



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 128:

Writings and Utterances of Abdu'l-Baha, ca. 1903, 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)
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‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 128

This 1903 volume gives particular prominence to unity as a social, political, and spiritual program. AB00143, the *Lawh-i-Haft Sham'* or “Seven Candles of Unity,” is the central text: addressed to a self-professed Christian, it defines true Christianity as the embodiment of Christlike perfections, counsels teachers to approach others with humility and shared investigation, and then moves from spiritual fellowship to a sevenfold vision of world unification—political unity, unity of thought in world undertakings, unity in freedom, unity in religion, unity of nations, unity of races, and unity of language. Its historical consciousness is striking: modern communications, travel, publication, economic interdependence, and political ties are read as providential conditions making the unity of humankind practically attainable in this “century of light.”

The same universalizing impulse appears in a more intimate register throughout the collection. AB00189 turns the arrival of a trusted messenger into evidence of invisible bonds among the friends, then expands that fellowship into a vision in which all humankind may be gathered in one homeland and the believers become “the very soul of the world.” ABU1013, from Isabella Brittingham’s compilation of pilgrim notes, distills this ethic into a practical rule of life: to cause grief to no one, overlook faults, speak no unkind word, serve one another, act with wisdom, and become a healing presence to the sorrowful, thirsty, hungry, and seeking. These pieces are especially useful for showing how ‘Abdu’l-Baha’s global program is grounded in a demanding discipline of speech, perception, forbearance, and daily conduct.

Several items illuminate the delicate political circumstances of the Holy Land and the continuing burden of Covenant conflict. AB00771, addressed to E. G. Browne, is noteworthy for its warm tone and careful prudence: ‘Abdu’l-Baha longs to see him again, yet warns that a visit by so prominent a foreigner could provoke suspicion and calumny, and he emphatically disavows any political purpose, presenting the Baha’is as devoted to peace, fellowship, spiritualization, and the removal of estrangement from the human world. In another key Covenant-related passage, AB00143 is followed in the volume by material warning that hostile accounts, distorted tablets, and writings of violators should strengthen rather than unsettle the faithful; their very opposition is treated as a means by which firmness becomes manifest.

The volume also preserves a vivid picture of pilgrimage and transregional teaching. AB03061 speaks in veiled and expectant language of the “Promised Spot” becoming a racecourse for knowledge and of dispersed ones returning to a center of harmony, while AB05469 and related tablets encourage persecuted women and Western believers to translate suffering into spiritual capacity. The cumulative impression is of a community whose horizons have widened: Christian readers, European interlocutors, American pilgrims, Persian believers, and embattled communities are all addressed within a single framework of unity, wisdom, and service. The distinctive contribution of the volume lies in the way it joins the ethics of “living the life” to an explicit theory of world civilization, with

AB00143 standing as one of the clearest early formulations of ‘Abdu’l-Baha’s mature doctrine of the oneness of humanity.

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AB00771

To: Edward Granville Browne

Date: 1903

- 1 O kind old friend! How delightful were those days when we arranged intimate gatherings and conversed with the utmost love and fellowship. The sweetness of those meetings still lingers on the palate, and I hope that at the appointed time you will again pass round that brimming cup and the wine of fellowship will bestow spiritual intoxication - and this is not difficult for God.

1 ای یار دیرین مهربان خوشا ایامیکه بزم انس آراستیم و در نهایت محبت و الفت گفتگو نمودیم هنوز آن حلاوت ملاقات در مذاقست و امیدوارم که در وقت مرهون باز آن ساغر سرشار بدور آرید و صهبای الفت نشئه روحانی بخشد و لیس ذلک علی الله بعزیز
- 2 However, in these days strangers are searching and conversing in every corner. If a famous person like yourself visits the exiles, they harbor suspicions and make up stories and invent calumnies. Yet you know that these exiles have no purpose except fellowship with friends and no thought or intention other than spiritual aims. If there is fellowship it is purely out of love, and if there is conversation the intent is companionship. We have absolutely no connection to politics and make no mention of anything except the chanting of clear verses. Therefore let the meeting be postponed to another time, and despite this intense yearning we are compelled to say the choice is yours and whatever will be, will be.

2 اما در این ایام بیگانگان در جستجویند و در هر گوشه و کنار در گفتگو اگر شخص شهری مانند آن عزیز وارد بر آوارگان گردد توهماتی نمایند و بافسانها پردازند و مفتریاتی بخاطر آرند و حال آنکه شما میدانید که این آوارگان مقصدی جز الفت دوستانه و فکر و خیالی بغیر از مقصد روحانیان نیست اگر الفتی شود محض محبت است و اگر گفتگویی گردد مراد مؤانست است بسیاسیات قطعاً علاقهئی نداریم و جز ترتیل آیات ینات ذکر نمی‌نمائیم لهذا ملاقات را بوقت دیگر مرهون کنند و باوجود این شدت اشتیاق مجبور بر آن نماید که بگوئیم اختیار با شماست و هرچه بادا باد
- 3 Praise be to God, this spring is pure and the depths of this sea are crystal clear. If they harbor suspicions, eventually the truth will become manifest and clear, just as the dear Iranians who initially had suspicions later realized these were purely imaginary and that these exiles have no purpose except the supreme spirituality. And we think only that perhaps through God's eternal bounty human hearts may become mirrors of divine effulgences and centers of merciful inspirations. We hope others will also discover the truth.

3 الحمد لله این چشمه صاف است و عمق این بحر ماء شفاف اگر چنانچه توهمی کند عاقبت حقیقت جلوه نماید و معلوم و واضح شود چنانکه ایرانیان عزیز در بدایت توهمی مینمودند بعد تحقیق یافت که اوهام محض است و این آوارگان مقصدی جز روحانیت کبری نیست و در فکر آنیم که بلکه بفیض ابدی الهی قلوب انسانی مرآت تجلیات ربّانی شود و مرکز سَنوحات رحمانی امیدواریم که دیگران نیز بحقیقت پی‌برند
- 4 Those who are people of peace and righteousness and who desire prosperity and success for all do not deserve conflict and the edge of weapons. This is the purpose and the intent is

4 نفوسیکه اهل صلح و صلاحند و بجهت عموم آرزوی فلاح و نجات دارند سزاوار پرخاش و حدّت سلاح نیستند مقصد چنین است و منظور

the manifest light. We have no quarrel with anyone and will not contend with any soul. We spread the carpet of fellowship and seek the path of universal love and peace and wish eternal life for all. Praise be to God, the teachings of Baha'u'llah established this great gift in Iran and among the Persian parties this divine party was distinguished by spiritual qualities. All became aware of and testify to this sincere intention. We hope that perhaps estrangement may be completely removed from the human world and unity, purity and freedom become manifest and evident.

نور مبین با کسی نزاع نداریم و با نفسی جدال نخواهیم بساط الفت گستریم و طریق محبت و سلام عام جوئیم و از برای کلّ حیات جاودان آرزو نمائیم الحمد لله تعالیم حضرت بها در ایران این موهبت عظمی را تأسیس نمود و در میان احزاب فرس این حزب الهی بشئون روحانی تخصیص یافت و کلّ بر این نیت صادقه آگاهی یافتند و گواهی دهند و امیدواریم بلکه بیگانگی از عالم انسانی بکلی برخیزد و یگانگی و پاکی و آزادگی ظاهر و آشکار گردد

- 5 Some time ago I wrote a letter to that kind friend giving news of my condition. Apparently it did not arrive as no reply came. In brief, this is the situation and the truth of the matter: since that dear friend saw and heard and tasted a draft of delight from the overflowing cup of Baha'u'llah's address and became intoxicated and the recipient of this great distinction, and among European authors was singled out for this bounty, this matter was considered very significant by the divine party as it is a unique distinction. Therefore each of us desires to always converse with that old friend and pursue the path of love and share heart's secrets and seek your pleasing countenance. And upon you be greetings and praise.

5 چندی پیش نامه‌ئی بآن یار مهربان نگاشتم و حسبحالی داشتم گویا نرسیده که جواب نیامد مختصر اینست و حقیقت حال چنین که چون آن دوست عزیز دید و شنید و از جام لبریز خطاب حضرت بهاءالله جرعه ذوق عنایت چشید و سرمست و مورد این منقبت عظمی شد و در میان مؤلفین اروپا باین موهبت تخصیص یافت این قضیه در نزد حزب الهی بسیار عظیم تلقی شد چه که مورد حصر و تخصیص است لهذا هر یک آرزو نمائیم که بآن یار دیرین همواره گفتگو کنیم و راه محبت پوئیم و راز دل بگوئیم و روی دلجوی تو جوئیم و علیک التحیّة و الثناء

EGBBF.107-108x

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MSHR5.293-294, EGBBFP.245-246

ABU1013

Words compiled by Isabella Brittingham, spoken in 1903 in Akka
Question/topic: [To live the life is:]

To live the life.

To be no cause of grief to any one.

To love each other very much.

To be kind to all people and to love them with a pure spirit.

Should opposition or injury happen to us, we must bear it and be as kind as ever we can be, and through all, we must love

the people. Should calamity exist in the greatest degree, we must rejoice, for these things are the Gifts and Favors of God.

To be silent concerning the faults of others, to pray for them, and to help them—through kindness—to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, to look at the ten and forget the one; and if a man has ten bad qualities and one good one, to look at the one and forget the ten.

To never to allow ourselves to speak one unkind word about another, even though that other be our enemy.

To rebuke those who speak to us of the faults of others.

All of our deeds must be done in kindness.

To be occupied in spreading the Teachings, for only through obedience to this Command, our Master has said, will we receive the power and confirmations of the Spirit; and that whosoever is granted this power and confirmation of the Spirit, is under the Favor of God, but, otherwise, he is as a lamp without light. The Master also said that: “Every seed cast in this great and magnificent century (i.e. period) will be cultivated by God, and produce plants, through the abundance of the clouds of His Mercy.”[“]

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we will be to God; but that our love, our unity, our obedience, must not be by confession but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be a cause of healing for every sick one; a comforter for every sorrowful one; a pleasant water for every thirsty one; a Heavenly Table for every hungry one; a guide for every seeker; rain for cultivation; a star to every horizon; a light for every lamp; a herald to every yearning one for the Kingdom of God.

Our Blessed Master said: "By these things you know the faithful servant of God."

TOR.168-170, ABTM.072-073, BNE.083x, BSTW#036, BSTW#390

AB03061

To: Kanichi Yamamoto

Date: 1903

O thou who hast addressed Abdul-Baha!

Verily, I pray my Lord to teach thee a language and writing of the Kingdom which will satisfy thee, so as to dispense with all things; for that spiritual writing and instructive tongue are eloquent, clear, laudable, legible, read by the tongue and preserved in the heart. Blessed is he who knows it in the world of man!

Know, verily, that the Ocean is waving, the Sun shining, the Stars dawning. (Understand what I say!)

The tree will grow, the earth will send forth hyacinths and give blessings, and man will become of the heavenly angels. Feed on the light of guidance and impart light to the people. The bird of heaven will warble melodies unknown save by the birds of heaven; then tear asunder the veil and see the realities of things with the eye of God. Verily, thy Lord guideth whomsoever He willeth unto the Straight Path!

The Promised Spot will be made a racecourse for the steeds of the race of Knowledge and the lights of the Merciful will shine upon it. The dispersed ones will return to the Center of Gathering and the birds will return from the meadows of the world unto the Nest of Harmony. This is a preordained matter.

As to thee: Thou hast borne every difficulty and hardship and soon will be rewarded by God with a good reward. He will destine to thee all that is good, and choose for thee the manifestation of His mercy among the servants; that they may thus see that the Sons of the Kingdom have gone out, while there hath come a soul from the remotest horizon who hath entreated the Kingdom of God.

And Miss Mother will have a matter which she will understand in the world of reality. This is a blessed matter and an abundant portion for every thankful servant. And upon thee be greeting and praise.

TAB.559-560, JWTA.021-022

AB05469

Date: 1903

O thou persecuted handmaiden of God!

Although rich women may be brought up in utmost ease and comfort and luxury, yet at last that comfort and ease will be buried in the dust, in the narrow grave, in a dark place.

The ease of the day will pass away, and the happiness of the evening be spent. But in reality and in truth the handmaidens who have entered the Divine Path, though they receive persecution, trouble and martyrdom, and see their loved ones persecuted, and drowned in their blood, their end will be everlasting glory and their home eternal.

Then be thou not sad that thou hast sacrificed thy husband in the path of the beloved of the Lord, that illumined youth whom thou didst see immersed in blood, and in the dust. That was not death, it was life. It was not annihilation, it was existence itself. It was not calamity, it was divine grace. Then praise thou God that thou hast reached such a station and that thou hast come to such a position. Ere long the world and whatsoever is therein will pass away; but the traces of the martyrs in the path of God will remain forever. This world will become a paradise, this world will be seen as heavenly, and the station of these souls will become apparent and known.

Upon thee be greeting and praise.

SW_v14#05 p.137-138

AB00048

Date: 1903 ca.

¹ O Lord, my God, my Best-Beloved, my Aim, my heart's Desire! This, verily, is the first of the days of Ridvan. It is come with joy and delight, exultation and rapture. The winds are wafting, the clouds are raining down, and the sun is shining forth through Thy bountiful grace. The morning breeze bloweth over hill and dale in this wondrous Springtime, as a token of Thine inestimable favour, transforming these lands into a fine brocade of incomparable hues and a silken carpet begemmed with flowers and adorned with a vesture of verdant leaves that dazzle the eyes with their gleaming splendour. The breezes blow gently, the fresh streams flow softly, and the meads are adorned with bloom; the groves are lush, the clouds are rich with rain, and the stars are aglow through Thy gracious providence. This dust-heap of a mortal world hath been made green and lustrous by Thy bounty, and the earth hath become an eternal paradise through Thy mercy, O my God, inasmuch as Thy day of Ridvan hath arrived, girded with majesty and invested with sovereignty, flooding creation with beams of light like unto a star, and accompanied by a procession of fervour and joy. Ridvan hath pitched its tent with dazzling splendour in the midmost heart of the world, and led its hosts and sent forth its troops far and wide to the uttermost corners of Paradise.

² Thus have the hearts of Thy loved ones overflowed with joy and rapture and been carried away in happiness and bliss by Thy sweet savours. They have arisen with yearning and longing to praise Thee, "and drink of a pure beverage shall their Lord give them". Praise be to Thee, O my God, for all that Thou hast graciously granted us. Thanks be to Thee, O my Hope, for the bounties Thou hast conferred upon us. Blessings be upon Thee, O my Best-Beloved, for the favours Thou hast chosen to bestow upon us.

³ O God, my God! O Thou Who art the Goal of my desire! Unlock before the faces of Thy loved ones the portals of Thy favours on this perspicuous day. Hoist the sails of guidance above their heads in the Crimson Ark. Cause them to be gathered beneath the standard of Thy bounty and generosity, and send down upon them the sign of Thy grace in the midmost heart of creation. O Lord my God! Make them radiant stars, resplendent lamps, brilliant orbs, and blazing meteors, so that they may arise to serve Thee amongst Thy creatures, kindle

¹ اللهم يا الهى و محبوبى و مطلوبى و مقصودى انّ هذا يوم الأوّل من الرّضوان قد اتى بفرح و سرور و روح و ريحان فالأرياح قد هبّت و الغيوم فاضت و الشّمس اشرفت بفضلك و بسطت ريح الصّبا فى هذا الرّبيع البديع على السّهول و الحزون بفيضك المشكور زرايية سندسية ينعكس منها ابدع الوان عبقرية مرصعة بحلل الزهور و الأوراق الّتي تخطف نضرتها الأبصار و النسيم رقيم و المعين نثير و الرّوض انيق و الأيكة نضير و الغمام [مطير] و الكوكب منير بفيض جودك و عطائك فاصبحت الغبراء خضراء بعنايتك و البسيطة جنة المأوى برحمتك اذ اتى يا الهى يومك الرّضوان بعظمة و سلطان و كوكبة تملأ الامكان و موكبة من الرّوح و الرّيحان و خيم فى قطب الآفاق بسطوع انوار الاشراق و ساق جيوشه و بعث جنوده الى المشارق و المغرب فى قطب الجنان

² فامتلاً قلب احبائك فرحاً و سروراً و انجذبوا بنفحاتك طرباً و حوراً فقاموا على ثنائك شوقاً و توقاً و سقاهم ربهم شرباً طهوراً و لك الحمد يا الهى على ما انعمت و لك الشكر يا منائى على ما اكرمت و لك المنّ يا محبوبى على ما اعطيت

³ الهى الهى انت المقصود فافتح على وجوه احبائك فى هذا اليوم المشهود ابواب الفضل و الجود و انشر على رؤوسهم شرع الهدى فى السفينة الحمراء و احشرهم تحت راية الفضل و العطاء و انزل عليهم آية التأييد فى قطب الانشاء ربّ ربّ اجعلهم نجوماً باهرة و سرجاً ساطعة و كواكب لامعة و شهباً ثاقبة حتّى يقوموا على خدمة امرک بين خلقك و ايقاد نار محبتك فى قلوب بريتك و نشر

the fire of Thy love in the hearts of Thy people, scatter abroad Thy signs throughout Thy realms, and edify the souls of all that dwell on earth. Then shall Thy heavenly repast be outspread throughout the world, this contingent plane become the Abha Paradise by the power of Thy might, and this nether dust be made the envy of the high heavens through the outpourings of Thy wisdom.

- 4 O Lord! Make of Thy loved ones celestial angels who inhabit Thine earth, and enable Thy chosen ones to become heavenly people who reside in Thy realm. This, indeed, is the highest aspiration of Thy servant who hath humbled himself before Thy sovereignty, bowed down in adoration before Thy door, prostrated himself before Thy glory, and fallen upon the dust before the power of Thy sovereign might. Thou art the Bestower, the Compassionate, the Almighty, the All-Bountiful.

- 5 O ye spiritual friends of 'Abdu'l-Baha! At this moment, when the Star of the Ridvan Festival gleameth bright above the horizon of creation and the whole world is wrapt in an ecstasy of joy and fervour, it is the time for rapture and bliss, for exultation and delight, and for the revelation of this celebrated Day. It is the season to rejoice and be happy in heart and soul, the time for music and song, for the melody of harp and lute. The signs of gladness are manifest from every side, and the light of rapture shineth in all directions. The loved ones of the Lord are in perfect joy, and His chosen ones beam with delight, for this is the Day whereon the Most Great Name set out from the City of God in Iraq and entered the luminous Garden. On that resplendent Day, the Beloved evinced such ineffable bliss that the radiance of His joy suffused the kingdom of existence. On that glorious Day, the Word of God was exalted amidst all creation.

- 6 Wherefore, O ye loved ones of God, it behoveth you all to be filled with such ecstasy and joy on this blessed Festival as to stir the kingdom of existence into motion. 'Abdu'l-Baha rejoiceth in these supreme glad-tidings, and supplicateth with the utmost lowliness and fervour at the Threshold of the Abha Beauty that He may bring gladness to each one of the friends and bestow delight and happiness upon them.

- 7 It is our hope that, in the year to come, the friends of the All-Merciful who live in free lands will, in a spirit of joy and radiance, lay the foundations of the Mashriqu'l-Adhkar and arise to clearly and openly praise and glorify the Beauty of the Unconstrained and recite the obligatory prayer; for in the realm of worship, fasting and obligatory prayer constitute the

آثارک فی بلادک و تربیة النفوس فی مملکتک
فتمتد فی الأرض مائدة سمائك ویصبح الامکان
جنة الأبهی بقدرتک و الغرباء غبطة للخضرآء
بفیض حکمتک

4 اللهم اجعل احبابک ملائكة سمائك فی ارضک
و اصفیائک حزب ملکوتک فی ملکک هذا
منتهی امل عبدک الذی خضع لسلطانک و سجد
ببابک و تذلل لعزتک و اکب بوجهه علی التراب
لسلطنتک انک انت الکریم الرحیم العزیز الوهاب

5 ای یاران روحانی عبدالبهاء در ایندم که
کوکب عید رضوان از مشرق امکان درخشنده
و تابان و جهان از وجد و طرب در نهایت
روح و ریحان جذب و سرور است وله و حبور
و تجلی یوم مشکور شادمانیست و کامرانی
روحانیست و وجدانی نغمه و آهنگ است و
ترانه چغانه و چنگ از هر جهت آثار فرح
ظاهر و از هر سمت انوار جذب و وله باهر یاران
الهی در نهایت شادمانی و اصفیاء رحمانی در
منتهای کامرانی زیرا یوم خروج اسم اعظمست
در عراق از مدینه الله بحدیقه نورا و حضرت
مقصود در آن یوم مشهود در نهایت فرح و
سرور بودند لهذا اشراق آن بشاشت ملکوت
وجود را احاطه نمود و در آن روز فیروز اعلاء
کلمة الله بر جمیع امکان گشت

6 پس ای یاران الهی در این عید مبارک باید کلّ
چنان وجد و سروری نمائید که ملکوت وجود
را بحرکت آرید لهذا عبدالبهاء ببشارت کبری
فائز و نهایت تضرع و ابتال را بدرگاه جمال ابهی
مینماید که جمیع یارانرا بروح و ریحان آرد و
سرور و شادمانی بخشد

7 و امیدواریم که در سنه آتیه دوستان حضرت
رحمن در بلاد آزاد در نهایت روح و ریحان
مشرق الأذکار بنیاد نمایند و بحامد و نعوت جمال
مختار واضحاً مشهوداً قیام کنند و ادای صلاة
فرمایند زیرا در عالم عبادت صوم و صلاة دو

two mightiest pillars of God's holy Law. Neglecting them is in no wise permitted, and falling short in their performance is certainly unseemly. In the Tablet of Visitation He saith: "I beseech God, by Thee and by them whose faces have been illumined with the splendours of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden." He declareth that observance of the commandments of God emanateth from love for the beauty of the Best-Beloved. The seeker, when immersed in the ocean of the love of God, will be moved by intense longing and will arise to carry out the laws of God. Thus, it is impossible for a heart to contain the fragrance of God's love and yet fail to worship the True One, except under conditions when such an action would agitate the enemies and stir up dissension and mischief. Otherwise, a lover of the Abha Beauty will no doubt continually demonstrate perseverance in the worship of the Lord.

- 8 O ye loved ones of God! 'Abdu'l-Baha is in grave danger by reason of the mischief of the enemies and the discord fomented by the Centre of Sedition. Whatever events should come to pass, whether great or small, accuse ye not a single soul. All such events are due to the revolt and dissension of the Centre of Sedition. I implore God to enable him to repent and to return to the Covenant and the Testament, for otherwise he will, ere long, find himself in manifest loss. At present, he is considering how to secure a means of escape, and to flee from the Holy Land, so that he may engage in further mischief and that, by his escape, he may cause greater afflictions and troubles for this servant and for the loved ones of God. He stopped at nothing and, with all that lay in his power, stirred up malice, created dissension, spread falsehoods, and disseminated slander and calumny. All that remaineth for him is to flee, which, to his disgrace, he is now intent on doing, thus causing grievous shame and dire turmoil. Should he find an opportunity, he would not delay his escape even for a single moment, but it is difficult for him to accomplish this plan. However, should this come to pass, the loved ones of God must be ever watchful and aware, and must everywhere remain vigilant lest he create a breach in the Cause of God and spread abroad the foul odours of enmity. From the Ascension of the Blessed Beauty until the present day, he hath committed every act that could harm the Cause of God. Now he is planning this abhorrent and reprehensible act as well.

- 9 In those days, a few influential notables were planning to procure 'Abdu'l-Baha's release from confinement. They were fully capable of doing so. But in reply, this servant said, "This citadel is the Prison of the Abha Beauty. He spent well-nigh four and twenty years here; I have therefore no wish to be

رکن اعظم شریعت الله است فتور ابداً جائز نه و قصور یقیناً لائق نیست در زیارت میفرماید اسئل الله بک و بالذین استضاءت وجوههم من انوار وجهک و اتبعوا ما امروا به حباً لنفسک میفرماید که متابعت احکام الهی منبعث از محبت جمال محبوب و سالک چون مستغرق در بحر محبت الله شود بحرکت شوقیه قیام بر متابعت او امر الله نماید لهذا ممکن نیست که در قلبی نفحه محبت الله باشد و عبادت حق قیام ننماید مگر در مقامی که سبب فزع و جزع میغضین شود و فساد عظیم برپا گردد و الا مفتون آن جمال ابدی البته دائماً در عبادت حضرت ربوبیت مداومت فرماید

8 ای یاران الهی عبدالهآء از فساد اعدا و فتنه مرکز نقض در خطری عظیم است هر واقعهائی که رخ دهد از جزئی و کلی نفسی را متهم ننمائید جمیع از فساد و عناد مرکز نقض است اسئل الله ان یجعله ثائباً راجعاً الی العهد و الميثاق والا فسوف یری نفسه فی خسران مبین در این ایام در تصور آنست که اسباب فراری فراهم آرد و از اراض مقدس بگریزد تا در فتنه بیشتر کوشد و فرارش سبب ازدیاد صدمات و بلاهای این عبد و احبآء الله گردد آنچه توانست از انواع دسائس و رذائل و فتنه جوئی و شرارت و اغوی و افترا مجری نمود و کوتاهی نکرد چیزی که باقی گذاشته فرار است و حال در صدد آن که عار فرار اختیار کند و سبب ذلت کبری گردد و فتنه عظمی اگر فرصت بدست آورد دقیقهائی در فرار تأخیر ننماید اما تمکنش در فرار مشکست اما در صورت وقوع باید احبای الهی بیدار باشند و هوشیار و در جمیع جهات مواظب باشند که مبادا رخنهائی در امر الله کند و سبب نشر نفحه کریهه بغضا گردد از بعد از صعود تا بحال آنچه سبب تضییع امر الله بود مجری داشت حال نیت این عمل مکروه مذموم را نیز دارد

9 در این ایام بعضی از نفوس مهمه تصور آن داشتند که بکوشند تا رفع سجن از عبدالهآء گردد و مقتدر بر آن بودند ولی این عبد در جواب گفت که این قلعه سجن جمال اهباست قریب بیست و

released from this prison, nor do I seek deliverance. Nay, rather, I seek renewed confinement and earnestly desire an even more severe incarceration." Those souls were bewildered by my words. But my intent was that they should understand that, in the path of the Lord, prison for us is even as a royal palace, and the depths of the pit as the apex of heaven. This indeed is an unquestionable reality. This verily is the truth, and all else naught but manifest error.

چهار سال جمال مبارک در این زندان بودند لهذا من رهائی از این زندانرا نخواهم و طلب نجات نکم بلکه تجدید سخن را جویانم و بمنتهای آرزو اعظم از آرا خواهم آن نفوس از این بیان متحیر ماندند مقصد آن بود که بدانند زندان در سبیل یزدان از بهر ما ایوانست و تنگای چاه اوج ماه فی الحقیقه چنین است هذا هو الحق و ما بعد الحق الا الضلال المبين

- 10 The Centre of Sedition cherisheth the hope that once he hath caused the blood of this prisoner to be spilt, he may at last find an arena in which to spur on his charger. Woe unto such idle fancies, such vain imaginings! For lo, some imaginings are a grievous sin. Those who are inebriated with the wine of the Covenant are weary of the stirrers of sedition, and those who seek guidance from the light of Revelation eschew the movers of mischief. Even should the nightingale of faithfulness wing its flight to the garden of eternity, a mindful soul would never give ear unto the croaking of the raven or the cawing of the crow; and even should the comely countenance be concealed behind a veil, no wise person would cast a glance upon an unsightly face. None would ever do so except him who seeketh to stir up sedition or is bereft of reason and discernment. May the Lord shield and protect you from the malice of the ungodly and the mischief of such as have violated His Covenant.

10 مرکز نقض را امید چنین است که چون خون این مسجونرا هدر دهد میدانی خواهد یافت و جولانی خواهد داد بشس الظن هذا الظن ان بعض الظن اثم عظیم سرمستان صهای میثاق از اهل نفاق بیزارند و مقتبسان نور اشراق از اهل شقاق در کنار بلبل وفا اگر بحدیقه بقا پرواز نماید نفس هوشیار نعیب زاغ و نعیق کلاغ را استماع نخواهد و وجه ملیح صبیح اگر در پس پرده حجاب رود روی کربه قبیح را هیچ دانائی نظر نماید مگر نفسی فتنه انگیز و بی عقل و تمیز اعاذکم الله من شرور الناقضین و فساد التاکثین

- 11 O ye beloved of the Lord! Be united, stand ye together, and cleave tenaciously to the Sure Handle of the Covenant. Bend your energies towards exalting the Word of God, so that the light of Truth may envelop the whole of creation and the darkness of hatred and error may be utterly dispelled.

11 ای احبابی الهی متحد و متفق شوید و بعروة الوثقای میثاق متشبث و در اعلاى کلمه الله سعی بلیغ و جهد جهید بنمائید تا نور حقیقت آفاق امکانرا بتمامه منور نماید و ظلمت بغضا و ضلال بکلی زائل گردد

- 12 Were the harm inflicted by the Centre of Sedition directed merely at this servant, and his hatred confined to this wronged prisoner, I swear, by Him besides Whom there is none other God, that I would not have uttered a single word about his scrolls of doubt and his calumnies. But what choice is there? For he hath falsified the words of God, hath sought the ruin of the religion of God, and hath broken the Covenant of God. Had I not tried to awaken the friends by dissipating the doubts through a few words, the Faith of God would have been entirely effaced. I swear by Him besides Whom there is none other God! No choice is left to me but to write these brief words; otherwise, this servant would never have consented to utter a single word of disparagement, even against the fiercest of his foes.

12 مرکز نقض اگر چنانچه ضررش مجرد باینعبد بود و بغضایش مخصوص باینمظلوم مسجون والله الذی لا اله الا هو که کلمهئی در مقابل رسائل شبهات و مفتریات او تکلم نمینمودم ولی چه توان نمود که تحریف کلمات الله نموده و هدم شریعت الله و نقض میثاق الله روا داشته اگر محض ایقاز یاران بکلماتی چند رفع شبهات نمینمودم شریعت الله بکلی از میان میرفت والله الذی لا اله الا هو مجبوراً این کلمات مختصره مرقوم میشود والا ینعید ابداً راضی بآن نیست که کلمهء وهنی در حق اعدا عدو خویش بر زبان رانم

- 13 Notwithstanding all that hath passed, I still fervently pray and implore God that he may, perchance, leave aside these childish

games, turn away from iniquity and rebellion, and repent and enter beneath the shadow of the Covenant. I swear by Him besides Whom there is none other God! I would then show him the utmost love and kindness, would utter not a word about bygone days, and would lay no obligation on him save that he rectify that which he hath falsified in the Sacred Text.

- 14 Indeed, the very foundation of the Law of God is that His loved ones should consort with all the peoples and kindreds of the earth with the utmost kindness, fellowship, and unity, and with truthfulness, sincerity, and faithfulness. On no account should they behave towards anyone in a manner contrary to this inviolable principle, save for one who is the embodiment of enmity and is intent upon destroying the Law of God. For such souls, there is no remedy whatsoever. No space should be given them to parade and advance. For otherwise they would bring to naught the glorious martyrdom of the Bab, the shedding of the pure blood of all the martyrs, and the trials, afflictions, and imprisonments suffered by the Luminous Beauty for well-nigh fifty years. They would utterly subvert the mighty foundation of the Cause of God.

- 15 Therefore, the company of these people should be shunned and none should associate with them, unless they repent unto God. My Lord is verily the Compassionate, the Forgiving. Such repentance, however, must be sincere and not merely in words. The repentance of the Centre of Sedition would consist in his rectifying all that he hath interpolated in the Text, confessing to that which he hath done, and imploring God's pardon and forgiveness. For, one day, he came to see 'Abdu'l-Baha through the intercession of 'Ali-Akbar. He shut the door, confessed his transgressions, and asked forgiveness for his trespasses. This servant did indeed forgive him, but after a few days it became clear and evident that this too had been but one of his deceitful designs. His true intention had been to meet certain persons in private and sow the seeds of doubt in their hearts, for the friends had been shunning his company. The point is that true repentance must be distinguished from false. Only then can it be accepted. Upon you be greetings and praise.

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13 با وجود جمیع این وقایع باز دعا کنم و عجز و نیاز نمایم بلکه از این ملاعب صبیان بگذرد و از ظلم و طغیان راجع شود و تائب گردد و در ظلّ میثاق درآید والله الذی لا اله الا هو نهایت محبت و مهربانیا نمایم و از گذشته کلهائی بر زبان نرازم و تکلیفی باو ندارم مگر آنچه تحریف نموده تصحیح نماید

14 باری اس اساس شریعت الله اینست که احبای الهی با جمیع ملل و امم در نهایت مهربانی و مودت و یگانگی و صدق و صفا و وفا معامله نمایند ابداً بر خلاف این اساس متین با نفسی رفتار ننمایند مگر نفسیکه صرف بغضا باشد و عمداً هدم شریعت الله خواهد این نفوس ابداً چارهائی ندارند میدانی از برای ایشان نباید گذاشت که جولان نمایند زیرا شهادت حضرت اعلی و شهادت جمیع شهدا و سفک این خونهای مطهر و بلایا و محن و سجن و رزایای خمسین سنهء جمال انور را بکلی هدر دهند و بنیان عظیم امر الله را قاعاً صفتفا کنند

15 لهذا باید از این نفوس احتراز نمود و همدم و دمساز نگشت الا ان یتوبوا الی الله ان رتی توآب رحیم و توبه نیز باید صمیمی باشد نه لفظی توبهء مظهر نقض اینست که تحریف را تصحیح کند و اقرار بآنچه کرده بنماید و تائب الی الله گردد والا یومی بواسطهء حضرت علی قبل اکبر نزد عبدالبهاء آمد و در را بیست و اعتراف بر گناه نمود و عفو خطیئات خواست و اینبعد نیز عفو نمود بعد از چند روز واضح و مشهود شد که این نیز حیل و تزویری بود و مقصد آنکه نفوس را یخفا ملاقات نماید و القاء شبهات کند زیرا احبای الهی احتراز از معاشرت مینمودند مقصود اینست که توبهء صمیمی از توبهء صناعی باید ممتاز گردد آنوقت قبول شود و علیکم التحیة و الثناء

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- 1 O handmaid of Baha, your letter was read, but I was astonished at its contents, for you know how kind I am to my enemies, how well-wishing I am to those who wish me ill, how vast is my ocean of patience, and how mighty is my mountain of forbearance. All enemies testify that in this world I have regarded the oppression of oppressors against myself as justice, considered their poison as honey, deemed their sword as balm, and thought their curse and execration to be praise and glory. But this patience and forbearance I exercised towards those who injured and oppressed me personally. However, if someone were to destroy the divine religion and, out of intense jealousy, demolish the foundation of Baha'u'llah's edifice, cause division, create discord, rise up in opposition, and cast a thousand calumnies - should such a one be supported and protected, should patience and forbearance be shown until he completely uproots the foundation of God's religion? No, by God!

- 2 I am not offended with Mirza Badi'u'llah because he injured me, caused my new imprisonment, acted corruptly against me, and turned the government officials of Akka against me. Rather, I am offended with him because he opposed God's religion, violated the Covenant and Testament, and became an instigator of corruption in God's Cause. After the ascension of the Blessed Beauty, he arose with utmost jealousy and engaged in every kind of persecution, joining with his brother Mirza Muhammad-'Ali in spreading calumnies about me to all regions and creating great mischief. I was patient and forbearing. After some time, he regretted his actions and found himself in manifest loss. He came, repented, acknowledged his error, and announced that Mirza Muhammad-'Ali had led him astray and misguided him, that Mirza Muhammad-'Ali had altered the divine text and with all his might violated the divine Covenant, and had forced him into opposition. He published this, and that treatise was translated in America, and a copy is being sent - observe it.

- 3 This prisoner, despite those calumnies and various persecutions, completely forgot his corruption, oppression and rebellion. Again, I treated him with utmost love and called all the

1 یا امة البهاء نامه شما قرائت گردید ولی متحیر ماندم از مضمون آن زیرا میدانی که من چه قدر بدشمنان خود مهربانم و بدخواهان خیرخواه و دریای صبر من چه قدر وسیع است و کوه حلم من چه قدر عظیم جمیع دشمنان شهادت میدهند که در جهان ظلم ظالمانرا در حق خود مانند عدل شمردم و ستمشانرا شهد دانستم و تیغشانرا مرهم انگاشتم و دشنام و لعنشانرا مدح و ستایش پنداشتم ولی این صبر و تحمل را در مقابل نفوسی که اذیت و جفا بخود من نمودند مجری کردم ولی اگر کسی دین الهی را خراب نماید و اساس بنیان بهاءالله را از شدت حسد براندازد و سبب تفریق گردد و علت اختلاف شود و بر عناد برخیزد و هزار افترا بزند آیا باید حمایت او کرد و رعایت او نمود و صبر و حلم نمود تا بکلی اساس دین الهی را از بیخ براندازد لا والله

2 من از میرزا بدیع الله مکدر نیستم که مرا اذیت کرد و مرا سبب حبس جدید شد و در حق من فساد نمود و اعضاء حکومت عکا را از من مکدر نمود بلکه از او مکدرم که مخالفت دین الله کرد و نقض عهد و میثاق نمود و محرک فساد در امر الله گشت بعد از صعود جمال مبارک بنهایت حسد قیام نمود و بهر اذیتی [برخواست] و با برادرش میرزا محمد علی متفق شد که باطراف در حق من افتراها انتشار داد و فسادهای عظیم نمود من صبر کردم تحمل نمودم بعد از مدتی پشیمان شد و خود را در خسران مبین یافت آمد توبه نمود و اقرار بر خطا کرد و اعلان نمود که میرزا محمد علی او را اضلال نمود و گمراه کرد و میرزا محمد علی تحریف کتاب الهی نمود و بجمع قوت نقض میثاق ربانی کرد و او را بر مخالفت مجبور نمود و انتشار داد و آن رساله در امریکا ترجمه شد و یک نسخه ارسال میگردد ملاحظه نمائید

3 این مسجون باوجود آن افتراها و اذیتهای گوناگون او بکلی فساد و ظلم و طغیان او را فراموش نمودم باز با نهایت محبت معامله کردم

friends to such a degree of love for him that they circumambulated him and kissed his hands and feet. But every illness has a cure and every ailment a remedy, except the disease of jealousy, which has absolutely no cure, and love and loyalty yield no result. In any case, I paid all his debts with utmost difficulty and trouble - indeed, I set aside my own debts and paid his - and arranged every means of comfort and happiness for him. But what use was it when jealousy surged again? Three months had not passed from his return when he secretly made peace with Muhammad-'Ali again and formed a bond of friendship, using their own mother as the intermediary for reconciliation, and [revealed] all the secrets of God's Cause, and my movements, pauses, conversations with the believers, and news from all quarters to Mirza Muhammad Ali at midnight.

و جمیع احبّا را بدرجه‌ئی بحبّت او خواندم که او را طواف نمودند و دست و پا بوسیدند ولی هر مرضی را علاجی و هر دردیرا درمانی مگر مرض حسد را که ابداً درمانی ندارد و هیچ محبّت و وفائی ثمر نبخشد باری جمیع دیون او را با کمال زحمت و مشقّت ادا کردم بلکه دیون خود را گذاشتم و دیون او را دادم و از هر جهت اسباب راحت و خوشی از برای او فراهم آوردم ولی چه فائده که حسد دوباره غلیان آمد سه ماه از رجوع او نگذشت که باز دوباره خفياً با محمد علی مصالحه نمود و عقد مودّت بست و والده خودشانرا واسطه صلح نمودند و جمیع اسرار امر الله را و حرکات و سگات و مکالمات من و احبّا را و اخبار اطراف را در نصف شب بمیرزا محمد علی میداد

- 4 Despite this, I bore it with patience and remained silent until he began to embitter some of the weak ones against me through hints and intimations, seeking through subtle means to form a distinct party that would be Covenant-breakers inwardly while appearing steadfast outwardly, thus causing a great division. He made all government officials my enemies and incited them all - that is, through subtle means he caused all to become saddened and embittered with me. For this reason he caused me to be placed under surveillance in this prison and caused the way to be blocked and made all the loved ones of God sorrowful. Despite this, he was inside day and night sending news outside, and secretly invited Madame Tinbleto from Haifa to his house and Mirza Muhammad Ali's house. He instructed Madame Tinbleto to write a treatise condemning and criticizing me, and he praised her for it. When I wished to meet with Madame Tinbleto just once, he prevented it and instead slandered me to her as much as he could. Now Madame Tinbleto wishes to publish and distribute that treatise. Then you will know what breach Mirza Badi'u'llah has again caused in the Cause.

4 باوجود این من تحمل و سکوت مینمودم تا آنکه بنا نمود که بعضی از ضعفا ایمانرا بایما و اشارت از من مکرر کرد و خواست بلطائف الحیل حزب مخصوصی بیاطن ناقض عهد و بظاهر ثابت تشکیل نماید و اسباب تفریق عظیم شود و جمیع ارکان حکومت را نیز دشمن من نمود و جمیع را تحریک کرد یعنی کلّ را بلطائف الحیل از من محزون و مکرر نمود و باین سبب مرا در این سجن در تحت مراقبه انداخت و سبب شد که راه مسدود شد و جمیع احبّاء الله را محزون کرد باوجود این شب و روز در اندرون بود و اخبار به بیرون میداد و مادام تنبلتو را سرّاً از حیفای بخانه خود و میرزا محمد علی دعوت نمود و مادام تنبلتو را تعلیم نموده که رساله‌ئی در مذمت و قدح من مرقوم نمود و از او ستایش کرد و آنچه خواستم که یک دفعه مادام تنبلتو را ملاقات نمایم نگذاشت بلکه آنچه توانست پیش او افترا بمن زد حال مادام تنبلتو میخواهد آنرساله را طبع و نشر نماید آنوقت خواهید دانست که میرزا بدیع الله چه رخنه‌ئی دوباره در امر نمود

- 5 O handmaiden of God! I have no grievance with Mirza Badi'u'llah and will not complain about his corruption towards me. Whatever he did before, I forgave and forgot, and instead treated him with the utmost kindness. But he had another purpose - he again engaged in matters worse than before that would completely corrupt public morals and form

5 ای امة الله من با میرزا بدیع الله کلفتی ندارم و از فساد او نسبت بمن شکایتی نخواهم آنچه از پیش کرد عفو نمودم و فراموش کردم و بالعکس با نهایت مهربانی معامله نمودم ولی او را مقصدی دیگر بود دوباره از حالت اول بدتر باموری تشبّت

a party that would all be deceitful, scheming, hypocritical and duplicitous - outwardly Baha'is but in reality devils who would uproot the religion of God and totally corrupt the Law of God and waste all efforts. When you hear Madame Tinbleto's treatise and her words, you will understand what Mirza Badi'u'llah has done and is doing. Now, is it possible that despite this intention and purpose I should nurture Mirza Badi'u'llah in my bosom so he can do whatever he wishes until the religion of God falls into great peril?

نمود که بکلی اخلاق عمومی را افساد میکرد و حزبی تشکیل مینمود که جمیعاً مزور و محیل و منافق و پرتزویر بظاهر اهل بها بحقیقت شیاطین دین الله را از بین میانداخت و بکلی شریعت الله را فاسد میکرد و جمیع زحمات را هدر میداد چون رسالهء مادام تینبلتو و حرفهای او را بشنوی میفهمی که میرزا بدیع الله چه کرده و چه میکند حال ممکن است که باوجود این نیت و مقصد میرزا بدیع الله را در آغوش خود پیروانم تا آنچه میخواهد بکند و بکلی دین الله در خطر عظیم افتد

- 6 If you and the friends are satisfied with this, I have nothing to say. I swear by the spirit of Baha'u'llah, if Mirza Badi'u'llah's harm was only directed at my person and did not affect the Cause, and if he was not thinking of establishing an opposition party, I would have responded to his cruelty with faithfulness and kindness and would never have mentioned it verbally. And you know how patient and forbearing I am. But what can I do when his harm affects the Cause of God? When you observe Tinbleto's treatise you will understand.

6 اگر شما باین راضی میشوید و احباً از این خوشنود میشوند من حرفی ندارم بروج بهاء الله قسم میرزا بدیع الله اگر ضرر بجان من میرساند و ضررش بامر نمی رسید و در فکر تأسیس حزبی مخالف نبود من در مقابل جفای او وفا مینمودم و احسان میکردم و ابداً بلسان نمی آوردم و تو میدانی که من چه قدر صبور و حلیمم ولی چه کنم که ضرر او بامر الله میرسد چون رسالهء تینبلتو را ملاحظه نمائی خواهی فهمید

- 7 Despite all these matters, I did not even reproach Mirza Badi'u'llah. I said, "O brother, my disposition is one thing and yours is another - we do not get along. Therefore association causes grievance. It is better that you be on your own and I be on my own. But I will never fail to assist you. Whatever is within my power I will do, I will not fall short."

7 باوجود جمیع این امور من با میرزا بدیع الله حتی عتاب نکردم گفتم ای برادر مشرب من دیگر و مشرب شما دیگر باهم نمی سازد لهذا معاشرت سبب کلفت است بهتر اینست که تو بحال خود باشی و من بحال خود ولی در معاونت تو ابداً کوتاهی ننمایم آنچه از دست من برآید مجری میکنم قصور ننمایم

- 8 Your way and mine are incompatible, therefore association causes difficulty. It is better that you remain unto yourself and I unto myself. However, I shall never fall short in assisting you. Whatever lies within my power, I shall carry out and will show no negligence. At present I am thinking of how, by whatever means, to pay his bank loan like the previous installments I paid, and now this installment which has become due. I am kind to this degree, but what can I do when jealousy has destroyed him and his brother, and they have corrupted and continue to corrupt the religion of God. Consider that Mirza Badi'u'llah wrote in his own hand, published and distributed that Mirza Muhammad-Ali had altered the Book of God, meaning he had removed passages from the Book of God and written other passages, attributing them to the Blessed Beauty. Yet despite this proclamation, he again formed bonds

8 و حال در فکر آنم که بهر وسیله باشد قرض بنک او را مانند قسطهای سابق که دادم باز این قسط را که حال استحقاق پیدا کرده بدهم من باین درجه مهربانم ولی چه کنم که حسد او و برادرش را هلاک نموده است و دین الله را فساد نموده و مینمایند ملاحظه کنید که میرزا بدیع الله بخط خودش مرقوم نموده و طبع کرده و نشر داده که میرزا محمد علی تحریف کتاب الله نموده یعنی عبارت کتاب الله را برداشته و عبارت دیگر نگاشته و نسبت به جمال مبارک داده باوجود این اعلان دوباره با او عقد مودت پیوسته و صلح

of friendship with him and made peace. This alone suffices to show how far he is from truthfulness and justice.

نموده همین کفایت است که چه قدر از صدق و انصاف دور است

LTDT.242x

MMK5#224 p.173

AB00129

To: Baha'is of Iran, in Tihiran

Date: 1903 ca.

¹ O God, my God! Thou seest my state, my tribulation, my suffering, my abasement, my trials, my anguish, my grief, my agitation and my distress, and Thou beholdest how the people of hatred have assailed 'Abdu'l-Baha, how they have drawn against him the swords of malice, aimed at him the arrows of calumny, encompassed him from every direction, given him the cup of venom to drink, and at every moment cast him into destruction.

¹ الهی الهی تری حالی و ضری و بلائی و ذلّ و ابتلائی و توجعی و تفجعی و تزعزعی و اضطرابی و شاهد آن اهل البغضاء کیف هجوموا علی عبدالبهاء و کیف سلّوا علیه سیوف الجفاء و صوبوا الیه سهام الأفترا و احاطوه من کلّ الجهات و سقوه سم الردی و رموه رمی الهلاک فی کلّ آن

² O God, my God! All parties have risen in most grievous oppression against this servant of Thine who hath sought the gate of Thy oneness and prostrated himself upon the dust in servitude, supplicating before the threshold of Thy oneness, who hath sacrificed his spirit in Thy path and forsaken all comfort in Thy love. The Party of the Qur'an hath risen in all rebellion, the Party of the Bayan hath aimed their spears and arrows and risen with every calumny and accusation, the Party of the Gospel hath made me drink bitter poison that I might turn to Thy glorious Kingdom, and the band of the malicious and the company of the hateful who have violated the Covenant have arisen with every hypocrisy, cast doubts, spread rumors throughout all lands, scattered pages of discord to all horizons, attributed to Thy servant every disgrace among the people, distorted Thy tablets and altered Thy words, hoping to change Thy Covenant and transform Thy Testament, until they strove with all their might and endeavor to shed my blood, forged false statements in my name and brought them before the authorities and rulers of these parts that they might cast me into a bottomless pit. Thou art indeed aware of all this, so how hast Thou left me in their hands and placed me under the dominion of the people of hatred, and hast not raised me unto Thee in the proximity of Thy supreme mercy?

² الهی الهی کلّ الأحزاب قاموا بأشدّ عقاب علی عبدک الذی قصد باب احدیتک و سجد علی تراب العبودیة تضرعاً الی فناء احدیتک و انفق روحه فی سبیلک و ترک کلّ راحة فی محبتک فحزب الفرقان قد قام بکلّ طغیان و حزب البیان صوبوا السهام و السنان و قاموا بکلّ افتراء و بهتان و حزب الانجیل جرّعی سمّ النقیع لتبتلی الی ملکوتک الجلیل و عصبة الجفاء و ثلة البغضاء الّتی نقضت الميثاق قد قامت بکلّ نفاق و القوا الشبهات و ارجفوا فی کلّ البلاد و نشرّوا اوراق الشقاق فی الآفاق و نسبوا عبدک بکلّ فضیحة بین العباد و حرّفوا الواحک و غیروا کلماتک آملاً بتغییر ميثاقک و تبدیل عهدک الی ان سعوا فی سفک دمی بکلّ قوّة و اجتهاد و زوروا عن لسانی کلمات مفتریات و سعوا یها عند اولیاء الأمور و الولاة فی هذه الجهات حتی یرمونی فی بئر لا قرار لها و انک لعلم بکلّ هذا فکیف ترکنی بین یدی هؤلاء و ودعتنی تحت تسلّط اهل البغضاء و لم ترفعی الیک فی جوار رحمتک الکبری

³ O Lord, O Lord! Space hath grown strait, tribulation severe, the malady chronic, the remedy difficult, and healing most

arduous. None can remove this harm save Thee, and none can shelter this refugee save Thee. O Lord! Have mercy upon me through Thy grace and bounty, and deliver me from the depths of these seas through Thy mercy and favor, that my heart may find rest in the seat of truth at the threshold of Thy Kingdom and my spirit repose in the court of forgiveness before Thy presence of divine mercy. By Thy glory! This is the supreme gift for this servant of Thine at this time.

4 O Lord, O Lord! Bring near unto me the cup of doom, intoxicate me with the wine of sacrifice, and raise me unto Thee, O my Most Glorious Lord! Verily Thou art the Powerful, the Mighty, the Generous, the Bestower, and verily Thou art the All-Merciful, the All-Compassionate.

5 O servants of the Lord God! The tribulations of 'Abdu'l-Baha increase moment by moment, and the onslaught of the people of hatred continues unabated. At every instant they strike a blow, and at every moment they offer a deadly poison. One day they spread papers of doubt, another time they circulate slanderous letters. At times they raise an outcry, at times they wail loudly. Sometimes they distort words, at times they make accusations before rulers and attribute every sedition and mischief to 'Abdu'l-Baha. At one hour they issue a death sentence, at another they call him the chief of misbelievers, the destroyer of the manifest religion, and the tree of negation. In short, they arise by every means to harm 'Abdu'l-Baha, and this weak, frail, wronged servant cannot rest for a moment before these obstinate people, cannot draw a peaceful breath, and cannot lay his head upon the pillow of comfort.

6 In these days, a certain person from Jahrum, who from the beginning of the Day of the Covenant until now had arisen with the utmost violation, and who had distributed with his own hand to all lands various calumnies against the Center of the Covenant, and who had printed all the epistles of the violators in India and spread them abroad, came to the Holy Land with Haji Mahmud Avazi, claiming "I have come with Haji Mahmud merely to investigate and examine, and our purpose is to search after truth." He met with the loved ones of God and engaged in questions and answers. Haji Mahmud, praise be to God, is like an immovable mountain, firm in the Covenant, but that obstinate person employed such guile and deception, claiming he had become entirely free from violation and all doubts had been removed, but desired just one minute of meeting.

3 رَبِّ رَبِّ قَدْ ضَاقَ الْفَضَاءُ وَ اشْتَدَّ الْبَلَاءُ وَ
ازمن الداء و صعب الدواء و استصعب الشفاء
فلا كاشف لهذا الضر إلا انت و لا مجير لهذا
المستجير إلا انت رب ارحمني بفضلک و
جودک و خلصني من غمار هذه البحار برحمتک
و عنايتک حتى يستريح فؤادی فی مقعد الصدق
عتبة ملکوتک و يرتاح روعي فی ساحة الغفران
حضرة رحمانيتک فوعزتك ان هذا هو الموهبة
العظمی لعبدک هذا بهذا الأثناء

4 رَبِّ رَبِّ قَرِّبْ لِي كَأْسَ الرَّدَى وَ اسْكُرْنِي بِصَهْبَاءِ
الْفَدَاءِ وَ ارفعني اليک يا ربی الأبهی انک انت
المقتدر العزيز الکريم الوهاب و انک انت الرحمن
الرحيم

5 ای بندگان حضرت یزدان بلایای عبدالبهاء دم
بدم در تزايد است و هجوم اهل بغضاء در تتابع
هر دمى ضربتی زند و در هر آنی جام سم
قاتلی دهند روزی اوراق شهبانی نشر کنند وقتی
رسائل افترايی انتشار دهند زمانی فریاد و فغان
برآرند یومی واولیلا بلند کنند گاهی تحریف
کلمات نمایند وقتی در نزد حکام سعایت مجری
دارند و عبدالبهاء را بهر فتنه و فساد نسبت دهند
ساعتی فتوای قتل دهند دمى رئیس المشرکین
نامند و هادم دین مبین گویند و شجره نفی
خوانند خلاصه بهر وسیله بر ضرر عبدالبهاء قیام
نمایند و این عبد ضعیف نحیف مظلوم در مقابل
این قوم عنود دمى نیاساید و تنفّسی نتواند و آنی
سر بیالین راحت ننهد

6 چنانکه در این ایام شخصی از اهل جهرم که
از بدو یوم میثاق الی الآن باشد نفاق قیام نموده
بود و بجمع بلاد بخط خویش در حق مرکز میثاق
مفترياتی چند انتشار داده بود و جمیع رسائل اهل
نقض را در هندوستان طبع نموده بود و باطراف
منتشر کرده بود با جناب حاجی محمود اوزی به
ارض مقدس آمده که من با جناب حاجی محمود
محض تجسس و تفحص آمدهام و مقصودمان
تحري حقیقتست باری با احبای الهی ملاقات
نمود و سؤال و جوابی کرد حضرت حاجی محمود
الحمد لله مانند جبل راسخ ثابت بر میثاقد ولی
آنشخص عنود حيله و تزويری نمود که بکلی از
نقض بیزار شده و جمیع شبهات زائل گشته ولی
یکدقیقه آرزوی ملاقات دارم

- 7 'Abdu'l-Baha wrote in response that whatever this person says is contrary to truth. His purpose is like that of Aqa Khan Kirmani, who was of the party of Yahya and came to the Holy Land, expressing his longing to attain the presence of the Most Holy. The Blessed Beauty said his purpose was something else, but no matter, let him come. So he attained the Most Holy Presence, and when he returned, he published a treatise stating "I went to the Holy Land merely to investigate and met Him and saw and heard such and such things and found no answers to my questions. Then I went to Cyprus where I received complete and sufficient answers to all I asked." He attributed various calumnies to the Blessed Beauty, printed and circulated them.
- 8 Now this person from Jahrum has the same purpose, therefore he does not deserve a meeting. But the friends insisted greatly, so finally there was a meeting of a few minutes. Now, like Aqa Khan Kirmani, he has composed a treatise with the chief violators of Akka and has hastened to India by steamer to print those calumnies with utmost speed and publish the Blessed Tablets which they have distorted, that perchance they may cause the weak ones to waver.
- 9 Now, O loved ones of God, resist the arrows of doubts through divine power, heavenly might, celestial confirmation, divine aid and grace, conscientious firmness and steadfastness, divine inspirations, holy breaths, eternal attraction, an illumined heart and a sanctified spirit.
- 10 Make the letters and writings of every violator of the Covenant a cause of steadfastness and firmness, for those possessed of certitude increase in faith and assurance through the doubts of the veiled ones. Their turning away becomes the cause of increased devotion in the believers, and their denial leads to the strengthening of the assured ones. You must demonstrate such steadfastness and firmness that, like divine lions, you may stride forth in the arena of understanding, causing each of the foxes of violation to flee to their den of despair and humiliation, and to the corner of hopelessness and loss. Woe unto them! Away with them! And misery be unto them until the Day when they shall be raised up! Glory be to God! Despite having witnessed the power of the Covenant, having seen the banner of the Testament raised throughout all regions and the standard of the Covenant billowing forth, and having observed the violators afflicted with perpetual misfortune, evident loss
- عبدالبهاء در جواب مرقوم نمود که آنچه این شخص میگوید مخالف حقیقت است مقصود او مانند مقصود آقا خان کرمانیست که از حزب یحیی بود و به ارض مقدسه وارد شد و اظهار اشتیاق تشرف بساحت اقدس نمود جمال مبارک فرمودند مقصد او چیز دیگر است ولی ضرر ندارد بیاید تا آنکه بساحت اقدس مشرف شد و چون مراجعت کرد رسالهائی منتشر نمود مضمون اینکه من محض شخص به ارض مقدسه رفتم و ملاقات نمودم و چنین و چنان دیدم و شنیدم و مسائل خویش را جواب نیافتم بعد به قبرص رفتم آنچه سؤال نمودم جواب شافی کافی شنیدم و مفتریات چندی نسبت به جمال مبارک داد و طبع نمود و منتشر کرد
- 8 حال این شخص جهرمی را نیز مقصد چنانست لهذا سزاوار ملاقات نیست ولی احباً بسیار اصرار نمودند نهایت چند دقیقه ملاقات شد حال مانند آقا خان کرمانی با رؤساء ناقضین عگا رسالهائی تألیف نموده و بسرعت تمام با خرطومی به هندوستان عزیمت نموده تا بکمال سرعت آن مفتریات را طبع نمایند و الواح مبارک را که تحریف نموده اند نشر کنند بلکه سبب تزلزل ضعفا گردد
- 9 حال ای احبابی الهی بقوت رحمانی و قدرتی ربّانی و تأییدی آسمانی و عون و عنایتی یزدانی و ثبوت و رسوخ و وجدانی و الهاماتی الهی و نفحاتی قدسی و انجذابی صمدانی و قلبی نورانی و روحی سبحانی مقاومت سهام شبهات نمائید
- 10 و خطاب و کتاب هر ناقض مردود را سبب ثبوت و رسوخ کنید زیرا اهل یقین از شبهات اهل حجاب بر ایمان و ایقان بیافزایند اعراض آنها سبب شدت اقبال مؤمنان گردد و انکارشان باعث تمکین و قرار موقنان شود باید چنان ثبوت و رسوخ بنمائید که مانند غضنفران الهی در میدان عرفان جولان دهید و رویان نقض هر یک بحفره یأس و خذلان و زاویه نومیدی و خسران فرار نماید تباً لهم و سحقاً لهم و تعساً لهم الی یوم یبعثون سبحان الله باوجود آنکه قوه میثاق را مشاهده نموده اند که علم عهد در جمیع آفاق بلند شد و پرچم پیمان موج آمد و اهل نقض بنکبت دائمه و خسران مبین و ذلت کبری مبتلا شده اند باز متنبه نمیشوند و متذکر نمیگردند اینست

and utter abasement, still they remain heedless and unmindful. This is divine retribution! This is heavenly wrath! This is the abasement of the Jews! This is the state of the obstinate people! Leave them to their vain discourse, wherein they amuse themselves, and let them be immersed in their folly. Verily, they are among the lost ones. Soon you shall see them as scattered dust, with neither mention nor trace remaining of them in any land. And upon you be greetings and praise.

قهر الهی اینست غضب ربّانی اینست ذلت یهود
اینست شأن قوم عنود ذرهم فی خوضهم یلعبون
و دعهم فی غمراتهم یخوضون الا انهم من اهل
الخسران فسوف ترونهم هباء منبثاً و لیس لهم ذکر
ولا اثر فی جمیع البلدان و علیکم التّحیة و الثّناء

INBA16:048, INBA84:543

AB00143

Lawh-i-Haft Sham' (Seven Candles)

To: Jane E Whyte

Date: 1903 ca.

- 1 O captive of the love of God! The letter which thou didst write at the time of thy departure hath been received. It brought me joy; and it is my hope that thine inner eye may be opened wide, so that unto thee the very core of the divine mysteries may be disclosed.
- 2 Thou didst begin thy letter with a blessed phrase, saying: "I am a Christian." O would that all were truly Christian! It is easy to be a Christian on the tongue, but hard to be a true one. Today some five hundred million souls are Christian, but the real Christian is very rare: he is that soul from whose comely face there shineth the splendour of Christ, and who showeth forth the perfections of the Kingdom; this is a matter of great moment, for to be a Christian is to embody every excellence there is. I hope that thou, too, shalt become a true Christian.
- 3 Praise thou God that at last, through the divine teachings, thou hast obtained both sight and insight to the highest degree, and hast become firmly rooted in certitude and faith. It is my hope that others as well will achieve illumined eyes and hearing ears, and attain to everlasting life: that these many rivers, each flowing along in diverse and separated beds, will find their way back to the circumambient sea, and merge together and rise up in a single wave of surging oneness; that the unity of truth, through the power of God, will make these illusory differences

1 ای منجذبه محبت الله مکتوبی که هنگام رفتن
مرقوم نموده بودی ملاحظه گردید از مضمون
مسرور شدم و امیدوارم که دیده بصیرت چنان
باز گردد که حقائق اسرار ملکوت واضح و
آشکار شود

2 در بدایت مکتوب کلمه مبارکی مرقوم و آن
اینست من مسیحی هستم ای کاش جمیع عالم
مسیحی حقیقی بود زیرا مسیحی لفظی بودن
آسان ولی مسیحی حقیقی بودن مشکل امروز
تقریباً پانصد میلیون نفوس مسیحی هستند اما
مسیحی حقیقی نادر و آن نفسی است که
انوار مسیح از جمال او باهر و بکالات ملکوتی
ظاهر این امریست عظیم و جامع جمیع فضائل
امیدوارم که تو نیز مسیحی حقیقی گردی

3 حمد کن خدا را که عاقبت بواسطه تعالیم الهیه
نورانیت و بصیرت عظمی حاصل گردید و در
ایمان و ایقان ثابت و پایدار شدی امیدوارم که
دیگران نیز چشمی روشن و گوشتی شنوا یابند و
بحیات ابدیه فائز گردند تا این نهرا که در مجاری
متعدده مختلفه الشکل جاری راجع بحیط اعظم
شوند یک بحر گردند و یک موج زند و ارتباط و
اتحاد تام حاصل نمایند تا وحدت حقیقت بقوه

to vanish away. This is the one essential: for if unity be gained, all other problems will disappear of themselves.

الهیة این اختلاف مجاز را از میان بردارد و اساس اصلی اینست اگر این حاصل گردد مسائل سائرہ بالطبیعه زائل شود

- 4 O honoured lady! In accordance with the divine teachings in this glorious dispensation we should not belittle anyone and call him ignorant, saying: 'You know not, but I know'. Rather, we should look upon others with respect, and when attempting to explain and demonstrate, we should speak as if we are investigating the truth, saying: 'Here these things are before us. Let us investigate to determine where and in what form the truth can be found.' The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not see in himself any superiority; he should speak with the utmost kindness, lowliness and humility, for such speech exerteth influence and educateth the souls.

4 ای محترمه تعالیم الهیہ در این دور نورانی چنین است کہ نباید نفوس را توهین نمود و بجهالت نسبت داد کہ تو ندانی و من دانم بلکه باید بجمع نفوس بنظر احترام نظر کرد و در بیان و دلالت بطرز تحریری حقیقت مکملہ نمود کہ بیائید مسائلی چند در میانست تا تحریری حقیقت نمائیم و ببینیم چگونه و چسانست مبلغ نباید خویش را دانا و دیگران را نادان شمرد این فکر سبب تکبر گردد و تکبر سبب عدم تأثر بلکه باید امتیازی در خود نبیند و با دیگران بنهایت مهربانی و خضوع و خشوع صحبت بدارد این نوع بیان تأثیر کند و سبب تربیت نفوس شود

- 5 O honoured lady! For a single purpose were the Prophets, each and all, sent down to earth; for this was Christ made manifest, for this did Baha'u'llah raise up the call of the Lord: that the world of man should become the world of God, this nether realm the Kingdom, this darkness light, this satanic wickedness all the virtues of heaven – and unity, fellowship and love be won for the whole human race, that the organic unity should reappear and the bases of discord be destroyed and life everlasting and grace everlasting become the harvest of mankind.

5 ای محترمه جمیع انبیا بر این مبعوث شدند و حضرت مسیح بجهت این ظاهر گشتند و جمال مبارک نیز ندای الهی باین مقصد بلند فرمودند تا عالم انسانی جهان آسمانی گردد ناسوتی لاهوتی شود ظلماتی نورانی گردد شیطانی رحمانی شود و اتحاد و الفت و محبت در بین عموم اهل عالم حاصل گردد و وحدت اصلیه رخ بگشاید و بنیان اختلاف برافتد و حیات ابدی و موهبت سرمدی حاصل گردد

- 6 O honoured lady! Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death. When thou dost consider all phenomena, thou wilt see that every created thing hath come into being through the mingling of many elements, and once this collectivity of elements is dissolved, and this harmony of components is dissevered, the life form is wiped out.

6 ای محترمه در عالم وجود نظر کن اجتماع و الفت و اتحاد سبب حیاست و تفریق و اختلاف سبب ممات چون در جمیع کائنات نظر نمائی ملاحظه کنی کہ هر کائنی از کائنات از اجتماع و امتزاج عناصری متعدده تحقق یافته و چون این اجتماع عناصر تفریق شود و ائتلاف باختلاف منقلب گردد آن کائن موجود محو و نابود شود

- 7 O honoured lady! In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were wellnigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable.

7 ای محترمه در دورهای سابق هرچند ائتلاف حاصل گشت ولی بکلی ائتلاف من علی الأرض غیر قابل بود زیرا وسائل و وسائط اتحاد مفقود و در میان قطعات خمسہ عالم ارتباط و اتصال معدوم بلکه در بین امم یک قطعه نیز اجتماع و تبادل افکار معسور لهذا اجتماع جمیع طوائف عالم در یک نقطه اتحاد و اتصال و تبادل افکار ممتنع و محال

- 8 In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. And for everyone it is now easy to travel to any land, to associate and exchange views with its peoples, and to become familiar, through publications, with the conditions, the religious beliefs and the thoughts of all men. In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century – the century of light – hath been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.
- 8 اما حال وسائل اتصال بسیار و فی الحقیقه قطعات نهمهء عالم حکم یک قطعه یافته و از برای هر فردی از افراد سیاحت در جمیع بلاد و اختلاط و تبادل افکار با جمیع عباد در نهایت سهولت میسر بقسمی که هر نفسی بواسطهء نشریات مقتدر بر اطلاع احوال و ادیان و افکار جمیع ملل و همچنین جمیع قطعات عالم یعنی ملل و دول و مدن و قری محتاج یک دیگر و از برای هیچ یک استغنی از دیگری نه زیرا روابط سیاسیه بین کل موجود و ارتباط تجارت و صنعت و زراعت و معارف در نهایت محکمى مشهود لهذا اتفاق کل و اتحاد عموم ممکن الحصول و این اسباب از معجزات این عصر مجید و قرن عظیم است و قرون ماضیه از آن محروم زیرا این قرن انوار عالمی دیگر و قوتی دیگر و نورانیته دیگر دارد اینست که ملاحظه مینمائی در هر روزی معجزهائی جدیدی مینماید و عاقبت در انجمن عالم شمعهای روشنی برافروزد و مانند بارقهء
- 9 Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations – a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.
- 9 صبح این نورانیت عظیمه آثارش از افق عالم نمودار گشته شمع اول وحدت سیاسیت و جزئی اثری از آن ظاهر گردیده و شمع دوم وحدت آراء در امور عظیمه است آن نیز عنقریب اثرش ظاهر گردد و شمع سوم وحدت آزادیت آن نیز قطعاً حاصل گردد و شمع چهارم وحدت دینیت این اصل اساس است و شاهد این وحدت در انجمن عالم بقوت الهیه جلوه نماید و شمع پنجم وحدت وطن است در این قرن این اتحاد و یگانگی نیز بنهایت قوت ظاهر شود جمیع ملل عالم عاقبت خود را اهل وطن واحد شمارند و شمع ششم وحدت جنس است جمیع من علی الأرض مانند جنس واحد شوند و شمع هفتم وحدت لسانیت یعنی لسانی ایجاد گردد که عموم خلق تحصیل آن نمایند و با یک دیگر مکالمه کنند این امور که ذکر شد جمیعاً قطعی الحوصلست زیرا قوتی ملکوتیه مؤید آن
- 10 Consider how, in Iran, the divers classes of men, the antagonistic creeds, and the conflicting opinions had reached such a pitch that its condition was worse than that of all the world besides. But now, through the breaths of holiness, such a bond and reconciliation hath been brought about that these differing peoples, these opposing religions, and these hostile races have come to be as one single soul. It is observed that, in the
- 10 ملاحظه نما که در ایران اجناس مختلفه و مذاهب متباغضه و آراء مختلفه بدرجهائی بود که بدتر از جمیع جهان بود حال بنفحات قدس چنان ارتباط و التیامی حاصل گشته که این ملل مختلفه و مذاهب متضاده و اجناس متباغضه حکم یک شخص پیدا نموده اند ملاحظه

utmost love, fellowship, and oneness, they associate one with another, sit together in companionship, and are intimate in their intercourse. In great gatherings, Christian, Jew, Zoroastrian, and Muslim meet together in the utmost harmony, unity, affection, freedom, joy, and gladness, consorting and conversing together, and no difference whatsoever is to be seen among them. Consider what the power of the Most Great Name hath wrought.

- 11 You had written concerning the Tablets. God willing, they shall be gathered together, transcribed, and sent. Convey to all the friends my respectful greetings.

SWAB#015, BSW#18.01x, PDC.197x2x, WOB.038-039x, COC#1584x, BSC.444 #810, PN_1903 p002, ABCC.360-362x, BSTW#185, BSTW#359, BSTW#407

میشود که در نهایت محبت و الفت و یگانگی با یکدیگر معاشر و مجالس و مؤانسند و در محافل عظیمه مسیحی و موسوی و زردشتی و مسلمان در نهایت الفت و یگانگی و محبت و آزادی و سرور و فرح با هم مجتمع و مؤانس و مجالسند و ابداً فرقی در میان نه ملاحظه نما که قوه اسم اعظم چه نموده

- 11 در خصوص الواح نوشته بودید انشاءالله جمع میشود و تنسیخ میگردد و ارسال خواهد شد بجمیع دوستان تحت محترمانه برسان

MKT1.354, MNMK#121 p.231, MMK1#015 p.027, AKHA_119BE #11 p.j, AVK3.098.10x, AVK3.491.12x, OOL.C011

AB00189

To: *Baha'is of Dahaj et al.*

Date: 1903 ca.

- 1 O ye spiritual friends of Abdu'l-Baha! A trusted messenger hath arrived and hath, in the world of the spirit, delivered a message from God's loved ones. This auspicious courier bringeth fragrances of great ardour and wafteth the life-giving breezes of the love of God. He maketh the heart to dance for joy and filleth up the soul with an ecstasy of love and rapture. So intensely hath the glory of Divine Unity penetrated souls and hearts that all are now bound one to another with heavenly ties, and all are even as a single heart, a single soul. Wherefore reflections of the spirit and impressions of the Divine are now mirrored clear and sharp in the deep heart's core.
- 2 I beg of God to strengthen these spiritual bonds as day followeth day, and make this mystic oneness to shine ever more brightly, until at last all shall be as troops marshalled together beneath the banner of the Covenant within the sheltering shade of the Word of God; that they may strive with all their might until universal fellowship, close and warm, and unalloyed love, and spiritual relationships, will connect all the hearts in the

1 ای یاران روحانی عبدالهآ پیک امین رسید و پیام یاران الهی را در عالم روحانی رساند این پیک مبارک پی نفحات انجذابست و نسیم جانپور محبت الله قلوب را بهتزاز آرد و جانها را پر وجد و طرب نماید تجلی وحدانیت الهی چنان در قلوب و ارواح تأثیر نموده که کل را بروابط روحانیه ارتباط داده و حکم یک جان و یکدل یافته لهذا انعکاسات روحانیه و انطباعات رحمانیه در قلوب در نهایت جلوه و ظهور است

2 از حق مبطلیم که روز بروز این رابطه روحانیه را قوت بخشد و این وحدت رحمانیه را بیشتر جلوه دهد تا آنکه کل در ظل کلمه الله در تحت رایت میثاق چون جنود مجنده محشور شوند و به جان و دل بکوشند تا الفت کلیه و محبت صمیمیه و ارتباط روحانیه در بین قلوب عالم حاصل گردد و جمیع بشر از فیض جدید انور در یک صقع جمع و محشور گردند نزاع و جدال از جهان

world. Then will all humankind, because of this fresh and dazzling bounty, be gathered in a single homeland. Then will conflict and dissension vanish from the face of the earth, then will mankind be cradled in love for the beauty of the All-Glorious. Discord will change to accord, dissension to unison. The roots of malevolence will be torn out, the basis of aggression destroyed. The bright rays of union will obliterate the darkness of limitations, and the splendours of heaven will make the human heart to be even as a mine veined richly with the love of God.

- 3 O ye loved ones of the Lord! This is the hour when ye must associate with all the earth's peoples in extreme kindness and love, and be to them the signs and tokens of God's great mercy. Ye must become the very soul of the world, the living spirit in the body of the children of men. In this wondrous Age, at this time when the Ancient Beauty, the Most Great Name, bearing unnumbered gifts, hath risen above the horizon of the world, the Word of God hath infused such awesome power into the inmost essence of humankind that He hath stripped men's human qualities of all effect, and hath, with His all-conquering might, unified the peoples in a vast sea of oneness.

- 4 Now is the time for the lovers of God to raise high the banners of unity, to intone, in the assemblages of the world, the verses of friendship and love and to demonstrate to all that the grace of God is one. Thus will the tabernacles of holiness be upraised on the summits of the earth, gathering all peoples into the protective shadow of the Word of Oneness. This great bounty will dawn over the world at the time when the lovers of God shall arise to carry out His Teachings, and to scatter far and wide the fresh, sweet scents of universal love.

- 5 In every dispensation, there hath been the commandment of fellowship and love, but it was a commandment limited to the community of those in mutual agreement, not to the dissident foe. In this wondrous age, however, praised be God, the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth. Now must the lovers of God arise to carry out these instructions of His: Let them be kindly fathers to the children of the human race, and compassionate brothers to the youth, and self-denying offspring to those bent with years. The meaning of this is that ye must show forth tenderness and love to every human being, even to your enemies, and welcome them all with unalloyed friendship, good cheer, and loving-kindness. When ye meet

برخیزد و محبت جمال ذوالجلال کل را احاطه کند نفاق بوفاق تبدیل شود و اختلاف بایتلاف مبدل گردد بنیان بغضا برافتد و اساس عداوت منهدم شود نورانیت توحید ظلمات تحدید را زائل فرماید و تجلی رحمانی قلوب انسانرا معدن محبت ربانی کند

3 ای یاران الهی وقت آنست که با جمیع ملل بنهایت مهربانی الفت نمائید و مظهر رحمت حضرت احدیت شوید جان عالم گردید و روح حیات در هیکل بنی آدم در این دور بدیع که جمال قدم و اسم اعظم از افق عالم بفیوضات نامتناهی تجلی فرموده کلمه الله چنان قوتی و قدرتی در حقائق انسانیه نموده که شئون بشریه را تأثیر و نفوذی نگذاشته بقوت قاهره کل را در بحر احدیت مجتمع فرموده و میفرماید

4 حال وقت آنست که احبای الهی رایت وحدت را بلند نمایند و آیت الفت را در مجامع وجود تلاوت کنند و کل را بر احدیت فیض الهی دلالت نمایند تا آنکه خباء تقدیس در قطب امکان بلند گردد و جمیع امم را در ظل کلمه توحید درآرد این موهبت وقتی در قطب اکوان جلوه نماید که احبای الهی بموجب تعلیمات رحمانیه قیام کنند و بنشر رائحه طیبیه محبت عمومی پردازند

5 در هر دوری امر بالفت بود و حکم محبت ولی محصور در دائره یاران موافق بود نه با دشمنان مخالف اما الحمد لله که در این دور بدیع اوامر الهیه محدود بحدی نه و محصور در طائفهائی نیست جمیع یارانرا به الفت و محبت و رعایت و عنایت و مهربانی بجمیع امم امر میفرماید حال احبای الهی باید بموجب این تعالیم ربانی قیام کنند اطفال بشر را پدر مهربان باشند و جوانان انسانرا برادر غمخوار گردند و سالخوردهگانرا اولاد جانفشان شوند مقصود اینست که باید با کل حتی دشمنان بنهایت روح و ریحان محب و مهربان بود در مقابل اذیت و جفا نهایت وفا مجری دارید و در موارد ظهور بغضا بنهایت صفا معامله کنید

with cruelty and persecution at another's hands, keep faith with him; when malevolence is directed your way, respond with a friendly heart. To the spears and arrows rained upon you, expose your breasts for a target mirror-bright; and in return for curses, taunts and wounding words, show forth abounding love. Thus will all peoples witness the power of the Most Great Name, and every nation acknowledge the might of the Ancient Beauty, and see how He hath toppled down the walls of discord, and how surely He hath guided all the peoples of the earth to oneness; how He hath lit man's world, and made this earth of dust to send forth streams of light.

- 6 These human creatures are even as children, they are brash and unconcerned. These children must be reared with infinite, loving care, and tenderly fostered in the embraces of mercy, so that they may taste the spiritual honey-sweetness of God's love; that they may become like unto candles shedding their beams across this darksome world, and may clearly perceive what blazing crowns of glory the Most Great Name, the Ancient Beauty, hath set on the brows of His beloved, what bounties He hath bestowed on the hearts of those He holdeth dear, what a love He hath cast into the breasts of humankind, and what treasures of friendship He hath made to appear amongst all men.

- 7 O God, my God! Aid Thou Thy trusted servants to have loving and tender hearts. Help them to spread, amongst all the nations of the earth, the light of guidance that cometh from the Company on high. Verily Thou art the Strong, the Powerful, the Mighty, the All-Subduing, the Ever-Giving. Verily Thou art the Generous, the Gentle, the Tender, the Most Bountiful.

SWAB#007, BPRY.201x, DAS.1913-07-26, SW_v08#11 p.140x, SW_v08#12 p.142x, ABIE.111, BLO_PN#007

سهم و سنازنا سینه‌ئی مانند آئینه هدف نمائید و طعن و شتم و لعن را بکمال محبت مقابلی کنید تا جمیع امم مشاهده قوت اسم اعظم نمایند و کلّ ملل معترف بقدرت جمال قدم گردند که چگونه بنیان بیگانگی برانداخت و امم عالم را به وحدانیت و یگانگی هدایت فرمود و عالم انسانرا نورانی کرد و جهان خاک را تابناک فرمود

6 این خلق مانند اطفالند و بی‌باک و بی‌پروا باید بکمال محبت این اطفال را تربیت کرد و در آغوش رحمت و محبت پرورش داد تا شهد روحانی محبت رحمانی بچشند و مانند شمع در این عالم ظلمانی بدرخشند و واضح و مشهود به‌بینند که اسم اعظم و جمال قدم روحی له‌الفداء چه اکیلی جلیلی و تاج وهاجی بر سر احبای خویش نهاده و چه فیوضاتی بقلوب یاران خود فرموده و چه محبتی در قلوب بشر انداخته و چه الفتی در بین عالم انسان ظاهر فرموده

7 ربّ ربّ آید عبادک الاصفیاء علی الحبّ و الولاء بین الوری و وقفهم علی نشر نور الهدی من الملاء الاعلی بین اهل الارض کلّها انک انت المقتدر العزیز القویّ القدیر الوهاب و انک انت الکریم اللطیف الرؤوف المنان

MKT1.303, MNMK#090 p.162,
MMK1#007 p.017, MILAN.141,
AHB_128BE #06-11 p.255, BCH.110,
MJMJ2.020ax, MMG2#074 p.081x,
YHA1.371-372x (2.746)

AB00216

To: Aqa Shaykh Husayn-Ali brother of Karbala'i Qasim

Date: 1903 ca.

- 1 Praised be God Who brought forth in the world of being the Invisible Reality of creation - an established, luminous truth emanating through all contingent being. He gave it the image of the All-Merciful and created within it divine perfections and universal realities with manifest clarity. He made it a clear Book speaking with the finest exposition and sweetest utterance. It became a focal point gathering all mysteries deposited in the world of knowledge, and the center of ecstasy and consciousness. It differentiated, multiplied, expanded and grew, becoming the source of letters and words in the Preserved Tablet and the Outstretched Parchment. Glory, praise, greetings and splendor be upon the Perfect Reality, the All-Encompassing Essence, the Unifying Identity, the Radiant Manifestation, the Brilliant Light, the Conclusive Proof, the Abundant Blessing, and upon those who acquired illumination from the Dawning-place of mysteries and received bounties from the Source of traces, the Revealer of veils, shining upon all regions - glory and praise unto the endless ages and eternal cycles of time.
- 2 O Thou before Whose Essence the tongues of all created things testify to Thy sanctity, all existing things point to the exaltation of Thy attributes, and all things praise Thee with finest utterance and laud Thee with most wonderful exposition - yet in the reality of Thine Essence and identity of Thy Being, Thou art above all description, no attribute of predecessors reaches Thee, nor praises of successors. O Lord! How can the lowly fly ascend to the zenith of the noble eagle? How can the spiders of intellects weave their webs in the highest pavilion of glory, even if supported by the mightiest powers? The atom fails in describing the radiant sun, and the droplet falls short in portraying the surging seas. Such is the nature of contingent being, and that is the glory of the All-Merciful, sanctified be the Mighty, the Bestower!
- 3 Is there any way to praise and describe? No, by Thy glory, O Lord of the Kingdom! Thou art the Sanctified, the Holy, the Exalted, the Mighty, the Loving! What recourse have I, O my Lord, what path, O my Beloved, except to call upon Thee with my tongue and heart, and beseech Thee to look upon the radiant faces, the speaking souls, and the emanating realities with the glances of Thy merciful eye, to encompass them with
- الحمد لله الذي أنشأ في عالم الكيان غيب الأكوان حقيقة ثابتة نورانية فائضة على الامكان وجعل لها صورة الرحمن وابدع فيها من الكمالات الالهية و الحقائق الكونية بوضوح العيان وجعلها كتاباً مبيناً ناطقاً بأحسن تبيان واحلى وافصح بيان فكانت نقطة جامعة لجميع الأسرار المودعة في عالم العرفان ومركز الوجد والوجدان فتفصلت وتكثرت و انبسطت وتوسعت وكانت مبدء الحروفات والكلمات في اللوح المحفوظ والرق المنشور والبهاء والثناء والتحية والثناء على الحقيقة الكاملة والكينونة الشاملة والهوية الجامعة والجلوة الالامعة والشعشة الساطعة والحجة الباهرة والنعمة السابغة وعلى من اقتبس الأنوار من مطلع الأسرار واستفاض من مركز الآثار الكاشف للأستار المشرق على الأفقار بهاءً و ثناءً الى ابد الآباد و سرمد الأحقاب والأدهار
- يا من نطق السن الممكآت بتقديس ذاته و دلّت جميع الموجودات بتنزيه صفاته و اثنت عليه كلّ الأشياء بأحسن بيان و حمده بأبدع تبيان هو في حقيقة ذاته و هويّة كينونته مستغنى عن كلّ الأوصاف فلم يصل اليه نعت من نعوت الأسلاف ولا الحمد من الأخلاف ربّ اتى للذباب الحقيق الطيران الى اوج عقاب الأثير و كيف تستطيع عناكب العقول ان تنسج بلعابها في اعلى رفرف العلى ولو كان مؤيداً بأشدّ القوى فالذرة خاسرة عند وصفها للشمس الطالعة و القطرة خائبة اذا ارادت نعت البحور الزائرة هذه صفة الامكان و تلك عزّة الرحمن و قدس العزيز المنان
- فهل من سبيل الى المحامد و النعوت لا وعزّتك يا ربّ الملكوت انك انت المنزه المقدس المتعالى العزيز الودود فما حيلتي يا ربّي و ما سبيلي يا محبوبي الا ان ادعوك بلساني و فؤادي و ارجوك ان تنظر الى الوجوه الباهرة و النفوس الناطقة و الحقائق الفائضة بلحظات عين

the kindness of Thy sovereign oneness, to aid them in steadfastness in Thy Cause and firmness in Thy Covenant, and to assist them in spreading Thy verses and guiding those in Thy lands, until Thy traces are spread throughout the horizons and the radiance of Thy Manifestations becomes renowned through all ages. Verily, Thou art the Confirmer, the Helper, the Generous, the Mighty, the Loving. Verily, Thou art the Lord, the Compassionate, the Glorious, the Praised One.

- 4 O noble questioner! Thou hast asked about several complex matters and requested their proper explanation and elaboration. This requires time and respite from calamities and tribulations. I, 'Abdu'l-Baha, despite scattered conditions, lack of opportunity, numerous difficulties, and abundance of preoccupations and distractions - by thy life, cannot find even a moment's rest nor opportunity for tranquility and peace. Nevertheless, We shall briefly and concisely relate to thee, and thou must be guided by the indication to the truth: Adam's lamentation for seventy thousand years does not refer to known years and counted time, but rather to an assumed period encompassing an extended time - like the Day of Resurrection which was specified as fifty thousand years yet passed in a single minute, like the twinkling of an eye, or even less. However, matters that could hardly be accomplished in fifty thousand years were completed, occurred and were realized in an instant. Similarly, Noah's lamentation was like a weeping that extends for seventy thousand years - this is what that means.

- 5 As for the she-camel of God mentioned in the Surah of Counsel, it is a reference to His sacred being which fell into the hands of enemies who then slaughtered it, that is, tormented it and flayed it with sharp tongues, punished it and took vengeance upon it until hearts were consumed by their oppression. Then their Lord destroyed them for their sin - that is, denied them divine bounties, seized them and left them in their heedlessness, wretchedness, deprivation and ignorance forever.

- 6 As for what appears in the Visitation Prayer of the Prince of Martyrs (may the souls of those near to God be sacrificed for him), namely "Through thy tribulation the Point left its position and took for itself a station beneath the letter B" - know that the Point's position is at the heading of the Book of Creation, and that the Point is differentiated by the Alif, and the Alif is repeated in numbers, thus manifesting exalted letters and perfect words. And since martyrdom in the path of God

رحمانيّتك وتشمّلهم بعواطف سلطان فردانيّتك وتؤيّدهم على الاستقامة في امرك والثبوت على ميثاقك وتوفّقهم على تبليغ آياتك وهداية من في بلادك حتّى تنشر في الآفاق ما ترك وتشتهر على ممر الآثار اشراق مظاهرك أنّك انت الموقّق المؤيّد الكريم العزيز الودود وأنك انت الرّبّ الرّؤف الجليل المحمود

4 أيّها السّائل الجليل قد سألت عن عدّة مسائل معضلة وطلبت شرحها وبسطها على ما ينبغي لها وهذا امر يستدعي فرصة من الأوقات ومهلة من التّوائب والبيّات وأنّى لعبدالبهاء مع تشنّت الأحوال وعدم المجال وكثرة الغوائل وفور المشاغل والشواغل لعمر ك لا يجد طريقة عين مهلة للراحة ولا فرصة للسكون والهدنة معذلك سنقّص عليك بكلام موجز معجز و عليك بأن تهتدى بالاشارة الى الحقيقة وهو أنّ نوحه آدم في سبعين الف سنة ليست عبارة عن السنين المعروفة والأعوام المعدودة بل أنّما زمن مفروض يستوعب زماناً ممدوداً كيوم القيامة كان منصوباً بأنّه خمسون الف سنة فقضى بدقيقة واحدة كطرفة عين بل اقلّ من ذلك ولكنّ الأمور التي لا تكاد تتمّ إلا في خمسين الف عام قد تمّت ووقعت وتحقّقت في آن واحد وهكذا نوحه نوح كانت كالتياح الذي يمتدّ في سبعين الف سنة هذا عبارة عن ذلك

5 و أمّا ناقة الله المذكورة في سورة النصّح فهي عبارة عن نفسه المقدّسة التي وقعت بيد الأعداء فعقروها اى عذبوها وسلبوها بالسنة حداد و عاقبوها و نقموا منها حتّى احترق بظلمهم الفؤاد فدمدم عليهم ربّهم بذنبهم اى حرّم عليهم المواهب الالهية واخذهم وتركهم في غفلتهم وشقوتهم و حرمانهم وجهلهم الى ابد الآباد

6 و أمّا ما ورد في زيارة سيّد الشهداء روح المقرّبين له الفداء وهي بمصيّبتك تركت النّقطة مقرّها و اتخذت لنفسها مقاماً تحت الباء اعلم أنّ النّقطة مقرّها عنوان كتاب الانشاء و أنّ النّقطة تنفصل بالألف و الألف تتكرّر في الأعداد فنظّهر الحروفات العاليات والكلمات التامّات و حيث أنّ الشهادة في سبيل الله عبارة عن المحو و

represents obliteration, extinction and the mystery of sacrifice, the Point was compelled to enter beneath the B, falling unconscious in grief and sorrow for the Prince of Martyrs (may the souls of those near to God be sacrificed for him), remaining unconscious beneath the B.

- 7 As for the blessed verse "Eight shall bear the throne of thy Lord on that day" - know that the eight bears the nine, and this indicates that the number of the Most Great Name is nine, as it sits upon the eight that bears its throne.

- 8 As for what was revealed in the Surah of Pilgrimage that God has ordained that the circumambulator must hear the call of Truth during his circumambulation, and if he does not hear it he must repeat the circumambulation until he hears the call - the intended meaning of the call is the call of the All-Merciful from the right valley of man's heart, and this is the blessed spot from which the call rises and which attentive ears hear while hardened hearts are deprived of hearing it.

- 9 As for thunder and lightning - lightning represents the meeting of two mighty forces, negative and positive, that is, the force of attraction and the force of repulsion. When these two forces meet, lightning flashes and pierces the air, creating a vacuum. Then the air rushes back to fill the vacuum, producing waves in the air which affect the auditory nerve, thus producing thunder. This is a brief, wondrous, convincing and complete explanation for those who grasp meanings despite the brevity of words. Upon thee be greetings and praise.

الفناء و سرّ الفداء فاقتضى النقطة تدخل تحت
الباء نفرت مغشياً عليها صعتاً حزناً و اسفاً على
سيد الشهداء روح المقرين له الفداء فاستقر مغشياً
عليها تحت الباء

7 و اما الآية المباركة و يحمل عرش ربك يومئذ
ثمانية اعلم ان الثمانية حاملة للتسعة و هذه اشارة
ان عدد الاسم الأعظم المقدس تسعة لانها جالسة
على الثمانية الحاملة لعرشها

8 و اما ما نزل في سورة الحج ان الله فرض على
الطائف ان يستمع نداء الحق حين طوافه و اذا
لم يستمع يكرر الطواف حتى يستمع النداء فالمراد
من النداء نداء الرحمن في وادي الأيمن من قلب
الانسان و هذا هو البقعة المباركة التي يرتفع منها
النداء و يسمعها اذن واعية صاغية و يحرم عن
الاستماع القلوب القاسية

9 و اما الرعد و البرق فالبرق عبارة عن اجتماع
قوتين عظيمتين السلبية و الايجابية اى القوة
الجاذبة و القوة الدافعة فتى اجتمعت هاتان
القوتان يبرق البرق و يخرق الهواء و يخلو الفضاء
ثم يرجع الهواء لحل الخلاء و يحصل منه تموج
في الهواء فيتأثر من تموج الهواء عصب الصماخ
فيكون هو الرعد هذا بيان موجز معجب مقنع
مشبع لمن يدرك المعاني مع ايجاز الألفاظ و
عليك التحية و الثناء

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To: *Haji Abdur-Rahim (Baha'i School in Ishqabad)*

Date: 1903 ca.

- 1 O thou servant of God! 1 ای بندهٔ حضرت یزدان
- 2 Thou didst ask as to the education of children. Those children who, sheltered by the Blessed Tree, have set foot upon the world, those who are cradled in the Faith and are nurtured at the breast of grace – such must from the beginning receive spiritual training directly from their mothers. That is, the mother must continually call God to mind and make mention of Him, and tell of His greatness, and instill the fear of Him in the child, and rear the child gently, in the way of tenderness, and in extreme cleanliness. Thus from the very beginning of life every child will be refreshed by the gentle wafting of the love of God and will tremble with joy at the sweet scent of heavenly guidance. In this lieth the beginning of the process; it is the essential basis of all the rest. 2 در خصوص تربیت صبیان و تعلیم کودکان سؤال نموده بودی اطفالی که در ظلّ سدرهٔ مبارکه برعرصهٔ وجود قدم نهادند و در مهد هدایت پرورش یافتند و رضیع ثدی عنایت گشتند این اطفال را باید امهات از بدایت بتریهٔ الهیه تربیت نمایند یعنی همواره ذکر حق کنند و از بزرگواری حق سخن رانند و القای خشیهٔ الله نمایند و در نهایت لطافت و نظافت و مهربانی طفل را پرورش دهند تا آنکه هر کودکی از بدو حیات نسیم محبت الله را استنشاق نماید و از رائحهٔ هدایت الله باهتزاز آید این بدایت تأسیس تربیت است و اساس کل
- 3 And when the child hath reached the age where he can make distinctions, let him be placed in a Baha'i school, in which at the beginning the Holy Texts are recited and religious concepts are taught. At this school the child is to study reading and writing as well as some fundamentals of the various branches of knowledge, such as can be learned by children. 3 و چون طفل بسنّ تمیز رسد آن را در دبستان الهی داخل نمایند که ابتدا در آن ترتیل آیات رحمانی میشود و عقاید دینیّه تعلیم میگردد در این مکتب طفل باید قرائت و کتابت تحصیل کند و همچنین بعضی از مبادی علوم که از برای صبیان ممکن التّحصيل است یعنی بر این منوال که
- 4 At the start the teacher must place a pen in the child's hand, arrange the children in groups, and instruct each group according to its capacity. When the children have, in a given place, been seated in rows, and each holdeth a pen, and each hath a paper before him, and the teacher hath suspended a black-board in front of the children, let him write thereon with his chalk and have the children copy what he hath written. For example, let the teacher write an alif (a) and say, "This is an alif." Let the children then copy it and repeat: "This is an alif." And so on, till the end of the alphabet. As soon as they properly recognize the letters, let the teacher make combinations of the letters, while the children follow his lead, writing the combinations on their paper, until, by this method, they come to recognize all the letters, singly and combined in words. Let the teacher then proceed to writing sentences, while the children copy what he hath written, each on his own sheet of paper. Let the teacher then explain the meaning of the sentence to the children. 4 از بدایت باید معلم قلم در دست اطفال دهد و آنان را دسته دسته نماید و هر دسته‌ئی را باقتضای استعداد درس و تعلیم دهد آن اطفال در مقری صفّ زده و نشسته و قلم در دست گرفته و کاغذ در پیش نهاده معلم نیز لوحه‌ئی در مقابل معالّق نموده و بقلم خویش حرفی نوشته و اطفال نیز متابعت نموده آنان آن حرف را بنگارند مثلاً معلم حرف الف مرقوم نماید و بگوید این الف است اطفال نیز مانند او بنگارند و بگویند که این الف است بر این منوال تا نهایت حروف ابجدیه و چون این حروف را درست بشناسند آن وقت معلم حروف را ترکیب نماید و همچنین اطفال متابعت نمایند و بر صحیفه بنگارند تا بر این منوال حروف و کلمات را بتمامه بشناسند بعد معلم جمله بنگارد و اطفال نیز متابعت نمایند و

بر ورق خویش بنگارند معلّم معنی آن جمله را
باطفال تفهیم نماید

- 5 And once they have become skilled in the Persian tongue, let the teacher first translate and write out single words and ask the students the meaning of those words. If a pupil hath grasped a little of this, and hath translated the word, let the teacher praise him; if all the students are unable to accomplish this, let the teacher write the foreign language translation beneath the given word. For example, let him write sama (heaven) in Arabic, and ask: "How do we say this in Persian?" If one of the children replieth, "The Persian translation of this word is asiman", let the teacher praise and encourage him. If they are unable to answer, let the teacher himself give the translation and write it down, and let the children copy it.

5 و چون در لسان فارسی مهارت یابند معلّم ابتدا ترجمه کلمات مفرده نماید و از تلامیذ معنی آن کلمات را استفسار نماید اگر یکی ادراک نموده آن کلمه را ترجمه تواند معلّم تحسین نماید و اگر کلّ نتوانستند معلّم در زیر آن کلمه ترجمه آن را بلسان دیگر بنگارد مثلاً سماء بنویسد و سؤال کند که این کلمه را به پارسی چه گویند اگر طفلی از اطفال بگوید که ترجمه این کلمه به پارسی آسمانست معلّم تحسین نماید و تشویق کند و اگر نتوانستند خود معلّم بیان نماید و بنگارد هم شاگردان بنگارند

- 6 Later, let the teacher ask: "How do they say this in Russian, or French, or Turkish?" If they know the answer, excellent. If not, let the teacher say, "In Russian, or French, the translation is thus and so", write the word on the board, and have the children copy it down. When the children have become skilled in translating single words, let the teacher combine the words into a sentence, write this on the board and ask the children to translate it. If they are unable, let the teacher himself translate the sentence and write down the translation. It would of course be preferable for him to make use of several languages.

6 بعد معلّم سؤال نماید که این کلمه را به روسی یا فرانسوی یا ترکی چه گویند اگر دانستند بهتر و خوشتر و اگر ندانستند معلّم بگوید ترجمه اش بلسان روسی یا فرانسوی چنین است و بر لوحه بنگارد و همچنین اطفال بنگارند چون اطفال در ترجمه کلمات مفرده مهارت یابند معلّم کلمات را ترکیب نماید و جمله بر لوحه بنگارد و ترجمه آن را از اطفال بطلبد اگر ندانند نفس معلّم ترجمه نماید و بنگارد و اگر السنه متعدده بکار برد البته بهتر است

- 7 In this way, over a short period – that is, three years – the children will, as a result of writing the words down, become fully proficient in a number of languages, and will be able to translate a passage from one language to another. Once they have become skilled in these fundamentals, let them go on to learning the elements of the other branches of knowledge, and once they have completed this study, let each one who is able and hath a keen desire for it, enrol in higher institutions of learning and study advanced courses in the sciences and arts.

7 و باین سبب در مدتی قلیله یعنی سه سال اطفال در السن متعدده بسبب نگاشتن مهارت تامّه حاصل نمایند و بتوانند عبارتی را از لسانی بلسان دیگر ترجمه نمایند و چون در این مبادی مهارت حاصل کنند بتحصیل مبادی علوم پردازند و چون مبادی علوم را اتمام کنند هر کس بتواند و هوس نماید فنون متعدده در مکاتب عالیّه تحصیل نماید

- 8 Not all, however, will be able to engage in these advanced studies. Therefore, such children must be sent to industrial schools where they can also acquire technical skills, and once the child becomes proficient in such a skill, then let consideration be given to the child's own preference and inclinations. If a child hath a liking for commerce, then let him choose commerce; if industry, then industry; if for higher education, then the

8 ولی عموم بتحصیل فنون عالیّه و علوم سامیه نتوانند مشغول گردند باید اطفال را بعد بمکتب صنایع فرستاد تا تحصیل صنایع نیز بنمایند و چون در صنعتی از صنایع مهارت حاصل کنند آن وقت ملاحظه نمایند که میل و رغبت طفل در چه چیز است اگر چنانچه بتجارتست بتجارت و اگر بصنعت است بصنعت و اگر بمعارفست بنشر معارف و اگر بسائر وظائف انسانیّه است هر

advancement of knowledge; if for some other of the responsibilities of humankind, then that. Let him be placed in the field for which he hath an inclination, a desire, and a talent.

- 9 But the indispensable basis of all is that he should develop spiritual characteristics and the praiseworthy virtues of humankind. This is the primary consideration. If a person be unlettered, and yet clothed with divine excellence, and alive in the breaths of the Spirit, that individual will contribute to the welfare of society, and his inability to read and write will do him no harm. And if a person be versed in the arts and every branch of knowledge, and not live a religious life, and not take on the characteristics of God, and not be directed by a pure intent, and be engrossed in the life of the flesh – then he is harm personified, and nothing will come of all his learning and intellectual accomplishments but scandal and torment.

- 10 If, however, an individual hath spiritual characteristics, and virtues that shine out, and his purpose in life be spiritual and his inclinations be directed toward God, and he also study other branches of knowledge – then we have light upon light: his outer being luminous, his private character radiant, his heart sound, his thought elevated, his understanding swift, his rank noble. Blessed is he who attaineth this exalted station.

- 11 Greetings be unto thee, and praise.

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کدام را میل و رغبت و استعداد داشته باشد
بآن محوّل نمایند

9 و اما اسّ اساس اخلاق الهیّه است و فضائل و خصائل ممدوحه انسانیّه این را پیش از همه چیز باید منظور داشت اگر نفسی امّی باشد ولی باخلاق الهیّه متخلّق و بنفس رحمانی زنده آن بی سوادى باو ضررى نرساند و این نفس سبب خیر عمومست و اگر چنانچه جمیع فنون را تحصیل نماید و متدین نباشد و متخلّق باخلاق الهیّه نگردد و نیت خالصه نداشته منہک در شہوات گردد مضرتّ محض است ابداً از علوم و معارفش جز اذیت و رسوائی حاصل نشود

10 ولی اگر اخلاقش رحمانی و صفاتش نورانی و مسلکش ربّانی و انجذابش سبحانی و علوم سائرہ را تحصیل نماید آن وقت نور علی نور است ظاہرش روشن باطنش منور قلبش سلیم فکرش عظیم ادراکش سریع شأنش جلیل طوبی لمن فاز بهذا المقام الکرم

11 و علیک التّحیّة و الثّناء

BRL_DAK#0391, AKHB.220, TRBB.060,
MJTB.101, ANDA#26 p.56

AB00317

To: *Baha'is of Tiflis et al.*

Date: 1903 ca.

- 1 Praise be to Him Who is established upon the throne of His oneness and from Whose garden of divine grace the breezes of fellowship continually blow, from Whose realm of bounty the fecundating winds of mysteries waft at dawn over the hearts of the righteous, and by Whose breezes wafting from the direction of His uniqueness the seas of knowledge surge. Thanks be unto Him for His glorious outpouring, His manifest effulgence, and His revelation of the attribute of the All-Merciful, the Most Compassionate. And radiant glory from the highest horizon be upon the Primal Point, the Most Exalted Word, the Luminous

1 حمداً لمن استقرّ علی سریر وحدانیته و استمرتّ نسائم الأنس من حديقة رحمانیته و هاج اریاح لوائح الأسرار علی قلوب الأبرار فی الأسحار من مہب عنایتہ و ماج بحور العرفان بریاح فاحت من شطر فردانیته و له الشکر علی الفیض الجلیل و الأشرار المبین و التّجلی بصفة الرّحمن الرّحیم و البہاء المتلألأ فی الأفق الأعلى علی النّقطة الأولى و الكلمة العلیا و الطّلعۃ النّوراء الشّعلة الفارانیہ

Countenance, the Flame of Paran, the Gleaming Light, the Divine Reality, and the Eternal Essence, so long as universal meanings endure throughout endless ages and cycles.

- 2 O merciful friends! When that visiting friend arrived at the Holy Shrine, he laid his head upon its sacred threshold and sought assistance from His boundless grace on behalf of the friends. He wrote a letter mentioning those spiritual ones. Upon reading the blessed names of the divine friends, the flowers of meaning blossomed in 'Abdu'l-Baha's heart, and He inhaled a merciful breath and declared: "This is the fragrance of life wafting from the friends of Milan, or the scent from the rose-garden of knowledge emanating from the hearts of the friends in Mamaqan, or the soul-stirring call of the friends of Asku resounding from every direction, or the overflowing cup of the loved ones of Tabriz that is so stirring, or the sweet and precious fragrance reaching from the loved ones of Tiflis." In brief, hearts were gladdened and souls attained spiritual sensations. Eyes were illumined beholding the inscribed names, and ears were delighted hearing the blessed names.

- 3 Praise be to God that these souls are familiar with holy fragrances and these persons are intimate with the breaths from the garden of fellowship. They are wanderers in the path of truth and distracted by the face of the Friend. They are thirsty for the stream of inner meanings and enamored with the tresses of the spiritual Beloved, alive with the life-giving fragrance of the garden of inner significance. They abide beneath an extended shade and under a raised standard, gazing toward the praiseworthy station, prostrating at the threshold of the worshipped Lord, and enchanted by the beauty of the Desired One. Blessed are they, glad tidings be unto them, excellent is their state, and all good flow unto them from the bounty of their Mighty, Beloved Lord.

- 4 O spiritual companions of 'Abdu'l-Baha, O radiant flowers of the Garden of the All-Glorious, O shining candles of the gathering wherein the Divine Effulgence is revealed! I beseech the True One that, moment by moment, ye may become the manifestations of ever-new bounties and attain unto wondrous outpourings of grace; that ye may be as verses of sanctity and banners of divine unity; that ye may become the nightingales of the rose-garden of inner meanings and the heavenly parrots that break the sugar of the word of God; that ye may be falcons winging in the heights of glory, hunting in the wilderness of oneness.

وَاللَّهْمَّ التَّوَرَاتِيَّةَ وَالْحَقِيقَةَ الرَّحْمَانِيَّةَ وَالْكَيْنُونَةَ الصَّمَدَانِيَّةَ مَا دَامَتِ الْمَعَانِي الْكَلِمَةُ بَاقِيَةً إِلَى سِرْمَدِ الْأَعْصَارِ وَالْأَدْهَارِ

2 ای یاران رحمانی من جناب زائر چون به بقعه مبارکه واصل شد سر باستان مقدس نهاد و در حق یاران استمداد از فضل بی پایان نمود و ورقه‌ئی مرقوم کرد و ذکر آن روحانیان فرمود از قرائت نام نامی یاران الهی در قلب عبداله‌آ گل‌های معانی شکفت و نفس رحمانی استشمام کرد و بر زبان راند که این بوی جانست که از یاران میلان بمشام آید و یا رایحه گلشن عرفانست که از گلزار دلهای دوستان ممقان میرسد و یا ندای جانفزای یاران اسکوست که از هر سو مسموعست و یا جام لبریز احبای تبریز است که چنین شورانگیز است و یا رایحه طیبیه نفیسه است که از احبای تفلیس میرسد بالأجمال قلوب شادمانی یافت و نفوس احساسات روحانی جست چشمها بمشاهده اسماء مرقومه روشن شد و گوشها باستماع نامهای مبارک ملتذ گشت که

3 الحمد لله این نفوس بنفحات قدس مأنوسند و این اشخاص بانفاس حدیقه انس مألوف سرگشتگان کوی حقتد و آشفندگان روی دوست تشنگان جوی معانید و شیفتگان موی دلبر روحانی و زنده بوی جانپور حدیقه معانی در ظل ممدودند و تحت لوآء معقود و ناظر بمقام محمود و ساجد درگاه رب معبود و شیدای جمال مقصود طوبی لهم و بشری لهم بخا لهم و طوعاً لهم من فضل ربهم العزیز المحبوب

4 ای یاران روحانی عبداله‌آ و گل‌های نورانی جنت ابری و شمعهای روشن محفل تجلی از حق میطلبم که دمدم مظاهر الطاف جدیدی گردید و فیض بدیعی یابید آیات تقدیس شوید و آیات توحید گردید ببلان گلشن معانی شوید و طوطیان شکرشکن الهی گردید بازان اوج عزت شوید و صید بر وحدت نمائید

- 5 Become ye the means for the exaltation of the Word of God, and the channels for the diffusion of the coruscating flashes of the bounty of God; for the Beloved is loving-kindness itself, and the Lord of Being is now revealed in the attribute of the All-Merciful. Sacrifice these days of your life in the path of salvation, and make this fleeting existence the cause of everlasting felicity. Hasten beneath the shade of the Tree of Tuba, and in the Kingdom of the All-Glorious enter the assemblage wherein the Beauty of Baha shineth resplendent. Become companions of the suns of the horizon of reality, and confidants of the souls of the Kingdom of Oneness.
- 6 O my God, O my God! We are weak: strengthen us with Thy conquering power that we may withstand the people of vain imaginings. Enable us to obey Thee amidst Thy servants. Protect us from the onslaught of the worshippers of Satan, and guard us with the watchful eye of Thy providence within the stronghold of Thy safeguarding. Send down upon us the word of patience when the test waxeth severe, and cast into our hearts serenity and assurance when the hosts of oppression and tyranny surge against us. Verily, Thou art the Mighty, the Noble, the All-Merciful; and verily, Thou art the Powerful, the Strong in Thy dominion.
- 7 O ye My spiritually illumined and renowned friends! This world of darkness is obscure. It hath no fame and is replete with toil. And since it is false and a dead corpse, the birds of the meadows of truth have despised it and preferred the rose-garden of the springtide and desired to migrate unto the gardens of holiness. They have not sought worldly delights and majesty, nor bodily comforts or transitory whims. They have been attracted to life eternal, heavenly benefits, spiritual dominion and divine favours. Their heart's desire and yearning hath been nearness unto the Divine Threshold. They have partaken of the golden rays of the luminous Sun of Truth and of Its pleasant effulgence and thus escaped the darkness of being attached to the transient world.
- 8 Now consider carefully: have the radiant daystars that have shone forth from the horizon of truth attained eternal happiness or those owls that dwell in the lowest abyss of ignorance, are enslaved by the love towards the world and have made the lowest of the low their abode of evil consequence and live in the filthy palace of mourning and ignominy? The former have found happiness. The falcons that soar high in the Realms of eternal glory have perched only upon the branches of the Abha Kingdom and commenced their ecstatic melodies in the
- 5 سبب اعلاء کلمه الله گردید و وسیله انتشار بارقه موهبت الله زیرا جانان مهربانست و حضرت یزدان متجلی بصفه رحمن این ایام حیاترا فدای سبیل نجات کنید و این زندگی فانیرا وسیله کامرانی جاودانی نمائید بظل شجره طوبی شتاید و در ملکوت ابدی در محفل تجلی جمال بهاء درآئید همدم شمس افق حقیقت شوید و همراز نفوس ملکوت احدیت
- 6 الهی الهی نحن ضعفاء ایدنا بقوتک القاهرة علی مقاومة اهل الأوهام و وقفنا علی طاعتک بین الأنام و احفظنا من هجوم عبدة الشیطان و احرسنا بعین رعایتک فی حصن الأمان و انزل علینا کلمة الصبر عندما یشد الامتحان و الق فی قلوبنا السکون و الأطمینان عندما یصول جیوش الظلم و الطغیان انک انت العزیز الکریم الرحمن و انک انت القوی الشدید الأکران
- 7 ای بنم روحانی قردناشلم و نورانی قردناشلم سوگلی یارانم شانلی ناملی دوستانم بو جهان ظلمانی طاردر و تاریک و تاردر وسعتی یوق زحمتی چوق وفاسز جفاکار جیفه و مردار بولدییی جهته مرغان چمنستان حقیقت بوندن نفرت ایتدیلر و گلشن بهاره رغبت و حدائق قدسه هجرته یهوس ایلدیلر لذائد جسمانیه و حشمت دنیویه و راحت یدنیه و ناز و نعمت فانییهی آرامدیلر حیات ابدیه و نعمت سرمدیه و حشمت معنویه و موهبت ربانییه گوگل باغلادیلر آرزوی جانلری و امال وجدانلری آنجق قریبت درگاه احدیت ایدی شمس منیر حقیقتک اشعه زرینی و تجلی دلنشینی استفاضه ایله ظلمات تعلق عالم فانیدن قورتولدیلر
- 8 شمدی ملاحظه بیورون عجا افق حقیقتدن شعشعه نثار اولان او پارلاق یلدیزلری سعادت ابدیهی قازاندیلر یوخسه اسفل درکات جهالتده مکین و حب دنیاه رهین و اسفل السافلینی نشیمنگاه وبال ایدن و کلخسرای یأس و نکبنده یاشایان یاقوشلرمی سعادت حال بولدیلر اوج عزت ابدیهنک شهباز بلندپروازلری آنجق شاخسار ملکوت اهبایه قوندیلر و حدائق ملاء

gardens of the Concourse on high. It behooveth you to sing your praises of the Lord even as the bird at the hour of dawn and to be radiant candles in the assemblies of holiness. Each one gathered in friendliness must become a centre of attraction. May your hearts attain happiness and be free from sorrows. May the bounty of revelation increase and the field of aspirations yield fruits.

اعلاده آغاز طرب و ترانه‌ی باشلادیلر سز
که بلبل گلشن هدايتسکر مرغ سحرآسا ستايش
حضرت کبريايه همدم و دمساز اولمليسکر و
محافل قدسده و مجامع السده شمع روشن و شاهد
انجمن اولمليسکر جانلرنز شاد اولسون غمدن آزاد
اولسون فيض تجلی مزداد اولسون و مزرعه
آمال آباد اولسون

INBA89:225

AB00385

To: Baha'is of Khuy

Date: 1903 ca.

1 O my God! My God! I cling to the hem of Thy grandeur, and hold fast to the fringe of the robe of Thy glory. I supplicate Thee, place my trust in Thee, hasten toward Thee, and stretch forth imploring hands to the portal of Thy mercy, turning to the kingdom of Thy divinity. I beseech Thee to cast upon Thy loved ones the word of unity and patience in these days when the hurricane of tribulation hath descended upon the righteous, when every day they face grievous trials, and when the tempests of hatred rage against them from every deaf and blind one who heareth not the call.

1 الهی الهی آنی اتوسل بذیل کبریاک و اتعلق
باهداب رداء بهائک و اتضرع الیک و اتوکل
علیک و اسعی الیک و ابسط اکف الابتال الی
باب رحمانیتک متوجهاً الی ملکوت ربانیتک
و ادعوک ان تلقی علی احبتک کلمة التوحید و
الاصطبار فی هذا الأيام الذی اشتد اعصار البلاء
علی الأبرار و یمر علیهم کلّ یوم حاسب من البلوی
و تشتت علیهم زوابع البغضاء من کلّ اصمّ اعمی
لا یسمع النداء

2 O Lord! They have borne the blame of the people, their taunts and curses day after day, their restraint, plunder, torment, imprisonment, exile and punishment. They have endured the dominion of every brute who hath followed the dictates of self and passion, and the butting of every calf who hath gone astray. They have remained firm in the path of guidance, shown fortitude in every grievous calamity, beseeched Thee at morn and eve, and cried out "Glory be to my Lord, the Most High!" Verily Thou art the Hearer of prayer, the Answerer of supplication, and verily Thou art the Lord of the beginning and the end.

2 ربّ انهم احتملوا لوم القوم و الطعن و اللعن فی
کلّ یوم و الزجر و النهب و العذاب و السجن و
التقی و العقاب و صبروا علی تسلط کلّ علیج اتبع
النفس و الهوی و نطح کلّ عجلی ضلّ و غوی
و ثبتوا علی سبیل الهدی و تجلدوا فی کلّ مصیبة
کبری و تضرعوا الیک فی الصّباح و المساء و
نادوا سبحان ربّی الأعلی انک انت سامع النداء
و مستجیب للدعاء و انک انت ربّ الآخرة و
الأولی

3 O spiritual friends! From the dawning of the Most Exalted Beauty, the city of Khuy hath been a place where the divine fragrances have wafted, and a recipient of the bounties of the Blessed Beauty. Therefore, there is firm hope that the light of oneness will spread there in a wondrous manner. Praise

3 ای یاران روحانی من مدینهء خوی از بدایت
طلوع صبح هدی جمال اعلی معرض مرور
نفحات الله بود و مورد عنایت جمال ابهی لهذا
امید و طید است که نور احدیت را انتشاری
عجیب در آن خواهد شد الحمد لله که حال

be to God that now souls have arisen who are firm in the religion of God and steadfast in His Covenant. Surely powerful confirmation will be manifested, and the kindled fire of God will blaze forth with increased flame, and the radiance of Mount Sinai will shed its beams, and the divine teachings will be promoted, and the heavenly ordinances will be chanted, and the conduct and behavior of the spiritual ones will have such influence that it will become a supreme paradise.

- 4 Let us beseech and implore the Lord with utmost humility and need, that He may grant those divine friends new life at every moment, bestow novel favors, and confer such vibrant enthusiasm and attraction that those regions may become the dawning-place of divine favors, that clime a paradise of delight, and an exalted heaven. Although the opposition of the enemies is severe and their hearts are as hard as stone and iron, nevertheless the Word of God hath such a wondrous penetrating power that it influences the hardest rock and draws iron through its magnetic force.

- 5 Observe what influence and penetration the divine Word possesseth. The people of America considered all the people of Asia as ignorant rabble and paid them no attention whatsoever, rather they depicted them as savage nations like the tribes of Asia. Now behold how the penetration of the divine Word hath transformed such souls, making them so humble and submissive that they worship the Great Luminary and regard Iran as the sacred home of the Sun of Truth. This alone sufficeth any fair-minded person to recognize that this is a divine power and this penetration is that of the divine Word. Despite this, the people of Iran are in the depths of deprivation. Alas for them! Those who were far have drawn near, while those who were near have become heedless. This is what Christ meant when He said that people from all countries of the world would enter the Kingdom while the children of the Kingdom would be cast out. Glory be to God! What wisdom is this! Nay, rather it is a manifestation of God's all-compelling power, so that all may know that the true Ordainer, Bestower, Guide, Granter, and Confirmer is the Almighty Lord. He specially favoreth with His mercy whomsoever He willeth. Say: O God! Lord of all dominion! Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest. Thou exaltest whom Thou willest and abasest whom Thou willest. In Thy hand is all good. Verily, Thou art powerful over all things.

نفوسی مبعوث شده‌اند ثابت بر دین الله و راسخ بر میثاق الله البته تأیید شدید جلوه نماید و نار موقده الهیه شعله مزید زند و تجلی طور لمعه نثار کند و تعالیم الهی ترویج گردد و احکام ربّانی ترتیل شود و آداب و روش و سلوک روحانیان چنان تأثیر نماید که بهشت برین گردد

- 4 بکمال عجز و نیاز از حضرت پروردگار التماس و استدعا نمائیم که آن یاران الهی را در هر دم حیاتی جدید احسان کند و لطف بدیع مبذول دارد و اهتزاز و انجذاب غایت فرماید که آن اطراف جلوه‌گاه الطاف گردد و آن اقلیم جنّه التعمیم شود و بهشت برین گردد هرچند تعرض اعدا شدید است و قلوب قاسیه مانند حجر و حدید باوجود این کلمه الله را چنان نفوذی عجیب که در صخره صماء تأثیر کند و جسم حدید را بقوه جاذبه بریاید

- 5 ملاحظه کنید که کلمه الهیه را چه تصرف و نفوذیست اهالی امریک جمع اهل آسیا را همج راع معتقد بودند و ابدأ اعتنائی بهیچوجه نداشتند بلکه چون امم متوحّشه را تمثیل و تشخیص میکردند مانند طوائف آسیا میگفتند حال ملاحظه فرمائید که نفوذ کلمه الهیه چه کرده که چنین نفوس را چنان خاضع و خاشع فرموده که پرستش نیر اعظم نمایند و ایران را بیت الشرف شمس حقیقت دانند همین از برای هر منصفی کفایت است که این قوت و قدرت الهیه است و این نفوذ نفوذ کلمه ربّانیه باوجود این اهل ایران در اشد حرمان فواحسه علیهم آنان که دور بودند نزدیک شدند و نزدیکان غافل گشتند اینست که حضرت مسیح میفرماید از جمیع ممالک عالم داخل ملکوت میشوند و ابناء ملکوت خارج میشوند سبحان الله این چه حکمت است بلکه ظهور قدرت کلیه الهیه است تا جمیع بدانند که مقدر حقیقی و معطی و هادی و واهب و مؤید حضرت کبریاست یختص برحمته من یشاء قل اللهم مالک الملك تؤتی الملك من تشاء و تنزع الملك عن تشاء تعز من تشاء و تذلل من تشاء یدک الخیر انک علی کل شیء قدیر

6 O loved ones of God! Verily God hath chosen the pure ones and selected the pious ones for entry into His most exalted Kingdom and eternal life in the Abha Paradise. He hath enabled them to exalt the Word of God and recite His verses, to heal the blind, the deaf and the dumb, and to quicken the dead. He hath made them angels of heaven, keys to the gate of guidance, recipients of His inspiration, dawning-places of His lights, rising-points of His stars, meteors driving away evil ones, lamps of His celestial spheres, spreaders of His proof, and evidence of His mercy. Blessed are they for this great bounty, and glad tidings be unto them for this manifest victory. Upon you be greetings and praise.

6 يا احباء الله ان الله اختار الاصفياء وانتخب
الأتقياء للدخول في ملكوته الأعلى واخلود في
جنة الأبهى ووقفهم على أعلاء كلمة الله وترتيل
آيات الله وإبراء الأكمه والأصم والأبكم وأحياء
الموتى وجعلهم ملائكة السماء ومفاتيح باب
الهدى ومهابط الهامه ومشارك انواره ومواقع
نجومه وشهب رجومه ومصايح افلاكه ومناشر
برهانه ودلائل حجتة وبشائر رحمته طوى لهم من
هذا الفضل العظيم وبشرى لهم من هذا الفوز
المبين وعليكم التحيّة والثناء

INBA89:222, MMK3#129 p.090x

AB00573

To: *Ismullah, in Ishqabad*

Date: 1903 ca.

1 O Lord, Thou seest us spreading the wings of lowliness and humility, supplicating to thy kingdom of lights, humble and submissive, captive to the All Mighty and Exalted King. We call humanity to love, unity and fellowship and disown hatred and discord. We strive for the wellbeing of the peoples of the world, exerting the utmost effort in pursuit of peace, unity and harmony. We endure from the wicked every malice and deceit and return infamy and degradation with loving kindness.

1 ربنا تارانا ننشر اجنحة الذل والانكسار ونبتل الى
ملكوت الأنوار ونخضع خضوع الأسير العاني الى
الملك المقتدر المتعالى وندعو الناس الى الحب
والألفة والوفاق وتبرأ من الدود والشقاق
ونسعى في خير اهل الآفاق ونجتهد في الصلح
والوداد والألفة والاتحاد ونتمل من اهل
الشقاق كل مكر ونفاق ونقابل الذل والهوان
بالودد والاحسان

2 We have become the target of the spears and arrows of all the peoples and kindred of the world, yet their rancor and hate increases by the day. They attack us like ferocious lions of the wilderness, killing men, assaulting children and dishonoring maidens, looting possessions, destroying homes, burning bodies, casting stones day and night, exhuming the dead from their graves, severing their limbs and feeding them to the all consuming fire to become ashes blown to the wind. Yet we only treat with them with love, fellowship and concord and call upon God to shed His grace and mercy upon them. We pray for their pardon and forgiveness for what they have inflicted on the people of understanding.

2 ونستهدف السنان والسهم من كل الأمم و
الأقوام مع ذلك يزداد كل يوم منهم البغضاء
والشحناء ويهجمون علينا كالسباع الضارية في
الأكام يقتلون الرجال ويفتكون بالأطفال و
يهتكون حرمة ربّات المجال ويسلبون الحطام و
يهدمون الديار ويحرقون الأجسام ويرجمون في
الليل والنهار ويخرجون الأموات من الأجداث
ويقطعون الأعضاء وبلقونهم في نار شديدة
التهيب واللظى في واسع الفضاء حتى يصبحوا
كالرماد وينسفونه نفس الأرياح مع ذلك لا
نعاملهم إلا بالحب والوفاق والأنس والوداد و

ندعو لهم بالفضل و الاحسان و نرجو لهم العفو
و الغفران فيما فعلوا بأهل العرفان

- 3 O God, my God, they are ignorant and overcome with passion and desire, they do not know and cannot comprehend. If they but knew they would not have inflicted assault and dishonor, but would have blessed themselves instead with the dust trodden under the feet of Thy loved ones and become humble before Thy servants, inhaling from them the divine fragrance of Thy garment, and beholding in their faces the glow of Thy spirit. They would have circled round them with Thy holy assistance, answering to Thy call, acknowledging the manifestation of Thy signs, reciting Thy book and gathering beneath the shadow of Thy ensigns. But their ignorance has deterred them, and their heedlessness has kept them away.

3 رَبِّ رَبِّ هَؤُلَاءِ جَهْلَاءَ قَدْ غَلَبَ عَلَيْهِمُ هَوَاهُمُ لَا يَعْرِفُونَ وَلَا يَدْرِكُونَ وَلَوْ عَرَفُوا مَا فَعَلُوا وَمَا فَتَكُوا وَمَا هَتَكُوا بَلْ كَانُوا يَسْتَبْرِكُونَ بِتَرَابِ أَقْدَامِ أَحِبَّائِكَ وَيَخْشَعُونَ لِكُلِّ عَبْدٍ مِنْ عِبَادِكَ وَيَسْتَنْشِقُونَ مِنْهُمْ رَائِحَةَ قَيْصِ رَحْمَانِيَّتِكَ وَيَرَوْنَ فِي وَجُوهِهِمْ نَضْرَةَ رُوحَانِيَّتِكَ وَيَطُوفُونَ حَوْلَهُمْ بِتَأْيِيدَاتِ فِرْدَاوِشِيَّتِكَ وَيَلْبُونَ لِنِدَائِكَ وَيَعْتَرِفُونَ بِظُهُورِ آيَاتِكَ وَيَتْلُونَ كِتَابَكَ وَيَحْشَرُونَ فِي ظِلِّ رَايَاتِكَ وَلَكِنْ جَهْلُهُمْ مِنْهُمْ وَغَفْلَتُهُمْ أَشْغَلَتْهُمْ

- 4 O God, look not upon their doings and deal not with them according to their deeds. Guide them to the straight path. Illumine their eyes with the light of understanding. Purify their hearts of all sins. Cleanse their souls of pride and defiance so that they may turn unto Thee, put their trust in Thee and seek Thy forgiveness. Thou art the Forgiver and the Generous; Thou art the Pardoner and the Compassionate and Thou art the Giver, the Omnipotent.

4 رَبِّ لَا تَنْظُرْ إِلَى أَعْمَالِهِمْ وَلَا تَعَامَلِهِمْ بِأَعْمَالِهِمْ فَاهْدِهِمْ إِلَى سَبِيلِ الرَّشَادِ وَنُورِ ابْصَارِهِمْ بِنُورِ الْعُرْفَانِ وَطَهِّرْ قُلُوبَهُمْ مِنْ وَضَرِ الْعِصْيَانِ وَنَزَّةِ نَفْسِهِمْ مِنَ الْكِبَرِ وَالطُّغْيَانِ حَتَّى يَنْبِئُوا إِلَيْكَ وَيَتَوَكَّلُوا عَلَيْكَ وَيَسْتَغْفِرُوا بَيْنَ يَدَيْكَ إِنَّكَ أَنْتَ الْغَفَّارُ الْكَرِيمُ وَأَنْتَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَأَنْتَ أَنْتَ الْمَنَّانُ الْعَظِيمُ

- 5 O ye whom God has chosen to exalt His Words. Your manifold letters have been received and have caused floods of tears to flow. Tongue and pen are powerless to describe the calamities and the afflictions of the martyrs. Discerning power is needed to fully discover, and divine inspiration is required to reflect and envisage those events in the mirror of the heart. It has not happened or heard of in the past. In spite of that, your humble servants supplicate and pray and beseech your forgiveness, love and mercy on the persecutors.

5 يَا مَنْ أَدَّخَرَهُ اللَّهُ لِأَعْلَاءِ كَلِمَةِ اللَّهِ تَحَارِيرِ مُتَعَدِّدَةٍ أَنْخَضَرْتُ وَاصِلٍ وَدُرِّ وَقْتِ تَلَاوَتِ دُمُوعٍ مَائِدَةٍ غَيْثِ هَاطِلٍ جَارِيِ گِشْتِ دَرِ بَيَانِ مِصَائِبِ وَ بِلَايَةِ شَهْدَا لِسَانِ قَاصِرِ اسْتِ وَ قَلَمِ عَاجِزِ قُوَّةِ كَاشِفِهِ بَايَدِ تَابِتَمَاهِ كَشْفِ تَوَانِدِ وَيَا الْهَامُ غَيْبِي شَائِدِ تَا آنِ وَقَائِعِ رَا دَرِ مَرَاتِ دَلِ تَصْوِيرِ نَمَائِدِ دَرِ سَلَفِ وَ خَلْفِ وَقُوعِ نِيَا فِتْنَةِ وَ گُوشَا نَشْنِيدِهِ بَا وَجُودِ اَيْنِ اَهْلِ سِجُودِ تَضَرُّعِ وَ زَارِي نَمَائِدِ وَ اَزْ بَرَايِ سَمْتَكَارَانِ عَفْوِ وَ غُفْرَانِ طَلَبِنْدِ وَ لُطْفِ وَ اِحْسَانِ رَجَا نَمَائِدِ

- 6 Behold, how firm and strong is the foundation of the Cause of God. The divine teaching is a splendorous light that no evil doer can withstand and a surging sea of bounty that no tyranny can confine. The Glorious Blessed Beauty teaches us to wish good fortune for the oppressor, and happiness for the malicious, and to pray that they be freed from the bound of fetters round their necks and delivered from the chains of self and desire. 'We have bound their necks with chains of iron reaching up to their chins, so that they cannot bow their heads.'

6 ملاحظه فرمائید که اساس امر چه قدر متین است و تعالیم الهیه نور مبین چنین انوار را مقاومت اشرا ر منع ننماید و چنین بحر الطاف را سد اعتساف حصص نکند جمال مبارک ابدی چنین تعلیم میفرماید که ما ستمکاران را کامرانی جوئیم و جفاکاران را شادمانی خواهیم و دعا کنیم که از این اغلال که بر اعناقست رهائی یابند و از قیود نفس و هوی نجات جویند و جعلنا علی اعناقهم الأغلال و هی الی الأغلاق مضمحون

- 7 In regard to yourself, you should now serve the Mashriqu'l-Adhkar and assist the Afnan of the blessed Sidrah. Due to the befallen adversities and the shedding of the pure bloods, the issue of the Mashriqu'l-Adhkar has gained great importance in other lands and should be completed by all means. Disregard and negligence can be degrading to the Cause of God. Praise and greetings be upon thee.

7 اما در خصوص آنجناب حال باید بخدمت مشرق‌الأذکار مشغول باشید و حضرت افنان سدره مبارکه را معاونت نمائید این امر مشرق‌الأذکار بجهت وقوع تعدیات اشرار و سفک دماء احرار در سائر اقطار بسیار اهمیت حاصل نموده هر قسمست باید اتمام شود و فتور و هتست بر امر الله و علیک التّحیّة و الثّنَاء

BRL_DAK#0743, MKT1.226, DWNP_v3#11
p.017-019, YHA1.375x

AB00629

To: *Hakim Davud Hamidani*

Date: 1903 ca.

- 1 O servant of Truth! Your letter was received and its contents noted. Regarding association with followers of other religions about which you inquired, according to the explicit text of the Kitab-i-Aqdas it is "Associate with all religions with joy and fragrance." The intention of this verse is that the people of Baha should have no ill will or animosity toward any group, but should act with love toward all, not considering others unclean or avoiding them. Likewise in the Divine Tablets it states "Be not of those whose hearts are hardened against the remembrance of God."
- 2 This verse does not mean that you should go and associate day and night with those who are in the utmost hatred and enmity and the height of misguidance and ignorance, and whose entire discourse consists of casting doubts about the Cause of the Lord of Signs, who are constantly occupied with criticism and accustomed to raising doubts, and whose animosity is evident. Rather, the intention is association with souls from whom no harm will result.
- 3 For example, it has often been observed that some souls, with the utmost love and attraction and joy and fragrance, associated with materialists and the morally corrupt and became completely worthless and empty. Even in the Holy Land, the Protestants took one or two youth to their homes under the pretext of teaching language, and arranged some improper circumstances such as mixing with women. They nearly caused

1 ای بنده حقّ مکتوب شما رسید و بر مطلب اطلاع حاصل شد در خصوص معاشرت با سائر ادیان سؤال نموده بودید بنصّ کتب اقدس عاشروا الادیان بالروح و الریحانست مقصد از این بیان آنست که اهل بها با هیچ طائفه‌ئی غرض و مرضی نداشته باشند با کلّ بحیث حرکت نمایند و تنجیس ننمایند و اجتناب نکنند و همچنین در الواح الهی میفرماید لاتکونوا مع الذّین قاسیة قلوبهم عن ذکر الله

2 از آن آیه مراد این نیست که با نفوسیکه در نهایت بغض و عداوتند و در غایت ضلالت و جهالت و جمیع اذکارشان القاء شبهات و ارتیاب در امر ربّ الآیات بقسمیکه شب و روز بطعن مشغول و بالقاء شبهات مألوف و بغضشان ظاهر برآید با آنها شب و روز مألوف شوید و معاشرت و الفت کنید بلکه مراد معاشرت با نفوسیکست که از آنها مضرت حاصل نشود

3 مثلاً بسیار ملاحظه شد که نفوسی در نهایت محبت و انجذاب و روح و ریحان با طبیعیون و اهل فسق الفت و معاشرت نمودند بکلی عاطل و باطل گشتند حتی در ارض مقدس یک دو جوانرا پروتستانها به عنوان تعلیم لسان بخانه خویش بردند و بعضی اسباب نامشروع مثل

them to go completely astray through these means. This servant forbade it and even sent them from Akka to another place. In this context it is said: "Be not of those whose hearts are hardened against the remembrance of God."

معاشرت نسوان فراهم آوردند نزدیک بود که
بکلی آنان را بواسطه این وسائل منحرف نماید
این عبد منع نمود بلکه از عگا بجای دیگر فرستاد
در ایستقام لاتکونوا مع الذین قاسیه قلوبهم عن
ذکر الله

- 4 Despite this, we have not forbidden anyone from associating with others except in such cases. But the Covenant-breakers have forbidden it - they say with their tongues "Associate with all religions with joy and fragrance" but in practice they won't let a five-year-old child come near us, except for those souls whom they are certain are so filled with rancor and hatred that even if you brought them every sign they would not believe in it.

4 باوجود این ما کسی را منع نکردیم از معاشرت
کسی جز این قبیل ولی حضرات ناقضین منع
کردند بلفظ میگویند عاشروا الادیان بالروح و
الریحان اما بعمل طفل پنج ساله را نمیگذارند
نزدیک ما بیاید مگر نفوسی را که مطمئن هستند
که در غل و بغضا بدرجهئی هستند ولو تأتیه
بکلی آیه لنیؤمنوا بها

- 5 O servant of God! Children must be protected from association with corrupt companions and people of passion and wayward desire, for bad morals are contagious. But this does not prevent "Associate with all religions."

5 ای بنده الهی اطفال را باید از مجالست اقران
سوء اهل نفس و هوی محافظت نموده زیرا سوء
اخلاق سرایت نماید ولی این مانع از عاشروا
الادیان نیست

- 6 As for plural marriage, plural marriage is explicitly permitted and has not been abrogated, and 'Abdu'l-Baha has not abrogated this law - this is one of the fabrications of the friends. However, I will say that justice has been made a condition for plural marriage, such that unless one is certain of maintaining justice and his heart is assured that he will act with justice, he should not undertake a second marriage. Only when he is absolutely certain that he will maintain justice in all aspects is a second marriage permitted.

6 و اما در خصوص تعدد زوجات تعدد زوجات
منصوصست و ناسخی ندارد و عبدالهء این حکم
را نسخ نموده این از مفتریات رفقااست ولی
من میگویم عدالت را در تعدد زوجات شرط
فرموده اند تا کسی یقین بر اجرای عدالت نکند
و قلبش مطمئن نشود که عدالت خواهد کرد
متصدی تزوج ثانی نشود و چون حتماً یقین نمود
که در جمیع مراتب عدالت خواهد کرد آنوقت
تزوج ثانی جائز

- 7 Thus in the Holy Land some believers desired to take a second wife, but with this condition, and this servant never objected but insisted that justice must be maintained—and justice is to the point of impossibility. But they insisted "We will maintain justice" and desired a second marriage.

7 چنانچه در ارض مقصود احباً ارادهء تزوج ثانی
نمودند ولی باین شرط و این عبد ابدلاً احتراز ننمود
[اما] اصرار کرد که باید عدالت نمود و عدالت
بدرجهء امتناع است ولی گفتند که ما عدالت
خواهیم کرد و ارادهء تزوج ثانی دارند

- 8 Observe how as soon as they meet they cast doubts. This fabrication is from their whisperings as they cast doubts and how much they cause the Cause to become confused. The point is that plural marriage without justice is not permitted, and justice is very difficult.

8 ملاحظه نمائید که بمجرد ملاقات چگونه القاء
شبهات مینمایند این اقترار از زمزمه های آنهاست
که القای شبهات میفرمایند و چه قدر امر را
مشتبیه میکنند مقصود اینست که تعدد زوجات
بدون عدالت جایزه و عدالت بسیار مشکل است
والسلام

- 9 The Covenant-breakers can make whatever false accusations they want to make.

9 دیگر حضرات ناقضین هرچه میخواهند اقترار
زده اند و میزنند

10 And upon you be greetings and praise.

10 و عليك التَّحِيَّةُ و الثَّناء

AVK4.175.07x, GHA.448

AB00656

To: Abdu'llah Khan, in Khuy

Date: 1903 ca.

1 O thou servant near to the Supreme Threshold! What you had written to Seyyed Taqi became known. In truth, he is the joy of that justice-dispensing land and a helper. Pray for him and beseech God for aid and assistance, that He may ever confirm him in justice and fairness, and make the oppressors captive to eternal abasement and failure.

1 ای بندهء مقرب درگاه کبریا آنچه بجانب سید تقی مرقوم نموده بودید معلوم گردید فی الحقیقه سرور آن کشور دادپرور است و فریادرس در حقش دعا نمائید و از خداوند طلب عون و نصرت کنید که همواره او را به عدل و انصاف موفق فرماید و اهل اعتساف را اسیر هوان و خذلان ابدی نماید

2 As for the beloved of God who raised the banner of triumph in the field of sacrifice, they caused such joy in the highest horizon and supreme companion that they increased the spirit and fragrance of the spiritual ones, brought the Concourse on High to dancing and delight, and cast the dwellers of the Abha Kingdom into longing and rapture. Blessed are they and excellent is their abode! Glad tidings to them for having hastened and remained in the place of sacrifice in God's path with such joy and gladness as bewildered the minds of the wise.

2 اما احبای الهی که در میدان فدا علم کامرانی برافراختند در افق اعلی و رفیق ابهی چنان شادمانی نمودند که روحانیان را مزید روح و ریحان گشتند و ملأ اعلی را به رقص و طرب آوردند و سگان ملکوت ابهی را به شوق و شغف انداختند طوبی لهم و حسن مآب بشری لهم بما سرعتوا و بقوا الی مشهد الفداء فی سبیل الله بفرح و نشاط تحیر به عقول اولی النبی

3 As for the matter of the people of violation and deficiency, leave them in their vain pursuits playing. They are a people who forgot God, broke His covenant, and turned their backs. What status after this could make them independent of the Mighty, the Compelling? Indeed they chose desire over guidance, sought the worthless things of this world, and were afflicted with loss in the next world and this. You will not hear from them a whisper, and their voices are hushed by how the call of the chosen ones has been raised in all regions. They are a people who backbite, mock, jest, are base and forsaken in this world and the next. They have no status worthy of the beloved's attention or defense against their doubts and delusions. They are weaker than all humanity - their buzzing is like the whining of flies, and what is moaning compared to the screech of an eagle? Leave them to their affairs until they play with pebbles and dust.

3 و اما قضیه اهل التقص و النقص ذرهم فی خوضهم یلعبون انهم قوم نسوا الله و نكثوا عهده و ولوا الأدبار فهل من بعد هذا شأن [یغنیهم] عن العزیز الجبار الا انهم اختاروا الهوی و ترکوا الهدی و ابتغوا حطام الدنیا و ابتلوا بخسران الآخرة و الأولى لا تسمع منهم همساً و خشعت اصواتهم بما ارتفع نداء الأصفیاء فی کلّ الأقطار و انهم قوم همزة لمزة هزلة رذلة خذلة فی هذه الدار و فی الدار الأخری و لیس لهم شأن حتی یلتفت الیهم الأحباء و یدفعوا شبهاتهم و وسوسهم انهم اضعف من کلّ الوری فطینهم حنین الذباب و [این] الأئین من صفیر العقاب دعوهم و شأنهم حتی یتلاعبوا بالحصاة و التراب

4 Trust in God, call humanity to guidance, fear not the people but fear your Lord the Mighty, the Compelling. Call them to the arrived rose and extended shade in this praiseworthy day, but with the wisdom commanded in the Book - it is the straightest path for those of understanding. Convey my greetings and praise to the radiant faces, noble souls, and temples upon whom shine the lights of thy Lord the Merciful's traces.

4 و توکلوا علی الله و ادعوا الوری الی الهدی و لاتخشوا الناس و اخشوا ربکم العزیز الجبار و ادعوهم الی الورد المورود و الظل الممدود فی هذا الیوم المحمود ولكن بالحکمة الّتی امرتم بها فی الکتاب انہا اقوم سبیل لأولی الألباب و بلغ تحیتی و ثنائی الی الوجوه النوراء و الی النفوس النجیاء و الهیاکل الّتی لاحت علیهم انوار آثار ربک الرحمن

5 Say: O friends of Abdu'l-Baha! Consider how the true friends and sincere companions stepped into love's sacrifice with what steadfastness and firmness, offering soul and spirit in the path of that Kind Beloved. They passed beyond self and became detached from stranger and kin. They inhaled the sweet fragrance of that musk-laden tress and became enchanted, involuntarily longing for the gleaming sword. They laid down their heads and offered their throats to the dagger. They desired their breasts to be torn to pieces and their hearts to be shredded. They stained the earth with their precious blood, heaved not a sigh nor raised a cry. They sought no shelter and asked for no helper. What self-sacrifice is this, what triumph, what kingship, what eternal sovereignty, what everlasting bounty! O joy to them! O delight to them! O gladness to them! O exultation to them! O willing submission to them! O longing for them! O their thirst for that pure fountainhead flowing from the cup of God's bounty in the Supreme Horizon and Abha Kingdom! I beseech God to make me a sacrifice for them and give me to drink a brimming cup as He gave them to drink a pure draught.

5 بگو ای یاران عبدالهّاء ملاحظه فرمائید که یاران حقیقی و یاوران صمیمی بجه ثبوت و استقامتی در قربانگاه عشق قدم نهادند و جان و روان نثاره آندلبر مهربان فرمودند از خویش گذشتند و از بیگانه و خویش بیزار شدند و رائحه طیبه آنزلف مشکبار را استشمام فرمودند و بی اختیار گشتند و آرزوی تیغ آبدار نمودند سر نهادند و حنجر وقف خنجر کردند سینه را شرحه شرحه خواستند و جگرگاه را پاره پاره آرزو نمودند زمین را بخون نازنین رنگین نمودند آهی نکشیدند و فریادی نمودند پناهی نجستند فریادرسی نخواستند این چه جانفشانیست و این چه کامرانی و این چه پادشاهی و این چه سلطنت ابدی و این چه موهبتی سرمدی فیا طوبی لهم و یا طرباً لهم و یا فرحاً لهم و یا سروراً لهم و یا طوعاً لهم و یا شوقاً لهم و یا ضمناً لهم الی ذلک السبیل الطّالغ من کأس موهبة الله فی الرفیق الأعلى و ملکوت الأبهی اسئل الله ان یجعلنی فدائاً لهم و یسقینی کأساً دهاقاً بما سقاہم شراباً طهوراً

6 And upon thee be greetings and praise.

6 و علیک التّحیّة و الثّناء

INBA89:253

AB04234

To: *Haqiqi, Nurullah Asadullahzadih et al., in Sanandaj*
 Date: 1903 ca.

- 1 O God, O Thou Who ordaineth all affairs and matters in Thy kingdom through Thy word "Be" and it is! O Thou Who hast ordained tribulation for Thy chosen ones and decreed hardship and adversity for Thy loved ones - and this is a great bounty and mighty gift for Thy devoted servants and noble bondsmen.

اللَّهُمَّ يَا مُقَدِّرَ الْأُمُورِ وَالشَّئُونَ فِي مَلِكِهِ بِقَوْلِهِ
 كُنْ فَيَكُونُ وَيَا مَنْ قَدَّرَ الْبَلَاءَ لِلْأَصْفِيَاءِ وَقَضَى
 بِالْبُاسَاءِ وَالضَّرَاءِ لِلْأَحْيَاءِ وَذَلِكَ مُوهِبَةٌ كَبْرَى
 وَعُطِيَّةٌ عَظْمَى لِعِبَادِهِ الْأَتْقِيَاءِ وَارْقَاتِهِ النَّقَبَاءِ
- 2 Thou beholdest, O my God, the onrush of the enemies and the assault of the people of hatred. They have fallen upon the wronged among Thy servants, and have rushed, like ravening wolves, upon Thy loved ones. They have arrayed themselves in thousands upon thousands, drawn their swords, and assailed Thy beloved, who have surrendered all their affairs unto Thy will, O my tender Lord, and have been content with Thy decree, patient beneath Thy trials, quaffers of the cup of faithfulness, responsive to Thy call, and returned unto Thee with hearts throbbing, souls rejoicing, and spirits yearning for the Kingdom of Thy mercy. They have offered up their lives in Thy path, hastened unto the field of sacrifice for love of Thee, and endured every calamity, torment, and chastisement out of longing for reunion with Thee.

تَرَى يَا إِلَهِي هَجُومَ الْأَعْدَاءِ وَصَوْلَةَ أَهْلِ الْبَغْضَاءِ
 هَجَمُوا عَلَى الْمَظْلُومِينَ مِنْ عِبَادِكَ وَصَالُوا
 كَالذَّآبِ الْكَوَاسِرِ عَلَى أَرْقَاتِكَ فَاصْطَفَقُوا الْوَفَاءَ
 الْوَفِ وَسَلَّوُا السَّيُوفَ وَاشْتَنَوْا احْبَابَكَ الَّذِينَ
 اسْلَمُوا جَمِيعَ شَتُونِهِمْ لِأَرَادَتِكَ يَا رَبِّي الرَّؤُوفَ وَ
 رَضُوا بِقَضَائِكَ وَصَبَرُوا عَلَى بِلَاتِكَ وَشَرَبُوا
 كَأْسَ وَفَائِكَ وَلَبَّوْا لِنَدَائِكَ وَرَجَعُوا إِلَيْكَ
 بِقُلُوبٍ خَافِقَةٍ وَنَفُوسٍ مُسْتَبْشِرَةٍ وَأَرْوَاحٍ
 مُشْتَاقَةٍ لِلْمَلَكُوتِ رَحْمَانِيَّتِكَ وَانْفَقُوا أَرْوَاحَهُمْ فِي
 سَبِيلِكَ وَسَرَعُوا إِلَى مَشْهَدِ الْفِدَاءِ فِي مَحَبَّتِكَ وَ
 احْتَمَلُوا كُلَّ مُصِيبَةٍ وَعَذَابٍ وَعِقَابٍ شَوْقًا إِلَى
 لِقَائِكَ
- 3 Lord! Lord! These are brilliant stars in the horizon of sacrifice, radiant lamps in the glass of faithfulness, and birds singing the sweetest melodies in the garden of martyrs.

رَبِّ رَبِّ هَؤُلَاءِ نَجُومٌ سَاطِعَةٌ فِي افْقِ الْفِدَاءِ وَ
 سُرُجٌ لَامِعَةٌ فِي زَجَاجِ الْوَفَاءِ وَطُيُورٌ صَادِحَةٌ بِأَبْدَعِ
 الْأَلْحَانِ فِي حَدِيقَةِ الشَّهَدَاءِ
- 4 Lord! Lord! Exalt their stations, remove their veils, raise their banners, establish their words, make manifest their signs, spread abroad their traces, reveal their mysteries, perfect their light, and grant them the supreme encounter in the presence of revelation and the greatest gathering of witnessing, that they may enter Thy most exalted Paradise, abide eternally in Thy supreme Kingdom, and be seated upon the thrones of the Concourse on High. Verily Thou art the Powerful, the Mighty, the Omnipotent over whatsoever Thou wilt, and verily Thou art the Generous, the Merciful, the Bestower. There is no God but Thee, the All-Merciful, the All-Compassionate.

رَبِّ رَبِّ أَعْلَى دَرَجَاتِهِمْ وَاكْشَفِ سَبْحَاتِهِمْ وَ
 ارْفَعْ رَايَاتِهِمْ وَثَبِّتْ كَلِمَاتِهِمْ وَاشْهَرِ آيَاتِهِمْ وَ
 انْشَرِ آثَارَهُمْ وَاطْهَرِ اسْرَارَهُمْ وَتَمِّمْ أَنْوَارَهُمْ وَ
 ارْزُقْهُمْ اللَّقَاءَ فِي مُحَضَّرِ التَّجَلِّيِّ وَمَحْفَلِ الْمَشَاهِدَةِ
 الْكُبْرَى حَتَّى يَدْخُلُوا فِي جَنَّاتِكَ الْعَالِيَا وَيَتَخَدَّوْا فِي
 مَلَكُوتِكَ الْأَعْلَى وَيَجْلِسُوا عَلَى سُرُرِ الْمَلَأِ الْأَعْلَى
 أَنْتَ أَنْتَ الْقَوِيُّ الْقَدِيرُ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ
 أَنْتَ أَنْتَ الْكَرِيمُ الرَّحِيمُ ذُو الْعَطَاءِ لَا إِلَهَ إِلَّا
 أَنْتَ الرَّحْمَنُ الرَّحِيمُ
- 5 O friends of 'Abdu'l-Baha! Sacred souls from among the loved ones hastened with boundless joy to the place of sacrifice, raised the banner of supreme martyrdom, caused a commotion throughout all regions, and set aflame pure hearts with the fire of burning love. They opened the book of divine love,

اَيُّ يَارَانِ عَبْدِالْبَهَاءِ نَفُوسٌ مُقَدَّسَةٌ مِنْ أَزْجِيَاءِ بَا
 سُرُورٍ بَيْنَتِهَا بِمَشْهَدِ فِدَا شَتَا فِتْنَةٍ وَعِلْمِ شَهَادَتِ
 كُبْرَى إِفْرَاحَتِنَا وَوُلُوهَائِي فِي أَفَاقِ انْدَاخْتِنَا
 وَقُلُوبِ صَافِيَةٍ رَا بِنَارِ احْتِرَاقِ گِذَاخْتِنَا دَقْتَرِ
 عَشَقِ گِشُودِنَا وَطَغْرَايِ سُلْطَنَتِ اِبْدِيَةِ نَمُودِنَا

displayed the royal seal of eternal sovereignty, recited the charter of divine glory, and with their own blood inscribed upon the pages of the horizons the verses of servitude. They won the prize in the arena of divine bounty.

- 6 But we are helpless ones, fallen ones, worthless ones, confused ones, sullied ones, dejected ones, who have remained behind from this field. They soared from the realm of limitation to the apex of the realm of placelessness, and became intimate companions with the holy birds in the Abha Kingdom, crying out in loud voice "Would that my people knew!" while we remain captive to water and clay in this dark and narrow world, occupied with matters both strange and familiar.
- 7 What a bounty that was, and what an affliction this is! What a height that was, and what a depth this is! What an exaltation that was, and what a degradation this is! What a luminous realm that was, and what a world of darkness this is! Therefore take heed, O ye who have eyes to see! Awaken, O ye who possess minds! Reflect, O ye who can think! And upon you be salutations and praise.

ADMS#091

و منشور عزّت الهیّه تلاوت فرمودند و بخون خویش صفحات آفاق را بآیات عبودیت مرقوم نمودند و گوی سبقت از میدان موهبت ربوند

6 اما ما بیچاره‌ایم افتاده‌ایم بیکاره‌ایم آشفته‌ایم آلوده‌ایم افسرده‌ایم که از این میدان بازمانده‌ایم آنان از حیز امکان تا قطب لامکان پرواز نمودند و با طیور قدس در ملکوت ابدی دمساز گشتند و با آواز بلند یا لیت قومی یعلبون فریاد برآوردند و ما در اینجهان تنگ و تاریک اسیر آب و رنگیم و مشغول بشئون بیگانه و خویش

7 آن چه موهبتی و این چه محنتی آن چه اوجیست و این چه حسیضی آن چه علیینی و این چه سجینی آن چه عالم نورانی و این چه جهان ظلمانی فاعبروا یا اولی الأبصار انتبهوا یا اولی الألیاب افتکروا یا اولی الأفكار و علیکم التحية و الثناء

INBA85:051, BSHN.140.285x, BSHN.144.285x, MHT1a.184x, MHT1b.176x, NANU_AB#29x

AB00694

To: Mulla Yusuf Ali Rashti, in Ishqabad

Date: 1903 ca.

- 1 O thou who art firm in the Covenant! Thy letter was received and its purport was made plain and evident. Thou hadst written of the high endeavour, the exertion and the determination evinced by the loved ones of God, of their irrepressible enthusiasm for the construction of the Mashriqu'l-Adhkar, and of the engagement of their blessed persons in carrying its building stones. In truth, this news brought such joy to the hearts as is impossible to describe or recount, for it conjured the image of that noble assemblage bearing stones in the utmost humility and meekness and yet considering themselves exalted above the kings of the world. They serve as manual labourers in the Mashriqu'l-Adhkar, they carry the earth and mortar, and this they offer as a gift to the Threshold of Oneness, particularly Jinab-i-Haji 'Ali-Asghar-i-Milani, who in such a frail state moveth the rocks, and yet with such dignity. How I long with all my heart to see a photograph of those distinguished souls!

1 ای ثابت بر پیمان مکتوب شما رسید و مقصود واضح و پدید شد از همت و جدّ و جهد احبابی الهی مرقوم نموده بودید که در بنیان مشرق‌الأذکار بی‌اختیارند و بنفس نفیس سنگ کشتی میفرمایند فی‌الحقیقه این خبر بدرجه‌ئی سبب سرور قلوب گردید که خارج از توصیف و تقریر است زیرا تصور حال آن جمع بزرگوار گردید که در کمال خضوع و خشوع حمل احجار نموده و بر ملوک عالم افتخار مینمایند و در مشرق‌الأذکار بفعله‌گی مشغولند خاک کشتی کنند و بدرگاه احدیت پیشکشی تقدیم نمایند علی‌الخصوص جناب حاجی علی اصغر میلانی که بآن حالت و بآن رقت و بآن

- وقار نقل احجار مينمايد بسيار جان و دل مشتاق
مشاهدهء عكس آن بزرگوارانست
- 2 O Lord, my God! Confirm them in Thy service; strengthen their backs in bearing the stones for the erection of the Mashriqu'l-Adhkar. O Lord, my God! Illumine the faces of these righteous ones with the light that shineth from the dawning-place of Thy mysteries. Verily, Thou art the Mighty and the Unconstrained, and verily Thou art the Merciful and the Compassionate.
- 3 As for the question of equal rights between men and women in the matter of divorce that you had written about: Marriage and wedlock are contingent upon the consent of both parties, but separation and divorce are dependent upon the will of the husband alone. The wife alone does not have such authority to seek separation and obtain divorce after one year. This is the decree of God. However, after the wife's aversion, the husband's obstinacy is quite inappropriate and contrary to human nobility. Surely a divine person would not be content to remain bound in attachment to a wife in a state of aversion. As soon as he senses aversion, he would surely let her go and grant separation and divorce.
- 4 Regarding the Tablet you had inquired about: That is the Tablet which the Bab wrote to be presented "in the primary school" of Him Whom God shall make manifest.¹ The Babis have made this a means of confusion, saying that He Whom God shall make manifest must be a child so that this petition could be presented "in primary school". Therefore, since the Blessed Beauty was not a child, He is not Him Whom God shall make manifest. The Blessed Beauty states in the Book that the "primary school" of He Whom God shall make manifest is not a children's school or a place for ignorant pupils - it is the school of meanings and exposition that is sanctified above the comprehension of all possibility. He states that in that school I beheld the Tablet of the Bab which was a wondrous divine gift. In any case, the Babis have imagined that the school of Him Whom God shall make manifest is a school for ignorant children. Shame upon them! Curse upon them! Woe unto them for this great ignorance!
- 5 That blessed Tablet of the Bab - may my spirit be sacrificed for Him - this servant one day in Iraq by chance presented to
- رَبِّ رَبِّ آيْدهم على خدمتك و اشدد ازورهم
في حمل الأحجار لبناء مشرق الأذكار رَبِّ رَبِّ
نور وجوه هؤلاء الأبرار بسطوع الأنوار من مطلع
الأسرار أنك انت العزيز المختار و أنك انت
الرحمن الرحيم
- 3 اما در خصوص مسئلهء تساوى حقوق رجال و
نساء در امر طلاق مرقوم نموده بوديد عقد و
نكاح مشروط برضايت طرفين است ولى فصل و
طلاق موكل برادهء زوج است تنها زوجه را
چنين صلاحيتى نه كه طلب فراق كند و بعد از
مدت يك سنه طلاق جويد اين حكم الله ولى
بعد از نفرت زوجه تعصب زوج بسيار بيجاست
و مخالف بزرگواري عالم انسان البته انسان ربانى
راضى بآن نگردهد كه در حالت نفور اسير تعلق
زوجهء پيشعور باشد بمحض آنكه احساس نفور
كند البته از او بگذرد و فراق و طلاق مجرى
دارد
- 4 در خصوص لوح معهود سؤال نموده بوديد آن
لوحى است كه حضرت اعلى مرقوم نموده اند
كه در مكتب من يظهريه الله تقديم حضور
مبارك شود حضرات بيانها اين را وسيلهء
تخديش اذهان نموده اند كه من يظهريه الله بايد
طفل باشد تا اين عريضه در مكتب خانه تقديم
حضور مبارك گردد پس چون جمال مبارك
طفل نبودند من يظهريه الله نيستند جمال مبارك
در كتاب ميفرمايد كه مكتب من يظهريه الله
مكتب صبيان نيست و مدرسهء اطفال نادان
نه آن مكتب معانى و بيانست كه مقدس از
ادراك من فى الامكان ميفرمايد در آن مكتب
لوح حضرت اعلى را كه هديهء بديعهء الهيه
بود مشاهده نمودم باري حضرات بيانها چنين
اوهام فرمودند كه مكتب من يظهريه الله مكتب
صبيان نادانست تباً لهم و سخفاً لهم و تعساً لهم
من هذا الجهل العظيم
- 5 آن لوح مبارك حضرت اعلى روحى له الفداء
را اين عبد روزى در عراق بالتصادف در

¹BB00550.

the Blessed Presence in a primary school, meaning I was the bearer of this gift.

- 6 Convey the Most Glorious and Most Wondrous greetings to the assured handmaiden of God, the mother of Mirza Jalal, and likewise to the leaves of the Most Glorious Paradise, the young maidens of the loved ones who are engaged in reciting prayers and chanting verses and performing obligatory prayers. I beseech God to assist them in attraction and enkindlement and devotion and supplication and humility and submissiveness in all circumstances and conditions.

BRL_ATE#081x

مکتب‌خانه تقدیم حضور مبارک کرد یعنی حامل این هدیه شدم

- 6 امة‌الله الموقنه والده ميرزا جلال را تحيت ابدع ابهى ابلاغ نما و همچنين ورفات جنت ابهى صبايى احبا را كه بتلاوت مناجات مشغولند و بترتيل آيات و اقامه صلوات اسئل الله ان يؤيدهم على الانجذاب والاشتغال والتبتل والتضرع والخضوع والخشوع فى جميع الشئون والأحوال

INBA89:245, MAS2.079-080x

AB12125

To: Baha'is of Batum, in Anar

Date: 1903 ca.

- 1 O My loved ones! While Our esteemed friend Muhammad-Khan is returning from the Holy Land to Iran, he requesteth a loving and valuable letter in Turkish addressed to you, in which the spirit of true fellowship and loving communion amongst Our honourable Iranian friends is remembered. However, the language that We are familiar with is Persian and Arabic. But since most of the true and sincere friends in that place are pious Iranian Turks, to write the letter in Turkish is indeed more suitable. The essential purpose is but to convey pleasing inner meanings and sweet contents. Whatever the language is, it is laudable, acceptable and desirable. Therefore, the motive that impelleth Me to write in the language I am not familiar with, is naught but the passion of love, and the immortal draught of the feelings and promptings of the spirit. Utterances and words are a crystal cup. But when the soul-stirring wine imparteth joy, the cup hath no importance. Let it be an earthen vessel; the joy of the wine and the purity of the crimson-coloured wine sufficeth and is perfect.

- 1 سوكلى يارانم دوستم محمد خان حضرتلى ارض مقدسه دن ايرانه عودت ايدركن باطومده بولنان شانلى ايراني يارانمى تطيب خاطر ايتك اوزره سزه خطاباً تركجه بر تحريات مشفقانه پريمى رجا ايتكده در بز ايسه معتاد بولنديغمز لسان ياليز: فارسى و عربيدر فقط اوراده بولنان ياران حقيقى و احباى صميمى اكثرلى ايراني ترکان پاكان بولندقلرى جهته تحريراتى تركجه يازمق فى الحقيقه دها اولادر مقصد اصلى ايسه اتحق معانى دلشين و مضامين شكريندر هر نه لسان ايله اولسه اولسون مطبوعدر مقبولدر مرغوبدر بناءً عليه معتاد اولنديغم لسان ايله شو تحريراتى يازديران اتحق شوق محبتدر احساسات وجدانيه و انبعاثات روحانيه صهادر الفاظ و كلمات ايسه جام مصفادر صباء جانفزا نشئه بخشا اولديغى حالده قدحه او قدر اهميت يوقدر وارسون طپراقدن چوملك بر چناق اولسون نشئه صها و لطافت باده حمرا كافى و افيدر

- 2 On the table of the Eternal Covenant God hath made the pure cup of love brim over and intoxicating. The friends are filled with the holy ecstasy of the Cup of the Covenant, and the heavenly joy is continuous and profitable in the souls of the spiritual ones. The friends, who are intoxicated by the Cup of

- 2 حضرت احديت بزم الستده جام ابريز محبتى لبريز و نشئه انگيز بيوروب عزيزلى سرمست پيمانه عهد و پيمان ايلدى او نشئه روحانى روحانيانك دماغنده دوام و استمرار ايتكده در بناءً عليه سرمست جام الست اولان ياران

the Eternal Covenant, are thus always attracted to the Beauty of the All-Glorious and united with eternal felicity. Gracious God! What a bounty! What a grace! Only those who are possessed of divine knowledge truly know its worth, and this is promised but to those who are cognizant of the hidden mysteries. Otherwise the heedless ones that strive after bodily comforts, are unaware of the joy of the wine of the Eternal Covenant, even as those who are utterly deprived of its sweet fragrance. The people are cows with human faces. Therefore, praise be unto God Who hath kindled the lamp of guidance within the glass of the heart, that He hath led us servants that are stricken with remoteness and separation, unto the Convent of His Singleness and the Threshold of His Divinity. We are full of shortcomings, but He is the Ever-Forgiving. We are sinners, but He is the Lord of grace abounding.

- 3 Consider carefully: we were deprived; He made us intimate with His mystery. We were hopeless; He made us confidants despite our weakness and poverty. We were brought to naught; He provided for us shelter and refuge. Since He hath adorned the hearts with this ancient favour, it is incumbent upon us to offer our thanks. And thankfulness means to be clothed with the most noble virtues and perfections that adorn the reality of man and thus be a manifestation of Divine blessings among the people, to greatly serve humanity, to consort with all the peoples of the world with the utmost kindness, happiness, faithfulness, trustworthiness and worship God in servitude.

- 4 Also, the body of mankind suffers chronic diseases. The Lord of Grandeur hath therefore chosen a skilled, an all-powerful and inspired Physician in order to heal this body. From the point of view of the good health of the body of mankind, this is a great bounty. But alas! The people are ignorant and unaware of this.

- 5 May My Lord confirm you all and crown your endeavours with success, perchance all mankind may shine radiantly with the Divine blessings and attain eternal life and felicity that is the ultimate purpose of Divine guidance.

می‌پرست هر زمان جمال ذوالجلاله مفتون و سعادت ابدیه مقرون درلر سبحان الله بو نه عنایتدر بو نه موهبتدر حقاً قدرنی تقدیر ایتک آنجق اهل عرفانه مخصوص و واقف اسرار نهانه مرهوندر یوخسه طیب مشمومدن هر مزکوم محروم اولدیگی گبی غافلان دخی نشئه صهبای الستدن یخبر بر طاقم تنپرور و خلق ایسه البقر علی صورة البشر درلر بناء علیه سراج هدایتی زجاج قلوبده ایقاد ایدن حضرت کبریایه شکر اولسون که بزم گبی هجران و حرمانه مبتلا اولان بندگانی خلوتگاه احدیته دلالت و درگاه الوهیته هدایت بیوردی بز هر نه قدر اهل قصورز او رب غفوردر بز عباد پرخطایز او خداوند پرعطادر

- 3 دقت ایتلی باقک بز محروم ایدک محرم راز ایلدی مأیوس ایدک عجز و نیاز ایله دمساز ایلدی بی سر و سامان ایدک ملجأ و پناه احسان ایلدی مادام بو فیض قدیم ایله گوگلری تئین بیوردی شکرانه ایله مقابله ایتک لازمدر شکرانه ایسه حقیقت انسانیهی تئین ایدن اک پارلاق فضائل و خصائل حمیده ایله متصف اوله‌رق بین البشر سنوحات رحمانیه مظهر اولق عالم انسانیه بیوک بر خدمت ایتک و کافه بشر ایله حسن معامله ایلک مهربان اولق و عموم ایله صداقتچه دیانتچه امانتچه معامله بیورمق و جناب حقّه عبادت و عبودیت ایتکدر

- 4 برده هیکل عالم امراض مزمنه ایله بیمار و معتل اولمشدر بناء علیه جناب کبریا بر طبیب دانا و حکیم توانا انتخاب بیوردب هیکل مجسمک معالجه سنه دلالت بیورمشدر عالم وجودک صحت و عافیت و سلامتی نقطه نظرندن بو بر بیوک احساندر اما نه فائده که انسانلر جاهل و بشر یخبردر

- 5 ربم سزی تأیید بیورسون و توفیق ایلسون تا که سنوحات رحمانیه ایله عالم انسانیتی نورانی و روحانی بیوروب نتیجه هدایت اولان حیات ابدیه و سعادت سرمدیه موفق بیورسون آمین

BRL_DAK#0575

AB00773

To: *Naraqi, Muhammad Baqir et al.*

Date: 1903 ca.

1 O companions of 'Abdu'l-Baha! Praise be to God that in the path of His love ye have drained the cup of woe and tasted the venom of cruelty. Ye have severed yourselves from all else besides the matchless Beloved, soared to the highest summit, attained the desire of all God's chosen ones, hearkened to the divine summons, witnessed the most great signs, become enchanted by that radiant Countenance, offered yourselves to God, and through your self-sacrifice obtained the fruition of your lives. For the sake of the loving Friend ye were loyal servants, and in the path of the Desired One ye surrendered heart and soul. Nevertheless, the ungodly declared your oppression lawful and fierce beasts set out to destroy you. One like unto the loathsome Yazid was thirsty for the blood of the birds of the rose garden of unity; and another like unto the vile Walid was intent upon slaughtering the flock of God. They did whatever they desired, and they reached out with the hand of aggression. But praise be to God that His loved ones, through the boundless divine protection, set firm their steps and resisted the flood of error. They regarded the cup of woe as heaven's nectar, and considered lethal poison to be a delectable treat. At last, with the polo-stick of unwavering determination they carried the ball from the field.

2 Give thanks to God that ye have displayed such steadfastness, fortified yourselves with constancy and perseverance, and yielded your lives willingly in the path of the Beloved. Ere long ye shall behold the banner of the Word of God raised high, the verses of bounty uplifted in the assembly of the friends with spiritual and penetrating melodies, and the lights of the most great guidance shining from the Kingdom of Abha with such a dazzling brilliance as to utterly scatter the traces of darkness, one after another. Every rebellious soul shall cry out: "Although outwardly I was a stranger, inwardly I was aware. Before the Day of Manifestation I was a believer, and to the call 'Am I not your Lord?' I answered 'Yea, verily!'" Then shall the believers rejoice.

3 Praise be to God! The influence of the Word of God is pervading the whole world, and the breaths of holiness are perfuming the nostrils of the peoples of East and West. All the nations are astonished, and declare: "From whence ariseth this clamor,

1 ای یاران عبدالهّاء الحمد لله در سبیل الهی جام بلا نوشیدید و سمّ جفا چشیدید و از مادون آن دلبر یگنا بریدید و باوج رفیع پریدید و بمقصود جمیع اولیا رسیدید ندای الهی شنیدید و آیات کبری دیدید و مفتون آن مهتابان گردیدید جانفشانی نمودید و بجانفشانی کامرانی فرمودید آن یار مهربان را بندهء باوفا شدید و جانانرا دل و جان فدا کردید ولی ستمکاران جفا روا داشتند و درندگان بخونخواری برخاستند یکی مانند یزید پلید تشنهء خون مرغان گلشن توحید گردید دیگری مانند ولید عنید بدرندگی اغنام الهی پرداخت آنچه خواستند نمودند و دست تطاول گشودند ولی حمد خدا را که احبّای الهی در صون حمایت حضرت نامتناهی قدم ثبوت نمودند و مقاومت آن سیل ضلالت کردند جام بلا را شهید بقا شمرند و سم قاتلرا قند مکرر دانستند و بچوگان همتی گوی عافیت از میدان ربوند

2 شکر کنید خدا را که چنین استقامت نمودید و قدم ثابت راسخ نمودید و جانرا رایگان در سبیل جانان شایان فرمودید عنقریب ملاحظه فرمائید که رایت کلمهء الله بلند است و آیت موهبت در انجمن یاران بالخان روحانیان بلند انوار هدایت کبری از ملکوت ابهی چنان بدرخشد که ظلمات پی در پی بکلی متلاشی گردد هر نفس عنودی فریاد برآرد که من هرچند بظاهر بیگانه ولکن بدل آشنا بودم و پیش از ظهور مؤمن گشتم و قبل از خطاب الست بی گفتم یومئذ یفرح المؤمنون

3 الحمد لله نفوذ کلمهء الله آفاقرا مستخر نموده و نفحات قدس مشام اهل خاور و باختر را معطر فرموده جمیع ملل حیرانند که این چه صوتیست و چه صیتی و چه آهنگیست و چه گلبانگی و

glory, and song? What is the source of this cry, this brilliance, and this blazing light?" Upon you be salutation and praise.

- 4 O my spiritual friends! Naraq, in the early days of the appearance of the shining Orb of Revelation, through its love for the Sun of Truth, became renowned throughout all regions. Tumult, ardour, attraction, and longing encompassed all, and increased from day to day, until at length that wintry frost, the baleful being Ja'far-i-A'raj, exerted his influence. A few of the witless, that is, a small number of the obstinate, took root for a time, yet were soon brought to naught; but the baneful effect of that soul, and of that frozen orb, still remained.
- 5 Now must the friends of God, who are the glittering and resplendent stars of the ethereal firmament, so flame forth as wholly to dispel the effect of that wintry chill, that Naraq may once again become the dawning-place of splendour, that all may be enraptured by the Beloved of the horizons, and that the cry and fame of "Ya Bushra!" may ascend unto the Concourse on high.
- 6 Transmit a copy of this letter unto the various regions.

چه اشراق و چه نقطه احتراق و علیکم التحية و الثناء ع

4 ای یاران روحانی من نراق در اوایل ظهور نیر اشراق بحبت شمس حقیقت مشهور آفاق گشت شور و وله و جذب و شوق کل را احاطه نمود و روز بروز در ازدیاد بود تا آنکه آن سرمای زمهریر وجود نامبارک جعفر اعرج نفسش تأثیر نمود بعضی از پیگردان یعنی معدودی عنود پا گرفت و مضمحل شدند ولی از نحوست نفس و نفس آن کره زمهریر تأثیر باقی ماند

5 حال یاران الهی که کواکب درّی و درخشنده فلک اثیرند باید چنان شعله زنند که تأثیر آن زمهریر را بکلی زائل نمایند و نراق دوباره برج اشراق گردد و کل مفتون دلب آفاق شوند و صوت و صیت یا بشری بملاً اعلی رسد ع

6 سواد این مکتوب را باطراف ارسال دارید

INBA85:166, MKT8.233, MAS5.265x,
NANU_AB#62

AB00770

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1903 ca.

- 1 O ancient companion! What you wrote was observed and caused endless joy and delight, for it indicated the steadfastness and firmness of that respected person. Steadfastness in the Cause of God is among the greatest gifts of the Ever-Living, Self-Subsisting One, and the steadfast person is promised the assistance of the hosts of the Supreme Concourse. This is among the special characteristics of the gems of existence, but it is extremely difficult. "Be thou steadfast as thou hast been commanded" is a mighty proof, and "These two verses have turned my hair white" is a clear evidence. Therefore, this servant at all times makes supplication to the Divine Threshold, crying and lamenting, praying: "My Lord, my Lord! Make firm my steps on Thy straight path, enable me to serve Thy

1 ای مولس قدیم آنچه نگاشتی ملاحظه گردید و سبب فرح و مسرت بی پایان شد زیرا دلالت بر ثبوت و استقامت شخص محترم مینمود استقامت بر امر الله از اعظم مواهب حی قیومست و شخص مستقیم بنصرت جنود ملاً اعلی موعود و این از خصائص جواهر وجود ولی صعب مستصعب فاسقم کما امرت برهانیت عظیم و شیبّتی الآیتان دلیلیست مبین لهذا اینبعد در جمیع احيان تضرع بحضرت یزدان مینماید و جیع و زاری میکند و مناجات مینماید ربّی ربّی ثبت قدمی علی صراطک المستقیم و وفقنی

mighty Cause, and make me steadfast in exalting Thy Word among the worlds.”

- 2 Regarding the honored Sheikh, upon him be the glory, praise, greetings and salutations of God - you had written about him and the page he had composed was observed. The writing of this very page is a magnet for divine confirmation. Soon its effects will become manifest and evident. This announcement is very appropriate and fitting with reality, for night and day the sustenance of people dying is the spreading of vain rumors. Now this door has been closed to them and the hearts of the rumor-mongers are weary.
- 3 As for Sheikh Muhammad, titled Fadil, convey to him on behalf of ‘Abdu'l-Baha that our hope is that you will be an unsheathed sword of the Covenant and Testament and a burning flame in the hearts of the people of hypocrisy. God willing, you will become thus. The great bats in the darkness underground will disparage the sun, but their moaning befits the ears of earthworms, not the hearing of the birds of the highest heaven. Out of envy they intend to cover these flower petals of yours over the sun - but alas, alas! “The matter is decided about which you both inquire.” The Covenant-breakers have fallen into such evident loss that they have become a warning to all who observe. Come and behold faces that Day, dust-stained, covered with darkness.
- 4 Regarding the protection, care, consideration and safeguarding of that honored and respected person that you had written about - in truth it is more than what you wrote. I know, and it is for this reason that the Lord assists him with hosts you cannot see. We hope that the hidden divine favors will increase day by day and adorn the rose garden of hopes of that pride of men. As for that honored one himself, whatever he deems advisable is appropriate and you must obey. Do not deviate even an atom's weight from that straight path, even if compelling circumstances arise. Obedience to those in authority is coupled with obedience to the Messenger - any shortcoming in the former is a deficiency in the latter.
- 5 Regarding the will of the late Haji Abdul-Rahim, carry it out exactly according to his own testament. In these days, as extreme hardship has befallen the Holy Land, if possible send that amount quickly. As for the names you had written about that were written before - all the names you have written until now have been written and sent. They are with your honor. Now these names will also be written.

علی خدمت امرک العظیم و استعمنی علی اعلآء کلمتک بین العالمین

2 در خصوص حضرت شیخ جلیل علیه بهاء الله و ثنائه و تحيته و سلامه مرقوم نموده بودید و صفحهائی که مرقوم فرموده بودید ملاحظه گردید تحریر همین صفحه مغناطیس تأیید است عنقریب آثارش ظاهر و باهر گردد این اعلان بسیار مناسب و موافق واقع زیرا شب و روز قوت قوم یحوت نشر اراجیف است حال نسبت بایشان این در بسته شد و خاطر مرجفین خسته

3 و اما جناب شیخ محمد ملقب به فاضل را از قبل عبدالهء ابلاغ دارید که ما را امید چنین است که سیف مسلول عهد و میثاق باشی و شعلهء محرقه در قلوب اهل نفاق و انشاءالله چنین خواهی شد خفاشان مهین در ظلمات زیر زمین توهین آفتاب خواهند ولی انیشتان سزاوار گوش خراطین است نه آذان طیور علیین قصد آن دارند این گلپاره ها کز حسد پوشند خورشید ترا هیات هیات قضی الامر الذی فیہ تستفتیان ناقضین یحجان خسران مبین افتاده که عبرة للناظرین گشته اند بیا و تماشا کن وجوه یومئذ مغبرة ترهقها قتره

4 در خصوص حمایت و عنایت و رعایت و صیانت آنشخص جلیل محترم مرقوم نموده بودید فی الحقیقه بیش از آنست که مرقوم نموده اید من میدانم و بسبب اینست که حضرت یزدان ایشانرا بجنود لم تروها نصرت میفرماید و امیدواریم که الطاف خفیه الهیه روز بروز بیفزاید و گلشن آمال آن نخر رجال بیاراید و اما در خصوص خود آنحضرت آنچه که ایشان مصلحت بدانند همان موافق و باید اطاعت فرمائید ابدأ بقدر ذرهئی از آن خط مستقیم انحراف نجوئید ولو اسباب مجبره بمیان آید اطاعت اولی الامر مقرون باطاعت رسول است فتور در این قصور در آنست

5 و اما در خصوص وصیت مرحوم جناب حاجی عبدالرحیم بهمانقسم که وصیت خود ایشانست مجری دارید و در این ایام چون در ارض مقدس نهایت عسرت حاصل گشته اگر ممکن شود آن مبلغ را بسرعت ارسال دارید و اما در خصوص

اسامی مرقوم نموده بودید که از پیش مرقوم
شده آنچه تا بحال اسامی مرقوم داشته‌اید جمیع
نوشته و ارسال گردیده است نزد خود آنجناب
حال این اسامی نیز مرقوم خواهد شد

6 Upon you be greetings and praise.

6 و علیک التّحیّة و الثّناء

PYK.241, MSHR4.222x

AB00906

To: Ibn-i-Abhar, in Yazd

Date: 1903 ca.

1 O herald of the Covenant! Your letters arrived and from their contents came spirit and fragrance. Praise be to God that you are successful in service to that Kind Beloved and confirmed in servitude to the Lord God. Know the value of this blessing and open your tongue in thanksgiving that you have been honored with such a gift and confirmed with such aid and grace. This is from God's bounty which He bestows on whomever He wishes, and God is possessed of great bounty.

1 ای منادی پیمان مکاتیب واصل و از مضامین
روح و ریحان دست داد الحمد لله که بخدمت
آندلبر مهربان موقفی و بعبودیت حضرت یزدان
مؤید قدر این نعمت را بدان و زبان بشکرانه بگشا
که بچنین موهبتی مفتخر گشتی و بچنین عون و
عنایتی مؤید ذلک من فضل الله یؤتیه من یشاء
و الله ذو فضل عظیم

2 The detailed dream was observed, but due to numerous occupations we are compelled to give a brief interpretation. However this brevity is better than a thousand elaborations. The appearance of His Holiness the Primal Point, Herald of the Blessed Beauty (may my spirit be sacrificed for Him) in the dream world indicates the manifestation of lights and diffusion of signs. That magnificent edifice is the divine foundation, meaning the religion of God and the Law of God. And that gathering of luminous temples and dawning places of divine gift and entry into the divine presence indicates that you are a confidant of mysteries and companion of the Center of Lights. The placement of two beds under the blessed feet indicates complete success in the Cause of God, which is the comfort of the Manifestation of the All-Merciful. And sitting in proximity to the Truth indicates nearness to the Court of Unity. And the blessed explanation in establishing the reality of the letter "Ha" between the two - this "Ha" is the "Ha" of Identity which falls between "Ba" and "Alif" and indicates that the first Manifestation is contained within the second Manifestation. The Second Manifestation represents the completion of the Word. And the "Vav" is the throne of "Ha", and that mighty throne occurs

2 رؤیای مفصّل ملاحظه گشت ولی از کثرت
مشاغل مجبور بر تعبیر مختصریم اما این اختصار
بہتر از ہزار تفصیلت ظهور حضرت نقطہء
اولی مبشر جمال اہبی روحی لہ الفداء در عالم
رؤیا دلیل بر جلوهء انوار و انتشار آثار است
آن عمارت جلیلہ بنیان الہیست یعنی دین الله و
شریعت الله است و آن جمعیت ہیاکل نورانی
و مطالع مہبت رحمانی و دخول بحضر ربّانی
دلالت بر آن نماید کہ محرم اسراری و ہمدم مرکز
انوار و وضع دو بستر در زیر پای مبارک دلیل بر
موفقیت کلیہ است در امر الله کہ راحت مظهر
رحمانیہ است و جلوس در قرب حق دلیل بر
تقرّب درگاہ احدیتست و بیان مبارک در اثبات
حقیقت ہاء بین الاثنین اینہا ہاء ہویتست کہ
بین الباء و الالف واقع و دلیل بر این کہ ظهور
اول در ضمن ظهور ثانیست و الظہور الثانی عبارة
عن تمام الکلمہ و واو عرش ہاء است و آن
عرش عظیم بین دو موعّد واقع وعد اول و وعد
ثانی و اذ واعدنا موسی ثلاثین لیلة و اتمنناہ بعشر

between two appointments - the first appointment and the second appointment. "And when We appointed for Moses thirty nights and completed them with ten." The "Vav" which is the throne of "Ha" occurs between the first appointment and second appointment, between the two resurrections and between the two trumpet blasts - the first blast and the final blast. And the swiftness of speech indicates the swift penetration of the divine Cause. The good fruit is special bounty.

- 3 This is the interpretation of your dream in brief - that it indicates the exaltation of the Word of God and manifestation of the signs of God and your special confirmation.

- 4 As for the second dream, its interpretation also matches the first dream in summary and indicates that the respected person will become the cause of establishing and consolidating the divine foundation in the human world.

- 5 Regarding the meeting with Mirza Seyyed Ali that you wrote about - whatever manner the respected person deems advisable, carry it out in that way. It is not at all permissible to deviate from their opinion and will. Whatever they deem advisable accords with wisdom. All the divine friends must show complete obedience and submission to the government, especially that kind leader whose obedience is the cause of nearness to the Court of Grandeur. Advise all the friends that in all conditions they should show the utmost deference to them.

- 6 And upon you be greetings and praise. The letters you requested are enclosed with this letter.

واو که عرش هاء بین موعِدِ اوّل و موعِدِ ثانی واقع بین القیامتین و بین النّفختین النّفخة الاولى و النّفخة الاخری و سرعت بیان دلیل بر سرعت نفوذ امر رحمانست فاکههء طیبه فیض مخصوص است

3 هذا تعبیر رؤیایک بمجل آنکه دلیل اعلاء کلمه الله و ظهور آثار الله و تأیید مخصوص شماس

4 و اما رؤیای ثانیه آن نیز خلاصهء تعبیرش مطابق رؤیای اولیست و دلیل بر آنست که شخص محترم سبب تأسیس و تمکین بنیان الهی در عالم انسانی خواهند گشت

5 در خصوص ملاقات میرزا سید علی مرقوم نموده بودید هر نوع که شخص محترم مصلحت بدانند همان نوع مجری دارید ابداً از رأی و ارادهء ایشان تجاوز جائز نه آنچه مصلحت بدانند موافق حکمتست جمیع یاران الهی باید نهایت اطاعت و انقیاد را بحکومت بنمایند علی الخصوص آن سرور مهربان که اطاعتش سبب تقرّبی درگاه کبریاست بجمیع دوستان تنبیه نمائید که در جمیع احوال نهایت تمکین را از ایشان داشته باشند

6 و علیک التّحیّة و التّناء مکاتیبی را که خواسته بودید در طیّ مکتوبست

BRL_DAK#0168, MMK6#165,
RAHA.286-287, YIA.257-258

AB03527

To: Ethel J Rosenberg, in London
Date: 1903 ca.

- 1 O thou who art attracted by the fragrances of God!
2 Your wondrous letter has reached me mentioning the arrival of the respected maidservant of God, Sister Sanghamitta. I have

1 ایتها المنجذبة بنفحات الله
2 قد وصلنی تحریرک البدیع و به ذکرّت ورود امة الله سیستر سانقامیتا المحترمة و قد کتبت لها

written a reply to her letter which came through Mr. Phelps and sent the response within a letter to Mr. Phelps to reach him in Port Said.

- 3 As for the respected maidservant of God Sister Sanghamitta, she has exerted effort for years and ages until she saw the light of guidance shining on the horizons. So exert your effort in pleasing her as she is ill, that her spirit and body may be revived, for she has a great station with Abdul-Baha. As for your presence now, it does not accord with wisdom, and God willing in the future we will permit you to come.

- 4 As for the seven spirits and seven stars mentioned in the Revelation of John, these refer to the seven letters found in the Greatest Name, for this Name with its seven letters has shone upon the horizons and illumined creation with brilliant rays from the Kingdom of the All-Merciful.

- 5 As for the angel of the church and the seven churches, these refer to holy souls who were ignited with the fire of love for their Lord. Then look at the phrase which is "Grace unto you, and peace, from him which is, and which was, and which is to come." He who was is the King of Peace, He who is is Christ, and He who is to come is the Promised One mentioned in God's books and scriptures. This is a clear and evident explanation appearing in explicit terms. Blessed is the one who recognizes this explanation through the light of guidance. We have been brief in the interpretation but have taught you the meaning in terms you can explain in detail through the spirit of God's love.

- 6 Convey my greetings and praise to Madame and Miss Benyard and Barbara Smith. I remember them with beautiful remembrance and pray God may assist you all to serve Him in His great vineyard.

- 7 As for what you asked about visiting the Holy Places and showing utmost respect to those luminous spots, there is no doubt those Holy Places are the source of divine bounties, for the heart attains great tenderness upon arriving at these luminous spots of martyrs and holy souls. Such respect is both spiritual and physical, but it is not obligatory on all souls to visit those spots except for the three places which are the Holy Dust [in Akka], the honored House in Iraq, and the exalted House in Shiraz. This is obligatory when one has the means and ability and there are no obstacles. The details are mentioned in

تحريراً جوابياً على تحريرها الذي ورد بواسطة
مستر فلپس و ارسلت الجواب ضمن تحرير الى
مستر فلپس ان يصل اليه في پورتسعيد

- 3 و اما امة الله المحترمه سيستر سانغاميتا قد بذلت
جهدها سنين و اعوام الى ان رأت نور الهدى
الساطع على الآفاق فابذلت جهدها في رضاها
انها علية حتى ينتعش روحها و جسمها لان لها
قدر عظيم عند عبدالبهاء و اما حضورك الآن
فلا يوافق الحكمة و انشاء الله في المستقبل نأذن
لك بالحضور

- 4 و اما الأرواح السبعة و الكواكب السبعة
المذكورة في مكاشفات يوحنا هي عبارة عن
الحروف السبعة الموجودة في الأسم الأعظم لأن
هذا الأسم بحروفه السبعة اشرق على الآفاق و
نور الأمكان إشعاع ساطع من ملكوت الرحمن

- 5 و اما الملاك الكنيسة و الكائس السبعة عبارة
عن النفوس المقدسة التي اشتعلت بنار محبة ربها
ثم انظري الى العبارة التي هي نعمة لكم و سلام
من الكائن و الذي كان و الذي يأتي الذي كان
هو ملك السلام و الذي كائن هو المسيح و الذي
يأتي هو الموعود في كتب الله و صحفه هذا بيان
واضح مبين الظاهر بصريح العبارة هنيئاً لمن عرف
هذا البيان بنور الهدى و لقد اختصرنا في التفسير
ولكن علمناك المعنى بعبارة تقتدرين على تشرحها
مفصلاً بروح محبة الله

- 6 و بلغني تحيتي و ثنائى الى مادام و ميس بنياردى
و باربارا اسميث اتى اذكرهن ذكراً جميلاً و ادعو
الله ان يوفقكن على خدمته في كرمه العظيم

- 7 و اما ما سئلت عن زيارة المقامات المقدسة
و الاحترامات الفائقة لتلك البقاع النورانية
فلا شك ان تلك المقامات المقدسة محل
الفيوضات لأن القلب يحصل لها رقة عظيمة
عند الورد على هذه البقاع النورانية من الشهداء
و النفوس المقدسة و تلك الاحترامات روحانية
و جسمانية ولكن ليس فرض واجب على
كل النفوس ان يزوروا تلك البقاع الا البقاع
الثلاث التي هي التربة المقدسة و البيت المكرم في
العراق و البيت المعظم في شيراز هذا واجب عند

the Tablets. These three spots are those to which one should journey.

الاستطاعة و الاقتدار و عدم الموانع و التفصيل
مذكور في الألواح و هذه البقاع الثلاث يُشدّ اليه
الرحال

- 8 As for other places of martyrs and holy ones, if someone wishes to draw near to God through visiting those spots, this is beloved by God but not obligatory.

8 و اما سائر مقامات الشهداء و المقدسين اذا احبّ
انسان ان يتقرّب الى الله بواسطة زيارة تلك
البقاع هذا امر محبوب عند الله و ليس فرض
واجب

- 9 As for the number of letters in the name Abdul-Baha: a-b-d-a-l-b-h-a-', nine letters.

9 و اما عدد حروف اسم عبدالبهاء ع ب د ا ل ب
ه ا ء تسعة احرف

- 10 And upon you be greetings and praise.

10 و عليك التحيّة و الثناء

LOG#1828x

BRL_DAK#0704, YMM.366x, YMM.414x

AB00994

To: Haji Muhammad Ali son of Ammih from Kashan, in Tihiran
Date: 1903 ca.

- 1 O servant of God! What you wrote was understood and was a clear proof of your mindfulness and awakening to the Cause of the All-Merciful and Most Compassionate. I beseech God that you may progress moment by moment in the degrees of divine love and spiritual attraction and heavenly inspirations, and that you may be kind and caring to both friend and stranger. 'Abdu'l-Baha, as much as possible, wishes to have a sin-covering eye and to conceal faults, for more than all others He sees Himself as sinful and incapable and deficient in servitude to the Lord. Therefore, being occupied with His own shortcomings, He does not dwell on the sins of others and constantly seeks pardon and forgiveness and beseeches grace and bounty.

1 ای بنده حق آنچه مرقوم نمودی معلوم گردید
دلیل جلیل بر تذکر و تنبه در امر حضرت
رحمن و رحیم بود از خدا خواهم که آناً فاناً
در مراتب عشق و محبت الهیه و انجذابات
وجدانیه و سنوحات رحمانیه ترقی نمائی و یار و
اغیار را غمخوار و مهربان باشی عبدالبهاء تا تواند
دیده خطاپوش خواهد و ستر نماید زیرا بیش
از کلّ خود را گنه کار بیند و عاجز و قاصر
در عبودیت پروردگار لهذا چون بقصور خویش
مشغول بخطیئات دیگران نپردازد و همواره طلب
عفو و غفران نماید و استدعای فضل و احسان

- 2 If someone commits a fault and I treat them with kindness, this is not due to negligence. Rather, since I acknowledge my own deficiencies and am mindful of my own state, I do not censure others. In the Gospel it is recorded that an adulteress was brought before Christ and confessed. Those present asked why He did not command her to be stoned. He said that whoever was without sin - that is, had committed no wrong - should arise and stone her. When all examined themselves, they found themselves sinful, and so each fled in a different direction. This is the station that must always be kept in view,

2 اگر چنانچه از نفسی قصوری حاصل و من
بمهربانی با او رفتار نمایم این نه از غفلت است
بلکه چون بقصور خود معترف و بحال خود
ملتفت تعرض بدیگری ننمایم در انجیل مذکور
است که ضعیفه زانیه ئی بحضور حضرت
مسیح حاضر شد و اقرار کرد حاضرین گفتند
چرا حکم برجم نمیفرمائی فرمودند هر کس
مستحق حدّ شرعی نیست یعنی گاهی ننوده
است برخیزد و این زانیه را رجم نماید جمیع

otherwise the matter becomes difficult. In the Qur'an it states: "If thou hadst been harsh and hard-hearted, they would have dispersed from around thee."

چون نظر بخویش نمودند گنه کار یافتند لهذا هر یک بطرفی فرار نمودند حال ایستقامست که باید همواره منظور نظر باشد والا کار مشکل است در قرآن میفرماید و لو كنت فظاً غليظ القلب لأنفضوا من حولك

- 3 But souls must be fair. If they become manifestations of kindness despite oppression, it becomes a cause of awakening and mindfulness. As for any deficiency toward other persons who are loving and steadfast and firm - I always acknowledge and confess my weakness and shortcoming. Surely the divine friends will also forgive, and whenever a letter arrived from them, to the extent possible a reply was sent. Moreover, letter-writing has no connection to that pure spiritual divine love. How many souls there were who in the Blessed Days were the recipients of favors and had numerous detailed Tablets, yet in this day they have so stumbled that they did not heed the divine counsels and overlooked what was revealed in their own Tablets. And there are souls who today are standing firm in service to the Cause and are steadfast and established, although in the Blessed Days they were not addressed by any message. "That is the bounty of God; He bestoweth it upon whomsoever He willeth, and God is the possessor of great bounty."

3 ولی نفوس باید که منصف باشند با وجود اعتساف اگر مظهر الطاف گردند سبب تنبه و تذکر گردد و اما قصور در حق اشخاصی دیگر که مبرورند و ثابت و مستقیم من همواره به عجز و تقصیر مقرر و معترفم البته یاران الهی نیز معاف میدارند و از ایشان هر وقت نامه‌ئی رسید بقدر امکان جوابی ارسال شد و علی‌الخصوص نامه‌نگاری دخلی بآن محبت صافیه روحانیه رحمانیه ندارد چه بسیار نفوس هستند که در ایام مبارک مورد الطاف شدند و الواح مفصل شتی داشتند لکن در این یوم چنان لغزیدند که وصایای الهیه را نشنیدند و از آنچه در الواح خود نازل چشم پوشیدند و نفوسی الیوم قائم بر خدمت امرند و ثابت و نابت و حال آنکه در ایام مبارک بخطابی مخاطب نگشتند ذلک من فضل الله یؤتیه من یشاء والله ذو فضل عظیم

- 4 The essence of the matter and the reality of nearness and firmness in the religion of God is service to the Cause of God and servitude at the Threshold of the Divine Unity. This is what is necessary. And upon thee be greetings and praise.

4 اصل امر و حقیقت قرینیت و ثبوت بر دین الله است و خدمت امر الله و عبودیت درگاه احدیت این لازم و علیک التحية و التناء

INBA89:271, MKT2.146, AKHA_123BE
#09 p.b, AVK3.182

AB00978

To: Relatives of Ismullah
Date: 1903 ca.

- 1 O God! O Thou in Whose grasp is the reins of all existence and in Whose right hand lies the kingdom of might and power! Nothing moves except through Thy all-conquering power over all things, and not an atom exists but that it reveals the manifest signs of Thy oneness throughout all regions. All existence bows and prostrates in submission to Thy overwhelming might,

1 اللهم یا من فی قبضتک زمام الموجودات و فی یمینک ملاک القدرة و الاقتدار ما من شیء الا و متحرک بقدرتک الغالبة علی الأشياء و ما من ذرة الا ظهرت عنها آیات توحیدک الباهرة علی الأرجاء فالوجود لفی الركوع و السجود تدلاً الى

and all beings, both seen and unseen, come as supplicants to the door of Thy vast mercy.

2 O my God, Thou hast created creation in countless different ranks and stations, and from among all existence Thou hast chosen the human reality, which encompasses the mysteries of contingent being and proclaims the divine truth in the world of creation. Thou hast distinguished it from all other existence through the outpouring of divine vision, the hidden secret, and the protected symbol, making it a pure mirror reflecting the mysteries of what was and what will be.

3 Praise be to Thee, O my God, for what Thou hast chosen and selected and distinguished and elevated and drawn near, and for casting upon it the all-encompassing Word, the consummate wisdom, the conclusive proof, and the vast gift, making it the lamp of the heights from which the light of guidance shines upon all horizons of creation.

4 And this human being, O my Merciful Lord, is one who has believed in Thee and Thy signs, turned toward Thy Kingdom, shown humility before Thy Might, been illumined by Thy radiance, sought victory through Thy holy angels, drawn from the ocean of Thy knowledge, been enlightened by the dawning-place of Thy subsistence, arisen to serve Thee, sought Thy servitude, persisted in Thy worship, spoke Thy praise, showed humility to Thy loved ones, and submission to Thy chosen ones, and wished to be as dust beneath the feet of Thy servants. For whoever walks upon this path and dedicates themselves to this connection and chooses lowliness before the exaltation of Thy overwhelming might over all creation - this is that human being.

5 Praise be to Thee, O my God, for having enabled the people of Baha, the faithful ones, to attain this most exalted station in the view of those possessed of understanding. Therefore, O my God, make these souls to be of the Supreme Concourse, the Most Exalted Company, and the group that shows humility and submission to Thy Most Glorious Kingdom, that speaks Thy praise among all peoples. Verily Thou art powerful over what Thou willest, and Thou art the Strong, the Mighty.

6 O spiritual friends of 'Abdu'l-Baha! Your blessed names were observed and a wonderful state came over me, joy and delight appeared, and attraction of heart and soul was achieved, until I undertook writing this letter and wished to express these conscious feelings, but I cannot, for they are beyond expression and sanctified above words and utterances. Therefore I turned to prayer and sought assistance and bounty, that the lights of the blessing of the Blessed Beauty might shine in the hearts

عزّتک القاهرة و الکائنات من الغیب و الشّهود
وفود علی باب رحمتک الواسعة

2 قد خلقت الخلق یا الهی فی مراتب شتی و درجات
لا تعدّ و لا تحصى و اخترت من بین الموجودات
حضرة الانسان الجامعة لأسرار الامکان المنبأة
عن الحقيقة الرّحمانيّة فی عالم الکیان و میزته عن
سائر الوجود بفیض الشّهود و السّرّ المکنون و
الرّمز المصون و جعلته مرآة صافیة مرآتية فیها
اسرار ما کان و ما یكون

3 فلیک الحمد یا الهی علی ما اخترت و انتخبّت و
میّزت و اعلیت و ادینت و القیت علیه الکلمة
الجامعة و الحکمة البالغة و المحیة الدامغة و الموهبة
الواسعة و جعلته مصباح العلی ینتشر منه نور
الهدی علی آفاق الانشاء

4 و هذا الانسان یا ربّی الرّحمن من آمن بک و
بآیاتک و توجه الی ملکوتک و تذلل لجبروتک
و استضاء من اشراقک و استنصر من ملائکة
قدسک و استفاض من بحر علیک و استنار من
مشرق قیومیّتک و قام علی خدمتک و ابتغی
عبودیّتک و استمرّ فی عبادتک و نطق بشائک
و خضع لاجباتک و خضع لأصفیائک و تمیّ
ان یكون تراباً تحت نعال عبادک فکلّ من یمشی
علی هذا الصراط و اعتکف فی هذا الرّباط و لزم
الانحطاط لعلّو عزّتک القاهرة للکائنات فهو هذا
الانسان و

5 لک الحمد یا الهی بما وقّعت اهل البهّاء ذوی
الوفاء علی هذا المقام السّامی الأعلی عند اولی
النّبی فاجعل یا الهی هؤلاء من الملاء الأبهی
و الحزب الأعلی و العصبة الخاضعة الخاشعة
لملکوتک الأبهی النّاطقة بالثناء علیک بین
الوری أنّک انت المقتدر علی ما تشاء و أنّک
انت القویّ القدير

6 ای یاران روحانی عبدالبهّاء نام مبارکگان ملاحظه
گشت حالت خوشی دست داد و فرح و
سروری رخ نمود و انجذاب دل و جان حاصل
گشت تا آنکه بنگارش این نامه پرداختم و
احساسات وجدانیّه را بیان خواهم ولی نتوانم
زیرا مافوق بیانست و مقدّس از الفاظ و کلمات
لذا بمناجات پرداختم و طلب عون و عنایت

and bring such attraction and eagerness and joy that each one might become a praiseworthy light in the arena of existence and the cause of manifesting the spirituality of the Intended Lord. And upon you be greetings and praise.

نمودم تا انوار موهبت جمال ابهی در قلوب جلوه
نماید و چنان به جذب و شوق و شمع آرد که
هر یک در عرصه شهود نور محمود گردید و
سبب ظهور روحانیت حضرت مقصود و علیکم
التحیة و الثناء

MMK3#175 p.122

AB01043

To: Muhammad Unis Khalifah (Rangun) et al., in Mandalay

Date: 1903 ca.

- ¹ O loved ones of God and handmaidens of the Most Merciful! Your letter arrived and its contents became clear and evident. Praise be to God that the dawn of hope has broken in that region and the call of truth has reached it. Every seeing eye beheld the radiance of the lights and every hearing ear heard that melody of the Supreme Concourse. The carpet of deprivation was rolled up and the glad tidings of attainment reached both near and far. The horizon of contingent being became the dawning-place of lights and the Most Glorious Beauty became manifest and evident. The Sun of Truth arose and the darkness of error set. The spiritual springtime arrived and the flowers of inner meanings blossomed. The meadow was adorned with fresh verdure and the holy fragrances made the nostrils perfumed. The King of roses lit up His countenance and burned away the veil and covering. He placed the crown of divine kingship and was established upon the throne of everlasting sovereignty. The birds of the rose garden were moved to ecstasy and raised such a melody and song that they brought joy and delight to the Supreme Concourse.

¹ ای احبای الهی و اماء رحمن نامه شما رسید و
مضمون آشکار و پدید شد حمد خدا را که صبح
امید در آن اقلیم دمید و ندای حق رسید هر
چشم بینائی پرتو انوار بدید و هر گوش شنوائی
آن آهنگ ملأ اعلی بشنید بساط حرمان منطوی
شد و مرده وصل گوشزد هر قریب و بعید
شد افق امکان مطمع انوار گشت و جمال ابهی
ظاهر و آشکار شد شمس حقیقت طلوع نمود و
ظلمت ضلالت غروب کرد بهار روحانی شد و
گلهای معانی شکفت طرف چمن بسزه نوخیز
تزئین یافت و نفحات قدس مشامها را مشکار
نمود سلطان گل رخ برافروخت و پرده و حجاب
بسوخت افسر پادشاهی الهی نهاد و بر سریر
سلطنت ابدی استقرار یافت مرغان گلشن به
وجد و طرب آمدند و نغمه و آهنگی بلند نمودند
که ملأ اعلی را به روح و ریحان آوردند

- ² Praise be to God, you are the birds of that rose garden and the nightingales of that flower-field. Praise God that you may be confirmed in singing such melodies that their resonance will cause tumult and gladness in the divine realm throughout all eternity and raise commotion in the world of being. All peoples and nations in future ages will loose their tongues in sanctification and offer praise and glorification, adorning their speech with attributes. When your names are mentioned, both listener and speaker will be moved to enthusiasm and excitement, will dance with joy, will be set ablaze with the fire of the love of

² الحمد لله شما مرغان آنچنید و بلبلان آنگلشن
حمد کنید خدا را تا مؤید بشناری گردید که
آوازه اش در جهان الهی تا ابدالآباد ولوله و
شادمانی در عالم امکانی اندازد و جمیع ملل و
امم در اعصار آتیه لسان بتقدیس گشایند و
مدح و ستایش نمایند و زبان را بنعوت آرایش
دهند و چون نام شما ذکر شود سامع و ناطق به
جوش و خروش آیند و رقص و طرب کنند
و بنار محبت الله برافروزند و از حرارت عشق

God, will melt from the heat of love, and will exclaim "Would that I had been with them to achieve a mighty triumph!"

- 3 If the loved ones of God become the center of divine effulgences and the dawning-place of merciful emanations, and are confirmed in such deeds, behavior and speech - for today this is the spirit of life in the body of possibility and the path of salvation - you will observe that in a brief time the kingdom of Burma became a supreme paradise and China became the manifestation place of the highest heaven. Upon you be greetings and praise.

- 4 O Lord! Make these weak ones powerful and make these feeble ants the hosts of the Solomon of the age. Grant them wings and feathers and bestow on them the power of the angels of the highest realm, that they may soar in the heights of heaven and with wings spread traverse east and west. Cause such vibrations in India that they transform that country into a rose garden. Thou art the Powerful, the Mighty, and Thou art the All-Knowing, the All-Seeing.

بگدازند و یا لیتی کنت معهم و افوز فوزاً عظیماً
بر زبان رانند

3 اگر احبای الهی از تجلیات ربانیه مرکز سنوحات
رحمانیه گردند و به اعمال و رفتار و گفتاری مؤید
شوند که امروز در جسد امکان روح حیاتست و
سبیل نجات در اندک زمان ملاحظه کنید که
ملک برما جنت ابدی گشت و ماچین جلوه‌گاه
علیین گردید و علیکم و علیکن التحیه و الثناء

4 ای پروردگار این جمع ضعیف را توانا فرما و
این موران نحیف را جنود سلیمان زمان کن
بال و پری بخش و قوه فرشته عالم بالا ده
تا در اوج سماء پرواز نمایند و بال و پر گشوده
شرق و غرب را طی کنند چنان اهتزازی در
هندوستان اندازند که آن کشور را گلستان کنند
توئی مقتدر و توانا و توئی دانا و بینا

MMK3#295 p.217, PYB#196 p.04x

AB01052

To: *Haji Siyyid Javad Yazdi, in Port Said*

Date: 1903 ca.

- 1 O faithful servant of the Most Glorious Beauty! Your letters arrived and I became aware of your sighs, lamentations, weeping and wailing over the calamity that befell the loved ones and the attack of the enemies. Indeed, the hearts of all the friends are burning from this oppression and hostility, and all are crying out and lamenting. Even if eyes were to rain blood and tears were to form the river Oxus, still the fire in hearts would not be quenched nor would sorrows be calmed. This is from one perspective, but purify and sanctify your vision - consider what bounty they attained and what grace they achieved. While thirsting, to what sweet Euphrates did they arrive, and in utter poverty, to what mighty treasure did they turn! They sacrificed drops of blood for the Incomparable Lord, but received the blood-price from the Most Glorious Beauty and drank the cup of grace and bounty from that Peerless Beloved's hand.

1 ای بنده صادق جمال ابدی مکاتیب رسید و بر
آه و ناله و گریه و زاری شما در مصیبت احباء
و هجوم اعداء مطلع گشتم فی الحقیقه قلب عموم
یاران از این ظلم و عدوان سوزانست و جمیع فریاد
و فغان مینمایند و اگر چنانچه چشمها خون ببارد
و دموع نهر جیحون گردد باز آتش دلها نیفسرد
و احزان ساکن نگردد این از اینجهت ولی نظر را
پاک و مطهر نما ملاحظه کن که بچه موهبتی
فائز شدند و چه عنایتی را حائز گشتند لب تشنه
بچه بحر عذب فراقی رسیدند و در نهایت فقر و
فاقه بچه کنز عظیمی رو بردند قطراتی از خون
فدای حضرت بیچون کردند ولی خونها را از
جمال ابدی گرفتند و کأس فضل و عطا را از
دست اندلبر یگانه نوشیدند

2 As for the Cause of God, this momentous event will lead to the exaltation of the Word of God, and the diffusion of the divine fragrances. The breeze of God will blow and the light of divine bounty will dawn. The Cause will become a hundred times greater and the divine banner will be raised higher. The sign of sanctification will appear and all the peoples of the world will be overcome by the hosts of martyrdom. The power of the Word of God will move East and West, and the armies of the Supreme Concourse will so advance that all parties will be routed. This is what is meant by "There the hosts will be routed from among the confederates" - this is the truth, and after truth there is naught but error. Be confident. The Iranians are clapping - how strange! They are dancing - how strange! They are laughing - how strange! They are rejoicing - how strange! They are dancing - how strange! Such was the way of the parties in ancient times. But after this dance comes a great deficiency, after this laughter comes lasting tears, after this joy comes the torment of the grave, and after this gladness comes remorse and regret. Soon you will see them in evident loss.

3 Pay them no attention, give them no importance, show no disturbance. Be forbearing, let it pass with a smile. If someone face to face reproaches or taunts you, say with perfect reasonableness: "The honored martyrs followed the example of the martyrs of the plain of Karbala. Would that I had been with them to achieve a great achievement!" It has always been thus - there is nothing new. "This is not the first flask that has been broken in Islam." And peace. Do not pursue arguments. If you see they want to dispute, avoid it and let it pass in silence.

4 Send a copy of this to Egypt and also to India and wherever else you deem advisable.

2 و اما از جهت امر الله اين واقعه عظمی سبب اعلاء کلمه الله گردد و نشر نفحات الله نسمة الله بهبوب آید و نیر موهبت الله طلوع کند امر صد مرتبه عظیمتر شود و رایت الهیه بلندتر گردد آیت تقدیس ظاهر شود جمیع ملل عالم از هجوم جنود شهادت مغلوب و مقهور و مهزوم گردند سطوت کلمه الله شرق و غرب را بحرکت آرد و جیوش ملأ اعلی چنان هجوم نمایند که جمیع احزاب مهزوم گردند اینست که میفرماید چند هنالک مهزوم من الاحزاب هذا هو الحق و مابعد الحق الا الضلال مطمئن باش ایرانیان کفزنانند چه عجب پاکوبانند چه عجب خندانند چه عجب کامرانند چه عجب رقص نگانند چه عجب هذا دأب الاحزاب فی القرون الاولى ولی این رقص را نقص عظیم در پی و این خنده را گریه پاینده در عقب و این سرور را عذاب قبور در پس و این شادمانی را ندامت و پشیمانی مقرر فسوف ترونهم فی خسران مبین

3 شماها اعتنائی نکنید اهمیتی ندهید اظهار اضطرابی ننمائید مدارا کنید بتبسم بگذرانید اگر چنانچه رو برو شخصی ملامت نمود شماتت کرد بمعقولیت تمام بگوئید حضرات شهداء اقتدا بشهیدان دشت کربلا کردند یا لیت کنت معهم فافوز فوزاً عظیماً همیشه چنین بوده تازگی ندارد لیس هذا اول قارورة کسرت فی الاسلام والسلام پی حرف را نگیرید اگر چنانچه دیدید مجادله خواهند طفره زنید و بسکوت بگذرانید ع

4 صورتی از این را به مصر ارسال دارید و همچنین به هند و هر جا که مصلحت دانید

BRL_DAK#1016, MMK6#435,
AVK4.444x, PYB#039 p.02, MAS5.165,
YBN.040

AB01079

To: Baha'is of Ardistan et al., in Zavarreh
Date: 1903 ca.

- 1 O true friends of 'Abdul'-Baha, although ye are in that land and 'Abdul'-Baha in this prison, but in reality we are gathered in one assembly and together in one home. We are in utmost unity and are intimate companions in the assemblage. One hundred thousand mountains, deserts, valleys, or seas will not prevent this fellowship nor would they hinder this harmony. Because the power of the Greatest Name has gathered the wandering scattered souls in a heavenly assemblage and has kindled each one like a candle that they may throw themselves in the flame of the fire of love, like unto the self-burnt butterfly, and that they may be freed from any bondage and skip any trap, and in utmost joy and ecstasy run to the field of martyrdom and sacrifice life for the Beloved.

1 ای یاران حقیقی عبداله‌آ هرچند شما در آسمان و عبداله‌آ در این زندان ولی فی الحقیقه همنشین یک محفلیم و همدم در یک منزل در نهایت الفیتم و مؤانس و مصاحب در انجمن صدهزار کوه و صحرا و دره و دریا مانع این مصاحبت نگردد و حائل این الفت نشود زیرا قوت اسم اعظم نفوس متفرقه پریشان را در انجمن رحمانی جمع فرموده و هریک را مانند شمع برافروخته تا بمثابه پروانه جانسوخته خود را در شعله آتش عشق افکنند و از هر قیدی برهند و از هر دامی بجهند و در کمال وجد و طرب بقریانهگاه عشق دوند و جان فدای جانان نمایند
- 2 And there is no greater proof for this power than the sacrifice of the martyrs of Yazd, who played the game (chess) of love, spurred to the realm of the Divine, and hastened to the feast of reunion with Him. Observe how those luminous faces and brilliant stars shone in the horizon of great martyrdom with the light of sacrifice, and made this world and the next bright and luminous. May my soul be a sacrifice for them. May my being be sacrificed for them, and may my essence be sacrificed for them.

2 و برهانی در این مورد اعظم از جانبازی شهیدان یزد نه که نزد محبت باخند و بجهان الهی تاختند و بیزم لقا شتافتند ملاحظه نمائید که آنجوه لامعه و کواکب ساطعه چگونه از افق شهادت کبری بنور فدا درخشیدند و امکان و لامکانرا روشن و منیر نمودند روحی لهم الفداء و کینوتی لهم الفداء و حقیقتی لهم الفداء
- 3 From the beginning of creation till this day, such a feast of sacrifice hath not been adorned that more than two hundred pure and blessed souls in utmost meekness, surrender, and love show kindness to the bloodthirsty beasts, give up life, and find joy and happiness in this sacrifice. What fervor and reverberation is this and what resurrection? We should all follow those blessed souls, but must move in perfect wisdom. And this wisdom is purely obeying the commandment of the Blessed One.

3 از اول ابداع تا یومنا هذا چنین بزم فدائی آراسته نگشت که متجاوز از دوست نفر نفوس طیبه طاهره در نهایت مظلومیت و تسلیم و محبت بدرندگان خوریز مهربانی نموده جانفشانی نمایند و بقریبانی کامرانی جویند این چه ولوله و شور است و این چه حشر و نشور ما باید کل تأسی بآن نفوس مبارکه نمائیم ولی بکمال حکمت حرکت کنیم و این حکمت محض اطاعت امر مبارکست
- 4 It is incumbent upon all to sacrifice self in serving the survivors of those true friends, martyrs in the path of God. Because those birds of the meadows of truth soared to the kingdom of Eternal Might and hastened from this darksome world to the World of Light, but their survivors witnessed looting and plundering, and lost home and security, and are captive in the aggressive hands of the oppressors. These displaced wandering

4 و بر جمیع فرض و واجب تا در خدمت بازماندگان آن یاران حقیقی شهیدان سبیل الهی جانفشانی نمائیم چه که آفرغان چمنگاه حقیقت بملکوت عزت ابدیه پرواز نمودند و از این عالم ظلمانی بجهان نورانی شتافتند اما بازماندگان تالان و تاراج دیدند و بی سر و سامان گشتند و در دست تطاول ستمکاران اسیرند باید این

survivors must be cared for with heart and soul and must be served.

- 5 O my spiritual friends, your hardships and difficulties in service to the Cause of God, your endurance of trials and afflictions, and your helping of the weak ones are clear and evident. The reward of these praiseworthy acts will be from the Abha Beauty. It is mentioned letter by letter in His Holy Kingdom, and word for word it is written in His Preserved Tablet. You will soon witness the reward of this servitude and self-sacrifice in the heavenly kingdom. Greeting and praise be upon you.

ADMS#214x

بازماندگان آواره سرگردانرا از جان و دل مواظبت نمود و بخدمت پرداخت

5 ای یاران روحانی من زحمات و مشقّتان در خدمت امر الله و تحمل مصیبت و بلا و معاونت ضعفا معلوم و واضح مکافات این اعمال مقبوله از جمال ابهاست در ملکوت تقدیس حرف بحرف مذکور و در لوح محفوظش کلمه بکلمه مسطور پاداش این عبودیت و جانفشانی را عنقریب در ملکوت رحمانی مشاهده خواهید نمود و علیکم التحية و الثناء

MKT1.426, BSHN.140.480.07x, BSHN.144.473cx,
NANU_AB#32x, YBN.166

AB01191

To: Aqa Muhammad Tahir (Rafsanjan) et al., in Hasanabad

Date: 1903 ca.

- 1 O true friends of Abdul-Baha! Through the grace and great bounty of the Almighty Lord, He has raised up souls who, with the utmost vigor, might and power, arise to serve the Sacred Threshold, who hasten to excel in the field of servitude, and who seek to outrace one another in the vast expanse of devotion to the Most Glorious Kingdom. In the Quran it is stated: "And among them are those who hasten to good deeds." Now that the gaze of favor has encompassed all and the rain of bounties has poured forth, and this radiant crown of grace has been bestowed, you must not rest for a moment day or night, nor draw a single breath in repose, nor lay your head upon the pillow of comfort, nor seek ease in the bed of tranquility. Day and night you must remain in a state of supplication and entreaty, passing your time in the greatest spirituality. Like the flowers of the meadow, perfume the nostrils of the people of all regions, and like the trees in the garden of the Supreme Concourse, be ever in motion. With perfect wisdom, engage in the education of ignorant souls, and through kindly fellowship and gracious association become the cause of awakening the heedless, so that the sleeping may awaken and the ignorant become wise.

- 2 The foundation of this bounty is that you must wish well for those who wish you ill, teach angelic qualities to the devilish,

1 ای دوستان حقیقی عبدالبهاء از فضل و موهبت کبری حضرت کبریا نفوسی را برانگیخت تا بکمال همت و قوت و قدرت بخدمت آستان مقدس پردازند و در میدان عبودیت سبقت و پیشی گیرند و در پهن دشت تبثیل بملکوت ابدی مسابقت از یکدیگر جویند در قرآن میفرماید و منهم سابق الی الخیرات حال چون نظر عنایت شامل شد و وایل الطاف هائل گشت و این تاج وهاج عنایت شد باید شب و روز دمی نیاسائید و نفسی بر نیارید و سر بر بالین آسایش ننید و در بستر آسایش آسودگی نجوئید شب و روز در حالت تضرع و ابتهال باشید و بروحانیت کبری وقت بگذرانید مانند گلپای چمن مشام اهل آفاق را معطر نمائید و بمثابه درختان بوستان ملأ اعلی همواره در اهتزاز باشید و بکمال حکمت در تربیت نفوس جاهله پردازید و بحسن الفت و لطافت معاشرت سبب تنبه غافلان گردید تا خفتگان بیدار شوند و نادانان دانا گردند

2 اساس این موهبت اینست که باید بدخواهانرا خیرخواه بود و دیوانا خوی فرشتگان آموخت

and free the predatory from their savage nature. Show kindness, practice good conduct, seek patience, and express remorse to the transgressors. Though they be predators, you must become soaring birds. Though they be ravening beasts, you must become watchful gazelles. Though they be bloodthirsty, you must become sympathetic. Pray for the oppressors and wrongdoers, and seek justice, faithfulness, faith and purity, so that, God willing, this darkness of the human world may be transformed into divine harmony, and this savagery may be changed into love and servitude.

- 3 O divine friends! Praise be to God, from the horizon of sacrifice you are all shining and radiant like the sun. The luminosity of your clear foreheads has illumined the highest horizon and made the placeless realm a rose garden and flower bed. Give thanks to God that you have been honored with such a bounty and have soared to such heights.

- 4 And upon you be greetings and praise.

و درندگان را از درندگی آزاد نمود مهربانی کرد
خوش رفتاری نمود و بردباری جست و بمتعبدان
اظهار شرمساری کرد هر چند آنان درنده هستند
شما مرغ پرنده گردید آنان حیوان مفترسند شما
آهوان محترس شوید آنان خونخوارند شما غمخوار
گردید در حق ستمکاران و جفاکاران دعا نمائید
و عدل و وفا و ایمان و صفا جوئید بلکه انشاء الله
این کلفت عالم انسانی بالفت رحمانی مبدل گردد
و این درندگی به محبت و بندگی تبدیل شود

3 یاران الهی الحمد لله از افق جانفشانی مانند آفتاب
رخشنده کل تابان و درخشنده اند نورانیت جبین
مبین آنها مطلع افق اعلی را روشن نموده و جهان
لامکانرا گلزار و گلشن فرموده شکر کنید خدا
را که بچنین موهبتی سرافراز گشته اید و در چنین
اوجی بلند پرواز نموده اید

4 و علیکم التحية و الثناء

MMK2#155 p.116

AB01213

To: *Haji Mirza Sadiq (Isfahan) et al.*

Date: 1903 ca.

- 1 O ye who are near ones! O ye who are attracted! O ye who are aflame with the fire of the love of God in this witnessed Day!
- 2 Praise be to God that through the help, protection and favor of the Divine Unity, the land of Sad hath been perfumed with holy fragrances. After stillness it hath been stirred to motion, and after being extinguished its flame hath been rekindled. It hath become an exalted paradise and the dawning-place of the forms of the highest realm. Each of the loved ones hath found new life and the chosen ones have hastened to the field of sacrifice. The anthem of sanctification hath been raised and the lights of unity have shone forth. The divine musician hath played such a melody of "He is! He is!" on the harp, drum and flute that it hath thrown the spiritual beings into ecstasy and rapture. The breeze from the land of Sad is musk-laden and the fragrance of the love of God is wafting from that rose-garden to these regions.

1 ایها المقربون ایها المنجذبون ایها المشتعلون بنار محبة
الله فی هذا الیوم المشهود

2 الحمد لله به عون و صون و عنایت حضرت
احدیة ارض صاد ینفحات قدس آباد شد بعد
از سکون بحرکت آمد و بعد از نخود شعله
برافروخت بهشت برین گشت و جلوه گاه صور
عالین احباً هر یک حیاتی تازه یافتند و اصفیا
بمیدان فدا شتافتند آهنگ تقدیس مرتفع شد و
انوار توحید لامع گشت مطرب الهی با چنگ
و دف و نی نغمه می و هی چنان بنواخت که
هیاکل روحانی را به وجد و طرب انداخت
نسیم ارض صاد مشکار است و رائحه محبت
الله از آن گلشن منتشر در این دیار

- 3 Give thanks unto God that in such an age ye have been assisted and confirmed with such a victory. Truly ye are faithful friends and worthy of sacrifice.
- 4 Soon such a commotion will arise in all regions that the light of revelation will shine forth from the hearts of the lovers, the bell of the horizons will ring out "O Glory of the Most Glorious!" and the drum of East and West will beat the rhythm of "O my Lord, the Most High!" The world will become another world and the universe another universe. The face of the earth will become the highest paradise and the mass of clay will become the Abha Paradise. The trusted Gabriel will appear from the glorious Kingdom and the peacock of the highest realm will spread its sanctified wings. The Cause of God will be exalted and the banner of "O Glory of the Most Glorious!" will be raised high. From all horizons the cry of "O glad tidings!" will reach to the zenith of heaven and from East and West the call of "O blessed art thou!" will arise. "Then shall the believers rejoice and the losers shall grieve, and faces shall be brightened and faces shall be darkened. Verily this is a certain truth and an unfailing promise."

- 5 And upon you be greetings and praise.

3 شکر کنید خدا را که در چنین عصری بچنین نصری موفق و مؤید گردیدید حقاً که یاران وفائید و سزاوار فدا

4 عنقریب چنان ولولہائی در آفاق افتد کہ نور اشراق از قلوب عشاق بدمد و ناقوس آفاق فریاد یابہاء الہی برآرد و کوس شرق و غرب نغمہ یاربیّ الاعلیٰ بکوبد جہان جہان دیگر گردد و کجہان کجہان دیگر شود روی زمین بہشت برین گردد و تودہ غبرا جنت الہی شود جبریل امین از ملکوت جلیل جلوہ نماید و طاووس علین شہر تقدیس بگشاید امر اللہ مرتفع شود و رایت یابہاء الہی بلند گردد از جمیع آفاق نغمہ یابشری بعنان آسمان رسد و از شرق و غرب بانگ یاطوبی برخیزد ہنالک یفرح المؤمنون و یحزن الخاسرون و تیض وجوہ و تسود وجوہ انّ هذا لحق معلوم و وعد غیر مکذوب

5 و علیکم التّحیّۃ و التّناء

INBA87:141, INBA52:138

AB06605

To: *Mirza Muhammad Hasan Adib, in Abadih*

Date: 1903 ca.

- 1 O Hand of the Cause of God! Your recent letter was received and its contents understood. In truth, those regions have the utmost capacity, but souls are needed who will shine like candles in that niche and breathe the spirit of life into souls, guiding them to the path of guidance, so that divine inspirations may become manifest from human realities. Unless someone comes with complete joy, ecstasy, rapture and glad tidings, they cannot penetrate hearts and provide education. Certainly someone like yourself in those regions will produce blessed results and cause hearts to become fresh and delicate. If you deem it advisable, establish yourself in those regions and when opportunities arise, travel to surrounding areas as well. This approach that you have deemed advisable is certainly appropriate.

1 ای ایادی امر اللہ مکتوب اخیر واصل و مضامین معلوم و واضح شد فی الحقیقہ آنصفحات نہایت استعداد را دارد ولی نفوسی لازم کہ مانند شمع در آن مشکاة برافروزند و روح حیات بر ارواح بدمند و نفوس را دلالت براہ ہدی نمایند تا سنوحات رحمانیہ از حقائق انسانیہ ظاہر و باہر گردد تا نفسی بکمال وجد و طرب و ولہ و بشارت نیاید در قلوب نفوذ نکند و تربیت نتواند البتہ مثل آنجناب در آنصفحات سبب نتائج طیّہ خواہد گشت و مورث طراوت و لطافت قلوب خواہد شد اگر چنین مصلحت میدانید در آنصفحات اقامت فرمائید [و] عند سنوح الفرصۃ باطراف نیز سیر و حرکتی نمائید

البته مناسب همین قسم است که مصلحت دانسته‌اید

2 Although the oppressors and tyrants have stretched forth the hand of aggression and stained themselves with the blood of martyrs, perpetrating such cruelty that they have eclipsed and made as though they never existed the bloodthirstiness of the evil Yazid, Shimr, Walid, and the oppression of Pharaoh, the stubborn Nimrod, and the severe Shaddad - for until now such savagery, ferocity, bloodthirstiness and tyranny had never been seen or heard of in the world of existence. Yet praise be to God that divine confirmations enabled His Imperial Majesty the Shah to seek justice for the bloodshed.

2 هرچند طاغیان و ستمکاران دست تطاول گشودند و بخون شهیدان آلودند و چنان ستمی نمودند که خونخواری یزید پلید و شمر و ولید و ظلم فرعون و نمروود عنید و شداد شدید را رونقی نگذاشتند و کأن لم یکن انگاشتند زیرا تا بحال چنین درندگی و تیزچنگی و خونخواری و ستمکاری در عالم وجود دیده و شنیده نشده بود ولی الحمد لله تأییدات الهیه العلیحضرت شهریار را بر خونخواهی موفق نمود

3 However, the friends of God must be extremely truthful, trustworthy, obedient, submissive and well-wishers of the government, and never seek revenge against the oppressors. Rather, they should intercede to the extent possible, show mercy and kindness to the officers, be loving to the oppressors and practice patience. If they shed the blood of the innocent, the friends have mixed honey and sugar to sweeten their palate. If they wielded sword and arrow and tested the blade, the friends give candy and honey, heal the pain of the officers, and salve the wounds of the oppressors. They should pray for these heedless ones that they may be freed from the nature and disposition of savagery, ferocity, wolfishness and recklessness, and seek the path of God and follow the way of guidance. This is the attribute of the spiritual ones and this is the characteristic of the merciful ones.

3 اما احبای الهی باید بی‌نهایت صادق و امین و مطیع و منقاد و خیرخواه حکومت گردند و ابتدا از ستمکاران انتقام نجویند بلکه بقدر امکان بشفاعت پردازند و عوانانرا رحم و مروت بنمایند و ظالمانرا مهربانی کنند و بردباری فرمایند اگر آنان خون مظلومان ریخته‌اند ولی یاران شهد و شکر آمیخته کام ایشانرا حلاوت بخشیده‌اند اگر آنان تیغ و تیر روا داشتند و ضرب شمشیر آزمودند یاران قند و انگبین بخشدند و درد عوانانرا درمان دهند و زخم ستمکاران مرهم نمایند در حق این غافلان دعا نمایند که از خلق و خوی درندگی و تیزچنگی و گرگی و بی‌باکی رها یابند و راه خدا جویند و سبیل هدی پویند اینست صفت روحانیان و اینست سمت رحمانیان

4 Observe how in this wondrous cycle the hand of divine favor has brought round such a cup and bestowed such teachings that are the eternal life of the human world and the divine gift in this transient world. And upon you be greetings and praise.

4 ملاحظه فرما که ید عنایت الهیه در این دور بدیع چه جامی بدور آورده و چه تعلیماتی عنایت فرموده که حیات جاودانی عالم انسانست و موهبت یزدانی در این جهان فانی و علیک التحیة و الثناء

BRL_DAK#0920, AVK3.482.17x

AB01230

To: Layli wife of Karbala'i Abdu'l-Ghafur et al., in Ishqabad
Date: 1903 ca.

- 1 O handmaids of the Ancient Beauty, O leaves of the Lote-Tree of bounty!
- 2 Now that the eye of contingency hath been illumined through beholding the Greatest Signs, and the spiritual nostrils of the righteous are perfumed with the fragrances of holiness, this servant is engaged in lowly supplication and lamentation, in entreaty and restless yearning, and from the Kingdom of existence I implore succour, protection, and bountiful grace.
- 3 For, by reason of the multitude of my sins and my shame, I dare not raise my head; and from the intensity of my embarrassment I am disquieted, inasmuch as no service hath proceeded from me at the Holy Threshold, nor have I acquitted myself of the obligations of servitude.
- 4 For that all-encompassing grace, and these matchless favours of the Peerless Lord, demand at every instant thanksgiving without bound or number; and true thanksgiving is to arise in servitude unto the Lord of creation.
- 5 And this servitude is that Trust whereof mention is made in the blessed verse, the bearing of which left the heavens and the earth powerless and weak:
- 6 "Verily We offered the Trust unto the heavens and the earth and the mountains,
- 7 but they refused to bear it and were afraid thereof;
- 8 yet man took it upon himself –
- 9 verily he is a wrongdoer and ignorant."
- 10 Ponder, then, how weighty and how arduous is servitude at that Threshold. And now this feeble servant, with a wasted frame and slight power, would bear this greatest load! Far, far from it! Not everything that man desireth can he attain; "the winds blow contrary to what the ships desire."
- 11 Wherefore must we flee unto the court of His oneness, and beg for aid and assistance, that perchance we may be enabled to render service.

1 ای اماء جمال قدم و ورقات سدره موهبت

2 اکنون که چشم امکان بمشاهده آیات کبری روشن است و مشام روحانیان بنفحات قدس معطر این عبد در تضرع و زاریم و بتل و بیقراری و از ملکوت وجود استمداد عون و صون و بزرگواری مینمایم

3 زیرا از فرط گنہکاری و شرمساری سر بر ندارم و از شدت نجلت در اضطرابم که در آستان مقدس خدمتی از دست نیامد و از عهده عبودیت بر نیایم

4 زیرا فضل محیط و این الطاف رب فرید در هر آن سزاوار شکرانه یحیی و حصر و شکرانه قیام بعبودیت حضرت یزدانست

5 و این عبودیت امانتی است که در آیه مبارکه مذکور و آسمان و زمین از حملش عاجز و ضعیف

6 آیه انا عرضنا الامانة على السموات و الارض و الجبال

7 فأبين ان يحملنها و اشفقن منها

8 و حملها الانسان

9 انه كان ظلوماً جهولاً

10 را ملاحظه نمائید که عبودیت درگاه چه قدر صعب و سخت است حال این عبد ضعیف با جسمی نحیف و قوتی طفیف حمل این ثقل اعظم خواهد هیات هیات لا کل ما یطلب الانسان یدرکه تجری الرياح بما لا تشتهی السفن

11 پس باید پناه بحضرت احدیتش بریم و طلب عون و عنایت کنیم بلکه موفق بخدمت گردیم

12 شما ای کنیزان حضرت بی نیاز جهد و کوشش نمائید تا بآنچه شرف و منقبت نساء است موفق

- 12 O Handmaids of the All-Sufficing God! Exert yourselves, that haply ye may be enabled to acquire such virtues as shall honour and distinguish you amongst all women. Of a surety, there is no greater pride and glory for a woman than to be a handmaid in God's Court of Grandeur; and the qualities that shall merit her this station are an alert and wakeful heart; a firm conviction of the unity of God, the Peerless; a heartfelt love for all His maidservants; spotless purity and chastity; obedience to and consideration for her husband; attention to the education and nurturing of her children; composure, calmness, dignity and self-possession; diligence in praising God, and worshipping Him both night and day; constancy and firmness in His holy Covenant; and the utmost ardour, enthusiasm, and attachment to His Cause. I pray God that each and every one of these bestowals may be conferred upon you.

شوید و شبهه‌ئی نیست که اعظم مفخرت نساء
کنیزی بارگاه کبریاست و کنیزی درگاه آگاهی
دلست و گواهی بر یگانگی خداوند بی‌مانند و
محبت قلبی میان اماء الله و عصمت و عفت
بی‌منتها و اطاعت و رعایت ازواج و تربیت و
مواظبت اطفال و سکون و تمکین و قرار و
مداومت ذکر پروردگار و عبادت لیل و نهار و
ثبوت و رسوخ بر امر و عهد حضرت کردگار
و نهایت اشتعال و انجذاب از حق میطلبیم که
بجمع این مواهب موفق گردید

- 13 Upon you be greetings and praise.

13 و علیکن التحية والنساء

COC#0846x, COC#0916x

BRL_DAK#0885,

MMK6#401,

MSHR1.078x, HYB.048

AB01277

To: Baha'is of Najafabad

Date: 1903 ca.

- 1 O friends of 'Abdu'l-Baha! For some time, due to numerous obstacles, there has been a delay in writing letters. But in this delay in writing there is no negligence or laxity, for the heart and spirit are in joy and delight remembering the friends, and there is constant supplication and beseeching at the threshold of the Forgiving Lord that He may make those longtime friends and near ones the recipients of endless favors, increase their steadfastness and firmness through divine confirmations, and cause the flame and heat of love to increase day by day.
- 2 Praise be to God that now in those regions the holy fragrances are wafting and the Cause of God is day by day ascending and being exalted. Soon each of the divine friends will say to the deniers "This is he concerning whom ye used to cavil," and they in turn will respond "By God! God hath preferred thee above us." That spiritual gathering will become the candle of that region and those accepting souls will become the manifestation of endless favors.

1 ای یاران عبداله‌آ چندیست که از کثرت موانع
در نگارش نامه تأخیر افتاد ولی در تأخیر تحریر
قصور و فتور نه زیرا قلب و روح بیاد یاران در
فرح و سرور است و همواره بدرگاه ربّ غفور
عجز و نیاز مستمرّ که آن یاران قدیم و دوستان
مقربین را قرین الطاف بی‌پایان فرماید و بتأییدات
الهیّه ثبوت و استقامت بیفزاید و روز بروز شعله
و حرارت محبت تزید فرماید

2 الحمد لله حال در آنصفحات نفحات قدس در
مرور است و امر الله یوماً فیوماً در علو و ارتفاع
عنقریب هر یک از یاران الهی منکرین را هذا
الذی لمتنی فیهِ خواهد گفت و آنان نیز در
جواب تالله لقد آثرک الله علینا جواب خواهند
داد آنجمع روحانیان شمع آسمان گردند و آن
نفوس مقبله مظهر الطاف بی‌پایان شوند

3 Now the friends of God must fully carry out spiritual conduct according to the divine teachings. They must become verses of sanctification and pure banners of light, become the essence of spirit, become detached from body and physicality, and withdraw from everything except the essence of the love of God. They must become intoxicated with the wine of the Covenant and bewildered in the lane of the Day-Star of the horizons. They must become the remedy for every pain and the healing balm of spirit and soul for every wound. They must sacrifice their lives in the path of God so they may attain eternal success. They must conduct themselves in such a way that they become distinguished among people and pointed to with fingers. All must testify to their virtuous qualities and noble character, that this eminent person is truly in the utmost sanctity and purity. No one should have any excuse except that they are Baha'is. If the friends of God act upon these true counsels, by God the True One, in a brief time the glorious standard will be raised upon the lofty hill and all will be guided to the path.

3 حال باید احبای الهی بموجب تعالیم رحمانی روش و سلوک روحانیرا بتمامه اجرا نمایند آیت تقدیس شوند و رایت تنزیه صرف نور گردند و جوهر روح شوند از جسم و جسمانی بیزار شوند و از هرچه جز جوهر محبت الله است در کنار گردند سرمست جام میثاق شوند و سرگشته کوی نیر آفاق هر دردیرا درمان شوند و هر زنجی را مرهم روح و جان در سبیل الهی جانفشانی نمایند تا کامرانی ابدی دریابند چنان سلوک و حرکتی فرمایند که در بین خلق ممتاز و مشار بالبنان شوند کل شهادت بر خصائل و فضائل و بزرگواری ایشان دهند که این شخص جلیل فی الحقیقه در نهایت تنزیه و تقدیس است بهانه جز اینکه بهائیت کسی ننماید اگر احبای الهی باین نصائح حقیقی عمل نمایند تالله الحق در زمانی قلیل علم جلیل بر تل رفیع بلند شود و کل را هادی سبیل گردد

4 My God, my God! I beseech Thee by the outpourings of Thy Most Glorious Kingdom and the favors of Thy Most Exalted Beauty to assist these pure ones among Thy loved ones in such ways that the divine effulgences may appear in human realities through them, that illumined hearts may be guided by them, that seekers may find through them proof of the loftiness of Thy Cause and the exaltation of Thy station, and that they may be a conclusive testimony to the manifestation of Thy Beauty, the outpouring of Thy Glory, the shining of Thy lights and the radiating of Thy splendor. Verily Thou art the Powerful, the Mighty, the Strong, the Generous, the Forgiving.

4 الهی الهی استلک بنیوضات ملکوتک الأبهی و عنایات جمالک الأعلى ان تؤید احبائک هؤلاء الأصفیاء علی شئون تظهر بها السنوحات الرحمانیة فی الحقائق الانسانیة و تهتدی بها القلوب النورانیة ویستدل بها الطالبون علی علو امرک و سمو قدرک و یكون لهم حجة قاطعة علی ظهور جمالک و فیض اجلالک و سطوع انوارک و تشعشع اشراقک انک انت المقتدر العزیز القویّ الکریم الغفور

MKT9.257a, MMK6#217x, TABN.039

AB04907

To: *Baha'is of Tihiran*

Date: 1903 ca.

1 O divine friends and handmaidens of the All-Merciful in Tehran, upon them be the Most Glorious Glory of God. O beloved friends and handmaidens of the All-Merciful, although the fire of tests has reached to the heavens and the earthquake of trials has caused tumult in the East and West, cries and

1 ای یاران عزیز عبدالهّاء و اماء الرحمن هرچند نائره امتحان بعنان آسمان رسیده و زلزله افتتان ولوله در شرق و غرب انداخته ضحیح و صریح از کران بکران رسیده و ولوله در آفاق افتاده و تزلزل در ارکان اهل نفاق ظاهر شده شرق

lamentations have reached from shore to shore, commotion has fallen upon all regions, and trembling has appeared in the pillars of the people of discord - the East is disturbed, the West affected, horizons are in upheaval and hearts are in turmoil - despite all this, praise be to God that the friends are firm and steadfast, and the faithful friends are like a waving banner. In this storm they are like Mount Paran, ablaze with the fire of the love of God, occupied with exalting the Word of God, familiar with diffusing the divine fragrances, and accustomed to the attraction of heart and soul. They are bright candles and witnesses of the gathering, birds soaring in the heights of divine knowledge and stars in the constellations of certitude. This is naught but the gift of the Abha Beauty and the aid and providence of the Supreme Lord. In gratitude for this steadfastness, they must, like the birds of the meadow, engage in song and melody and make their nest and dwelling in the shade of the Blessed Tree. Yet with this steadfastness they must not let go of wisdom. As written before, they must not tear away veils and must be like angels and fairies, visible yet hidden.

مضطربست غرب متأثر آفاق در انقلابست و
قلوب در اضطراب باوجود این الحمد لله که
یاران ثابت نابتند و دوستان صادق مانند علم
خافق در این طوفان مانند جبل فاران بفوران
نار محبت الله مشتعلند و باعلاء کلمه الله مشغول
و بنشر نفحات الله مأنوس و بانجذاب دل و جان
مألوف شمعهای روشنند و شاهدان انجمن طيور
اوج عرفاند و کواکب بروج ایقان این نیست
مگر موهبت جمال ابری و عون و عنایت حضرت
کبریا بشکرانه این استقامت باید مانند مرغان
چمن به نغمه و ترانه پردازند و در ظل شجره
مبارکه لانه و آشیانه نمایند ولی با این استقامت
باید حکمت را از دست ندهند همچنانکه از پیش
مرقوم شده پرده دری نمایند و مانند فرشته و پری
آشکار و خفی باشند

2 The hand is hidden but behold the pen writing;

2 دست پنهان و قلم بین خطگذار

3 The horse is visible but the rider unseen.

3 اسب پیدا و ناپیدا سوار

4 This is closer to wisdom and more pleasing and attractive.

4 این بحکمت نزدیکتر است و خوشتر و دلکشتر

5 My God, my God! Thou seest the onset of sorrows and the assault of every ignorant oppressor against every servant who has taken shelter beneath the shade of Thy mercy, O Ever-Living, Self-Subsisting One. Thou witnesseth the onslaught of the enemies and the attack of the wicked ones against the chosen ones. My God, my God! They have drawn their swords and gathered in thousands and attacked Thy sincere servants in every land, border and frontier. They have killed the men, plundered the properties, orphaned the children, taken the women captive, burned the dwellings and made them into a barren plain. And Thy sincere servants and pure ones supplicate before Thee and beseech Thee, longing to attain Thy presence, crying out in Thy remembrance, glorifying Thy praise, and calling out: Praise be to Thee, my God, for having hastened for me the day of meeting Thee, sheltering me in Thy vicinity, ordaining for me the witnessing of Thy beauty, and [admitting me] into Thy holy garden and causing me to abide in the paradise of Thy presence. My Lord! Accept from me the offering of my spirit at the threshold of Thy mercy and make me accepted at the court of Thy divinity. Verily Thou art the All-Bountiful,

5 الهی الهی تری هجوم الغوم و یصول کل جهول
و ظلوم علی کل عبد استظل فی ظل رحمتک
یا حی و یا قیوم و تشهد صولة الأعداء و
حولة الأشیاء علی الأصفیاء الهی الهی قد سلوا
السیوف و اجتمعوا بالألوف و صالوا علی عبادک
المخلصین فی کل البلاد و الحدود و الثغور فقتلوا
الرجال و نهبا الأموال و بنوا الأولاد و استحوا
النساء و حرقوا الدیار و جعلوا قاعا ضفصفا و
عبادک المخلصون و ارقائک الخالصون یتهلون
الیک و یتضرعون بین یدیک و یشاقون الوفود
علیک و یتهللون بذكرک و یسبحون بحمدک و
یصرخون و ینادون لک الحمد یا الهی یمّا تجلت
لی یوم لقاؤک فاجرتنی فی جوارک و قدرت لی
مشاهدة جمالك و [ادخنی] فی حدیقة قدسک
و اخلدنی فی فردوس لقائک رب اقبل منی
هدیة روحی فی عتبة رحمتیک و اجعلنی مقبولا
فی عتبة ساحة ربانیتک انک انت الکریم
الرحمن الرحیم و انک انت العزیز القوی القدير

MSHR3.237x, AMIN.074-076

the All-Merciful, the Compassionate, and verily Thou art the Mighty, the Powerful, the All-Capable.

AB01271

To: Mirza Javad et al., in Tihiran

Date: 1903 ca.

- 1 O divine friends! The infinite bounties are all-encompassing and the merciful favors are perfect. In this most great age, the majority of human souls are in continuous resurrection, and this gathering and dispersion will perpetually continue until the end of the greatest cycle. This is why we observe that each day brings forth a new manifestation, each moment reveals waves from the sea of glory, each breath brings the dawn of confirmation's light, and each instant displays the effusion of Baha'i grace in the world of possibility. Yet one person kindles the fire of love and burns away the veil of separation, while another remains veiled from the lights of truth. One soars like birds in the heights of joy, while another falls like earthworms to the lowest depths. Some shine like the morning star, while others, like the Covenant-breakers, cover their eyes from witnessing the greatest signs. Some groups roar like divine whales in the divine ocean, while others settle like nocturnal birds in the corner of lethargy. Some souls become ignited like the lamp of guidance, while others flee like dung beetles from the fragrance of flowers. Thus the gathering and dispersion continues perpetually, and the Day of God truly extends from the beginning to the end of the cycle, as mentioned in the Mathnavi of the Blessed Beauty (may my spirit be sacrificed for His loved ones):

1 ای یاران الهی فیوضات نامتناهی شاملست و
الطاف رحمانی کامل در این عصر جلیل اکبر
نفوس بشر در حشر مستمر است و این حشر و
نشر مؤبداً محقق و مقرر تا نهایت کور خداوند
اکبر اینست که ملاحظه میشود در هر روزی
ظهور و بروزی و در هر دمی امواج یم مکرمی و
در هر نفسی تنفس صبح تأیید روشنی و در هر
آتی جلوه فیض بهائی در عالم امکانی ولی یکی
آتش عشق برافروزد و پرده احتجاب بسوزد و
دیگری محتجب از انوار حقیقت گردد یکی مانند
طیور در اوج جهور پرواز کند و دیگری مانند
خراطین در زیر زمین و اسفل السافلین افتد بعضی
مانند ستاره صبحگاهی بدرخشند و برخی مانند
ناقضان چشم از مشاهده آیات کبری پوشند
قومی مانند نهنک الهی در بحر ربّانی بخروشند و
جمعی بمثابه طیور لیل در زاویه نمودت مقرر
یابند نفوسی چون سراج هدی مشتعل گردند و
اشخاصی مانند جعل از رایحه گل بگریزند لهذا
حشر و نشر مستمر است و یوم الله فی الحقیقه از
ابتدای کور تا نهایت دور چنانچه در مثنوی جمال
ابی روحی لاحبائمه الفدا مذکور که یوم الست
سرمدیست و بزم آنروز فیروز مستمر و ابدی

- 2 A seeker asked a mystic one day,
3 "You who have grasped the secrets of truth, pray
4 Do you recall the Day of 'Am I not?'"
5 "Yes," he replied, "for in it still we stay."
6 Another mystic, who had risen higher

2 سائلی مر عارفی را گفت کی
3 تو بر اسرار حقیقت برده پی
4 هیچ یادت آید از روز الست
5 گفت آری چونکه اندر وی بداست
6 عارفی دیگر که برتر رفته بود

- 7 And strung the pearls of meaning's deep desire, در اسرار معانی سفته بود 7
- 8 Said "That divine Day never reached its close - گفت آن یوم خدا آخر نشد 8
- 9 We're in it still, its light will never tire." ما در آن یومیم و آن قاصر نشد 9
- 10 In any case, the point is that the divine friends, through the merciful bounty, are like the Day of Resurrection - in joy and delight at every moment, and through God's infinite grace, they are confident and happy. Day and night they strive with heart and soul to raise high the banner of guidance and to recite the verses of the power of the Blessed Beauty, and to associate with people with divine qualities, heavenly words, merciful behavior and celestial deeds. May each become a brilliant lamp and reach maturity, become a fruitful tree in the Abha Paradise and a fertile sapling in the gardens of the Supreme Concourse, so that the holy fragrances may perfume the East and West, and the lights of the love of God may illuminate the North and South. And upon you be greetings and praise. باری مقصود اینست که احبای الهی بفیض رحمانی مانند یوم نشور هر دم در وجد و حبورند و بعنایت نامتناهی الهی مطمئن و مسرور شب و روز بجان و دل کوشند که رایت هدی بلند نمایند و آیت قدرت جمال ایهی بخوانند و باخلاق الهی و گفتار یزدانی و رفتار رحمانی و کردار آسمانی در میان خلق محشور گردند هر یک چراغ پرفروغی شوند و برشد و بلوغ رسند در جنت ایهی شجر پرنثری گردند و در ریاض ملأ اعلی نهال باروری تا نفحات قدس مشام شرق و غرب را معطر نماید و انوار محبت الله جنوب و شمال را منور کند و علیکم التحية و الثناء 10

MMK3#304 p.226

AB01232

To: Ali Khan, in Yazd

Date: 1903 ca.

- 1 O servant of God! What you had written was observed. In truth, what has occurred is among the hidden mysteries and consummate wisdom. Verily thy Lord is All-Knowing, All-Wise. Therefore no one should attribute failure to any soul or raise objections. The past is past, as they say - what's done is done. It was a test from God so that the steadfast might be distinguished from the wavering, and the pure ones might hasten to the field of sacrifice in the path of the Lord, raise the banner of supreme martyrdom at the altar of love, and make manifest the mysteries of self-sacrifice. ای بنده الهی آنچه مرقوم نموده بودی ملاحظه گردید فی الحقیقه آنچه واقع شده از اسرار خفیه و حکمت بالغه است آن ربک لعلم حکیم لهذا کسی نباید بنفسی اسناد قصور دهد و یا اعتراض نماید و ماضی را گذشته گویند ماضی ما ماضی امتحانی بود از خدا تا ثابتان از متزلزلان ممتاز گردند و پاکان در سبیل حضرت یزدان بمیدان فدا شتابند و در قربانگاه عشق علم شهادت کبری برافرازند و اسرار جانفشانی ظاهر و آشکار گردد 1
- 2 But consider the future: if a just government arises as it should to establish justice and equity, saving the predators from their predatory nature and consoling the oppressed, it will become the cause of success and prosperity and be confirmed in salvation and deliverance. We do not seek revenge nor are we ولی مستقبل را ملاحظه نمائید اگر چنانچه حکومت عادلانه چنانکه باید و شاید به عدل و داد قیام نماید و درندگانرا از درندگی نجات دهد و ستمدیدگانرا دلجوئی نماید سبب فوز و فلاح 2

content with anyone's punishment and torment. However, if severe retribution is not enacted, wolves will continually test their claws in the blood of God's sheep and will not rest for a moment except to stain their teeth and claws with pure blood. Therefore, through retribution others must be protected and the rights of the oppressed defended.

- 3 Consider: if in previous incidents retribution had been enacted upon those few ignorant clergy, this time the Imam-Jum'ih and his assistants would not have committed such savagery, bloodthirstiness, ferocity and oppression. Now, solely for the protection of orphans and support of widows, the oppressors must be disciplined. For a savage wolf, even if it tears apart a hundred thousand sheep, its predatory nature will not disappear - if it sees another lamb, it will bare its teeth and claws again.

- 4 Observe that an oppression was perpetrated unprecedented from the beginning of the world until today, for not one of the martyrs raised a hand in defense, but like grateful birds submitted to the owls of oppression and pride. They showed no mercy at all - rather, submission increased their audacity, destruction and sinfulness. If you listen with the ear of your heart, you will hear lamentation and crying rising from all things, weeping over the oppression of those who suffered wrong. If an honorable person enacts retribution to protect and support the survivors, have no doubt that God will aid and assist him. This is the truth, and after truth there is nothing but manifest error. And upon you be greetings and praise.

گردد و مؤید به رستگاری و نجات شود ما انتقام نخواهیم و به عذاب و عقاب نفسی راضی نشویم ولی اگر قصاص شدید بمیان نیاید گرگان هر دم بخون اغنام الهی پنجه بیازمایند و دمی نیاسایند مگر آنکه چنگ و دندانرا بدماء مطهره بیالایند لهذا باید بواسطه قصاص محافظه دیگران نمود و مدافعه از حقوق مظلومان فرمود

3 ملاحظه فرمائید اگر در وقوعات سابقه قصاص بر آن چند علمای جاهل واقع میشد این دفعه امام جمعه و معاونان او مرتکب چنین درندگی و خونخواری و تیزچنگی و ستمکاری نمیشدند حال مجرد بجهت محافظه یتیمان و حمایت بیوه زنان باید جفاکاران را تربیت نمود زیرا گرگ درنده اگر صد هزار اغنامرا پاره پاره کند سبعیتش زائل نگردد اگر باز یک بره بیند دندان و چنگ بیازماید

4 ملاحظه فرمائید ظلمی برپا شد که از بدایت دنیا تا امروز چنین ستمی واقع نگشت زیرا نفسی از شهدا دست بمدافعه نگشود و مانند طیور شکور تسلیم جفدان ظلم و غرور شدند ابداً رحم نمودند بلکه تسلیم سبب تزئید تهور و تدمیر و تأئیم شد اگر بگوش جان استماع فرمائی ناله و فغان از جمیع اشیاء بلند است و بر مظلومیت آن ستمدیدگان گریانند اگر شخص محترم بقصاص صیانت و حمایت بازماندگان فرماید شبهه مدار که خدا او را تأیید و نصرت فرماید هذا هو الحق و ما بعد الحق الا الضلال المبين و عليك التحية و الثناء

ABDA.240-241

AB01319

To: Muhammad Husayn Khan et al., in Abadih

Date: 1903 ca.

1 O ye steadfast ones! O ye firm ones! His honor the divine Adib has opened his tongue in praise of you and has given voice to descriptions and tributes, expressing utmost gratitude for your excellent care and kindness. This news, which testified to the life-giving character and conduct of the pure-hearted friends, became the cause of joy and solace to the heart. For praise be to God, the friends are kind and the loved ones are servants of the Lord of Glory, since service to the servants of God is servitude at the threshold of the One. 'Abdu'l-Baha's ultimate desire is to succeed in serving one of the servants of the Ancient Beauty. Verily this is a glorious crown and a brilliant diadem - so blessed is the head adorned with this most luminous jewel which shall shine upon the horizons throughout centuries and ages.

2 In any case, O true friends, the officers, at the instigation of the formal clergy, attacked the oppressed ones like vipers and serpents, and committed such cruelties that they caused anguish and distress to the hearts of the Concourse on High and aroused grief and lamentation in the Abha Kingdom. The dwellers of the sacred pavilion broke into wailing and moaning, and the maidens of the chambers of Paradise raised their cries and laments. Now such a wound requires a salve, and such a pain needs a remedy, and such a sting needs sweetness, and such bitterness requires pleasantness. And that consists in conduct, behavior, movement and demeanor that must be carried out according to the sacred counsels of the Ancient Beauty, may my spirit be sacrificed for His loved ones. That is, the friends must show fairness in the face of oppression, and treat the oppressors with grace. They must show kindness to the cruel ones and forbearance to the bloodthirsty. Though they gave a cup of poison, the friends must give a goblet of honey. Though they loosed a sharp arrow, these must offer an overflowing cup. Though they struck a wound to the heart, these must become a balm to the soul and conscience. This is the attribute of the merciful ones, this is the characteristic of the spiritual ones. An effort must be made so that wolves may become divine sheep, and predators may become gazelles of the divine plain. One must not look to worthiness and capacity, but rather must look to the path of guidance and show to human souls whatever is required by the love of the divine world.

1 ای ثابتان ای راستخان جناب ادیب الهی لسان بستایش شما گشوده و در توصیف و تعریف داد ستوری داده نهایت ممنونیت را از حسن رعایت و مهربانی شما اظهار فرموده از این خبر که دلیل بر خلق و خوی جانپرور یاران پاک گهر بود سبب سرور و تسلی خاطر شد که الحمد لله یاران مهربانند و دوستان خادم حضرت یزدان زیرا خدمت بندگان حق عبودیت درگاه احدیتست عبداله‌آ را نهایت آرزوان است که موفق بخدمت یکی از بندگان جمال اهی گردد آن هده لا کلیل جلیل و تاج و هاج فیا طوی لرأس تزین باهی جوهره التي تتلأ على الآفاق على ممر القرون والأعصار

2 باری ایدوستان حقیقی عوانان بتحریرک علمای رسوم مانند افعی و ثعبان هجوم بر مظلومان نمودند و چنان جفائی روا داشتند که قلوب ملأ اعلی را به جزع و فزع انداختند و در ملکوت اهی غم و ماتم انگیزختند اهل سرادق قدس به ناله و حنین پرداختند و حوریات حجرات فردوس فریاد و فغان بلند کردند حال چنین زخمی را مرهم باید و چنین دردیرا درمان شاید و چنین نیشی را نوش لازم و چنین مرارترا حلاوت واجب و آن روش و سلوک و حرکت و رفتاری است که بموجب نصایح مقدسه جمال اهی روحی لأحبابه الفداء باید مجری گردد یعنی یاران باید در مقابل اعتساف انصاف نمایند و ظالمانرا بفضل معامله فرمایند ستمکاران را مهربانی کنند و خونخوارانرا بردباری هرچند آنان جام زهر دادند یاران قدح شهد دهند آنان تیر تیز پران نمودند اینان جام لبریز بنوشند آنان زخم بجگرگاه زدند اینان مرهم جان و وجدان شوند اینست صفت رحمانیان اینست سمت روحانیان باید همتی نمود تا گرگان اغنام الهی گردند و درندگان غزالان دشت ربانی شوند نباید نظر باستحقاق و لیاقت نمود بلکه باید نظر براه هدایت کرد و آنچه از لوازم محبت جهان رحمانی است بنفوس انسانی روا داشت

3 And upon you be greetings and praise.

3 و علیکم التّحیّة و التّناء

BRL_DAK#1060, MKT9.069

AB01310

To: *Shahab Fatheazam Ardistani*

Date: 1903 ca.

1 O you who are firm in the Covenant! I read what you had written to Siyyid Taqi. There was a passage in that letter which stated: "I have news from Tehran, Kashan, Isfahan, Yazd, Ardakan and Ardistan that all are enkindled, attracted and united. Iran has become a rose garden." Since this passage indicated the unity of hearts among the friends of the One God, it brought infinite joy and gladness. The hope is that day by day the divine musk-fragrance will increasingly perfume the nostrils until all raise their voices in one sound, one melody, one harmony, one call, one song, with one harp and lute in praise and glorification of the One Lord. The more the hearts of the friends find fellowship, the more will the fragrant musk of mysteries spread its perfume. Each soul must strive to follow others and show greater humility and submissiveness, always seeing deficiency in himself and keeping his own sins before his eyes. He should never utter a word indicating displeasure, never complain about anyone, open his mouth in thanksgiving, and praise and extol all the friends.

1 ای ثابت بر پیمان آنچه بجانب سید تقی مرقوم نموده بودید ملاحظه گردید عبارتی در آن ورقه مندرج و آن اینست از طهران و کاشان و اصفهان و یزد و اردکان و اردستان همه اطلاع دارم که تمام مشتعل و منجذب و متفق میباشند ایران گلستان شده چون این عبارت که دلالت بر وحدت قلوب دوستان حضرت احدیت مینمود بی نهایت سبب فرح و مسرت گشت امید چنین است که روز بروز نفحات مشک الهی بیشتر مشامها را معطر نماید تا کل بیک صوت بیک نغمه و یک آهنگ و یک بانگ و یک ترانه و یک چنگ و چغانه به تسبیح و تهلیل خداوند یگانه پردازند آنچه قلوب یاران بیشتر الفت یابد نافه اسرار عطرش بیشتر منتشر شود و هر نفسی باید بکوشد تا متابعت دیگران نماید و خضوع و خشوع بیش از آن همواره قصور از خویش بیند و گاه خود در پیش نهد کلمهائی که دلالت بر اغبرار نماید بر زبان نراند و ابداً نسبت بنفسی شکایت ننماید دهان بشکرانه گشاید و کل یاران را تعریف و توصیف و تحمید نماید

2 O descendant of that illustrious person! Tell the friends this is the time of joy and ecstasy, of unveiling mysteries, of melody and song. Praise be to God, the music of the birds of dawn rises high from the gardens of the Abha Kingdom, and in all regions there are seekers of keen intelligence. Now that the Call of God has encompassed the world and the fame of the Blessed Beauty has stirred East and West to excitement, we must engage in guiding all on earth with perfect wisdom. Each person must become the intimate companion of someone, guiding them through divine counsels, heavenly proofs, godly arguments, the way and conduct of those near to the Divine Court,

2 ای سلیل آنشخص جلیل یاران را بگو وقت اهتزاز است و کشف راز و نغمه و آواز الحمد لله شهناز مرغان سحر از ریاض ملکوت ابهی بلند است و در جمیع آفاق از طالبین نفوسی هوشمند حال که آوازه امر الله جهانگیر گشته و صیت جمال ابهی شرق و غرب را بولوله آورده باید بکمال حکمت بهدایت من علی الارض پرداخت و باید هر نفسی همدم شخصی گردد و او را بنصایح الهی و دلائل رحمانی و حجج یزدانی و روش و سلوک مقررین درگاه ربّانی و اخلاق روحانی و عمل طیب طاهر هدایت نماید اگر چنین مجری

spiritual qualities and pure and goodly deeds. If this is carried out, but a brief time will pass before souls will fly to the heights of guidance in successive waves.

- 3 Convey the Most Glorious Abha greetings to all the divine friends, especially to Aqa Mirza Aqa, Aqa Mirza Abdul-Husayn, Aqa Mirza Mahdi and Aqa Shaykh Abdul-Husayn Tafti, upon them be the Most Glorious Glory of God.

شود اندک زمانی نگذرد مگر آنکه نفوس فوج
فوج باوج هدایت پرواز نمایند

3 جميع ياران الهی را تکبیر ابداعی ابھی ابلاغ نما
علی‌الخصوص آقا میرزا آقا و آقا میرزا عبدالحسین
و آقا میرزا مهدی و آقا شیخ عبدالحسین تفتی را
علیهم بہاء اللہ الابھی

INBA17:241

AB01349

*To: Ahmad Bayk brother of Mahmud Bayk et al., in Hamadan
Date: 1903 ca.*

- 1 O friends of 'Abdu'l-Baha! Jinab-i-Ghulam-'Ali has loosed his tongue in praise of you and offered thanks and gratitude, that praise be to God, the loved ones of those regions are companion to the fragrances of the Most Glorious Paradise and are intimate with the remembrance of that Peerless Beloved. Each dawn they have seeing eyes and hearing ears, are full of yearning and self-sacrificing, are radiant and aware, and full of vigilance. The hope is that they may be thus, so that they may find the heart's desire and the spirit's repose in both worlds, become birds in the meadow of truth and fish in the sea of bounty, stars in the horizon of oneness and trees in the garden of detachment, that they may be enabled to engage in servitude at the threshold of the Divine Unity and arise to serve the loved ones of His Holiness the All-Merciful.

1 ای یاران عبدالہاء جناب غلام علی زبان
بستایش شما گشوده و حمد و ثنا گفته کہ
الحمد للہ احبای آن صفحات بنفحات جنت
ابھی ہمدمند و پیاد آن دلبر یگا ہراز در
ہر صبحدم دیدہء بینا دارند و گوش شنوا
ہشیارند و پرنیاز و فدایند و پاکباز جانفشاند و
درخشان و آگاہند و پراستہ امید چنین است
کہ چنان باشند تا کام دل و راحت جان
در دو جہان یابند مرغان چمنستان حقیقت
گردند و ماہیان دریای مہبت اختران افق
توحید شوند و درختان گلشن تجرید تا بتوانند
کہ بعبودیت درگاہ احدیت پردازند و بخدمت
احبای حضرت رحانیت قیام کنند

- 2 For servitude at the Divine Threshold requires merciful attributes, and attachment to the Sacred Court necessitates spiritual virtues. Prayer without ablution is impossible, and supplication without humility is unacceptable. Spiritual virtues and divine qualities and luminous deeds and conscientious attributes are the foundation, while servitude at the Divine Threshold is like the structure, and every structure requires a foundation and every tree requires roots.

2 زیرا بندگی درگاہ الهی را صفات رحمانی لازم و
انتساب آستان مقدس را فضائل روحانی واجب
نماز بی وضو ممکن نہ و نیاز بی خضوع مقبول
نیست فضائل روحانی و اخلاق رحمانی و افعال
نورانی و صفات وجدانی اساس است و عبودیت
درگاہ کبریا مانند بنا و ہر بنائی را بنیادی لازم
و ہر درختی را ریشہئی واجب

- 3 Therefore, O divine friends, ask of God that you may be assisted to achieve luminous qualities and confirmed in merciful attributes, that you may become worthy and deserving of servitude at the Divine Threshold and be distinguished by this supreme bounty and become outstanding among all peoples.

3 پس ای یاران الهی از خدا بخواہید کہ موفق بہ
اخلاق نورانی گردید و مؤید بر صفات رحمانی
تا لایق و سزاوار بندگی درگاہ کبریا شوید و
باینمہبت عظمی سرفراز گردید و از جمیع ملل

Until this Beloved of hopes appears in the divine gathering and shows His countenance, however much we strive no fruit will be attained, for merciful qualities are necessary and spiritual manners are required and heavenly attributes are obligatory and godly virtue is essential.

ممتاز شوید تا این دلبر آمل در انجمن رحمانی جلوه
نماید و عرض دیدار نکند آنچه بکوشیم ثمری
حاصل نگردد زیرا اخلاق رحمانی لازم و اطوار
روحانی واجب و صفات آسمانی فرض و منقبت
یزدانی لازم

- 4 And upon you be greetings and praise.

4 و علیکم التَّحیَّةُ و الثَّنَاءُ

TAH.239a

AB01361

To: *Shaykh Kazim Qazvini (Samandar), in Tabriz*

Date: 1903 ca.

- 1 O pure soul! In truth you are steadfast in the Covenant and a faithful servant at the divine threshold. You have endured countless hardships and many difficulties. Despite distress, weakness and unsettled circumstances, you left your familiar homeland and traveled to another land without provisions, so that you might play the game of service, engage in servitude, accomplish your work and gladden the friends with the remembrance of God.
- 2 You guide the thirsty to the fountain of eternal life and lead the seekers to the Ka'bah of their goal. You bestow melody upon the destitute and show the path of guidance to the lost. You open your tongue in praise of God and plant the sapling of truth in the gardens of hearts.
- 3 Although in these days there are endless obstacles, despite this you have fulfilled your servitude and carried out what service required. This journey was highly acceptable at the Most Great Threshold and its effects will soon become evident and well-known.
- 4 Every precious soul with pure breath perfumes the world, and the attraction of the heart suffices and influences the realities of things, and its effects become manifest even after a thousand years. The pure seed that is scattered - divine mercy and heavenly rain will, at every time, cause it to grow, even though ages and cycles pass. God's grace will not waste it and will ultimately make that seed yield an abundant harvest.

1 پاک جانان فی الحقیقه ثابت بر پیمانی و بندهء باوفای
آستان یزدان صدمات بی شمار داری و مشقت
بسیار باوجود پریشانی و ناتوانی و بی سرو سامانی
وطن مألوف ترک نمودی و بی زاد و برگ
بکشور دیگر سفر فرمودی تا آنکه نزد خدمت
بازی و بعبودیت پردازی و کار خویش بسازی
و یارانرا بذکر حق بنوازی

2 تشنگانرا بسرچشمهء حیات ابدی هدایت نمائی و
طالبانرا بکعبهء مقصود دلالت فرمائی بینوایانرا نوا
بخشی و گمگشتگانرا راه هدی بنمائی زبان بشنای
حق گشائی و نهال حقیقت در ریاض قلوب
بنشانی

3 هر چند در این ایام موانع بی پایان باوجود این از
عهدء عبودیت برآمدی و آنچه لازمهء خدمت
بود مجری داشتی این سفر در آستان جلیل اکبر
بسی مقبول افتاد و اثرش عنقریب ظاهر و مشهر
گردد

4 هر نفس نفیسی بنفَس طاهر جهانرا معطر نماید
و انجذاب قلب کفایت است و در حقائق اشیا
تأثیر نماید و تا هزار سال بعد آثارش پدید گردد
نختم پاکی که افشاندن گردد رحمت یزدانی و باران
آسمانی در هر وقت باشد آنرا برویاند و لو اعصار و
دهور بگذرد فضل حق هدر ندهد و عاقبت آن
دانه را برکت خرمن فرماید

- 5 Be confident that traveling, serving and striving at such a time, in such circumstances and with such obstacles is acceptable at the divine threshold. For in times of security and ease, every soul can strive, worship, praise and supplicate. In springtime everyone seeks to wander in the mountains, go to plains and deserts, and journey on the sea. But if someone travels across deserts or voyages on the sea in winter, amid storms and snow and rain and flowing floods, they have accomplished something, shown resolution, rendered service and demonstrated nobility.
- 6 Praise be to God that that faithful servant journeyed to those regions in the midst of tribulation to become the cause of exalting the Word of God and diffusing the divine fragrances. This resolution has a nobility following it and this hardship has a gift before it which will soon become evident and manifest.
- 7 And upon you be greetings and praise.
- مطمئن باش در چنین وقتی و چنین حالتی و چنین مواعی سفر کردن و خدمت نمودن و سعی و کوشش فرمودن مقبول درگاه کبریاست زیرا در زمان امن و آسایش هر نفسی کوشش تواند و پرستش کند و ستایش و نیایش نماید در موسم بهار هر کس سیر و تنزه کوهسار طلبد و بدشت و صحرا رود و سیر دریا جوید اما در موسم شتا و شدت طوفان و برف و باران و سیل روان اگر نفسی سیر صحرا کند یا سفر دریا نماید کاری از پیش برده و همتی نموده و خدمتی کرده و کرامتی فرموده
- 6 الحمد لله آن بنده باوفا در بحبوحه بلا سفر بانصفاحت نمود تا سبب اعلاء کلمه الله گردد و نشر نفعات الله نماید این همت را کرامتی در عقب و این مشقت را موهبتی در پیش عنقریب ظاهر و آشکار گردد
- 7 و علیک التحیة و التّناء

AYBY.367 #051, PYB#201 p.17,
KHSH09.008, TRZ1.188

AB01357

To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan
Date: 1903 ca.

- 1 O praiseworthy branch of the Blessed Tree! When that beloved compassionate One appeared as the witness of the gathering, the lovers were moved to ecstasy and joy. That divine manifestation enraptured and enthralled the spiritual souls, and commotion spread to East and West. The lovers became agitated and blossoming, and with utmost longing hastened to the altar of love and sacrificed their lives for the Beloved. None fell short, and the effort was praised, and self-sacrifice became evident throughout the horizons.
- 2 Surely when the radiance of that shining face shines forth, it carries away the souls from the hands of the lovers. In this station, wisdom finds no path, rather it is among the requirements of love. Therefore, none are held accountable, rather all are accepted. They are worthy of gratitude, not complaint.
- 1 ایها الفرع المحمود من الشجرة المباركة دلبر مهربان چون شاهد انجمن گشت عاشقان به وجد و طرب آمدند آن جلوه ربّانی نفوس رحمانیرا جذب و وله بخشید و ولوله به شرق و غرب رسید عاشقان آشفته و شکفته گشتند و در کمال اشتیاق بقریانگاه عشق شتافتند و جان فدای جانان کردند نفسی قصور نداشت و سعی مشکور شد و جانبازی در آفاق مشهود گشت
- 2 البتّه پرتو آن روی تابان چون بتابد جان از کف عاشقان بر باید دیگر در این مقام حکمت راه نیابد بلکه از لوازم محبت است لهذا نفسی مسؤل نه بلکه کلّ مقبول شایان شکرانیتند نه شکایت

- 3 If any account or story is told, it is of the oppression of the tyrants and the savagery of the wolfish officials, for those cruel ones committed deeds unprecedented from the beginning of human existence until now - such oppression and enmity had never been seen or heard. The government tried to the extent possible, but the successive waves of tumult reached to the height of heaven.
- 4 That glorious branch of the Blessed Tree truly demonstrated the ultimate self-sacrifice in the path of God. He showed not the slightest shortcoming, rather became the cause of exalting the Word of the Forgiving Lord and spreading the signs of the Day of Resurrection. The reality of the situation is clear and evident in the Kingdom of the transcendent Lord, not hidden. Be assured that today in the Abha Kingdom, the denizens of the Supreme Concourse are engaged in praising all the loved ones.
- 5 However, the just government must discipline and admonish the heedless souls, and to the extent possible carry out retribution, so that others may not show audacity or seek aggression, and like predatory wolves and biting dogs not stain their fangs and teeth with the blood of the spiritual ones.
- 6 We beseech God to make this self-sacrifice a cause of the awakening of the human world, and to cause flowers and fragrant herbs to grow from the earth colored by the blood of the precious friends, so that the face of the earth may become the supreme paradise, and the peacock of the highest heaven may spread the wings of sanctification and adorn the garden of divine unity.
- 7 O Lord, O Lord! Assist this glorious branch with the hosts of Thy confirmation from the manifest horizon. Verily Thou knowest, O my God, that he sacrificed his spirit in Thy path, and tribulations intensified upon him in Thy love and in spreading Thy traces and speaking of Thy mysteries. He desired naught but Thy good pleasure. Verily Thou art the Generous, the Merciful, the Mighty, the Loving, and verily Thou art the Knower of the unseen.
- 3 اگر روایتی شود و یا حکایتی گردد از ظلم ستمکارانست و درندگی گرگان عوانان زیرا آن جفاکاران کاری کردند که از بدایت نشئت عالم انسان الی الآن چنین ظلم و عدوانی دیده و شنیده نگشت حکومت بقدر امکان کوشید ولی موج هیجان متواصل باوج آسمان
- 4 آن فرع مجید سدره مبارکه فی الحقیقه در سبیل الهی نهایت جانفشانی نمود ابداً قصور نداشت بلکه سبب اعلاء کلمه رب غفور شد و نشر آثار یوم نشور نمود حقیقت حال در ملکوت رب متعال واضح و عیانست نه پنهان مطمئن باش الیوم در ملکوت ابدی اهل ملا اعلی بستایش جمیع احباً مشغولند
- 5 اما حکومت عادلّه باید نفوس غافله را تأدیب نماید و تنبیه کند و بقدر امکان قصاص مجری دارد تا دیگر اشخاص تهور نمایند و تجاسر نجویند و مانند گرگان درنده و کلاب گزنده چنگ و دندان بخون روحانیان نیالایند
- 6 از حقّ میطلبیم که این جانفشانی را سبب انتباه عالم انسانی نماید و ارض وجود را بخون رنگین یاران نازنین گل و ریاحین رویاند تا روی زمین بهشت برین گردد و طاوس علین شهر تقدیس گشاید و گلشن توحید را تزیین نماید
- 7 ربّ ربّ آید هذا الفرع الجلیل بجنود تأیدک من الأفق المبین و انتک لتعلم یا الهی انه بذل روحه فی سبیلک و اشتدّ علیه البلیاء فی محبتک و نشر آثارک و نطق باسرارک و ما اراد الا رضائک انتک انت الکریم الرحیم العزیز الودود و انتک انت علام الغیوب

YBN.042-043

AB01434

To: Baha'is of Khurasan

Date: 1903 ca.

- 1 O friends of 'Abdu'l-Baha! The maidservant of God, the spiritual one, has composed and sent a letter on your behalf. Its contents are sighs and moaning, wailing and lamenting, complaining of separation and distance, and crying out in intense deprivation. Upon reading it, this servant immediately supplicated at the Threshold of Oneness, that perhaps the divine favors might become manifest and joy and gladness might be obtained for the hearts.

1 ای یاران عبداله‌آء امة‌الله روحانی مکتوبی از لسان شما انشا نموده و ارسال داشته‌اند مضمون آه و این است و ناله و حنین شکایت از بعد و هجران است و ناله و فغان از شدت حرمان این عبد بمحض تلاوت بدرگاه احدیت لابه و زاری مینماید که شاید الطاف رحمانی جلوه نماید و سرور و حبور برای قلوب حاصل گردد
- 2 O divine friends! The magnet that attracts heavenly joy is the good-pleasure of the Divine Beauty. As much as you can, seek His good-pleasure and arise in faithfulness. Ask God that divine attributes may become manifest in the human world, so that all hopes may be fulfilled and ultimate nearness to the Threshold of Oneness may be attained. For mere verbal acknowledgment of divine unity does not fully achieve the purpose. The human gathering becomes the dawning-place of divine outpourings when divine counsels affect the hearts and each of God's servants becomes like a bright candle among the peoples and nations. This luminosity comes through truthfulness, justice, trustworthiness, religion, faithfulness, pure-heartedness, detachment from all else but God, humility and submissiveness, meekness and contrition, awareness and enkindlement, eloquence and clear explanation.

2 ای یاران الهی مغناطیس فرح آسمانی رضایت جمال الهی است تا توانید طلب رضا نمائید و یوفا قیام کنید از خدا بخواهید که اخلاق الهی جلوه‌ئی در عالم انسانی فرماید تا جمیع آمال میسر گردد و نهایت قریبیت بدرگاه احدیت حاصل شود زیرا بمجرد اعتراف بوحدانیت الهیه مقصود بالتمام حاصل نشود وقتی مجمع انسانی معرض فیوضات رحمانی گردد که نصایح الهی در قلوب تأثیر کند و هر یک از بندگان حق در میان امم و ملل مانند شمع روشن گردد این روشنائی صدق است و انصاف و امانت است و دیانت و وفاست و صفا و انقطاع از ما سوی الله و خضوع و خشوع و تذلل و انکسار و تنبه و اشتعال و بیان و تبیان
- 3 In brief, all spiritual virtues of the human world are lights, while animal characteristics like jealousy, anger, greed, attachment to this world and other animal traits are darkness upon darkness. Now if someone appears in human form but remains heedless of divine qualities, that soul is in reality accounted among the beasts - indeed, more ignorant than any dumb animal.

3 بالاختصار جمیع فضائل روحانیّه عالم انسانیّه انوار است و صفات بهیمیّه از حسد و غضب و حرص و تعلّق باین عالم و سائر شئون عالم حیوان ظلمات فوق ظلمات حال اگر نفسی بصورت انسانی درآید ولیکن از شئون رحمانی غافل گردد آن نفس بحقیقت از بهائم است بلکه نادانتر از هر حیوان صامت
- 4 Therefore, O divine friends, regard not mere verbal acknowledgment, but rather contemplate deeply the human qualities. From whatever plant you detect the sweet fragrance of detachment - that is a hundred-petaled divine rose and a sweet basil from the heavenly garden. Otherwise, though it be green and flourishing, without the morning fragrance what fruit, what effect, what benefit, and what advantage does it have? Through the bounty of the Most Glorious Beauty, it is hoped that all

4 پس ای یاران الهی نظر باعتراف لسانی ننمائید بل تعمّق و امعان در صفات انسانی ننمائید رائحه طیبیه انقطاع را از هر گیاهی که استشمام نمائید آن گل صدبرگ رحمانی است و ریحان گلشن ربّانی والا هرچند سبز و خرم است ولی بی نکهت صبحدم چه ثمری و چه اثری و چه منفی و چه فائده‌ئی از فضل جمال ابدی امید چنان

the loved ones will become successful and confirmed in this greatest gift.

است که جمیع احبّاین موهبت کبری موفق و مؤید گردند

MKT7.242, YBN.048-049, RSR.050

AB01433

To: Muhammad Khan et al., in Samarqand

Date: 1903 ca.

- 1 O spiritual friends of 'Abdu'l-Baha! The letter from Khan containing your heartfelt message arrived and was read. Truly the meanings expressed reality and its contents were filled with the feelings of a blood-filled heart. Its recitation brought the utmost joy and delight, for those friends weep like clouds in remembrance of the martyrs and yearn for that field full of joy and delight.

1 ای یاران روحانی عبدالبهّا نامهء جناب خان با پیام وجدانی شما رسید و ملاحظه گردید فی الحقیقه معانی بیان حقیقت بود و مضمون مشحون با احساسات دل پر خون از تلاوتش نهایت روح و ریحان حاصل شد که آن یاران پیاد شهیدان مانند ابر گریانند و آرزوی آن میدان پر روح و ریحان مینمایند
- 2 Although until now the earth has often been stained red with the blood of martyrs, this time in Yazd and its surroundings such a commotion arose, and in the feast of sacrifice and banquet of martyrdom such melodies and songs were raised that the Concourse on High was moved to excitement. One proclaimed "Without doubt we are returning to our Lord," another declared "Would that my people knew!" and another cried out "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord," and many similar utterances.

2 هر چند تا بحال روی زمین از خون شهیدان بسی رنگین شد ولی این بار در یزد و نواحی آن چنان حشر و نشوری گردید و در جشن قربانی و بزم جانفشانی چنان ترانه و آهنگی بلند شد که ملاّ اعلیٰ به جوش و خروش آمد یکی لاریب انا الی ربنا لمنقلبون گفت و دیگری یالیت قومی یعلبون فرمود و دیگری لاتحسبن الذین قتلوا فی سبیل الله امواتا بل احياء عند ربهم یرزقون فریاد برآورد و امثال ذلک بسیار
- 3 But some, at the moment of being struck by sword and dagger from the oppressor's hand, would cry out "Lord forgive them for they know not what they do," while another would take candy from his pocket and give it to his killer saying "With a sweet mouth spill this crimson blood, that your palate may become like mine - sugar-sweet." Observe in what state and with what consciousness the spiritual friends offered up their lives, and how under sword and spear they sought pardon and forgiveness for their executioners. This is the attribute of the people of God, this is the way of the Baha'is.

3 ولی بعضی در حین ضربت تیغ و خنجر از دست ستمگر ربّ اغفر لهم اثمهم لایعلمون نداء میکرد و دیگری نبات از جیب خویش برون آورده بقاتل داد که با دهن شیرین این خون رنگین بریز تا مذاق تو چون کام من شکرین گردد ملاحظه نمائید که یاران روحانی بچه حالت و وجدانی جانفشانی نمودند و در زیر تیغ و سنان چگونه از برای عوانان عفو و غفران طلب نمودند اینست صفت یزدانیان اینست سمت بهائیان
- 4 Therefore the friends must be infinitely kind to all peoples and compassionate and caring toward humanity. However much the Iranians in those regions may avoid you, seek to draw near to them. However much they may harm you, show them love.

4 پس یاران باید با جمیع ملل بی نهایت مهربان باشند و دلسوز و غمخوار نوع انسان ایرانی که در آنصفحات هستند هر قدر اجتناب کنند شما نزدیکی طلبید و هر قدر اذیت کنند شما محبت

Whatever evil they speak, show them kindness. By whatever means possible, show them the utmost consideration. Be not repelled by cursing and insults and violation of dignity, but rather burst forth like a spring of living water. Continue to show love, create fellowship, bestow kindness, for they are ignorant and know not.

بنمائید و آنچه بد گویند شما ملاطفت فرمائید بهر وسیله که ممکن باشد نهایت دلجوئی را از آنها بنمائید از سب و لعن و هتک منزجر نگردید بلکه مانند چشمه آب حیات منفجر شوید باز محبت کنید الفت نمائید مهربانی بفرمائید زیرا جاهلند و نمیدانند

- 5 You had requested permission to attain the presence - now wisdom does not permit it. Grant it to another time. And upon you be greetings and praise.

5 خواهش حضور نموده بودید حال حکمت اقتضا ننماید بوقت دیگر مرهون فرمائید و علیکم التَّحیَّه و الثَّناء

INBA89:251, MMK6#093, AVK3.207.05x

AB01376

To: Baha'is of Yazd et al.

Date: 1903 ca.

- 1 O ye homeless ones of 'Abdu'l-Baha! Ye are homeless and afflicted; ye are displaced and dispossessed of all, for your homes have been pillaged and your dwelling-places plundered. Ye have endured grievous trials, suffered dire iniquities, and been subjected, in truth, to the relentless cruelty of the rebellious.

1 ای آوارگان عبداله‌آ آواره‌اید آزرده‌اید بی سر و سامانید زیرا خانه و کاشانه و لانه و آشیانه را به تالان و تاراج دادید مصیبتی عظیمه تحمل نمودید و جنائی شدید کشیده‌اید فی الحقیقه مورد ظلم بی‌پایان از اهل طغیان شده‌اید

- 2 'Abdu'l-Baha is also a captive in this Most Great Prison. But I have found this prison to be a palace, and regard this bondage as true freedom. This cage is to me a heavenly rose garden, and this captivity an everlasting throne, for it hath befallen me in the path of God and for the sake of the love of the Abha Beauty—may my life be offered up for His loved ones. How delightful and pleasing it is! How sweet and precious! The trials and afflictions suffered by those friends have indeed been most grievous; yet, in truth, they are a flood of grace and a morn of hope to the hearts of those that are nigh to the Threshold of Singleness.

2 و عبداله‌آ نیز در این سخن اعظم گرفتار ولی من این زندان را ایوان یافتم و این قید را آزادی شردم و این قفس را گلشن روحانی دیدم و این اسیری را سریر ابدی مشاهده نمودم زیرا در راه خدا و سبیل محبت جمال ابهاست روحی لاجبانه الفداء چه قدر پرلطاقتست و پر حلاوت چه قدر شیرینست و نازنین فی الحقیقه بلایا و مصائب آن یاران بسیار شدید بود اما بحقیقت فضل جزیل بود و قلوب مقرران درگاه احدیت را مانند صبح امید ملاحظه نمائید که بلا در راه خدا چه قدر مبارکست

- 3 Consider what a blessing are calamities when endured in the path of God. The Prince of Martyrs—may my life be offered up for Him—was plunged into the very depths of the ocean of tribulations, while the hostile Yazid and the wicked Valid seemingly prospered in the material world and relished its pleasures. Later it became clear to all that those tribulations had

3 حضرت سیدالشهداء روحی له الفداء در بحر مصائب بقر دریا رسیدند و یزید عنید و ولید پلید بحسب ظاهر در عالم جسمانی کامرانی نمودند و فرح و شادمانی کردند بعد واضح و مشهود شد که آن مصائب حقیقت مواهب بود و آن کامرانی نعمت آسمانی و آن شادمانی قهر و غضب ربانی حال این نیز چنین است هرچند

been true blessings, while that prosperity was only divine chastisement and that pleasure naught but God's wrath and fury. The same holdeth true now. Although to outward seeming the divines and the unjust and foolish rulers are raising an uproar and flaunting themselves, ere long ye shall witness how, like the owls of the night, these people will creep into a desolate ruin, hasten to the tomb of eternal loss, and fall into the abyss of everlasting perdition. Even now, they wander distracted in the wilderness of disappointment, while the friends of God gleam brightly from the horizon of everlasting glory.

- 4 Were ye to consider carefully, ye would surely perceive that adversity in the path of the one true God is a bounty, inasmuch as the Most Great Name, the Ancient Beauty—may my life be a sacrifice for His loved ones—did Himself endure a myriad afflictions. Now He hath granted that we, His lowly servants, may become His partners and associates in these trials and tribulations, each according to our capacity. Were one to judge with fairness, this suffering is worthy of gratitude, and these afflictions are naught but manifold bestowals. Upon you be greetings and praise.

BSW#13.15, LOTW#48

علمای رسوم و رؤسای جهول ظلوم بظاهر
عربدهئی مینمایند و جولانی میدهند عنقریب
ملاحظه خواهید نمود که این قوم مانند بوم هر
یک بگوشهء خرابهئی خزیده و یزویهء خسران
ابدی دویده و در حفرةء لعنت سرمهء افتاده
آنان در وادی خذلان سرگشته و سرگرداند
و یاران الهی از افق عزت ابدیه درخشنده و
رخشان

4 اگر خوب ملاحظه کنید مصیبت در سبیل
حضرت فردائیت موهبتست زیرا اسم اعظم
جمال قدم روحی لاحیائه الفداء بنفس نفیس
مبارک تجل صد هزار بلایا فرمودند و ما
ذلیلان را در مصیبت بقدر استعداد سهم و
شریک خود فرمودند انصافش اینست که این
مصیبت مستحق شکرانیتست و این بلایا عین
عطایا و علیکم التحية و الثناء

NURA#48, MMK4#046 p.050,
NANU_AB#52

AB01455

To: Unknown, in Iran

Date: 1903 ca.

The radiance of servitude shining from the Candle of the Testament has illumined all horizons in spite of the people of discord, and the renown of the grandeur of the Blessed Perfection hath caused such an outcry throughout the world that it hath made the limbs of all nations quiver.

All the religions of the world have the loud cry of "Woe unto us!" on their lips, and the cry of "Woe to our Faith!" which is raised by the ignorant, is heard in the east and west. The power of the blessed Cause has such effulgence that it has become apparent to all peoples; and all the nations and creeds have acknowledged and confessed the greatness of the Cause of God. Had it not been for the injuries inflicted by the party of conceit (the nakazeen), the world of existence would have been in this day an exalted garden. But the people of conceit, being heedless of this cup mixed with kafur (a fountain intended to

be drunk by the true and firm believers), have imagined that they can upset the standard of the Testament, and that they can disappoint the delivered nations. They have poured forth seditious rumors on the lips and tongues of all people, and they have made calumniating statements, hoping by this means to mingle the contents of the pre-existent cup of the Testament with the bitterness of violation. Far, far be it from them to do this!

Jesus Christ—May my soul be a sacrifice to him—had only a few followers in the time of his departure. Then after his departure all the kings of the world, philosophers of all nations, learned men of all races, and wise men of all creeds, arose to suppress and degrade his cause; but finally, all the standards hoisted by those numerous nations were upset, and the banner of Jesus Christ was fluttering on the loftiest mountain.

Now, praise be unto God, that hundreds of thousands of souls have assembled under the standard of the Covenant through the assistance of the Blessed Perfection. I declare by the Educator of the visible and invisible, it will evidently be witnessed that the descendants of the violators will think their descent as a disgrace and will disown their fathers and forefathers, just as Akrama, the son of Abudjahl, kept clear of his father, and Kaled, the son of Valid, left his father. As these darkened people (nakazeen) have imagined that the power of the divine Testament is but a power of man, and that the edifice of the Covenant is as one of the baseless foundations of the material world, they are plotting to destroy this divine edifice with all intrigues and machinations.

Praise be to God, that the power of Nero, the great Roman emperor, proved impotent to withstand the cause of Christ—while these weak souls are plotting to resist the power of the Covenant of God! “Wherefore, take example from them, O ye who have eyes!”

SW_v08#16 p.214-215

AB01374

To: *Ibtihajul-Mulk et al.*

Date: 1903 ca.

- 1 O my God! O my God! These are servants who have hastened to the shade of the tree of Thy Covenant, who have rushed to the threshold of Thy holy grandeur, who have arrived at the flowing spring, and who have longed for the bestowed bounty in the extended shade beneath the raised banner. They have stood firm in Thy Cause, remained steadfast in Thy love, and sprouted from the rain of Thy clouds and the outpouring of Thy heaven.

1 الهى الهى هؤلاء عباد سرعوا الى ظل شجرة
ميثاقك وهرعوا الى عتبة قدس كبرياتك و
وردوا على الورد المورود و تمنوا الرغد المرفود فى
الظل الممدود تحت اللواء المعقود و استقاموا
على امرك و ثبتوا على حبك و نبتوا من غيث
سحابك و فيض سماءك
- 2 Lord! Lord! We are lowly at Thy gate, bondsmen in Thy lands, and insignificant in Thy kingdom. Through Thy grace, make us ambassadors of Thy Kingdom, inheritors of Thy Book, and guardians of Thy Covenant. We detach ourselves from all else but Thee and distance ourselves from other than Thee, clinging to the hem of Thy mercy, holding fast to the fringes of the robe of Thy oneness, plunging into the seas of Thy mercy, immersed in the depths of Thy knowledge, until we sing like Thy holy birds in the gardens, swim like the fish of Thy sea in the pools, and roar like the lions of Thy thicket in the woods.

2 ربّ ربّ نحن اذلاء ببابك و ارقاء فى
بلادك و صغراء فى ملكك اجعلنا بفضلك
سفراء ملكوتك و وراثاء كتابك و حفظاء
عهدك ننقطع عن دونك و نبتعد عن غيرك
متشبّثين بذيل رحمتك متعلقين بأهداب رداء
وحدايتك خائضين فى بحر رحمتك مستغرقين
فى غمار معرفتك حتى نصدق كطيور قدسك
فى الرياض و نسبح كحيتان بحرك فى الحياض و
نزرّ كليونك فى الغياض
- 3 Lord! Have mercy upon us through Thy mercy, forgive our sins through Thy forgiveness, and look not upon our abasement and humiliation, but treat us in a manner befitting Thy presence of mercy. Lord! We are sinners and Thou art the Forgiving, the Merciful. We are transgressors and Thou art the Benevolent, the Compassionate, the Generous.

3 ربّ ارحمنا برحمتك و كفر عنا سيئاتنا بمغفرتك
ولا تنظر الى ذلنا و هواننا بل عاملنا بما يليق
لحضره رحمتك ربّ نحن خطاة و انت الغفور
الرحيم و نحن عصاة و انت البرّ الرؤف الكريم
- 4 My God! The wings of our understanding have grown weary of ascending to the zenith of Thy knowledge, and the spiders of our minds are powerless to weave with their threads upon the highest horizons the loftiness of Thy praise and glorification. Lord! Enable us to serve at Thy divine threshold and to be bondsmen in Thy singular presence, to be sincere in Thy religion, submissive to Thy trusted one, and humble before Thy servants, until the lions of self and passion become submissive to us, and the fierce lions of desire and cruelty bow before us, and we are delivered, O my God, from the evil of heedlessness and blindness, and are saved, O my Beloved, from ravenous angry wolves and fierce snarling dogs.

4 الهى قد كلّت اجنحة عرفاننا عن الصعود الى
اوج معرفتك و عجزت عناكب عقولنا ان تنسج
بلعابها على الرفارف الأعلى سمو نعتك و ثنائك
ربّ وقفنا على عبودية عتبتك الربانية و رقية
حضرتك الفردانية و الخلوص فى دينك و
الخصوع لأمينك و الخشوع لعبيدك حتى نذل
لنا اسود النفس و الهوى و تخضع لنا ليوث
الشهوة و الجفاء و نسلم يا الهى من شر الغفلة و
العمى و نقذ يا محبوبى من ذئاب كاسرة غضاب
و وحوش صارقة كلاب
- 5 Lord! Deliver us from this abyss and save us from this burning fire. No hidden thing is hidden from Thee. O my God, my God! Grant us perfect refuge in Thee, complete detachment

5 ربّ نجّنا من هذه الهاوية و انقذنا من هذه النار
الحامية و لا تخفى عليك خافيه الهى الهى هب
لنا كمال الاتجاء اليك و غاية الانقطاع لديك و

before Thee, and utmost reliance upon Thee. Illumine our vision with the light of Thy favors, adorn our hearts with the most beautiful attributes, and make us sources of justice that we may be the best successors to those who came before. Verily, Thou art the Merciful, the Mighty, the Helper, and verily, Thou art the Forgiving, the Accepting of Repentance, the Bestower.

منتہی التکال علیک و نور بصائرنا بنور الألفاف
و زین افتدنا بأحسن الأوصاف و اجعلنا مصادر
الانصاف حتی نكون خیر الأخلاف للأسلاف
انک انت الرحمن العزیز المستعان و انک انت
الغفار التواب المنان

BRL_DAK#1077, MKT5.133, MNMK#079

p.149

AB12158

To: *Jinab-i-Rida*

Date: 1903 ca.

- 1 O thou who art drawn nigh unto the Divine Threshold! That which thou didst write and harbor in thy heart became known and understood. From the gardens of its meanings, the fragrant breezes of the love of God were inhaled and the nostrils of the soul were perfumed. Blessed art thou for this bounty whose lights have shone upon the horizons and whose signs have appeared in the hearts of the faithful.
- 2 Perfect satisfaction was obtained from your zeal, enthusiasm and self-sacrifice, and from the justice, advocacy and protection of that respected person. In truth, that successful one is deserving of the aid and favor of the Lord.
- 3 I hope that the star of the Iranian crown will shine and radiate at the zenith of eternal glory, and this is a promise that shall not prove false, such that the sublimity, justice, greatness and might of future kings will cause the renown of greatness and world-conquering fame of past monarchs to be wholly forgotten.
- 4 Although praise be to God, even now His Imperial Majesty is like a radiant moon in the eastern horizon - nay rather, a brilliant sun - yet it is hoped that in this cycle of the All-Merciful and divine age, the Lord of the worlds will place such a crown of bounty upon the heads of Iran's monarchs that its brilliant jewel will shine and radiate forever in the east of prosperity and the zenith of eternal heaven.
- 5 The proofs and evidences of this bounty are clear and manifest, and the heart desires that successful leader to snatch the ball of this divine bestowal from the field of contingent existence.

1 ای بندهء مقرب درگاه کبریا آنچه نگاشتی و در دل داشتی مفہوم و معلوم گشت از حدائق معانیش روائع معطرهء محبت الله استشمام شد و مشام جان معبر گردید طوبی لک من هذه الموهبة التي اشرفت انوارها على الآفاق و ظهرت آثارها في قلوب اهل الوفاق

2 از همت و غیرت و جانفشانی شما و عدالت و دادخواهی و حمایت شخص محترم نهایت رضایت حاصل گشت فی الحقیقه آن کامران سزاوار عون و عنایت حضرت پروردگار است

3 امیدوارم که کوکب تاج شہریاری ایران در اوج عزت ابدیہ درخشنده و تابان گردد و هذا وعد غیر مکذوب تا علویت و عدالت و عظمت و شوکت ملوک خلف صیت بزرگواری و آوازهء جهانگیری شہریان سلف را نسیاً منسیاً نمایند

4 هر چند الحمد لله الآن نیز اعلی حضرت تاجداری در افق خاوری مه تابانست بلکه خورشید درخشان ولی امید چنانست که خداوند عالمیان در این دورهء رحمانی و عصر یزدانی تاج موهبتی بر سر شہریان ایران نهد که درخشنده گوهرش در خاور کامرانی و اوج آسمان جاودانی تا ابدالآباد درخشنده و تابنده گردد

5 و دلائل و براهین این موهبت ظاهر و آشکار است و دل چنین خواهد که آن سرور کامکار گوی این بخشش خداوند مهربان را از میدان

And I hope that whatever is your ultimate hopes and desires will be achieved and made ready through the favors of the All-Glorious One. And upon thee be greetings and praise.

عالم امکان بر باید و امیدوارم که آنچه منتها آمال
و آرزوی شماست بعنایت حضرت کبریا حاصل
و مهیا شود و علیک التحیة و الثناء ع ع

6 He is God!

6 هو

7 O kind friend! The determination shown by that just leader attracts divine confirmation and is a magnet for the success granted by the All-Merciful Lord. He has ordained such a bounty and favor for the government and people of Iran that defies description. Soon its brilliant signs will illumine East and West.

7 الله ای یار مهربان همتی که حضرت سرور
عادلان فرمودند جاذب تأیید است و مغناطیس
توفیق خداوند رحمن موهبت و عنایتی در حق
دولت و ملت ایران مقدر فرموده که وصف
نتوان عنقریب آثار باهره اش خاور و باختر را
روشن نماید

8 This manifestation and radiance will strengthen the foundation of Iran, but this bounty is still like a seed hidden in the earth, and the cause of delay is that the people of Iran "destroy their houses with their own hands," especially the turbaned ones who have fallen upon the nation like the illness of a nightmare. We hope that through the justice and good policy of Iran's leaders, it will be delivered from the dominion of these ignorant ones.

8 این جلوه و اشراق بنیه ایران را قوت بخشد
ولی این موهبت مانند دانه هنوز در خاک پنهان
و سبب تأخیر اهل ایران یخربون بیوتهم بآیدیم
علی الخصوص ارباب عمام که مانند مرض
کبوس بر ملت افتاده اند امیدواریم که بعدالت
و حسن سیاست اولیاء امور ایران از تسلط این
نادانان خلاص گردد

BRL_DAK#1076

AB01460

To: Baha'is of Ishqabad

Date: 1903 ca.

1 My God, my God! Thou seest and witnesseth what hath occurred in these days wherein the doors of tribulation have been flung open before the faces of the loved ones, and the clouds of calamities have gathered in the horizon of contingent beings against the chosen ones - when the thunder hath roared and the lightning hath flashed and the thunderbolts have struck, and the sky hath rained down a torrent of hardship and adversity, and the arrows of affliction have descended like a down-pour from heaven, and the floods of estrangement have poured forth and effaced the traces of faithfulness, and demolished the edifice of the chosen ones.

1 الهی الهی تری و شاهد ما جرى فی هذه الأيام
التي فتحت ابواب البلاء علی وجوه الأحباء
و تبدلت غيوم المصائب فی افق الامکان علی
الأصفیاء حیث دمدت الرعود و تألقت البروق
و نزلت الصواعق الخوارق و امطرت السماء بماء
منهمر من البأساء و الضراء و نزلت سهام الرزايا
کصیب من السماء و انحدرت سیول الجفاء و
محت طول الوفاء و هدمت بنیان الأصفیاء

2 O Lord, O Lord! The hands of tyranny have reached forth, and the swords of oppression have been unsheathed, and the arrows of injustice have been aimed, and the fires of hatred have blazed up. Fierce wolves and wretched dogs and savage beasts

2 ربّ ربّ انّ ایدای الظلم قد تطاولت و سیوف
الاعتساف قد سلّت و سهام الجور قد صوّبت و
نيران البغضاء قد التهب فهجمت ذئاب کاسرة

have attacked Thy loved ones in Thy kingdom. They have shed blood, severed limbs, burned bodies, plundered possessions, set fire to homes, and violated - nay, utterly destroyed - even infants, suckling babes, and sheltered women in their chambers. Cries have risen up and wails have issued from hearts as these tribulations intensified and reached to the very heavens. They showed no mercy to nursing infants, nor to humble old men, nor to playing children, nor to women in their chambers of chastity and virtue.

3 All this, my God, hath come to pass in Thy path and happened for love of Thee, while Thy loved ones are aflame with the fire of Thy love, calling out amid this tumult, as the fire of hatred blazed and the clashing of the enemies' swords rang out, "O Thou Glory of the Most Glorious!" They have sacrificed their souls with all joy, gladness and exultation, their faces radiant and their tongues jubilant in the thick of tribulation, while the drops of their blood inscribe upon the dust verses of sacrifice and engrave Thy Most Glorious Name upon the surface of the earth.

4 O Lord, O Lord! How long wilt Thou leave Thy loved ones in the hands of these wretched ones, under a fierce assault from an oppressive band that drinks blood, and a savage group with rending claws and fangs? Are these not Thy wronged sheep? By Thy ancient and resplendent might in the sublime horizon, hearts have cried out, breasts have been constricted, souls have despaired, and spirits have perished from these successive, continuous calamities throughout the ages and centuries.

5 Help, O my God, the weak children and feeble women and the poor widows and helpless orphans, through Thy bounty and mercy, O my Lord, the Generous, the Compassionate, the Protector, the Mighty, the All-Bestowing!

و كلاب خاسرة و سباع ضارية على احبتك في ملكتك و سفكوا الدماء و قطعوا الاعضاء و حرقوا الاجسام و نهبوا الاموال و حرقوا البيوت و هتكوا بل فتكوا حتى بالاطفال و الرضعا و ذوات الخدور و ربات المجال قد ارتفع الضجيج و صعد العويل من القلوب عندما اشتد هذه الكرب و وصل الى عنان السماء فلارحموا علي اطفال رضع و لا شيوخ خشع و لا صبيان رتع و لا نساء في خدور العصمة و العفة

3 كل هذا يا الهى جرى في سبيلك و قضى في محبتك و احبائك مشعلون بنار محبتك حيث كانوا ينادون بين هذا الضوضاء و تسعر نار البغضاء و قعقة سيوف الاعداء يابهاء الابهى و يفدون الارواح بكل سرور و فرح و انشراح و تهلل وجوههم و تهلل السنتهم في معمعة البلاء بل رثحات دمائمهم تكتب على الثرى آيات الفداء و تنقش على صفحات الثرى اسمك الابهى

4 رب رب الى متى تترك احبتك بين يدي هؤلاء الاشقياء تحت غارة شعواء من عصبية ظالمة شاربة الدماء و ثلة ضارية جارحة البرائن و الانياب ا ليسوا هؤلاء اغنامك المظلومة و عززت القديمة الباهرة في افق العلى ان القلوب قد ضجت و الصدور قد ضاقت و النفوس قد خابت و الارواح فنت من هذه المصائب المتتابعة المترادفة المستمرة في القرون و الأعصار

5 ادرك يا الهى ضعفاء الصبيان و عجزاء النسوان و فقراء الايامى و ضعفاء الايتام بفضلك و رحمتك يا ربى الكريم الراحم الحافظ العزيز الوهاب

INBA89:235

AB01481*To: Aqa Asadullah Ansari Maraghihi**Date: 1903 ca.*

- 1 ...As for the matter of 'Abdu'l-Baha's release from prison which you had earnestly beseeched from the Truth - this is not imprisonment, it is an open field; this is not a prison, it is a palace. 'Abdu'l-Baha's desire is such that he may adorn the gallows in the path of servitude to the Abha Beauty - what place is there to seek release from prison? The divine friends must supplicate and implore at the Threshold of Oneness with utter lowliness and neediness that He may make this abased servant honored in the place of sacrifice. This is my hope and this is my desire.
- 2 Those holy souls whose servitude 'Abdu'l-Baha seeks as eternal glory - they all endured the utmost trials and tribulations. Is it befitting and proper loyalty that I should seek comfort and ease, or freedom from prison? No, by God, this is not faithfulness in God's Cause!...

1 ...ما قضیه رفع سجن عبداله‌آ که نهایت آرزو از حق خواسته بودی این سجن نیست صحراست این زندان نیست ایوانست عیداله‌آ را آرزو چنانست که در سبیل عبودیت جمال ابهای سر دار پیاراید چه جای آنکه خلاصی از سجن جوید احبای الهی باید به تضرع و زاری بدرگاه احدیت عجز و نیاز آرند که این بنده ذلیل را در مشهد فدا عزیز فرماید اینست آمال من و اینست آرزوی من

2 آن نفوس مقدسی که عبداله‌آ به بندگی ایشان عزت ابدی جوید جمیع نهایت مصائب و بلاها را تحمل فرمودند آیا سزاوار است و مقتضای وفا که من راحت و آسایش طلبم و یا آزادی از سجن جویم لا والله لیس هذا وفاء فی امر الله...

MMK5#008 p.003x

AB12095*To: Laura Dreyfus-Barney, in Washington, DC**Date: 1903 ca.*

- 1 O dear maid-servant of God! If you knew how 'Abdu'l-Baha is beseeching assistance and bounty from the Abha Kingdom for your confirmation, you would surely soar with wings of intense joy and delight and fly to the zenith of gladness and success. I beseech from the Truth that in every moment you may witness a new ray of bounty and be assisted with successive confirmations.
- 2 O dear maid-servant of Baha! Henceforth we shall address you as "Amatu'l-Baha" (Maid-servant of Baha), to indicate that you have attained a new distinction. This title is a crown of honor upon your head, whose jewels and pearls will shine

1 ای کنیز عزیز الهی اگر بدانی که عبداله‌آ بجهت تأیید تو چگونه طلب عون و عنایت از ملکوت ابهی مینماید البته از شدت فرح و سرور پر برآری و بال بگشائی و باوج شادمانی و کامرانی پرواز نمائی از حق میطلبم که در هر دم پرتو عنایتی جدید مشاهده نمائی و بتأییدی متتابع موفق گردی

2 ای کنیز عزیز بها من بعد ترا امة‌اله‌آ خطاب خواهیم نمود تا دلالت بر آن نماید که اختصاصی جدید حاصل نموده‌ئی و این لقب تاج کرامتست بر فرق تو که جواهر و لآلش تا ابدالآباد

- forever. Consider the centuries and ages to come and you will know what a bounty this is.
- 3 O Amatu'l-Baha! Be thrilled with joy, show spiritual delight, and arise in such manner to serve the Cause that you will move the continent of America. Your services are accepted and recorded at the Threshold of God. You are truly sacrificing yourself.
- 4 Regarding the House of Translation, it has become apparent that it is somewhat difficult at this time. Therefore, if you deem it advisable, postpone it for now and say that the time is not suitable. Whatever else you consider advisable is acceptable.
- 5 Confidentially, it is mentioned that some discord has arisen among certain friends in New York. You must absolutely, with utmost joy and fragrance and with the power of the Kingdom of God, proceed there and through spiritual power eliminate that discord by whatever means possible and establish complete love among the friends.
- 6 'Abdu'l-Baha has no purpose except utter servitude. Call out to servitude to the Beauty of Abha, for this is my ultimate desire and utmost hope. Whatever proceeds from my pen, promote that, and upon you be greetings and praise.
- 7 Convey my greetings and respect to the honored maid-servant of God, the mother.
- 8 'Abdu'l-Baha
- 9 O Amatu'l-Baha! The power of the Holy Spirit is confirming. Be confident, and in the spiritual world I shall seek heavenly outpourings for you at every moment. At dawn, turn to the Abha Kingdom and you will find 'Abdu'l-Baha as your companion.
- درخشنده است ملاحظه قرون و اعصار بعد را بکن خواهی دانست که چه موهبت است
- 3 یا امة البهآ وجد و طرب کن و شادمانی روحانی بنا و بر امر چنان قیام کن که خطه امریک را بحرکت آری خدماتت در درگاه حق مقبول و مثبت فی الحقیقه جانفشانی
- 4 در خصوص دارالترجمة چنین معلوم شد که قدری این ایام مشکست لهذا اگر مصلحت بدانید حال تأخیر بیندازید و بگو که وقت مساعد نیست دیگر هر نوع مصلحت بدانید همان مقبول
- 5 محرمانه گفته میشود که در نیویورک قدری مباینیت در میان بعضی احبّا حاصل البتّه صد البتّه بکمال روح و ریحان و تأیید ملکوت الله بانجا حرکت نما و بقوه روح آن مباینیت را بهر قسمی هست ازاله کن و محبت کلیه در میان احبّا افکن
- 6 عبدالبهآ را مقصد جز عبودیت محضه نه بعبودیت جمال ابهی ندا کن زیرا اینست نهایت آرزوی من و منتهی امال من و آنچه از قلم من صادر همانرا ترویج نمائید و علیک التّحیّة و الثّنآء
- 7 امة الله المحترمه والده را تحیت و احترام از قبل من ابلاغ نما
- 8 ع ع
- 9 ای امة البهآ قوه روح القدس مؤید است مطمئن باش و در عالم روح استفاضات ملکوتیه در هر دم از برای تو خواهم در سحرها توجه بملکوت ابهی کن عبدالبهآ را همدم یابی

BRL_DAK#0481

AB01573

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Khurasan
Date: 1903 ca.

- 1 O divine youth and life of the human world! What you had written to his honor the Sayyid was noted and gladdened the hearts of the friends, for it demonstrated steadfastness in servitude to the Abha Beauty and sincerity in worship of the Supreme Lord. It gave tidings of the guidance of spiritual ones and the attraction of divine hearts.

1 خراسان جناب جوان روحانی علیه بهاء الله
الاهی هوالله ای جوان رحمانی و جان جهان
انسانی آنچه بجناب سید مرقوم نموده بودید
ملحوظ افتاد و قلب یاران محظوظ گردید زیرا
دلالت بر ثبوت در عبودیت جمال ابهی بود
و خلوص در عبادت حضرت کبریا بشارت
هدایت روحانیان داشت و انجذاب قلوب
رحمانیان
- 2 In this time when the rebellious are in tumult and oppressors are striving in every land - they have stretched forth the hand of aggression and raised the banner of tyranny and enmity, attacking the oppressed in every region - according to reports this assault has become widespread. In Isfahan they raised an uproar, in Rasht they caused a tremor, in Qazvin they arose in manifest oppression, and likewise throughout that realm. These actions stem from intense jealousy and this dust is raised by the intensifying winds of hatred.

2 در این اوان که اهل طغیانرا شورشی و عوانان
را کوششی در هر دیار دست تطاول گشودند
و علم ظلم و عدوان برافراختند و بر مظلومان در
هر نقطهائی هجوم نمودند از قرار معلوم این هجوم
سرایت بعموم نمود در اصفهان ولوله انداختند
و در رشت زلزله افکندند در قزوین بظلم مبین
برخاستند و همچنین در جمیع آن اقلیم این حرکت
از شدت حسد صادر و این غبار از اشتداد
عواصف بغضا مرتفع
- 3 Despite all knowing that the friends are the oppressed ones of the horizons and well-wishers of all parties - they tread the path of truth and seek love and friendship with all, are detached from self and intoxicated with the cup of the Lord's love, are truthful and steadfast, radiant and brilliant, eloquent and skilled, helpers of every weak one and shelter to every seeker of refuge, haven for the poor and sanctuary for the fearful, remedy for every suffering one and balm for the wounds of every needy soul, seeking the Most Great Peace with all aggressive and warlike peoples, remaining quiet and silent and loving with all opposing parties - yet you should not be saddened or grieved by the aggressions of enemies. The light of love will soon disperse the darkness of enmity and the rays of the Sun of Truth will cause this dark night to vanish.

3 باوجود آنکه کلّ میدانند که یاران مظلوم آفاقند
و خیرخواه عموم احزاب راه راستی پویند و با
کلّ محبت و دوستی جویند از هستی خویش
بیزارند و سرمست کأس محبت پروردگار صادقند
و ثابت شارقند و باهر ناطقند و ماهر معین هر
ضعیفند و پناه هر مستحیر ملجأ فقیرانند و مأمن
خائفان درمان هر دردمندند و مرهم زخم هر
مستمند با جمیع طوائفی تندخو و جنگجو طالب
صلح اکبرند و با تمام احزاب معارض ساکن و
صامت و مهرور ولی شما از تطاول اعداء محزون
نگردید و مغموم نشوید نور محبت ظلمت عداوت
را عنقریب متلاشی نماید و پرتو شمس حقیقت
این شب دیجور را متواری کند
- 4 This heavenly friendship and divine truthfulness of the friends will become the cause of comfort and ease for the human world. Warring parties will reconcile, antagonistic peoples will become loving, hostile nations will become friendly, and conflicting peoples will embrace. This is eternal glory in the human world and this is universal illumination in the divine world.

4 این دوستی آسمانی و راستی یاران الهی سبب
راحت و آسایش عالم انسانی گردد احزاب
متحاربه مصالحه نمایند و اقوام متباغضه متحابه
گردند امم متعادیه متوالیه شوند و ملل متباهمه
متعانقه گردند اینست عزّت ابدیه در عالم انسانی
و اینست نورانیت کلیّه در جهان رحمانی

- 5 In any case, be confident in the favors of the Abha Beloved, for you are the object of His gracious favors, regarded by His eye of loving-kindness, and preserved in the cave of His protection and care. And upon you be greetings and praise.

5 باری مطمئن بعنایت دلبر ایهی باش که منظور نظر عنایتی و ملحوظ عین رعایتی و محفوظ در کھف حفظ و حمایتی و علیک التحیة و الثناء

MKT8.070, NANU_AB#37x

BRL_FIRE_AB#15x

AB01640

To: *Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz*

Date: 1903 ca.

- 1 Thy letter was received and its contents were understood. Indeed, it is as thou hast written. We hope that, through divine assistance and bounty, the just monarch, the generous king, may be successful and confirmed in all matters and become the cause of comfort and tranquility for his subjects, so that the pavilion of Iran's ancient glory may be raised high at the pole of possibility, and His Majesty's sovereignty may attain its former station and rank. If the care of the destitute and the protection of the oppressed are properly implemented under the shade of his protection, surely the beloved hope of the Iranians shall appear and the rays of that eternal government's good fortune shall shine upon both East and West.

1 نامه آن جناب رسید و بر تفصیل آگاهی حاصل شد فی الحقیقه چنین است که مرقوم نمودید امیدواریم که بعون و عنایت الهیه شهریار عادل پادشاه باذل در جمیع امور موفق و مؤید گردند و سبب راحت و آسایش رعیت شوند تا سرپرده عزت دیرین ایران در قطب امکان بلند شود و سلطنت اعلیحضرت تاجداری پایه و رتبه پیشین را حاصل کند اگر چنانچه رعایت بیچارگان و حمایت ستمدیدگان چنانکه باید و شاید در سایه حمایت مجری گردد البتہ دلبر آمال ایرانیان جلوه کند و پرتو اقبال آن دولت ابدمدت بر خاور و باختر بتابد

- 2 It is heard that the foolish and ignorant in those regions had committed many arrogant acts. Glory be to God! These thoughtless ones imagine that if there is any weakening in the government's authority, it would yield them some fruit. Alas! Alas! Rather, they would be entirely obliterated in the sunset of nothingness. The greater the government's authority, the more the nation advances and progresses in the ranks of civilization, prosperity, comfort and glory.

2 از قرار مسموع یخردان و نادانان در آن صفحات بسیار حرکات مغرورانه نموده بودند سبحان الله این بی فکران چنان گمان کنند که اگر در نفوذ حکومت فتوری حاصل شود از برای آنان ثمری دارد هیات هیات بلکه آنان بکلی در مغرب نیستی متواری گردند هر چه نفوذ دولت بیشتر است ملت قدم پیشتر نهد و در مراتب مدنیت و سعادت و راحت و عزت بیشتر ترقی نمایند

- 3 Praise be to God that the Lord of the worlds hath made manifest who is the well-wisher and who the ill-wisher; the truthful became evident and the treacherous exposed. During the reign of the forgiven sovereign, the late Fath-'Ali Shah, when the Russian forces crossed the Aras River, the first traitor was Siyyid Fattah, the unlearned mujtahid, who opened the gates of Tabriz and welcomed the Russian army, creating such tumult and agitation in the city that all the people of Tabriz became fearful and terrified, and the notables fled in disarray.

3 الحمد لله که خداوند عالیمان ظاهر و عیان فرمود که خیرخواه کیست و بدخواه که صادق ظاهر شد و خائن آشکار گشت در زمان سلطنت خاقان مغفور فتحعلی شاه مرحوم چون قوشون روس از رود ارس گذشت اول خائن سید فتاح مجتهد غیر علم بود که دروازه تبریز باز کرد و سپاه روس را پیشواز نمود و چنان ولوله و اضطراب در شهر انداخت که عموم اهل تبریز

When peace was established, he took refuge with the Russians, and ultimately God rendered him hopeless.

خائف و هراسان شدند و بزرگان فرار نموده بی سر و سامان شدند و چون صلح و آشتی شد پناه به روس برد و عاقبت خدا او را مأیوس نمود

- 4 God forbid that should there be, heaven forbid, any weakening in the sovereignty, all the people of Iran would become abased, captive and despised. This becomes evident with the slightest reflection. Upon thee be greetings and praise. 'A.'A.

4 خدا نکرده اگر در سلطنت لا سبوح اسمع الله فتوری حاصل شود جمیع اهالی ایران ذلیل و اسیر و حقیر گردند و این باندکی ملاحظه می شود و عیان گردد و علیک التحية والتناء

INBA89:229, BRL_DAK#0735

AB01629

To: *Fadil Shirazi, in Tihiran*

Date: 1903 ca.

- 1 O thou who art attracted by the fragrances of God! I noted the contents of thine epistle and the purpose of thy call, and praised God for having inspired the pure in heart with divine susceptibilities and perfumed the senses of the people of light with a fragrance that hath enveloped the whole earth. I beseech Him to assist thee through that spirit which quickeneth the hearts, the minds, and the souls of men. He, verily, is wont to hear and to answer the prayers of whomsoever invoceth Him.

1 ایها المنجذب بنفحات الله قد اطّلت بمضمون الکتاب و عرفت فحوى الخطاب و حمدت الله على ما اهتم القلوب الصافية بالهامات رحمانية و عطر مشام اهل الاشراق برائحة طيبة عبقت على الآفاق و اتضرع اليه ان يؤيدک بروح تحي به القلوب و الأفئدة و الأرواح انه سميع الدعاء و مجيب لمن ناجاه

- 2 Thou hadst asked concerning the twelfth Imam. Know thou that this perception did not originally exist in the physical world. The twelfth Imam existed in the Unseen realm, but had no reality on the material plane. However, some of the Shi'ih elders of the time deemed it advisable, solely for the protection of the weak elements among the people, to portray a person existing in the Unseen realm as being possessed of a corporal existence. "For the world of existence is a single world; it cannot be hidden, except from your eyes, and cannot be manifest, except to your eyes." Such was their thought, their perception, and their design. Ibn-i-Hajar hath a verse in the Sawa'iq, saying:

2 در خصوص امام ثانی عشر استفسار نموده بودید این تصور از اصل در عالم جسم وجود نداشته بلکه حضرت امام ثانی عشر در حیز غیب بود اما در عالم جسد تحقیق نداشت بلکه بعضی از اکابر شیعیان در آزمان محض محافظه ضعیفای ناس چنین مصلحت دانستند که آنشخص موجوده در حیز غیب را چنین ذکر نمایند که تصور شود که در حیز جسم است لأنّ عالم الوجود عالم واحد ما کان غیباً الا بکم و ما کان شهوداً الا بکم چنین تفکری و تصویری و تدبیری نمودند

- 3 A cellar cannot engender a creature such

3 ابن حجر در صواعق یک بیتی میگوید

- 4 As fancy prompteth you to call a man, O fools!

4 ما آن للسرداب ان يلد الذی سمیتموه بزعکم انسانا

- 5 May then your feeble minds be excused, for ye have

5 فعلى عقولکم العفاء لأنکم

- 6 Added a third to the phoenix and the ghouls.

6 ثلثتم العنقاء و الغیلانا

- 7 In any case, were one to refer to the accounts and carefully reflect upon their meaning, it would become clear and evident that this magnanimous Imam, peace be upon him, hath never existed in the physical realm.
- 8 As to the question of the immortality of negligent souls once they have cast off their earthly frame, their immortality is tantamount to extinction, inasmuch as they are deprived of a heavenly life. They are even as the mineral, which endureth in the mineral realm, but which is utter nonexistence when compared to human existence. The other worlds are not a place where realities are transformed, or natures transmuted, or creation renewed. It is clear, however, that souls will progress in degrees and become the object of divine pardon and forgiveness.
- 9 This reply hath been made brief due to lack of time. Through careful thought and examination thou wilt no doubt elucidate and elaborate upon it.
- 10 For now, choose Tihiran as thy place of residence. From time to time, do thou travel to one of the other provinces and return. Convey My loving greetings to Fathu'llah Khan Mushir. His presence here would not be advisable at this time. God willing, in due course permission will be granted.
- 7 باری اگر رجوع بروایات شود و دقت تام گردد واضح و مشهود شود که این امام همام علیه السلام از اصل در حیز جسم نبوده
- 8 و اما بقاء نفوس مهمله بعد از خلع جسد عنصری بقائست که عین فناست چه که محروم از حیات طیبه اند مانند جماد هر چند در حیز جمادی بقائی دارد ولی بالنسبه بوجود انسانی فنای محض است عوالم دیگر محل تبدیل حقائق و تغییر ماهیات و تجدید خلق نه ولی ترفیع درجات و شمول عفو و غفران امریست واضح
- 9 از عدم فرصت مختصر جواب داده شد آنجناب بتمن و تفکر تفصیل خواهید داد و تشریح خواهید نمود
- 10 الآن نفس طهران را مرکز قرار دهید گاه گاهی بسائر ولایات یک گشت و گذاری نموده مراجعت کنید حضرت فتح الله خان مشیر را تحیات مشتاقانه بفرمایید حال حضور مقتضی نیست انشاء الله بوقتش اجازه داده میشود

KFPT#03.4x

BRL_DAK#1065, TZH8.0571, MSBH1.406,
 MUH2.0833, YMM.165x, YMM.411x,
 NSS.162-163

AB01637

To: Milani, Kazim et al., in Tihiran

Date: 1903 ca.

- 1 My true friends! Jinab-i-Amin perfumed his letter with mention of you and praised the friends of Dawlatabad with endless tributes and descriptions - that in this storm of tests each one has a face like the radiant moon and a heart like Mount Paran. They show no concern for cruelty and before strangers they play with their own blood, while showing kindness to friend and stranger alike. They are intoxicated with remembrance of the Friend and hold the cup of joy while making mention of the Truth. They explain realities and meanings and unveil divine mysteries. In the rose garden of detachment, like nightingales
- 1 دوستان حقیقی من جناب امین نامه خویش را بذکر شما مشکین نمود و یاران دولت آباد را ستوده و تعریف و توصیف بی پایان نموده که هر یک در این طوفان امتحان رخی چون مه تابان و قلبی مانند جبل فاران دارند از جفا اندیشه ننمایند و در نزد بیگانه بخون خویش بازی کنند و یار و اغیار را دل نوازی کنند پیاد دوست سرمستند و بذکر حق جام فرح در دست بیان حقائق و معانی نمایند و اسرار رحمانی کشف فرمایند در گلشن

of inner meaning they sing the anthem of divine unity and raise high the melody of glorification and sanctification.

- 2 From this soul-stirring news, joy was obtained for this grieving servant, for although in Iran the fire of tests has flared to the heavens, praise be to God that the friends, like Abraham the Friend of the All-Merciful, found the fire to be coolness and comfort. The faithful ones dance and stamp their feet in the field of sacrifice, raising the cry of "Ya Baha'u'l-Abha!", and the true friends, despite the onslaught of the hosts of hatred, cry out "Would that I had been with them, that I might have achieved a great triumph!" Each one, like Mount Paran, resists the tempests of trials.
- 3 Steadfastness and firmness in times of comfort, security and safety - even a weak ant can manage that. But when the storm is severe, if the captain can unfurl the sails on the Most Great Ocean and steer the ship and bring it to the shore of safety - that shows skill. Likewise, in times of joy and delight every coward is bold and brave, and at the feast every weakling is a mighty lion. But courage and valor and manliness and wisdom are revealed on the battlefield, not at the banquet.
- 4 Praise be to God that the divine friends, in such a storm and such an affliction, remained joyful and successful, counted sacrifice of life as the greatest of divine gifts, and left humanity astonished and amazed.
- 5 Upon you be greetings and praise.

تجريد مانند بلبل معانی گلبانگ توحید زند و
آهنگ تسبیح و تقدیس بلند نمایند

2 از اینخبر جانپروور سرور از برای این عبد مکدر
حاصل شد که هرچند در ایران نائره امتحان
شعله باآسمان زده ولی الحمد لله یاران مانند
خلیل الرحمن آتش را برداً و سلاماً یافتند اهل
وفا در میدان فدا رقصگان و پاکوبان آهنگ
یابهاآلابهی بلند نمودند و دوستان حقیقی
باوجود هجوم جنود بغضآ نعره یا لیتنی کنت
معمهم فافوز فوزاً عظیماً زند و هر یک مانند
جبل فاران مقاومت عواصف افتتان نمایند

3 ثبوت و استقامت در وقت راحت و امنیّت
و سلامت هر مور ضعیف تواند ولی در وقت
شدت طوفان اگر کشتییان در محیط اعظم
بادبان بگشاید و سفینه براند و بساحل سلامت
رساند مهارت بنماید و همچنین در یوم سرور و
حبور هر جبانی جری و جسور است و در
محفل بزم هر پرفتوری غضنفر غیور اما شجاعت
و بسالت و مردانگی و فرزانی در میدان رزم
آشکار نه بزم

4 حمد خدا را که یاران الهی در چنین طوفانی و
چنین مصیبتی شادمانی نمودند و کامرانی کردند
و جانفشانی را اعظم مواهب رحمانی شمردند و
عالم انسانرا مبهور و حیران نمودند

5 و علیکم وعلیکن التّحیّة و التّناء

MMK6#102

AB01651

To: *Nazimul-Hukama, Mirza Siyyid Muhammad et al., in Tihiran*

Date: 1903 ca.

- 1 O merciful friends! Jinab-i-Nadim is now my companion and confidant and requests the writing of this letter. They desire a gift, and I am utterly without means. Nevertheless, how shall I prepare and arrange this? But as the famous saying goes, "What cannot be attained completely should not be abandoned completely." A drop is evidence of the sea, and a handful is

1 یاران رحمانی من جناب ندیم الان هدم و
ندیمند و خواهش نگارش این نامه نمایند ارمغان
خواهند و من بینهایت بی بضاعت باوجود این
چگونه تهیه و تدارک نمایم ولی مثل مشهور
است ما لایدرک کله لایترک کله قطره دلیل
دریاست و حفته نمونه خرمن و خروار بناء علیه

a sample of the harvest and load. Therefore, I undertake this brief message so that I might give the beloved friends remembrance with spirit and fragrance.

- 2 Praise be to God, you are physicians of hearts and spirits, and doctors of bodies. Surely such beloved physicians are dear to heart and soul, and such wise ones are manifestations of the wisdom of the All-Merciful, for this title requires that one heal the pain of hearts and apply balm to wounded souls. Through the special grace and gift of the Lord, I hope that you will give swift cure to every patient and grant matchless remedy to every sufferer. Console the helpless and give shelter to the homeless. Enlighten the dejected and comfort those who have seen sorrow. Be the solace of every heart and the helper of every weak and incapable one. Be kind to humankind and show utmost grace and beneficence to every living being. This is spiritual wisdom and divine medicine which today is the supreme remedy and instantaneous cure for humanity. Compare your speech, behavior and deeds with the divine teachings - whatever you find in accordance, give thanks, and whatever you find not in accordance, seek forgiveness and strive and desire that it may conform entirely to the path of the character and nature of that Kind Beloved.

- 3 And upon you be greetings and praise.

- 4 O my God, my God! These are physicians who have combined the medicine of bodies with the medicine of spirits and consciousness. Enable them to remove every illness and eliminate every symptom, to treat chronic ailments and ward off every severe disease that afflicts humankind. O my Merciful Lord! Verily Thou art the Physician for hearts, spirits and bodies, and verily Thou art the Mighty, the Powerful, the Generous, the Gracious.

بدین مختصر پرداختم تا آنکه یاران مهربانرا به یاد و ذکر روح و ریحان دهم

2 الحمد لله حکماء قلوب و ارواحید و اطباء ابدان و البتہ چنین طبیبان عزیز دل و جانند و چنین حکیمان مظاهر حکمت رحمن زیرا این عنوان اقتضای آن نماید که درد دلمان را درمان نمود و زخم جانها را مرهم نهاد از فضل و موهبت خاصه حضرت پروردگار امیدوارم که هر مریض را علاج سریع دهید و هر دردمند را درمانی بی مثل و مانند بخشید بیچارگانرا چاره نمائید و آوارگانرا سر و سامان دهید افسردگانرا برافروزید و غم دیدگانرا بنوازید تسلی هر خاطر شوید و غمخوار هر ضعیف قاصر نوع انسانرا مهربان باشید و هر ذی روحرا در نهایت لطف و احسان اینست حکمت روحانی و طبابت رحمانی که الیوم دریاق اعظم است و علاج برء الساعه بنی آدم گفتار و رفتار و کردار را تطبیق بتعالیم الهیه نمائید آنچه موافق یافتید شکرانه نمائید و آنچه را مطابق نیافتید استغفار کنید و بکوشید و بخواهید که بتمامه منطبق بر منهج خلق و خوی آندلبر مهربان گردد

3 و علیکم التّحیّة و الثّناء

4 الهی الهی هؤلاء اطباء قد جمعوا بین طبّ الأبدان و طبّ الأرواح و الوجدان و فقههم علی دفع کلّ مرض و رفع کلّ عرض و معالجة العلل المزمنة و مدافعة کلّ داء عضال متسلّط علی نوع الإنسان یا ربّی الرحمن انک انت الطّیب للقلوب و الأرواح و الأبدان و انک انت العزيز القدير الکريم المنان

YMM.053

AB11820

To: Ustad Isma'il Najjar, in Palestine

Date: 1903 ca.

- 1 O servant of Baha! Praised be God that thou didst come to believe and to be assured in the Morn of Guidance, His Holiness the Primal Point, my Lord the Most High, my spirit be a sacrifice unto Him; that thou didst turn unto the Sun of Truth, the Most Great Name, the Abha Beauty, my spirit be offered up for His loved ones; and that thou didst remain firm and steadfast in the divine Covenant and the heavenly Testament, until at last thou didst traverse the boundless wilderness and attain the threshold of the All-Merciful, pressing thy brow upon that musky dust, and wast aided and confirmed in the cherished hopes of them that are nigh unto God.

1 ای بنده بهاء الحمد لله که بصبح هدی حضرت نقطه اولی ربی الاعلی روحی له الفداء مؤمن و موقن شدی و بشمس حقیقت اسم اعظم جمال ابهی روحی لأحبائه الفداء مقبل گشتی و بر میثاق الهی و پیمان رحمانی ثابت و راسخ ماندی تا آنکه بیابان بی پایان پیودی و باستان حضرت رحمن مشرف گشتی و جبین بر آن خاک مشکین سودی و بآمال مقربین مؤید و موفق گشتی
- 2 Now, likewise, with utter detachment and aflame with the fire of attraction, hasten thou unto 'Ishqabad. Convey unto the friends of God there the loving greetings of 'Abdu'l-Baha; kiss the face of each and every one; and declare unto all the intensity of the love borne them by this servant. And, on behalf of 'Abdu'l-Baha, carry earth, lift clay, and bear stones in the building of the Mashriqu'l-Adhkar, that the attraction of such service may become the cause of joy and fragrance unto the Center of Servitude.

2 حال نیز در نهایت انقطاع و بشعله نار انجذاب به عشق آباد بشتاب و یاران الهی را تحیت مشتاقانه عبدالبهاء یرسان و روی هر یک را ببوسی و شدت حب این عبد را بجمع بیان نما و بالنیابه از عبدالبهاء در بنای مشرق الأذکار خاک بکش و گل بردار و سنگ ببر تا انجذاب آن خدمت سبب روح و ریحان مرکز عبودیت گردد
- 3 That Mashriqu'l-Adhkar is the first manifest and evident establishment of the Lord in this age; therefore, it is this Servant's fervent hope that the pious and the righteous may sacrifice their all, evince great joy and happiness, and consider the carrying of soil as a worthy accomplishment so that this divine edifice may be built and the Cause of God spread in all lands, and that in the uttermost corners of the earth the friends may be engaged in similar magnificent endeavours with utmost resolve.

3 آن مشرق الأذکار اول تأسیس پروردگار واضح و آشکار است لهذا این عبد امیدوار است که اخیار و ابرار هر یک جانفشانی نمایند و فرح و شادمانی کنند و خاک کشی را کامرانی شمردند تا این بنیان رحمن بلند گردد و آئین یزدانی منتشر شود و در جمیع اطراف و اکاف نیز بکمال همت بر این امر عظیم قیام نمایند
- 4 Were 'Abdu'l-Baha not in prison and had not so many obstacles in His path, He Himself would assuredly have hastened to 'Ishqabad and carried soil for the building of the Mashriqu'l-Adhkar, and would have utterly rejoiced and exulted in this service.

4 اگر عبدالبهاء مسجون نبود و موانع در میان نه البتّه بنفسه به عشق آباد میشتافت و در بنای مشرق الأذکار حمل تراب میکرد و بی نهایت مسرور و شادمان میشد
- 5 Now, it behooveth the friends to arise and fulfil this objective and well replace 'Abdu'l-Baha so that in a short time this edifice be raised and made apparent to all eyes, and the friends be engaged in praising the Abha Beauty, and melodies of glorification rise at dawn to the realms above and the songs of

5 حال یاران باید باین نیت قیام نمایند و نعم البدل گردند تا بمدتی قلیله این بنیان نمایان گردد و احباً بذکر جمال ابهی مشغول شوند و آهنگ مشرق الأذکار در سحرگاه بملا اعلی رسد و گلبنانگ بلبلان الهی اهل ملکوت ابهی را بوجد

the divine nightingales bring joy and ecstasy to the Kingdom of the Most Glorious, so that hearts may rejoice, souls may delight in joyful tidings, and lives may be illumined. This is the aspiration of the sincere ones; this is the dearest wish of the well-favoured.

و طرب آرد دلها خوش شود و جانها بشارت
یابد و قلبها روشن گردد اینست آمال مخلصین و
اینست منتها آرزوی مقربین و علیک التَّحیَّة و
الثناء

BRL_DAK#0576, TISH.586, QUM.249

AB01720

To: Spiritual Assembly of Chicago, IL

Date: 1903 ca.

- 1 O ye whom Abdu'l-Baha loveth! I have read your reports with great joy; they are of a nature to cheer and refresh the heart and gladden the soul. If this Assembly, through the holy breathings of the All-Merciful and His divine confirmations, endure and remain fixed and firm, it shall produce notable results and it shall succeed in enterprises of great moment.
- 2 The Spiritual Assemblies to be established in this Age of God, this holy century, have, it is indisputable, had neither peer nor likeness in the cycles gone before. For those assemblages that wielded power were based on the support of mighty leaders of men, while these Assemblies are based on the support of the Beauty of Abha. The defenders and patrons of those other assemblages were either a prince, or a king, or a chief priest, or the mass of the people. But these Spiritual Assemblies have for their defender, their supporter, their helper, their inspirer, the omnipotent Lord.
- 3 Look ye not upon the present, fix your gaze upon the times to come. In the beginning, how small is the seed, yet in the end it is a mighty tree. Look ye not upon the seed, look ye upon the tree, and its blossoms, and its leaves and its fruits. Consider the days of Christ, when none but a small band followed Him; then observe what a mighty tree that seed became, behold ye its fruitage. And now shall come to pass even greater things than these, for this is the summons of the Lord of Hosts, this is the trumpet-call of the living Lord, this is the anthem of world peace, this is the standard of righteousness and trust and understanding raised up among all the variegated peoples of the globe; this is the splendour of the Sun of Truth, this is the holiness of the spirit of God Himself. This most powerful

1 ای عزیزان عبداله‌آ لایحه‌های شما را در نهایت
ابتهاج تلاوت نمودم سبب روح و ریحان قلوبست
و باعث انشراح نفوس اگر این محفل روحانی
بنفحات رحمانی و تأیید یزدانی دوام و استقرار
یابد منشأ آثار عظیمه گردد و موفق بر امور کلیه

2 محافل روحانیّه‌ئی که در این عصر الهی و قرن
رحمانی تأسیس شود البتّه مثل و مانندش در
اعصار ماضیه تحقیق نیافته زیرا محافل عظمی در
تحت حمایت اکابر رجال بود اما این محافل در
تحت حمایت جمال ابهی ناصر و معین آنان یا امیر
بود یا ملّیک بود و یا کاهنی رئیس یا جمهوری
کثیر اما این محافل روحانیرا ناصر و معین و مؤید
و ملهم حضرت ربّ قدیر

3 حال را نظر ننمائید استقبال و مآل را تصوّر کنید
دانه در بدایت بسیار صغیر است ولی عاقبت
شجره عظیم نباید نظر در دانه کرد بلکه باید
نظر در شجر نمود و انواع شکوفه و برگ و بر
ملاحظه در زمن مسیح کنید که عبارت از
شرذمه قلیل بود بعد ملاحظه نمائید که آن
دانه چه شجره شد و چه ثمری داد حال اعظم
از آنست زیرا ندای ربّ الجنود است و صوت
صافور حی قیوم آهنگ صلح و صلاح آفاقست
و رایت راستی و درستی و آشتی در میان ملل
متنوعه بلاد و دیار نورانیت شمس حقیقت است
و روحانیت حضرت احدیت این دور اعظم جمیع

of dispensations will encompass all the earth, and beneath its banner will all peoples gather and be sheltered together. Know then the vital import of this tiny seed that the true Husbandman hath, with the hands of His mercy, sown in the ploughed fields of the Lord, and watered with the rain of bestowals and bounties and is now nurturing in the heat and light of the Day-Star of Truth.

- 4 Wherefore, O ye loved ones of God, offer up thanks unto Him, since He hath made you the object of such bounties, and the recipients of such gifts. Blessed are ye, glad tidings to you, for this abounding grace.

SWAB#040, TAB.010-011, BWF.410-410x

آفاقرا احاطه نماید و عاقبت کلی ملل در ظلّ
این رایت محشور گردند پس اهمیت این دانه را
بدانید که آن دهقان حقیقی در کشتزار الهی
بدست رحمت افشانده و از فیض باران موهبت
سقایه نموده و از حرارت و ضیاء شمس حقیقت
پرورش میدهد

4 پس ای یاران الهی بشکرانه حضرت یگانه
پردازید که مظهر چنین موهبتی گشتید و مورد
چنین مرحمتی طوبی لکم بشری لکم من هذا
الفضل العظیم و علیکم التّحیّة و التّناء

MMK1#040 p.079, NJB_v01#10 p.001-002

AB01742

To: Baha'is of Sarvistan

Date: 1903 ca.

- 1 O friends of Abdu'l-Baha! The most great glad tidings have reached me! Abdu'l-Baha has heard joyous news of the glad tidings of fellowship amongst the friends. The message of love and concord has caused unbounded happiness in my heart and soul! The news of the harmony among the friends has been the harbinger of unending gladness. Abdu'l-Baha has attained the utmost joy from it!
- 2 Whenever I inhale the stale odours of alienation and unhappiness from the hearts of the friends, such dark sorrows, such grief attack me as I cannot describe or depict. But when the musk-laden fragrances of amity and unity are inhaled such radiance surrounds me that my heart grows tremulous with joy! My soul soars!
- 3 For the essential purpose of Baha'u'llah's glorious light is to draw the people together in amity and fellowship. It is to bring the souls of humanity together beneath the shade of the banner of concord. And the purpose of this is so that the illumination of unity may enable all to be as one spirit and as one body.
- 4 When this beauteous and beloved fellowship shines in the congregation of the friends, divine confirmations and everlasting assistance will encompass them on every side. The light of

1 ای یاران عبدالهّاء بشارت کبری رسید و خبر
پرمسرتی عبدالهّاء شنید مژده الفّت یاران
سبب مسرت دل و جان گشت و خبر اتحاد
و اتفاق دوستان پیک فرح بی پایان گردید
عبدالهّاء نهایت روح و ریحان یافت

2 زیرا چون رائحه اغبرار در بین قلوب ابرار
استشمام نماید چنان احزان و اکدار هجوم کند
که بتقریر و تحریر بیان تواند و چون نفحه
مشکبار الفّت و اتحاد استشمام کند چنان سرور
و جهوری احاطه کند که قلب باهتزاز و جان
پیرواز آید

3 زیرا تجلّی اشراق بجهت الفّت اهل وفاقست تا
نفوس آفاق در ظل رایت اتفاق درآیند و چنان
نورانیت وحدت بدرخشد که حکم یکروح و
یکجسم یابند

4 و چون دلبز موهبت الفّت در انجمن یاران جلوه
کند تأییدات الهیه و توفیقات صمدانیه از جمیع
جهات احاطه فرماید انوار توحید بتابد و نسیم

unity will shine. The breeze of detachment will blow. The rays of loving-kindness will radiate and vouchsafe true life. This is the sign of the greatest victory! This is the most manifest grace.

- 5 The friends have made Abdu'l-Baha very happy because of their recent efforts of unity and reunion. I pray that they may unloose their tongues, may supplicate and implore continually, and may seek confirmation from the threshold of the one true God.

تجريد بوزد پرتو عنایت بدرخشد و حیات روحانی
مبدول گردد هذا هو الفوز العظيم و هذا هو
الفيض المبين

5 یاران عبدالبهاء را بسبب الفت و اتحاد جدید
بسیار راضی نمایند و سبب شوند که لسان تضرع
و زاری بگشاید و از درگاه احدیت طلب تأیید
نماید و علیکم التحية و الثناء

INBA87:437, INBA52:451, MMK2#186
p.134

AB01751

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz
Date: 1903 ca.

- 1 O exalted branch from the Tree of Eternity! The luminosity of God's Cause has illumined the world with a brilliant morning and manifest light, and the gentle, life-giving breeze from the Abha Paradise has perfumed the East and West. The sound of praise and glorification reaches the Concourse on High, and the melody of sanctification and holiness entrances the spiritual ones. The ocean of grandeur has raised such a wave that it has submerged the shores of creation, and the kindled Fire of God has blazed so intensely that it has set aflame the hearts of the people of the Kingdom. The world has become another world, and the realm and country of human life has gained a spirit-nurturing fragrance.

1 ایها الفرع الرفیع من دوحۃ البقاء نورانیت امر الله
جهانرا بصبح منیر و نور مبین روشن نموده و نسیم
رخیم حیات بخش جنت ابری شرق و غرب را
معطر فرموده صوت تهلیل و تکبیر است که بملاً
اعلی میرسد و آهنگ تنزیه و تقدیس است که
روحانیانرا جذب و وله میدهد قلم کبریا چنان
موجی انگیزخته که سواحل کائنات را مستغرق
نموده و نار الله الموقده چنان شعله زده که قلوب
اهل ملکوت را محترق کرده جهان جهان دیگر
شده و اقلیم و کشور حیات بشر نکعت روح پرور
یافته

- 2 Therefore, 'Abdu'l-Baha is ever expectant from all directions for the appearance of signs of longing and joy, and awaiting the emergence of effects of attraction and rapture. I hope that climate will become, through the divine breeze, the envy of the highest paradise, and that country will become, through the most great and glorious bounty and gift, the pride and glory of the human world.
- 3 Therefore, we must all strive night and day so that every day becomes Naw-Ruz, every moment a blessed hour, and the radiance of the faces of the friends a night-illumining lamp. Give glad-tidings of infinite favors to all the friends of God, so that all may be stirred by these divine glad-tidings and be gathered

2 لهذا همواره عبدالبهاء از کلّ جهات منتظر ظهور
انوار شوق و شغف است و مترصد بروز آثار
جذب و وله امیدوارم که آن اقلیم بنسیم الهی
رشک بهشت برین گردد و آن کشور از فضل و
موهبت جلیل اکبر نغز و مباحات عالم بشر شود

3 لهذا باید ما جمیعاً شب و روز بکوشیم تا هر روز
نوروز گردد و هر دم ساعت فیروز و نورانیت
وجوه یاران شمع شب افروز جمیع احبای الهی
را بالطاف نامتناهی بشارت دهد تا کلّ از این
بشارت رحمانیه باهتزاز آیند و در ارض الفت و

in the land of love and affection of God. And upon you be greetings and praise.

- ⁴ O honored Afnan! The letter which was written before and which indicated 'Abdu'l-Baha's grief was due to this: that initially, occasionally, some of the friends would make implicit complaints about each other, and 'Abdu'l-Baha would remain silent and pray, uttering "O Lord! Bring about unity among Thy servants," until in one post multiple letters arrived from several people and, God forbid, with the most repugnant expressions criticizing the friends, such a state occurred that involuntarily that letter was written. Otherwise, this wanderer in the desert of evanescence has no complaint about the friends of Shiraz, but rather has the utmost love.

مَحَبَّتِ اللّٰه محشور گردند و علیک التَّحِیَّة و الثَّنَاء
ع ع

⁴ یا حضرت افنان مکتوبیکه از پیش مرقوم شد و دلالت بر احزان عبدالهّاء مینمود سببش این بود که اوّل گاهگاهی بعضی از یاران از یکدیگر شکایت ضمنی مینمودند و عیدالهّاء سکوت میکرد و مناجات مینمود و ربّ وفق بین عبادک پر زبان میراند تا آنکه در یک پوسته مکاتیب متعدده از اشخاص چند وارد و معاذالله باشنع عبارات مذمت احبّا چنان حالتی دست داد که بی اختیار آن مکتوب مرقوم شد والاّ این گمگشته صحرای فنا از یاران شیراز شکایتی ندارد بلکه نهایت محبت را دارد

INBA87:279, INBA52:284

AB01716

To: Alaqihband, Ghulam Husayn son of Muhammad Ali et al., in Tabriz

Date: 1903 ca.

- ¹ O namesake of this servant of God! Your name is Ghulam-Husayn, and Husayn is one of the blessed names. Therefore, you are the namesake of 'Abdu'l-Baha and among the faithful. Since your name has flowed from the pen of the righteous ones, I have undertaken to remember you and become engaged in thoughts of you. Although in all regions the sound of clamor and tumult has reached to the heavens, and the turbaned ones have arisen with utmost hatred and enmity - one crying out "O Religion!", another raising the cry of "O Faith!", another saying "O Misery!", and another shouting "O Regret!" - and the masses like cattle follow every crier and every misguided one, calling the oneness of the Necessarily Existent "unity of existence" and counting the effacement of the imaginary and the sobriety of the known as error and forgetfulness, and like savage wolves and vicious dogs attacking the divine sheep. The seeker and the sought have lost, the follower and the followed have gone astray, and theirs is loss in the hereafter and the first life, and God will make them abased in the earth and make them among the losers.

¹ ای سَمیّ این عبد الهی نام تو غلامحسینست و حسین اسمی از اسماء مبارک پس سَمیّ عبدالهائی و از اهل وفا نام تو چون از قلم ابرار جاری گشته لهذا بذکر تو پرداختم و بیاد تو مشغول شدم هرچند در اطراف و اکاف صوت ضوضاء و غوغاء بعنان آسمان رسیده و ارباب عمام در نهایت بغض و عداوت قیام نمودند یکی واشریعتا فریاد برآورد و دیگری نعره وادینا بلند کند و دیگری واسوئنا گوید و دیگری فریاد واحسرتا زند و عوام کالهوام نیز مانند همج رعاع اتباع هر ناعقی نمایند و پیروی هر خاسری کنند وحدت واجب الوجوب را وحدت الوجود خوانند و محو الموهوم و صفو المعلوم را سهو و نسیان شمرند و مانند گرگ درنده و سگ گزنده بر اغنام الهی هجوم نمایند قد خسر الطالب و المطلوب و قد ضلّ التّابع و المتبوع و لهم الخسران فی الآخرة و الاولى و سیجعلهم الله اذلةً فی الارض و یجعلهم من الخاسرین

2 But praise be to God that in that land the banner of justice and equity has been raised and the pavilion of fairness and justice has been erected. The just leader is the protector of the oppressed and the commander of the army is the shelter of every seeker of justice. He protects the oppressed and commands the liberation of the noble ones and seeks the freedom of the pure ones. Therefore, neither do the wolves have claws and teeth, nor do the oppressors have arrows and spears, nor do the turbaned ones have spoils. Rather, all subjects are in the cradle of peace and security, and the oppressors are bound by the policy of the just ones. Therefore, constantly show humility and supplication to the peerless God and seek His aid and favor, and seek the success and victory of that leader. Know the value of this blessing and count this ease and comfort as a bounty. I beseech God to make all the friends like brilliant stars in the heaven of understanding.

3 And upon you be greetings and praise.

2 ولی الحمد لله که در آندیار علم عدل و داد مرتفع و سرپرده قسط و انصاف منتصب سرور عادل حامی مظلومان و سالار سپاه پناه هر دادخواه حمایت ستمدیدگان نماید و رعایت آزادگان فرماید و حریت پاگان جوید لهذا نه گرگان را چنگ و دندانی و نه عوانان را سهم و سنانی و نه ارباب عمام را غنائی بلکه کل رعایا در مهد امن و امانند و ستمکاران در بند سیاست عادلان لهذا همواره عجز و نیاز بیزدان بی‌انبار نمائید و طلب عون و عنایت کنید و توفیق و نصرت آنسرور جوئید قدر این نعمت بدانید و این آسایش و راحت را غنیمت شمیرید از خدا خواهم که جمیع یاران را مانند اختران در فلک عرفان روشن و تابان فرماید

3 و علیک التحية و التناء

INBA89:237

AB01712

To: Muhammad Jafar (Birjand)

Date: 1903 ca.

1 O thou who art intoxicated with the wine of the Covenant! All humanity in this world are wandering aimlessly, without foundation or stability. For the foundation of existence in this dusty plane is based on non-existence and lowliness - how can it find stability and permanence? In the Qur'an it states "on the brink of a crumbling bank" - how can such a foundation endure? Far, far from it! "Will ye build on every height a monument for vain delight? And build ye monuments that ye may last forever?" That is, on every height ye raise lofty edifices and establish for yourselves palaces and mansions that ye may endure. Observe how the palaces and mansions of the ancients became ruins and disappeared like a desert mirage, leaving no trace.

2 Therefore one must lay the foundation upon rock and make the base firm so that the edifice may remain secure and lasting

1 بواسطه جناب آقا میرزا احمد قاضی جناب آقا محمد جعفر ابن جناب حاجی باقر علیه بهاء الله هوالله ای سرمست پیامه پیمان نوع انسان در ایخپهان کلاً و طراً بادیه پیماید و بی بن و بی بنیان زیرا بنیاد هستی در این خاکدان بر نیستی و پستی نهاده چگونه قرار یابد و استقرار جوید در قرآن علی شفا جرف هار میفرماید چگونه این بنیان را بنیادی ماند هیئات هیئات و تبنون بکل ربع آیه تعبثون و تتخذونها مصانع لعلکم تخلدون یعنی بر هر بلندی بنیانی بلند مینمائید و از برای خود کشک و مینوی قرار دهید که شاید پاینده بمانید ملاحظه فرما که مینو و ایوان پیشینیان چگونه ویران گردید و مانند سراب بیابان مفقود و معدوم و پنهان شد

2 پس باید بنیاد را بر صخره گذارد و اساس را محکم کرد تا بنیان پایان باقی و برقرار گردد و این

until the end. And it is clear and evident that this world is the abode of the heedless and its foundation is extremely weak. Surely the people of knowledge and understanding do not set their hearts upon water and clay, but rather they establish a mighty palace, seek a noble man, and take refuge in a strong pillar. That beloved friend must ignite such a flame that its heat will make those regions like the mountains of Paran, and the fire of love will reach to the zenith of heaven.

- 3 My God and my Hope! Assist this servant of Thine and strengthen him that he may arise to promote Thy Cause, exalt Thy remembrance, kindle the fire of Thy love and spread the sweet fragrances of Thy knowledge throughout those far-reaching regions. Lord! Lord! We are weak and Thou art the Strong, the Mighty. We are poor and Thou art the Great Treasure. We are lowly and Thou art the Mighty, the Powerful. Assist us to serve Thee and enable us to be steadfast in our servitude to Thee. Make us among Thy righteous servants and kindle within our hearts the fire of longing and yearning in the path of the Luminary of the horizons, yearning for Thee and longing for the gate of Thy oneness. Verily Thou art the Generous, the Mighty, the All-Bestowing.

واضح و آشکار است که اینجهان بنگاه دیوانست و اساسش بغایت سست البتّه اهل دانش و هوش دل به آب و گل ندهند بلکه تأسیس قصر مشید کنند و رجل رشید جویند و برکن شدید پناه برند آن یار مهربان باید چنان شعله‌ئی زند که حرارتش آنصفحات را جبال فاران کند و فوران آتش عشق بعنان آسمان رسد

3 الهی و رجائی اید عبدک هذا و شیده حتی يقوم علی تبلیغ امرک و اعلاء ذکرک و ایقاد نار محبتک و نشر انفاس طیب معرفتک فی تلك الجهات الشاسعة الأرجاء ربّ ربّ نحن ضعفاء و انت القوى المتین و نحن فقراء و انت الكنز العظیم و نحن اذلاء و انت العزيز القدیر ایدنا علی خدمتک و وقفنا علی عبودیتک و اجعلنا من عبادک الصالحین و اوقد فی افئدتنا نیران الوجد و الأشواق فی سبیل نیر الآفاق شوقاً الیک و توقاً الی باب احدیتک انک انت الکریم العزيز الوهاب

MKT5.086

AB11824

To: *Abdu'l-Karim Yazdi, in Ishqabad*

Date: 1903 ca.

- 1 O faithful servant of the Most Glorious Beauty!
- 2 The honored Master was known among the friends for his utmost truthfulness and love, and from the beginning of his life was regarded with the eye of providence and was renowned for his search after the light of truth, until he drank the wine of guidance from the hand of grace and strove in the path of the Most Great Unity. He closed his eyes to the world and its people, and composed a book of proofs establishing the divine Cause and the manifestation of divine effulgence. Although outwardly unlettered, in that book he gave forth meanings and presented divine proofs with perfect eloquence and excellence. Throughout his life he had no purpose save the good-pleasure of God and sought no desire save the spreading of the divine fragrances, until in this journey that pure soul, with a radiant

1 ای بنده باوفای جمال ابری

2 حضرت استاد در نهایت صدق و وداد در میان احبّاً محشور بود و از بدو حیات بعین عنایت ملحوظ و در تحرّی نور حقیقت مشهور تا آنکه صهبای هدایت را از ید عنایت نوشید و در سبیل حضرت احدیت کوشید و دیده از جهان و جهانیان پوشید و در اثبات امر الهی و ظهور تجلّی ربّانی کجایی استدلالیه انشا نمود باوجود آنکه بظاهر بی سواد بود ولی در آن کتاب داد معانی بداد و در نهایت فصاحت و بلاغت اقامه براهین الهی نمود و در مدت حیات مقصدی جز رضای الهی نداشت و مرادی جز نشر نفحات رحمانی نجست تا آنکه در این سفر آن پاک جان با رخی

and shining face, set out for Yazd to open his tongue to speak of wondrous mysteries in that land and region.

درخشنده و تابان عزم یزد کرد تا در آن خطّه
و دیار زبان بیدایع اسرار بگشاید

- 3 Divine success and heavenly confirmation led him to the place of sacrifice and altar of love, until savage bloodthirsty ones like wolves attacked that chief of the free, giving not a moment's respite. They drew sword and blade against that faithful leader and adorned the earth with that pure blood. And since that noble one was intoxicated and stupefied from the overflowing cup of the sealed wine, he found the wounds of every merciless one to be a balm for the soul, and sought the poison of sword and blade as honey and cure. With utmost joy and gladness he ascended to the Kingdom of the Forgiving Lord and said "Would that my people knew!"

3 توفیق الهی و تأیید رحمانی او را بمشهد فدا و
قربانگاه عشق دلالت نمود تا آنکه درندگان و
خونخواران مانند گرگان بر آن سرور آزادگان هجوم
نمودند و بقدر تنفسی مهلت ندادند تیغ و شمشیر
بر آئیمیر وفا آختند و آنخون پاک را زینت روی
زمین ساختند و آن بزرگوار چون از جام سرشار
رحیق مختوم سرمست و مدهوش بود زخم هر
بی رحم را مرهم جان یافت و زهر تیغ و شمشیر
را شهد و درمان جست در نهایت سرور و حبور
بملکوت ربّ غفور صعود نمود و یالیت قومی
یعلون فرمود

- 4 I hope that in those regions you will keep bright the lamp of that noble one and become a memorial to that joy of the righteous ones. And upon you be greetings and praise.

4 امیدوارم که در آن افطار شمع آن بزرگوار را
روشن نمائی و یادگار آنسرور ابرار گردی و علیک
التحية و الثناء

TISH.120

AB01831

To: Naqqash, Muhammad Ali et al., in Ishqabad

Date: 1903 ca.

- 1 O ye who long for the Blessed, luminous Spot!
- 2 In very truth ye bore hardship, rendered service, and manifested a sincere intention. Purely for the promotion of the affairs of the Mashriqu'l-Adhkar ye hastened from Tihiran to that land. Your service is accepted and beloved; your toil is praised and appreciated. Whatsoever ye have accomplished hath been in the path of God and in quest of His good-pleasure. There is no doubt that this righteous deed shall become the cause of nearness unto the court of the Lord, the All-Forgiving, and shall yield excellent and pleasing results.
- 3 'Abdu'l-Baha is supremely well-pleased with you and supplicateth for you assistance and heavenly bestowals. Whatsoever His Eminence, the Afnan of the Blessed Lote-Tree, Jinab-i-Haji Mirza Muhammad-Taqi – upon him be the Most Glorious Glory – may deem advisable is indeed the very essence of wisdom and wholly conformable to expediency; and this work of

1 ای مشتاقان بقعهء مبارک نورآ
2 فی الحقیقه زحمت کشیدید و خدمت نمودید
و نیت صادق فرمودید و محض ترویج امور
مشرق الاذکار از طهران بآن دیار شتافتید
خدمتان مقبول و محبوب و زحمتان ممدوح و
مشکور آنچه کردید در راه حق بود و طلب
رضای حق شبهه نیست که این عمل مبرور
سبب تقرب درگاه ربّ غفور گردد و نتایج
مستحسنه بخشد
3 عبدالهّاء نهایت رضایت را از شما دارد و طلب
عون و عنایت نماید آنچه حضرت افنان سدره
مبارکه جناب حاجی میرزا محمد تقی علیه بهاء الله
الابهی مصلحت بدانند همان عین حکمت است
و مطابق مصلحت و این اثر از شما ابدالآباد در
اول مشرق اذکار باقی و برقرار ماند

yours, in this first Mashriqu'l-Adhkar, shall remain preserved and enduring for ever and ever.

- 4 As to your presence at this blessed Spot in these days, it is attended with great difficulty; nay rather, it would but increase the hatred and enmity of those acquaintances who have turned estranged. Wherefore, defer it unto another time. Upon you be greetings and praise.
- 5 This servant – solely that there might be some manifest trace of yours in this first Mashriqu'l-Adhkar, and that it might be the cause of your being mentioned with goodly remembrance throughout the rolling cycles and passing ages – hath said to His Eminence, the Afnan of the Blessed Lote-Tree, Jinab-i-Aqa Siyyid Ahmad, that he should write to 'Ishqabad that the inner court of the Mashriqu'l-Adhkar be laid with bricks of glazed tile.
- 6 For inasmuch as this Mashriqu'l-Adhkar is the first of the divine edifices, it shall, in the centuries to come, attain unto surpassing importance and shall become a place of visitation for peoples and nations. And all will, on behalf of the founder, the establishers, the builders, the craftsmen, and the helpers – those who, for the good-pleasure of God and the exaltation of the Cause of God, arose to active service and showed such humility and lowliness – entreat the favours of the All-Merciful.
- 7 A service greater than this, in this Day of creative power, cannot be conceived.

4 اما در خصوص حضور باین بقعه مبارکه در این ایام بسیار صعوبت دارد بلکه سبب تزید بغض و عداوت آشنایان بیگانه گردد لهذا بوقت دیگر مرهون نمائید و علیکم التحية و الثناء

5 این عبد محض آنکه شما را در این اول مشرق الاذکار اثری نمایان باشد و سبب ذکر خیر در مرور و مرور اعصار بحضرت افنان سدره مبارکه جناب آقا سید احمد گفتیم که به عشق آباد مرقوم نمائید که صحن داخل مشرق الاذکار را آجر کاشی نمائید

6 و این مشرق الاذکار چون اول تأسیسات الهیه است در قرون آتیه اهمیت کبری حاصل نمائید و محل زیارت امم و ملل گردد و کل در حق بانی و مؤسسان و بنا و صانع و یاران که بجهت رضای الهی عزة لامر الله بفعلگی قیام نمودند و چنین خضوعی و خشوعی فرمودند طلب الطاف حضرت رحمن نمائید

7 اثری اعظم از این الیوم در ابداع تصور نتوان نمود

INBA17:077

AB01872

To: *Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran*
Date: 1903 ca.

- 1 Multiple letters have been received from you asking about what commands the successful leaders and authorities are giving regarding a certain matter, and what is the divine command in this regard, inquiring of 'Abdu'l-Baha. However, by the decisive divine text we absolutely do not interfere in political matters. Therefore, answering this question is beyond the duty and obligation of these wanderers. This issue belongs to the political realm and relates to His Majesty's government. In all

1 مکاتیب متعدده از شما رسید که سروران کامکار اولیای امور در خصوصی امری میفرمایند و امر ربانیه در اینخصوص چگونه است از عبدالبهاء استفسار مینمائید و حال آنکه بنص قاطع الهی در امور سیاسیه ابداً ما مداخله نداریم لهذا جواب این سؤال خارج از وظیفه و تکلیف این آوارگانست این مسئله تعلق بعالم سیاسیه دارد و راجع بحکومت اعلیحضرت

matters related to the just monarchical government, our duty is obedience, submission, compliance and acknowledgment.

شهریاری بر ما در جمیع امور متعلقه بحکومت عادلۀ پادشاهی اطاعتست و انقیاد و تمکین است و

- 2 Never ask such questions of this wanderer, as they are beyond my obligation. This is a matter between loyal subjects and their glorious sovereign. What role has this prisoner in political affairs, and what business has this wanderer? His Majesty is the just shepherd, the monarch who bestows benefit, knowing what is best for his subjects. And loyal subjects seek their comfort and happiness in the shadow of obedience to the crown.

2 اذعان ابداً چنین امور را از این آواره سؤال ننمائید زیرا خارج از تکلیف منست امریست مابین تبعۀ صادقۀ و متبوع مفتخّم این زندانی را چه مدخلی در امور سیاسی و این آواره چه کاره اعلیحضرت راعی عادل شهریار باذل مصلحت رعیت خویش داند و رعایای صادقۀ در ظل اطاعت تاجداری راحت و سعادت خویش جویند

- 3 Our duty is to counsel and advise humanity, educate the ignorant, and guide the wayward. If you have any doubt or uncertainty regarding any divine matters, you may inquire and investigate with this prisoner. But political matters have their own respected specific authority and designated exalted center, which is the just government of His Majesty the equitable King. And upon you be greetings and praise.

3 بر ماست پند و نصیحت نوع انسان و تربیت جاهلان و هدایت گمراهان اگر چنانچه در مسئلهئی از مسائل الهیۀ شک و شبههئی واقع از این اسیر زندان فخص و استفسار نمائید اما مسائل سیاسیه مرجع محترم مخصوص دارد و مرکز انغم منصوب و آن حکومت عادلۀ اعلیحضرت پادشاه دادپرور است والسلام و علیک التّحیّة و الثّناء ع

- 4 He is God!

4 هو الله

- 5 It is repeated that in the Most Holy Book, by explicit text, we absolutely have no interference in any affairs except giving counsel and guidance, directing people to seek the good pleasure of the Lord, educating humanity in the intellectual and spiritual perfections of the human world, and pure obedience to the government. Whatever His Majesty and the authorities command, this servant must obey, and likewise all must obey and submit to whatever the government commands. But from me, this kind of interference between subjects and government is forbidden. And peace.

5 تکرار مرقوم میشود که در کتاب اقدس بنصّ صریح ما را ابداً در امری از امور مداخله نه جز نصیحت و هدایت و دلالت ناس بر طلب رضایت حضرت پروردگار و تربیت نوع انسان در کالات عقلیه و روحیه عالم بشر و اطاعت صرفۀ حکومت این عبد را آنچه حضرت شهریار و اولیاء امور امر فرمایند اطاعت نماید و همچنین کلّ باید آنچه حکومت فرماید اطاعت و تمکین نمایند اما از من اینگونه امور مداخله در میان رعیت و حکومت ممنوع والسلام

MKT6.197, AKHA_125BE #05 p.b

AB01776

To: Rida Amirush-Shahir

Date: 1903 ca.

- 1 Praise be to God Who hath caused His light to shine forth from the dawning-place of all horizons, and hath through its vision gladdened the eyes of the people of radiance; Who hath stirred the souls on the Day of the Covenant, revived the spirits of the people of concord, and drawn the hearts, in that great ingathering, on the Day of Meeting. Thus were the hearts purified; they kindled their portion from the Fire enkindled in the Sinai Lote-Tree, found the true guidance, hearkened to the Call, were stilled and assured through the grace of their Lord, bowed down and were humbled, turned their faces unto the dawning-point and were illumined by that manifest Light. They became lamps of guidance among mankind, stars of piety shining over every region, and orbs of the supreme bounty gleaming in the zenith of loftiness.
- 2 Salutation and praise rest upon those souls that were so purified as to arise from their graves, inhale the fragrance of faithfulness from the gardens of the All-Glorious Kingdom, stand forth to serve the Cause of God and to diffuse the sweet savours of God, speak the truth before the multitude, set forth the conclusive proofs for every soul that seeketh guidance, are aided by the hosts of inspiration from the Supreme Concourse, and made victorious through the angels of Revelation from the all-glorious Kingdom.
- 3 And I entreat God to raise up, from among the princes, a pure, holy, sanctified soul – lowly, imploring, and humble before God – that he may arise, with the utmost power, to exalt the Word of God through justice, bounty, and gracious liberality. Verily my Lord is potent over whatsoever He willeth. God shall cause that manifest standard to wave above the heads of peoples and nations throughout the world; He shall make it His greatest sign, His most mighty ensign, His shining orb and His radiant lamp in the pole of existence, through His bounty and His grace.
- 4 O my God, my God! Assist this illustrious prince by Thy power that subdueth all things, and make him a refuge for the weak, a shelter for the poor, a safe haven for every fearful one, a goal for every seeker, a sweet and limpid spring for every thirsty one, a brimming treasure for every needy one, a centre of Thy bounties, a place whereon Thy gifts descend, a sunrise of Thy lights, a source of Thy mysteries, and a dawning-place of Thy

1 الحمد لله الذى اشرق نوره من مطلع الآفاق و
قرت بمشاهدته عين اهل الاشراق و اهتزت
النفس في يوم الميثاق و انتعش ارواح اهل
الوفاق و انجذبت القلوب في الحشر العظيم يوم
التلاق فصفت الأفئدة و اقتبست من النار
الموقدة في سدره سيناء و وجدت الهدى و
اجابت للنداء و اطمانت بفضل ربها و خشعت
وخضعت و استشرقت و استضأت من ذلك
النور المبين و كانت سرج الهدى بين الورى و
نجوم التقى الساطعة على الأرجاء و كواكب
الموهبة الكبرى المتألثة في اوج العلى

2 و التحيّة و الثناء على نفوس زكت حتى انبعثت
من مرقدها و استنشقت رائحة الوفاء من رياض
الملوكوت الأبهى و قامت على خدمة امر الله و
نشر نفحات الله و نطقت بالحق على الملا و بينت
الحجج البالغة لكل نفس طلبت الهدى و تأيدت
بجنود الالهام من الملأ الأعلى و انتصرت بملائكة
الوحى من الملوكوت الأبهى

3 و اتضرّع الى الله ان يبعث من الأمراء نفساً زكيةً
مقدسة منزّهة مبهلة متضرعة خاشعة لله حتى تقوم
باشد القوى على اعلاء كلمة الله بالعدل والفضل
و الندى ان ربي مقتدر على ما يشاء و سيجعل
الله ذلك العلم المبين يتوج فوق رؤوس الملل و
الأمم بين العالمين و يجعله آيته الكبرى و رايته
العظمى و كوكبه اللامع و سراج الساطع في
قطب الامكان بالفضل و الاحسان

4 الهى الهى ايد هذا الأمير الشّهير بقوتك القاهرة
على الأشياء و اجعله ملاذاً للضعفاء و ملجأً
للفقراء و مأمناً لكل خائف و مقصداً لكل
طالب و معيناً عذباً لكل ظمآن و كنزاً طافحاً
لكل محتاج و مركزاً لمواهبك و مهبطاً لعطائك و

tokens. Then stretch forth Thine hand to exalt his sovereignty, raise up his station, and accept his supplications.

مشرقاً لأنوارک و مصدرراً لأسرارک و مطلعاً
لأنوارک ثم امدد يدک لاعلاء سلطانه و ارفع
درجاته و اقبل مناجاته

- 5 Verily, Thou art the Powerful, the Succouring, the Mighty, the King, the Living, the Ever-Abiding.

5 انک انت المقتدر المؤید العزیز الملک الحی القيوم

INBA89:207b

AB01984

To: Baha'is of Bombay

Date: 1903 ca.

- 1 O my cherished friends! The photograph of those charming friends, which like the highest paradise brought joy to this grieving heart, arrived. Beholding those radiant faces brought utmost gladness. The dawn of hope broke and the sun of success shone forth.

1 ای یاران نازنین من عکس آن یاران دلنشین
که مانند بهشت برین سبب سرور قلب حزین
بود واصل گشت مشاهده آن رویهای نورانی
نهایت شادمانی بخشید صبح امید دمید و
خورشید کامرانی درخشید

- 2 Praise be to the pure Lord who illumined the faces of the friends like fire until it burned away the veil of ignorance, and every pure soul learned the heavenly Faith, turned their gaze away from the world and its people, and accumulated an eternal treasure.

2 ستایش پاک یزدان را که چهره یاران را مانند
آتش برافروخت تا پرده نادانی بسوخت و هر
پاک جانی آئین آسمانی آموخت و دیده از جهان
و جهانیان بدوخت و گنج جاودانی اندوخت

- 3 Blessed are you who were fortunate and noble of destiny, loving and pure-hearted, and from the East, for the brilliant Sun shone forth from that land and the new dawn appeared from that clime. Every vigilant one awakened and every pure heart was freed from the bonds of water and clay, and like heavenly birds soared in these divine heights, and in the mystic rose garden, on the branches of humility and supplication, became intimate companions with the sacrificing nightingale.

3 خوشحال بحال شما که فرخنده طالع بودید و بلند اختر
و مهر پرور و پاک گهر و از اهل خاور زیرا مهر انور
از آن کشور درخشید و صبح جدید از آن اقلیم
پدید شد هر هوشیار بیدار شد و هر پاک دل از
بند آب و گل رهائی یافت و مانند مرغان آسمانی
در این اوج یزدانی پرواز نمود و در گلشن راز بر
شاخسار تجز و نیاز با بلبل جانباز همدم و دمساز
شد

- 4 What bounty is this and what bestowal that has adorned the world of creation! Though it may not be apparent now, in the future it will shine so brightly that it will bestow illumination upon East and West.

4 این چه بخشش بیست و این چه دهش که جهان
آفرینش را آرایش نموده هر چند کنون نمایش
ندارد ولی در آینده چنان تابش نماید که خاور
و باختر را پرتو بخشایش بخشد

- 5 Praise be to this Faith that revealed every hidden gem in the mine of Iran. The pure seed that His Holiness Zoroaster scattered sprouted with the rain of heavenly bounty and the field became green and verdant. The time of harvest arrived and it became a celestial blessing. The treasure that that Leader

5 آفرین بر این آئین که هر گوهر پنهان در کان ایران
را آشکار و عیان نمود تخم پاکی که حضرت
زردشت افشاند بریزش ابر بخشش انبات کرد
و کشتزار سبز و خرم شد وقت خرمن رسید و
برکت آسمانی گردید گنجی که آنسرور اندوخت

stored up was revealed on this auspicious day and its precious pearls were scattered over the world.

- 6 Those pure seeds have now become incomparable saplings and adorned the garden of divine unity. I beseech God that every sapling may become a mighty tree and be grafted in the garden and paradise of the Abha Heaven and yield sweet and delightful fruits. May your souls be gladdened!

در این روز فیروز آشکار شد و گوهر آبدارش بر جهان نثار گشت

- 6 آن تخم پاک حال نهالهای بیمال شد و گلشن توحید را تزیین نمود از حقّ خواهم که هر نهالی درخت تنومند گردد و در باغ و بهشت جنت ابی پیوند شود و میوه‌های خوش دلپسند دهد جانتان خوش باد

MMK3#118 p.080x, YARP2.309 p.255

AB01973

To: Vali Aqa et al., in Bushruyyih

Date: 1903 ca.

- 1 O ye friends of this Servant! At such a time as this when I burn inwardly from severe afflictions, when the heat of these tribulations hath well nigh melted my bones within me, how grateful is this Servant to remember you and how much it bringeth solace to my heart and soul to recall you. I hope earnestly that you may show such steadfastness in faith, such firmness in your certitude that the Concourse on High may be gladdened by your efforts.
- 2 Follow the path and the ways of God's saints and be ready to suffer every physical pain and affliction. Take the poison offered to you as if it were the sweetest honey, recognise a life giving remedy in every pain you have to bear and receive a healing balm from your own wounds.
- 3 What is the fruit of man's existence in this world? What is the consequence of his life here? If it were not for suffering and afflictions borne in the path of the well Beloved, what other consolation is there in this ephemeral world?
- 4 The righteous have surmounted tests like these and the free in spirit have tasted this exquisite ambrosia. The saints always wished for hardship and calamity in the path of the Abha Beauty and the pious have borne myriad upheavals for the Prince of faithfulness.
- 5 We too must drink from this sacred cup so that we can purchase the love of the true Joseph; we too must sacrifice with heart and soul to win the acceptance of the Abha Beauty. If we

1 ای یاران این عبد در حالتی که از شدت صدمات در آتش سوزانم و شدت احتراق استخوانزا گداخته باوجود این بیاد شما پر روح و ریحانم و بذکر شما تسلی قلب و جان یابم و امیدوارم که در ایمان و ایقان چنان استقامتی بنمائید که ملأ اعلی را خورسند و شادمان نمائید

2 روش و سلوک اولیای الهی گیرید و تجلّ هر گونه آلام و محن جسمانی نمائید زهر را چون شهد و شکر بجشید و درد را دریاق جانپور دانید زخم را مرهم و آسایش جان و تن یابید

3 ثمره وجود انسان در این عالم چه و نتایج حیات چه اگر محن و بلا یا در سبیل محبوب نبود در این جهان فانی چه تسلی خاطر میشد

4 ابرار کلّ گوی موهبت را در این میدان ربودند و احرار ثمره جنبه را از این شجر چیدند اصفیا در سبیل جمال ابی همواره آرزوی بلا و جفا میکردند و اتقیا در راه میر وفا تجلّ صد هزار بلا یا مینمودند

5 لهذا باید ما نیز سرمست جام بلا گردیم و یوسف حقیقی جمال ابی را ببذل جان و دل خریدار شویم اگر در این وادی قدم نیم روز

step further into a valley every day we shall become ever more radiant, ever more enlightened, ever closer to the threshold to the one true God. We shall see the doors of His bounty opening wide before us and shall find the meaning of true happiness. We shall celebrate in the divine festival, participate in unending joy, and spend the days of our lives in exhilaration and gladness.

روشنتر و خوشتر و در درگاه احدیت مقربتر
گردیم ابواب فیوضات گشاده یابیم و اسباب
وجد و طرب آماده جوئیم بزم الهی برپا کنیم و
جشن نامتناهی ترتیب دهیم و ایام را به وجد و
طرب گذرانیم و علیکم التحية والتناء

MMK2#287 p.208

AB01894

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Khurasan
Date: 1903 ca.

1 O handmaid of Baha! This title is the pride of all titles and the essence of every bestowal. Praised be God, thy services match the requirement of this title and thou art striving in the path of the Ancient Beauty. Apparently thou hast gone to Khurasan to serve the Cause of God. Well done, well done!

1 ای امة البهاء این عنوان نگر هر عنوانیست و
جوهر هر الطافی الحمد لله بمقتضای این عنوان
جلیل قائمی و در سبیل جمال قدیم ساعی و مجاهد
از قرار معلوم خدمتۀ لأمر الله به خراسان توجّه
نمودی احسنت احسنت

2 I cherish the hope that the divine confirmations of the Abha Beauty will render thee successful in attaining the infinite bounty and offering the greatest service; that of arousing the handmaidens of the Merciful and bringing joy and gladness to the leaves who have faith. Teach them detachment and enthusiasm, and encourage them to attain divine knowledge and bestowals. Help them to learn the ways of servitude to the Threshold of the Exalted One, and impart to them the lesson of relationship to the Illumined Court. In brief, in the school of the wondrous Faith become a learned teacher to the handmaidens of God enabling them to educate their children; to keep them safe, and to train them according to the instructions given in previous letters.

2 از تأییدات روحانیۀ جمال ابهی امیدوارم که
موفق بخدمت کبری گردی و مؤید بموهبت
عظمی اماء رحمن را بشور آری و ورقات
موقنات را بوجد و طرب اندازی کل را
انقطاع و انجذاب آموزی و تشویق بمعرفت الله
و موهبت الله نمائی آداب کنیزی درگاه کبریا
تعلیم دهی و رسم انتساب بعتبة نورا درس دهی
مختصراً اینکه در دبستان امر بدیع اماء رحمن را
ادیب دانا گردی

3 They should nourish the children from early childhood in the bosom of the love of God and teach them the ways of the divine religion. They should admonish them day and night, and safeguard them from all pernicious acts by teaching them good behaviour. They should constantly encourage them to read and write and urge them to acquire divine knowledge. They should do all in their power to teach good manners, to rectify their conduct and to sanctify their characters, because the educators of children are mothers. If mothers do not establish

3 تا کل بر تربیت اطفال خویش چنانکه در
نامه های پیش تعلیمات مرقوم شده حفظ
و تربیت نمایند و در صغر سن کودکانرا در
آغوش محبت الله پرورش دهند و آداب دین
الله بیاموزند و شب و روز نصیحت کنند و از
جمع شئون محله با آداب محافظه و صیانت نمایند
تشویق تام بر قرائت و [کتابت] کنند و تحریص
عظیم بر تحصیل معارف نمایند و آنچه بتوانند از
تعلیم آداب و تهذیب اخلاق و تقدیس صفات

good behaviour and proper conduct in the beginning, no matter how much effort and volition are at work later, complete result will not be achieved.

در حق اطفال کوتاهی ننماید زیرا مربی اطفال
امهاتند و تا امهات در بدایت تأسیس ادب و
تربیت ننماید من بعد هر قدر همت و غیرت شود
ثمره و نتیجه کلیه حاصل نگردد

- 4 Make absolutely sure to give the mothers my message and say, your children are my children. You should train them in such wise that will astonish all. This is the greatest service.

4 حال البتّه صد البتّه شما امهات را پیام من برسانید
و بگوئید که اطفال شما اطفال منند باید بقسمی
تربیت نمائید که سبب حیرت گردد این خدمت
عظیمه است

- 5 Thou shouldst sacrifice thy soul in this regard, so that all the children of Khurasan will become thy children. Upon thee be salutation and praise.

5 در این خصوص باید جانفشانی نمائید تا جمیع
کودکان خراسان اطفال تو گردند و علیک التّحیّة
و الثّناء

MKT7.021

AB01979

To: Saatsaz Shirazi, Abu'l-Qasim et al.

Date: 1903 ca.

- 1 O friends of 'Abdu'l-Baha!

1 ای یاران عبدالهّاء

- 2 At this moment in the gathering of the loved ones and assembly of the chosen ones, His Holiness Haydar-'Ali is present and mention was made of you. According to what is known, you have endured ultimate persecution and cruelty from the custodian of Shah-Chiragh, and have suffered endless trials.

2 الآن در محفل احبّاء و انجمن اصفیا حضرت
حیدر قبل علی حاضر و ذکر شما گذشت از قرار
معلوم از متولی باشی شاه چراغ نهایت اذیت و
جفا دیده اید و محنت بی انتها کشیده اید

- 3 Glory be to God! Shah-Chiragh (King's Light) is bright but its custodian is utterly dark and gloomy. It is strange that this ignorant one, despite being at the foot of the lamp, remains in such pitch darkness. Never mind - it has always been thus, that the servants of holy places have been antagonists.

3 سبحان الله شاه چراغ روشن است ولی متولّی
بسیار تاریک و مظلّم این نادان باوجودیکه پای
چراغست عجیب است که در چنین ظلمتی
حالک هالک عیب ندارد همواره چنین بوده
است که خادمان محلات محترمه معاندان بودند

- 4 For instance, at the shrine of His Holiness the Prophet (peace be upon Him), there are now servants who are among the most wicked of creatures. Some years ago they falsely accused Iranian pilgrims, claiming these Shi'ites had defiled the pure shrine, because two caliphs are buried on one side of the holy shrine. They attacked the poor Iranian pilgrims, beating and binding them all, plundering their possessions, even killing six of them. This oppression and hostility was due to their greed for the wealth of those poor souls.

4 از جمله در ضریح حضرت رسول علیه الصّلاة و
السّلام الآن نفوسی خادمند که شریرترین مخلوقند
در چند سال قبل حجاج ایرانیان را تهمت زدند
که این شیعیان ضریح مطهر را ملوث نموده اند
زیرا دو خلیفه در طرفی از ضریح مطهر مدفونند
و بر سر بیچارگان حجاج ایرانیان ریختند جمیع را
زدند و بستند و غارت نمودند حتی شش نفر را

- کشتند و این ظلم و عدوان بسبب این بود که
طمی در مال آن بیچارگان داشتند
- 5 The point is that you should not be disheartened. These are not custodians but transgressors, they are not of the people of devotion but of the people of stubbornness and hatred - especially since this one is known as the "present guide."
- مقصود اینست که شما دلگیر نشوید اینها متولی نیستند متعدی هستند از اهل تولی نیستند از اهل تعنت و بغضا هستند علی الخصوص که معهود بر رشد موجود نیز موسوم است
- 6 In any case, if that oppressor showed cruelty, you show faithfulness; if he transgressed, you seek devotion. Extinguish the fire of that enmity with the water of love, and make patience and forbearance your shield against that sharp sword. As much as you can, show kindness and seek divine mercy, and demonstrate the utmost consideration and care.
- 6 باری اگر آن ستمکار جفا آشکار نمود شما وفا نمائید و اگر او تعدی کرد شما تولی جوئید آتش آن خصومت را بماء محبت خاموش نمائید و آن تیغ تیز را صبر و تحمل سپر کنید تا توانید مهربانی کنید و رحمانی طلبید و منتهای رعایت و عنایت مجری دارید
- 7 And upon you be greetings and praise.
- 7 و علیکم التحية و الثناء

INBA87:013, INBA52:013

AB01905

To: Siyyid Asadullah Qumi, in Tihiran

Date: 1903 ca.

- 1 O servant of the Supreme Lord! What you had written was perused and the details were noted.
- 1 ای بنده حضرت کبریا آنچه مرقوم نموده بودی ملحوظ افتاد و بر تفصیل اطلاع حاصل گشت
- 2 Regarding hashish you have pointed out that some Persians have become habituated to its use. Gracious God! This is the worst of all intoxicants, and its prohibition is explicitly revealed. Its use causeth the disintegration of thought and the complete torpor of the soul. How could anyone seek the fruit of the infernal tree, and by partaking of it, be led to exemplify the qualities of a monster? How could one use this forbidden drug, and thus deprive himself of the blessings of the All-Merciful?
- 2 در مسئله حشیش فقره ئی مرقوم بود که بعضی از نفوس ایرانیان بشریش گرفتار سبحان الله این مسکر از جمیع مسکرات بدتر و حرمتش مصرح و سبب پریشانی افکار و خمودت روح انسان در جمیع اطوار چگونه ناس باین ثمره شجره زقوم استیناس یابد و بحالتی گرفتار گردند که حقیقت نسناس شوند چگونه این شیء محرم را استعمال کنند و محروم از الطاف حضرت رحمن گردند
- 3 Alcohol consumeth the mind and causeth man to commit acts of absurdity, but this opium, this foul fruit of the infernal tree, and this wicked hashish extinguish the mind, freeze the spirit, petrify the soul, waste the body and leave man frustrated and lost.
- 3 البته صد البته تا توانید ناس را نصیحت نمائید که از این افیون و حشیش زقوم بیزار شوند و بدرگاه احدیت توبه نمایند

- 4 Wine causes the mind to become oblivious and leads to ignorant behavior, but this filthy opium and vile hashish eliminate reason, deaden the soul, freeze the spirit, weaken the body, and render one completely frustrated and lost. Despite this, how can one dare to use it?
- 5 Observe how the people of India and China, being addicted to smoking this plant of the depths of hell, are deadened, stupefied, downtrodden, abject and degraded. A thousand of them cannot resist one person. Eight hundred million Chinese people could not stand against a few regiments of Europeans, because cowardice, fear and dread have been kneaded into their nature due to smoking opium. Glory be to God! Why do others not learn from this? And according to reports this abominable practice has spread to the realm of Iran as well.
- 6 May God protect us and you from this abominable prohibited thing, this filthy smoke and Zaqqum of hell, as God, blessed and exalted be He, has said: "It will boil in their bellies like scalding water."
- 7 And upon you be greetings and praise.

4 نمر سبب ذهول عقلست و صدور حرکات جاهلانہ اما این افیون و زقوم کثیف و حشیش خبیث عقل را زائل و نفس را خامد و روح را جامد و تن را ناحل و انسان را بکلی خائب و خاسر نماید باوجود این چگونه جسارت نماید

5 ملاحظہ نمائید کہ اہالی ہند و چین چون بشرب دخان این گیاه سجن معتادند چگونه مخمود و مہیوت و منکوب و مذلول و مرذولند ہزار نفر مقاومت یک نفر نتوانند ہشتصد کروہ نفوس از اہل چین مقابلی با چند فوج از فرنگ نمود زیرا جن و خوف و ہراس در طینتشان بسبب شرب دخان افیون مخمر گشتہ سبحان اللہ چرا دیگران عبرت نگیرند و از قرار معلوم این فعل مشئوم بہ مرز و بوم ایران نیز سرایت کردہ

6 اعاذنا اللہ و ایاکم من هذا الحرام القبیح و الدخان الکثیف و زقوم الجحیم کما قال اللہ تبارک و تعالی یغلی فی البطون کغلی الحمیم

7 و علیکم التّحیّۃ و التّناء

BRL_Aqdas.n170cx, COC#0142x, LOG#1184x

INBA89:216, MKT9.055, AVK3.050, HYB.185, YFY.225-226

AB11141

To: Taqi Khan Qumi, in Tihiran

Date: 1903 ca.

- 1 O servant of God! From the contents of the letter it became clear that a group of friends requested from you a book and communication from me, and you too are interceding and mediating. This servant's desire is to fulfill the work of the friends, but what can be done - preoccupation prevents service and the multitude of difficulties bars the attainment of this gift. Correspondence and communication with the friends brings joy to the conscience and is the heart and soul's desire. Therefore I will mention each one in this letter:
- 2 Among them convey loving greetings to Aqa Mirza 'Abdu'l-Karim. I beseech God that in these days of test and trial he

1 ای بندہ الہی از مضمون نامہ چنین مفہوم شد کہ جمعی یاران از تو خواہش کتاب و خطابی از من نمودند و شما نیز شفاعت و توسّط میفرمائید این عبد را آرزو چنانست کہ از عہدہ کار یاران برآید ولی چہ توان نمود مشغولیت مانع از خدمتست و کثرت غوائل حاجز حصول این مویبت و مخارہ و مکاتبہ با یاران مسرت وجدانست و آرزوی دل و جان لہذا بذکر ہر یک در این نامہ پردازم

2 از جملہ جناب آقا میرزا عبدالکریم را تحیت مشتاقانہ برسان از حقّ میطلبم کہ در این ایام

may become like a blossoming and smiling flower. Likewise convey greetings and praise to Aqa Siyyid Husayn. I pray to God that he may shine forth among people according to the meaning of this blessed name. Similarly, I yearn for Ustad Mihdi-i-Qumi with all my soul and trouble his time with greetings. Also convey utmost attachment on behalf of 'Abdu'l-Baha to Aqa Baqir, as I am delighted by his mention. Likewise I have heartfelt longing for Timur Khan and I pray to God that like "Timur" meaning "iron" he may show forth steadfastness in this memorable day. And convey greetings and glorification on behalf of 'Abdu'l-Baha to the assured maidservant of God, the honored wife, that she may arise more than before to serve the people of God and to that which is required of servitude at the Sacred Threshold.

امتحان و افتتاح مانند گل شکفته و خندان گردد و همچنین جناب آقا سید حسین را تحیت و و ثنا برسان از خدا خواهم که بمعنی این نام مبارک در میان خلق جلوه نماید و همچنین جناب استاد مهدی قی را بجان جویانم و بتحیت مصدع اوقات و همچنین جناب آقا باقر را از قبل عبدالهآء نهایت تعلق برسان که بذکرش مسرورم و همچنین جناب تیمور خان را اشتیاق قلبی دارم و از خدا خواهم که مانند تیمور یعنی آهن قدم ثبوت در این یوم مشکور بنایند و امة الله الموقنه ضلع محترمه را از قبل عبدالهآء تحیت و تکبیر ابلاغ نما تا بیش از پیش بخدمت اهل الله پردازد و بآنچه از لازمه عبودیت آستان مقدس است قیام کند

- 3 And as for the meaning of the blessed verse "God will grant relief after hardship": whenever severe tests appeared and the loved ones of God fell into great tribulations and showed forth steadfastness, afterward the ultimate joy and gladness and triumph of the Word of God became manifest and apparent.

3 و اما معنی آیه مبارکه یجعل الله بعد عسر يسرا اینست که هر وقت امتحانات شدیده ظاهر شد احبای الهی در بلیات عظیمه افتادند و قدم استقامت نمودند بعدش نهایت سرور و حبور و غلبه کلمه الله ظاهر و آشکار گردد

- 4 And upon you be greetings and praise.

4 و علیک التحیة و الثناء

INBA85:009, MMK6#555x

AB01941

To: Mulla Muhammad Rafi (Khayrul-Qura) et al., in *Zirak (Khayr-Ul-Qura)*

Date: 1903 ca.

- 1 O friends, O faithful ones! I am bewildered as to what I should write - whether to speak of the grace and bounty of the Beloved of the All-Merciful, or discourse on the effulgence of that Sun of Reality, or describe the faithfulness of those spiritual friends. Should I speak of the power of divine confirmation, make mention of that mighty pillar, open my lips in praise of those nightingales of the garden of unity, and adorn my tongue with elaborate expression? Even if the letter Nun and the Pen were to become ink and pen, and the scrolls of Abraham and Moses were to become pages, this purpose could not be fulfilled, for it is endless, a hidden mystery, and a boundless ocean.

1 ای دوستان ای راستان متحیرم که چه نگارم از فضل و موهبت محبوب رحمانی دم زخم و یا از فیض تجلی آشمس حقیقی سخن رانم و یا وفای آن یاران معنوی بنگارم قوت تأیید گویم بیان رکن شدید کنم در ستایش آن بلبلان حدیقهء توحید لب گشایم و بستایم و زبان بیارایم و بیانی مشروح کنم اگر نون و القلم آمه و خامه گردد و صحف ابراهیم و موسی نامه شود این مقصد انجام نیابد زیرا بی پایانست و سر نهان و بحری پیکران

2 Therefore, best of all is to briefly extol the Beauty of the Most Glorious (may my spirit be sacrificed for Him) and give thanks that He has nurtured such blessed souls beneath the wing of His favors - each one a hundred-petaled laughing rosebud in the garden of divine knowledge and a peerless sapling and tree in the Paradise of Abha. I hope that it may be so, that the light of the brow may shine forth, the musk-laden breeze may waft, the ambered fragrance may arrive, and the heart-attracting Beloved may appear in the heart of each longtime friend. And upon you be greetings and praise.

3 O my God, my God! These are Thy chosen, pure, mindful and faithful servants among all humanity. They have been afflicted by the ignorant ones. Thy gazelles in the wilderness of unity and faithfulness have fallen under the fangs of dogs and wolves, and Thy sheep have been caught in the claws of hungry beasts. O Lord! Guard them through Thy protection, the eye of Thy care and Thy shelter from the evil of the wicked, base, ignoble enemies. Verily Thou art the Strong, the Mighty, the Powerful, the Protector, the Wise.

2 پس از همه خوشتر آنکه بتجید جمال ابدی روحی
له الفداء مختصر پردازم و شکر نمایم که چنین
نفوس مبارکی در ظل جناح الطاف پرورش داد
که هر یک حدیقه عرفان را غنچه صدر برگ
خندانند و جنت ابدی را نهال و درختی بهمال
امیدوارم که چنین گردد و نور جبین درخشد
و نسیم مشکین وزد و بوی عنبرین رسد و دلبر
دلنشین در دل هر یار دیرین جلوه نماید و علیکم
التحیة و الثناء

3 الهی الهی هؤلاء عباد اصفیاء اتقیاء اذکیاء
اولیائک بین الوری قد ابتلوا بالجهلاء و ظبائک
فی بر الوحدة و الولاء قد وقعت تحت انیاب
کلاب و ذئاب و اغنامک ابتلت ببرائن سباع
جیاع رب احفظهم بحفظک و عین رعایتک
و کلائیک من شر الاعداء الزمماء اللؤماء
الخصماء انک انت القوى المتین العزیز الحفیظ
الحکیم

MMK3#278 p.201

AB12185

To: Abbas Khan et al.

Date: 1903 ca.

1 O thou who art firm in the Covenant! The tyranny of the oppressors has stirred up mighty waves and a great tempest in the boundless ocean, and 'Abdu'l-Baha is at every moment afflicted with a fresh sorrow. Eyes are filled with tears and hearts are bereft of patience and repose. Despite this, He is ever mindful of His old friends and the beloved ones of the manifest Light, devoted to their love and filled with spirit and fragrance at their mention. When a gardener cuts off certain branches of a tree in order to plant incomparable saplings in another garden, the remaining branches gain strength and flourish. Now the sword of tyranny has cut off some branches of the blessed tree, but the Divine Gardener has made each one an incomparable sapling in the paradise of the All-Merciful. Therefore the branches that remain on the tree of affirmation must attain the utmost strength, freshness and grace. The meaning is that some of the divine friends have hastened to the altar of love

1 ای ثابت بر پیمان ظلم ظالمان مانند بحر بی پایان
موج و طوفانی عظیم افکنده و عبدالبهاء در هر
دمی مبتلا بماتی گردد چشمها اشکار است
و دلها بی صبر و قرار باوجود این همواره بیاد
دوستان دیرین و احبای نور مبین مشغول و به
محبتشان مألوف و بذکرشان پر روح و ریحان
باغبان چون برخی از شاخهای درخت را قطع
نماید که تا در باغی دیگر نهال بهمال نشانند از
بریدن برخی شاخها شاخهای دیگر قوت یابند
و نشو و نما کنند حال تیغ اعتساف بعضی از
شاخه‌های شجره طوبی را قطع نموده ولی باغبان
احدی در خیابان رحمانیت هر یک را نهال
بهمال فرمود پس باید شاخه‌هایی که در شجره
اثبات باقی نهایت قوت و طراوت و لطافت

with the greatest joy, delight, enthusiasm and expansion, offering up their lives in sacrifice. Now the existing friends must arise in such wise that the Beloved of the Most Great Guidance may shine with another effulgence in the assemblage of the world and manifest another countenance.

حاصل نمایند مقصود اینست که بعضی از یاران الهی در کمال وجد و طرب و نشاط و انبساط بقربانگاه عشق شتافتند و جانفشانی نمودند و خود را فدا کردند حال باید احبای موجود چنان قیامی کنند که دلبر هدایت کبری در انجمن عالم جلوه دیگر نماید و چهره دیگر برافروزد

- 2 His honor Adib has expressed utmost gratitude for your honor, and convey loving greetings on behalf of 'Abdu'l-Baha to the new saplings in the divine garden, namely the glorious children, and say: I beseech God that each one may grow tall like the free cypress by the stream of oneness and ever remain green and verdant through the outpourings of the clouds of the All-Merciful. Convey most wonderful and glorious greetings to the assured handmaiden of God, the pure leaf, the honored consort, and likewise show utmost kindness on my behalf to the luminous leaves, the handmaidens of the All-Merciful, the honored young women, and also to Nurijan, the assured believing woman enkindled with the fire of the love of God. And upon thee be greetings and praise.

2 جناب ادیب نهایت ممنونیت را از آنجناب بیان نموده اند و تازه نهالان باغ الهی یعنی انجال امجاد را از قبل عبدالبهاء تحیت مشتاقانه برسانید و بگوئید از خدا خواهم هر یک در جویبار احدیت مانند سرو آزاد قدی بفرزاید و بفیض سحاب رحمانیت همواره سبز و خرم باشید امه الله الموقنه ورقه طیبه ضعیف محترمه را تحیت ابدع ابهی ابلاغ نمائید و همچنین ورقات نورانیه اماء الرحمن صبیای محترمه را از قبل من نهایت مهربانی مجری دارید و همچنین مؤمنه موقنه المشتعل بنار محبة الله نورینجان را و علیک التحية و الثناء

BRL_DAK#0900

AB12196

To: *Ethel J Rosenberg, in London*

Date: 1903 ca.

- 1 O thou who art filled with the love of God! I have read thy letter which was replete with spiritual emotions and heartfelt attractions. I beseech God to assist thee with divine inspirations so that thou mayest become a herald of God's Name amongst souls who have forgotten the remembrance of God. As for what thou hast asked about Yahya - he was in Baghdad when those horizons were illumined by the Most Glorious Beauty, but Yahya remained hidden in dark holes and dared not show himself to anyone, whether enemy or friend. Meanwhile, the Most Glorious Beauty was clearly visible, confronting the faces of enemies, enduring and becoming the target of arrows shot by the people of hatred with complete power and might, without any helper or assistant whatsoever. People would rush toward Him from all directions from the land of Iran.

1 ایها المثلثة بحبة الله قد اطّلت بمرسومک المشحون باحساسات روحانية و انجذابات وجدانية و ارجو الله ان یدک بالهامات غیبة حتى تكونی منادية باسم الله بین نفوس غفلت عن ذکر الله و اما ما سئلت عن یحیی انه کان فی بغداد عندما كانت تلك الآفاق منورة بجمال الأبهی ولكن کان یحیی مخفياً فی الحفرات ولا يتجاسر ان یظهر لأحد من الأعداء حتى الأحياء و اما الجمال الأبهی کان واضحاً مشهوداً مقابلاً لوجوه الأعداء متحماً مستهدفاً للسهام المرشوقة من اهل البغضاء بكل قوة و اقتدار من دون نصیر و معین ابدأ و كانوا الناس یرعون الیه من جميع الجهات من بلاد ایران

- 2 Regarding the question of divorce, it is permitted when lack of harmony is established in any way and there exists severe aversion between husband and wife such that harmony becomes impossible. After that they separate and then wait for a complete year. If harmony is still not achieved during this period, they are permitted to separate permanently.
- 3 As for what thou hast asked about the permissibility of wine - this matter has never been issued from the Most Glorious Pen, for wine dulls the mind.
- 4 The gift that thou didst send in a case for the family has arrived. I beseech God to assist Barbara Smith and John Tanner in that which He loves and is pleased with, and to make them signs of mercy among humanity, radiant with the remembrance of God in public and private.
- 5 As for Mirza Husayn Khan - he is occupied with matters that hardly allow him to translate the Tablets sent there. However, if he were to detach himself unto God and arise to serve the Cause of God, this would be better for him than the sovereignty of the world and endless grandeur.
- 6 Upon thee be greetings and praise.
- 2 و اما قضیة الطلاق يجوز اذا تحقق عدم الألفة بوجه من الوجوه و تنافر الزوج و الزوجة نفرة شديدة لا يمكن بها الألفة ابداً و بعد ذلك يفترقان ثم ينتظران مدة سنة كاملة فاذا ما حصلت الألفة ايضاً في طول هذه المدة فيجوز لهما ان يفترقا فراقاً ابدياً
- 3 و اما ما سئلت من قضیة حلبة الخمر فلم يصدر من قلم الأبهى هذا الأمر ابداً لأن الخمر مذهب للعقول
- 4 و اما الهدية التي ارسلتها ضمن محفظة لأهل البيت قد وصلت و اسئل الله ان يؤيد باربارا اسميث و جون تتر على ما يحب و يرضى و يجعلهما آيتي الرحمة بين الوري متهللين بذكر الله في الجهر و الخفاء
- 5 و اما ميرزا حسينخان انه اشغله امور لا يكاد معها يقتدر على ترجمة الألواح المرسلة الى هناك ولكن ان انقطع الى الله و قام على خدمة امر الله هذا خير له من سلطنة الدنيا و عظمة لا تنهاى
- 6 و عليك التحية و الثناء

BRL_DAK#0843

AB02126

To: Mirza Asadullah son of Haji Mirza Shukrullah Shirazi et al.
Date: 1903 ca.

- 1 O ye friends of God! This is the age of the All-Merciful, and this the century of the spirit. The very atoms of all created things are in rapture and delight, and the whole company of contingent beings is set in motion and vibration. Such hath been the influence of the heat of the Sun of Truth upon the realities of existence that all things are growing and unfolding.
- 2 Consider how human minds, human endeavor, the perceptions of the heart, the discoveries of the intellect, the higher arts, mathematical investigations, medical researches carried to ever deeper reaches, and the other material arts and spiritual sciences, together with noble crafts, subtle inventions, perfected
- 1 ای یاران الهی این عصر عصر رحمانیست و این قرن قرن روحانی ذرات اشیاء در وجد و طربند و کافه ممکات در حرکت و اهتزاز حرارت شمس حقیقت چنان تأثیری در حقائق موجودات نموده که جمیع اشیاء در نشو و نماست
- 2 ملاحظه نمائید که عقول بشری و همت انسانی و ادراکات قلبیه و اکتشافات عقلیه و فنون عالی و تدقیقات ریاضیه و تعمیقات طبیه و سائر فنون مادی و علوم روحانی و صنایع بدیعه و بدایع

civilization, the refinement of character, and the illumination of the horizons, are all advancing and developing throughout the world of humanity with an immeasurable majesty.

- 3 Nevertheless, the friends of God must in all these fields excel others and especially in the acquisition of bounties and perfections. They must endeavour with the utmost of their ability for these sanctified souls are aided before all others, they are confirmed beyond anyone's expectations. Furthermore it is incumbent upon the friends to acquire spiritual perfections as well as these outward attainments. Praise be to God that their capacities are great and they are being aided and confirmed in every turn.
- 4 They must at all times think how to become the focal point of these perfections, how to be the collective centre of these mysteries of insight and understanding and how to cause these wondrous deeds to come to fruition. If this be not the case they will become the source of sadness and regret unto themselves.
- 5 Every soul should consider where the good-pleasure of God resides, what brings one nearer unto Him and whether it is through behaviour, deeds or circumstances that one can find acceptance in His sight. And then with all his heart and soul let him endeavour to achieve these desirable qualities.

BRL_CONF2018#03x

لطیفه و مدنیت کامله و تعدیل اخلاق و تنویر آفاق در جهان انسانی بحشمی بی پایان در نشو و نماست

3 ولی یاران الهی باید از کلّ سبقت گیرند و در این فضائل و خصائل که زینت حقیقت انسانیست بکمال جهد کوشیده اکتساب نمایند زیرا این نفوس مقدسه بیش از کلّ مؤیدند و بهتر از کلّ موفق و بر حزب الله اکتساب کمالات معنویه و صوریّه بصریح آیات ینات فرض و واجب است و الحمد لله استعدادشان کامل و در هر امری موفق و مؤیدند

4 لهذا باید یاران الهی شب و روز در فکر آن باشند که مرکز این انوار گردند و مجمع این اسرار و مصدر این افعال و الا سبب حسرت و احزان گردند

5 هر نفسی باید ملاحظه کند که رضای حضرت پروردگار در چه چیز است و سبب قرینیت حضرت احدیت چه احوال و چه اطوار و چه گفتار و به جان و دل بکوشد و بجوشد و بان عمل نماید و علیکم التحیه و التناء

BRL_CONF2018P#03x, MMK2#244
p.175, HDQL.261, ANDA#31 p.05

AB02156

To: Baha'is of Simnan, in Simnan Province

Date: 1903 ca.

- 1 O God! O Lord! These are honored servants, sincere to You in all things. Their feet are firmly planted, their hearts illumined, their faces radiant, their souls pure, and their heads held high on a day when the whirlwinds of tests and thunderbolts of trials intensified. Thus they deserve Your favors, grace and bounty. O Lord! Aid them with the angels of heaven and mighty powers, and single them out with successive blessings and consecutive bounties so they may arise with such firmness as to shake the pillars of mankind and cause the limbs of the masses to tremble. You are truly the Powerful, the Mighty, the Glorious, the All-Knowing.

1 ربّ ربّ انّ هؤلاء عباد مکرمون مخلصون لک فی جمیع الشئون قد ثبتت اقدامهم و استضاءت قلوبهم و تهللت وجوههم و طابت نفوسهم و ارتفعت رؤوسهم فی يوم اشتدت زوابع الامتحان و صواعق الافتتان فاستحقوا الطافک و فضلیک و احسانک ربّ ربّ ایدهم بملائکة السماء و شدید القوى و خصصهم بتتابع الآلاء و ترادف النعماء حتی یقتدروا علی القيام بثبوت یتزلزل به

اركان الأنام ويرتعد به فرائص العوام أنك انت
القوى المقتدر العزيز العلام

2 O my loving friends! On the day of tests you raised high the banner of steadfastness, and like the Friend of the All-Merciful your faces glowed in the fire of trials, and you found the intensity of the fire of oppression to be cool comfort. This is the greatest gift, this is the supreme sovereignty, this is the virtue of the chosen ones. I beseech God that fragrant breezes may waft from the holy garden, transforming the sorrows of the friends into joy and delight. Verily my Lord is powerful and mighty over that.

2 ای یاران مهربان من در یوم امتحان علم ثبوت
مرتفع نمودید و در نارافتان مانند خلیل الرحمن
رخ برافروختید و شدت آتش ظلم را برداً و سلام
یافتید اینست موهبت کبری اینست سلطنت
عظمی اینست منقبت اصفیا از خدا خواهم که
نفحاتی از حدیقه قدس بمرور آید که احزان
یاران مبدل به سرور و انس گردد آن ربی علی
ذلک لمقتدر قدیر

3 O loving friends! Though in winter days severe cold, snow and rain prevail, with thunderbolts, hardships, whirlwinds and storms, yet this bitter cold is followed by a gentle spring, and this intense cold by a perfectly temperate season. If there were no winter storms, spring flowers and herbs would not display their beauty, and if sterile winds did not blow in the barren season, the life-giving spring breeze would not make nostrils fragrant with musk. Know then that following these storms of tests will come a time when faces will shine with the utmost freshness and delicacy like blossoms. Be confident in the grace of the Desired One and you will be assisted and victorious. Verily your Lord will aid you with hosts you cannot see and will assist you with confirmations from the Most Glorious Kingdom. Upon you be greetings and praise.

3 ای یاران مهربان در ایام زمستان هرچند برف
و باران و زمهریر شدید مستولی گردد صواعق
است و شدائد و زوابعست و عواصف ولی این
صدمه زمهریر را بهاری لطیف در عقب و این
شدت سرما را موسمی در نهایت اعتدال در
پی اگر طوفان شتا نبود گل و ریاحین ربیع
عرض جمال نمینمود و اگر اریاح عقیم در فصل
سقیم بمرور نیامده بود نسیم جانپرور بهار مشامها
را مشکار نمیفرمود پس بدانید که این طوفان
امتحاناز زمانی در پی که رویها مانند شکوفه در
نهایت طراوت و لطافت جلوه نماید مطمئن بفضل
حضرت مقصود گردید و مؤید و منصور شوید
آن ربکم لیؤیدکم بجنود لم تروها و ینصرکم بتأیید
من ملکوت الاهی و علیکم التّحیّة و الثّناء

MKT8.211b, AKHA_105BE #05 p.02

AB02041

To: Baygum Sahib Abdu'l-Azimi, in Tihiran

Date: 1903 ca.

1 O maidservant of God! What you wrote was observed with the eye of greatest kindness. Blessed art thou for having brought nine of your relatives under the shade of the Word of Unity, for having become the cause of guidance, for having shown them steadfastness, for having served at the Threshold of Oneness, for having placed the crown of bounty upon all their heads, and

1 ای امةالله آنچه نگاشتی بعین رأفت کبری
ملاحظه گردید خوشحال بحال تو که نه نفر از
منتسبین را در ظل کلمه توحید درآوردی
و سبب هدایت گشتی و بر استقامت دلالت
نمودی و خدمت باستان احدیت کردی و
جمع را تاج موهبت بر سر نهادی و مظاهر
عنایت حضرت احدیت نمودی فاطمه سلطان

for having made them manifestations of the favors of the Divine Unity. Convey spiritual greetings from Abdul-Baha to Fatimih Sultan Begum, Sadiqih Begum, Unsiyyih Begum, Jinabi-Mirza Abdul-Rahim, Sururiyyih Khanum, Jamilih Khanum, Aqa Ziya'u'llah, Aqa Mirza Abdul-Karim and Aqa Ruhullah, and say: O relatives of that attracted leaf of God! Blessed are you for having been distinguished by such abundant grace and confirmed with such favors. You have illumined your eyes with the light of the greatest guidance and filled your hearts with love and enthusiasm for the Beloved of all horizons. You have heard the divine call and attained the Merciful outpouring, cut your hearts from all else but God, and shone forth from the horizon of bounty with the light of grace. And this is from the grace of your Lord, the Merciful, the Compassionate.

- 2 I beseech God to grant forgiveness to Mirza Abdul-Samad and to immerse that leaf's father, mother, brothers and sisters in the ocean of favors. Perfume the nostrils of the maidservant of God, the mother of Ali-Akbar, with holy fragrances, and likewise remind his newly-confirmed bride of the mention of God. O maidservant of God! Truly you wish to sacrifice your life and desire martyrdom. This wish is martyrdom at every moment and this desire is a bountiful cup at every breath. Praise be to God that you have attained to this. And upon you be greetings and praise.

- 3 Abdul-Baha Abbas

بگم و صديقه بگم و انسیه بگم و جناب میرزا عبدالرحیم و سروریه خانم و جمیله خانم و آقا ضیاءالله و آقا میرزا عبدالکریم و آقا روح الله را از قبل عبدالبهاء تحیت روحانیه برسان و بگو ای منتسبین آنورقه منجذبه الهیه خوشا بحال شما که بچنین فضل موفور مخصوص گشتید و بچنین الطافی مؤید و موفق شدید چشم را بنور هدایت کبری روشن نمودید و دل را بحبیت دلبر آفاق پر شوق و شور کردید ندای الهی شنیدید و بفیض رحمانی رسیدید و دل از غیرحق بریدید و از افق موهبت بنور عنایت درخشیدید و هذا من فضل ربکم الرحمن الرحیم

2 از حق میطلبم که میرزا عبدالصمد را غفران ارزان فرماید و پدر و مادر و برادران و خواهران آنورقه را در بحر الطاف مستغرق فرماید امة الله والده علی اکبر را بنفحات قدس مشام معطر نما و همچنین عروس تازه تصدیق او را بذکر حق متذکر دارای امة الله فی الحقیقه آرزوی جانفشانی ثنائی و تمنای قربانی کنی این آرزو در هر دم شهادتست و این تمنا در هر نفس جام پرموهبتی

3 الحمد لله بآن فائزی و علیک التّحیة و الثّناء

INBA17:185

AB02034

To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran

Date: 1903 ca.

- 1 My God, my God! This is Your maidservant who is assured in Your verses and enkindled with the fire of Your love. Her brother has ascended to the most exalted realm and returned to You, barefoot and naked, manifesting poverty and evanescence. He has sought the gate of Your great mercy and taken refuge with You, O Protector of the weak, seeking shelter in Your most firm stronghold and the sanctuary of Your mercy which has preceded all things. O Lord! You are the Pardoner and You are the Forgiving One. Therefore forgive him, through Your grace O my Loving Lord, every fault and every slip and

1 الهی الهی هذه امتک الموقنة بآياتک المشتعلة بنار محبتک قد صعد شقیقها الى العالم الاعلی و رجع الیک حافياً عریاً بادی الفقر و الفناء و قصد باب رحمتک الکبری و التجأ الیک یا مجیر الضعفاء مستجيراً بکھفک الاوقی و ملاذ رحمتک الی سبقت الاشیاء ای رب انت العفو و انت الغفور فاغفر له بفضلک یا ربی الودود کل خطیئة و کل زلة و ذنوب انک

sin. Verily You are the All-Merciful and verily You are the Bestower, and from You comes pardon and forgiveness. Shelter him, O my God, in the protection of Your pardon, lead him to the fountain of Your grace, admit him within the pavilions of Your mercy, and grant him a portion of Your favors and bounties. Verily You are the Generous, the Merciful, and verily You are the Kind, the Compassionate, the Most Exalted, the Most Great.

- 2 O handmaiden of God! You have not been and will not be forgotten. You are always in mind. Through the grace of the Most Glorious Beauty, I so hope that you may arise in complete attraction and enthusiasm among the handmaidens of the All-Merciful in such wise that the fragrances of sanctity and holiness may perfume the nostrils of the radiant faces. Strive night and day and offer humble entreaty and supplication that the power of detachment may encompass you and the outpourings of humble entreaty and supplication may become successive and continuous. May the heart become like the sun and the spirit be gladdened by the gifts of the Lord of Lords. May the soul become assured and the reality of the heart become well-pleased and pleasing, so that the Holy Spirit may become manifest and the Peerless Beauty may shed the light of confirmation. This is the attribute of souls attracted to God.

- 3 Do not be sorrowful, grieved and troubled at the passing of your brother who has ascended unto God. This was his free flight and this transfer was his prosperity. He became freed from all afflictions, trials and tribulations and hastened to the protection of the great mercy. And upon you be greetings and praise.

انت الرحمن و انتك انت المنان و منك العفو و
الغفران اجره يا الهى فى جوار عفوك و اورده
على مورد فضلك و ادخله فى قباب رحمتك و
ارزقه من نعمك و آلائك انتك انت الكريم
الرحيم و انتك انت البر الرؤوف العلى العظيم

2 ای امة الله فراموش نشده و نخواهی گشت
همیشه در خاطر هستی از فضل جمال ایهی چنان
امیدوارم که در کمال المجذاب و اشتعال بأزاری
در بین اماء رحمن محشور گردی که نفحات
تقدیس و تنزیه مشام طلعات نوراء را معطر نماید
شب و روز بکوش و تضرع و ابتهال نما که قوه
انقطاع احاطه نماید و فیوضات تضرع و ابتهال
متتابع و مستمر شود قلب مانند آفتاب گردد
و روح مستبشر بمواهب رب الارباب نفس
مطمئن گردد و حقیقت قلب راضیه و مرضیه
تا روح قدسی جلوه نماید و جمال بیثال پرتو تأیید
افشاند اینست صفت نفوس منجذبه الی الله

3 از فوت متصاعد الی الله اخوی محزون و متأثر
و متکدر نباشید این پرواز آزادی او بود و این
انتقال کامرانی او از جمیع بلائی و محن و رزایا
آزاد شد و بجوار رحمت کبری شتافت و علیک
التحیه و الثناء

MKT7.002b

AB02027

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1903 ca.

- 1 O my God, my God! I stretch forth my imploring hands toward the Kingdom of might and glory, and I beseech Thee to open before the face of Thy learned servant Thy spacious door, and inspire him with the signs of Thy oneness, the mysteries of Thy singleness, and the manifestations of Thy sanctity. Aid

1 الهی الهی اتی ابسط اکف الضراعة و الابتهال
الی ملکوت العزة و الجلال و ادعوی ان
تفتح علی وجه عبدک الأذیب بابک الرحیب
و تلهمه بآیات توحیدک و اسرار تفریدک و

him with the hosts of Thy celestial Kingdom and the armies of Thy mighty dominion. O Lord, O Lord! Assist him with a heavenly power and a divine might, that he may resist the onslaught of the enemies and the attacks of the hateful ones, and triumph over the oppressors, and that Thy conquering victory may be made manifest over all things. Verily Thou art the Powerful, the Mighty, the Omnipotent.

- 2 O learned one of the divine school! The journey to Isfahan will, God willing, be a source of joy and delight and cause happiness to the hearts of the friends. If possible, proceed from Isfahan to Shiraz, the secluded retreat of the Most Exalted Beauty, may my spirit be sacrificed for Him. In Isfahan, carry out whatever the friends deem appropriate and advisable, for they show no shortcoming in diffusing the divine fragrances; rather, they strive night and day with heart and soul. Therefore, let them implement whatever they consider suitable.

- 3 However, in Shiraz, thou shouldst initially adopt that course of prudence that the Faith enjoins. In the early stages, thou shouldst seek out the company of the eminent members of the populace and, turning thyself in utter lowliness to the unseen realm of Glory, thou shouldst pray for succour and protection so that the Holy Spirit may, through the outpourings of its grace, grant thee its assistance. When, by thy godly conduct and demeanour, thy fervour, thy chaste and lucid utterance, thou shalt have succeeded in winning the affection of one and all, then shall the portals of heavenly guidance be opened wide; then shall the bounteous cup be borne around and all the souls that drink therefrom be inebriated with the wine of holy mysteries and truths.

- 4 Meet also in secret with the divine friends, and encourage and urge them forward, that the native land of the Most Exalted One may become a heavenly paradise and shed its radiance upon all regions. And upon thee be greetings and praise.

BRL_ATE#183x, COC#1872x

شئون تقدیسک و تؤیدہ بجنود ملکوت غیبک
و جیوش جبروت عظمتک رب رب انجده
بقوة ملکوتیة و قدرة ربانیة حتى یقاوم بها هجوم
الأعداء و رجوم اهل البغضاء و ینتصر علی اهل
الجناء و تظهر نصرتك القاهرة علی کل الاشیاء
انک انت القوى المقتدر القدير

2 ای ادیب دبستان الهی سفر به اصفهان انشاء الله
روح و ریحان است و سبب سرور قلوب یاران
اگر ممکن است از اصفهان تا به شیراز خلوتگاه
راز جمال اعلی روحی له الفداء برسید در اصفهان
هر نوع که یاران مناسب و مصلحت دانند مجری
دارند زیرا در نشر نفحات الهی قصوری ندارند
بلکه شب و روز به جان و دل کوشند لهذا هر
نوع که مناسب دانند آن قسم مجری دارند

3 اما در شیراز باید در بدایت حکمت امر را
ملحوظ دارید اول با بزرگان اغیار معاشر و
مجالس گردید و توجه بغیب ابهی نمائید و بکمال
تضرع طلب عون و عنایت فرمائید تا فیض روح
القدس مدد فرماید و چون به روش و سلوک
الهی و حرکت شوقیه و بیان فصیح با هر کس
الفت نمائید ابواب هدی گشوده گردد و جام
عطا بدور آید و نفوس از باده حقائق و معانی
سرمست شوند

4 و در سر با احبای الهی نیز ملاقات فرمائید و
تشویق و تحریص کنید که موطن حضرت اعلی
جنت ابهی شود و اشراق بر آفاق نماید و علیک
التحیة و الثناء

BRL_DAK#0892, TZH8.0473, TSQA2.042,

SAHA.042

AB02053

To: Ali Quli Khan

Date: 1903 ca.

O thou servant of the Holy Threshold of the Beauty of Abha!

I read what you had written to Jenabi H. Seyed Taki. Thank thou God who has made thee a teacher of His Truth and assisted thee in encouraging and guiding the seekers. If, God willing, thou arisest in all that is worthy this station, before long thou wilt see great results and gain extended victories.

This station (that of a teacher) is in this Day the greatest of all stations, and this is acceptable in the Threshold of the Almighty. Every sincere soul who arises in this Day to spread the signs of the Kingdom and engages in guiding the seekers, will be assisted by the Invisible Hosts and rendered successful and victorious by the army of the Kingdom of Abha.

But in this path man must endure every suffering and calamity, and one must by no means become lax; nay troubles and trials must tend to increase his efforts and calamities must strengthen his wishes (for service). I hope you will show a firm and steadfast footing in this station, and be so evanescent, humble, detached and resigned, that thou mayest become a sign of the Almighty's Mercy, and the Cause of guiding a great number of souls in that country...

O thou my friend! Because of the painful occurrences and frightful sufferings inflicted upon the friends in Persia, the shedding of the blood of Martyrs, and the utter helplessness of their survivors – my condition was like unto that of a shepherd whose sheep have been torn by wolves. I cannot describe my state and my sorrows. In every hour a martyrdom and at every breath an unavoidable hard fate, and at every instant an affliction! Thus both writing and speech have been out of the question.

I, however, wrote answers for the letters sent by you, in order that no interruption may intervene against the spread of the Fragrance of God; and this was due to my love for you.

PN_1906 p091

AB02144

To: Lillian James

Date: 1903 ca.

- 1 O thou who art attracted by the Fragrances of God! Verily, I noted thy letter and utterance. God hath accepted thy devotion, prayer and worship and hath manifested upon thee the lights of His great favor, ushered thee into His Kingdom, gave thee to drink of the wine of His love and make thee to hear the melodies of the birds of holiness in this wonderful day. Thank God that He enriched thee beyond the delicacies of this mortal world and caused thee to taste the sweetness of His love in His New Kingdom.
- 2 O maid-servant of God! It is incumbent upon thee, since thou hast attained the knowledge of God and His love, to sacrifice thy spirit and all thy conditions for the life of the world, bearing every difficulty for the comfort of the souls, sinking to the depth of the sea of ordeals for the sake of the love of faithfulness and burning with the fire of torture and regret like unto a lamp while the light is shining from thee unto the surroundings.
- 3 O maid-servant of God! The mystery of sacrifice is that man should sacrifice all his conditions for the divine station of God. The station of God is mercy, kindness, forgiveness, sacrifice, favor, grace and giving life to the spirits and lighting the fire of His love in the hearts and arteries. I asked God to make thee a sign of mercy, the banner of kindness among His maid-servants.
- 4 O maid-servant of God! Sing with beautiful melodies in the meetings of the maid-servants, praising and glorifying the Supreme Lord.
- 5 O maid-servant of God! The human spirit hath an impression and effect in the world, but the divine Spirit giveth life to the souls and confereth eternal life upon those who are attracted to the fragrances of God. This is the Great Cause from the Kingdom of thy Lord. Be attached to this New Spirit which hath effective power in the realities of things and creates new creatures.
- 6 O maid-servant of God! forsake every thought, every remembrance and every praise, while holding to the Word of God. Confine thy interests, thy works and efforts to the Cause of God. Thus the spirit of power and might will confirm thee and

1 أيّها المنجذبة بنفحات الله قد اطّلت بتحريرك و تقريرك أنّ الله قد قبل منك عبادتك و طاعتك و تجلّى عليك بأنوار فيضه العظيم و ادخلك في ملكوته و سقاك صهباً محبته و اسمعك نغمات طيور القدس في هذا اليوم البديع اشكرى الله بما اغناك عن لذائذ هذا الدار الفانية و اذافك حلاوة محبته في ملكوته الجديد

2 يا امة الله عليك بعد معرفة الله و محبته ان تفدى روحك و جميع شئونك لحياة العالم تتحملين كلّ مشقة لراحة النفوس و تخوضين في غمار بحار البلاء حباً بالوفاء و تحترقين بنار العذاب و الحسرات نظير السراج ولكن النور ساطع منك على الجهات

3 يا امة الله انّ سرّ الفداء ان يفدى الانسان جميع شئونه لشئون الحقّ و شأن الحقّ الرأفة و الرحمة و العفو و الصّنع و الفداء و العطاء و احياء الأرواح و ايقاد نار المحبة في القلوب و الأحشاء اسأل الله ان تكوني آية الرحمة و راية الرأفة بين اماء الله

4 يا امة الله غنى بأبداع الألحان في مجامع الاماء تسبيحاً و تهليلاً لربك الأعلى

5 يا امة الله انّ روح الانسان له تأثير و نفوذ في الامكان ولكنّ الروح الالهى يحى النفوس و يبذل الحياة الأبدية لنفوس المنجذبت بنفحات الله هذا هو الأمر العظيم من ملكوت ربك الكريم و عليك بهذا الروح الجديد الذى له قوة نافذة في حقائق الأشياء و يخلق خلقاً جديداً

6 يا امة الله دعى كلّ فكر و كلّ ذكر و كلّ نعت و تمسكى بكلمة الله و احصرى حاسياتك و اشتغالاتك و انعطافتك في امر الله حتى

the manifest light will shine upon thy brow. And upon thee be greetings and praise.

يُؤيِّدُكَ رُوحُ الْقُوَّةِ وَالْإِقْتِدَارِ وَيَتَلَأَّلُ نُورُ الْمُبِينِ
فِي الْجَبِينِ وَعَلَيْكَ التَّحِيَّةُ وَالنَّعَاءُ

BSW#15.26x, TAB.064-066, LOG#0401x, BSC.475 #900-901x

BRL_DAK#1247

AB02134

To: Mirza Nadali et al.

Date: 1903 ca.

1 O spiritual friends! All three of you are remembered and renowned in this divine gathering. Nad-‘Ali has recently become familiar with the Call of Baha. Since “when a hundred comes, ninety is with it also,” therefore they are, praise be to God, calling upon ‘Ali, and calling upon Muhammad, and calling upon Jesus, and calling upon Moses, and calling upon all the Prophets, for they have become familiar with the remembrance of the Most Glorious Beauty and intimate with the mention of the Sun of the Morn of Guidance.

1 ای یاران روحانی هر سه در این انجمن رحمانی
مذکورید و مشهور ناد علی تازه بناد بها مألوف
گشت چونکه صد آمد نود هم پیش ماست لهذا
ایشان الحمد لله ناد علی هستند و ناد محمد و ناد
عیسی و ناد موسی و ناد جمیع انبیاء زیرا بیاد جمال
ابهی مألوفند و بذکر شمس صبح هدی مأنوس

2 Glory be to God! They consider the Imam ‘Ali (peace be upon him) to be the Manifestor of Wonders, and this is true and certain, yet how strange that they do not recognize the Intended One, despite the fact that His Holiness ‘Ali (peace be upon him) was the Caliph of four realms and had endless armies at his command. Yet outwardly Mu’aviyah conquered territories far and near, which does not contradict his being the Manifestor of Wonders. But the Most Glorious Beauty, though without helper or assistant, alone and unique, resisted the peoples of the world and confronted all nations. Finally the divine banner was raised, the Sun of Truth dawned, and the Sun of Oneness shed its radiance. These heedless people are not at all aware of this - not only do they not recognize the Manifestor of Wonders, they even disparage Him. “Leave them to plunge in vain discourse and play.”

2 سبحان الله حضرت امیر علیه السلام را مظهر
العجایب دانند و این صحیح است و محقق
ولکن عجب در اینست که حضرت مقصود را
نشناسند باوجود آنکه حضرت امیر علیه السلام
خليفة چهار اقلیم بود و لشکر بی پایان در رکاب
داشت باوجود این بحسب ظاهر معاویه تسخیر
ممالک دور و نزدیک کرد و این منافی مظهریت
عجایب نیست ولی جمال ابهی باوجود بی ناصر و
معین فرید و وحید بملا آفاق مقاومت فرمود و
با جمیع ملل مقابلی نمود عاقبت علم الهی بلند شد
و صبح حقیقت دمید و شمس احدیت اشراق
نمود این ناس غافل ابداً ملتفت این نیستند مظهر
العجایب که سهلست توهین نمایند فذرهم فی
خوضهم یلعبون

3 Jinab-i-Aqa Muhammad-‘Ali, praise be to God, is a helper and supporter of the divine friends, and Jinab-i-Aqa Ahmad, praise be to God, has sometimes received beatings from stick and club, and sometimes heard abuse and blame from the people. These blows are very beneficial, for their sweetness remains ever on the palate, and whenever remembered, they produce supplication and submissiveness. Therefore Jinab-i-Aqa Ahmad must arise in thanksgiving.

3 جناب آقا محمد علی الحمد لله معین و ظہیر یاران
الهیست و جناب آقا احمد الحمد لله گاهی کتک
از چوب و دگنگ خورده اند و گاهی شتم و
لوم از قوم شنیده اند این ضرب بسیار مفید است
زیرا حلاوتش همواره در مذاقست و هر وقت
که بخاطر آید تبتل و تضرع حاصل گردد پس
باید جناب آقا احمد بشکرانه قیام فرماید

4 And upon you be greetings and praise.

4 و علیکم التَّحِیَّه و التَّناء

MSHR3.120

AB02191

To: Mirza Husayn Jushqani, in Fathabad

Date: 1903 ca.

- 1 O thou who art a teacher in the school of God's love! Thy letter arrived and its contents were noted. Thou hast asked for a guide to teach Persian to children. 1 ای ادیب دبستان محبت الله مکتوبت واصل و مضمون مفهوم شد دستورالعملی از برای درس فارسی اطفال خواسته بودی
- 2 At the start, put a pen in the hand of each child. Divide the children in groups and classes, according to their ability: place them in class one, class two, three and four. The first class must be confined to beginners. Seat them in order and give to each a pen and paper. Then let the teacher, using a blackboard hung on the wall, write each letter of the alphabet separately on the board with white chalk. The children are to copy on their paper what he hath written, even though their script be weak. 2 اطفال را از بدایت قلم در دست دهید و بحسب استعداد صنف صنف نمائید صنف اول صنف ثانی صنف ثالث صنف رابع صنف اول که مبتدی محضند آنها را بترتیب نشانده و هریک را قلم و کاغذی در دست داده معلم لوحه‌ئی سیاه از تخته در دیوار آویخته بر آن لوحه بمدادی سفید حروف هجا یک یک بنگارد و اطفال نیز متابعت نموده بر کاغذ بنویسند ولو بخطی سخیف باشد
- 3 For example, the teacher shall write an alif (a) and say, "This is an alif." All the children shall also write an alif. The teacher shall then write ba'. All the children shall write down ba', and so on through the whole alphabet. After this, let the teacher write the letters in combination, and say, "This is such and such a syllable," and let the children copy the syllable, and pronounce it. Let the teacher proceed in this manner until they come to words, to phrases and sentences. With this method, in a very short time the children will learn to read what is written. 3 مثلاً معلم الف بنویسد و بگوید این الفست جمیع اطفال نیز الف مرقوم نمایند بعد معلم با بنویسد و بگوید این باست کل اطفال با بنویسند و همچنین الی آخر بعد معلم حروف مرکبه بنویسد و بگوید که این لفظ چنین است و اطفال نیز بنویسند و تلفظ نمایند و کذلک چون بکلمات برسد و بعد از کلمات به آیات و عبارات باین وضع در مدتی قلیله اطفال سواد خواندن تحصیل نمایند
- 4 Once they become skilled readers, let the teacher instruct them in the Persian Tablets, also the "Secret of Divine Civilization", and some of the poetry collections. When they have made some progress, if it be feasible let them be taught basic principles of science, the divine proofs, the knowledge of the oneness of God, algebra, arithmetic, the Arabic language, geography and geometry. For the present, however, it would be difficult in those regions to provide the means for all this. It is therefore necessary, for now, to content yourselves with instruction in Persian, until such time as means become available. 4 و چون در خواندن مهارت حاصل کنند معلم باید الواح فارسی و رساله مدنیّه و بعضی از دواوین اشعار تعلیم دهد چون قدری ترقی نمایند مبادی علوم دلائل و براهین الهیه و علم توحید و جبر و حساب و لسان عربی و جغرافیا و هندسه اگر ممکن باشد تعلیم شود اما حال در آنصنّفحات مشککست این اسباب فراهم آید باید علی العجله

بدرس فارسی قناعت نمود تا اسباب میسر گردد
و علیک التحية و الثناء

AKHA_103BE #09-10 p.07, MJTB.126,
HDQI.305

AB11989

To: Muhammad Husayin Mirza the Prince Muayyid, in Shiraz
Date: 1903 ca.

- 1 My God, my God! Verily Thy servant, enkindled with the fire of Thy love and drawn to the kingdom of Thy mercy, desires to call upon Thee with my tongue and commune with Thee through my mouth, and seeks from Thee spiritual confirmation and luminous outpouring, that his soul may be gladdened thereby, his breast dilated, his spirit delighted, and his heart rejoiced.
- 2 Just as Thou commanded Moses the Interlocutor to call upon Thee with a sinless tongue and a mouth pure and cleansed of all sins, whereupon he communed with Thee saying "My Lord! I have not a sinless tongue or a mouth pure from sins," and Thou commanded him to have another pray for him with a beautiful prayer acceptable in Thy holy court.
- 3 And I, O my God, call upon Thee with my heart and commune with Thee with my spirit and beseech Thee with my entire being to rain down upon this servant of Thine all mercy and encompass him with the glances of the eye of Thy mercy, and make him a sign of guidance among mankind and one confirmed by Thy overwhelming sovereignty over all things. Verily Thou art the Powerful, the Mighty, the Transcendent.
- 4 O confirmed soul! Jinab-i-Khan in his letter to Jinab-i-Aqa Rida requested a reply to your letter. Although multiple letters were sent in your name, some did not arrive, therefore I undertake to write this letter, albeit briefly as I do not have time for detail.
- 5 Orientation is spiritual connection and attachment, and seeking guidance is a divine matter of the heart through divine inspiration, and the remembrance of thy Gracious Lord is through spiritual attraction sanctified from directions, for

1 الهی الهی ان عبدک الملهب بنار محبتک المنجذب
الى ملکوت رحمانتک قد احب ان يدعوك
بلسانی و یناجیک بقمی و یطلب منک تأییداً
روحانیاً و فیضاً نورانیاً حتی تطیب به نفسه و
ینشرح به صدره و یطرب به روحه و یستبشر به
فؤاده

2 حیث امرت موسی الکیم ان يدعوك بلسان
معصوم و فم طیب طاهر عن کل الذنوب
فناجاك قائلاً ربی انا لى لسان معصوم او فم
طاهر من الذنوب فأمرته ان يدعوله غیره دعاءً
حسناً مقبولاً فی ساحة قدسک

3 و انا یا الهی ادعوك بقلبی و اناجیک بروحی و
اتضرع الیک بجمع شئونى ان تنزل علی عبدک
هذا کل الرحمة و تشملہ بلحظات عین رحمانتک
و تجعله آية الهدی بین الوری و مؤیداً بسلطنتک
القاهرة علی الأشياء انک انت القوى العزيز
المتعال

4 ای نفس مؤید جناب خان در نامه خویش
بجناب آقا رضا خواهش جواب نامه شما نمود
هرچند مکاتیب متعدده بنام آنجناب ارسال
گشت ولی بعضی نرسیده لهذا بنگارش این نامه
پرداختم ولی مختصر زیرا مفصل فرصت ندارم

5 التوجه هو التعلق و الارتباط الروحاني و
الاستخاره امر قلبي رحمانی بالهام الهی و الذکر
لربک الکريم بالنجذاب وجدانی مقدس عن

all directions are His directions. As to the Obligatory Prayer, it hath a Qiblih that is fixed, specified, holy and blessed.

- 6 I ask God that He may open the gate of the knowledge of these stations to thine heart so that thou mayest apprehend whatever is necessary and proper, garner spiritual bounties from the heaven of the All-Merciful, obtain the effulgences of knowledge from the Sun of Reality, and become a manifestation of inspiration from the Unseen and a source of glad-tidings from the All-Merciful. And upon thee be greetings and praise.

BRL_IOPF#2.21x

الجهات لأنّ كلّ الجهات جهاته واما الصلوة لها
قبلة مقدسة طيبة مباركة مخصوصه

6 از حقّ میطلبم که ابواب عرفان این مقامات
را بر قلبت بگشاید تا بآنچه باید و شاید پی‌بری
فیض روحانیرا از ملکوت رحمانی گیری و تجلّی
معرفت را از شمس حقیقت بجوئی مظهر الهامات
غیبیه گردی و مصدر سnochات رحمانیه شوی و
علیک التحية و الثناء

INBA85:330

AB02259

To: Aqa Dadash

Date: 1903 ca.

- 1 O thou who art turned unto God! Although thou art not outwardly present in this divine gathering, yet praise be to God, thou art present in the divine assembly with a radiant countenance - that is to say, thou art gathered beneath the shadow of the Kingdom and art confirmed and assisted through the bounty and favor of His Celestial Might.

1 ای متوجّه الی الله هرچند بظاهر در این انجمن
رحمانی حاضر نیستی ولی الحمد لله در محفل الهی
با وجهی ناضر حاضری یعنی در ظلّ ملکوت
محشور و به فضل و موهبت حضرت جبروت
موفق و مؤیدی

- 2 Praise be to God that thou hast received a portion from the chalice of the Most Great Guidance and obtained a share of the outpourings of the Most Glorious Beauty. Through God's grace, one who was lost found the path of right guidance, and a thirsty fish entered the sweet life-giving sea. This is naught but the endless bounty and favor that hath in this time been manifested to the world of being.

2 الحمد لله از کأس هدایت کبری نصیب بردی و
از فیوضات جمال ابدی بهره گرفتی از فضل خدا
گنگشته‌ئی بسبیل رشاد پی‌برد و ماهی تشنه‌لی
ببحر عذب حیوان وارد گشت این نیست مگر از
فضل و موهبت بی‌پایان که در این اوان جلوه
بعالم امکان نموده

- 3 Through His bestowals we all found refuge and shelter, became intoxicated with His cup of "Am I not?", and were blessed by His heavenly outpourings. This is pure bounty, not capacity and worthiness. Therefore we must arise with the utmost joy, delight and gladness to give thanks for this success.

3 از الطاف او کلّ ملجأ و پناه یافتیم و از
جام السّت او سرمست گشتیم و از فیوضات
ملکوتیش مستفیض شدیم این صرف موهبت
است نه استعداد و لیاقت پس باید بکمال سرور
و حبور و شادمانی بشکرانه این کامرانی قیام
نمائیم

- 4 How many souls spent years in austerity, followed the spiritual path, and longed for the Promised Day, yet when the morn of oneness dawned from the dayspring of the All-Merciful, they were deprived. We who practiced no austerities, observed no continual fasts, performed no elaborate worship, and offered

4 چه بسیار نفوس سالهای بر ریاضت پرداختند
و سیر و سلوک نمودند و تمنای یوم موعود کردند
و چون صبح احدیت از مطلع رحانیت طلوع
نمود محروم شدند ما که نه ریاضتی کشیدیم

no lengthy prayers - at most we carried out the obligatory devotions and divine ordinances - despite this deficiency, the grace and favor of the King of Manifestation so encompassed us that we found the path of guidance and gained shelter beneath the blessed tree. We drained the cup of the wine of the love of God and opened the gates of divine victories.

نه بصیام دهر پرداختیم نه عبادت مفصلی بجا
آوردیم نه نماز طویل عریضی ادا کردیم نهایت
اینست که عبادات واجبه را و فرائض الهیه
را بجا آوردیم باوجود این قصور فضل و عنایت
سلطان ظهور چنان احاطه نمود که بسبیل هدی
پی بردیم و در ظلّ شجره طوبی مقرر یافتیم پیمانه
صهای محبت الله پیودیم و ابواب فتوحات
رحمانیه گشودیم

- 5 This is naught but pure grace and favor: "Such is the bounty of God; He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty."

5 این نیست مگر صرف فضل و عنایت ذلک من
فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

MMK3#296 p.218

AB02290

To: Emma Noble

Date: 1903 ca.

O thou who art advancing toward God!

The letter of that divine maid-servant was received and contents were apprehended. The morn of guidance is beaming forth from the supreme horizon and the light of oneness is shining on the supreme apex. The verses of unity are being chanted and the evidences of the Glorious Lord are in themselves the greatest witness and proof.

I beg of God that thou mayest be so replenished with the spirit of the love of God that there may not remain (in thee) any place or access for the winds of tests. For what can dark doubts do with the light of guidance, or clouds with the shining moon? Tests and trials only cause agitation to weak hearts. But the pure souls, a hundred thousand tests are but to them like mirage, imagination and shadow. The shadow cannot withstand the rays of the sun and pure fragrances of holiness will not be concealed through the doubts of the beetle. The headache of wavering (or hesitancy) will not affect those exhilarated with the wine of the love of God.

In sooth, there will be found in those regions certain persons like the Pharisees of the time of Christ, who, night and day, will exert themselves with all heart and soul to cast forth doubts, in

order that they may deprive the souls of the glad-tidings of the Holy Spirit. They will disseminate false rumors and utter many a calumny and will publish and announce (false) stories. They will undertake all these only for the sake of earthly vanities.

And some Pharisees among the missionaries of the Gospel will hasten thither from Persia and say, "We are aware of the secret of the matter." All they may say is sheer slander.

Now know you these things], that in its time you may dispel and annihilate the darkness of those suspicions, like unto a manifest light. I beg of God that He may grant thee a power that thou mayest resist all in the earth—how much more these weak, hired individuals who receive salary and bribe for spreading such calumnies!

Be ye admonished, O possessors of understanding!

TAB.251-252, BWF.388-389x, BSTW#052yx, BSTW#073gx

AB02454

To: Spiritual Assembly of Chicago, IL

Date: 1903 ca.

- 1 O ye who are chosen! O ye who are firm! O ye who are calling! O ye who are sincere! Verily, I praise my supreme Lord for choosing you to call in His Name among the people, for attracting you to the beauty of the All-Glorious, and for strengthening you to render His Cause victorious. 1

أَيُّهَا الْمُخْتَارُونَ أَيُّهَا الثَّابِتُونَ أَيُّهَا الْمُنَادُونَ أَيُّهَا
الْمُخْلِصُونَ إِنِّي أَشْكُرُ رَبِّي الْأَعْلَى بِمَا اخْتَارَكُمْ لِلدَّاءِ
بِاسْمِهِ بَيْنَ الْوَرَى وَجَذَبَكُمْ إِلَى الْجَمَالِ الْأَبْهَى وَ
أَقَامَكُمْ عَلَى نَصْرَةِ أَمْرِ اللَّهِ
- 2 I trust in Him to make your faces shine forth with a glorious light in that clime, radiant as the face of heaven at early dawn, casting its light upon all regions. 2

وَإِؤْمَلْ مِنْهُ أَنْ يَجْعَلَ وَجُوهَكُمْ سَاطِعَةَ الْأَنْوَارِ فِي
تِلْكَ الدِّيَارِ مِثْلَ كَوْجِهِ السَّمَاءِ بِاشْرَاقِ بَارِقِ
الصَّبَاحِ عَلَى الْآفَاقِ
- 3 Verily, I announce the glad-tidings of the confirmations which will sustain you, by the mercy of your Lord. For ye have arisen with all your powers to serve God's Cause in that vast land. Ponder this great bounty, this wondrous attainment! 3

وَإِنِّي أَبَشِّرُكُمْ بِالتَّائِيدَاتِ الَّتِي سَتَتَّبِعُ عَلَيْكُمْ مِنْ فَضْلِ
رَبِّكُمْ لِأَنَّكُمْ قُتِمَ بِكُلِّ قُوَّتِكُمْ عَلَى خِدْمَةِ أَمْرِ اللَّهِ
فِي تِلْكَ الْعُدْوَةِ الْقَصْوَى انْظُرُوا إِلَى هَذَا الْفَضْلِ
الْعَظِيمِ وَالْفَوْزِ الْبَدِيعِ
- 4 With all joy and great happiness I send you the good news of the beginning of the Mashriqu'l-Adhkar in 'Ishqabad. The friends of God assembled together with great rejoicing, and carried the stones themselves, upon their backs, attracted by the love of God and for the sake of the glory of God. Soon 4

وَإِبَشِّرُكُمْ بِأَنَّ مَشْرِقَ الْأَذْكَارِ قَدْ تَأَسَّسَتْ فِي
عَشَقِ آبَادٍ بِكُلِّ فَرَحٍ وَسُرُورٍ عَظِيمٍ وَاجْتَمَعَ
أَحِبَّاءُ اللَّهِ بِكُلِّ بَشَارَةٍ وَبَانَفْسِهِمْ يَنْقُلُونَ الْأَحْجَارَ
عَلَى ظُهُورِهِمْ شَغَفًا بِحُبِّهِ اللَّهِ وَاعْزَازًا لِأَمْرِ اللَّهِ

shall that great Temple be completed and the voice of prayer and praise ascend to the sublime Kingdom.

- 5 I rejoiced to hear of the momentous undertaking upon which ye have embarked with such joy, ardour, and manifest zeal. I beseech the Lord to aid you in the promotion of His Word, and to assist you, by His ancient grace and favour, to lay the foundation of the Mashriqu'l-Adhkar. Ye, who are the first in that great land to set about this mighty task, shall see ere long how the renown of this undertaking will spread throughout all regions, and how the tidings of its fame will thrill the ears of the people in every land.
- 6 Exert your energy to accomplish what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein, that they may be constant in their supplication, their glorification and praise, and that they may pray and offer glory unto God for guiding them to His Kingdom.
- 7 Convey my greetings and praise to the beloved of God in that glorious country.
- 8 Upon you be salutation and praise.

BRL_ATE#139, TAB.018-019

فسوف يرتفع ذلك المعبد العظيم ويصل صوت الترتيل منه الى الملكوت الرفيع

5 و انا استبشرت بقيامكم على هذا الأمر الجليل بكل شغف وفرح و سرور مبين و ارجو الله ان يؤيدكم على اعلاء كلمته و تأسيس مشرق الأذكار بفضل و جوده القديم انتم أول من قام على هذا الأمر الجليل في ذلك القطر العظيم فسوف ترون لهذا المشروع صيتاً منتشراً في الآفاق و صوتاً رناناً في آذان الملل في كل الأقطار

6 فابدلوا جهدكم في اتمام ما باشرتم به حتى يتأسس هذا المعبد الكريم و يجتمع فيه احباء الله و يداوموا على الصلاة و التهليل و التكبير و يرتفع ضجيجهم بالثناء على الله على ما هداهم الى ملكوته

7 و بلغو تحيتي و ثماني الى كل الاحباء في ذلك الأقليم الجليل

8 و عليكم التحية و النناء

INBA89:244, BRL_DAK#0402

AB02469

To: *Ismullah, in Ishqabad*
Date: 1903 ca.

- 1 O thou whom God loves and whom I love with all my heart! Such grief and distress and spiritual sorrow and deprivation have made 'Abdu'l-Baha so captive to lamentation that He has no opportunity for writing or composition, for He observes that the faithful friends have each drunk the wine of sacrifice at the feast of self-offering, and in ecstasy and rapture have grown wings and flown to the Most Glorious Kingdom, and from the pure lips have heard "Blessed, then blessed," while we remain deprived and wandering in the wilderness of deprivation. They, intoxicated at the feast of "Am I not?", goblet in hand, dancing at love's altar, laid down their heads and galloped double-quick to the Supreme Concourse, and raised high the banner of supreme martyrdom, while we in this lowest

1 يا من احبه الله و احبه من كل قلبي احزان و پریشانی و حسرت و حرمان روحانی نه چنان عبدالبهاء را اسیر ناله و فغان نموده که فرصت تقریر و تحریر دهد زیرا مشاهده نماید که یاران وفا هریک در بزم فدا جام صبا نوشیده و از وجد و طرب بال و پر روئیده و بملکوت اهی پریده و از فم مطهر طوبی ثم طوبی شنیده و ما در بادیه حرمان محروم و سرگردان آنان سرمست جشن الست قدح باده بدست رقص کان در قربانگاه عشق سر بباختند و بملا اعلی دوا سبه بتاختند و علم شهادت کبری افراختند و ما در این حیژ ادنی

realm of the world below remain bereft of that supreme bounty. "This is from God's grace which He bestows on whomsoever He wishes, and God is possessed of supreme grace." My Lord, my Lord! Grant me that brimming cup filled with the wine of faithfulness. Verily Thou art the Generous, the Bestower.

- 2 Since the clamor of the enemies is loud, and the ignorant in all directions are like serpents in their striking at every person of wisdom, occupied with crying "O Shariah! O Religion!", and the arena of supreme martyrdom and sacrifice in the path of the Most Glorious Beauty is spread wide, the matter of the Mashriqu'l-Adhkar has assumed the utmost importance. Now we must show a hundred times more effort than before, so that at such a time this divine edifice may be raised up and this foundation laid. Its sweetness and delight lie in this: that amid such tumult this banner should be raised high and this building erected. In these days 'Abdu'l-Baha has arisen to repair the shrine and build the sacred House in Fars, and this is a confirmation from my Lord.

عالم دنیا مأیوس از آن موهبت کبری ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم ربّی ربّی ارزقنی تلک الکأس الطّافّة بصبّاء الوفاء انّک انت الکریم الوهاب

- 2 چون ضوضاء اعدا بلند و جهلا در جمیع جهات مانند ماران در گزیدن هر هوشمند مشغول و بفریاد و اشریعتا و ادینا مألوف و بساط شهادت کبری و قربانی در سبیل جمال اهی مبسوط امر مشرق الأذکار اهمیت کبری یافته حال باید صد درجه بیش از پیش همت نمود که در چنین وقتی این بنیان الهی مرتفع گردد و این اساس گذاشته شود حلاوت و لذّتش در اینست که در چنین بلوائی این لوا بلند شود و این بنا مرتفع گردد عیدالبهاء بتعمیر تربت و در فارس بیناء بیت مقدس در این روز ها قیام نموده و هذا تأیید من ربّی

INBA85:095b, INBA89:240

AB02421

To: Mulla Dinyar, in Kirman

Date: 1903 ca.

- 1 O friend of religion and faith! Dinar in Arabic means pure gold. Thou too, praise be to God, art a dinar of perfect standard, whose stamp is the Greatest Name and whose inscription is the praise and attributes of the Ancient Beauty. What bounty could be greater than this?
- 2 O loving friend, make the Persians aware and take the heavenly scriptures as witness. For thousands of years the peoples waited for this glorious age and the manifestation of the mysteries of the Glorious Lord. Praise be to God, a world-illuminating ray made the universe the court of the Sun and bestowed a new spirit upon the world of the soul. The dark night of deprivation passed and the luminous morn of effulgence dawned. The Beloved of the horizons stepped gracefully into the garden court and became the Beauty of the assembly. He educated all things and nurtured the realities of all things with eternal

- 1 ای یار [دین] و آئین دینار در لغت تازی زر خالص را گویند تو نیز الحمد لله دینار تامّ العیاری که سگّاهش اسم اعظمست و خطّش ستایش و نعوت جمال قدم و چه فضیلت از این اعظم

- 2 ای یار مهربان پارسیانرا آگاه کن و نامه‌های آسمانرا گواه گیر هزاران سال است که ملل منتظر این عصر جلیل بودند و ظهور اسرار ربّ مجید الحمد لله پرتوی جهان‌افروز کیهانرا ایوان آفتاب نمود و بجهان جان تازه‌ئی مبذول داشت شب تاریک حرمان گذشت و صبح نورانی اشراق دمید و دلبر آفاق بصحن چمن خرامید و شاهد انجمن گردید و جمیع اشیا را تربیت نمود و حقائق اشیا را بفیض ابدی پرورش داد و آن دلبر از خاور جهان پنهان تا ابدالآباد فیض بی‌پایان مبذول میفرماید

bounty. And that Beloved, though hidden from the East of the world, continues to bestow endless bounty forever and ever.

- 3 The book of waiting was rolled up and the carpet of triumph and salvation was spread out. The heavenly blessing arrived and the divine feast was prepared. The divine effulgence so encompassed all that the atoms of creation were moved to ecstasy and rapture. But alas, the sleeping did not awaken, the deaf did not hear, the blind did not see, the frozen did not ignite, and the ignorant did not learn. This is everlasting regret and this is endless loss.

- 4 O loving friend, convey the longing greetings of this servant to the two loving brothers and relatives and kinfolk, and say: Make an effort so that the birds of the meadow may break into song and utterance of mysteries in this rose garden. May your soul be happy.

3 دفتر انتظار پیچیده شد و بساط فوز و فلاح گسترده گشت نعمت آسمانی رسید و مائده یزدانی مهیا شد و تجلی ربانی چنان احاطه کرد که ذرات کائنات به وجد و طرب آمدند ولی افسوس که خفتگان برنخاستند و کران نشنیدند و کوران ندیدند و افسردگان نیفروختند و نادانان نیاموختند اینست حسرت جاودان و اینست خسارت بی پایان

4 ای یار مهربان دو برادر مهرپرور و خویشان و بستگان را تحیت مشتاقانه این عبد برسان و بگو همی نمائید تا مرغان چمن در این گلشن به نغمه و آواز آیند و بیان راز کنند جاتنان خوش باد

YBN.043-044, YARP2.382 p.299

AB02345

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1903 ca.

- 1 O Amin, upon whom be the Glory of God! O cherished Amin! The letter you wrote to the Afnan was read, and from the news of the steadfastness and attraction of the loved ones the utmost joy and delight was obtained.

- 2 In these days when the storm of tests has encompassed all contingent beings, the friends of God must arise with such steadfastness, with perfect wisdom, that all parties will be astonished. Therefore, the glad tidings of the steadfastness of the friends and handmaidens of the All-Merciful, like the morning breeze and the fragrance of flowers, has perfumed the nostrils of consciousness. Well done to those holy, attracted souls who, like an iron fortress, have demonstrated such steadfastness!

- 3 We are servants, offering up heart and soul in the path of the Beloved, and we count this as the greatest gift from the All-Merciful Lord. When the winds are calm, every lamp is alight, but when the wind intensifies, only those lamps that are like torches will blaze up and their flames grow higher.

1 جناب امین علیه بهاء الله ای امین نازنین مکتوبی که بجناب افنان مرقوم نموده بودی ملاحظه گردید و از خبر ثبوت و انجذاب احباب نهایت روح و ریحان حاصل گشت

2 در این ایام که طوفان امتحان امکانرا احاطه نموده یاران الهی باید در کمال حکمت باستقامتی قیام نمایند که کل احزاب حیران مانند لهذا مرده استقامت دوستان و اماء رحمن مانند نسیم اسرار و نفحه ازهار مشام وجدانرا معطر نمود آفرین بر آن نفوس مقدسه منجذبه که مانند سد آهنین چنین ثبوتی آشکار نمودند

3 ما بندگانییم جان و دل بر کف تا در ره جانان نثار نمائیم و این را اعظم مواهب حضرت رحمن شماریم در وقت سکون اریاح هر شمع روشن است ولی چون باد اشتداد یابد هر چراغی که مانند مشعل است برافروزد و شعله بیشتر زند

- 4 O Amin, praise be to God that you have sought yourself for God and not God for yourself. You are a familiar friend, not bound by stranger or kin. You are aware of the trials and hardships, and cognizant of the tribulations that have come, both secretly and openly. I beseech God that at all times you may be protected in the impregnable fortress of sincerity and preserved and safeguarded in all conditions.
- 5 Praise be to God that His Holiness the Afnan of the Sacred Tree, Haji Siyyid Mirza, is making up for what was lost and is demonstrating a mighty hand in steadfastness and firmness. And praise be to God that the grace and gifts of the Lord of Lords are boundless, and He has restored the glorious crown of steadfastness upon his blessed brow, that he might be ready for sacrifice and through this sacrifice attain to true success.
- 6 And upon you be greetings and praise.
- ای امین الحمد لله تو خود را برای حق خواستی نه حق را برای خویش یار آشنائی نه در بند بیگانه و خویش بر بلایا و محن مطلق و بر مصائب وارده در سر و علن واقف از خدا میطلبم که در جمیع اوقات در حصن حصین خلوص مصون باشی و در جمیع شئون محروس و محفوظ
- 5 الحمد لله حضرت افنان سدره مقدسه جناب حاجی سید میرزا تلافی مافات میفرمایند و در ثبوت و رسوخ ید بیضا مینمایند و الحمد لله فضل و مواهب رب الأرباب بی حد و حسابست و اکلیل جلیل استقامت را بر فرق مبارک ایشان اعاده فرمود تا آماده جانفشانی گردند و باین جانفشانی کامرانی نمایند
- 6 و عليك التحية والثناء

YBN.041a

AB02425

To: Rida Farrashbashi Yavar

Date: 1903 ca.

- 1 O kind friend! Jinab-i-Amin has always highly praised that servant of the Lord and his noble sons Mukhtar Khan, Muhammad Khan, and Yusuf Khan and their household. Similarly, he has spoken well of the handmaid of God Khalih and Asadu'llah, saying they are engaged in service to the friends. This praise in this glorious Day is evidence of steadfastness in the Cause of the Praised Lord, firmness in God's Cause, rootedness in God's religion, and resistance against the wicked factions, the losing party, and the rebellious and transgressing groups - that is, the base, contemptible and forsaken rabble - which is among the greatest gifts of the Lord God.
- 2 When those stubborn people became powerless against the shining proof of the Ever-Living, Self-Subsisting One, they therefore resorted to vices and like wolves attacked the divine sheep, considering this savagery a gift and this bloodthirstiness nobility. This is the nature of every impotent, wicked, deficient one, for human valor lies in the power of proof, not spears and arrows. If ferocity and predation were proof of truth, wolves
- 1 ای یار مهربان جناب امین همواره ستایش بسیار از آن بنده پروردگار و ابناء امجاد مختار خان و محمد خان و یوسف خان و اهل بیت نموده اند و همچنین از امه الله خاله و اسدالله ذکر خیر نموده که بخدمت احباً موفقند این تجید در این یوم مجید دلیل بر استقامت بر امر رب حمید است و ثبوت بر امر الله و رسوخ در دین الله و مقاومت احزاب فاجره و عصبه خاسره و گروه طاغیان و باغیان یعنی هزله رذله خذله از اعظم مواهب حضرت یزدان است
- 2 چون آن قوم عنود از مقاومت برهان ساطع حی قیوم عاجز شدند لهذا تمسک بر ذائل جستند و مانند گرگ بر اغنام الهی هجوم نمودند و این سبعت را موهبت گارند و این خونخواری را بزرگواری شمردند اینست شأن هر عاجز فاجر قاصر زیرا شجاعت انسان بقوت برهانست نه سهم و

would be (God forbid) the leaders of the righteous and guides to truth. God protect us from this!

سنان اگر تیزچنگی و درندگی برهان حقیقت باشد
گرگان نعوذ بالله سرور ابرارند و ائمه هدی و
نستعید بالله عن ذلک

- 3 The Kharijites in the time of His Holiness the Prince (peace be upon him), being incapable of proof and argument, resorted to the weapons of the powerless - they struck his pure head with sword and blade, and that king of the merciful ones was martyred by the sword of rebellion. Likewise were all the Prophets and saints of God. If nobility lies in bloodthirstiness, then predatory animals are the chiefs of creation and pride of beings, the rabid dog is a dignified person, and the despised executioner is an honored master. We seek refuge in God from these evils.

3 خوارج در زمان حضرت امیر علیه السلام چون
از حجت و برهان قاصر بودند تمسک بسلاح عاجز
کردند تیغ و شمشیر بر فرق مطهر زدند و آن
شاه رحمانیان را شهید شمشیر طغیان نمودند و
همچنین جمیع انبیا و اولیای الهی را اگر بزرگواری
بخونخوارگیست حیوانات مفترسه سرور کائناتند
و مفخر موجودات کلب عقور شخص و قوراست
و جلاد منفور سید حضور و نعوذ بالله من هذه
الشُرور

- 4 And upon you be greetings and praise.

4 و علیک التَّحیَّة و النَّاء

YBN.046

AB02565

To: Aqa Musa, in Baku

Date: 1903 ca.

- 1 O namesake of His Holiness Moses! His Holiness Moses heard the call of the Most High Lord from the verdant tree in the desert of Sinai, and all the peoples of the world are united and in agreement on this matter - none expressed wonder or amazement or raised any doubt about it, even though that crimson fire blazed in the green tree. Now that divine kindled fire has ignited in the human tree that is neither of the East nor the West, and the call has been raised from that luminous divine flame to the Concourse on High. These unconscious ones, these mindless ones, these blind and deaf ones express wonder and amazement and raise doubts. Observe how ignorant they are and to what regret this ignorance will lead.

1 بادکوبه جناب آقا موسی ای سمی حضرت کلیم
حضرت موسی در صحرای سینا ندای ربّ اعلا
را از شجره خضرا استماع نمود و جمیع ملل آفاق
در این مسئله متفق و متحد هیچ کس استغراب
نمود و تعجب نکرد و شبههئی نیاورد باوجودیکه
آن نار احمر در شجر اخضر مشتعل شد حال آن
نار موقده ربّانیه در شجره لاشرقیه ولاغربیه
انسانیه برافروخت و ندا از آن شعله نورانیّه
الهیّه بملاّ اعلی بلند شد این بیپوشان و بیخردان و
کوران و کران استغراب نمایند و تعجب کنند
و شبهه نمایند ملاحظه کن که چه قدر نادانند و
این نادانی منتهی شود بچه پشیمانی

- 2 A few words are written - pay complete attention and look carefully so you may understand the purpose, which is this: Until Joseph the Truthful was confined in the well, he did not reach the throne of glory in divine Egypt. When he emerged from the depths of the well, he reached the heights of the moon. Thus freedom is sweet - divine confirmation must be with a

2 چند کلمه مرقوم میشود دقت تامّ نما و امعان
نظر کن تا پی بمقصد بری و آن اینست یوسف
صدیق تا در قید چاه بود بمسند عزّت مصر الهی
نرسید چون از قعر چاه بدر آمد باوج ماه رسید
پس آزادی خوش است تأیید باید با انسان باشد

person, otherwise every water is fire and every soldier is a cause of defeat and failure.

- 3 Be alone and singular, and be a divine champion of the field so you may see all armies defeated and every force routed. In the Qur'an it states "The hosts shall be routed and put to flight." The ancients say that courage consists in steadfastness, and when two armies clash, whichever is more steadfast is more victorious - this is a known truth. The heavenly spring is ever-flowing while the earthly spring ends in extinction and has no foundation.

- 4 And upon you be greetings and praise.

والآ هر آبی آتش است و هر جندی سبب انهزام و شکست

3 یگه و تنها باش و شهبسوار میدان رحمن تا جمیع سپاه را مغلوب بینی و هر لشکریرا مهزوم در قرآن میفرماید جند هنالک مهزوم من الأحزاب پیشینیان گویند که شجاعت عبارت از استقامت است و دو لشکر چون بهم درآویزند هر یک پایدارتر غالب تر هذا حق معلوم چشمه آسمانی همیشه در فوران و چشمه خاکی در پایان فانی و بی بنیان

4 و علیک التّحیّة و الثّناء

MMK6#437x, MSHR5.145

AB02541

To: Mustafa Rumi, in Rangoon

Date: 1903 ca.

- 1 O thou who art firm in the Covenant and testament of God! Thy recent letter dated 26 Rabi'u-l-Thani was received and its contents were perused with great attention. Thou hast stated the truth: one must indeed abandon all considerations and be engaged in spreading of the divine fragrances. What beautiful words thou didst write in stating: "In the pursuit of His good pleasure and for the love of his friends I have made the earth my bed and the heavens my covering." This truly is the conduct of the righteous, this is the way to be free.

- 2 Man will never be able to render service at the divine threshold unless he is free from desire and he shall never attain everlasting glory and honour unless he is rescued from the humiliation of attachment to this world. As long as a bird's feathers are besmirched with mire and clay its wings shall never lift it from this nether world unto the highest peaks.

- 3 I cherish the hope that thou mayest be confirmed and aided to act according to thy words. This is the ladder that leadeth to the high heavens and is the best way to attain the summit of human potential. When one turns towards this state of being and aspires to this level of existence then all falls beneath one's

1 ای ثابت بر عهد و پیمان مکتوب اخیر بتاریخ بیست و ششم ربیع ثانی واصل و بر مضمون بدقت تمام اطلاع حاصل گردید حقیقت حال همانست که مرقوم نمودید همه چیز را باید ترک کرد و بنشر نفحات مشغول شد چه قدر خوب عبارتست این عبارت که مرقوم نمودید الأرض فراشی و السماء غطائی اتباعاً لمرضاته و حباً لأحبّاته اینست مسلک ابرار و اینست منهج احرار

2 انسان تا آزاد نگردد از عهده خدمت باستان الهی برنیاید تا از ذلت تعلّق باینعالم نجات نیابد عزّت ابدیه رخ نگشاید هر مرغی تا در حوض ادنی بال و پر را بآب و گل آوده دارد باوج اعلی نرسد

3 امیدوارم که همین قسم که مرقوم نمودید مؤید و موفق گردید این سلم آسمانست و اعلی مدارج عالم انسان چون باین مقام توجه نماید و آرزوی این رتبه نماید من فی الوجود در ظلّ آنست دیگر خانه

shadow. What matters then of hearth and home? The bird of the spirit seeketh its nest in the reality of the human heart and when this lofty station is attained every hearth and home can be its place of rest. Fix thy thoughts on this mystery as much as thou art able and with all thy powers so that thou mayest be aided and assisted in every way.

و کاشانه را چه کند هر طیر الهی را لانه و آشیانه
قلوبست و مقر در دلها کند و مسکن در افئده
نماید و چون بایستقام بلند اعلی رسد هر خانه خانه
او و هر کاشانه لانه و آشیانه او تا توانی در فکر
آن باش امیدوارم که از هر جهت مؤید و موفق
گردید

- 4 God willing, thou wilt become gratified and joyous in every respect in the future and wilt forget these distresses. Whatever lies within the power of this servant, God willing, he shall not fall short in performing. Upon thee be greetings and praise.

4 و انشاءالله از هر جهت در مستقبل ممنون و
مسرور خواهید شد و این دلتنگیها را فراموش
خواهی نمود آنچه این عید بتواند انشاءالله قصور
نخواهد نمود و علیک التحیة و الثناء

MMK2#125 p.096

AB02606

To: *Ali Aqa et al., in Tabriz*

Date: 1903 ca.

- 1 O ye friends of 'Abdu'l-Baha! My intention was to write a detailed letter to each one of you, and I began with this intention. After writing several letters, suddenly obstacles arose and urgent work appeared, therefore I was compelled to write one collective letter to all and beg your pardon. But the purpose is to mention the friends and remember the loved ones, whether collectively or individually. Praise be to God, 'Abdu'l-Baha is the intimate and loving friend of each of the friends, and night and day he supplicates and implores, seeking divine assistance and aid, and begging for bounty and grace.

1 ای یاران عبدالهآء مرا مقصد چنان بود که
بهر یک از شما نامه مفصل نگارم و باین نیت
مباشرت نمودم چون نامه های چند نگاشتم بغتة
موانعی حاصل شد و کارهای لازم دست داد
لهذا مجبوراً نامه ئی مجتمعاً بکل نگاشتم و عذر
مقبول داشتم اما مقصد ذکر یارانست و یاد
دوستان چه جمعاً و چه منفرداً الحمد لله عبدالهآء
هر یک از یاران را مونس و مهربانست و شب و
روز به تضرع و زاری طلب عون و یاری نماید
و موهبت و عنایت طلبد

- 2 O true friends! The Sun of Reality sheds the light of its bounty upon your heads, and that light places crowns upon your heads. This is the essence of the letter and the content of the Preserved Tablet. Through these outpourings, hearts become paradise and the realm of souls reaches the highest heaven. Therefore, O friends, forget the earthly world and turn to the divine realm, so that you may witness the outpourings of the Beauty of Abha like the spring rain which, praise be to God, has watered the field of hearts and caused flowers of inner meanings and realities to grow. This mighty bounty is the greatest proof of divine bestowals, spiritual feelings, conscientious promptings,

2 ای دوستان حقیقی شمس حقیقت پرتو عنایتش
بر سرهاست و آن پرتو بر سرها افسرها اصل نامه
اینست و مضمون لوح محفوظ چنین و از این
فیوضات دلها خلد برین و عالم جانها اوج علین
پس ای یاران جهان خاک را فراموش کنید
و بعالم پاک توجه نمائید تا فیوضات جمال ابهی
را مانند باران نیشان مشاهده کنید که الحمد لله
مزرعه قلوب را سیراب نموده و گلهای حقائق
و معانی روئیده این فیض جلیل اعظم دلیل بر
سنوحات رحمانیه است و احساسات روحانیه و

heavenly attributes, and deeds and actions in accordance with divine teachings.

انبعاثات وجدانیّه و صفات سبحانیّه و اعمال و افعال بموجب تعالیم الهیه

3 And upon you be greetings and praise.

3 و علیکم التّحیّة و الثّناء

MKT6.183b

AB12223

To: Muhammad Tahir Malmiri

Date: 1903 ca.

1 O thou who art firm in the Covenant! The letter which thou hadst written to the honored Haji was perused. Do not be sorrowful and grieved in the least. Rather, be filled to overflowing like a brimming cup with divine glad-tidings. Even should the sorrows of the contingent world encompass thee, resist and withstand them through the power of divine joy. The glance of the Blessed Beauty's favor embraceth thee - what grief remaineth?

1 ای ثابت بر پیمان نامه‌ئی که بجناب حاجی مرقوم نموده بودید ملاحظه گردید ابداً محزون و مغموم مباشید بلکه ببشارات الهیه مانند جام لبریز سرشار گردید و اگر احزان عالم امکان احاطه نمایند بقوه فرح الهی مقابله و مقاومت فرمائید نظر عنایت جمال مبارک شاملست دیگر چه غم داری

2 Thou hadst mentioned Aqa Mirza Hasan. That old friend and longtime companion deserveth great respect and is 'Abdu'l-Baha's intimate associate in the spiritual realm. I beseech God that He may draw that honored servant nigh unto the Sacred Threshold, grant him ease and comfort, and bestow upon him amplitude and spaciousness, that he may be confirmed in achieving the desires of his heart and soul.

2 ذکر جناب آقا میرزا حسن را نموده بودید آن یار دیرین و دوست قدیم سزاوار احترام عظیمست و عبدالبهاء را در عالم روحانی همدم و ندیم از خدا خواهم که آن بنده محترم را باستان مقدس مقرب فرماید و آسایش و راحت بخشاید و وسعت و فسحت دهد تا بارزوی جان و وجدان مؤید گردد

3 Likewise convey the most wondrous and glorious greetings to Aqa Ahmad. Though his foot be broken, praise be to God he hath wings and feathers. Despite having a broken wing, a broken foot is of no consequence and will heal. The friends should offer him some assistance.

3 و همچنین جناب آقا احمد را تحیت ابدع ابهی ابلاغ نما اگر پای شکسته است الحمد لله بال و پر موجود باوجود جناح شکستگی پا اهمیتی ندارد و التیام یابد احباً باید اعانتی از ایشان نمایند

4 Likewise express 'Abdu'l-Baha's longing to Aqa 'Ali-Akbar. We implore His great bounty that they may become the manifestation of His glorious favor and be illumined by the ancient light.

4 و همچنین جناب آقا علی اکبر را از قبل عبدالبهاء بیان اشتیاق نما از فضل عظیم مستدعیم که مظهر لطف جلیل گردند و مستشرق از نور قدیم

5 Likewise give glad-tidings of boundless grace to Aqa Mirza Fadlu'llah, guide him to the mighty pillar, and make him hopeful of increased favors, for he is mentioned at the Sacred Threshold and praised among the loved ones of the All-Merciful.

5 و همچنین جناب آقا میرزا فضل الله را بفضلی بهمتی نوید بخش و برکن شدید دلالت نما و بمزید الطاف امیدوار کن زیرا در آستان مقدس مذکورند و در بین احبای رحمن مدوح

- 6 Likewise remind Mirza 'Ali-Muhammad of the divine remembrance and give him the glad-tidings of God that he may become joyous and glad.
- 7 And upon thee be greetings and praise.

6 و همچنین جناب میرزا علی محمد را بذکر الهی متذکر دار و بشارات الهی تبشیر ده تا مسرور و شادمان گردند

7 و علیک التحیة و التّناء

BRL_DAK#0944

AB02746

To: Baha'is of Khurasan

Date: 1903 ca.

- 1 O maidservants of the one true God! She, who hath written a detailed letter on thy behalf, hath yearned for thy progress in spiritual matters. This assured handmaiden hath such spiritual love for thee that she hath begged and prayed for infinite bestowals on thy behalf.
- 2 O ye handmaidens of God! Fix not your thoughts on lowly matters like so many others. Be not content with this world of dust but turn your faces unto the Abha Kingdom and beseech the Lord your God, the Exalted, to be sanctified from transient fancies, to be free from ephemeral imaginings. So that spiritual sensitivities and mystic powers may become manifest from within the innermost centre of your beings.
- 3 Walk high above the abyss of this human world and free yourselves from its shadowy existence as ye strive towards the wide expanse of the realm of the spirit. May ye reach such a condition and attain such a station that though ye dwell upon the earth ye are at all times intimately connected to the Course on High. Though your bodies live and move down here upon the dust let your spirits soar into the realms of Abha and behold its lights.
- 4 Unless one attaineth to this station one can find rest in no other condition. For new desires arise at every moment and new ambitions jostle for attention all the time. But the attainment of this station is dependent on steadfastness and on the strength of faith, a faith and steadfastness that is unchangeable and irreplaceable.
- 1 ای کنیزان حقّ ورقهء مطمئنّه روحانی مکتوب مفصّلی از لسان شما نگاشته و از هر جهت تمنّای ترقّیات روحانیّه در حقّ شما داشته این کنیز روحانی چه قدر محبت باماء رحمانی دارد که بنهایت تضرع و زاری طلب الطاف بنهایت در حقّ آنها مینماید
- 2 ای اماء رحمن مانند سائر زنان همت را پست ندارید و بعالم تراپی قناعت ننمائید توجه بملکوت ابهی نمائید و توسّل برّ اعلی جوئید تا از آلودگی هواچس امکانیه مقدس و میری شوید و در هویت قلب احساسات روحانیّه و سنوحات رحمانیه جلوه نماید
- 3 از عالم بشر قدمی پیشتر بنهید و از ظلمات این عالم تنگ و تاریک نجات یافته بجهان وسیع فسیح نورانی راه باید بمقامی رسید که هر چند بر اراض غبرا نشسته اید ولیکن بملاً اعلی پیوسته و روی زمین مشی و حرکت مینمائید ولیکن روح در ملکوت ابهی در سیر و تماشا
- 4 تا باین مقام انسان نباید در هیچ مقامی نیاید هر دم هوسى رخ دهد و در هر نفس فکری پیش آید حصول این مقام بسبب ثبوت و استقامت است که لا یتغیّر و لا یتبدّل است

- 5 God forbid that His wrath should fall upon us! God forbid that His verse “We abased him to be the lowest of the low”² might be applied to us! In God alone do we seek refuge from a falling off after this bright ascent, from ashy sleep after enkindlement, from a darkness after having seen the light and from a veiling once again after the blessed sight of God’s own mysteries.

5 مگر غضب الهی احاطه نماید و ثمّ رد دناه اسفل سافلين تحقق يابد اعاذنا الله و اياكن من الهبوط بعد الصعود و من الخمود بعد الوقود و من الظلمات بعد الأنوار و من الحجابات بعد ظهور الأسرار و عليكن التحية و الثناء

MMK2#349 p.251, RSR.049-050

AB02677

To: Mirza Muhammad Ganjii, in Mashhad

Date: 1903 ca.

- 1 O steadfast one in the Covenant! Your eloquent and expressive poem was read, displaying boundless fluency and eloquence. I beseech God that He may make this grieving servant a companion with you in servitude at the Sacred Threshold, so that we may become partners and sharers in servitude.
- 2 The glances of divine favor encompass us and the gift of the All-Merciful is perfect. Though we are powerless and wanting, yet He is the Forgiver, and though we are sinners, He is the Magnanimous One. There is hope for confirmation and expectation of the bounty of the Most Glorious Beauty. Though we are helpless ones, yet we are wanderers in His path, thirsty for His stream, enchanted by His face, bewildered by His tresses, and guided toward Him. Therefore we are confident in the grace of the Forgiver and hopeful for the gift of the Lord.
- 3 As much as you can, keep your steps firm that you may become steadfast, and seek constancy that you may show fortitude. This is the path of the spiritual ones and this is the way of the divine ones. Until we endure the thorn, intimacy with the rose in the rose garden is not possible, and until we experience the sting, we will not find the honey, and until we seek annihilation, we will not see immortality.
- 4 Praise be to God, you have a countenance illumined by the light of the love of God and a spirit perfumed by holy fragrances. Therefore, as much as you can, sacrifice your life that you may find joy and attain to your desire. At every moment I am your companion in remembrance, and with every breath I

1 ای ثابت بر پیمان غزل فصیح بلیغ قرائت شد و سلاست و بلاغت بمنتی داشت از خدا میطلبم که این عبد حزن را در عبودیت آستان مقدس با تو قرین نماید تا در عبودیت شریک و سهم گردیم

2 لحاظ عنایت الهیه شاملست و موهبت رحمانیه کامل هر چند عاجز و قاصریم ولی او غافر است و اگر گنه کاریم او بزرگوار امید بتأیید است و رجا به عطای جمال ابهی اگر بیچارگانیم ولی سرگشته کوی اویم و تشنه جوی او و مفتون روی او و مجنون موی او و رهبر سوی او لهذا مطمئن بفضل آمرزگاریم و امیدوار بموهبت پروردگار

3 تا توانی قدم ثابت دار تا نابت گردی و استقامت بجو تا مقاومت بنائی این طریق راه روحانیاست و این سبیل منهج ربانیان تا تحمل خار نشود الفت با گل در گلزار میسر نگردد و تا نیش نبینیم نوش نیابیم و تا فنا نجوئیم بقا نبینیم

4 الحمد لله بنور محبت الله رخی منور داری و بنفحات قدس مشامی معطر پس تا توانی جانفشانی کن تا شادمانی جوئی و کامرانی یابی هر دم همدم یاد توام و در هر نفس بذکر تو مشغولم از فضل حق امیدوارم که مانند پدر

²Qur'an 95:5.

am occupied with your mention. Through God's grace I hope that like your noble father you may ever be intoxicated with the wine of the love of God and captivated by those musky tresses.

بزرگوار از صہبای محبت اللہ ہموارہ سرشار
باشی و گرفتار آن موی مشکار

5 And upon you be greetings and praise.

5 و عليك التحيّة والنّاء

INBA85:151b, MKT8.230

AB02811

To: Spiritual Assembly of New York, NY

Date: 1903 ca.

1 O ye who are calling in the name of God, filled with love for the Beauty of God and attracted in heart to Abdul-Baha! I unceasingly supplicate my Lord in the depths of nights and at dawn, beseeching Him with all humility and contrition to strengthen you with hosts from the Supreme Concourse and armies of the angels of heaven, and to make this assembly of yours a source for the manifestation of signs of divine unity and the diffusion of holy fragrances to every distant region, so that seekers may hasten to this bountiful assembly from every deep valley, acquire the lights of knowledge, be attracted by the breaths of the All-Merciful, and have their hearts enkindled by the fire ignited in the Tree of Sinai, from which the call was raised aforetime: "O Moses! Verily I am thy Lord, the Most High. Put off thy shoes; thou art in the holy valley of Tuwa."

1 ايها المنادون باسم الله والممثلون حباً بجمال الله و
المنجذبون قلباً الى عبدالبهاء اتنى لازال ادعو ربّي
في بطون الليالي والاشجار واتضرع اليه بكلّ ذلّ و
انكسار ان يؤيدكم بجنود من الملائكة الأعلی و جيوش
من ملائكة السماء و يجعل محفلكم هذا مصدراً
لظهور آيات التوحيد و انتشار نفحات القدس في
كل قطر سحيق حتى يهرع الطالبون الى ذلك
المحفل الحافل من كل فج عميق و يقتبسوا انوار
العرفان و ينجدوا بنفحات الرحمن و يتوقّد قلوبهم
بالنار الموقدة في شجرة سيناء التي ارتفعت منها
النداء قبلأ يا موسى اتنى انا ربك الأعلى فاخلع
نعليك انك بالوادي المقدس طوى

2 O my beloved friends! Be gladdened by this address, walk in the path of truth, be moved by the breeze of the Lord until your hearts are quickened, your spirits refreshed, your consciences purified, your insight illumined, your lights shine forth, your mysteries become manifest, your traces sanctified, and your trees bear fruit. Truly I say unto you, God will raise up souls that are holy, pure, luminous, heavenly and spiritual, who will ascend to the zenith of guidance and shine like stars in the highest horizon, who will perfume the regions with the fragrances of God, spread and disseminate the wisdom of God, speak in praise of God and call in the name of God. I beseech God that you may be enabled to achieve these virtues and that God may

2 يا احبائي الأعزّاء استبشروا بذلك الخطاب و
اسلكوا في منهج الصواب و اهتروا بنسمة الربّ
حتى تحي قلوبكم و تنتعش ارواحكم و تصفى
ضمايركم و تتنور بصائرکم و تلوح انواركم و تظهر
اسراركم و تتقدّس آثاركم و تثمر اشجاركم الحق اقول
لكم سيبعث الله نفوساً مقدّسة منزّهة نورانيّة
ملكوتيّة روحانيّة يتعارجون الى اوج الهدى
و يشرقون اشراق النجوم في الأوج الأعلى و
يعطّرون الآفاق بنفحات الله و يذيعون و يبشّون
حكمة الله و ينطقون بالثناء على الله و ينادون
باسم الله اتنى ارجو الله ان تتوفّقوا انتم على هذه

distinguish you with these gifts. Verily, He is the Generous, the Merciful, the Bestower. And upon you be greetings and praise.

الفضائل و يختصكم الله بهذه المواهب انه كريم
رحيم وهاب و عليكم التحية والثناء

MMK6#301

Study guide to this volume

This volume gathers a rich cross-section of ‘Abdu’l-Bahá’s correspondence and utterances from approximately 1903, a period when He remained a closely watched prisoner in ‘Akká while the Bahá’í Faith was taking root among communities stretching from Iran to Europe to North America. The tension that marks the collection is unmistakable: on one side, the swelling warmth of universal aspiration—reaching its most eloquent expression in the *Lawh-i-Haft Sham‘* (Seven Candles of Unity)—and on the other, the grinding pressure of Covenant violation and deliberate calumny. These documents were composed as ‘Abdu’l-Bahá was living under renewed surveillance and threat, yet they breathe an astonishing spaciousness of vision. Reading them in their historical moment reveals how the interior life of the Faith was sustained not despite adversity but through it, and how the ethical demands placed on believers were drawn from the very circumstances that might have crushed them.

The Seven Candles of Unity and the Coming World Order

Key Passages

O honoured lady! In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were wellnigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable.

In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. And for everyone it is now easy to travel to any land, to associate and exchange views with its peoples, and to become familiar, through publications, with the conditions, the religious beliefs and the thoughts of all men.

— AB00143

Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations—a unity which in this century will be securely established,

causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. — AB00143

O honoured lady! For a single purpose were the Prophets, each and all, sent down to earth; for this was Christ made manifest, for this did Bahá'u'lláh raise up the call of the Lord: that the world of man should become the world of God, this nether realm the Kingdom, this darkness light, this satanic wickedness all the virtues of heaven—and unity, fellowship and love be won for the whole human race, that the organic unity should reappear and the bases of discord be destroyed and life everlasting and grace everlasting become the harvest of mankind. — AB00143

Context for Study

The *Lawh-i-Haft Sham'* (Tablet of the Seven Candles), addressed to a self-described Christian woman, occupies the centre of this volume and serves as its theological keystone. 'Abdu'l-Bahá begins not with scripture but with history: he reads the material conditions of modernity—telegraph, steam travel, international trade, the emergence of a global press—as providential preparation for a unity of humankind that could never have been achieved in earlier centuries. The argument is original. Previous prophetic dispensations commanded unity but could not mechanically supply its conditions; the present age possesses the conditions but requires the spiritual will. The seven candles are therefore a programme as much as a prophecy, mapping the movement from political cooperation to racial solidarity to a shared tongue. The arrangement is instructive: political unity comes first, as the most outward achievement, and unity of religion is placed deliberately at the centre—the “cornerstone of the foundation itself.” This hierarchical ordering of unities inverts the common assumption that external institutions can be arranged first and the inner transformation attended to later. 'Abdu'l-Bahá insists that organic unity—what he calls the unity of the whole race—has a spiritual root.

The comparative resonances are wide. Kant's *Perpetual Peace* (1795) had argued that republican constitutions, international law, and cosmopolitan hospitality would together produce a pacific federation of states; but Kant left the spiritual dimension underdeveloped. Hegel's philosophy of history likewise saw freedom progressively realizing itself through historical institutions, but identified that freedom with the Prussian state rather than with a global covenant. 'Abdu'l-Bahá's vision stands closer to the Hebrew prophets—Isaiah 2 and Micah 4 foresee all nations flowing to the mountain of the Lord, their swords beaten into ploughshares—but surpasses them in the social specificity of its seven categories. Students will also note that the opening address to a “Christian” is itself a lesson in pedagogy: 'Abdu'l-Bahá praises the aspiration implied in the name while noting that embodying the perfections of Christ is rare and costly.

Questions for Reflection

1. 'Abdu'l-Bahá places unity of religion at the fourth position among the seven candles—not first but not last. What does this arrangement reveal about the relationship between spiritual transformation and social institution in his thought?

2. The argument that material conditions of communication have made global unity practically attainable resonates with contemporary globalization theory. How does 'Abdu'l-Bahá's framework differ from secular accounts of global interconnection, and where does it offer a corrective?
3. The letter opens with the claim that being "truly Christian" is rare: "he is that soul from whose comely face there shineth the splendour of Christ." How does this definition compare with Paul's description of the Christian as one in whom "it is no longer I who live, but Christ who lives in me" (Galatians 2:20)?
4. Compare 'Abdu'l-Bahá's seven candles with Kant's *Perpetual Peace* and with the League of Nations Covenant (1919). What elements does each framework include or omit?
5. The Lawh-i-Haft Sham' was composed while 'Abdu'l-Bahá was a prisoner under renewed surveillance. How does the historical context of its composition change your reading of its eschatological confidence?

Covenant, Opposition, and the Discipline of the Heart

Key Passages

O handmaid of Bahá, your letter was read, but I was astonished at its contents, for you know how kind I am to my enemies, how well-wishing I am to those who wish me ill, how vast is my ocean of patience, and how mighty is my mountain of forbearance. All enemies testify that in this world I have regarded the oppression of oppressors against myself as justice, considered their poison as honey, deemed their sword as balm, and thought their curse and execration to be praise and glory. But this patience and forbearance I exercised towards those who injured and oppressed me personally. However, if someone were to destroy the divine religion and, out of intense jealousy, demolish the foundation of Bahá'u'lláh's edifice, cause division, create discord, rise up in opposition, and cast a thousand calumnies—should such a one be supported and protected, should patience and forbearance be shown until he completely uproots the foundation of God's religion? No, by God!

— AB00107

O ye beloved of the Lord! Be united, stand ye together, and cleave tenaciously to the Sure Handle of the Covenant. Bend your energies towards exalting the Word of God, so that the light of Truth may envelop the whole of creation and the darkness of hatred and error may be utterly dispelled.

— AB00048

Notwithstanding all that hath passed, I still fervently pray and implore God that he may, perchance, leave aside these childish games, turn away from iniquity and rebellion, and repent and enter beneath the shadow of the Covenant. I swear by Him besides Whom there is none other God! I would then show him the utmost love and kindness, would utter not a word about bygone days, and would lay no obligation on him save that he rectify that which he hath falsified in the Sacred Text.

— AB00048

Context for Study

The Covenant-related documents in this volume—AB00107, AB00129, AB00048—disclose a painful interior drama. Mirza Badi'u'lláh, 'Abdu'l-Bahá's brother, had for the third time reconciled with Mirza Muhammad-'Ali, the chief architect of Covenant-breaking, after each previous reconciliation had proven a stratagem. 'Abdu'l-Bahá describes in AB00107 the exhausting rhythm: the offer of love and material support, the repentance, the resumption of betrayal. His analysis is precise and psychologically acute: jealousy, he writes, "is a disease that absolutely has no cure." Yet the tablet is remarkable for what it refuses to be. It is not a cry for personal vindication. The grievance is not personal injury but the falsification of scripture and the creation of a faction that would corrode the new religion from within. The distinction matters: 'Abdu'l-Bahá will bear the arrows aimed at his person without complaint; he cannot remain silent when the arrows are aimed at the religion of God. This creates a theological problem that the documents force the reader to confront directly: what is the relationship between infinite patience toward the individual and firmness in defence of the collective covenant? The parallel in Islamic tradition is the doctrine of forbearance in personal injury (*hilm*) alongside the obligation of commanding the right and forbidding the wrong (*amr bi'l-ma'ruf wa-nahy 'an al-munkar*). In Christian terms, one might recall Jesus driving the money-changers from the Temple: it is the one moment in the Gospels when something other than gentleness appears, and it is directed at the corruption of a sacred space. 'Abdu'l-Bahá's anguish in AB00129—addressed to God directly, cataloguing the arrows from every direction—opens onto a deeper question: what sustains a spiritual leader who has been made the target of every ideology while he himself makes no political claim? The answer the documents give is the Covenant itself, which he calls the "Sure Handle."

Questions for Reflection

1. 'Abdu'l-Bahá distinguishes sharply between wrongs done to his person and wrongs done to the religion of God. Is this distinction philosophically sound? How does it compare with the Christian tradition of distinguishing between *forgiving* an offender and *excusing* an offense?
2. The prayer in AB00129 opens with a catalogue of afflictions addressed directly to God, asking "how hast Thou left me in their hands?" How does this mode of anguished address compare with the Psalms of lament, with Job's speeches to God, and with the *munajat* tradition in Sufi prayer?
3. Jealousy is described as an incurable disease. How does this diagnosis compare with Aristotle's account of envy in the *Rhetoric* and with the seven deadly sins tradition in Christianity?
4. How does the injunction to "cleave to the Sure Handle" function as a spiritual practice? Compare it with the Jewish concept of *devekut* (cleaving to God) and with the Sufi concept of attachment to the murshid.
5. What does this volume reveal about the nature of institutional authority in a religion that is simultaneously devoted to love and firmness? Where is the boundary between pastoral gentleness and doctrinal intransigence?

Living the Life: An Ethic of Daily Conduct

Key Passages

To live the life. To be no cause of grief to any one. To love each other very much. To be kind to all people and to love them with a pure spirit. Should opposition or injury happen to us, we must bear it and be as kind as ever we can be, and through all, we must love the people. Should calamity exist in the greatest degree, we must rejoice, for these things are the Gifts and Favors of God. — ABU1013

To be silent concerning the faults of others, to pray for them, and to help them—through kindness—to correct their faults. To look always at the good and not at the bad. If a man has ten good qualities and one bad one, to look at the ten and forget the one; and if a man has ten bad qualities and one good one, to look at the one and forget the ten. — ABU1013

To be a cause of healing for every sick one; a comforter for every sorrowful one; a pleasant water for every thirsty one; a Heavenly Table for every hungry one; a guide for every seeker; rain for cultivation; a star to every horizon; a light for every lamp; a herald to every yearning one for the Kingdom of God. — ABU1013

Context for Study

ABU1013, compiled from pilgrim notes by Isabella Brittingham from words spoken in ‘Akká in 1903, presents the most compressed and demanding moral programme in this volume. Its literary form—a sustained series of infinitives—makes it closer to a rule of life than a theological argument: “To live the life. To be no cause of grief. To love.” The grammar of the infinitive removes personal pronouns and thereby addresses everyone equally; it is universal in scope and absolute in its demands. The standard it sets is not the reduction of vice but the transformation of every human encounter into a healing event. The person who lives this life becomes, in the final passage, a catalogue of gifts: water for the thirsty, food for the hungry, guidance for the seeker, light for every lamp.

This ethical vision belongs to a long tradition in the history of religion. The Sermon on the Mount (Matthew 5–7) offers its counsels in a similar compressed and demanding form, pressing beyond external observance to the interior disposition. The Buddhist *Metta Sutta* cultivates a “boundless mind” toward all beings without exception. The Confucian *ren* (benevolence) demands that one “not do to others what you would not want done to yourself” (Analects 12.2). What distinguishes ‘Abdu'l-Bahá’s formulation is the asymmetry it demands: the believer must look at ten good qualities and forget one bad one, but also look at one good quality and forget ten bad ones. This double arithmetic destroys every hierarchy of moral superiority; it requires that the gaze be transformed, not merely the behaviour. Students trained in virtue ethics will recognise here a close parallel with Aristotle’s account of the *phronimos* (person of practical wisdom) who perceives the moral situation correctly before acting rightly—except that ‘Abdu'l-Bahá’s standard is more radical: the perception must be trained to see the good even when it is statistically outnumbered. The instruction to “rebuke those who speak to us of the faults of others” extends this discipline into social speech, making the community itself a school for transformed perception.

Questions for Reflection

1. The instruction to look at one good quality and forget ten bad ones is not a formula for denial or self-deception. How might one distinguish between this charitable gaze and the failure of discernment that enables harmful behaviour?
2. Compare the list of spiritual gifts (“a cause of healing for every sick one; a comforter for every sorrowful one...”) with the Beatitudes (Matthew 5:3–11) and with the Bodhisattva vow in Mahayana Buddhism. What is the relationship between receiving grace and becoming an instrument of grace for others?
3. The note that “our love, our unity, our obedience must not be by confession but of reality” draws a distinction between declaration and embodiment. Where does this distinction appear in Islamic theology (*iman* vs. *islam*), in Protestant discussions of *sola fide*, and in Confucian accounts of moral cultivation?
4. The instruction to “cut our hearts from ourselves and from the world” appears in a document that is otherwise about engagement with the world through healing and service. How do detachment and engagement coexist in this ethic?
5. “Every seed cast in this great and magnificent century will be cultivated by God.” How does this statement about historical time change the individual moral calculus of action? Compare with Paul’s injunction to “sow to the spirit” (Galatians 6:8) and with the Qur’anic teaching that “whoever does an atom’s weight of good shall see it” (99:7).

Spiritual Education and the Formation of Children

Key Passages

Those children who, sheltered by the Blessed Tree, have set foot upon the world, those who are cradled in the Faith and are nurtured at the breast of grace—such must from the beginning receive spiritual training directly from their mothers. That is, the mother must continually call God to mind and make mention of Him, and tell of His greatness, and instill the fear of Him in the child, and rear the child gently, in the way of tenderness, and in extreme cleanliness. Thus from the very beginning of life every child will be refreshed by the gentle wafting of the love of God and will tremble with joy at the sweet scent of heavenly guidance. In this lieth the beginning of the process; it is the essential basis of all the rest.

— AB00236

Not all, however, will be able to engage in these advanced studies. Therefore, such children must be sent to industrial schools where they can also acquire technical skills, and once the child becomes proficient in such a skill, then let consideration be given to the child’s own preference and inclinations. If a child hath a liking for commerce, then let him choose commerce; if industry, then industry; if for higher education, then the advancement of knowledge; if for some other of the responsibilities of humankind, then that. Let him be placed in the field for which he hath an inclination, a desire, and a talent.

— AB00236

But the indispensable basis of all is that he should develop spiritual characteristics and the praiseworthy virtues of humankind. This is the primary consideration. If a person be unlettered, and yet clothed with divine excellence, and alive in the breaths of the Spirit, that individual will contribute to the welfare of society, and his inability to read and write will do him no harm. And if a person be versed in the arts and every branch of knowledge, and not live a religious life, and not take on the characteristics of God, and not be directed by a pure intent, and be engrossed in the life of the flesh—then he is harm personified, and nothing will come of all his learning and intellectual accomplishments but scandal and torment. — AB00236

Context for Study

The detailed pedagogical tablet AB00236—addressed to a believer who had asked about the education of children—stands as one of the most practical documents in this volume and in the early Bahá'í corpus. 'Abdu'l-Bahá's approach to education is integrative: the child is to be formed in body, intellect, character, and spiritual awareness simultaneously, with each level supporting the others. The programme is hierarchical: spiritual virtues are “the indispensable basis,” the primary consideration from which everything else follows. This hierarchy reverses the assumption of much Enlightenment pedagogy, which treats moral formation as a product of intellectual development or social conditioning rather than its ground. The specific method prescribed—a teacher writing on a blackboard, children copying and translating, progressing from single letters through words to sentences in multiple languages—reflects an awareness of language as the primary medium through which the child enters the world of meaning.

Particularly striking is the respect for individual inclination: once the child has received its spiritual foundation, it should be guided toward the field “for which he hath an inclination, a desire, and a talent.” This is not Platonic assignment to a fixed class by the philosopher-kings, nor Calvinist double predestination, but something closer to what contemporary educational psychologists call “strengths-based” development. The claim that a person of spiritual excellence but no literacy “will contribute to the welfare of society” is a deliberate challenge to the modern equation of literacy with worth. Compare the accounts in the Gospels of the Galilean fishermen, in Islamic tradition of the Prophet's *ummí* (unlettered) status, and in Buddhist tradition of the enlightened lay believer who transcends all scholastic categories. The corollary claim—that learning without spiritual character produces “harm personified”—raises urgent questions for contemporary higher education, which has increasingly separated professional competence from moral formation.

Questions for Reflection

1. 'Abdu'l-Bahá places the mother at the centre of early spiritual formation. How should this instruction be read in the context of the broader Bahá'í teaching on the equality of women and men? Does it assign a “special role” that could constrain or does it elevate maternal responsibility into a form of spiritual service?
2. The claim that a learned person without spiritual character “is harm personified” is a strong statement. Where does this claim appear in other traditions—in Plato's distinction between the philosopher and the sophist, in Islamic warnings about the scholar for worldly gain (*'alim al-su'*), and in the Confucian ideal of the *junzi* (gentleman-scholar)?

3. The method of language instruction prescribed here combines oral repetition, writing, and multi-lingual comparison. What theory of language and cognition is implicit in this method?
4. How does the respect for individual inclination and talent sit alongside the communal and institutional demands made elsewhere in the volume? Is there a tension between individual flourishing and collective service?
5. “Light upon light” is ‘Abdu'l-Bahá’s phrase for the condition of a person who is both spiritually formed and intellectually developed. This phrase echoes Qur’an 24:35 (“light upon light”). What does the Qur’anic context add to ‘Abdu'l-Bahá’s use of the phrase?

Prayer, Community, and the Mystical Vision of the World

Key Passages

O Lord, my God, my Best-Beloved, my Aim, my heart’s Desire! This, verily, is the first of the days of Rid.van...The breezes blow gently, the fresh streams flow softly, and the meads are adorned with bloom; the groves are lush, the clouds are rich with rain, and the stars are aglow through Thy gracious providence. This dust-heap of a mortal world hath been made green and lustrous by Thy bounty, and the earth hath become an eternal paradise through Thy mercy, O my God. — AB00048

O ye loved ones of God! ‘Abdu'l-Bahá is in grave danger by reason of the mischief of the enemies and the discord fomented by the Centre of Sedition. Whatever events should come to pass, whether great or small, accuse ye not a single soul. All such events are due to the revolt and dissension of the Centre of Sedition. I implore God to enable him to repent and to return to the Covenant and the Testament. — AB00048

In those days, a few influential notables were planning to procure ‘Abdu'l-Bahá’s release from confinement. They were fully capable of doing so. But in reply, this servant said, “This citadel is the Prison of the Abhá Beauty. He spent well-nigh four and twenty years here; I have therefore no wish to be released from this prison, nor do I seek deliverance. Nay, rather, I seek renewed confinement and earnestly desire an even more severe incarceration.” — AB00048

Context for Study

The Rid.van tablet AB00048 holds two registers simultaneously: a rapturous prayer addressed to God on the occasion of the Festival of Rid.van, and a sober communal warning to the believers that ‘Abdu'l-Bahá is in danger. The juxtaposition is deliberate and theologically rich. The prayer opens with the natural world transformed—rain, wind, bloom—and moves to a vision of “celestial angels” spreading light across the earth, before turning, midway, to the bare political reality of surveillance and sedition. The effect is not dissonance but a kind of double vision that the volume as a whole consistently cultivates: the world of dust and the world of spirit are seen as one world, in which the prison is a palace and abasement the highest glory. ‘Abdu'l-Bahá’s refusal of release from the

prison of ‘Akká—and his request for “renewed confinement and even more severe incarceration”—is the most striking single passage in the volume. It has no obvious parallel in Western political thought or conventional religious piety. It is closer to the Sufi doctrine of *faná* (self-annihilation in the Beloved), where the distinction between freedom and captivity dissolves in the absorption of the self into God. But ‘Abdu'l-Bahá gives it a historical-relational dimension: the prison of ‘Akká is the prison of Bahá'u'lláh, and to remain in it is to remain in the presence of the Beloved. The instruction to the believers—“accuse ye not a single soul”—converts even the request not to apportion blame into a spiritual discipline: the hatred of the other is to be refused even in the face of evident malice.

Questions for Reflection

1. ‘Abdu'l-Bahá’s refusal of release from prison and his desire for “renewed confinement” transforms suffering from something to be endured into something to be sought. How does this compare with Christian mysticism’s *conformatio Christi* (conformity to Christ’s suffering), with Shi‘i devotion to the martyrdom of Imam Husayn, and with Stoic accounts of *amor fati* (love of fate)?
2. The Rid.van prayer opens with the natural world as a canvas of divine bounty, then pivots to warn the community about political danger. What does this structural juxtaposition reveal about ‘Abdu'l-Bahá’s theological vision of the relationship between creation and history?
3. The instruction “accuse ye not a single soul” is issued in a context where there is a clear perpetrator of harm. How does this instruction avoid collapsing into moral relativism, and how does it illuminate the distinction between accountability and blame?
4. The request that fasting and obligatory prayer be maintained—“in the realm of worship, fasting and obligatory prayer constitute the two mightiest pillars of God’s holy Law”—appears in a letter written under political threat. What does this linkage between practice and crisis reveal about the function of devotional discipline in the life of a community under pressure?
5. How does the vision of the Mashriqu'l-Adhkár (House of Worship) as a communal aspiration function in this volume? What is the relationship between architecture, community, and the sacred?

A Guiding Question for the Whole Volume

This volume was composed in a moment when ‘Abdu'l-Bahá was simultaneously articulating the most expansive social vision in the early Bahá’í corpus—seven candles of unity lighting the whole world—and enduring the most intimate betrayals by members of his own family. The letters address Western women discovering a new faith, Persian believers facing persecution, a famous European scholar who must be kept at a distance for his own safety, and God Himself in the darkness of a prison night. The same hand that requested renewed imprisonment wrote the detailed pedagogy for children’s schools.

The central tension of the volume might therefore be posed as follows: **How does a spiritual vision that promises the unity of all humanity and the transformation of the earth into a paradise remain credible and alive in the soul of the person who holds it, when**

that person is surrounded by calumny, betrayal, and the daily compression of prison life—and what does the answer to this question demand of the reader who inherits the vision without the suffering?