



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 129:

Writings and Utterances of Abdu'l-Baha, ca. 1903, part III



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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- 127–129. Letters and utterances in the year 1903 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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III. Late ministry

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Introduction to volume 129

This 1903 volume is shaped by the aftershock of renewed persecutions, especially the Yazd upheavals, and by ‘Abdu’l-Baha’s effort to transmute grief into steadfastness, teaching, and disciplined conduct. AB02665 gives a concise theology of sacrifice, placing the martyrs of Yazd and Isfahan in a sacred genealogy extending from Joseph, Christ, John the Baptist, and Karbila to the Bab, Quddus, and the early Baha’i martyrs; the letter is marked as one to be copied to all regions, suggesting its intended communal function. AB02669 and AB03172 are more intimate in tone, registering ‘Abdu’l-Baha’s own anguish at the martyrdoms while presenting the “mystery of sacrifice” as the hidden power by which the Cause is watered and made fragrant throughout East and West. AB05737 adds the necessary counterweight of prudence: sacrifice is praised, yet wisdom must be observed so that the ignorant are not alarmed and oppressors are given no pretext.

A second cluster concerns teaching under crisis. AB02758, addressed to the friends in Shahrud, plays on the city’s name by hoping that Shahrud may become “Bahrud,” a sea of glory, and then presses the friends to arise while there is still time, since receptive soil requires skilled cultivators. AB03213 is especially valuable for the history of organized instruction: it calls the teaching of the Faith the “mightiest foundation,” makes the acquisition of proofs and arguments obligatory, praises a regular teaching gathering, and asks that reports be sent every three months so that others may be encouraged. AB02951 addresses “seekers of knowledge” and presents divine education as the antidote to the darkness of prison and mortality, urging students to acquire the “lights of divine knowledge” and the “heavenly arts.” AB03242 gives this teaching work a cosmic frame, describing the hosts of the Supreme Concourse as waiting to assist any soul who advances into the field.

The volume also contains several doctrinal and interpretive items of special interest. AB02660 gives a compact account of the world after death: that realm exceeds the words and conceptions of this world, and can only be indicated through metaphor, just as an abstract reality such as knowledge must be clothed in sensible images. AB02958 adapts the familiar pattern of Christian fulfillment to a Western recipient, explaining the Pharisees’ failure to recognize Christ through literalistic expectations and praising the addressee for grasping the inner meaning of Christ’s utterance. AB03352 gives a striking rationalization of the long lives of the ancients, explaining them through differing systems of reckoning years and planetary cycles. AB02887, while answering a practical question about consultation between father and son in business, turns consultation into a general principle of Baha’i law and then appends a long, richly devotional prayer of repentance, detachment, and spiritual transformation.

Finally, the collection reveals the constructive and ethical breadth of ‘Abdu’l-Baha’s guidance in this period. AB03026 praises the construction of a sacred House during a time of upheaval, comparing such work under storm and tempest to the captain who unfurls the sail in the heart of the sea. AB02892 combines respect for Iranian and Ottoman officials, approval of printing the Kitab-i-]qan,

and pastoral advice to assume good intentions rather than suffer over conjectures. AB02952 is a strong ethical statement: human beings are trees whose fruit must be love, kindness, trustworthiness, service, justice, and fellowship with all peoples, and conduct must be universal in scope. AB03240 applies the same ethic to persecution, instructing the friends to answer wounds with balm, injustice with justice, and enmity with love, since true triumph comes through divine attributes. The volume therefore presents a community wounded by violence yet urged toward teaching, consultation, education, building, patience, and a universal ethic capable of making suffering itself a vehicle of expansion.

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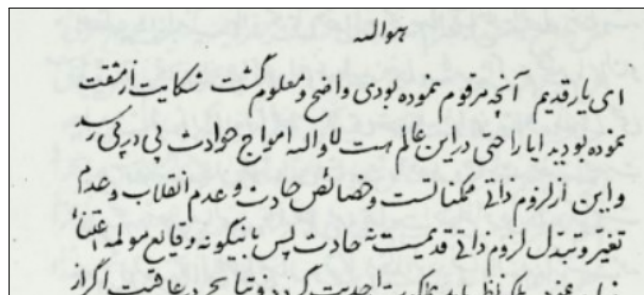
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AB02776

To: Mirza Yusuf Khan Shirazi
(*Lisanul-Hudur*), in *Rida'iyyih*
Date: 1903 ca.



INBA17

- 1 O old friend! What you had written became clear and understood. You had complained of hardship - but is there any comfort in this world? No, by God! The waves of events arrive one after another, and this is from the essential requirements of contingent beings and the characteristics of that which is originated. The absence of upheaval and the absence of change and transformation are essential requirements of the Ancient, not of that which is originated. Therefore one must not pay attention to such painful events, but rather one's gaze must turn to the Kingdom of Oneness. And if in the end the desired results from human life are obtained, it is joy upon joy, even if in every moment one becomes the target of countless arrows. And if no benefit comes from existence, it is sorrow upon sorrow, even if days and times are blessed and praiseworthy. This is the essence of the matter; this is the truth. In the words of the poet:
- 2 "From this inn of two doors, since departure is necessary,
- 3 What matter if the arch of life's residence be tall or short?"
- 4 Beyond earthly intoxication, those drunk from the divine cup have another intoxication, and those attracted to the celestial Beloved have another rapture. I hope that we may all become recipients of these outpourings and recipients of the effects of the Kingdom of the Lord of Signs. And upon you be greetings and praise.
- 5 O kind friend! 'Abdu'l-Baha's desire is that you might light the lamp of His Honor the glorious martyr, the unique maternal uncle, His Honor Vahid. Therefore you must become a man of the arena and a lion of utterance, become a falcon in the heights of eternal glory and a confidant of that eagle of the spaces of the All-Merciful. And this is not difficult for God.
- ای یار قدیم آنچه مرقوم نموده بودی واضح و معلوم گشت شکایت از مشقت نموده بودی ایاراحتی در این عالم هست لا والله امواج حوادث پی در پی رسد و این از لزوم ذاتی ممکنات و خصائص حادث و عدم انقلاب و عدم تبدل لزوم ذاتی قدیمست نه حادث پس باینگونه وقایع مؤله اعتنا نباید نمود بلکه نظر باید بملکوت احدیت گردد و نتایج در عاقبت اگر از حیات بشر نتیجه مطلوبه حاصل گردد سرور اندر سرور است ولو در هر دمی هدف سهام موفور گردد و اگر چنانچه از وجود سودی نه حزن اندر حزنست ولو ایام و اوقات مسعود و مشکور باشد این جوهر مطلبست هذا هو الحق
- 2 بقول شاعر از این رباط دودر چون ضرورتست رحیل
- 3 رواق طاق معیشت چه سربلند و چه پست
- 4 غیر از نشئه دنیوی سرمستان جام الهی را نشئه دیگر است و منجذبان دلب آسمانی را ولهی دیگر امیدوارم که کلّ مورد این فیوضات گردیم و مورد آثار ملکوت ربّ الآیات و علیک التحیّة و الثناء ع
- 5 ای یار مهربان عبدالبهاء را آرزو چنان که چراغ حضرت شهید مجید خال فرید جناب وحید را روشن نمائی لهذا باید مرد میدان گردی و بیر بیان شوی شهباز اوج عزّت ابدیه شوی و همراه آن عقاب فضای حضرت رحمانیه و لیس هذا علی الله بعزیز

INBA17:141, BSHN.140.317, BSHN.144.315,
MHT1a.067, MHT1b.025

AB02660

To: Yazdi, Muhammad son of Haji Muhammad Sadiq, in Rafsanjan

Date: 1903 ca.

- 1 ...Regarding thy question about the world after death: That realm cannot be comprehended or explained through the conceptions and expressions of this visible world. Briefly stated, this world in relation to that world is like the womb. Just as it would be impossible and inconceivable to explain this vast external world while in the confines of the womb, so too is it impossible and unattainable to describe that divine realm using the words and expressions of this world. How can the pure realm be explained in this world of dust? How can the realities of divine perfections be unveiled and witnessed in this world of earthly darkness?
 1...در خصوص عالم بعد از موت سؤال نموده بودید آنعالم به تصور و عبارات این عالم مشهود و معلوم نگردد مختصر مذکور میشود که این عالم بالنسبه بآنعالم بمنزله رحمست همچنانکه در عالم رحم بیان این عالم خارج باین عظمت ممتنع و محال بود بهمچنین بیان آنعالم الهی به الفاظ و عبارات این عالم مستحیل و غیرممکن است بیان عالم پاک چگونه در جهان خاک ممکن حقائق کالات الهیه چگونه در عالم ظلمات تریبه کشف و مشهود گردد
- 2 At most, one can only make an allusion, especially since in this world, whenever one wishes to explain any abstract reality, it must be cast in tangible forms. For example, knowledge is an abstract reality, but when thou wishest to describe it, thou sayest it is an ocean. Thus, that abstract reality which is knowledge is explained through the tangible form of an ocean. This is but an allusion, a metaphor, a simile, a figure of speech. Through such means, the listener can grasp the meaning of that abstract reality. Otherwise, in the physical world, abstract reality has no outward appearance or manifestation that could be explained through such expressions.
 2 نهایت اشارهئی توان نمود علیالخصوص که در این عالم هر حقیقت معقولهئی را چون بیان خواهی در قوالب محسوسه ریزی و بیان نمائی مثلاً علم از حقائق معقوله است و قتیکه بیان آن خواهی گوئی که دریاست حال آنحقیقت معقوله که عبارت از علست در صورت محسوسه که دریاست بیان شده این بیان اشاره است کایه است تشبیهست استعاره است مستمع باین وسائل انتقال بمعانی آنحقیقت معقوله مینماید والا در عالم محسوسه حقیقت معقوله ابداً ظهور و بروزی ندارد تا بآن عبارات شرح و تفصیل دهی
- 3 In brief, this matter requires detailed explanation for some understanding to be gained, but Abdul-Baha has absolutely no time for lengthy elaboration. Therefore, this brief account is written. If pure nature and spiritual insight are present, this explanation suffices; otherwise, even a lengthy exposition would yield no benefit. For a pure soul, a single word is sufficient.
 3 باری بیان مفصل میخواهد تا قدری احساسات حاصل گردد ولی عبدالهء را ابداً فرصت اسباب و اطناپ نه لهذا مختصر مرقوم میگردد اگر فطرت طیبیه و فطانت روحانیه موجود گردد همین بیان بس است والا بیان مطول نیز فائده نبخشد مستمع اگر پاک نفس است یک حرف بس است

MMK3#045 p.027x

AB02758

To: Baha'is of Shahrud

Date: 1903 ca.

- 1 O ye who are attracted to the Beauty of Abha! Our hope is that Shahrud may become Bahrud (sea of glory), and that country may become perfumed with holy fragrances, and that clime may become, through manifest bounty, as the Garden of Paradise. For when the lightning flash of truth is spread in any land it becomes luminous, and when the life-giving breeze of the Abha Paradise wafts over any region it becomes redolent with musk.

1 ای منجذبان جمال ابهی ما را امید چنانست که
شاهرود بهارود گردد و آن کشور بنفحات قدس
معطر شود و آن اقلیم بفیض مبین جنة النعیم
گردد زیرا بارقهء حقیقت در هر دیار منتشر
گردد پرانوار شود و نسیم جانپور جنت ابهی
در هر مرز و بوم که مرور نماید مشکبار گردد
- 2 Therefore it behooveth that at every moment, like unto a whale in the sea of oneness, we should raise a cry, stir up a commotion, sound forth a celestial call and open the ear of understanding. Though the soil be sweet, a trusted farmer and skilled cultivator is needed to sow the seed and water it, so that heavenly blessing and bounty may be unveiled.

2 پس باید و شاید در هر دم مانند نهنگ دریای
احدیّت خروشی برآورد و بجوشی انداخت و
بانگ سروشی رساند و گوش هوشی بگشاد
زمین هرچند خاک شیرین باشد دهقان امین
باید و زارع پرمکین تا تخم افشانی کند و آبیاری
نماید و فیض و برکت آسمانی رخ بگشاید
- 3 Likewise, until souls in every land arise to teach the Cause of the Lord, the Beloved of bounty will not appear, the lights of oneness will not shine, the morn of guidance will not dawn, and the world will not become another world. Days will pass in lethargy and time will be wasted fruitlessly, and in the end loss and deprivation will appear, regret will encompass all and the soul's desire will turn to loss and deprivation.

3 و همچنین تا نفوسی در هر دیار قیام بر تبلیغ
امر پروردگار ننمایند دلبر موهبت جلوه ننماید انوار
احدیّت نتابد و صبح هدی اشراق نکند و جهان
جهان دیگر نشود ایام بکسالت بگذرد و اوقات
بی ثمر ماند و عاقبت زیان و خسران رخ بنماید
حسرت احاطه کند و آرزوی جان مبدل به
زیان و خسران گردد
- 4 While there is yet time we must strive and surge and cry out so that the dawn of hope may shine and the light of oneness may gleam and the horizons may become illumined, souls may be filled with glad-tidings, hearts may be filled with joy, eyes may be brightened and human realities may become as a rose garden. This is the most great bounty, this is the greatest guidance, this is endless grace.

4 تا وقتست باید کوشید و جوشید و خروشید تا
صبح امید بتابد و نور توحید بدرخشد و آفاق منور
گردد جانها پر بشارت شود دلها پرمسرت گردد
دیده ها روشن شود و حقائق انسانی گلشن گردد
اینست موهبت عظمی اینست هدایت کبری
اینست فضل بی انتها
- 5 And upon you be greetings and praise.

5 و علیکم التّحیّة و التّناء

MKT5.106, AVK3.482.06x, MAS5.075x

AB02665

To: Aqa Muhammad Ali son of Ali Usku'i, in Tabriz

Date: 1903 ca.

- 1 O servant of Baha! Many are the heads that have fallen at the feet of that peerless Beloved, and many are the souls that have been sacrificed in the path of that true Beloved in the field of faithfulness. This is required by love and affection and is among the conditions of attraction and friendship. The divine Joseph fell into the well of Canaan, and the luminous Christ adorned the cross. The holy forerunner gave his throat to the dagger, and the Prince of the righteous became the martyr of the plain of Karbila. The King of faithfulness became the target of a thousand arrows of cruelty, and the Blessed Beauty endured a hundred thousand afflictions, with traces of poison ever visible in His blessed side. His Holiness Quddus cried out "Glorified, Holy is the Lord of the angels and the Spirit" at the place of sacrifice. His Holiness the Bab called out "May my spirit be sacrificed for Thee, O Lord of Lords." The King of Martyrs and the Beloved of Martyrs stained the earth with their precious blood, and the martyrs of Khurasan hastened to the altar of love. The martyrs of Yazd took up their abode in the cradle of sacrifice, and the self-sacrificing ones of Isfahan soared like falcons to the zenith of martyrdom. The point is that this is required by the station of love, and so it must be - otherwise every thorn would claim to be from the realm of the rose, and every particle would sing of being the whole, every base person would consider himself noble, and every prisoner of nature would regard himself as the manifestation of truth. Thus trials come forth and tests reveal themselves, and the truthful become distinguished from the false.

- 2 And upon you be greetings and praise.
- 3 This letter should be sent as a copy to all regions.

1 ای بندهٔ بها سرهاست که در پای آندلبر یگا
افتاده و جاناهاست که در سبیل آتمشوق
حقیقی در میدان وفا فدا گشته این از مقتضای
عشق و محبتست و از شروط انجذاب و خلّت
یوسف رحمانی بچاه کنعانی افتاد و مسیح
نورانی سر دار پیاراست سیدّ حضور حنجر
بخنجر بخشید و سرور ابرار شهید دشت کربلا
گردید سلطان وفا هدف هزار تیر جفا شد
جمال ابهی صد هزار بلایا تحمل فرمود و آثار
زهر همیشه در دو پهلو مبارک ظاهر بود
حضرت قدّوس در مشهد فدا سبوح قدّوس
ربّ الملائکة و الروح فرمود جناب باب فدیتک
بروحی یا ربّ الارباب ندا کرد سلطان الشّهداء
و محبوب الشّهداء زمین را بخون [نازنین] رنگین
[نمودند] و شهدای خراسان بقریانهگاه عشق
شتافتند شهیدان یزد در مهد فدا مقرر گردیدند
و جانبازان اصفهان مانند بازان باوج شهادت
پریدند مقصود اینست که این از مقتضای
حضرت عشقست و باید چنین باشد والا هر
خاری دم از عالم گل زند و هر جزئی آهنگ
کلّ از حنجر برآرد هر خسیسی خود را شخص
نفیس شمرد و هر اسیر طبعی خود را مظهر
حقیقت داند لهذا امتحان بمیان آید و افتتان رخ
بگشاید و صادق از کاذب ممتاز گردد

2 و علیک التّحیّة و الثّناء ع

3 سواد این مکتوب بکلّ اطراف ارسال گردد

INBA89:218b, AKHA_134BE #05 p.a,
AVK3.190, BSHN.140.305, BSHN.144.303,
RHQM1.220 (276) (166-166x), MHT1a.124,
MHT1b.082

AB02667

To: Ibrahim Munir Divan, in Tabriz

Date: 1903 ca.

- 1 O servant of the Blessed Beauty! Praise be to God that after returning from the Holy Land to that region, with fragrant breaths you arose to guide souls and were successful in promoting the religion of God. 1 ای بنده جمال مبارک الحمد لله بعد از عودت از ارض مقدس بان دیار با نفسی مشکبار بهدایت نفوس قیام نمودید و موفق بترویج دین الله شدید
- 2 The days are passing, and every foundation shall be demolished and cause pride and arrogance except the foundation of guidance, which is the basis of the Frequented House and shall endure forever, praised and appreciated. Consider those who came before - how many palaces they built! Those palaces ended in graves, and those rose gardens and flower beds ultimately became dumping grounds and ash heaps. But whoever took a step in the field of guidance laid a foundation whose base was in the world of possibility but whose highest chambers reached to the zenith of the placeless realm, remaining fixed and firm in the endless world. 2 آیام در مرور است و هر بنیانی مهدوم و سبب استکبار و غرور مگر بنیاد هدایت که اساس بیت معمور است و تا ابدالآباد باقی و برقرار و محمود و مشکور ملاحظه در پیشینیان نما که چه قدر قصور بنیاد نهادند آن قصور بیپایان قبور شد و آن گلستان و گلشن در انجام مزلستان و گلخن گردید ولی هر نفسی در میدان هدی قدمی نهاد بنیانی بنهاد که اساسش در جهان امکان بود ولی اعلی عرفاتش در اوج لامکان و باقی و ثابت در عالم بیپایان
- 3 Therefore give thanks to God that the impulse of divine confirmation guided you thus and the escort of grace led you in this way. I beseech God that you may ever remain protected and preserved under His sheltering care and become the cause of exalting the Word of the Ever-Living, Self-Subsisting One. Be confident that confirmations will reach you. 3 پس شکر کن خدا را که سائق توفیق چنین دلالت کرد و بدرقه عنایت چنین هدایت نمود از خدا مبطلیم که همواره در صون حمایت محفوظ و مصون مانید و سبب اعلاء کلمه حی قیوم گردید مطمئن باش تأیید میرسد
- 4 Do not be saddened by poverty nor disturbed by need, for in God's path in every age poverty was wealth and need the greatest ascension; abasement was the greatest glory and annihilation the cause of eternal life. Therefore these conditions have no significance in the world of truth. The essential thing is confirmation and success in service at the Sacred Threshold of the Most Glorious Beauty, may my spirit be sacrificed for His loved ones. 4 از فقر محزون مباش و از احتیاج انزعاج مجو زیرا در سبیل الهی در هر عصر فقر غنا بود و احتیاج اعظم معراج ذلت عزت کبری بود و فنا سبب بقا پس این شئونرا در عالم حق حکمی نه اصل تأیید و توفیق بر خدمت آستان مقدس جمال ابهاست روحی لأحبائه القداء
- 5 And upon you be greetings and praise. 5 و علیک التّحیّة و الثّناء

INBA89:184, MKT6.116

AB02669

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran

Date: 1903 ca.

- 1 O true spiritual servant of the Abha Beauty! The contents of your eloquent letter were understood, filled with spiritual sentiments and evidence of steadfastness in divine love.

1 ای بنده حقیقی روحانی جمال ابهی مضمون نامه بلیغ مفهوم شد مشحون باحساسات روحانیه بود و دلیل استقامت بر محبت ربانیه
- 2 In these days, such trials and tribulations have assailed 'Abdu'l-Baha and sorrows have so encompassed Him that no chance for breathing remains nor opportunity for speech. Night and day, in remembrance of the martyrs, He is so affected, longing, grieved and regretful that it defies description. At times He is silent, the cord of hope broken, freed from attachment to all else, wounded by the arrow of cruelty. At times in the dark night, companion to tearful eyes, lamenting cries and a burning heart. Sometimes raising loud cries of anguish and grief, other times passing time depressed, withered and hurt.

2 این ایام عبدالبهاء را چنان بأساء و ضراء هجوم نموده و احزان احاطه کرده که مجال تنفس نگذاشته و فرصت تکلم ندهد شب و روز بیاد شهداء چنان متأثر و متحسر و متأسف و متلهف که به وصف و بیان در نیاید گهی دم فرو بسته و جبل رجا گسسته و از قید ماسوی رسته و بتیر جفا خسته و گهی در شب تار همدم چشم اشکار و ناله زار و قلب آتش بار و گهی صریح و ضجیح و عویل برآرد و گهی افسرده و پژمرده و آزرده اوقات گذراند
- 3 And these sorrows and pains, this effect and longing, this withering and hurt are because of how the faithful friends drank the cup of purity in the arena of supreme martyrdom, attained the greatest gift, and soared to the Abha Kingdom, raising tumult in the Supreme Concourse and jubilation in the Abha horizon - while we deprived ones remain desolate, despairing, sorrowful and grieving in this earthly realm. What greater regret than this, what greater tribulation than this!

3 و این احزان و آلام و تأثر و تحسر و پژمردگی و آزرده‌گی از اینست که چگونه یاران وفا در میدان شهادت کبری جام صفا نوشیدند و بموهبت کبری رسیدند و بملکوت ابهی پریدند غلغله در ملأ اعلی افکندند و هلهله در افق ابهی انداختند و ما بنوایان محروم و مأیوس و مغموم و مہوم در عالم خاک باقی و برقرار چه حسرتیست اعظم از این و چه محنتی است اکبر از این
- 4 By His Beauty shining from the horizon of the Unseen upon the vision of the people of faithfulness: verily the heart is aflame, verily tears flow, verily patience is exhausted from not attaining this manifest bounty.

4 فوجالہ المشرق من افق الغیب علی بصائر اهل الوفاء ان القلب مضطرم وان الدمع منسجم و ان الصبر منصرم من عدم الفوز بهذا الفيض المبين
- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و التّناء

MMK5#143 p.112

AB02819

To: Hands of the Cause of God, in Tihran

Date: 1903 ca.

- ¹ In these days news has arrived from Tehran that the friends, guided by the Hands of the Cause of God, upon them be the Glory of God, the Most Glorious, have intended to elect a Spiritual Assembly, and this discussion has been circulating among the generality of the friends that a general election should be held. At this time, such a matter would greatly disturb and agitate minds, and the slanderers would loose their tongues and convey a hundred thousand calumnies to the government. Absolutely, absolutely such a matter must not even be imagined, let alone be realized. Election is only permissible when its reality becomes clear and it occurs with the permission and authorization of the government. Although now the purpose of this Spiritual Assembly is the administration of spiritual affairs, the accusers will not say this - they will spread a hundred thousand calumnies. Therefore, leave this Spiritual Assembly in its initial state, and if the appointment of new members is necessary, let the Spiritual Assembly of the Hands of the Cause of God implement whatever they consider appropriate by majority vote within the assembly itself. More than this is not permissible now, as it would cause calumnies. Absolutely, absolutely they must not contemplate undertaking any matter without seeking permission and authorization from the government, for praise be to God, the government of His Imperial Majesty is just, agreeable, benevolent, kind and protective of the rights of its subjects. And upon you be greetings and praise. 'Abdu'l-Baha

- ² This letter should be read to the friends after being read in the assembly of the Hands of the Cause of God, so that this discussion may be completely suspended.

¹ در این ایام استخبار از طهران گشته که احباً بدلاّت حضرات ایدای امر الله علیهم بهاء الله الابهی ارادهء انتخاب محفل روحانی نموده اند و این مذاکره در میان بوده است بواسطهء عموم احباً که انتخاب عمومی شود در این اوقات چنین مسئله بسیار سبب توحش و تشویش افکار گردد و اهل اقترأ زبان بگشایند و صد هزار مفتریات در نزد حکومت ابلاغ دارند البتّه صد البتّه چنین امری تصوّر نشود چه جای تحقّق این مسئله انتخاب وقتی جائز که حقیقتش واضح گردد و به اذن و اجازهء حکومت واقع شود هرچند حال مقصد از این محفل روحانی تمثیت امور روحانیه است ولی مدعیان چنین نگویند صد هزار اقترأ زنند لهذا این محفل روحانیرا بر حسب حالت اولی بگذارید و اگر چنانچه تعیین نفوس جدیدی لازم آنرا نیز محفل روحانی ایدای امر الله هر قسم مناسب ملاحظه نمایند باکثریّت آراء نفس مجلس مجری دارند حال یدش از این جائز نه زیرا سبب مفتریات میشود البتّه صد البتّه امریرا بدون استیدان و اجازهء از حکومت تصوّر مباشرت نمایند زیرا الحمد لله حکومت اعلیحضرت شهبازی عادل و موافق و خیرخواه و مهربان و محافظ حقوق رعایاست و علیکم التحیة و الثناء ع ع

² این مکتوب را بعد از قرائت در محفل حضرات ایدای امر الله بجهت احباً بخوانند که این صحبت بکلی موقوف شود

BRL_DAK#0945, AVK3.271, RMT.100-

101

AB02958

To: Avdis Isiyani Hamadani, in Baku

Date: 1903 ca.

- 1 O rose of the garden of Christ! The Pharisees waited years and years for the appearance of Christ, the Beautiful, the Gracious. But when that Promised Lord became manifest and evident, they called that Noble One - God forbid! - an ugly messiah. One cried out "Where is David's throne?", another shouted "Where is the rod of iron?", another began to wail and lament "The Law of God has been abrogated - where is its promotion?", another raised his voice "Where is His glorious sovereignty?", another wandered bewildered "What happened to the praise and glorification of all the peoples of the world on Mount Zion?", and another objected "Where is the fellowship between grazing beasts and predatory animals?"
- 2 In short, each one raised an objection and turned away from the truth, and with doubts mocked the Lord of manifest signs. Finally matters reached the point where they mounted that Noble One on a donkey, placed a crown of thorns on His head, paraded Him through the streets and bazaars, and finally hung Him on the cross. Such is the nature of people - leave them to their vain imaginings.
- 3 Praise be to God that you have understood the meanings and truths of Christ's utterance, have rent asunder the veil, have beheld the manifest light, have found guidance, have raised the flag of divine bestowal, and have accomplished your task. A hundred praises upon you! Verily you have a station with your Lord and that is the great attainment. And upon you be greetings and praise.
- 1 ای گل گلستان حضرت مسیح فریسیان سالهای سال منتظر ظهور حضرت مسیح صبیح ملیح بودند و چون آنسرور موعود واضح و مشهود شد آن بزرگوار را استغفرالله مسیح قبیح خواندند یکی فریاد برآورد که سریر داودی یکجاست و دیگری نعره زد که عصای حدید کو و دیگری ناله و فغان آغاز کرد که شریعت الله منسوخ گردید ترویجش کو و دیگری بانگ برافراخت که سلطنت جلیش کو و دیگری حیران و سرگردان که در کوه صهیون تسبیح و تقدیس جمیع شعوب عالم بجا رفت و دیگری اعتراض کرد که الفت میانهء وحوش چرنده و سباع درنده کو
- 2 باری هر یک اعتراضی نمود و از حق اغماض کرد و بشبهاتی رب الآیات الباهرات را استهزا نمود عاقبت کار بجائی رسید که آن بزرگوار را بر خر سوار نمودند و تاجی از خار بر سر نهادند و تشهیر در کوچه و بازار کردند و عاقبت بر فراز دار آویختند اینست شأن خلق ذرهم فی خوضهم یلعبون
- 3 الحمد لله توبه معانی و حقائق بیان حضرت مسیح پی بردی و پرده دریدی و مشاهدهء نور مبین نمودی هدایت یافتی و علم موهبت برافراختی و کار خویش ساختی صد آفرین بر تو آن لک مقاماً عند ربک و ذلک هو الفوز العظیم و علیک التَّحیَّة و الثَّناء

SFI09.014

AB04236

To: *Khalil Rahmani Farani*

Date: 1903 ca.

- 1 My God, my God! Thou seest me taking refuge in Thy mighty shelter, seeking asylum in Thy lofty sanctuary, clinging to Thy strong pillar, and beseeching Thy glorious Kingdom to ordain for Thy servants beautiful patience in facing calamities, trials, afflictions and tribulations in Thy straight path. O Lord! Make firm their hearts, assist their souls, steady their feet, and strengthen their bodies that they may endure every tribulation in Thy love and withstand the onslaught of enemies that causes mountains to shake and feet to stumble. O Lord! Aid Thy servant who has ever gazed toward the horizon of Thy mercy, who burns with the fire of Thy love, who is attracted by the breezes of Thy grace, who cries out to Thy divine Presence, who takes refuge at the gate of Thy oneness, who speaks Thy praise, who yearns for the beauty of Thy glory, who is occupied with Thy remembrance, who is intimate with the acquisition of Thy lights, who uncovers Thy mysteries. Verily Thou art the Strong, the Powerful, the Mighty, the Self-Subsisting.

- 2 O thou who art firm in the Covenant! Be happy and confident, for thou art near to the threshold of the Self-Sufficing Lord and the recipient of the favors of the Abha Beauty. His assistance and grace are thy companion, and His infinite favors encompass thee. His grace is all-embracing and His kindness is ancient. This servant, in utmost humility and lamentation, implores at His threshold with restlessness: O Thou kind Friend and Solace of heart and soul! Protect and safeguard that familiar one from strangers, and make him a cause for the spread of the light of guidance. Make him a manifestation of bounty and grant him success, that he may arise in Thy service and hasten to worship Thee. Thou art the Powerful and Mighty, and Thou art the Bestower, the Giver, the Radiant, the Nurturer, and the Kind.

1 الهی الهی ترانی مستجیراً بکهنفک المنیع و ملتجئاً
بملاذک الرفیع و لائذاً الی رکنک الشدید و
متضرعاً الی ملکوتک الجلیل ان تقدّر لعبادک
الصبر الجمیل علی المصائب و البلیا و الحن و
الرزایا فی سبیلک المستقیم ربّ ثبت قلوبهم و
ایّد نفوسهم و رکز اقدامهم و قوّ اجسامهم حتّی
یتحمّلوا کلّ بلاء فی حبّک و یقاوموا هجوم
الأعداء حیث یتزعزع منه الجبال و یتزلزل به
الأقدام ربّ ادرک عبدک الذی لازال ناظراً
الی شطر رحمانیتک ملتجئاً بنار محبتک منجذباً
بنفحات رحمتک مستغیثاً بمحضرة فردانیتک
مستجیراً الی باب احدیتک ناطقاً بثنائک شائقاً
الی جمال بهائک مشغولاً بذكرک مألوفاً باقتباس
انوارک کاشفاً لأسرارک انک انت القوى
المقتدر العزیز القيوم

2 ای ثابت بر پیمان خوش باش و مطمئن باش که
مقرب درگاه حضرت بی نیازی و مورد الطاف
جمال ابدی عون و عنایتش همدست و الطاف
بینهایتش شامل دمدم فضلش عمیمست و
لطفش قدیم این عبد در کمال عجز و زاری
بدرگهش بقراری مینماید که ای یار مهربان
و مونس دل و جان آن آشنا را از پیگانگان
حفظ و حمایت فرما و سبب انتشار نور هدایت
کن مظهر موهبت نما و موفقیّت عطا فرما تا
بخدمت پردازد و بعبودیت شتابد توئی مقتدر و
توانا و توئی بخشنده و دهنده و تابنده و پرورنده
و مهربان

MJMJ2.097x, MMG2#279 p.311x,
MMG2#349 p.390x, FRH.188-189

AB02886

To: Karbala'i Iskandar from Usku, in Ishqabad

Date: 1903 ca.

- 1 O divine servant! Since you have turned with an illumined heart to the threshold of the All-Merciful, you will surely be accepted. Whatever is revealed as true in the world of dreams is a truthful dream and corresponds to reality. I beseech God that you may be assisted in every moment with a new bounty and a wondrous success.
- 2 Say to Mashhadi Iskandar that 'Abdu'l-Baha cannot be contained in the balance of tests, nor is He deserving of tests. Every tester tests himself, for the seeker has no right to test. Someone found His Holiness the Commander [Ali], peace be upon him, on a roof and said "If you have complete trust in preserving the Truth, throw yourself down from above." His Holiness the Commander, peace be upon him, said "The Truth must test me, not I test It."
- 3 And this servant has never claimed knowledge of the unseen, that you should inquire about the unseen. The Prophet says: "I know not the unseen, and if I knew the unseen I would have much good, and I know not what will be done with me or with you tomorrow." And whenever they tested that Holy One they were disappointed, and whatever they asked received a negative reply - this is the text of the Qur'an.
- 4 And what you have asked about is the domain of fortune-tellers and diviners, not of the righteous. In no age have the saints of God engaged in such childish games, and if they revealed hidden secrets, it was without being asked, rather it was purely through the manifestation of the Lord's bestowal.
- 5 And peace be upon whoever follows guidance.

1 ای بنده الهی چون بقلبی نورانی توجّه بدرگاه
رحمانی نمودی البته مقبول خواهید گردید آنچه در
عالم رؤیا کشف حقیقی شود رؤیای صادقست
و مطابق واقع از خدا میطلبم که در هر دم به
فیضی جدید و فوزی بدیع موفق گردید

2 به مشهدی اسکندر یگو که عبدالبهاء در ترازوی
امتحان نگنجد و سزاوار امتحان نه هر ممتحنی
خود را ممتحن نماید زیرا طالب را حق امتحان نه
حضرت امیر علیه السلام را شخصی بر بام یافت
و گفت اگر ترا بر حفظ حق اطمینان کاملست
خود را از زیر پیر انداز حضرت امیر علیه السلام
فرمود حق باید مرا امتحان نماید نه من او را

3 و اینبعد مدعی علم غیب نبودم تا سؤال از غیب
نمائى حضرت رسول میفرماید و لا اعلم الغیب و
لو علمت الغیب لاستکثرت من الخیر و لا اعلم ما
یفعّل بی و بکم غداً و در هر وقت که آنحضرت را
امتحان نمودند مأیوس شدند و هرچه طلب کردند
جواب رد یافتند و این نص قرآنست

4 و آنچه شما سؤال نموده اید جوابش شأن رّمال و
جفّار هاست نه ابرار در هیچ عهدی اولیای الهی
بچنین ملعبه صبیان نپرداختند و اگر چنانچه سر
پنهانی کشف نمودند آن بدون سؤال بود بلکه
محض ظهور موهبت پروردگار

5 و السلام علی من اتبع الهدی

MMK6#174, MSHR4.008x

AB11855

To: *Mirza Muhammad Taqi Afnan, in Ishqabad*

Date: 1903 ca.

- 1 O thou illustrious Branch of the divine Lote-Tree of the All-Merciful! The Tablet which was written with the pen of joy and the ink of delight was received and perused. The happiness and gladness of His Honor Afnan greatly rejoiced the heart of 'Abdu'l-Baha, for praise be to God, that blessed heart is happy and joyous and all the divine friends were delighted in the construction of the Mashriqu'l-Adhkar. This is fundamental, for the expansion of the hearts of the friends is a divine gift to this servant and the ultimate desire.
- 2 All those souls are accepted and beloved at the Sacred Threshold, and truly the presence of His Honor the General demonstrates the utmost protection. This is among the strange matters that could never be imagined - no one could conceive of such zeal, protection, consideration and justice. This is solely due to the supplications of this servant at midnight and dawn, and likewise due to the capacity and worthiness of the friends of 'Ishqabad that the Mashriqu'l-Adhkar could be established with such freedom in that land. God willing, its melody will reach the Concourse on High at dawn.
- 3 As for Abbas-of's receipt for the funds, use them in the construction of the Mashriqu'l-Adhkar. I hope through the favors of the Blessed Beauty that you will be assisted to complete this mighty edifice and attain what is the ultimate desire of heart and soul - to be honored by kissing the threshold of the two Sacred Places. And upon you be glory and praise.
- 1 ايها الفرع الجليل من الدوحة الرحمانية لوح مسطور كه بخامه سرور و مداد جهور مرقوم شده بود منظور گردید و ملحوظ افتاد مسرت و فرح قلب حضرت افنان بسيار سبب روح و ريحان عبدالهاء شد كه الحمد لله آن قلب مبارك مسرور و شادمانست و جميع ياران رحمانى در بنیان مشرق الأذكار فرح و شادمانى نمودند اينست اصل زيرا انشراح صدور دوستان از برای اينعبد موهبت رحمانست و
- 2 نهايت آمال همه آن نفوس در آستان مقدس مقبول و محبوبند و حضور جناب مستطاب جنرال فى الحقيقه دليل بر نهايت حمايت مينمايد و اين از امور غريبه است كه بتصور نيايد ابدأ كسى چنين همتى و حمايتى و رعايتى و عدالتى بخاطر غنى آورد اين مجرد از تضمرات اينعبد در نيم شب و وقت اسحار است بهمچنين از استعداد و استحقاق احباى عشق آباد كه مشرق الأذكار باين حرّيت در آن ديار تأسيس گردد و انشاء الله آهنگش در اسحار بملاً اعلی رسد
- 3 اما قبض مهر عباس اوف مبلغ را گرفته در بنای مشرق الأذكار صرف فرمائيد و از الطاف جمال مبارك اميدوارم كه مؤيد بر اتمام اين بنیان معظّم شويد و بآنچه متبى آرزوى دل و جانست بعتبه بوسى دو مقام مقدس مشرف گرديد و عليك البهاء و الثناء

TISH.581-582

AB02932

To: Nayrizi, Mulla Hasan et al.

Date: 1903 ca.

- 1 O two firm ones in the Covenant! Your writing was the cause of gladness of hearts and its contents bestowed the exhilaration of the sealed wine, for it contained the confession of the oneness and singleness of God and the utter servitude of this evanescent servant of the Beauty of Abha. What a pleasing melody was this mention of servitude that bestowed infinite joy and gladness upon this bewildered, love-smitten one, and what a spiritual song it was that caused this mortal bird to soar to the heights of the All-Merciful.

ای دو ثابت بر پیمان تحریر سبب تسریر قلوب بود
و مضمون نشئهء حریق محتوم بخشید زیرا اعتراف
به وحدانیت و فردانیت الهیه و عبودیت محضه
این عبد رقیق جمال ابهی بود این ذکر عبودیت
چه آهنگ خوشی بود که این سرگشتهء سودائیرا
فرح و سرور نامتناهی بخشید و این چه گلبانگ
روحانی بود که این طیر فانیرا باوج رحمانی پرواز
داد
- 2 For the sincere belief of 'Abdu'l-Baha is this: that the Primal Point, His Holiness the Exalted One - may my spirit be sacrificed for Him - is the Manifestation of Supreme Lordship and the Herald of the Beauty of Abha and the Sun of Truth and the Essence of Singleness and the Revelation of Divinity, the Most Great Luminary of the higher world, the Beauty of Abha, and 'Abdu'l-Baha is the weak, mortal servant of those two peerless Stars. This is the essence of my reality, the substance of my being, and the very nature of my identity. And whosoever does not believe this has wandered in the wilderness of vain imaginings.

2 زیرا عقیدهء صمیمهء عبدالهّاء اینست که
نقطهء اولی حضرت اعلی روحی له الفداء مظهر
ربوبیت عظمی و مبشر جمال ابهی و شمس
حقیقت و کینونت فردانیت و جلوهء الوهیت
نیر اعظم جهان بالا جمال ابهی و عبدالهّاء
بندهء ضعیف فانی آن دو کوکب بیهمتا هذا
جوهر حقیقتی و ساذج کینونتی و ذاتیه هویتی
و من لم یعتقد بهذا انه تاه فی بیداء الاوهام
- 3 O loved ones of God! What is the belief of this servant must be believed by all, and they must not engage in any interpretation or explanation whatsoever. Whatever is explicitly stated should be what is believed, so that the mighty stronghold of the Cause of God may be protected from the calamity of disagreement and all may become of one mind, one thought, and one belief. And I beseech the loved ones of God not to add any mention to this thought and belief, to confine themselves to these words, and to praise 'Abdu'l-Baha accordingly.

3 ای احبّای الهی آنچه عقیدهء اینعبد است باید
کلّ معتقد بآن گردند و ابدأ تأویل و تفسیری
نمایند آنچه صریح عبارتست همان معتقدبه باشد تا
حصن حصین امر الله از آفت اختلاف مصون
گردد و کلّ یک فکر و یک ذکر و یک اعتقاد
گردند و از احبّای الهی استدعا مینمایم که هیچ
ذکری بر این فکر و اعتقاد نیفزایند بهمین کلمه
اختصار کنند و عبدالهّاء را بآن بستانند
- 4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MMK5#167 p.129

AB02887

To: *Mirza Aqa son of Mirza Husayn Yazdi, in Samarqand*

Date: 1903 ca.

1 O servant of God! Regarding your question about consultation between father and son and son with father in business and commerce - consultation in God's Law is a fundamental principle and is certainly acceptable, whether between father and son or another person. There is no better way than this. One should consult in all matters - through consultation the depth of an issue is reached and what is appropriate is discovered.

2 Turn to the Supreme Kingdom of Mystery and supplicate:

3 O Kind Lord! I am drowning in the sea of disobedience - show me the path of forgiveness. I am full of shortcomings - free me from the snare of pride. I am physical - make me spiritual. I am of the contingent world - make me merciful. I thirst for the flowing water - guide me to the fountain of paradise. I long for vision - make possible the witnessing of lights. I am weary of self - make me attached to You and detached from all the world. Bring to my nostrils the fragrant musk of Your tresses. I am wandering - give me direction. I am helpless and homeless - give me shelter. I am yearning - bring me to the pavilion of union. I am burning - shower upon me the light of radiance. I am weak - make me strong. I am poor - bestow the treasure of wealth. I am afflicted - give me healing. I am wounded - grant me balm. I am captive - give me freedom. I am full of sin - deliver me from the abasement of transgression. Grant me dwelling in the shadow of Your grace and deal with me through pure bounty, that I may find my way to another world and be guided to another realm, become intoxicated from the pure cup and be a wine-bibber in the tavern of love. You are the Mighty and Powerful, and You are the Generous, the Merciful and the Bountiful.

BRL_CONSULT#17x, BRL_FAM#53x, COC#0183x, COC#0847x, LOG#0765x

1 ای بنده الهی در خصوص مشورت پدر با پسر و پسر با پدر در کسب و تجارت استفسار نموده بودید مشورت در شریعت الله از اس اساس است و البته مقبولست خواه میان پدر و پسر و یا شخص دیگر کاری بهتر از این نه انسان باید در جمیع امور مشورت نماید از شور بغور مسئله رسد و بآنچه موافق است پی برد

2 توجّه بملکوت غیب اهی کن و مناجات نما

3 ای یزدان مهربان غریق بحر عصیانم طریق غفران بنا سراسر قصورم از دام غرور رهائی بخش جسمانیم روحانی نما امکانیم رحمانی کن تشنهء ماء معینم بعین تسنیم دلالت فرما مشتاق دیدارم مشاهدهء انوار میسر فرما از خود بیزارم گرفتار خویش کن و از عالمیان در کنارم نفحهء زلف مشکار بمشامم آر سرگردانم سر و سامان بخش پیچاره ام آواره ام پناه ده مشتاقم بوثاق وصال درآر در احتراقم نور اشراق ببار ضعیفم توانا نما فقیرم کنز غنا عطا کن دردمندم درمان ده جریحم مرهم عطا کن گرفتارم رهائی بخش پرگاهم از ذلت عصیان برهان در ظلّ عنایت مسکن بخش و بصرف موهبت معامله فرما تا پی بجهان دیگر برم و بکشور دیگر رهبر شوم از کأس طهور سرمست گردم و در میخانهء محبت میپرست شوم توئی قادر و توانا و توئی کریم و رحیم و پرعطا

COMP_FAMP#53x, MKT4.032, AKHA_118BE #11-12 p.d, AHB_128BE #06-11 p.25x, MJMJ2.023bx, MMG2#251 p.282x, YHA1.365x (2.730)

AB03026

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

- 1 O exalted branch of the divine Lote Tree! What you wrote became known and clear. Praise be to God that you have been appointed to construct the honored House. Know the value of this gift. By God, besides Whom there is no other God, the spiritual realities of holy souls in the Supreme Concourse cry out "Blessed art thou for this!" and exclaim "How wonderful, how wonderful!"
 1 ایها الفرع الرفیع من السدرة الرحمانیه آنچه نگاشتید معلوم و واضح شد حمد خدا را که مأمور بنای بیت مکرم گردیدید قدر این موهبت را بدانید والله الذی لا اله الا هو که حقائقی روحانیّه نفوس مقدسه در ملاّ اعلی طوبی لک من هذا ندا مینمایند و یا حبّذا و یا حبّذا فریاد برآرند
- 2 Whatever the loved ones of God have offered for the construction of this mighty House is accepted and welcome. Likewise, if hereafter anyone should, with utmost desire, offer something for that sacred edifice, accept it and record it.
 2 آنچه احبّای الهی بجهت تعمیر بنای بیت معظم تقدیم نموده اند مقبول و مرغوب و همچنین اگر من بعد نفسی بنهایت آرزو چیزی تقدیم نماید بجهت آن بنای مقدس قبول نمائید و مرقوم دارید
- 3 Although in these days tumult has seized the horizons and trembling has shaken the pillars of the world, the doors of tribulations and calamities are opened and the tempest of tests and trials exists - in such an upheaval the construction of the revered House is mighty and the cause of joy and delight to every sorrowful heart.
 3 هر چند در این ایام ولوله در آفاق افتاده و زلزله در ارکان عالم انداخته ابواب بلایا و مصائب مفتوح و طوفان امتحان و افتتان موجود در چنین قیامتی بنای بیت محترم عظیمست و سبب فرح و سرور هر قلب حزین
- 4 This is real work, for in times of peace and security anyone can do any task, but when fierce winds and rain and snow and hail and thunder and lightning and great thunderbolts come repeatedly from every direction and whirlwinds surround - in such a calamity, in the heart of the sea, in the most great tempest, if the captain unfurls the sail he shows great power. Otherwise, in a calm sea any helpless one can open the sail and steer the ship.
 4 کار اینست زیرا در وقت امن و امان هر کس هر کاری تواند ولی در وقتیکه باد و باران شدید و برف و تگرگ و رعد و برق و صاعقه عظیم از هر جهت پی در پی و گردباد محیط در چنین مصیبتی در قطب دریا در طوفان اعظم اگر ناخدا شراع بگشاید قوّتی عظیم بنماید والا در سکون دریا هر بینوا بادبان باز کند و کشتی براند
- 5 Verily this is from the grace of my Lord, the Most Merciful, the Most Compassionate.
 5 انّ هذا من فضل ربّی الرحمن الرحیم

INBA87:318, INBA52:323, KHAf.213

GEN.174, AFNAN.175-176x

AB02951

To: Students of Sadr-i-Hamadani et al., in Tihiran

Date: 1903 ca.

- 1 O seekers of knowledge! What a noble effort you have shown and what beneficial intention you have demonstrated in service to the Lord God. 1 ای طالبان عرفان چه همتی نمایان نمودید و چه نیّت خیریه در خدمت حضرت یزدان فرمودید
- 2 In this prison, human life is like death - there is no comfort, no pleasure, no joy and no solace, unless one is overtaken by perpetual intoxication and remains constantly inebriated, becoming completely deprived of perception and feeling. Perhaps such a one may laugh incidentally and experience imaginary happiness. 2 انسان را حیاتی مانند ممات در این زندان نه راحتی و نه لذتی و نه مسرتی و نه سلوئی مگر نفسی را مستی دائمی فروگیرد و دائم السكر باشد و بکلی از ادراک و احساس محروم گردد شاید او بالعرض خندان شود و بتوهمی شادمانی کند
- 3 But in this pitch darkness there exists a world-illumining candle, and in this sea of mortality there appears a ship of salvation. For this deadly poison there is a supreme antidote, and for this bitter colocynth there is refined sugar - and that is the spiritual sensibilities of man, the merciful inspirations of God, the divine manifestations of knowledge, and the heavenly intimations of the compassionate Lord. 3 ولی در این ظلمت دهماء شمع جهانافروز موجود و در این غرقاب فنا سفینه نجات مشهود این سمّ نفع را دریاق اعظمی و این تلخی حنظل را قند مکرری و آن احساسات روحانیه انسان و سنوحات رحمانیه یزدان و تجلیات ربانیه عرفان و الهامات غیبیه رب رحمن است
- 4 Therefore, O seekers, recognize the worth of that Teacher who is a divine educator in the school of God, and strive night and day to acquire the lights of divine knowledge and attain the heavenly arts. In the garden of divine unity, let each of you raise a melody and teach lessons of inner meanings and realities. Show forth effort and zeal, and in this field seize the ball of precedence and excellence. 4 پس ای طالبان قدر آن استاد را بدانید که در دبستان الهی معلّم ربّانیت و شب و روز بکوشید تا اقتباس انوار علم الهی نمائید و اکتساب فنون رحمانی در گلشن توحید هر یک گلبانگی زنید و درس حقائق و معانی بدهید همت نمائید و غیرت بنمائید و در این میدان گوی سبقت و پیشی را بربائید
- 5 And upon you be greetings and praise. 5 و علیکم التّحیه و التّناء

AVK3.500.16x, TSS.141

AB02892

To: Ali Quli Khan, in Washington, DC

Date: 1903 ca.

- 1 O servant of the Abha Beauty! The matter of showing respect, consideration and assistance to His Excellency the Ambassador was very well received. With respect to government officials, whether agents of the illustrious Iranian government or agents of the sublime Ottoman government - may God assist them both to justice and benevolence - it is necessary and obligatory for all. Certainly when opportunity arises, service and consideration are required.

1 ای بنده جمال ابهی قضیه احترام و رعایت و معاونت بحضرت سفیر بسیار مقبول افتاد نسبت باولیای امور خواه مأمورین دولت بهیه ایران و خواه مأمورین دولت علیه آل عثمان وفقهما الله علی العدل و الاحسان بر جمیع لازم و واجب البتہ در وقت سنوح فرصت خدمت و رعایت لازمست
- 2 Regarding the Kitab-i-Iqan, it was previously written that its printing and distribution among the friends is appropriate and suitable. The date of the revelation of the Kitab-i-Iqan is 1278.

2 تفصیل کتاب ایقان از پیش مرقوم گشت که طبع و نشرش بین احبّا موافق و مناسب و تاریخ نزول کتاب ایقان هزار و دویست و هفتاد و هشت است
- 3 Concerning the handmaiden of God Mrs. Maxwell about whom you wrote, I beseech divine grace and bounty that she may be encompassed by the glance of providence in all things.

3 در خصوص امه الله مسیس مکسول مرقوم نموده بودید از فضل و موهبت الهیه مستدعی هستم که در جمیع مراتب نظر عنایت شامل باشد
- 4 As for your own situation, be patient and forbearing as much as you can, and do not become distressed by anyone based on mere conjecture. How many matters appear one way to people, but when the truth is revealed it becomes clear it was mere conjecture rather than reality. At all times one should consider positive possibilities in matters and attribute good intentions, or hidden obstacles. When this is one's approach, peace of mind and tranquility of conscience result; otherwise one is constantly tormented. I hope this station will be bestowed so that it may be the cause of continuing joy and delight. Let the heart never be hurt or darkened; rather, let lights ever shine forth.

4 و اما در خصوص قضیه آنجناب تا توانی صبر و تحمل دار و از کسی بصرف تصور مکدر مشو چه بسیار امور که بنظر نوع دیگر میآید و چون حقیقت منکشف گردد واضح شود که صرف تصور بوده نه تحقق در جمیع اوقات انسان باید در امورات احتمالات خیریه بدهد و حمل بر خیرخواهی کند و یا موانعی مخفی چون مسلک چنین باشد راحت جان و آسایش وجدان حاصل گردد و الا انسان همواره معذبست امیدوارم که این مقام افاضه گردد تا سبب روح و ریحان مستمر شود ابداً خاطر نرنجد و اغبار حاصل نشود بلکه همواره انوار بدرخشد
- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

ANDA#75 p.75, YIK.088-089

AB12246*To: Gabriel Sacy, in Egypt**Date: 1903 ca.*

- 1 O thou who art attracted by the fragrances of God! I have read thy recent letter and learned of what thou didst say during thy meeting with that prominent man, and afterwards whenever thou didst meet either him or his son-in-law, they praised and commended thee. Be thou moderate, purify thy sight from human limitations, and let not thine eyes turn away from the Most Great Vision. And if he asketh thee about me, say: "He is a servant content with God's decree, submitting all affairs to God, asking nothing."
- 2 O my beloved! I am joyous, glad and radiant in what hath befallen me of tribulation, for this is in God's path, and I pray for the government and its officials for divine confirmation and success at all times. Verily thy Lord is kind to His servants and singles out whom He willeth with His mercy - and God is the possessor of great bounty. There is absolutely no importance in my being restricted - nay, these bonds are the very essence of freedom, and this decree is a gift from God Who disposeth of His dominion as He pleaseth.
- 3 However, it behooveth the men of the East to ponder the consequences and startling results of Western policy, and to reflect on remedying these sudden maladies, safeguarding the future and preserving independence. Otherwise the people of honor and justice shall weep blood over their heedlessness concerning these vital matters. The land of Egypt is a lesson to those possessed of insight. We can only say all this is from the irrevocable decrees of destiny. Let men of high endeavor reflect on a power that can resist the Western assault on the East and repel the aggressive forces against the realm of Asia. This is what beseemeth great men.
- 4 And upon thee be greetings and praise.

1 أيها المنجذب بنفحات الله قد قرأت تحريك الأخير واطلعت بما نطقت عند ملاقة ذلك الرجل الكبير ومن بعد كلما واجهته ام صهره عليك بالمدح و الثناء معتدلاً طهر النظر عن حدودات البشر ولا ترتد البصر عن المنظر الأكبر وإذا سألك عني قل أنه عبد راض بالقضاء و مسلم الأمور الى الله لا يسأل عن شيء

2 ما يا حبيبي أنى فرح مسرور مستبشر بما انا فيه من البلاء لأن هذا في سبيل الله و ادعو للدولة و الأمناء بالتأييد و التوفيق في كل الآناء ان ربك لرؤف بعباده و يختص من يشاء برحمته و الله ذو فضل عظيم فلا اهمية قطعياً في التقييد على بل هذا القيد عين الاطلاق و هذا القضاء موهبة من الله يتصرف في ملكه كيف يشاء

3 ولكن يليق لرجال الشرق ان يفتكروا في عاقبة سياسة الغرب و نتائجها المدهشة و يتفكروا في معالجة العلل الطارئة و محافظة الاستقبال و صيانة الاستقلال و ألا سيبيكي اهل المروءة و الانصاف دماً من الغفلة في هذه المسائل المهمة فالقطر المصري عبرة لأولى الأبصار ليس لنا الا ان نقول كل ذلك من مبرم الأقدار فليفتكر اولو الهمم في قوة تقاوم هجوم الغرب على الشرق و تدفع القوى الصائلة على اقليم آسيا هذا ما يليق للرجال العظماء

4 و عليك التحية و الثناء

ADMS#364

BRL_DAK#0947

AB02952

*To: Nadim (Pilgrim)**Date: 1903 ca.*

- 1 ...man is like unto a tree, and trees yield diverse fruits. A goodly tree must needs bring forth delectable fruits, that its true nature and essence may emerge from behind the veil of potentiality and become clear and manifest. For this is the age of resurrection and gathering, when the reality of all things becomes evident and apparent. Every blessed tree must needs bear sweet and sugary fruit, and this fruit is love and kindness, heavenly attachment, divine bounty, attraction to the luminous Beauty, godly conduct and behavior, conscientious character, fellowship with all humanity, truthfulness and trustworthiness, pure intention, and service to every ruler and subject, every leader and follower.
- 2 Therefore, with divine strength, heavenly resolve, merciful intention, and spiritual qualities, associate with all people in every land with love, kindness and righteous conduct. For in this glorious Dispensation, the divine bounty is all-encompassing and triumph complete. All conduct and behavior must be universal, not particular - there are no exceptions. Man is commanded to show justice, fairness, trustworthiness, nobility, love, truthfulness, fellowship, consideration, protection and kindness towards all the peoples of the world.
- 3 I hope that thou wilt be assisted and confirmed. Then wilt thou truly become an intimate companion of the Ancient Beauty and close associate of the Beloved One, and in the Kingdom of the All-Merciful thou shalt be the companion of the heart-attracting Friend.
- 1... مثل انسان مثل شجر است و اشجار متنوع الثمار
شجره طيبه اليته بايد ثمره جنيه ببار آرد تا آنكه
هويت و ماهيتش از حيز كمون پرده براندازد و
واضح و آشكار شود زيرا در اين عصر حشر و
نشور است حقيقت اشياء ظاهر و عيان گردد
هر درخت فرخى را بار شيرين و شكرين لازم و
اين بر و ثمر محبت است و مهربانى و تعلق آسمانى
و فيض رحمانى و تعشق بجمال نورانى و روش و
سلوك يزدانى و خلق و خوى وجدانى و الفت
با جميع نوع انسانى و صداقت و امانت و حسن
نيت و خدمت بهر سائس و مسوس و هر رئيس
و مرئوس
- 2 پس بقوت الهيه و همتى ربانيه و نيتى رحانيه
و شئونى روحانيه در هر ديار با جميع اشخاص
الفت و محبت و سلوك فرمائيد زيرا در اين دور
جليل فيض شاملست و فوز كامل جميع روش و
سلوك بايد عمومى باشد نه خصوصى استثنائى در
ميان نيست انسان با جميع اهل عالم مأمور به عدل
و انصاف و امانت و مروت و محبت و صداقت
و الفت و رعايت و حمايت و مهربانيست
- 3 اميدوارم كه موفق و مؤيد گرديد آندم بيقين نديم
يار قديم شوى و همدم دلبر نازنين گردى و در
ملكوت رحمان هم نشين يار دلنشين

MMK3#169 p.119x

AB02863

To: *Ustad Ali Akbar Banna Yazdi*

Date: 1903 ca.

- 1 O my God, my God! Praise be to Thee for having arranged, through Thy wondrous favor, an assembly of joy and gladness at the axis of contingent being, and for having prepared delight and expansion in the midst of Paradise, and for having passed round the cup of triumph and success in the arena of sacrifice, and for having lit the lamp of the greatest gift in the field of the most great martyrdom.

1 الهى الهى لك الحمد بما ربّبت بفضلك البديع
محفل السرور والحبور فى قطب الامكان وهيات
الطرب والانبساط فى بحبوحة الجنان و ادرت
كأس الفلاح والنجاح فى مشهد الفداء و اوقدت
سراج الموهبة الكبرى فى ميدان الشهادة العظمى
- 2 Thanks be to Thee, O my God, that one of Thy chosen servants, the most luminous light, named 'Ali-Akbar, took in his right hand the cup brimming with the wine of sacrifice in the field of love and faithfulness and drank it with such joy that the Concourse on High were transported, and became so intoxicated therefrom that his heart soared to the highest summit, and he shed his blood, turning toward Thy Most Glorious Kingdom, crying out among the people when the enemies attacked him with drawn swords and raised clubs and pointed spears: "O Glory of the Most Glorious! My God, grant me the cup filled with the wine of sacrifice in Thy path, O my Most Glorious Beloved, and make me dismembered and bloodied by the blade of hatred at the hands of the wicked ones! My God, my God, accept from me this gift which Thou hast bestowed upon me through Thy grace and mercy in the world of creation."

2 لك الشكر يا الهى بما انّ عبداً من عبادك
الأصفياء النور الأنور سمى على اكبر قد اخذ
بيده اليمنى الكأس الطافحة برحيق الفداء فى
ميدان المحبة والوفاء و شربها بسرور انجذب به
الملا الأعلى و سكر منها حتى طار قلبه الى الأوج
الأعلى و بذل دمه متوجّهاً الى ملكوتك الأبهى
و نادى بين الملا عندما هجم عليه الأعداء بسيوف
مسلولة و مقامع مسكوبة و اسنة مشروعة بيا
بهآء الأبهى الهى اتلنى القدح [المتلأ] بمدام
الفداء فى سبيلك يا محبوبى الأبهى و اجعلنى
مقطوع الأعضاء مسفوك الدّم بظلي الشّحناء
بأيدي الأشقياء الهى الهى فاقبل منى هذه الهدية
التي انعمت بها على بفضلك و رحمتك فى عالم
الانشاء
- 3 Then his spirit ascended to the garden of eternity, the place of meeting, in the midst of Thy most exalted Paradise.

3 ثمّ صعد روحه الى حديقة البقاء مشهد اللقاء فى
بحبوحة جنّتك العليا
- 4 O my God, my God! Honor his dwelling place and grant his desire and increase the bounty and bestow upon him nearness and the presence in the gathering where Thy Most Glorious Beauty is manifest. Verily Thou art the Generous, the Merciful, the Compassionate, the All-Merciful, and verily Thou art the Kind, the Loving, the Powerful, the Bestower.

4 الهى الهى اكرم مثواه و انله مناه و زد فى العطاء
و ارزقه القرب و اللقاء فى محفل تجلّى جمالك
الأبهى انك انت الكريم الرّحيم الرّؤف الرّحمن و
انك انت اللّطيف العطوف المقتدر المنان

TISH.116-117, MSBH3.605-606

AB03242

To: Sultan Muhammad (Bandarabbas) et al., in Bandar Abbas
Date: 1903 ca.

- 1 O friends of Abdul-Baha! At this moment when heart and soul are in utmost excitement and the glad tidings of the Abha Kingdom are arriving successively from all directions, the kindled fire of the love of God has ignited such a flame in the heart of the horizons that it has set all contingent being into motion, and the breaths of the Holy Spirit have even set limbs and members into motion. At such a time and in such a state, I remembered you and engaged in your mention. Praise be to God, you have a divine gathering and have arranged a spiritual assembly, and day and night you are engaged in sacrificing your lives. Soon Port Abbas will become a niche of illumination and the ways of the Supreme Concourse will be promoted.
- 2 O friends! Today the hosts of the Supreme Concourse in the Abha Kingdom have lined up in ranks and stand ready and present until such time as a soul makes an advance in the field - immediately those reinforced hosts will rush to provide assistance. This field is very vast for it is the field of recognition and the sacred space of the Merciful Lord, and these hosts are very mighty and capable for these armies are divine inspirations and heavenly bounties and loving outpourings and lordly dawns. These hosts give life and quicken and uproot war and strife from the foundation; they bestow peace and reconciliation and grant love and truthfulness.
- 3 And upon you be greetings and praise.

1 ای یاران عبدالهّاء در این دم که قلب و جان در نهایت هیجانست و بشارت ملکوت ابهی از جمیع جهات متتابع نار موقدهء محبت الله چنان شعله در قلب آفاق زده که امکان را بحرکت آورده و نفحات روح القدس حتی ارکان و اعضا را بحرکت آورده در چنین وقتی و چنین حالتی بیاد شما افتادم و بذکر شما پرداختم الحمد لله انجمنی دارید رحمانی و محفلی آراستید روحانی و شب و روز مشغول بجانفشانی هستید عنقریب بندرعباس مشکاة اقتباس گردد و آئین ملأ اعلیٰ ترویج شود

2 ای یاران الیوم جنود ملأ اعلیٰ در ملکوت ابهی صف بسته و مهیا و حاضر گشته تا چه نفسی در میدان جولان نماید فوراً آنجنود مجتهد بنصرت هجوم نمایند این میدان بسیار وسیعست زیرا میدان عرفانست و فضای مقدس حضرت رحمن و این جنود بسیار قوی و توانا زیرا این جیوش الهامات رحمانیه و فیوضات سبحانیه و افاضات حبیه و سنوحات ربانیه این جنود روح بخشد و زنده نماید و جنگ و جدال را از ریشه براندازد صلح و آشتی بخشد و محبت و راستی مبذول نماید

3 و علیکم التحية و الثناء

INBA84:551, MJDF.132

AB03172

To: Murtida Humayuni, in Hamadan
Date: 1903 ca.

- 1 O thou who art seeking the good-pleasure of the Lord of Glory!

1 ای طالب رضای حضرت کبریاء
 2 وقت ندارم مشغول ذکر و فکر و ماتم حضرات شهداء روحی لهم الفداء هستم

2 I have no time to spare. I am completely absorbed in thinking of, in meditating upon and in lamenting for those distinguished martyrs — may My life be offered up as a sacrifice for them.

3 On the one hand this grievous calamity hath, like unto a dagger, inflicted upon me so profound an injury that no salve can soothe, nor can any balm assuage; while on the other the scene of sacrifice is seen bedecked with such splendid pageantry, such marvellous festivity that the holy ecstasy of its wine seizeth forevermore the minds of those that are godly and spiritual. Moreover, the Concourse on high and the dwellers in the Abha Kingdom are now expounding the mystery of sacrifice, the main purport of all heavenly Scriptures. Therefore this hath to some degree relieved my grief. In short, the day is approaching when the meads of the Cause of God, having been watered with blood, will have put forth roses and lilies in such profusion that East and West will become fragrant and North and South perfumed.

4 Peace be upon you!

5 Whatever you have in mind and whatever that dear one's intention is to engage in service after completing studies is acceptable and beloved, and hastening is praiseworthy. The hope from the Glorious Lord is that soon your goal will be achieved and you will engage in service. This is better for you than the sovereignty of the world. In the world of existence, whatever you see will ultimately become nonexistent and lost except services to the Loving Lord. Even if a hundred thousand years pass, day by day it becomes fresher and more perfect. Consider those who came before - the truth will become clear and evident.

6 And upon you be glory.

3 از جهت این مصیبت چون خنجر زخم بجزرگاه زده چنان زخمی که مرهم نجوید و التیام نیابد و از جهت دیگر ملاحظه میشود که در میدان فدا چنان جشنی تزیین یافت و بزمی آراسته گشت که نشئهء بادهاش تا ابدالآباد در سر روحانیان و دماغ رحمانیاست و ملأ اعلی و اهل ملکوت ابی تحسین تشریح سر فدا مینمایند که تفسیر جمیع کتب آسمانیست از اینجهت قدری تسلی حاصل باری عنقریب از سقایهء بخون مزرعهء امر الله چنان گل و ریاحین برویاند که شرق و غرب معطر گردد و جنوب و شمال معطر شود

4 والسلام

5 آنچه در نظر داری و منوی ضمیر آن عزیز است که بعد از تحصیل بخدمت پردازی مقبول و محبوب و تسریع ممدوح امید از رب مجید چنانست که بزودی مقصد حاصل گردد و بخدمت پردازید آن هذا خیر لک من سلطنة الآفاق کلها در عالم وجود آنچه بینی عاقبت معدوم و مفقود گردد مگر خدمات رب و دود اگر صد هزار سال بگذرد روز بروز تازه تر شود و کاملتر گردد ملاحظهء پیشینیانرا بنمائید حقیقت واضح و آشکار شود

6 و علیک البهاء

NANU_AB#23

AB03240

To: Baha'is of Ridvan, in Ridvan, Iran

Date: 1903 ca.

- 1 ...Praise be to God, the government seeks the utmost justice, but the mischief-making leaders imagine that persecuting the friends of God will bring them honor. Therefore, they disturb the hearts of the common people so that they might create turmoil. You must arise to that which you are commanded, which is to maintain calm and composure, and to endure suffering from the oppressors. Place your trust in God and seek refuge in the hem of piety. Move with utmost dignity, that you might become well-wishers to the ill-wishers, respond to faithlessness with faithfulness, and counter enmity with love.
- 1 ...الحمد لله دولت نهایت عدالت خواهد ولی پیشوایان فتنه اندیش گمان کنند اذیت یاران الهی سبب عزت ایشانست لهذا قلوب عوام را بتشویش اندازند تا آنکه فتنهائی ساز کنند شما بآنچه بان مکلفید قیام نمائید و آن سکون و قرار است و تحمل عذاب از جفا کار توکل بخدا نمائید و توسل بذیل تقی جوئید در نهایت وقار حرکت کنید بلکه بدخواهانرا خیرخواه شوید و جفا را بویفا مقابلی نمائید و عداوترا بجهت مقاومت خواهید
- 2 Should you receive a wound, be a balm; should you hear taunts and curses, respond with prayers and praise; should they offer you a bitter cup, bestow pure honey; should they inflict injury, show forth love; should they commit injustice, dispense justice; and should they strike with a sword, give them milk and honey. The purpose is that you might become a sign of the Most Great Mercy, and in your conduct and behavior become a standard of the divine teachings, that you might become the manifestation of "verily Our hosts shall be triumphant." For triumph comes through divine attributes, not through brutality, bloodthirstiness, aggression, and savagery.
- 2 اگر زخمی خوردید مرهم باشید و اگر طعن و لعن شنوید دعا و ثنا خوانید و اگر جام تلخ دهند شهد صفا بخشید اگر اذیت روا دارند محبت بنمائید و اگر ظلم کنند عدالت فرمائید و اگر تیغ زنند شیر و شکر دهید مقصد آنست که از فیض رحمت کبری آیتی باشید و در روش و سلوک بموجب تعالیم الهی رایتی شوید تا مظهر و ان جندنا لهم الغالبون گردید زیرا غلبه بصفت رحمانیت است نه به جلادت و خونخوارگی و تیزچنگی و سبعیت
- 3 Soon you shall observe how the holy fragrances encompass the East and the West, and how the banner of Ya Baha'u'l-Abha waves throughout all regions. The faces of the righteous shall shine with the effulgence of light, and the spirituality of the chosen ones shall triumph over the materiality of the wicked. Then shall the believers rejoice.
- 3 عنقریب ملاحظه خواهید نمود که نفحات قدس شرق و غربرا احاطه نماید و لوای یابهاء الأبهی در جمیع آفاق موج زند و جوه ابرار بفیض انوار بتابد و روحانیت اخیار بر جسمانیت اشرار غلبه کند هنالک یفرح المؤمنون

MMK6#432x

AB03213

To: Ahmad Sadrus-Sudur, in Tihiran

Date: 1903 ca.

- 1 O thou who art aware of mysteries and the joy of the righteous! In truth thou hast arisen to serve the Cause of God, thou hast laid a firm foundation in the world of existence, thou hast raised a banner at the pole of contingent being, thou hast stirred up enthusiasm and rapture in hearts. Today the teaching of the Faith is the mightiest foundation, and the acquisition of proofs and arguments is obligatory, and knowledge of conclusive evidences for the appearance of the manifest Light is necessary. The gathering thou hast arranged brought much joy and gladness to the heart of 'Abdu'l-Baha. Surely thou wilt carry forward with effort, persistence and steadfastness so that, God willing, through the divine breaths souls may be educated who will each become a shining lamp in the gathering of divine knowledge. This matter is very important and incumbent upon all. Send the report of that teaching gathering every three months so that it may be disseminated and become the cause of encouragement to others.

- 2 O my Baha! O my Ordainer and my Fashioner and my Helper on the path of guidance! I rub my face in the dust of Thy luminous threshold, in humility, supplication, imploring, communing and seeking aid, that Thou mayest assist this servant through the inspirations of the unseen realm of Thy mercy and enable him to teach the youth Thy clear and manifest proof and Thy conclusive arguments to all the worlds. And aid him to nurture pure souls who will be bearers of Thy Book and ambassadors of Thy utterance and servants of Thy beauty, heralds of Thy Manifestation, drawing light from Thy radiance, diffusing Thy fragrances, speaking Thy praise among Thy creation. Verily Thou art the Generous, the Merciful, the Kind, the Bestower, and verily Thou art the Helper of those possessed of understanding.

1 ای واقف اسرار و سرور ابرار فی الحقیقه بخدمت امر الله پرداختی بنیان متین در عالم وجود ساختی علمی در قطب امکان افراختی شور و ولهی در قلوب انداختی امروز تعلیم تبلیغ اعظم اساس است و اقتباس دلائل و براهین فرض و اطلاع بر حجج قاطعه بر ظهور نور مبین واجب مجلسی که آراستی بسیار سبب فرح و سرور قلب عبدالبهاء شد البته همت و مداومت و استقامت را مجری فرماید تا انشاء الله بنفثات رحمانیه نفوسی تربیت شوند که هر یک در انجمن عرفان شمع روشن گردند بسیار این قضیه مهم است و بر کل واجب و مفروض در سر هر سه ماهی لائحه آن مجلس تبلیغ را ارسال دارید تا منتشر شود و سبب تشویق دیگران گردد

2 یا بهائی الاهی و یا مقدری و مصوری و مؤیدی علی الهدی اتی امرغ وجهی بتراب عتبة قدسک النوراء متدلاً مبتهلاً متضرعاً مناجياً مستغیثاً ان تؤید عبدک هذا بالهامات غیب رحمانیتک و توفقه علی تعلیم الفتیان برهانک الواضح المبین و حججک البالغة علی العالمین و وفقه ان یرئی نفوساً زکیة حمله کتابک و سفره بیانک و عبدة جمالک مبشرین بظهورک مقتبسین من نورک ناشرین لنفحاتک ناطقین بثنائک بین خلقک انک انت الکریم الرحیم اللطیف الوهاب وانک انت المؤید لأولی الألباب

AVK3.499.09x, TSS.139

COC#0387x

AB03097

To: *Mirza Muhammad Hasan Adib*

Date: 1903 ca.

- 1 O Hands of the Cause of God! In truth, regarding what has transpired, no one was at fault and all acted with utmost sincerity, having no purpose except to sacrifice their lives in God's path. A Cause of such magnitude must needs have such storms. The Aziz of Egypt imprisoned many at the instance of the Beauty. So when that Beloved of the horizons appeared with radiant face and perfumed locks in the marketplace, naturally He created more commotion and tumult in the human world than Joseph of Canaan. If there be any fault - God forbid - it lies with the Beloved, not the lover; with the Loved One, not the one who loves.
- 2 A hundred thousand living hearts are needed on this path
- 3 To sacrifice a hundred lives with every breath
- 4 Therefore, we must keep the cup of sacrifice brimming in remembrance of those who thirst for it, and soar to the heights in memory of those intoxicated with the wine of selflessness. We must ask God day and night that we may receive a portion of that overflowing cup and perfume the contingent world with holy fragrance. Soon the verses of sacrifice will be chanted from this scroll of the horizons in such ways that East and West will be stirred, for such self-sacrifice in utter oppression has never before occurred in the human world. Consider then what effects it will have. For each person who requested a letter, one was written and sent. And upon thee be greetings and praise.

1 ای ایادی امر الله فی الحقیقه در آنچه واقع شده
قصوری از نفسی نبوده و کلّ در نهایت خلوص
بودند و مقصدی جز جانفشانی در سبیل الهی
نداشتند امری باین عظمت لابدّ چنین طوفانها
دارد عزیز مصر بعرض جمال جمعی را گرفتار
نمود پس آندلبر آفاق چون با رخی افروخته و
موئی مشکار جلوه بازار نمود البتّه ولوله و فتنه
بیش از یوسف کنعانی در عالم انسانی افکند
اگر گاهی هست استغفرالله از معشوقست نه
عاشق از محبوب است نه محب

2 موافق زنده دل باید در این ره صد هزار تا

3 کند در هر نفس صد جان نثار

4 لهذا باید پیاد تشنگان جام فدا پرموج بود و بذکر
سرملستان صهای فنا پرواز باوج کرد و شب و
روز را از خدا خواست که نصیبی از آن جام
لبریز بریم و برائحه تقدیس عالم امکانرا مشکبیز
نمائیم عنقریب آیات فدا در این رقّ منشور آفاق
چنان ترتیل گردد که شرق و غرب بحرکت
آید زیرا چنین جانفشانی در نهایت مظلومیت
تا بحال در عالم انسانی واقع نشد دیگر ملاحظه
فرمائید که چه تأثیراتی خواهد بخشید از برای
هر نفس که طلب مکتوبی فرموده بودید مرقوم
شد و ارسال گشت و علیک التّحیه و التّناء

AVK3.018

AB03205

To: Prince Muhammad Rida Muqarrab

Date: 1903 ca.

¹ O thou who string the pearls of divine praise! The clear messenger and herald of the Kingdom of the Glorious Lord hath delivered a letter from the Most Glorious Kingdom. The meaning of that clear Book is this: O ye divine friends! Although the fire of tests hath reached to heaven's reins and the whirlwind of trials hath uprooted weak trees from their very foundations, praise be to God that souls have been nurtured in the shade of the education of the Blessed Beauty who, like the trees of the Garden of Paradise, have grown and developed in this divine garden and have spread such roots in the soil of existence that a hundred thousand tempests and storms, nay even violent ages of trials, shall never cause them to waver. They remain firm, steadfast and grave with the utmost constancy. These trees are from the branches of the Abha Garden and from the meadows of the Supreme Concourse.

² Therefore, O ye friends, be not disturbed or tested by hardships, calamities and trials. Ere long such a confirmation shall appear that eyes shall be dazzled, minds astonished, and all tongues shall cry out "verily Our hosts shall be victorious!" In any case, if until now no reply to the letter was sent, it was because the letter had not arrived, otherwise even if brief an answer would have been written. I beseech God that such confirmations may reach thee that thou mayest organize the herald of the Abha Kingdom and make the messenger of the Supreme Concourse an enduring trustee. And upon thee be greetings and praise.

¹ ای ناظم لآلی نعوت الهی پیک مبین و برید ملکوت ربّ مجید نامه از ملکوت ابهی رسانده معانی آن کتاب مبین اینست که ای یاران الهی هرچند نائره امتحان بعنان آسمان رسیده و گردباد افتتان اشجار ضعیفه را از بن و بنگاه قلع نموده الحمد لله نفوسی در ظل تربیت جمال ابهی مانند اشجار جنت فردوس در این ریاض الهی پرورش یافته و نشو و نما نموده و در ارض وجود چنان ریشه دوانده که صد هزار عواصف و قواصف بلکه اعصار شدید افتتان ابداً فتوری در آن نیفکند متین و رصین و رزین در نهایت استقامت قائم و برقرار است این اشجار از شاخسار حقیقه ابهی و از ریاض ملکوت ملأ اعلیست

² پس ای یاران از شدائد و بلایا و محن مضطرب و متحن نگردید عنقریب چنان تأییدی جلوه نماید که ابصار خیره گردد و عقول حیران ماند و جمیع السن فریاد برآرد و آن جندنا لهم الغالبون تلاوت نماید باری جواب مکتوب تا بحال اگر ارسال نگشت نامه نرسیده والا ولو مختصر جوابی مرقوم میشد از حقّ میطلبم که چنان تأییدی رسد که برید ملکوت ابهی را نظم دهی و پیک ملأ اعلی را امین مستدیم گردی و علیک التحیّة و الثناء

INBA17:127

AB11867

To: Kharu'n-Nisa' mother of Abdu'l-Karim et al., in Ishqabad
Date: 1903 ca.

- 1 O ye who are related to those who have ascended to the Supreme Horizon!
- 2 The consummate divine wisdom required that an event occur in Ishqabad that would awaken both friend and stranger, so that souls might find some release from the adornments and attachments of this ephemeral dust-heap and turn with all their power toward the eternal world, seeking the bounties and favors of the realm of the All-Merciful. This is why that honored martyr was raised up with such detachment and attraction, and raised such a flame and manifested such a radiance that it became a lesson to those of insight.
- 3 Therefore you should not be affected or regretful in the least. Rather, on the contrary, you should find fresh spirit and delight in every breath from the perfumed breezes of detachment of that spiritual temple, and recall his sacrifice - what cup he drank that made him so intoxicated and unconscious of self that he could not bear it and hastened to the place of sacrifice.
- 4 Yet had this state of awakening remained, its results would surely have been greater and its fruits sweeter, for it would have awakened the sleeping and roused the dejected.
- 5 And upon you be greetings and praise.

1 ای منتسبین آن فائز برفیق اعلی

2 حکمت بالغه الهیه اقتضا چنین نموده بود که امری در عشق آباد واقع گردد که سبب تنبیه هر آشنا و بیگانه شود تا نفوسی از آلائش و آرایش این خاکدان فانی قدری فراغت حاصل نمایند و بتام قوت توجه بجهان باقی کنند و الطاف و نعم عالم رحمانی طلبند این بود که حضرت شهید باین انقطاع و باین انجذاب مبعوث گشت و چنین شعله ای بلند نمود و لمعه ای ظاهر کرد که اهل بصیرت را سبب عبرت شد

3 لهذا نباید شما ذره ای متأثر و متحسر باشید بلکه بالعکس باید از نفعات معطره انقطاع آن هیکل روحانی در هر دم روحی و ریحانی تازه یابید و جانفشانی او را بخاطر آرید که چه جامی نوشید که چنین سرمست شد و بیخبر از خود گشت تا آنکه تحمل نموده بمشهد فدا شتافت

4 ولی با این حالت تنبیه اگر باقی مانده بود البته نتایجش بیشتر بود و ثمراتش شیرین تر زیرا سبب بیداری خفتگان میشد و هوشیاری افسردگان

5 و علیکم التحية و التناء

TISH.594

AB11868

To: Wendell Phillips Dodge, in New York
Date: 1903 ca.

- 1 O fresh branch growing in the garden of Abha! Soon your father will see you as a verdant tree, refreshed by the outpouring of the clouds of God's Kingdom. Do not spare any effort in serving your father, for he was the cause of your guidance to the path of salvation and your receiving abundance from
- 1 ایها القضیب الرطب الناضئ فی جنة الابهی فسوف یراک والدک شجرة نضرة ریانة بفیض سحاب ملکوت الله فلاتأل جهداً فی خدمة ابیک لانه کان سبباً لهدایتک الی طریق النجات

the spirit of life. Verily your Lord has built for you a mighty Babylon and a great Jerusalem wherein you shall dwell forever.

واستفاضتک من روح الحیات انّ ربکم قد بنی
لکم بابلاً عظیماً و اورشلیماً جسیماً ستسکنون
فیها الی ابد الابد

- 2 As for Mr. Breakwell who has ascended to the Kingdom of God, in his ascension there is wisdom which none knows except him whom God has taught the mystery of mysteries. We have written an elegy for him which, if recited upon rock would melt it, upon rivers would freeze them, upon dust would ignite it, upon heaven would make it weep, and upon earth would make it lament. But this weeping, lamentation and crying is celestial - none can hear it except a heavenly ear. The people are heedless of this - deaf, dumb, blind - they neither see nor hear nor speak, as Christ said in the Gospel: "seeing they do not see, and hearing they do not hear." We shall send a copy of that elegy to the maidservant of God Barney that you may become aware of it.

2 و اما المتصاعد الی ملکوت الله مستر بریکویل
انّ فی صعوده لحکمة لایعلها الا من علمه الله
سر الاسرار قد کتبنا له مرثیة لو تلیت علی
الصخرة لذابت و علی الانهار لانجمدت و علی
التراب لاشتعل و علی السماء لبکت و علی
الارض لناحت و اما هذا البکاء و النیاح و
التحییب ملکوتی لایسمعها الا اذن سماوی و اما
الناس فی غفلة عن ذلك صمّ بکم عمی لایرون
و لایسمعون و لاینطقون کما قال المسیح فی
الانجیل یظنون و لایرون یستمعون و لایسمعون
و سنبعث نسخة من ذلك الرقی الی امة الله
بارنی لعلک تطّلع به

- 3 As for what you asked about work that would suit you - whatever your father and mother approve for you is beloved in the sight of 'Abdu'l-Baha. I ask God to make you proficient and learned in the language of the people of the East so that you may read by yourself from the writings of your Lord, the Merciful, the Compassionate.

3 و اما ما سئلت عن الشغل الذی یوافقک فیهما
یستحسن والدک و والدتک لک فهو امر محبوب
عند عبدالبهاء و اسئل الله ان یجعلک واقفاً متعلماً
بلسان اهل الشرق حتی تقرء بذاتک من آثار
ربک الرحمن الرحیم

- 4 Upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

BRL_DAK#0075

AB03347

To: Siyyid Abidin father of Siyyid Ibrahim, in Sangsar

Date: 1903 ca.

- 1 O servant of Baha! What you wrote was observed and its contents understood. Although the letter was brief in words, it had an extensive meaning, for it indicated the Most Great Guidance and the enkindlement of the fire of the love of God and steadfastness in the Cause of God. This meaning is the essence of meanings and this utterance is the reality of wisdom and explanation.

1 ای بندهء بها آنچه نگاشتی ملاحظه گردید و بر
مضمون اطلاع حاصل شد هرچند نامه لفظاً
مختصر بود ولی معنای مفصل داشت زیرا دلالت
بر هدایت کبری میکرد و اشتعال نار محبة الله و
استقامت بر امر الله این معنی جوهر معانیست و
این بیان حقیقت حکمت و تبیان

- 2 Blessed are those souls whose words contain surging oceans of meanings and whose utterances encompass divine wisdom.

2 خوشا بحال نفوسیکه در کلماتشان بحور معانی
مواج و در بیانشان حکمت ربّانی مندمج آن نفوس

Such souls will surely advance day by day in spiritual stations until they ascend to the divine heights.

- 3 The loved ones of God must each become a sign of the All-Merciful and a cause of joy and gladness to the world of humanity. They must show the utmost kindness to one another, and likewise show perfect mercy and generosity to others, associate with all in utmost love, and occupy themselves with the mention of God. This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.

- 4 Convey the longing greetings of 'Abdu'l-Baha to all the friends of God and say: This is the time of enthusiasm and excitement and the moment to hear the melody of the angel. Cast aside patience and tranquility and associate with both friend and stranger with an eloquent tongue and a heart aflame.

- 5 And upon you be greetings and praise.

الْبَتَّه رُوز بَرُوز دَر مَقَامَاتِ مَعْنَوِيَّه تَرَقِّي نَمَایند تا آنکه باوَج رَحْمَانِي عَرُوج کُنند

3 اَحْبَائِی الٰهی بَایَد هَر یَک آیت رَحْمَانِي گُردند و سَبَب سُرُور و شَادْمَانِي عَالَمِ انْسَانِي شُوند بَا یَکدیگَر در نِهَایَت رَأْفَت بَاشِند و هَمچُنین بَا سَائِرین در غَايَت رَحْمَت و مَرُوت و بَکَال حُب مَعَاشَرَت کُنند و بَذِکَر حَقِّ مَشغُول گُردند ذَلِک مَن فَضْلِ اللّٰه یُؤْتِیهِ مَن یَشَاءُ و اللّٰه ذُو فَضْلِ عَظِیم

4 جَمِیع یَارَانِ الٰهی رَا تَحِیَّتِ مَشْتَاقَانَهٗ عِبْدِالْبَهَّاءِ بَرَسَان و بَگُو وَقْتُ جُوش و خُرُوشِ اسْت و هَنَگَامِ اسْتِمَاعِ اَهَنَگِ سُرُوشِ صَبَر و سَکُونِ رَا بَکَاَر گُذَارِید و بَا زَبَانِي نَاطِق و دَلِی آتَشِ بَارِ در بَینِ یَار و اَغْیَارِ مَحْشُور شُویَد

5 و عَلَیْکُمُ التَّحِیَّه و التَّنَآءُ

MMK6#129

AB03533

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

Date: 1903 ca.

- 1 O exalted branch of the Blessed Tree! Some time ago you wrote concerning the restoration of the heavenly Shrine and the Kaaba of the All-Merciful ones. A response was dispatched, but no word of its receipt has yet reached us.

- 2 The restoration of the blessed House is a most pressing duty which cannot suffer a moment's delay. The House must, however, preserve its original design. Nor should the slightest change or modification be permitted. Therefore, your honor must, with utmost speed, prepare an estimate of the repairs needed for the honored House and quickly send it to the Holy Land, so that by whatever means possible, that sum may be dispatched from here, enabling you to promptly proceed with the restoration of the Blessed House, the Shrine of spiritual beings. Not a minute's delay is permissible. This is of utmost importance, and its spiritual and physical effects are profound. Surely, upon receipt of this letter, without a moment's hesitation, you will promptly send the estimate. The state of the

1 اَیَّاهُ الْفَرْعِ الرَّفِیعِ مِنَ السَّدْرَةِ الْمُبَارَکَةِ چُنْدی از پِیش در خُصُوصِ تَعْمِیرِ مَطَافِ مَلْکُوتِیَانِ و کَعْبَهٗ رَحْمَانِیَانِ مَرْقُومِ نُمُودِه بُوْدِید جَوَابِ مَرْقُومِ شُد خَبَرِي هَنُوز از وُصُولِ جَوَابِ نَرَسِید

2 تَعْمِیرِ بَیتِ مَکْرَم از فَرَاغِضِ فُورِیَّه اسْت طَرَفَهٗ الْعَینِ تَاخِیرِ جَائِزِ نَه اَمَّا بِرِ بَنِیَانِ اَصْلِي بَایَد بَاقِي و بِرَقَرَارِ مَانَدِ قَطْعِیَّاً تَغْیِیرِ و تَبْدِیلِي نِیَابَد پَس بَایَد اَن حَضْرَتِ بَکَالِ سُرْعَتِ کَشْفِیَّهٗ تَعْمِیرَاتِ بَیتِ مَکْرَم نَمَایند و بِزُودِي اَرْسَالِ بَارِضِ مَقْدَسِ فَرَمَایند تا از اِیْجَا بَهرِ قَسْمِي بَاشَد اَن مِیْلَغِ اَرْسَالِ گُردَد کِه بِزُودِي بِتَعْمِیرِ بَیتِ مَبَارَکِ مَطَافِ رُوحَانِیَانِ پَرْدَازِید دَقِیقَهٗی تَاخِیرِ جَائِزِ نَه بَسِیَارِ مَهِم اسْت تَاثِیرَاتِ رُوحَانِیَّه و جِسْمَانِیَّهٗ اش شَدِید اسْت اَلْبَتَّه بُوَصُولِ اِینِ مَکْتُوبِ دَقِیقَهٗی فِیْئُورِ نُمُودِه و بِزُودِي کَشْفِیَّهٗ اَرْسَالِ دَارِید وَضْعِیتِ

House, as regards the disposition of its rooms, its walls, its dimensions and architecture, should not be altered in the least.

3 Upon you be greetings and praise.

4 Consider how important is the restoration of the sacred and blessed House, such that this servant pledged that if the people of Fars would restore it, the prevailing afflictions would be entirely removed, and wrote that they should make this matter the criterion of truth and falsehood.

GEN.170-171

بیت از جهت ترتیب اطاقها و دیوارها و وسعت و هندسه ابداً ذره‌ئی تغییر و تبدیل جائز نه

3 و علیک التّحیّة و النّاء ع

4 تعمیر بیت مقدّس مبارک ملاحظه فرمائید که چه قدر مهمّ است که این عبد تعهّد نمود که اهل فارس اگر تعمیر نمایند آفات مستولیه بکلی زائل گردد و مرقوم نمود که این قضیه را مدار حقیقت و بطلان قرار دهند

INBA87:317, INBA52:322, KHAf.210, TSQA3.057

AB03363

To: *Ruknul-Vizarih, in Tabriz*

Date: 1903 ca.

1 O thou ancient servant of the Abha Beauty!

2 Praise be to God that in Azerbaijan thou hast set aflame the hearts of the heedless ones, and in that renowned land thou hast become a pillar of the pillars of the frequented House. Thou hast been the cause of exalting the Word of God and hast diffused the divine fragrances. Give thanks to the peerless Lord that thou hast attained to such an exalted station.

3 I beseech God that thou mayest become the means whereby every person of understanding may be assisted and confirmed in attaining to the supreme guidance. Mayest thou become the cause of enkindling the hearts of the loved ones and the means of attracting the spirits of the friends of Baha, so that in the pole of Azerbaijan the fire of the love of God may blaze forth in such wise that it may become the temple of the love of God.

4 Though we are all in utmost imperfection, yet we place our trust and reliance upon the divine perfection and seek assistance from His infinite bounty. We look not to ourselves but rather turn our gaze to the favors and bestowals of the Ancient Beauty, for His aid and grace can transform a weak bird into an eagle of the Supreme Concourse and an insignificant atom into a star of the ethereal sphere. Whatever we are, we are under His protection, and whatever we may be, we are servants at His threshold. Look not at the servant, but rather look at

1 ای بندهء دیرین جمال ابهی

2 الحمد لله در آذربایجان آذری بجان غافلان زدی و در آن کشور مشهور رکنی از ارکان بیت معمور گشتی سبب اعلاء کلمه الله شدی و نشر نفحات الله نمودی شکر کن خداوند بیانند را که بچنین مقام ارجمند رسیدی

3 از خدا میطلبم که سبب شوی و هر هوشمند را بهدایت کبری موفق و مؤید نمائی سبب حرارت قلوب احبّاشوی و وسیلهء انجذاب ارواح یاران بها گردی تا نار محبت الله در قطب آذربایجان چنان شعله زند که آتشکدهء محبت الله گردد

4 هر چند کلّ در نهایت نقصیم ولی توکل و اعتماد بر کمال الهی داریم و استمداد از فضل نامتناهی جوئیم نظر بخود نکنیم بلکه توجه به موهبت و عنایت جمال قدم ثنائیم زیرا عون و عنایتش مرغ ضعیف را عقاب ملاً اعلی نماید و ذرهء ناچیز را کوکب فلک اثیر کند هرچه هستیم در پناه اوئیم و هرچه باشیم بندهء درگاه او هستیم لا تنظر الی العبد بل فانظر الی مولاه و لا تنظر الی القطرة بل

his Lord; look not at the drop, but rather at the ocean which sustaineth it. This indeed is the great bounty which God hath promised to His sincere servants.

الى البحر الذى يمدّها انّ هذا هو الفضل العظيم
الذى وعد الله بها عباده المخلصين

5 And upon thee be greetings and praise.

5 و عليك التحيّة و الثناء

INBA89:185, MKT9.061b

AB03375

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran

Date: 1903 ca.

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 What thou didst write was noted. Praise be to God that it indicated firmness in the love of the All-Merciful. Steadfastness in this mighty Dispensation has most clear and evident effects, and any soul among the friends who manifests steadfastness is truly among the greatest gifts of the Lord to humankind. That divine friend, praise be to God, is adorned with this blessed attribute and is firm and steadfast on this divine path.

2 آنچه نگاشتی ملاحظه گردید حمد خدا را که
دلالت بر استقامت در محبت حضرت رحمانیت
داشت استقامت در این کور عظیم آثارش
بسیار واضح و آشکار است و هر نفسی از یاران
باستقامت پدیدار شود فی الحقیقه اوست از
اعظم موهبت حضرت پروردگار از برای نوع
انسان آن یار الهی الحمد لله باین صفت مبارکه
متّصف و بر این صراط الهی ثابت و مستقیم

3 Although tests and trials are decreasing in one respect, since day by day the banner of God's Cause waves more strongly and rises higher, yet in another respect hidden tests are clearly evident. Counsel the divine friends to ever resist the onslaught of the doubts of the oppressors like a mountain of iron, especially the doubts of the negligent ones. Such souls are like cold iron that is never affected by anything - even under hammer and anvil they show no effect, seek no realization, no thought, no depth of understanding, and desire nothing but worldly liveliness.

3 امتحان و افتتان هر چند از جهتی در تناقص
است زیرا روز بروز رایت امر الله موجش
بیشتر و ارتفاعش عظیم تر است و لکن از جهتی
دیگر امتحانات خفیه واضح و مشهود یاران الهی
را نصیحت نمائید که همواره مانند کوه آهنین
مقاومت هجوم شبهات ظالمین نمایند علی الخصوص
شکوک اهل فتور این نفوس مانند آهن سردند
که ابداً از چیزی متأثر نشوند حتی در زیر پتک
و سندان ابداً تأثری حاصل ننمایند و تحقیق و
تفکّر و تعمق نجویند و جز معیشت دنیویّه
چیزی نخواهند

4 Praise be to God that dear friend and all relations are preserved under the protection of the All-Merciful from this foul odor, and are in the utmost assurance. And upon you be greetings and praise.

4 الحمد لله آن یار مهربان و جمیع بستگان در صون
حمایت رحمن از این نفحه کریه محفوظ و مصون
و در غایت اطمینانند و علیکم التحيّة و الثناء

INBA85:378, YMM.040

AB03534

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

- 1 O noble branch of the Divine Tree! The letter you wrote to the Hand of the Cause of God was noted. I wrote a reply to the letter from my devoted friend, and replies were written to all letters that arrived at the Holy Land from the men of that household.
- 2 Praise be to God, the Cause of God is ascending in all regions and day by day the Blessed Tree is growing and developing. Such tumult, clamor and jubilation has arisen in all horizons that the Concourse on High are in joy and delight - except for the faithless ones who are in utter lifelessness and corruption and sedition and grief and sorrow. The violation has become like a skin disease - filth drips from their faces. "The guilty shall be known by their marks." Glory be to God! Each one like an ill-omened owl has crept into some ruin and occasionally raises discordant sounds with sighs and groans.
- 3 You must exercise the utmost protection regarding others, especially the leaves of the blessed tree, lest anyone cast doubts and misgivings upon them verbally or in writing. A letter is enclosed - please deliver it. The cloaks that were sent arrived. Since the sender is very dear, we had one specially sewn as a winter robe. Convey the Most Glorious greetings to all the friends. And upon you be greetings and praise.
- 1 أيتها الفرع النّجيب من الشّجرة الرّحمانيّة تحريري
 كه بحضور اسم الله مرقوم نموده بوديد ملاحظه
 گرديد مکتوب يار شاطرم را جواب نوشتم و هر
 مکاتيب از رجال آن در خانه به ارض مقدّس
 رسيد جواب مرقوم شد
- 2 الحمد لله امر الله در جميع اطراف رو بعلاّو است و
 يوماً فيوماً شجره مبارکه در نشو و نما چنان ولوله
 و غلغله و هلهله در آفاق افتاده که ملأ اعلی
 در وجد و طربند مگر بیوفایان که در منتهای
 نمودت و فساد و فتنه و اندوه و غم نقض مانند
 مرض جرب شده کثافت از سر و صورتشان
 میریزد تعرف المجرمون بسیماهم سبحان الله هر
 یک مانند بوم شوم در هر خرابهائی خزیده و بانکر
 اصوات گاه گاهی زفیر و شپیتی برآرد
- 3 شما نهایت صیانت را در حقّ سائرین
 علی الخصوص ورقات شجره طوبی مجری دارید
 که مبادا وساوس و شبهاتی نفسی بر آنان شفاهاً
 و یا تحریراً القا نماید تحریری در جوفست برسانید
 عباهای مرسل واصل گردید نظر باینکه مرسل
 بسیار عزیز است یکی را مخصوص بجهت
 زمستان جبه دوختیم جميع یاران را تکبیر ابدع
 ابهی ابلاغ فرمائید و علیک التّحیّة و الثّناء

MMK6#523

AB03352*To: Aqa Siyyid Mahmud son of Aqa Mirza Baba Dahaji**Date: 1903 ca.*

- 1 O servant of the Abha Beauty! Regarding the mention of the length of life of the ancients, this is a relative matter, not according to current convention in these days. For in ancient times there were different kinds of years - some would count one lunar cycle as a year, some would count the solar cycle, and likewise they would name the cycle of each planet as a year, such as the lunar year, solar year, Venus year, Mercury year, Mars year, Jupiter year, and Saturn year, which refers to the orbital period of these planets. Otherwise, the days of life are exactly what is clear and evident. The most that can be said is that the bodies of the ancients were stronger due to their simple way of life, and their constitution was more robust. We beseech God's grace that He may grant such a life to His loved ones that the ages of Noah and Hud, according to common conception, would appear as but a moment compared to their centuries and ages.
- 2 Convey to Jinab-i-Aqa Ali-Rida the Most Wondrous, Most Glorious greetings. I beseech God that in His merciful protection He may make this servant and all the loved ones companions.
- 3 And likewise convey to Jinab-i-Siyyid Asadu'llah the Most Wondrous, Most Glorious greetings. I hope that in servitude to the Sacred Threshold he may become of one mind and voice with this servant full of weakness and need. And upon him be greetings and praise.

1 ای بندهء جمال ابدی آنچه ذکر امتداد حیات سلفست امریست اعتباری نه بحسب اصطلاحی در این ایام زیرا درازمنهء قدیمه سنین مختلفه بوده بعضی یک دور ماه را یکسال میشمرند و بعضی دور آفتاب را و همچنین دور هر کوکب سیار را یک سال مینامیدند مثلاً سنهء قمری سنهء شمسی سنهء زهرهائی سنهء عطاردی سنهء مریخی سنهء مشتری سنهء زحل که عبارت از مدت دوریهء این کواکبست والا ایام حیات همین است که واضح و پدید است نهایت آنکه اجسام پیشینیان از جهت معیشت بسیطه قویتر بود و بنیه شدیدتر از فضل حق مستدعیم که حیاتی باجای خویش عنایت فرماید که عمر نوح و هود بحسب تصور مشهور بمثابهء آتی از اعصار و دهور گردد

2 جناب آقا علی رضا را تحیت ابدع ابدی ابلاغ نما از خدا خواهم که در پناه رحمانیتش ایعبد و جمیع احبّا را همدم نماید

3 و همچنین جناب سید اسدالله را تحیت ابدع ابدی ابلاغ نما امیدوارم که در عبودیت آستان مقدّس همراز و هم آواز اینعبد پر عجز و نیاز گردد و علیه التّحیّة و الثّناء

AVK2.193, MAS2.072-073

AB03528*To: Josephine C De Lagnel**Date: 1903 ca.*

O thou whose spirit is stirred by the breaths of God!

I have chanted verses of praise to God that He has guided you to the light of guidance, caused you to hear the call from on

high, shown you His greatest signs, and made you a herald of His name among the people. Blessed are you for having received the teachings from his honor the teacher Abu'l-Fadl and for having met the Khan with all joy and spiritual delight.

God will assist you with the spirit of life while you are in the ark of salvation, and will recite unto you verses of steadfastness so that you may remain firm during severe tests and mighty trials.

God has forgiven your blessed son who has ascended to the Supreme Companion. He addresses you in the most wondrous words saying: "O my loving mother! Would that my people knew how my Lord has forgiven me and made me one of those who have attained!"

Know thou that the winds of tests will intensify in those regions and will uproot trees from their foundations, but the steadfast ones - their Lord will assist them with the greatest power. They will resist tests as firmly as mountains resist storms and tempests and winds. Know that every steadfast one prospers through thy Lord's grace, and the Lord of the Kingdom will assist them with hosts from His holy dominion and angels from His Kingdom on all sides.

I beseech God that you may be among them and withstand every storm and earthquake and hardship and trial. Upon you be greetings and praise.

BSTW#046

AB03339

To: Mirza Ayyub Tabib

Date: 1903 ca.

- ¹ O servant of God! His Holiness Job fell into the most great divine tests, but he engaged in patience and forbearance. He endured all calamities and pains, and did not desire a moment's laxity in the requirements of servitude. Through the auspiciousness of this quality and the blessedness of this virtue, he was blessed with divine healing. Through faithfulness he endured every cruelty. He saw the taunts of enemies as the means of attaining the most exalted station, and found the harm from the ignorant to be the means of the greatest gift, until, like a

¹ ای بنده الهی حضرت ایوب در اعظم امتحانات الهی افتاد ولی به صبر و شکیب برداخت تحمل جمیع مصائب و آلام نمود و دقیقه‌ئی در لوازم عبودیت فتور ننخواست بمیمنت این خصلت و مبارکی این منقبت بشفای الهی موفق شد و بوقا تحمل هر جفا نمود ثنات اعدا را سبب وصول بمقام اعلی دید و اذیت نادانانرا وسیله موهبت کبری یافت تا آنکه چون شاهد

rose in the garden of providence, his countenance became radiant and he guided a group to the path of guidance.

- 2 You too must forget every trial and pain so that you may hear the call of the invisible herald with the ear of consciousness and find the doors of the greatest gift opened. You shall plunge into Job's spring and purify your being from all the contingent world, and with a pure soul become immediate healing for every illness and give sufficient and complete remedy. This spiritual medicine is established and enduring, its influence everlasting and its gift heavenly.
- 3 And if you hasten to London to perfect physical medicine, let your purpose be to spread spiritual medicine in that northern clime, that perhaps you may guide a soul to the greatest guidance and grant healing from spiritual diseases.
- 4 And upon you be greetings and praise.

گل در گلشن عنایت چهره برافروخت و جمعی را بشریعه هدی هدایت فرمود

2 تو نیز هر محن و آلام را فراموش نما تا ندای سروش غیب را بگوش هوش استماع نمائی و ابواب موهبت کبری را مفتوح یابی در چشمه ایوب غوطه خوری و وجود را از جمیع عالم امکان طیب و طاهر فرمائی و با نفسی پاک هر بیمار را شفای عاجل شوی و دوائ کافی وافی دهی این طب روحانی برقرار و باقی و تأثیرش جاودانی و موهبتش آسمانیست

3 و اگر چنانچه بجهت تکمیل طب جسمانی به لندن شتابی مقصدت نشر طب روحانی در آن اقلیم شمالی باشد که شاید نفسی را بهدایت کبری دلالت نمائی و از امراض روحانی شفا بخشی

4 و علیک التّحیّة و النّناء

MMK3#215 p.155

AB03677

To: *Haji Muhammad Taqi Lari, in Bandar Abbas*

Date: 1903 ca.

- 1 O steadfast one in the Covenant! Your esteemed letter arrived and its meanings brought joy and happiness, as it indicated walking on the path of guidance and turning toward the Abha Kingdom. This is the firm foundation of the human world, and when a soul attains to it and arises to that which is worthy and befitting of this most exalted and most glorious station, surely the confirmations of the All-Merciful and the successive divine assistance will encompass their condition. The dawn of hope will break and the light of truth will spread through the horizons of heart and soul. Therefore, we beseech the True Beloved that this sweet basil of the gardens of the love of God may ever gain freshness and delicacy through the showering of endless bounty, so that day by day the fire of love may increase in intensity, and moment by moment a new spirit of love may be produced in the heart, and that among the people it may become the cause of the glory of God's Cause, and may guide heedless souls to the eternal spring. And when you succeed in this blessed endeavor, abundant joy will be attained, and

1 ای ثابت بر پیمان نامه عالی واصل و معانی سبب سرور و شادمانی گشت چه که دلیل بر سلوک در سبیل هدی بود و توجّه بملکوت ابدی این اساس متین عالم انسانیست و چون نفسی بآن فائز گردد و بآنچه لایق و سزاوار این مقام ارفع اعلاست قیام نماید البته تأییدات رحمانیه و توفیقات صمدانیه متابعاً شامل حال شود صبح امید دمد و نور حقیقت در آفاق دل و جان منتشر شود لهذا از محبوب حقیقی استدعا مینمائیم که همواره آن ریحان ریاض محبت الله بریزش بارش فضل بی پایان طراوت و لطافت یابد تا روز بروز بر اشتعال نار محبت بیفزاید و دم بدم روح محبتی جدید در قلب حاصل فرماید و در میان خلق سبب عزّت امر حق شود و نفوس غافله را بشریعه باقیه هدایت فرماید و چون باین امر مبرور موفق گردید سرور موفور

the lamp of light will be kindled in the grateful heart, and its brilliant rays will shine upon all limbs and members, and all conduct and behavior will become the cause of the shining forth of lights.

حاصل شود و سراج نور در قلب مشکور موقود
شود و انوار ساطعه‌اش پرتوی بر ارکان و اعضا
سطوع نماید و جمیع رفتار و کردار سبب اشراق
انوار شود

2 And upon you be greetings and praise.

2 و علیک التّحیّة و التّناء

MKT9.075

AB03634

To: Abdu'llah Muhammadzadih Ganjavi, in Ganjeh

Date: 1903 ca.

1 O servant of Baha! Your sweet, beneficial and concise letter brought much comfort and joy to 'Abdu'l-Baha. Letters should be like this - concise and beneficial - for this servant has absolutely no time to read lengthy writings. The more concise, the better, more appealing, sweeter and more acceptable it is.

1 ای بندهٔ بها نامهٔ ملیح مفید مختصر شما بسیار
سبب راحت و مسرت عبدالبهاء گشت نامه باید
چنین باشد مختصر و مفید زیرا این عبد بهیچوجه
فرصت قرائت مسطورات مطوله ندارد هر چه
مختصر بهتر و خوشتر و دلکشتتر و شیرین تر و
مقبولتر است

2 Consider that when Solomon wished to write a great proclamation to the people of Sheba, with what concise phrases he wrote it. The heading was "It is from Solomon, and it is 'In the Name of God, the Most Merciful, the Most Compassionate'" and the text of the decree was "Be not arrogant toward me, but come to me in submission." How concise and beneficial, how eloquent and articulate it is! He forbids pride and arrogance, which is the foundation of all vices, and commands submission and obedience, which is the foundation of virtues. Thus it became clear that brevity is better than prolixity and verbosity.

2 ملاحظه نمائید که حضرت سلیمان وقتی که
خواست منشور عظیم باهل سبا مرقوم فرماید
بچه عبارت مختصره‌ی مرقوم فرمود عنوان آن
من سلیمان و آنه بسم الله الرحمن الرحیم و متن
فرمان ان لا تعلوا علیّ فأتونی مسلمین چه قدر
مختصر و مفید چه قدر فصیح و بلیغ است منع
از علوّ و غلوّ میفرماید که اساس کلّ رذائل
است و امر بتسلیم و اطاعت میفرماید که بنیان
فضائلست پس معلوم شد اختصار بهتر از اسباب
و اطناب

3 But you might say, "Then why have you yourself written such a detailed letter?" In response I say, "Necessity permits what is normally forbidden" - I must fully explain this matter.

3 اما خواهی گفت پس تو خود چرا مکتوب
باین مفصل مرقوم نموده‌اید در جواب گویم
الضرورات تبیح المحذورات باید این کیفیت را
بتامها بیان نمایم

4 I hope through the grace and bounty of the Divine Unity that you will be the recipient of favor in all degrees and become the manifestation of heavenly bounties. And upon you be greetings and praise.

4 امید بفضل و موهبت حضرت احدیت دارم
که در جمیع مراتب مورد عنایت شوی و مظهر
الطاف رحانیت گردی و علیک التّحیّة و التّناء

MMK6#362

AB03855

To: Muhammad Ali (Vashluq) et al., in Gawharan

Date: 1903 ca.

...Though human reality is utterly weak and powerless, yet divine bestowal is in the utmost might and power. Therefore, one must not look to weakness and impotence, but rather turn to eternal glory and divine bestowal. What station or rank hath an atom? Yet when it falleth within the ray of the sun it becometh visible and manifest and performeth its dance. For the existence of the atom is not perceptible, but the bounty of the sun maketh it apparent. Therefore, O spiritual friends, rely not upon capacity and capability, but rather trust in the grace and bounty of the Lord God. That celestial power encompasses earthly realities and penetrates the essence of all things. Observe how the heat and light of the sun penetrate all the pores of the dark earth and bring about resurrection and revival, causing what flowers and fragrant herbs to appear from water and clay. This is from the power of the sun's bounty, not from the capacity and capability of the dark earth. Yet the appearance of these effects is conditional upon attention, remembrance, reflection, and the luminosity of human virtues and perfections. When we attain to this station, we shall find all doors opened and all bounties made ready. This is the truth, and after truth there is naught save manifest error....

...حقیقت بشریه هرچند در نهایت ضعف و ناتوانیست ولی موهبت ربانیه در غایت قوت و توانائی لهذا نباید نظر به ضعف و ناتوانی نمود بلکه باید توجه بعزت ابدی و موهبت ربانی کرد ذره را چه شأن و مقامی ولی چون در شعاع آفتاب افتد ظاهر و پدیدار گردد و جولانی نماید زیرا هستی ذره قابل دیدار نه ولی فیض آفتاب نمودار نماید پس ای یاران روحانی اعتماد بر قابلیت و استعداد ننمائید بلکه بر فضل و جود حضرت یزدان اعتماد فرمائید آن قوت لاهوتیه محیط بر حقائق ناسوتیه است و نافذ در هویت اشیاست چنانکه ملاحظه مینمائید که حرارت و ضیاء آفتاب در جمیع مسام خاک سیاه نفوذ نماید و حشر و نشور فرماید و چه گلها و ریاحین از ماء و طین ظاهر کند این از قوت فیض آفتابست نه از استعداد و قابلیت خاک سیاه ولی ظهور این آثار مشروط به توجه و تذکر و تفکر و نورانیت اخلاق و فضائل عالم انسانست چون باین مقام فائز شویم جمیع ابواب را گشاده یابیم و جمیع فیوضات را آماده بینیم هذا هو الحق و ما بعد الحق الا الضلال المبین...

MMK3#164 p.115x

AB03703

To: Abdu'llah son of Muhammad Baqir Nabil et al., in Qazvin

Date: 1903 ca.

- 1 O two brilliant stars in the horizon of the love of God! The news of the spiritual feast and heavenly banquet became the cause of joy and gladness to the souls of the All-Merciful. Although outwardly there was no merriment or delight, and no musician played melodies and songs, and no harp or lute made music - there was no brimming cup, no joy-inducing wine, no ornament or adornment, no horn or flute - yet the holy and

1 ای دو نجم باهر افق محبت الله خبر جشن روحانی و یزم رحمانی سبب سرور و حبور نفوس رحمانی گشت هرچند بحسب ظاهر انبساط و طرب نبود و مطرب نغمه و ترانهائی نمود و چنگ و چغانهائی نسرود جام لبریزی نه صبهای شوق انگیزی نه زینت و زیوری نه شیپور و

musk-laden breezes were wafting and the gathering of fellowship was radiant with light. The sound of its harp was the melody of the Supreme Concourse, and the tone of its lute was the song of the denizens of the Most Glorious Kingdom. Its melody was praise and glorification, and its feast and joy were the oneness and glorification of the Glorious Lord. The houris of the Garden of Paradise were moved to ecstasy and delight, and the leaves of the Blessed Tree were drawn to rapture and wonderment.

مزمري نه ولي نفحات قدس مشكار بود و
محفل انس پرنوار آوازه چنگش آهنگ ملا
اعلى بود و صوت عودش سرود سگان ملكوت
ابى نغمه اش تسبيح و تهليل بود و جشن و
سرورش توحيد و تحيد رب جليل حوريات
جنت فردوس وجد و طرب نمودند و ورقات
شجره مباركه جذب و وله يافتند

- 2 Seldom has there been such joy with such intensity, for the light of its gladness was brilliant and the rays of its delight were radiant. Blessed and auspicious, fortunate and praiseworthy! I beseech God to send down upon you both a blessing from heaven and to raise up through you servants who will spread holy fragrances and keep alive your remembrance and make for you an exalted tongue of truth and who will abundantly praise and sanctify their Lord. Upon you be greetings and praise.

2 سرورى باين پرشورى كم واقع زيرا نور سرورش
ساطع بود و اشعه سورش لامع مباركست و
متمين مسعود است و محمود اسئل الله ان ينزل
عليكم بركة من السماء و يثبت بكم عباداً ينشرون
النفحات القدسيه و يحيون ذكركم و يجعلون لكم
لسان صدق عليا و يسبحون بحمد ربهم و يقدسون
له كثيرا و عليكم التحية و الثناء

PYB#201 p.18, KNJ.034c

AB03865

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1903 ca.

- 1 O my Samandar and my partner in servitude to Baha! I have chanted the verses of your love for God and praised my Lord for how my sense of smell was perfumed by that sweet-scented fragrance, and how my spiritual feelings were stirred by those meanings that emanate from divine inspirations. I beseech God to increase your attraction to the radiant lights shining from His Most Glorious Beauty.
- 2 O my dear partner, my noble companion, and my distinguished intimate at the Divine Threshold! When the face of affairs becomes dusty, do not grieve - the cup of joy will overflow upon you with abundant bounty in this praised Day.
- 3 O my beloved, there is no soul but its cup becomes clouded one day by a destined measure, so that souls may not find rest nor be attracted to this transient existence and elemental life, but rather hearts may become attached to the divine Kingdom and

1 يا سمندرى و سيمى فى عبودية البهاء اتى رتل
آيات حبك لله و حمدت ربى بما تعطر مشامى
بتلك النفحة الطيبة الشدا و تحركت هواجسى
الروحانية من تلك المعاني المنبعثة عن الهامات
رحمانية و اسئل الله ان يزيدك انجذاباً الى الأنوار
الساطعة من جماله الأبهى

2 يا سيمى العزيز و انيسى الكريم و نديمى الوجيه
فى العتبة الربانية اذا غبر وجه الأمور لا تحزن
ستطفح عليك كأس السرور بفيض موفور فى
هذا اليوم المشكور

3 يا حبيبى ما من نفس الا و تتكدّر الكأس عليها
يوماً ما بقدر مقدور حتى لا تطمئن النفوس و لا
تنجذب الى هذه النشأة الفانية و الحياة العنصرية
بل يتعلق القلوب بالملكوت الرحمانية و يستبشر

souls may rejoice in eternal outpourings. And for this there are profound wisdoms and hidden mysteries.

النفوس بالفيضات الأبدية ولها حكم غامضة و
أسرار خفية

- 4 I beseech God to assist that noble family of exalted station and glorious traces in this cycle of light, supported by a wondrous gift of marvelous effects throughout the passing of centuries and ages.

4 و اناى ارجو الله ان يمد تلك العائلة الرفيعة المنار
الجليلة الآثار في دور الأنوار مؤيدة بمنحة بديعة
الآثار على ممر القرون والأعصار و

- 5 Convey my pure greetings to the namesake of the Divine Presence, and to the delight of 'Abdu'l-Baha's eyes 'Inayatu'llah and 'Abdu'llah and Tiraz and Ghulam-'Ali. Upon you and upon them be greetings and praise.

5 بلغ تحيتى الزكية الى سمي الحضره الربانية و الى
قرنى عين عبدالبهاء عنابة الله و عبد الله و طراز و
غلامعلى و عليك و عليهم التحية و الثناء

AYBY.363 #045, TRZ1.187

AB03803

To: Asadullah son of Ali Akbar et al., in Rafsanjan

Date: 1903 ca.

- 1 O divine friends and handmaidens of the All-Merciful! Give thanks unto God that you have entered beneath the shade of the favors of the Intended Lord, have received illumination from the rays of the Sun of Truth - the Promised One, have taken refuge in the extended shade, have benefited from the praised station, have been gathered beneath the raised standard, have drunk from the arriving stream, and have been blessed with the elevated support.

1 اى ياران الهى و اماء رحمن شكر كنيد خدا را
كه در ظل عنايت حضرت مقصود درآمديد و
استفاضه از پرتو شمس حقيقت حضرت موعود
نموديد و بظل ممدود ملتجى گشتيد و از مقام
محمود مستفيد شديد و تحت لواء معقود محشور
گشتيد و از ورد مورود نوشيديد و برفد مرفود
موفق گشتيد

- 2 Jenab Aqa Asadu'llah, who stands in service to the Spiritual Assembly and is confirmed in servitude at the Sacred Threshold - this service is a gift from the Beauty of Oneness and assistance from the Kingdom of the All-Merciful. All of you, because of this bestowal, render thanksgiving to the Lord of Creation, so that on the day of test and trial, like pure gold in intense and blazing fire, you may blossom like a flower and be freed from every affliction and trial.

2 جناب آقا اسدالله كه بخدمت محفل روحانى
قائم و بعبوديت آستان مقدس موفق است اين
خدمت موهبت جمال احديتست و نصرت از
ملكوت رحمانيت شما كل بسبب اين بخشش
شكرانه خداوند آفرينش نماييد تا در روز امتحان
و آزمائش مانند ذهاب ابريز در آتش تند و تيز
چون گل شكفته گرديد و از هر آفتى و افتتائى
ازاد گرديد

- 3 O Lord, Lord! These are a band who supplicate to the Kingdom of Thy mercy, and a group who are humble, submissive and devoted before the presence of Thy oneness. Lord! Illuminate their faces with the lights of Thy favors, expand their breasts with the verses of Thy unity, and purify their hearts

3 رب رب هؤلاء عصبة مبهلة الى ملكوت
رحمانيتك و ثلة خاضعة خاشعة متبلة الى حضرة
فردانيتك رب نور وجوههم بانوار الطافك و
اشرح صدورهم بايات توحيدك و طهر قلوبهم

with the water that descendeth from the heaven of Thy lordship. Verily Thou art the Generous, the Mighty, the Powerful, the Loving.

بالماء النازل من سماء ربانیتک انک انت الکریم
العزیز القدير الودود

AKHA_121BE #07 p.b, AKHA_121BE

#11-12 p.j

AB03647

To: Abdu'l-Husayn Furughi, in Sabzihvar

Date: 1903 ca.

- 1 O thou detached servant of the Abha Beauty! Thou didst write that thou hast travelled in the region of Khazra in the utmost poverty and renunciation. This is in truth a great bounty that thou art engaged in teaching in this manner.

1 ای بندهء منقطع جمال ابهی مرقوم نموده بودی
که در اطراف خضرآء در نهایت فقر و فنا سیر
و حرکت مینمائی این موهبتیست کبری که باین
حالت بنشر آیات پروردگار پرداختهئی
- 2 That sweet Being Jesus Christ one night offered up this prayer: O Lord! I commune with Thee from a place such as this, where my bed is the dust of the earth and my food the grass of the fields and my night lamp the stars of heaven. Yet who is there richer than I? For Thou vouchsafed unto me what the rich and the wise are deprived of having; Thou hast granted me what Thou did not give unto the princes, the kings and the nobles."

2 حضرت مسیح ملیح شی در بیابان مناجات
میفرمودند که ای پروردگار در حالی بذکر تو
پرداختم که بستم خاک زمین است و چراغم
ستارهء آسمان و طعامم گیاه ارض بعد فرمود
کیست از من غنی تر زیرا آنچه را ندادی به اغنیاء
و کبرآء و امراء و وزراء و ملوک آنرا بمن عنایت
فرمودی کیست از من غنی تر
- 3 As for thee, O thou detached servant of God, though travelling in those parts in hunger and in thirst, unclothed and poor, thou art nevertheless the embodiment of wealth and the quintessence of everlasting life because thy intention is to teach the Cause of God.

3 حال آن بندهء منقطع الهی هرچند در آن بادیه
برهنه و گرسنه و تشنه سیر و حرکت مینماید ولی
چون نیت تبلیغ امر حضرت احدیتست این فقر
عین غناست و این نیستی حقیقت هستی
- 4 The servants of God should serve the Cause despite all difficulties otherwise how can they be distinguished as the true servants of the All-Glorious One, when can any one serve in comfort and tranquillity? Give praise to God that thou hast achieved true servitude.

4 احبای الهی باید در نهایت مشقت بخدمت
پردازند و الا با راحت جان و آسایش وجدان و
رفاهیت حال هر کس بندهء ذوالجلالست حمد
کن خدا را که تو موفق بعبودیت صادق هستی
و علیک التّحیة و الثّناء

MMK2#220 p.157

AB03705

To: Haji Baqir et al., in Shahrud
Date: 1903 ca.

- 1 O two honored friends! Although the loved ones of Sarchah endured endless tribulations and afflictions in the path of the Kind Beloved and that Shining Moon, they blazed so brightly in the circle of lovers and rent asunder the veils that they became worthy of praise from the Concourse on High. Sarchah became the zenith of the moon - even if it was laid waste and the friends became destitute and dispossessed.
- 2 This ruination is prosperity and this dispersion is divine protection. Soon it will be observed what prosperity followed that desolation, and how that destruction became the cause of construction. What faithfulness that cruelty produced, and what purity that bitterness yielded. It has always been thus and ever shall be.
- 3 Until the ancient edifice is demolished, the lofty palace cannot be built. Until the trees are stripped bare, they will not bring forth fruit and blossoms. Until the old garment is torn, the new robe cannot be donned.
- 4 Though outwardly it was tribulation, in truth it was devotion and the cup of bounty and the cause of nearness to the Divine Threshold and entrance into the Concourse on High and attainment to the witnessing of the divine presence and honor in the gathering of the manifestation of the All-Glorious Beauty.
- 5 And upon you both be greetings and praise.

1 ای دو یار محترم هرچند احبای سرچاه در
 سبیل دلبر مهربان و آن مه تابان صدمات و
 بلایای بی‌پایان دیدند ولی در حلقه عاشقان
 چنان برافروختند و پرده دریدند که محلّ تحسین
 ملأ اعلی گشتند سرچاه اوج ماه شد اگر ویران
 و یاران بی سر و سامان شدند

2 این ویرانی آبادیست و این پریشانی پناه الهی
 عنقریب ملاحظه خواهد شد که آن مطموری
 چه معموری در پی داشت و آن خرابی چگونه
 سبب آبادی گشت آن جفا باعث چه وفا شد
 و آن درد مورث چه صفا گشت همیشه چنین
 بود و چنین خواهد بود

3 بنای عتیق تا ویران نگردد قصر مشید نشود و
 درختان تا عریان نگردند بر و شکوفه برنیارند
 جامه کهنه تا دریده نگردد خلعت جدید در بر
 نشود

4 هرچند بظاهر بلا بود ولی بحقیقت ولا و جام
 عطا و سبب قرینت بدرگاه کبریا و دخول در
 ملأ اعلی و فوز بمشهد لقا و تشرف بمحفل تجلی
 جمال ابدی

5 و علیکم التّحیّة و التّناء

MKT5.084b

AB03732

To: Tabatabai, Siyyid Mustafa et al., in Simnan Province
Date: 1903 ca.

- 1 O bondsmen and bondswomen of the Most Glorious Beauty! What you had written was observed and its contents were noted. Give thanks to God that you have entered beneath

1 ای غلامان و کنیزان جمال ابدی آنچه نگاشته
 بودید ملاحظه گردید و بر مضمون اطلاع حاصل
 شد شکر کنید خدا را که بظّل شجره رحمانیت
 درآمدید و در جنت احدیت داخل شدید از عین

the shade of the Tree of the All-Merciful and have been admitted into the Garden of Oneness. You have drunk from the fountain of Tasnim and received an abundant portion from the living waters. You have clung to the hem of the Most Great and been guided by the lights of guidance. This is from the boundless grace of the Lord God that He bestowed such a gift freely and granted such a bounty without cost.

- 2 Therefore, you too, in the face of such a mighty grace, must become wayfarers and guides in the path of the love of God, so that your breath may give off the fragrance of musk and ambergris, your words may become pearls and gems, your countenance may become like the luminous moon, and your nature may become like perfumed flowers. If you become attracted to the divine fragrances as you ought and should, surely in every moment you will find a new bounty and in every breath you will inhale a musk-scented breeze.

- 3 And upon you be greetings and praise.

تسَنِم نوشیدید و از ماء معین نصیب موفور یافتید
تَشَبُّث بذیل کبریا نمودید و بانوار هدی مهتدی
شدید این از فضل بی‌پایان حضرت یزدانست که
چنین موهبتی ارزان فرمود و چنین نعمتی رایگان
کرد

2 پس شما نیز در مقابل چنین فضل جلیلی در سبیل
محبت الله رهرو و رهبر گردید تا نَفَسْتان بوی
مشک و عنبر دهد و کلماتتان دُر و گهر گردد و
رویتان ماه منور شود و خویشتان گل معطر گردد
اگر چنانکه باید و شاید بنفحات الهی منجذب
شوید البته هر دم موهبتی جدید یابید و در هر
نَفَسی نَفَسِ مشکار استشمام کنید

3 و علیکم التَّحِیَّةُ و التَّنَآءُ

MKT8.128b

AB03814

To: Samaduf Shirvani, Mashhadi Baba et al., in Tiflis

Date: 1903 ca.

- 1 O friends of 'Abdu'l-Baha! Jinab-i-Aqa Husayn-'Ali attained the honor of visiting the Holy Threshold and performed a complete pilgrimage on behalf of all of you. It is said that God addressed Moses, saying "O Moses! Call upon Me and pray with a tongue that has not sinned." Moses replied, "O Lord! Where can I find such a tongue? My tongue is the essence of error. How then can such a tongue be possible?" The reply came from the Court of Glory: "O Moses! Act in such a way that others pray for you, for you have committed no error with the tongues of others. Therefore this tongue is pure and free from error."
- 2 Now Jinab-i-Aqa Husayn-'Ali has likewise prayed and performed pilgrimage on your behalf with your tongue which is free from error. Now we must consider wisdom. Wisdom does not permit gathering at this Holy Spot in these days. But there is a famous saying: "You have won whether it comes up even or odd." In any case, your pilgrimage is

1 ای یاران عبدالهّاء جناب آقا حسینعلی زیارت
آستان مقدس مشرف و از طرف همه شماها
بالتّیابه زیارت مکمل فرمودند گویند که حضرت
موسی را خداوند خطاب فرمود ای موسی مرا
بزیانی که گناه نکردی بخوان و دعا کن عرض
کرد خدایا چنین زبانی از بجا آرم لسان من عین
خطاست باوجود این چنین زبان چگونه میسر
گردد از درگاه عزّت جواب آمد یا موسی کاری
بنا که دیگران در حق تو دعا نمایند زیرا تو بزیان
دیگران خطائی نفودی پس این زبان منزّه و مبرا
از خطاست

2 حال جناب آقا حسینعلی نیز بالتّیابه از شما بزیان
شما که مبرا از خطاست دعا نمود و زیارت
کرد حال باید نظر بحکمت نمود حکمت اقتضای
جمعیت در این بقعه مبارکه در این ایام نمینماید
ولی مثلی است مشهور تو گرو بردی اگر جفت

accepted. I beseech God that each new day may bring a fresh confirmation, that the light of bounty may shine forth, and that the protection of divine gifts may arrive.

- 3 And upon you be greetings and praise, O loved ones of 'Abdu'l-Baha.

اگر طاق آید در هر صورت زیارت شما مقبول
از خدا میطلبم که هر روزی جدید تأییدی بدیع
برسد و نور عنایتی بدمد و بدرقه موهبتی برسد

3 و علیکم التَّحِیَّةُ وَالتَّسْلِیْمُ یا اَحِبَّاءَ عَبْدِالْبَهَاءِ

MSHR2.352

AB03733

To: Fadil Shirazi, in Tihiran

Date: 1903 ca.

- 1 O consummate scholar! Thy letter was received, but its contents were known in advance. Thou speakest the truth - it is indeed so.
- 2 Yet that enthralling Beloved hath ever been wont to slay the lover and to set aflame the yearning heart. At one time He casteth him, Abraham-like, into a blazing fire; at another He confineth him to chains, as the truth-speaking Joseph. At one time, He maketh him, like unto Moses, a wanderer in the Midian desert and a homeless shepherd in mountains and fields. At another, He delivereth him, as the Chaste One (John the Baptist), to the oppression of the prideful Herod, and tingeth the earth with his blessed blood. And yet another time doth He expose his sacred breast to a thousand bullets of tyranny, like unto the Primal Point - He Who is the Mystery of Existence and the Manifestation of the Adored One, may My soul be a sacrifice unto Him.
- 3 Such are the ways and doings of that precious Beloved. But what recourse have we? The wound He inflicteth is a soothing balm and the poison He dispenseth but a healing remedy. "With somewhat of fear and hunger, and loss of wealth, and lives, and fruits, will we surely prove you: but bear good tidings to the patient."
- 4 Wherefore be not grieved, but in adversity and prosperity alike be thou a partner and intimate associate of 'Abdu'l-Baha. That which hath befallen Him hath now been visited upon thee. "And ere long shall God turn adversity into ease." Sorrow not, for verily God is with us.
- 1 ای فاضل کامل تحریر آنجناب رسید و مضمون
از پیش معلوم بود حق با شماست چنین است
- 2 ولی عادت دیرین آندلبر نازنین کشتن عاشق و
سوختن دل مشتاق است گهی مانند خلیل در
نار شدید اندازد و گهی مانند یوسف صدیق
اسیر زندان و زنجیر کند گهی مانند کلیم آواره
صحرای مدین نماید و بشبانی سرگردان کوه و
چمن فرماید گهی چون سید حضور مظلوم
هیرودس مغرور نماید و بخون مبارکش روی
زمین را رنگین فرماید گهی مانند سر وجود و
جلوه معبود نقطه اولی روحی له الفداء سینه
مبارکش را هدف هزار تیر جفا نماید
- 3 آندلبر رعنا را خوی و رفتار چنین است چه
باید کرد زخمش مرهم است و زهرش درمان
و لنبلونکم بشیء من الخوف والجوع ونقص من
الأموال والأَنْفُس وَ الثَّمَرَات فَبَشِّر الصَّابِرِينَ
- 4 باری شما محزون مباشید در شدت و رخا سہم و
شریک عبدالبہاء باشید آنچه بر او وارد از برای
شما حاصل فسوف یدلّ الله العسر باليسر لا تحزن
انّ الله معنا

- 5 To proclaim the religion of God is at this juncture indeed a necessity, and to teach His Faith is incumbent upon us all. 5 حال ترویج دین الله لازم و تبلیغ امر الله واجب و
- 6 Upon thee be greetings and praise. 6 علیک التَّحیَّة و الثَّنَاء

BRL_DAK#1109, BSHN.140.331,
BSHN.144.329, MHT1b.213

AB03638

To: Haji Aqa Rahmanian Sangsari, in Tihiran

Date: 1903 ca.

- 1 O servant of the Truth! What you wrote to Jinab-i-Aqa Siyyid Taqi was noted. It had pleasing contents and delightful meaning, for it indicated steadfastness and firmness in the Faith of God - that the trials and tests that have occurred have not caused any weakness or defect in your firmness and rootedness. Today this is the greatest of matters and evidence of special divine confirmation. "This is of God's grace, which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty." 1 ای بنده حق آنچه بجناب آقا سید تقی مرقوم نمودی ملاحظه گردید مضمون خوشی داشت و معنای دلگشایی زیرا دلالت بر ثبات و استقامت در دین الله داشت که از امتحانات و افتتانات وارده وهنی و خللی در ثبوت و رسوخ راه نیافته و الیوم این اعظم امور است و دلیل بر تأیید مخصوص ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم
- 2 Ever has it been the attribute of the God-fearing to endure boundless hardships. They do not break under the onslaught of calamities, but rather are intoxicated with the cup of tribulation and filled with the wine of love. This is among the characteristics of the truthful and requirements of those who stand at the threshold. 2 همواره صفت انسان خداپرست تحمل صدمات بی حد و حصر بوده از هجوم بلا شکست نیابد بلکه سرمست جام محنتست و پرنشئه از باده محبت این از خصایص راستانست و لوازم عاکفان آستان
- 3 Give the divine loved ones the glad tidings of martyrdom, for martyrs are the pride of lovers and the chief of the yearning ones. Each sits upon the throne of eternal sovereignty in the Abha Kingdom, saying "Would that my people knew!" If people knew what station is ordained for those pure souls, they would not rest for a moment, would not stain themselves with this transient world, but would stain their musk-scented hair with their pure blood. But what use, for that glad tidings has not appeared in hearts. 3 احبای الهی را بموهبت شهادت بشارت دهید که شهیدان سرور عاشقانند و سالار مشتاقان هریک در ملکوت ابهی بر سریر سلطنت ابدیه جالس و بیالیت قومی یعلیون ناطق اگر خلق بدانند که چه مقامی از برای آنجانهای پاک مقرر البتہ دمی نیاسایند و خود را بالایش دنیای فانی نیالایند و موی مشکبوی خویش را بخون پاک بیالایند ولی چه فائده که آن مرده در دلها جلوه ننوده
- 4 And upon you be greetings and praise. 4 و علیک التَّحیَّة و الثَّنَاء

NANU_AB#22

AB11689

To: Ibn-i-Abhar, in Tihran

Date: 1903 ca.

- 1 O herald of the Covenant! The letter you wrote from Yazd was received and its contents were noted. Previously, condolences were sent to Yazd regarding the ascension of two Afnans of the Blessed Tree.

1 ای منادی پیمان مکتوبیکه از یزد مرقوم نموده
بودید واصل گردید و بر مضامین اطلاع حاصل
گشت از پیش تعزیت از جهت صعود دو افنان
سدره مبارکه به یزد مرقوم گشت
- 2 Now, regarding what you wrote about renovating the resting place of the Afnan at the site where the sacred remains were deposited in Tehran - that place is well known and is a spiritual circumambulation point, for that shrine was once the shell containing the luminous, divine, heavenly pearl. Its renovation would bring joy, delight and happiness to 'Abdu'l-Baha.

2 حال نیز در خصوص تعمیر مرقد افنان در محل
مستودع هیکل مقدس در طهران مرقوم نموده
بودید آنگاه معلومست مطاف روحانیانست
زیرا وقتی آن بقعه صدف گوهر نورانی رحمانی
ربانی بود تعمیرش سبب سرور و جبر و فرح
عبدالبهاست
- 3 If you deem it advisable, this matter could be discussed in Tehran at the spiritual gathering of the Hands of the Cause of God. Whatever you consider appropriate and suitable to the time, place and circumstances, implement it by majority vote. For if matters, especially in the gathering of the Hands of the Cause of God, are not decided upon, that gathering will become completely weak and foundationless, and many problems will arise. Inevitably different opinions will emerge and affairs will fall into disorder. Nevertheless, whatever you deem advisable causes no harm.

3 اگر مصلحت بدانید این مسئله در طهران در
مخفل روحانی ایادی امر الله مذاکره گردد هر
طور که موافق و مناسب وقت و زمان و مکان
دانید با اکثریت آراء مجری دارید زیرا اگر امور
علی الخصوص در مخفل ایادی امر الله قرار نشود
آنمخل بکلی سست و بی بنیان گردد و محذور بسیار
حاصل شود لابد آراء مختلفه ظهور یابد امور از
انتظام بیفتد باوجود این هر طور که مصلحت
بدانید ضرری ندارد
- 4 As for the holy leaf who is resting beside the one ascended to God, the Afnan of the Blessed Tree - they have permission for intimate presence. Regarding the construction of the sacred resting place, consult also with the honored Afnans.

4 و اما ورقه مقدسه ضعیف متصاعد الی الله افنان
سدره مبارکه با محرمی اذن حضور دارند در
خصوص بنای مستودع مقدسه با حضرات افنان
نیز مشورت نمائید
- 5 And upon you be greetings and praise.

5 و علیک التحیة و الثناء

BRL_DAK#0207, YIA.264

AB03688

To: Aqa Azizullah

Date: 1903 ca.

- 1 O attractor of hearts! Hearts are burning and livers are aflame from the calamities befallen upon the chosen ones. Yet the loved ones of God, in the midst of severe torture and punishment, raised the cry of “Ya Baha’u’l-Abha!” and shouted “Ya ‘Aliyyu’l-A’la!” and with utmost joy sacrificed their lives. Truly such oppression has never been seen or heard. A great multitude of bloodthirsty oppressors, like wild beasts, attacked the divine gazelles. It is obvious what they did.
- 2 Praise be to God, to the extent the oppressors were thirsty for bloodshed, these precious souls were seeking martyrdom. Each one, with supreme joy, danced as they drank that pure chalice. Observe how the power of the love of God had gained such ascendancy! And this is from the grace of my Lord, the Most Merciful, the Compassionate.
- 3 Therefore, although due to the severity of the oppressors’ tyranny the eye weeps and the heart burns, yet due to the spirituality, steadfastness and self-sacrifice of the friends, the heart is in utmost joy and delight. You too should be like this.
- 4 No heart yearns toward that Beloved with desire, No one sleeps with such a rose-cheeked one in their garment.
- 5 In any case, I hope through divine favors that these wanderers too will become intoxicated with that heavenly wine. And for the earth there is a portion from the cup of the noble ones.
- 6 And upon you be glory and praise.

1 ای جذّاب دلها کجاست و جگرها در تب و تاب از مصائب وارده بر اصفیا ولی احبای الهی در شدّت عذاب و عقاب فریاد یابہاء الابهی برآوردند و نعرہء یاعلیّ الاعلی بلند کردند و در نہایت شادمانی جانفشانی فرمودند فی الحقیقہ ظلمی چنین دیدہ و شنیدہ نشدہ جم غفیری ستمکار خونخوار مانند درندگان بر آہوان الهی هجوم نمودند دیگر معلومست کہ چہ میکنند

2 الحمد لله احبای الهی بقدریکہ جفاکاران تشنہء خونخواری بودند این نازنینان طالب جانفشانی ہر یک در نہایت سرور آن جام طہور را رقص کان پیاشامید ملاحظہ نما کہ قوہء محبت اللہ چگونہ استیلا نمودہ بود و ہذا من فضل ربّی الرحمن الرحیم

3 لهذا ہرچند از شدّت ظلم ستمکاران چشم گریانست و قلب سوزان ولی از روحانیت و استقامت و جانفشانی یاران قلب در نہایت روح و ریحان شما نیز چنین باشید

4 سوی آن دلبر نہوید هیچ دل با آرزو با چنان گلرخ نخسبد هیچ کس در پیرہن

5 باری از الطاف سبحانی امیدوار چنانم کہ این آوارگان نیز سرمست آن بادہء رحمانی گردند و للأرض من كأس الکرام نصیب

6 و علیک التّحیّة والتّناء

MSHR1.111x, MSHR4.041

AB03643

To: Kiyumarth son of Furud
Date: 1903 ca.

- 1 O servant at the threshold of the Lord God! According to the accounts in some ancient histories, it appears that the first king who placed a crown upon his head, sat upon the throne, and adorned the diadem of kingship was Kiyumarth. However, though it began in success and joy, it ended in regret and weakness. Though he conquered territories, in the end he had to surrender them to another. Though he adorned the throne, it ultimately led to a mere mat. Whenever he decorated his head with a crown, in the end the crown fell from his head and became another's portion.
- 2 O friends! You must seek a sovereignty whose essential requirements are eternity and everlastingness, whose crown like a radiant jewel sheds light through ages and centuries, whose throne is forever joined and united with triumphant fortune. This crown and sovereignty belongs specially to the prisoner enchained by that musk-diffusing tress. Therefore strive with heart and soul that your canopy and standard may be raised high in the celestial realm and be a divine bestowal.
- 3 Praise God that you have reached this illumined kingdom, heard the soul-stirring melody, and witnessed the mighty Greater Signs. Now return to that land and make souls fragrant with the sweet-scented breeze of the love of God. May your soul be happy.

1 ای بنده درگاه حضرت پروردگار از قرار روایت برخی از تواریخ سلف چنین معلوم که نخستین پادشاهی که تاج نهاد و بر تخت بنشست و دیهم پادشاهی بیاراست کیومرث بود اما در آغاز کامرانی بود و شادمانی ولی انجام پشیمانی شد و ناتوانی هرچند کشور گشود و لکن عاقبت بدیگری تسلیم نمود اگرچه سریر بیاراست لکن منتهی بحصیر شد هرگاه سر را بافسر زینت داد لکن پایان افسر از سر برافتاد و نصیب شخصی دیگر شد

2 یاران باید سلطنتی طلبند که ابدیت و سرمدیت از لوازم ذاتیه آن باشد و تاجش مانند گوهر موج بر اعصار و قرون اشراق نماید و تختش با بخت فیروز توأم و همدم باشد این تاجداری و شهریاری مخصوص اسیر زنجیر آن موی مشکبار است پس تو به جان و دل بکوش که چتر و عکلت در جهان آسمانی بلند شود و بخشش یزدانی باشد

3 حمد کن خدا را که باین کشور منور رسیدی و نغمه جانپور شنیدی و آثار جلیل اکبر دیدی حال رجوع بآن دیار نما و مشامها را بنفحه محبت الله مشکبار کن جانت خوش باد

YARP2.631 p.433

AB03966

To: Siyyid Mihdi Shirazi, in Burma
Date: 1903 ca.

- 1 O thou who art firm in the Covenant! Your letters arrived and the good news of the completion of the casket brought intense joy. Praise be to God that you were assisted to render this mighty service and were confirmed in this great bounty. It is

1 ای ثابت بر پیمان محرّرات شما رسید و مژده اتمام صندوق سبب سرور شدید گشت الحمد لله باین خدمت عظمی موفق گشتید و باین موهبت کبری مؤید این از فضل عظیم و موهبت قدیم

through the great favor and ancient bounty of the Glorious Lord that you and the descendant of Siyyid Isma'il were honored with this service. This is a service that will shine like the morning star forever and ever. Through the grace of the Ancient Beauty, you have placed such a crown upon your head and donned such a robe. Offer a hundred thousand thanksgivings at every moment that you have become the recipient of such favors and the manifestation of such bounties. Thousands of centuries will pass and the traces of earthly kings will be erased and obliterated, but this trace will remain firm and enduring. Therefore, arrange a complete gathering of the loved ones of God, bring everyone together, chant the verses of unity and recite prayers. Together offer praise and thanksgiving to the Beauty of Oneness in gratitude for this bounty. Arrange a complete feast so that the friends of God may share and partake in this joy and gladness with you. And upon you be greetings and praise.

حضرت ربّ جلیست که آنجناب و حضرت
سلیل سید اسمعیل باخدمت مشرف گردیدید این
خدمتست که ابدآباد مانند ستاره صبحگاهی
میدرخشد از فضل جمال قدم چنین تاجی بر سر
نهادید و چنین خلعتی در بر نمودید در هر دم
صد هزار شکرانه بجا آرید که مورد چنین الطاف
شدید و مظهر چنین اعطاف هزاران قرن بگذرد و
آثار ملوک ارض محو و مندرس گردد و لکن این
اثر باقی و برقرار ماند لهذا محفل مکملی از اجبای
الهی بیارائید و جمیع را جمع کنید و ترتیل آیات
توحید ثنائید و تلاوت مناجات کنید و بشکرانه
این موهبت حمد و ثنای جمال احدیت جمعا بنمائید
مهمانی مکملی فرمائید تا یاران الهی در این سرور
و شادمانی شریک و سهم شما گردند و علیک
التّحیّة و الثّناء ع

- 2 The box of rings arrived completely according to the numbers.

2 قوطی انگشترها بموجب نومر بتامها رسید

MLK.048, QT108.044, HNU.358

AB04200

To: Sultan Muhammad Khan, in Bushihr

Date: 1903 ca.

- 1 O thou who art firm in the Covenant! I have chanted the verses of thy thanksgiving to God for having guided thee and caused thee to gaze upon the manifest horizon, and ordained for thee, through His great bounty, the lofty station at His holy Threshold, such that thou didst refrain from attacking with fiery mouths and assaulting the weak with rounds of fire in pursuit of worldly gain.
- 2 I beseech God to illumine thy heart with the light of the lamp of grace and guide thee along the path of justice and fairness. This is the mark of the pure ones and the attribute of those drawn nigh at the Supreme Threshold.
- 3 Grieve not when affairs become difficult for thee and ease is transformed into hardship, for soon the gate of victories shall be opened wide before thee and thy breast shall be gladdened with joy and abundance of provision among the people. Verily

1 یا من ثبت علی الميثاق انّی رتلّت آیات شکرک
لله بما هداک و جعلک ناظراً الی الأفق المبین و
قدّر لک المقام الرفیع فی عتبة قدسه بفضلہ العظیم
حتّی امتنعت ان تصول بافواه ناریه و تهجم علی
الضعفاء بکرات النار ابتغاء حطام الدنیا

2 اسئل الله ان ینور قلبک بنور سراج الفضل و
یسلك بک فی منهاج العدل و الانصاف انّ هذا
سمة الأصفیاء و صفة المقربین فی العتبة العلیا

3 فلا تحزن اذا اشتدّ علیک الأمور و تبدل بالشدة
الرخاء فسوف یوسع علیک باب الفتوح و یشرح
صدرک بالسراء و سعة الرزق بین الوری ان ربک
یرزق من یشاء ان ربّی لعلی صراط مستقیم

thy Lord provideth for whomsoever He willeth. Verily my Lord is upon a straight path.

- 4 O my beloved! Follow thou the course before which kings have bowed down, remove doubts, and illumine the horizon of hearts with brilliant lights from the Kingdom of the King of Kings, that the seekers may take thee as a model of guidance and thou mayest be for them a goodly example in the fear of God and righteousness. Verily my Lord shall assist thee upon this straight path.

4 یا حبیبی علیک بالسُّلُوک فی منہج خضع لہ الملوک و ازل الشُّکوک و نور افق القلوب بانوار ساطعة من ملکوت ملک الملوک حتی یتخذوک الطالبون قدوة الهدی و تكون لهم اسوة حسنة فی خشية الله و التقوى ان ربی یتوکل علی هذا السبیل المستقیم

- 5 Convey my greetings, praise, yearning and longing to my loved ones in that far-off land. And upon thee be greetings and praise.

5 و بلغ تحیتی و ثنائی و اشواقی و حنینی الی احبابی فی ذلک القطر السحیق و علیک التَّحیة و الثناء

INBA84:542b

AB04008

To: Muhammad Baqir Naraqi, in Hamadan

Date: 1903 ca.

- 1 O true friend, you made a good arrangement in making His Honor Afnan of the Sacred Tree the intermediary so that I would definitely write this letter. O companion, this is true planning and anything less is deception. In the Qur'an it states "By those who manage affairs" - meaning one must establish firmness in work, that is, if a person seeks an intermediary they must cling to the hem of the greatest intermediary.

1 ای دوست حقیقی خوب تدبیری نمودی حضرت افنان سدره مبارکه را واسطه کردی تا حتماً بتحریر این نامه پردازم ای رفیق تدبیر این است و مادون آن تزویر در قرآن میفرماید و المدیرات امرأ یعنی باید در کار اتقان کرد یعنی اگر انسان جستجوی واسطه نماید باید تشبث بذیل واسطه عظمی نمود

- 2 Now His Honor Afnan of the Sacred Tree is the greatest intermediary and I am compelled to write this missive. However, both he and I have lost while you have won, because if it were not for the Afnan's intercession on your behalf, he would have interceded for himself, and I also had little to no time. Now calculate this and do not forget.

2 حال حضرت افنان سدره مبارکه واسطه عظیمه هستند و من هم مجبور بر تحریر این رقیمه لکن ما هر دو باختیم و شما بردید زیرا جناب افنان اگر وساطت بجبهت شما نبود وساطت خویش میفرمودند و من نیز فرصت کم و یش نداشتم حال حسابش را بکن فراموش منما

- 3 I hope that in this field of sacrifice we may all carry off the ball and in servitude to the Sacred Threshold surpass and excel one another. His Honor Afnan is the preeminent servant, you are the sincere servant, and this servant is the subsequent servant - at that time there is victory for all and anything else is a total loss.

3 امیدوارم که جمیع در این میدان جانبازی گوی بر بایم و در عبودیت آستان مقدس از یکدیگر سبقت و پیشی گیریم حضرت افنان عبد فائق و شما بنده صادق و اینبعد چاکر لاحق آنوقت از برای همه برد است و مساوی آن جمیع پاکجاخت

4 And upon you be greetings and praise.

4 و عليك التَّحِيَّةُ وَالتَّنَآءُ

MKT8.093, TAH.350b

AB03935

To: Hasan Muallim, in Isfahan

Date: 1903 ca.

1 O servant of God! In this wondrous Dispensation, learning and teaching are two of the greatest commandments of the Munificent Lord and both are explicit instructions in God's perspicuous Book. It is incumbent upon every soul to acquire learning and to learn the rudiments of essential knowledge at least to the degree of being able to read and write. But teaching is also one of the greatest acts of worship of the Manifest Light and befits one who seeks to serve at the threshold of the All-Merciful and Compassionate.

1 ای بنده الهی در این دور بدیع تعلّم و تعلیم از اعظم اوامر ربّ کریمست و نصوص کتاب مبین بر هر نفسی تعلّم بقدر خواندن و نگاشتن و تعلّم مبادی علوم لازمه فرض و واجبست اما تعلیم از اعظم عبادات نور مبین و مقتضای عبودیت درگاه رحمن و رحیم

2 The rise and fall of nations is the direct result of knowledge or ignorance, for progress in the world of humanity depends on knowledge and the decline of the human race is caused by ignorance. Humanity will acquire divine characteristics as long as it increases in knowledge; it will be granted lordly attributes as long as it continues to learn. "Can those who know be like those who do not know?"

2 ارتقا و انحطاط امم از نتایج علم و جهلست زیرا ترقی عالم انسانی بدانائست و تدنّی عالم بشری بنادانی نوع بشر چون دانائی افزایشد رحمانی گردد و چون دانش آموزد ربّانی شود هل یستوی الذّین یعلّمون و الذّین لا یعلّمون

3 Therefore strive that the newcomers and young ones of this wondrous Day may become aware of significant truths, may learn new disciplines, may at all times become more aware, more cognizant, more knowledgeable, may benefit from the beneficial sciences and useful arts. However, the obsolete and futile disciplines of "usulism" are not useful. They cause confusion and madness. One should not waste time on them.

3 پس تا توانی بکوش که نورسیدگان دور بدیع واقف بر حقایق و معانی گردند و تحصیل فنّ بدیع کنند و واقف شوند و آگاه دانا گردند و پرانتهای از جمیع علوم نافع بهره‌ئی برند و از فنون مفیده نصیبی گیرند اما فنون عتیقه غیرمفیده مانند اصول فنون نیست جنونست اوقات را صرف نمودن نشاید و نباید و عليك التَّحِيَّةُ وَالتَّنَآءُ

BRL_DAK#0795, MMK2#245 p.176

AB03915

*To: Baha'is of Ishqabad**Date: 1903 ca.*

- 1 O handmaids of the All-Merciful!
- 2 In this time when the fire of trials has been kindled in the lands of Iran, and the flames of tyranny and aggression have consumed the bodies of the friends, and the wives of the martyrs and young children have suddenly been afflicted with such calamity - consider how the throats of the friends were slit by the dagger of tyranny and aggression, and the breasts of the spiritual ones became the target of a thousand arrows of cruelty. The blood of the precious ones was spilled, and the bodies of the spiritual ones were torn to pieces, and into what condition and what grief and what calamity did the wives of the martyrs fall!
- 3 Despite this they did not falter and they did not fail. With utmost steadfastness and firmness they bore every cruelty and endured every tyranny and aggression. Consider what miracle the power of certitude and the might of faith reveals!
- 4 Those souls who were raised in silk and brocade fell into the hands of cruel dogs - immediately they made the earth their pillow and stained the ground with their precious blood, to such extent that they yearned for sword and spear and considered arrows and darts as divine gifts. This is the proof of steadfastness, this is the evidence of firmness, and these are the signs of constancy in the Covenant of the Beauty of the Desired One.
- 5 And upon you be greetings and praise.

1 ای اماء رحمان

2 در این اوان که نار امتحان در ممالک ایران
برافروخته و آتش ظلم و عدوان اجساد یاران را
سوخته و نساء شهیدان و کودکان نورسیدگان
بچنین مصیبتی ناگهان مبتلا گشتند ملاحظه
نمائید که حنجر یاران بخنجر ظلم و عدوان
بریده گشت و سینه روحانیان هدف هزار تیر
جفا گردید خون نازنینان ریخته شد و جسد
روحانیان ریزه ریزه گشت و نسوان شهیدان بچه
حالتی و چه حسرتی و چه مصیبتی گرفتار شدند

3 باوجود این فتور نیاوردند و قصور نمودند در
نهایت ثبوت و استقامت تحمل هر جفائی و
متحمل هر ظلم و عدوانی گشتند ملاحظه نمائید
که قوت یقین و قدرت ایمان چه معجزه‌ئی
آشکار مینماید

4 نفوسیکه در پرند و پرنیان پرورش یافته در دست
کلاب جفاکار افتادند فوراً بستر خاک را بالین
یافتند و روی زمین را بخون نازنین رنگین نمودند
بقسمیکه تیغ و سنان را آرزوی جان یافتند و تیر
و سهام را موهبت یزدان دانستند این است دلیل
ثبوت این است برهان رسوخ و این است آیات
استقامت بر پیمان جمال مقصود

5 و علیکم التّحیّة و التّناء

INBA89:236, HDQI.199, ANDA#07 p.09

AB04013

To: Aqa Siyyid Ahmad (Jushagan) et al., in Jushigan
Date: 1903 ca.

- 1 O faithful friends of the Abha Beauty! The people of the Abha Kingdom praise and describe with loud voice your attraction, enthusiasm, longing and rapture, saying that truly these souls have been quickened by the breaths of the Holy Spirit and have found life through the spirit of the Most Great Name. They are praiseworthy servants of the King of existence and show utmost humility and submissiveness before the Beauty of the Adored One. They are birds in the garden of truth and melodious nightingales in the rose garden of oneness.
- 2 O beloved friends of 'Abdu'l-Baha! Do not grow weary or seek weariness. Moment by moment become more attracted so that you may become more accepted at the threshold of oneness. Raise the cry of "O my Lord, the Most High!" and lift up the melody of "Glory be to my Lord, the Most Glorious!" Each of you take up the strings of the love of God and sing sweet melodies that all birds may come into ecstasy and joy and all wild creatures become intimate and familiar.
- 3 The effort you have expended in diffusing the divine fragrances and exalting the Word of God has become known, accepted and beloved. Soon through the grace and favor of the Abha Beauty you will become the recipients of endless bounties. And upon you be greetings and praise.

1 ای دوستان باوفای جمال ابهی از جذب و شور و شوق و ولهتان اهل ملکوت ابهی باآواز بلند تحسین مینمایند و توصیف میفرمایند که حقاً این نفوس بانفاس روح القدس زنده شدند و بروح اسم اعظم حیات یافته‌اند ملوک وجود را عبد محمودند و جمال معبود را در نهایت خضوع و خشوع مرغان چمنستان حقیقتند و بلبلان خوش‌الخان گلشن احدیت

2 ای یاران عزیز عبدالبهاء کلال میارید و ملال مجوئید آناً فاناً مجذوبتر گردید تا در درگاه احدیت مقبولتر شوید بانگ یارینی اعلی برآرید و نغمه سبوحان ربی الابهی بلند نمائید هریک اوتار محبت الله بدست گیرید و باهنگ خوشی نغمه بسرائید تا جمیع طیور به وجد و سرور آیند و کافه وحوش مألوف و مأنوس شوند

3 همتی که در نشر نفعات الله و اعلاء کلمه الله مبذول نمودید معلوم و مقبول و محبوب گشت عنقریب از فضل و عنایت جمال ابهی مورد الطاف بی‌منتی گردید و علیکم التحية و الثناء

HDQI.296

AB04086

To: Mirza Fathali, in Khuy
Date: 1903 ca.

- 1 O thou who art attracted to the beauty of the Abha Beauty! In this mortal world, the conquest of realms and dominions is achieved through bloodthirsty swords and incendiary firearms, and therefore is neither blessed nor auspicious. Rather, world conquest and the subjugation of countries is through the divine Word, which bestows eternal life and delivers souls from everlasting death. It takes not life but gives spirit; it prevents not

1 ای منجذب طلعت جمال ابهی فتح ممالک در این خاکدان فانی و کشورستانی بشمشیر خونریز است و آلات آتش‌بار شرانگیز لهذا نه مبارکست نه فرخ بلکه جهانگیری و کشورگشائی بکلمه الهیست که آن حیات ابدی بخشد و نفوس را از موت سرمدی نجات

living but grants immortality; it blinds not eyes but makes the blind to see; it severs not heads but bestows crowns; it rends not breasts but grants pure souls; it plunges not daggers into hearts but makes them aware. This is divine conquest and the subjugation of realms in the sight of the servants of God. I hope thou wilt be confirmed and assisted in this.

دهد جان نگیرد روان بخشد مانع زندگی نگیرد
پابندی دهد دیده‌ها را کور ننماید کورانرا بینا
کند سر نبرد بلکه افسر بخشد سینه چاک ننماید
جان پاک عنایت کند خنجر بجگرگاه نزند بلکه
آگاه کند اینست فتح الهی و کشورگشائی در
نزد بندگان الهی امیدوارم بآن مؤید و موفق
گردی

- ² O Lord! Expand the breast of this loving servant through the conquest of hearts and the hosts of Thy mysteries, and ordain for him victory and triumph over human hearts, that he may guide every blind one to Thy radiant beauty, make every deaf one hear Thy wondrous call, and bring to life all that is withered and decayed through the spirit of Thy knowledge, O Thou Glorious and Bountiful One!

² ربّ اشرح صدر هذا العبد الودود بفتوح القلوب
و جنود اسرارک و قدر له النصر و الظفر علی
افئدة البشر حتّی یهدی کلّ ضریر الی جمالک
المنیر و یسمع کلّ صمیم ندائک البدیع و یحیی کلّ
قدید و رمیم بروح عرفانک یا جلیل و یا کریم

- ³ O Lord! Make him a sign of Thy mercy, a token of Thy bounty, and an emblem of Thy favors among Thy creation, that through him the evidences of Thy power may be spread among Thy servants. Verily Thou art the Bountiful, the Mighty, the All-Giving.

³ ربّ اجعله آية رحمتک و سمة موهبتک و وسام
عنایتک بین خلقک حتّی ینتشر به آثار قدرتک
بین عبادک انک انت الکریم العزیز الوهاب

INBA89:257, AKHA_116BE #09 p.250,
KHS10.053

AB03949

To: Kuchak Alizadih Qadimi, in Mashhad

Date: 1903 ca.

- ¹ ...In these days the winds of tests are blowing with utmost intensity. Some souls, like a manifest light, are rising and shining from the horizon of certitude with perfect steadfastness and firmness, while weak souls are wavering and troubled. Through the aid and favor of the Ancient Being, it is hoped that this test will become the cause of illumination for all the friends, and these trials and tribulations will become the means of exalting the Word of God.
- ² It is clear and evident that until winter comes, until storms arise and clouds encompass, until thunder peals and lightning flashes, until snow and rain fall and severe winds blow, until the cold intensifies - the season of spring will not clothe the trees in verdant glory, the flowers and blossoms will not bloom, mountains and plains will not rival emerald green, the rose garden will not be adorned, the birds will not sing, and

¹ ...این آیام اریاح امتحان در نهایت هیجانست
نفوسی مانند نور مبین از افق یقین طالع و لائح و
در نهایت ثبات و استقامت قائم و نفوس ضعیفه
متزلزل و مضطرب از عون و عنایت حیّ قدیم
چنین امید است که این امتحان را روشنی جمیع
یاران فرماید و این بلایا و رزایا را سبب اعلاء
کلمة الله فرماید

² این معلوم و واضحست تا فصل زمستان نیاید و
طوفان نگردد و غمام احاطه نکند و صوت رعد
بلند نشود و شعله برق نیفرزد و برف و باران
نبارد و اریاح شدید نوزد و سرما اشتداد نجوید
موسم بهار اشجار سبز و خرم نگردد و اوراد و
ازهار نشکند و کوه و صحرا غبطه زمرد اخضر

delicious fruits will not appear. This springtime smile comes from winter's weeping, and this freshness and grace of plain and mountain comes from winter's snow and rain and storm.

- 3 The meaning is that until trials, hardships and difficulties appear, the holy fragrances of the Lord of Verses will not perfume the nostrils of the spiritual ones....

نشود گلشن نیاراید و صوت مرغان بلند نشود و میوه خوشگوار بیارند این خنده بهار از گریه دئی است و این نصارت و لطافت دشت و کوهسار از برف و باران و بوران زمستانست

3 مقصد اینست تا بلایا و صدمات و مشقات رخ ندهد نفحات قدس ربّ الآیات مشام روحانیان را معطر ننماید...

MMK3#196 p.139x

AB04092

To: Aqa Nasir, in Nushabad

Date: 1903 ca.

- 1 O thou who art led by the light of guidance in the path of the all-glorious Beloved!
- 2 The persecution thou hast experienced beareth witness to thy faithfulness, and the wrongs thou hast sustained are the cause of developing spiritual qualities and attracting merciful attributes. Without a doubt it must be like this, for the ravens of depravation are swarming around the falcons of purity, and the owls of tyranny are reaching out with the claws of aggression to seize the birds of faithfulness. They say to this one: "Why dost thou cherish the memory of the king's arm?" And to that one, they say: "Why dost thou chant the notes of God in the divine rose garden with wondrous melodies?"
- 3 This is a natural thing. Thou must not become dispirited; nay, on the contrary, arise with the utmost sincerity and love. If they offer thee a poisoned cup, give them a refreshing chalice. If they seek to defame thee, conceal their faults with a sin-covering eye. If they strike a blow, put ointment on their wound. If they come forward with drawn swords, offer them milk and honey.
- 4 "Say: O people of the Book! Do ye not disavow us only because we believe in God and in His signs?" "Will ye slay a man because he saith my Lord is God?" "Nor did they torment them but for their faith in God, the Mighty, the Praised." Recite thou these holy verses.

1 ای مهتدی بنور هدی در سبیل محبوب اهی

2 هر چه جفا کشتی دلیل بر وفا است و آنچه اذیت بینی سبب روحانیتست و مقناطیس رحانیت البته باید که چنین باشد زیرا زاغان لثیم بر بازان سفید هجوم نمایند و جفدان جفا پنجه تطاول برمرغان وفا گشایند آن یک را گویند که چرا یاد ساعد شهریار نمائی و این یک را گویند که چرا بگلبانگ الهی در گلشن رحمانی بابدع الحان بسرائی

3 این امر طبعیست شما محزون مشوید بلکه در مقابل بنهایت خلوص و محبت قیام کنید اگر جام زهر دهند ساغر شهد بنوشانید اگر رسوائی کنند بذیل ستر عیوب بپوشانید و چون ضربت زنند بر زخم آنان مرهم نهد و چون به تیغ و شمشیر پردازند شهد و شیر دهید

4 قل یا اهل الکتاب هل تتقون منا ان آمنا بالله و آیاته ا تقتلون رجلاً ان یقول ربی الله و مانقموا منهم الا ان آمنوا بالله العزیز الحمید این آیات را بخوانید

5 Upon thee be salutation and praise.

5 و علیک التَّحِیَّةُ وَ الثَّنَاءُ

MMK6#131, NANU_AB#61

AB04033

To: Muayyid, Muhammad Husayn Mirza the Prince et al., in Shiraz

Date: 1903 ca.

O dear ones of 'Abdu'l-Baha! Jinab-i-Abdul-Husayn Khan forgot his familiar homeland and became a wanderer through mountains and deserts, becoming homeless in the path of God, until he turned toward those regions with the intention of diffusing the divine fragrances. To the extent possible, he showed no negligence or laxity. The wandering led to distress, and the restlessness caused illness. He became sick and weak, separated and without remedy, until those loving friends inquired after his condition and sought his comfort and ease. With the utmost effort they arose to care for him, showing kindness and tender care during his days of illness. In truth, they became the remedy for his pain and placed a balm upon his wounds. He expressed the utmost gratitude for your efforts. This nursing was service to God, and this kindness arose from the requirements of servitude at the Sacred Threshold. Your troubles and hardships are accepted at the Divine Threshold, and your love and kindness are praised and approved in the Abha Kingdom. And upon you be greetings and praise.

ای عزیزان عبدالهّاء جناب عبدالحسین خان وطن مألوف را فراموش نمود و سرگشته کوه و بیابان گشت و در سبیل حق بی سر و سامان شد تا آنکه بآنصفحات بنیت نشر نفحات توجه کرد و بقدر امکان قصور و فتور نمود سرگردانی سبب پریشانی شد و بیقراری علت بیماری گردید رنجور گشت و ناتوان و مهجور گردید و بی درمان تا آنکه آن یاران مهربان جویای حال او گشتند و جستجوی راحت و آسایش او نمودند و بمنتهای همت بر پرستاری برخاستند و در ایام بیماری نوازش و مهربانی نمودند فی الحقیقه درد او را درمان شدند و زخم او را مرهم نهادند و نهایت ممنونیت را از همت شما بیان نمودند این پرستاری خدمت بحق بوده و این مهربانی از مقتضای عبودیت آستان مقدس زحمات و مشقات شما در درگاه کبریا مقبول و محبت و مهربانی شما در ملکوت ابهی ممدوح و مرغوب و علیکم التَّحِیَّةُ وَ الثَّنَاءُ

INBA87:513, INBA52:539

AB07006

To: Aqa Siyyid Husayn et al., in Tihiran

Date: 1903 ca.

1 ای یاران عبدالهّاء فریاد و فغان شما بملاً اعلی رسیده و آه و اینین شما یقین است بملکوت ابهی

1 O friends of 'Abdu'l-Baha! Your cry and lamentation has reached the Concourse on High, and your sighing and moaning has surely affected the Abha Kingdom. Therefore 'Abdu'l-Baha has joined with you, raised up a cry, and offers this prayer:

تأثیر نمود لهذا عبدالهآء قرین شما گشته و این
بلند نموده و مناجات مینماید

2 O Lord, our God! We are helpless; Thou art the Lord of strength and power. We are wretched; Thou art the Almighty, the All-Glorious. We are poor; Thou art the All-Possessing, the Most Generous. Graciously assist us in our servitude to Thy sacred Threshold, and aid us, through Thy strengthening grace, to worship Thee at the dawning-places of Thy praise. Enable us to diffuse Thy holy fragrances amongst Thy creatures, and strengthen our loins to serve Thee amidst Thy servants, so that we may guide all nations to Thy Most Great Name and lead all peoples to the shores of the glorious ocean of Thy oneness.

2 ربّ ربّ نحن عجزآء و انت القوىّ القدير و نحن
اذلآء و انت العزيز الجليل و نحن فقراء و انت
الغنيّ الكريم ايّدا على عبودية عتبة قدسك و
وقفنا على عبادتك في مشارق ذكرک و قدر لنا
نشر نفعات قدسك بين خلقک و اشدّد ازورنا
على خدمتك بين عبادک حتّى نهدي الأمم الى
اسمک الأعظم و نسوق الملل الى شاطئ بحر
احديّک الأكرم

3 O Lord! Deliver us from the attachments of the world and its peoples, from the transgressions of the past, and from the afflictions yet to come, that we may arise to exalt Thy Word with the utmost joy and radiance and celebrate Thy praise in the daytime and in the night season, that we may summon all people to the way of guidance and enjoin them to observe righteousness, and that we may chant the verses of Thy unity amidst all Thy creation. Potent art Thou to do what pleaseth Thee. Thou art, verily, the Almighty, the Most Powerful.

3 ای ربّ نجّنا من علائق الخلائق و الخطيئات
السّوابق و البليّات اللّواحق حتّى نقوم على اعلاء
کلمتک بكلّ روح و ريحان و نذكرک في آناء اللّيل
و النهار و ندعو الكلّ الى الهدى و نأمر بالتّقوى و
نرتل آیات توحيدک بين ملأ الانشاء أنّک انت
المقتدر على ما تشاء و أنّک انت العزيز القدير

BRL_DAK#0095, BRL_MON#018x,
MMG2#058 p.061x

BRL_POAB#18

AB04012

To: Aqa Ali Akbar et al.

Date: 1903 ca.

O friends! O faithful ones! Observe the glorious favors of the Lord, how manifest and evident they are like the shining moon. Many souls spent years in worship, acquired knowledge, became versed in arts and sciences, passed their time in contemplation, and yearned for mystical revelations. Yet despite this, as their intentions were not pure, they remained deprived and were defeated in the arena of divine knowledge. But when God gazed upon your hearts, He found them pure pages and made them luminous, becoming the envy of the heavens. He placed this crown of guidance upon your heads and clothed

ای دوستان ای راستان الطاف جلیله حضرت
یزدانرا ملاحظه نمائید که چگونه مانند مه
تابان آشکار و عیانست بسا نفوس که سالها به
عبادت برخاستند و تحصیل علوم نمودند و به
فنون اطلاع یافتند و بمراقبه وقت گذراندند و
فیض مکاشفه آرزو نمودند باوجود این چون
نیت پاک نبود محروم گشتند و در میدان
عرفان مهزوم شدند و خدا چون نظر بدلهای
شما فرمود صفحه پاک یافت تابناک کرد و

you in this robe of bounty. He deprived the deluded mystics while making you the confidants of His mysteries. Therefore, in thanksgiving for these divine favors, arise with such conduct and behavior that its holy and sacred fragrances will perfume the world and like pure musk will make both East and West fragrant. And upon you be greetings and praise.

رشک افلاک فرمود این تاج هدایت را بر سر
شما نهاد و این ردای عنایت را در بر شما کرد
عارفان پراوهم را محروم نمود و شما را محرم راز
فرمود پس بشکرانه این الطاف الهیه به روش و
سلوکی قیام نمائید که نفحات طیبیه قدسیه اش
جهانرا معطر نماید و مانند مشک جان شرق و
غرب را معنبر فرماید و علیکم التّحیّة و الثّناء

MMK3#146 p.101

AB03967

To: Binish Haqju

Date: 1903 ca.

O thou who art firm in the Covenant! The elegy that you composed in commemoration of that Pure Light, that Embodied Spirit, that Brilliant Star of the Supreme Concourse, that Sun of the Higher World, the Primal Point - may my spirit be a sacrifice for Him - was reviewed. It had a profound effect on the heart of this lonely one. It is most fluid, eloquent and articulate. That bird of the garden of truth must ever warble new melodies upon the branch of the love of God and strive to spread the divine fragrances. What bounty could be greater than this, what favors more complete than this? Therefore, like grateful birds, one must be content with a few seeds and compose odes and praises in this spiritual rose garden in glorification and sanctification and divine praise and attributes. However, in relation to this servant, nothing beyond the word 'Abdu'l-Baha is permissible, and whatever exceeds this is contrary to the divine foundation and opposed to the good-pleasure of this ephemeral servant. Keep this delicate matter carefully in mind in your poetry. This is my station, this is my position, this is my praise, and this is my portion. And upon thee be greetings and praise.

ای ثابت بر پیمان مرثیه که در تعزیه نور مجرد
روح مجسم کوكب لامع ملاً اعلی آفتاب جهان
بالا نقطه اولی روحی له الفداء مرقوم نموده
بودید ملاحظه گردید تأثیر شدید در قلب این
فرید و حید نمود بسیار سلیس و فصیح و بلیغست
آتمرخ چمنستان حقیقت همواره باید بالخان بدیع
بر شاخسار محبت الله ترنم و تغنی نماید و ساعی
در نشر نفحات الله گردد چه موهبتی اعظم از
این و چه الطافی اتم از آن پس باید مانند طيور
شکور بچند دانه قناعت نمود و در این گلشن
روحانی به تسبیح و تقدیس و محامد و نعوت
الهیّه انشاء قصائد و مدائح کرد اما نسبت باین
عبد بجز کلمه عبدالهّاء جائز نه و آنچه تجاوز از
این کند مخالف اساس بنیان الهی و مباین رضای
این بنده فانیست این مسئله دقیقه را در اشعار
بسیار منظور بدارید اینست شأن من و اینست
مقام من و اینست ستایش من و اینست بخشش
بر من و علیک التّحیّة و الثّناء

INBA84:513b, YBN.196-197

AB12308

To: Najjar, Ustad Ibrahim brother of Ustad Isma'il
Date: 1903 ca.

- 1 O thou whom I mention and shall never forget! Your brother has entered the luminous Shrine as your proxy, and now in the blessed Shrine he has attained the radiant threshold and is associating with the loved ones and attending the gatherings of 'Abdu'l-Baha. Despite the prohibition on entry, out of consideration and kindness toward you permission for his presence was granted, so that both in his own right and as your proxy he might attain this supreme bounty.
- 2 In truth, you underwent much hardship and difficulty, and this has caused us embarrassment. But what can be done? For circumstances have arisen such that the presence of the loved ones causes much talk and suspicion among the authorities of these parts, and thus the thirsty are prevented from the living waters and the longing ones are deprived of kissing the divine threshold. God willing, these obstacles shall be removed and the divine friends shall attain their utmost desire. A measure of wisdom must be observed so as not to cause suspicion among the prideful ones.
- 3 Convey with utmost kindness the longing greetings of 'Abdu'l-Baha to all the divine friends and relatives. And upon them be Glory, and upon them be praise, and upon them be the favors of their All-Merciful, All-Compassionate Lord.
- 1 یا من اذکره و لانا شاء ابدًا جناب اخوی بالنیابه از شما وارد بقعه نوراء گشت و الآن در بقعه مبارکه فائز بعتبه نوراء و مؤانس احباء و مجالس عبدالهباء باوجود ممنوعیت ورود رافقه لایشان و رعایه بشما اجازه حضور داده شد تا اصالة من نفسه و نیابة از شما باین فیض عظمی موفق گردد
- 2 فی الحقیقه بسیار به آنجناب مشقت و زحمت وارد شد و این سبب نجلت ما گشت اما چه توان نمود که اسباب چنین فراهم آمده که حضور احباً سبب گفتگوی بسیار و توهّم اولیای امور اینصفحات میگردد و تشنگان از معین حیوان ممنوع میگرددند و مشتاقان از تقبیل آستان یزدان محروم میشوند انشاءالله این موانع زائل و یاران الهی بمنتهای آرزوی خویش واصل خواهند گشت قدری حکمت را باید منظور داشت تا سبب توهّم اهل غرور نگردهد
- 3 جمیع یاران الهی و منتسبین را در کمال مهربانی بیان تحیت مشتاقانه عبدالهباء بفرمائید و علیهم البهاء و علیهم الثناء و علیهم اللطاف من ربهم الرحمن الرحیم

QUM.261a

AB03901

Date: 1903 ca.

- 1 My God, my God! My tongue is weary in expressing the mysteries of Thy celestial Kingdom, my explanations of the verses of Thy heavenly Dominion, and the signs of the outpouring of Thy divine Realm, for my understanding fails to reach the levels of describing and praising Thee. Exalted is Thy power,
- 1 الهی الهی قد کلّ لسانی عند بیانی لأسرار ملکوتک و شروخی آیات جبروتک و آثار فیض لاهوتک حیث تجز ادراکی عن الوصول الی مدارک نعتک و ثنائک فتعالت قدرتک و

sublime is Thy grandeur, majestic is Thy sovereignty, and great is Thy forgiveness.

- 2 My Lord, my Lord! This servant of Thine and son of Thy handmaiden, who acknowledges Thy oneness, confesses Thy singleness, is attracted by Thy fragrances, chants Thy verses, and believes in Thy words, has returned to Thee, arrived before Thee, and come into Thy presence, seeking forgiveness for his sins, asking cover for his faults, seeking aid from Thee, hoping for Thy bounty, and crying for help at Thy gate.

- 3 O Lord, O Lord! Honor his abode, fulfill his hopes, and grant him a refuge, O Lord of the Most Beautiful Names! Make his end in this journey a beginning of favors, grant him relief, make him the essence of chastity, admit him into the kingdom of mysteries, adorn his face with the lights of forgiveness, grant him the blessing of meeting Thee in the Garden of Paradise, cause him to enter in truth into the midst of Heaven, and bestow patience upon his brothers and friends that they may bear with fortitude this calamity that breaks the backs of peers and burns the hearts of the people of faith. Verily, Thou art the Forgiving, the Generous, the Merciful, the Bestower.

تسامت عظمتک و تجلّت سلطنتک و عظمت مغفرتک

- 2 رَبِّ رَبِّي اَنْ عَبْدك و ابن امتك هذا المقرّ بوحدايتك المعترف بفردانيتك المنجذب بنفحاتك المرتل لآياتك المصدق بكلماتك قد رجع اليك و وفد عليك و ورد بين يديك مستغفراً لذنوبه مستتراً لعيوبه مستعيناً بك مسترجياً لعطائك مستغيثاً باباك

- 3 رَبَّ رَبِّ اكرم مثواه و يسّر مناه و اجعل له مرفقاً يا رَبَّ الأسماء الحسنی فاجعل خاتمه في المطاف فاتحةً للأطاف و اسمح له بالأسعاف و اجعله جوهر العفاف و ادخله في ملكوت الأسرار و زين وجهه بانوار الغفران و ارزقه لقاءك في جنة الرضوان و ادخله مدخل صدق في بحوحة الجنان و افرغ الصبر على الأخوان و الخللان حتّى يتجلّدوا في هذه المصيبة القاصمة لظهور الأقران و المحرقة لقلوب اهل الأيمان أنّك انت الغفور الكريم الرحيم المتان

INBA17:113

AB04296

To: *Biklar Bayk, in Khuy*

Date: 1903 ca.

- 1 O faithful servant of God! The nobility of the human world lies in servitude at the Divine Threshold and freedom from this transient world. When man becomes free from the defilement of this dusty plane and finds his way to the pure world, then his being a Baklar Bayk (lord) will be transformed into being an angel's companion, the earthly will become heavenly, and darkness will turn to light. Therefore, strive as much as you can to raise the banner in the other world and play the game of service, galloping swiftly from this confined realm of contingent existence to the realm of the placeless. Until man becomes free and pure from this heavy burden of the earthly world, he will not receive any portion from the Kingdom and will not attain joy and delight. The intoxication of that wine brings another passion to the head and manifests another joy in the heart.

- 1 ای بندهء صادق الهی بزرگواری عالم انسانی در بندگی درگاه الهیست و آزادگی از این جهان فانی و چون انسان از آلودگی این خاکدان آزاد گردد و بجهان پاک ره برد آنوقت بکلر بیکی بملائکه بیکی تبدیل شود و زمینی آسمانی گردد و ظلمانی نورانی شود پس تا توانی همتی فرما که در جهان دیگر علم برافرازی و نزد خدمت بازی و از این تنگای عالم امکان بجهان لامکان دواسبه بتازی انسان تا از این حمل ثقیل عالم خاک آزاد و پاک نگردد از جهان ملکوت بهره نبرد و فرح و سروری حاصل ننماید نشئهء آن صہبا شوری دیگر در سر آرد و سروری دیگر در دل جلوه دهد

- 2 O God! O Bestower of sovereignty, Merciful to the possessed and Guardian of kings! Aid this servant who implores You to walk the path of guidance and to be faithful to Your Covenant among all peoples. Make him one of the people of piety and assist him with hosts from the Supreme Concourse. Verily, You are the Powerful, the Mighty, the Glorious, the Most High.

اللَّهُمَّ يَا وَاهِبَ الْمُلْكِ وَرَاحِمَ الْمَمْلُوكِ وَرَاعِيَ الْمَمْلُوكِ أَيْدِ هَذَا الْعَبْدِ الْمَبْتَلِ الْيَكِ عَلَى السَّلُوكِ فِي سَبِيلِ الْهُدَى وَالْوَفَاءِ بِمِيثَاقِكَ بَيْنَ الْوَرَى وَاجْعَلْهُ مِنْ أَهْلِ التَّقَى وَأَيِّدْهُ بِجُنُودِ الْمَلَأِ الْأَعْلَى إِنَّكَ أَنْتَ الْقَوِيُّ الْمُقْتَدِرُ الْعَزِيزُ الْمُتَعَالِ

INBA89:256

AB04400

To: Muhammad Isma'il, in Ridvan, Iran

Date: 1903 ca.

- 1 O thou who art the namesake of Dhabih! The attribute of self-sacrifice is specific to thy name and the desire to speed into the arena of selflessness is thy privilege. Be thy true self, therefore that thou mayest become the manifestation of the verse from the Quran: "And we ransomed him as a momentous sacrifice."¹
- 2 This is truly the path of God. And this response befitteth the lover who is devoted to the embodiment of Absolute Beauty. This is the arena of self-annihilation, of a hundred thousand acts of self-immolation, of being melted in pure love.
- 3 It is revealed in the Qur'an: "Do ye think that ye shall enter the Garden of bliss without such trials as came to those who passed away before you?"² All the holy ones encountered suffering and adversity. The Primal Point and the Most Great Name, the Abha Beauty, spent all the days of Their lives surrounded by troubles and adversities. How can we demand happiness and comfort in our lives, therefore, unless of course we blind ourselves to faithfulness and follow the ways of the unfaithful?
- 4 O God, give us to drink from the same cup that thou hast ordained for the Most Great Name and make us inebriated with that wine that we might follow the path of that Beloved of all and ascend unto thy Kingdom. Thou art the Bountiful. Thou art the Compassionate, the Merciful.

ای سَمِیّ ذَبِیحِ جانفشانی کار تست و شتافتن
بقربانگاه عشق سزاوار تو تا مظهر و فدیانه بذبح
عظیم گردی

این سبیل سبیل حَقِّست و عشق و محبَّت جمال
مطلق جان باز بست و تجلّ صد هزار بلایا و
جان گدازی

در قرآن میفرماید ام حسبتم ان تدخلوا الجنة و
لما يأتكم مثل الذين خلوا من قبلكم مستهم البأساء
والضراء حضرت نقطه اولی و حضرت جمال
ابهی اسم اعظم کبریا در آغوش بلا جمیع ایام
را بگذراندند دیگر چگونه ما توانیم تصوّر راحت
و آسایش نمائیم مگر بکلی چشم از وفا بپوشیم و
راه جفا پیمائیم

خدایا آنچه برای اسم اعظم مقدّر و مقرر فرموده
بودی این عباد را جامی از آنصها بنوشان و
سرمست بگردان تا پی آن یار مهربان بگیریم و
بملکوت ابهی صعود کنیم إِنَّكَ أَنْتَ الْكَرِيمُ
الْوَهَّابُ وَ إِنَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ بِأَمْرِ اللَّهِ

¹Qur'an 37:107.

²Qur'an 2:214.

الموقفه ضجیع محترمه تکبیر ابدع اهی برسان و
علیک التّحیة و الثّناء

MMK2#295 p.215, PYB#224 p.03

AB04307

To: Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1903 ca.

¹ O you who are firm in the Covenant! Do not be sorrowful and grief-stricken at the ascension of that assured leaf to the precincts of the Most Great Mercy, and do not be heartbroken and regretful. Although separation causes burning pain and distance brings loneliness, yet God willing, this temporary separation will end in eternal union and this estrangement will be transformed into everlasting meeting. For a time in this world, what joy and gladness did you observe, what peace of soul did you find, and what delight of conscience did you see, that you should grieve at the ascension of that assured leaf? Praise be to God, that handmaiden of God was cherished at the Threshold of Oneness and was cultured and distinguished. She hastened from the dusty realm to the sacred plain and departed from this world of darkness to the realm of the All-Merciful.

² O my God, my God! This is Your believing handmaiden who believed in Your beauty, who gazed toward Your Kingdom, who was assured of Your signs, who was gladdened by Your favors, who was devoted to You, who was attracted by Your fragrances. She has ascended to the seat of Your truth and the place of Your mercy. O Lord, honor her resting place, make beautiful her abode, and make easy her desires until her heart is gladdened by her ultimate end. Verily You are the All-Merciful, You are the Bestower, You are the Forgiver, the Bountiful in pardon.

¹ ای ثابت بر پیمان از صعود ورقهء موقفه بجوار رحمت کبری محزون و متأثر مباش و دلخون و متحسر مگرد هرچند فرقت مورث حرقت است و دوری علت مهجوری ولی انشاءالله این فرقت موقت بوصلت ابدیت منتهی گردد و این هجران بملاقات سرمدی مبدل شود مدتیست که در اینجهانی چه سروری و چه شادمانی مشاهده فرمودی و چه راحت جانی یافتی و چه مسرت وجدانی دیدی که از صعود آنورقهء موقفه غمگینی الحمد لله آن کنیز خدا در درگاه احدیت عزیز بود و با فرهنگ و تمیز از عالم خاک بساحت پاک شتافت و از جهان ظلمانی بعالم رحمانی رفت

² الهی الهی هذه امتک المؤمنة بجمالک الناظرة الى ملکوتک الموقفة بآياتک المستبشرة بالطافک القائنة لک المنجذبة بنفحاتک قد صعدت الى مقعد صدقک و نزل رحمانیتک رب اکرم مثواها و حسن مأواها و یسر مناهها حتی ینشرح صدرها بعقبها انتک انت الرحمن و انتک انت المنان و انتک انت العفو الجزیل الغفران

INBA84:471

AB04232

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

Date: 1903 ca.

- 1 O God, O Forgiver of sins and Concealer of faults, O Remover of sorrows! Assist Your servant who has turned to You, through Your mercy which has preceded all things and Your grace which has been bestowed throughout the world of creation. Immerse him, O my God, in the oceans of Your pardon and purify him from every sin, and grant him an exalted seat of truth.

اللَّهُمَّ يَا غَافِرَ الذُّنُوبِ وَسِتَّارَ الْعُيُوبِ وَيَا كَاشِفَ
الْكَرُوبِ ادْرِكْ عَبْدَكَ الَّذِي رَجَعَ إِلَيْكَ
بِرَحْمَتِكَ الَّتِي سَبَقَتْ الْأَشْيَاءَ وَنِعْمَتِكَ الَّتِي
سَبَغَتْ فِي عَالَمِ الْأَبْدَاعِ وَاغْرِقْهُ يَا هَلِي فِي بَحْرِ
عَفْوِكَ وَطَهِّرْهُ عَنْ كُلِّ ذَنْبٍ وَاجْعَلْ لَهُ مَ
- 2 O Lord, deal not with us according to what our deeds deserve, and take us not to task for our evil actions. Rather, treat us according to Your grace which, were it to encompass the sinners, would make them among those drawn nigh, and Your forgiveness which, were it to be granted to the wrongdoers, would make them among the God-fearing.

قَعْدَ صَدَقٍ عَلَيَّا رَبِّ لَا تَعَامِلْنَا بِمَا تَسْتَحِقُّ أَعْمَالُنَا وَ
لَا تَوَآخِذْنَا بِسُوءِ أَعْمَالِنَا بَلْ عَامِلْنَا بِفَضْلِكَ الَّذِي لَوْ
شَمِلَ الْمَذْنِبِينَ لَجَعَلَهُمْ مِنَ الْمُقَرَّبِينَ وَ عَفْوِكَ الَّذِي
لَوْ سَمَحْتَ بِهِ لِلْخَاطِئِينَ جَعَلَهُمْ مِنَ الْمُتَّقِينَ
- 3 O Lord, O Lord! Though sins have multiplied and transgressions have grown great, and though the darkness of disobedience has intensified over all creation, yet Your pardon and forgiveness are like a brilliant dawn and a radiant morning, a dazzling light that dispels the darkness of night and scatters the dense clouds from the horizon of manifestation.

رَبِّ رَبِّ أَنْ كَثُرَتْ الذُّنُوبُ وَ عَظُمَتْ الْخَطَايَا
وَ اشْتَدَّ ظِلَامُ الْعَصِيَانِ عَلَى الْبَرَايَا فَعَفْوُكَ وَ
غُفْرَانُكَ فَجْرٌ سَاطِعٌ وَ صَبِيحٌ لَامِعٌ وَ نُورٌ بَاهِرٌ
كَاشَفَ لظِلَامِ الدَّيْجُورِ مَبْدَدٌ وَ مَشَتَّتَ لِلْغُيُومِ
الْمُتَكَاثِفَةِ فِي افْقِ الظُّهُورِ
- 4 With complete humility and supplication we implore You, and place our trust in You, and turn to You, beseeching that You disappoint not our hopes and make us not prisoners of despair in the valleys of descent, and cut not off our hope at the time of our death. Verily You are the Pardoning, the Generous, the Mighty, the All-Forgiving.

وَ أَنَّنَا بِكُلِّ عَجْزٍ وَ ابْتِهَالٍ نَتَضَرَّعُ بَيْنَ يَدَيْكَ وَ
نَتَوَكَّلُ عَلَيْكَ وَ نَرْجِعُ إِلَيْكَ أَنْ لَا تَخَيِّبَ الْأَمَالَ
وَلَا تَجْعَلْنَا أَسِيرَ الْقَنُوطِ فِي وَهَادِ الْمَهْوَطِ وَلَا تَقْطَعْ
رَجَاَنَا عِنْدَ آجَالِنَا أَنْكَ أَنْتَ الْعَفْوُ الْكَرِيمُ الْعَزِيزُ
الْغَفُورُ

INBA89:239

AB04492

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1903 ca.

- 1 O spiritual friend! Your letter was perused and your lamentation and supplication was heard. A humorous thought came to mind - the mystics say: "How can one who has not found life from the Life-Giver become a life-giver?"
- 2 'Abdu'l-Baha has neither nest nor dwelling, yet despite this how can He pray and seek homes and dwellings for the friends? For thirty-five years in this Most Great Prison, the landlord makes excuses for us every day - sometimes acting coy, sometimes flirting, sometimes employing coquetry, and sometimes bringing forth a buyer. In short, we move from house to house, and in the path of the Unique Beloved we seek neither nest nor dwelling.
- 3 Despite this, I beseech God to make the friends prosperous and flourishing in every way, to grant them stability, to bestow flowing treasures, and to make them manifestations of "Grant us good in this world and good in the world to come." May these breaches be repaired and these rents be mended. Be confident. And upon you be greetings and praise.

1 ای یار روحانی نامه ملاحظه گردید و ناله و انابه مسموع شد مزاحی بخاطر رسید عارفان گویند جان نایافته از هستی بخش کی تواند که شود هستی بخش

2 عبداله‌آ را نه لانه‌ئی و نه آشیانه‌ئی باوجود این چگونه دعا نماید و یارانرا خانه و کاشانه طلبد سی و پنج سالست که در این سجن اعظم صاحب خانه هر روز از برای ما بهانه جوید گاهی ناز کند و گاهی غمزه فرماید و گاهی عشوه بکار آرد و دمی مشتری حاضر فرماید مختصر اینست از خانه بخانه انتقال نمائیم و در سبیل دلبر یگانه نه لانه جوئیم و نه آشیانه

3 باوجود این از خدا خواهم که یارانرا از هر جهت معمور و آبادان فرماید و سر و سامان بخشد و گنج روان مبذول دارد و مظهر آتنا فی الدنیا حسنة و فی الآخرة حسنة فرماید این رخنه‌ها سد گردید و این خرقه‌ها رفویابد مطمئن باش و علیک التحية و الثناء

MMK6#032, MSHR3.290

AB11709

To: Bahirih daughter of Ibn-i-Abhar, in Tihiran

Date: 1903 ca.

- 1 O wondrous leaf! Your letter was noted and caused spirit and fragrance. Praise be to God, your father is intoxicated with the wine of alast, and your mother is a wine-worshipper in the tavern of the love of God. Your illustrious grandfather is the herald of the Covenant, and your grandmother, who is near unto God, is the crown of the love of the Luminary of the horizons. The hearts of all are turned to the Abha Kingdom, and all souls are under the shade of the providence of the Most Exalted Beauty.

1 ای ورقه‌ء بدیعہ نامہء تو ملاحظہ گردید و سبب روح و ریحان شد الحمد لله پدر سرمست بادہء الست است و مادر در میکدهء محبت الله میپرست جد بزرگوار منادی میثاقست و جدہء مقربہء الی الله سرحلقہء محبت نیر آفاق قلوب کلّ متوجہ ملکوت اہاست و نفوس کلّ در ظل عنایت جمال اعلی

- 2 O handmaiden of God! Be not grieved at separation from your father, for he is engaged in the most great and glorious service, and this separation is the cause of eternal union, and this parting is the greatest means of attaining to the Kingdom of the All-Merciful.
- 3 I beseech God that you may be nurtured from the breast of grace, grow and develop in the cradle of bounty, and be trained in the bosom of the love of God, so that you may chant the verses of sanctification and shine like a candle among the handmaidens of the All-Merciful.
- 4 Convey the Most Glorious and Wondrous greetings to your revered grandmother, and tell your honored mother to exert her utmost effort in acquiring the English language. And upon you be greetings and praise.

2 ای امه‌الله از مفارقت پدر مکدر مباش زیرا
بخدمت جلیل اکبر قائمست و این مفارقت سبب
وصلت ابدیه است و این هجران اعظم سبب
وصول بملکوت رحمان

3 از خدا خواهم که از ثدی عنایت پرورده گردی
و در مهد موهبت نشو و نما نمائی و در آغوش
محبت الله تربیت شوی تا آیت تقدیس ترتیل کنی
و در بین اماء رحمان مانند شمع برافروزی

4 جدّه محترمه را تکبیر ابدع ابی ابلاغ نما و
والده مکرمه را بگو که در تحصیل لسان
انگلیسی نهایت همت را مجری نماید و علیک
التحیه و الثناء

YIA.406-407

AB04270

To: Aqa Fathullah (Khurasan) et al.

Date: 1903 ca.

- 1 O servants and handmaidens of God! His honor Furughi has written a letter and has highly praised the worship and devotion of those loving friends, saying that these pure souls are radiant lamps and heavenly stars, signs of guidance and standards of the Concourse on High. This was soul-stirring news, for we became hopeful that in Khurasan the fire of the love of God will blaze intensely and the lights of the knowledge of God will shine forth mightily.
- 2 The ultimate hope and desire of this servant is that human temples be adorned with divine raiment and hearts be illumined with the light of the Most Great Guidance. Therefore I beseech and implore the Kingdom of Glory with intense yearning that the cloud of mercy may rain upon that region, the rays of the Sun of Truth may shine upon that land, and the breeze of the Holy Spirit may waft over that territory until that exalted region becomes a most glorious paradise.

1 ای بندگان و کنیزان الهی حضرت فروغی
نامه‌ئی مرقوم نموده‌اند و نهایت ستایش از نیایش
و پرستش آن یاران مهربان نموده‌اند که این
نفوس طیبه سرج نورانیه‌اند و نجوم رحمانیه
آیات هدی هستند و رایات ملأ اعلی این
خبر روح‌پرور بود زیرا امیدوار گشتیم که در
خراسان نار محبت الله شعله شدید خواهد زد و
انوار معرفت الله سطوع عظیمی خواهد نمود

2 و نهایت آمال و آرزوی این عبد اینست که
هیاکل انسانی بخلعت رحمانی مزین گردد و قلوب
بنور هدایت کبری روشن شود لهذا بملکوت
عزت تضرع و زاری نمایم و جزع و بیقراری
کنم که ابر رحمت بر آن اقلیم ببارد و انوار شمس
حقیقت بر آن کشور بتابد و نسیم روح القدس
بر آن خطه و دیار بوزد تا آن خطه علیا جنت
ابی شود

3 And upon you be greetings and praise.

3 و عليكم التحيّة والثناء

MKT8.041a

AB04541

To: Benjamin R Taylor

Date: 1903 ca.

O thou who art advancing unto the Kingdom of God!

Verily I noted thy writing and was made glad by thy letter. I pray God to cause thee to attain the bounties of the Kingdom, so that thou mayest arise for the service of the Cause of God and that of the world of humanity—and (may God's) blessings descend upon thy honorable wife. Verily my Lord is kind unto His servants and is the Generous, the Giver of Bounty!

Know that the return of Christ for a second time doth not mean what the people believe, but, rather, signifieth the One promised to come after Him. He shall come with the Kingdom of God and His power which hath surrounded the world. This power (or reign) is in the world of hearts and spirits and not in that of matter (or bodies). For the material world is not comparable to a single wing of a fly, or rather less in the sight of thy Lord, wert thou of those who know! Verily Christ came with His Kingdom from the beginning which hath no beginning and will come with His Kingdom to the eternity of eternities, inasmuch as in this sense Christ is an expression of the divine reality, the simple essence and heavenly entity which hath no beginning or ending. It hath appearance, arising and manifestation and setting in each of the cycles.

TAB.137-138, BSC.478 #913x, BSTW#207ax

AB04491*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)**Date: 1903 ca.*

- 1 O my delightful friend and cherished companion! For some time now, due to the slanders of calumniators, you have withdrawn to a corner of seclusion and been dismissed from your occupation and work. This is no fault and causes no harm. A person must transition from one state to another, for continuance in one condition brings weariness. At times appointed and at times dismissed, sometimes out of favor and other times in favor, with a praiseworthy end - perhaps when it happens thus it will turn to honey and nectar.
- 2 Although for some time you have become my partner and companion, and fallen victim to the aggression of every oppressor, do not grieve and seek not sorrow. I hope that this lowest point of obscurity will be transformed to the heights of acceptance, and the means of joy and gladness will be made ready.
- 3 Although the spiritual friends experience continuous and sustained divine joy, if spiritual and physical happiness are joined together it becomes joy upon joy and light upon light. Surely it will become better and more pleasant and more attractive and more satisfying and sweeter. I jest so that you may laugh and be pleased.
- 4 And upon you be greetings and praise.

1 ای یار دلنشین من و دوست نازنین من مدّتیست که از سعایت مفتریان بگوشه عزت خزیده‌ئی و از شغل و عمل معزول گشته‌ئی عیبی ندارد و ضرری نه انسان را انتقال از حالی بحالی باید دوام و استمرار بر یک حال ملال آرد گاهی منصوب و گاهی معزول و چندی مغضوب و وقتی مقبول و عاقبتی محمود شاید چون چنین شود شهد و انگبین گردد

2 هر چند مدّتیست شریک و سهیم من شده‌ئی و اسیر تطاول هر ستمگر گشته‌ئی غم مخور و اندوه مجو امیدوارم که این حضيض نحول باوج قبول مبدل گردد و اسباب فرح و سرور مهیا شود

3 اگرچه یاران رحمانی را فرح الهی مستدام و مستمر است ولی اگر سرور روحانی و جسمانی توأم شود فرح اندر فرح گردد و نور علی نور شود یقینست که بهتر و خوشتر و دلکشتر و چربتر و شیرینتر گردد مزاح مینمایم تا بخندی و پسندی

4 و علیک التّحیّة و الثّناء

BSHI.118, PYB#208 p.04

AB04298*To: Muhsin Milani**Date: 1903 ca.*

- 1 O thou truthful friend of the Abha beauty! Give thanks to God that in the path of that peerless unique well beloved thou didst become a centre of suffering and immeasurable hurt. Thou didst drink of pure poison, thou didst imbibe the bitter cup. This is bounty, this is providence and mercy and divine gentleness.

1 ای بنده صادق جمال ابهی شکر کن خدا را که در ره آن یگانه دایره مهربان صدمات نمایان دیدی و اذیت بی پایان کشیدی زهر هلاهل چشیدی و جام تلخ نوشیدی این موهبتست و عنایت و رحمتست و ملاطفت

- 2 Any soul that does not sacrifice in the path of the beloved that soul is lower than the body itself. Any head that is not offered as a sacrifice in the path of the beloved of the world is lower than the foot.
- 3 Days pass by and one's life span comes to an end and no condition remains the same but there is a difference between the soul who passes his days in selfish desires and lusts and one who consecrates the duration of his life in suffering in the path of the lord of revelation. The suffering soul will attain great benefit whereas the other will fall into manifest loss. This one will pluck the fruit of salvation from the tree of life whereas the other will obtain the bitter zaqun from the orchard of his hopes. This field will see divine blessings. That earth will cause the shrub of hopelessness to grow.
- 4 Can those who profit and those who sustain loss be equal? Can those who have attained be the same as those who deprived themselves? No, by God, the sincere ones they are indeed the ones distinguished.

2 جانی که در ره جانان فدا نگردد از تن پستتر است و سربکه در سبیل محبوب عالمیان قربان نشود از پا کمتر

3 آیام بگذرد و عمر بسر آید و هیچ حالتی نباید اما فرقت میان نفسیکه آیام خویش را به هوی و هوس نفسانی منتهی نمود و نفسیکه مدت حیات را وقف اشدّ صدمات در سبیل ربّ الآیات فرمود این ربح عظیم یافت و آن بخسران مبین افتاد این از شجره حیات ثمره نجات چید و آن از باغ آمال میوه زقوم یافت این مزرعه برکت آسمانی دید و از آن ارض جرزه گیاه ناکامی روئید

4 هل یستوی الرّابحون و الخاسرون ام یتعادل الفائزون و المحرومون لا والله المخلصون هم الممتازون و علیک التّحیة و التّناء

MMK3#080 p.053, MMK3#280 p.203

ADMS#336

AB04681

To: Mirza Yusuf Khan Shirazi (*Lisanul-Hudur*), in Adhirbayjan

Date: 1903 ca.

- 1 O servant of the Abha Beauty! News of your return to Adhirbayjan has arrived, as well as your letter from Tiflis. This was destined to be - surely there is wisdom in it, so that, God willing, you may succeed in rendering outstanding services at the Holy Threshold in the province of Tabriz and strive with heart and soul in Adhirbayjan to diffuse the divine fragrances.
- 2 O dear one! That which causes the brow to shine with manifest light is to arise with utmost strength in this mighty Cause and to sacrifice oneself in the path of the Lord of mercy and compassion. We hope that all may be confirmed in this.
- 3 O dear one! Strive as much as you can in this important matter so that you may become the cause of increased joy and delight to the holy spirit of His Holiness Vahid in the Supreme Concourse and the Abha Kingdom. 'Abdu'l-Baha's desire is

1 ای بنده جمال ابهی خبر مراجعت آنجناب به آذربایجان رسید و همچنین نامه آنجناب از تفلیس وارد تقدیر چنین بود البته حکمتی در آن واقع تا انشاءالله در ولایت تبریز موفق بخدمات فائقه در عتبه مقدسه گردید و در آذربایجان به دل و جان بکوشی و نشر نفحات نمائی

2 ای عزیز آنچه سبب شعاع جبین از نور مبین است قیام بکمال قوت بر این امر عظیم و جانفشانی در سبیل حضرت رحمن و رحیم امیدواریم که کلّ بآن مؤید گردیم

3 ای عزیز تا توانی در این امر مهمّ بکوش تا روح مقدّس حضرت وحید را در ملأ اعلی و ملکوت ابهی سبب ازدیاد فرح و سرور گردی عبدالبهاء

that someone from that respected family may arise to serve the Cause in such wise as to make the lamp of that Light of Lights blaze forth in the world of being.

را آرزو چنانست که نفسی از آنخاندان محترم
بر خدمت امر قیام نماید بقسمیکه سراج آن نور
الانوار را در عالم امکان وهّاج نماید

4 And upon you be greetings and praise.

4 و علیک التّحیّة و التّناء

INBA17:148, AKHA_116BE #09 p.310,
LMA1.124

AB04735

To: Spiritual Assembly of Ishqabad

Date: 1903 ca.

1 O servants of the Threshold of Oneness!

1 ای خادمان درگاه احدیّت

2 The Spiritual Assembly is purely a divine gathering, accepted at the Threshold of the Lord, and confirmed by the holy breezes from heaven. Therefore you must arise to fulfill all your duties in gratitude for this gift.

2 محفل روحانی صرف مجمع رحمانی است و
مقبول درگاه حضرت یزدانی و مؤید نفعات
قدس آسمانی پس باید بشکرانه این موهبت بتمام
وظایف خویش قیام نمائید

3 This means that you must administer the boys' school with utmost order and establish another school for girls, since the education of girls is also essential for the human world. A time will come when these girls will become mothers and must educate their own children. Certainly if they are knowledgeable, intelligent and aware, they will provide better education and teach more effectively.

3 و آن این است که مکتب اطفال ذکور را در
نهایت انتظام اداره نمائید و مکتبی دیگر بجهت بنات
ترتیب دهید زیرا تربیت بنات نیز از لوازم عالم
انسانی است و وقتی آید که این بنات امهات
گردند و باید تربیت اطفال خویش نمایند البتّه
اگر دانا و زیرک و واقف باشند بهتر تربیت
نمایند و خوشتر تعلیم کنند

4 Furthermore, you must care for the weak, poor, helpless and orphans with utmost respect, and nurse any sick person in need. These are the duties of the Spiritual Assembly - absolutely no shortcoming or laxity is permitted.

4 و دیگر آنکه ضعیفا و فقرا و عجزا و ایتام را در نهایت
احترام نگاهداری کنید و هر بیمار محتاجی را
پرستاری نمائید این است وظایف محفل روحانی
ابداً در آن قصور و فتور جایز نه

5 If you arise to serve as you should and must, you will witness divine confirmations and assistance from all directions. Upon you be greetings and praise.

5 اگر چنانکه باید و شاید باین خدمت قیام کنید
تأییدات و توفیقات الهیه را از جمیع جهات
مشاهده نمائید و علیکم التّحیّة و التّناء

AVK4.318, MJTB.086x

AB04824*To: Mulla Muhammad, in Manshad**Date: 1903 ca.*

- 1 O Muhammad-Mahmud! 1 ای محمد محمود
- 2 The mystery of existence hath been revealed on the Promised Day, and the world of being hath attained to a glorious station. But what profit is there, when the people of the world have followed every stubborn opposer and remained deprived of that manifest bounty? 2 سر وجود در یوم موعود جلوه نمود و عالم شهود مقام محمود گشت ولی چه سود که اهل عالم متابعت هر عنود نمودند و بی نصیب از آن فضل مشهود گشتند
- 3 The Sun of Truth set in this world and rose from the horizon of the placeless realm. Alas, a hundred times alas, that the world knew not its Lord, and the sick remained deprived of the loving Physician. 3 آفتاب حقیقی از اینجهان پنهان گشت و از مشرق لامکان طلوع نمود افسوس و صد افسوس که جهان جهانبارا نشناخت و بیماران از طبیب مهربان محروم ماندند
- 4 Yet as this age is the age of effulgence and this century the century of the Luminary of the horizons, although that Sun is outwardly hidden, in reality it is manifest and rising. The utmost is that it is concealed behind the clouds of glory, yet the lights of beauty are transcendent. 4 ولی چون این عصر عصر اشراقست و این قرن قرن نیر آفاق هرچند آن آفتاب بظاهر غائب ولی بحقیقت مشرق و طالع نهایت آنست که در سحاب جلال متواری ولی انوار جمال متعالی
- 5 Therefore must the friends of God arise to guide humanity with a divine breath, a heavenly spirit, celestial power, godly bounty, complete detachment, heartfelt rapture, divine love, and a Sinaitic flame and Paranitical gleam, and they must show forth the white hand of Moses. 5 لهذا باید یاران الهی بنفسی رحمانی و روحی الهی و قوتی آسمانی و موهبتی یزدانی و انقطاعی صمدانی و ولهی قلبی و عشقی الهی و شعله‌ئی سینائی و لمعه‌ئی فارانی بر هدایت خلق قیام نمایند و ید بیضائی بنمایند
- 6 And upon thee be greetings and praise. 6 و علیک التّحیّة و الثّناء

PYB#249-250 p.04

AB04627*To: Nabilzadih, Munir et al., in Qazvin**Date: 1903 ca.*

- 1 My God, my Lord and my Hope! These are trees planted in the garden of Thy love, growing on the banks of the rivers of Thy bounty, verdant and fresh through the outpourings of the clouds of Thy guidance. O Lord! Make them to grow 1 الهی و ربّی و رجائی انّ هؤلاء اشجار فی حدیقه محبتک مغروسة فی شاطئ انهار موهبتک مخضرة ریانة بغیوضات سحاب هدایتک ربّ اجعلهم مرتفعة بقدرتک مخضرة بفیضک مزهرة بموهبتک مثمرة بعنایتک مظلة فی جنتک

tall through Thy power, verdant through Thy grace, flowering through Thy bounty, fruit-bearing through Thy loving-kindness, casting shade in Thy Most Glorious Paradise, perfuming the surroundings, and adorned with the most wondrous of Thy gifts in the Supreme Paradise. Verily Thou art the Bestower, the Generous, the Merciful, the Mighty, the All-Giving.

الابهي معطرة للارجاء مزينة بابدع مواهبك
في الجنة العليا انك انت المعطي الكريم الرحيم
العزیز الوهاب

- 2 O peerless saplings of the rose-garden of the love of God! Praise ye God that in these divine gardens ye are trees planted by the hand of providence, and through God's infinite bounty ye have grown and flourished. Therefore, like the cypress trees in God's garden, ye must sway beside this stream of the All-Merciful, that the birds of the mysteries of Paradise may perch upon those branches and raise the most wondrous melodies in glorification, singing such songs as to transport the dwellers of the celestial realm into joy, gladness, delight and ecstasy. And upon you be greetings and praise.

2 ای نهالهای بیهمال گلشن محبت الله حمد کنيد
خدا را که در این رياض الهی درختان مغروس
بيد عنايتيد و از فيض نامتناهی الهی نشو و نما
نموده ايد پس بايد مانند سرو باغ الهی در این
جويبار رحمانی باهتزاز آئيد تا مرغان جنت اسرار
بابدع نعمات بر آن شاخسار آهنگ تقدیس بلند
نمایند و چنان نغمهائی بر آرند که اهل فردوس را
به شغف و سرور و فرح و انجذاب آرند و علیکم
التحية و الثناء

AYBY.442 #176

AB04953

To: Farid, Mirza Aqa Hakim et al., in Shiraz

Date: 1903 ca.

- 1 O Lord of great forgiveness and supreme bounty! Thou forgiveest whomsoever Thou willest, pardonest whomsoever Thou willest, and transformest evil deeds into good ones for whomsoever Thou willest.
- 2 My God! I cling to the hem of the robe of Thy grandeur, take refuge at the gate of Thy mercy and exaltation, and press my brow against the dust in humility before Thy glory and majesty. I implore Thee to forgive Thy servant who was overcome by Thy mysteries, for whom the veils were rent asunder, from whom the covering was removed, for whom the veil was lifted, and who was blessed with the meeting of Thy face upon his return to the abode of righteousness.
- 3 O Lord! He is a bird with folded wing - cause him to soar to the summit of prosperity and make him like the morning light shining from the horizon of success in the kingdom of spirits, where Thou hast delivered him from the darkness of shadows and ordained for him every good thing with which Thou hast

1 ربّ يا ذا المغفرة العظمی والمهبة الكبرى تغفر
لمن تشاء و تعفو عنّ تشاء و تبدل السيئات
بالحسنات لمن تشاء

2 الهی ائی اتشبت باهداب رداء کبریاک و الود
بباب رحمتک و علائک و امرغ جبینی علی
التراب تذلاًّ الی عزّتک و جلالک و اناجیک
ان تغفر لعبدک الذی غلبت علیه اسرارک و
هتکت له الاستار و کشفّت عنه الحجاب و
رفعت له النقاب و رزقته لقاء وجهک عند
الایاب الی دار الصواب

3 ربّ انه طیر خافض الجناح طیره الی اوج
الفلاح و اجمعه کنور الصّباح یلوح من افق
النّجاح فی ملکوت الارواح حیث انقذته من
ظلام الاشباح و قدّرت له کلّ خیر خصّصت
به الاصفیاء فی الملاء الاعلی و ملکوتک الابهی

specially favored the chosen ones in the Supreme Concourse and Thy Most Glorious Kingdom.

- 4 Verily, Thou art the Powerful, the All-Forgiving, the Pardon-ing, the Kind, the Generous, the Compassionate, the Most Exalted.

4 أَنْتَ أَنْتَ الْمُقْتَدِرُ الْغَافِرُ الْعَفْوُ اللَّطِيفُ الْكَرِيمُ
الْخَنُونُ الْمُتَعَالِ

INBA87:003b, INBA52:003b

AB04840

To: Mashhadi Ahmad Usku'i, in Tabriz

Date: 1903 ca.

- 1 O thou who art enamored of the most luminous Beauty of Abha! Consider the boundless grace, that the light of the Most Great Guidance hath shone forth and the darkness of heedless-ness hath vanished away. The morn of the love of God hath dawned and the court of the heart hath become the envy of the highest Paradise. The divine call hath reached the ears and the melody of the Concourse on High hath been heard. What a bounty is this, and what a blessing! What a grace is this, and what guidance! This is naught but through the favor of thy Lord, the All-Merciful, the All-Compassionate.

1 ای مفتون جمال انور ایهی فضل بمنتها را ملاحظه
نما که پرتو هدایت کبری بتابید و ظلمات غفلت
متواری گشت صبح محبت الله دمد و ساحت
قلب رشک بهشت برین گردید ندای الهی بسمع
درآمد و آهنگ ملأ اعلی بگوش رسید این چه
موهبت است و این چه عنایت این چه مرحمت
است و این چه هدایت لبس هذا الا من فضل
ربک الرحمن الرحیم

- 2 Therefore, in thanksgiving for this supreme grace, occupy thyself day and night with diffusing the divine fragrances, so that the hosts of inspiration may confirm thee and the lights of divine manifestations may shine forth. The heart shall surge forth and the tongue shall speak. O divine servant! Open thy eloquent tongue and make fluent utterance. Set forth proofs so that other souls who have fallen to the lowest depths may soar to the highest horizon, may drink from the fountain of certitude, and may illumine their eyes by witnessing the manifest light.

2 پس بشکرانه فیض عنایت کبری شب و روز
بنشر نفحات الله مشغول گرد تا جنود الهام
تأیید نمایند و انوار تجلیات بتابد قلب بجوش آید و
زبان بگفتگو پردازد ای بنده الهی لسان فصیح
بگشا و نطق بلیغ بنما و بیان براهین بکن تا نفوس
سائرین که باسفل سافلین افتاده اند باوج علیین
پرواز نمایند و از عین یقین بنوشند و بمشاهده
نور مبین دیده روشن کنند

- 3 And upon thee be greetings and praise!

3 وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

INBA89:234, MKT8.142b

AB04891

*Lawh-i-Abu'l-Hasan Mirza**To: Abu'l-Hasan Mirza Shaykhur-Rais, in Tihiran**Date: 1903 ca.*

- 1 O kind Friend! What thy musk-laden pen hath inscribed bestowed joy and brought delight. It was not a dew-drop, but an ocean; not a lamp, but a beam of sunlight. Praise and glory be to God, Who hath endowed Creation with such beatitude and conferred such tranquillity upon the hearts, and by imparting heavenly knowledge made the friends stars of the East, brilliant moons, so that they would enkindle the Light of Understanding, and with the showers of the rain of their utterance make human hearts the envy of meadows and rose-gardens.
- 2 O kind Friend! The All-Bountiful God guided thee and led thee to traverse mountains and deserts, to reach the City of thine ancestors. That Land stood in great need of one mighty soul like that loving friend to enter therein, engage in discussion, show the Way of God, embellish the assemblage of men with mysteries unveiled, and watch over their spiritual lives so that they might abide under the shade of the tree of hope.
- 3 Thou shouldst speak forth, wax eloquent, divulge the hidden secrets, share the Word of God, inaugurate a school of the Kingdom and give instruction in heavenly Books, ignite a shining lamp and burn down the veils of the imaginings of the ignorant. May thy soul be joined to the Beloved.
- 1 تهران چراغ انجمن آزادگان سرور دانایان
الشیخ رئیس پرتو یزدان مه تابان باد ی یار
مهربان آنچه کلک مشکین نگاشت شادمانی
بخشید و خرم آورد شبم نبود دریا بود چراغ
نبود پرتو آفتاب بود ستایش و نیایش یزدان
مهربانرا که بآفرینش چنین آرایش بخشید و
دلها را چنین آسایش داد و بدانائی اسمانی یاران
را اختران خاوران کرد و مه تابان فرمود تا
پرتو دانائی افروزند و دلها را بریزش باران سخن
رشد گلزار و چمن نمایند
- 2 ای یار مهربان پاک یزدان رهبری کرد تا کوه و
بیابان پیودی و بشهر نیاکان رونمودی آن کشور
بسیار مستمند بود تا توانگری مانند آن مهرپرور
بشهر درآید و گفتگو فرماید و راه خدا بنماید و
انجمن را براز نهان پیاراید و روزگاری پیاید تا در
سایه درخت امید پیاساید
- 3 باید زبان بگشائی و داد سخن بدهی راز پنهان
بنائی گفتار یزدان بگوئی دبستان آسمان بگشائی
نامه های آسمانی پیاموزی چراغ روشنی افروزی
پرده پندار نادانان بسوزی جانت همدم جانان
باد

BRL_ATE#144, EBTB.155, BLO_PT#169

BRL_DAK#0415, SFI10.021

AB04847

*To: Ibn-i-Abhar, in Iran**Date: 1903 ca.*

- 1 O Herald of the Covenant! The letter you wrote from the vicinity of Kashan arrived and brought joy and gladness, indicating the exaltation of the Word of the Forgiving Lord.
- 1 ای منادی پیمان تحریری که از حوالی کاشان
مرقوم نموده بودید رسید سبب بهجت و سرور
بود و دلیل بر ارتفاع کلمه خداوند غفور

- 2 Praise be to God, the banner of sanctification is waving and the palm tree of hope is towering. The holy fragrances are diffusing in every region and the fame of the Ancient Beauty has continuous renown throughout all the world. The musk-laden breeze is wafting from all directions and the verses of spiritual conquest are being chanted in all the horizons.
- 3 The establishment of Mashriqu'l-Adhkars has begun with utmost effort in all regions. Soon the melody of sanctification and glorification will reach the Supreme Concourse from the Mashriqu'l-Adhkars at dawn.
- 4 The divine friends must offer their lives in gratitude for this heavenly victory and associate with people with spiritual qualities, divine conduct and behavior, detachment and attraction, sanctity and holiness, so that each may become a luminous candle in the spiritual gathering and raise the eternal banner in this transient world.
- 5 All the letters you requested have been written and are enclosed with this letter.
- 2 الحمد لله راية تقديس دافقتست و نخل اميد باسق
نفحات قدس در هر صقعی منتشر است و
آوازه جمال قدم در جميع عالم صيت مستمر
نفحه مشكبار از جميع اقطار ميوزد و آيات فتوح
روحاني در كل صفحات آفاق ترتيل ميگردد
- 3 آغاز تأسيس مشرق الأذكار در جميع اقطار بكمال
همت گشته عنقريب آهنگ تقديس و تهليل در
اسحار از مشرق الأذكار بملا اعلی ميرسد
- 4 ياران الهی بايد بشكرانه اين نصرت رحمانی
جانفشانی كنند و باخلاق روحانی و روش و
سلوك يزدانی و تنزيه و تقديس و انقطاع و
انجذاب در بين خلق محشور گردند تا هريك
انجمن روحانبرا شمعى نورانی گردند و در اين عالم
فانی علم باقى برافرازند
- 5 مكاتبي كه خواسته بوديد جميع مرقوم شد و در
طی این مکتوبست

BRL_DAK#0934, YBN.037, YIA.250

AB04946

*To: Aqa Shaykh Ali Asghar**Date: 1903 ca.*

- 1 ...Consider: you are the lesser servant of the Most Glorious and I am the most insignificant servant of that Peerless Beauty. Praise be to God that we are small and insignificant, not great, pompous and arrogant, full of cruelty and devoid of wisdom and fidelity.
- 2 We must serve at the Divine Threshold with complete effacement and nothingness and render service, so that through pure grace and bounty we may be accepted at that Court. Otherwise we shall cry "Woe unto us!" and raise the call of "Alas!"
- 3 God protect us in the shelter of His preservation and protection from violation of His Covenant, from pride before His gate,
- 1 ...ملاحظه نما تو بنده اصغر ابهائی و من عبد
احقر آتجمال بیهمتا حمد خدا را که صغیر و
حقیریم نه کبیر ضمیم و متکبر پر جفا و بی عقل
و وفا
- 2 باید بکمال محویت و فنا در آستان کبریا عبودیت
نمائیم و خدمت بنائیم تا محض فضل و عطا در
آن درگاه مقبول شویم والا وایلا برآریم و فریاد
واحسرتا زنیم
- 3 اعاذنا الله فی كهف حفظه و حمايته عن النقص
فی میثاقه و الکبرياء فی پایه و تحریف الواحه و
سرقة اوراقه و علیک التحية و الثناء

MMK5#201 p.155x

from alteration of His Tablets and theft of His papers. And upon you be greetings and praise.

AB04903

To: Gushtasb Ardishir et al.

Date: 1903 ca.

- 1 O friends of 'Abdu'l-Baha! Gushtasp and Jamasp greatly promoted the religion of Zoroaster and strove with heart and soul until his blessed teachings encompassed the land of Iran and the holy fragrances perfumed and scented all nostrils. 1 ای یاران عبدالهآ حضرت گشتاسب و جاماسب ترویج آیین حضرت زردشت عظیم نمودند و به جان و دل کوشیدند تا تعالیم مبارکش کشور ایران را احاطه نمود و نفعات قدس مشامها را معطر و معنبر کرد
- 2 After some time, they abandoned the religion of their ancestors and the priests became self-centered and dishonest, were steeped in pride and became the source of all kinds of evil. Thus the star of prosperity grew dim and the sapling of hope and desire withered, until the radiant Sun shone forth from the East of Iran and its world-conquering rays reached from East to West and gave life to soul and spirit. 2 بعد از چندی آیین نیاکان فرو گذاشتند و دستوران به خودپرستی و عدم راستی سر برداشتند مربای غرور شدند و مصدر انواع شرور لهذا اختر نیکبختی افسرده شد و نهال آرزو و امید پژمرده گشت تا آنکه خورشید تابان از خاور ایران بدرخشید و پرتو جهانگیرش از خاور تا باختر رسید و جان و روان بخشید
- 3 Therefore the Persian friends must arise with friendship, truthfulness and worship of God, and with utmost kindness embrace all the peoples of the world, so that they may dispel the thousand-year torpor with one cup of the love of God. This is eternal glory. May your souls be with the Beloved. 3 پس یاران فارسی باید به دوستی و راستی و یزدانپرستی برخیزند و بکمال مهربانی با عموم ملل عالم بیاویزند تا افسردگی هزارساله را بیک پیاله از محبت الله ازاله نمایند اینست عزت ابدیه جانتان با جانان باد

ALPA.044, YARP2.051 p.097

AB04861*To: Haji Shaykh Zaynu'l-Abidin Yazdi**Date: 1903 ca.*

- 1 O thou who art detached from all save God! How wonderful, how wonderful that thou art thus free and joyous, pure and radiant!
- 2 The true servants of the Abha Beauty must needs become entirely detached from this world and distance themselves from every pleasure, comfort, ease and wealth. They must gather the treasure of the Kingdom in their sleeves and amass the wealth of the love of God. They must place upon their heads a brilliant crown of the jewels of divine knowledge, and hang around their necks a necklace made of the pearls of truth and mysteries. Kings are their servants, and monarchs are in need of their felt cloaks and sheepskin garments.
- 3 Truly thou hast been content with a single shirt and played the game of love, causing hearts to tremble. Thou hast shown forth the mystery of detachment and made manifest the reality of sanctity and holiness. Blessed art thou, glad tidings unto thee, O thou who art detached from all save God and attracted to the Abha Beauty!
- 4 Until detachment is achieved, a person's words will have no effect. Praise be to God that thou art confirmed and assisted in this. And upon thee be greetings and praise.
- 1 ای منقطع الی الله خوشا خوشا که چنین آزادی و دلشاد و پاکی و تابناک
- 2 بندگان حقیقی جمال ابهی را چنین سزاوار که بکلی از این جهان بیزار گردند و از هر لذتی و راحتی و رفاهیتی و ثروتی در کنار شوند گنج ملکوت در آستین آرند و ثروت محبة الله اندوخته نمایند از جواهر معرفه الله تاجی و هاج بر سر نهند و از لآلی حقائق و اسرار طوقی در گردن اندازند ملوک مملوک ایشانند و سلاطین محتاج چارق و پوستین ایشان
- 3 حقاً که بیک پیرهن ساختی و نزد محبت باختی و ولوله در قلوب انداختی سر انقطاع بخودی و حقیقت تنزیه و تقدیس مشهود فرمودی طوبی لک بشری لک ایها المنقطع الی الله و المنجذب الی جمال الأبهی
- 4 تا انقطاع حاصل نگردد نفس انسانرا تأثیری نباشد الحمد لله بآن موفق و مؤیدی و علیک التّحیّة و الثّناء

MSBH5.262

AB04868*To: Mihdi Yazdi**Date: 1903 ca.*

- 1 O Mahdi! Be a guide and become a herald. Call out the name of God until streams of divine knowledge flow from your tongue. Be not downcast, wither not, show no lassitude, display no shortcoming. Night and day, kindle yourself with the fire of the love of God and open your lips in praise of that Kind Beloved. Speak of Him rather than of yourself and others, tell of His brilliant countenance, make the world fragrant with the sweet
- 1 ای مهدی من هادی شو و منادی گرد نام یزدان بخوان تا از زبان سیل عرفان جاری و ساری گردد افسرده مباش پزمرده مگرد فتور میار قصور مکن شب و روز بآتش محبت حق برافروز و دم بذکر آندلبر مهربان بگشا از خلق و خویش بیان کن و از پرتو ساطع رویش خبر ده از رایحهء

perfume of His hair, and through the holy fragrances make the universe a sublime paradise. Until tumult and rapture arise in the mind and ecstasy and joy appear in the heart, man remains like stone and clay, like an ancient and rotted tree, deprived of flame and light. Therefore ask God to kindle such a fire in your breast that all limbs and members may be moved to joy and motion.

طیبہء مویش جهانرا مشکین کن و از نفحات
قدس خلق و خویش کیهان را بہشت برین نما تا
شور و ولعی در سر نیاید و وجد و طربی در دل
جلوہ ننماید انسان مانند سنگ و کلوخ است و
بمٹابہء درختی کھنہ و پوسیدہ و محروم از شعلہ
و فروغ پس از خدا بخواہ کہ آتشی در سینہات
شعلہور فرماید کہ جمیع اعضا و ارکان بہ طرب
و حرکت آید

2 And upon you be greetings and praise.

2 و علیک التّحیّة و الثّناء

MMK3#174 p.122

AB11718

To: Mirza Habibullah related to Qaimmaqam

Date: 1903 ca.

1 O thou who art attracted to the threshold of the Peerless Beloved!

1 ای مشتاق آستان آندلبر یگنا

2 That which thou didst write and which was concealed in thy luminous heart hath become evident and understood. The Ancient Beauty showed abundant kindness and tremendous favor to that family and lineage. On most occasions, He would make mention of His Holiness the Qa'im-Maqam on some pretext, and signs of joy would appear on His blessed countenance, and this was clear evidence of that Luminous Star's kindness and favor.

2 آنچه نگاشتی و در ضمیر منیر مضمّر داشتی مشہود و مفہوم گردید جمال قدیم لطفی عمیم و فضلی عظیم بانخاندان و دودمان داشت در اکثر اوقات بمناسبتی ذکر حضرت قائم مقام را میفرمودند و در شمائل مبارک آثار بشارت ظاہر میشد و این دلیل جلیل بر لطف و عنایت آن کوکب منیر بود

3 Now, praise be to God, the fruits of that favor are day by day becoming more and more manifest and apparent. Some souls from that lineage have entered beneath the shade of the Blessed Tree and, from the Spring of Tasnim in the Garden of Paradise, have found new life and are becoming a new creation. Through His abundant grace, it is hoped that all of that lineage and family will become intoxicated from the chalice of the Covenant and, with a wondrous melody in this springtime, will arise to praise and glorify the Ancient Beauty.

3 حال الحمد لله نتایج آن عنایت روز بروز در ظہور و بروز است از آن سلالہ نفوسی در ظلّ شجرہء مبارکہ وارد و از عین تسنیم در جنت نعیم حیاتی تازہ یافتہ خلقی جدید میشوند از فضل عمیم امید چنین است کہ جمیع آن سلالہ و دودمان از پیانہء پیان سرمست گشتہ بآہنگ بدیع در این فصل ربیع بہ ستایش و نیایش جمال قدیم پردازند

4 But presence in these days is a matter to be avoided. God willing, permission will be granted at the appropriate time.

4 اما حضور در این ایام امریست محذور انشاء الله در وقتش اجازت داده میشود

5 And upon thee be greetings and praise.

5 و علیک التّحیّة و الثّناء

LOIR20.169-170

SFI18.274a

AB04678*To: Sulayman Kalimi**Date: 1903 ca.*

- 1 O servant of Baha! On this most auspicious day when most people are deprived and unfortunate, praise be to God that you have become a center of blessing and have lit the lamp of guidance. You have opened seeing eyes and witnessed the greatest signs, and in a state of utter lowliness and supplication you have pressed your face and hair to the dust and offered prayers of thanksgiving. These victories come from the life-giving power of divine grace, and these praises and explanations stem from the bounties of the Lord of creation - pure favor, generosity, munificence and endless bestowal.
- 2 As for the children who found no rest in the cradle of contingent existence and hastened to the vast expanse of that other world, they become manifestations of grace and benevolence and recipients of endless favors. For they did not remain in this way station long enough to become responsible for striving and service - they traversed the stages with utmost speed and passed through this realm like a breeze. The fruit and result of their existence is the favors of the All-Loving Lord and the grace of the Promised Beauty.
- 3 And upon you be greetings and praise.

1 ای بندهٔ بها در این یوم پرشکون که اکثری از قوم محروم و مشغوم الحمد لله مرکز میمنت گشتی و شمع هدایت افروختی دیدهٔ بینا گشودی و مشاهدهٔ آیات کبری نمودی و در مقام عجز و نیاز روی و موی بخاک سودی و مناجات شکرانه فرمودی این فتوح از قوت روح بخشایشست و این مدح و شروح از مواهب خداوند آفرینش صرف فضلست و عطا و جود و بذل بی‌مندی

2 اما کودکانی که در مهد امکان نیاوردند و بفضای فسحت آنجهان شتافتند مظهر فضل و احسان گردند و مورد الطاف بی‌پایان زیرا در این منزلگاه اقامتی ننمودند که مکلف به سعی و خدمتی شوند در کمال سرعت طی مراحل کردند و مانند نسیم از این اقلیم مرور نمودند ثمره و نتیجهٔ وجودشان الطاف حضرت ربّ ودود است و عنایت جمال موعود

3 و علیک التّحیّة و الثّناء

MKT9.049b

AB04714*To: Tarazullah Samandari**Date: 1903 ca.*

- 1 O steadfast one in the Covenant! What you had written to Jinab-i-Aqa Siyyid Taqi was noted. Well done on your steadfastness and constancy! How blessed you are to be so firm, steady and unwavering in the path of that Heart-engaging Beloved. This firmness and steadfastness is a great gift from the Divine Unity, with which you are assisted and confirmed. Offer a hundred thousand thanks in every breath that you are a sign of mercy and a banner of love.

1 ای ثابت بر پیمان آنچه بجانب آقا سید تقی مرقوم نموده بودید ملاحظه گردید آفرین بر ثبات و استقامت باد ای خوشا بحال تو که چنین در سبیل آندلبر دلنشین ثابت و نابت و مستقیمی این متانت و استقامت موهبت عظیمهٔ حضرت احدیتست که بآن موفق و مؤیدی در هر دمی صد هزار شکر نما که آیت رحمتی و رایت محبت

- 2 Let not your heart be troubled by painful events, frightening incidents and terrible oppression. This is the path of love, not the way of comfort, glory and ease. Observe the universal Manifestations of the All-Merciful Reality - how each sacrificed their lives in the path of the Lord of all created things, accepting every hardship, calamity and grievous torment. Then it becomes clear how we who are servants at that Threshold must conduct ourselves.
- 3 I am very pleased with you for having such a firm step and power of steadfastness. Convey yearning greetings to all the loved ones of God on behalf of 'Abdu'l-Baha.

2 از وقایع مؤلمه و حوادث موحشه و مظلّم مدّهشّه خاطر مشوّش مدار این ره ره عشق است نه سبیل راحت و عزّت و آسایش مظاهر کلّیه حقیقت رحمانیه را ملاحظه نما که هر یک در چه مصائب و بلائی در سبیل رب البرایا جانفشانی نمودند و هر مشقّت و آفت و عذاب الهی را قبول کردند دیگر معلومست ما که بنده آن آستانم چگونه باید بنمائیم

3 از تو بسیار مسرورم که چنین قدم ثابتی داری و قوه استقامتی جمیع احبای الهی را از قبل عبدالهّاء تحیت مشتاقانه برسان

AYBY.408 #117, TRZ1.178b

AB05121

To: Haji Husayn, in Abbasabad

Date: 1903 ca.

- 1 O thou who art firm in the Covenant! What thou didst write to Haji was noted. All was in praise and description of 'Abbas-Abad, that praise be to God, his excellency shows the utmost kindness, and the friends too have arisen to serve with perfect sincerity and zeal. This news brought endless joy and delight, for among the greatest divine commandments and teachings of the All-Merciful is that the leader must be kind and the follower sincere, zealous and well-wishing. When these two are combined, it brings endless joy and delight, honor without bound, comfort in both worlds, gladness of conscience, and fulfillment of heart's desire.
- 2 Tell those friends who have arisen to serve there, on behalf of 'Abdu'l-Baha: Strive ye and be enkindled with the fire of the love of God, and shine forth in that village such that 'Abbas-Abad may become Baha-Abad. And upon thee be greetings and praise.

1 ای ثابت بر پیمان آنچه بجناب حاجی نگاشتید ملاحظه گردید جمیع تعریف و توصیف عبّاس آباد بود که الحمد لله حضرت والا در نهایت مهربانی هستند و احبّا نیز در غایت صدق و همت بخدمت پرداختند این خبر سبب روح و ریحان بی پایان شد زیرا از اعظم اوامر الهی و تعلیم رحمانی اینست که باید متبوع مهربان باشد و تابع صادق و غیور و خیرخواه چون این دو جمع گردد روح و ریحان و عزّت بی پایان و راحت دو جهان و مسرتّ وجدان و سبب حصول آرزوی دل و جان

2 یارانی را که در آنجا بخدمت پرداختند از قبل عبدالهّاء بگو بکوشید و بنار محبت الله برافروزید و در آن قریه جلوهائی نمائید که عبّاس آباد بهاباد گردد و علیک التحیة و الثناء

YBN.146-147, ABDA.377

AB05085

To: Aqa Muhammad Hasan son-in-law of Aqa Bala, in Baku
Date: 1903 ca.

- 1 Praise be to God that thou hast turned thy face toward the divine Kingdom, opened thine eyes to witness the lights of the celestial manifestations, and through thy faith and acceptance hast won the prize in this arena. Thou hast acquired divine knowledge, and now is the time for thee to become the source of mighty deeds and the fountain-head of service, that thy countenance may be illumined in the Abha Kingdom, thy character become the envy of garden and meadow, and thy fragrance surpass the musk of Cathay and Khutan.

1 الحمد لله توجه بملکوت الهی نمودی و بمشاهده
 انوار تجلیات چشم گشودی و باقبال و ایمان
 گوی سبقت از میدان ربودی و تحصیل معارف
 کردی حال وقت آنست که منشأ اثری شوی و
 مصدر خدمتی گردی تا رویت در ملکوت ابدی
 روشن شود و خویت رشک گلزار و چمن گردد
 و مویت غبطه مشک ختا و ختن شود
- 2 This bounty shall be attained when thou hasteneth to the land of Russia and guideth the Persians and Caucasians who dwell therein. Say unto them: O Persians! The East and West of the world are astir, and the holy fragrances have perfumed the nostrils of the most distant lands. How is it that ye, being Persians, remain deprived and bereft? Such a crown hath God placed upon your heads, and such a brilliant star hath risen from your horizon - how is it that ye still wander in darkness? This is strange and peculiar. "He whom God guideth is well guided, but he whom God leaveth to stray shall never find a guide to lead him."

2 و این موهبت وقتی حاصل شود که بدیار روس
 شتابی و ایرانیان و قفقازیانیکه در آنجا هستند
 هدایت فرمائی بگو بایشان که ای ایرانیان شرق و
 غرب عالم در حرکت آمده و نفحات قدس مشام
 اقصى بلاد عالم را معطر نموده شما که ایرانیانید
 چگونه محروم و در حرمانید اینچنین تاجی خداوند
 بر سر شما نهاده و چنین کوکبی از افق شما طلوع
 نموده چگونه تا بحال در تاریکی سرگردانید این
 عجیب است و غریب من یددی الله فهو المهتد و
 من یضلل فلن یجد له ولیاً مرشداً

MMK6#279x

AB05068

To: Haji Muhammad (Birecik), in Birijik
Date: 1903 ca.

- 1 O divine servant!

1 ای بنده الهی
- 2 Yesterday the Sheikh went around the city with a lamp

2 دی شیخ با چراغ همی گشت گرد شهر
- 3 Saying "I am weary of demons and beasts; I long for a human being"

3 کز دیو و دد ملولم و انسانم آرزوست
- 4 Until in that land he found your trace, and in utmost joy offered thanks at the threshold of the Ever-Living, Self-Subsisting One that in such a region and land such a brilliant,

4 تا آنکه در آن دیار پی بآنجناب برد و در نهایت
 سرور شکرانه بدرگاه حی قیوم فرمود که در
 چنین خطه و دیاری چنین شمع پرانواری

luminous candle had been lit. And when he attained the blessing of visiting the Sacred Threshold, he opened his tongue in praise of you and extolled and commended you to such a degree that it prompted this servant to pen this letter. Now 'Abdu'l-Baha is engaged in mentioning you with the utmost joy and fragrance in the gathering of the friends. I beseech God that you may moment by moment become the intimate companion of the Spiritual Beloved and occupy yourself with the mention of that Merciful Beloved One, that you may forget yourself and give ear to the melody of the Concourse on High and hear the cry of "O Glory of the Most Glorious!" This is evidence of the hearing ear and the power to hear with the ear of the spirit. And upon you be greetings and praise.

افروخته گشته و چون زیارت آستان مبارک
فائز گشت لسان ستایش نسبت بآنجناب گشود
و بدرجه‌ئی مدح و ثنا نمود که این عبد را بر
نگارش این نامه دلالت فرمود حال عبداله‌آ
در نهایت روح و ریحان بذکر تو در محفل یاران
مشغول از خدا میطلبم که دم بدم همدم یار
دلبر روحانی شوی و بذکر آن محبوب رحمانی
مشغول گردی خود را فراموش کنی و گوش
بآهنگ ملأ اعلی دهی و نعره یاب‌ه‌آ‌ال‌ه‌بی
شنوی اینست دلیل بر اذن واعیه و قوت استماع
گوش هوش و علیک التَّحِیَّة و الثَّناء

MSHR3.283

AB05301

To: *Khajih Rabi et al., in Kashan*

Date: 1903 ca.

1 O ye who are guided by the light of guidance!

2 The lamp of guidance is aflame and the supreme horizon is radiant and resplendent with the light of the Most Glorious Beauty, shining forth upon the horizons of nations. The rays of divine manifestation have spread like the gleaming dawn and its effulgence has struck both sight and insight. Every eye and insight that possessed the power of vision was illumined, while those weak of sight and limited in insight, lacking the power of vision, shut their eyes and, like bats, crept into the cave of darkness.

3 Praise be to God that the visual power of those friends was strong enough to behold the Sun of Truth, and their hearing was ready to hear the call of "My Lord, the Most High," and they entered beneath the shade of the aid and protection of the Most Glorious Beauty. This is the time for gratitude and praise, the moment for glorification and endless thanksgiving. And upon you be greetings and praise.

1 ای مهتدیان بنور هدی

2 شمع هدی روشنست و افق اعلی بنور جمال ا‌بی
ساطع و لامع و مشرق بر آفاق امم پرتو تجلّی چون
بارقه صبح منتشر گشت و اشراقش بر بصر و
بصیرت زد هر بصر و بصیرتیکه قوت مشاهده
داشت روشن گشت و هر ضعیف البصری و
قلیل البصیرتی چون قوت مشاهده نداشت دیده
بر بست و مانند خفاش در حفره ظلمات خزید

3 الحمد لله که قوه بصره آن یاران شدید بود که
مشاهده شمس حقیقت کرد و سمعشان مستعدّ
بود که ندای ربّی الأعلی شنید و در ظلّ عون و
صون جمال ا‌بی درآمد هنگام شکر و ثنات و
وقت ستایش و حمد بینتها و علیکم التَّحِیَّة و الثَّناء

INBA85:060, MMK3#299 p.221,
AKHA_127BE #02 p.a, PYB#196
p.03

AB05372*To: Mulla Ali Asghar (Gawharan) et al., in Khuy**Date: 1903 ca.*

- 1 O ye friends of 'Abdu'l-Baha! The tumult of the nations and the clamour of their peoples are certain and inevitable in the Day of the Manifestation of the Most Great Name. The wisdom of this irrevocable decree is clear and evident.
- 2 For when the winds of tests blow, the frail trees are uprooted while the blessed trees are made firm and immovable. Torrents of rain distress and scatter the creeping things that walk upon the earth while the gardens are filled with anemones and bring forth roses and sweet herbs, and the nightingales warble their melodies, chanting a myriad songs at every moment.
- 3 This is a bounty unto the righteous and a calamity unto those who are weak. Render thanks unto God that your feet are firm and your faces, like pure gold, are aglow in the fire of tests. I beseech the one true God that day by day ye may increase in firmness and steadfastness.
- 1 ای یاران عبدالبهاء ضوضاء ملل و غوغای امم در
یوم ظهور اسم اعظم محتوم و مسلست و حکمت
این امر محتوم واضح و معلوم
- 2 زیرا چون اریاح امتحان بوزد درختان ضعیف از
بن و ریشه برافتند ولی اشجار مبارکه ثبوت بیفزایند
و متانت بنمایند شدت باران حشرات ارض را
مضطرب و پریشان و سرگردان نماید ولی حدائق
پرشقایق شود ریحان و گل بروید و بلبلان بنگمه
درآیند و در هر دمی هزاران هزار ترانه بسرایند
- 3 نعمة للأبرار و نقمة للضعفاء حمد کنید خدا را
که قدم ثابت بنمودید و مانند ذهب ابریز در آتش
آزمایش رخ برافروختید از حقّ میطلبم که روز
بروز بر ثبوت و رسوخ بیفزائید و علیکم التحية و
الثناء

BRL_CONF2018#21, BRL_ATE#087

BRL_CONF2018P#21, MMK2#203 p.145

AB05360*To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht**Date: 1903 ca.*

- 1 O kind friend! Your services at the Threshold of the Incomparable Lord have been accepted, for you have arisen to serve the free souls, played the game of love, and cast joy and enthusiasm into hearts. Every soul passing through those regions opens their tongue in praise and offers thanks and glorification with utmost gratitude. This is from the grace of the Ever-Living, Self-Subsisting One and the effects of the sealed wine.
- 2 I hope that day by day you will increase in service and show kindness to the divine friends. 'Abdu'l-Baha has the utmost longing to meet you, but in these days wisdom does not permit it, and we are commanded to wisdom in all Tablets. The very
- 1 ای یار مهربان خدمات در آستان حضرت
بیچون مقرون بقبول گردید زیرا بخدمت آزادگان
پرداختی و نزد محبت باختی و در قلوب شوق
و شعف انداختی و هر نفسی که در مرور از
آن حدود و ثغور است لسان ستایش گشاید و
در نهایت ممنونیت مدح و نیایش کند و این از
فضل حیّ قیوم و تأثیرات رحیق محتومست
- 2 امیدوارم که روز بروز بیشتر بخدمت پردازی و
یاران الهی را بنوازی عبدالبهاء نهایت اشتیاق را
بملاقات شما دارد ولی این ایام حکمت اقتضا

act of service is itself attaining presence, and servitude at the Sacred Threshold is success in kissing the divine doorway.

- 3 'Abdu'l-Baha, on your behalf, turns his face from atop the tower and rampart toward the Sacred Tomb, visits it in pilgrimage, and upon you be greetings and praise.

نمینماید و ما در جمیع الواح مأمور بحکمتیم و نفس
خدمت عین شرفیابست و بندگی آستان مقدّس
فوز بتقبیل درگاه الهی

3 عبدالبهاء بالنیابة از شما از بالای برج و بارو رو
بسوی تربت مقدّسه مینماید و زیارت مینماید و
علیک التحية و الثناء

MKT6.186

AB05330

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1903 ca.

O thou thousand-petalled rose garden of God! Thou hast always been the object of divine providential care and shall ever be encompassed by heavenly favors. In the days of God thou didst warble the most wondrous melodies in the garden of unity and opened thy lips in praise and glorification of the Lord. Thou wert the cause of joy and gladness to the friends of the All-Merciful and became the celestial musician in the spiritual gathering of fellowship. Praise be to God that thou art the manifestation of favors and the object of the glances from the eye of thy Lord's mercifulness. In the Covenant and Testament thou art firm, and like unto mighty mountains thou art steadfast and immovable. Ever in the exalted gatherings and spiritual meetings, open thy lips in praise and glorification of the Most Glorious Beauty and raise thy voice with the most wonderful melody and song, that the spiritual ones may be moved with joy, enthusiasm and attraction, and all may become occupied in diffusing the holy fragrances - so that the melody from Shiraz may reach the Kingdom of the Self-Sufficient, and the fame of the love of God may be spread abroad from that region throughout the earth. And upon thee be greeting and praise.

ای هزار گلزار الهی همیشه منظور نظر عنایت
رحمانیه بوده‌ای و مشمول الطاف سبحانیه
خواهی بود در ایام الله بابدع الحان در گلشن
توحید تغنی فرمودی و به مدح و ستایش یزدان
لب گشودی یاران رحمانرا سبب سرور و
شادمانی بودی و محفل انس روحانیرا مطرب
خوش‌آهنگ ملکوتی گشتی الحمد لله مظهر
الطافی و منظور لحظات عین رحمانیت پروردگار
در عهد و پیمان ثابتی و مانند جبال راسیه مستقیم
و راسخ همواره در مجامع علیا و محافل روحانی
به ستایش و ثناء جمال ابری لب بگشا و بابدع
انغام نغمه و آوازی بلند کن که روحانیان به
شور و وله و انجذاب آیند و کلّ بنشر نفحات
قدس مشغول گردند تا آوازه شیراز بملکوت
بنیاز رسد و صیت محبت الله از آن اقلیم در
روی زمین منتشر گردد و علیک التحية و الثناء

INBA87:586, INBA52:624, MKT5.204

AB05081*To: Ibrahim Munir Divan, in Tabriz**Date: 1903 ca.*

- 1 O servant of the Threshold of the All-Glorious Lord! Although I never have time or opportunity to write letters, yet since I am always thinking of you and wish to mention you, I therefore intrude with this brief letter.
- 2 Although the means of comfort and ease never became available to you, and I know that you are under hardship and difficulty, nevertheless you have served at the Sacred Threshold and this is the greatest glad tidings and joy - it is the heart's desire and the soul's comfort.
- 3 Praise be to God, the ruler of that country is pure of heart, just and kind, knowing and wise, a leader and judge and protector of the oppressed. It is incumbent upon all the friends to occupy themselves with prayers for the perpetuity of this mighty government and praise His Majesty the King and seek enduring glory for the just leaders, so that this eternal government may raise the pavilion of glory at the pole of the horizons. You must guide all the divine friends to be well-wishers of this sovereign.
- 1 ای بنده آستان حضرت کبریا هرچند ابداً فرصت ندارم و مهلت نیست که نامه نگارم ولی چون همواره بیاد تو پردازم و ذکر تو خواهم لهذا بدین مختصر نامه مزاحم گردم
- 2 هرچند اسباب راحت و آسایش بجهت شما ابداً فراهم نیامد و میدانم که در زحمت و مشقتید اما باستان مقدس خدمت کردید و این اعظم بشارت و مسرتست کام دلست و راحت جانست
- 3 الحمد لله سرور آن کشور پاکجاست و عادل و مهربان دانا و هوشیار است و سالار و داور و حامی مظلومان بر جمیع احباء لازمست که بدعای ابدیت دولت قوی شوکت پردازند و اعلیحضرت شهریار را بستانند و سروران عادل را عزت پایدار بخواهند تا این دولت ابدمدت سرافرده عزت در قطب آفاق برافرازد جمیع یاران الهی را باید دلالت بر دولتخواهی این شهریار نمائید

INBA89:231

AB12384*To: Muhammad Husayn Usku'i, in Tabriz**Date: 1903 ca.*

- 1 O servant of God! What thou didst write and recount was read, and a prayer was offered at the Threshold of Oneness: O peerless Lord! Make this captive with musk-laden locks a recipient of Thine infinite favors, and grant whatever is the desire of his heart and conscience. Fulfill his need, bestow purity upon his heart, make him a prince of fidelity, and make him firm and steadfast in the station of poverty and nothingness. Heal his pain and fulfill his desire. Thou art the Mighty, the Powerful, and Thou art the Sovereign Who doeth what He willeth.
- 1 ای بنده الهی آنچه نگاشتی و شرح حال داشتی قرائت شد و مناجات بدرگاه احدیت گردید که ای خداوند بمانند این اسیر موی مشکبار را از الطاف بینهایت برخوردار فرما و آنچه آرزوی جان و وجدان اوست میسر فرما حاجتش روا کن قلبش صفا بخش میر وفا کن و در مقام فقر و فنا ثابت و راسخ فرما دردش را درمان کن و

آرزویش را مجری فرما توئی مقتدر و توانا و توئی
سلطان یفعل ما یشاء

- 2 Convey my greetings and praise to Muhammad and 'Ali. I beseech God that these two pure beings may become two luminous lamps. In these days, presence in this land entails countless difficulties. I hope it will be possible at another time. Convey loving greetings on my behalf to 'Ali ibn Husayn of Usku. And upon thee be greetings and praise.

2 جناب اخوی محمد و جناب علی را تحیت و ثنا
برسان از خدا خواهم که آن دو وجود مطهر
دو سراج منور گردند این ایام حضور باین دیار
صعوبت بیشمار دارد در وقت دیگر امیدوارم
که میسر گردد جناب علی ابن حسین اسکوئی
را از قبل این عبد تحیت مشتاقانه برسان و علیک
التحیة و الثناء

BRL_DAK#0731

AB12378

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran
Date: 1903 ca.

- 1 O thou who art firm in the Covenant! The letters which thou hadst written to Muhammad-'Ali Khan were read with his permission. Their contents were a source of joy to every sorrowful heart, and their meanings were delicate, novel and sweet, for they indicated orientation toward God and holding fast to the hem of His grandeur. I am ever hopeful that day by day this bounty may increase and success be attained. This is the foundation, and it shall endure and remain firm. As for the disorder in thy material affairs, it is hoped that these too shall be set right through divine aid and favor. However, what is best for thee—and this was written before—is that thy affairs should be in harmony with the work of 'Abdu'l-Baha. Whenever the scattered affairs of this servant are gathered together, the disorder in the affairs of that kind friend shall likewise be set right. This is what is best. Beyond this the choice rests with thee. I beseech God that whatever thou desirest may be made possible and that the wishes of thy heart and soul may be fulfilled.

1 ای ثابت بر پیمان مکاتبی که بجناب محمد علیخان
مرقوم نموده بودید به اذن و اجازه ایشان
ملاحظه گردید مضامین سبب سرور هر غمگین
بود و معانی لطیف و بدیع و شکرین زیرا دلالت
بر توجه الی الله و تثبیت بذیل کبریا مینمود
همواره روز بروز امیدوارم که این موهبت تزايد
یابد و موفقیت حاصل گردد این اساس است
و باقی و برقرار اما پریشانی امور جسمانی آن نیز
امید است که به عون و عنایت حق اصلاح
یابد اما صلاح کار تو اینست و از پیش مرقوم
شد که با کار عبدالهآ همعنان باشد هر وقت
تفرقه امور اینعبد مجموع شد پریشانی کار آن
یار مهربان نیز اصلاح یابد صلاح در اینست
دیگر بسته برآی شماس از خدا خواهم که هر
نوع خواهی میسر گردد و آرزوی دل و جانت
حاصل شود

- 2 And upon thee be greetings and praise.

2 و علیک التحیة و الثناء

BSHI.076-077

AB05352*To: Muhammad Hasan Khan**Date: 1903 ca.*

- 1 O true friend! The contents of your letter brought joy to 'Abdu'l-Baha, for it indicated that the flame of the light of guidance was kindled in the lamp of your heart and soul, and the fragrance of the gardens of its meanings reached the nostrils. Praise be to God that that heart is the niche of divine love.
- 2 Therefore, do not be concerned about the attacks from strangers and relatives, but rather practice patience and forbearance. The end belongs to the God-fearing. Soon strangers and relatives will become familiar and will regret, and will take pride and glory in your faith and certitude as one intoxicated with the wine of the love of God.
- 3 Reflect upon the condition of those who came before - the truth will become evident and the end result will become clear. Children and descendants became disgusted with their sinful fathers and ancestors and were ashamed of their connection to them. Soon you will observe that eternal glory in this world and the next belongs to servitude at the Sacred Threshold.
- 4 And upon you be greetings and praise.

1 ای یار حقیقی عبدالبهاء را مضمون نامه مسرور نمود زیرا دلالت بر شعله نور هدایت مینمود که در زجاج دل و جان افروخته و نفحه ریاض معانیش بمشام رسید الحمد لله آن قلب مشکاة محبت الهی است

2 پس از هجوم بیگانه و خویش میندیش بلکه صبر و تحمل پیش گیر العاقبة للمتقين خویشان بیگانه عنقریب آشنا شوند و پشیمان گردند و به ایمان و ایقان آن سرمست صهای محبت الله افتخار کنند و مباهی شوند

3 تفکر در حال پیشینیان نما حقیقت جلوه نماید و عاقبت آشکار گردد اولاد و احفاد از آباء و اجداد گنه کار بیزار شدند و از نسبت آنان ننگ و عار داشتند عنقریب خواهید مشاهده نمود که عزت ابدیه در دنیا و آخرت بعبودیت آستان مقدسست

4 و علیک التحية و الثناء

INBA87:114b, INBA52:113b

AB05267*To: Muhammad Khan Mirpanj**Date: 1903 ca.*

- 1 O thou who art yearning for the vision! The light of truth hath so appeared that insight hath become true vision, and metaphor hath taken on the appearance of reality. Knowledge of certainty hath become vision of certainty, nay rather, it hath become joined with truth of certainty. However, "Lord, increase my wonderment!" and "Lord, increase my knowledge!" are attributes of spiritual ones and characteristics of the merciful ones. Therefore I beseech God that thou mayest become
- 1 ای مشتاق دیدار نور حقیقت چنان جلوه نموده که بصر عین بصیرت گشته و مجاز جلوه حقیقت یافته علم یقین عین یقین گشته بلکه با حق یقین توأم شده و لکن رب زدن تحیراً و رب زدن علماً صیفت روحانیانست و سمت رحمانیان لهذا از حق میطلبم که جوهر عرفان شوی و مطلع بسر مکنون و رمز مصون حضرت رحمن

the essence of knowledge and gain insight into the hidden secret and guarded mystery of the All-Merciful.

- 2 His honor Khan arrived in the Holy Land and became informed of the great corruption of the people of hatred. Therefore, be patient for a while until the obstacle is removed and difficulty becomes ease. God willing, you will attain to pilgrimage and witness kindness and be freed from formality. If you wish all the doors of prosperity and success to be opened, confine your efforts to serving that illustrious person so that divine confirmations and assistance may become your companion and associate. And upon thee be greetings and praise.

2 جناب خان به ارض مقدّس واصل و کثرت فساد اهل عناد را اطلاع حاصل فرمود لهذا چندی صبر بفرمائید تا محذور مرفوع گردد و معسور میسور شود انشاءالله تشرف خواهید نمود و تعطف خواهید دید و از تکلف خواهید رهید اگر جمیع ابواب فلاح و نجات را گشوده خواهی همّت را بخدمت آنشخص جلیل محصور نما تا تأیید و توفیق همدم و هم عنان گردد و علیک التّحیّة و الثّناء

MMK6#304, SFI02.149

AB05319

To: *Rahmatullah Alai*

Date: 1903 ca.

- 1 O beautiful offspring of that glorious servant! Your pure-hearted father manifested and demonstrated something new in the Cause of God each day. That is, in all his days he was engaged and accustomed to service at the Threshold, and to the extent possible, he strove to spread the verses of the All-Merciful. Praise be to God, he guided souls to the fountain of life and the path of salvation.
- 2 He is always supplicating at the threshold of the Generous Lord that great success be achieved for you and that you be assisted in whatever is necessary and fitting. Know the worth of this kind father who is always thinking about the progress of his noble descendant. Such a father is truly a gift from God and the pure mercy of the Peerless Lord. Know his worth and strive as much as you can to please him, so that you may witness successive confirmations in the world of existence.

1 ای نجل جمیل آن عبد جلیل پدر پاک گهر هر روزی در امر الله ظهوری و بروزی نمود یعنی در جمیع ایام بخدمت آستان مشغول و مألوف بود و بقدر امکان در نشر آیات حضرت رحمن کوشید و الحمد لله نفوسی را بچشمهء حیات و طریق نجات دلالت فرمود و هدایت کرد

2 و همیشه متضرّع بدرگاه ربّ کریمست که توفیقی عظیم از برای تو حاصل گردد و بر آنچه باید و شاید موفق شوی قدر این پدر مهربانرا بدان که چنین همواره در فکر ترقّی آن سلیل کریمست چنین پدر فی الحقیقه موهبت خداوند است و رحمت صرفهء حضرت بی مثل و مانند قدرش را بدان و تا توانی در رضایش بکوش تا تأییدات متتابعه در عالم وجود مشاهده نمائی

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

YMM.059

AB05598*To: Husayn Hamadani, in Anar**Date: 1903 ca.*

- 1 O thou who art steadfast in the Covenant! Thou dost yearn for the precincts of the Beloved and long for the threshold of the All-Merciful. This is the ultimate aspiration of spiritual souls, provided there be no impediment.
- 2 In these days the Holy Land is in utmost agitation in its inmost heart, yet patience, calmness and steadfastness have preserved it thus far. Were it not for these, it would have been thrown into chaos a hundred times by now, for the mischief of the mischief-makers, both open and concealed, is constant and continuous. They give not a moment's respite nor do they seek rest.
- 3 Therefore, this servant, on behalf of that spiritual friend, will recite the prayer of visitation and seek aid and bounty. Be thou content with this deputation and occupy thyself day and night with the remembrance of the Beauty of the Lord. His remembrance is spiritual nearness and His mention is spiritual reunion. When thou art thus engaged, thou art in His presence and His intimate companion, though thou be in Yemen.
- 4 And upon thee be greetings and praise.

1 ای ثابت بر پیمان آرزوی کوی جانان داری و مشتاق عتبه حضرت رحمن هستی و این آرزو منتهی آمال روحانیان ولی بشرط اینکه محذوری در میان نباشد

2 این ایام ارض مقدسه در سرّ سرّ مضطربست ولی صبر و سکون و ثبات تا بحال نگاهداشته و اگر این نبود صد مرتبه تا بحال برهم خورده بود زیرا فتنه فتنه جویان چه آشکار و چه پنهان دائم و مستمر است آنی مهلت نمیدهند و فراغت نجویند

3 لهذا اینعبد بالتّیابه از آن یار روحانی بتلاوت زیارت پردازد و عون و عنایت طلبد تو نیز باین وکالت راضی باش و شب و روز بیاد جمال پروردگار پرداز یادش قرب معنویست و ذکرش وصلت روحانی و چون چنین باشی در انجمنی و محرمی و همدمی هرچند در یمنی

4 و علیک التّحیّة و الثّناء

ANDA#81 p.44

AB05854*To: Dinyar Pur Ardishir, in Bombay**Date: 1903 ca.*

- 1 O spiritual friend! In these days the cup of martyrdom in the land of Yazd was filled to overflowing. A group of the righteous drank that intoxicating cup with utmost joy and listened to the melody of the divine messenger who brought glad tidings and joyful news: "O ye who thirst, the spring of life is gushing forth! O ye who long for the beauty of the Beloved, He is resplendent in supreme manifestation! O lovers, hasten to the gathering of the Beloved! O birds of the garden of truth, wing your flight to the rose garden of inner meanings! O wanderers, enter your

1 ای یار جانی در این روزگار جام شهادت در دیار یزد سرشار شد جمعی از ابرار آساغر پرنشئه را در نهایت سرور نوش نمودند و گوش بآهنگ سروش دادند که مرده پرشارتی داد و خبر پرمسرتی بخشید که ای تشنگان چشمه حیات پر جوشست و ای مشتاقان جمال جانان در نهایت جلوه و ظهور و ای عاشقان بحفل معشوق بشتابید و ای مرغان چمنستان حقیقت بگلشن معانی پرواز کنید و ای غریبان بوطن

true homeland! O ye who are distant, be delivered from the realm of deprivation and become intimate companions in the divine retreat! O thirsty fish, enter the boundless ocean!”

- 2 When those precious souls heard this melody, they ran to the altar of love and flew from the world of limitations to the realm of the infinite, reaching their heart's desire. And upon thee be greetings and praise.

اصلى درآئيد و اى مهجوران از عالم حرمان
نجات يابيد و محرم خلوتگاه الهى گرديد و اى
ماهيان تشنه لب بدريائى بى پايان درآئيد

2 چون آن نازنينان اين آهنگ شنيدند بقربانگاه
عشق دويدند و از عالم امكان بجهان لامكان
پريدند و بمقصود خويش رسيدند و عليك التحية
و الثناء

HDQL184, ANDA#11 p.05

AB11910

To: Aqa Abdur-Rasul, in Ishqabad

Date: 1903 ca.

- 1 O servant of the Most Glorious Beauty! When your honored brother arrived at this luminous spot and laid his head at the Merciful Threshold, he supplicated and implored for confirmations for all. Surely this prayer will be accepted at the Supreme Threshold and this wish will be granted.
- 2 Give thanks to God that, praise be to God, you are loving brothers and have attained to love and recognition, not like others. Would that 'Abdu'l-Baha's brothers had a portion of your character and conduct! Consider what a bounty it is that each of you is an expression of the other. This is a mighty blessing and an exalted gift.
- 3 The honor and success of Jinab-i-Aqa Husayn-'Ali represents the success and pilgrimage of you all - this is an evident truth. I beseech God that this pilgrimage may result in bestowals and this circumambulation may cause the attainment of favors.
- 4 And upon you be greetings and praise.

1 اى عبد جمال ابهى حضرت اخوى چون باين
بقعه نورانى رسيد و سر باستان رحمانى نهاد از
براى كل طلب تأييد كرد و تضرع و زارى فرمود
البتة اين دعا در عتبة عليا مقبول و اين حاجت
روا خواهد شد

2 شكر كنيد خدا را كه الحمد لله برادران مهربانيد
و فائز به محبت و عرفان نه مانند ديگران اى
كاش اخوان عبدالبهاء نصيبى از خلق و خوى
شما داشتند ملاحظه كن چه موهبتى است كه
هريك عبارت از ديگرى هستيد اين نعمتى است
عظيم و موهبتى است جليل

3 تشرف و فوز جناب آقا حسينعلي عبارت از فوز
و زيارت جميع شماست هذا حق معلوم از خدا
ميتطلبم كه اين زيارت مورث عنايت شود و اين
طواف سبب حصول الطاف گردد

4 و عليك التحية و الثناء

TISH.153

AB05872*To: Baha'is of Kakin, in Kakan**Date: 1903 ca.*

- 1 O my dear and loving friends! Good tidings have arrived that the friends have become beautiful in conduct and sweet in disposition, musk-scented and loyal - meaning that harshness has been transformed into kindness and coldness between them has been changed to warmth. The friends have grown weary of estrangement and have embraced friendship; they have moved beyond separation and have arisen in unity and harmony.
- 2 This was not merely news - it was soul-stirring glad tidings, nay it was honey and sugar, doubled sweetness. The taste of the soul was made sweet and the palate of consciousness sugared. The heart found rest.
- 3 We hope that this unity, nobility and tranquility will remain firm, enduring and established, so that the tree of guidance in that land may yield fruit, and the candle of divine favor may bestow light in that gathering, and become the cause of the Lord's good pleasure, the Creator's favor, and the Forgiver's pardon and forgiveness.
- 4 And upon you be greetings and praise.

1 ای یاران دلجوی من مژده رسید که دوستان مهرو خوشخو گشتند و مشکبو و وفاجو یعنی کلفت بالفت مبدل گشته است و برودت مابین بجمرات منقلب شده یاران از بیگانگی بیزار شده بیگانگی پرداختند و از جدائی گذشته به اتحاد و اتفاق قیام نمودند

2 این خبر نبود مژدهء جانپرو بود بلکه شهد و شکر بود و قند مکرر مذاق جان شیرین شد و کام وجدان شکرین راحت دل حاصل گردید

3 امیدواریم که این یگانگی و آزادی و آسودگی باقی و مستدیم و برقرار ماند تا شجرهء هدایت در آن کشور ثمر بخشد و شمع عنایت در آن محفل نور مبدول دارد و سبب رضایت پروردگار و عنایت کردگار و عفو و مغفرت آمرزگار شود

4 و علیکم التحية و التناء

MKT9.240

AB05879*To: Spiritual Assembly of Khalkhal**Date: 1903 ca.*

- 1 O friends of 'Abdu'l-Baha! I hope that Khalkhal will become the place where the divine breeze wafts, and that spiritual souls will take up residence in its districts. May the star of sanctification shine and adorn the court of hearts with the rays of unity. May the Glorious Lord increase His gifts day by day and bestow bounty and generosity. May hearts find rest and souls attain eternal life.
- 2 The favors of Truth are endless and the outpourings of the Realm of Oneness are eternal and everlasting. However much

1 ای یاران عبدالهآء امیدوارم که خلخال محلّ خلخال نسیم رحمانی گردد و در خلال دیارش نفوس رحمانی مقرر گزیند کوکب تقدیس تابد و ساحت قلوب را بپرتو توحید بیاراید خداوند جلیل روز بروز بر موهبت افزایش و احسان و بخشش بنماید دلها بیاساید و جانها حیات ابدی یابد

2 الطاف حقّ بی‌پایانست و فیوضات حضرت احدیت باقی و جاودان هرچه از این دریا

you draw from this ocean it will not diminish, and whatever you derive from that Sun of Reality, its rays will not come to an end.

- 3 Praise be to God that you are under the shadow of the bounty of that Greatest Luminary of the horizon of oneness, what more could you want? And you are the manifestations of the favors of that Luminous Morn - what greater joy could you seek? This is the ultimate desire of the righteous ones and the final hope of the near servants of the Lord.

- 4 And upon you be greetings and praise.

اغتراف نمائید نقصان نیابد و آنچه از آشمس
حقیقت اقتباس کنید شعاع پایان نرسد

3 الحمد لله در ظلّ موهبت آن نیر اعظم افق
احدیّتید دیگر چه خواهید و مظاهر الطاف
آنصبح نورانی هستید دیگر چه کامرانی طلبید این
نهایت آرزوی ابرار است و منتهی آمال بندگان
مقرب پروردگار

4 و علیکم التّحیّة و الثّناء

INBA89:219

AB05704

To: Kuchak Alizadih Qadimi, in Khurasan

Date: 1903 ca.

- 1 O thou who art intoxicated with the wine of the Covenant! Praise be to God, thou wearest a resplendent crown upon thy head and art clothed with a radiant garment, which is service to the loved ones of God and servitude at the Threshold of the Abha Beauty. What bounty could be greater than this, and what glory more glorious than this?

- 2 This station is a bestowal from the Lord of Creation and a favor and blessing from the Divine One. This exalted office, namely servitude to the servants of the Gracious Lord, is the crown of glory of 'Abdu'l-Baha and the bounteous robe of the Abha Beauty.

- 3 For now, the honored person of that kind friend is adorned with this distinction, and God willing, I too shall be confirmed in attaining this supreme gift. Such is my hope.

- 4 But now thou art intoxicated with this cup and art a wine-worshipper in the tavern of servitude and self-effacement. As for 'Abdu'l-Baha, when will He be aided and confirmed in attaining this supreme gift? Pray thou for this. Intercession is a quality of the faithful.

- 5 And upon thee be greetings and praise.

1 ای سرمست صهای میثاق الحمد لله تاجی و هاج
بر سر داری و ردائی نورآ در بر و آن خدمت
احباء الله و عبودیت آستان جمال ابهاست چه
نعمتیست اعظم از این و چه عزتیست اکبر از
این

2 ایستقام بخشایش خداوند آفرینشست و فضل
و عطای حضرت یزدان این منصب جلیل
یعنی خادمی بندگان ربّ جمیل افسر مباحات
عبدالبهاست و خلعت پرعطای جمال ابهی

3 علی العجالة هیکل مکرم آن یار مهربان باین تشریف
مزین و انشاء الله من نیز باین موهبت کبری موفق
گردم امید چنانست

4 ولی حال تو سرمست این جامی و در خمخانه
عبودیت و فنا می پرست اما عبدالبهاء تا کی باین
عطیه کبری موفق و مؤید گردد تو دعا نما
الشفاعة شأن اهل الوفاء

5 و علیک التّحیّة و الثّناء

MMK5#202 p.155

AB05820*To: Mir Quraish, in Khuy**Date: 1903 ca.*

- 1 The army of Quraysh with utmost might and recklessness sought to resist the Cause of God and at first enjoyed pleasure and delight, but eventually that army was scattered and that pleasure ended in deprivation. The divine banner was raised high and the standards of that blameworthy people were cast down.
- 2 In every age, at the beginning the people of the veil caused harm and persecution, and every oppressor tyrannized the righteous ones. But before long it became clear and evident that those afflictions were bounties and those trials were gifts from the King of faithfulness.
- 3 That oppression caused the standard of guidance to be raised high, and that tyranny caused the city of justice and fairness to be built. That darkness was transformed into light and that concealment led to manifestation. The lights of truth illumined the horizons and the fragrances from the garden of the All-Merciful perfumed all creation. And the ultimate victory belongs to the God-fearing ones.
- 1 جیش قریش بکمال صولت و طیش مقاومت
امرالله خواستند و در بدایت عیش و عشرت
نمودند ولی عاقبت آن جیش پریشان شد و آن
عیش منتهی بحرمان گشت لوی الهی بلند شد و
اعلام آن قوم پرلوم سرنگون گشت
- 2 در هر دور آغاز اهل حجاب اذیت و آزار نمودند و
هر جفا پیشه ستم برابر کرد ولی چندی نگذشت
واضح و مشهود شد که آن بلایا عطایا بود و آن
محن منح سلطان وفا
- 3 آن ظلم سبب شد که علم هدایت بلند گشت و
آن اعتساف باعث شد که مدینه داد و انصاف
آباد گردید آن ظلمت بدل بنور شد و آن کمون
منتهی بظهور گشت انوار حقیقت آفاقرا منور
کرد و نفحات حدیقه رحمن امکان را معطر
نمود و العاقبة للمتقین

MMK6#164

AB05513*To: Kushkaki Abadihi, Mirza Ali Khan et al.**Date: 1903 ca.*

- 1 O companions of purity! Praise and serve your esteemed brother, and strive night and day to drink the cup of tribulation in the feast of the love of God, for the exhilaration of this wine brings endless joy, and the delight of this heavenly food remains forever on the palate.
- 2 Observe how the true friends and harmonious beloved ones, like piercing stars, shone bright in the horizon of the Most Great Martyrdom and illumined centuries and ages forever and ever.
- 1 ای اخوان صفا حضرت برادر بزرگوار را بستايند
و خدمت نمائيد و شب و روز بکوشيد تا جام
بلا در بزم محبت الله بنوشيد زيرا نشئه اين صها
سرور بيمينهاست و لذت اين مائده سماء در مذاق
تا ابد الابد برقرار
- 2 ملاحظه نمائيد که ياران صادق و حبيبان موافق
مانند نجم ثاقب در افق شهادت کبری چگونه
بارق و روشن گشتند و قرون و اعصار را الى
ابد الابد ساطع و لامع نمودند

- 3 How sweet then is that moment when a true lover sacrifices his life in the path of the Beloved, and with tear-filled eyes and an enkindled heart, sets forth toward the abode of the Heart's Desire.
- 3 پس آندم چه خوش دمبست که عاشق صادق در ره معشوق جانفشانی نماید و مشتاق دیدار با چشمی اشکار و دلی آتش بار عزم کوی دلدار کند
- 4 Oh, my yearning for that Day! Oh, my longing for that Hour! My Lord! Grant me that cup filled with the wine of Thy bounty and overflowing with the pure drink of Thy favors. Verily, Thou art the Generous, the Merciful, the Mighty, the All-Bestowing.
- 4 وا شوقی لذلک الیوم و واولهی لذلک الان ربّ ارزقنی تلک الکأس الممتلئة بصہباء موهبتک و الطّافۃ برحیق الطافک انک انت الکریم الرحیم العزیز الوہّاب

BRL_DAK#0910, VAA.120-120

AB05881

To: Karbala'i Muhammad Ali et al., in Miyanduab

Date: 1903 ca.

O ye friends of 'Abdu'l-Baha! Strive ye to become sources of divine inspirations in your Spiritual Assembly and to promote the religion of God. Think of nothing day and night save the welfare of humanity, and desire naught but the betterment of the world of man. Arise to serve all humanity and to love all people. Become embodied light and personified spirit, that ye may be the cause of life to humankind and the glory of stone and tree and clay - meaning that wherever ye enter, that place may become blessed, and every garden ye enter may be filled with bounty, and every gathering ye attend may be a source of felicitation. Upon you be greetings and praise.

ای یاران عبدالہاء جہدی کنید کہ در محفل روحانی مصدر سنوحات رحمانی شوید و باعث ترویج دین الہی شب و روز جز خیر عموم بشر میندیشید و بغیر از صلاح عالم انسان مپسندید بخدمت عالمیان پردازید و بحبّت آدمیان ہمدم گردید نور مجسم شوید و روح مصوّر تا سبب حیات بشر و شرف حجر و شجر و مدر گردید یعنی در ہر مکانی کہ درآئید آئمکان مبارک گردد و در ہر بوستانی کہ داخل شوید میمنت یابد و در ہر وثاقی کہ مجتمع گردید تہنیت گردد و علیکم التّحیّۃ و الثّناء

MKT8.188c, AKHA_136BE #04 p.59,
AKHA_132BE #07 p.a, AKHA_127BE
#13 p.b

AB05572*To: Mirza Ataullah the martyr, in Nayriz**Date: 1903 ca.*

- 1 O true servant of the Blessed Beauty! Although until now I have not corresponded with you, yet in all conditions I have implored the Kingdom of Mysteries that He may make the divine friends in every situation the manifestation of heavenly confirmation, and aid them with unseen hosts. May He make them steadfast in His Cause and grant them a sound heart. May He engage them in His remembrance and make them familiar with spreading His verses. May He bestow a ray of His attributes so that the niche of hearts may become illumined by the lamp of the Forgiving Lord.
- 2 At this moment, I have turned in utmost supplication to the Kingdom of Glory and am beseeching assistance from His endless bounty, that that dear friend may become stirring like a cup overflowing with the wine of the love of God, and may raise a resurrection of teaching God's Cause in that land.
- 3 And upon you be greetings and praise.

1 ای [بنده] حقیقی جمال مبارک هرچند تا بحال با تو مکاتبه ننمودم ولی در جمیع احوال بملکوت اسرار عجز و نیاز نمودم که یاران الهی را در هر موقعی مظهر تأیید رحمانی نماید و بجنود لمپروها نصرت فرماید در امرش مستقیم کند و قلب سلیم عنایت فرماید بذکرش مشغول کند و بنشر آیاتش مألوف فرماید پرتوی از صفاتش مبذول دارد تا مشکاة قلوب موقد سراج رب غفور گردد

2 در این دم در نهایت ابتهال بملکوت جلال پرداختم و از فضل بی پایان طلب امداد مینمایم تا آن یار عزیز چون جام لبریز از صهبای محبت الله شوق انگیز گردد و در آن دیار بتبلیغ امر الله رستخیز برپا نماید

3 و علیک التحية و الثناء

LMA2.427, MLK.085, TAN.188,
NYMG.109

AB05700*To: Sarvistani, Karbala'i Muhammad Baqir et al.**Date: 1903 ca.*

- 1 O thou who art intoxicated with the wine of the Covenant! A special letter is being sent so that it may kindle the flame of the love of God. This servant's utmost desire is to write in every breath to a hundred of the beloved of God, but this is not possible. However, with a spiritual pen, at every moment he writes a divine letter, and this is accomplished with the utmost speed, for the physical world is a strange confinement - all its affairs are slow, and at most only a few steps can be taken in each breath. But the spirit traverses East and West in an instant. Consider how different these are!

1 ای سرمست باده پیمان نامه مخصوص ارسال میگردد تا سبب شعله نار محبت الله گردد این عبد را نهایت آرزو این است که در هر نفس بصد کس از احبای الهی نامه نگارد و این میسر نگردد ولی بخامه روحانی در هر آنی نامه رحمانی نگارد و این در نهایت سرعت انجام پذیرد زیرا عالم جسمانی تنگای عجیبی است جمیع امورش بطیء است نهایت در هر نفسی چند قدمی طی شود ولکن روح شرق و غرب را در لحظه ای

پیماید ملاحظه کنید که چه قدر متفاوت است

- 2 In any case, the intention is that you, who are intoxicated with the chalice of the Covenant, should strive with heart and soul among the divine friends so that spiritual harmony may ever endure and divine affection may be manifested. And upon you be greetings and praise.

2 باری مقصود چنین است که آن سرمست پیانه
پیمان در میان یاران الهی به جان و دل بکوشد تا
همیشه التیام روحانی دوام نماید و الفت رحمانی
جلوه فرماید و علیک التّحیّة و الثّناء

INBA87:262a, INBA52:265b

AB05857

To: Siyyid Baqir nephew of Siyyid Muhammad Rida (Barfurush), in Shahmirzad
Date: 1903 ca.

- 1 O my dear friend! Every moment I think of you and beseech the Greatest Name for help and bounty, that successive confirmations may reach you and continuous success may unfold. In every breath may you be quickened by the breath of the All-Merciful, and in every instant may you be the object of providential grace, so that you may become the cause of joy and gladness, ecstasy and delight for all the divine friends.
- 2 Adorn the feast of the Covenant and establish the festival of the love of God. Night and day, call the divine friends to servitude to the Most Glorious Beauty and guide them to diffuse the fragrances of the All-Merciful. Make all intoxicated with the wine of alast and give them free rein in the arena of the love of God, so that the homeland of the Greatest Name - may my spirit be sacrificed for His loved ones - may become an example of the Supreme Concourse and manifest the light of the Abha Kingdom.
- 3 And upon you be greetings and praise.

1 ای یار عزیز من هر دم بیاد تو افتم و از اسم اعظم
طلب عون و عنایت کنم که تأییدات پیانی رسد
و توفیقات مستمر رخ بگشاید در هر نفسی بنفس
رحمان زنده شوی و در هر لحظه‌ئی ملحوظ لحاظ
عنایت گردی تا سبب شور و شعف و وجد و
طرب جمیع یاران الهی شوی

2 بزم میثاق بیارا و جشن محبت الله برپا کن
شب و روز یاران الهی را بعبودیت جمال ابدی
بخوان و بنشر نفحات رحمان دلالت کن جمیع
را سرمست صهای الست کن و در میدان
محبت الله جولانی بده تا موطن اسم اعظم
روحی لأحبائه الفداء نمونه ملأ اعلی گردد و
پرتو ملکوت ابدی بنماید

3 و علیک التّحیّة و الثّناء

BRL_DAK#0052, SFI20.019

AB05846*To: Mother of Mirza Ali Afnan et al., in Shiraz**Date: 1903 ca.*

- 1 O luminous leaves! What you wrote was noted. You had cried out and lamented due to the intensity of your longing, and expressed your desire to circumambulate the two illumined shrines of the horizons. Although in these days there are many obstacles and all are forbidden from presence in these regions, yet in view of the firm and mighty command in the Perspicuous Book "Give the kindred their due", you are permitted to be present, but on condition of a limited number of days, so that those birds may wing their flight to this Frequented House and turn toward the goodly City and the All-Forgiving Lord of every thankful servant.
- 2 Convey Most Wondrous and Most Glorious greetings to all the Afnans of the Blessed Tree, especially to the branch of the Tree of Eternity, Jinab-i-Haji Mirza Ali. And upon you be greetings and praise.

1 ای ورقات نورا آنچه مرقوم داشتید ملحوظ گردید و فریاد و فغان از شدت اشتیاق نموده بودید و آرزوی طواف دو مرقد منور آفاق هرچند در این ایام موانع بسیار و جمیع ممنوع از حضور در این دیار ولی نظر بامر محکم متین در کتاب مبین آت ذوی القربی حقّه مأذون حضورید ولی بشرط ایام معدود تا آن طیور پرواز باین بیت معمور نمایند و توجّه ببلده طیبّه و رب غفور لکل عبد شکور کنند

2 جمیع افنان سدره مبارکه را علی الخصوص فرع دوحه بقا جناب حاجی میرزا علی را تحیت ابدع ابهی ابلاغ نمائید و علیکن التحية والتناء

INBA87:639a, INBA52:684, MMK6#250

AB05502*To: Unknown, in Shiraz**Date: 1903 ca.*

- 1 My God, my God! This is a maidservant who has turned to the shelter of Thy mercy and directed herself to Thy holy threshold. I beseech Thee by Thy grace and generosity to honor her resting place and cause her to descend into the mansion of Thy forgiveness, the gardens of Thy pardon, and the paradise of Thy mercy.
- 2 O Lord! She served Thy holy threshold, toiled and endured, and suffered hardships for numbered years. She continually hoped for Thy good pleasure, sought refuge in Thy protection, beseeched Thy celestial kingdom, and clung to the hem of the robe of Thy call until her last breath was drawn, her cage was broken, and her spirit soared to the atmosphere of Thy great mercy and the heights of Thy pardon and forgiveness.

1 الهی الهی هذه امة اقبلت الى جوار رحمتك و توجهت الى عتبة قدسك اسئلك بفضلک و جودک ان تکرّم مثواها و تنزلها في نزل مغفرتک و حدائق عفوک و فردوس رحمانيتک

2 ای ربّ أنّها خدمت عتبتک المقدّسة و تعبت و تحملت و قاست المشقات في سنين معدودات و لم تنزل کانت ترجو رضاک محتمية الى حماک و متوسّلة الى ملکوت علاک متشبّثة بذیل رداء نداک حتّى انتهت انفاسها و کسرت اقفاصها و طار روحها الى فضاء رحمتک الکبری و اوج عفوک و غفرانک

- 3 O Thou Whose mercy has preceded all things! O Lord! Treat her according to Thy grace and generosity. Verily Thou art the Generous, the Merciful, the Forgiving, the Pardoning, the Bestower. Verily Thou art the All-Merciful, the Gracious, the Compassionate, the Helper.

3 يا من سبقت رحمته كلّ الأشياء اى ربّ عاملها
بفضلک و جودک انتک انت الکریم الرحیم
الغفور العفو الوهاب و انتک انت الرحمن المتان
الحنان المستعان

INBA87:343b, INBA52:351b

AB05969

To: *Mirza Muhammad Rida Vassaf, in Tihran*

Date: 1903 ca.

- 1 O thou who testeth Abdu'l-Baha! Thou possessest no right to test a supplicating servant unto God. Hast thou not read in the book of the people from the devoutest of mystics that it is in no wise permissible for the seeker of the truth to test His Desire, who is summoning him unto God.
- 2 Yet despite this, I say and my word is the truth, and I draw on allusions and symbolic terms: He is the Lamp, the Light that shineth resplendent unto the whole world and it is bound by no man whether clear sighted or blind, for the nature of light is to shed and manifest its radiance. Verily the ocean surgeth, the ark is the way and entering it is to be lifted up towards Him. The clouds raineth, the meadows rejoiceth, and the sweet savours wafteth.
- 3 Yet, is it lawful to be in doubt of the Manifestation of Him Who is the Unknowable? No, by Thy Lord, the All-Merciful! Beholdest thou not how the blind hath perceived, and the deaf hath hearkened, and the dumb hath spoken, and the dead hath been quickened, and the testimony hath been fulfilled? Could there after this be any hesitation or doubt? Nay, by the righteousness of the Lord!
- 4 Salutation and praise rest upon thee.

1 يا من یمتحن عبدالبهاء لیس لک ان تمتحن
عبدًا متضرعًا الى الله اما قرأت فی کتاب القوم
من اعظم العرفاء انه لا يجوز لطالب الحقيقة ان
یمتحن المطلوب من يدعوہ الى الله

2 مع ذلك اقول لک الحقّ و التفت الى الاشارة
بکابة العبارة و هو السراج نور يتلأأ على الآفاق
و لا يتقيّد بأحد سواءً کان بصيراً او اعمى لأنّ
شأن النور التجلّي و الظهور فالبحر مواج و السفينة
منهاج و رکوبها معراج و الغمام يفيض و الرياض
يتبسّم و التّسيم لطيف

3 مع ذلك هل يجوز الريب في التجلّي من الغيب
لا وربّک الرحمن اما ترى ان العمی ابصرت و
الصّم سمعت و البکم نطق و الأموات قامت و
الحجة کملت فهل بعد هذا شک ام ارتياب لا والله

4 و عليك التّحية و التّناء

BTO#13a

MKT4.198, MILAN.198, ASAT1.203,
YHA2.937

AB05495

To: Muhammad Ali Kashani, in Tihiran
Date: 1903 ca.

- 1 O God! O God who forgives sins, who removes sorrows, who heals the distress of Job, who repels calamities, have mercy upon Your servant who has hastened to You, seeking Your aid and shelter in the protection of Your mercy, seeking forgiveness for what he has neglected in regard to You, and seeking assistance through Your pardon and forgiveness.
- 2 Lord, have mercy upon him for his turning to You, reward him for his reliance upon You, pardon him for his humility before You, and do not deprive him of the breezes of forgiveness. Save him from the depths of disobedience, purify him from the filth of transgression, and do not make him despondent of Your bounty, for Your bounty has never been restricted.
- 3 Lord, remove his griefs, dispel his sorrows, admit him to the paradise of favors, grant him the cup of bounty, make him immortal in the Garden of Refuge, and bestow upon him the gift of reunion. Verily You are the Generous, the Merciful, the Bestower, and verily You are the Pardoning, the Forgiving, the Gracious.
- اللَّهُمَّ يَا غَافِرَ الذَّنْبِ وَيَا كَاشِفَ الْكَرْبِ وَيَا مُبْرِئَ ضَرْأَيُوبَ وَيَا دَافِعَ الْخَطُوبِ اَرْحَمَ عَبْدِكَ الَّذِي هَرَعَ إِلَيْكَ مُسْتَغِيثًا بِكَ وَمُسْتَجِيرًا بِجِوَارِ رَحْمَتِكَ وَمُسْتَغْفِرًا لِمَا فَرَطَ فِي جَنْبِكَ وَمُسْتَعِينًا بِعَفْوِكَ وَمَغْفِرَتِكَ
- رَبِّ اَرْحَمِهِ بِمَا تَوَجَّهَ إِلَيْكَ وَاجْرِهِ بِمَا اتَّكَلَ عَلَيْكَ وَاعْفُ عَنْهُ بِمَا خَضَعَ بَيْنَ يَدَيْكَ وَلا تَحْرِمَهُ عَنْ نَفْحَاتِ الْغَفَرَانِ وَانْقِذْهُ مِنْ غَمَرَاتِ الْعَصِيَانِ وَطَهِّرْهُ مِنْ وَضَرِ الطَّغْيَانِ وَلا تَجْعَلَهُ مَأْيُوسًا مِنْ عَطَائِكَ وَمَا كَانَ عَطَائِكَ مُحْظُورًا
- رَبِّ اكْشِفْ غَمُومَهُ وَازِلْ هُمُومَهُ وَادْخُلْهُ فِي فِرْدَوْسِ الْأَلْطَافِ وَانْهَ كَأْسَ الْعَطَاءِ وَخَلِّدْهُ فِي الْجَنَّةِ الْمَأْمُورِ وَارْزُقْهُ اللَّقَاءَ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْوَهَّابُ وَأَنْتَ أَنْتَ الْعَفْوُ الْغَفُورُ الْمُنَّانُ
- BSHN.140.439, BSHN.144.433, MHT1b.051, MHT2.191

AB05853

To: Rustam Surush Farsi Maryamabadi, in Yazd
Date: 1903 ca.

- 1 O Persian friend! In truth I say that you have adorned the chamber of the heart with the light of love. This is the love of the celestial realm, and these hearts of the free ones are in truth like an ocean wherein the radiance of the sun is clear and evident. Therefore, whatever you have asked from the court of the All-Knowing God shall be granted. Be at ease and hopeful, be joyous and vigilant.
- 2 Tell the longtime friends that the Creator of the world has opened the gates of the supreme paradise and has made fresh
- ای یار پارسی براستی میگویم که شبستان دل را بپرتو مهر آراستی این مهر جهان بالاسی و این دلهای آزادگان براستی مانند دریاستی درخشندگی آفتاب در آن پیدا و هویدا پس آنچه خواستی از درگاه ایزد دانا روا خواهد شد آسوده باش و امیدوار و شادمان باش و بیدار
- یاران دیرین را بگو بهشت برین را جهان آفرین درها گشوده و فیض بهار روحانی تر و تازه

the outpouring of the spiritual springtime, and has adorned the garden with flowers and hyacinths and nightingales.

- 3 O friends! Enter this heavenly garden and walk in this eternal rose garden and become intoxicated from this cup of joy, and in thanksgiving to the One God play a new melody - for you have such a radiance upon your head and such a silken garment upon your body. May your soul be happy.

فرموده و باغرا به گل و سنبل و بلبل آراسته نموده

3 ای یاران باین گلشن آسمانی درآئید و در این گلزار جاودانی بخرامید و از این جام شادمانی سرمست شوید و بشکرانه خداوند یگانه ترانه تازه بنوازید که چنین پرتوی بر سر دارید و چنین جامه دیبائی در بر جانتان خوش باد

YARP2.504 p.368

AB05561

To: Aqa Hasan Abdu'l-Karim Tihrani, in Egypt

Date: 1903 ca.

O servant of the Abha Beauty! The news of the calamity that has befallen your kind father has caused the ocean of sorrows to surge, and the utmost grief has been felt from this supreme affliction. Abdul-Baha shares and partakes with you in this tribulation, and in truth his sorrow exceeds your own, but for that soul who has ascended unto God, this ascension to the Abha Kingdom is a supreme bounty and an infinite favor. In such circumstances there is no remedy save patience and forbearance, and no cure for this pain except submission, contentment and resignation. There is a well-known saying: "If ye be thankful, ye shall be rewarded, and God's decree shall prevail; and if ye complain, ye shall be deprived, and God's decree shall prevail." Therefore one must hold fast to the most great handle of patience and endurance, that a bountiful reward may be ordained and that the spirit of that dear one may be filled with glad-tidings in the Kingdom of Glory....

ای بنده جمال ابهی خبر مصیبت پدر مهربان سبب هیجان دریای احزان گشت و نهایت تأثر از این رزیه عظمی حاصل گردید عبدالهء در این مصیبت سهم و شریک شماس و فی الحقیقه تأثراتش بیش از شما ولی در حق آن متصاعد الی الله صعود بملکوت ابهی موهبت عظماست و الطاف ببنته در چنین موارد جز صبر و شکیبائی چارهئی نه و غیر از تسلیم و رضا و تفویض این درد را دوائی نیست مثلیست مشهور لئن شکرتم اجرتم و قضاء الله نافذ و ان شکوتم حرمتم و قضاء الله نافذ پس باید تشبث بعروة الوثقی صبر و تحمل نمود تا اجر جزیل مقدر گردد و روح آن عزیز در ملکوت عزت پر بشارت شود...

ANDA#71 p.32x

AB05855*To: Mihraban Khudadad**Date: 1903 ca.*

- 1 O my cherished friend! Praise be to God that thou hast become divine and merciful and the essence of kindness, and hast soared from this transient dust-heap to enter the divine realm.
- 2 In this divine cycle and merciful manifestation, the very foundation of God's Faith is love and kindness, though not bound by any limitations. One must show love and compassion to all the peoples of the world with utmost joy, gladness and delight. No distinction or preference should be made.
- 3 The ultimate truth is that among true friends and spiritual companions, since there are mutual heart attractions and souls support one another, love naturally takes on a different luster and acquires another power due to this connection. How far apart are faithful friends and unfaithful strangers!
- 4 However, in all dealings, trustworthiness, truthfulness, faith, compassion, kindness and care must be shown equally to all humanity, so that the loved ones of God may become a mercy to all the world.
- 5 And upon thee be greetings and praise.

1 ای یار دلجوی من الحمد لله یزدانی و رحمانی و جوهر مهربانی گشتی و از این خاکدان فانی پریدی تا بجهان الهی درآمدی

2 در این دور الهی و ظهور رحمانی اسّ اساس آئین یزدانی محبت و مهربانی است اما بقیدی مقید نه باید در نهایت بشاشت و فرح و سرور با جمهور ملل عالم محبت و رأفت نمود امتیاز و استثنائی باید نگذاشت

3 نهایت آنست که در بین یاران حقیقی و دوستان معنوی چون انجذابات قلبیه متبادلست و نفوس متعاضدند البتّه محبت جلوه دیگر دارد و بسبب این ارتباط قوتی دیگر یار وفادار کجا و اغیار جفاکار کجا

4 ولی در معاملات امانت و صداقت و دیانت و رأفت و مهربانی و غمخواری باید با عموم عالم انسانی مجری داشت تا احبّای الهی رحمة للعالمین گردند

5 و علیک التّحیّة و النّناء ع ع

YARP2.275 p.234

AB05737*To: Mulla Muhammad Rida Zavarahi**Date: 1903 ca.*

- 1 O lover of the Glorious Beauty!
- 2 In this time when the earthquake of tests has set the contingent world in motion, the firm and steadfast friends show the utmost perseverance and resist that flowing flood. They sacrifice their lives and show joy in this sacrifice. From all directions they hasten beneath the shadow of the banner of divine favors and strive to exalt the Word of God. Such sacrifice of life has never before occurred in the contingent world.

1 ای عاشق جمال ذوالجلال

2 در این زمان که زلزله امتحان عالم امکانرا بحرکت آورده یاران ثابت راسخ در نهایت استقامتند و مقاومت آن سیل روان نمایند جانفشانی کنند و بجانفشانی شادمانی نمایند از جمیع اقطار در ظل رایت الطاف شتابند و در

اعلاء كلمة الله كوشند چنین جانفشانی تا بحال
در عالم امکانی وقوع نیافته

- 3 However, wisdom must also be observed, and to the extent possible one must act in such a way that does not cause alarm among the ignorant or provide means to the oppressors. For every oppressive person lies in ambush and every ignorant soul harbors intense hatred and malice. The divine sheep must be protected from the evil of these wolves, and care must be taken so that the agitation subsides and no pretext falls into the hands of the oppressors.

3 ولی حکمت را باید نیز ملاحظه نمود و بقدر
امکان نوعی حرکت کرد که سبب فزع نادانان
نشود و وسیلهئی بدست ستمکاران نیاید زیرا هر
شخص ظلوم در کمین است و هر نفس جهول
در نهایت بغض و کین باید اغنام الهی را از شرّ
این ذئاب محافظه نمود و ملاحظه کرد تا آنکه
هیجان سکون یابد و بهانه بدست ستمکاران نیاید

PYB#230 p.47

AB06138

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1903 ca.

- 1 O thou who art firm in the Covenant! Thy recent letter arrived and its contents brought joy and fragrance to hearts. Thou didst converse most appropriately and truthfully with His Honor Mufakhkhamu's-Sultan. How excellent was thy utterance!
- 2 In any case, we are commanded to show kindness. That envious person Mahdi has risen in opposition since the time of Thuraya. All these things are the consequences of those newspapers.
- 3 In any event, you should show kindness and the friends should never let on that such a thing occurred, and "when they pass by what is vain, they pass by with dignity." Send the papers you collected in this servant's name, since that was that person's request and desire. Since the amount is small, whether they remain with you or with him makes no difference.

1 ای ثابت بر پیمان نامهء اخیر واصل و فحوائش
سبب روح و ریحان قلوب گردید بسیار مناسب
وعین واقع با جناب مفتخّم السّطان محاوره نمودید
فنعم ما نطقت به

2 در هر صورت ما مأمور بملاطفتیم شخص معهود
مهدی حسود از زمان ثریّا بعد از برخاست اینها
جمع از نتایج آن جرائد است

3 باری در هر صورت شما ملاطفت نمائید و ابدّاً
احبّاً بروی خود نیازند که چنین چیزی بوده و
اذ مروا علی اللغو مروا کراما اوراقی که باسم
این عبد گرفتید بفرستید زیرا آنشخص ملتمسش
این بود و خواهشش چنین است چون مقدارش
قلیل لهذا بودنش در نزد شما یا در نزد او توفیری
ندارد

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MMK6#350

AB06416

To: Kaykhusraw (Brother of Rustam son of Bihmard) et al., in Bombay

Date: 1903 ca.

- 1 O ye friends of 'Abdu'l-Baha! Your pure-hearted brother crossed the sea and arrived at the blessed, luminous Shrine. He circumambulated the point round which circle the Concourse on High. He laid his head upon the Sacred Threshold and sought assistance and bounty.
- 2 Observe how loving this brother is, that at the Most Great and Glorious Threshold he remembered his brothers and beseeched grace and favor. Through the help and protection of the Ever-Living, the Self-Subsisting, I hope that by virtue of this prayer the greatest bounty will be attained and the mightiest blessing secured, closed doors will be opened, and scattered affairs will be joined together.
- 3 May each of these brothers become a bright lamp and a flower in the rose garden. And upon you be greetings and praise.

1 ای یاران عبدالبهاء برادر پاک گهر شما قطع دریا نمود و به بقعه مبارکه نورآ وارد شد و مطاف ملا اعلی طواف نمود سر باستان مقدس نهاد و طلب عون و عنایت کرد

2 ملاحظه نمائید که این برادر چه قدر مهروراست که در درگاه جلیل اکبر بیاد برادران افتاد و استدعای فضل و موهبت کرد از عون و صون حی قیوم چنین امیدوارم که ببرکت این دعا موهبت کبری حاصل شود و نعمت عظمی میسر گردد درهای بسته گشوده گردد و امور پریشان پیوسته شود

3 هر یک از آن برادران شمع روشن شود و گلی در گلشن گردد و علیکم التّحیّة و الثّنَاء

PPAR.194

AB06215

To: Rustam Pur Bahram, in Bombay

Date: 1903 ca.

- 1 O Rustam! Observe to what degree tyranny and oppression have reached. A group of angelic, fairy-faced, truth-speaking, God-seeking souls have fallen into the claws of savage beasts. They extended the hand of aggression and showed the power of their arms. Those oppressed ones, like the gazelles of Khoten, had no crime except that they possessed musk-bearing navels. They were cut, bitten and torn, and not content with this, their properties were plundered and pillaged, and even children and secluded women were killed and burned.
- 2 Despite this sudden calamity, those oppressed ones did not wail or lament. Rather, in perfect contentment they loosed their tongues in gratitude for this affliction and offered praise and thanksgiving. Therefore, both the savagery of those ones

1 ای رستم ظلم و ستم را ملاحظه کن که بچه پایه رسیده جمعی فرشته خوی پری روی حق گوی خداجوی در چنگ وحوش درنده افتادند دست تظاول گشودند و زور بازو بنمودند آنمظلومان مانند آهوان ختن جرمی نداشتند مگر آنکه نافه مشکین داشتند بریدند گزیدند دریدند و باین اکتفا نمودند اموال تالان و تاراج کردند و کودکان و پرده نشینانرا نیز کشتند و آتش زدند

2 باوجود این بلای ناگهان آستمدیدگان ناله و فغان نمودند بلکه در کمال رضایت زبان بشکرانیت این مصیبت بگشودند و حمد و ثنا نمودند پس درندگی

and the devotion of these ones are strange and wonderful, unprecedented and unparalleled in past and future.

- 3 And upon you be greetings and praise.

آنان بین و پرستندگی اینان هردو عجیبست و غریب
و در سلف و خلف بیانند و نظیر
3 و علیک التّحیّة و الثّناء

HDQI.189, ANDA#12 p.06, YARP2.730
p.483

ABU2047

Words spoken ca. 1903 in Akka

- 1 "Yes, in the path of the Blessed Beauty one must drink heartily from the overflowing cup of difficulties and afflictions in order to experience its consummate intoxicating effect. One type of adversity only does not have the same effect; it does not bestow that inebriating pleasure. Wines of diverse flavours must be consumed in this divine banquet, until one is utterly intoxicated."

1 بلی صهبای بلا در سبیل جمال اقدس ابهی باید
رنگارنگ باشد تا نشئه‌ی کامل بخشد یکنوع
بلا و یکنوع ابتلاء کیفیتی ندارد، دیگر سکری
نمی‌بخشد باده‌های گوناگون در این بزم الهی باید
چشید تا کاملاً سرمست شد.

- 2 He uttered these words with such joy and ardour that every atom of our beings soared with a sense of ecstasy and rapture. Then He added, "But you have never attended a drinking party. To get completely drunk and ultimately lose all sense of himself, a drinker mixes his drinks. For instance, in one round they drink wine; in the following round they drink araq; this is then followed by a round of cognac, then by rounds of rum, whisky and champagne until they drink themselves into a stupor. We, too, must drink various tastes from the cup of tribulation."

2 خلاصه این بیانات را با یک حال سرور و جذبه
و شوری می‌فرمودند که ذرات وجود مستمعین
بوجد و طرب می‌آمد بعد فرمودند: آخر شما در
مجلس باده خواران ننشسته‌اید اینها برای آنکه
مستی کامل آنها را اخذ کند و بکلی از خود
بی خود شوند مشروبات رنگارنگ می‌خورند
مثلاً یک دور شراب می‌خورند یک دور عرق
می‌خورند یک دور کنیاک می‌خورند یک دور
رام می‌خورند یک دور ویسکی می‌خورند یک
دور شامپانسی می‌خورند تا بلکی مست لایعقل
شوند ما هم باید صهبای بلا را رنگارنگ بنوشیم

- 3 Suddenly, in a booming voice He asked, "Jinab-i-Khan, is that not so?"

3 یک مرتبه به صوت بلند فرمودند جناب خان
اینطور نیست

- 4 All eyes were focused on me. And I without a moment's hesitation replied, "Yes, Beloved, that is so. By the way, they drink something else too."

4 همه حضار به من نگاه کردند. منم بقول ایرانی‌ها
از رو زرفتم بقول لوطی‌ها نامردی نکردم و موهبت
حاضر جوابی را از دست ندادم فوراً عرض
کردم: بلی قربان اینطور است یک چیز دیگر هم
می‌خورند.

- 5 "What is that, then?" asked 'Abdu'l-Baha.

5 فرمودند: "آن دیگر کدام است؟"

- 6 “They mix wine and whisky and say, we are drinking ‘wineky’!” عرض کردم: شراب را با عرق مخلوط کنند
می گویند مشرق می خوریم.
- 7 Suddenly His laughter rang out, His tearful eyes looked heavenward, and with a smile He said, “We, too, as the Khan says, drink wineky, drink wineky!” یک مرتبه صدای خنده مبارک بلند شد
چشم های آشکار به عالم بالا متوجه با حال تبسم
فرمودند: “ما هم بقول خان شرقی می خوریم،
شرقی می خوریم.”

MNYA.184

KNSA.136-137

AB11923

To: Usku'i, Javad son of Mashhadi Fayyad Usku'i et al., in Ishqabad

Date: 1903 ca.

- 1 O ye who are related to the Court of the Divine Unity! Jinab-i-Za'ir, with a pure heart and radiant countenance, arrived at the Blessed Spot and derived benefit from the Holy Dust. Now that he has resolved to return, he requested the writing of this letter so that you may be mentioned in this divine gathering and become known at the Divine Threshold. ای منسوبان درگاه احدیت جناب زائر با
قلبی طاهر و وجهی ناضر ببقعه بیضاء وارد و
استفاضه از تربت مقدسه نمود حال که عزم
مراجعت کرد خواهش تحریر این نامه نمود تا
در این انجمن رحمانی مذکور شوید و در آستان
یزدانی معروف گردید
- 2 During his stay at the Sacred Threshold, he continually remembered you and sought assistance and bounty, and surely these prayers will be answered and accepted at the Divine Court. Therefore, you should have the utmost satisfaction and gratitude toward Jinab-i-Za'ir, that at such a time he remembered you and prayed for you. در مدت اقامت در عتبه رحمانیه همواره یاد
شما نمود و طلب عون و عنایت کرد و البته این
دعوات مستجاب گردد و در بارگاه الهی مقبول
افتد پس باید که شما نهایت رضایت و ممنونیت را
از جناب زائر داشته باشید که در چنین موقعی
بیاد شما بود و دعا نمود
- 3 And upon you be greetings and praise. و علیکم التحية و التناء

TISH.308a

AB06231*To: Siyyid Ibrahim Mazindarani, in Mashhad**Date: 1903 ca.*

- 1 O thou who art the descendant of that wonderful soul! 1 ای سلیل آنشخص جلیل
- 2 Thine honoured father spent all the days of his life in sacrifice until he won the garland of victory in the field of service. He never rested for one moment nor was he at ease for a single day. Until he died he was always the target of darts and arrows, of curses and execration which rained down upon him from the wicked ones. 2 پدر بزرگوار در ره پروردگار مدت حیات جانفشانی نمود و گوی سبقت و پیشی از میدان خدمت ربود دمی نیاسود و روزی راحت ننمود همواره هدف سهام اعدا بود و مورد طعن و لعن اشقیا
- 3 And when he hastened to the world beyond and raised the banner of his triumph in the supreme Concourse, he left thee in this world as a remembrance so that thou mayest flood the river of his hopes and water his fertile fields of servitude. 3 تا آنکه برقیق اعلی شتافت و علم فوز عظیم در ملأ اعلی برافراخت ترا یادگار گذاشت تا آنکه جویبار آمال او را آبیاری نمائی و مزرعه آرزوی او را سقایه فرمائی
- 4 The time hath come, therefore, for thee to light his lamp and kindle a flame in his name, to strive to be generous and walk in the footsteps of that honourable man. 4 حال وقت آنست که شعلهائی زنی و سراجی برافروزی و همتی نمائی و ید بیضائی بگشائی و بر قدم آن بزرگوار سلوک نمائی و علیک التّحیّة و الثّناء

MKT9.139, MMK2#326 p.238

AB06346*To: Inayatullah (Kulahdarrih), in Qazvin**Date: 1903 ca.*

- 1 O thou who art the object of the glance of favor of the Divine Oneness! 1 ای منظور نظر عنایت حضرت احدیت
- 2 When He manifested Himself through the attribute of the All-Merciful, the reality of existence appeared in the realm of being. Darkness vanished, the light of guidance shone forth, the pitch darkness was destroyed, the great resurrection occurred, the mighty Day of Judgment arose, the pavilion of glory was raised in the land of gathering, the banner of assemblage and dispersion was unfurled at the pole of contingent being. 2 چون بصفّت رحمانیت تجلّی فرمود حقیقت وجود در حیّز شهود جلوه نمود ظلمت زایل گشت نور هدایت درخشید ظلام حالک هالک شد بعثت کبری واقع گشت قیامت عظمی برانگیخت سراق عرّت در ارض محشر برپا شد رایت حشر و نشر در قطب امکان منتشر گردید
- 3 The Sun of Reality, the Most Glorious Beauty, shed such rays of heat that the seed of hidden mysteries in the soil of capacities 3 شمس حقیقت جمال اهی چنان پرتو حرارتی مبدول داشت که دانه اسرار مکنونه اراضی

sprouted forth and secrets were revealed. The spiritual call was raised, and “Be ye separated this day, O ye sinners!” became clear and evident, and “Verily the righteous are in bliss and verily the wicked are in hellfire” became manifest and obvious.

قابلیات انبات گشته اسرار آشکار گردید ندای
معنوی بلند شد و امتازوا اليوم ایها المجرمون
واضح و عیان گردید و انّ الأبرار لفی نعیم و انّ
الفجار لفی جحیم مشهود و واضح آمد

4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MMK6#426

AB06112

To: Bahman Khudamurad et al., in Qum

Date: 1903 ca.

1 O Bahman! O Khusraw! Bahman son of Isfandiyar the invulnerable always yearned for gardens and meadows and longed for armies and armor, while Khusraw was constantly enamored with sweet Shirin in her flowered dress. But you should yearn for the Abha Paradise and become enamored with the countenance of the Abha Beloved, for those gardens have become as ashes and that sweetness has become more bitter than deadly poison to body and soul.

1 ای بهمن ای خسرو بهمن پور اسفندیار روئین تن
همواره هوس گلزار و چمن مینمود و آرزوی
جنود و جوشن و خسرو دمیدم آشفته شیرین
گل پیرهن بود ولی شما آرزوی جنت ابهی نمائید
و آشفته روی دلبر ابهی گردید زیرا آن گلشن
گلخن گشت و آن شیرین تلختر از سم قاتل جان
و تن شد

2 The joy-giving garden is the Abha Paradise, whose spring has no autumn and whose April has no winter following. The eternal beauty and divine countenance undergo no change or alteration. Therefore, both of you should embrace these two and become captured by them, for these are lasting and enduring. May your souls be happy!

2 گلزار فرح بخشا جنت ابهی است که بهارش را
خزانی نه و اردی بهشتش را زمستانی در عقب
نیست و حسن باقی و جمال الهی تغیر و تبدل
نه پس هر دو از آن دو در کنار شوید و باین دو
گرفتار گردید زیرا این باقی و برقرار است جانتان
خوش باد

YARP2.375 p.295

AB06077*To: Tarazullah Samandari, in Rasht**Date: 1903 ca.*

- 1 O steadfast servant of the Abha Beauty! Your letter was truly well-written, for upon reading it the soul was freed from every bond, so filled was it with the meaning of detachment, supplication, entreaty, severance from the world, and longing for the supreme martyrdom.
- 2 Through the grace and favor of the Abha Beloved, my hope for you is that as long as you exist in the world of existence, your character may be that of self-effacement and nothingness, and that from your countenance may shine forth the lights of worship of Truth.
- 3 For you are near to the threshold of that hidden Beloved and are His tested and proven servant at His court. Know with certainty that in this first life and the next life, in the Abha Kingdom, in the divine presence, you are accepted, beloved, regarded and noticed by the Abha Beauty.
- 4 And upon you be greetings and praise.

1 ای بندهء پایندهء جمال ابهی محورهء شما تحریر بود
زیرا از تلاوتش جان از هر قیدی آزاد شد از بس
که معنی تبّتل و تضّرّع و ابتّال و انقطاع از دنیا
و آرزوی شهادت کبری داشت

2 من از فضل و عنایت دلبر ابهی امیدم چنین
است که تا هستی در عالم هستی سیرت محویّت
و نیستی باشد و از صورت انوار حقّ پرستی بتابد

3 زیرا در آستان آن یار پنهان مقرّبی و در درگهش
عبد ممتحن مجرّب یقین بدان که در این نشئهء
اولی و نشئهء اخری در ملکوت ابهی در ساحت
کبریا جمال ابهی مقبول و مرغوب و منظور و
ملحوظی

4 و علیک التّحیّة و التّناء

AYBY.409 #118, TRZ2.555, MYD.540

AB06025*To: Mirza Buzurg Afnan Alai, in Shiraz**Date: 1903 ca.*

- 1 O Afnan of the Tree of Eternity!
- 2 His honor Aqa Mahmud 'Assar has sent a letter through you requesting permission to attain the presence at the Inhabited House. Permission is granted. News of the illness and poor health of his honor the Afnan of the Tree of Eternity has caused much sorrow and regret.
- 3 We beseech God that we may attain to that which is the good-pleasure of the Beloved Beauty, that we may seek the cup of sacrifice in His path, pursue the way of guidance, seek His face,

1 ای افنان شجرهء بقا

2 جناب آقا محمود عصّار مکتوبی بواسطهء شما
ارسال نمودند و استدعای اذن حضور بیت
معمور نمودند مأذونند خبر کسالت و انکسار
مزاج حضرت افنان سدرهء بقا بسیار سبب
حزن و تأسّف گردید

3 از حقّ میطلبیم که بآنچه رضای جمال محبوبست
بآن برسیم در سبیل او جام فدا طلبیم و راه هدی
پوئیم و روی او جوئیم و ستایش او گوئیم و هر
سو که روان گردیم توجّه باو نمائیم

utter His praise, and in whatever direction we may proceed, turn our faces toward Him.

- 4 Although news of the construction of the circumambulation place of the world, the Sacred House, brought much joy and delight, yet the incidents of ill health of his honor the Afnan has caused much sorrow. I hope this sorrow will be transformed into joy.

4 هرچند از خبر بنای مطاف عالمیان بیت مقدّس بسیار روح و ریحان حاصل شد ولی حوادث تکسّر مزاج حضرت افنان بسیار سبب حزن شد امیدوارم که این حزن مبدّل بسرور گردد

- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

GEN.343-344

INBA87:361b, INBA52:370

AB06180

To: Yahya Khan et al., in Shiraz

Date: 1903 ca.

- 1 O two brothers! Like two celestial figures!
- 2 The astronomers call the constellation of Gemini "Two Figures" and these are two heavenly forms, meaning like two bodies with arms embracing each other - this is how they described it. Now the intent is that you should become like two celestial figures, bright and luminous, and shine forth in the zenith of the All-Merciful.
- 3 When the sun shines in the constellation of Gemini, it forms two seasons - the end of spring and beginning of summer. On one side are the spiritual flowers of spring, and on the other the delectable fruits of summer. I hope that you two brothers will likewise, through the outpourings of the Sun of Truth, adorn the gardens of hearts with the flowers and herbs of divine knowledge, and make the orchard of souls fruitful with the sweet fruits of the love of God.

1 ای دو برادر مانند دو پیکر فلکیان

2 برج جوزا را دو پیکر نامند و آن دو صورت آسمانیست یعنی مانند دو تن دست در آغوش یکدیگر چنین تشبیه نمودند حال مقصد اینست که مانند دو پیکر آسمانی روشن و نورانی گردید و در اوج رحمانی بدرخشید

3 آفتاب چون در برج جوزا اشراق نماید دو موسم تشکیل فرماید نهایت بهار است و بدایت تابستان از یکطرف گلهای بهار روحانی و از طرف دیگر میوه خوشگوار تابستانی امیدوارم که آن دو برادر نیز از فیوضات شمس حقیقت حدائق قلوب را به گل و ریحان عرفان مزین نمائید و بوستان نفوس را بثمر پرحلاوت محبت الله بارور فرمائید

- 4 And upon you both be greetings and praise.

4 و علیکم التّحیّة و الثّناء

INBA84:533, ANDA#78 p.04

AB06319*To: Hidayat Khan servant of Masud, in Tabriz**Date: 1903 ca.*

- 1 O manifestation of guidance! When the light of truth shone forth from the Pole of the world and raised its banner in the Orient of Oneness, those with sight were stirred to excitement and cried out "O glad tidings! O glad tidings!" They expressed joy and delight, their eyes were illumined, they held the Most Great Festival, arranged feasts of joy, and arose to serve until the fame of the Abha Beauty spread worldwide and the dark night of winter solstice became a radiant morn. Motion and movement appeared in the world of creation and the darkness of ignorance was transformed by the light of knowledge.
- 2 But alas, a hundred times alas, that the people of the Criterion and the people of the Bayan fell into the valley of ignorance and deprivation and, like bats, denied that shining moon.
- 3 Therefore praise God that you were illumined by that manifest light and sought refuge at the threshold of Oneness and were confirmed and assisted with that gift. And upon you be greetings and praise.

1 ای مظهر هدایت نور حقیقت چون در قطب عالم
بتافت در مشرق احدیت علم افراخت بینایان به
جوش و خروش آمدند و بانگ یابشری یابشری
زدند وجد و طرب نمودند و دیده روشن کردند
جشن اعظم گرفتند بزم سرور آراستند و بخدمت
برخاستند تا صیت جمال ابدی جهانگیر شد و شام
شب یلدا صبح منیر گشت جنبش و حرکت در
جهان آفرینش افتاد و ظلمت جهل بپرتو دانش
مبدل گشت

2 ولی صد حیف که اولو الفرقان و اهل بیان
بودای جهل و حرمان افتادند و مانند خفاشان
انکار آن مه تابان نمودند

3 پس تو حمد کن خدا را که بآن نور مبین مستنیر
گشتی و بدرگاه احدیت مستجیر شدی و بآن
موهبت موفق و مؤید گردیدی و علیک التَّحیَّة
و الثَّناء

MMK4#075 p.081

AB12451*To: Valiyullah Varqa, in Tabriz**Date: 1903 ca.*

- 1 O descendant of that glorious martyr! The gaze of loving-kindness has always been and will continue to be directed towards you. I have shown you the utmost consideration until now, and I have prayed to God that you might become a lamp of that martyred one and a cause for the promotion of the manifest light.
- 2 I have entrusted you to your honored uncle, under whose supervision you must remain. His good pleasure is My good pleasure.

1 ای سلیل آن شهید جلیل نظر عنایت همیشه بتو
بوده و خواهد بود و نهایت رعایت را تا بحال
در حق تو مجری داشتم و از خدا خواستم که تو
سراج حضرت شهید گردی و سبب ترویج نور
مبین

2 و شما را بجانب عم بزرگوار سپردم که باید در
تحت اداره او باشی رضای او رضای منست

- 3 I understand that you have departed for Tabriz, as the friends in Tabriz have written this news. Therefore, you must go to your uncle with utmost haste and carry out whatever he deems advisable. Never deviate from his good pleasure, for therein lies your welfare.
- 4 God willing, I shall later grant you permission to attain My presence, and you shall enter the blessed shrine and attain to the circumambulating-point of the Concourse on High.

3 از قرار معلوم به تبریز حرکت نموده‌اید زیرا احبای تبریز این خبر را مرقوم نموده‌اند پس باید نهایت سرعت نزد جناب عم بروید و هر نوع که مصلحت بدانند آن نوع را مجری دارید ابداً از رضای او تخلف مفرمائید زیرا خیر شما در اینست

4 و انشاء الله من بعد من خود شما را اجازه حضور خواهم داد و بقیعه مبارکه وارد و بمطاف ملا اعلی فائز خواهید شد

BRL_DAK#0606

AB06113

To: Binish Haqju, in Tihnan

Date: 1903 ca.

- 1 O Binesh! Praise be to God that your title signifies insight and your name is renowned in the Divine Threshold. Day by day increase your enkindlement and attraction, and with an eloquent tongue and expansive heart, adorn the spiritual gathering and engage in praising and describing the Beauty of Abha. Give the spirit of life to the hearers and show forth the white hand to the observers, so that you may become a sign of guidance and be confirmed with the supreme gift. And upon you be greetings and praise.
- 2 He is God
- 3 O servant of God! If you seek continuous heavenly confirmations, follow the way and conduct of the faithful servants of the Beauty of Abha, may my spirit be a sacrifice for His loved ones, for each one is entirely detached from all things of this transient world. Hungry and naked and thirsty and imprisoned and in chains, they cry out "O Glory of the Most Glorious!" Seek not a moment's comfort and ease.

1 ای بینش الحمد لله لقببت بصیرتست و نامت نامی در آستان الهی روز بروز بر اشتعال و انجذاب پیفز و با لسان فصیح و قلب فسیح محفل روحانیانرا پیارا و به محامد و نعوت جمال ابهی پرداز سامعین را روح حیات بخش و ناظرین را ید بیضا بنما تا آیت هدی گردی و مؤید بموهبت کبری و علیک التحیة و الثناء ع

2 هو الله

3 ای بنده الهی اگر تأییدات غیبیه پاپی خواهی روش و سلوک بندگان باوفای جمال ابهی روحی لاحبائه الفدا گیر که هر یک بکلی منقطع از جمیع شئون این عالم فانیت گرسنه و برهنه و تشنه و اسیر و در زیر زنجیر یا بهاءالابهی گوآنی راحت و آسایش مطلب

INBA84:516a, YBN.197

AB06482

To: *Mirza Aqa Jan Kalimi Attar, in Tihiran*

Date: 1903 ca.

1 ...O servant of the Truth! The matter has progressed far beyond our sitting to write treatises of proofs for the people of the Bayan. The Call of God has encompassed East and West, and the fame of the Abha Beauty has stirred the world of being. The East is in ferment, the West in tumult; the North is full of glad-tidings and the South abounds with joy and delight. The divine garden, the Abha Paradise, has pitched its tent at the pole of possibility, and the fragrance of the flowers of inner meanings and realities has perfumed the nostrils of both the denizens of the realms above and those below. A few among the people of the Bayan, like dung beetles, have shunned this blessed fragrance and opened their tongues in denial from their pit of lethargy and obscurity. "Leave them to their pastimes and playing."

2 The Blessed Beauty has written a treatise in response to the people of the Bayan through the tongue of the late Aqa Muhammad-'Ali.³ Obtain that, for it suffices. And upon you be greetings and praise.

1 ...ای بنده حق کار از آن گذشته که ما نشسته با استدلالیه بجهت اهل بیان مشغول شویم و رسالهائی تألیف نمائیم آوازه امر الله شرق و غرب را گرفته و صیت جمال ابهی عالم امکانرا بحرکت آورده شرق در جوش است غرب در خروش شمال پرشارتست و جنوب پر مژده و مسرت گلشن الهی جنت ابهی در قطب امکان خیمه زده و روائح گلهای حقائق و معانی مشام لاهوتیان حتی ناسوتیان را معطر نموده معدودی از اهل بیان مانند جعل از این رائحه مبارکه احتراز نموده و در حفرة نمود و نحول خویش زبان انکار بگشایند ذرهم فی خوضهم یلعون

2 رسالهائی در جواب اهل بیان جمال مبارک از لسان آقا محمد علی مرحوم مرقوم فرموده اند آنرا بدست آرید کفایت است و علیک التحیة و الثناء

MMK4#181 p.224x

AB06435

To: *Aseyeh Wellesca Dyar, in Washington, DC*

Date: 1903 ca.

1 O thou who art attracted to the fragrances of God! I pray God to send down upon thee heavenly blessings, quicken thy soul with everlasting life through the power of the Holy Spirit, and make thy heart a wellspring of spiritual susceptibilities, so that thy breath may vivify the souls, the attraction of thy soul may move the very core of the world, the intensity of thy love may attract the hearts of the people, and the abundance of thine affection may become a source of mercy to humankind in the

1 ایتها المنجذبة بنفحات الله انی ادعو الله ان ينزل علیک برکة سماویة و یحیی قلبک بروح القدس بحیاة ابدیة و یجعل قلبک مصدراً للسنوحات الرحمانیة حتی تكون نفثاتک محیة للأرواح و انجذاباتک محرکة لقلب الامکان و شدة حبک جاذبة لقلوب الانسان و فرط حنوک رحمة للبشر فی عالم الامکان ان ربی قوی وقدير وهاب

³BH00004.

world of being. Verily, my Lord is the Powerful, the Almighty, the Most Bounteous!

- 2 Be thou compassionate to every sorrowful one, a dispeller of afflictions to every grieving one, a refuge to every fearful one, heavenly sustenance to every destitute one, refreshing water to every thirsty one, a healing medicine to every sick one, a soothing balm to every wounded one, a consolation to every dejected heart, a blessing to every wretched soul, a treasure to every seeker, and a succour to every lost one—so that thou mayest become a banner of guidance and the essence of piety amidst the maidservants of thy Lord, the Most High. Verily, thy Lord is the Beneficent, the Clement, the Most Bounteous!

2 كوني حنوناً بكلّ محزون و كاشفةً لكربة كلّ
مغموم و ملجأً لكلّ خائف و مائدة سماوية لكلّ
فاقد و عذاباً فراتاً لكلّ ظمآن و شفأً لكلّ عليل و
ضماًداً لكلّ جريح و سلوةً للقلوب المنكسرة و رحمةً
للنفوس المبتئسة و كنزاً لكلّ سائل و مغيثاً لكلّ
تائه حتى تكوني علم الهدى و جوهر التقوى بين
اماء ربك الأعلى انّ ربك كريم لطيف وهاب

BRL_DAK#0738

BRL_ATE#169, TAB.201-202

AB06424

To: Louise Spear, in Washington, DC

Date: 1903 ca.

O thou who art yearning for the Glad-tidings of God!

Verily, I was informed of the contents of thy letter which showed that thine insight is opened, thy heart is purified, that thou art baptized by the divine water and by the lordly fire and spirit and that thou art born again from the womb of this mortal world. This is through the grace of thy Lord, the Clement, the Merciful!

As to the imprisonment of Abdul-Baha: This is his utmost wish, his extreme joy and this is what refreshes his burning; and I do not long for deliverance from the depths of this agreeable prison. Verily, this Most Great Prison is conducive unto the [shining of the] Orb of the Horizons.

Verily, I beg God to bless unto thee thy marriage with thy revered husband, to protect thee under all conditions from the violence of tests and trials and to make thy feet firm in the Religion of God in this wonderful (or new) age.

TAB.630

AB06444*To: Nasim Effendi Abdu'llah (Lebanon)**Date: 1903 ca.*

- 1 O spiritual youth! I have chanted verses of thanksgiving to God for what He has bestowed upon you from His grace and mercy, and for making you a wayfarer on the path of the Kingdom, receiving the favors of your loving Lord. And I praised God for protecting and preserving you from the uncertainties of fate. I beseech God to make you safeguarded from every calamity and affliction, and protected from the whisperings of every rejected satan.
- 2 And if you wish to take a spouse in obedience to your mother, there is no objection to this, for mothers have rights conjoined with the rights of the Lord of verses. He has said in the Qur'an: "Lower unto them the wing of humility and say: My Lord! Have mercy on them even as they cherished me when I was little." Based on this, obeying one's mother in a legitimate matter is a gift to man.
- 3 As for the matter of the books, it would be best if you come yourself and take them - this is closer to righteousness. Upon you be greetings and praise.
- 1 أَيُّهَا الْفَتَى الرَّحْمَانِي أَنِّي رَتَلْتُ آيَاتِ شُكْرٍ لِلَّهِ عَلَى مَا أَنْعَمَ عَلَيْكَ مِنْ فَضْلِهِ وَرَحْمَتِهِ وَجَعَلَكَ سَالِكاً فِي سَبِيلِ الْمَلَكُوتِ مُسْتَفِيزاً مِنَ الطَّافِ رَبِّكَ الْوَدُودِ وَحَمَدَتِ اللَّهِ عَلَى صَوْنِكَ وَحِفْظِكَ مِنْ رَيْبِ الْمُنُونِ وَاسْتَلَّ اللَّهُ أَنْ يَجْعَلَكَ مُحْرَساً عَنْ كُلِّ آفَةٍ وَعَاهَةٍ وَمَصُوناً مِنْ وَسَاوِسِ كُلِّ شَيْطَانٍ مُرَدُودٍ
- 2 وَأَنْ شِئْتَ أَنْ تَقْتَرْنَ بِقَرِينَةٍ اطَاعَةَ لَوَالِدَتِكَ فَلَا بَأْسَ فِي ذَلِكَ أَنَّ الْأُمَّاتَ لَهُنَّ حَقُوقٌ مَقْرُونَةٌ بِحَقُوقِ رَبِّ الْآيَاتِ وَقَالَ فِي الْقُرْآنِ وَاخْفِصْ لَهَا جَنَاحَ الذَّلِّ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً بِنَاءً عَلَى ذَلِكَ اطَاعَةُ الْوَالِدَةِ فِي أَمْرٍ مُشْرُوعٍ مُوَهَّبَةً لِلْإِنْسَانِ
- 3 وَأَمَّا قَضِيَّةُ الْكُتُبِ فَاحْسَنُ مَا يَكُونُ أَنْ تَأْتِيَ بِنَفْسِكَ وَتَأْخُذَهَا هَذَا اقْرَبُ لِلتَّقْوَى وَعَلَيْكَ التَّحِيَّةُ وَالتَّسْلِيمُ

MMK6#249

AB06069*To: Rashid Mandigar, in Palestine**Date: 1903 ca.*

- 1 O free servant of the All-Merciful!
- 2 Praise be to the Creator of the world who made you privy to the divine mystery and taught you humility and supplication. You were lost in the wilderness and desert - He admitted you to His court. You were unaware of this world - He made you informed and conscious. You were asleep - He made you awake and alert, until you drank the cup of the knowledge of God from the hand of the cup-bearer of the love of God, and reached your heart's desire, and cut yourself off from all else but God and joined with Him, and crossed the ocean and reached the blessed
- 1 ای بنده آزاده یزدان
- 2 ستایش جهان آفرین را که ترا محرم راز کرد و عجز و نیاز آموخت گمگشته هامون و دشت بودی بیارگاه راه داد بی خبر این جهان بودی واقف و آگاه کرد خفته بودی بیدار و هوشیار فرمود تا آنکه ساغر معرفت الله را از دست ساقی محبت الله نوشیدی و بارزوی خویش رسیدی و از غیر خدا بریدی و باو پیوستی و قطع دریا نمودی و

and luminous Spot, and attained that which was the ultimate desire of the pure ones.

- 3 Now return to India and raise a melody and song so that other friends may become confidants of the mystery and become full of melody and song, and harmonious in the remembrance of God.

- 4 And upon you be greetings and praise.

ببقعه مبارکه نورا رسیدی و بآنچه منتها آرزوی
پاکان بود برخوردار گشتی

3 حال به هندوستان باز گرد و نغمه و آوازی بلند
کن تا یاران دیگر همدم راز گردند و پر نغمه و
آواز شوند و پیاد حق دمساز و

4 علیک التّحیّة و الثّناء

YARP2.727 p.481

AB06189

To: Ardikani, Abdu'l-Husayn et al.

Date: 1903 ca.

O ye two firm ones in the Covenant! Your letter was received and the details regarding the martyrdom of the Lamp of Martyrs, Mr. Mirza Ismail Khayyat, were noted. Previously, a special visitation tablet was written specifically for that noble person, and a copy of it is being sent so that you may recite it. Although grief over the calamities befalling the friends has reached such a degree that the pen is powerless to write and the tongue is unable to speak, nevertheless, that which cannot be fully attained should not be wholly abandoned. Even if the pen were to write forever and describe the tribulations of the martyrs, it would never reach an end. The cries have risen up and the lamentations have reached the highest Kingdom concerning these calamities which the most eloquent tongues are powerless to describe. We have no recourse except to be content with God's decree. Glorified be my Most Exalted Lord!

ای دو ثابت بر پیمان مکتوب شما رسید و تفصیل
شهادت سراج الشّهداء آقا میرزا اسمعیل خیاط
ملاحظه گردید و از پیش زیارتی مختصّ
آنشخص بزرگوار مرقوم شده بود یک نسخه
از آن ارسال میشود تا آنکه تلاوت نمائید هر چند
در مصیبت یاران احزان بدرجهئی رسیده که
قلم از تحریر و لسان از تقریر بازمانده مع ذلک
ما لا یدرک کله لا یترک کله اگر قلم ابد الدّهر
رقم کند و مصیبت شهدا را بیان نماید پایان
نرسد قد ارتفع الضّحیح و وصل الصّریخ الی
الملکوت الأعلى فی هذه المصائب الّتی کلت عن
بیانها الألسن الناطقة بأفصح اللّغی و لیس لنا الا
الرّضاء بالقضاء فسبحان ربّی الأعلى

MKT1.285a, HHA.153

AB06409

To: Furud Rustam

Date: 1903 ca.

- 1 O loving friend! The oppressed Farud has fallen captive in the hands of the ill-omened Tus. He expected faithfulness but saw oppression and cruelty. He anticipated consideration but encountered severe humiliation. Such is the way of the world.
- 2 Therefore, place no hope in anyone except God, for one who hopes in other than the Truth becomes disappointed and despairing, and is deprived of divine help and grace. All are weak and He is powerful; all are lowly and He is mighty.
- 3 Had Farud confined his hope to the All-Loving Lord, he would surely have attained a praiseworthy station. But he placed hope in the obstinate Tus, and thus became disappointed.
- 4 Set your heart on none but God and hope for nothing save His grace and bounty. This is the joy of heart and soul, and this is freedom from the world of water and clay. May your soul be happy!

1 ای یار ودود فرود مظلوم در دست طوس
منحوس گرفتار شد امید وفا داشت ظلم و جفا
دید گمان رعایت کرد باهانت شدید افتاد اینست
شان روزگار

2 لهذا از کسی امید مدار جز از خدا زیرا امیدوار
بدون حقّ مأیوس و نومید گردد و از عون و
عنایت حق محروم شود کلّ ضعیفند و او توانا و
کلّ حقیرند و او بزرگوار

3 فرود اگر امیدش حصر در ربّ ودود بود البته
مقام محمود مییافت ولی امید به طوس عنود
داشت لهذا نومید گشت

4 تو جز بخدا دل مده و جز از فضل و بخشش
امیدوار مباش اینست سرور جان و دل و اینست
آزادگی از جهان آب و گل جانت خوش باد

YARP2.615 p.427

AB06078

To: Jalal son of Ali Naqi (Isfahan)

Date: 1903 ca.

- 1 O servant of the Most Glorious Beauty! Be not grieved by the conditions of this base world, and be not distressed by the tribulations of this transient realm. For if thou lookest with the eye of truth, thou wilt see that its hardships are benefits, and its troubles are pure mercy.
- 2 For until man is nurtured in the embrace of trials and calamities, his true nature cannot become established and the tree of his being will not yield delectable fruit. Human reality is like pure soil - the more thou dost dig and till and turn it over, the greater becomes its bounty and blessing, and the better its vegetation grows.

1 ای بنده جمال ابدی از شئون این جهان دون
محزون مشو و از غوائل این عالم زائل دلخون مگرد
چه که اگر بدیده حقیقت نظر نمائی شدائدش
فوائد است و زحمتش عین رحمت

2 زیرا انسان تا در آغوش مصائب و بلایا پرورش
نیابد حقیقت وجودش استقرار نجوید و شجره
شهودش میوه خوشکوار بیار نیارد حقیقت
انسانیه مانند خاک پاکست آنچه بیشتر سینه اش
بشکافی و بخراشی و زیر و زیر نمائی فیض و
برکتش بیشتر گردد و نباتش بهتر انبات شود

- 3 Therefore, in times of test that noble soul must be in the utmost joy and fragrance, and I hope that in both worlds thou mayest attain thy heart's desire and the repose of thy soul. And upon thee be greetings and praise.

3 لهذا باید آنجناب در موارد امتحان در نهایت روح و ریحان باشد و امیدوارم که در دو جهان کام دل و راحت جان حاصل گردد و علیک التّحیّة و الثّناء

BRL_DAK#0327, MMK3#225 p.164

AB06417

To: Mashhadi Ahmad (Ivughli) et al.

Date: 1903 ca.

O Lord, in Thee do we place our hopes and from Thee do we seek aid, protection and assistance. O God, preserve us and forgive us and make us firm and steadfast. Thou art the Powerful, the Mighty, the Able, and Thou art the One God.

ای پروردگار بتو امیدواریم و از تو عون و صون و مدد جوئیم خدایا حفظ فرما و بخشا و ثابت نما و راسخ کن توئی مقتدر و عزیز و توانا و توئی خداوند یگنا

MMK5#280 p.212x

AB06127

To: Mihraban Khudadad

Date: 1903 ca.

- 1 O you who are firm in the Covenant! When you look carefully, you will see that every gift is God-given, not achieved through effort and striving in the world of creation. Consider where you are from and where we are from - see the difference in the path from where to where! Despite this, through the bounty of the manifest light, such a connection, harmony and union has been achieved that on such a night, I am intimately engaged in remembrance of that kind friend.
- 2 Such a gift has been bestowed upon us through pure grace, otherwise if we strive and surge and cry out day and night, without such a connection the attainment of joy and expansiveness would be impossible and unattainable. For this is a divine bestowal and a gift from the All-Merciful Lord.

1 ای ثابت بر پیمان چون بدقت نظر کنی هر موهبتی خداداد است نه بسعی و کوشش عالم ایجاد ملاحظه نما که تو از کجائی و ما از کجا بین تفاوت ره از کجاست تا بکجا با وجود این بفیض نور مبین چنان ارتباطی و التیامی و اتصالی حاصل گشته که در چنین شبی پیاد آن یار مهربان مأنوس و مألوفم

2 و چنین موهبتی از صرف عنایت در حقّ ما صادر والا اگر شب و روز بکوشیم و بجوشیم و بجروشم بدون چنین ارتباط حصول نشاط و انبساط ممتنع و محالست زیرا این بخشش یزدانست و دهش حضرت رحمن

- 3 Therefore at every moment you must be a companion in gratitude to God, that He has aroused such affection in hearts and united all together. And upon you be greetings and praise.

3 پس باید در هر دم بشکرانه حقّ همدم گردی
که چنین الفتی در قلوب انگیزخته و کل بهم
آمیخته و علیک التّحیّة و الثّناء

YARP2.276 p.235

AB06401

To: *Muhammad-Ali*

Date: 1903 ca.

...You had inquired about astronomy. 'Abdu'l-Baha is so overwhelmed that He has no time to write letters, let alone treatises and books. In brief, the new astronomy is more correct than the old astronomy, for these discoveries are among the fruits of this new age. Some of its principles conform to the verses of the glorious Quran: "All swim in their orbits," and "We have created above you seven paths," and "The sun moves unto a fixed place of its own," and similar verses. In the divine Tablets there are references to the correctness of the new astronomy. However, in this new cycle great discoveries will be made, and even the new mathematicians have not yet understood and discovered all mathematical problems, but the unknown matters will soon be discovered. In this wondrous cycle the realities of things and the mysteries of creation will become manifest and evident.

...در خصوص علم هیئت سؤال نموده بودید
عبدالبهاء چنان مبتلا که فرصت نگاشتن نامه
ندارد تا چه رسد به رساله و کتاب مختصر
اینست که هیئت جدید اصحّ از هیئت قدیمه
است زیرا این کشفیات از نتایج عصر جدید
است و بعضی مسائلش مطابق نصوص قرآن
مجید و کلّ فی فلک یسیحون و لقد خلقنا فوقکم
سبع طرائق و الشمس تجرى لمستقرّها و امثال
ذلک و در الواح الهیّه اشاره باصحّیت هیئت
جدیده است ولی در این دور جدید کشفیات
عظیمه خواهد شد و ریاضیون جدید نیز هنوز
پی بجمع مسائل ریاضیه نبرده اند و کشف نموده
ولی مسائل مجهوله نیز عنقریب کشف خواهد
شد و در این کور بدیع حقائق اشیاء و اسرار
کائنات ظاهر و عیان خواهد گردید

MMK6#425x

AB06406

To: Mulla Bahram Akhtar Khavari

Date: 1903 ca.

- 1 O kind friend, I read what you wrote. 1 ای یار مهربان آنچه نگاشتی خواندم
- 2 The letter from that life-giving friend increased joy and bestowed delight, for you had written that Rustam Surush and other brothers and relatives had offered a piece of land near the sacred dust of the martyrs in God's path. Very good. I hope that the Persian friends will complete this work, for it will cause happiness to that honored beloved. This deed is worthy of bounty and praise at the threshold of the Lord. 2 نامه آن یار جان‌پرور شادمانی افزود و کامرانی بخشید زیرا نوشته بودید زمینی در کنار خاک پاک کشتگان راه خداست رستم سروش و سایر برادران و خویشان پیشکش نموده‌اند بسیار خوب امیدوارم که این کار را یاران فارسی انجام دهند زیرا سبب شادمانی آن سرور بزرگوار گردد این کار در آستان پروردگار سزاوار بخشش و ستایش است
- 3 Convey a heartfelt message to Rustam Surush Bahman Pur Jamshid and tell him that I have always been occupied with thoughts of you and have constantly beseeched God that you may be honored in servitude at the divine threshold and shine like a lamp in the gathering of friends. May your soul be happy. 3 رستم سروش بهمن پور جمشید را پیام جانی برسان و بگو که من هواره بیاد شما پرداخته‌ام و همیشه از خدا خواسته‌ام که به بندگی درگاه یزدان سرافراز گردید و مانند چراغ در انجمن یاران برافروزید جانت خوش باد

ALPA.036, YARP2.043 p.091

AB06098

To: Rashid Khudadad (Bombay)

Date: 1903 ca.

- 1 O servant of the Glorious Lord! A rashid (righteous one) is he who overcomes the self and passion, and seeks after the Beauty of Divine Unity. This righteousness pertains to the heart, not to clay, and this valor belongs to the soul, not to bodily strength. Many a world conqueror has come into this world who was captive to the tyrannical self and bound in chains to the treacherous devil. Though outwardly they were like fierce and mighty lions, in reality they were in utmost degradation and abasement, for they were tormented by passion and subjugated by the conditions of transgression and rebellion. 1 ای بنده رب مجید رشید نفسیست که بر نفس و هوی غالب گردد و جمال احدیت را طالب شود این رشادت بدست نه بگل و این جلادت بجانست نه بقوه ابدان بسا جهانگیر دنیا آمده که اسیر نفس ستکار و در زیر زنجیر دیو غدار بودند هرچند بظاهر مانند غضنفر پر سورت و صولت بودند ولی در حقیقت در نهایت حقارت و ذلت زیرا معذب هوی بودند و مذلول شتون بغی و طغیان
- 2 Therefore, O loving friend, be righteous in the arena of the Glorious Lord, so that through spiritual power you may snatch away the ball of precedence and victory from the righteous ones 2 پس ای یار مهربان در میدان رب مجید رشید باش تا بقوه روحانیه گوی سبقت و پیشی را

of the world and triumph over the brave ones of all nations. از رشیدان عالم بر بانی و بر دلیران امم منصور و
And upon you be greetings and praise. مظفر گردی و علیک التّحیّة و الثّناء

YARP2.274 p.234

AB06081

To: Siyyid Asadullah Qumi

Date: 1903 ca.

- 1 O servant of the Most Glorious Beauty! Call out in those regions with pure servitude to this servant at the Threshold of the Most Glorious Beauty. That Court is my refuge and shelter, and that Threshold is my infinite zenith. Besides that, I have had and have no station. This utterance is my joy and gladness, and my glory and success. Let no one interpret it, or explain it, or comment upon it. This is my religion, this is my faith, this is my path. Whoso wisheth, let him follow. Verily my Lord is on a straight path. 1 ای بندهء جمال ابدی در آنصفحات بعبودیت محضهء این عبد در آستان جمال ابدی ندا نما آن درگاه ملجأ و پناه من است و آن آستان اوج بی پایان من دون آن مقامی نداشته و ندارم این بیان سرور و شادمانی من است و عزّت و کامرانی من مبدا نفسی تأویل کند یا تعبیر نماید و یا تفسیری فرماید این است مذهب من این است ملت من این است طریقت من من شاء فلیتبع انّ ربّی لعلی صراط مستقیم
- 2 A letter was written to Mirza Yusuf Khan, and likewise to the mother of Aqa 'Abdu'l-Muhammad-i-Najjar regarding return to the Caucasus - what harm is there in that? It is very good. God willing, you will be confirmed and assisted. 2 مکتوبی بجهت میرزا یوسف خان مرقوم شد و همچنین بجهت والدهء آقا عبدالمحمد نجّار در خصوص رجوع به قفقاز چه عیب دارد بسیار خوب انشاءالله مؤید و موفق خواهی شد
- 3 And upon thee be greetings and praise. 'Abbas. 3 و علیک التّحیّة و الثّناء

MKT8.024b

AB07123

To: Baha'is of Ahar

Date: 1903 ca.

- 1 My kind friends! According to what is known, that region has become perfumed with the fragrance of the Abha Paradise, the holy breaths have spread abroad and the hearts of the righteous are filled with joy and gladness. 1 یاران مهربانم از قرار معلوم آئمرز و بوم از رائحهء جنت ابدی معطر گشته نفحات قدس را انتشاری و قلوب ابرار را فرح و استبشاری

- 2 Know this, that the source of every joy and the foundation of every happiness is the remembrance of God. The mention of Truth is the cause of vitality and expansion and happiness and success, and is conditional upon spiritual sensibilities. All else is confused dreams and waves of mirage.
- 3 Therefore, as much as you are able, arrange gatherings of fellowship and occupy yourselves with the mention of Truth, but with the utmost wisdom and observance of proper timing. When you do this, the lights of divine outpourings will shine forth and illumine the court of hearts with radiance.
- 4 And upon you be greetings and praise.

2 این را بدانید که سرمایه هر سروری و اساس هر جبوری یاد خداست و ذکر حق سبب نشاط و انبساط و شادمانی و کامرانی و مشروط بحاسیات روحانی و مادون آن اضغاث احلامست و امواج سراب

3 پس تا توانید محفل یارائید و بذكر حق مشغول شوید ولی در نهایت حکمت و مراعات اوقات چون چنین نمائید انوار فیوضات میدمد و ساحت قلوب را روشن و نورانی نماید

4 و علیکم التّحیّة و التّناء

INBA89:220, MMK3#053 p.034

AB07024

To: Louise Herman, in Brooklyn

Date: 1903 ca.

O thou whose heart is moved by a breeze blowing from the Garden of El-ABHA!

Thy elegant and terse letter, couched in graceful words, was read by me. I rejoiced at the fragrances of love, which being scented from the verdant gardens of the Paradise of El-ABHA, have cheerfully moved thee.

O maid-servant of God! Be submissive to thy Lord, humble to His servants and compliant to his maid-servants. Overcome passions and desires, purify the heart from remembrance of aught save that of thy Lord, the Precious, the Gracious, and be controlled by the attraction of the Beauty of God, that His remembrance may run as the spirit in thy blood veins and limbs, and thus fill thee with the thoughts of the love of God.

O maid-servant of God! Ignite the fire of love in the hearts which are remiss of the mention of God that they may become awakened by the breath of God, and quickened by His Spirit in this Great Day.

TAB.314

AB06642

To: Ghulam-Husayn Bunabi

Date: 1903 ca.

- 1 O servant of the Desired One! Mirza 'Abdu'l-Majid praised the radiance of your countenance, for praise be to God, like the shining moon the light of guidance is clear and evident therein, and "in their faces beameth the brightness of bliss" is proof and testimony to that.
- 2 If people had insight, the blessed faces of the friends would be proof and evidence, but alas a hundred times that the blind are deprived and despairing. Those spiritual friends must show some forbearance with the ignorant ones. One cannot give delicious foods to nursing infants, and one must not give delectable dishes to the sick. One must show patience gradually until the blind and mute become seeing and speaking. "Dispute not with the People of the Book save in the fairest way."
- 3 And upon you be greetings and praise. 'Abbas.

1 ای بنده حضرت مقصود جناب میرزا عبدالمجید ستایش از افروختگی روی تو نمود که الحمد لله مانند مه تابان نور هدایت در آن آشکار و عیانست و فی وجوههم نضرة النعم شاهد و دلیل بر آن

2 اگر ناس اهل بصیرت بودند روی مبارک یاران حجت و برهان بود ولی صد حیف که کوران محرومند و مأیوس و آن یاران روحانی باید با جاهلان قدری مدارا نمایند طفلان شیرخوار را اطعمه لذیذه نتوان بخشید و بیمارانرا از موائد لذیذه نباید داد باید مدارا کرد کم کم تا اعمی و ابکم بینا و گویا گردند و لاتجادلوا اهل الکتاب الا بالتي هي احسن

3 و عليك التحية والثناء

MKT8.027c

AB06998

To: Muhammad Mihdi Mirza the Prince, in Dawlatabad Malayir

Date: 1903 ca.

- 1 O kind friend! In this moment I have become intimate with your remembrance, and I beseech God that through His aid and care, and through the confirmations of the Unseen Divine Unity, you may succeed in laying the foundation of justice, and through following the path and conduct of the stars of the Greater Guidance, transform Dowlatabad into Paradise-abad, and illuminate Iraq with the light of the Luminary of the Horizons.
- 2 May you become the cause of comfort for your subjects and the source of the dawning of the light of guidance. May you serve the throne with perfect trustworthiness and sincerity, educate human souls, bestow spirituality upon hearts, and kindle such a flame with the fire of the love of God that its heat will affect

1 ای یار مهربان در این دم بیاد تو همدم گشتم و از خداوند میطلبم که به عون و عنایت بتأیید غیب احدیت موفق گردی بنیان عدالت نهی و به روش و سلوک نجوم هدایت کبری دولت آباد را بهشت آباد کنی و عراق را منور بنور نیر آفاق

2 سبب راحت رعیت گردی و باعث اشراق نور هدایت بسریر تاجداری در کمال امانت و صداقت خدمت نمائی و نفوس بشر را تربیت کنی و قلوب را روحانیت بخشی و بنار محبت الله چنان شعله

the liver of the ether and its luminous flame become the Light of Sinai.

زنی که حرارتش در کبد اثیر تأثیر نماید و شعله
پرنور لمعه طور گردد

3 And upon you be greetings and praise.

3 و علیک التَّحِیَّة و الثَّنَاء

ADMS#325x

MKT8.208a

AB06760

To: Shaykh Ahmad Khan et al., in Hamadan

Date: 1903 ca.

O two faithful servants at the Divine Threshold! The letter was read, bringing joy and bestowing gladness and delight, for regarding the love of the Most Glorious Beauty it was a clear book, and in expressing spiritual vibrations it was an eloquent and persuasive tablet. O two kind friends! Strive as much as you can and exert your utmost effort so that the divine spring may pitch its tent in Bahar and the musk-laden breeze may begin to blow and scatter the fragrance of mysteries throughout the world. Establish the Mashriqu'l-Adhkar with the utmost wisdom and discretion, and if wisdom does not permit, give it another name. The purpose is for the friends to gather and engage in prayer and supplication. Upon you be greetings and praise.

ای دو بنده صادق درگاه الهی نامه قرائت
گشت مسرت داد و فرح و شادمانی مبذول
داشت زیرا در محبت جمال ابی کتب مبین
بود و در بیان اهتزازات روحانیه لوحی فصیح
و بلیغ ای دو یار مهربان تا توانید جهدی نمائید
و همتی بنمائید تا بهار الهی در بهار خیمه زند و
نسیم مشکبار بوزیدن آید و نافه اسرار بر عالم نثار
کند مشرق الأذکار را در نهایت حکمت و خفا
برقرار نمائید و اگر حکمت اقتضا ننماید نام دیگر بر
آن بنهید مقصود اینست که یاران مجتمع گردند
و به نماز و نیاز مشغول شوند و علیکم التَّحِیَّة و
الثَّنَاء

TAH.136

AB06691

To: Mulla Yusuf, in Ishqabad

Date: 1903 ca.

1 ...Concerning thy question about the blessed verse in the Book of the Covenant: This blessed verse of the Book of the Covenant is related to the blessed verse of the Furqan: "Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who follows a middle course, and among

1 ...در خصوص آیه مبارکه در کتاب عهد
سؤال نموده بودید این آیه مبارکه کتاب عهد
مربوط بآیه مبارکه فرقانست ثم اورثنا الکتاب
الَّذین اصطفینا منهم ظالم لنفسه و منهم مقتصد

them is he who is foremost in good deeds.” He divided the inheritors into three categories. Consider the allusion which is manifest clarity itself.

- ² This much is clear, but inheritance has several meanings. One meaning is trust and submission, which is explicitly stated. Another meaning is “that which God leaveth is better for you,” and a third meaning is “one who will inherit me and inherit from the family of Jacob, and make him, O my Lord, well-pleasing.” And these are the divine qualities and perfections. Blessed is every heir who inherits this inheritance, for unto God belongeth the inheritance of the heavens and the earth. And whosoever inheriteth not is wronging his own soul, even if he be among the chosen ones....

و منهم سارع الى الخيرات وراث را به سه قسم فرموده انظر الى الاشارة التي هي عين الصراحة

² اين معلوم گشت اما ميراث معاني چند دارد يك معنى از معانيش توكل و تفويضست كه صريح عبارتست و معاني ديگرش بقية الله خير لكم و معنای ثالثش يرثني ويرث من آل يعقوب واجعله ربّ رضىً و آن شئون و كمالات رحمانيه است هنيئاً لكل وارث يرث هذا الميراث و لله ميراث السموات والأرض و من لم يرث فهو ظالم لنفسه و لو كان ممن اصطفى...

MMK6#410x

AB06773

To: Muhammad Ali Khan et al., in Qazvin

Date: 1903 ca.

- ¹ O true friend! Although by divine decree you fell into a great trial and endured intense pain, yet praise be to God, you showed patience in adversity and demonstrated complete contentment in hardship. And now too you are occupied in thanksgiving for the favors of the Lord God.
- ² This patience and forbearance, this endurance and steadfastness, will become the cause of the opening of doors and bring joy to the hearts of the companions. Without doubt, after this pain there is healing, and after the wound there is balm.
- ³ We beseech from the threshold of the All-Merciful Lord that this bitterness may end in honey and sugar, and this deadly poison be transformed into the supreme antidote. In the Qur'an He says: “Verily, the patient ones shall be paid their recompense without measure.”
- ⁴ And upon you be greetings and praise.

¹ ای دوست حقیقی هرچند از تقادیر ربّانی بامتحان عظیمی افتادی و درد شدیدی کشیدی ولی الحمد لله بر بلا صبر نمودی و در مشقت نهایت رضایت را بنمودی و حال نیز بشکرانه الطاف حضرت یزدان مشغولی

² این صبر و شکیبائی و این تحمل و اصطباری سبب گشایش ابواب گردد و باعث سرور قلب اصحاب شبه نیست که بعد از این درد درمانست و بعد از زخم مرهم

³ دل و جان از عتبه حضرت رحمن استدعا مینمائیم که آن تلخی بشهد و شکر منتهی شود و آن سمّ نفع بدریاق اعظم مبدل گردد در قرآن میفرماید انما یوفی الصّابرون اجرهم بغير حساب

⁴ و عليك التحية و التّناء

MMK6#453

AB12483*To: Asadullah Isfahani, in Sanandaj**Date: 1903 ca.*

- 1 O servant of God! You are in Kurdistan and Aqa Mirza Habibullah is in Turkistan and this servant is in Syria. Observe the divine connections, that one from Kurdistan makes a request for a letter to be written to the friends in Turkistan from 'Abdu'l-Baha in Syria. What fellowship is this, what love is this, what bounty is this, and what blessing! Glory be to Him Who hath sent down this grace! Glory be to Him Who hath ordained this triumph! Glory be to Him Who hath united these hearts through the power of His mighty Kingdom!
- 2 I beseech God that thou mayest make Kurdistan a rose-garden and illuminate that land with the light of the love of God. Upon thee be greetings and praise.

1 ای بنده الهی شما در کردستانی و آقا میرزا حبیب‌الله در ترکستان و این عبد در سورستان و روابط رحمانیه را ملاحظه نما که یکی از کردستان از برای احباً در ترکستان از عبداله‌آ در سورستان خواهش نگارش نامه مینماید این چه الفت است و این چه محبت و این چه عنایت است و این چه موهبت سبحان من انزل هذا الفيض سبحان من قدر هذا الفوز سبحان من آلف بين هذه القلوب بقوة ملكوته العظيم

2 از حق میطلبم که کردستان را گلستان ثنائی و آن کشور را بنور محبت الله روشن کنی و علیک التحية و الثناء

INBA85:041

AB07004*To: Mirza Abu'l-Hasan et al., in Shiraz**Date: 1903 ca.*

- 1 O ye friends of Abdul Baha! That which ye have written has been perused. Praise be to God that it hath proven your faithfulness in the Cause of God and the steadfastness of your hearts in focusing on the Kingdom of God.
- 2 O friends, know who ye are and what ye are! Ye are the friends of Baha u llah ! Ye are the lovers of the Beauty of God. Appreciate this high station and rise to attain that which is worthy of this bounty.
- 3 A servant of the threshold of Baha must needs be possessed of wakefulness, must demonstrate sacrifice, must acquire fresh spirituality each morn and exhibit divine qualities each day. I hope earnestly that you may be confirmed in all these stations.

1 ای یاران عبداله‌آ آنچه نگاشته بودید ملاحظه گردید حمد خدا را دلیل بر ثبوت و استقامت بر امر الله و توجه قلب بملکوت الله بود

2 ای یاران هیچ میدانید که که هستید و چه هستید شما یاران بهائید و دوستان جمال کبریا قدر این مقام را بدانید و بآنچه سزاوار و لایق این عطاست قیام نمائید

3 بنده آن بارگاه را آگاهی باید و جانفشانی شاید و روحانیت صبحگاهی لازم و انجذابات روحانی واجب امیدوارم که بجمع این مقامات موفق گردید و علیکم التحية و الثناء

MMK2#137 p.102

AB06609*To: Mulla Abdu'llah Fadil Zargani (Rafi), in Shiraz**Date: 1903 ca.*

- 1 O sublime, wondrous intercessor! You have called yourself an ashamed servant - you are a becoming servant, a radiant one, an enduring one. And in the court of the Most Glorious Beauty you are near, tested, proven, victorious; you are a mercy not a burden, a comfort not a hardship, an intimacy not a trouble, a gift not an affliction. These are the qualities of the longtime friends of that Manifest Light.
- 2 However, humility is among the requirements of servitude to that Luminous Beauty, therefore being ashamed is freedom, and embarrassment is the cause of increased bounty.
- 3 But the aforementioned bounties are like sweet fragrances stored and hidden in the layers of the rosebud in the garden of grace. I beseech God that the bud may bloom so that the hundred-petaled rose may become smiling and spread the fragrances of divine knowledge, and become honored through the confirmation of the Promised One of the Most Glorious Kingdom.
- 4 And upon you be greetings and praise.

1 ای بدیع رفیع شفیع خویش را بنده شرمنده خواندی بنده‌ئی زبنده‌ای تابنده‌ای پاینده‌ای و در بارگاه جمال اهی مقرری مجربى ممتحنى منتصرى رحمتى نه زحمتى راحتى نه مشقتى الفتى نه کلفتى منتقى نه محنتى اینست صفت یاران دیرین آن نور مبین

2 ولی خضوع از لوازم بندگی آنجمال منیر لهذا شرمندگی آزادگیست و نجلت سبب ازدیاد موهبت

3 اما مواهب مذکوره مانند روایح معطره در طبقات غنچه گلشن عنایت مخزون و مکنون از خدا خواهم که غنچه شکفته گردد تا گل صدبرگ خندان شود و روایح عرفان منتشر نماید و بتأیید موعود ملکوت اهی مفتخر گردد

4 و علیک التّحیّة و النّناء

MKT9.051

AB06595*To: Liqa wife of Muhammad Tahir Malmiri, in Yazd**Date: 1903 ca.*

- 1 O handmaiden of God! Patience and steadfastness are among the attributes of the maidservants of the Merciful. Be not impatient, for God, verily, is with those who are patient. Beseech God that thou mayest attain unto resignation to His will, burn brightly as a candle of faithfulness, and be consumed by the fire of the love of God. This is the gift of the heavenly Lord and the cause of everlasting glory and happiness in the world of God.

1 ای امة‌الله صبر و سکون از خصائص اماء رحمانست تعجیل مکن انّ الله مع الصّابرات از خدا بخواه که برضا موفق گردی و شمع وفا برافروزی و بنار محبت الله بسوزی اینست بخشش خداوند آسمانی و سبب عزّت و کرامانی جاودانی در جهان یزدانی

- 2 Though it is expedient to take action, discretion in all things is among the attributes of those who are thankful. Deliberation is necessary, nay essential, so that every undertaking will be crowned with success and the desired aim achieved.
- 3 Praise be to God that thou hast attained unto the water of this bountiful spring, reached the holy threshold, reposed beneath the shade of the tree of hope, and quaffed from the chalice of the favors of Thy glorious Lord. Upon thee be salutations and praise.

2 بمقتضای حال باید حرکت کرد حکمت در امور
از خصائص عبد شکور است تأتی لازم بلکه
واجب تا جمیع کارها موافق مقصود حاصل
گردد

3 الحمد لله بر ماء معین واردی و بر عتبه مقدسه
وافد در ظل شجره امید آرمیدهئی و از جام
الطاف رب مجید آشامیده و علیک التحیه والثناء

BSHN.140.195, BSHN.144.195, MHT2.146,
KHML.319-320

AB07047

To: Abu'l-Fadl Mamaqani

Date: 1903 ca.

- 1 O thou who art related to Fadl [Grace]!
- 2 This distinguished name means the manifestation of divine grace, and among its requirements is that in thy conduct, behavior and speech thou shouldst not consider the capacity and worthiness of people. Rather, in every case thou shouldst requite evil deeds with good ones, and respond to censure with praise. Thou shouldst become well-wishing toward the ill-wisher and faithful toward the oppressor.
- 3 Therefore that dear friend must be like an overflowing cup of exhilarating wine among the people, becoming a balm for every wound and a remedy for every ailment.
- 4 It is earnestly hoped that through divine assistance and favor thou wilt succeed in achieving this glorious attribute. And upon thee be greetings and praise.

1 ایها المنتسب الی الفضل

2 این نام نامی معنیش مظهریت فضل الهیست و از
لوازمش اینست که در اطوار و رفتار و گفتار
نظر به استعداد و استحقاق خلق ننمائی بلکه در
هر صورت سیئات را بحسنات مقابلی نمائی و
نکوهش را بستایش برابری فرمائی بدخواه را
خیرخواه شوی و جفاکار را وفادار گردی

3 پس باید که آن یار عزیز در بین خلق مانند جام
لبریز صهای نشئه انگیز بخشد هر زخمیرا مرهم
شود و هر دردی را درمان گردد

4 امید و طید است که به عون و عنایت رکن رشید
موفق بر این نعت مجید گردی و علیک التحیه و
الثناء

MKT8.173

AB07092*To: Auntie Clark**Date: 1903 ca.*

O maid-servant of God, who art supplicating unto the Sublime Kingdom!

Grieve not at the divine trials. Be not troubled because of hardships and ordeals; turn unto God, bowing in humbleness and praying to Him, while bearing every ordeal, contented under all conditions and thankful in every difficulty. Verily thy Lord loveth His maidservants who are patient, believing and firm. He draws them nigh unto Him through these ordeals and trials.

Be not sorrowful on account of the departure of thy good son. He hath indeed departed from this narrow and gloomy world which is darkened by unlimited sorrow, unto the Kingdom which is spacious, illumined, joyous and beautiful. God delivered him from this dark well and promoted him unto the Supreme Height! He gave him wings whereby he soared to the heaven of happiness. Verily this is the great mercy from Him who is precious and forgiving.

TAB.051

AB06999*To: Hurmuz**Date: 1903 ca.*

- ¹ O my kind friend! They call Hermes “thrice great”, and say he combined prophethood, wisdom and bounty together, and was confirmed and assisted with these three gifts. That was the Hermes of ancient times. I hope that you will become the Hermes of the spiritual ones, and combine wisdom, bounty and guidance. Like a candle may you shine bright and like a moth may you burn in the flame of the love of God.

¹ ای یار مهربان من حضرت هرمز را مثلث نامند و گویند نبوت و حکمت و نعمت را با هم توأم فرمود و باین سه موهبت موفق و مؤید گردید آن هرمز پیشینیانست امیدوارم که تو هرمز روحانیان شوی و حکمت و موهبت و هدایت را جامع گردی چون شمع برافروزی و مانند پروانه بشعلهء محبت الله بسوزی

- ² Previously a letter was sent, and now again this tongue has spoken in remembrance of you. It is hoped from God's grace

² از پیش نامه‌ئی ارسال شد و حال نیز بیاد تو این زبان بیان پرداخت از فضل حق امید است که روز بروز روشتر گردی و قدم پیشتر نهی و از

that day by day you will become brighter and take steps forward and receive a greater portion and share from the endless bounty, and remain protected and preserved in the shelter of the protection of the Divine Unity.

موهبت بی‌پایان بهره و نصیب بیشتر یابی و در
صون حمایت حضرت احدیت محفوظ و مصون
مانی

3 And upon you be greetings and praise.

3 و علیک التّحیّة و النّناء

ANDA#60 p.30

AB06797

To: *Mirza Abbas Khan Aminul-Vizarah*

Date: 1903 ca.

1 O namesake of 'Abdu'l-Baha! Abbas in Arabic means "lion", but this name requires one who embodies it, and this title necessitates brilliant traces. Therefore it would be better if you arise to fulfill what this name requires - that is, raise such a cry of firmness and steadfastness that the foxes of violation will flee to their den of obscurity and oblivion.

1 ای سَمیّ عبدالبهّاء عبّاس در لغت عرب بمعنی
غضنفر است ولی این اسم را مسمی لازم و این
عنوانرا آثار باهره واجب پس خوشتر آنست که
بآنچه از لوازم این نامست قیام نمائی یعنی چنان
نعره ثبوت و رسوخ زنی که روبهان نقض
بحفره نحول و نسیان فرار نمایند

2 For one of the pillars of violation, a slanderer and liar, has turned towards those regions for the sole purpose of casting doubts. Although he is the manifestation of "The guilty shall be known by their marks", nevertheless he may still meet with some weak ones and cast doubts. The friends of God must, like clear verses, dispel doubts and drive away that unknown ignorant one through the power of proof.

2 زیرا نفسی از ارکان نقض مفتری و کذاب
بآنصفحات محض القای شبهات توجّه نموده
هرچند مظهر تعرف المجرمون بسیماهم بوده ولی
باوجود این شاید بضعفائی ملاقات نماید و القاء
شبهات کند باید یاران الهی مانند آیات بینات
دافع شبهات گردند و آن گمنام نادانرا بقوه
برهان برانند

3 And upon you be greetings and praise.

3 و علیک التّحیّة و النّناء

MMK6#522

AB06675*To: Muhammad son of Haji Rida Usku'i Usku'i**Date: 1903 ca.*

O Lord! Thou art the All-Glorious and the All-Forgiving, possessed of grace and bounty, and the Creator of the world of existence.

Therefore, make that freed servant joyous and gladdened, and make that one enamored of Thy resplendent countenance pleased and grateful. Make him successful in attaining Thy good-pleasure and independent of both stranger and kin. Grant him an enlightened heart and an eloquent tongue in every gathering, that he may become detached from estrangement and captured by estrangement from Thee, that he may enter into Thy bondage and be freed from every other bond, become Thy captive and endure and be chained in Thy path.

Thou art the Powerful and the Mighty, and Thou art the Bestower, the Radiant, and the Kind.

ADMS#061

AB06883*To: Mulla Aqa Rida**Date: 1903 ca.*

- 1 O thou who art the embodiment of self-surrender and acquiescence.
- 2 The righteous ones are detached and the true lovers are happy when they meet suffering in the path of the All-Merciful Beloved. They are so content with the divine decree that they drink from the cup of tribulation as though it were honeyed ambrosia and recognise in poisonous afflictions the sweetness of immortality. For without these trials they could not attain the station of true submission. My point is that bitterness and venom in this life can be transformed to the sweetest honey if accepted with the spirit of acquiescence.
- 3 Praise is to God that the friends have attained this degree of submission and have submitted there all in the path of the True

1 ای مظهر تسلیم و رضا

2 پاکان آزادگانند و عاشقان آرزوی جفای دلبر
مهربان نمایند یعنی بقسمی راضی بقضایند که جام
بلا را عسل مصفی شمردند و زهر ابتلا را شهد بقا
دانند زیرا بدون آن بمقام تسلیم و رضا فائز نگردند
مقصد از رضا اینست تلخ شیرین باشد و زهر
شکر گردد و سم نقیع شهد و انگبین شود

3 الحمد لله یاران الهی بآن فائز و در سبیل حق
جانفشانی نمایند و بجانفشانی کامرانی کنند شکر

One and are radiantly acquiescent in sacrificing their lives. Be grateful that thou hast been revived by the perfumed breaths of such fragrances as these and hast embraced this well-loved Reality.

کن خدا را که چنین نفحهء مشکبار در مشام
داری و چنین دلبر موهبت در کنار گرفتی و
علیک التحية و الثناء

MMK2#172 p.126

AB12486

To: Naraqi, Haji Aqa Jan et al.

Date: 1903 ca.

- 1 O kind father and son! Praise be to God that the father is affectionate and the son is of pure lineage, blended like milk and sugar. The father must raise the cry of “Ya Baha’u’l-Abha!” and the son must shout “Ya ‘Aliyyu’l-A’la!” so that both may shine forth in the horizon of existence like two radiant stars, like the two stars of the Great Bear, brilliant and effulgent.

1 ای پدر و پسر مهربان الحمد لله پدر مهرپرور است
و پسر پاک گهر و آمیخته مانند شیر و شکر
پدر باید فریاد یابهاء الأبهی برآرد پسر باید نعره
یا علیّ الأعلى بزند تا هر دو در افق وجود مانند
دو کوکب رخشان و دو ستارهء فرقدان ساطع
و لامع گردند

- 2 Praise be to God, both have rent their garments in love for that Kind Friend, have heard the call of the Abha Beauty, have tasted the sweetness of love, and have been freed from the bonds of earthly knowledge.

2 الحمد لله هر دو گریان بخت آن یار مهربان
دریدند و ندای جمال ابهی شنیدند و ذوق محبت
چشیدند و از قیود علم ناسوت رهیدند

- 3 Now is the time for you to perfume your nostrils with the holy fragrances of the garden of martyrs, to kindle a greater flame and to take further steps forward. This is what befits the righteous in this luminous Day.

3 حال وقت آنست که بنفحات قدس حدیقهء
شهدا مشامرا مشکبار نمائید و شعله بیشتر زنید
و قدم پیشتر نهید اینست سزاوار ابرار در این یوم
پرانوار

INBA85:323a

AB06902

To: Sayfullah Bayk

Date: 1903 ca.

- 1 O thou who art attracted by the fragrances of God! The divine sword is utterance and speech, and proof and evidence, and the reality of knowledge - not iron and steel. That sword

1 ای منجذب بنفحات الله سيف الهی نطق و
بیانست و حجت و برهان و حقیقت عرفان نه
آهن و پولاد آنسيف آلت قطعست و این آلت
وصل آن سلاح درندگانست و این اصلاح

is an instrument of cutting, while this is an instrument of joining. That is a weapon of wild beasts, while this reforms the free. That sheds blood, while this diffuses musk. That causes death, while this is the spirit of life. Observe how great is the difference between them!

آزادگان آن خوریز است و این مشکیز آن
سبب مماتست و این روح حیات ملاحظه نما
که چه قدر فرق در میان

- 2 Therefore, as much as thou art able, be a divine sword, so that like summer thou mayest melt the snow of vain imaginings and warm cold hearts with heat.

2 پس تا توانی سیف رحمانی باش تا مانند صیف
ثلوج اوهام را بگدازی و قلوب بارده را بحرارت
بنوازی

- 3 Praise God that thou hast been assisted in establishing the Mashriqu'l-Adhkar in that land and become the cause of promoting the worship and servitude of the Lord. And this is from the bounty of thy Lord, the Merciful, the Compassionate.

3 حمد کن خدا را که موفق بر تأسیس
مشرق الأذکار در آن دیار گشتی و سبب ترویج
عبادت و عبودیت پروردگار و هذا من فضل
ربک الرحمن الرحیم

YBN.043

AB06625

To: Khadrai, Javad son of Mulla Sadiq Mazindarani

Date: 1903 ca.

- 1 O servant of God! Turn your face to the divine Kingdom and acquire illumination from the heavenly Star. Open your tongue to teach the Cause of God and spread the divine fragrances. Become a stranger to the world and its people so that you may become intimate with the One Lord. Beseech God that you may ever gather beneath the banner of the Covenant and be the cause of joy and gladness to the world of humanity.

1 ای بنده الهی توجه بملکوت رحمانی کن و
اقتباس انوار از کوکب آسمانی لسان بتبلیغ امر
الله بگشا و بنشر نفحات الله پرداز از جهان و
جهانیان پیگانه شو تا آشنای حضرت یگانه گردی
و از حق بطلب که در ظل رایت پیمان همواره
محشور باشی و سبب فرح و سرور عالم انسان

- 2 Rest not for a moment and take not a breath, rather arise day and night to serve the Cause of God until you witness the light of oneness clearly manifest from all six directions.

2 تا توانی دمی میاسا و نفسی بر میار بلکه شب و
روز بخدمت امر الله قیام کن تا نور احدیت را
از شش جهت واضح و آشکار بینی

- 3 And if the means for travel become available, you are permitted to turn with the utmost joy and fragrance toward the Holy Land.

3 و اگر اسباب سفر فراهم آید که به روح و ریحان
به ارض مقدس توجه نمائی مأذونی

- 4 And upon you be greetings and praise.

4 و علیک التحية و التناء

MKT9.047b

AB11772*To: Khalil Rahmani Farani**Date: 1903 ca.*

O true friend! The letter is brief but its meanings are detailed, for brevity is miraculous and conciseness leads to preservation and spread. A concise phrase is memorized as soon as it is read or heard, is repeated on tongues, and becomes a cause of awakening. Therefore if you find the letter brief, understand its detailed meaning and discover the surging seas of truth and meaning in these few words.

ای یار حقیقی نامه مختصر است ولی معانی
مفصل چنین است زیرا ایجاز اعجاز است و
اختصار باعث حفظ و انتشار عبارت [موجزه]
بمحض قرائت و استماع حفظ گردد و در السن
تکرر یابد و سبب تنبیه شود پس اگر نامه را
مختصر یافتی معنی مفصل ادراک نما و بحور
حقائق و معانی را در کلمات معدوده مواج
یاب

FRH.195

AB07235*To: Mulla Asadullah (Brother of Aqa Ali) et al., in Ganjih**Date: 1903 ca.*

- 1 O servants of God! Praise be to God, through heavenly bounties the realm of hearts has attained infinite freshness and delicacy, and through the grace and generosity of the All-Glorious Lord, human temples have acquired the adornment of the supreme realm.
- 2 The favors of the Divine Unity are like a boundless surging ocean, and the hosts of divine confirmation from the Abha Kingdom advance wave upon wave.
- 3 Place your trust in God and cling to His most pure robe, that continuous bounties may reach you and spiritual victories may be successively unveiled.
- 4 Jinab-i-Amin has offered the utmost praise for those divine friends who are engaged in service to the Cause and constant in servitude to the friends of God.
- 5 And upon you be greetings and praise.

- 1 ای بندگان الهی الحمد لله بفيض آسمانی ساحت
دلها طراوت و لطافت یمتبی یافته و به فضل و
جود حضرت سبحانی هیاکل انسانی آرایش عالم
بالا جسته
- 2 الطاف حضرت احدیت مانند دریای بیکران
پرموج و جنود تأیید از ملکوت ابهی مهاجم
فوج فوج
- 3 توکل بحق ثمائید و تشبث بذیل اطهر کنید تا
فیض دمامد رسد و فتوحات روحانیه دمبدم
رخ بگشاید
- 4 جناب امین نهایت ستایش را از آن یاران الهی
نمودند که بخدمت امر قائمند و بعبودیت دوستان
الهی دائم
- 5 و علیکم التحية و التناء

INBA89:165

AB07562*To: Aqa Siyyid Husayn Nayib, in Isfahan**Date: 1903 ca.*

- 1 O thou who hast turned to God! The ocean of forgiveness surged and roared, casting a wave upon the shores of existence that drowned the realities of beings in divine outpourings. Some, like pure soil, brought forth flowers and fragrant herbs from this bounty, while others, like solid rock, remained deprived of this gift - it had no effect and made no impression.
- 2 For the manifestation of grace and bounty depends on capacity. If capacity is bestowed, a small bounty becomes the cause of abundant good. Otherwise, endless bounty becomes the cause of regret and loss. As thou observest, the rainfall upon barren ground brings forth only thorns.
- 3 And upon thee be greetings and praise.

1 ای مقبل الی الله دریای بخشایش پرجوش گشت و بخروش آمد موجی بر سواحل وجود زد حقائق موجودات را غرق فیوضات نمود بعضی مانند خاک پاک از این فیض گل و ریحان انبات نمودند و بعضی مانند صخره صماء از این عطاء بی بهره ماندند تأثیری نکرد و نفوذی ننمود

2 زیرا ظهور فیض و بخشایش منوط باستعداد است اگر استعداد عنایت شود فیض قلیل سبب خیر کثیر گردد و الا فیض بی پایان مورث حسرت و خسران شود چنانکه ملاحظه مینمائی که ریزش باران در ارض جرزه خار مگیلان برونید

3 و علیک التّحیّة و الثّناء

MMK3#136 p.095

AB07394*To: Usku'i, Rahim et al., in Ishqabad**Date: 1903 ca.*

- 1 Ye two servants of the divine threshold! Beseech God for the confirmations of self-sacrifice. May you be aided to hasten to the field of martyrdom in His love and offer up your souls to Him, the Single, the Beloved of all.
- 2 Consider how the hosts of martyrs gave up their lives in the field of sacrifice. By God the One alone Beloved! Verily, the call "Well done!" and again, "Well done" hath been raised by the Concourse on High and the cry "Great is your blessedness, doubly great your happiness!" is heard loud and clear from within the realities of all created things.
- 3 Any soul who communes with holy ones will surely yearn for this station with one hundred thousand times yearning. This condition befitted the righteous and is a test of fire to the wicked.

1 ای دو بنده درگاه حق از خدا بخواهید که موفق بجانفشانی گردید و قربانگاه عشق شتایید و جانرا رایگان در سبیل جانان انفاق نمائید

2 ملاحظه کنید که خیل شهیدان در میدان قربانی چگونه جانفشانی نمودند قسم بحضرت دوست که ندای تحسین ملاً اعلی بلند است و طوبی طوبی و بشری بشری از حقائق جمیع اشیا ظاهر و باهر و آشکار

3 هر نفسی که همنفس قدسیانست البتّه با صد هزار آرزو تمنای این مقام نماید هذا نور للأبرار و نار علی الأشرار

4 Upon you both be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MMK2#314 p.229

AB07291

To: Mirza Abbas brother of Nurullah (Sanandaj) Haqiqi, in Kirmanshah

Date: 1903 ca.

1 O thou patient servant of the one true God! From what is reported thou didst become the subject of suffering, tribulation and the dispersal of thy belongings but what benefit there is from having a comfortable and well ordered existence in this world and thus what damage or loss is there in its commotion and disturbance. Both states are not permanent both are transitory. I beg of God that he may vouchsave to thee such a tranquility that it is not followed by confusion and dispersal.

1 ای بندهء صابر حقّ از قرار مذکور مورد بأساء و ضرائی و مبتلای پریشانی احوال ولی از جمعیت خاطر در این عالم چه ثمری ظاهر تا از پریشانی احوال ضرری حاصل گردد هر یک حالتیست از حالات بی‌یقا و بی‌ثبات از حقّ میطلبم که جمعیتی بخاطرت عنایت فرماید که تفرقه‌ئی از عقب ندارد و پریشانی منجر نگردد

2 All that is and is not passes away and only that which is permanent and lasting is important and that will be possible for thee by the assistance and loving providence of God. It is also my hope that your external affairs will achieve order and organisation.

2 هر چه هست از نیست و هست میگذرد آنچه باقی و برقرار است آن مهم است و به عون و عنایت الهیه میسر بوده و خواهد بود و امور ظاهر نیز امیدم چنانست که قدری انتظام یابد و علیک التّحیّة و الثّناء

MMK3#091 p.060

AB11945

To: Navvab, in Kushkak

Date: 1903 ca.

1 O pure-hearted servant of the Lord God! The nobles of the world took the path of nothingness, while you trod the way of the Ancient Beauty and took shelter in the shadow of the Most Great Name. Every noble ultimately failed, but you, like an unerring arrow, reached the goal.

1 ای بندهء پاک جان حضرت یزدان نوابهای عالم راه عدم گرفتند و تو سبیل جمال قدم پیودی و بظل اسم اعظم پناه بردی هر نوابی عاقبت خائب شد و تو مانند سهم صائب بمقصود رسیدی

2 This is sovereignty over both worlds, this is the bestowal of the Lord God and the gift of heaven - eternal and everlasting. Whatever is attributed to the Truth is beloved and desired,

2 این سروری دو جهان است و این بخشش حضرت یزدان و موهبت آسمان و باقی و جاودان آنچه بحق منسوب محبوب و مرغوب و به ابدیت

and is joined with eternality and immortality; and whatever pertains to creation is ephemeral and transient, detested and condemned.

و سرمدیت مقرون و آنچه تعلق بخلق دارد فانی
و زائل و مکروه و مذموم

- 3 Praise be to God, you are associated with the Sacred Threshold and are known and recognized for your servitude at the Court of Divine Unity. And upon you be greetings and praise.

3 الحمد لله تو بآستان مقدس منسوبی و بعبودیت
درگاه احدیت مألوف و معروف و علیک التحية
و الثناء

BRL_DAK#0405

AB07280

To: Mirza Muhammad, in Maraghih

Date: 1903 ca.

- 1 O servant of God! The dark owls oppress the white falcons and stretch forth the hand of aggression, saying "Why do you seek the heights of eternal glory and the arm of the sovereign? Be a bird of ruins and make your nest and home in this desolate place!"
- 2 The soaring falcon replies: "Though my wings are broken, I will find my abode nowhere but in the divine rose garden, and seek no refuge save in the meadow of truth. The oppression and tyranny of the owls will end, but the nest in the placeless realm is an eternal home and an everlasting blessing."
- 3 For the sake of this faithfulness and purity, enduring such cruelty and tribulation is permitted. And upon you be greetings and praise.

1 ای بنده حقّ جغدان سیاه دل بر بازان سفید ستم
نمایند و دست تطاول گشایند که چرا اوج عزّت
ابدیه طلبی و ساعد شهریار جوئی مرغ ویرانه باش
و در این خرابه لانه و آشیانه کن

2 باز بلند پرواز گوید هرچند پر و بال شکسته
است ولی من جز در گلشن الهی مقرّ نیام و غیر
چمنستان حقیقت ملجأ و پناه نجویم ظلم و ستم
جغدان پایان رسد ولی آشیانه لا مکان لانه
ابدیست و نعمت سرمدی

3 بجهت این وفا و صفا تحمل آن جفا و بلا جائز و
علیک التحية و الثناء

MNMK#141 p.254, MSBH3.247,
DKHD.285

AB07666*To: Daughter of Ismullahul-Asdaq, in Mashhad**Date: 1903 ca.*

- 1 O remnant of His Holiness the Martyr, son of the Martyr, upon her be the Glory of God!
- 2 If you wish your illustrious father to praise you from the Kingdom of Mysteries and utter a hundred commendations in every breath, and if you desire to be illumined by the manifest light and benefit from the luminous moon, and to become a cherished handmaiden at the Threshold of the Divine Unity and a person of wisdom and discernment in the path of truth, be firm and steadfast and render thanks unto God for this supreme gift.
- 3 Convey my most glorious and most wondrous greetings to your two honored daughters Gawhar Aqa and Vajdiyyih Khanum, and to the mother of Aqa Azizu'llah and the son of Aqa Azizu'llah. I beseech God that they may ever be assisted and confirmed.

1 ای یادگار حضرت اسم الله الأصدق

2 اگر خواهی که پدر بزرگوار از ملکوت اسرار
تحسین نماید و در هر دم صد آفرین گوید و
مستفیض از نور مبین و مستفید از بدر منیر شوی
و در درگاه احدیت کنیز عزیز و در راه حقیقت
با عقل و تمیز گردی ثابت و نابت باش و شکر
کن خدا را بر آن موهبت عظمی

3 دو صبیّه محترمه خود گوهر آقا و جدیه خانم
و والده آقا عزیز الله و ابن آقا عزیز الله را تکبیر
ابداً ای برسان از حق میطلبم که همواره موفق
و مؤید باشند

PYK.291

AB07226*To: Jamshid Mhrigan et al., in Mihdiabad**Date: 1903 ca.*

- 1 O ye who have attained the court of the Lord! Your good fortune and blessed destiny made you the dawning-place of the light of guidance. The radiance of truth shone upon your sight and insight until you became seeing, aware, mindful and near to the threshold of the Lord God. The self-satisfied learned ones were deprived of the bounties of God while you became privy to the mysteries of the Lord. Behold how the chiefs, through their extreme heedlessness, fell to the lowest ranks, while those of the lowest ranks ascended to the seat of glory. Indeed, the company of the proud fell to the lowest depths of hell. Give thanks unto God.
- 2 And upon you be greetings and praise.

1 ای باریافتگان آستان یزدان نیک بختی و
نجسته طالی شما را مطلع نور هدی نمود پرتو
حقیقت بر بصر و بصیرت زد تا آنکه بینا شدید و
آگاه و هشیار و مقرب درگاه حضرت پروردگار
دانا یان خود پسند محروم از بخشش خداوند
گشتند و شما محرم راز حضرت پروردگار شدید
به بینید چگونه صدر نشینان از شدت غفلت
بصف نعال افتادند و ساکنان صف نعال بر صدر
جلال نشستند بلکه گروه متکبران باسفل نیران
افتادند شکر کنید خدا را

2 و علیکم التّحیّة و الثّناء

YARP2.526 p.380

AB12518*To: Yaqub Israili, in Rasht**Date: 1903 ca.*

- 1 O descendant of His Holiness the glorious Abraham, refuge of Israel! Jerusalem is the realm of the Glorious Lord. That Jerusalem is heavenly, not earthly - it is spiritual and the highest paradise, the Abha Kingdom and the supreme horizon. Praise be to God that thou hast turned thy face toward Jerusalem, traversed the wilderness and desert, entered the Holy of Holies, and become the recipient of the favors of the Lord of mankind.
- 2 Now thou must strive in Rasht until it becomes a meadow and flower garden, until the light of the Countenance of the Beloved shines forth and the sweet fragrance of the All-Merciful wafts through, and it becomes like the precinct of heavenly Jerusalem.
- 3 At present, service and servitude are most important, and the guidance of souls takes precedence. The time for attainment to His presence will come and obstacles will be entirely removed.
- 4 And upon thee be greetings and praise.
- 1 ای سلیل حضرت خلیل جلیل پناه اسرائیل اورشلیم ربّ جلیست آن اورشلیم آسمانیست نه در زمین روحانیست و بهشت برین ملکوت ابهاست و افق اعلیٰ الحمد لله رو سوی اورشلیم نمودی و بادیه و بیابان پیمودی و یقدس الاقداس درامدی و مورد الطاف ربّ الناس گشتی
- 2 حال باید در رشت بکوشی تا دشت و گلگشت گردد پرتو روی جانان بتابد و بوی خوش رحمن مرور نماید و کوی اورشلیم آسمان گردد
- 3 الآن خدمت و عبودیت مرجّحت و هدایت خلق مقدّم وقت حضور بیاید و موانع بکلی زائل گردد
- 4 و علیک التّحیّة و التّناء

INBA85:069

AB07486*To: Ataullah Khan Tabib, in Samarqand**Date: 1903 ca.*

- 1 O physician of souls! Direct your blessed thoughts somewhat toward the healing of hearts, and become a spiritual physician. Completely forget the body and physical matters. Become conscious, become heavenly, become merciful, become divine.
- 2 When you forget yourself, the illnesses and ailments that afflict the body will also be forgotten. At that time, both spiritual and physical healing will be attained, and health of body and soul will both be realized.
- 1 ای طبیب نفوس فکر مبارک را قدری محوّل بعبابت قلوب نما و طبیب روحانی شو و بکلی جسم و جسمانی را فراموش نما وجدانی گرد آسمانی شو روحانی گرد یزدانی شو
- 2 چون خویش را فراموش نمائی امراض و علّی که بر جسم عارض است آن نیز نسیان گردد آنوقت شفای روحانی و جسمانی هر دو حاصل گردد و صحت تن و جان هر دو تحقّق یابد

- 3 In the words of Ferdowsi: "In body an veritable elephant, in soul a Gabriel, Through the grace and favor of the Glorious Lord."
- 3 بقول فردوسی بتن زنده پیل و بجان جبرئیل از فضل و عنایت ربّ جلیل
- 4 It is hoped that your ultimate desire will be fulfilled and every difficulty will become easy. And upon you be greetings and praise.
- 4 امید چنانست که منتها آرزویت حصول یابد و هر معسوری میسور گردد و عليك التّحية و الثّناء

MSHR2.221

AB07783

To: Mirza Aqa Hakim Farid, in Shiraz

Date: 1903 ca.

- 1 O my physician, O my beloved! I have grieved at your intense sorrow and yearned for you as a bird in exile yearns for its happy mate. I wished to console you in this fresh affliction, this grievous calamity and great bereavement. The fire of regret has been ignited, agonies have encompassed all, and tears have fallen from this painful event.
- 1 يا طبيبى يا حبيبى قد حزنت لحزنك الشديد و حننت عليك تحنن الطّير الغريب الى الالف السّعيد و احببت ان اعزّيك فى هذا البلاء الجديد و الخطب الجسيم و المأتم العظيم و قد اضطرمت نار الحسرات و احاطت السّكرات و نزلت العبرات من وقعه الاليم
- 2 But do not be sorrowful, for verily your Lord has guided that bird to its glorious flock and its lofty nest in His wondrous paradise, where it has joined the holy birds singing sweetly in the garden of fellowship to the melody of the Beloved. The people of Paradise have hearkened unto it, and their cries of "Glory!" and "God is Most Great!" have risen to the Glorious Lord.
- 2 فلا تبتئس انّ ربّك قد هدى ذلك الطّير الى سريره الجليل و وكره الرّفيع فى فردوسه البديع و الف طيور القدس الصّادحة فى حديقة الانس على لحن الحبيب فاستمع له اهل الجنان و ارتفع منهم الضّجيج بالتهليل و التّكبير على ربّ الجليل
- 3 And upon you be greetings and praise.
- 3 و عليك التّحية و الثّناء

INBA87:003a, INBA52:003a

AB07244*To: Muhammad Ibrahim in Shin (Shirz), in Shiraz**Date: 1903 ca.*

- 1 O servant of God! The effect of the pen of that steadfast one in the Covenant caused spirit and fragrance. The contents were wonderful and the meanings pleasant and sweet, for it indicated the essence of guidance and told the story of the degrees of love and affection.
- 2 Glory be to God! When the wine of utterance is nurtured in the wine-cellar of the love of God, what a pleasant intoxication it has and what joy and delight it stirs up! It bestows happiness to the heart and freshness to the face and grants sweetness to the countenance and eloquence to speech.
- 3 All this is from the wondrous bounty of the Abha Beauty, may my spirit be sacrificed for His loved ones. And upon you be greetings and praise.

1 ای بنده الهی اثر کلک آن ثابت بر پیمان سبب روح و ریحان گردید مضمون بدیع بود و معانی مطبوع و شیرین چه که دلالت بر جوهر هدایت میکرد و حکایت مراتب عشق و محبت مینمود

2 سبحان الله صهای بیان چون در نهمخانه محبت الله پرورده شود چه نشئه خوشی دارد و چه نشاط و طربی انگیزد دل را مسرت بخشد و رخ را طراوت دهد و چهره را حلاوت عنایت کند و نطق را ملاحت دهد

3 جمیع از موهبت بدیع جمال ابهی روحی لاجبائه الفداست و علیک التحية و الثناء

INBA87:570, INBA52:605

AB07366*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz**Date: 1903 ca.*

- 1 O Haydar-i-Baha! The letter which you had written to the captive of fidelity became known to this insignificant servant of Baha. It gave the glad tidings of the spirituality of those regions. This was very welcome news, for 'Abdu'l-Baha has made his breast the target of the arrow of tribulation night and day so that detached souls, attracted beings, illumined realities and dawning places of divine bounties might be gathered together under the shade of the Divine Word.
- 2 O spiritual friend! Act in such a way as to illumine the darkened world - and its illumination comes through divine characteristics and behavior. God willing, may all be successful in this.
- 3 The Book of Certitude was taken to America by Jinab-i-Yusuf Khan.

1 ای حیدر بها نامه‌ئی که باسیر وفا مرقوم نموده بودید قرین اطلاع بنده حقیر بها گردید بشارت روحانیت آنصفحات را داد این خبر بسیار خوش اثر بود زیرا عبداله‌آ شب و روز سینه را هدف تیر بلا نموده تا نفوس منقطعه و کینونات منجذبه و حقائق نورانی و مطالع فیوضات رحمانیه در ظل کلمه الهیه محشور گردند

2 ای یار روحانی کاری کنید که عالم ظلها را نورانی نمائید و نورانیتش به خلق و خوی حقست انشاء الله کل موفق بان گردند

3 کتاب مبین را جناب یوسفخان به امریکا بردند

4 And upon you be greetings and praise.

4 و علیک التَّحِیَّةُ و النِّئَاءُ

MKT8.079a

AB07277

To: Allah Quli Hamadani, in Tihiran

Date: 1903 ca.

1 O servant of God! Praise be to God, you have truly arranged an assembly of supplication and devotion, and traversed the desert in the field of the love of God, and with heart and soul you desired to remain firm and steadfast in the Covenant and Testament. Well is it with you that you have turned toward the Abha Kingdom and clung to the hem of greatness.

1 ای بنده حقِّ الحمد لله براستی در محفل تبَّتل و تضرَّع مجلس آراستی و در صحرای محبَّت الله بادیه پیماستی و به دل و جان خواستی تا بر عهد و میثاق ثابت و پایدار مانی خوشا بحال تو که توجّه بملکوت ابهی داری و توسل بذیل کبریا

2 You and I and his honor Aqa Mirza Husayn are among the servants of that Threshold and seekers of refuge at that Court. Let us pray for one another and seek the greatest gift - that we may arise to fulfill the divine counsels and in these days become the recipients of endless confirmations.

2 من و تو و جناب آقا میرزا حسین از اهل یا بندگان آندرگاهیم و پناه جو بآن آستان در حق یکدیگر دعا کنیم و طلب موهبت کبری نمائیم که بوصایای الهی قیام نمائیم و در این ایام مورد تأیید بی پایان گردیم

3 And upon you be greetings and praise.

3 و علیک التَّحِیَّةُ و النِّئَاءُ

MKT8.028a

AB07227

To: Heirs of Ali Muhammad Kashipaz, in Tihiran

Date: 1903 ca.

1 O remnants of that favored servant of the divine threshold! That bird of the meadow of guidance hath hastened to the rose-garden of reality, and he hath left these companions as his heritage that after his return to the divine homeland, ye might irrigate the field he hath sown, arrange the flowers of true understanding in the boulevard of his hopes and aspirations, supplicate to the Kingdom of glory, and implore forgiveness on his behalf.

1 ای بازماندگان آن بنده مقرب درگاه الهی آمرغ چمنستان هدایت بگلستان حقیقت شتافت و آن یارانرا یادگار خویش بگذاشت تا بعد از رجوعش بموطن الهی کشتش را آبیاری نمائید و در خیابان آرزو و آمالش بطراحی گلهای معانی پردازید تضرع بملکوت عزّت نمائید و طلب مغفرت کنید

- 2 Therefore, ye should engage in prayer day and night, and beseech the Supplier of needs for His pardon and favor, that the soul and spirit of that blessed one may rejoice and be full of gladness at the grace of God.
- 3 Upon you be greetings and praise.

2 پس باید که شب و روز مناجات کنید و از معطی الحاجات طلب شمول عفو و عنایت نمائید تا جان و روح آن پرفتوح شادمان و کامران گردد و از فضل حق روح و ریحان یابد

3 و علیکم التّحیّة و التّناء

BSHN.140.388, BSHN.144.383, PYB#039

p.12, MHT1b.223

AB07714

To: Marie A Watson, in Washington, DC

Date: 1903 ca.

O thou whose breast is dilated with the Fragrances of God!
I received thy letter which showed thine advance toward the Kingdom of God and thy sincere intentions in service to the Cause of God.

O maid-servant of God! Verily, the weakness of body and its strength do neither harm nor benefit; nay, rather the spirit must be strong through the breath of the Holy Spirit, at this time, so that it may apprehend the consummate wisdom which is deposited in this great age.

I beg of God that He may increase joy and fragrance in thy spirit, give thee power and strength, and that He may help thee at every moment in faith and assurance. Verily my Lord is powerful in all things!

Trust thou in the grace of thy Master and ask that which thou wishest from His Name, the Clement, the Merciful. And upon thee be greetings and praise.

TAB.219-220

AB07407*To: Firuzih daughter of Furud et al., in Yazd**Date: 1903 ca.*

O ye two handmaidens near to the Divine Threshold! Your letter was read and its contents brought joy. Observe the grace and favor of the Blessed Beauty, how He guided those two Zoroastrian handmaidens to the world of truth and how He caused them to draw near His sacred threshold, so that each might become a brilliant lamp and in this victorious day shed the light that illumines the night, and might succeed in such conduct and behavior as would guide the handmaidens of God. May your souls be happy!

ای دو کنیز مقرب درگاه کبریا نامه شما قرائت شد و مضمون سبب مسرت گشت لطف و عنایت جمال ابهی را ملاحظه نمائید که چگونه آن دو کنیز پارسی را بجهان راستی دلالت نمود و چگونه در آستان مقدس خویش مقرب فرمود تا هر یک چراغی پرفروز گردند و در این روز فیروز پرتو شب افروز فشانند و به رفتار و کرداری موفق گردند که سبب هدایت کنیزان خدا شوند جانتان خوش باد

YARP2.566 p.401

AB07673*To: Abdu'l-Husayn Ardistani Rafi**Date: 1903 ca.*

¹ O my divine friend! What you had written to the Khan was noted. Indeed, the contents were sweet, for they indicated steadfastness and firmness in love for the Manifest Light. Some letters you had requested were written and sent.

¹ ای یار رحمانی من آنچه بجناب خان مرقوم نموده بودید ملحوظ گردید فی الحقیقه مضامین شیرین بود چه که دلالت بر ثبوت و تمکین در محبت نور مبین مینمود بعضی نامه ها خواهش نموده بودید نگاشته گشت و ارسال شد

² Regarding yourself, you had asked about your duty. It would be best for you to attend the classes of His Holiness Sadr-i-Hamedani, the all-knowing one, to study the lessons of teaching and commit to memory the divine proofs and evidences, so that you may be able to adorn gatherings of guidance and open your tongue with proof and argument. Then your secondary duty will become clear.

² در خصوص خود شما تکلیف سؤال نموده بودید بهتر آنست که در مجلس حضرت صدر همدانی همه دانی درس تبلیغ بخوانی و ادله و براهین الهی را در ذهن خویش ضبط نمائی تا بتوانی که محفل هدایت بیارائی و زبان به حجت و برهان بگشائی آن وقت تکلیف ثانی معلوم گردد

³ And upon you be greetings and praise.

³ و علیک التّحیّة و التّناء

TSS.159a

AB07371*To: Ali Khan son of Husayn Khan**Date: 1903 ca.*

- 1 O seeker of God! All creation speaks of God but seeks Him not. They are prepared for the spiritual journey but walk it not. They receive bounties from the clouds of mercy but grow not, for they are black earth and barren salt-marsh - no matter how much rain falls, no flowers or fragrant herbs will grow. Praise be to God that you were a seeker and found; you were thirsty and reached the sweet water; you were a searcher and discovered what you sought; you were a wayfarer and reached the Ka'bah of your desire. Give thanks to God, praise God, that you may progress even further. Beware that you pay no heed to the reproach of stranger or kin.

1 ای خداجو جمیع خلق خدا گویند ولی نجویند
متهیا سیر و سلوکند ولی نهویند مستفیض از
غمام رحمتند ولی نرویند زیرا خاک سیاهند و
شوره‌زار بی‌گیاہ آنچه باران بیارد گل و ریحان
نروید الحمد لله تو جويا بودی پیدا کردی تشنه
بودی بآب گوارا رسیدی طالب بودی مطلوب
یافتی سالک بودی بکعبه مقصود رسیدی شکر
کن خدا را حمد کن خدا را تا بیش از این
پیشی گیری زنهار از ملامت بیگانه و خویش
اندیشه نمانی

- 2 And upon you be greetings and praise.

2 و علیک التّحیّة و الثّناء

INBA84:409, SFI07.021a

AB07564*To: Aqa Muhammad Hasan et al.**Date: 1903 ca.*

- 1 O ye who are near to the Divine Threshold!
- 2 Ibn-i-Abhar has expressed utmost gratitude for your consideration and love, that indeed these friends arise to serve the friends, and like candles they melt with the fire of the love of God, they burn and create harmony, in the garden of divine knowledge they sing with wondrous melodies and bring the listeners into a state of joy and delight.
- 3 I beseech God that successive confirmations may reach you and consecutive assistances be attained. May each of you become a candle in the gathering of divine remembrance and a fruitful tree in the garden of the love of the All-Merciful.

1 ای مقربان درگاه کبریا

2 جناب ابن ابهر نهایت ممنونیت را از رعایت و
محبت شما اظهار نمودند که حضرات فی‌الحقیقه
بخدمت یاران پردازند و مانند شمع بنار محبت الله
بگدازند و بسوزند و بسازند و در حدیقه عرفان
بالخان بدیع بنوازند و مستمعین را به وجد و طرب
اندازند

3 از خدا خواهم که تأییدات متتابع رسد و
توفیقات مترادف حاصل گردد هر یک در
محفل ذکر الهی شمع گردید و در حدیقه محبت
رحمانی شجر پرثمری شوید

- 4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MKT9.182a

AB07240*To: Gashtasb, Mihraban et al.**Date: 1903 ca.*

O servants of Truth! This weak servant, through the power of the Spirit of confirmation, is occupied day and night with writing and expressing, and is intimately associated with thoughts of the friends. The longing for the face and presence of the friends and sensing their loving nature has so moved this displaced one that he has become harmonious and in tune with the birds of the meadow. Day and night he expresses humility and supplication to the Peerless God and begs for forgiveness, nurturing and comfort on their behalf. May your souls ever remain the companion of the Beloved.

ای بندگان حقّ این عبد ضعیف بقوّت روح تأیید
شب و روز به نگاشتن و بیان داشتن مشغول
و بیاد یاران مأنوس و مألوف و اشتیاق روی
و موی دوستان و احساس خوی دلجوی یاران
مهربان چنان این بی سرو سامان را باهتزاز آورده
که با مرغان چمن دمساز گشته و هم‌آواز شده
شب و روز بیزدان بی‌انباز عجز و نیاز نماید و
خواهش بخشش و پرورش و آسایش از برای
ایشان نماید باقی جانتان همدم جانان باد

YARP2.624 p.430

AB07498*To: Ghulam Rida Amin Amin**Date: 1903 ca.*

O servant of His Holiness Rida! Strive and endeavor to become a servant of the All-Glorious. May the light of the bounty of that Beloved of the horizons shine forth from your brow, and may you become the cause of unity among the hearts of the lovers. Become detached from every thought and removed from every notion, that the cup of mysteries may overflow and the heart be freed from every word and thought. Today, that which draws one near to the threshold of grandeur is detachment from the world of self and passion, purity of heart, sincerity of intention, and faithfulness. When this bounty appears, the fire of the love of God will blaze forth in such wise as to melt the very liver of the horizons. And upon you be greetings and praise.

ای غلام حضرت رضا جهد و کوشش نما
که غلام البهّا شوی نور بخشش آندلبر آفاق در
جبینت اشراق نماید و سبب وفاق قلوب عشاق
گرددی از هر فکری بیزار شو و از هر تصویری
در نگار تا جام اسرار سرشار گردد و قلب فارغ
از هر گفتار و افکار الیوم آنچه سبب تقرب
درگاه کبریاست انقطاع از عالم نفس و هویت
و لطافت قلب و خلوص نیت و وفا چون این
موهبت جلوه نماید نار محبت الله چنان شعله زند
که کبد آفاق بگدازد و علیک التحیّة و الثناء

MKT9.157a, YIK.484

AB07237*To: Khabbaz, Mirza Mihdi et al.**Date: 1903 ca.*

- 1 O ye servants who have sacrificed yourselves for the Abha Beloved! Adorn your meetings with the cause of teaching. Establish holy gatherings and spread the divine fragrances. Engage in speaking of the word of God so that your assemblies may become dawning places of lights of guidance and your home a hearth of purity and piety.
- 2 In this day the tree of all one's aspirations is watered by the bounty of teaching the Cause. Anyone whose lips open to utter proofs of God, whose mouth makes mention of His many evidences or who establishes meeting places for teaching the Cause will receive inspiration from His unseen Kingdom and be the recipient of the undoubted effulgences of the Lord.

1 بواسطه جناب آقا سيد محمد رضا نجل حضرت
سيناء جناب آقا ميرزا مهدي خباز جناب آقا محمد
باقر جناب ميرزا فرج الله عليهم بهاء الله الابهى
اى بندگان جانفشان دلبر ابهى محفل تبليغ بيارائيد
و بزم تقديس برپا كنيد نشر نفحات نمائيد و اعلاء
كلمه الله فرمائيد تا محفل شما مطلع نور هدى
گردد و منزل شما مصدر تقديس و تقوى

2 اليوم شجرة اُميد بفيض تبليغ نشو و نما يابد و هر
نفسى كه لب به حجت و برهان بگشايد و يا آنكه
محفل تبليغ بيارايد مورد الهامات غيبه گردد و از
تجليات لاربييه بهره و نصيب برد و عليكم التحية
و الثناء

MMK2#224 p.160

AB07732*To: Mirza Abdu'l-Javad**Date: 1903 ca.*

- 1 O thou who art enkindled with the fire of the love of God! Rejoice thou in the light of guidance and the Most Great Guidance and the most excellent Path. Verily thy Lord hath chosen thee for entrance into this luminous garden, whose sweet-scented fragrances have perfumed all regions. Therefore render profuse thanks unto the Glorious Lord for this gift whose lights are shining upon the horizons, and say:
- 2 "O Lord! Increase me in knowledge and faith and certitude, and grant me power and authority, and bestow upon me proof and evidence, that I may draw forth the hand of my power from the breast of my heart, white for all to behold, and arise to guide all the world with a speaking power which is the manifest serpent that will swallow up the ropes of the veiled ones' vain

1 ايها المشتعل بنار محبة الله ابشر بنور الهدى
و الهداية الكبرى و الطريقة المثلى ان ربك
اختارك للدخول فى هذه الحديقة النوراء التى
تعطرت من نفحات طبيها كل الاقطار فعليك
بالشكر الجزيل للرب الجليل على هذه الموهبة التى
تتلاها انوارها على الآفاق

2 و قل رب زدنى عرفاناً و ايماناً و ايقاناً و اجعل
لى قوة و سلطاناً و اجعل لى حجة و برهاناً حتى
اخرج يد قدرتى من جيب قلبى بيضاء للنظرين
و اقوم على هداية العالمين بقوة ناطقة التى هى

imaginings. Verily Thou art the Generous, and verily Thou art the All-Merciful, the Most Compassionate.”

التَّعْبَانِ الْمَبِينِ حَتَّى يَلْقَفَ حَبَالِ أَوْهَامِ الْمُحْتَجِبِينَ
أَنْتَ أَنْتَ الْكَرِيمِ وَأَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمِ

MKT8.174a

AB07430

To: Mulla Muhammad Ali Muallim

Date: 1903 ca.

- 1 O thou fragrant visitor! That which thou didst write to Jinabi-Khan was noted. Thou didst speak and thread pearls, and praise be to God, thou didst sweep the house of the heart clean of the straws and twigs of heedlessness and forgetfulness, and in the school of love, from the Divine Teacher, thou didst learn the lesson of affection.
- 2 The dream which thou didst see is evidence that through the assistance and favor of the Abha Beauty thou wilt be confirmed in servitude at the Divine Threshold, and the Cause of God will soon achieve a wondrous spread. The fame of the Manifestation of the Sinai will encompass the world, and the dark earth will become bright and illumined.
- 3 And upon thee be greetings and praise.

1 ای زائر مشکین نفس آنچه بجناب خان نگاشتی
ملاحظه شد سخن گفتی و در سفتی و الحمد لله
خانه دل را از خس و خاشاک غفلت و نسیان
رفتی و در دبستان عشق نزد ادیب الهی درس
محبت آموختی

2 رؤیائی که دیده بودی دلیل بر آن است که به
عون و عنایت جمال ابهی بعبودیت درگاه کبریا
موفق خواهی شد و امر الله را عنقریب انتشاری
عجیب حاصل خواهد گشت صیت ظهور مجلی
طور جهان گیر خواهد شد و ارض غبرا روشن
و منیر خواهد گشت

3 و علیک التَّحِیَّةُ وَ التَّنَآءُ

INBA87:257, INBA52:261a

AB07685

To: Namdar Khudadad

Date: 1903 ca.

- 1 O faithful friend! People suppose that the greatest happiness in this world is to obtain fame and renown. Yet this is but a manifest illusion and an ephemeral fancy. After man has hastened from this world to the next realm, of what benefit are name and fame, and where can they be perceived? For the kernel has departed and naught remains save the shell.

1 ای یار وفادار مردم را گمان چنین است که
بهترین سعادت در این جهان نامداریست و
بزرگواری و حال آنکه این وهمیست آشکار و
تصور نیست ناپایدار بعد از آنکه انسان از این
جهان بجهان دیگر شتافت نام و نشان چه ثمر
بخشد و از این نام [در] کجا محسوس گردد
زیرا مغز از میان رفته و باقی نیست مگر پوست

Observe how deeply the people are immersed in an ocean of vain imaginings!

ملاحظه نما که چه قدر مردم در دریای اوهام
مستغرقند

- 2 Yes, name and fame are blessed, but only in the divine world; reputation and renown are acceptable, but only in the Kingdom of God. For in that realm the name is identical with the named, and the attribute is the very reality of that which is described.

2 بلی نام و نشان مبارکست اما در جهان الهی
و صیت و صوت مقبولست اما در ملکوت
یزدانی زیرا در آن عالم اسم عین مسماست و صفت
حقیقت موصوف

- 3 Upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء ع

MMK3#093 p.061, DUR4.814, YARP2.269

p.232

AB07182

To: Rida Quli Mirza

Date: 1903 ca.

- 1 My God, my Master, and my Protector in my distress, my Helper in my dire need, and my Succorer in my trials! I call upon Thee with a heart pulsating with Thy love and with eyes fixed upon the Kingdom of Thy mercy, to make this servant of Thine a sign of guidance among all peoples and a word of God-consciousness among the chosen ones.

1 الهی و مولائی و مجبّری عند اضطرابی و معینی
لدی اضطراری و منجّدی عند ابتلائی اتّی
ادعوک بقلب خافق بمحبّتک و بصر ناظر الی
ملکوت رحمتک ان تجعل عبدک هذا آية
الهدی بین الوری و کلمة التّقوی بین الاصفیاء

- 2 O Lord! Illumine his sight with the witnessing of all Thy signs, strengthen his resolve to serve Thee among the God-fearing, grant him a way out in all matters, make easy for him all that is difficult, and strengthen him with the hosts of divine inspiration that he may guide mankind to the fountain of life in the garden of good-pleasure and the paradise of the heart.

2 ربّ اُنر بصره بمشاهدة الآيات کلّها و اشدّد ازره
علی خدمتک بین الاتقیاء و اجعل له مخرجاً فی
کل الامور و یسر له کلّ معسور و ایده بجنود
الالهام حتّی یرشدی الانام الی عین الحیوان فی جنة
الرضوان و فردوس الجنان

- 3 Verily Thou art the Generous, the Merciful, the Bestower. There is no God but Thee, the Single One, the Powerful, the Mighty, the All-Merciful.

3 انک انت الکریم الرّحیم المّنان لا اله الا انت
الفرد المقتدر العزیز الرّحمن

MJMJ3.048, MMG2#380 p.426

AB07418*To: Rustam Ardishir (Bombay) et al.**Date: 1903 ca.*

- 1 O friends! O truthful ones! Though you are on earth, you have entered the heavenly school and learned your lessons from the Teacher of the love of God. You have turned to truth and heard the call of the Simurgh from the Mount Qaf of Reality. You became attracted to the divine fragrances and acquired the light of infinite bounty.
- 2 You received this gift freely, so freely give it away - that is, arise with heart and soul to guide the people of clay and water. Perhaps through the downpour of the cloud of guidance they will blossom like flowers in this garden of oneness and spread sweet fragrance.
- 3 And upon you be greetings and praise.

1 ای دوستان ای راستان در زمینید ولی در دبستان آسمانی درآمدید و در نزد ادیب محبت الله درس و سبق آموختید و بحق گرویدید و بانگ سیمرغ قاف حقیقت شنیدید منجذب بنفحات الهی شدید و مقتبس نور فیض نامتناهی

2 این عطا را رایگان یافتید پس رایگان بخشید یعنی بجان و دل بهدایت اهل آب و گل پردازید شاید از ریزش ابر بهدایت مانند گل در این باغ احدیت بشکفند و بوی خوشی منتشر نمایند

3 و علیکم التَّحِیَّةُ وَ الثَّنَاءُ

YARP2.281 p.237

AB07599*To: Tafrishi, Mirza Fadhlullah father of Mirza Nasrullah**Date: 1903 ca.*

- 1 O thou old friend! Think not that thou art forgotten for a moment or effaced from memory for a breath. Thou art ever present with me, secure in thy place and present in the gathering. In truth thou hast shown forth steadfastness and demonstrated an unwavering persistence, proving faithful to the Sacred Threshold. Thou didst not forget the Blessed Beauty and didst not give ear to every bewildered soul.
- 2 I am pleased with thee, and I beseech God that He may provide the means whereby thou mayest be delivered from this state of melancholy and sacrifice both soul and substance in the path of truth, becoming the chief among those who are enraptured and the banner of those who would give their lives.
- 3 And upon thee be greetings and praise.

1 ای مونسِ دیرین گمان منما که دمی فراموش شوی و نفسی از خاطر بروی همواره نزد منی و در مأمنی و حاضر انجمنی فی الحقیقه استقامتی نمودی و قدم رانختی بنودی و باستان مقدس وفا داشتی جمال مبارک را فراموش ننودی و گوش هوش بهر مست مدهوشی ندادی

2 من از تو راضی هستم و از خدا خواهم که اسبابی فراهم آرد که از این ملال بدرائی و در سبیل حق جان و مال فدائی سردقتر شیدائیان گردی و عنوان منشور فدائیان شوی

3 و علیک التَّحِیَّةُ وَ الثَّنَاءُ

INBA17:034, MKT9.197b

AB08220*To: Mulla Ali Urumi, in Anar**Date: 1903 ca.*

- 1 O thou who hast turned thy face unto God! Give thanks unto God that He hath bestowed upon thee the power of insight whereby thou didst behold His most great signs, and granted thee the faculty of hearing whereby thou didst hearken unto His call. Without any merit on thy part, He made His abundant grace to encompass thee, and without any capacity in thee, He caused His manifest bounty to perfect thee.
- 2 Night and day thou must occupy thyself with the praise and glorification of the Desired One. And since tarrying in that place is difficult and arduous and hard, travel thou to the regions of the Caucasus, that perchance thou mayest become the cause of guidance to souls.
- 3 And upon thee be greetings and praise.

1 ای مقبل الی الله شکر کن خدا را که قوه بصیرت عنایت فرمود و بآن مشاهده آیات کبری نمودی و قوه سامعه عطا نمود که بآن استماع ندا فرمودی بدون استحقاق فضل عمیم را شامل کرد و بدون استعداد فیض مبین را کامل فرمود

2 شب و روز باید به محامد و نعوت حضرت مقصود پردازی و چون توقف در آن مکان مشکل و صعب و سختست بصفحات قفقاز مسافرت نمائید بلکه در آن اقلیم سبب هدایت نفوس شوی

3 و علیک التّحیّة و التّناء

MKT9.178a

AB08402*To: Ali Akbar et al., in Babil**Date: 1903 ca.*

- 1 My dearly loved friends! Behold the bounty and grace of the All-Glorious Lord, and observe His loving-kindness and bestowal: the friends are in the realm of Adhirbayjan, while this servant of Baha is in the clime of Canaan. The distance between is many thousand leagues. Nevertheless, the spiritual bonds are firm and the light of divine oneness guides the way.
- 2 Therefore, we must all embrace one another and, angel-like, circle round the Throne of the All-Merciful, spending our hours in glorification and praise. By spiritual circumambulation is meant heart attachment, inner attraction, expansion of breasts, revival of spirit, and the enkindling of the fire of the love of God.

1 سوگلی یارانم حضرت کبریانک فضل و عنایتنه باقون و لطف و احسانه دقت ایدون یاران کشور آذربایجانده درلر بو بنده بها اقلیم کنعانده فاصله ایسه نیجه بین فرسخدر آنکله برابر روابط روحانیه مستحکم و نور احدیت رهبردر

2 بناء علیه هیمز بربریمزه دست در آغوش ایدرک ملائکه آسا حول عرش رحمانی طواف ایتلیز و تسبیح و تقدیس ایله اوقات گذار اولملیز طواف روحانیدن مراد ایسه تعلق خاطر و انجذاب باطن و انشراح صدور و انتعاش روح و اشتعال نار محبة الله در

- 3 O my friends! May the continuous outpourings encompass you and the grace of the Lord of the Realm of Might be complete unto you. And peace be upon you.

3 ای یارانم فیوضات مستمره ملکوت سزه
شامل و عنایت حضرت ربّ الجبروت سزه
کامل اولسون والسلام

INBA89:265a

AB08049

To: Rustam Hidayati, in Bombay

Date: 1903 ca.

- 1 O Lord! Thy grief-stricken servant has beseeched this lowly one to worship at Thy divine threshold and seek pardon and forgiveness, that Thou mayest immerse the father, mother and sister of this pure-hearted one in the ocean of Thy forgiveness.
- 2 O Kind Lord! Sin is as the darkness of night, while Thy pardon and forgiveness are as rays of light. In the presence of brilliant light, what effect can the darkness of the earthly realm have? And in the presence of the sun, what power can shadows possess?
- 3 Thou art the All-Forgiving, the Bestower, the Kind, the Resplendent.

1 ای خداوند بنده دردمند از این مستمند
خواهش نموده که بدرگاه خداوندیت پرستش
نمایم و طلب عفو و بخشش کنم تا پدر و مادر
و خواهر این پاک گهر را در دریای آمرزش
مستغرق فرمائی

2 ای خدای مهربان عصیان شب تار است و عفو
و بخشش پرتوانوار با وجود نور تابناک تاریکی
عالم خاک چه نماید و با وجود آفتاب ظلمات
چه حکمی دارد

3 توئی غفور و بخشنده و مهربان و درخشنده

YARP2.295 p.242

AB07945

To: Mashhadi Yusuf Milani, in Ishqabad

Date: 1903 ca.

- 1 O servant of the Abha Beauty! Hafiz of Shiraz says:
- 2 "The lost Joseph shall return to Canaan, grieve not,
- 3 The house of sorrows shall one day become a rose garden, grieve not."

1 ای بنده جمال ابهی حافظ شیرازی میگوید
2 یوسف گمگشته باز آید بکنعان غم مخور
3 کلبه احزان شود روزی گلستان غم مخور

4 I beseech God that thou mayest shine forth in the Egypt of God and find thy dwelling and abode in the true Canaan, and that thou mayest endure the well and prison for the sake of the Blessed Beauty. This station is the mystery of sacrifice, whether outwardly realized or not - the essential thing is to arise to this station. May God grant that thou mayest ever be familiar with the holy fragrances and intimate with the mention of the Best-Beloved, turned toward the Abha Kingdom and expectant of the appearance of the favors of my Lord, the Most Exalted. And upon thee be greetings and praise.

4 از خدا میطلبم که در مصر الهی جلوه نمائی و در کنعان حقیقی منزل و مأوی کنی و در سبیل جمال مبارک تحمل چاه و زندان بنمائی این مقام سر فداست خواه بظاهر واقع و خواه غیرواقع اصل قیام در این مقامست انشاءالله همواره بنفحات قدس مأنوس باشی و بذکر حضرت دوست مألوف متوجه بملکوت ابدی باشی و مترصد ظهور الطاف ربی الاعلی و علیک التحیة و الثناء

MSHR5.444

AB08340

To: Qaini, Ahmad son of Nabil-i-Qain et al., in Khurasan
Date: 1903 ca.

1 O ye friends of 'Abdu'l-Baha! As far as ye are able, bind fast the cord of fellowship, and from the love of one another be ye filled to overflowing like unto a brimming cup, so that the lamp of essential unity may shine forth through these manifold vessels and cast its rays abroad, and spiritual progress may be achieved for all souls.

1 ای یاران عبدالبهاء تا توانید عقد الفت بندید و از محبت یکدیگر چون جام سرشار لبریز شوید تا سراج وحدت اصلیه در این زجاجات متعدده روشن گردد و پرتو اندازد و از برای نفوس ترقیات معنویه حاصل گردد

2 If ye desire nearness to the threshold of the One God, ye must acquire the character of a single being, become as one spirit and one heart. Let each sacrifice himself for the other, that joy may be attained and heavenly delight made manifest.

2 اگر قریبت درگاه احدیت خواهید باید حکم یک نفس پیدا کنید و یک روح و یک قلب هر یک از برای دیگری جانفشانی کنید تا شادمانی حاصل گردد و سرور آسمانی جلوه کند

3 And upon you be greetings and praise.

3 و علیکم التحیة و الثناء

PYB#251 p.03

AB08035*To: Aqa Mirza Habibullah Rafsanjani, in Mashhad**Date: 1903 ca.*

- 1 O thou beloved of Abdu'l-Baha! The afflictions and tribulations which you formerly endured, and the cup of woe which you tasted, are all known and evident....
- 2 The Blessed Beauty, in one of His Tablets, on a certain occasion inscribed this verse of Ibn-i-Farid:
- 3 "Willingly I submit to a judge who, amazingly in his decree,
- 4 Pronounced my blood lawful to shed both within and without the sanctuary."
- 5 The meaning in Persian is this: "O Lord, make that judge content who gave the verdict for the shedding of this wanderer's blood both within and without the sanctuary of the Kaaba, while even hunting is forbidden in the sacred precinct. Yet that wretched one was so hard of heart that he made this servant's blood lawless both within and without the sanctuary."
- ای حبیب عبداله‌آء بلیات و صدماتی که در سابق تحمل نمودید و جام بلائی که نوش جان فرمودید جمیع معلوم و مشهود... 1
- جمال مبارک در یکی از الواح بمناسبتی این بیت ابن فارض را مرقوم فرموده‌اند 2
- طوعاً لقاض اتی فی حکمه عجا 3
- افتی بسفک دمی فی الحلّ و الحرم 4
- که معنیش بفارسی اینست که خدایا آنقاضی را راضی فرما که فتوی بخون این آواره در حلّ و حرم کعبه داد و حال آنکه صید نیز در مشعرالحرام حرامست ولی آن بدبخت چنان دلسخت بود که خون اینعبد را در حلّ و حرم هدر نمود 5

MSHR1.049-050x

AB07976*To: Ardishir Jamshid Farsi Hizari, in Shiraz**Date: 1903 ca.*

- 1 O servant of the All-Merciful!
- 2 Pure is thy soul and pure is thy heart, for thou hast become detached from the world of water and clay, hast set thy heart upon another realm, hast turned to God in worship, hast joined the friends of the Lord, and art freed from the bonds of strangers.
- 3 Thou wert an intimate friend, seeing and speaking. When the rays of the Sun shone forth, thou didst behold the light of truth and hear the melody of the angel.
- 4 Thou hast cut thy heart loose from attachment to this dust-heap and soared to the heights of the love of God. Be thou
- ای بنده یزدان 1
- پاک جانی و پاک دل زیرا از جهان آب و گل بیزار شدی و بجهان دیگر دل بست و حق پرستی و پیاران یزدانی پیوستی و از بند بیگانگان رستی 2
- یار آشنا بودی و بینا و گویا چون پرتو آفتاب درخشید نور حقیقت دیدی و سرود سروش شنیدی 3
- 4

happy, be thou happy, and ever strive against self and desire.
May thy soul be happy!

4 و دل از تعلق با ینخا کدان بریدی و در اوج مهر
یزدان پریدی شاد باش شاد باش و با نفس و
هوی همواره در پرخاش باش جانت خوش باد

ALPA.017, YARP2.020 p.076

AB08117

To: Mirza Ali Muhammad et al., in Shiraz

Date: 1903 ca.

- 1 O descendants of the servant of the threshold of Baha! Give thanks unto God that ye were born of pure loins and sanctified wombs. Ye have drunk from the breast of the love of God and been nurtured in the embrace of the knowledge of God. Assuredly ye will appreciate the value of this bounty and will arise in thanksgiving for this mercy.

1 ای سلالهء بندهء درگاه بها شکر کنید خدا را
که از اصلا ب طیبه و ارحام طاهره تولّد یافتید
از پستان محبت الله شیر خوردید و در آغوش
معرفت الله پرورش یافتید البته قدر این موهبت
را خواهید دانست و بشکرانه این رحمت خواهید
برخاست

- 2 Through God's grace, it is hoped that ye will become flowers and fragrant herbs in the Abha Paradise, put forth colorful blossoms, yield sweet fruits, and remain safe and protected beneath the shelter of God's preservation and protection.

2 از فضل حق امید چنانست که در جنت ابدی
گل و ریاحین شوید و شکوفهء رنگین برآرید و
میوهء شکرین بدهید و در ظلّ حفظ و حمایت
حق محفوظ و مصون مانید

INBA87:516b, INBA52:543

AB07944

To: Asadullah Davudi Saidus-Sultan, in Tabriz

Date: 1903 ca.

- 1 O thou servant of the Abha Beauty! When the celestial Lion rushed forth from the forest of the All-Merciful, He let out such a mighty roar that the sly foxes of ignorance and the cunning jackals, stained with the dye of deceit, fled the field. They then began to plot and conspire, raised the dust of cruelty and malice, and abased themselves to the depths of degradation, and now bewail and lament in the remoteness of obscurity and extinction.

1 ای بندهء جمال ابدی چون غضنفر الهی از بیشهء
رحمانی برون شتافت چنان زئیر و نعرهائی زد که
روبهان جهل و شغالان رنگین از خم رنگ از
میدان گریختند و طرح حیل و تزویر ریختند و
غبار ظلم و جفا انگیزتند و بر فرق خویش خاک
مذلت ریختند و حال در زاویهء محمول و نمود به
ناله و حنین آمیزتند

- 2 Leave them, therefore, in their corner of oblivion. They are “those who forget God, and whom He hath therefore caused to forget their own selves”. Surely they are a people, evil, in grievous loss! Upon thee be greetings and praise.

2 ذرهم فی زاویة النسیان انهم نسوا الله فانساهم
انفسهم انهم قوم سوء اخسرين وعلیک التحية و
الثناء

LOTW#52

NURA#52, MMK4#110 p.120, IDAB.23

AB07923

To: Abdur-Rahim son of Ali Muhammad Kashipaz, in Tihiran
Date: 1903 ca.

- 1 O thou servant of God! The infinite bounties of God bear witness to the supplication and imploring of ‘Abdu’l-Baha each morning. Thus would every soul who is alert and engaged in prayer and communion obtain a portion of this spiritual outpouring each dawn.
- 2 The soul must needs be suppliant to God and perform the obligatory prayers, so that all may be revived with the blessed fragrances wafting from the gardens of loving providence, so that all may obtain a new spirit of life and the reality of man may become the mirror of the effulgences of the All Merciful.

1 ای بنده الهی فیض نامتناهی در هر صبحگاهی
گواهی بر تضرع و ابتهال عبدالهآء مینماید لهذا
باید هر نفس آگاهی کماهی بهرهائی از این فیض
روحانی یابد

2 و آن اینست که در بامداد به نماز و نیاز پردازد و
متضرع الی الله گردد و فریضهء صلات را مجری
دارد تا مشام برایحهء طیبیهء ریاض عنایت متلذذ
شود و روح حیات جدید یابد و حقیقت انسان
میرآت تجلیات حضرت رحمن گردد و علیک
التحیة و الثناء

BRL_IOPF#2.10x

MMK2#133 p.101

AB08289

To: Nayyir, in Tihiran
Date: 1903 ca.

- 1 O Nayyir! Praise God that the light of guidance shines from thy brow and the radiance of the bounty of the Abha Beauty is manifest and evident in thy countenance. Adorn the gatherings for teaching and kindle the great lamp of guidance. Be thou refreshing water for the thirsty and a spirit of joy for the dead. Give the divine wine to those intoxicated with God and give glad tidings of witnessing and attaining the presence of the Abha Beauty in the Supreme Concourse to His lovers.

1 ای نیر من حمد کن خدا را که پرتو هدایت
از جبینت لامع و نور موهبت جمال ابری در
رخت ظاهر و واضح محافل تبلیغ را بیارا و شمع
هدایت کبری روشن فرما تشنگانرا آب گوارا
شو و مردگانرا روح فرح بخشا سرمستان الهی را
صهبای رحمانی بده و عاشقان جمال ابری را به
مشاهده و لقا در ملا اعلی نوید بخش

- 2 I swear by thy precious life that the sun is setting and I have
no more time to write. God willing, purely for your sake, I will
write after sunset or tomorrow.
- 3 And upon thee be greetings and praise.

2 ایجناب بجان عزیزت کہ غروب آفتابست و
مجال تحریر بیش از این ندارم دیگر انشاء الله محض
خاطر شما بعد از مغرب یا فردا

3 و علیک التّحیّة و الثّناء

INBA84:403a

AB08350

To: Sarah Gertrude Harris, in Washington, DC

Date: 1903 ca.

- 1 O thou who art attracted by the perfumed Breath of God!
- 2 Verily I have read thy last letter which shows the kindling of
the Fire of the Love of God in thy heart. Especially pleased
was I with thy persistence in the service of God's Cause with all
thy strength. I certainly pray to God that He draw thee nearer
unto the threshold of His Holiness so that thou mayest accom-
pany 'Abdu'l-Baha in the servitude of the Divine Majesty and
in the worship of the magnanimous Lord before Whom I have
no other function but supplication unto Him and the consecra-
tion of my Virgin Self unto His glorious Kingdom.
- 3 O handmaiden of God! Be thou a shareholder with me in my
servitude to God the Reality and supplicate thou and conse-
crate thy virgin soul unto His Great Might.
- 4 Upon thee be greeting and commendation.

1 آیّها المنجذبة بنفحات الله

2 انّی قرأت تحریرک الآخر الدّالّ علی تسعّر نار
محبّة الله فی قلبک و زادنی سروراً قیامک علی
خدمة امر الله بكلّ قواک و انّی ارجو الله ان
یقربک الی عتبة قدسه حتّی ترافقی عبدالبهاء فی
عبودیّة الحضرة الرّحمانیّة و عبادة الرّبّ الکریم و
لیس لی شأن الا التّضرّع الیه و التّبتّل الی ملکوته
البديع

3 یا امة الله کونی سهیماً لی فی عبودیّتی لله الحقّ و
تضرّعی و تبتلّی الی جبروته العظیم

4 و علیک التّحیّة و الثّناء

ABB.107

AB08334

To: Kiyamarz son of Bahman et al., in Yazd

Date: 1903 ca.

- 1 O divine friends! Just now your esteemed letter was read and
I became occupied with thoughts of you.

1 ای یاران الهی الآن نامهء نامی قرائت گردید بیاد
شما مشغول شدم

- 2 The Lord of all worlds has, in this age and time, placed a crown upon the head of the Persians whose brilliant jewel is the gift of the Abha Beauty. And even if you were to open a hundred tongues at every moment to offer thanks for this supreme bestowal, you would surely fall short, for “this is of God’s grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.”

2 خداوند عالمیان در این عصر و اوان تاجی بر سر فارسیان نهاده که گوهر درخشنده‌اش موهبت جمال ابهاست و این گوهر گرانقیمت [درخشندگی‌اش] بر قرون و اعصار تا ابدالآباد اگر در هر دم صد زبان بگشائید و بشکرانه این عنایت عظمی پردازید البته از عهده برنیائید ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

ALPA.025a, YARP2.031 p.082

AB07878

To: Daughter of Ismullahul-Asdaq

Date: 1903 ca.

- 1 O handmaiden of God! They offer praise beyond description of you, that praise be to God, you are a flame from the fire of the love of God and a servant of the handmaidens of the All-Merciful. You bear the burdens of the friends and willingly shoulder the difficulties of the loved ones. You are illumined and merciful, spiritual and heavenly.
- 2 This praise brings the utmost joy, for praise be to God, His Holiness the embodied Spirit who has attained the Supreme Companion, the title of the Name of God the Most Truthful, has left such a leaf as a memorial who sacrifices her soul and endures the difficulties of the divine friends.
- 3 And upon you be greetings and praise.

1 ای امة‌الله تعریفی زایدالوصف از شما مینماید که الحمد لله قبسه نار محبة الله است و خادمه اماء رحمن زحمت یاران تحمل نماید و مشقت دوستان به جان و دل کشد نورانی است و روحانی روحانی است و یزدانی

2 از این ستایش نهایت سرور حاصل که الحمد لله حضرت روح مجسم الفائز بالرفیق الاعلی جناب اسم الله الاصدق چنین ورقه‌ئی یادگار گذاشتند که بجان جانفشانی نماید و تحمل مشقات دوستان الهی کند

3 و علیک التحیة و الثناء

PYK.291

AB08067*To: Hasan son of Haji Muhammad et al.**Date: 1903 ca.*

- 1 O ye two pure-hearted brothers! When your loving uncle arrived in this land, he remembered you two brothers and requested this letter be written. Observe how kind he is, that in this realm he has remembered his friends and relatives and forgotten himself. This is the utmost love and evidence of bestowed grace.
- 2 Know ye the value of this kindness and ever strive to gladden his heart, that ye may become manifestations of the aid and favor of His Holiness the One, and attain unto the Kingdom of the All-Merciful.
- 3 And upon you both be greetings and praise.

1 ای دو برادر پاک گهر عموی مهرپرور چون باین کشور رسید یاد آن دو برادر افتاد و خواهش این نامه نمود ملاحظه نمائید که چه قدر مهربانست که در این سامان بیاد آشنا و خویش افتاده و خود را فراموش نموده این نهایت محبت است و دلیل بر فیض موهبت

2 قدر این مهربانرا بدانید و همواره در تطیب خاطر او یکوشید تا مظهر عون و عنایت حضرت احدیت گردید و فائز بملکوت رحمانیت

3 و علیکم التّحیّة و الثّناء

MKT5.079a

AB08244*To: Mihraban Jamshid Parsi**Date: 1903 ca.*

O Mihraban! Thou art full of loving-kindness, thou art a luminous horizon, thou art a fragrant musk-pod! A proof of this is that thou hast kindled the fire of love, thou hast burned away the veil of vain imaginings, and thou hast illumined the heart with the light of the countenance of that Beauty of the assembly, and with the sweet fragrance of the love of God thou hast made the nostrils of the friends to be perfumed with musk. In thankfulness for the favors of the one true God, be thou loving towards both friend and stranger, and as far as thou art able, be a loving companion to every broken-hearted one, and become the cause of joy and gladness to every depressed soul. This is the condition of loving-kindness. And upon thee be greetings and praise.

ای مهربان مهرپروری و افق منوری و نافه معطری دلیل بر این آنکه آتش عشق افروختی پرده اوهام سوختی و دل را بنور رخ آن شاهد انجمن منور فرمودی و بنفحه خوش محبت الله دماغ یارانرا معنبر نمودی بشکرانه الطاف خداوند یگانه آشنا و بیگانه را مهربان باش و تا توانی هر دلشکستهئی را یار غمخوار گرد و هر افسردهئی را سبب نشئه و نشاط شو اینست شرط مهربانی و علیک التّحیّة و الثّناء ع

YARP2.180 p.181

AB08060*To: Mirza Khalil Tabib**Date: 1903 ca.*

- 1 O Khalil, Khalil, Khalil! In the Arabic tongue, this word signifieth a true friend, and it was for this reason that Abraham was given this title. It is derived from khullat, which meaneth intense love. God willing, this name shall descend from heaven as a Manifestation of Names, and this quality shall find complete expression and absolute realization in the essence of thy heart.
- 2 The purport of thy letter was a prayer to be made a sacrifice. Yet the utmost desire of 'Abdu'l-Baha is that He might sacrifice Himself for the friends and offer up His life in love for the loved ones of God. I hope that both thou and I may hasten to the place of sacrifice in this path.
- 3 And upon thee be greetings and praise.

1 ای خلیل خلیل خلیل! در لغت تازی دوست حقیقی را گویند لهذا حضرت ابراهیم بآن ملقب گردید مشتق از خلّست و خلّت محبت شدیده انشاء الله مظهر الأسماء تنزل من السمائی و این خصلت تعین تامّ و تحقّق صرف در هویت قلبت خواهد نمود

2 مضمون مکتوبت رجای تصدّق و فدا بود ولی عبدالبهاء را نهایت آرزو اینست که فدای یاران گردد و در محبت دوستان الهی جانفشانی نماید امیدوار که من و تو هردو در این راه قربانگاه بشتابیم

3 و علیک التّحیّة و النّاء

CPF.274, KASH.350

AB12822*To: Muhammad Salih Rafsanjani**Date: 1903 ca.*

- 1 O servant of Baha! Praise be to God that thou hast reached the luminous Shrine, inhaled the holy fragrances from the blessed earth, prostrated thyself upon the sacred dust of that Thresh-old, and raised thy voice in prayer and supplication to the Kingdom of the All-Merciful.
- 2 The signs of this pilgrimage must needs be manifest upon thy brow, and the rays of this spiritual bounty must shine forth in that region. At such a time thou must array the spiritual hosts for battle and, with the sword of proof, conquer the hearts. Kindle the fire of the love of God and burn away the veils of doubt.

1 ای بنده بها حمد کن خدا را که ببقعه نور رسیدی و نفحات قدس از تربت مبارکه استشمام نمودی و روی بر خاک پاک آستان نهادی و بملکوت رحمن تضرّع و مناجات فرمودی

2 باید آثار این شرف در جبین نمایان گردد و انوار این استفاضه در آسمان بتابد در چنین وقتی تنگ صفّ جنگ روحانی پیارائی و بسیف برهان قلوب را مسخر کنی نار محبت الله برافروزی و حجابات شبهات بسوزی

- 3 مؤید بجنود لم تروها گردی و علیک التّحیّة و الثّناء 3
 3 Be thou confirmed by the unseen legions, and upon thee be glory and praise.

BRL_DAK#1165

AB08084

To: *Salmani, Mirza Muhammad et al.*

Date: 1903 ca.

- 1 ای دو یار وفادار من مکتوباتان واصل و مضمون 1
 مفهوم گردید هر اذیت و جفا که در سبیل میر
 وفا وارد شهد بقاست و موهبت عظمی ظلم و
 ستم و درد و غم در مذاق عاشقان جمال قدم
 خوشترین نعمست زیرا در سبیل جانانست و
 رزق دل و جان
- 2 ولی ستمکار را عقوبت پایدار است و عذاب نیران 2
 و نار و قنا ربنا عذاب النار عاقبت مظلوم معزز
 گردد و ظالم مغبون شود و مکروب
- 3 و علیکم التّحیّة و الثّناء 3
 3 Upon you both be greetings and praise.

MMK2#209 p.149x

AB08319

To: *Jadhdhab, Azizullah son of Isma'il Namdar*

Date: 1903 ca.

- 1 ای یار باوفای من تحریر اخیر با نظم جلیل و 1
 شعر ملیح شما رسید چه قدر فصیح و بلیغست و
 مضمون چه قدر عالی و کافی و وافیت بخصوص
 این بیت
- 2 ز آستان اقدسش جذّاب میجوید مدد 2
 2 "From His Most Holy Court, Jadhdhab seeks assistance

⁴Qur'an 2:201.

- 3 That he may attain forever the paradise of His good-pleasure” تا شود فائز برضوان رضایش جاودان
- 4 O thou who drawest hearts! Since these verses are purely in praise of the Blessed Beauty, thou hast attracted ‘Abdu'l-Baha with these flowing poems. Truly thou art an attractor! I hope that in praise and glorification of the Most Glorious Beauty thou wilt open such speech that thou mayest become the magnet of existence and the attractive force in both the seen and unseen realms. And upon thee be greetings and praise. ای جَدَّابِ قلب چون این اشعار صرف نعوت جمال مبارک است عبدالهّیاء را باین اشعار آبدار جذب نمودی حقّا که جذابی امیدوارم که در محامد و نعوت جمال ابهی چنان نطقی بگشائی که مغناطیس وجود و قوهء جاذبه در غیب و شهود گردی و علیک التّحیّة و الثّناء

MSHR3.323

AB09095

To: Unknown, in Bombay

Date: 1903 ca.

- 1 O Kind Lord! Thou hast raised up that maidservant who stirred hearts on the Day of Resurrection, poured the wine of joy into her mouth, and mingled truth and love like honey and sugar. یزدان مهربانا آن کنیز شورانگیز را روز رستخیز برانگیختی و بادهء شادمانی در کام ریختی و راستی و دوستی را مانند شهد و شکر آمیختی
- 2 At this moment she is the companion of the angels of the highest heaven, hath heard the melody of the hidden Herald, and hath fallen into the ocean of Thy forgiveness and pardon. ایندم همدم فرشتگان عالم بالاست و سرود سروش پنهان بشنید و در دریای بخشایش و آمرزش تو افتاد
- 3 O God! Forgive her and bestow Thy favors upon her, make her the companion of prayers and supplications in that other world, and cause her to partake of the cup of bounty at the feast of meeting with Thee. خدایا بیامرز و بنواز و براز و نیاز در آنجهان همدم کن و در بزم دیدار از ساغر بخشش برخوردار فرما
- 4 Thou art the Kind Lord, and Thou art the Peerless One in both worlds. توئی یزدان مهربان و توئی خداوند بیماند در دو جهان

YARP2.255 p.222

AB11978*To: Lutfullah, in Ishqabad**Date: 1903 ca.*

- 1 O son of my dear father! Your revered father's radiant countenance shines bright in the horizon of the Lord's mercy, and you too are observed by the glances of the All-Merciful's eye. God willing, like your father you will be blessed by divine favors and will remain firm and steadfast in God's Cause until your last breath.
- 2 Do not think that you will be forgotten for a moment - we are always thinking of you and seeking divine confirmation and success for you. May God assist you and strengthen you and grant you long life and success.
- 3 And upon you be greetings and praise.

1 ای پسر پدرجان پدر بزرگوار روی تابانش در افق رحمت پروردگار درخشنده و تابان تو نیز بلحظات عین رحمانیت ملحوظ و انشاءالله مثل پدر بالطف حق محظوظ و تا نفس اخیر بر امر الهی ثابت و مستقیم خواهی بود

2 گمان منما که آنی فراموش شوی همیشه بیاد تو مشغولیم و از حق طلب تأیید و توفیق مینمائیم ایدک الله و شیدک و عمرک الله و وفقک

3 و علیک التّحیّة و التّناء

TISH.403

AB11976*To: Qaim Baba brother of Javad Usku'i, in Ishqabad**Date: 1903 ca.*

- 1 O servant of Baha! How wonderful, how wonderful that you have turned to the manifest light and drunk from the fountain of certitude and attained unto true certainty and achieved recognition of the Lord God and been confirmed in receiving the gift of the Forgiver.
- 2 You had hoped for a visit - this intention and resolve is most praiseworthy. However, if there were no obstacles, the Holy Land is in turmoil these days. God willing, you will be granted permission at the appointed time.
- 3 And upon you be greetings and praise.

1 ای بنده بها خوشا خوشا که بنور مبین توجّه نمودی و از عین یقین نوشیدی و حقّ یقین را یافتی و بمعرفت حضرت پروردگار فائز شدی و بموهبت آمرزگار موفق گردیدی

2 رجای حضور داشتی این نیت و عزم بسی مشکور ولی اگر محذوری در میان نبود این ایام ارض مقدّس منقلب است انشاءالله در وقت مرهون مأذون خواهی شد

3 و علیک التّحیّة و التّناء

TISH.308b

AB08970*To: Mirza Rida, in Ivughli**Date: 1903 ca.*

- 1 O kind friend! Praise be to God that thou art designated by the name of contentment (Rida) and art content in thy heart with His decree. 1 ای یار مهربان الحمد لله که باسم رضائی و بدل راضی بقضا
- 2 The station of contentment is among the most exalted of stations, and the state of resignation is among the most excellent of states. As far as thou art able, be content and resigned, and commit all to God. Seek none but His face, follow none but His path, and speak naught but His praise, so that thou mayest become the tranquil soul, content and well-pleasing, and become accepted and beloved at the Threshold of His Oneness. 2 مقام رضا از اعظم مقاماتست و حالت تسلیم از بهترین حالات تا توانی راضی شو و تسلیم گرد و تفویض کن جز روی او مجو و بغیر از ره او مپو و دون ثنای او مگو تا که نفس مطمئنه گردی و راضیه و مرضیه شوی و در درگاه احدیت مقبول و محبوب گردی
- 3 Upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

RAHA.246

AB12616*To: Mazil Sahib Lahistani, in Qum**Date: 1903 ca.*

O generous friend, Mr. Mazel! Give thanks to God that you traveled from Poland to Iran and established your residence in that land. This became the cause of Mazel's perfection and he received an abundant share of eternal life in the divine Kingdom. I hope that the ancient bounty will descend upon you like a pouring rain and that you will become so enkindled with the fire of the love of God that you will illumine future centuries and ages.

ای یار باذل جناب مازل شکر کن خدا را که از لهستان به ایران سفر نمودی و در آن سامان رحل اقامت انداختی این سبب شد که مازل کامل گشت و از حیات ابدیه در ملکوت الهیه نصیب وافر برد امیدوارم که فیض قدیم مانند غیث هاطل بر تو نازل گردد و چنان بنار محبت الله برافریزی که قرون و اعصار آتیه را منور نمائی

QUM.132

AB08899*To: Musa Ahari, in Tabriz**Date: 1903 ca.*

O Musa! Be thou a shepherd of humanity, and upon Mount Sinai and in the illumined Vale, witness the revelation of the Sovereign of Manifestation. The effulgence of truth hath bestowed upon all regions a radiance beyond description, made hearts the centers of divine inspirations, and rendered souls the source of spiritual mysteries. It hath cast tumult into minds, opened the gates of joy upon hearts, and granted the bounty of presence. As far as thou art able, spread abroad these glad-tidings, yet observe the wisdom prescribed in the Book. And upon thee be greetings and praise.

ای موسی من چوپان انسان شو و در کوه طور و
کوی پر نور مشاهده تجلی سلطان ظهور نما بارقه
حقیقت آفاق را نورانیت زاید الوصف بخشیده
و قلوب را مراکز سنوحات رحمانیه فرموده و
نفوس را منشأ اسرار روحانیه کرده در سرها
شور افکنده و بر دلها ابواب سرور گشوده و
فیض حضور بخشیده تا توانی این مرده را بآفاق
منتشر نما ولی بحکمت مشروط در کتاب و علیک
التحیه و الثناء

INBA89:218a, MKT9.192

AB12621*To: Ali Asghar Shirazi, in Tihiran**Date: 1903 ca.*

- 1 O thou who art firm in the Covenant!
- 2 That which thou hadst written was noted. Although I was mindful of thee, I became even more mindful of thee, and I became more grateful and delighted by thy services to the loved ones of God. Praise be to God that the light of service shineth from thy brow and the radiance of servitude gleameth from thy countenance.
- 3 It behooveth thee to render thanksgiving at the Threshold of Oneness that such a confirmation hath been destined for thee. Pass thy days in the company of that learned one who is detached, devoted and suppliant. This is the cause of drawing near to the Court of Grandeur.
- 4 And upon thee be greetings and praise.

1 ای ثابت بر پیمان

2 آنچه مرقوم نموده بودی ملحوظ گشت هر چند
بیاد تو بودم ولی بیشتر بیاد تو افتادم و از خدمات
باحبای الهی ممنونتر شدم و محظوظتر گشتم الحمد
لله که نور خدمت در جبین ساطعست و پرتو
عبودیت در رخسار لامع

3 سزاوار شکرانیتست که بدرگاه احدیت بنمائی که
چنین توفیقی تقدیر شد ایام را در معیت جناب
فاضل منقطع مبتل مبتل بگذران سبب تقرب
درگاه کبریاست

4 و علیک التحیه و الثناء

INBA85:135b

AB08644*To: Muhammad Rida Ibn Sina, in Tihiran**Date: 1903 ca.*

- 1 O thou who art firm in the Covenant! Be not grieved, neither let thy heart be saddened. God willing, things shall unfold exactly as thy heart and soul desire. Exercise some patience and forbearance until the agitation of the hostile ones subsides somewhat and the authorities become assured. Then once again it shall be the same feast, the same pure wine and chalice, the same rose garden with its roses and tulips.
- 2 The answer to the question was written before, and surely it has reached thee by now. Its time will come again.
- 3 And upon thee be greetings and praise.

1 ای ثابت بر پیمان محزون مباش دلتون مگرد
انشاء الله همانطور که آرزوی دل و جان تست
خواهد گشت قدری صبر و تأتی نما تا فی الجمله
هیجان اهل عدوان ساکن گردد و اولیای امور
مطمئن شوند آنوقت باز همان بزمست و همان
صبا و پیاله و همان گلشن است و همان گل و
لاله

2 از پیش جواب مسئله مرقوم شده البتّه تا بحال
رسیده وقتش باز خواهد آمد

3 و علیک التّحیّة و التّناء

INBA84:407

AB09069*To: Mary Harris, in Washington, DC**Date: 1903 ca.*

- 1 O thou who art young in years but great in gifts! I have chanted thy prayer unto God and was gladdened by its meanings which indicate thine excessive love for God, thy great longing for the Kingdom of God, and thine intense attraction to the fragrances of God.
- 2 I beseech God to make thee speak in praise of His Most Glorious Beauty - such praise as would astound the minds of the eloquent and confound the thoughts of the learned - and to make thee a sign of His bounty among the maidens and a lamp of His love shining upon all hearts and spirits.
- 3 Upon thee be greetings and praise.

1 یا صغیره السنّ و عظیمة المواهب اتی رتلت
مناجاتک الی الله و استبشرت بمعانیها الدّالة علی
فرط محبتک لله و عظیم اشواقک الی ملکوت
الله و فرط انجذابک بنفحات الله

2 اسأل الله ان ینطقک بالتّناء علی جماله الأبهی
ثناءً یخیر منه عقول الفصحاء و تذهل منه افکار
البلغاء و یجعلک آية موهبته بین البنات و شمع
محبتّه ساطعاً علی القلوب و الأرواح

3 و علیک التّحیّة و التّناء ع

DRM.009e

AB08990*To: Spear, Artie et al., in Washington, DC**Date: 1903 ca.*

O thou who art turning toward the Kingdom of God!

I have read thy letter of eloquent composition. I beg of God to make thee fluent in tongue, pure in heart, strong in spirit, severed in heart from all else save God, and occupied in the praise of God, to continue in prayer and supplication unto God, to be humble, meek, spiritual, free from the earthly world and its concerns, and awakened to the Kingdom and its Manifestation. Verily thy Lord is powerful in all things.

Upon thee be greeting and praise.

TAB.629

AB08708*To: Rustam son of Bahram et al., in Yazd**Date: 1903 ca.*

- 1 O two faithful servants of the peerless Lord! Give thanks unto God that on this triumphant day you have become moths to the brightly-burning candle and have been consumed by the world-enkindling fire of love. Through the radiance of the Sun of Guidance, your faces were illumined, the veil of heedlessness was burned away, your eyes were shut to all save the Truth, and in the school of God you learned your lessons and studies.
- 2 This is the bounty of the Lord of Creation and the radiation of the Sun in the heaven of worship and praise. May your souls be gladdened!

1 ای دو بندهٔ صادق خداوند بی‌همتا شکر کنید
خدا را که در این روز فیروز پروانهٔ شمع
شب‌افروز گشتید و با آتش عشق جهان‌سوز
شدید از پرتو شمس هدایت رخ برافروختید
و پردهٔ غفلت بسوختید و دیده از غیر حق
پدوختید و در دبستان الهی درس و سبق
آموختید

2 این بخشایش خداوند آفرینش است و تابش
آفتاب سپهر پرستش و ستایش جانتان خوش باد

MMK2#303 p.220, ALPA.073b,
YARP2.085 p.117

AB08552*To: Dr Muhammad Salih, in Egypt**Date: 1903 ca.*

- 1 O servant of God! Do not become dejected, withered and hopeless due to the abundance of debts and loans. Praise be to God, the dawn of hope has broken and the doors of expectation have opened before the faces of the loved ones. All affairs are in the hand of the Power that "doeth whatsoever He willeth." None can withhold when He bestoweth, and none can bestow when He withholdeth.
- 2 Put thy trust in God and seek assistance and grace from the Most Glorious Beauty. Verily, He will aid thee through the treasures of His Kingdom, the wealth of His Dominion, and the riches of His Realm. He is the Mighty, the Generous, the Powerful, the All-Bestowing.

1 ای بنده الهی از کثرت قروض و دیون افسرده و پژمرده و نومید مگرد الحمد لله صبح امید دمیده و ابواب رجا بر وجه احباء گشوده جمیع امور در دست قدرت یفعل ما یشاءست لا مانع اذا اعطا ولا معطى اذا منع

2 توکل بخدا کن و طلب عون و عنایت از جمال ابهی نما آنه یؤیدک بکنوز ملکوته و ثروة جبروته و غناء لاهوته و هو العزیز الکریم المقتدر الوهاب

MMK3#025 p.016

AB08571*To: Mashhadi Husayn Qazvini, in Iran**Date: 1903 ca.*

- 1 O servant of Baha! Praise be to God that thou hast been delivered from the bitterness of the great city and hastened to Iran. Jinab-i-Yunis Khan is present and engaged in service, familiar with servitude at the Threshold of the One. Give thanks to God that thou hast a noble son at the Sacred Threshold who is ever the cause of thy being mentioned at that Court. This is a great bounty and a conspicuous gift in the world of creation.
- 2 Pray that day by day he may increase in sincerity and detachment, and that at every moment he may be more successful than before. And upon thee be greetings and praise.

1 ای بنده بهاء الحمد لله از مرارت مدینه کبیره رهائی یافتی و به ایران شتافتی جناب یونس خان حاضرند و بخدمت مشغول و بعبودیت درگاه احدیت مألوف شکر کن خدا را که نجل نجیبی در آستان مقدس داری که همواره سبب ذکر تو در آن آستانست این فضلیست عظیم و بخشش پرنمائی در جهان آفرینش

2 دعا کن تا روز بروز بر خلوص و انقطاع بیفزاید و هر دم بیشتر از پیش موفق شود و علیک التحية و التناء

MUH3.209b

AB08718*To: Bihjat, Miharaban et al.**Date: 1903 ca.*

O ye two who are associated with the Supreme Threshold! Jinab-i-Ardeshir, like a lion, made his way to the luminous forest and, like a fierce lion, reached these thickets. In this wilderness he roared, and at the Supreme Threshold he offered worship, and on your behalf he beseeched forgiveness and sought pardon. We implore the kind Lord that his needs may be fulfilled and his supplications be answered at the threshold of the Lord of Signs. And upon you both be greetings and praise.

ای دو منتسبین درگاه کبریا جناب اردشیر مانند شیر به بیشه نور منیر پی برد و بمثابه ضرغام باین آجام رسید در این صحرا غرشی کرد و در درگاه کبریا پرستشی نمود و بجهت شما استدعای آمرزشی کرد و طلب بخشایشی نمود از الطاف یزدان مهربان مستدعیم که حاجاتش روا گردد و مناجاتش در بارگاه ربّ الآیات مستجاب شود و علیکم التحية و الثناء

YARP2.492 p.363

AB08595*To: Biman Khudadad**Date: 1903 ca.*

- 1 O servant of God! The Absolute Bounty hath filled the world of humanity like unto the Cup of Jamshid, and hath summoned all peoples to the call of the Most Great Gift, that they may become intoxicated with the wine made ready at the Divine Festival, and attain unto joy and felicity.
- 2 How blessed is the soul who hath drunk a draught from the Chalice of the Covenant, who hath been transported in rapture and delight, who hath arisen in servitude at the Holy Threshold, and who hath become a partner and participant with 'Abdu'l-Baha in service at the Court of Oneness.
- 3 May thy soul be well-pleased!

1 ای بنده حقّ فیض مطلق جهان انسانرا مانند جام جم سرشار نمود و جمیع امم را صلاّی موهبت کبری زد تا کی از باده آماده در جشن الهی سرمست شود و شادمانی کند و کامرانی فرماید

2 خوشا بحال نفسیکه جرعه‌ئی از پیمانه پیمان نوشید و به وجد و طرب آمد و بعبودیت آستان مقدّس برخاست و در خدمت درگاه احدیت شریک و سهیم عبدالبهاء شد

3 جانت خوش باد

YARP2.596 p.418

AB08581*To: Hurmuzdiyar Ibn Bahram**Date: 1903 ca.*

- 1 O servant of the Most Glorious Beauty! 1 ای بندهء جمال ابدی
- 2 Bahram is a shining star, but from this radiance the purpose of spiritual ones is not achieved and the desire of the Baha'is is not fulfilled, for the luminosity of Bahram is visible in the darkness of night, but behold how the faces of the friends of God shine in the world-illuminating day. Consider what a difference there is between that which shines in the night and this which is brilliant and radiant in the day! Therefore, praise God that thy face is resplendent and effulgent with the light of guidance. 2 بهرام ستارهء رخشنده است ولی از این
رخشندهگی مرام روحانیان حاصل نگردد و کام
بهائیان میسر نشود زیرا رخشندهگی بهرام در
ظلام شب تاریک مشهود ولی روی یاران الهی
در روز جهان افروز بین چه قدر تفاوت در میان
آن در شب روشن و این در روز ساطع و لامع
پس حمد کن خدا را که رویت بنور هدایت
درخشنده و تابانست
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و التّناء

YARP2.293 p.242

AB08872*To: Jalal Shirazi**Date: 1903 ca.*

- 1 O thou who art attracted to the Most Great Name! 1 ای مفتون اسم اعظم
- 2 Thy faith and certitude in the Day-Star of the horizons, and thy firmness and steadfastness in the Covenant and Testament at the Threshold of the Day-Star of effulgence, are accepted and beloved. Praise God that thou hast been assisted and confirmed with such a bounty, and hast become the recipient of such a favor. This hidden pearl and treasured gem is the ornament of the crown of the people of the Kingdom. Know thou its worth and value, and arise in thanksgiving. 2 ایمان و ایقانت بنبر آفاق و ثبوت و رسوخت
به عهد و میثاق در آستان نبر اشراق مقبول و
محبوب افتاد حمد کن خدا را که بچنین بخششی
مؤید و موفق شدی و مظهر چنین عنایتی
گردیدی این در مکنون و لؤلؤ مخزون زینت تاج
اهل ملکوتست قدر و قیمتش بدان و بشکرانه
پرداز
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و التّناء

YBN.039b

AB08678*To: Jamshid Mihraban**Date: 1903 ca.*

- 1 O Jamshid! It is said that Jam possessed a cup in his hand that revealed the world and was set with jewels. Every morning he would gaze into that goblet like a mirror and unveil the mysteries of the realm. This is a tale and tradition, a story and discourse of historians.
- 2 But if thou desirest the world-revealing cup, it is the pure heart wherein the mystery of the Self-Sufficing Lord appears manifest and evident in that brilliant mirror. That cup is adorned with the gems of the love of God, therefore it is resplendent and luminous. May thy soul be happy!

1 ای جمشید گویند که جم را جامی در دست بود جهان‌نما و مرصع هر صبح در آن قدح آئینه‌آسا نظر مینمود و کشف راز کشور میکرد این حکایتست و روایت داستانست و گفتگوی مورخان

2 ولی تو اگر جام جهان‌نما خواهی آن دل پاکست که راز خداوند بی‌نیاز در آن آئینه تابناک پدید و آشکار آن جام بگوهر محبت الله مرصعست لهذا درخشنده و تابان جانت خوش باد

YARP2.726 p.481

AB08699*To: Khurshid**Date: 1903 ca.*

- 1 O Khurshid! The radiance of a physical star illumines the material world, but the light of the divine stars renders the spiritual realm all-merciful. The true light is the ray of the Sun of Reality which leads the human world from the abyss of imperfection to the highest summit of perfection, bestows the spirit of life upon the lifeless and barren earth, and adorns it with various flowers and fragrances.
- 2 I beseech God that through the bounty of the Most Great One and the grace and mercy of the Supreme Concourse, the garden of hearts may be so adorned as to become the envy of the most verdant garden and the object of jealousy of the Paradise of Abha.
- 3 Upon thee be greetings and praise.

1 ای خورشید پرتو کوکب آسمانی جهان جسمانیرا نورانی نماید اما نور اختران یزدانی عالم روحانیرا رحمانی کند نور حقیقی شعاع شمس حقیقت است که عالم انسانیرا از برزخ نقص باوج اعظم کمال میرساند و ارض هامده میده را روح حیات می‌بخشد و بانواع گل و ریاحین مزین مینماید

2 از خدا خواهم که حدیقه دلها بموهبت حضرت کبریا و فیض رحمت ملا اعلی چنان مزین شود که غبطه حدیقه غنا گردد و رشک جنت مأوی

3 و علیک التحية و التناء

YARP2.292 p.241

AB08953*To: Mother of Abdu'l-Muhammad Najjar**Date: 1903 ca.*

- 1 O assured leaf! Do not be sorrowful over the death of your son and do not weep. Do not grieve and do not be distressed, for that nightingale has flown to the most glorious rose garden and that yearning one has hastened to the assembly where the Luminary of the horizons manifests itself.
- 2 That one who was thirsting for the sweet waters of the Euphrates has entered the eternal ocean of divine favors. If you love him, be patient and forbearing - nay rather, offer praise and thanksgiving that he has attained to such a great victory and manifest bounty.

ADMS#161

1 ای ورقهء مطمئنّه از فوت پسر مکدر میباش و
اشک مرز محزون مگرد مغموم مشو زیرا آن مرغ
سحر بگلشن جلیل اکبر پرواز نمود و آن مشتاق
بمخمل تجلی نیر آفاق شتافت

2 آن تشنهء عذب فرات بدریای نعیم سرمدی وارد
گشت اگر او را دوست داری صبر و تحمل کن
بلکه حمد و شکر نما که بچنین فوزی عظیم و فیضی
مبین موفق شد

BSHN.140.347, BSHN.140.363, BSHN.144.345,
BSHN.144.361, MHT1b.020a, MHT1b.206

AB08810*To: Mr Firuzih**Date: 1903 ca.*

- 1 O Firuzih of radiant jewel! The jewelers believe that turquoise is a precious gem, superior to, better than and more pleasing than any other gem in purity. Now it appears that they are correct, right and accurate in this opinion, for our Firuzih is from the mine of divine bounty, and all the friends praise and extol his refinement, declaring him to be regal and lustrous.
- 2 Praise be to God, he is from the mine of the love of God and from the quarry of the knowledge of God. And upon thee be greetings and praise.

1 ای فیروزهء فیروز گوهریان برآند که فیروزه
گوهریست گرانها و از هر گوهری برتر و بهتر و
خوشتر در صفا حال چنین معلوم میشود که در
رأی صادقند و مصیب و موافق زیرا فیروزهء ما
از کان بخشایش یزدانست و جمیع یاران تعریف و
توصیف از لطافتش مینمایند که شاهوار و آبدار
است

2 الحمد لله از کان محبت الله است و از معدن
معرفت الله و علیک التّحیّة و الثّناء

YARP2.188 p.184

AB08587*To: Muhammad Mirza**Date: 1903 ca.*

- 1 O seeking, finding servant of God! You have traversed the wilderness of search and striven mightily. You investigated the mystery of reality until the light of guidance shone forth and the fountain of knowledge gushed forth. The eye of certainty began to flow and the truth of certainty was attained. The manifest light became visible and the lifeless spirit became the fire of the burning bush. The mystery of existence became apparent and the reality of witnessing threw off its veil.
- 2 Therefore, give thanks and adopt a way and conduct that will make you a unique servant of the one God, estranged from self and desire. And upon you be greetings and praise.

1 ای بندهء جویندهء یابندهء یزدان بادیهء طلب
پیودی و مجاهده فرمودی سر حقیقت تحرّی
نمودی تا آنکه پرتو هدایت درخشید و چشمهء
معرفت جوشید عین یقین جاری شد و حقّ
الیقین حاصل گشت نور مبین مشهود شد و روح
مخمود نار ذات الوقود گشت سر وجود ظاهر شد
و حقیقت شهود پرده برانداخت

2 پس بشکرانه پرداز و روش و سلوکی گیر که یگانه
بندهء خداوند یگاکردی و بیگانه از نفس و هوی
و علیک التّحیة و الثّناء

MKT8.027b

AB08554*To: Muhammad Taqi Khan**Date: 1903 ca.*

- 1 O thou servant of God! Hold thou firmly to the hem of the garment of righteousness and piety and to the utmost of thy ability seek thy illumination from the Concourse on High, from the Lamp of Guidance.
- 2 The stars shining in the firmament of the all-Merciful are characterised by this blessing of divine guidance. Unless the candle of faith shines in the globe of righteousness its lights cannot be resplendent, its brilliance cannot spread far and wide. If one places a light beneath a metal lid its lights will be extinguished but when it shines under a crystal globe its beams are able to illumine the horizons of the world.

1 ای بنده الهی تا توانی دست بذیل تقوی زن و از
سراج هدی اقتباس نور از ملاء اعلیٰ نما

2 از خصایص نجوم افق رحمن موهبت هدی و
تقویست تا شمع هدی در زجاجهء تقی نیفزود
انوارش ساطع نگردد و نجمش لامع نشود اگر
سراجی در فانوس حدید نهی انوارش مخمود شود
و چون سراج در زجاج صافی لطیف افروزد
انوارش آفاق را روشن کند و علیک التّحیة و
الثّناء

MMK2#177 p.129, AKHA_132BE #02
p.a, AKHA_133BE #15 p.a

AB08516*To: Taj Bagum**Date: 1903 ca.*

- 1 O handmaid of God! Glad tidings! For in this divine Cycle women will soon gallop in the arena of men. In America, the clamor of the handmaids of the All-Merciful has shaken the very foundations. Behold what is happening!
- 2 It is therefore evident how the honored women in the blessed homeland of the Holy Land must occupy themselves with supreme spirituality, mighty sanctification, wondrous detachment, purity of heart, refinement of soul, and sheer luminosity. I hope they will succeed in this.
- 3 And upon thee be greetings and praise.

1 ای امة الله بشارت باد که در این دور یزدانی نساء نزدیکست که در میدان رجال جولان نمایند در امریکا ولوله اماء رحمن زلزله بر ارکان انداخته بین چه خبر است

2 دیگر معلومست که حضرات نسوان در موطن مبارک ارض اقدس چگونه باید بروحانیت کبری و تقدیس عظیم و تنزیه بدیع و پاکی قلب و تزکیه نفس و نورانیت صرفه پردازند امیدوارم که موفق گردند

3 و علیک التّحیّة و الثّناء

MKT6.070b

AB08597*Date: 1903 ca.*

O true servant of God! Gird up thy loins, set firm thy steps, exert a mighty effort, and enter the plane of sacrifice. Be swift in the path of God and seek an abode loftier than the heavens. The fleet-footed charger is at the ready, the vast arena is beckoning, the ball of good fortune is in play, and the mallet of divine confirmation is at hand. It is time to spur on thy steed and carry away the prize from the field of play. "I do as bidden and bring the message." Make haste, make haste, for time is short and the minstrel's melody is nearing its end. If, at this feast, thou dost not clap thy hands, beat the drum, lift up thy voice, and sing out the songs of joy, when wilt thou then know blissful rapture and heavenly intoxication?

ای بنده‌ی حق همتی بنما و دامنی بکمر زن و قصد مقامی بلندتر از افلاک نما. ای بنده‌ی حق رخس سریع حاضر، میدان وسیع موجود، گوی سعادت در پیش و چوگان عنایت در دست، وقت جولان است و ربودن گوی از میدان. من آنچه شرط بلاغ است با تو میگویم، بشتاب بشتاب که وقت تنگ است و آهنگ مطرب نزدیک بانتهاء. اگر در این بزم کف زنی، دف زنی، آواز نخوانی و شبناز بلند نکنی، دیگر در چه زمان مخمور و مست گردی؟

AKHA_127BE #09 p.a, DUR1.058,
ANDA#23 p.54, KNSA.137

BRL_ATE#099, MNYA.185

AB09339*To: Jamshid Tirandaz, in Bombay**Date: 1903 ca.*

1 O God! O Compassionate Lord! Jamshid Tirandaz hath winged his flight to Thy rose garden, that, like unto the birds of the meadow, he may raise his voice and sweet melodies in the garden of oneness, offering praise unto Thee, and seeking repose beneath the tree of hope.

2 O Thou Bestower! Make that blessed friend to shine like unto a star in the East of bounty and forgiveness, and cause him to appear bright and manifest like unto the radiant moon. Thou art the Bestower, the Kind, Thou art the Forgiving, the Lord.

1 ای خداوند بخشنده* مهربان جمشید تیرانداز پرواز
بگلزار تو نمود تا مانند مرغان چمن در گلشن
یگانگی آواز و شهنواز بلند کند و ستایش تو نماید
و در سایه* درخت امید آسایش جوید

2 ای بخشنده آن یار فرخنده را مانند ستاره در
خاور بخشش و آمرزش درخشنده نما و چون مه
تابان روشن و نمایان فرما توئی بخشنده و مهربان
و توئی آمرزنده یزدان

YARP2.364 p.290

AB09319*To: Baqir Mahir et al., in Isfahan**Date: 1903 ca.*

1 O Baqir! Thou art triumphant over the self, pure in heart, seeing with clear vision, and present in spirit. Well is it with thee, for thou hast found thy way from multiplicity to the One True God, hast been delivered from the veils of error, hast reached the fountainhead of life, hast drunk from the cup of supreme guidance, and hast been blessed with this mighty gift.

2 Therefore, adopt such a way and manner of conduct that thou mayest become the cause of guidance to others. Upon thee be greetings and praise.

1 ای جناب باقر ماهر بر نفس قاهری و بقلب
طاهری و بدیده ناظری و بروح حاضری خوشا
بحال تو که از کثرات بواحد حقیقی پی بردی
و از حجابات ضلال نجات یافتی و بسرچشمه*
حیات رسیدی و کأس هدایت کبری نوشیدی
و بموهبت عظمی موفق شدی

2 پس روش و سلوکی گیر که سبب هدایت دیگران
گردد و علیک التّحیّة و التّناء

INBA87:229b, INBA52:234a

AB09642*To: Muhammad Ali Darbandi, in Ishqabad**Date: 1903 ca.*

- 1 Your faith and certitude are confirmed, and your recognition and knowledge are verified. And as the believer from among Pharaoh's people who concealed his faith said: "Will ye slay a man because he saith, my Lord is God?"
- 2 This concealment is greater than open acknowledgment, for therein lies infinite wisdom. Among other things, he can engage in service, establish bonds of fellowship with everyone, and with the utmost spirituality make strangers into friends.
- 3 And upon thee be greetings and praise.

1 ایمان و ایقانت مسلم و اقبال و عرفانت مصدق
و قال رجل مؤمن من آل فرعون یکتّم ایمانه ا
تقتلون رجلاً أن یقول ربّی الله

2 این کتمان اعظم از اذعانست زیرا در آن حکمتی
بی پایان از جمله بخدمت پردازد و با هر کس
طرح الفت اندازد و بکمال روحانیت بیگانه را
آشنا سازد

3 و علیک التّحیّة و التّناء

MMK6#469

AB09129*To: Shamsul-Hukama, in Khurasan**Date: 1903 ca.*

...O thou who art endowed with insight and vision, who art cognizant of the hidden secret and the guarded symbol in the Tablets of God, the Self-Subsisting: Ponder upon the reality of things and how the people have remained heedless of this manifest light. Verily the East hath dawned, and the West hath been illumined by the praised Star. The people in distant lands are entering in throngs beneath the extended shade and are being gathered beneath the unfurled Standard. Yet the realm of Iran, the Dawning-Place and Orient of the Sun of the horizons, remaineth until now beneath veils and clouds. In this there is indeed perplexity for those possessed of understanding....

...ایّها الخبیر البصیر الواقف علی السّر المکنون و
الرّمز المصون فی صحائف الله المهیمن القیوم تمعن
فی حقیقة الأمور و کیف غفل النّاس عن هذا
النّور المشهود أنّ الشّرق قد لاح و أنّ الغرب قد
استضاء بالکوکب المحمود و یدخلون النّاس فی
البلاد القاصیه افواجا فی الظّل الممدود و یحشرون
تحت اللّواء المعقود و موطن الاشرار و مطلع نیر
الآفاق اقلیم ایران الی الآن تحت الحجاب و الغمام
انّ فی ذلك لحریره لأولی الأبواب...

MMK6#621x

AB09533*To: Mihraban Bahram Biman Maryamabadi**Date: 1903 ca.*

O Mihraban! The Zoroastrian friends are heavenly souls who have received their portion and share of tribulations, sedition and tests in Yazd and its surroundings. They have endured injuries, heard reproaches, witnessed persecution and encountered a thousand forms of hardship. Assuredly, they have an abundant portion from this cup of bounty and a praiseworthy share of this wine of faithfulness. Through God's grace and favor, remain hopeful. May your soul be joyous.

ای مهربان یاران زردشتی بهشتی اند و از بلا و فتنه و امتحانات در یزد و حوالی بهره و نصیب بردند صدمه خوردند ملامت شنیدند اذیت دیدند و هزار گونه زحمت یافتند البته از این جام عطا آنرا نصیب موفور است و از این باده وفا بهره مشکور به فضل و عنایت حق امیدوار باش جانت خوش باد

YARP2.527 p.380

AB09466*To: Wife of Mirza Husayn et al., in Miyanduab**Date: 1903 ca.*

- ¹ O beloved handmaidens at the threshold of the Divine Unity! 'Abdu'l-Baha supplicates at the Divine Threshold with utmost lowliness and pleading, begging for heavenly aid and bounty, that ye may be crowned with His most great gift and become the recipients of His endless favors. Upon you be greetings and praise.

¹ ای کنیزان عزیزان درگاه احدیت عبدالبهاء بدرگاه کبریا بجز و نیاز آرد و طلب عون و عنایت کند تا بموهبت کبری سرفراز گردید و مورد الطاف بی پایان شوید و علیکن التّحیة و الثّناء ع ع

- ² O handmaids of the All-Merciful! Although the letter is written collectively and briefly, yet the profound meaning of these very words "beloved handmaidens" is sufficient, and for all else "We shall increase the reward of those who do good." I hope that day by day ye may become ever dearer in the Court of the Blessed Beauty.

² یا اماء الرحمن هر چند نامه جمعاً و مختصراً مرقوم گردیده ولی معانی مفصل همین کلمه کنیزان عزیزان کفایت است و مابقی و سنزید المحسنین امیدوارم که در درگاه جمال مبارک روز بروز عزیزتر گردید

MKT7.106

AB09407*To: Abdu'l-Husayn Samandari, in Qazvin**Date: 1903 ca.*

- 1 O namesake of 'Abdu'l-Baha in servitude, think not that you are forgotten for a moment. I remember you constantly and beseech God that we both may succeed in fulfilling the requirements of this glorious name, so that outwardly and inwardly, in word and in meaning, in speech and in deed, in essence and in form, in nature and in identity, we may be confirmed in servitude at the Sacred Threshold. That is, that we may arise to conduct ourselves in such a way as to be acceptable at the threshold of that King of Kings.
- 2 And upon you be greetings and praise.

1 ای سمی علوی عبدالهآء گمان منما که دقیقهئی فراموش شوی دمبدم بیاد توام و از حق میطلبم که هردو بلوازم این اسم جلیل موفق شویم تا ظاهراً باطناً لفظاً معنأً قولاً فعلاً جوهرأً عرضاً کینونتأً ذاتاً بعبودیت آستان مقدس موفق گردیم یعنی بروش و سلوکی قیام نمائیم که در عتبه آن ملک الملوک مقبول گردد

2 و علیک التّحیّة و التّناء

AYBY.391 #078

AB09390*To: Aqa Mirza Zaman, in Tihiran**Date: 1903 ca.*

O Zaman! Transform space into spacelessness and divide not time. Seek everlasting life and desire endless joy. This bounty will appear when the divine illumination enlightens the heart, and illumination depends upon spirituality - that is, when you become freed from physical limitations, divest yourself of human conditions, and become a heavenly angel, the mercy of all worlds, and the gift of spiritual beings. Upon you be greetings and praise.

ای زمان مکان را بلا مکان تبدیل نما و زمان را تقسیم مکن زندگانی جاودان بجو و مسرت بی پایان بخواه این موهبت وقتی جلوه نماید که نورانیت الهیه قلب را روشن فرماید و نورانیت بروحانیتست یعنی از قیود جسمانی رها یافته خلع شئون بشری نمائی و فرشته آسمانی گردی رحمت عالمیان شوی و موهبت روحانیان و علیک التّحیّة و التّناء

MKT9.134a

AB09236*To: Mashhadi Akbar, in Tihiran**Date: 1903 ca.*

O servant of the True One! From what is known, thou art like unto the stars rising from the dawning-place of humility and submissiveness, and in the presence of the divine friends thou art self-effacing, humble and suppliant. Thou regardest service to the friends as drawing nigh unto the Threshold, and servitude to the loved ones as freedom in both worlds. If this be so, rest thou assured that such a brilliant light will illumine thy brow that, like unto the manifest morn, thou shalt become bright, radiant and resplendent. And upon thee be greetings and praise.

ای بنده حقّ از قرار معلوم مانند نجوم از مطلع
خضوع و خشوع طالع و لائمی و در محضر یاران
الهی فانی و خاضع و مبتهل خدمت دوستانرا
تقرّب آستان دانی و بندگی یارانرا آزادگی دو
جهان شمری اگر چنین است یقین بدان که نور
منیر چنان فیضی بجبین فرماید که مانند صبح
مبین روشن و تابنده و درخشنده گردد و علیک
التحیة و الثناء

INBA16:110

AB09366*To: Mirza Ahmad Shirazi, in Tihiran**Date: 1903 ca.*

O true friend! What thou didst write was noted and became the cause of spiritual joy. Praise be to God that thou hast become renowned throughout all regions through thy love for that Peerless Beloved, and hast become intoxicated and enchanted. Therefore this is the time of joy and gladness, and the moment of resurrection and revival. Be confident in the grace of the All-Merciful and occupy thyself with thy profession in obedience to the command of thy Chosen Lord. God willing, blessings will become manifest and bounties will be attained. And upon thee be greetings and praise.

ای دوست حقیقی آنچه نگاشتی ملاحظه گردید
و سبب سرور وجدانی گشت الحمد لله بحجّت
آن دلبر یگانه رسوای آفاق شدی و سرمست و
شیدا گشتی لهذا وقت سرور و حبور است و
هنگام حشر و نشور مطمئن بفضل رحمن باش
و مشغول به کسب و کار اطاعةً لأمر ربّک
المختار انشاء الله برکت رخسار مینماید و موهبت
حاصل میگردد و علیک التحیة و الثناء

YBN.039a

AB09350*To: Qazvini, Mashhadi Husayn et al., in Tihiran**Date: 1903 ca.*

O ye two servants of God! Jinab-i-Yunis Khan is engaged in service to the Lord and is accustomed to servitude at the Sacred Threshold. Praise be to God, he is hale and healthy, active and steadfast. He hath no sorrow save separation from you, and no grief save the heat of longing. Ye should at all times be engaged in prayer on his behalf and seek divine assistance and grace, that he may daily become more successful, more steadfast, more firm, and strive more diligently in service....

ای دو بنده الهی جناب یونس خان بخدمت حضرت یزدان مشغول و بعبودیت آستان مقدس مألوف الحمد لله صحیح و سالمست و ساعی و قائم حسرتی جز فرقت شما ندارد و ملالی جز حرارت اشتیاق نخواهد شما باید در جمیع احوال بدعا در حق او مشغول شوید و طلب عون و عنایت نمائید که روز بروز موفقتر گردد و ثابت تر شود و راستتر گردد و بخدمت بیشتر کوشد....

MUH3.209ax

AB09527*To: Aqa Mihdi son of Karbala'i Ahmad**Date: 1903 ca.*

- ¹ O thou who hast obtained guidance from the light of the truth! The human temple is like unto a niche, and the heart is like unto a glass globe, and the love of God is like unto the light within that glass. When that lamp is ignited, the globe becometh illumined and the physical niche also becomes full of light and brilliance. Therefore give thanks unto God that this luminous flame and this merciful ray hath been kindled within the niche of thy physical temple and the glass globe of thy spiritual heart.

¹ ای مهتدی بنور حقیقت هیکل انسانی مانند مشکااست و قلب بمنابه زجاج و محبت الله مانند سراج چون چراغ روشن گردد لاله نورانی شود و مشکاة جسمانی نیز روشن و متلألئ گردد پس شکر کن خدا را که این شعله نورانی و لمعه رحمانی در مشکاة هیکل جسمانی و زجاجه قلب روحانی افروخته گشت

- ² And upon thee be greetings and praise.

² و علیک التّحیّة و النّناء

MMK2#118 p.091

AB09664*To: Brothers of Habibullah Afnan et al.**Date: 1903 ca.*

- 1 The honored Za'ir who is present is unaware that you have received numerous letters from 'Abdu'l-Baha. Therefore, he again requests that this letter be written. 1 جناب زائر حاضر خبر ندارد که آن جناب نامه‌های متعدّد از عبدالهّاء دارد لهذا باز خواهش نگارش این نامه مینماید
- 2 For his sake, the pen has once more been set in motion and engaged in writing, so that you may know that you are remembered in this divine gathering and renowned at the Threshold of the All-Glorious, and 'Abdu'l-Baha is ever mindful of you. 2 محض خاطر ایشان باز خامه بحرکت آمد و بتحریر پرداخت تا بدانی که در این انجمن رحمانی مذکوری و در عتبه حضرت سبحانی مشهور و عبدالهّاء در جمیع احیان پیادت مألوف
- 3 And upon you be greetings and praise. 3 و علیک التّحیّة و التّناء

INBA87:363a, INBA52:372a

AB09461*To: Gawhar Mandigar**Date: 1903 ca.*

O precious Gawhar, handmaid of God! A jewel must be full of essence, for the purity and delicacy of everything lies in its essence. If thou art a pearl in the divine ocean's shell, show forth thy essence and manifest thy brilliance and radiance. The luminosity of every jewel comes from the light of the love of God, and every lustrous pearl is nurtured within the shell of the knowledge of God. When one achieves these two virtuous qualities, one becomes a royal pearl for this world and illumines both worlds with light and splendor. May thy soul be happy!

ای کنیز عزیز خدا گوهر باید پر جوهر باشد زیرا صفای هر چیز و لطافتش بجوهر است اگر گوهر صدف دریای یزدانی جوهری بنا و تلتلاً و لمعانی ظاهر کن درخشندگی هر گوهری بنور محبت اللّٰهست و پرورش هر درآبدار در صدف معرفت الله چون باین دو منقبت موفق گردد جهانرا در شاهوار شود و دو جهانرا روشن و تابدار نماید جانت خوش باد

YARP2.272 p.233

AB09450*To: Gul Bahram mother of Kiumartha son of Furud**Date: 1903 ca.*

- 1 O handmaid of God! The rose, hyacinth and thyme require a sweet fragrance and delightful perfume. The sweet-scented fragrance of the human flower is the divine perfume. If this musk-laden scent is diffused from the human flower, that flower will bloom in the garden of all humanity, and that bud will become radiant in the Most Glorious Paradise.
- 2 Beseech God that, like unto a flower, thou mayest be made to bloom in the Divine Garden and spread abroad the sweet fragrance of the love of God. May thy soul be ever happy!

1 ای کنیز خدا گل و سنبل و ضمیران را بوی خوشی و رائحه دلکشی لازم نفحه معطره گل انسانی رائحه رحمانیست اگر این بوی مشکبار از گل انسانی انتشار یابد آن گل در گلشن کل بشکند و آن غنچه در جنت ابدی خندان گردد

2 از خدا بجواه که مانند گل در گلبن ابدی شکفته گرددی و رائحه طیبه عشق یزدان منتشر نمائی جانت خوش باد

YARP2.618 p.428

AB09172*To: Hajar daughter of Hakim Aqa Jan**Date: 1903 ca.*

- 1 O handmaiden of God! Be thou resigned unto fate and be satisfied with whatever the operation of destiny causeth to occur. Moreover, do not believe that whatever man desireth is also best for man. How often it is that one's desire is the enemy of the soul and the cause of its abasement and degradation.
- 2 Therefore, submit thine affairs to the Hand of power, and ask not of Him. Assuredly His grace will come and that which is best for thee will be obtained.
- 3 Upon thee be salutations and praise.

1 ای امه الله راضی بقضا باش و هر نوع که تقدیر مجری مینماید خوشنود گردد همچو گان منما که آنچه آرزوی انسانست خیر انسانست چه بسیار که آرزو عدو جانست و سبب ذلت و هوان

2 پس امور را بید قدرت تسلیم نما از خود خواهشی مدار البته فضل شامل گردد و آنچه سبب خیر توست حاصل شود

3 و علیک التّحیّة و الثّناء

ADMS#060

MKT7.055b, AKHA_122BE #05
p.b, BSHN.140.261, BSHN.144.261,
MHT2.101a

AB09318*To: Jamshid Mihraban**Date: 1903 ca.*

O wise Jamshid! Since you have taken refuge in the mighty Pillar, the favors of the Glorious Lord will surely encompass your kind father. Among the special favors of the Greatest Name - may my spirit be a sacrifice for His loved ones - in this mighty Dispensation is that the son supplicates for forgiveness for the father, and descendants intercede for their ancestors. Therefore, this servant beseeches at the threshold of the Lord that your father and mother may be immersed in the ocean of forgiveness. And upon you be greetings and praise.

ای جمشید رشید چون برکن شدید پناه بردی
الطاف رب مجید البتہ شامل حال پدر مہربان
گردد از الطاف خاصہ اسم اعظم روحی
لاحقائہ الفداء اینست کہ در این دور معظم
پسر طلب عفو از برای پدر نماید و احفاد
شفاعت اجداد نمایند لهذا اینبعد از درگاہ رب
استدعا مینماید کہ پدر و مادر آنسرور در
دریای غفران مستغرق گردند و علیک التحیۃ
و الثناء

YARP2.271 p.233

AB09337*To: Khudadad son of Hakim**Date: 1903 ca.*

- 1 O Khudadad! Be thou a divine gift and a bestowal of the Abha Beauty, that thou mayest become a mercy unto the world of humanity and a bounty from the Lord God, guiding all who are filled with love toward truthfulness and reconciliation, love and kindness, fellowship and unity, freedom and purity.
- 2 Guide them that thou mayest become a son of wisdom and an ordinance of the All-Merciful and All-Compassionate.
- 3 May the signs of spirituality, luminosity and mercy be manifest from all thy members, and may thy soul be ever joyous!

- 1 ای خداداد داد خدا باش و بخشش جمال ابہی تا
رحمت عالم انسان باشی و مہبت حضرت یزدان
رہبر بشر گردی و ہادی ہر مہرپرور بہ راستی
و آشتی و محبت و مہربانی و الفت و یگانگی و
آزادگی و پاکی
- 2 دلالت فرما تا پور حکیم شوی و دستور رحم و
رحیم
- 3 آثار روحانیت و نورانیت و رحمانیت از جمیع
ارکان ظاہر شود جانت خوش باد

YARP2.609 p.424

AB09186*To: Manavi, Bahram et al.**Date: 1903 ca.*

- 1 O free ones! 1 ای آزادگان
- 2 Praise be to God that you have been freed from estrangement and have attained to the One Beloved. You have detached your hearts from all else save God and have soared to the heights of heaven. 2 الحمد لله از بیگانگی رهیدید و باشنای یگانه رسیدید دل از ما سوی الله بریدید و باوج آسمان پریدید
- 3 This faith and certitude, like a seed sown in the field of the heart, will soon sprout forth, yielding ears of corn that shall become the blessed harvest of the free ones. 3 این ایمان و ایقان مانند دانه در مزرعه قلب افشاندن گشته عنقریب انبات کند و خوشه بیار آرد و برکت خرمن آزادگان شود
- 4 And upon you be greetings and praise. 4 و علیکم التحية و الثناء

MUH3.320

AB09599*To: Mashhadi Yusuf Bayk**Date: 1903 ca.*

O my spiritual friend! Joseph of Canaan attained the throne of Egypt and became most honoured in that land, but this honour and dignity was a consequence of his suffering in prison and the result of his oppression in a darkened pit. For it is known that trials and tribulations in the path of the Lord of signs are the cause of salvation. The suffering in the depths of this pit found its consummation in the zenith of the heavens. Thy services have been accepted and appreciated and a great bounty is ordained for thee and is certain to come to pass. Upon thee be greetings and praise.

ای یار روحانی یوسف کنعانی مسند مصر پیاراست و عزیز آن دیار شد ولی این بزرگواری نتیجه صدمات زندانی بود و از آثار ابتلای در آن چاه ظلمانی پس معلوم شد که صدمات در سبیل ربّ الآیات سبب نجات گردد و قعر چاه منتهی باوج ماه شود خدمت مقبول و مرغوب و اجر عظیم مقرر و مقدر و محتوم و علیک التحية و الثناء

MMK2#207 p.147

AB09605*To: Mīhraban son of Gushtasb**Date: 1903 ca.*

- 1 O kind friend! Gushtasp was the sovereign of the world and the crown-bearer of the universe, but in the end that foundation was laid waste. 1 ای یار مهربان گشتاسب سرور جهان بود و تاجدار کیهان ولی پایان آن بنیان ویران شد
- 2 Thou shouldst be grateful that thou hast found thy way to the divine court and hast witnessed this world as a prison. Consider how the bounty and favor of the Blessed Beauty hath bestowed such sovereignty upon the divine friends that earthly sovereignty is but lowly dust in their sight, while the throne of everlasting dominion standeth ready and prepared. 2 تو شکر نما که بایوان الهی پی بردی و اینجا را زندان مشاهده نمودی ملاحظه کن که فضل و عنایت جمال مبارک چه سلطنتی بیاران الهی بخشیده که تاجداری روی زمین در نزدشان خاک مینست ولی سریر سلطنت ابدی حاضر و مهیا
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

YARP2.289 p.240

AB09208*To: Mirza Abdu'l-Ahad Badkubihi**Date: 1903 ca.*

- 1 O servant of the One True God! Open thine ears and hearken in truth to the counsels of 'Abdu'l-Baha. 1 ای بندهء الهی گوش شنوا بگشا و نصیحت عبدالهّاء بشنو
- 2 Verily I say unto you there is no fruit nor purpose, no benefit nor profit in this ephemeral existence. The end of all this evanescence is utter loss; the consequence of all our human affairs will lead to bitterness and ruin unless they are built upon a lasting edifice, an eternal foundation. And this eternal foundation is none other than service to the Cause of God and servitude at the Threshold of the Majestic King. Attach not thine heart's affections to anything else and seek no other aspiration. 2 در این دار فانیه ثمره و نتیجهئی نه و بهره و نصیبی نیست عاقبت خسرانست و انجام امور ضرر و زیان مگر آنکه انسان بنیان باقی بگذارد و بنیاد ابدی بنهد و آن خدمت امر اللهست و عبودیت درگاه کبریا جز بآن دل میند و دون آن مطلب و علیک التّحیّة و الثّناء

MMK2#263 p.191

AB09490*To: Muhammad Aqa brother of Mudir Dallal**Date: 1903 ca.*

- 1 O thou lover of the Beauty of the All-Glorious! Though fire in the physical world hath a powerful effect, the fire of the love of God hath even keener consequences and is possessed of so incomparable and penetrating a flame that no physical fire can be its equal. Physical fire doth spread through contact with solid matter but the fire of the love of God pierceth the very heart of all things and can ignite a conflagration across the whole world.
- 2 Now that thou hast been enkindled and dost hold the embers of this fire within thyself spread far and wide thy flames and fan the heat of this divine fire that the veils of vain imaginings may be entirely consumed and burnt away in both the east and west.

1 ای مشتاق جمال ذوالجلال آتش عنصری را
هرچند حرارتی شدید است ولی حرارت محبت
الله را سورتی عجیب و شعله‌ئی عظیم بآن قیاس
نگردد زیرا آتش عنصری حرارتش بمجاد تأثیر
نماید ولیکن نائزه محبت الله شعله بافاق زند و
در قلب امکان تأثیر کند

2 پس چون مجر این آتش گشتی شعله‌ئی بزن که
پرده اوهام شرق و غرب بسوزانی و علیک
التحیة و الثناء

MMK2#079 p.063

AB09377*To: Rustam Bahman**Date: 1903 ca.*

- 1 O Rustam-i-Bahman, upon him be the Glory of God
- 2 O Rustam, though Dastan's mighty son was a lion-tamer, yet through physical might his desire was not attained, for in the end a pit became his resting place. Therefore, take hold thou of the way of the Most Glorious Beauty and seek the path of that Beloved One. That is, array the heavenly battlefront and become a world-conqueror through the sword of faith, the blade of certitude, and the silken banner of the Covenant. This valor shall ultimately result in the everlasting kingdom and the conquest of the realm of heaven. And upon thee be greetings and praise.

1 جناب رستم بهمن علیه بهاء الله

2 ای رستم دستان تهمتن هرچند شیرگیر بود ولی
بقوت بازو آرزو حاصل نگشت زیرا عاقبت چاه
قرارگاه شد پس تو آئین جمال اهی گیر و روش
آن دلبر جو یعنی صف جنگ آسمانی پیارا و
بشمشیر ایمان و تیغ ایقان و پرند پیمان جهانگیر شو
این شجاعت اثرش عاقبت ملک جاودان گردد
و اقلیم آسمان مسخر شود و علیک التحیة و الثناء
ع ع

YARP2.179 p.180

AB09613*To: Shah Jamshid son of Mihraban et al.**Date: 1903 ca.*

- 1 O my dear friends! In prison I am filled with spirit and fragrance remembering you, and am joyous and glad. Night and day, be intimate with the world-consuming fire of love, that ye may become like unto the illuminating candle of the night, and in the arena of divine knowledge become victorious and triumphant. May ye become aware of the mysteries of the Zend and Pazend.

1 ای یاران عزیز من در زندان بیاد شما پر روح و ریحانم و مسرور و شادمان شب و روز با آتش عشق جهانسوز همدم گردید تا مانند شمع شبافروز شوید و در میدان عرفان مظفر و فیروز گردید و بسرزند و پازند واقف رموز شوید

- 2 And upon you be greetings and praise.

2 و علیکم التّحیّة و التّناء

YARP2.468 p.348

AB09176*To: Wife of Sultan Muhammad (Bandarabbas)**Date: 1903 ca.*

O maidservant of God! Consider what a bounty you have received from the effulgence of grace, and what a manifestation of favor and generosity you have become. You have rent asunder your garment in divine love and, like the birds, have soared in this life-bestowing atmosphere. You have heard the call of the All-Forgiving Lord, cut yourself off from strangers, and attached yourself to the One True God. Be thankful that you have placed such a crown upon your head and obtained such a diadem. And upon you be greetings and praise.

ای امة الله ملاحظه نما که چه موهبتی از پرتو عنایت یافتی و مظهر چه فضل و جودی گشتی به عشق الهی گریبان دریدی و مانند طیور در این فضای جانفزا پریدی ندای حضرت رب غفور شنیدی و از بیگانه بریدی و به خداوند یگانه پیوستی شکر کن که چنین افسری بر سر نهادی و چنین دیهیمی بدست آوردی و علیک التّحیّة و التّناء

INBA84:542a

AB09857*To: Muhammad Husayn, in Dahaj**Date: 1903 ca.*

The friends must surely appreciate the value of these days and rise to serve the Faith with all their energy. Let them create a stir about them and rise with enthusiasm to spread the grace of God, mingling milk and honey, musk and ambergris to perfume the far-flung regions of the world. Let every soul make the sole object and entire concern of his being nothing less than the teaching of the Faith of God, the diffusion of its fragrances, and the upraising of His Word.

این ایام باید حضرات احباً وقت را غنیمت
شمرند و بمنتهای قوت بر خدمت برخیزند و شوق
و شور انگیزند و شیر و شهد آمیزند و مشک و
عنبر بیزند یعنی پرتو فیض الهی را باقطار نامتناهی
رسانند و تعالیم الهیه در تربیت عالم انسانی مجری
دارند هر نفس باید جمیع هم و غمش نشر نفحات
الله باشد و اعلاء کلمه الله

MMK2#278 p.199x

AB09878*To: Nasrullah Musazadih, in Khurasan**Date: 1903 ca.*

O servant of God! You bear the name Nasru'llah [Victory of God] and are victorious and triumphant. Consider what victory He has bestowed. He made the tongue a drawn sword and meanings and utterance a penetrating arrow, so that this host of inspiration might utterly scatter the armies of vain imaginings. And this is of His grace unto His sincere servants. And upon you be greetings and praise.

ای بنده حق نصرالله نام داری منصوری و
مظفر ملاحظه فرما که چه نصرتی عطا فرمود
زبان را سیف شاهر کرد و معانی و بیان را سهم
نافذ فرمود تا این لشکر الهام جنود اوهام را بکلی
متلاشی نماید و هذا من فضله علی عبادہ المخلصین
و علیک التّحیّة و التّناء

TABN.189

AB10021*To: Jinab-i-Zuhuri, in Kirmanshah**Date: 1903 ca.*

- 1 O Zuhuri! Truly thou hast distinguished thyself in the arena of eloquence and rhetoric, and like unto the nightingale at dawn, thou hast given voice to fervent utterance. Yet that which is the desire of this servant hath been set forth in numerous letters. That theme is sweeter, more alluring, more delightful and more acceptable. The Arab poet saith:

1 ای ظهوری در میدان فصاحت و بلاغت
فی الحقیقه ظهور و بروزی نمودی و مانند مرغ
سحر نطق بلیغ گشودی ولی آنچه آرزوی این
عبد است در نامه‌های متعدد مرقوم گردیده
آتمضمون خوشتر و دلکشتر و شیرینتر و مقبولتر
است شاعر عرب گوید

- 2 “Deaf am I when called in the tribe by my name,

2 اصم اذا نودیت فی الحیّ باسی و اتنی

- 3 Yet when addressed as His servant, how keen is my ear!”

3 اذا قیل لی یا عبدها لسمیع

- 4 The meaning of this verse is that should they call me by any name and raise their voice, that call would not harmonize with my ear nor would it be heard, save when someone addresses me as His servant - then instantly the ear becomes attentive and the mind alert....

4 معنی بیت اینست که اگر بهر اسمی مرا بخوانند
و فریاد برآرند آن آواز دمساز گوش من نمیگردد
و مسموع نشود مگر وقتی که کسی مرا ببندگی او
فریاد برآرد فوراً گوش شنوا شود و هوش هشیار
گردد....

MSHR1.020x

AB12666*To: Mirza Abdu'l-Husayn Khan of Kashan, in London**Date: 1903 ca.*

- 1 O thou who bearest the same name as Abdul-Baha! Thou art Abdul-Husayn and I am Abdul-Baha...

1 ای سمیّ عبدالبهاء تو عبدالحسینی و من
عبدالبهاء....

- 2 Concerning thy question about the soul and spirit: by soul is meant the human reality which is oriented toward the contingent world and which possesses human characteristics in the world of man. This is termed the human natural spirit in which all people share. From this perspective, spirit and soul are one. However, the spiritual human reality is that which acquires the outpourings of divine grace and benefits from the effulgences of the Sun of Truth. That is the divine spirit which is specific to the people of faith, and those below them are deprived of

2 در خصوص نفس و روح سؤال نموده بودی
مراد از نفس حقیقت انسانیّه است که متوجه
بعالم امکانست و حائز شئون بشریت در عالم
انسان و این نفس را روح طبیعی انسانی تعبیر
نمایند که جمیع بشر در آن مشترکند پس باین
نظر روح و نفس یکیست و اما روح معنوی
حقیقت انسانیّه است که مقتبس فیوضات
رحمانیه و مستفیض از اشراقات شمس حقیقت
است آن روح الهیست که مختصّ باهل ایمانست

these divine breaths and are considered dead in the estimation of the people of truth....

و مادون آنان محروم از این نفحات الهیه و در عرف اهل حقیقت اموات شمرده میشوند...

VUJUDE.201-202x

VUJUD.110-111x

AB10244

To: Spiritual Assembly of New York, NY

Date: 1903 ca.

...O my God, my God! These are servants who have gathered in this spiritual assembly with radiant faces, supplicating unto Thee that Thou mayest assist them to serve Thy Cause in this glorious century, to exalt Thy Word in this wondrous Day, and to diffuse Thy fragrances throughout all regions of the earth through Thy great protection and aid. O Lord! Confirm them in all that they desire through Thy bounty and generosity. Verily, Thou art the All-Merciful, the Most Compassionate, the Lord of infinite grace. Verily, Thou art the Giver, the Confirmer, the Helper, the All-Bountiful.

...الهی الھی هؤلاء عباد اجتمعوا فی الحفل الروحانی بوجه نورانی متضرعین الیک ان تؤیّدهم علی خدمة امرک فی هذا القرن المجید و اعلّآ کلمتک فی هذا الیوم البدیع و نشر نفحاتک فی مشارق الأرض و مغاربها بعونک و صونک العظیم رب ایدهم لکل ما یتنونه بفضلک و جودک انک انت الرحمن الرحیم ذوالفضل العظیم و انک انت المعطی المؤید الموفق الکریم

MMG2#176 p.204x

AB10039

To: Atifih, in Qazvin

Date: 1903 ca.

O handmaid of God! The women of the world longed for these days, hoping they might draw a breath under the shade of the Tree of Divine Oneness and attain to that which is the ultimate desire of those near to God. Nights they spent in weeping and lamentation, and days in supplication and restlessness, yet this bounty was not vouchsafed to them. Observe the endless favors, that He made thee privy to mysteries and included thee among those illumined by the light of His grace. And upon thee be greetings and praise.

ای کنیز حقّ بانوهای عالم آرزوی این روزگار مینمودند که شاید نفسی در ظلّ شجره وحدانیت کشند و بآنچه منتها آمال مقربین است فائز شوند شبها گریه و زاری نمودند و روزها انابه و بیقراری و این موهبت میسر نشد الطاف بی پایانرا ملاحظه نما که ترا محرم اسرار کرد و بنفیس انوار مشمول داشت و علیک التحیّة و الثناء

MKT7.111a

AB10147*To: Zahra Hakim Karim Ilahi, in Qazvin**Date: 1903 ca.*

- | | | |
|---|---|--|
| 1 | O confident leaf! | 1 ای ورقهء مطمئنہ |
| 2 | Today there is no honor and distinction, no blessing and felicity greater than service to the servants of God. Service is servitude at the threshold of Divine Oneness and the cause of joy to hearts in the realm of Divine Unity. | 2 اليوم شرف و منقبتی و میمنت و سعادت اعظم از خدمت بندگان الهی نه خدمت عبودیت درگاه احدیتست و سبب مسرت قلوب در جهان وحدانیت |
| 3 | Praise be to God that that attracted leaf is engaged in service and with heart and soul is devoted to servitude to God. | 3 حمد خدا را که آن ورقهء منجذبه بخدمت مشغول و به جان و دل بکنیزی حق مألوف |
| 4 | And upon thee be greetings and praise. | 4 و علیک التّحیّة و الثّناء |

MKT7.201a, MKT5.111a

AB10069*To: Haji Aqa Rahmanian Sangsari**Date: 1903 ca.*

- | | | |
|---|---|--|
| 1 | O sweet-singing bird! Your melody is in the mode of 'Iraq and Hijaz, and continuously reaches the Holy Land of the Self-Sufficing Lord. Your song gives life to souls and your melody brings joy to hearts. | 1 ای مرغ خوش آواز شهنواز آهنگ عراق و حجاز است و متواصل بارض مقدّس حضرت بی نیاز نغمهات جانفزاست و ترانهات نشئه قلوب و نهی |
| 2 | Ever chant the verses and intone the prayers, that you may bring the spiritual gathering into motion and bestow gladness and delight upon the hearts of the loved ones. | 2 همواره ترتیل آیات نما و ترنیم مناجات تا انجن روحانیانرا باهتزاز آری و قلوب احبّا را فرح و سرور بخشی |
| 3 | And upon you be greetings and praise. | 3 و علیک التّحیّة و الثّناء |

TSQA4.112, MSBH4.544, YIA.301

AB09851*To: Siyyid Husayn, in Sari**Date: 1903 ca.*

- 1 O servant of Baha! Great is the Cause, and the All-Glorious Beauty is compassionate and generous. 1 ای بنده بها امر عظیمست و جمال کبریا [رؤوف] و کریم
- 2 If thou wert to know what power exists beneath the shade of the Desired One, thou wouldst surely seek an army of divine inspirations, array the ranks of spiritual warfare, shatter the forces of error, and raise such a tumult in the world that would cause an uproar in the most exalted Kingdom. 2 اگر بدانی که چه قوتی در ظلّ حضرت مقصود موجود البتّه سپاهی از الهامات غیبیه طلبی و صف جنگ روحانی بیارائی و جنود ضلالت را در هم شکنی و ولولهائی در عالم افکنی که غلغله در ملکوت اعلی بلند شود
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

HDQI.289a, ANDA#47 p.05

AB10107*To: Allah-Virdi Known By Aqa Dadash, in Tabriz**Date: 1903 ca.*

The honored Amin hath praised thee most highly, that thou art steadfast and firmly rooted in the Cause of God, occupied with the mention of the Truth, transported and enraptured. This earthly realm of weak foundation is nothing, nothing at all. Yet through the grace of the Lord, for the righteous it is a school of divine knowledge and a scroll inscribed with the verses of the Lord, the Most Merciful. "Soon will We show them Our signs in the horizons and in their own souls until it becomes manifest unto them that this is the Truth."

جناب امین نهایت ستایش را در حقّ آنجناب نموده‌اند که در کمال ثبوت و رسوخ در امر الله بذکر حقّ مشغول و مشغوف و مشعوف این خاکدان سست بنیان هیچست هیچست ولی از فضل حضرت پروردگار از برای ابرار دبستان عرفانست و لوح منشور آیات ربّ رحمن سزیم آیاتنا فی الآفاق و فی انفسهم حتّی یتبین لهم انه الحقّ

MMK6#477x

AB12849*To: Diyaullah Doctor Alai, in Tihiran**Date: 1903 ca.*

...O God, my God! Join in accord these two souls and set firm their feet in eternal love and everlasting union, in order that each of them may be unto the other a bestowal of Thy grace, a token of Thy loving-kindness, and an outpouring from Thy Kingdom of bounty. Bestow upon them pure and goodly offspring who shall stand firm in servitude unto Thee, remain constant in Thy worship, yearn for Thy Kingdom, and be filled with inspiration by Thy Great Announcement. Verily Thou art the Most Bountiful, and verily Thou art the Merciful, the Compassionate.

BRL_SWO#096x

...رَبِّ رَبِّ وَفَّقْ بَيْنَهُمَا وَثَبِّتْ أَقْدَامَهُمَا عَلَى الْحَبِّ
الْأَبَدِيِّ وَالْإِرْتِبَاطِ السَّرْمَدِيِّ حَتَّى يَكُونَ كُلُّ
وَاحِدٍ مِنْهُمَا لِلْآخَرِ مُوَهِّبَةً مِنْ مُوَاهِبِكَ وَجُوداً
مِنَ الطَّافِكِ وَرَحْمَةً مِنْ مَلَكُوتِ فَضْلِكَ وَ
ارْزُقَهُمَا سَلَالَةً طَيِّبَةً طَاهِرَةً قَائِمَةً عَلَى عِبَادَتِكَ
مُسْتَمِرَّةً عَلَى عِبَادَتِكَ مُشْتَاقَةً لِلْمَلَكُوتِ مُسْتَنْبِئَةً
مِنْ نَبَأِكَ الْعَظِيمِ إِنَّكَ أَنْتَ الْكَرِيمُ وَإِنَّكَ أَنْتَ
الرَّحْمَنُ الرَّحِيمُ

BRL_SWOP#096x

AB09785*To: Ardishir Khudabakhsh Bihjat**Date: 1903 ca.*

O Ardishir, be thou a male lion—that is to say, raise such a cry in the midst of the beasts of prey that the wild asses become bewildered and the savage creatures wander distracted through mountain and desert. In other words, cause the Covenant-breakers to suffer loss and detriment, and pass round the cup of the love of God in the gathering of the steadfast ones, that thou mayest find everlasting joy and seek divine gladness. May thy soul be well-content!

ای اردشیر زَهِدِشیر باش یعنی نعره‌ئی در میان
جوق وحوش بزن گوران را سرگردان کن و
وحشیان را سرگشته کوه و بیابان نما یعنی
ناقضان پیمان را گرفتار زیان و خسران نما و
پیمانه محبت الله را در محفل ثابتان بدور آر تا
نشئه باقی یابی و فرح الهی جوئی جانت خوش
باد

YARP2.496 p.365

AB10160*To: Bahram Manavi**Date: 1903 ca.*

O my spiritual friend! The Persian friends have truly become the cause of joy and the source of spiritual delight and fragrance. They are pure and radiant, clever and active. They are pure sincerity and absolute faithfulness and pure fidelity. How blessed are such pure souls who are the gift of God and angels of heaven. And upon you be greetings and praise.

ای یار روحانی من دوستان پارسی براسقی سبب
شادمانی شدند و باعث روح و ریحان روحانی
پاکند و تابناک زیرکند و چالاک صدق
محضند و صفای صرف و وفای بخت خوشا
بحال چنین مردمان پاکان که بخشش یزدانند و
فرشته آسمان و علیک التّحیّة و الثّناء

YARP2.294 p.242

AB10141*To: Daughter of Aqa Ali (Kashani)**Date: 1903 ca.*

O pure leaf! Thou hast entered into the company of the maid-servants of the mighty Lord and art gathered together with the handmaidens of the Most Merciful. Therefore, thou must arise to fulfill that which befitteth this blessing, and it is fitting that thou shouldst become a sign of piety, turn thine eyes away from all that existeth in the contingent world, and occupy thyself with the True One. Day and night engage in prayer and supplication, and seek forgiveness for thy sins. Upon thee be greetings and praise.

ای ورقه طیبه در سلک کنیزان ربّ عزیز
درآمدی و در بین اماء رحمن محشور شدی پس
باید بآنچه سزاوار این موقّیّتست قیام نمائی و لایق
چنانست که آیت تقوی گردی و از آنچه در عالم
امکانست چشم پوشی و بحق مشغول گردی شب
و روز دعا و مناجات نمائی و مغفرت خطایا طلبی
و علیک التّحیّة و الثّناء

INBA17:201, MKT7.145a

AB09964*To: Dia Effendi et al.**Date: 1903 ca.*

- 1 O friends of Truth! Ye are firm in the Covenant and steadfast in the Testament. This magnetic force of the love of God attracteth confirmations from all directions. Therefore, it is certain that day by day ye will illumine your faces with the manifest light more brightly and become more firmly established in the Covenant and Testament.
- 2 Upon you be greetings and praise!

1 ای دوستان حقّ ثابت بر پیمانید و راستخ بر میثاق این قوّه مغناطیس محبّت الله است که تأیید را از جمیع جهات جذب مینماید لهذا یقین است که روز بروز رخ را بنور مبین بیشتر روشن مینمائید و بر عهد و پیمان ثابت تر میگردد

2 و علیکم التّحیّة و الثّناء

MMK5#251 p.196

AB10157*To: Gushtasb son of Rashid**Date: 1903 ca.*

- 1 O friend! When thou comest to mind, this servant of Baha findeth in thee a friend and helper, one who is vigilant and nurturing in love. When thoughts of thee arise, the court of the heart becometh a rose-garden, and the expanse of the soul produceth hyacinth and sweet marjoram. This is through the grace and loving-kindness of the Beloved of Abha, that He bringeth such a heart into a state of joy and delight through remembrance of that active friend.
- 2 And upon thee be greetings and praise.

1 ای یار این بنده بهایار و یاورى هشیار و مهرور چون بخاطر آئى ساحت دل گلستان شود و فضای جان سنبلی و ضمیران برویاند این از فضل و عنایت دلبر ابهاست که چنین خاطر را پیاد آن یار شاطر بوجد و طرب آرد

2 و علیک التّحیّة و الثّناء

YARP2.290 p.241

AB09868*To: Husayn Ali son-in-law of Ali Kashani**Date: 1903 ca.*

- 1 O servant of God! Praise be to God that the light of guidance hath illumined thy countenance and thou hast turned to the Dawning-Place of lights and found rest beneath the Sadratu'l-Muntaha.
- 1 ای بنده حقّ الحمد لله پرتو هدایت رخت را روشن نمود و بمطلع انوار اقبال نمودی و در ظلّ سدره منتهی آرمیدی
- 2 Therefore, now occupy thyself with the worship of God through divine fear and arise in thanksgiving, that day by day thou mayest increase in faith and assurance and become the recipient of the favors of the All-Merciful Lord.
- 2 پس حال بتقوای الهی بعبادت حقّ مشغول شو و بشکرانیت قیام نما تا روز بروز بر ایمان و ایقان بیفزائی و مورد الطاف حضرت رحمن گردی
- 3 And upon thee be greetings and praise.
- 3 و علیک التّحیّة و الثّناء

INBA17:194

AB11797*To: Imad**Date: 1903 ca.*

O thou whom God hath made a pillar of justice! In this world many pillars were erected, but as they had no firm foundation they did not endure - even Iram of the Pillars was scattered to the winds. Therefore become a divine pillar and follow the ways of thy forebears, that thou mayest become a pillar of light and remain firm and steadfast forever and ever. And upon thee be greetings and praise.

یا من جعله الله عماداً للعدل در این عالم کوررها عمادها برپا شد ولی چون پایه محکم نداشت پاینده نماند حتی ارم ذات العماد نیز بر باد رفت پس عماد الهی شو و خوی اسلاف پیش گیر تا عماد نور گردی و اید الدیور باقی و ثابت و برقرار مانی و علیک التّحیّة و الثّناء

FRH.210

AB10052*To: Kathrine Pauline Peeke**Date: 1903 ca.*

O thou little handmaid of God! I earnestly hope that thou wilt be nurtured in the bosom of the love of God and wilt grow and develop through the vitalizing breeze which wafteth from the meads of the Kingdom of heaven, that thou mayest become a flourishing tree beside the stream of divine knowledge, laden with fruit and blossoms and appear in the utmost freshness and tender beauty through the sprinkling of the clouds of His bounty. Be assured that the eye of His loving-kindness is directed towards thee and the glance of His mercifulness resteth upon thee.

BRL_CHILD#29

ای کنیزک خدا امیدوارم در آغوش محبت الله پرورش یابی و بنسم ریاض ملکوت اعلی نشو و نما نمائی تا در جویبار معرفت الله شجر پر شکوفه و ثمر گردی و از فیض غمام موهبت الله طراوت و لطافت بی اندازه یابی منظور نظر عنایتی و ملحوظ بعین رحمانیت

DRM.012b, HUV1.047

AB10051*To: Mah Khurshid sister of Kiumarth son of Furud et al.**Date: 1903 ca.*

O ye beloved handmaidens of God! Observe how faithful and well-behaved your affectionate brother is, that he thus sits at the threshold of the Kind Lord in remembrance of you. He constantly begs for favors and yearns for grace and bounty. Know ye the worth of this brother, for he is the chief among friends and a guide to the Court of the Lord God. May your souls be happy!

ای کنیزان عزیزان خدا برادر مهرپرور را ملاحظه نمائید که چه قدر وفادار و خوش رفتار است که در درگاه خداوند مهربان پیاد شما چنین همنشین است دمبدم طلب الطاف نماید و آرزوی فضل و احسان کند قدر این برادر را بدانید زیرا سرور دوستانست و رهبر درگاه حضرت یزدان جانتان خوش باد

YARP2.619 p.428

AB09838*To: Mashhadi Akbar (Tihiran)**Date: 1903 ca.*

- 1 O thou servant of God! True honour is in servitude to the All-Glorious Lord, not in sovereignty over the east and the west. The truly sanctified souls yearn at all times for servitude to the divine threshold.
- 1 ای بنده الهی بزرگواری در عبودیت جلیل اکبر است نه سلطنت خاور و باختر نفوس مقدسه همواره تمتای بندگی آستان نمایند
- 2 Yet, servitude to God lieth in servitude to the friends. One should be the quintessence of humility, the very essence of meekness and be evanescence itself, healed of the maladies of the self. Then and only then will one be worthy of thralldom to the Threshold of God.
- 2 و بندگی حق در عبودیت یاران باید انسان جوهر خضوع شود و حقیقت خشوع فانی محض گردد و فارغ از هر مرض تا آنکه سزاوار عبودیت درگاه پروردگار شود
- 3 Upon thee be greetings and praise.
- 3 و علیک التّحیّة و الثّناء

BRL_CONF2018#08x, BSW#15.12x

INBA16:104, BRL_DAK#0372,
BRL_CONF2018P#08x, MMK2#156
p.118

AB09984*To: Muhammad Khan (Ghulam)**Date: 1903 ca.*

- 1 O thou who art intoxicated with the cup of the Covenant!
- 1 ای سرمست پیما نه پیمان
- 2 Jinab-i-Bashir hath greatly praised the excellence of service rendered by that dear friend. It brought much joy and gladness that thou hast been assisted to render this service and hast been confirmed in this bounty. Know thou its worth, and in thanksgiving for this success, open thy tongue in praise of the Court of Oneness.
- 2 جناب بشیر ستایشی زیاد از حسن خدمت آن یار عزیز نموده اند بسیار سبب فرح و انبساط گشت که موفق بر این خدمت گشتید و مؤید باین موهبت شدید قدر آنرا بدان و پیشکرانه این موفقیت زبان بستایش حضرت احدیت بگشا
- 3 And upon thee be greetings and praise.
- 3 و علیک التّحیّة و الثّناء

INBA17:120

AB09975*To: Rashid son of Khudabakhsh**Date: 1903 ca.*

O Rashid! Like unto the sun, shine forth in this new age and, through the aid of the Glorious Lord, make thy dwelling in the lofty palace, that thou mayest become unique in this age and peerless in this century. The rays of the Sun of Truth are guidance, steadfastness is a gift, trustworthiness is salvation, and goodly conduct is truthfulness. Peace and reconciliation are freedom, and purity is life. May thy soul be happy!

ای رشید مانند خورشید در این عصر جدید
بدرخش و بعون رب مجید در قصر مشید
مأوی کن تا فرید عصر شوی و وحید قرن
گردی پرتو خورشید حقیقت هدایتست و
استقامت موهبت است و امانت رستگاریست و
خوش رفتاری راستی است و آشتی آزادگیست
و پاکی جانت خوش باد

YARP2.582 p.412

AB09963*To: Ushturi, Mihraban Bahram et al.**Date: 1903 ca.*

¹ O kind friend! Become so enkindled with the fire of the love of God that thy heart may become a house of fire of love, and be so illumined by the light of recognition that thy countenance may become the lamp of the assembly.

¹ ای دوست مهربان باآتش محبت الله چنان برافروز
که دل آتشکده عشق شود و بنور معرفت چنان
روشن شو که رخ چراغ انجمن گردد

² Light the candle of guidance and prepare the honey of bounty, so that the divine Beloved may appear with a luminous face, adorn the feast of joy, make ready the spiritual wine, and sing the celestial melody.

² شمع هدایت برافروز و شهد عنایت مهیا نما تا شاهد
رحمانی با رخی نورانی جلوه نماید و بزم طرب
بیاراید و باده روحانی آماده کند و سرود آسمانی
بسراید

³ May thy soul be happy!

³ جانت خوش باد

AHB_102BE #02 p.02, YARP2.473 p.351

AB10487*To: Haji Mirza Haydar Ali Isfahani, in Khurasan**Date: 1903 ca.*

O servant of the Covenant! That which his honor Ibtihaj wrote is exactly true and springs from pure goodwill. Therefore, you should proceed to Rasht with the utmost joy and fragrance. However, you are not obligated to stay more than a few days, until you can devise a solution to this matter that has been planned and arrange the affairs of those regions. And upon you be the Glory.

ای خادم میثاق آنچه که حضرت ابتهاج مرقوم نموده‌اند عین واقعست و منبعث از خیر خالص لهذا باید در کمال روح و ریحان آنحضرت بجانب رشت بخرامند ولی ایام معدودی بیشتر تکلیف ندارید تا تدبیر قضیه مدبر نمائید و تعمیر ممالک و البهاء علیک

INBA84:365

AB10380*To: Muqtadirus-Sultan, in Sari**Date: 1903 ca.*

¹ O thou sign of the love of God!

¹ ای آیت محبت الله

² In the physical realm power is a matter of attribution, but seek thou spiritual power and ascendancy that under the shadow of the true Sovereign thou mayest show forth true potency and conquer the hearts in such wise that like unto the spirit thou mayest flow in the very veins and sinews. This is true power. This is the bounty of the Lord. This is the grace of the All-Merciful.

² اقتدار در عالم جسمانی امریست اعتباری بلکه اقتدار روحانی مطلوب تا در ظل سلطان حقیقی قدرت بنائی و چنان قلوب را مستخر کنی که مانند روح در عروق و اعصاب سریان نمائی اینست اقتدار اینست فضل پروردگار اینست موهبت آمرزگار و علیک التحية و الثناء

MMK2#162 p.121

AB11204*To: Haji Niyaz Kirmani, in Egypt**Date: 1903 ca.*

- 1 O spiritual friend! I know that you are infinitely pained and affected by these grievous events....
 2 Pay no attention to the newspapers. It is better and more pleasant to remain silent about them. The poet says:
 3 "When criticism comes to you from one who is deficient, it is but testimony that I am perfect."

1 ای یار روحانی از وقوعات مؤلمه میدانم که
 بینهایت متألم و متأثر هستی...

2 اعتنا بجرائد ننمائید مسکوت عنها گذاشتن بهتر و
 خوشتر شاعر گوید

3 و اذا اتک نقیصتی من ناقص فبی الشهادة لی
 بأنّی کامل

MSHR1.089x, NSS.229x

AB10417*To: Aqa Abdu'l-Ali (Brother of Aqa Buzurg)**Date: 1903 ca.*

...Innate knowledge is reserved unto God alone - that is, the Ancient Beauty, the Most Great Name, Who hath no partner in this. Even as inherent light is among the special characteristics of the sun and not the moons, the effulgent knowledge which is among the attributes of the All-Merciful's grace shines forth in the heart of the noblest of men, like unto the luminous moon whose rays and radiance derive from the light emanating from the sun. And "Say: O my Lord! Increase my knowledge" is proof of this statement....

...علم ذاتی مختصّ بحقّ است یعنی جمال قدم اسم
 اعظم لیس له شریک فی ذلک چنانکه نور ذاتی
 از خصائص شمس است نه اقمار اما علم فائض
 که از خصائص فیض رحمانست نورش تابان در
 قلب اشرف انسان مانند ماه روشن که شعاع و
 پرتوش از نور فائض از آفتاب است و قل ربّ
 زدنی علماً برهان این بیان...

MMK6#303x

AB10478*To: Aqa Muhammad Tajir**Date: 1903 ca.*

O enlightened youth! Be thou spiritual and merciful! Be a merchant of the celestial Kingdom and select thy goods from the knowledge of God. Make this the basis of thy barter and present this merchandise in the market place of the jewellers of the Concourse on High. Then shalt thou see scintillating pearls! Then shalt thou see unique and brilliant gems! And upon thee be greetings and praise.

ای جوان نورانی رحمانی شو و روحانی و بازرگان
آسمانی بضاعتی از عرفان الهی سرمایه تجارت
نما و در بازار جوهریان ملأ اعلی متاع خویش
عرضه نما تا جلوهء لؤلؤ لآلا بینی و تالآتو فریدهء
نورا مشاهده نمائی و علیک التّحیّة و التّناء

MMK2#376 p.268

AB10408*To: Bahram Marzban**Date: 1903 ca.*

O servant of God! Though Bahram (Mars) is a shining star, yet it is confined within limits, and when it passes beyond those limits it disappears. But the divine Bahram sheds such radiance that it illumines even the invisible horizons of contingent being, for its dawning-place is the realm beyond space and its rising-point is the horizon of heart and soul. And upon thee be greetings and praise.

ای بندهء حقّ بهرام هرچند کوکبی درخشنده
است ولی محدود بحدود است چون از آن حدود
بگذرد پنهان گردد اما بهرام الهی چنان اشراقی
نماید که آفاق غیب امکانرا نیز نورانی کند زیرا
مطلع او لامکانست و مشرق او افق دل و جان
و علیک التّحیّة و التّناء

YARP2.291 p.241

AB10658*To: Bamis Mihraban**Date: 1903 ca.*

O spiritual friend! Show kindness to human temples as much as you can, bestow affection upon every person, and adorn every gathering, so that all peoples may enter beneath the shelter of the Most Great Name and all tribes may receive their portion

ای یار روحانی تا توانی بهیاکل انسانی مهربانی کن
و هر بشر را نوازش نما و هر محفل را آرایش ده تا
جمع ملل پناه اسم اعظم درآیند و کل طوائف

and share from the bounties of the Ancient Beauty. And upon you be greetings and praise.

از عواطف جمال قدم بهره و نصیب گیرند و
علیک التّحیّة و الثّناء

YARP2.273 p.233

AB10364

To: Dawlat Nush

Date: 1903 ca.

O thou handmaiden of God! The sovereignty of this world hath no value, and the glory of this realm of dust hath no permanence. True sovereignty must be a treasury of the soul and an infinite storehouse. That sovereignty which is the love of God hath its source in the everlasting world, and its mine is in the Kingdom of the All-Merciful. And upon thee be greetings and praise.

ای امة الله دولت اینجهان را قیمتی نه و عزّت
این خاکدان را بقائی نیست دولت باید گنج
روان باشد و کنز بی پایان آندولت محبت اللهست
که معدنش در جهان جاودان و کانش ملکوت
حضرت رحمن و علیک التّحیّة و الثّناء

MMK3#089 p.059, YARP2.270 p.232

AB10491

To: Firaydun Ardishir

Date: 1903 ca.

O Lord, Cherisher of servants! Guide this loving father to the highest Paradise, and forgive his sins and errors, so that in the other world, with a radiant countenance, he may be gathered among the noble ones and be the object of Thy gracious regard. Thou art the Generous, the Merciful, the Forgiving, the Kind, and the Compassionate.

ای خداوند بنده پرور پدر این مهر پرور را بهشت
برین رهبر شو و از گناه و خطا در گذر تا در جهان
دیگر با رخی منور در میان آزادگان محشور گردد
و بنظر عنایت منظور تویی کریم و رحیم و غفور
و رؤوف و مهربان

YARP2.467 p.348

ADMS#346

AB10437*To: Sadiq brother of Karbala'i Aqa Kishi**Date: 1903 ca.*

O thou truthful servant! Praise God that thou art a servant in the company of the friends and that thou art shining with the light of servitude. If the sovereign rulers of the world were to inhale the enthralling fragrance of this rose garden undoubtedly they too would arise to serve the friends. They too would consider servitude to be the true crown of eternal glory. How great thy blessedness and that of those who have served like thee! Upon thee be greetings and praise.

ای بندهٔ صادق شکر کن خدا را که خادم
یاران موافقی و بنور عبودیت بارق و شارق
اگر شهریاران عالم رانجهٔ گلشن این عبودیت
را بمشام آرند البته بخدمت احبای الهی پردازند
و این عبودیت را تاج عزت ابدی شمرند
هنیئاً لک و لأمثالک و علیک التّحیّة و الثّناء

MMK2#256 p.185

AB10521*To: Surush son of Furud**Date: 1903 ca.*

O Surush! Open the ear of consciousness that thou mayest hear the melody of the divine Herald of the Supreme Kingdom, and be stirred to ecstasy and exultation, and adorn the feast of heavenly delight, and become a servant with ear-ring in the court of the Most Glorious Beauty, and the Wine-Bearer in the tavern of the love of the All-Glorious Lord. May thy soul be gladdened!

ای سروش گوش هوش بگشا تا سرود سروش
عالم بالا بشنوی و به جوش و خروش آئی و بزم
نوشانوش بیارائی و بندهٔ حلقه بگوش درگه جمال
ابهی گردی و می فروش میکدهٔ محبت حضرت
کبریا شوی جانت خوش باد

YARP2.583 p.412

AB10921*To: Mirza Husayn Aliuf Ouskouli, in Tabriz**Date: 1903 ca.*

...O Forgiver! Though we deserve punishment and merit chastisement, yet Thou art the Kind Lord and the brilliant Star of the horizon of forgiveness. Bestow a ray and grant an effulgence that the darkness of night may vanish and the radiance of light become clear and manifest. Thou art the Powerful and the Mighty, and Thou art the Observer and the All-Seeing. Unto Thee be praise, gratitude and glory.

ای آمرزگار هرچند سزاوار عذابیم و مستحقّ عقاب ولی تو خداوند مهربانی و کوكب ساطع افق غفران پرتوی مبذول دار و اشراقی بفرما تا ظلمات دیجور زائل گردد و اشراقات نور واضح و باهر شود توئی مقتدر و توانا و توئی ناظر و بینا و لك الشكر و لك الحمد و الثناء

ADH2_1#26 p.043x, MMG2#253 p.284x

AB10868*To: Bahram Vajdi**Date: 1903 ca.*

O Bahmard, be like a lion and, like a fierce lion in the jungle of contingent being, let out such a roar that the impure foxes will flee to their holes in the ground and the fearless dogs will take the path to the lowest depths. And upon thee be greetings and praise.

ای بهمرد شیرمرد باش و مانند شیر ژیان در بیشهء امکان غرّشی بنما تا روبهان ناپاک بحفرهء خاک گریزند و کلاب بی‌باک ره اسفل درکات گیرند و عليك التّحية و الثّناء

YARP2.284 p.239

AB10909*To: Bahram Vajdi**Date: 1903 ca.*

O my friend! The birds of the meadow have struck up such a melody that they have raised an uproar throughout all regions and created a commotion in the world of existence. Despite this song, the obstinate people are still in slumber. Wonder upon wonder and regret upon regret that the West has become

ایدوست من مرغان چمن آهنگی بنواختند که غلغله در آفاق انداختند و ولوله در جهان کیهان با وجود این سرود قوم عنود هنوز مخموندند حیرت اندر حیرت است و حسرت اندر حسرت که

alert while some in the East are still unaware of this melody and song. باختر هشیار گشته و برخی از اهل خاور هنوز
پیخبر از این آهنگ و آواز

YARP2.285 p.239

AB10948

To: Gul Kayqubad Mihrgun

Date: 1903 ca.

O Gul [Rose]! The time has come for you to blossom like a rose in the Abha Paradise and waft the sweet fragrance of the knowledge of God to the nostrils of the seekers. May you become a laughing hundred-petaled rose and may the cluster of blossoms in the garden of your soul be sweet.

ای گل وقت آنست که در جنت ابهی چون
گل شکفته گردی و بوی خوش معرفت الله را
بمشام طالبان برسانی گل صدبرگ خندان گردی
و خوشهء شکوفهء بوستان جانت خوش باد

YARP2.306 p.253

ADMS#105

AB10908

To: Ibrahim son of Rafuil et al.

Date: 1903 ca.

O two descendants of His Holiness, the illustrious Abraham! How blessed are you that you have entered the divine gardens and gained entry into the heavenly Jerusalem. You raised up your voices in Zion, and in Paran you caused the love of God to gush forth, and in Seir you ignited the fire of His love....

ای دو سلیل حضرت خلیل جلیل ای خوشا
بحالتان که در ریاض الهی داخل شدید و در
اورشلیم آسمانی وارد گشتید در صهیون صیحه
بلند کردید و در فاران فوران محبت الله نمودید و
در ساعیر سعیر عشق برافروختید....

YMM.306x

AB10890*To: Jamshid Kayqubad (Qasimabad)**Date: 1903 ca.*

O Jamshid! This is the feast of the Sun - bring forth the cup of Jamshid and bestow a new measure! Drink the wine of love and strive to sacrifice thyself, that thou mayest hear the melody of the divine herald, become intoxicated and lose all consciousness. Upon thee be greetings and praise.

ای جمشید بزم خورشید است جام جمشید بدور
آر و پیمانه‌ئی جدید بخش بادهء عشق بنوش و
بجانشانی بکوش تا آهنگ سروش بگوش رسد
و مست و مدهوش گردی و علیک التحیة و
الثناء

PYB#244 p.04, YARP2.597 p.418

AB10919*To: Surush son of Nush**Date: 1903 ca.*

O Surush! The Angel of Inspiration is singing such a melody that will bring you into ecstasy and rapture, and the Divine Cup-bearer is bestowing such a cup of joy that will bring you gladness and delight. If you are wise, give ear to that Angel's song, and if you are noble, drink deeply of that cup of joy. May your soul be happy!

ای سروش سروش غیب سرود میزند که
به وجد و طرب آئی و ساقی الهی جام نوش
میبخشد که فرح و شادمانی آری اگر هوشمندی
گوش بسرود آنسروش ده و اگر ارجمندی انجام
نوشانوش بنوش جانت خوش باد

YARP2.254 p.222

AB11343*To: Mirza Husayn brother of Ali Muhammad Varga, in Miyanduab**Date: 1903 ca.*

O servant of God! There is no time, so I write briefly. The Tree of Anisa is the Blessed Beauty, under which divine Tree the Covenant and Testament was made. And upon thee be greetings and praise.

ای بندهء حق فرصت نیست مختصر مرقوم میشود
شجرهء انیسا جمال مبارکست که در ظلّ آن
شجرهء الهیة عهد و پیمان بسته شد و علیک التحیة
و الثناء

MKT9.057b, ASAT1.247, YMM.198

AB03537

To: Charles Gates, in Chicago

Date: 1903 or <

- 1 O thou who art gaining bounties from the outpourings of the Spirit in this witnessed Day! I have read thy novel writing, with its subtle meanings and eloquent composition, and from the gardens of its meanings I have inhaled the fragrances of the flowers of the love of God. My breast was gladdened by those expressions and allusions which indicated thy turning to the Kingdom of God and thy attraction to the breaths of God.
- 1 أيها المستفيض من فيوضات الروح في هذا اليوم المشهود أتى قرأت تحريرك البديع اللطيف المعاني والفصيح الانشاء وشممت من حدائق معانيه نفحات رياحين محبت الله وانشرح صدرى بتلك العبارات و الاشارات التي دلت على اقبالك الى ملكوت الله و انجذابك بنفحات الله
- 2 O dear one! If thou wishest to find healing for thy ailment, quenching for thy thirst, and cooling for thy burning, thou must turn to assurance, firmness and steadfastness in the love of God, orientation toward the Kingdom of God, communion in the depths of nights and dawns, and prayer in the mornings and evenings.
- 2 أيها العزيز ان شئت ان تجد شفاء غلتك ورواء غلتك وبرد لوعتك عليك بالاطمئنان والثبوت والاستقامة في محبة الله والتوجه الى ملكوت الله والمناجاة في جنح الليالي والاضحار والصلاة في البكور والاصال
- 3 Commune with thy Lord and say: "My God, my God! Thy love is my healing, Thy remembrance my remedy, recognition of Thee my ascension, and certitude in Thy Manifestation the cause of my rising and elevation to the loftiest summit in Thy most exalted Kingdom. My God, my God! Aid me with a penetrating heavenly power in my pillars, members, parts, nerves, veins and arteries until I am filled with the breaths of Thy holy spirit, O my Lord and my Hope! My God, my God! Thou art the solace of my heart, the joy of my spirit, the glad-tidings of my heart, the spirit of my life, the ark of my salvation, and the mystery of my praise. Do not disappoint me from the door of Thy mercy, and do not prevent me from washing in the spring of Thy Job and being healed of my ailments, diseases, weakness of constitution, and decay of my being. Verily Thou art the Mighty, the Powerful, the Dear, the Merciful, the Compassionate."
- 3 تتاجى ربك و تقول الهى الهى حبك شفائى و ذكرك دوائى و عرفانك عروجى و الايقان بظهورك سبب صعودى و ارتقاءى الى الأوج الأسى فى ملكوتك الأعلى الهى الهى ادركنى بقوة ملكوتية نافذة فى اركانى و اعضاءى و اجزائى و اعصابى و عروقى و شريانى حتى امتلاء بنفثات روح قدسك يا ربى و رجائى الهى الهى انت سلوة قلبى و سرور روحى و بشارة فؤادى و روح حياتى و فلک نجاتى و سر ثنائى لا تخيبنى عن باب رحمتك و لا تمنعنى ان اغتسل فى عين ايوبك و اشفى من على و امراضى و ضعف قوائى و انحلال وجودى انك انت القوى المقتدر العزيز الرحمن الرحيم

INBA89:248

AB07543*To: Mashhadi Ahmad Usku'i, in Tabriz**Date: 1903 or <*

- 1 O you who are illumined by the light of guidance! Do not be saddened or grieved by the persecution, cruelty and taunts of enemies. 1 ای مستضیء از نور هدی از اذیت و جفاء و شتمات اعداء محزون مباش مغموم مگرد
- 2 The ignorant have always taunted the wise, and those deprived have always blamed those who are privy to the intimate secrets of the All-Merciful. But before long they became regretful and remorseful, and in utmost shame they turned to extreme praise and commendation. 2 همواره جاهلان شتمات عاقلان کردند و محرومان ملامت محرمان خلوتگاه اسرار رحمن نمودند ولی مدتی نگذشت که نادم و پشیمان شدند و در کمال نجلت بنهایت مدح و ستایش پرداختند
- 3 Soon these reproachful souls will boast of their connection to you and will claim secret belief, saying "We were concealing our faith and practicing dissimulation." Not much time will pass before all people will say to the friends of God: "By God, truly God has preferred you above us." 3 عنقریب این نفوس لوّامه بنسبت بشما افتخار خواهند نمود و ادّعای ایمان سری خواهند کرد که ما کتم ایمان مینمودیم و تقیه میکردیم چندی نگذرد که جمیع خلق پیاران الهی تالله لقد اُثِرک الله علينا خواهند گفت

INBA89:233

Study guide to this volume

This volume belongs to the immediate aftermath of the Yazd and Isfahan massacres of 1903, episodes of anti-Bahá'í violence that shook the faith community to its foundations and sent waves of grief from Iran across the globe. 'Abdu'l-Bahá, still confined in 'Akká under renewed surveillance, received the news in the double register that marks all his writing of this period: the grief is registered with raw intimacy, and the grief is simultaneously placed within a theology of sacrifice that makes the martyrs not victims but exemplars. The collection ranges from the most formal theological exposition to the most personal pastoral counsel, from the organizational instructions of the Spiritual Assembly directive (AB02819) to the lyrical letter that compares the fragrant breezes of Bahá'í teaching to the musk of paradise. Running beneath every document is the question of how suffering becomes power, and how the community formed in the shadow of martyrdom is to teach, serve, and endure.

The Mystery of Sacrifice and the Sacred Genealogy of Martyrdom

Key Passages

O servant of Bahá! Many are the heads that have fallen at the feet of that peerless Beloved, and many are the souls that have been sacrificed in the path of that true Beloved in the field of faithfulness. This is required by love and affection and is among the conditions of attraction and friendship. The divine Joseph fell into the well of Canaan, and the luminous Christ adorned the cross. The holy forerunner gave his throat to the dagger, and the Prince of the righteous became the martyr of the plain of Karbalá. The King of faithfulness became the target of a thousand arrows of cruelty, and the Blessed Beauty endured a hundred thousand afflictions, with traces of poison ever visible in His blessed side. His Holiness Quddus cried out “Glorified, Holy is the Lord of the angels and the Spirit” at the place of sacrifice. His Holiness the Báb called out “May my spirit be sacrificed for Thee, O Lord of Lords.” The King of Martyrs and the Beloved of Martyrs stained the earth with their precious blood, and the martyrs of Khurasan hastened to the altar of love. The martyrs of Yazd took up their abode in the cradle of sacrifice, and the self-sacrificing ones of Isfahan soared like falcons to the zenith of martyrdom. The point is that this is required by the station of love, and so it must be—otherwise every thorn would claim to be from the realm of the rose, and every particle would sing of being the whole, every base person would consider himself noble, and every prisoner of nature would regard himself as the manifestation of truth. Thus trials come forth and tests reveal themselves, and the truthful become distinguished from the false.

— AB02665

On the one hand this grievous calamity hath, like unto a dagger, inflicted upon me so profound an injury that no salve can soothe, nor can any balm assuage; while on the other the scene of sacrifice is seen bedecked with such splendid pageantry, such marvellous festivity that the holy ecstasy of its wine seizeth forevermore the minds of those that are godly and spiritual. Moreover, the Concourse on high and the dwellers in the Abhá Kingdom are now expounding the mystery of sacrifice, the main purport of all heavenly Scriptures. Therefore this hath to some degree relieved my grief. In short, the day is approaching when the meads of the Cause of God, having been watered with blood, will have put forth roses and lilies in such profusion that East and West will become fragrant and North and South perfumed. — AB03172

Context for Study

These two documents, composed at the height of grief over the Yazd massacres, articulate the central theological category by which ‘Abdu’l-Bahá transforms historical violence into spiritual meaning: the mystery (*sirr*) of sacrifice. The move is not denial of the violence; AB03172 is explicit that the calamity is “like unto a dagger” from which no salve recovers. The move is placement: the deaths at Yazd are inserted into a genealogy of sacrifice that runs from Joseph in the pit to the Báb before the firing squad. This genealogy does three theological things simultaneously. First, it places the Bahá’í martyrs in the company of the prophets and Imams, affirming their spiritual dignity. Second, it draws out the hidden logic of all sacred history: that truth is always authenticated through suffering, because only suffering eliminates every candidate whose motivation is merely social, political, or personal. Third, it makes the historical violence revelatory: “trials come forth and tests reveal themselves, and the truthful become distinguished from the false.” The martyrdom is therefore epistemologically productive—it is one of the conditions by which it becomes possible to know who is sincere.

This argument has ancient precedents. Tertullian’s *Apology* argued that “the blood of the martyrs is the seed of the church,” and the early Christian theology of martyrdom (*martyria* as witness) drew a close connection between suffering-unto-death and the disclosure of truth. In the Shi’i tradition, the paradigm of Karbalá—explicitly invoked here with “the Prince of the righteous”—structures the meaning of every subsequent loss. The Sufi tradition speaks of *ishq* (passionate love) as the force that draws the moth into the flame, and celebrates figures like Mansur al-Halláj who welcomed execution as the consummation of union with the Divine. ‘Abdu’l-Bahá’s contribution is to hold the grief and the festivity simultaneously without collapsing either into the other: the community is to feel both the dagger and the pageant, to weep and to rejoice, because both are the truth of what has happened.

Questions for Reflection

1. ‘Abdu’l-Bahá explicitly states that sacrifice “is required by love,” that it is “among the conditions of attraction and friendship.” Is this a claim about the nature of love, about the nature of social conflict, or about the metaphysics of truth? How does it compare with Hegel’s account of the “labour of the negative,” in which truth realizes itself through contradiction and struggle?
2. The genealogy of martyrdom in AB02665 runs from Joseph to the martyrs of Yazd. What is the theological function of this genealogy? Does placing the 1903 victims in the same

sequence as Joseph and Christ risk romanticizing historical violence, or does it do something else?

3. How does 'Abdu'l-Bahá's theology of sacrifice compare with the Shi'i theology of 'ashúrá' and with the Christian theology of atonement? Where are the structural similarities and where are the decisive differences?
4. The letter AB02665 was directed to be "sent as a copy to all regions." What does this instruction reveal about the function of grief in the formation of a dispersed religious community? Compare with the circular letters of Paul's epistles and with the function of the ta'ziyya (passion play) in Shi'i communal life.
5. 'Abdu'l-Bahá says the martyrs distinguished "the truthful from the false." Does this epistemological claim hold up under scrutiny? Are there historical cases where sincere people have suffered and died for false beliefs, and how does this complicate or enrich the argument?

Community Under Pressure: Teaching, Consultation, and Institutional Life

Key Passages

O thou who art aware of mysteries and the joy of the righteous! In truth thou hast arisen to serve the Cause of God, thou hast laid a firm foundation in the world of existence, thou hast raised a banner at the pole of contingent being, thou hast stirred up enthusiasm and rapture in hearts. Today the teaching of the Faith is the mightiest foundation, and the acquisition of proofs and arguments is obligatory, and knowledge of conclusive evidences for the appearance of the manifest Light is necessary. The gathering thou hast arranged brought much joy and gladness to the heart of 'Abdu'l-Bahá. Surely thou wilt carry forward with effort, persistence and steadfastness so that, God willing, through the divine breaths souls may be educated who will each become a shining lamp in the gathering of divine knowledge. This matter is very important and incumbent upon all. Send the report of that teaching gathering every three months so that it may be disseminated and become the cause of encouragement to others. — AB03213

O ye who are attracted to the Beauty of Abhá! Our hope is that Shahrud may become Bahrud (sea of glory), and that country may become perfumed with holy fragrances, and that clime may become, through manifest bounty, as the Garden of Paradise. For when the lightning flash of truth is spread in any land it becomes luminous, and when the life-giving breeze of the Abhá Paradise wafts over any region it becomes redolent with musk. Therefore it behooveth that at every moment, like unto a whale in the sea of oneness, we should raise a cry, stir up a commotion, sound forth a celestial call and open the ear of understanding. Though the soil be sweet, a trusted farmer and skilled cultivator is needed to sow the seed and water it, so that heavenly blessing and bounty may be unveiled. — AB02758

In this prison, human life is like death—there is no comfort, no pleasure, no joy and no solace, unless one is overtaken by perpetual intoxication and remains constantly

inebriated, becoming completely deprived of perception and feeling. But in this pitch darkness there exists a world-illuminating candle, and in this sea of mortality there appears a ship of salvation. For this deadly poison there is a supreme antidote, and for this bitter colocynth there is refined sugar—and that is the spiritual sensibilities of man, the merciful inspirations of God, the divine manifestations of knowledge, and the heavenly intimations of the compassionate Lord. Therefore, O seekers, recognize the worth of that Teacher who is a divine educator in the school of God, and strive night and day to acquire the lights of divine knowledge and attain the heavenly arts. — AB02951

Context for Study

These three documents reveal the organizational architecture that ‘Abdu'l-Bahá was constructing beneath the surface of crisis. AB03213 introduces what is perhaps the earliest systematic account of a teaching meeting in the Bahá'í corpus: the gathering is to produce reports every three months, those reports are to be disseminated, and the dissemination is to become “the cause of encouragement to others.” The feedback loop is deliberate—local action is meant to inspire wider action through recorded and shared witness. This anticipates by decades the methods of institutional accountability that would later characterize Bahá'í administrative order. AB02758, addressed to the friends in Shahrud, plays on the name of their city (“Shahrud,” city-river) by imagining it transformed into “Bahrud” (sea of glory): a small lexical alteration that becomes a vision of how a local community might become an ocean of spirit. The metaphor of the skilled cultivator who must plant even in receptive soil applies directly to what AB03213 demands: enthusiasm without method produces plants without fruit.

AB02951 emerges from a moment of peculiar poignancy. ‘Abdu'l-Bahá is writing to “seekers of knowledge” from prison, noting that in prison “human life is like death,” and then reversing the metaphor: it is precisely in the poison of mortal existence that the antidote of divine knowledge reveals itself. The teacher addressed is a “divine educator in the school of God,” and this title deliberately parallels the language used for the Manifestations of God in other contexts. The educational vocation is placed on the highest possible plane: those who teach the Cause are not merely transmitting information but participating in the divine act of education by which raw human nature is raised toward the angelic. Islamic philosophy, drawing on Aristotle, distinguished the Active Intellect (*‘aql fa‘al*) from the potential intellect of the individual soul, arguing that learning is the activation of latent capacities by a higher intelligence. ‘Abdu'l-Bahá is working within this tradition while transforming it: the “school of God” is historical and communal, not purely metaphysical.

Questions for Reflection

1. The instruction to send teaching reports every three months is a minor-seeming organizational detail. What does this detail reveal about ‘Abdu'l-Bahá's theory of community formation? Compare with the quarterly reports of Methodist class meetings in the eighteenth century and with the accountability structures of contemporary social movements.
2. The transformation of “Shahrud” (city-river) into “Bahrud” (sea of glory) is a figure for the spiritual transformation of a community. How does this use of place-name as spiritual challenge compare with the prophets' addresses to specific cities (Isaiah's oracle against Babylon, Amos's address to Samaria), and with the Qur'anic addresses to Mecca and Medina?

3. 'Abdu'l-Bahá describes prison life as “like death” and then immediately identifies the antidote. How does this dialectic of death-and-antidote compare with the mystical concept of *môrt mystique* (mystical death as the threshold of new life) in Christian and Sufi traditions?
4. The letter AB03213 makes “the acquisition of proofs and arguments” obligatory. What is the relationship between apologetics and spiritual sincerity? Is there a tension between the demand for arguments and the call for faith?
5. How does the model of community formation in these letters—focused on teaching, accountability, and mutual encouragement—compare with the model of the early Christian *ekklesia* as described in Acts and the Pauline epistles?

The World After Death and the Limits of Language

Key Passages

Regarding thy question about the world after death: That realm cannot be comprehended or explained through the conceptions and expressions of this visible world. Briefly stated, this world in relation to that world is like the womb. Just as it would be impossible and inconceivable to explain this vast external world while in the confines of the womb, so too is it impossible and unattainable to describe that divine realm using the words and expressions of this world. How can the pure realm be explained in this world of dust? How can the realities of divine perfections be unveiled and witnessed in this world of earthly darkness?

At most, one can only make an allusion, especially since in this world, whenever one wishes to explain any abstract reality, it must be cast in tangible forms. For example, knowledge is an abstract reality, but when thou wishest to describe it, thou sayest it is an ocean. Thus, that abstract reality which is knowledge is explained through the tangible form of an ocean. This is but an allusion, a metaphor, a simile, a figure of speech. Through such means, the listener can grasp the meaning of that abstract reality.
— AB02660

Beyond earthly intoxication, those drunk from the divine cup have another intoxication, and those attracted to the celestial Beloved have another rapture. I hope that we may all become recipients of these outpourings and recipients of the effects of the Kingdom of the Lord of Signs.
— AB02776

Context for Study

AB02660 is a concise but extraordinarily rich meditation on the epistemological limits of language about the afterlife. 'Abdu'l-Bahá draws on an analogy that he would elaborate more fully in *Some Answered Questions*: the relationship of the womb to the post-natal world. The analogy is structurally precise. The fetus in the womb has no concepts adequate to describe light, space, sound, social life, or embodied movement; it can know these things only by analogy with what it already knows (warmth, pressure, the muffled sounds of blood and heartbeat). So too, the human

being in this life has no concepts adequate to the next world; all descriptions of it—"paradise," "garden," "sea of light," "nearness to God"—are analogies cast in the mould of the sensible.

This position is structurally similar to the Christian *via negativa* (negative theology) of Pseudo-Dionysius the Areopagite, who argued that God transcends all names and that the highest theology is the theology of unknowing (*theologia apophatike*). It resembles the Jewish kabbalistic teaching on the *Ein Sof* (the Infinite, "without end"), which cannot be described or named. And it parallels Kant's account of the limits of pure reason: we can have no knowledge of things-in-themselves, only of things as they appear to us under the forms of our sensibility. What is distinctive in 'Abdu'l-Bahá's formulation is its tenderness: the limitation is not experienced as deprivation but as preparation, as the appropriate relation of the womb to the world beyond it. The soul is not ignorant of the afterlife because it is defective but because it is still in a prior stage of development. AB02776, written to a friend who had complained of hardship, draws the contrast between material intoxications and the deeper intoxication of those "drunk from the divine cup"—a Sufi register that translates the apophatic theology into lived experience.

Questions for Reflection

1. 'Abdu'l-Bahá says that the afterlife can only be indicated through analogy and allusion. What does this claim do to the traditional religious depictions of heaven and hell in Islam (*janna* and *jahannam*), Christianity (the beatific vision vs. eternal fire), and other traditions? Does it dissolve them or reframe them?
2. The womb-analogy suggests that the soul in this world is in a state of developmental immaturity relative to the next. How does this compare with Plato's allegory of the cave, in which those in the cave are ignorant not because they are immature but because they are looking in the wrong direction?
3. "Knowledge is an abstract reality, but when thou wishest to describe it, thou sayest it is an ocean." This is a philosophy of metaphor: abstract realities must be expressed through tangible images. How does this compare with Paul Ricoeur's account of metaphor as "seeing as"—a creative act that discloses new dimensions of being?
4. The claim that "in this world abstract reality has no outward appearance" resonates with the medieval Islamic debate between Avicenna's *universalia in re* (universals in things) and the nominalist position. What theory of universals is implied in 'Abdu'l-Bahá's epistemology of analogy?
5. If the next world is as far beyond this world as daylight is beyond the womb, what implications does this have for the ethical life? Does it counsel detachment from earthly things, investment in earthly goods, or something more complex?

Recognition, Prejudice, and the Inner Meaning of Scripture

Key Passages

O rose of the garden of Christ! The Pharisees waited years and years for the appearance of Christ, the Beautiful, the Gracious. But when that Promised Lord became manifest

and evident, they called that Noble One—God forbid!—an ugly messiah. One cried out “Where is David’s throne?”, another shouted “Where is the rod of iron?”, another began to wail and lament “The Law of God has been abrogated—where is its promotion?”, another raised his voice “Where is His glorious sovereignty?”, another wandered bewildered “What happened to the praise and glorification of all the peoples of the world on Mount Zion?”, and another objected “Where is the fellowship between grazing beasts and predatory animals?”

In short, each one raised an objection and turned away from the truth, and with doubts mocked the Lord of manifest signs. Finally matters reached the point where they mounted that Noble One on a donkey, placed a crown of thorns on His head, paraded Him through the streets and bazaars, and finally hung Him on the cross. Such is the nature of people—leave them to their vain imaginings. — AB02958

Praise be to God that you have understood the meanings and truths of Christ’s utterance, have rent asunder the veil, have beheld the manifest light, have found guidance, have raised the flag of divine bestowal, and have accomplished your task. A hundred praises upon you! Verily you have a station with your Lord and that is the great attainment. —

AB02958

Context for Study

The brief tablet AB02958, addressed to a Western believer described as “a rose of the garden of Christ,” offers a compressed but incisive hermeneutical analysis of the failure of the Pharisees to recognize Jesus. The analysis is not a theological polemical against Judaism; it is a mirror held up to the universal structure of religious literalism. Each of the Pharisees’ objections is a literalistic reading of prophetic texts that were intended to convey spiritual realities. “Where is David’s throne?” expects a political restoration; “where is the fellowship between wolf and lamb?” expects a zoological miracle. The method behind each objection is the same: the form of the prophecy is taken for its substance, and the spiritual truth within the form is missed. ‘Abdu’l-Bahá’s diagnosis of this failure is not that the Pharisees were wicked or stupid but that they had not learned to read their own scripture with “the eye of insight.”

This hermeneutical argument is central to the Bahá’í claim about progressive revelation: each new Manifestation fulfils the prophecies of the previous one, but fulfils them spiritually rather than literally. The same reading strategy that blinded the Pharisees to Jesus is applied, by implication, to the failure of Christians to recognize the Báb and Bahá’u’lláh. The document is addressed to a Christian who has made the crossing—who has “rent asunder the veil”—and the contrast between her achievement and the Pharisees’ failure is left implicit but unmistakable. In Islamic theological tradition, the failure to read scripture correctly (*tahrif al-ma’na*, “corruption of meaning”) is distinguished from the literal corruption of the text (*tahrif al-lafz*); ‘Abdu’l-Bahá’s analysis here focuses on the former: the text was not altered, but its meaning was imprisoned in its outward form. Augustine’s *De Doctrina Christiana* similarly distinguished between “signs” and the “things” they signify, arguing that the highest form of reading moves from the sign to the spiritual reality it embodies.

Questions for Reflection

1. 'Abdu'l-Bahá's account of the Pharisees' failure is implicitly universal: it describes the failure mode of any religious community that has inherited prophecies about the future. What practices of scriptural reading or community life can inoculate a community against this failure? What might such practices look like in contemporary Bahá'í, Christian, Jewish, or Muslim communities?
2. The argument assumes that prophecies have an "inner meaning" that is spiritual rather than literal. How does one know when a prophecy should be read spiritually and when it should be read literally? Is there a principled criterion, or is this hermeneutical move inherently circular?
3. The addressee of AB02958 is praised for having "understood the meanings and truths of Christ's utterance." What does this suggest about the relationship between individual spiritual perception and communal religious authority? Who adjudicates interpretations?
4. Compare 'Abdu'l-Bahá's hermeneutical approach with Origen's *allegoresis*, with the Sufi doctrine of *bâ.tin* (inner meaning) and *.zâhir* (outward meaning), and with the rabbinic technique of *derash* (interpretive exposition). What assumptions about the nature of scripture does each method share, and where do they diverge?
5. The final line—"Such is the nature of people—leave them to their vain imaginings"—has an unusual tone. Is this resignation, irony, compassion, or something else? How does it function in the rhetoric of the tablet?

A Guiding Question for the Whole Volume

Volume 129 meditates on two intertwined mysteries: the mystery of sacrifice—why truth requires the offering of life to be authenticated—and the mystery of recognition—why the truth that requires sacrifice is so rarely recognized by those who are nominally its guardians. The martyrs of Yazd and Isfahan stand at the intersection of both mysteries: they offered their lives, and they did so in a context where the religious authorities who should have protected them organized their deaths instead.

The whole volume presses toward one question: **What form of inner development—what training of perception, what discipline of love, what discipline of reading—makes it possible for a person to recognize truth when it arrives in an unexpected form, and to remain loyal to it even when loyalty costs everything that the world counts as a reason to live?**