have shone forth upon the horizons of hearts and souls, and trust in the assistance of thy Master, and ask what thou wishest of the gifts of thy Lord, the Unconstrained! Draw nigh unto Him with a pure heart, cheerful face, gazing eye and a joyful spirit and plunge with thy whole being into the sea of the love of God and forget all else save Him, so that thou mayest be filled with such spiritual sentiments from the kingdom of God, which will take the reins of desire from thy hands and move thee with the power of thy Lord, just as the wind moveth a mote in the open air as it willeth. At that time we will draw unto each other in spirit, a nearness which will be eternal, everlasting and endless.

TAB.199-200

AB04864

To: Husayn Aqa

Date: 1902 ca.

- 1 One day in the land of mystery I chanced to pass by a gathering place of the mystics from among the Sunnis. I observed a group of people, grief-stricken and heartbroken, weeping and lamenting, engaged in reciting elegies for the Prince of Martyrs (peace be upon him), crying out: "O Husayn, what did they do when they made thee a sacrifice!" I said, "Glory be to God! What a strange mystery this is!" Despite the fact that these people strove for many years to establish and root firmly in their hearts love for the Umayyad dynasty, try as they might, they could not succeed. In the end, they themselves raise their voices in lamentation and mourning for the martyrdom of the Prince of Martyrs.
- 2 Observe how the merciful Lord is the protector of the oppressed, such that now the descendants of the Umayyad forces who perpetrated injustice and tyranny in the land of Taff express their utmost hatred and disavowal, cursing those people. This is the meaning of "verily Our hosts shall be triumphant."
- 3 In any case, O loving friend, join the circle of the oppressed, so that every abasement may become eternal glory, and every hardship may become the most great mercy, poverty may turn to wealth, pain may yield purity, nothingness may become the essence of existence, and martyrdom may lead to life in the Most Glorious Kingdom.

1 در ارض سرّ روزی بتکیه‌گاه اهل طریقت از اهل سنت اتفاقاً گذر افتاد ملاحظه گردید که جمعی محزون و دلتون گریان و سوزان بمرثیه حضرت سیدالشهداء علیه السلام پرداخته‌اند و فریاد برآرند اولدم که ایتدیلر سنی قربان یا حسین گفتیم سبحان الله این چه سرّ عجیب است باوجود آنکه این قوم سالهای سال کوشیدند تا محبت خاندان اموی را در قلوب خویش ثابت و راسخ نمایند هرچه زور زدند نشد عاقبت خود ناله و حنین و فریاد بر شهادت حضرت سیدالشهداء برآرند

2 ملاحظه کن که خداوند مهربان چگونه حامی مظلومانست که الآن سلاله جنود امویان که در ارض طف ظلم و طغیان نمودند در نهایت نفرت و براءت لعنت بر آن قوم مینمایند اینست معنی و آن جندنا لهم الغالبون

3 باری ای یار مهربان در حلقه مظلومان داخل شو تا هر ذلتی عزّت ابدیه گردد و هر زحمتی رحمت کبری شود فقر غنا گردد و درد صفا بخشد و نیستی جوهر هستی گردد و شهادت حیات ملکوت ابدی شود

MMK6#433x

AB05147

To: Abdu'llah Khan et al., in Khuy

Date: 1902 ca.

- 1 O steadfast one! Do you know by what title you are mentioned in this divine gathering? If you knew, you would become so astonished and joyous and successful that you would attain eternal life.

1 ای ثابت نابت هیچ دانی که در این انجمن رحمانی بچه عنوانی مذکوری اگر بدانی چنان حیران مانی و شادمان گردی و کامران شوی که حیات جاودان یابی

- 2 Convey the greetings of this yearning one to the beloved friends in Khuy - upon them be the Glory of God - to Abdullah Khan and all the other beloved friends, for when 'Abdu'l-Baha remembers the faces and city of those dear ones, his surroundings become like the land of Khutan and his gathering becomes fragrant with musk.
- 3 O friends, this heart and soul is so filled with love for you that it cannot be described - alas, alas! How can the ocean of the heart be contained in a drop of ink from the material world? And how can the radiant sun enter into the confines of a point?
- 4 The purpose is that 'Abdu'l-Baha sacrifices his life in the path of the friends of the Blessed Beauty and considers the success of the heavenly world. The friends too must walk in his footsteps so that each becomes like honey and sweetness to the taste of the other.
- 5 And upon you be greetings and praise.
- 2 احبای مهربان را تحیت این مشتاقان برسان که عبدالبهاء چون یاد روی و خوی آن عزیزان نماید مشامش کشور ختن گردد و محفلش مشکبار شود
- 3 ای یاران این دل و جان بجهتتان نچنان پر جوش و خروش است که وصف بتوان هیئات هیئات دریای دل چگونه در قطره مدادی از جهان آب و گل بگنجد و آفتاب پرشعاع چگونه در جوف نقطهئی بدرآید
- 4 مقصود اینست که عبدالبهاء در سبیل یاران جمال ابدی جانفشانی نماید و کمرانی جهان آسمانی داند احبای نیز باید بر قدم او حرکت نمایند تا هر یک در مذاق دیگری مانند شهد و انگبین شود
- 5 و علیکم التحية و الثناء

INBA89:171b

AB05216

To: Daughters of Ismullahul-Asdaq et al., in Tihiran

Date: 1902 ca.

- 1 O progeny of that sanctified and merciful soul! Your letter expressing gratitude for the efforts of Mirza Arastu in teaching the English language was noted. God willing, I too shall offer profound praise and will gladden Mirza Arastu for this service.
- 2 However, you who are the descendants of that holy soul and the progeny of that brilliant light must follow in his footsteps and walk his path. That blessed soul, throughout his life, experienced new afflictions at every moment and endured hardships. He sacrificed his life and demonstrated spiritual qualities.
- 3 You too must manifest, through your manner, words and deeds, such characteristics that that pure spirit in the Abha Kingdom
- 1 ای سلاله آن نفس مقدسه رحمانیه مکتوبیکه در بیان تشکر از همت آقا میرزا ارسطو در تعلیم لسان انگلیسی مرقوم نموده بودید ملاحظه گردید و انشاءالله من نیز تحسین بلیغ خواهم نمود و جناب آقا میرزا ارسطو را بجهت این خدمت مسرور خواهم کرد
- 2 اما شما که ذریه آن نفس مقدسید و سلاله آن نور انور باید پی او گیرید و در مسلک او سلوک نمائید آن نفس مبارک در مدت حیات در هر دمی جفائی جدید دید و زحمتی کشید جانفشانی نمود و اخلاق روحانی بنمود
- 3 شما نیز باید باطوار و گفتار و رفتاری ظاهر و آشکار گردید که آن روح مجرد در ملکوت ابدی

will open his tongue in praise, become gladdened by your firmness and steadfastness, and find joy and delight.

زبان بتحسین گشاید و بثبوت و رسوخ شما مسرور گردد و روح و ریحان یابد

- 4 And upon you be greetings and praise.

و علیکم التّحیّة و الثّناء 4

INBA16:106, PYK.307

AB05016

To: Aqa Mirza Ali Asghar Karkani (Gurgani)

Date: 1902 ca.

- 1 My God, my God! Verily Thy servant 'Isa hath turned to the threshold of Thy mercy and was attracted by the holy fragrances of Thy divine Lordship. Thou didst remove the veil from before him and made his vision penetrating in perceiving the mysteries of sacrifice. Thou didst raise him up to worship Thee, glorify Thee and praise Thee every morn and eve. Thou didst draw his heart through the magnet of Thy love burning within his breast and ribs, and Thou hast now taken him up unto Thyself, whereupon the eyes of the loved ones wept for him and the sighs of grief rose up from his near ones, and sorrow intensified until it led to overwhelming anguish.

1 الهی الهی انّ عبدک عیسی قد اقبل الی عتبة رحمانیتک و انجذب بنفحات قدس ربّانیتک و کشفتم عنه الغطاء و جعلت بصره حدیداً کاشفاً لأسرار الفداء و اقتته علی عبادتک و تمجیدک و تسبیحک فی کلّ صباح و مساء و جذبت قلبه بمغناطیس محبتک المتوقّدة بین الضلوع و الأحشاء و رفعته الیک بهذا الأثناء و بکی علیه اعین الأحباء و ارتفعت فی مصیبتة زفرات الأقرباء و اشتدت الحسرات حتّی آلت الی السّکرات

- 2 O Lord! Treat him through Thy grace which delivereth from the lowest depths and raiseth to the highest stations. Cause him to enter Thy Garden of Refuge and Thy Most Exalted Paradise beneath the shade of the blessed tree, achieving the divine presence and enjoying Thy greatest bounties and favors. Make him a sign of forgiveness and a banner of pardon and benevolence, arrayed in the garment of Thy favors in the midst of Paradise.

2 ای ربّ عامله بفضلک المنجی من الدّركات و المرقی لأعلى الدّرجات و ادخله فی جنتک المأوی و فردوسک الأعلى فی ظلّ شجرة طوبی فائزاً باللقاء و متنعماً بأعظم النعماء و الآلاء و اجعله آية الغفران و رایة العفو و الاحسان و متردياً برداء الألطاف فی بحبوحة الجنان

- 3 Verily Thou art the Merciful, the Compassionate, the Great, the Forgiving. Verily Thou art the Gracious, the Bountiful in benevolence.

3 انّک انت الرّحیم الرّحمن العظیم الغفران و انّک انت المّنان الجزیل الاحسان

INBA84:402

AB05418*Date: 1902 ca.*

- 1 My Lord, my Lord, my Refuge, my Haven and my Trust! I beseech Thee with my spirit, my heart and my inmost being to embrace Thy servant Chiragh Baha with Thy supreme mercy and protect him in the glass of Thy forgiveness from the winds of torment and the tempests of punishment.
- 2 Lord, Lord! We are sinners and Thou art the All-Forgiving, the All-Merciful. We are transgressors and Thou art the Pardoner, the All-Bountiful. Deal not with us according to what we deserve, but deal with us according to Thy forgiveness, Thy pardon and Thy grace, O All-Merciful, O All-Compassionate!
- 3 Lord, Lord! Verily Thy servant who has turned toward Thee, who has sought the gate of Thy forgiveness, has ever lived thirsting for the cup of meeting Thee, yearning to gaze upon Thy beauty, stirred by Thy sweet fragrances, longing to hear Thy voice, hoping to attain Thy threshold.
- 4 Lord, Lord! Ordain for him the supreme triumph, fill his cup with the living waters, grant him to behold the manifest light, admit him into Thy mighty paradise, gladden him with Thy glorious grace, and cause him to be immersed in the seas of Thy mercy, O Kind One, O Bountiful One, O Forgiving One, O Merciful One!
- 1 رَبِّ رَبِّي وَمَلَاذِي وَمَوْتِي وَمَعْتَمِدِي إِنِّي أَتَضَرَّعُ إِلَيْكَ بِرُوحِي وَقَلْبِي وَفُؤَادِي أَنْ تَدْرِكَ عَبْدَكَ چَرَاغِ الْبَهَاءِ بِرَحْمَتِكَ الْكُبْرَى وَتَحْفَظَهُ فِي زَجَاجِ عَفْوِكَ مِنْ أَرِيَاكِ الْعَذَابِ وَقَوَاصِفِ الْعِقَابِ
- 2 رَبِّ رَبِّ أَنَا خَطَاةٌ وَأَنْتَ الْغُفُورُ الرَّحِيمُ وَنَحْنُ عَصَاةٌ وَأَنْتَ الْعَفْوُ الْكَرِيمُ فَلَا تَعَامِلْنَا بِمَا نَسْتَحِقُّ وَعَامِلْنَا بِعَفْوِكَ وَصَفْحِكَ يَا رَحْمَنُ يَا رَحِيمَ
- 3 رَبِّ رَبِّ أَنْ عَبْدَكَ الْوَاقِدَ عَلَيْكَ الْقَاصِدَ بَابَ حِطَّتِكَ لَمْ يَزَلْ عَاشٍ مَتَعَطِّشاً لِكَأْسِ لِقَائِكَ مُشْتِاقاً لِمُشَاهَدَةِ جَمَالِكَ مَهْتَزّاً بِنَفْحَاتِكَ مَتَمَنِّياً اسْتِمَاعَ خُطَابِكَ رَاجِئاً الْوَصُولَ إِلَى عِتَابِكَ
- 4 رَبِّ رَبِّ قَدَّرَ لَهُ الْفَوْزَ الْعَظِيمَ وَأَطْفَحَ كَأْسَهُ بِالْمَاءِ الْمَعِينِ وَارْزَقَهُ مُشَاهَدَةَ النُّورِ الْمُبِينِ وَادْخَلَهُ فِي فِرْدَوْسِكَ الْعَظِيمِ وَآسَسْهُ بِلُطْفِكَ الْجَلِيلِ وَاجْعَلْهُ مُسْتَغْرَقاً فِي بَحَارِ رَحْمَتِكَ يَا رُؤُفَ يَا كَرِيمَ وَيَا غُفُورَ يَا رَحِيمَ

INBA87:183a, INBA52:184

AB05944*To: Chicago Womens Assembly of Teaching**Date: 1902 ca.*

- 1 O ye maid-servants of the Merciful!
- 2 Be rejoiced with the glad-tidings of God and thank your Lord for that He assembled you in the brilliant gathering with illumined faces, pure hearts, wherein the mysteries of God are printed, and spirits gladdened by the fragrances of God. This is from His favor to you in this glorious century.
- 1 يَا أُمَّاءَ الرَّحْمَنِ
- 2 اسْتَبْشِرْنَ بِبَشَارَاتِ اللَّهِ وَاشْكُرْنَ رَبَّكُنَّ بِمَا جَمَعَكُنَّ فِي مَحْفَلٍ نُورَانِي بِوُجُوهِ نُورَاءَ وَقُلُوبٍ صَافِيَةٍ مُنْطَبِعَةٍ بِأَسْرَارِ اللَّهِ وَأَرْوَاحٍ مُسْتَبْشِرَةٍ بِنَفْحَاتِ اللَّهِ وَهَذَا مِنْ فَضْلِهِ عَلَيْكُنَّ فِي هَذَا الْقَرْنِ الْمَجِيدِ

- 3 I ask God to adorn your heads with the pearls of His favor, to ignite in your hearts the fire of the love of God, to free your tongues in utterance of eloquent words and excellent meanings and mysteries in the gathering of the pious, to make ye roses of the paradise of El-ABHA, angels of heaven, united in opinions, harmonious in thoughts and to manifest in your faces signs of holiness of the Kingdom among the people.
- 4 Soon will your Lord make you growing trees in His wonderful vineyard, blossoming, leafing and bearing fruits of the paradise of El-ABHA through the shadow of His Name, the Merciful, the Clement.

BRL_ATE#188x, BSW#14.10x, TAB.031-032

BRL_DAK#0705

AB05918

To: Rufus H Bartlett, in Chicago

Date: 1902 ca.

O thou confident soul who art content and patient! Verily, I read thy welcome letter and was informed of its contents which gladdened the hearts of the believers (i.e., the believers at Acca) of thy desire for God's confirmation in the service of His Cause among the sincere servants.

Do not consider the weakness of the people, but observe the power of attainment in this manifest day. Separate thyself from all thoughts, strip thyself from the unclean garment of attachment to this drossful (or earthly) world, arise for the service of thy Lord, the Clement, and be clothed with the robe of assurance (or certainty) so that thou mayest behold the hosts of confirmation from thy Lord arising from all sides.

As to thy information concerning the services of Mirza Assad Ullah to the holy and brilliant Threshold, verily, it gladdened Abdu'l-Baha and He thanked God for this great bounty unto him (Mirza Assad Ullah) and the chosen of God. Verily, I hope, through the favor of my Lord, that He will confirm ye unto that which he (Mirza Assad Ullah) was confirmed; because the treasury of the favors of thy Lord are full of bounties. Verily, He granteth to whomsoever He wisheth what He desireth, and, verily, He is the Generous, the Giver and the Forgiver!

TAB.650-651

AB05890

To: Ethel J Rosenberg, in London

Date: 1902 ca.

1 ...O handmaiden of God! I pray that God may raise up holy, sanctified and luminous souls in the western lands and northern climes, that these souls may become signs of guidance, standards of the Concourse on High, and angels of the Most Glorious Kingdom. Then you shall find the West becoming the Orient of lights, and radiance gleaming like moons in those regions. At that time the earth shall become a piece of the gardens of the Kingdom, the clouds shall pour down from the highest stations, that land shall quiver and grow, producing sweet herbs of wisdom and utterance and flowers of knowledge and certitude. Be assured, O handmaiden of God, that this bounty shall shine its lights upon the West, and God shall raise up such souls with spiritual powers, heavenly confirmations, lofty resolve, radiant countenances, merciful hearts, divine spirits and conscious inspirations. Verily thy Lord is the Powerful, the Mighty.

2 The greatest means for attaining these stations is spiritual purity, detachment, sanctity, severance from all else but God, and forgetfulness of all save Him....

1...یا امة الله انی ادعو الله ان یبعث نفوساً مقدّسة منزهة نورانیة فی الأفطار الغربیة و الأقالیم الشماليّة حتّی تكون تلك النفوس آیات الهدی و رایات الملأ الأعلى و ملائكة ملکوت الأبهی عند ذلك تجدین الغرب افق الشرق و الأنوار تتلألأ كالأقار فی تلك الأفطار هنالك تصبح الأرض قطعة من ریاض الملكوت و تفيض علیها السحاب من اعلى المقامات و تهتز تلك الأرض و تربو و تنبت من ریاحین الحکمة و البیان و ازهار المعرفة و الایقان فاطمئنّی یا امة الله ان هذا الفضل سیشرق انواره علی الغرب و یبعث الله تلك النفوس بقوى روحانیة و تأییدات ملکوتیة و همم عالیة و وجوه نورانیة و قلوب رحمانیة و ارواح سبحانیة و سنوحات وجدانیة ان ربک لمقتدر قدیر

2 و الوسيلة العظمی للوصول الى تلك المقامات الطهارة الروحانیة و التّزیه و التّقدیس و الانقطاع الى الله و نسیان ما سوى الله...

QT105.1.158x

AB05548

To: Mutasimul-Mamalik (Qarihjiqia), in Qarahjiqia

Date: 1902 ca.

O servant of God! Praise be to God that thou art holding fast to the sure handle and art illumined by the manifest light. Thou hast turned toward the highest peak and hast been blessed with the bounty of guidance. Thou hast become aware of the mysteries of the Book and cognizant of decisive utterance. Although the dust of denial has become a veil before eyes, praise be to God thou hast rent asunder the veils and witnessed the lights. Thou hast torn away the veil of vain imaginings and erased the clouds of doubts until thou didst behold the greatest signs. Now, in thanksgiving for this

ای بنده الهی الحمد لله بحبل متین معتصمی و بنور مبین [متسمّم] توجه بذروه اعلى نمودی و تفیض بفیض هدی فرمودی مطلع باسرار کتاب شدی و واقف بفصل خطاب هرچند غبار انکار حجاب ابصار گردیده ولی تو الحمد لله هتک استار نمودی و مشاهده انوار کردی حجاب اوهام خرق نمودی و سبحات شبهات محو کردی تا آنکه مشاهده آیات کبری فرمودی حال بشکرانه این عطا رب اهد قومی لایعلون

gift, cry out "O Lord! Guide my people, for they know not!" and engage in supplication and lamentation, that perchance through divine grace, heavenly guidance and the outpourings of the Greatest Name, the blind may gain sight, the deaf may hear, the dead may be quickened, the captives may be freed, the deprived may receive their share, and the veiled ones may attain. This is the cause of eternal glory and greatness in the divine world. And upon thee be greetings and praise.

فریاد برآر و تصرّع و زاری کن بلکه بعنایت
رحمانیه و هدایت ربّانیّه و فیوضات اسم اعظم
کوران بینا گردند و کران شنوا شوند و مردگان
زنده شوند و اسیران آزاده گردند محرومان بهره
یابند و محجوبان فائز شوند این سبب عزّت ابدیه
است و بزرگواری در جهان الهی و علیک
التّحیّه و التّناء

INBA89:172

AB05699

To: Prince Muhammad Mirza Muhtisham-Divan, in Tabriz

Date: 1902 ca.

- 1 O thou who art intoxicated with the wine of the Covenant! Some friends have mentioned thy name in their letters and praised thee, saying that this yearner after the Divine Beauty is in the utmost state of attraction to the holy fragrances and in the highest state of longing for the Day-Star of the horizons.
- 2 This news brought joy and caused happiness, for praise be to God, the life-giving breeze is blowing and the hearts of the friends are in rapture and delight. The musk-laden fragrance has perfumed the nostrils of the yearning ones and the light of revelation has illumined the hearts of the free.
- 3 Therefore, in gratitude for this heavenly bestowal, the spiritual friends must ever become intoxicated from the cup of bounty and become wine-bearers in the divine tavern. Having found exhilaration from this most bountiful wine, they must take the cup of the Most Great Guidance in hand, drink thereof and offer it to others. This is of God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty.

1 ای سرمست بادهء پیمان بعضی از یاران در نامهء
خود نام آن یار مهربان را برده‌اند و تحمید نموده‌اند
که آئمشاق جمال الهی در نهایت انجذاب
بنفحات قدس است و در غایت اشتیاق بنیر
آفاق

2 این خبر سبب بهجت شد و باعث مسرت
گردید که الحمد لله نسیم جانپور در مرور است
و دلهای یاران در وجد و سرور نافهء مشکبار
مشام مشتاقان را معطر نموده و پرتو تجلّی قلوب
آزادگانرا منور کرده

3 پس بشکرانهء این بخشش آسمانی باید یاران
روحانی همواره از جام عطا سرمست شوند و
در نهمخانهء الهی می‌پرست گردند از این صهبای
پر عطا نشئه یافته قدح هدایت کبری را بدست
گرفته بنوشند و بنوشانند ذلک من فضل الله
یؤتیه من یشاء والله ذو فضل عظیم

MKT6.125

AB05891*To: Leona Slydell Barnitz, in Washington, DC**Date: 1902 ca.*

O thou who art commemorating the praises of God!

Verily, I read thy letter of elegant expression, for which I supplicate to God to make thee meek, humble and fit for the effulgence of the light of His love among the maid-servants; and (I beg of God) to make all mankind the children of His mercy! This is the utmost mercy of Abdul-Baha for which he is endeavoring night and day and is summoning all to this fountain which is flowing with the pure water of the gift of God. Verily, I pray God to assemble all mankind in the shadow of the standard of peace and under the tents of love in the Paradise of El-ABHA; so that all of them may become the children of God and His beloved ones. Verily thy Lord is compassionate to the servants who are rightly guided.

As to thee: Appreciate the value of thy father, for he taught thee to await the manifestation of the Light of Lights. Verily he hath inhaled the fragrance of the Paradise of El-ABHA and his nostrils are therewith perfumed. Therefore, he bade thee to anticipate and prepare thyself for the appearance of the Kingdom of God.

TAB.179-180

AB05517*To: Afnan, Bibi Sakinih sister of Mirza Muhsin et al., in Yazd**Date: 1902 ca.*

- ¹ O handmaids of the All-Merciful! In this moment when 'Abdu'l-Baha is in the utmost state of supplication and imploring, and is prostrate at the Sacred Threshold of the Lord of Mercy, I became occupied with your remembrance and, God willing, at a time filled with spirit and fragrance, I shall recite the Prayer of Visitation on your behalf facing the Blessed Spot, and I shall beseech boundless favors so that the spiritual breezes of the Abha Kingdom may influence your hearts and make you detached from this transient world and yearning for the divine realm, that you may become

¹ ای اماء رحمٰن در این دم که عبدالبهاء در نهایت تضرع و ابتهاست و ساجد عتبه مقدسه حضرت رحمٰن بذكر شما مشغول شدم و انشاءالله بالتیابه از شما در وقتی پر روح و ریحان مقابلاً للبقعة المبارکه زیارت تلاوت مینمایم و استدعای الطاف بینهایت میکنم تا نفحات روحانیّه ملکوت اہی قلوب شما را متأثر نماید و از این عالم فانی بیزار کند و بجهان الہی مشتاق

wholly attracted to the Eternal Beauty and night and day be enkindled with the love of the Abha Beauty and consumed with passion, having learned the way of sanctification and holiness, melting away in the fire of the love of God.

فرماید تا بکلی منجذب جمال باقی گردید و شب و روز بجمبت جمال ایهی افروخته و جانسوخته و روش تقدیس و تنزیه آموخته بنار محبت الله بگدازید

2 And upon you be greetings and praise.

2 و علیکن التحیة والثناء

MKT7.011

AB05894

To: Addie Dealy

Date: 1902 ca.

O thou who art attracted by the Fragrances of God!

Be rejoiced for my mentioning thee and gladden thine eyes by the bounty of thy Lord. Know, verily, that His favor unto thee is great, great; for He guided thee unto the Merciful Light, confirmed thee in bearing calamities and hardships in the path of God, on the part of the neglectful ones.

There is no harm in any affliction which befalleth thee in the love of El-Baha, for this affliction is a gem which glistens and shines on the crown of guidance which adorns thy head among the maid-servants. Remember the hardships of the disciples, and what Mary, the Virgin; Mary, the Magdalene; and Mary, the mother of Jesus, bore in the path of God; especially Barbara, until she was martyred in the love of Christ; and she being attracted unto the Kingdom of God, her spirit soared unto the summits of holiness in the paradise of eternal life, in the place of Meeting.

TAB.261

AB05899*To: Munirih Ayadi Zadih**Date: 1902 ca.*

- 1 O divine leaf! Do not imagine that Ibn-i-Abhar would forget you, whether in correspondence or during the hours of day and night, even at dawn during prayers. Rather, he constantly seeks mercy for you and the encompassing of divine favors. He may forget himself, but he will never ever forget you. Therefore, you have no right to complain whatsoever. If there has been any laxity, it was due to 'Abdu'l-Baha's numerous obligations, not from forgetfulness of that sincere friend. Be confident and at ease, and assured of this clear text.
- 2 I beseech God that He may make that stirring leaf intimate with holy fragrances, so that in gatherings of fellowship you may become the cause of enthusiasm and rapture among the handmaidens of the All-Merciful. Apply your utmost effort in learning the English language.
- 3 And upon you be greetings and praise.

1 ايتها الورقة الرحمانية گمان منما که حضرت ابن ابهر ترا چه در اوراق چه در آناه لیل و نهار حتی فی الأستحار عند الأذکار فراموش نمایند بلکه همواره از برای تو طلب رحمت کند و شمول عنایت شاید خود را فراموش کند و لکن شما را ابداً نسیان ننماید لهذا بهیچوجه حق گله نداری اگر فتوری رفته از کثرت مشاغل عبدالهء بوده نه از نسیان جناب حبیب بی‌ریا مطمئن باش و مستریح و موقن باین نص صریح

2 از خدا می‌طلبم که آن ورقهء مهتره را بنفحات قدس مؤانس نماید تا در محافل انس سبب شور و وله اماء رحمن گرددی در تحصیل لسان انگلیزی منتهای همت را مبذول دارید

3 و علیک التحية و التناء

MKT9.213b, YIA.405a

AB06501*To: Vajihullah son of Qabil, in Abadih**Date: 1902 ca.*

- 1 O thou who hast recently drunk milk! Praise be to God that thou hast become a suckling at the breast of the love of God. How well didst thou speak and string the pearls when thou didst say "It hath great taste!" O thou who art dear at the Threshold of Grandeur, it hath indeed great taste! O thou tender plant in the rose-garden of the knowledge of God, it hath indeed great taste! O thou fresh fruit of the Paradise of shelter, it hath indeed great taste! With the tongue of a suckling, pray at the Threshold of the All-Bountiful Lord, saying:
- 2 O Kind Lord! Nurture this suckling babe in the bosom of Thy bounty and, through the outpouring of Thy grace, rear this weak and young one. Through Thy favor and generosity, may

1 یا قریب العهد من شرب اللبن حمد کن خدا را که رضیع ثدی محبت الله گشتی چه خوش گفتی و در سفتی که خیلی مزه دارد عزیز درگاه کبریائی خیلی مزه دارد و نهال بدیع گلشن معرفت الهی خیلی مزه دارد و ثمر طری جنت مأوائی خیلی مزه دارد

2 بزبان شیرخواری بیارگاه بزرگواری حضرت باری مناجات کن که ای خداوند مهربان این طفل رضیع را در آغوش عنایت پرورش ده

he grow and develop day by day, become worthy to render service, and engage in servitude at Thy Holy Threshold. Thou art the Kind One, Thou art the Lord, Thou art the Bestower, the Forgiver.

و این صغیر ضعیف را بفیض عنایتت تربیت
فرما تا به فضل و موهبتت روز بروز نشو و نما
نماید و قابل خدمت گردد و بعبودیت آستان
مقدسست پردازد توئی مهربان و توئی پروردگار و
توئی بخشنده و آمرزگار

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

MSHR5.411

AB06101

To: Mirza Aqa Tihrani, in Anzali

Date: 1902 ca.

1 O faithful servant of the Beauty of Abha!

1 ای بندهء صادق جمال ابهی

2 The perfumed letter from that longtime friend was in the utmost eloquence, fluency and brevity. A letter should be thus - few in words but rich in meaning, eloquent in meaning, fluent in expression, concise and beneficial.

2 رفیم مشکین آن یار دیرین در نهایت بلاغت و فصاحت و اختصار بود مکتوب باید چنین باشد
قلیل اللفظ کثیر المعنی فصیح المعانی بلیغ العبارة مختصر و مفید

3 Therefore it was necessary that permission for presence be given, but what can be done - "necessities permit exceptions" is a famous saying. In truth it weighs heavily upon this servant not to give permission and consent, for he knows the longing of the friends and senses the flame of their love's fire. But if you postpone it to another time it would be better.

3 لهذا لازم چنین بود که اذن حضور داده شود
ولکن چه چاره الضّرورات تبیح المعذورات
مثلیست مشهور فی الحقیقه بر این عبد بسیار
گرانست که اذن و اجازه ندهد زیرا اشتیاق
دوستانرا میداند و شعلهء نار محبتشانرا احساس
مینماید ولی بوقتی دیگر اگر موکول نمائید بهتر
است

4 Make me your proxy for the visitation. I swear by your precious life that at midnight I will arise and, facing the Holy Shrine, will perform the visitation with utmost supplication and entreaty on behalf of all.

4 مرا نایب الزیارة قرار دهید بجان عزیزتان که
در نیم شب برخیزم و مقابل روضهء مبارکه از
قبل کلّ بنهایت تضرّع و ابتهال زیارت نمایم

5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

PYB#119 p.04

AB06434

To: Louisa E Ruddiman, in Chicago

Date: 1902 ca.

O thou who art attracted by the Fragrances of Holiness!

Be dilated in thy heart by the gentle breeze which emanates from the garden of Eternal Life and enkindled in the Tree of Sinai in the center of Paradise; so that thou mayest be a pillar of fire and a cloud of light in this age, wherein a drop grows into a large wave of the sea, and a lamp glistens with the light of the dazzling stars, and this is from the power which is manifested by thy Lord, the Clement, the Merciful. [...]

Be firm in the worship of God, fasting, praying, imploring and invoking unto thy God, the Generous; so that He shall destine to thee the honor of sacrifice in the path of thy Beloved, the Ancient.

I ask God to grant thee thy greatest wish in this wonderful time.

TAB.104

AB06452

To: Fred W Ackerknecht, in Johnstown, NY

Date: 1902 ca.

O thou who art set aglow with the Fire of the Love of God!

Verily, I am in receipt of thy letter, and my breast is dilated by its contents which proved thy great attraction (to God), thy joy of heart and the rejoicing of thy spirit by the Kingdom of God.

Trust in God in all matters and lead the people unto the solid faith, the way of the Kingdom; so that they may be ushered into the canopy of peace and abide in the strong castle of the mercy of thy Lord, the Clement; that they may hoist the standards of the love of God in the highest mountain summits, promulgate the revelation of strength on the Ark of Safety and immerse thyself] in the seas of the mercy of thy Lord, the Clement.

Convey my greetings and praise to thy respected wife and to thy mother, who believed in her God; cheer her heart and comfort her spirit through the Kingdom of God.

TAB.413-414

AB06517

To: Fred W Ackerknecht, in Johnstown, NY

Date: 1902 ca.

O thou who art turning thy heart unto the Kingdom of God!

Verily, I read thy recent letter and praised God for having blessed thee with two babes, as a mercy on His part. He is indeed the Merciful, the Generous! Give them the names Leah and Rachel, which are the names of the two wives of Jacob, for they were two sisters, beloved of God. Perchance God hath destined profound wisdom in this.

Then thank God that He hath guided thy honorable wife to the Manifestation of Light, the Revealer of Signs and the Source of Mysteries. Verily, this is the great favor.

Then know verily, that the doors of tests will be opened in that town, but it is incumbent on thee to be steadfast in the love of God and firm in His great Cause. He who remaineth firm, grows; and he who is steadfast will be confirmed by God with great power in this glorious century.

And upon thee be greetings and praise.

TAB.414

AB06284

To: Arbab wife of Abdu'l-Husayn Ardistani, in Tihiran
Date: 1902 ca.

- 1 O cherished handmaid of the divine threshold! Your noble father was martyred in prison under chains and fetters, and sacrificed himself for that Peerless, Unique Beloved. His illustrious name is recorded and inscribed in the register of martyrs, the roster of lovers, the royal signature of those who sacrificed themselves, and the proclamation of the enraptured ones in the Abha Kingdom. Be confident and assured that his radiant countenance shines like the brilliant moon in the celestial assemblage.
- 2 What tablet could be more preserved than that Preserved Tablet, what scroll more widely proclaimed than that Book? The denizens of the Abha Kingdom and the Supreme Concourse will chant and sing those tablets forever. Rejoice then at this great glad-tidings! By My life, it equals the gifts of earth and heaven.
- 3 And upon thee be greetings and praise.

1 ای کنیز عزیز درگاه کبریا پدر بزرگوار در انبار
 در زیر سلاسل و اغلال شهید شد و فدای آندلبر
 وحید فرید گشت نام نامیش در سجل شهیدان
 و فهرست عاشقان و طغرای فدائیان و منشور
 شیدائیان در ملکوت ابدی مقید و مثبت شد
 مطمئن باش و معتمد آن رخ تابناک در انجمن
 افلاک مانند مه تابان میدرخشد

2 دیگر چه لوحی از آن لوح محفوظتر و چه رقی از
 آن دفتر منشورتر آن الواح را اهل ملأ ابدی و
 ملکوت اعلیٰ الی الابد ترتیل و ترنیم مینمایند
 فاستبشری بهذه البشارة الکبریٰ لعمری انہا
 تعادل موهبة الارض و السماء

3 و علیک التّحیّة و الثّناء

MKT7.119

AB06249

To: Tabib Tabrizi, Aqa Hasan et al., in Yerevan
Date: 1902 ca.

O spiritual physician of Tabriz! Be like a fever, stirring up passion, mixing sweetness and diffusing musk, so that you may enter the enchanting feast of the Beloved and witness a mighty resurrection. One, like a rose, has rent their garment, while another, like a nightingale, has sent their lament to the heavens. One, like the narcissus with languid eyes, has opened eyes of wonder, while another, like a meadow violet, has fallen intoxicated in the wilderness and plain. One, like the cypress, has raised their stature tall, while another, like the ringdove, has caused commotion in the rose garden. One, like the dove, has raised the song of "Glory and Holiness," while another, like the nightingale, has struck up the anthem of "Lord of the angels and the spirit." Observe what a luminous gathering this is and

ای طبیب روحانی تبریزی تبریز شو و شورانگیز
 و شهدامیز و مشکبیز تا در بزم یار دلاویز درآئی
 و رستخیزی عظیم بینی یکی مانند گل پیرهن
 چاک نموده و دیگری مانند بلبل ناله بافلاک
 رسانده یکی بمثابه زنگس شہلا چشم حیرت
 گشوده و دیگری بمثابه بنفشه زار سرمست در
 صحرا و دشت افتاده یکی مانند سرو قد برافراخته
 و دیگری مانند فاخته غلغلی در گلشن انداخته
 یکی مانند ورق آهنگ سبوح و قدوس برآورده و
 یکی بمثابه عندلیب گلبنانگ ربّ الملائکة و الروح
 زده ملاحظه نمائید کہ چه محفل نورانیست و

what a divine assembly! It is a time of joy and delight, for this is the enlightened age and the century of manifestation. And upon you be greetings and praise.

چه انجمن رحمانی وقت سرور است و حبور زیرا
عصر پر نور است و قرن ظهور و علیکم التحية و
الثناء

INBA89:168

AB06429

To: Emma C Gabel

Date: 1902 ca.

O thou who art kindled as a lamp with the Fire of the Love of God!

Be thou a fountain flowing with the waters of the mercy of God, a myrtle perfumed with the fragrances of God and a bird warbling the most wonderful melodies of the knowledge of God in the garden of faith.

Know thou, verily, the Sun of Truth hath shone forth with the lights of peace upon all regions. Strife and conflict will surely be removed from all the nations of the earth. Carnage shall be taken away; fighting, violence and reviling will be changed into universal reconciliation and the hosts of tranquillity will pitch their tents in the midst of the world. Then the awning of the mercy of thy Lord will be hoisted and those souls who are free from the filth of prejudice, contradictions and presumption and are filled with a love that imparts affinity, intimacy, affection, meekness and humbleness will be sheltered under it.

TAB.424

AB06028*To: Fatimih Sultan et al.**Date: 1902 ca.*

- 1 O handmaidens of the All-Merciful! Give thanks unto God that you have stepped into the arena of existence in such a blessed age and have been nurtured in the cradle of being during what is the most luminous sun of all cycles and ages. The endless favors and the lights of grace are manifest, the light of divine unity is apparent.
- 2 Therefore, as much as you are able, in gatherings of remembrance, let your tongues and speech be adorned with the praise and glorification of the Lord God.
- 3 And upon you be greetings and praise.

1 ای اماءِ رحمن شکر کنید خدا را که در چنین عصر میمنتِ حصری برصهء وجود قدم نهادید و در مهد وجود پرورش یافتید که آفتابِ انور قرون و اعصار است الطافِ بی‌پایانِ انوار فیض عیان نور احدیت نمایان

2 پس تا توانید در محافل ذکر به تسبیح و تقدیس حضرت یزدان زبان و لسان بیارائید

3 و علیکنّ التَّحیّة و الثَّناء

INBA87:138a, INBA52:135a, MKT7.222b

AB06321*To: Mirza Ruhullah (Kashan)**Date: 1902 ca.*

- 1 O thou spiritual teacher! In thy school, instruct thou God's children in the customs of the Kingdom. Be thou a teacher of love, in a school of unity. Train thou the children of the friends of the Merciful in the rules and ways of His loving-kindness. Tend the young trees of the Abha Paradise with the welling waters of His grace and peace and joy. Make them to flourish under the downpour of His bounty. Strive with all thy powers that the children may stand out and grow fresh, delicate, and sweet, like the ideal trees in the gardens of heaven.
- 2 All these gifts and bounties depend upon love for the Beauty of the All-Glorious, and on the blessings in the teachings of the Most High, and the spiritual instructions of the Supreme Concourse, and on ecstasy and ardour and diligent pursuit of whatsoever will redound to the eternal honour of the community of man. Greetings be unto thee, and praise.

1 ای معلّمِ رحمانی در دبستان تعلیم آن نورسیدگان الهی را آدابِ ملکوتی بیاموز و در مکتبِ توحید ادیبِ عشق گرد و اطفالِ یارانِ رحمانی را رسم و آئینِ محبتِ الله تعلیم نما تازه‌نهلانِ جنتِ ابری را بفیضانِ میاهِ روح و ریحانِ پرورش ده و بریزشِ بارانِ بخششِ حضرت یزدان نشو و نما بخش تا توانی بکوش که این اطفال مانند اشجار بی‌همال در ریاضِ ذوالجلال در نهایتِ لطافت و طراوت و حلاوت جلوه نمایند

2 این مواهب عبارت از محبتِ جمالِ ابری روحی لأحبّائه الفداست و فیوضاتِ تعالیمِ حضرت کبریا و تربیتِ روحانیّهء ملأً اعلی و انجذاب و اشتغال و اشتغال بآنچه سببِ عزّتِ ابدیه در عالمِ انسان و علیک التَّحیّة و الثَّناء

BRL_ATE#104, COC#0612

BRL_DAK#0366, PYB#219 p.05, TRBB.049, MJTB.078

AB06008*To: Mr Brown**Date: 1902 ca.*

O My God! O My God!

This thy servant hath abandoned superstitions, emerged from darkness and hath entered into Thy Light which hath shone forth to the world! Praise be unto Thee, O My God! for thou hast removed the covering from his insight, caused the reality of Guidance to appear unto him and hath ordained for him a gift which is not followed by destruction!

O Lord! O Lord! Send unto him a gentle breeze from the garden of Thy sanctity in Thy Kingdom of ABHA, so that he may be refreshed and developed as a flourishing branch in that adorned and thickly planted grove; cause his tongue to speak Thy praise among mankind and confirm him through the breath of Thy Holy Spirit at the time of prayer, so that he may become a soul unto bodies, a light unto every eye, a joy to every heart, a consolation to every depressed one, a happiness to every grieved one, and a proof to every gazer! Verily, Thou art the Powerful, the Potent, the Bestower, the Merciful, the Giver!

TAB.257

AB06227*To: Rida Khan Sartip**Date: 1902 ca.*

- ¹ O Sartip! Enter into the ranks and divisions of the Concourse on High and adorn the battle lines of the spiritual ones. Make your assault with the power of faith and certitude, launch night raids with the weapons of righteousness, and with the fire of the love of God raise such a commotion that the armies of error will be scattered, the ranks of self and passion will be broken, and the might of the hosts of guidance will become manifest.

- ² Physical warfare has no glory and yields no fruit or result. For a few days it is mentioned, but after a short time the victor

¹ ای سرتیپ در صف و تیپ ملأ اعلی درآ و صف جنگ روحانیان بیارای بقوه ایمان و ایقان هجوم کن و بسلاح صلاح شبخون زن و بنار محبت الله قیامتی برپا کن تا لشکر ضلالت متلاشی شود و صفوف نفس و هوی در هم شکند و قوه جنود هدی ظاهر و آشکار شود

² حرب جسمانی را رونقی نه و ثمر و نتیجه نیست ایامی چند مذکور و بعد از مدتی قلیله مظفر مقهور گردد و غالب مغلوب شود اما جنود

becomes the vanquished and the conqueror becomes the conquered. However when the hosts of divine inspirations overcome and vanquish doubts, they so thoroughly scatter and disperse the armies of vain imaginings that no trace remains.

الهامات غیبیه چون بر ظنون غالب و قاهر شود
لشکر او هام چنان متلاشی و پریشان گردد که
اثری باقی نماند

- 3 Therefore keep this victory and triumph fixed in your thoughts. And upon you be greetings and praise.

3 پس این ظفر و غلبه را مرکوز خاطر بدار و علیک
التحیّة و الثناء

INBA16:145

AB06125

To: Siyyid Isma'il Sina

Date: 1902 ca.

- 1 O thou who art firm in the Covenant! Praise be to God that the messenger of the favors of His Holiness the One arrived and news of the success of the divine friends brought joy and gladness to hearts. When pure intention and sincere purpose are fixed in mind, divine assistance, protection and favor will surely become manifest and evident. This was truly a severe incident, and the strangers imagined that through this attack they would uproot and destroy, whereas through such tyrannical movements they only make themselves the disgrace of the world and cause the eternal glory of the divine friends. The friends of God must show complete wisdom and kindness to all, displaying good conduct, so it becomes clear and evident that these souls are the essence of bounty, the reality of mercy, the essence of favors, and pure justice and fairness.

1 ای ثابت بر پیمان الحمد لله پیک عنایت حضرت
احدیّت رسید و خبر موفقیت احبای الهی دله
را حبور و سرور بخشید چون نیت خالصه و
ارادهء صادقّه مرکوز خاطر باشد عون و صون
و عنایت البتّه ظاهر و باهر گردد فی الحقیقه این
وقعهء شدیدّه بود و اغیار را چنان گمان بود که
باین هجوم قلع و قمع خواهند نمود و حال آنکه
از این گونه حرکات طاغیانّه خویش را رسوای
عالم کنند و سبب عزّت ابدیهء احبای الهی
گردند یاران الهی باید در کمال حکمت با کلّ
بالعکس مهربانی کنند و خوش رفتاری نمایند تا
واضح و معلوم شود که این نفوس صرف موهبتند
و حقیقت رحمت و جوهر الطاف و صرف عدل
و انصاف

- 2 Upon you be greetings and praise.

2 و علیکم التحیّة و الثناء

MSBH1.164

AB07045*To: Mathilda Poulsen, in Racine, WI**Date: 1902 ca.*

- 1 O thou who art advancing toward God! Verily I read thy letter of wonderful expression and eloquent composition and thanked God that He hath poured upon thee the bounty of guidance and hath made thy heart a lamp of piety.
- 2 Verily I beseech God, with all humbleness, to remove the covering from thine insight and to show unto thee His great signs, and to make thee a banner of guidance, severed from all else save Him, enkindled with the fire of His love, engaged in His praise and apprehending the realities of things; so that thou mayest see with thine eyes, hear with thine ears and not imitate any of the fathers and ancestors; have perception in the matter of thy Lord, for the people are in dark veils. By God, the True One, verily the doors of the everlasting paradise are opened before the faces of the devoted ones and the Tree of Life therein overshadows the spiritual ones. Happy are those who enter it and are sheltered under its shadow!

TAB.063

BRL_DAK#0802

AB06622*To: Yahya Khan, in Shiraz**Date: 1902 ca.*

- 1 O servant of God! Praise be to God that you are aware and fully alert, and that every morning you arise to glorify and sanctify God and offer thanks that He has deemed you worthy of such a gift and freely bestowed such a bounty, guiding you to a path that, like a candle in the night-chamber of the horizons, will remain illumined forever.
- 2 In this case, if your father causes some hurt, you must show forbearance and make patience and restraint your hallmark.
- 3 And I beseech God that He may also awaken him, that he may know that this aware son is a manifestation of the favors of the

Lord, and that his eye of insight has been opened to the lights of the greatest guidance and beholds the signs of God's mercy.

3 از خدا خواهم که او را نیز بیدار نماید تا بداند که این پسر هوشیار مظهر الطاف پروردگار است و دیده بصیرتش بانوار هدایت کبری باز گشته مشاهده آثار رحمت یزدان میفرماید

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA84:532

AB06590

To: Sister of Sina and Nayyir, in Tihiran

Date: 1902 ca.

1 O Handmaiden of God who speaks! The essence of all praise, glorification and commendation for this servant is to express servitude at the Sacred Threshold. If 'Abdu'l-Baha achieves pure servitude as it should and must be achieved, this is the crown of glory and the greatest of signs and most exalted of standards and the ark of salvation.

1 ای امة الله الناطقه جوهر محامد و نعوت و ستایش بهر این عبد بیان عبودیت باستان مقدس است اگر عبدالبهاء را عبودیت محضه چنانکه باید و شاید حاصل گردد این تاج مباحثست و اعظم آیات و ارفع رایات و سفینه نجات

2 Therefore if you possess a talent for clear inspiration and flowing expression, open your speech to these truths and meanings and give full voice. I am the servant of Baha and you are the handmaiden of Baha. I praise you for your connection to that Threshold, and you praise me for servitude at that Court, so that both your soul and mine may be gladdened and, like a divine rose garden, increase in delicacy and freshness.

2 پس اگر قریحه الهام صریحه داری و طبع روانی نطق را باین حقائق و معانی بگشا و داد سخن ده من بنده بها هستم و تو کنیز بها من تو را بانتساب بآن آستان بستم و تو مرا بعبودیت آن عتبه ستایش نما تا جان تو و من هر دو خوش شود و مانند گلشن الهی لطافت و طراوت بیفزاید

3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

INBA17:044, MKT7.038

AB11760*To: Ustad Sabbagh et al., in Tihiran**Date: 1902 ca.*

O thou who art firm in the Covenant! Praise God that thou art successful in servitude at the Sacred Threshold and confirmed in steadfastness in the Covenant and Testament. Thou art mentioned in the gathering of the spiritual ones and renowned at the Threshold of the All-Merciful. The service thou rendered at the Divine Court was accepted and, God willing, will be spent in the Holy Place. Convey blessed greetings to the esteemed daughter, the assured maidservant of God. In truth, that assured leaf is in utmost devotion and supplication, and is mentioned and near in the Court of the All-Merciful. Take great care of her for her heart is illumined with the love of the Abha Beauty and her soul is spiritual through attraction to the Supreme Kingdom. Upon thee and upon her be glory and praise.

ای ثابت بر پیمان حمد کن خدا را که بعبودیت
آستان مقدس موقفی و بثبوت بر عهد و پیمان
مؤید در انجمن روحانیان مذکوری و در عتبه
حضرت رحمان مشهور خدمتی که بدرگاه
احدیت نمودی مقبول افتاد و انشاء الله در مقام
مقدس صرف میشود صبیّه محترمه امه الله
الموقنه را تحیت مبارکه برسان فی الحقیقه آنورقه
مطمئنّه در نهایت تبّتل و تضرعست و در بارگاه
رحمانیت مذکور و مقرب بسپار مراعات او
را داشته باشید زیرا قلبش بجمت جمال ابری
نورانیست و جانش بتوجه ملکوت اعلی روحانی
و علیک و علیها البهاء و الثناء

YIA.341

AB06647*To: Haddad, Ali et al.**Date: 1902 ca.*

- ¹ O thou servant of the One true God! In this universal dispensation man's wondrous craftsmanship is reckoned as worship of the Resplendent Beauty. Consider what a bounty and blessing it is that craftsmanship is regarded as worship. In former times, it was believed that such skills were tantamount to ignorance, if not a misfortune, hindering man from drawing nigh unto God. Now consider how His infinite bestowals and abundant favors have changed hellfire into blissful paradise, and a heap of dark dust into a luminous garden.
- ² It behooveth the craftsmen of the world at each moment to offer a thousand tokens of gratitude at the Sacred Threshold, and to exert their highest endeavor and diligently pursue their professions so that their efforts may produce that which will

¹ ای بنده حقّ بدایع صنایع در این دور جامع
از عبادت جمال لامع شمرده گشته ملاحظه
فرما که چه عنایتست و چه موهبت که صنعت
عبادتست پیشینیان گمان مینمودند که صنعت
غفلت است بلکه آفت است و مانع از قرب
حضرت احدیت حال ملاحظه فرما که رحمت
کبری و موهبت عظمی چگونه بحیم را جنت
نعم کرد و گلخن ظلمات را گلشن نورانی نمود

² اهل صنعت باید در هر دم صد هزار شکرانیت
بعته مقدسه اظهار دارند و در صنایع خویش
نهایت همت و دقت را بجری نمایند تا ابدع صنعت

manifest the greatest beauty and perfection before the eyes of all men.

SWAB#127, BSW#15.37x

در نهایت لطافت و ظرافت در معرض عمومی
عالم جلوه نماید

MMK1#127 p.141, AKHA_122BE #11-12

p.j

AB06558

Date: 1902 ca.

- 1 O God, my God! This servant of Thine nursed at the breast of Thy guidance, sought to abide beneath the shade of Thy providence, was diligent in Thy remembrance, found refuge within the precincts of Thy court, and was encompassed by Thy favors. He emigrated from this world to a habitation which is the manifestation of Thy mercifulness, and he returned unto Thee, seeking the shelter of Thy most great mercy.
- 2 Lord! Lord! Send down upon him the rain of Thy forgiveness and Thy pardon, and purify him from all things. Suffer him to attain the threshold of Thy holiness and to take shelter beneath the shade of Thy mercy, and pardon him through Thy grace and Thy loving-kindness.
- 3 Lord! Purify him from whatsoever may withhold him from ascending to the Concourse on high or gaining admittance into the Kingdom of Abha. Thou art the Bountiful. Thou art the Merciful. Thou art the Forgiving. Thou art the Gracious, the Beneficent.

1 الهی الهی هذا عبد من عبادک قد رضع من
ثدی هدايتک و استظلّ فی ظلّ عنايتک و
تذکر بذکرک و استجار فی جوارک و احاطته
الطافک ثمّ هاجر من هذه البلاد الى موطن
مظهر رحمانيتک ثمّ رجع اليک طالباً جوار
رحمتک الکبری

2 ربّ ربّ انزل عليه غيث عفوک و غفرانک و
طهره عن کلّ الاشياء و اجعله وافداً على عتبة
قدسک و ملتجئاً الى ظلّ رحمانيتک و معفوّاً
بفضلک و عنايتک

3 ربّ طهره عن کلّ ما يمنعه عن الصّعود الى الملأ
الأعلى و الدّخول في ملکوت الأبهی انک انت
الکریم انک انت الرّحيم و انک انت الغفور و
انک انت العفوّ المنان

BSHN.140.180, BSHN.144.180, MHT2.196

AB07324

To: Aqa Bala Karimuf, in Baku

Date: 1902 ca.

- 1 O thou who art firm in the Covenant! Thy letter was received. Its contents were full of the spirit of joy. Praise God that thou art assisted by such eternal confirmation and art successful in service at the Threshold of His Holiness the Most One.

1 ای ثابت بر پیمان مکتوبت ملحوظ گردید مضمون
بروح و ریحان مشحون بود حمد کن خدا را
که بچنین تأییدی ابدی مؤیدی و بخدمت آستان
حضرت احدیت موفق

- 2 Regarding the Mashriqu'l-Adhkar, thou hast shown the utmost endeavor and God willing it shall be completed with perfect joy and fragrance. Jinab-i-'Ali Ashraf will soon return to his native land. Here he has labored hard; abundant reward is destined and assured. And know thou with absolute certainty that the blessedness and auspiciousness of services at the Threshold of Oneness will confirm all that family, nay that entire household, with eternal glory.

2 در خصوص مشرق‌الاذکار نهایت اهتمام را نمودی و انشاءالله بکمال روح و ریحان انجام خواهد یافت جناب علی اشرف عنقریب رجوع بوطن مألوف خواهند نمود در اینجا زحمت کشیده‌اند اجر موفور مقرر و محتوم است و یقین مبین بدان که مبارکی و میمنت خدمات درگاه احدیت جمیع آن خاندانرا بلکه آن دودمان را بعزت ابدی مؤید فرماید

- 3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

YIK.287-287

AB07712

To: Mamie Agnew, in Chicago

Date: 1902 ca.

O thou who art attracted by the Fragrances of God! Thank God for giving and granting thee "sight of eyes" (i.e., a son) whereby thy bosom becomes dilated and thy heart rejoiced. Then make his name "Ruhullah" (i.e., the Spirit of God), so that the spirit of thy Lord, the Merciful of the Merciful, will confirm him.

O maid-servant of God! Know, verily, that the one who bore similar name (i.e., Ruhullah), son of Varga, was martyred in the path of God in the twelfth year of his life. While he was beneath the unsheathed sword he called out "Ya Baha-el-ABHA!" until he was killed in the path of God. We called thy son by this noble name so that he may have a great station in the Kingdom of God.

And upon thee be greetings and praise.

TAB.123

AB07316*To: Abdu'l-Majid Tabib, in Maraghih**Date: 1902 ca.*

- 1 O thou who art firm in the Covenant! What thou didst write was read and caused joy, for the meanings were colorful, full of sweetness and sugar. Blessed art thou for being steadfast in service to this mighty Cause and firm and unwavering in the Covenant. Thou art intoxicated with the wine from the divine tavern of Abha and filled with ecstasy from the overflowing cup of the Beloved of the horizons.
- 2 Say to the divine friends that time is passing and opportunity slipping away. Strive with heart and soul to make that region and territory a rose garden and that land and realm a dawning-place of the hidden favors of the Ever-Living, the Self-Subsisting.
- 3 And upon thee be greetings and praise.

1 ای ثابت بر پیمان آنچه نگاشتید قرائت گردید سبب مسرت شد زیرا معانی رنگین بود و پر حلاوت و شکرین خوشا بحال تو که بر خدمت این امر عظیم مقیمی و بر عهد ثابت و مستقیم سرمست بادهء نهمخانهء ابهائی و پر نشسته از جام سرشار دلبر آفاق

2 یاران الهی را بگو که وقت میگذرد و فرصت از دست میبرد به جان و دل بکوشید تا آن خطه و دیار را گلشن و گلزار کنید و آئینروز و بوم را معرض الطاف خفیهء حی قیوم

3 و علیکم التّحیّة و التّناء

INBA89:155

AB07595*To: Siyyid Ali Akbar et al., in Nayriz**Date: 1902 ca.*

- 1 O believers, O assured ones! Your faith and certitude in the threshold of the Lord God is evident and manifest like the shining moon. You are remembered, renowned and witnessed at that threshold. Therefore be confident in the endless bounty of the All-Merciful Lord.
- 2 If 'Abdu'l-Baha's pen falls short, this is due to constant preoccupation, otherwise there would be no shortcoming or laxity. I beseech God that day by day you may shine ever brighter and draw nearer to the threshold of Truth.
- 3 And upon you be greetings and praise.

1 ای مؤمنان ای موقنان ایمان و ایقانتان در آستان حضرت یزدان مانند مه تابان مشهود و عیان در آدرگاه مذکورید و مشهور و معلومید و مشهود لهذا مطمئن بفضل بی پایان حضرت رحمن باشید

2 اگر خامهء عبدالهّاء قاصر است این از کثرت مشغولیت متواتر است و الا قصور و فتور نمیشد از خدا میجوییم که روز بروز بیشتر برافروزید و در درگاه حق مقربتر گردید

3 و علیکم التّحیّة و التّناء

MKT8.155b

AB07689*To: Muhammad Isma'il (Ivughli) et al., in Sirjan**Date: 1902 ca.*

- 1 O spiritual friends! On this luminous morn 'Abdu'l-Baha's thoughts turned to the merciful friends and He took up writing this letter, that perchance it might become the cause of spiritual fragrance and joy to the hearts of the friends.
- 2 For at the Threshold of the one true God no act is more meritorious than imparting happiness to the hearts of the friends. Each one of the friends should, most willingly, endeavor to bring happiness, joy and gladness to those with whom he associates. They should withhold neither life nor property, nay rather each should sacrifice his life for the other.
- 3 This is the foundation of the religion of God and this is the proof of sincerity, steadfastness and firmness in God's Covenant. And upon you be greetings and praise.
- ای یاران روحانی در این صبح نورانی عبداله‌آباد
پیاد دوستان رحمانی افتاد و بنگارش این نامه
پرداخت شاید سبب روح و ریحان قلوب یاران
گردد
- 2 زیرا در درگاه احدیت عملی مبرورتر از القای
سرور در قلوب یاران نه باید هر یک از دوستان
به جان و دل در تفریح و تسریر و شادمانی همگان
کوشد جان و مال دریغ ندارد بلکه هر یک در
سبیل دیگری جان فدا نمایند
- 3 اینست اساس دین الله و این است برهان
صداقت و استقامت و ثبات در میثاق الله و
علیکم التحية و التناء

INBA89:163, PYB#208 p.04

AB07320*To: Ibrahim Munir Divan, in Tabriz**Date: 1902 ca.*

- 1 O thou who art firm in the Covenant!
- 2 Praise God that in thy familiar homeland thou art engaged in service to the compassionate Lord, and like a gardener in the avenue of divine knowledge, thou art occupied with designing flowers of inner meanings. This is a gift from the Most Great Unity that thou hast been assisted and confirmed therein.
- 3 His honor Amin has offered the utmost praise of thee, that praise be to God, thou art steadfast in service, and thus must thou be. Whoever is like this follows the manifest light.
- 4 The days shall pass and nothing but regret shall remain for the people of the world. The nobility of the human world lies in divine inspirations, not in worldly adornments. And the end belongs to the righteous.
- 1 ای ثابت بر پیمان
- 2 حمد کن خدا را که در وطن مألوف بخدمت
رب رؤوف مألوفی و مانند باغبان در خیابان
عرفان بطراحی گلهای معانی پرداخته‌ئی این
موهبت حضرت احدیتست که بآن موفق و
مؤید شدی
- 3 جناب امین نهایت ستایش از شما نموده که الحمد
لله بر خدمت قائمست و چنین باید باشی هر کس
چنین است مقتدی بنور مبین است
- 4 ایام بسر آید و جز پشیمانی از برای اهل دنیا
نماند شرف عالم انسانی بسنوحات رحمانیه است
نه بآلایش دنیویه و العاقبة للمتقين

5 And upon thee be greetings and praise.

5 و عليك التَّحِيَّةُ و النَّاءُ

MKT6.120

AB07716

To: Sister Sanghamitta

Date: 1902 ca.

1 ...Know thou that in existence there is a centre round which revolve the firmaments of everlasting life. And whensoever thou shouldst reach that centre thou wouldst also attain all other mighty centers in this mighty universe. How many floods have overflowed, and how many rivers have sprung forth and flowed, yet all draw their sustenance from the mighty ocean. Return therefore from the world of pluralities to unity, and from numbers to the One which is the source of all numbers. That One is sanctified beyond the limitation of the unifiers.

1...اعلى ان للوجود مركز تدور افلاك الحياة
الأبدية على ذلك المركز العظيم فتى وصلت الى
ذلك المركز فزت بجميع المراكز العظيمة في هذا
الكون العظيم و كم من سيول فاضت و كم من
انهار نبعت و جرت ولكن الكل مستمد من
البحر المحيط ارجعى من الكثرات الى الوحدة و
من الأعداد الى الواحد الذى كان مبدءاً لجميع
الأعداد و انه مقدس عن تحديد الموحدين

2 This return will make thee to be a sign of the Supreme Course and the banner of the Kingdom in all regions, and through it thy face will be illumined between earth and heaven, and thy tree will bring forth the most wondrous and unique fruits in the world of existence unto all eternity, and thou shalt be confirmed in eternal life throughout centuries and ages.

2 هذا ما يجعلك آية الملاء الأعلى و راية الملكوت
في كل الأنحاء و يتنور به وجهك بين الأرض
و السماء و يثمر به شجرتك بآدع الفواكه البديعة
في عالم الوجود الى ابد الآباد و يوفقك على الحياة
الأبدية على مر القرون و الأعصار

MMK3#023 p.015x

AB07327

To: Siyyid Asadullah Qumi

Date: 1902 ca.

1 O you who are steadfast in the Covenant! Your letter arrived in these days and its meanings brought solace to hearts. Praise be to God that you are under the protection of the All-Merciful Lord and in the shadow of divine preservation and care, engaged in teaching the Cause of God and devoted to servitude at the Sacred Threshold.

1 اى ثابت بر پيمان نامه شما در اين ايام وارد و
از معانيش قلوب تسلى حاصل نمود الحمد لله در
پناه حضرت رحمانى و در ظل حفظ و حمايت
خداوند يزدان بتبليغ امر الله مشغولى و بعبوديت
آستان مقدس مألوف

- 2 The condition of faithfulness among the loved ones is to bear great hardship so they may arise with the mystery of sacrifice. Ask God that like the morning breeze, with utmost delicacy and spirituality, you may pass over the gardens of human hearts and bestow eternal life.
- 3 I beseech God to assist you in what He loves and is pleased with. Verily my Lord is the Merciful, the Compassionate. And upon you be greetings and praise.

2 شرط وفا نزد اهل ولا تحمل مشقت کبری است
تا بسرّ فدا قیام نمایند از خدا بخواه که مانند نسیم
صبحگاهی در نهایت لطافت و روحانی بر ریاض
قلوب انسانی مرور نمائی و حیات جاودانی بخشی

3 اسئل الله ان یوفّقک علی ما یحبّ و یرضی انّ
ربّی رحمن رحیم و علیک التّحیّة و الثّناء

MKT8.059

AB07779

To: Sutherland Maxwell

Date: 1902 ca.

O my beloved one! I received thy letter in which thou hast expressed thy contentment with one who hath turned unto God and prayerfully adoreth Him. Thy heart is gladdened by reason of thy blissful union with thine esteemed partner in life, the handmaid of God, she who hath set her face towards the kingdom of God and is attracted to Him. Thou shouldst recognize her preciousness, because she will be a source of glory, of enlightenment and blessing to the entire family. She hath attuned her soul to the divine realm, hath freed herself from the promptings of self and passion, and hath become a devoted and merciful maidservant in the divine vineyard.

I pray the Almighty that thine inner sight may be illumined with the light of guidance, and that thou mayest become a heavenly sign in the world below and one of the sons of the Kingdom of God. This is better for thee than sovereignty over the whole earth.

And upon thee be greetings and praise.

MAX.208-209

AB08285

To: Unknown, in Chicago

Date: 1902 ca.

O thou tree planted in the Garden of the Love of God! Although thou art absent in body, yet, praise God! thou art present in spirit and art illuminated by the lights of the Divine Love.

Thou must develop day by day and become more rejoiced than before through the fragrances of the Holy Spirit and illumine the hearts of others by the light of the love of God.

I ask God to confirm thee in the service of the Threshold of God and to strengthen thee in His servitude, like unto Abdul-Baha. Thus thou mayest be thrilled with the ecstasy of the wine of the Covenant and give a drink thereof unto the world.

TAB.523

AB08461

To: Amin Farid

Date: 1902 ca.

Honorable Doctor: According to what is heard, you have received permission to practice medicine and your diploma from the College of Medicine. Now experience is necessary in order to attain skill and proficiency. The greatest of all these is the confirmation and strength of His Majesty, the One, through the favor of the Blessed Perfection. I am hopeful that this will also be yours.

For the physician, the first qualifications are: Good intentions, trustworthiness, tenderness, sympathy for the sick, truthfulness, integrity, and the fear of the Lord. With life and heart strive thou to be both a spiritual and physical physician. Thus mayest thou be Ameen and Fareed (Trustworthy and Unique).

Thy honorable father night and day prays, hopes and supplicates that thy life, like his, may be entirely devoted to the

service of the Threshold of God, that thou remain the servant of the Holy Cause.

TAB.419-420

AB08242

To: Aqa Ghulam-Rida Khurasani, in Mazandaran

Date: 1902 ca.

O thou who art guided by the light of guidance! Give thanks unto God that the Sun of Truth cast a luminous ray into thy heart, causing the Beloved of the Most Great Guidance to appear in the gathering-place of thy heart. The escort of grace arrived and drew thee to the threshold of the Court of Divine Unity. Thou didst find thy way to His presence and hastened to His shelter, turning thy face away from strangers and recognizing that peerless Beloved. Blessed art thou! Praise and render thanks, that thou mayest become the manifestation of "If ye give thanks, I will give you more" and the dawning-place of "O Lord, increase my knowledge!" And upon thee be glory and praise.

ای مهتدی بنور هدی شکر کن خدا را که شمس
حقیقت پرتوی نورانی در دلت افکند تا دلبر
هدایت کبری در محفل قلب جلوه نمود و بدرقه
عنایت رسید و ترا بدرگه حضرت احدیت کشید
در درگاه او راه یافتی و به پناه او شتافتی و رخ
از پیگانه بتافتی و آن دلبر یگانه را شناختی خوشا
بحال تو حمد کن و شکر نما تا مظهر و لئن شکرتم
لأزیدنکم شوی و مطلع ربّ زدنی علما گردی و
علیک التحية و الثناء

MMK6#306

AB11973

To: Ellen G Rionda, in New York

Date: 1902 ca.

O thou handmaid, faithful and believing!

The hearts of all the friends rejoiced, and in particular, the heart of 'Abdu'l-Baha, when we heard of thy rising up to serve the Cause of God, and that thou hast set apart one of the rooms in thy home for meetings of the lovers of God, so that from it may ascend to the Lord of Revelation the clamour of chanted prayers.

By the life of God! The queens of the world, with all their

castles, cannot boast of such a room, since from it shineth forth the light of lights.

BRL_MEET.AB#10x

AB08352

To: May Maxwell, in Paris

Date: 1902 ca.

Be well assured of the favours of thy Lord, be resigned unto Him, and cross the ocean in full tranquillity and security. However, thou must show forth such steadfastness as will astonish the minds of those who are endowed with intelligence. Give my greetings to thine honourable husband and tell him: God hath truly granted you a precious wife, the very daughter of 'Abdu'l-Baha, whose heart is turned towards the Kingdom of God and attracted to His sweet savours. Thou shouldst appreciate how precious she is, so that God may confirm and bless this marriage under all conditions.

O thou who art attracted by the fragrances of God! Thy recent letter hath been received and I have read its wondrous contents. We have sent thee a reply by telegraph concerning the command to depart. And as for thee, O precious handmaiden of God, be thou assured of healing from every ailment through the power of the Spirit from God. At that time, the clouds of tests shall be dispersed, revealing a light shining brilliantly throughout all existence. These tempests shall pass away and the radiant light shall appear, and thy heart shall find tranquillity through the outpouring of thy Lord's tender mercies, the All-Merciful, the Compassionate.

Upon thee be greetings and praise.

'Abdu'l-Baha 'Abbas

MAX.191x, MAX.209x

AB07930*To: Siyyid Asadullah Qumi, in Tabriz**Date: 1902 ca.*

- 1 O servant of the Threshold of Baha! 1 ای بنده آستان بها
- 2 The letter you wrote from Maraghih arrived and a fresh fragrance wafted, for it indicated the spirituality of the divine friends in that spiritual clime - namely, that they adorn the gathering of guidance, find repose in the holy fragrances, and keep their skirts unsoiled by attachment to this transient world. 2 مکتوبی که از مراغه مرقوم نموده بودید رسید و نفحهء جدیده وزید زیرا دلالت بر روحانیت یاران الهی در آن اقلیم روحانی نمود یعنی محفل هدی بیاریند و بنفحات قدس بیاسایند و دامن بالایش اینجهان فانی نیالایند
- 3 In brief, today the measure is forgetfulness of strangers, firmness in the Covenant, joy and gladness through the grace of the All-Merciful, and detachment from this world. I hope that all the friends will become successful in attaining this boundless gift. 3 باری الیوم میزان نسیان بیگانگان و ثبوت بر پیمان و سرور و شادمانی بفضل رحمن و انقطاع از این جهان امیدوارم که جمیع یاران باین موهبت بی پایان موفق گردند
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA72:164, MKT8.016b

AB11968*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1902 ca.*

- 1 O spiritual friend! The letter from that spiritual beloved arrived, and within it was the sacred luminous photograph of the divine messenger, the heavenly envoy, and the celestial ambassador Mirza Badi' (may my soul be sacrificed for him). 1 ای یار جانی نامهء آنحبيب روحانی واصل و در طی آن نامه تصویر مقدّس نورانی پیک رحمانی و قاصد یزدانی و سفیر الهی میرزا بدیع روحی له الفداء بود
- 2 When my gaze fell upon that radiant image, my eyes were brightened, my heart was expanded, my spirit found joy and delight, and such happiness and gladness resulted from this sacred and accepted gift that I cannot describe it. 2 چون نظر بر آن تصویر منیر افتاد چشم روشن شد قلب منشرح گردید روح و روح و ریحان یافت و چنان سرور و حوری از این هدیهء مقدّسهء مقبوله حاصل گشت که وصف نتوانم
- 3 If possible, please send some more copies of this blessed photograph to this Holy Land. 3 البته اگر چنانچه ممکن است قدری دیگر از این تصویر مبارک ارسال باین ارض مقدّسه نمائید
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA79.035

AB07956*To: Ataullah grandson of Mahmud, in Tihiran**Date: 1902 ca.*

- 1 O servant of the one true God! Thou didst complain of thy father. Please God this is not really a complaint but a confession of thy true affection. Since he is thy father all he does for thee can be transformed to sweetness and kindness even though he give thee lethal poison, wax cruel and abandon faithfulness. Whatever he does he is nonetheless thy father.
- 2 Instead thou must show patience, be in the utmost dignity, and thankfulness so that the confirmations and assistance of the All-forgiving Lord will descend. Hear it from me. Harken not to alien whisperings rather arise to that which thou hast been commanded so that thou mayest obtain an ampler reward and be praised and loved amongst the concourse of the Kingdom.

1 ای بنده حق از ابوی شکایت نموده بودید
انشاءالله حکایت است چون پدر است آنچه
کند شهد و شکر است ولو سم قاتل دهد و
سیف جفا کشد و ترک وفا کند آنچه کند پدر
است

2 شما باید در مقابل صبور باشید و قور باشید شکور
باشید تا تأیید و توفیق رب غفور حاصل گردد
از من بشنو گوش بان حرفها مده بآنچه مأموری
قیام کن تا اجر موفور یابی و در نزد ملکوتیان
مدوح و محمود گردی و علیک التحية والتناء

MMK2#339 p.245, ANDA#32 p.65

AB08335*To: Mashaallah et al., in Tihiran**Date: 1902 ca.*

- 1 O ye divine friends! Praise be to God that ye have found repose beneath the shade of hope, have reached the ultimate goal, have rent asunder the veil and the barrier, and have witnessed the most great signs. Ye are clinging to the hem of grandeur and are wanderers in the path of the Abha Beauty.
- 2 This is bounty upon bounty, and this door of hope hath been opened before the face of all the peoples of the world. Yet some are privy to these mysteries while others are deprived of this bestowal and supplication.
- 3 Give ye thanks that ye have been blessed with these bounties. And upon you be greetings and praise.

1 ای یاران الهی الحمد لله در سایه امید آرمیده اید
و بسر منزل مقصود رسیده و پرده و حجاب
دریده و مشاهده آیات کبری نموده متشبث
بذیل کبریائید و سرگشته کوی جمال ابهی

2 این بساط موهبت اندر موهبت است و این باب
رجا گشوده بر روی اهل عالم ولی بعضی محرم
رازند و بعضی محروم از این ناز و نیاز

3 شما شکر نمائید که موقف باین الطاف گشته اید و
علیکم التحية والتناء

MMK3#133 p.094

AB07948*To: Siyyid Hasan Farahani, in Tihiran**Date: 1902 ca.*

- 1 O servant of the Beauty of Abha! The poem has been perused. It was eloquent and fluent, but it was not in accordance with the ways of 'Abdu'l-Baha, and its content did not conform to the beliefs of 'Abdu'l-Baha, for the true belief of this servant is that the Beauty of Abha—may my spirit be a sacrifice for His loved ones—was the Sun of Truth which, in this cycle, shone forth at its zenith, and that the Exalted Beauty—may my spirit be sacrificed for Him—was the Herald of the Most Great Name and the Supreme Lord of all peoples, and that this servant is the manifestation of pure and utter servitude to the Ancient Beauty, without any interpretation, explanation or allusion.
- 2 This is my station, and any interpretation below this is unacceptable before God and before 'Abdu'l-Baha.

1 ای بنده جمال ابهی منظومه ملاحظه گردید فصیح و بلیغ بود ولی مطابق آئین عبدالهآ نه و مضمون موافق عقاید عبدالهآ نه زیرا عقیده حقیقیه این عبد این است که جمال ابهی روحی لأحبائه الفداء شمس حقیقت بود که در این دور در نقطه احتراق اشراق نمود و جمال اعلی روحی له الفداء مبشر اسم اعظم و رب اعلاى جميع امم و این عبد مظهر عبودیت محضه صرفه جمال قدم من دون تأویل و تفسیر و تلویح

2 این است مقام من و مادون این هر تأویل غیرمقبول عند الله و عند عبدالهآ

MMK5#172 p.134

AB07970*To: Taqi Khan Qumi, in Tihiran**Date: 1902 ca.*

- 1 O faithful servant of the Abha Beauty! I hope that day by day thou mayest progress in spiritual stations and become sanctified and purified from the attributes of the carnal self. May thou walk in the path of detachment and tread the way of submission and contentment. May thou traverse the desert of the love of God and drink from the cup of His Covenant.
- 2 The glance of divine favor encompasses all; be thou assured of this. The outpouring of the Abha Beauty is universal; know this with certainty. As soon as capacity is shown, that outpouring will encompass and bestow eternal life.
- 3 Therefore give thanks unto God for this mighty grace. Verily thy Lord is the All-Merciful, the Compassionate.

1 ای بنده صادق جمال ابهی امیدوارم که روز بروز در مراتب روحانیّه ترقی نمائی و از شئونات نفس شهوانیه منزّه و مبرا گردی در سبیل انقطاع سلوک نمائی و در منهج تسلیم و رضا مشی فرمائى بادیه محبت الله پیمائی و پیانه پیمان بنوشی

2 نظر عنایت شاملست مطمئن باش و فیض جمال ابهی عامست یقین بدان بجزد استعداد آن فیض شامل گردد و حیات ابدیه بخشد

3 فاشکر الله على هذا الفضل العظيم ان ربك لرحمن رحيم

INBA85:014, MKT8.035b

AB08109*To: Zahra wife of Aqa Mirza Muhammad Khan, in Tihiran**Date: 1902 ca.*

- 1 O Zahra, though Venus in the highest horizon is luminous, yet this luminosity is but the manifester of the forms of things, not the discoverer and perceiver of the realities of beings. If thou standest firm in the religion of God, that light which manifesteth, discovereth and perceiveth shall be attained, and the object shall be won. The living water shall flow, and the heat shall be allayed. The tree of hope shall bear fruit, and the darkness of despair shall vanish and disappear. The imagined thing shall be transformed into known reality, and the gathering of hopes shall be adorned with the candle of acceptance.

1 ای زهراء زهرهء زهراء در افق اعلى هرچند
روشنى بخشست ولى اين روشنى مظهر صور
اشياست کاشف و مدرک حقائق موجودات
نه اگر در دين الله قدم ثبوت بنائى آن نور مظهر
و کاشف و مدرک حاصل گردد و مطلب
بدست آيد ماء معين جارى شود و حرارت
تسکين جويد درخت اميد بارور شود و ظلمت
نوميد فانى و متوارى گردد شىء موهوم بدل
بحق معلوم گردد و محفل آمال بشمع اقبال
آراسته شود

- 2 And upon thee be greetings and praise.

2 و عليك التحيّة والنّاء

INBA84:412a

AB11775*To: Bahirih daughter of Ibn-i-Abhar, in Iran**Date: 1902 ca.*

- 1 O handmaiden of the Most Glorious Beauty! What bounty and favor has the Supreme Lord bestowed upon you - your illustrious grandfather His Holiness Ali Akbar and your loving father His Holiness Ibn-Abhar, your mother the Radiant Flame, your grandmother the Illustrious Gift.
- 2 I hope that you will grow and develop as these near ones to the Divine Threshold desire, that you will be nourished from the breast of grace, be reared in the cradle of divine gifts, reach maturity in the embrace of the favors of the Most Merciful Lord, and arise to serve the handmaidens of God.

1 ای کنیزک جمال ايهي چه لطف و عنايتى
حضرت کبريا در حق تو نموده جدّ مجيد
حضرت علي اکبر و پدر مهربان حضرت ابن
ابهر والده الشعلة الباهرة جدّه الموهبة الفاخرة

2 اميدوارم که تو چنانکه تمنّاي اين مقرّبان درگاه
کبرياست نشو و نما نمائى و از ثدى عنايت
شيرخوار گردى و در مهد موهبت پرورش يابى
و در آغوش الطاف حضرت رحمن ببلوغ رسي
و بخدمت اماء يزدان پردازى

- 3 And upon you be greetings and praise.

3 و عليك التحيّة والنّاء

YIA.407a

AB09022*To: Arthur S Agnew, in Chicago**Date: 1902 ca.*

O thou who art attracted by the Fragrances of God!

Verily I read thy new letter and was informed of its meanings, which proved thy lowliness to thy Glorious Lord. Verily we promised thee, by the favor of thy Lord, last year, that thy Lord would grant thee "sight of eyes" (i.e., a son), a blessed birth. Thanks and praise be unto God for that He granted thee a good descendant and dilated thy breast by this great bounty.

It is incumbent on thee to offer many thanks to the Merciful Lord for this great favor in the world of humanity. Verily I implore unto God to make him a sign of His Kingdom, illuminated, spiritual and godlike among the children.

TAB.122-123

AB08759*To: Mihdi Tabib Baha'i, in Hamadan**Date: 1902 ca.*

- ¹ O scion of His Holiness Abraham! Your letter was considered and its contents brought joy and delight. In Persian and Turkish you raised a great cry and brought gladness and joy to hearts. We read it and found spirit and fragrance in remembrance of you, and fell prostrate at the threshold, beseeching in utter lowliness that the Glorious Lord may cause the descendant of His Holiness Abraham to attain to such a [noble] station and in this new age confirm him in such a matter that he may become the envy of former centuries and the cause of pride and glory to those who came before.

¹ ای سلیل حضرت خلیل مکتوبت ملحوظ گردید و مضمون سبب فرح و سرور شد بلسان پارسی و ترکی هائی و هوئی افکندی و قلوب را فسحت و جبوری بخشیدی خواندیم و بیاد شما روح و ریحان یافتیم و بتراب آستان افتادیم و عجز و نیاز کردیم که خداوند جلیل سلالهٔ حضرت خلیل را بمقامی [نبیل] برساند و در این عصر جدید مؤید بر امری فرماید که غبطهٔ قرون اولی گردند و سبب نخر و مباهات پیشینیان شوند

- ² And upon you be greetings and praise.

² و علیک التّحیّة و الثّناء

ADMS#193

MKT6.207

AB08995*To: Annie Dickey, in Honolulu**Date: 1902 ca.*

...As for those who have forbidden themselves the spiritual feast and the breaths of the Spirit of God, they are dead, not living, and for them there is no permanence, neither in this worldly abode nor in the Kingdom of God. But the sincere believers are in the gardens of their Lord's bounty, joyous, in fellowship, finding solace, and giving thanks to their Lord for this abundant gift. O maidservant of God! The life of this world is but confused dreams, having neither station nor happiness of consequence. But the supreme happiness comes after ascension to the Supreme Companion and entry into the eternal Paradise, the most exalted Heaven, the Presence of witnessing and meeting.

...وَأَمَّا الَّذِينَ حَرَّمُوا عَلَى نَفْسِهِمُ الْمَائِدَةَ الرُّوحَانِيَّةَ وَ
نَفَحَاتِ رُوحِ اللَّهِ أُولَئِكَ أَمْوَاتٌ غَيْرَ أَحْيَاءَ فَلَيْسَ
لَهُمُ الْبَقَاءُ لَا فِي دَارِ الدُّنْيَا وَلَا فِي مَلَكُوتِ اللَّهِ
وَأَمَّا الْمَخْلُصُونَ الْمُؤْمِنُونَ أَنَّهُمْ فِي رِيَاضِ فَضْلِ
رَبِّهِمْ يَحْبِرُونَ يَأْتَلِفُونَ وَيُؤَاسُونَ وَيُشْكِرُونَ رَبَّهُمْ
عَلَى هَذَا الْعَطَاءِ الْمَوْفُورِ يَا أَمَةَ اللَّهِ إِنَّ الْحَيَاتِ الدُّنْيَا
أَضْغَاثُ أَحْلَامٍ لَيْسَ لَهَا وَلِسَعَادَتِهَا شَأْنٌ وَمَقَامٌ
وَلَكِنَّ السَّعَادَةَ الْكُبْرَى فِيهِ بَعْدَ الصُّعُودِ إِلَى
الرَّفِيقِ الْأَعْلَى وَالْدَّخُولِ فِي فِرْدَوْسِ الْبَقَاءِ الْجَنَّةِ
الْعَالِيَا حَضْرَةَ الْمَشَاهِدَةِ وَاللِّقَاءِ

MMK3#043 p.027x

AB09002*To: Harriet Ruport, in Johnstown, NY**Date: 1902 ca.*

O thou whose breast is dilated by the Fragrances of God! Verily thy letter reached me and I prayed God to confirm thee in guiding the people to the Manifestation of Lights; satisfying the thirsty ones with the pure and peaceful water; leading the sick to the Glorious Physician; guiding those who are led astray into the Path, imparting the wine to those who are seeking, and feeding the hungry souls with the food which descendeth from heaven of thy Lord, the Glorious!

And upon thee be greetings and praise.

TAB.408-409

AB09020*To: James F Brittingham, in Johnstown, NY**Date: 1902 ca.*

O thou who art attracted unto the Beauty of ABHA! Verily I call thee, from this Spot, with a speech whereby the spirit is breathed into hearts and bodies, and address thee with a calling whereby His clear wine overflows in the fountain of a heart which is consumed by the love of God. Verily, I love thee with my heart, my spirit and my mind, and associate with thee in spirit (and converse with thee) by my innate tongue. I love for thee to arise for that to which I have arisen in servitude to the Sublime and Holy Threshold, turning unto God, hoping for martyrdom, so that thou mayest attain to the gift, the lights of which glisten in the eternal horizon.

And upon thee be greetings and praise.

TAB.174, SW_v14#07 p.210x

AB09063*To: Sophia Ackerknecht, in Johnstown, NY**Date: 1902 ca.*

O maid-servant of God! Verily, the Lord of Hosts calleth thee from the absence of existence (or non-existence) and sayeth: "Come, O My maid-servant, to My Kingdom! Come, O My attracted one, unto My Great Paradise! Come, O My maid-servant, unto My Sublime Heaven! Come, O My attracted one, unto the place of My Glorious Throne."

Therefore turn, with a heart throbbing and tears flowing, unto the Beauty of El-ABHA, so that thou obtaineth the great favor and drinketh from that wine, and tasteth the fruits of the Paradise of El-ABHA.

And upon thee be greetings and praise.

TAB.415

AB09050*To: Jadhdhab, Azizullah son of Isma'il Namdar, in Odessa**Date: 1902 ca.*

- 1 Your letters have been received. Praise be to God, you have been and will continue to be confirmed and assisted in all matters. I beseech God that you may be a lamp of guidance among the descendants of His Glorious Holiness, that is, Israel, and a banner of the Most Glorious Kingdom. Verily, He assists whomsoever He willeth in whatsoever He willeth.
- 2 You had requested books from Baku and 'Ishqabad to present to certain important persons. Among these books, the Kitab-i-Aqdas, the Tablet of Tajalliyat, the Tablet of Ishraqat, the Kitab-i-Iqan, the Seven Valleys, the Hidden Words, and the Madaniyyih - their presentation is permitted. Request them from 'Ishqabad that they may send them.
- 3 And upon you be greetings and praise.

1 مکاتیب شما رسید الحمد لله در جمیع موارد مؤید و موفق بوده و خواهید بود از خدا میطلبم در بین سلیل حضرت جلیل یعنی اسرائیل شمع هدی باشی و رایة ملکوت ابهی انه يؤید من یشاء علی ما یشاء

2 کتبی از بادکوبه و عشق آباد خواسته بودید که تقدیم بعضی نفوس مهمه بشود از آن کتب کتب اقدس لوح تجلیات لوح اشراقات کتب ایقان هفت وادی کلمات مکنونه مدنیّه تقدیمش جائز بخواید از عشق آباد که ارسال دارند

3 و علیک التّحیّة و النّناء

INBA89:197

AB09092*To: Mirza Abbas Quli (Isfahan), in Shiraz**Date: 1902 ca.*

- 1 O thou who hast rent asunder the veil through the power of the All-Giving Lord! Praise be to the Peerless Lord for guiding thee to the path of guidance and causing thee to pierce the veils of idle fancies and vain imaginings. Thou hast beheld the rosy-cheeked Beauty of the horizons and become distracted, enchanted, bewildered and astonished.
- 2 Therefore, with rent garment, disheveled hair and glowing countenance, sing love songs in the gathering of the friends, raise spiritual melodies and lift up the anthem of the Abha Kingdom, that thou mayest move the world of being and bring joy and gladness to the Concourse on High.
- 3 Upon thee be greeting and praise.

1 یا من کشف الغطاء بقوة ربّ العطاء حمد حضرت بیچون را که براه هدی رهنمون گشتی و خارق حجاب اوهام و ظنون شدی رخسار گلگون دلبر آفاق را مشاهده نمودی و آشفته و شیدا و واله و حیران شدی

2 پس با پیرهنی چاک و موئی آشفته و رخی افروخته در انجمن یاران غزنخوانی کن و سرود روحانی برآر و آهنگ ملکوت ابهی بلند کن تا امکان را بحرکت آری و ملأ اعلی را فرح و شادمانی دهی

3 و علیک التّحیّة و النّناء

MKT6.206b

AB08807*To: Mirza Buzurg Afnan Alai, in Shiraz**Date: 1902 ca.*

- 1 O branch of the Tree of the All-Merciful! 1 ای فرع شجرهٔ رحمانیت
- 2 Aqa 'Abdu'l-Ghaffar has repeatedly made the utmost complaints about his father Haji Muhammad Ibrahim, and has raised lamentation and outcry. He has exhibited such agitation and distress that it defies description. In these days he has again written a letter of complaint through you and raised lamentation and cry. 2 جناب آقا عبدالغفار مکرر نهایت شکایت از ابوی‌شان حاجی محمد ابراهیم مینماید و ناله و فریاد میکند بقسمی جزع و فزع میکند که وصف ندارد در این ایام نیز بواسطهٔ شما شکایت‌نامه‌ئی نگاشته و ناله و فغانی نموده
- 3 O Afnan of the Blessed Tree! It would be good if his father would make an effort in this matter so that reconciliation may be achieved between that son and father. 3 حضرت افنان سدرهٔ مبارکه جناب ابوی خوبست در این قضیهٔ همّتی بفرمایند تا میانهٔ آن پسر و پدر التیامی حاصل گردد
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA87:327a, INBA52:333a

AB08971*To: Mirza Aqa Jan Kalimi, in Tihiran**Date: 1902 ca.*

- 1 O kind friend! Aqa 'Ali-Akbar has been seized with a desire to be generous and has opened wide the door of munificence - but what can be done when it is from another's purse? One must accept and act accordingly, and must satisfy you so that the matter does not end up in litigation before the judge, for they are in debt and I am obligated to pay these debts. 1 ای یار مهربان جناب آقا علی اکبر را ذوق بخشش حاصل و باب کرم مفتوح ولی از کیسهٔ خلیفه چه چاره باید قبول نمود و معمول داشت و شما را باید راضی کرد تا کار منجر بمرافعه در نزد قاضی نشود زیرا ایشان مقروضند و من مکلف بادای قروض
- 2 I beseech God to bestow from the treasury of divine knowledge the pearls of certitude and the radiant gems of firmness and steadfastness in the Covenant. And upon you be greetings and praise. 2 از خدا می‌خواهم که از خزانهٔ عرفان لثالی ایقان و گوهر درخشندهٔ ثبوت و رسوخ بر پیمان عطا فرماید و علیک التّحیّة و الثّناء

MKT9.281a

AB08858*To: Aqa Abbas Amzajirdi**Date: 1902 ca.*

- 1 O thou who art yearning for the beauty of the Day-Star of the horizons! ای مشتاق جمال نیر آفاق 1
- 2 Some time ago a letter was sent, and now again a missive is being penned with the pen of longing, that it may cause the intensity of attraction to increase and completely remove the reins of free will from the hand of power, and so intoxicate thee with the wine of "Am I not your Lord?" that thou mayest, with cup in hand, dance in the arena of sacrifice and, taking heart and soul in thy palm, scatter them at the feet of the Kind Beloved. چندی پیش مکتوبی ارسال گشت و حال نیز نامه‌ئی بخامهء اشتیاق نگاشته میگردد تا سبب شدت انجذاب گردد و بکلی زمام اختیار از ید اقتدار بدرآید و چنان ترا سرمست جام الست نماید که قلع بدست رقصی در میدان فدا نمائی و جان و دل بکف گرفته نثار پای دلبر مهربان نمائی 2
- 3 Yet stray not beyond the bounds of wisdom - the decree of wisdom, by the conclusive text of His Holiness the Most Great Unity, is ordained and obligatory. ولی از حکمت خارج مشو حکم حکمت بنص قاطع حضرت احدیت جاری و واجب 3
- 4 And upon thee be greeting and praise. و علیک التّحیّة و الثّناء 4

MKT8.137

AB08560*To: Aqa Mashhadi Ali Usku'i**Date: 1902 ca.*

- 1 O servant of God! Although thou hast hastened from thy familiar homeland to that well-known clime, there is assuredly a wisdom in this that will become evident and manifest. Among these is that thou mayest become the cause of the awakening of souls, and the proclamation of the Word of God, and the diffusion of the divine fragrances. I beseech God that thou mayest become a guide unto guidance and a spreader of the word of righteousness. ای بندهء الهی هرچند از وطن مألوف بآن اقلیم معروف شتافتی ولی این را حکمتی در میان البتّه ظاهر و عیان خواهد شد از جمله اینکه سبب اتّباه نفوس شوی و تشهیر کلمهء الله و نشر نفحات الله نمائی از خدا میطلبیم که دلیل هدی شوی و ناشر کلمهء تقوی 1
- 2 Day and night loose thy tongue in praise and thanksgiving, and arise to glorify and supplicate the Most Glorious Beauty. And upon thee be greetings and praise. شب و روز لسان به حمد و ثنا گشائی و به ستایش و نیایش جمال ابدی قیام نمائی و علیک التّحیّة و الثّناء 2

INBA89:206

AB09015

To: Arthur La Grange

Date: 1902 ca.

O thou cup overflowing with the Wine of the Love of God! Know thou that the doors of the Kingdom are being opened to both East and West. Verily, the people have remained heedless of the remembrance of their Lord after waiting for centuries and ages! However, those whose consciences are pure and whose hearts are sanctified hasten towards it and enter therein through every door with radiant faces and with hearts and spirits rejoicing. And thou, give thanks unto God for this great guidance and mighty gift!

Greetings and praise be upon thee.

TAB.410

AB09019

To: Fred W Ackerknecht

Date: 1902 ca.

O thou who art advancing unto God! Thank God for that He taught thee the word of guidance, illuminated thy heart by the light of the Kingdom in this world, destined to thee eternal life, everlasting salvation, progress and prosperity in the world of spirit.

Hold to the garment of glory, grasp the firm rope and loosen thy tongue in praise of the Beloved El-ABHA.

Neglect not praying and communing in the gloomy midnights and morn and eve, and offer glory unto thy Lord, the Supreme.

Upon thee be greetings and praise.

TAB.413

AB08716*To: Halabisaz, Ali Akbar et al.**Date: 1902 ca.*

- 1 O ye two birds of the nest of divine knowledge! Praise ye God that in the nest of recognition ye are locked in embrace, and upon the branches of love and fidelity in the Abha Paradise, ye are engaged in song and melody with great fervor and excitement.
- 2 This station hath been ordained for you and, God willing, ye shall become assisted and confirmed therein. Your services to the loved ones of God are remembered and known, and in the divine Kingdom they are celebrated, praised and accepted.
- 3 And upon you both be greetings and praise.

1 ای دو مرغ آشیانهء عرفان حمد کنید خدا را که
در لانهء عرفان هم آغوشید و در جنت ابهی بر
شاخسار مهر و وفا در نغمه و آهنگ پر جوش و
خروش

2 این مقام بجهت شما مقدر و انشاء الله موفق و
مؤید خواهید گشت خدمات شما باحبای الهی
مذکور و معروف و در ملکوت الهی مشهور و
مدوح و مقبول

3 و علیکما التّحیّة و الثّناء

INBA17:164

AB08553*To: Iskandar Khan**Date: 1902 ca.*

O servant of God! Alexander of Greece sought fame and renown in the world of human existence and became renowned throughout the horizons for his military might and blood-thirstiness. He put kings in chains and took them captive, but in the end he found his resting place in the dark earth and his inherited throne became a buried grave. Therefore, seek thou to become an Alexander in the divine realm and conquer East and West with holy fragrances, that this dusty earth may be transformed into a luminous horizon and buried tombs may be changed into well-built palaces. And upon thee be greetings and praise.

ای بندهء الهی اسکندر یونانی نامجوئی در عالم
ناسوت نمود و بخونخواری در عالم فانی مشهور
آفاق گردید ملوک را اسیر زنجیر و دستگیر کرد
عاقبت در خاک سیاه مقربافت و سریر موروث
قبر مطمور شد پس تو در اقلیم الهی اسکندر شو و
باختر و خاور را بنفحات قدس تسخیر نما تا تراب
اغبر مبدل بافق انور گردد و قبور مطموره تبدیل
بقصور معموره شود و علیک التّحیّة و الثّناء

MMK3#070 p.045

AB09001*To: May Maxwell**Date: 1902 ca.*

O thou who art attracted to the fragrances of God!

Verily I read thy letter and thanked God for thy joy and happiness, as thou art pleased with thy revered husband. I beg of God to surround this union with a heavenly blessing, and to ordain for thy dear husband and thy dear brother a heavenly, spiritual and merciful gift which may lead to eternal, everlasting and spiritual life, and to infinite and heavenly distinction.

As to thee: Flee not from the remembrance of thy Lord, the Merciful, the Compassionate, and diffuse the fragrances of God in that region.

And upon thee be greetings and praise.

MAX.215

AB08611*To: Mirza Muhammad Taqi Tabasi**Date: 1902 ca.*

- 1 O thou servant of the Covenant! Give thanks unto God that thou art intoxicated from the chalice of the Covenant and, like a brimming cup, dost bestow spiritual inebriation upon every wine-lover in the gathering of "Am I not?" With the cup of "Yea" in hand, while the market of all other wine-drinkers hath crashed, thou hast attained such rapture and joy that thou hast hastened, dancing, to the gathering of divine manifestation.
- 2 Thy services at the Sacred Threshold are accepted, and thy strivings and enthusiasm are confirmed and evident. I beseech God that thou mayest be assisted and confirmed in all conditions. And upon thee be greetings and praise.

1 ای بندهٔ میثاق شکر کن خدا را که از پیانهٔ
پیمان سرمستی و مانند جام لبریز نشسته بخش هر
می‌پرست در محفل الست جام یلی در دست و
بازار میخواران کل در شکست چنان نشسته و
سرور یافتی که بحفل تجلی رقصگان بشتافتی

2 خدماتت در آستان مقدس مقبول و کوشش و
جوشش محقق و معلوم از خدا میطلبم که در
جمع شئون موفق و مؤید گردی و علیک التحیة
و الثناء

YBN.070b

AB08994

To: Sophia Ackerknecht

Date: 1902 ca.

O thou who art baptized by the Spirit of the Love of God! Rejoice in this great bounty and be gladdened by this mighty gift! Verily, thou art from the West and we are from the East, and the distance between is great. Nevertheless, it is as if we were from one native land, one city, one house and one household. The love of God hath gathered us all under the shade of one tent, beneath one banner. This is from the power of the command of God and His dominion, which encompasseth all contingent beings and affects the hearts of all existing things.

And upon thee be greetings and praise.

TAB.414

AB09625

To: Eddie Collin, in Chicago

Date: 1902 ca.

O thou who art supplicating unto the Kingdom of God! Rest assured in the mercy of thy Lord; be rejoiced for my remembering thee; gladden thyself by the appearance of the Kingdom of God, be attracted by the fragrance of God and call out: “Ya Baha El-ABHA!”—from the depths of thy heart with all meekness and supplication, attracted by the fire of the love of God. (Then anoint or rub all the parts of the body.)

Verily I say unto thee, if thou attainest the condition we demonstrate to thee (i.e., if thou followest the directions given) be confident in the speedy recovery through the favor of God.

TAB.053-054

AB09634

To: Mrs Bartlett, in Chicago

Date: 1902 ca.

O thou who art rejoiced by the Appearance of the Kingdom of God! Blessed art thou for that thine eyes were brightened by the light of guidance, thine ears heard the calling of God from the Supreme Concourse, thine heart was gladdened by the love of God and attracted unto the Beauty of God.

Verily, by the Lord of Hosts, thou wilt find thyself in the Kingdom surrounded by favors on the part of thy Lord, the Praised One, and the angels of mercy will herald to thee glad-tidings which are the greatest gift from the King of Love.

Upon thee be El-Baha and upon thee be praise! O thou who art attracted by the fragrance of God in this manifest day!

TAB.651-652

AB09638

To: Margaret La Grange, in Johnstown, NY

Date: 1902 ca.

O thou whose tongue is uttering the Name of God! Turn wholly unto the Lord of Hosts, "Glorious Station," the Manifest; be severed from all things, and hold to the robe of the Clement Lord, and enter into the extended shade, until thy Lord confirmeth thee by the fragrances of holiness in this promised day, wherein the name of the Kingdom is celebrated and spread in all regions.

And upon thee be greetings and praise.

TAB.410-411

AB09178*To: Daughter of Ismullahul-Asdaq, in Khurasan**Date: 1902 ca.*

- 1 O handmaiden of God, honored mother! When she arrived at the Holy Shrine and was honored to visit the Sacred Threshold, she was always mindful of you and made mention of you. In the Holy Shrine she beseeched divine favors on your behalf, and I hope that her prayer will be answered.
- 2 Therefore, you must follow the way of that honored one and, like her, spend your days and nights in servitude at the Sacred Threshold.
- 3 And upon you be greetings and praise.

1 ای امة الله والده محترمه چون ببقعه مبارکه وارد شد و بعتبه مقدسه مشرف گشت همواره پیاد تو بود و ذکر ترا مینمود در بقعه مقدسه استدعای الطاف در حق تو نمود و امیدوارم که دعایش مستجاب گردد

2 پس تو باید روش آن محترمه گیری و مانند او شب و روز خویش را در کنیزی آستان مقدس بگذرانی

3 و علیک التحية والتناء

PYK.290

AB12789*To: Fadil Shirazi, in Tihiran**Date: 1902 ca.*

- 1 O Lord, My God! Assist Thine erudite servant and make him the light of the garden of virtues, the pupil of the eyes of the learned, and a sign amongst Thy signs. Aid him in every matter and dilate his breast with the rays of Thy oneness, O My Lord, the Ever-Forgiving! Unloose his tongue in Thy praise in the assemblies of light, inspire him with the verses of Thy unity in the gatherings of joy and delight, and diffuse through him the sweet savours of Thy holiness in every land and region.
- 2 Thou art the Helper, the Confirmer, the Bestower, the Compassionate.

1 ربّ ربّ اید عبدک الفاضل و اجعله نور حقیقة الفضائل و نور حدیقة اعین الفواضل و آیه من آیاتک و ایده فیکل الامور و اشرح صدره بنور توحیدک یا ربّی الغفور و انطقه بثنائک فی محافل النور و لقنه آیات توحیدک فی مجامع السرور و الحبور و انشر به نفحات قدسک فی کلّ سنور و ثغور

2 انک انت المؤید الموفق الکریم الرحیم

BRL_DAK#1106

AB09309*To: Muhammad Jadhbih, in Tihiran**Date: 1902 ca.*

...they must consider charitable contributions as highly important and strive with the utmost effort in this blessed endeavor. These charitable contributions are among the essential requirements, so that the needy and distressed may be assisted, and particularly the young children - especially orphans and the poor who are God's trust - may be supported and the means for their education provided. This matter of mutual aid and assistance is a firm foundation in this luminous Cycle. The utmost effort must be exerted in establishing and promoting charitable contributions so that affairs may be well-ordered and the foundation of progress in all degrees may be firmly laid....

...عانه خیریه را بسیار مهم شمرند و بنهیت
 همت در این امر مبرور کوشند این اعانه خیریه
 از لوازم امور است تا از محتاجان و مضطربان
 دستگیری شود و از اطفال صغار علی الخصوص
 ایام و فقرا که امانت الله اند معاونت گردد و
 اسباب تربیت فراهم آید این قضیه تعاون و
 تعاضد اساس متین در این دور نور مبین باید
 نهایت همت را در تأسیس و ترویج اعانه خیریه
 مبذول داشت تا امور منتظم گردد و اساس
 ترقی در جمیع مراتب محکم شود...

AVK4.241.09x

AB09630*To: Margaret M Sprague**Date: 1902 ca.*

O thou who art turning unto God! Blessed art thou for having drawn nigh unto God, entered into the Kingdom of God, and longed for martyrdom and sacrifice in the path of God.

Say: "My God, my God! My blood yearneth to be shed in Thy path, my heart desireth to be set aflame with the fire of Thy love, and my body longeth to be raised upon the cross in sacrifice for Thy servants. O Lord! Ordain for me this supreme bounty and grant me this mighty gift, that I may attain unto everlasting and eternal life that hath no end. Verily, Thou art the Gracious, the Merciful, the All-Bountiful."

BSTW#280

AB09922*To: Yusif Vujdani, in Hamadan**Date: 1902 ca.*

...When giving medical treatment turn to the Blessed Beauty, then follow the dictates of thy heart. Remedy the sick by means of heavenly joy and spiritual exultation, cure the sorely afflicted by imparting to them blissful glad tidings and heal the wounded through His resplendent bestowals. When at the bedside of a patient, cheer and gladden his heart and enrapture his spirit through celestial power. Indeed, such a heavenly breath quickeneth every moldering bone and reviveth the spirit of every sick and ailing one...

SWAB#131x, LOG#0964x

...در وقت معالجه توجّه به جمال مبارک کن
و آنچه بر قلب القا میشود مجری دار مریضانرا
بفرح الهی و سرور روحانی معالجه نما دردمندانرا
درمان بشارت کبری ده و مجروحین را مرهم
موهبت عظمی بخش ببالین هر بیماری چون
حاضر گردی سرور و فرح و شادمانی ده و
بقوّه روحانی انجذابات رحمانی بخش این نفس
رحمانی حیات بخش عظم رمیم است و میحی
ارواح هر علیل و سقیم...

MMK1#131 p.147x

AB10245*To: Emily N Gustin, in Johnstown, NY**Date: 1902 ca.*

O maid-servant of God! I ask God to open before thy face the doors of wisdom, to give thee a drink of the chalice overflowing with the wine of certainty, and to inspire thee with the mysteries of the Holy Book, so that thou mayest know the significances of vision and the reality of revelation, and all the hidden symbols of prophetic Scripture, such as those of Isaiah, Jeremiah and Ezekiel.

Upon thee be greetings and praise.

TAB.412

AB10111*To: Bayklarbayki, in Khuy**Date: 1902 ca.*

O Prince of Princes! The meaning of Biglar-Bigi in the Turkish tongue is as stated, but 'Abdu'l-Baha's intent by principal-ity is not earthly dominion, for such sovereignty is bondage. Rather, His purpose is enthronement upon the celestial throne. A prince is that blessed soul who conquers the realms of hearts and establishes an eternal, spiritual sovereignty. I hope that you may attain such a bounty and establish such a throne of sovereignty. And upon you be greetings and praise.

ای میر میران معنی بیگلریگی بلسان ترکان
چنانست اما مقصد عبداله‌آ از امیری سروری
جسمانی نه زیرا آن امیری اسیری است بلکه
مرادش جلوس بر سریر آسمانیست امیر آن نفس
مبارکی است که اقالیم قلوب را مسخر نماید و
سلطنتی ابدیه روحانیه تأسیس فرماید امیدوارم
چنین موهبتی دریابی و چنین سریر سلطنتی
تأسیس فرمائی و علیک التحیة و الثناء

INBA89:171a

AB10208*To: Arnold Houchens, in New York**Date: 1902 ca.*

O thou advancer to God! Verily, I have read thy brilliant letter which is elegantly composed. I supplicate God to alleviate thy trials and look upon thee with the eye of His mercy under all aspects.

Turn thou to the Kingdom of thy great Lord with a truthful heart and with all devotion, sincerity and great spirituality and ask to be healed from pain and passions and be confident in the great bounty of thy Lord.

Upon thee be greetings and praise.

TAB.636

AB10248*To: E F Miss Drayton, in New York**Date: 1902 ca.*

1 O Maidservant of God!

1 يا امة الله

2 Verily, that child is born and is alive and from him will appear wondrous things that thou wilt hear of in the future. Thou shalt behold him endowed with the most perfect appearance, supreme capacity, absolute perfection, consummate power and unsurpassed might. His face will shine with a radiance that illumines all the horizons of the world; therefore forget this not as long as thou dost live inasmuch as ages and centuries will bear traces of him.

2 انّ ذلك الطفل مولود و موجود و سيكون له من امره عجا تسمعين به في الاستقبال و شهادينه بأكل صورة و اعظم موهبة و اتم كمال و اعظم قوّة و اشدّ قدرة يتلأؤ وجهه تلاًّ يتنور به الآفاق فلا تنسى [هذه] الكيفيّة ما دمت حيّاً لأنّ لها آثار على ممرّ الدهور و الأعصار

3 Upon thee be greetings and praise.

3 و عليك التحيّة و التّناء

TAB.484, MNYA.260, PPRL.002

AKHA_105BE #04 p.05, AKHA_103BE
#13 p.41, QT105.1.288, AYT.454,
DUR3.239, YHA2.577, BHQ.220,
BYM.009, ANB.060, PPRP.002,
NFQ.020a, KNSA.187, MATA.260,
KHH1.341 (1.475)

AB10249*To: Louise Herman, in New York**Date: 1902 ca.*

O thou maid-servant of God! I supplicate and implore my Lord to strengthen thee by the Spirit of Life, make thee enter the Ark of Safety, and show thee the evident signs; that the veils of the people of suspicion may be rent asunder and the brilliant proof of God become manifest to all regions, and thy heart be made a clear mirror wherein are printed the Lights of the Kingdom of the earth and heaven.

Upon thee be greetings and praise.

TAB.313

AB12690*To: Ali Asghar Shirazi, in Rasht**Date: 1902 ca.*

I beseech the Ancient Mercy to send its protecting grace to that captive of the love of God, that he may remain firm and steadfast as a mountain of iron in the sure Covenant, protected and preserved in the impregnable fortress, and moment by moment be confirmed in renewed firmness and constancy. And upon thee be greetings and praise.

از رحمت سابقه مستدعیم که بدرقه عنایت بآن
اسیر محبت الله برسد تا چون کوه آهنین بر عهد
موثوق ثابت و رزین و مکین ماند و در حصن
حصین محفوظ و مصون باشد و دمبدم به ثبوت
و رسیخی جدید موفق گردد و علیک التّحیّة و
الثناء

INBA85:135a

AB09849*To: Karbala'i Abbas Khaki, in Shiraz**Date: 1902 ca.*

- 1 O servant of Baha! From the pen name of that prince of poets the meaning of humility and submissiveness is inferred...
- 2 The poet Ibn al-Farid says:
- 3 "Take it pure, and if you wish to mix it, then to turn from the beloved's pure water would be tyranny."
- 4 That is, you must drink that divine wine pure and unmixed; do not mix it with anything else. And if you wish to mix it, do not go beyond the water from the beloved's mouth, for that would be the essence of tyranny....

- 1 ای بنده بها از تخلص آن سرور شعرا معنی
خضوع و خشوع استنباط گشت...
- 2 شاعر ابن فارض میگوید
- 3 علیک بها صرفاً و ان شئت مزجها فعدلک عن
ظلم الحبيب هو الظلم
- 4 یعنی آن صهبای الهی را باید صرف و خالص
بنوشی بچیزی دیگر آمیخته ننمائی و اگر خواستی
که آمیخته نمائی از آب فم محبوب تجاوز مکن
که عین ظلم است...

MSHR1.054x

AB10130*To: Khalil nephew of Faizih Khanum, in Tihiran**Date: 1902 ca.*

- 1 O sapling in the garden of the love of God! Seek growth from the April rain of bounty, and attain infinite freshness and delicacy from the outpouring of the springtime of guidance. The life-giving breeze is wafting and bestowing eternal life.
- 2 Your letter was received. I hope that, like the trees of unity in the Abha Paradise, you will be blessed by the droplets of the cloud of bounty.
- 3 And upon you be greetings and praise.

1 ای نهال باغ محبت الله از باران نisan عنایت
نشو و نما جو و از فیض بهار هدایت طراوت و
لطفات بینتها پیاب نسیم جانبخش میوزد و حیات
ابدیه میبخشد

2 نامهات ملحوظ گردید امیدوارم که مانند اشجار
توحید در جنت ابری برشحات ابر عنایت محظوظ
گرددی

3 و علیک التحية و التنا

MKT6.167, HUV1.031

AB09970*To: Rubabih, in Tihiran**Date: 1902 ca.*

- 1 O Rubabih! The rubab requires a loud melody, not a hidden, faint tune. Be not grief-stricken. Be alert and hopeful. The purpose shall be achieved and the hand of the hinderer and preventer shall be cut short. The Beloved of divine confirmation shall remove the veil, and the truth shall cause the market of unreality to decline. When the candle is lit, surely the darkness of gloom shall vanish and be dissipated. When the sun rises, "the moon is cleft asunder."
- 2 And upon thee be greetings and praise.

1 ای ربابه ربابه نغمه بلند باید نه آهنگ خفی
خفیف دیردمند مباش باهوش و امیدوار گرد
مقصد میسر گردد و دست مانع و حائل کوتاه
شود دلبر تأیید پرده براندازد و حقیقت بازار
مجاز را کساد فرماید چون شمع روشن شود البته
ظلمت تاریکی نابود و مضمحل گردد چون برآید
شمس انشق القمر

2 و علیک التحية و التنا

MSHR3.088

AB10133*To: Unknown, in Tihiran**Date: 1902 ca.*

O sapling of the rose-garden of divine knowledge! Praise God that thou wert nurtured in pure loins and wombs, and wert born of the elements of faith and certitude. God willing, like a pearl in the embrace of the shell of grace, thou shalt be nurtured and become light upon light. And upon thee be greetings and praise.

ای نهال گلشن عرفان حمد کن خدا را که در
اصلاب و ارحام طیبه پرورش یافتی و از عناصر
ایمان و ایقان متولد شدی انشاءالله مانند دردانه
در آغوش صدف عنایت پرورش یافته نور علی
نور گردی و علیک التحية و الثناء

HUV1.042

AB10424*To: Aqa Muhammad Jafar son of Mulla Husayn, in Anar**Date: 1902 ca.*

- ¹ O servant at the threshold of the One! They say that “Ja’far” in the Arabic language means a flowing river and sweet running water. Therefore, O river encompassed by the encompassing ocean, seek assistance so that through sweet and pleasant water you may become the cause of life and the reality of “and from water We made all things living” may become manifest and apparent.

¹ ای بنده درگاه احدیت گویند که جعفر در
لغت عرب نهر جاری است و ماء عذب ساری
پس تو ای نهر محاط از بحر محیط استمداد جو تا
باب خوش گوارا سبب حیات شوی و حقیقت
و من الماء کل شیء حی ظاهر و آشکار گردد

- ² And upon you be greetings and praise.

² و علیک التحية و الثناء

MMK6#310x

AB10675

To: Laura E Jones, in Chicago

Date: 1902 ca.

O thou who art advancing unto the Kingdom of God! I ask God to make thee a helper to the maid-servants of the Merciful, to walk in the path of salvation, to disperse the clouds of doubt from the horizon of the hearts, to make the sun of knowledge manifest unto souls and spirits and to confirm thee in a matter which will make thee to raise the banner of the Covenant in the world.

TAB.054

AB10679

To: Harriet Ruport, in Johnstown, NY

Date: 1902 ca.

O thou who art guided by the Light of Guidance!

Verily, I am informed of thy confession of the Oneness of God and thy being attracted to the fragrances of God. I implore unto God to make thee a sign of guidance; thy face rejoicing among the maid-servants of the Merciful, and thy heart severed from this world, which weakeneth the hearts and spirits.

Upon thee be greetings and praise.

TAB.408

AB10432*To: Ali Akbar, in Kashan**Date: 1902 ca.*

O spiritual servant of the Abha Beauty! The chamber that thou hast made into a Mashriqu'l-Adhkar and a gathering place for the mention of the divine Beauty hath been accepted. The palaces of kings shall become buried tombs, but this chamber shall ultimately make that house a frequented fane, and thy service shall be accepted and renowned at the threshold of the All-Forgiving Lord. And upon thee be greetings and praise.

ای بندهٔ روحانی جمال ابهی غرفه‌ئی که
مشرق‌الاذکار و محفل ذکر جمال ربّانی نمودی
مقبول افتاد قصور ملوک قبور مطمور گردد
ولی این غرفه عاقبت آنخانه را بیت معمور نماید
و خدمت در درگاه ربّ غفور مقبول و مشهور
شود و علیک التحیة و الثناء

INBA17:182

AB10385*To: Mashhadi Akbar, in Tihiran**Date: 1902 ca.*

O servant of God! The poems were eloquent and articulate, and possessed the utmost sweetness and charm. Their recitation brought joy. God willing, you will practice for some time and properly master the rules of versification, and compose an ode in praise of the Most Glorious Beauty, may my spirit be a sacrifice for His loved ones. 'Abbas.

ای بندهٔ الهی اشعار بلیغ و فصیح و در نهایت
ملاحت و حلاوت بود تلاوتش سبب سرور
گشت انشاءالله چندی ورزش میفرمائید و
درست بقواعد نظم اطلاع می‌یابد و قصیده‌ئی
در ستایش جمال ابهی روحی لأجابه الفداء
میفرمائید

INBA16:103

AB10438*To: Mulla Bahram Akhtar Khavari, in Tihiran**Date: 1902 ca.*

O servant of the one true God! BahrĀim, famed though he was, won for himself no portion of the realm of joy; he pursued the wild ass, until at last he became the captive of the grave. Thou, however, to the blindness of the eyes of strangers, hast

ای بندهٔ یزدان بهرام مشهور بهره‌ئی از عالم
سرور نبرد در پی گور افتاد تا اسیر گور شد اما
تو بکوری چشم بیگانگان محرم اسرار شدی و

become the confidant of divine mysteries, hast found admittance into the retreat of the secret, and in the heavenly world hast received thy share of an infinite grace. Render thanks, therefore, unto God.

بخلوتگه راز درآمدی و در جهان الهی از فیض
نامتناهی نصیب بردی شکر کن خدا را

MKT6.004b

AB11497

To: Abdu'l-Husayn Muallim, in Tihiran

Date: 1902 ca.

O Lord! Make affairs easy, expand our breasts, grant abundant grace, and admit us to the paradise of joy and delight, through Thy mercy, O Mighty One, O All-Forgiving One!

رَبِّ يَسِّرْ الْأُمُورَ وَاشْرَحِ الصُّدُورَ وَاسْمَحْ بِالْفَضْلِ
الموفور و ادخلنا في جنة السرور والحبور برحمتك
يا عزيز و يا غفور

ADMS#051

MMG2#264 p.294x

AB00327

To: Baha'is of the world, in Tihiran

Date: 1902 or <

¹ O my God, praise be to Thee and thanksgiving be unto Thee, O my Beloved, for having exalted Thy Word, perfected Thy favor, preceded all with Thy mercy, fulfilled Thy proof, completed Thy bounty, manifested Thy signs, raised high Thy banners, caused Thy lights to shine forth, and spread abroad Thy traces. Necks have bowed before Thy grandeur, heads have bent low before Thy sovereignty, the earth has trembled at Thy call, and all created things have been renewed in a wondrous garment through Thy power and bounty. The pavilions of Thy manifest Faith have been raised in every region and clime, and the tent-ropes of Thy glory have been fastened in every plain and highland, in the depths of valleys and upon every lofty hill. The darkness of error has passed away and the dawn of guidance has breathed upon the horizons. Light has spread to every quarter, the breezes of grace have wafted over

¹ لك الحمد يا الهی و لك الشكر يا محبوبی علی ما
علت كلمتك و تمت نعمتك و سبقت رحمتك و
بلغت حجتك و كلمت موهبتك و ظهرت آياتك
و ارتفعت راياتك و اشرفت انوارك و شاعت و
ذاعت آثارك ذلت الرقاب لعظمتك و خضعت
الأعناق لسلطنتك و ارتجت الأرض من ندائك
و تجددت الكائنات في قيص بديع بقدرتك و
عطائك و ارتفعت خيام دينك المبين في كل
قطر و اقليم و ضربت اطناها خيام مجدك في
كل سهل و نجد و بطون اودية و علی كل تل
رفيع قد عسعس ظلام الضلال و تنفس صبح
الهدى علی الآفاق و انشر النور في كل الأطراف
و هبت نسيم الألطاف علی كل الأكثاف و نفحت

all regions, the holy fragrances have been diffused, and the nostrils of the sincere have been perfumed with the fragrance of Thy love on this Day of the Covenant.

- 2 Unto Thee be praise, thanksgiving, glory, commendation, bounty, generosity, benevolence and blessing. O Lord, O Lord! Aid Thy righteous servants to establish Houses of Worship throughout all lands, that the cry of glorification and magnification may ascend to the Kingdom of Mysteries, and that the voice of sanctification and celebration, rising from these gatherings of the righteous, may reach the ears of the Concourse on High. Ordain for every soul who strives in this mighty matter what Thou hast ordained for Thy chosen ones in Thy most glorious Kingdom. Verily, Thou art the Almighty, the Powerful, the Strong, the All-Powerful.

- 3 O spiritual friends of 'Abdu'l-Baha! Praise be to God that the dawning of the Sun of Truth from the Unseen Realm of Divine Unity and the Center of Mercifulness has encompassed all horizons, and the mention of the Blessed Beauty - may my spirit be a sacrifice for His loved ones - has stirred the world of being. The call of the Cause of God has become universal, and the light of Supreme Guidance, like the manifest dawn, has illumined the ethereal sphere. From the supreme gatherings rises the cry of glorification and praise, and from the great assemblies the voice of glorification and attributes of the Most Glorious Beauty reaches every ear, lowly and noble alike. The lights are spreading and the mysteries are manifest and apparent. The human world is in constant resurrection and the world of humanity is the dawning-place of spiritual bestowals. Peace and reconciliation prevail, along with harmony and prosperity. Love is universal and fellowship exists with all peoples and nations in every land. The favors of the Blessed Beauty have uprooted animosity, and the banner of supreme kindness has been raised to the highest summit. The foundation of conflict and strife has been scattered to the winds, and the basis of hatred and enmity has been obliterated and removed. He has commanded love toward all peoples, and ordained obedience and loyalty to just sovereigns of the realm, so that all the friends may become kind and compassionate to all humanity, and all may show complete sincerity in their submission to government and become faithful subjects with pure intentions.

- 4 Observe what a great bounty this is, and what a wondrous wisdom, and this is naught but from His grace and mercy unto all the worlds.

نفحات القدس و عطّرت مشام المخلصين برائحة محبتك في يوم الميثاق

2 و لك الشكر و لك الحمد و لك البهاء و لك الثناء و لك الفضل و لك الجود و لك الأحسان و لك الأنعام ربّ ربّ آيد عبادك الأبرار علي تأسيس مشارق الأذكار في كلّ الأقطار حتّى يرتفع ضجيج التهلّيل و التكبير الى ملكوت الأسرار و یرنّ صوت التقديس و التنزيه في آذان ملاء الأعلى المرتفع من مجامع الأخيار و قدّر لكلّ نفس تسعی في هذا الأمر العظيم ما قدرته للأصفیاء في جبروتك الأبهی أنّك انت المقتدر العزيز القوى القدير

3 ای یاران روحانی عبدالبهاء الحمد لله كه اشراق شمس حقیقت از غیب احدیت و مرکز رحمانیت آفاق را احاطه نموده و صیت جمال مبارک روحی لأحبائه الفداء عالم وجود را حرکت آورده آوازه امر الله جهانگیر گشته و پرتو هدایت کبری مانند صبح مبین فلک اثیر را منیر فرموده از محافل علیا ضجيج تهلیل و تکبیر بلند است و از مجامع عظمی صوت محامد و نعوت جمال ابهی گوش زد هر مستمند و ارجمند انوار در انتشار است و اسرار ظاهر و آشکار عالم بشر در حشر مستمر است و جهان انسانی مصدر سنوح رحمانی صلح و صلاحست و آشتی و راستی و فلاحست محبت بعمومست و الفت با کل امم و ملل در هر مرز و بوم الطاف جمال ابهی ریشه بغضا را برانداخته و علم رأفت کبری در ذروه علیا برافراخته بنیاد نزاع و جدال را بر باد داده و اساس بغض و عناد را محو و زائل نموده با جمیع طوائف امر بمحبت فرموده و بشهریاران عادل مملکت حکم اطاعت و صداقت نموده تا همه یاران با کلّ عالمیان مشفق و مهربان گردند و جمیع در نهایت خلوص تمکین حکومت نمایند و پیاکی طینت رعیت صادق شوند

4 ملاحظه نمائید این چه موهبت عظیم است و این چه حکمت بدیع و لیس ذلک الا من فضله و رحمته علی العالمین

- 5 O friends of 'Abdu'l-Baha! Praise be to God that through the aid and favor of the Blessed Beauty, the Mashriqu'l-Adhkar in 'Ishqabad has been established with the utmost freedom and power, and all the friends have striven with the utmost effort in this service. They are exerting themselves with heart and soul, and making sacrifices beyond their capacity in this endeavor. But since this Mashriqu'l-Adhkar is being established with complete freedom, and its construction has been entrusted to the illustrious branch, Haji Mirza Muhammad-Taqi Afnan, who has undertaken this service as my deputy, and since news of this Mashriqu'l-Adhkar has spread far and wide, therefore it must be built with the utmost perfection and solidity. All the friends and loved ones must assist in establishing this edifice according to their capacity, that it may soon be completed, lest delay cause joy to the heedless, affect the hearts of the well-wishers, and disturb the minds of the free.
- 6 O Lord, O Lord! Aid the righteous ones to serve Thy Cause in all lands, and enable them to sacrifice their spirits and wealth in establishing Houses of Worship, that they may become nests for the birds of holiness at dawn, and that from them may rise the voice of remembrance with wonderful melodies from the most beautiful strings, and that the gems of existence may remember Thee with the psalms of the House of David during their bowing and prostration, O my Loving Lord! Verily, Thou art the Almighty, the Powerful, the Generous, the Bestower!
- 5 ای یاران عبدالبهاء الحمد لله به عون و عنایت جمال ایهی در عشق آباد تأسیس مشرق الأذکار بنهایت حریت و اقتدار گردیده و جمیع یاران در نهایت اهتمام باین خدمت پرداخته اند به جان و دل در کوششند و مافوق طاقت در این مورد جانفشانی نمایند ولی چون این مشرق الأذکار بنهایت آزادی تأسیس میگردد و مأمور بنیانش حضرت فرع جلیل جناب حاجی میرزا محمد تقی افناند و بالوکاله از عبدالبهاء باین خدمت قیام فرموده اند و صیت این مشرق الأذکار در اطراف افتاده لهذا باید در نهایت اتقان مکمل بنا گردد و باید جمیع احبّا و اصفیا بقدر امکان در تأسیس این بنیان معاونت نمایند تا بزودی اتمام یابد و تأخیر سبب تسریر قلوب غافلان گردد و تأثیر در دلهای خیرخواهان نماید و تشویش اذهان آزادگان کند
- 6 رَبِّ رَبِّ اَيِّدِ الْاَبْرارَ عَلٰى خِدْمَةِ اَمْرِكَ فِي كُلِّ الْاَقْطَارِ وَ وَفِّقْهُمْ بِبَذْلِ الرُّوحِ وَ الْاَمْوَالِ فِي تَأْسِيسِ مَشَارِقِ الْاَذْكَارِ حَتَّى تَكُونَ اَوْكَاراً لِّطُيُورِ الْقُدْسِ فِي الْاَسْجَارِ وَ يَرْتَفِعَ مِنْهَا صَوْتُ الْاَذْكَارِ بِفَنُونِ الْاَلْحَانِ مِنْ اَبْدَعِ الْاَوْتَارِ وَ يَذْكُرُوكَ جَوَاهِرِ الْوُجُودِ بِمِزَامِيرِ آلِ دَاوُدَ عِنْدَ الرُّكُوعِ وَ السَّجُودِ يَا رَبِّي الْوَدُودِ اَنَّكَ اَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ الْوَهَّابُ

INBA16:046, INBA89:198, MKT4.171, MI-LAN.186, ASAT5.126x

AB00620

Date: 1902 or <

O thou who art rejoiced at the explanation of the maid-servant of God...!

Thank thou God that He hath sent forth unto thee such a spiritual and loving sister, who is preserved from egotism and desires and is rejoiced at the glad-tidings of God. Can there be imagined any greater mercy than this? No! by the One who hath created the heaven and earth! Blessed thou art, for

thou hast inhaled the fragrances of life from the garden of the Kingdom of El-Baha before thine ears had heard the call!

As to ... whom thou hast mentioned, it behooveth him to seek only the divine bounties and subjects which lead to the real knowledge of the invisible (world of God), through the mediation of the Holy Spirit. Then he will perceive the reality of the triune powers in man, through his innate perception. For, verily, the sign of these triune powers which exist in mankind are spirit, mind, and soul. The spirit is the power of life, the mind is the power which apprehendeth the reality of things, and the soul is an intermediary between the Supreme Concourse (or Spiritual World) and the lower concourse (or material world). It, i.e., the soul, hath two phases: The higher aspireth to the Kingdom of El-Baha, and the light of the mind shine forth from the horizon (or kingdom) unto its higher sphere; the other phase inclineth to the lower concourse of the material world and its lowest sphere is enveloped in the darkness of ignorance. But when light is poured upon this phase, and if this phase of the soul is capable of receiving it, then "truth hath come and falsehood vanisheth, for falsehood is of short duration" - otherwise, darkness will surround it from all directions and it will be deprived of association with the Supreme Concourse and will remain in the lowest depths.

As to the "voice:" There are two kinds of voices. One is the physical voice and it is expressed by atmospheric vibrations which affect the nerves of the ear; the other is the breath of the Merciful and this is a call which is continually heard from the Supreme Concourse and cheereth the pure and holy souls. May it be beneficial to those who have heard the Call!

Know thou that the Ancient Light and the Manifest Beauty (God) hath sown seeds in the soil of existence and hath irrigated it through His spiritual bounties. This soil will surely bring forth good plants of divine gifts; the leaves of this growth are love and union, its stem is the teachings of the True One and His supreme laws, and the grain pods are the heavenly blessings which giveth life to the souls. Depend thou on these! Depend thou on these! Depend thou on this, and abandon every imagination and be attracted to the light of reality and discover both the divine truths and physical truths!

Also, know thou that the greatest spiritual divine "chaplet" is the Word of God and the Sun of Truth which penetrateth the reality of the created things and attracteth the entire soul of man in the world of existence and shineth forth unto all horizons (or regions). Hast thou ever perceived a greater "chaplet" than this? No! by the Splendor of Baha'!

Verily, I yearn for the visit of those souls who are cheered, dilated and moved by and attracted to the Holy Spirit and the Word of God.

TAB.610-612, BSC.464 #863x, SW_v08#15 p.211x, TOR.203-204x, VTRM.025-026, BSTW#043b, BSTW#043c, BSTW#501

AB00783

To: *Mirza Ali Bunakdar, in Tabriz*

Date: 1902 or <

- 1 O you who have girded up your loins in service to the Cause of God! I have chanted verses of thanksgiving to the Concourse on High for having confirmed souls who were attracted to the fire of the love of God, who became acquainted with the divine fragrances, and who were not saddened by what the enemies of God perpetrated. These are the companions of the Ark in the sight of God, these are the steadfast ones.
- 2 What was inscribed to the honored Siyyid from the musk-scented pen, and likewise the effect of the precious pen of the esteemed Siyyid Ali, were all essence of meanings and spiritual breaths. Praise be to God who has raised up precious souls who, like an impregnable fortress, resist those who attack the designated station, and like lamp-glasses protect the Cause of God from the winds of violation. How excellent is the example of those who remained firm in the Covenant and protected the lamp of horizons from the winds of discord! Indeed they are the banners of enlightenment upon the hills and plains and edifices and mountain peaks.
- 3 As for the violators, these unfortunate ones are regretful, but when an arrow has left the bow its return is difficult. Do not forget "the fire but not disgrace." Therefore counsel that personage - then whoever wishes may accept and whoever wishes may turn away. Verily God is Self-Sufficient, Praiseworthy. Say: O my soul, the manifest morn is pleasant, not the sorrowful evening; the lamp of the Covenant is bright, not the darkness of violation; the waves of the water of life give life, not the surging of a mirage; the soaring of the eagle is lofty, not the flight of a swarm of flies.

1 یا من تشمّر عن الذیل فی خدمة امر الله قد رتلت
آیات الشکر لله الا علی بما اید اناساً آنسوا نار محبة
الله و استأنسوا بنفحات الله و ما لبثسوا ممّا کانوا
یعملون اعداء الله اولئک اصحاب السفینه عند الله
و اولئک هم الثابتون

2 آنچه مرقوم بسید معلوم از خامهء مشکین بود و
همچنین اثر کلک در ربار جناب سید بزرگوار
آقا سید علی کل جوهر معانی بود و نفثات روح
رحمانی حمد خدا را که نفوسی نفیسه مبعوث
فرمود که چون بنیان مرصوص مقاومت مهاجمین
بر مقام منصوب مینماید و چون زجاج سراج
امر الله را از اریاح نقض حفظ میکنند فنعم
مثل القوم الذین ثبتوا علی الميثاق و حفظوا سراج
الآفاق من اریاح الشقاق الا انهم اعلام الاشرار
علی التلّول و السهول و الصّروح و اعلی قلل الجبال

3 اما اهل فتور این بیچارگان پشیمانند ولی پیکان
چون از کمان بجست ارجاعش مشکل است
النار و لا العار را فراموش ننمائید لهذا آنحضرت
نصیحت نمائید فن شاء فلیقبل و من شاء
فلیعرض ان الله غنی حمید بگو ای جان من
صبح مبین خوش است نه شام غمگین شمع
میتاق روشن است نه ظلمت شقاق امواج آب
حیات بخشد نه توجّج سراب اوج عقاب بلند
است نه پرواز فوج ذباب

4 Observe what the violators have manifested in these years and months. They have done nothing except cast doubts into the ears of a few weak unstable ones, and from another direction they beat the drum and cymbal of discord in the gatherings of the horizons and made the Cause of God a laughingstock to the world. They made the friends of the Ancient Beauty weep blood and made the enemies of the Most Great Name dance with joy. But praise be to God, hosts of victory arrived successively from the Most Glorious Kingdom and armies of divine confirmation launched their attack from the Supreme Concourse. In a brief time it became evident to all on earth that from the rebellion of the violators no dimming affected the lamp of light, and from the axe of cruelty no weakness reached the root of the tree of faithfulness, and from the attack of foxes no lassitude came to the victorious lion. The sun of oneness is radiant and the intervening cloud passing; the sweet cool sea surges upward and the mirage and vapor are detestable to people of insight.

5 O Light of Truth, sword of religion and heart,

6 O heart and soul abashed by thy presence!

7 These worthless ones intend

8 Through envy to veil thy sun.

9 In any case, tell them: While there is still time and remedy has not slipped from hand, return so that God may change evil deeds to good deeds. There is no doubt that "one who repents of sin is like one who has not sinned." Man is prone to forgetfulness, but opposition destroys the foundation and leads to the lowest hell. Soon you will observe how the radiance of the sanctity of the Covenant will illuminate the horizons and the lights of the Testament will make the world and universe a rising place of the shining moon. On that day the bargaining of the guilty shall be in loss. This has been recorded in former ages. And praise be to God, the Lord of the Worlds.

4 ملاحظه نمائید که جمع فتور در این سنین و شهر چه بروز و ظهوری نمودند جز آنکه القای شبهات بر مسماع چند ضعیفای بی ثبات نمودند و از جهت دیگر طبل و دهل اختلاف در محافل آفاق کوفتند و امر الله را رسوای عالم کردند دوستان جمال قدم را خون گریاندند و دشمنان اسم اعظم را برقص آوردند ولی الحمد لله افواج نصرت پیایی از ملکوت ابری رسید و جنود تأیید از ملاء اعلی هجوم نمود در اندک زمانی معلوم کلّ من علی الارض شد که از تمرّد اهل فتور شمع نور را قصوری حاصل نشد و از تیشهء جفا ریشهء شجرهء وفا را وهنی نرسید و از هجوم ثعالب اسد غالب را سستی نیامد آفتاب توحید ساطعست و سحاب حائل زائل بحر عذب بارد و شراب موجش رو باوجست و ضباب و سراب مبعوض اولی الالباب

5 ای ضیاء الحقّ حسام دین و دل

6 ای دل و جان از قدوم تو نخل

7 قصد آن دارند این گل پاره ها

8 کز حسد پوشند خورشید ترا

9 باری بگو تا وقت از دست نرفته و چاره از کف رجوع نمائید تا یبدل الله السیئات بالحسنات گردد نقلی نیست من تاب عن الذنب کمن لا ذنب له انسانست جائز النسیانست اما عناد بنیاد براندازد و تا اسفل الجحیم برد عنقریب ملاحظه نمائید که پرتو تقدیس میثاق آفاق را روشن نماید و انوار عهد جهان و کیهان را مطلع مه تابان فرماید یومئذ تخسر صفقة المجرمین انّ هذا ثبت فی القرون الاولین و الحمد لله ربّ العالمین

INBA89:192, MKT6.097, MSHR2.111x

AB01141

To: Sarah Gertrude Harris, in New York

Date: 1902 or <

- 1 O thou who art speaking the praise of God in that vast and extensive region!
- 2 Thank God, who hath raised such women from the essences of the love of God in that distant place and hath made them as fountains of knowledge, sources of assurance and dawning-places of the commemoration of thy Lord, the Merciful! I beg of God to strengthen them through the most strong power, by the hosts rushing forth from the Kingdom of El-ABHA and by the angels successively coming from heaven. Verily, He is the Assister, the Beneficent!
- 3 As to thy question concerning the husband and wife, the tie between them and the children given to them by God: Know thou, verily, the husband is one who hath sincerely turned unto God, is awakened by the call of the Beauty of El-Baha and chanteth the verses of Oneness in the great assemblies; the wife is a being who wisheth to be overflowing with and seeketh after the attributes of God and His names; and the tie between them is none other than the Word of God. Verily, it [the Word of God] causeth the multitudes to assemble together and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and harmonized, even as though they were one person. Through their mutual union, companionship and love great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of love of God, who are nurtured by the breast of the knowledge of God, and who are brought up in the bosom of the gift of God, and who are fostered in the lap of the training of God. Such children are those of whom it was said by Christ, "Verily, they are the children of the Kingdom!"
- 4 Consequently, O thou maid-servant of God, go unto the maid-servant of the Merciful One and tell them from the tongue of Abdul-Baha: "O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances, inasmuch as God—glorified and exalted is He!—hath ordained mothers to be the primary trainers of children and infants. This is a great and important affair and a high
- أَيُّهَا النَّاطِقَةُ بِذِكْرِ اللَّهِ فِي تِلْكَ الْأَنْحَاءِ الشَّاسِعَةِ الْأَرْجَاءِ
- أَتَى أَطْلَعْتُ بِمَضْمُونِ كِتَابِكَ وَشَكَرْتُ اللَّهَ عَلَى مَا بَعَثَ نِسَاءً مِنْ جَوَاهِرِ حُبِّ اللَّهِ فِي تِلْكَ الْعُدُودِ الْقَصُودِ وَجَعَلَهُنَّ يَنَابِيعَ الْعُرْفَانِ وَمَنَابِعَ الْإِيقَانِ وَمَطَالِعَ ذِكْرِ رَبِّكَ الرَّحْمَنِ وَأَتَى أَسْأَلَ اللَّهَ أَنْ يُؤَيِّدَهُنَّ بِشَدِيدِ الْقُوَى وَجُنُودِ سَائِلَةٍ مِنْ مَلَائِكَةِ مَتَابَعَةِ مِنَ السَّمَاءِ أَنَّهُ وَلِيُّ كَرِيمٍ
- وَأَمَّا مَا سَأَلْتَ مِنَ الزَّوْجِ وَالزَّوْجَةِ وَالرَّابِطَةِ الَّتِي بَيْنَهُمَا وَالْأَطْفَالَ الْمُوْهُوبَةَ مِنْ عِنْدِ اللَّهِ أَعْلَى أَنْ الزَّوْجَ مِنْ اخْلَاصِ وَجْهِهِ لِلَّهِ وَاتَّبِعَهُ لِنَدَاءِ جَمَالِ الْأَبْهَى وَتِلَا آيَاتِ التَّوْحِيدِ فِي الْمَحَافِلِ الْكُبْرَى وَالزَّوْجَةَ الْحَقِيقَةَ الْمُسْتَفِيزَةَ الْمُسْتَنْبِئَةَ مِنَ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ وَالرَّابِطَةَ الَّتِي بَيْنَهُمَا كَلِمَةُ اللَّهِ أَنَّهُ هِيَ الْجَامِعَةُ لِلْكَثْرَاتِ الْمُقَرَّبَةِ لِلْمَبْعَدَاتِ عِنْدَ ذَلِكَ الزَّوْجِ وَالزَّوْجَةِ يَلْتَمِثَانِ وَيَرْتَبِطَانِ وَيَتَّحِدَانِ وَيَتَّفَقَانِ كَأَنَّهُمَا شَخْصٌ وَاحِدٌ وَمِنْ أَثْنَائِهِمَا وَانْسِهَامَا وَحُبِّهِمَا تَنْتُجُ نَتَائِجٌ عَظِيمَةٌ فِي الْوُجُودِ رُوحَانِيًّا جِسْمَانِيًّا أَمَّا النَّبِيجَةُ الرُّوحَانِيَّةُ ظُهُورُ الْفَيُوضَاتِ الرَّحْمَانِيَّةِ وَأَمَّا النَّبِيجَةُ الْجِسْمَانِيَّةُ أَطْفَالٌ يَلِدُونَ فِي مَهْدِ مَحَبَّةِ اللَّهِ وَيَرْضَعُونَ مِنْ ثَدْيِ مَعْرِفَةِ اللَّهِ وَيَنْشَوْنَ فِي حَضْنِ مَوْهَبَةِ اللَّهِ وَيَتَرَبَّوْنَ فِي حِجْرِ تَرْبِيَةِ اللَّهِ وَهَذِهِ الْأَطْفَالُ هُمُ الَّذِينَ قَالَ عَنْهُمْ الْمَسِيحُ أَنَّهُمْ أَوْلَادُ الْمَلَكُوتِ
- إِذَا يَا أُمَّةَ اللَّهِ بَلَغَى أَمَاءُ الرَّحْمَنِ وَقَوْلِي لَهُنَّ عَنْ لِسَانِ عِبْدِ الْبَهَاءِ يَا أَمَاءَ الرَّحْمَنِ عَلَيْكُنَّ بِتَرْبِيَةِ الْأَطْفَالِ مِنْذُ نِعْمَةِ أَظْفَارِهِمْ عَلَيْكُنَّ بِتَحْسِينِ اخْلَاقِهِمْ عَلَيْكُنَّ بِالْمَوَاطَبَةِ عَلَيْهِمْ فِي جَمِيعِ الشُّؤُنِ وَالْأَحْوَالِ لِأَنَّ اللَّهَ سَبْحَانَهُ وَتَعَالَى جَعَلَ الْأُمّهَاتَ مَرْبِيَّاتٍ أَوَّلِيَّاتٍ لِلْأَوْلَادِ وَالْأَطْفَالِ

and exalted position, and it is not allowable to slacken therein at all!"

هذا امر مهم عظيم و شأن على شديد فلا يجوز
الفتور فيه ابداً

- 5 If thou walkest in this right path, thou wouldst become a real mother to the children, both spiritually and materially. I beg God to make thee severed from this world, attracted to the fragrances of sanctity which are being diffused from the garden of the Kingdom of El-ABHA, and a servant of the Cause of God in the vineyard of God.

5 فاذا سلكت على هذا المنهج القويم كنت امماً
حقيقياً روحانياً جسمانياً للأطفال و اسأل الله
ان يجعلك منقطعة عن هذه الدنيا منجذبة الى
نفحات القدس المنتشرة من رياض ملكوت
الأبى و خادمة لأمر الله فى كرم الله

- 6 Greeting and high respects to the maid-servant of God Miss ..., who is attracted, enkindled, hath spoken and called out, and hath stripped herself from the garment of dependence of this mortal world and its concerns and is clothed with the embroidered garments of separation (from the world) in this great Paradise.

6 و بلغى تحيتى و احتراماتى الفائقة لأمة الله مس
بارنى التى انجذبت و اشتعلت و نطقت و نادت
و تجردت عن قبص التعلق بهذه الدار الفانية
و شؤونها و لبست من حلل الانقطاع فى هذا
الفردوس العظيم و عليها التحية و الثناء و امماً
الورقات النوراء يهديك التحية و الثناء فى كل
صباح و مساء و عليك التحية و الثناء ع

TAB.605-607, LOG#0498x, VTRM.019-021

BRL_DAK#1004

AB10793

Date: 1902 or <

As to thy question: "If the husband prevents his wife from entering into the Light, or the wife prevents the husband from entering into the Kingdom of God."

In reality neither one of them prevents the other from entering into the Kingdom of God, unless when the husband has a great attachment to the wife, or the wife to the husband. When either one of the two adores the other instead of God, then each will prevent the other from entering into the Kingdom of God.

SW_v09#07 p.086x, VTRM.023-025

AB01228

Tablet of visitation for Aqa Zaman

To: Baha'is of Abarqu

Date: 1902 or <

- 1 The first light which shone forth from the horizon of Eternity, the first radiance which was cast forth from the Morn of Guidance, and the first mercy which descended from the Kingdom of Heaven, be upon thee, O thou manifest light, thou "strong rope," and the beloved one of the denizens of the exalted heaven, who hast suffered martyrdom in the path of the Lord of the Creatures, and who art submerged in the sea of favors, through the grace of thy Lord, the Clement! the Merciful! El-Baha be upon thee! Praise be upon thee! By God, the True One! The angels of mercy bless thee in the Kingdom of El-Abha, and the nostrils of the chosen ones are perfumed with the sweet odor which is wafting from the garden of the Supreme Concourse upon thy sepulchre; and hearts are burning, tears are being shed, the power of endurance is cut off by the grievous disaster and great martyrdom, whereby all hearts are consumed!
- 2 I testify that, verily, thou art a martyr of faithfulness, thou art peerless among the beloved, thou art matchless among the chosen ones and art fortunate among the pious! Blessed art thou, for they pierced thy shining brow with a nail, and suspended upon it thine outward decoration, tortured thee by reins, made thee to ride on a furious bull, paraded thee in the city, cut off thine ear with a sharp-edged blade, and by force and compulsion made thee to devour it, tormented thee with the torture of the wicked, persecuted thee with a rage like unto the ferocity of ravenous wolves of the plain and desert, and consumed thy pure body with the torture of fire!
- 3 Blessed is the pure blood which was shed on the perfumed soil, and which was poured out in the path of the forgiving Lord! Blessed is thy body which was burned by the hand of every transgressor! Blessed is thy throat which was cut by the poniard of every traitor! Blessed is thy breast which was stricken by the oppressors' darts! Blessed is thy heart which was wounded by a sharp sword! Blessed art thou, for thou hast showed forth all happiness and joy when thou wert being paraded in the streets of the people of haughtiness and the people of wickedness were clapping their hands and oppressing thee with innumerable blows and wounds, whilst thou wert clapping thy hands with them—O thou manifestor of light!—and

1 أول نور اشرق من افق البقاء وأول شعاع سطع من صبح الهدى وأول رحمة نزلت من ملكوت السماء عليك أيها النور المبين والحبل المتين ومحبوب اهل العليين المستشهد في سبيل رب العالمين المستغرق في بحر الألطاف من فضل ربك الرحمن الرحيم عليك البهاء و عليك الثناء تالله الحق يصلي عليك ملائكة الرحمة في ملكوت الأبهى ويستعطر مشام المقرئين برائحة طيبة تفوح على مرقدك من رياض الملأ الأعلى فالقلوب مضطربة والدموع منسجمة والطاقة منصرمة في مصيبتك الدهماء وشهادتك الكبرى التي احترقت بها كل الأحشاء

2 أشهد أنك شهيد الوفاء وفريد الأحباء ووحيد الأصفياء وسعيد الأتقياء طوبى لك بما سمرؤا جيهتك الباهرة وعلقوا عليها زينتك الزاهرة وعذبوك بالمهار وركبوك على البقر المغوار وداروا بك في الديار وقطعوا اذنك بغرار بتار واطعموك بقوة واجبار وعذبوك عذاب الأشرار ونقموا منك نقمة الذئاب الكاسرة في الأودية والقفار وحرقوا جسدك المطهر بعذاب النار

3 طوبى لدمك الطاهر المسفوك على تراب عاطر المسفوح في سبيل ربك الغافر طوبى لجسدك المحروق بيد كل فاجر طوبى لخنجر المقتطوع بخنجر كل غادر طوبى لصدرك المرشوق بسهم قاهر طوبى لقلبك المجروح بسيف باتر طوبى لك بما اظهرت كل سرور وحبور حين تشهيرك في معابر اهل الغرور ويصفقون اهل الشورور ويعذبونك بالضرب والطعن والجرح الموفور وانت تصفق معهم يا مظهر النور وترتم بأنغام يهتر منها اهل ملكوت الأبهى وينشرح به الصدور

wert warbling melodies, whereby the people of the Kingdom of El-ABHA were moved and breasts dilated (with joy)!

- 4 By God, the True One! Verily, Abdul-Baha inhalet the odor of faithfulness from that remote region, the soil of which is red-dened by thy pure blood, and beholdeth the lights of bestowal successively pouring upon thy resplendent tomb, and the rains of grace dropping upon thy blessed resting-place, which is fragrant, brilliant and magnificent!
- 5 Blessed is he whosoever may roll his face in the dust of thine excellent grave! Blessed is he whosoever may press his brow on thy great sepulchre!
- 6 Upon thee be El-Baha! Upon thee be praise! Upon thee be bestowal, O thou honorable martyr, who hast severed thyself from all things in the path of thine Ancient Lord, who hast sacrificed thy soul, blood and body in the path of thy Most Beautiful Beloved One!
- 7 Upon thee be grace from thy Lord, the Exalted! the Great!

TAB.385-387, TOR.190x, VTRM.009-011

4 تالله الحق انّ عبدالبهاء يشم رائحة الوفاء من تلك العدوّة القسوى التي احمرت ارضا بدمك الطاهر ويشاهد انوار العطاء تتابع على مرقدك الزاهر وغيوث الفضل هامة على مضجعك المبارك الطيب النوراني الكريم

5 طوبى لنفس عفرت وجهها بغبار رمسك الكريم وطوبى لشخص مرغ جبينه على جدك العظيم

6 والبهاء عليك والثناء عليك والعطاء عليك ايها الشهيد الكريم المنقطع عن كل الاشياء في سبيل مولاك القديم الفادي روحه ودمه وجسده في سبيل محبوه الجميل

7 و عليك الفضل من ربك العلي العظيم

INBA89:151, MSBH2.231, VAA.094-095, YIK.452-453

AB01233

To: Abdur-Razzaq (Ardikan), in Ardakan

Date: 1902 or <

- 1 O servant of God! Jinab-i-Amin constantly offers praise for your honor and the relatives and friends in Ardikan, opening his tongue in description and praise beyond measure that, praise be to God, in this time the friends of that region are in the utmost spirit and joy. Night and day they are like illuminating candles, and like moths they are self-sacrificing and burning with love. They are faithful servants at the Sacred Threshold and devoted worshippers and harmonious servants of the Luminary of the Horizons. They strive to spread the verses of unity and to exalt the Word of oneness. They have no aim except the good-pleasure of God and seek no purpose except nearness to His court. Therefore, they requested the writing of a detailed letter which has been penned.
- 2 They especially praised the brothers and sisters extremely, and mentioned those who have ascended to God in the Supreme

1 اي بنده الهى جناب امين همواره ستايش از آنجناب و منسوبان و ياران اردكان مينمايد و زبان نعت و مدح زايدالوصف ميكشايد كه الحمد لله در اين اوان دوستان آسمان در نهايت روح و ريحانند شب و روز مانند شمع شب افروزند و بمثابة پروانه جانفشان و جانسوز آستان مقدس را بنده صادقند و نير آفرا عباد مشتاق و ساجد و خادم موافق ساعى در نشر آيات توحيدند و در اعلاء كلمه تفريد جز رضاي الهى مقصدى ندارند و جز قريبت درگاه مرادى نجويند لهذا خواهش نگارش نامه مبسوط نمودند مرقوم گشت

2 و بالاخص از اخوان و اخوات نهايت ستايش را نمودند و ذكر متصاعد الى الله در رفيق اعلى جناب

Companion - Ustad Muhammad, Aqa Sadiq and Aqa Hassan - those lovers of the Kind Beloved whom, after their passing, they would not allow to be buried in the city cemetery, which became cause for the audacity of the foolish ones. Finally they were buried in their garden.

استاد محمد و آقا صادق و آقا حسن را نمودند که آن عاشقان دلبر مهربان را بعد از عروج در مقابر شهر نگذاشتند که دفن نمایند و این را سبب جسارت پیگردان بود عاقبت در باغشان مدفون نمودند

- 3 Consider how much this incident is the cause of eternal glory, for it was not fitting that those pure bodies, those sanctified physical forms, should be buried among the covered graves. Rather it was fitting that those radiant temples should be buried and deposited in a delightful garden and pure earth. For those graves will be covered over while this garden will be cultivated and flourish. That was a burial place of the wicked but this is a resting place of the righteous. That was a place of darkness but this is a place of light. In truth the foolish ones became the cause of the distinction of these noble ones, so that their resting places would be separate and distinguished from the graves of the ignorant.

3 ملاحظه نمائید چه قدر این قضیه سبب عزت ابدیه است زیرا آن تنهای پاک اجسام مطهره سزاوار نبود که بین قبور مطموره مدفون گردند بلکه سزاوار چنین بود که آن هیاکل تابناک در باغی دلگشا و خاکی پاک مدفون و مودوع گردند زیرا آن قبور مطمور گردد و این باغ معمور و آباد شود آن مدفن اشرار بود و این مضجع ابرار آن محل ظلمات بود و این محل انوار فی الحقیقه پیگردان سبب امتیاز این بزرگواران شدند تا مضاجعشان از مقابر جاهلان منفصل و ممتاز باشد

- 4 Although the true graves of the divine friends are the hearts of the Supreme Concourse and the palaces of the Most Glorious Kingdom - meaning their bodies are buried in the dust while their spirits are in the Kingdom of the Lord of Lords, and even in the center of the earth their pure bodies are encompassed by radiant lights. Consider that they did not bury His Holiness the Prince of Martyrs (may my spirit be sacrificed for him) and all his companions in Muslim cemeteries, but left them covered in blood and mixed with dust in the land of Taff. Yet observe that those built-up graves became covered pits with no trace remaining, while that pure earth is eternally radiant in the world. Therefore take heed, O people of insight! And upon you be greetings and praise.

4 اگرچه قبور حقیقی یاران الهی قلوب ملاً اعلی است و قصور ملکوت ابهی یعنی اجسام مدفون تراب و ارواح در ملکوت رب الارباب و حتی در مرکز خاک جسم پاکشان مشمول انوار تابناک است ملاحظه نما که حضرت سید الشهداء روحی له الفداء را با جمیع یاران در مقابر مسلمانان دفن نمودند بلکه در ارض طف بخون آغشته و بخاک سرشته گذاشتند ولی ملاحظه نما که آن قبور معموره حفره مطموره گشت و اثری باقی و برقرار نماند اما آن خاک پاک در جهان ابدی تابناک است فاعتبروا یا اولی الأبصار و علیک التّحیّة و الثّناء

ABDA.115-116

AB01429

To: *Baha'is of Baku*

Date: 1902 or <

- 1 O divine friends and spiritual beloved ones! Although in the physical world it is evening, yet praise be to God, from a spiritual perspective we are in the midst of dawn and the beginning of radiance, for it is the start of the spreading of a luminous

1 ای یاران الهی و عزیزان روحانی هرچند در عالم جسمانی شامگاه است ولی الحمد لله از جهت روحانی در ببحبوحه صبحگهیم و بدایت اشراق زیرا مبدء انتشار صبح نورانیست و آغاز هبوب

morn and the beginning of the wafting of divine breezes. Soon the reality of "thou shalt see men enter into the religion of God in troops" will be fulfilled in Iran. However, the spiritual friends must conduct themselves with divine characteristics and behavior so that the musk-diffusing fragrance of divine bounty may perfume the nostrils of the world.

- 2 The purpose of guidance is the attainment of human perfections, and these virtues and qualities are the fruits of the tree of faith. As Christ - may my spirit be sacrificed for Him - says, "By their fruits ye shall know them." Thus it became clear that the main purpose is the fruit. Therefore, the friends of God must attain the station of the near angels and manifest the character of the denizens of the highest paradise.

- 3 They must seek knowledge and learning, and pursue understanding and insight. They must deal with all upon earth without exception with truthfulness, trustworthiness, generosity, religiosity, love, harmony, uprightness, friendship, and pleasant words and deeds. They must never prefer themselves over anyone else and must be truly kind to all humanity. The emanations of divine mercy must be manifest and evident in all their conditions and movements. This is the meaning of being a Baha'i, otherwise the task is very difficult.

- 4 Every individual among the friends in whatever country they may be must become renowned for human virtues, so that by their conditions, attributes and character, people will conclude without doubt that this person is a Baha'i. This is the station of the sincere ones and this is the characteristic of those drawn nigh.

- 5 O friends of God! The just government of that land has truly until now preserved and protected the friends of God and defended them from the oppression of the cruel ones and the transgression of the mischief-makers. The friends must appreciate this justice and protection and arise with perfect sincerity, steadfastness and goodwill toward the government, willingly and gladly carrying out its orders, and not deviating by a hair's breadth from the government's commands and ordinances, whether openly or secretly. This is the text of the Book.

- 6 And upon you be greetings and praise.

نسائم الهی نزدیک است که حقیقت و تری
الناس یدخلون فی دین الله افواجا در ایران تحقق
یابد ولی باید که احبای روحانی به خلق و خوی
رحمانی رفتار و کردار نمایند تا نفحه مشکار
موهبت الهیه مشام افرا معطر نماید

2 مقصود از هدایت حصول کالات انسانی است
و این فضائل و خصائل ثمره شجره ایمانست
چنانچه حضرت مسیح روحی له الفداء میفرماید
هر داری را از بارش بشناسید پس معلوم شد
اصل مقصود ثمره است لهذا باید احبای الهی
حکم ملائکه مقربین یابند و به خلق و خوی
اهل علین جلوه نمایند

3 علم و دانش جویند و هوش و بینش طلبند به
صداقت و امانت و سخاوت و دیانت و محبت و
الفت و راستی و دوستی و گفتار و کرداری
خوش با جمیع من علی الارض بلاستثنا معامله
نمایند و در هیچ موردی خود را بر نفسی ترجیح
ندهند و فی الحقیقه مهربان بنوع انسان باشند
سنوحات رحمانیت از جمیع حالات و حرکتشان
ظاهر و آشکار باشد و معنی انسان بهائی این
است و الا کار بسیار دشوار

4 هر فردی از افراد احبّا در هر بلدی از بلدان باشد
باید بفضائل عالم انسانی مشار بالبنان گردد تا به
حالات و صفات و اخلاقش استدلال نمایند که
شبهه نیست این شخص بهائی است هذا شأن
المخلصین و هذا خصلة المقربین

5 ای احبای الهی حکومت عادلّه آسمان
فی الحقیقه تا بحال حفظ و صیانت احبای الهی
نموده و از ظلم ستمکاران و تعدی فتنه‌جویان
حمایت فرموده احبّا باید قدر این عدالت و
حمایت را بدانند و بکمال صدق و استقامت و
خیرخواهی دولت قیام نمایند و اوامر را به
طوع و رضا مجری دارند و سر موئی از اوامر و
احکام حکومت آشکار و پنهان تجاوز نمایند و
این نص کتاب است

6 و علیکم التّحیّة و الثّناء

INBA89:145,

BRL_DAK#1061,

MMK6#616, KHMT.031

AB01384*To: Baha'is of Miyanduab et al.**Date: 1902 or <*

O My dearly loved friends! Your eloquent and loving letters have been received. It is a testimony for the fellowship, love and unity amongst the spiritual friends and filled Me with holy ecstasy, felicity and spirituality. I am extremely pleased and happy. May God, the All-Merciful, make you who are most grateful servants, manifestations of His infinite bestowals and perfect grace. Lowly and tearful, I raise my suppliant hands at the Divine Threshold and ask God that He may surround you with His bounties. May My Lord crown your endeavours and confirm you.

ای بنم سوگلی یارانم تحریرات باهر الآیات
مشتاقانه لری واصل و احبای روحانین الفت و
محبت و اتحاد لریه دلالت ایلدیگندن مسرت و
روحانیت و انجذاب ایراث ایلدی فوق العاده
ممنون و خوشنود اولدم رب غفور سزنی گبی
بندگان شکوری مظاهر موهبت غیر محصور و
فضل موفور ایلیه درگاه احدیته نهایت عجز و
نیاز ایلیه تضرع و ابتهال ایلدم و الطاف سبحانی
هر جهتجه سزه شامل اولمق اوزره حضرت
وحدایتدن التماس و استدعاده بولندم ربم موفق
و مؤید ایلیه

MJT.021

AB02206*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz**Date: 1902 or <*

- 1 O thou who art firm in the Covenant! What thou hadst written was noted and hearts were delighted. Praise be to God that thou art protected in the cave of security from tests and trials and art regarded with the eye of providence.
- 2 Concerning that historian and the conversation with him that thou hadst written about - what thou saidst was suitable and appropriate, but do not give him the Kitab-i-Aqdas. Give such souls the Tablets of Tajalliyat, Ishraqat and Bisharat.
- 3 Regarding Jinab-i-Aqa Mirza Hasan who is attracted to God, thou hadst written - praise be to God that he hath been guided by the light of guidance. However, there is no need for him to resign from his position. If they have deemed this appropriate, that is their affair. Jinab-i-Aqa Mirza Hasan is independent, but it is better not to resign.

1 ای ثابت بر پیمان آنچه مرقوم داشتید ملحوظ
گردید و قلوب محظوظ شد الحمد لله در کشف
امان از امتحان و افتتاح محفوظی و بعین عنایت
ملحوظ

2 در خصوص آنشخص تاریخ نویس و محاورهء با
او مرقوم نموده بودید آنچه گفتید مطابق و موافق
ولی کتاب اقدس را باو ندهید الواح تجلیات و
اشراقات و بشارات را باینگونه نفوس تسلیم کنید

3 در خصوص جناب آقا میرزا حسن المنجذب
الی الله مرقوم نموده بودید الحمد لله که بنور هدی
مهتدی گشتند اما استعفا از کار خویش لزوم
ندارد اگر چنانچه آنان چنین روا داشتند خود
دانند جناب آقا میرزا حسن مستغنی هستند ولی
عدم استعفا خوشتر

- 4 Regarding creation, say to that historian that just as there was no beginning to God's Divinity and Lordship, likewise there will be no beginning or end to His creative power, sustaining power and divine perfections. That is, creation has existed from a beginningless beginning to an endless end and will continue to exist.
- 4 در خصوص خلقت بآنشخص مورّخ بگوئید که همچنان که الوهیت و ربوبیت الهیه را بدایتی نبوده همچنین خلاقیت و رزاقیت و کالات الهیه را بدایتی و نهایتی نخواهد بود یعنی خلق از اول لااّول تا آخر لاآخر بوده و خواهد بود
- 5 The specificity and essentiality of things are permanent and changeless; only within the limits of a particular species do progress and decline occur. For example, the human species and human nature have been and will forever remain preserved and protected. As can be observed, the mummified ancient human bodies that have been extracted from the pyramids of Egypt, though five thousand years have passed since their death, have not changed or altered even by a hair's breadth from the human form. Likewise the images of animals that exist in Akhmim, Egypt are exactly like existing animals - a monkey is a monkey with that ugly appearance, a human is human with that beautiful, pleasing countenance. There is no altering in God's creation.
- 5 و نوعیت و ماهیت اشیاء باقی و برقرار نهایت آنست که در نوعیت علو و دنوی حاصل گردد مثلاً نوعیت انسان و ماهیت بشریه لمیزل محفوظ و مصون بوده و خواهد بود چنانکه مشاهده میشود اجسام مجفّفهء محنطهء قدیمهء انسان که از اهرام مصر اخراج نموده اند و پنجهزار سال از موت آن اجسام گذشته است بهیچوجه تغیر و توفیری مقدار رأس شعر از انسان در آن موجود نه و همچنین صور حیواناتی که در انجم مصر موجود است بعینه حیوانات موجوده است بوزینه بوزینه است با آن شمایل قبیح انسان انسانست با آن روی صبیح ملیح لا تبدیل خلق الله
- 6 And upon thee be greetings and praise.
- 6 و علیک التّحیّة و الثّناء

MMK3#020 p.013x, MSBH5.200-201,
MSBH5.186x

AB02292

To: Mrs Hill, in Washington, DC

Date: 1902 or <

O thou who art attracted to the Call of the Kingdom!

Thy letter was presented and I was informed of thy expression. And it was glorious proof of thine abundant reliance upon the Kingdom of thy Lord and of thine excessive love for thy great Master.

Know thou, verily, the Kingdom is a magnet of the divine world and it attracteth the iron of pure hearts which are capable of the bounties of the Lord of Might. Blessed art thou, for thou hast turned unto the Lord of Heaven, thy heart hath relied upon the light of guidance, thou hast advanced toward the center of righteousness, and thy spirit is cheered by the bounty of the Supreme Concourse.

Verily, I beseech God to strengthen thee with the Most Great Power, so that the Spirit may pour upon thee the teachings of the Beauty of El-ABHA, and to baptize thee with the water of life, the fire of the love of God and with the spirit of confirmation among the maid-servants.

O maid-servant of God! It is incumbent upon thee to supplicate to thy Lord, to seek His nearness with thy heart, to be submissive and humble before His maid-servants and to serve His great vineyard.

Forsake the mortal grades (i. e., things of the world) and be engaged in praising thy Lord; so that His Holy Spirit may assist thee; may make thee a sign of faith and illumine thy heart with the light of assurance, and that thou mayest become a sign of peace, a servant of reconciliation, love and security. Verily, my Merciful Lord is gracious under all aspects!

As to thy question concerning Christ: Know thou, He was perfect in respect of spirit as well as body. His material (body) was a perfect body in every respect; none of His material conditions were imperfect at all, inasmuch as imperfection is contrary to perfection. His heavenly condition was also a perfect one, comprising all the divine perfections. Reflect thou upon these words, so that the door of knowledge may be opened before thy face.

Verily, I beseech God to strengthen the assured leaves (or women) whom thou hast mentioned in thy letter, under all grades, aspects and circumstances.

TAB.227-229, BSC.471#883x, VTRM.015-017

AB02315

Date: 1902 or <

O thou who art awakened to the Cause of God!

Verily, I read thy letter and my heart was rejoiced at thine interesting words; and I thanked God for He hath favored those souls who earnestly desire to guard His strongly fortified fortress and His inaccessible cave and who love unity, affinity, harmony and accord and who agree on one opinion, one idea and one word. This behooveth the sincere souls! This behooveth such as believe in the divine unity! This behooveth

such as are firm and steadfast in the Covenant, which is throbbing within the heart of the whole creation!

Be ye guardians of the throne of the Kingdom of God and armies of defense for the Religion of God. Whenever ye find someone desiring to separate himself from the flock, it is incumbent upon you to treat him with fragrance and kindness and persuade and encourage him, so that this secluded sheep may return to the flock.

Verily, thy Lord loveth union and hateth discord; for the appearance of the Holy Manifestations and divine laws is only for the sake of affinity, union and concord, so that the remote, contradictory and different nations and creeds may enter under the shadow of the Blessed Tree in unanimous love and agreement.

I beg of God to confirm all of His dearly beloved ones in one opinion, one belief, one movement, one path and one manner. This is that by which the station of the beloved ones will be elevated, the Word of God will be promoted, the fragrances of God will be diffused and the faces of the sincere ones will be illumined in the path of God. It is incumbent upon you to practice these [instructions] under all aspects and circumstances.

As to the manifestation of the Greatest Name (Baha'u'llah): This was the Divine Manifestation which appeared upon the earthly world. This is He whom God promised in all His Books and Scriptures, such as the Bible, the Gospels and the Koran. All of these Books indicate this fact, and the least doubt cannot possibly occur to the minds concerning this clear fact, as is recorded in detail in the heavenly Books, especially in the brilliant and holy Tablets. But notwithstanding this fact, if there is anyone who hesitates therein, do not dispute with him, nay rather prove this to him with all joy and fragrance, lest he may be obstinately compelled to rebellion.

TAB.612-614, BSC.464 #864x, VTRM.027-028

AB02490*To: Helen Ellis Cole**Date: 1902 or <*

O my God! O my God! Praise be unto Thee! for Thou hast created me of the most excellent fabric, in the most honored form, and in the most exalted kind of Thy creation; didst nurture me from the breast of Thy favor, didst nurse me in the bosom of Thy mercy, until I grew up under the protection of Thy divinity, in the cradle of Thy training, and reached full growth through Thy favor and grace.

Then Thou hast made me to experience various circumstances and suffer countless calamities, afflictions and troubles in myself and griefs in my soul. Thou hast (finally) guided me to the fountain of Thy favor and illumined my sight through the light of Thy guidance, quickened my spirit with Thy fragrances of holiness and moved my heart with the breeze of the garden of Thy favor. Then I became rejoiced at the appearance of Thy beauty, the rising of Thy Lights and the dawning of the morn of Thy Oneness. Thou hast delivered me from the depths of sorrows, saved me from the darkness of griefs and dilated my breast by showing unto me Thy greatest Signs in the Day of Resurrection.

O my Lord! Engage me in Thy love, [enable me] to cut myself from aught else save Thee, to be consumed with the love of Thy Beauty, to burn with the fire of love for Thy Face, so that I may be entirely drawn unto Thee and become enkindled by the fire ablaze in the Sinaitic Tree.

O my Lord! Verily, with Thee I am free from all else, while turning unto Thy Glorious Kingdom. deliver me from every gloomy sorrow; shelter me under the protection of Thy greatest favor; save me from my attachment to this inferior world.

O my Lord! Verily, I am humble; elevate me through Thy greatest bounty! I am poor; enrich me by Thine abundant treasury! I am ill; heal me by Thy precious antidote and make me as a sign of Thy favor among Thy maid-servants! Verily, Thou art powerful to do that which Thou wilt! Verily, Thou art Potent and Mighty!

TAB.614-615, BSC.430 #780, VTRM.028-029

AB02699

To: Prince Muhammad Mirza Muhtisham-Divan, in Tabriz

Date: 1902 or <

- 1 O steadfast one! The letters you requested have been written and will be sent. Although there was no opportunity, the attraction of the heart wrote them. Through the grace and bounty of the Most Holy One, I hope that you will succeed in guiding many souls and will blaze so brightly with the fire of love that you will tear asunder the veil of superstition of the greatest scholars and prominent men. May you become like a luminous candle and like the brilliant morning star shining in the horizon of the world.
- 2 You had asked about the interpretation of the blessed verse. By your precious life, papers are pouring in from all over the world like torrential rain, therefore a detailed explanation is not possible. I will mention it briefly. According to the context "For the rejecters there is a punishment to befall them, which none can avert," that manifest Command and radiant Light is attributed to the One possessed of the ways of ascent. Otherwise, this punishment is sweetness not torment for those who understand the mystery of the Book, it is healing not misery, it is faithfulness not cruelty. "And We send down of the Quran that which is healing for the believers, but it does not increase the wrongdoers except in loss."
- 3 That Day is filled with conditions, signs, verses, events, wonders, manifestations and appearances that establish the firm foundation of fifty thousand years, though this number is symbolic and greater than that. For example, with one call of "Am I not?" the gathering and dispersion was realized. Glory be to the One Who manifested in the twinkling of an eye what no eye has seen. On that victorious day the angels, which are the sanctified human realities, and the Spirit, which is the Primal Will, ascend to the Kingdom of spiritual perfections and divine virtues. "On that Day shall the believers rejoice."
- ای ثابت نابت نامه‌هائی که خواستی مرقوم گردید و ارسال خواهد شد اگرچه مجال نبود ولی انجذاب قلب بنگاشت از عنایت و موهبت حضرت احدیت امیدوارم که موفق بهدایت نفوس کثیره گردی و بنار عشق چنان شعله زنی که پردهء اوهام اعظم علما و مشاهیر رجال را بدری چون شمع روشن گردی و چون ستارهء صبح درّی و درخشنده در افق عالم
- 2 از تفسیر آیهء مبارکه سؤال فرموده بودی بجان عزیزت اوراق از جمیع عالم مانند غیث هاطل متوارد لهذا شرح و بسط از دست نیاید مختصر ذکر میشود بقرینهء للکافرین عذاب واقع لیس له دافع آن امر واقع و نور ساطعت که مضاف بذی معارجست و آلا این عذاب واقفان سر کتاب را عذیبت نه عقاب و شفاست نه شقا و وفاست نه جفا و نزل من القرآن ما هو شفاء للمؤمنین و لا یزید الظالمین الا خسارا
- 3 آن یوم به شئون و آثار و آیات و وقایع و بدایع و تجلیات و ظهوراتی مشحون که اساس متین خمسین الف سنه وضع میشود بلکه این عدد امر اعتباریست و اعظم از آنست مثلاً بیک نداء الست حشر و نشر تحقق یافت سبحان من اظهر فی طرفه عین ما لارأت عین و در آن روز فیروز ملائکه که حقائق مقدسهء انسانیست و روح که مشیت اولیه است ترقی و صعود بملکوت کالات معنویه و فضائل رحمانیه مینماید یومئذ یفرح المؤمنون

INBA89:211, MKT6.121b

AB02714

*To: Rida**Date: 1902 or <*

- 1 O true friend! Praise be to God that you are serving faithfully and honestly under the crown and throne of the Iranian monarchy. That crown and throne are protected under the shelter and protection of the Divine Unity and are the object of true divine grace and mercy.
- 2 There was a time when Iran's crown had a brilliant jewel that illumined the seven climes, and its glory encompassed the world. In this new age and glorious century, when the Sun of Truth has dawned from Iran's horizon, another movement will arise in the country and people of that blessed realm, and great progress will unfold - especially since today the royal throne is adorned by the presence of a just and generous king. Through the novel grace of the Glorious Lord, it is hoped that his star will shine like the sun.
- 3 In the Most Holy Book there is a clear verse which states: "O Land of Ta! Let nothing grieve thee, for God hath chosen thee to be the source of the joy of all mankind. He, if He chooseth, will bless thy throne with one who will rule with justice and gather together the sheep of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards the people of Baha. He is, in truth, of the essence of creation before the All-Merciful. Upon him be the glory of God and the glory of all that dwell in the kingdom of His Revelation throughout all eternity."
- 4 This servant supplicates at the threshold of Divine Unity that this glorious crown may rest upon the head of the great leader - may God assist him. May his sovereignty be eternal and kingship in his lineage everlasting. May the sun of his rule shine so brightly that it illumines both East and West, making them into gardens and meadows. And this is not difficult for God.
- 1 ای دوست حقیقی حمد خدا را که بخدمت موفقی و به صداقت و امانت بسریر سلطنت تاجداری ایران مؤید آن تاج و تخت در پناه صون و حمایت حضرت احدیتست و ملحوظ بعین عنایت حقیقت رحمانیت
- 2 وقتی افسر سروری ایران گوهر درخشنده اش بر اقالیم سبع روشن بود و صیت بزرگواریش جهانگیر بود در این عصر جدید و قرن مجید که شمس حقیقت از افق ایران اشراق نموده در ملک و ملت آن اقلیم مبارک جنبش دیگر حاصل گردد و ترقی عظیم رخ بگشاید علی الخصوص که سریر تاجداری امروز بجلوس پادشاه عادل باذی زینت یافته از فضل بدیع رب جلیل چنین امید که اخترش مانند خورشید بدرخشد
- 3 در کتاب اقدس بنص صریح آیتی موجود و آن اینست یا ارض الطاء لاتحزنی من شیء قد جعلک الله مطلع فرح العالمین لو یشاء یبارک سریرک بالذی یحکم بالعدل و یجمع اغنام الله الّتی تفرقت من الذئاب انه یواجه اهل البهائم بالفرح و الانبساط الا انه من جوهر الخلق لدى الحق علیه بهاء الله و بهاء من فی ملکوت الامر فی کلّ حین
- 4 این عبد بدرگاه احدیت تضرع و زاری مینماید که این اکیلل جلیل بر هامه امیر کبیر آیده الله قرار گیرد سلطنتش ابدیه گردد و شهریاری در سلاله اش سرمدی شود آفتاب حکومتش چنان بدرخشد که خاور روشن شود و باختر گلزار و چمن گردد و لیس ذلک علی الله بعزیز

INBA89:209

AB02844*Date: 1902 or <*

O thou who art gazing toward Abdul-Baha!

Now I address thee with a heart filled with affection toward thee, and say: "O maid-servant of God! Be a flame of the fire of the love of God, and consume the veils of women's doubts. And know thou that, verily, the Lord who "doeth whatsoever He willeth" will assist thee in proof and argument and will enable thee to speak the praise of the Merciful One and will make thee a sign of knowledge.

"Arise to serve the Cause of God in the vineyard of God and water the developed and flourishing trees with the waters of mysteries which are deposited in the innermost parts of the words of the Books; and be assured that the fountain of assurance will gush out in the hearts of the firm and steadfast women believers, and the divine graces will strengthen them from all sides, and the Lord will enable them to diffuse the fragrances. And He will make them manifest signs, beaming stars, shining lights, fruitful trees, flowing fountains, perfect words and mature proofs. Then know thou that verily Abdul-Baha is between the fangs of the dragon of afflictions and in the grasp of dangers night and day."

As to ye, O maid-servants of the Merciful One: 'Gird up your loins in union and harmony, so that the Lord may strengthen your backs in His mighty Kingdom, make you servants in His excellent vineyard, raise you to the highest stations in this glorious age, and cause you to reach your greatest hopes in this auspicious day."

Address thou the maid-servants of the Merciful One, and say: "Verily, Mary Magdalene was a villager, but on account of her keeping firm in the Cause of Christ after His death, she was rendered successful in such a matter, whereby her face is shining and beaming forth on the horizon of the universe forevermore! And she surpassed even men in defending the fortress of the Cause of God against the attack of the hosts of suspicions. This is indeed a glorious condition! This is indeed a great matter! This is indeed a manifest light!"

TAB.600-601, BSC.463 #860x, VTRM.013-014

AB03022

Tablet of visitation for Aqa Siyyid Jafar

To: Baha'is of Abarqu

Date: 1902 or <

- 1 O unique, peerless, and glorious martyr! I salute your pure dust and your holy, blessed, and fragrant resting place through the holy breaths that waft over you from the Supreme Concourse and the lights that fall upon you from the Abha Kingdom and the rainfall that perfumes your expansive precinct.
- 2 And I say: Glory be upon you and blessings be upon you, O lamp ignited with the fire of the love of God, radiant with the light of God's bestowal, aflame in the glass of the knowledge of God. You are the one who drank the cup of sacrifice and gave up your spirit in the path of God, and your blood was spilled upon the earth out of love for the Beauty of God, for they knew not your worth and denied your station and were veiled from witnessing your Lord's bestowal, thinking they were doing good.
- 3 Nay! Punishment be upon whoever wronged you, and hell-fire for whoever forsook you, and the blaze for whoever issued the decree for your death, and crushing torment for whoever betrayed you, and the abyss for whoever shed your blood with impunity, and paradise for whoever loved you, and heaven for whoever served you, and eternity for whoever visits you.
- 4 Upon you be glory, and upon you be greetings and praise, O you who were martyred in the path of God and sacrificed in the love of God and immersed in the vast ocean of God's mercy. Blessed is the nostril that is perfumed by the fragrance of your illumined spot, and blessed is the eye that is illumined by the brilliant light that shines upon you from the outpouring of the Abha Kingdom.
- 5 I beseech God to make your resting place a mine of mercy and a treasury of bounty, and surrounded by manifest signs. Verily He is the Generous, the Bestower, and verily He is the Kind, possessed of great bounty toward the martyrs, and He is the Giving, the Generous.

1 أيها الشهيد الوحيد الفريد المجيد أني أحّي ترابك الطاهر و مرقدك المقدس المبارك العاطر بنفحات قدس تمرّ عليك من الملائ الأعلى و انوار تسقط عليك من ملكوت الأبهى و صيب يطيب رحبتك الفيحاء

2 و أقول البهاء عليك و الصلوة عليك أيها السراج المتوقد بنار محبة الله المتشعشع بشعاع موهبة الله الملتهب في زجاجة معرفة الله انت الذي شربت كأس الفداء و انفقت روحك في سبيل الله و سفك ثارك على التراب حباً بجمال الله بما لم يعرفوا قدرك و انكروا شأنك و احتجبوا عن مشاهدة موهبة ربك و ظنوا بأنهم محسنون

3 كلاً العقاب لمن ظلمك و الجحيم لمن خذلك و السعير لمن افق بقتلك و الخطمة لمن غدرك و الهاوية لمن هدر ثارك و الجنة لمن احبك و الفردوس لمن خدمك و الخلد لمن زارك

4 عليك البهاء و عليك التحيّة و الثناء أيها المستشهد في سبيل الله و الفادي في محبة الله و المستغرق في طمطام رحمة الله طوبى لمشام يتعطر برائحة بقعتك المنورة الأرجاء و طوبى لعين تتور بشعاع ساطع عليك من فيض ملكوت الأبهى

5 اسئل الله بأن يجعل مضجعك معدن الرحمة و مخزن الموهبة و محاطاً بأثار باهرة انه كريم وهاب و انه لطيف ذو فضل عظيم على الشهداء و هو المعطي الكريم

TAB.383-385, VTRM.011-012

INBA89:153, MSBH2.230, VAA.094-094,
YIK.451-452

AB02852

Tablet of visitation for Aqa Rida

To: Baha'is of Isfandabad

Date: 1902 or <

- 1 Glory, praise, radiance, prayer and peace be upon you, O fire of the love of God and light of the Kingdom of God and ray of the bounty of God, the unique pearl in the ocean of God's mercy and the mighty lion in the forests of God's guidance!

1 البهاء والثناء والصفاء والصلوة والسلام عليك
يا نار محبة الله ونور ملكوت الله وشعاع موهبة
الله اللؤلؤ الفريد في بحر رحمة الله والأسد الشديد
في غياض هداية الله
- 2 I bear witness that you believed in God and were certain of the signs of God and were assured by the appearance of the Kingdom of God and turned to God and remained firm in the Covenant of God and served the Cause of God and strove to exalt the Word of God and were martyred in the path of God. May all souls be sacrificed for you!

2 اشهد أنك آمنت بالله وإيقنت بآيات الله و
اطمأننت بظهور ملكوت الله وتوجهت الى الله
وثبتت على ميثاق الله وخدمت امر الله وسعيت
في اعلاء كلمة الله واستشهدت في سبيل الله روح
النفوس لك الفداء
- 3 Blessed is the earth that was reddened with your blood! Blessed is the heart that was consumed by the fire of your tragedy! Blessed are the eyes that wept at your calamity! Blessed are the hearts that burned at your affliction! Blessed are the breasts that were rent in your tribulation!

3 طوبى لأرض احمرت بطارك طوبى لقلب احترق
بنار مصابك طوبى لعين بكت في مصيبتك
طوبى لقلوب احترقت في رزيتك طوبى لجيوب
انشقت في بليتك
- 4 Yours is the praise and yours is the exaltation and yours is the faithfulness, O sign of guidance and banner of the Most Great Martyrdom! Would that the bullet that struck you had pierced the breast of 'Abdu'l-Baha! Would that the shot that penetrated you had struck the heart of 'Abdu'l-Baha! By the glory of my Lord, tribulation is dearer to 'Abdu'l-Baha than the honey of existence, for this is a cup brimming with the bounty of God.

4 لك الثناء ولك العلاء ولك الوفاء يا آية
الهدى و راية الشهادة الكبرى ليت الرصاص
الذي اصابك يرمى به صدر عبدالبهاء وليت الرمي
الذي نفذ فيك اصاب قلب عبدالبهاء فوعزة ربي
احب الى عبدالبهاء البلاء من شهد البقاء لأن هذا
كأس طافحة بموهبة الله
- 5 Blessed is the soul that attains to visiting your grave! Blessed is the brow that is laid upon your tomb! Blessed is the foot that serves your sepulcher! Blessed is the one who lights the lamp at your resting place!

5 طوبى لنفس فازت بزيارة رمسك وطوبى لجبهة
وضعت على قبرك وطوبى لرجل خدم جدتك
وطوبى لامرء اوقد السراج في مضجعك
- 6 I beseech God to send down layers of light upon your shrine and to pour forth clouds of mercy with rains of forgiveness upon your plot and tomb. Verily He is the Faithful, the Generous, the All-Bestowing.

6 اسئل الله بأن ينزل طبقات النور على مرقدك و
يفيض غمام الرحمة بغيوث المغفرة على بقيعك و
ضر يحبك انه هو الوافي الكريم الوهاب

MSBH2.233-234, VAA.095-096

VTRM.008-009

AB03230

To: *Bushruihi, Muhammad Isma'il et al., in Bushruihi*

Date: 1902 or <

- 1 O divine friends! Name the meeting “the gathering of fellowship” because the term “consultation” is not necessary - perhaps strangers will object and engage in fabrications. Therefore this name is more appropriate. And the one God is the Guide and the Powerful One and the Confirmer of every spiritual gathering in the divine assembly.

1 ای یاران الهی مجلس را نام محفل انس بگذارید
زیرا لفظ شور لزوم ندارد شاید اغیار اعتراض
کنند و بمقتربات پردازند لهذا این اسم اولی و
خداوند یگانه راهنماست و توانا و مؤید هر جمعی
روحانی در محفل رحمانی
- 2 The purpose is the diffusion of divine fragrances and the education of souls and guiding all to that which is the ultimate goal of spiritual ones. For the education of souls is counted among the greatest rewards at the threshold of the Forgiving Lord.

2 مقصود نشر نفعات است و تربیت نفوس و دلالت
کُل بر آنچه منتهی آمال روحانیان زیرا تربیت
نفوس از اعظم ثوابات در درگاه ربّ غفور
شمرده میشود
- 3 Especially must one be vigilant and strive for the children, that each may become a manifest standard in the divine world and achieve the utmost progress in knowledge, sciences, arts and present-day civilization.

3 علی الخصوص اطفال را باید بسیار مواظبت نمود
و همت کرد که هریک در جهان الهی علم مبین
گردند و در معارف و علوم و فنون و مدنیت
حالیّه نهایت ترقّی را نمایند
- 4 In the gathering of fellowship, the discussions must be confined to beneficial matters, namely: the exaltation of the Word of God, promotion of the teachings of God, education of souls, instruction of children, protection and nurturing of orphans, assistance to the weak and poor, support of the disabled, promotion of charitable works and benevolent causes. But greatest of all is the diffusion of the divine fragrances, for this is the foundation.

4 در محفل انس باید مذاکرات محصور در امور
نافعه باشد یعنی در اعلاء کلمه الله و ترویج تعالیم
الله و تربیت نفوس و تعلیم اطفال و محافظه ایتام
و پرورش ایشان و اعانه ضعیفا و فقیرا و اعاشه
عجزه و ترویج امور خیریه و مواد بریه اما اعظم
کُل نشر نفعات الله است زیرا این اساس است
- 5 And upon you be greetings and praise.

5 و علیکم التّحیّة و الثّناء

BRL_NSA#66x

INBA89:194,

BRL_DAK#0723,

AVK4.314ax

AB03313

To: Imam Jumih, in Qarijidadagh

Date: 1902 or <

- 1 O my God, my God! Thou seest my powerlessness, my brokenness, my abasement, my distress, my anxiety and my agitation in my separation from Thy presence and my deprivation in being parted from Thee. I lament as one who thirsts for sweet waters, and I moan as one who is enthralled by the intensity of yearning and passion. My Lord, my Lord! Be my companion in my loneliness, my friend in my solitude, my comfort in my estrangement, my reliever in my anguish, and forgive my sins. Verily Thou art the Generous, the Merciful, the All-Giving.
- 1 قوه‌ده داغ بواسطه حضرت شاهزاده حضرت امام جمعه الهی الهی تری عجزی و انکساری و تذلل و اضطرابی و قلقتی و اضطرابی فی هجرانی عن جوارک و حرمانی فی فراقک و انوح نیاح الظمان الی العذب الفرات و اتأوه تأوه المستهام من شدة الوله و الغرام ربّ ربّ آسنی فی وحشتی و رافقتی فی وحدتی و لاطفنی فی غربتی و کاشفنی فی کربتی و اغفر لی حوبتی انک انت الکریم الرحیم الوهاب
- 2 Then I beseech Thee with a heart aflame with the fire of Thy love, with patience exhausted from separation from Thee, and with tears flowing in yearning for Thee, that Thou assist Thy servant whom Thou hast guided to the Straight Path, given to drink from flowing waters, quenched his thirst from the Spring of Tasnim, enlightened his vision with the manifest light, and purified his inner being with Thy great bounty.
- 2 ثم اتضرّع الیک بقلب مضطرم بنار محبتک و صبر منصرم فی فرقتک و دمع منسجم شوقاً الیک ان تؤیّد عبدک الذی هدیتہ الی الصراط المستقیم و سقیته من ماء معین و ارويته من عین التّسّم و نورّت بصيرته بالنور المبين و طيّبت سريره بفيضک العظیم
- 3 My Lord, my Lord! Cause wings to grow upon him that he may soar to the heights of glory and the highest horizon through Thy grace and generosity, and that he may wing his flight in the atmosphere of the heaven of Thy merciful Kingdom, and speak in praise of the countenance of Thy singleness, and be set ablaze by the fire burning in the Tree of Thy oneness, and guide the people to the manifest horizon, the mighty path and the straight way, and lead them into the Garden of Delight, and seat them in the noble station, and quicken them through the outpouring of the Holy Spirit in this radiant Day. Verily, Thou art the Mighty, the Generous, the Most Merciful, the All-Merciful.
- 3 ربّ ربّ انبت فی جناحه اباهراً حتّی يطير الی اوج العلی و الرّفرف الأعلى بفضلک و جودک و یرفرف فی جوّ السّماء ملکوت رحمانیتک و ینطق بالثناء علی طلعة فردائیتک و يشتعل بالنار الملتهبه فی شجرة وحدائیتک و یهدی الناس الی الأفق المبين و الصراط القويم و المنهج المستقیم و یدخلهم فی جنّة النّعم و یجلسهم علی المقام الکریم و یجیهم بفيض روح القدس فی هذا الیوم المنیر انک انت القوی الکریم الرحمن الرحیم

INBA89:215

AB03891*Date: 1902 or <*

My Lord! My Lord! Thou hast caused me to hear the Call, guided me unto the sea of favor, awakened me through Thy fragrance breeze, and quickened me by the spirit of Thy greatest guidance. I thank and praise Thee for this.

O my Lord! O my Lord! Verily, I am athirst; do cause me to drink from the fountain of Thy grace. O my Lord! O my Lord! Verily, I am ill; do heal me by the antidote of Thy mercy. O my Lord! O my Lord! Verily, I am sick; do cure me through Thy favor. O my Lord! O my Lord! I am needy; do enrich me through Thy compassion. And I am poor; render me prosperous by the treasury of Thy Kingdom.

O my Lord! O my Lord! Increase my hope in the court of Thy holiness, and grant my wishes by Thy favor and grace. Confirm me to deliver Thy Cause, enable me to call in Thy Name, and cause me to show forth the proofs of Thy Manifestation. Strengthen me to promote Thy Word, dilate my breast by serving Thy maid-servants and being humble and submissive before Thy beloved ones.

O my Lord! Verily, I am impotent; do strengthen me by Thy power. I am lost in indigence; do confer on me Thy greatest favor. Make me as one of the maid-servants who diffuse Thy fragrances, who worship Thy Kingdom, who bow down in the worshiping-places of Thy unity, who kneel down on every dust which is related to the threshold of Thy beloved ones, and who serve in Thy vineyard, speak Thy praise and are attracted to Thy love.

Verily, Thou art the Giver, the Powerful, the Mighty!

TAB.616-617, VTRM.030-031

AB04223*Date: 1902 or <*

O my Lord! O my Lord! Verily, I am one of Thy maid-servants, supplicating humbly before the Door of Thy Singleness, beseeching and humbling myself to Thee!

O my Lord! Thanks be unto Thee for Thy greatest guidance and Thy greatest favor, which Thou hast assigned unto me and unto Thy worshipping maid-servants, whom Thou hast chosen to enter Thine exalted Kingdom and abide in Thy Paradise of El-ABHA.

O my Lord! Sanctify me from every worldly station in this primal life and purify me from all else save Thee, O Thou Great Giver! Exhilarate me with the wine of Thy love, O Thou Brilliant Countenance! Intoxicate me with the wine of sanctity, purity, unity and singleness, O Thou who attractest the hearts of the righteous by the magnet of favors, unto the Kingdom of El-ABHA!

O my Lord! Cause me to speak Thy praise, illumine my sight through the light of Thy knowledge, cause me to hear Thy Call, and quicken me with the spirit of Thy grace. Make me rejoiced at the melodies of the birds of Thy holiness, and make me a servant to Thy maid-servants. Cause my soul to be tranquilized, my heart attached, and my mind drawn to the light of Thy guidance, which is shining unto all regions; so that I may walk in the path of Thy good pleasure, yield to Thy decree and be rejoiced at the most violent calamities, and that my breast may become dilated during every tribulation, even though the suffering is beyond endurance.

Verily, Thou art the Holy, the Pure, the Potent, the Powerful, the Exalted, the Great!

TAB.615-616, VTRM.029-030

AB04825

To: *Sultan Mahmud Bashir Humayun*

Date: 1902 or <

- 1 O Mahmud! When the promised day arrived and the light of the Beauty of the Adored One shone forth, when the morn of guidance dawned and the breeze from the rose garden of inner meanings wafted, some souls were so transported with rapture at these great tidings that they rushed forward to the field of sacrifice, dancing and clapping and stamping their feet without fear. Though their earthly lamps were extinguished, they were ignited in the glass of the Concourse on High, shining so brightly that they illumined the horizon of being forever.
- 2 While other souls, when the call was raised, turned away and placed their fingers in their ears so as not to hear it - "they thrust their fingers into their ears for fear of death." Alas, they deprived and destroyed themselves, becoming despairing of their allotted portion.
- 3 Therefore praise God that you received an abundant share of this manifest bounty, took your prescribed portion of this bestowed gift, arrived at this flowing spring, and drank from the pure waters of Tasnim. Upon you be greetings and praise.
- 1 ای محمود محمود چون یوم موعود رسید و نور جمال معبود درخشید صبح هدی دمید و نسیم گلشن معانی وزید نفوسی از این بشارت کبری چنان به وجد و طرب آمدند که صیحه زنان و دست افشان و کف زنان و پاکوبان بمشهد فدا بی محابا شتافتند و هرچند در مشکاة ترابی خاموش شدند اما در زجاجهء ملأ اعلی افروختند و چنان ساطع و لامع گشتند که افق وجود را تا ابدالآباد روشن نمودند
- 2 و نفوسی چون ندا بلند شد روی گردانند و اصابع خویش را در گوش نهادند تا آن ندا را نشنوند یجعلون اصابعهم فی آذانهم حذر الموت افسوس که خود را محروم نمودند و معدوم کردند و از رزق مقسوم مأیوس شدند
- 3 پس تو حمد کن خدا را که از این فیض مشهود نصیب موفور بردی و از این رفد مرفود سهم مفروض گرفتی و بر این ورد مورود وارد شدی و از عین تسنیم ماء معین نوشیدی و علیک التّحیّة و الثّناء

INBA89:213, MKT9.170, MMK4#086

p.102

AB05215

To: *Jadhdhab, Azizullah son of Isma'il Namdar, in Leningrad*

Date: 1902 or <

- 1 O thou who art intoxicated with the wine of the Covenant! Praise be to God that thou art protected and preserved under the shelter of divine protection and art regarded by the eye of providence. God is with thee and confirmation reaches thee in all circumstances. Be confident. I hope that through God's
- 1 ای سرمست پیمانهء پیمان الحمد لله در ظلّ حفظ و حمایت الهیة محفوظ و مصونی و بنظر عنایت ملحوظ خدا با تست و در جمیع موارد تأیید میرسد مطمئن باش از فضل حق امیدوارم که روز بروز در درگاه مقربتر گردی و بخدمت امر

bounty thou wilt become ever more near to the divine threshold and successful in serving the Cause of God. Always show kindness and affection to the relatives in Merv and 'Ishqabad and demonstrate the utmost love and care so that they may be refreshed by life-giving breezes at all times and advance day by day. On behalf of this servant convey perfect love and yearning greetings to his honor the late Qamarof and say that we are always engaged in prayer for you, that God may confirm and assist you to be successful in great matters in service to that just king, to render outstanding services, and to leave an eternal trace in the world of humanity.

الله موفق شوی متعلقین مرو و عشق آباد را همیشه نوازش و مهربانی فرما و نهایت محبت و غمخواری مجری کن تا در جمیع اوقات بنفحات روح پرور تازه و تر باشند و روز بروز قدم پیشتر نهند از قبل این بعد کمال محبت و تحیت مشتاقانه بحضرت مبرور قراف ابلاغ نمائید و بگوئید ما همیشه در حق شما بدعا مشغولیم که خداوند تأیید فرماید و توفیق بخشد تا در خدمت آن پادشاه عادل موفق بامور عظیمه گردید و خدمات فائده بنمائید و در عالم انسانی یک اثر جاودانی بگذارید

2 And upon thee be greetings and praise.

2 و علیک التّحیّة و الثّناء

INBA89:204

AB12792

To: Fadil Shirazi, in Tihiran

Date: 1902 or <

1 O My God, and My Beloved, and My Desire, and the Object of Mine adoration!

1 الهی و محبوبی و مقصودی و معبودی

2 Verily Thy true servants have hastened unto that spring which wellet in the all-highest Paradise and quaffed from this abundant source the streams of Thy knowledge and the waters of Thy bounty. Thus by Thy grace hath the spirit of life pervaded their inmost realities, even as the soft breezes that waft over the meads and the gentle winds that blow through the woods.

2 قد سرع المخلصون الى الماء المعين في جنة النعيم و شربوا من تلك العين السّابغة تسنیم عرفانک و سلسال احسانک فسرت روح الحیاة بفضلک فی حقیقتهم سریان النّسیم فی الرّیاض و مرور النّفحات من الغیاض

3 Amongst them is this servant of Thine, upon whom Thou hast shone the light of guidance from Thy supreme Horizon, to whom Thou hast granted the full measure of Thy favours, and whose cup Thou hast made to brim over with the wine of Thy love. Thou hast singled him out to exalt Thy word, to diffuse Thy fragrances, and to raise Thy call amidst Thy creatures, that every attentive ear may hear Thy supreme glad-tidings. Praise be to Thee for what Thou hast brought forth in Thy grace and generosity, and thanks be to Thee for what Thou hast bestowed and conferred through Thy favour and bounty.

3 و منهم عبدک الذی تجلّیت علیه بأنوار الهدی من افقک الأعلى و اکملت علیه نعمتک و طفحت له الاناء بصهباء محبتک و اخترته لاعلاء کلمتک و انتخبته لنشر نفحاتک و اجتیبته للّداء بین الوری حتّی یسمع کلّ اذن صاغیة بشارتک الکبری و لک الحمد علی ما اجريت بفضلک و جودک و لک الشکر بما اعطیت و اولیت بکرمک و احسانک

4 O God, My God! Do Thou ordain for this Thy servant that which Thou hast ordained for 'Abdu'l-Baha, and grant that he may offer up his soul in the field of sacrifice in Thy path, O

4 الهی قدر لعبدک هذا ما قدرته لعبدالبهاء و الفناء فی مشهد الفداء فی سبیلک یا ربّ

Lord of Grandeur. Thou, verily, art He Who remaineth true to His word, He Who excelleth in His grace, and Thou, verily, art the Most Generous, the All-Bountiful.

الکبریاء انتک انت الجزیل العطاء العظیم الوفاء
وانت انت الجواد الکریم

BRL_DAK#1111

AB12383

To: Aqa Yusuf Banna Tihrani

Date: 1902 or <

1 O servant of God! Your call hath been heard, your intention accepted, your efforts appreciated, and your sincerity is known. I beseech the eternal bounty of His Lordship the All-Merciful that you may arise to that which is befitting today.

1 ای بنده الهی ندایت مسموع و نیتت مقبول و سعیت مشکور و خلوصت معلومست از فیض ابدی حضرت رحمانیت سائل و آملم که بانچه امروز سزاوار است قیام نمائی

2 Today the loved ones of God must become the gift of the All-Merciful and the mercy unto all the worlds. They must become a conclusive proof from God - that is, they must adopt such conduct and behavior as would represent the outpouring of the rays of the Sun of Reality and illumine the world of humanity. And that is to show forth love and affection towards all the peoples of the world, and to manifest trustworthiness and truthfulness towards all nations and communities. In brief, they must not look to human worthiness, but rather turn their attention to the favors of the Glorious Lord. They must regard all creation as His creatures and consider them worthy of every bounty, consideration, protection, preservation and kindness. They must make no distinctions whatsoever, but rather be as the rain of divine mercy which falleth upon every soil, as the rays of the sun which shine upon both garden and refuse heap alike, and as the breeze of springtime which bloweth over both flower and thorn.

2 الیوم احبای الهی باید موهبت رحمان گردند و رحمت عالمیان نعمت آسمانی شوند و حجت بالغه الهی یعنی روش و سلوکی پیش گیرند که استفاضه از پرتو شمس حقیقت باشد و جهان انسانی را نورانی نماید و آن مهر و محبت است یا جمیع فرق عالم و امانت و صداقت است با کل ملل و امم مختصر اینست که نظر باستحقاق بشری ننمایند بلکه توجه بالطاف حضرت جلیل نمایند و جمیع خلق را مخلوق او بدانند و مستحق هر عنایت و رعایت و حمایت و صیانت و مهربانی شمیرند ابداً امتیاز ندهند و مانند باران رحمت الهیه بر هر خاکی ببارند و بمشابه شعاع آفتاب بر گلشن و گلخن بتابند و بمشابه نسیم بهار بر گل و خار بوزند

3 Convey to Jinab-i-Aqa Mirza Hasan Shah-Abadi the utmost kindness and affection on behalf of 'Abdu'l-Baha. And upon thee be greetings and praise.

3 جناب آقا میرزا حسن شاهآبادی را از قبل عیدالیهاء نهایت نوازش و مهربانی بنما و علیک التحیة و الثناء

SFI11.023

AB06449

Date: 1902 or <

- 1 O grief-stricken branch of the Blessed Tree! How long will you remain submerged in the sea of sorrows? Have you, like this 'Abdu'l-Baha, been afflicted by the cruelty of brothers? Praise be to God, the faithfulness of this servant remains firm and steadfast. Do not grieve, do not lament, do not sigh and moan, do not weep and wail. I am your comforter; do not be sorrowful.
- 2 Praise be to God, the lights of the Abha Kingdom have illumined the East and the West, and the spiritual radiance of His Holiness the Exalted One has made the horizons the envy of rose-garden and meadow. The banner of the Covenant has risen above the seven spheres, and the breath of the Holy Spirit has bestowed eternal life in this transient world.
- 3 What else makes you grieved and sorrowful? God willing, your brothers too, when they witness the might of the Covenant and hear the call of the horizons, will say "By God, God has preferred you above us" and will return to the Covenant. What sorrow remains then?
- 1 ایها الفرع المهموم من الشجرة المباركة تا چند در بحر احزان مستغرقید مگر مبتلا چون این عبدالبهاء بجفای اخوان گشتی الحمد لله وفای اینعبد ثابت و برقرار غصه مخور ناله منما آه و فغان مکن گریه و مویه منما من غمخوار توام تو محزون مباش
- 2 الحمد لله انوار ملکوت ابهی شرق و غرب را روشن نموده و پرتو روحانی حضرت اعلی آفاق را رشک گلزار و چمن نموده علم میثاق از سبع طباق گذشته و نفحه روح القدس حیات ابدی در این جهان فانی مبدول داشته
- 3 دیگر از چه مهمومی و از چه مغموم انشاءالله اخوان شما نیز چون سطوت میثاقرا مشاهده نمایند و ندای آفاقرا استماع کنند تالله لقد اثرک الله علينا گویند و راجع به بیان گردند دیگر چه غم داری

INBA89:201

AB12489

To: Taqi Khan Qumi, in Tihiran

Date: 1902 or <

- 1 O thou servant at the Divine Threshold! Thou complainest of hardship, yet thou knowest not of estrangement and anguish and tribulation and sickness and difficulties when they all converge at a single moment. Every patient and courageous soul showeth steadfastness in such a state and endureth and resisteth with fortitude.
- 2 I beseech God that hardship may be transformed into ease, and difficulty into comfort, and tribulation into mercy. Verily thy Lord is the All-Bountiful, the Most Merciful, the Bestower!
- 1 ای بنده درگاه الهی از عسرت مینالی ولی از غربت و کربت و مصیبت و بیماری و مشقت که دریکدم باهم جمع شوند خبر نداری هر صبور غیور در چنین حالی استقامت نماید و تحمل و مقاومت کند
- 2 از خدا میطلبم که عسرت پوسعت تبدیل شود و مشقت براح و زحمت برحمت مبدل گردد ان ربک کریم وهاب

- 3 Yet some patience is needed ere prosperity may appear, and
forbearance is required ere joy may be attained. 3 ولی قدری تحمل لازم تا تجلّ رخ دهد و صبوری
واجب تا سروری حاصل گردد
- 4 In these days, pilgrimage to the Sacred Shrine is forbidden due
to wisdom. God willing, permission shall be granted in the
future. 4 در این ایام توجّه ببقعه مبارکه نظر بحکمت ممنوع
انشاءالله در مستقبل اجازه داده میشود
- 5 And upon thee be greetings and praise. 5 و علیک التّحیّة و الثّناء

INBA85:013

AB07129*Date: 1902 or <*

O thou who art ablaze with the fire of the Love of God!

As to thy vision thou wert traveling to Acca in a ship with the
maid-servant of God ...: This ship is the ship of the Covenant,
which is surrounded by the winds of discord for the people
of hypocrisy. Be rejoiced that ye two are preserved and have
reached the shore of salvation.

Know thou, verily, the winds of confirmation shall surely sur-
round the Ark of Deliverance, the sails of the Covenant shall
be unfurled, and it shall reach the shore of the Kingdom of
God. Blessed art thou, for thou hast entered this Ark and art
saved from afflictions!

As to what thou hast seen in the dream, concerning the letter
which reached thee from me, and angels were enclosed in it
and they surrounded thee: Know thou verily, that letter is
this glorious writing whereby I address thee; and, verily, this
is full of angels of confirmation from the Kingdom of God and
they will assist thee to serve the Cause of God in the vineyard
of God.

TAB.604x, VTRM.017-018

AB07132*Date: 1902 or <*

O thou who art attracted to the Fragrances of God!

Consider not thy capacity and merit, nay rather consider the grace of thy Lord, the Clement, the Merciful. Verily, thy Lord confirmeth whomsoever He willeth of His servants, through the glad-tidings of the Kingdom, the signals of clemency and the spiritual fragrances. Forsake every commemoration and thought in the cell of oblivion (i.e., forget everything) and confine thy days and time in preaching the Kingdom of God, spreading the teachings of God and igniting the lights of guidance in the hearts which are awaiting the Kingdom of God. Truly, I say unto thee, to be engaged in diffusing the fragrance of God (teaching the Truth) for one hour of time is better than the dominion of the world and all therein; for the latter is mortal and temporary, while the former is permanent and endless. This is the day of Life, the day of Salvation and the day of the Bestowal; it is not the day of death, unless it be martyrdom in the path of God, or embracing the cross in the love of God.

TAB.608-609, SW_v07#10 p.099x, VTRM.022-023

AB07582*To: Mirza Haji Aqa Aminut-Tujar Ahari**Date: 1902 or <*

O thou who art guided by the light of guidance! The Sun of Reality hath cast the rays of guidance upon every sensitive heart. The glass of the heart became illumined and the court of the soul became the envy of rose garden and flower bed. The manifestation of the All-Merciful appeared, spiritual inspirations unveiled their countenance, the world became another world, and humankind received a life-giving breath. Spiritual life was made possible and the nostrils of the spiritually-minded became perfumed. But alas, a hundred times alas, that every person with a cold remained deprived and every blind one became destitute. We beseech God to enliven the hearts and make the souls fresh and verdant, to make the blind seeing and the deaf hearing, to grant a portion to the deprived ones

ای مهتدی بنور هدی شمس حقیقت پرتو هدایت
بر هر قلب لطیف افکند زجابه دل روشن شد
و ساحت جان غبطه گلزار و گلشن گشت
تجلی رحانیت فرمود سنوحات روحانیه رخ
بگشود جهان جهان دیگر شد و عالم بشر نفعه
روحپرور یافت حیات روحانی میسر گشت و
مشام روحانیان معطر شد ولی صد حیف که
هر مزکوم محروم گشت و هر ناپینا بینوا شد از
حق میطلبیم که قلوبرا زنده نماید و نفوس را تر
و تازه فرماید کورانرا بینا کند و کرازا شنوا

and bestow a share upon the despondent ones. And upon thee be greetings and praise.

نماید محرومانرا نصیب بخشد و مأیوسانرا بهره‌ئی
عطا فرماید و علیک التَّحیَّة و الثَّنَاء

INBA89:214b

AB07684

To: Qanbar Khan (Khalkhal)

Date: 1902 or <

- ¹ O faithful friend! All the people of the world were awaiting the dawning and showing utmost longing, but when the lightning flash of guidance was spread abroad in the most exalted horizon and the morn of oneness became manifest from the dayspring of the All-Merciful, they closed their eyes and cried out “Where is the light?”, and they stopped their ears and raised the cry “Where is the Call of the Appearance?”

¹ ای یار وفادار جمیع اهل آفاق منتظر اشراق بودند و اظهار نهایت اشتیاق مینمودند و چون بارقه‌ی هدی در افق اعلیٰ منتشر شد و صبح احدیت از مطلع رحمانیت مشتهر گشت دیده‌ها بر بستند و فریاد این النور بر آوردند و گوشها بگرفتند و صیحه‌ی این نداء الظهور بر افراختند

- ² The blind eye sees not the light of the sun, and the deaf ear hears not the call of the Concourse on High. Give thanks to God that thou hadst seeing eyes and found hearing ears. Open thy tongue in praise and thanksgiving and worship of the Kind Lord, that He freely granted such a gift and bestowed such a mercy.

² دیده‌ی کور نور آفتاب نبیند و گوش کر ندای ملأ اعلیٰ نشنود شکر کن خدا را که دیده‌ی بینا داشتی و گوش شنوا یافتی بستايش و نیایش و پرستش یزدان مهربان زبان بگشا که چنین موهبتی رایگان نمود و چنین رحمتی شایان فرمود

- ³ And upon thee be greetings and praise.

³ و علیک التَّحیَّة و الثَّنَاء

INBA89:214a

ABU2702

Words to Ali-Kuli Khan in Akka prior to 1902

[One day when in Acca, Abdul-Baha, speaking of the mentioned fact and explaining that the possibility of every effect is latent or deposited in its cause, gave the following illustration:]

A wise man when looking at an egg, sees in it the whole form of a bird; he sees the beak, the claws, the plumage, the wings and the eyes, as well as the song and melody of the bird; but a

child or an unwise man sees nothing but the egg, even unable to go any further than the outward shell and appearance.

SW_v07#01 p.004

AB10769

To: Laura Dreyfus-Barney

Date: 1902 or <

O my Lord, my Beloved, my Desire! Befriend me in my loneliness and accompany me in my exile. Remove my sorrow. Cause me to be devoted to Thy beauty. Withdraw me from all else save Thee. Attract me through Thy fragrances of holiness. Cause me to be associated in Thy Kingdom with those who are severed from all else save Thee, who long to serve Thy sacred threshold and who stand to work in Thy Cause. Enable me to be one of Thy maidservants who have attained to Thy good pleasure. Verily, Thou art the Gracious, the Generous.

رَبِّ وَّ مَحْبُوبِ وَّ مَقْصُودِ آسَنِ فِي وَحْدَتِي وَّ رَافِقَتِي فِي غُرْبَتِي وَّ اكْشِفْ كُرْبَتِي وَّ هَيِّمْنِي فِي جَمَالِكَ وَّ اشْغَلْنِي عَنْ دُونِكَ وَّ اجْذِبْنِي بِنَفْحَاتِ قُدْسِكَ وَّ احْشُرْنِي مَعَ مَنْ انْقَطَعَ عَنْ دُونِكَ وَّ تَمَتَّنِي الْعِبَادِيَّةَ فِي عَتَبَةِ قُدْسِكَ وَّ قَامَ عَلَى خِدْمَةِ أَمْرِكَ فِي مَلَكُوتِكَ وَّ اجْعَلْنِي مِنْ أَمَائِكَ الْفَائِزَاتِ بِرِضَائِكَ إِنَّكَ أَنْتَ الْفَضَّلُ الْكَرِيمُ

BPRY.248-249, TAB.618, VTRM.032

BRL_DAK#0238

AB10118

To: Mashhadi Rida

Date: 1902 or <

O thou who gazest toward the Most Exalted Horizon! Tread the path of contentment, turn thy face toward the soul-refreshing expanse of the Abha Kingdom, and drink deep of the wine of the Covenant. Catch the holy fragrance from the dwelling-place of the Friend, and become attracted to the countenance of the Kind Beloved, that thou mayest be stirred by those musk-laden tresses and seek the ways of the restless lovers, that thou mayest establish thy dwelling in the precincts of the Beloved, become as a bird in the garden of truth, and, like unto the nightingale, raise high the divine anthem in the spiritual rose-garden. Upon thee be greetings and praise!

ای ناظر بافق اعلیٰ راه رضا پیا و بفضای جانفزای ملکوت ایهی روی نما و بادۀ پیمان به پیا نفحہء قدس از کوی دوست بگیر و منجذب روی یار مہربان شو تا آشفتهء آن موی مشکبار گردی و خوی عاشقان بقرار جوئی و در کوی جانان مقرر گزینی مرغ گلستان حقیقت شوی و مانند بلبل در گلشن معنوی گلبانگ الہی بلند کنی و علیک التَّحیَّةُ وَّ الثَّنَاءُ

MKT8.160a, ANDA#58 p.05

AB11091*To: Mrs Peek**Date: 1902 or <*

O thou seeing one! Know thou, verily, God hath preferred the insight to the sight, because the sight seeth the material things, while the insight apprehendeth the spiritual. The former witnesseth the earthly world, while the latter seeth the world of the Kingdom. The former's judgment is temporary, while the latter's vision is everlasting. Thou shalt soon behold the Kingdom of God and its mysteries and the signs of God and the lights of His great Realm of Divinity!

TAB.604-605, SW_v07#16 p.151x, VTRM.018-019

AB11281*Date: 1902 or <*

O my Lord! O my Lord!

This is a lamp lighted by the fire of Thy love and ablaze with the flame which is ignited in the tree of Thy mercy. O my Lord! Increase his enkindlement, heat and flame, with the fire which is kindled in the Sinai of Thy Manifestation. Verily, Thou art the Confirmer, the Assister, the Powerful, the Generous, the Loving!

BPRY.176, TAB.618, BSC.429 #776, PN_1909F p002, VTRM.032

Study guide to this volume

The second volume from the period around 1902 is among the richest in the entire series: it is simultaneously a community-builder's manual, a theology of death and the soul, a treatise on the equality of women and men, and a sophisticated engagement with the obstacles that prevent Christians, Jews, Muslims, and Babis from recognizing a new Manifestation. 'Abdu'l-Baha writes from prison but with an architectonic vision that ranges from the practical details of printing Baha'u'llah's tablets in Nasta'liq script to the spiritual significance of the martyrdom of two unnamed believers. He clarifies his own station in response to a Western woman who has asked whether he is "the Christ" — a question that gives occasion for one of the most precise and moving self-descriptions in the corpus. He mourns the death of Thomas Breakwell in a lyric elegy of haunting beauty. He directs the establishment of teaching classes and Spiritual Assemblies, and offers a numerological meditation on the date of the Bab's birth embedded in a word the Imam al-Baqir is said to have used. Through all of this runs a consistent conviction: that the power of the divine presence, now unleashed in the world, will ultimately prevail over every form of blindness, whether born of theological tradition, philosophical limitation, or simple human envy.

The Equality of Women and the Architecture of Assemblies

Key Passages

Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favored, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Baha, proved superior to the men, and surpassed the famous of the earth. — AB02310

As to you, O ye other handmaids who are enamored of the heavenly fragrances, arrange ye holy gatherings, and found ye Spiritual Assemblies, for these are the basis for spreading the sweet savors of God, exalting His Word, uplifting the lamp of His grace, promulgating His religion and promoting His Teachings... These Spiritual Assemblies are shining lamps and heavenly gardens, from which the fragrances of holiness are diffused over all regions, and the lights of knowledge are shed abroad over all created things. From them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions. — AB02310

Praise be unto God Who hath adorned the human reality with manifest signs of divine love, and hath illumined all existent beings with the light of attraction, in such wise that they have become harmonized, interconnected, and mutually attracted through the power of heaven. Verily, union, assemblage, marriage, intermingling, association, and integration are the cause of life for all beings, whereas dissolution, separation, dissociation, divorce, and division lead to the death and destruction of created things.
— AB12166

Context for Study

AB02310 is one of the most theologically careful treatments of gender equality in the Baha'i corpus, and its structure is instructive. The argument moves in three distinct steps. The first is ontological: God created all humanity "in His own image" — an explicit use of Genesis 1:27 — and therefore men and women are equally "revealers of His names and attributes." This is a claim about the deepest level of human being, anterior to all social roles and historical conditions. The second is observational and historical: many devoted women have, in practice, "surpassed the famous of the earth" — equality is not merely a theoretical principle but an experienced reality. The third step is institutional: the founding of Spiritual Assemblies is specifically directed to women ("ye other handmaids"), positioning them not at the margins of institutional life but at its foundation. The note about the House of Justice being "confined to men" for reasons that "will ere long be manifest" has been much discussed in Baha'i scholarship; 'Abdu'l-Baha presents it as a temporary limitation whose wisdom will become clear, embedded within an overall framework of genuine equality. This overall framework is then extended in AB12166, the marriage prayer, into a cosmological principle: union and attraction are the law of creation at every level, from the attraction of atoms to the union of hearts in matrimony. The resonance with modern physics is not accidental — by 1902 atomic theory was well advanced, and the principle of electrostatic attraction between particles was well established. 'Abdu'l-Baha consistently moves between the cosmic and the personal, the cosmological and the institutional, showing that the same law governs all of reality. Feminist theologians of the twentieth century (from Elizabeth Schüssler Fiorenza to Rosemary Radford Ruether) have argued that genuine gender equality requires not merely formal permission but a transformation of institutional structures. 'Abdu'l-Baha's direction to found Spiritual Assemblies goes precisely in this direction.

Questions for Reflection

1. 'Abdu'l-Baha grounds the equality of women and men in the identical function of both as "revealers of God's names and attributes." How does this theological grounding compare with arguments for equality based on natural rights (Enlightenment feminism), on social construction of gender (second-wave feminism), and on the complementarity of difference (certain Christian and Islamic arguments)? What is the distinctive force of 'Abdu'l-Baha's approach?
2. The restriction of the House of Justice membership to men is presented as a temporary limitation whose wisdom will become manifest. What methodological tools does Baha'i scholarship have for addressing a principle that is simultaneously upheld as divinely ordained and acknowledged as requiring eventual explanation?

3. AB12166's cosmological principle — "union is the cause of life, dissolution the cause of death" — applies equally to subatomic particles, biological organisms, social communities, and marital unions. What philosophical tradition supports this kind of analogical reasoning across different levels of reality? Is it illuminating or potentially misleading?
4. How does the founding of Spiritual Assemblies by women in 1902 compare with the contemporary status of women's leadership in Muslim communities, Jewish congregations, and Christian denominations? What does the comparison reveal about the relationship between theological principle and institutional practice?
5. The marriage prayer in AB12166 envisions union as the source of "many souls who will worship God." How does this vision of marriage as spiritually generative compare with the Catholic theology of marriage as sacrament, the Protestant theology of the "holy estate," and modern secular understandings of partnership?

The Soul's Departure: Death, Immortality, and the Elegy for Breakwell

Key Passages

Grieve thou not over the ascension of my beloved Breakwell, for he hath risen unto a rose garden of splendors within the Abha Paradise, sheltered by the mercy of his mighty Lord, and he is crying at the top of his voice: "O that my people could know how graciously my Lord hath forgiven me, and made me to be of those who have attained His Presence!"

O Breakwell, O my dear one!

Where now is thy fair face? Where is thy fluent tongue? Where thy clear brow? Where thy bright comeliness?

O Breakwell, O my dear one!

Thou hast left the lamp that was thy body here, the glass that was thy human form, thy earthy elements, thy way of life below. Thou art now a bird of Heaven, thou hast quit thine earthly nest, and soared away to a garden of holiness in the kingdom of thy Lord. Thou hast risen to a station filled with light. — AB00398

Know thou that every soul is fashioned after the nature of God, each being pure and holy at his birth. Afterwards, however, the individuals will vary according to what they acquire of virtues or vices in this world. Although all existent beings are in their very nature created in ranks or degrees, for capacities are various, nevertheless every individual is born holy and pure, and only thereafter may he become defiled. — AB00398

By reason of the oppression and atrocities that have befallen those two souls whom the people of the world have wronged, ye have raised the cry of lamentation and grieving and have wept and sighed bitterly. This is meet and right... What gift is there greater than this? What blessing is mightier than shedding these few drops of blood in the path

of the peerless Lord? What felicity is more meritorious than the bounty of being aided by the mystery of sacrifice to consecrate themselves to the love of the Abha Beauty? May my life be offered up for those two martyrs; may my whole being be sacrificed for their sake. — AB01430

Context for Study

The elegy for Thomas Breakwell (AB00398) is one of the most formally accomplished passages in 'Abdu'l-Baha's correspondence — a sustained lyric in the tradition of the Arabic and Persian *marthiya* (elegy), in which the repeated apostrophe “O Breakwell, O my dear one!” functions as a refrain that simultaneously mourns absence and affirms presence. Breakwell, a young Englishman who had embraced the Faith with great ardor before dying of tuberculosis in Paris in 1902, had clearly won 'Abdu'l-Baha's deep affection. The theological content is woven through the lyric: the soul is described as “a bird of Heaven” that has “quit its earthly nest” — a metaphor deeply rooted in Persian Sufi poetry (Rúmi's reed separated from the reed-bed, 'Attar's birds journeying to the Simurgh) but here directed toward a specific, named individual. The doctrinal note embedded in the elegy — that every soul is born pure and differentiates itself through the virtues and vices it acquires — is a Baha'i position on original nature that stands in sharp contrast to the doctrine of original sin in Augustinian Christianity while resonating with Rousseau's natural goodness and with Islamic teaching on *fitra* (the primordial human nature inclined toward God). AB01430's treatment of the two unnamed martyrs extends the meditation on death into the explicitly political domain: the language of injustice is front and center (“the people of the world have wronged” them), yet the theological frame transforms political victimhood into spiritual triumph. The “mystery of sacrifice” (*sirr-i-fida*) is a technical term in 'Abdu'l-Baha's vocabulary, pointing to a dimension of willing death for the beloved that exceeds ordinary juridical categories and enters the realm of mystical union.

Questions for Reflection

1. The Breakwell elegy uses repeated apostrophe (“O Breakwell”) to create a form of continued presence through address. How does this rhetorical strategy compare with the apostrophes in the Psalms of lament, in Tennyson's *In Memoriam*, and in Qur'anic invocation? What is the theological function of addressing the dead as if they are present?
2. 'Abdu'l-Baha's claim that every soul is born pure and differentiates itself through acquired virtues and vices challenges Augustinian original sin while affirming Islamic *fitra*. How does this anthropology shape Baha'i approaches to child-rearing, education, and moral formation?
3. The “mystery of sacrifice” in AB01430 implies that willing death for the love of God has a significance that exceeds mere heroism or political resistance. How does the Baha'i theology of sacrifice compare with the Christian theology of atonement (substitutionary, moral-influence, Christus Victor theories) and with the Shi'i theology of redemptive suffering at Karbala?
4. 'Abdu'l-Baha explicitly validates grief — “This is meet and right” — before transforming it into gratitude. What is the spiritual significance of this validation? How does Baha'i teaching on grief and mourning compare with contemporary psychological approaches to loss?

5. AB00398's extended theological excursus on the nature of immortality (ending with the distinction between the "living" and the "dead" in Christ's sense) suggests that the elegy is simultaneously a personal tribute and a doctrinal statement. What is the relationship between personal grief and theological clarity in this text?

The Power of Tests: Judas, Envy, and the Deepening of Faith

Key Passages

How many a soul hath turned itself unto the Lord and entered into the protective shadow of His Word, and become famed throughout the world — for example, Judas Iscariot. And then, when the tests grew harsh and the violence thereof intensified, their feet slipped on the pathway and they turned backward from the Faith after having acknowledged its truth, and they denied it, and fell away from harmony and love into mischief and hate. Thus became visible the power of tests, which maketh mighty pillars to tremble and shake. — AB00872

Judas Iscariot was the greatest of the disciples, and he summoned the people to Christ. Then it seemed to him that Jesus was showing increasing regard to the Apostle Peter, and when Jesus said, 'Thou art Peter, and upon this rock I will build My church,' these words addressed to Peter, and this singling out of Peter for special honour, had a marked effect on the Apostle, and kindled envy within the heart of Judas... Such is the outcome of envy, the chief reason why men turn aside from the Straight Path. So hath it occurred, and will occur, in this great Cause. But it doth not matter, for it engendereth loyalty in the rest, and maketh souls to arise who waver not, who are fixed and unshakeable as the mountains in their love for the Manifest Light. — AB00872

Context for Study

'Abdu'l-Baha's use of Judas Iscariot as a paradigm case for apostasy driven by envy is one of the most psychologically acute passages in the volume. The analysis is disarmingly specific: it is not a generic moral failing, not a sudden collapse of faith, but a precise sequence — recognition, devotion, closeness, the perception of a rival's advancement, envy, betrayal. This specificity is important: it identifies the particular mechanism by which those who were once "the greatest of the disciples" become adversaries. The parallel to 'Abdu'l-Baha's own situation with his half-brother Mirza Muhammad-'Ali is unmistakable, though never named. The passage thus functions simultaneously as theological history (the recurrent pattern of prophetic communities), psychological analysis (the inner dynamics of religious betrayal), and oblique autobiographical commentary. The teaching that envy is "the chief reason why men turn aside from the Straight Path" has deep roots in the Abrahamic traditions: the story of Cain and Abel (Genesis 4) is the first story of religious violence, and its motive is envy of God's favor; the Qur'an identifies *hasad* (envy) as a primal destructive force (Q113:5); in Christian moral theology (from Gregory the Great through Aquinas to Dante), envy is one of the seven deadly sins, defined as grief at another's good and desire for its removal. What is distinctive in 'Abdu'l-Baha's version is the theological optimism that follows: apostasy driven by envy paradoxically *deepens* the loyalty of those who remain. The departure of the envious is not a

failure but a purification — like the waves of the sea casting out what cannot be contained within it, a metaphor he uses elsewhere in this period.

Questions for Reflection

1. 'Abdu'l-Baha's analysis of Judas's apostasy centers on envy of Peter's special honor. How does this psychological reading of Judas compare with theological interpretations (predestination in Calvinist thought, Judas as instrument of divine plan in some patristic writers) and historical-critical readings (Judas as disappointed revolutionary nationalist)? Which approach offers the most pastoral utility?
2. The claim that tests "make mighty pillars to tremble and shake" implies that no one, however advanced, is immune to spiritual failure. How does this view of moral vulnerability compare with the Calvinist doctrine of the perseverance of the saints, with the Arminian teaching that salvation can be lost, and with the Sufi understanding of the stages (*maqamat*) of the spiritual path?
3. 'Abdu'l-Baha observes that apostasy "engendereth loyalty in the rest, and maketh souls to arise who waver not." Is this consoling observation also verifiable historically? What examples from the history of religions support or challenge it?
4. Envy in 'Abdu'l-Baha's analysis arises specifically from the perception of differential divine favor — one person is singled out for special honor and the other feels diminished. How does this relate to theological debates about divine election, predestination, and the apparent arbitrariness of grace?
5. How should a community respond when one of its leading members undergoes the kind of spiritual collapse 'Abdu'l-Baha describes? What does the Baha'i framework offer by way of guidance that is different from what secular organizational psychology might recommend?

Expanding the Community: Teaching, Print, and Institutional Order

Key Passages

As for the second letter regarding teaching gatherings and study classes for teaching, both men and women — this is very appropriate. In the West most of the men and women believers are engaged in teaching and learning, even writing — so far more than fifty apologetic works proving the Cause of God have been written by the leaves, published and circulated. The loved ones of Iran and the believing women of that blessed clime must surely seek to surpass other regions and excel, and this depends on organizing teaching gatherings and study classes for teaching. — AB11645

Teaching classes are among the most important matters of the divine Cause. Establishing them quickly is essential, for their foundation is laid upon God's basis and their result is the diffusion of the divine fragrances. It is strange that after being established there was some delay. Certainly all means must be employed and each of the friends

must strive and endeavor in this regard. This is not an obligation — it is encouragement toward the eternal glory of both worlds. — AB02704

As for what you wrote about scripts, the Nasta'liq script is very acceptable. Therefore, if efforts are made to produce printing type in Nasta'liq script, that would be most suitable. Regarding the translation of the *Kitab-i-Aqdas*, no single person can translate it. A group skilled in both the foreign language and Arabic must translate it with utmost care. Otherwise it is very difficult for one person to be able to translate it. They have translated it in America but it is not complete. — AB11671

Context for Study

These three passages reveal 'Abdu'l-Baha as a remarkably practical institutional architect, attending simultaneously to the cultural formation of believers in Iran (teaching classes), the literary production of apologetics in the West (more than fifty works written by women alone), and the technical challenges of typography and translation. The observation about Nasta'liq script deserves attention: it was the preferred calligraphic style for Persian literary texts and carried strong associations with classical Persian poetry and mysticism. 'Abdu'l-Baha's recommendation of Nasta'liq for printing Baha'u'llah's tablets reflects an understanding that the aesthetic medium of a text is not neutral — that the visual form of sacred words carries spiritual and cultural significance. This is a principle with deep roots in Islamic calligraphic tradition, where the beauty of the written word is itself a form of praise. The note on translating the *Kitab-i-Aqdas* is one of the earliest statements in the corpus about the technical difficulty of rendering Baha'u'llah's most legally dense and stylistically complex text into Western languages. 'Abdu'l-Baha's insistence on a collaborative team approach — “a group skilled in both the foreign language and Arabic” — anticipates the contemporary best practice of collaborative, peer-reviewed translation of sacred texts. His observation that the American translation is “not complete” reflects the epistemological humility of a tradition that has always recognized the inadequacy of any single rendition. Together, these passages sketch the outline of a community that is simultaneously rooted in the aesthetic traditions of the East and expanding into the literary and institutional cultures of the West.

Questions for Reflection

1. 'Abdu'l-Baha notes that more than fifty apologetic works had been written by Western women believers and circulated. What does this figure suggest about the relationship between women's religious agency and textual production in the early Baha'i community? How does it compare with women's literary production in early Christianity, in Shi'i devotional culture, or in the Protestant Reformation?
2. The recommendation of Nasta'liq script for Baha'i printing implies that aesthetic form is spiritually significant. How does the Baha'i teaching on the arts (as worship, as service, as means of illumination) relate to the Islamic tradition of calligraphic theology?
3. 'Abdu'l-Baha insists that translation of the *Kitab-i-Aqdas* requires a team. What are the theological and practical implications of this collaborative approach to translating sacred law? How does it compare with the translation methodologies of the New Revised Standard Bible, the Qur'an translation debates in Islam, or the Septuagint's legendary history of collaborative production?

4. Teaching classes are described as “encouragement toward the eternal glory of both worlds” — not mere obligation but a source of intrinsic spiritual reward. How does this motivation differ from the compliance-based approach to religious education characteristic of some traditional institutions?
5. ‘Abdu’l-Baha is directing an institutional expansion of the Cause from a prison cell with virtually no freedom of movement. What does this paradox suggest about the relationship between institutional authority and physical location, or between leadership and liberty?

A Guiding Question for the Whole Volume

Volume 126 reveals a ministry that integrates mourning and institutional building, mystical theology and practical administration, the equality of women and the architecture of assembly, into a single coherent vision. The elegy for Breakwell and the letter on teaching classes are not different genres of writing accidentally gathered under one cover; they are expressions of the same fundamental conviction that every aspect of human life — grief, institutional governance, gender relations, typography, and martyrdom — is a domain in which the divine purpose is actively unfolding.

A guiding question for the whole volume might therefore be: **How does ‘Abdu’l-Baha’s insistence that beauty, institutional order, gender equality, and sacrifice are all aspects of a single divine architecture challenge the tendency to separate the mystical from the administrative, the personal from the institutional, the eternal from the practical — and what demands does this integration place on the communities he is directing?**