



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 131:

Writings and Utterances of Abdu'l-Baha, ca. 1904, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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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
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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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

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

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Introduction to volume 131

This 1904 volume is dominated by crisis, consolidation, and the effort to translate suffering into a more capacious vision of unity. AB00051 is the most dramatic document in the collection, a long account of Badi’u’llah’s repeated vacillation, renewed association with Mirza Muhammad-‘Ali, the missing satchels of Baha’u’llah’s writings, and the tightening surveillance around ‘Abdu’l-Baha’s house; it opens with a remarkable prayer that asks forgiveness for the very relatives who had wronged him. AB00203 belongs to the same embattled context, answering charges that ‘Abdu’l-Baha claimed equality with the Manifestation by sharply distinguishing the stations of the Bab and Baha’u’llah from the servitude of all others, while also giving one of the volume’s most important statements on the Universal House of Justice, its future election through national representatives, and its protected authority to resolve difficulties and legislate on matters not explicitly revealed in the Book. AB00112 expands the theological meaning of this crisis into a universal call to oneness: the sufferings of the Bab and Baha’u’llah are presented as endured for the unity of humankind, and the friends are summoned to advance in “serried lines” through pure intention, goodly deeds, charitable action, and education rather than through any material form of combat.

A second cluster concerns the social and institutional implications of that unity. AB00341 is especially significant for its engagement with contemporary Iran: it praises the abatement of plague, supports the Shah’s judicial reforms, contrasts material civilization’s violence—exemplified by Manchuria—with the Baha’i aim of service to humanity, and treats just civil order as the beginning of true civilization. AB12145 carries the same principle into economic life, outlining the spiritual ethics of commercial partnership: roles, expenses, and profits should be clearly arranged, and each partner should prefer the comfort and advantage of the other. AB00584 is important for the history of Baha’i holy places, insisting that the House of the Bab be preserved in its original condition rather than embellished; its value lies in faithful conservation, even above costly adornment. AB00585, addressed to a teacher of proofs, turns apologetic training itself into a multiplying institution, praising treatises prepared by students and offering a striking discussion of the Twelfth Imam, conflicting Shi’i traditions, and the need to read eschatological expectation through the Manifestation rather than through unstable reports.

The volume is also rich in practical spiritual counsel. AB00695 combines several dense doctrinal and ethical answers: it forbids selling property to pay Huququ’llah, condemns opium with exceptional severity while allowing medicinal use, treats reward and punishment as rooted in attainment or deprivation, and sketches the “temporal eternity” of contingent existence through the image of the sun and its rays. AB00908 gives a valuable glimpse of women’s teaching meetings, directing the maidservants of the Merciful to present proofs, speak of the signs of Baha’u’llah’s appearance, read Tablets and prayers, and make teaching the central purpose of their gatherings. AB01003 shows the widening geographical scope of pilgrimage, sending a Zoroastrian or Parsi pilgrim back from the Holy Land to India with individualized greetings to a network of recipients whose names are woven

into Persianate and Zoroastrian imagery. AB01208 likewise addresses Samarkand as a possible seat of the “sovereignty of the love of God,” setting spiritual dominion against the memory of Timur’s imperial power and urging universal brotherhood toward stranger and acquaintance, friend and opponent alike.

Several shorter items give the volume its pastoral texture. AB01082 warns against the lassitude and spiritual coldness produced by association with Covenant-breakers, naming torpor itself as a kind of embodied death. AB01085 explains that unanswered correspondence does not signify forgetfulness, since spiritual remembrance exceeds the work of pen and hand, then insists that the calamities of Yazd had only increased the brilliance of the Cause. AB05577 offers a concise metaphysical reflection on the fleeting forms of this world as shadows of the Kingdom, while AB05677 returns to Karbila to interpret affliction in the path of God as bounty. AB12138, AB01021, and AB00515 close the circle by repeatedly urging joy, urgency, and service: life passes like a mirage, worldly glory vanishes, and the enduring fruit of existence is servitude to the Cause, fellowship with all humanity, and the diffusion of divine fragrances.

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AB00051

Date: 1904 ca.

1 O my God, my God! Thou seest me plunged in an ocean of distress and grief, immersed in the seas of trials and tribulations, a target for arrows, pierced by spears and blades, wounded by the swords of hardship and hatred. No spot remaineth on my body, O my God, but it is wounded by arrows, no place on my heart but it is pierced by spears. These dark calamities and blind tribulations have descended upon me only that I might supplicate and turn to Thy court of oneness and direct myself to the kingdom of Thy mercy. They took vengeance upon me only because I believed in Thee and in Thy signs, in what Thou hast revealed in Thy Books and Scriptures, and in what Thou hast sent through Thy Messengers. This is my crime, my fault, my anguish and my tribulation. Nevertheless, I call upon Thee with my tongue and beseech Thee with my heart to forgive my relatives who have slandered and wronged me, who have transgressed, violated and attacked. Lord! Forgive their sins, remove their distress, make their affairs easy, and shower them with Thy mercy. Deprive them not of Thy gifts, for they were ignorant and heedless; had they known, they would not have acted thus. It behooveth Thy mercy to conceal their faults and forgive their sins. Verily Thou art the All-Merciful, the Most Compassionate.

2 I further beseech Thee to protect Thy loved ones in the stronghold of Thy protection, to guard Thy chosen ones in the shelter of Thy care, and to encompass Thy servants with the glances of Thy merciful eyes, for they are under attack and targets of persecution. The heedless have surrounded them and are advancing from every height.

3 Then I press my face to the dust of lowliness and nothingness, yearning for nearness and reunion, hoping to attain the presence of Thy great mercy. Deliver me, O my God, and bring near the day of meeting Thee. Save me, O my Lord, and make easy for me the contemplation of Thy beauty. If my head be worthy of Thy bounty, let it be raised high upon a spear in Thy path. If my blood be worthy to be shed in Thy path, let it be poured out, sprinkled and spilled upon the earth in Thy love. If my breast be fit to be pierced in loyalty to Thee,

1 الهى الهى ترانى خائضاً فى غمار البلاء و غريقاً فى بحار البأساء و الضراء هدفاً للنبال مطعوناً بالأسنة و النصال مجروحاً بظباء الشدة و البغضاء و لم يبق يا الهى موقع من جسدى الا و هو جريح السهام و لم يبق موضع من كبدى الا و هو قريح الرماح و لم ينزل على هذه المصيبة الدهماء و لا الرزية العمياء الا لتبتلى و تضرعى الى حضرة احديتك و توجهي الى ملكوت رحمتك و ما تقوموا مني الا ان امنت بك و بآياتك و ما انزلته من كتبك و صفك و ما ارسلته من رسلك هذا جرمي و خطائي و كرتبي و بلائي مع ذلك ادعوك بلساني و ارجوك بجناني ان تغفو عن اقربائي الذين افترؤا و جارؤا على و اعتدوا و هتكوا و فتكوا رب اغفر ذنوبهم و اكشف كربهم و سهل امورهم و انزل عليهم رحمتك و لا تحرمهم عن موهبتك لانهم جهلوا و غفلوا ولو علموا لم يفعلوا ينبغي لرحمتك ان تستر عيوبهم و تغفو عن ذنوبهم انك انت الرحمن الرحيم

2 ثم ادعوك ان تحفظ اوليائك فى صون حمايتك و تحرس اصفيائك فى كهف رعايتك و تشمل ارقائك بلحظات عين رحمتك لانهم تحت الهجوم و اهداف الرجوم احاط بهم الغافلون و هم من كل حذب ينسلون

3 ثم اتى اعفر وجهي بتراب الدل و الفناء متمنياً القرب و اللقاء راجياً جوار رحمتك الكبرى فأجرتني يا الهى و قرب يوم لقائك و انقذني يا مولائي و يسر لي مشاهدة جمالك ان كان رأسي يليق لعطائك فاجعله يتهادى على القناة فى سبيلك و ان كان دمي حقيق ان يهدر فى سبيلك فاجعله مسفوفاً مرشوشاً مسفوفاً علي التراب فى محبتك و ان كان صدرى حرى

make it a target for arrows by Thy decree. Verily Thou art the All-Bountiful, the Most Merciful, the Mighty, the All-Giving, and verily Thou art the Most Exalted, the Most Great, the Ever-Forgiving.

- 4 Concerning Aqa Mirza Badi'u'llah, I am writing briefly to you, for 'Abdu'l-Baha has absolutely no time to write even a word due to the severity of trials, especially in these days when physical health is completely disturbed, these symptoms being the result of the intense impact of events.

- 5 In any case, considering that he will inevitably reveal again a detailed account similar to his previous writings before repentance after the Ascension of the Blessed Beauty—may my spirit be a sacrifice for His loved ones—and will make accusations of cruelty and oppression, praise be to God that after some time he himself admitted and acknowledged that what he had previously said and written was entirely contrary to reality. Despite this, it is certain he will begin his fabrications anew, as he has mentioned here among strangers.

- 6 I have no time for details, so I write briefly that this youth is the same youth whom you had seen before, after the Ascension of the Blessed Beauty. No change or transformation has occurred; rather, he has become more intense. The difference now is that in the days when he was distant from me, whatever he said to people was not accepted, for they knew he harbored extreme resentment. After he came to me and became known for his association with me, everything he implied and insinuated to people was believed and accepted by all.

- 7 In brief, before Mirza Badi'u'llah's arrival and declaration of repentance from abroad, there was not a single enemy in Akka; all were content and happy. When he came to me, in accordance with duty, I dealt with him with utmost honesty, love, and fellowship, and it became established among people that he was like my representative and deputy. I included him in all affairs to such an extent that his word became my word among people, and his action my action.

- 8 However, he used all these bounties as a means to harm me, and through various devices caused many to become estranged from me through subtle schemes, and allied himself with Mirza Muhammad Ali. Thus they collectively wrote that document and sent it to Istanbul, causing all these seditions and corruptions to arise. This is but one of the brother's deeds, and you

ان یتشبیح فی ولائک فاجعله هدفاً للسهام
بقضائک انک انت الکریم الرحیم العزیز الوهاب
وانک انت العلی العظیم التواب

4 در خصوص آقا میرزا بدیع الله مختصری بآنجناب
مرقوم گردید زیرا عبدالهآء ابدأ از شدت بلا
فرصت تحریر کلمهئی ندارد علی الخصوص این ایام
که صحت جسمانی نیز بکلی مختل و این عوارض
از شدت تأثیر وقایع حاصل

5 باری بملاحظه اینکه لابد او شرحی مفصل
مانند تحریر سابق قبل التوبه بعد از صعود جمال
مبارک روحی لأحبائه الفداء مرقوم نموده بود
باز خواهد نمود و اسناد ظلم و جفا خواهد داد
الحمد لله بعد از مدتی خود او اقرار و اعتراف
نمود که آنچه از پیش میگفت و مینگاشت بکلی
مخالف واقع با وجود این یقین است دوباره
شروع بمفتریات خواهد نمود چنانکه در اینجا در
نزد اغیار ذکر نموده

6 فرصت تفصیل ندارم مختصر مینگارم که این
جوان همان جوانست که از پیش بعد از صعود
جمال مبارک دیده بودید ابدأ تغییر و تبدیلی
حاصل نه بلکه شدیدتر و اما فرق اینجااست که
در ایامیکه از من دور بود آنچه در نزد خلق
میگفت کسی نمی پذیرفت زیرا میدانست که
نهایت کلفت را دارد بعد که نزد من آمد بالفت
با من مشهور شد آنچه به اشاره و کنایه تفهیم
ناس کرد جمیع تصدیق نمودند و یقین کردند

7 مختصراً اینکه پیش از آمدن میرزا بدیع الله و اظهار
رجوع نمودن از خارج در عکا یک نفر دشمن
نبود جمیع راضی و خوشنود بودند چون او نزد
من آمد بمقتضای تکلیف بنهایت راستی و محبت
و الفت با او معامله شد و نزد خلق مسلم گردید
که او الوکیل کالأصیل است در جمیع امور او را
داخل مینمودم بدرجهئی رسید که قول او در
نزد خلق قول من بود و عمل او عمل من

8 ولی او جمیع این مواهب را در سبیل ضرر بمن بکار
برد و بانواع وسائل تشبیه نموده جم غفیری را
بلطائف الحیل از من مکدر نمود و با میرزا محمد
علی متفق کرد این بود که حضرات بالاتفاق
آن لائحه را نوشتند و به اسلامبول فرستادند و

can judge the rest accordingly. If I were to write it all, it would surely become a book. I have no time, and the friends will surely excuse me.

این همه فتنه و فسادها برپا شد این یک کار از کارهای اخویست و قس علی ذلک سائر الامور باری اگر بنویسم البتّه یک کتاب گردد فرصت ندارم البتّه یاران معذور خواهند داشت

- 9 Mirza Muhammad-Ali had taken two satchels full of the blessed Writings from me and gave them to the keeping of Mirza Badi'u'llah. After the latter's repentance, he did not return to me a single one of those pages, and during that time he never mentioned what was in them. One day he related the following story, and the honored Aqa Siyyid Ali Afnan and others were witness, saying that one day when he had gone to Haifa, Mirza Muhammad-Ali took all the papers back from him. His meaning was to say "those two satchels of papers are no longer with me - Mirza Muhammad-Ali took them all", so that I would think nothing remained with him. However, when you came, he gave you a blue tablet from the blessed Writings which I had placed in those satchels with my own hands, and you brought it to me.

9 دو جانشه پر از آثار مبارک میرزا محمد علی از من گرفت و تسلیم میرزا بدیع الله نمود بعد از رجوع یک ورقه از آن اوراق را بمن تسلیم نکرد و در ایندّت ابداً نگفت که در یک ورقه از آن اوراق چه بود روزی حکایت کرد و جناب آقا سید علی افنان شاهد است و همچنین دیگران و گفت روزی رفته بوده است به حیفا میرزا محمد علی جمیع اوراق را سرقت نمود مقصودش این که آن دو جانشه اوراق نزد من نماند جمیع را میرزا محمد علی سرقت کرد تا من گمان کنم که در نزد او چیزی باقی نمانده و حال آنکه وقتیکه شما تشریف آوردید یک لوح آبی از آثار مبارک که من بدست خود در آن جانشه ها گذاشته بودم بشما داد و شما نزد من آوردید

- 10 From this matter alone, see how many affairs were managed with futile schemes. In brief, my brother left no means untried for my extinction and annihilation. There is no time for details.

10 از همین مسئله به بینید چه قدر امور بتدبیر لا یسمن و یغنی بوده مختصر برادر وسیلهئی بجهت محویت و انعدام من باقی نگذاشت فرصت تفصیل نیست

- 11 Finally, through their efforts some of the friends were imprisoned, and the secret police came to the door of the house and placed us under surveillance, watching most strictly day and night.

11 عاقبت بمساعی آنان بعضی از یاران حبس شدند و پولیس سری بدر خانه آمد و ما را تحت مراقبه گرفتند و شب و روز در نهایت شدت مراقبه مینمایند

- 12 After all these happenings, one day I said to Mirza Mahmud Khan that I have no complaint, no account, no story, and no grievance, but my disposition does not accord with that of Aqa Mirza Badi'u'llah, and everyone is free. But owing to different dispositions, it would be better if we keep to ourselves for a while, since with different temperaments, constant association day and night causes weariness. Let each of us remain in our own state for a time. God willing, gradually this will be resolved, and as far as possible, I will not fall short in assistance, love and support as before.

12 بعد از همه این تفصیل روزی بمیرزا محمود خان گفتم که من نه شکایتی دارم و نه روایتی و نه حکایتی و نه گلهئی اما مشرب من با مشرب آقا میرزا بدیع الله مطابق نیامد و هرکس آزاد است ولی با وجود اختلاف مشارب چندی بحال خود باشیم بهتر است و چون مشارب مختلف کثرت معاشرت شب و روز سبب ملال میشود یک چندی هریک بحالت خود باشیم انشاء الله کم کم رفع میشود و آنچه ممکن من است مثل سابق در معاونت و محبت و دارائی انشاء الله قصور نخواهم نمود

- 13 This message had no effect. After several days, I repeated this matter again with Mirza Mahmud Khan, but again it had

13 این پیغام فائدهئی نکرد بعد از چند روز باز با میرزا محمود خان این مسئله را تکرار کردم باز فائدهئی نکرد باری در مدّت یکجا به کرات و مرات تکرار

no effect. In any case, over the course of a month it was repeated numerous times but bore no fruit. All internal events and news from around and matters that occurred would immediately reach Mirza Muhammad-Ali, since after your departure he had reestablished complete connection with Mirza Muhammad-Ali, meeting him in the middle of the night, and this was seen repeatedly, but we did not bring it up to him and would advise indirectly and by allusion, that perhaps he would take heed or fear, but it had no effect.

- 14 Finally, one day Mahmud Khan came saying "you should tell him yourself as he did not accept it when I told him". One day in the courtyard in front of the house I said, "Aqa Mirza Badi'u'llah, I sent you a message through Mahmud Khan - what happened?" He said "I will come only if you put it to me in writing." I said "I am not obliged to do so, and the custom is that if someone brings another to the edge of the grave, they finally let go. Now you have brought me to the edge of the grave and placed me in this great danger, with secret police around the house. What else do you want from me? I will not come to your place and I do not wish you to come here." This is in actual truth what was mentioned while a group of the friends were present.

- 15 The point is that this repentance of his was his third repentance. Once he came through Jinab-i-Aqa Mulla Ali-Akbar and repented, but later it became clear it was mere scheming, which he himself later admitted. The second time he came alone expressing remorse, but again it proved to be scheming. This was the third time, when he had fallen out with Mirza Muhammad-Ali and they had quarreled and disputed with each other. At the time he was coming and going to Haifa, and for six months he had been estranged and had taken a room alone in Haifa to live in. Finally Aqa Jamal had written him a letter addressed "O blackener of the faces of the believers." This phrase enraged him and he broke with Mirza Muhammad-Ali and came to this prisoner. A short time had not passed before he reconciled with him again and engaged in oppression, cruelty, corruption and enmity against this wronged one, bringing matters to where they are now - with secret police watching around the house, such that not a bird from among the people dares to fly, except the divine friends. But they, meaning the Covenant-breakers, in utmost comfort and freedom associate with all people in gatherings, happy, delighted and pleased, each looking upon us with extreme derision and mockery.

شد ثمری نداشت جمیع حوادث توی اندرون و اخبار اطراف و مسائلی که واقع میشد فوراً خبر در نزد میرزا محمد علی بود چونکه بعد از تشریف بردن شما ارتباط تامه دوباره با میرزا محمد علی حاصل نمود در نصفه‌های شب ملاقات مینمود و به کرات و مرات دیده شد ولی ما بروی او نمی‌آوردیم و به کلیه و اشاره نصیحت میکردیم لعل یتذکر او بخشی ولی فائده‌ئی نداشت

- 14 باری نهایت روزی محمود خان آمد که تو خود باو بگو زیرا من گفتم قبول ننمود روزی در فضای جلوی خانه گفتم آقا میرزا بدیع‌الله من پیغامی از برای شما فرستادم بواسطه محمود خان چه شد گفت من می‌آیم مگر آنکه سندی بمن بدهید گفتم مجبور بسند نیستم و قاعده اینست که انسانرا اگر نفسی بلب قبر برساند دیگر دست بر میدارد حال تو مرا بلب قبر رساندی و در این خطر عظیم انداختی و پولیس سری اطراف خانه است دیگر از من چه میخواهی من بجلل شما نمی‌آیم و میل ندارم اینجا بیای اینست حقیقت واقع که ذکر شد و جمعی از احباب حاضر بودند

- 15 مقصود اینست که این توبه‌ء او توبه‌ء سیمی بود یک دفعه بواسطه جناب آقا ملا علی اکبر آمد و توبه نمود بعد معلوم شد که صرف تدبیر بوده و خود او بعد اقرار نمود مره‌ء ثانیه تنها آمد اظهار ندامت کرد باز معلوم شد که تدبیر بود این دفعه‌ء ثالث بود که با میرزا محمد علی بهم زده بود و نزاع و جدالها با هم نموده بودند در وقتیکه به حیفا عبور و مرور مینمود و شش ماه قهر کرده بود رفته بود در حیفا تنها اطاق گرفته منزل کرده بود عاقبت آقا جمال باو نامه‌ئی نوشته بود و عنوان نامه این بود یا مسود وجوه الموحدين از این عبارت بغضب آمد با میرزا محمد علی بهم زد نزد این مسجون آمد مدت قلیلی نگذشت دوباره با او مصالحه نمود و به اذیت و جفا و فساد و عناد در حق این مظلوم پرداخت و کار را باینجا رساند که الآن پولیس خفی مراقب حوالی خانه است و طبری از اهالی جرأت پرواز نمیتواند مگر احبابی الهی ولی آنان یعنی ناقضان در نهایت راحت و حریت با جمیع خالق معاشر و مجالس و مسرور و مشعوف و محظوظند و هر یک در نهایت بشاشت و استهزاء بما نظر مینمایند

- 16 I swear by the Blessed Beauty, if you knew what they have done, you would surely weep tears of blood. And now this wronged one is in grave danger every moment, until God wills what will be. I seek steadfastness and firmness from the grace of the Blessed Beauty, and I will resist these trials so that this weak, frail, confined and imprisoned 'Abdu'l-Baha, who is surrounded by all afflictions, may remain firm and steadfast in His servitude. This is my ultimate hope and the extent of my desire, and upon it rests my life and death.
- 17 Joseph's brothers, despite casting that wronged one into the well and selling him for a few dirhams and making him disappear without trace, when they came before their father they became the wronged ones and wept like rain with wailing and lamentation. This is why it says in the Qur'an: "And they came to their father in the evening, weeping." And upon you be the Most Glorious Glory.

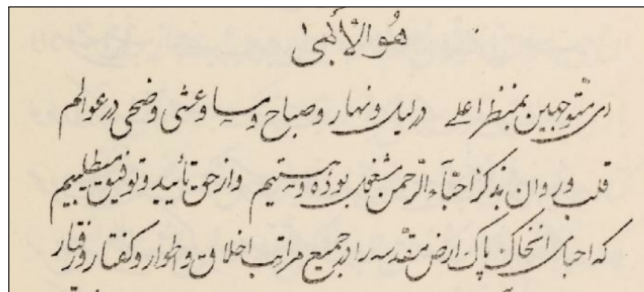
قسم بجمال مبارک اگر بدانی جناب که چه کرده‌اند البته خون میگری و الآن اینمظلوم در هر دقیقه در خطری عظیم است تا عاقبت خدا چه خواهد از فضل جمال مبارک استقامت و ثبوت میطلبم و مقاومت این بلایا خواهم تا این عبدالبهای علیل نحیف محصور مسجونرا که محاط بجمیع بلاهاست بر عبودیت خویش ثابت و مستقیم بدارد و هذا منتهی املی و غایه رجائی و علیه محیای و مماتی

برادران یوسف با وجود آنکه آن مظلوم را بچاه انداختند و بدراهم معدوده فروختند و مفقود الاثر کردند چون نزد پدر آمدند مظلوم شدند و مثل باران گریه و ناله و فغان کردند اینست که در قرآن میفرماید و جاءوا اباهم عشاء ییکون علیک البهاء الابی

MMK5#027 p.020x, AMK.039-044

AB00112

To: Mirza Ghulam-Husayn et al., in Iran
Date: 1904 ca.



INBA88

- 1 O ye who have turned your faces toward the Exalted Beauty! By night, by day, at morningtide and sunset, when darkness draweth on, and at early light I remember, and ever have remembered, in the realms of my mind and heart, the loved ones of the Lord. I beg of Him to bestow His confirmations upon those loved ones, dwellers in that pure and holy land, and to grant them successful outcomes in all things: that in their character, their behaviour, their words, their way of life, in all they are and do, He will make them to achieve distinction among men; that He will gather them into the world community, their hearts filled with ecstasy and fervour and yearning love, with knowledge and certitude, with steadfastness and unity, their faces beauteous and bright.
- 2 O ye beloved of the Lord! This day is the day of union, the day of the ingathering of all mankind. 'Verily God loveth those who, as though they were a solid wall, do battle for His Cause in

ای متوجهین بمنظر اعلی در لیل و نهار و صباح و مساء و عشی و ضحی در عوالم قلب و روان بذکر احباء رحمن مشغول بوده و هستیم و از حق تأیید و توفیق میطلبیم که احبای آن خاک پاک ارض مقدسه را در جمیع مراتب اخلاق و اطوار و گفتار و رفتار و شئون و آثار ممتاز فرماید و بجنذب و وله و شوق و عرفان و ایقان و ثبوت و رسوخ و اتحاد و اتفاق در انجمن عالم با رخی روشن و جمالی چون گلشن محشور نماید

ای احبای الهی الیوم یوم اتحاد است و روز روز یگانگی در عالم ایجاد ان الله یحب الذین یجاهدون

serried lines!’ Note that He saith ‘in serried lines’ – meaning crowded and pressed together, one locked to the next, each supporting his fellows. To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow – but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven. It signifieth education for all mankind, guidance for all men, the spreading far and wide of the sweet savours of the spirit, the promulgation of God’s proofs, the setting forth of arguments conclusive and divine, the doing of charitable deeds.

- 3 Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high. What a blessing that will be – when all shall come together, even as once separate torrents, rivers and streams, running brooks and single drops, when collected together in one place will form a mighty sea. And to such a degree will the inherent unity of all prevail, that the traditions, rules, customs and distinctions in the fanciful life of these populations will be effaced and vanish away like isolated drops, once the great sea of oneness doth leap and surge and roll.
- 4 I swear by the Ancient Beauty, that at such a time overwhelming grace will so encircle all, and the sea of grandeur will so overflow its shores, that the narrowest strip of water will grow wide as an endless sea, and every merest drop will be even as the shoreless deep.
- 5 O ye loved ones of God! Struggle and strive to reach that high station, and to make a splendour so to shine across these realms of earth that the rays of it will be reflected back from a dawning-point on the horizon of eternity. This is the very foundation of the Cause of God. This is the very pith of the Law of God. This is the mighty structure raised up by the Manifestations of God. This is why the orb of God’s world dawneth. This is why the Lord establisheth Himself on the throne of His human body.
- 6 O ye loved ones of God! See how the Exalted One – may the souls of all on earth be a ransom for Him – for this high purpose made His blessed heart the target for affliction’s spears; and because the real intent of the Ancient Beauty – for Him may the souls of the Concourse on high be offered up – was to win this same supernal goal, the Exalted One bared His holy breast for a target to a myriad bullets fired by the people of malice

فی سبیلہ صفّاً کآئیم بنیان مرصوص ملاحظه فرمائید که صفّاً میفرماید یعنی جمیع مرتبط و متصل بهم و ظہیر یکدیگر مجاہدہ در این آہ مبارکہ در این کوراعظم بسیف و سنان و رماح و سهام نبوده بلکه بنوایای صادقہ و مقاصد صالحہ و نصائح نافعہ و اخلاق رحمانیہ و افعال مرضیہ و صفات ربّانیہ و تربیت عمومیہ و ہدایت نفوس انسانہ و نشر نفعات روحانیہ و بیان براہین الہیہ و اقامہ حجج قاطعہ صمدانیہ و اعمال خیرہ بوده و ہست

3 و چون نفوس مقدّسہ بقوّت ملکوتیہ بر این شیم رحمانیہ قیام نمایند و صفّ اتّحاد بیارایند ہر یک از این نفوس حکم ہزار یابد و امواج این بحر اعظم حکم افواج جنود ملاّ اعلیٰ یابد این چہ موہبتیست کہ کلّ چون سیول و انہار و جداول و سواقی و قطرات در یک صقع واحد جمع گردد بحر عظیمی تشکیل گردد و چنان وحدت اصلیہ غالب و فائق شود کہ آثار و احکام و تعینات و تشخصات وجود و ہمی این نفوس چون قطرات بکلی محو و فانی شود و بحر وحدت روحانیہ موج زند

4 قسم بجمال قدم کہ در این وقت و حال فیوضات محیط اکبر چنان احاطہ نماید و قلزم کبریا چنان فیضان کند کہ سعت خلجان چون دریای بی پایان گردد و ہر قطرہ حکم قلزم بی کران یابد

5 ای احبّای الہی بکوشید تا باین مقام بلند اعلیٰ فائز شوید و چنین نورانیّی در این اکوان ظاہر و عیان کنید کہ اشراقش از مطلع آفاق جاودان مبذول گردد اینست اسّ اساس امر الہی اینست جوہر شریعت ربّانی اینست بنیان رزین رصین مظاہر رحمانی اینست سبب انزال کتب آسمانی اینست علّت ظہور شمس جہان الہی اینست سبب استواء رحمن بر عرش جسمانی

6 ای احبّای الہی ملاحظہ کنید حضرت اعلیٰ روح العالمین لہ الفداء بجهت این مقصد جلیل صدر مبارک را سپر سهام بلایا فرمودند و چون اصل مقصود جمال قدم روح ملاّ الاعلیٰ لہ الفداء این مقصد اعظم بود حضرت ربّ اعلیٰ در این سبیل سینہ مبارک را هدف

and hate, and with utter meekness died the martyr's death. On the dust of this pathway the holy blood of thousands upon thousands of sacred souls gushed out, and many a time the blessed body of a loyal lover of God was hanged to the gallows tree.

- 7 The Abha Beauty Himself – may the spirit of all existence be offered up for His loved ones – bore all manner of ordeals, and willingly accepted for Himself intense afflictions. No torment was there left that His sacred form was not subjected to, no suffering that did not descend upon Him. How many a night, when He was chained, did He go sleepless because of the weight of His iron collar; how many a day the burning pain of the stocks and fetters gave Him no moment's peace. From Niyavaran to Tihiran they made Him run – He, that embodied spirit, He Who had been accustomed to repose against cushions of ornamented silk – chained, shoeless, His head bared; and down under the earth, in the thick darkness of that narrow dungeon, they shut Him up with murderers, rebels and thieves. Ever and again they assailed Him with a new torment, and all were certain that from one moment to the next He would suffer a martyr's death.

- 8 After some time they banished Him from His native land, and sent Him to countries alien and far away. During many a year in Iraq, no moment passed but the arrow of a new anguish struck His holy heart; with every breath a sword came down upon that sacred body, and He could hope for no moment of security and rest. From every side His enemies mounted their attack with unrelenting hate; and singly and alone He withstood them all. After all these tribulations, these body blows, they flung Him out of Iraq in the continent of Asia, to the continent of Europe, and in that place of bitter exile, of wretched hardships, to the wrongs that were heaped upon Him by the people of the Qur'an were now added the virulent persecutions, the powerful attacks, the plottings, the slanders, the continual hostilities, the hate and malice, of the people of the Bayan. My pen is powerless to tell it all; but ye have surely been informed of it. Then, after twenty-four years in this, the Most Great Prison, in agony and sore affliction, His days drew to a close.

- 9 To sum it up, the Ancient Beauty was ever, during His sojourn in this transitory world, either a captive bound with chains, or living under a sword, or subjected to extreme suffering and torment, or held in the Most Great Prison. Because of His physical weakness, brought on by His afflictions, His blessed body was worn away to a breath; it was light as a cobweb from long grieving. And His reason for shouldering this heavy load

هزاران رصاص اهل ضغینه و بغضا نمودند و بمظلومیت کبری شهید شدند و هزاران دماء مطهره نفوس مقدسه رحمانیه در این راه بر خاک ریخته و بسا اجساد مبارکه احباء خلص حضرت ربانیه بدار آویخته

- 7 نفس مبارک جمال ابهی روح ملکوت الوجود لأحبائه الفداء حمل جميع بلايا فرمودند و اشد رزایا قبول کردند اذیتی نماند که بر آن جسد مطهر وارد نیامد و مصیبتی نماند که بر آن روح مجرد نازل نگشت بسا شبها که در تحت سلاسل از ثقل اغلال نیارمیدند و چه بسیار روزها که از صدمات کند و زنجیر دقیقه‌ای آرام نیافتند از نیاوران تا طهران آن روح مصور را که در بالین پرند و پرنیان پرورش یافته بود سر و پا برهنه با سلاسل و زنجیر دواندند و در زندان تنگ و تاریک در زیر زمین با قاتلین و سارقین و عاصین و باغین محصور نمودند و در هر دقیقه اذیت جدیدی روا داشتند و در هر آنی وقوع شهادت یقین کل بود

- 8 بعد از مدتی از وطن بديار غربت فرستادند سنين معدودات در عراق هر آنی سهمی بر صدر مبارک وارد و در هر نفسی سیفی بر جسد مطهر نازل ابداً دقیقه‌ای امنیت و سلامت مأمول نبود و اعدا با کمال بغضا از جميع جهات مهاجم بنفس مبارک فرداً وحيداً مقاومت کل میفرمودند بعد از جميع بلايا و صدمات از عراق که قاره آسیاست بقاره اروپا انداختند و در آن غربت شدیده و مصیبت عظیمه اذیتا شدیده و مهاجمات عظیمه و دسائس و مفتریات و عداوت و ضغینه و بغضای اهل بیان نیز ضمیمه صدمات وارده از اهل فرقان شد دیگر قلم عاجز از تفصیل است البته شنیده و مطلع شده‌اید و حال مدت بیست و چهار سال بود که در این سجن اعظم باعظم محن و بلايا اوقات مبارک گذشت

- 9 مختصر اینست که مدت اقامت جمال قدم روح الوجود لمظلومیه الفداء در این جهان فانی یا اسیر زنجیر بودند و یا در زیر شمشیر و یا در شدت آلام و محن بودند و یا در سجن اعظم هیکل مطهر از شدت ضعف از بلا چون آه شده بود و جسد مکرم از کثرت مصائب بمثابه تاری گشته بود و

and enduring all this anguish, which was even as an ocean that hurleth its waves to high heaven – His reason for putting on the heavy iron chains and for becoming the very embodiment of utter resignation and meekness, was to lead every soul on earth to concord, to fellow-feeling, to oneness; to make known amongst all peoples the sign of the singleness of God, so that at last the primal oneness deposited at the heart of all created things would bear its destined fruit, and the splendour of ‘No difference canst thou see in the creation of the God of Mercy,’ would cast abroad its rays.

- 10 Now is the time, O ye beloved of the Lord, for ardent endeavour. Struggle ye, and strive. And since the Ancient Beauty was exposed by day and night on the field of martyrdom, let us in our turn labour hard, and hear and ponder the counsels of God; let us fling away our lives, and renounce our brief and numbered days. Let us turn our eyes away from empty fantasies of this world's divergent forms, and serve instead this pre-eminent purpose, this grand design. Let us not, because of our own imaginings, cut down this tree that the hand of heavenly grace hath planted; let us not, with the dark clouds of our illusions, our selfish interests, blot out the glory that streameth from the Abha Realm. Let us not be as barriers that wall out the rolling ocean of Almighty God. Let us not prevent the pure, sweet scents from the garden of the All-Glorious Beauty from blowing far and wide. Let us not, on this day of reunion, shut out the vernal downpour of blessings from on high. Let us not consent that the splendours of the Sun of Truth should ever fade and disappear. These are the admonitions of God, as set forth in His Holy Books, His Scriptures, His Tablets that tell out His counsellings to the sincere.

- 11 The glory rest upon you, and God's mercy, and God's blessings.

مقصود مبارک از حمل این ثقل اعظم و جمیع این بلایا که چون دریا موجش باوج آسمان میرسید و حمل سلاسل و اغلال و تجسم مظلومیت کبری اتفاق و اتحاد و یگانگی من فی العالم بود و ظهور آیه توحید الهی بالفعل بین امم تا وحدت مبده در حقائق موجوده نتیجه خاتمه گردد و نورانیت لن تری فی خلق الرحمن من تفاوت بر آفاق اشراق کند

10 حال ای احبای الهی وقت جوشش و کوشش است همت بگمارید و سعی کنید و چون جمال قدم روحی لثراب مقدم احبائه الفداء شب و روز در مشهد فدا بودند ما نیز سعی کنیم و جانی نثار نمائیم و وصایا و نصائح الهی را بگوش هوش بشنویم و از هستی محدود خویش بگذریم و از خیالات باطله کثرات عالم خلق چشم پوشیم و این مقصد جلیل و مقصود عظیم را خدمت کنیم این شجره را که دست موهبت الهیه نشانده باوهامات خود قطع ننمائیم و این انوار ساطعه از ملکوت ابهی را بغمام تیره اغراض و اوهام مستور نکنیم و امواج بحر کبریا را سد حائل نشویم و نفحات قدس ریاض جمال ابهی را حاجز از انتشار نگردیم فیضان نیران فضل را در این یوم فصل قطع ننمائیم و شعاع آفتاب حقیقت را زوال نجوئیم هذا ما وصانا الله به فی کتبه و زهره الواحه المقدسه الناطقه بوصایاه علی العباد المخلصین

- 11 و البهاء علیکم ورحمة الله وبرکاته

SWAB#207, BSW#11.10x, BSW#16.08x, BWF.401-402x, DAS.1915-04-01, BSC.359 #686, SW_v07#05 p.036-038x, SW_v08#13 p.179x

INBA88:098, MKT1.368, MNMK#098
p.179, MMK1#207 p.250, YHA1.373-374x,
DLS.319

AB00203

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1904 ca.

- 1 O Herald of the Covenant! Days pass during which there has been a lapse in communication and correspondence. The reason is that the fire of corruption has blazed so intensely that all affairs have been disrupted, even the sending of letters has become difficult, and many letters have fallen into the hands of officers. An investigation committee has appeared, casting all hearts into anxiety, and this search and inquiry is founded upon injustice, meaning that his honor the brother and his secret and open agents are in the most grievous corruption. Consider then the state of one who is oppressed, condemned and afflicted in the hands of external and internal enemies. Let us be brief. Although the test is severe, the oppression of the tyrant has no effect upon pure hearts, and the persecution and insults of strangers have no influence. Rather, in such circumstances hearts attain a state of joy and increase in gentleness and tenderness, turning to prayer. Therefore, 'Abdu'l-Baha begins supplication and entreaty, showing forth utter helplessness and need, and opens his tongue in prayer:

ای منادی پیمان ایامی میگذرد که در مخاّره و
مکاتبه فتور حاصل سبب اینست که آتش فساد
چنان شعله‌ئی زده که جمیع امور مختل گشته
حتّی ارسال رسائل متعسّر گردیده و بسیار از
مکاتیب در دست عوانان افتاده هیئت تفتیش
حاضر شده جمیع قلوب را بتشویش انداخته و این
فحص و تحقیق را بنیاد برپیداد است یعنی جناب
اخوی و عوانان سری و چهاری او در آشد فساد
دیگر ملاحظه نما حال مظلومی را که در دست
دشمنان خارج و داخل محکوم و مبتلا باری
باختصار کوشیم هرچند امتحان شدید است ولی
ظلم ستمکار را در قلوب ابرار تأثیری نه و اذیت
و اهانت بیگانگانرا حکمی نه بلکه قلوب را در
چنین موارد حالت خوشی دست دهد و لطافت
و رقت بیفزاید و بمناجات پردازد لهذا عبدالبهاء
آغاز تضرّع و ابتهال کند و عجز و نیاز آرد و زبان
بمناجات گشاید
- 2 My God, My God! The arrows have been aimed, the sharp spears have been brandished, and the swords have gleamed in this darkness. I have turned toward them in Thy path, like one athirst, yearning for the sweet and flowing Kawthar. I render thanks unto Thee for this affliction, for this grievous calamity, for these severe tribulations, and for these great martyrdoms.

الهی الهی قد صوّبت السّهام و اشرعت الاسنة
الحداد و لمعت السیوف فی هذا الظلام فأقبلت
الیهما فی سبیلک کظمان متعطّش الی کوثر
عذب فرات و اشکرک علی هذا البلاء و عظیم
البولی و شدید الرّزایا و عظیم المنايا
- 3 Every head, O my God, is not worthy to be borne aloft upon the lance in Thy path save the head overshadowed by the clouds of Thy Most Great Mercy. Every breast deserveth not to become the target of the darts of affliction in Thy love save the breast which hath been dilated through Thy knowledge amongst the peoples. And every blood is not meet to be shed on the field of sacrifice, reddening thereby the face of the earth, save the sanctified blood through which Thy love floweth even as the spirit courseth through bodies.

کلّ رأس یا الهی لا یلیق ان یتهادی علی القنّاة
فی سبیلک الاّ الرأس الذی ظلّت علیه سحاب
رحمتک الکبری و کلّ صدر لا یتحقّق ان
یستدّف فی محبتک سهام الجفّاء الاّ الصدر الذی
انشرح بمعرفتک بین الوری و کلّ دم غیر حرّی
ان یسفع فی مشهد الفداء و یحمرّ من سفکها وجه
الغبراء الاّ دم مطهرّ یسری فیهِ حبّک سریان
الروح فی الأجسام
- 4 If I possess not, O my God, the gift of tribulations through love for Thy Beauty, what solace hath my heart in this abode of abasement and humiliation? And if, through Thy grace, I taste not the bitterness of the cup of chastisement because I have believed in Thee and in Thy signs, from what chalice shall I quaff the wine of joy with all my soul and spirit?

ان لم تکن لی یا الهی موهبة الرّزایا حبّاً بجمالک
فما سلوة قلبی فی دار الذلّة و الهوان و ان لم اذق
بفضلک مرارة کأس العقاب بما آمنت بک و
بآیاتک فنن ای قدح اتجرّع صهباء السّرور بکلّ
روح و ریحان

- 5 These days shall pass away, O my God, and through Thy grace the darkness shall be dispelled, and the morn of gladness shall breathe from the Kingdom of Beauty, and ears shall hear: "O thou soul who art at rest, return unto thy Lord, sanctified from the limitations of creation." Thereupon faces shall be illumined and shall shine with the lights of attainment.
- 6 O Lord, Lord! Make souls enamoured of Thy love, attracted by Thy remembrance, quickened by Thy spirit, and gladdened by Thy bounty. Verily, Thou art the Generous, Thou art the Helper, Thou art the Bestower, the Mighty, the All-Bountiful.
- 7 O Herald of the Covenant! The Blessed Beauty trained His loved ones for just such days as these, that they might safeguard the Cause of God, diffuse the Word of God, raise aloft the banner of guidance, and intone the verses of piety. That they might become as dewdrops of loving-kindness to the garden of reality, and as clouds of bounty to the rose-bower of knowledge. That they might unite and agree, drink from one fountain, soar in one atmosphere, be stirred by one breeze, and have their nostrils perfumed by one fragrance. That they might, like birds of holiness, wing their flight in one garden, and with one tongue disclose the divine mysteries.
- 8 This matter is of the utmost importance. You must surely ponder it, for 'Abdu'l-Baha is in a tempest of dangers and infinitely abhors differences of opinion. If, God forbid, the slightest discord should arise, all souls will be brought low and perish, and the Cause of God will be utterly humiliated in all lands. You can well imagine how disturbed I am by this thought.
- 9 Praise be to God, there are no grounds for differences.
- 10 The Bab, the Exalted One, is the Morn of Truth, the splendour of Whose light shineth through all regions. He is also the Harbinger of the Most Great Light, the Abha Luminary. The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush. We are one and all, servants of Their threshold, and stand each as a lowly keeper at Their door.
- 11 The revelation ended with Him Who conversed on Sinai, and this cycle will extend for a thousand years, nay, a hundred thousand years.
- 12 My purpose is this, that ere the expiration of a thousand years, no one has the right to utter a single word, even to claim the station of Guardianship. The Most Holy Book is the Book
- 5 تنقضى يا الهى هذه الأيام و بفضلك ينكشف
الظلام و يتنفس صبح البشرى من ملكوت
الجمال و تسمع الآذان يا أيها النفس المطمئنة
ارجعى الى ربك مقدسة عن اردان الأكوان
عند ذلك تبيض الوجه و تلوح بأنوار اللقاء
- 6 ربّ ربّ اجعل النفوس مشغوفة بحبك و
منجذبة بذكرک و منتعشة بروحك و مطيبة
بفضلک انتک انت الکریم و انتک انت المعين
و انتک انت المعطى العزيز الوهاب
- 7 اى منادى پيان جمال مبارک يارازا بجهد چنين
ايامى تربيت فرمود تا حفظ امر الله نمايند و کلمه
الله انتشار دهند و رايت هدى برافرازند و آيت
تقى ترتيل کنند گلشن حقيقت را شبنم عنايت
گردند و گلبن معرفت را سخاب موهبت شوند
متحد و متفق گردند از یک چشمه بنوشند و در
یک هوا پرواز کنند از یک نسيم باهتزاز آيند و
از یک نفعه مشام معطر نمايند مانند طيور قدس
در یک حديقۀ پرواز کنند و بیک لسان بيان راز
فرمايند
- 8 اين مسئله بسيار مهم است البته در فکر آن باشيد
زيرا عبدالبهاء در طوفان خطر است و از خوف
اختلاف آراء در نهايت حذر اگر معاذالله
اختلاف جزئى حاصل گردد جميع نفوس ذليل
و هالک و امر الله بنهايت ذلت در جميع ممالک
گرفتار شود ديگر معلومست که چه قدر از اين
فکر در اضطرابم
- 9 الحمد لله اسباب اختلافى نه
- 10 حضرت اعلى صبح حقيقت روشن و تابنده
بر جميع ارجاء و مبشر نير اعظم ايهى و جمال
مبارک موعود جميع کتب و صحف و زبر و
الواح و ظهور مجلى طور در سدرهء سينا و ماعدا
کل بنده آن آستانيم و احقر پاسبان
- 11 ظهور منتهى بمکمل طور شد و تا هزار سال بل
صدهزار سال اين کور امتداد خواهد يافت
- 12 مقصود اينست که قبل از الف کسى سزاوار
تکلم بحرفى نيست ولو مقام ولايت باشد کتب

to which all peoples shall refer, and in it the Laws of God have been revealed. Laws not mentioned in the Book should be referred to the decision of the Universal House of Justice. There will be no grounds for difference.

- 13 And whoso transgresseth thereafter, these are they who clamour in folly, these are they who are the wrongdoers, and these are they who are the hateful enemies.
- 14 Beware, beware lest anyone create a rift or stir up sedition. Should there be differences of opinion, the Supreme House of Justice would immediately resolve the problems. Whatever will be its decision, by majority vote, shall be the real truth, inasmuch as that House is under the protection, unerring guidance, and care of the one true Lord. He shall guard it from error and will protect it under the wing of His sanctity and infallibility. He who opposes it is cast out and will eventually be of the defeated.
- 15 The Supreme House of Justice should be elected according to the system followed in the election of the parliaments of Europe. And when the countries would be guided, the Houses of Justice of the various countries would elect the Supreme House of Justice. At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.
- 16 The establishment of that House is not dependent upon the conversion of all the nations of the world. For example, if conditions were favourable and no disturbances would be caused, the friends in Persia would elect their representatives, and likewise the friends in America, in India, and other areas would also elect their representatives, and these would elect a House of Justice. That House of Justice would be the Supreme House of Justice. That is all.

BRL_CUHJ#17x, BRL_CUHJ#57x, BSW#19.17x, BSW#19.21x, BADM.084x, GPB.057x2x, WOB.127x, COC#0763x, LOG#1058x

اقدس مرجع جميع امم و احكام الهی در آن
مصرح احكام غير مذكوره راجع بقرار بيت
العدل ديگر اسباب اختلافی نه

13 و من يتعدّ بعد ذلك فأولئك هم النّاعقون
و اولئك هم الظّالمون و اولئك هم الأعداء
المبغضون

14 زهار زنهار مگذاريد نفسی رخنه کند و القاء
فته نماید اگر اختلاف آرائی حاصل گردد بيت
عدل اعظم فوراً حلّ مشکلات فرماید و اکثریت
آراء آنچه بیان کند صرف حقیقت است زیرا
بيت العدل اعظم در تحت حمایت و عصمت و
عفت سلطان احدیتست و او را صیانت از خطا
فرماید و در ظلّ جناح عفت و عصمت خویش
محافظه نماید هر کس مخالفت کند مردود گردد
و عاقبت مقهور شود

15 و بيت العدل اعظم به ترتیب و نظامی که در
انتخاب مجالس ملت در اورپا انتخاب میشود
انتخاب گردد و چون ممالک مهتدی شود بیوت
عدل ممالک بيت العدل اعظم را انتخاب نماید و
در هر زمان که جمیع احبّاء در هر دیار وکلائی
تعیین نمایند و آنان نفوسی را انتخاب کنند و آن
نفوس هیئتی را انتخاب نمایند آن بيت العدل اعظم
است

16 و الاّ تأسيس مشروط بايمان جميع ممالک عالم
نه مثلاً اگر وقت مقتضی بود و فساد نداشت
احبّای ایران وکلائی انتخاب مینمودند و احبّای
امریک و هند و سائر جهات نیز وکلائی انتخاب
مینمودند و آنان بيت العدلي انتخاب مینمودند آن
بيت العدل اعظم بود والسلام

BRL_CUHJP#17x, BRL_CUHJP#57x,
MKT3.498, AKHA_119BE #08 p.jx,
AKHA_116BE #10 p.336x, AVK4.296x,
YHA1.100 (1.203)

ABU0311

Words spoken ca. 1904 in the presence of Youness Khan Afroukhteh in Akka

- 1 From the actions, facial features and general disposition of this doctor, it was quite obvious to what an extent the hatred and disgust prompted by religious prejudice had penetrated his every limb, and how strongly the signs of animosity showed on his face. We referred three patients to him. He applied himself with such a happy face and amiable disposition that I was amazed. I told myself, 'I know this person and how spiteful and malevolent he is, so how can this much care and service be possible?' However, when his work was finished and he sent in his bill I realized he had charged ten times the true worth of the services rendered. I paid the bill immediately, and I am happy that in this way I came to know him well!
- 2 There was once a young mulla who wished to become specialized in the evaluation of human character through the study of physiognomy. Leaving his home, he travelled to Egypt and for six years studied the science of facial features. After a great deal of the hardship which is the lot for any foreigner in a strange land, he passed his tests in both theory and practice, and having been granted the required certificates he mounted his mule and happily headed back towards his homeland.
- 3 On the way, he made it a point to study the face of anyone who crossed his path; through practising his science he was able to discover many truths about that individual. One day in the distance he saw a person whose face betrayed signs of meanness, jealousy, selfishness, greed and stinginess. He said to himself, 'Lord God, I take refuge in God from His anger, but this is a face the like of which I have never seen before. A person with such a sinister face and such terrible qualities is well worth knowing, so that I may test my scientific knowledge and observations.'
- 4 As the shaykh was deep in thought, the stranger approached and with a happy smile and a humble disposition greeted him warmly, took hold of the bridle of his mule and said, 'Honourable sir, where are you coming from and where are you bound for?'

1 از اعمال و افعال و صورت احوال این دکتر معلوم بود که چه اندازه کینه‌ی مذهبی تمام ارکان وجودش را احاطه نموده است و از قیافه‌اش آثار بغض و عناد مشهود بود. اما وقتی که سه نفر مریض را باو مراجعه نمودند بخوبی با حسن خلق و قیافه بشاش مواظبت مینمود که من متحیر بودم و با خود میگفتم من آنرا میشناسم چه اندازه مبغض و مغرض است اما این درجه دقت و حسن خدمت چگونه ممکن؟ تا وقتی که کارش تمام شد صورت حساب فرستاد دیدم ده برابر بیش از آنکه خدمت نموده اجرت طلبیده است منم فوراً پرداختم و مشغوفم از اینکه او را خوب شناختم

2 چنانکه یکنفر علم قیافه از وطن خود هجرت نموده مدت شش سال در مصراقامت کرد و علم قیافه آموخت بعد از شش سال زحمت و مشقت و زندگانی در غربت امتحانات علمی و عملی خود را داد تصدیقات لازمه را گرفت و قاطر خود را سوار شد با کمال شعف و سرور بسمت وطن خود رهسپار گردید

3 در بین راه هر کس را میدید با نظر دقت در قیافه‌اش مطالعه مینمود و در مقام تمرین، حقایقی کشف میکرد یکنفر را از دور در بین راه مشاهده نمود که آثار بغل و حسد و حرص و طمع و خست و لامت از چهره‌اش پدیدار بود با خود گفت الله الله نعوذ بالله من غضب الله این چه قیافه‌ی غریبی است که من هرگز ندیده و نشناخته‌ام یکنفر دارای چنین قیافه مشوه‌من و صاحب اینهمه خصائل مذمومه کاش با او کشنا میشدم و مراتب معلومات و مشهودات خود را در معرض امتحان می‌آوردم

4 در این خیال بود که ناگاه مرد ناشناس با قیافه‌ی متبسم و بشاش نزدیک شد خاضعانه سلام کرد زمام قاطر را گرفت گفت جناب شیخ از کجا می‌آید کجا تشریف می‌برید؟

- 5 'I am coming from Egypt and returning to my native town; tonight I plan to stop in such-and-such a village,' the shakh replied.
- 6 'But sir,' advised the stranger, 'the village is quite far away, it is late and my house is very near. It would be better if you honoured my house with your kind presence and filled our home with pride and joy.' As the poet says:
- 7 "Though this dwelling be humble and dark, yet to thine illumined gaze it is well-pleasing. Do Thou, this night, graciously deign to weary Thy steps and visit us; exalt us and confer honour upon us. Vouchsafe, for a brief hour, the presence of Thy radiant beauty, and make us the companions of pride and exultation through the manifestation of Thy loving favour."
- 8 The shaykh noted that the stranger's words and behaviour were in complete contrast to his evaluation of the man's facial features and gestures, and he began to have second thoughts about his technical competency. So in order to further test his true ability, he accepted the invitation and proceeded to the stranger's house.
- 9 With joy and pleasure the host provided every possible comfort. Tea, coffee, sherbet, and the water pipe were served one after another, as he constantly and persistently invited his guest to partake of all manner of food and drink. Each time the host made a kind and affectionate remark while serving his guest, the shaykh sighed deeply and said to himself, 'I worked for six futile years specializing in a science which has ultimately proved false and useless.'
- 10 When the time came for dinner to be served the shaykh took a look at the variety of food before him and sighed again, thinking, 'I have made a huge mistake in not distinguishing a great and generous man from a contemptible one.' Hardly touching his meal, he spent the night in a state of misery.
- 11 The next day before dawn he arose and prepared to take his leave. But the host expressed his dismay at losing the companionship of such a friend, and insisted that he should at least remain for lunch, immediately providing all the means of comfort and pleasure.
- 12 In short, after three days of this warm and kindly reception, this generous and even persistent hospitality, the guest finally persuaded his host of his decision to leave. The host groomed his guest's mule and prepared it for the journey and with great
- 5 شیخ گفت از مصر میآیم بفلان شهر میروم و امشب در فلان قریه توقف میکنم
- 6 ناشناس گفت ای آقا قریه دور است وقت دیر است و بنده منزل نزدیک .
- 7 گر خانه محقر است و تاریک بر دیده‌ی روشنت نشانم خوب است امشب قدم رنجه فرمایید ما را سرافراز کنید ساعتی حضور مهر ظهور خود قرین نگر و مباهات فرمایید
- 8 شیخ دید گفتار و رفتار ناشناس مخالفت و مباینات غریبی با قیافه‌ی او دارد پس با مقامات علمی خود تردید حاصل نمود و برای امتحان معلومات خود این دعوت را اجابت کرد و بخانه‌ی ناشناس وارد شد
- 9 میزبان با کمال سرور و انبساط لوازم پذیرایی شرافتمندانه از هر جهت تدارک کرد چای ، قهوه‌ی شیرین ، شربت ، قلیان ، پی در پی مهیا کرد و باصرار و التماس مهمان عزیز خود را مرزوق و متمتع ساخت و در هر دم که میزبان با زبان مهربانی اظهار محبت و شفقت مینمود - جناب شیخ آهی میکشید و در دل میگفت : شش سال زحمت بیجا کشیدم علمی تحصیل کردم که الحال بطلانش مسلم شد
- 10 همینکه هنگام شام خوردن فرا رسید نظر شیخ به سفره‌ی گسترده و موائد متعدده‌ی آماده افتاده آه از نهادش برخاست که ای داد چه اشتباهی کردم مرد کریم را از لثیم تمیز ندادم خلاصه شام خورده یا نخورده شب را با حال افسرده و - پزمرده بسر برد
- 11 فردا صبح قبل از طلوع خواست حرکت کند میزبان مهربان از مصاحبت این مهمان صرف نظر ننمود بهر زبانی بود او را به ناهار دیگر دعوت نمود و اسباب راحت و تجمل از هر جهت فراهم آورد.
- 12 خلاصه سه شبانه روز باین منوال باصرار و ابرام پذیرایی نمود تا اینکه آخرالامر میهمان فائق آمد تصمیم رفتن قطعی شد میزبان قاطر را تیمار نمود و

courtesy helped him mount. As he held the reins fast for the shaykh to mount, he handed him an envelope. The shaykh thought it was a gift to help him on his journey and exclaimed, 'You should not have done this. What is it anyway?'

آماده کرد، با کمال احترام رکاب شیخ را گرفت و براستر سوار کرد و زمام آنرا محکم نگاهداشت و یک پاکت باو تسلیم نمود میهمان تصور کرد یک تقدیمی بعنوان توشه‌ی راه است گفت دیگر این پاکت برای چیست؟

13 'This is your bill,' replied the host.

13 گفت این صورت حساب شماست پرسید

14 'Bill for what?'

14 چه حسابی

15 The host emerged from the mask of hypocrisy and cast from his face the veil of deceit. He knit his brow, grew stern and grim of countenance, and said: "Then was all that thou didst eat for naught, and freely taken?"

15 میزبان از غلاف ریا بیرون آمد و نقاب تزویر را از رخ برافکند پیشانی را در هم کشید و عبوس کرد و گفت پس اینها که خوردی مفت بود؟

16 The shaykh, having come to his senses, opened the envelope and gazed with horror at an itemized price list of what he had eaten and some of what he had not, totalling a hundred times the real worth of the services he had received. Of course, he had no such funds available, and so he placed the bridle of the mule, with his saddle bag and his other belongings, in the hands of his host and began to walk home, frequently kneeling down and praising the Lord thus: 'Praised be God, those six years of hard work did not go to waste!'

16 شیخ قدری بهوش آمد پاکت را گشود دید در این ورقه قیمت آنچه خورده و نخورده و بچشم حیرت نگرسته صد برابر آنرا به حساب آورده است شیخ همچو پولی نداشت ناچار پیاده شد زمام قاطر را بانضمام خورجین و اسباب بدست میزبان تسلیم کرد پیاده براه افتاد دم بدم سجده‌ی شکر بجا آورد که الحمدلله ریاضت شش ساله بهدر نرفت

MNYA.276-279, STAB#027

KNNSA.199-200 (366-368)

AB00341

To: Baha'is of Tihiran

Date: 1904 ca.

1 O spiritual friends and true companions of 'Abduil-Baha! The calamity of a plague epidemic has shaken the sacred regions of Iran and thrown them into turmoil, and has caused a furor and perturbation. Therefore the hearts and souls of the oppressed have fallen captive to care and sorrow. Day and night they are helpless and needy before the threshold of the lord, saying,:

1 دوستان معنوی و یاران حقیقی عبداله‌آء هرچند آفت وبا جمیع انحاء اقلیم مقدس ایران را به زلزله و ولوله انداخت و آشوب و فتنه برپا نمود و از اینجهت دل و جان آوارگان اسیر اندوه و احزان شد و شب و روز بدرگاه یزدان عجز و نیاز گشت که

2 "O you who are informed of the mystery: even though we are sinners and afflicted, nevertheless the divine bestowal, mercy and forgiveness does not depend on the worthiness or capacity of human beings. Remove this unexpected calamity from the country of Iran so that your servants might find peace of mind and tranquillity of conscience."

2 ای دانای راز هرچند گنه‌کاریم و تبهکار ولی بخشش یزدانی و عفو و غفران رحمانی مشروط به لیاقت و استعداد انسانی نه این بلای ناگهانیرا از کشور ایرانی مندفع فرما تا بندگان آسایش جان یابند و راحت وجدان جویند

3 Praise be to God for his pure grace and beneficence, insofar as this merciless catastrophe was ended in a short period, whereas in the rest of the world it endured for a long time. A few years ago, it struck all around this illumined spot save for the city of 'Akka itself, lasting for two years in the Hijaz and Egypt, then in Damascus, Beirut, Hama, Homs, Tripoli, Jaffa and Jerusalem. Then it reached Iraq, and from Iraq spread to Iran. The speed with which this calamity was lifted from the kingdom of Iran derives from the good fortune produced by the blessed intentions of the most great center of kingship [Muzaffaruid-Din Shah]. For in past times the disease of plague struck that country and lasted for seven years. Now, it has disappeared so rapidly. This is solely a result of the holy intentions of his highness the shah and the justice of his excellency the prime minister ['Aynu'd-Dawlih]. In reality, his majesty the king cares for his subjects and is kindly. And the respected prime minister is just, experienced, determined, and expert. This servant had kept silent from the beginning of the prime minister's term until now, so that I might speak only after scrutiny and investigation. In truth, I ask God to confirm his majesty the shah with a pure nature and good thoughts so that he may give attention to the repose and tranquillity of the generality of his subjects, and to bestow great success upon his excellency the prime minister.

4 According to the decision that has been announced, the shah and the prime minister have decreed that in every city a special center shall be appointed for the purpose of judging court cases, deciding lawsuits, and realizing the rights of the servants, and lawsuits will be confined to that center. This matter is extremely beneficial, and will produce public calm and serenity both near and far. If it is carried out, the cornerstone of the Most Great Civilization in all regions shall be laid. The pavilion and tabernacle shall be raised in Iran. This is the beginning of the reform of the kingdom. God willing, they will prove successful in implementing it, and that the ignorant shall withdraw the hand of shamelessness and instead obey and submit to just civil laws and ordinances.

5 Divine friends! 'Abdu'l-Baha is pleased with all of you, and gazes at how you cling to the threshold of divine unity and your complete love for the All-Merciful. Today all the nations of the earth are sullied by the vices of the satanic realm, and are devoid of the virtues of the divine world. All are bloodthirsty and sharp of claw, are unjust and act precipitously. Look at the turmoil and tumult occurring in Manchuria. Consider, you who have eyes to see.

3 الحمد لله که محض فضل و احسان این بلای بی‌امان در مدتی قلیله مندفع شد اما در سائر جهان مدتی مدیده امتداد یافت چنانکه چند سنه پیش در حوالی این بقعه نوره جز مدینه عکا از حجاز و مصر گرفته تا شام و بیروت و حما و حمص و طرابلس و یافه و قدس و غیره دو سال این بلا مستولی بود تا به عراق رسید و از عراق به ایران افتاد اما سرعت اندفاع این آفت از مملکت ایران از میمنت نیت مبارکه مرکز سلطنت عظماست چه که در ایام سلف مرض وبا در آندیار افتاد و هفت سال امتداد یافت حال باین زودی زوال یافت و این مجرد از نوایای مقدسه اعلیحضرت شهبازی و معدلت حضرت صدارتپناهی بود و فی الحقیقه اعلیحضرت تاجدارای رعیت پرور و مهربانست و جناب صدر محترم عادل و آزموده و باعزم و کاردان اینبعد از بدایت وزارت حضرت صدارت تا بحال ساکت بود تا بعد از فحش و تحقیق بیان نماید فی الحقیقه بصرافت طبع و طیب خاطر در فکر راحت و آسایش عموم رعایاست از خدا خواهم که اعلیحضرت شهبازی را مؤید و جناب صدارتپناهی را بتوفیقات عظیمه موفق فرماید

4 از قرار مسموع رأی جهان‌آرای پادشاهی و حسن تدبیر جناب صدارت عظمی تعلق بر آن گرفته که در هر شهری بجهت فصل دعوی و قطع مرافعه و احقاق حقوق عباد مرکزی مخصوص تعیین گردد و مرافعه حصر در آن مرکز شود این قضیه بسیار مفید است و سبب آسایش و راحت قریب و بعد اگر چنین گردد اس اساس مدنیت کبری که در سائر اقالیم برپاست خیمه و خرگاه در ایران زند این اول اصلاح مملکتست انشاءالله موفق بر اجرا گردند و نادانان دست از یحیائی بردارند و اطاعت و انقیاد قوانین و احکام عادلانه نمایند

5 ای یاران الهی عبدالهآ از جمیع شماها راضی و نظر بتعلق شما بدرگاه احدیت و تحقق تام بحبب حضرت رحمانیت مینماید امروز جمیع ملل عالم برذائل عالم شیطانی آلوده و از فضائل جهان الهی بیزار و آزادند کل خونخوار و تیزچنگ و بی‌انصاف و بی‌درنگند ملاحظه نمائید که در

اقلیم منشوریا چه حشر و نشور است فاعتبروا یا
اولی الأبصار

- 6 All these conflicts take place in the world of dust. In the end, this unclean dust, like an impudent serpent, will swallow up every single human being, and will not spare a single soul. Despite its iniquity and injustice, this black earth is beloved of all, the seductive sweetheart of the horizons. How thoughtless, how ignorant, that for the sake of this useless dust, the affliction of the body and the soul, such sacrifices should be made, that blood should be shed, cities razed, and life and property despoiled. How many a loving father sighs and wails for his son, and how many a mother mourns her offspring by weeping tears of blood. How many innocent children have become grief-stricken orphans, and how many women have seen their respected husbands lying in earth and blood. This is the result of the “civilization” of the peoples and nations. Consider, you who have eyes to see.

6 همه این منازعات بر سر خاکست و عاقبت این
خاک ناپاک مانند ثعبان بی باک جمیع افراد
انسانرا فرو برد نفسی را باقی نگذارد و باوجود
جور و جفا این خاک سیاه معشوق کل است
و دلبر فتان آفاق چه قدر بی فکر است و چه قدر
نادانی که بجهت این خاک تباه آفت جسم
فتهه جان چنین جانفشانیها میشود و خونها
ریخته میگردد و شهرها خراب میشود و جان
و مال به تالان و تاراج میرود چه بسیار پدر
مهربان که بر قتل پسر آه و انین نماید و بسا مادر
که در ماتم فرزند سرشک رنگین بیارد چه
بسیار اطفال معصوم یتیم و محزون گشته اند و
چه بسیار نساء که قرین و همنشین محترم را در
خاک و خون مشاهده کردند اینست نتیجه
مدنیت امم و ملل عالم فاعتبروا یا اولی الأبصار

- 7 Amidst the concourse of these diverse peoples of the world, the desire of the party of God is such that they may render some service unto the world of humanity, and that these tumults and disorders they may, through the power of proof, the confirmations of God, and unbounded endeavour, yea, God willing, wholly dispel. For the present, the intention of this wronged community is naught but good, and its resolve is steadfast. What the divine confirmations will accomplish, and what the merciful assistances will bring to pass, remain to be seen. And God confirmeth whomsoever He willeth in whatsoever He willeth, and verily He is potent over all things.

7 در میان این جمهور فرق عالم حزب الله را آرزو
چنان که خدمتی بعالم انسانی نمایند و این غوائل
را بقوت برهان و تأیید یزدان و همت بی پایان بلکه
انشاء الله زائل کنند علی العجاله نیت حزب مظلوم
خیر است و عزم و جزم تا توفیقات الهیه چه کند
و تأییدات رحمانیه چه نماید و الله یؤید من یشاء
علی ما یشاء و انه لعلی کل شیء قدیر

INBA16:056, MKT4.068, MILAN.088

AB00515

To: *Mutamanas-Saltanih Sabzivari Mustashar Daftar et al.*
Date: 1904 ca.

- 1 O beloved and kind friends! However much I try to express in writing the extent of my longing, I cannot do justice to it, for pen and ink are strangers and paper sheets are unsuited to express feelings for intimate friends. So it is better that I express my soul's yearning in another way. If you knew how

1 ای یاران عزیز مهربان بلسان قلم هر قدر تحریر
و تقریر مراتب اشتیاق نمایم از عهده بر نیایم زیرا
خامه و مداد بیگانه و صفحه قرطاس نامحرم
یاران یگانه پس خوشتر آنکه بنطقی دیگر بیان

this heart is companion to your memory in this moment, what feelings overwhelm the heart, what waves surge in the ocean of longing like the mighty sea - surely you would drink cups of camphor from the intensity of joy and delight and raise such an uproar that East and West would take notice. I hope you will become thus, and become birds of the nest of the highest heaven. In this divine garden, on the spiritual branches, like birds at dawn raise such a melody that its resonance will move the Concourse on High.

آرزوی جان و وجدان نمایم اگر بدانید که در
ایندم ایندل چگونه بیاد شما همدست و چه
احساسی مستولی بر قلب و چه تلاطمی در بحر
اشتیاق چون محیط اعظم البتّه از شدّت سرور و
حور کأس مزاجها کافور نوشید و چنان جوش
و خروشی زیند که خاور و باختر بهوش آرید
امیدوارم که چنین شوید و مرغان آشیان علین
گردید در این گلشن الهی بر شاخسار معنوی
مانند طيور سحر چنان گلبانگی زیند که آهنگش
ملأ اعلی را باهتزاز آرد

- 2 Consider how in a brief time the glory of princes, the might of commanders, and the honor of the great were utterly effaced. Each fell from splendid palaces to buried graves, and from the heights of glory found shelter in the dust of abasement, as if they had never dwelt therein. Rather they became scattered dust and a mirage in the desert which the thirsty imagine to be water. Have they not traveled through the earth and seen what was the fate of those who denied?

2 ملاحظه نمائید که در مدّتی قلیل شکوه سروران
و شوکت سرداران و عزّت بزرگان چگونه محو و
نابود گشت هر یک از قصر معمور بقبر مطمور
افتاد و از اوج عزّت در خاک مذلت مأوی
جست کان لم یغنوا فيها بلکه هباء منبثا گشت و
سراب بقیع بحسبه الظّمان ماء گردید او لم یسیروا
فی الأرض فینظروا کیف کان عاقبة المکذّبین

- 3 Despite witnessing this, what concern should the wise have, what pride should humans take, what attachment should one have to worldly life? In this earthly realm, true existence belongs only to those who prostrate themselves. Yet their traces remain, their renown is exalted, their breeze continues to waft, their light continues to shine. In all divine worlds, even in the earthly realm, their banner is raised high and their fame is noble, despite the protests of every proud boaster and detested atheist.

3 باوجود این شهود دیگر عاقل را چه مبالاتی و
انسانرا چه مباهاتی و بحیات دنیا چه تعلّقاتی در
این عالم ترابی تحقّق وجود نیز مختصّ باهل سجود
است باز آثار آنان باقی و صیت آنان بلند و نسیم
آنان در مرور و پرتو آنان در ظهور در جمیع
عوالم الهی حتّی نقطهء ترابی علّشان بلند است و
صیبتشان ارجمند رغماً عن انفس کلّ متکبر مغرور
و ملحد منفور

- 4 From the time of Adam until now, how many world-conquering princes appeared among the Romans, Turks and Tajiks? Where is that crown and throne? Where is that fortune and luck? Where is that royal glory? Where is that world-conquering might? All was scattered to the wind. But a weak servant among the divine friends who existed from the beginning of creation until its end remains established and enduring in all divine worlds, even in the earthly realm, steadfast and firm. As you observe, even now the wine of the love of God flows abundantly from the blessed hands of those free spirits.

4 از یوم آدم تا ایندم چه قدر سروران جهانگیر در
روم و ترک و تاجیک پیدا شدند کو آن تاج
و تخت و کو آن طالع و بخت و کو آن شکوه
ملوکانی و کو آن شوکت کشورستانی کلّ بیاد
رفت لکن بندهء ضعیفی از یاران الهی که در
ابتدای ابداع بود الی ختم اختراع در جمیع عوالم
الهی حتّی در نقطهء ترابی باقی و ساقی و برقرار
چنانچه مشاهده میکنید که الی الآن از دست
مبارک آن آزادگان صهای محبت الله نوشانوش
است

- 5 Therefore know the value of these days and do not let them pass in vain. Strive and cry out as much as you can until you drink an overflowing cup of the stirring wine from the hand of the beloved Friend. And upon you be greetings and praise.

5 پس قدر این ایامرا بدانید و مگذارید که بیهوده
بگذرد تا توانید بکوشید و بخروشید تا جامی
لبریزی از بادهء شورانگیز از دست یار عزیز
بنوشید و علیکم التّحیّة و التّناء

- 6 O God! O Thou Who appeared on Sinai and manifested in Seir and shone forth from Paran and illumined from the supreme horizon and appeared from the Most Glorious Kingdom! I press my forehead and rub my face in the holy dust whose fragrance has wafted from the Dawning-Place and perfumed the horizons. I implore Thee with a throbbing heart and eyes flowing with abundant tears in Thy love, with a breast expanded by Thy remembrance and a spirit gladdened by Thy favors, to look upon these pure ones with the eyes of Thy mercy and encompass them with Thy divine outpourings. Grant them a way out and sustain them from the table of Thy oneness. Lord! Make them torches of Thy remembrance, recipients of Thy inspiration, sources of Thy bounty and rising-points of Thy stars that they may guide creation to the center of Thy oneness and bestow upon them from the gifts of the treasures of Thy unity and lead them to the Center of Guidance and guide them through Thy grace and bounty among all peoples until they arrive at the sweet and pleasant spring and come as delegates to the precincts of Thy holiness, O Lord of all beings! Verily Thou art the Generous, the Compassionate, the Mighty, the Powerful, the Beautiful, the Merciful, the All-Merciful.

اللَّهُمَّ يَا مَنْ تَجَلَّى عَلَى الطَّوْرِ وَظَهَرَ فِي السَّاعِيرِ وَ
أَشْرَقَ مِنْ فَارَانَ وَأَنَارَ مِنَ الْأَفْقِ الْأَعْلَى وَظَهَرَ
مِنْ مَلَكُوتِ الْأَبْهَى أَنِّي أَمْرُغُ جَبِينِي وَاعْقِرْ
وَجْهِي بِالتُّرْبَةِ الْمُقَدَّسَةِ الَّتِي فَاحَتْ نَفْحَاتِهَا مِنْ
مَرْكَزِ الْأَشْرَاقِ وَعَطَّرَتْ الْأَفَاقَ وَاتَضَرَّعُ إِلَيْكَ
بِقَلْبٍ خَافِقٍ وَعُيُونٍ دَافِقٍ بِدُمُوعٍ فَائِضَةٍ فِي
مَحَبَّتِكَ وَصَدْرٍ مُنْشَرَحٍ بِذِكْرِكَ وَرُوحٍ مُسْتَبْشِرٍ
بِالطَّافِكِ إِنْ تَعَطَّفَ عَلَى هَؤُلَاءِ الْأَصْفِيَاءِ بِأَعْيُنِ
رَحْمَانِيَّتِكَ وَتَشْمَلَهُمْ بِفَيْوَضَاتِ رَبَّانِيَّتِكَ وَتَجْعَلَ
لَهُمْ مَخْرَجاً وَتَرْزُقَهُمْ مِنْ مَائِدَةِ سَمَاءِ أَحَدِيَّتِكَ
رَبِّ اجْعَلْهُمْ مَشَاعِلَ ذِكْرِكَ وَمَاهِطَ الْهَامِكِ وَ
مُصَادِرَ جُودِكَ وَمَوَاقِعَ نَجْمِكَ لِيَهْدُوا الْخَلْقَ
إِلَى مَرْكَزِ وَحْدَانِيَّتِكَ وَيُهْدُوهُمْ مِنْ عَطَايَاءِ
خَزَائِنِ صِدْقَانِيَّتِكَ وَيَقُودُوهُمْ إِلَى مَرْكَزِ الْهُدَى وَ
يَقُودُوهُمْ بِفَضْلِكَ وَمُوهَبَتِكَ بَيْنَ الْوَرَى حَتَّى
يَرُدُّوهُ إِلَى الْمَوْرِدِ الْعَذْبِ الْفَرَاتِ وَيَقْدُوا وَفْداً
عَلَى رَحَابِ قُدْسِكَ يَا مَوْلَى الْوَرَى أَنْتَ الْكَرِيمُ
الرَّحِيمُ الْعَزِيزُ الْقَدِيرُ الْجَمِيلُ الرَّحِيمُ الرَّحْمَنُ

MKT8.193

AB00584

To: Afnan Alai, Mirza Buzurg et al., in Shiraz

Date: 1904 ca.

- 1 O two boughs of the sacred Tree! Your letter was received, but the reply was delayed due to an illness so severe that writing a response was impossible. You will surely excuse this. One hundred French liras were sent a month ago for the construction of the House and will arrive. And as for the receipts you had requested—although they were sent previously, it is clear they did not arrive, therefore a second copy is being sent.
- 2 You had asked certain questions regarding the house. These questions are entirely unnecessary. The answer is the same as was already indicated: there should be absolutely no departure from the original plan. The aim is not to embellish, but to preserve the precise state and condition prevailing in that

1 ای دو افنان ثجیره مقدسه مکاتیب شما رسید ولی جواب تأخیر افتاد زیرا کسالت مزاج بشدت بود که تحریر جواب ممکن نه البته معذور خواهید داشت بجهت بناء بیت موازی صد لیره فرنکساوی یکماه پیش ارسال شد خواهد رسید و همچنین قبوضاتی که خواسته بودید هرچند از پیش ارسال شده بود معلومست نرسیده لهذا نسخه ثانی ارسال میشود

2 و اما در خصوص بیت بعضی سؤالات نموده بودید این سؤالات ابدلاً لزوم ندارد همانست که از پیش مرقوم شد باید از هیئت اصلیه ابدلاً تغییر ننماید مقصود تزیین نیست مقصود اینست که جمال اعلی حضرت نقطه اولی روحی له

blessed abode at the time when the exalted Beauty, the Primal Point—may my soul be a sacrifice for His sake—was dwelling therein. Nor should the house be altered in any of its general or particular characteristics. This, indeed, is that which is required; otherwise were gem-encrusted bricks of gold and silver to be layered one upon another, yet would they fail to render it justice. Bear ever in mind that the purpose is to preserve the original design from alteration, and that the same holdeth true for the ornamentation, doors, and other dependencies.

- 3 As for the land in Port Said, when the late respected father was in Port Said and was planning to return to Shiraz, he wrote to me asking that I instruct Aqa Ahmad to purchase Mirza Aqa's land, as funds were needed for the journey. I wrote to Aqa Ahmad at that time, and Aqa Ahmad purchased that land and sent me the official documents and papers, which are among my papers. After the departure of the Afnan, Aqa Ahmad requested these documents. I wrote that I did not have time to locate these papers which were stored away with books and Tablets. Therefore, I asked him to write again to the Afnan to obtain and send a deed from Aqa Mirza Aqa, which the Afnan obtained and sent at that time. This transaction was conducted through me, and those original documents are preserved among my papers, though time is needed to search for and send them. And now the documents that were obtained again from Aqa Mirza Aqa through the respected father himself during his time are in Aqa Ahmad's possession, and this came to my knowledge.

- 4 This is the true account of what occurred. From the circumstances, it appears that the Afnan kept this matter concealed from you. You must certainly not suppose that Aqa Ahmad has engaged in any intrigue in this matter or has colluded with his brother Aqa Mirza Aqa. This transaction was carried out with utmost propriety by the Afnan, and if there was any shortcoming, it was in the beginning when they did not inform you. Your response regarding this matter was delayed until now due to my ill health. As you are Afnans of the Blessed Tree, you must exercise the utmost care in all matters and avoid suspecting others as much as possible. I beseech God to increase, day

القداء و قتيكه در آن بيت محترم بودند همان وضع و كيفيت عيناً باقى و برقرار بماند بهيچوجه من الوجوه از جميع خصوصيات جزئى و كلّى تغييرى نيابد البته اين لازم است و الاً اگر خشتى از ذهب و خشتى از فضّه و مرصّع بنا شود سزاوار اعظم از آنست شما نظر باین داشته باشید مقصود حفظ هيئت اصليه است كه بهم نخورد و همچنين نقوش و ابواب و ساير متفرّعات

- 3 و اما در خصوص زمين پورت سعيد در زمانيكه حضرت والد مرحوم در پورت سعيد بودند و خيال مراجعت به شيراز داشتند بمن نوشتند كه شما بجناب آقا احمد امر بكنيد كه زمين ميرزا آقا را بخرند زيرا ما محتاج بمصروف راه هستيم من نيز در همان وقت با آقا احمد نوشتم و آقا احمد آن زمين را خريد و اوراق متبادله و رسميه را پيش من فرستادند و آن در درياي اوراق من است بعد از رفتن حضرت افنان آقا احمد آن اوراق را خواست نوشتم كه من فرصت ندارم كه اين اوراقى را كه با كتب و الواح در محلى مستور گذاشته شده است حال بدست آرم لهذا شما دوباره بحضرت افنان بنويسيد كه از جناب آقا ميرزا آقا سندی گرفته ارسال دارند و همانوقت حضرت افنان گرفته ارسال نمودند و اين معامله بواسطه من اجرا شد و آن اوراق اول در ميان اوراق من محفوظ ولى مهلت لازم است كه در وقت فرصت جستجو شود و ارسال گردد و الان اوراقى كه دوباره در زمان حضرت والد بواسطه خود حضرت والد از جناب آقا ميرزا آقا گرفته شده است در نزد آقا احمد موجود است و اين باطلاع من شد

- 4 اينست حقيقت واقع از قرائن چنين معلوم ميشود كه حضرت افنان اين مسئله را از شما مكتوم داشتند البته گمان مفرمائيد كه جناب آقا احمد در اين خصوص دسيسهئى نموده اند يا با جناب اخوى آقا ميرزا آقا مواطئهئى كرده اند اين معامله در نهايت كمال مجرى شده و حضرت افنان كردند و اگر قصورى واقع در بدایت واقع كه اطلاع بشما ندادند و جواب شما در اين خصوص بجهت ضعف مزاج تا بحال تأخير افتاد شما كه افنان سدره مباركه هستيد بايد در امور نهايت دقت را مجرى داريد و در حق

by day, your faith and certitude, your humility and submissiveness, your poverty and self-effacement, and your complete evanescence. And upon you both be greetings and praise.

GEN.173x, GEN.343x

نفسی تا توانید گمان نبرید از خدا خواهم که
روز بروز بر ایمان و ايقان و خضوع و خشوع و
فقر و فنا و محویت تام بیفزائید و علیکم التّحیّة و
الثناء

INBA87:352, INBA52:360

AB00585

To: Ahmad Sadrus-Sudur, in Tihiran

Date: 1904 ca.

- 1 O Chief of Chiefs! Your outspread scroll was read and its purpose understood. In truth, today your honor is serving the root and foundation of the Divine Cause, for the foundation of foundations is teaching the Cause of God, awakening souls, spreading the divine teachings and educating humankind. And this depends on teaching how to teach. I beseech God that in a short time you will nurture the newly arrived ones of the Abha Paradise in truths and meanings, and tear away veils of idle fancies until each one opens an eloquent tongue and teaches others. At that time the heavenly bounties and blessings will become manifest and the invisible hosts of the Abha Kingdom will, armed with proof and evidence, conquer the realm of realities and territories of hearts - like a grain that produces seven ears, to the end of the verse.
- 2 The treatises of proof that were the intellectual fruits of the students and which you had sent earlier brought great joy and delight. Of the letters sent in reply, one was specifically for Aqa Siyyid Hasan and another for Aqa Mirza Rahim. Now a letter has also been written to Habibu'llah-i-Hamadani and is being sent with this letter.
- 3 As for the matter of the twelfth Imam, since in the very hadith of the Imams there are apparent contradictions - in one place they consider Muhammad ibn al-Hasan (peace be upon him) as the promised Qa'im himself, while in another place and different hadith they speak of the death of Muhammad ibn al-Hasan (peace be upon him) [and birth] of the expected Qa'im in the end times - therefore to reconcile these two hadith,

1 ای صدرالصدور رق منشور قرائت گشت و مقصد معلوم گردید فی الحقیقه الیوم آنحضرت خدمت به اصل و اساس امر الهی مینمائید زیرا اسّ الأساس تبلیغ امر الله است و تنبیه نفوس و نشر تعالیم الهی و تربیت نوع انسانی و این موقوف بتعلیم تبلیغست از حقّ میطلبم که در زمانی قلیل نورسیدگان جنت ایهی را به حقائق و معانی پیروری و حجاب اوهام بدری تا هر یک از آنها زبان فصیح بگشاید و جمعی دیگر را تبلیغ نماید آنوقت فیض برکت آسمانی مشهود گردد و جنود غیبیه ملکوت ایهی با سلاح حجت و برهان کشور حقائق و اقالیم قلوب بگشایند کحبه انبت سبع سنابل الی آخر الآیه

2 رسائل استدلالیه که از نتایج فکریه تلامذه بود و از پیش ارسال نموده بودید بسیار سبب وجد و سرور گردید و مکاتیبی که در جواب ارسال شد یکی تخصیص باقا سید حسن داشت و دیگری به آقا میرزا رحیم حال نامه‌ی نیز بجناب آقا حبیب‌الله همدانی مرقوم گردید و در طی این مکتوب ارسال میگردد

3 و اما مسئله امام دوازدهم چون در نفس احادیث ائمّه بحسب ظاهر مناقشه واقع در جائی محمد ابن الحسن علیه السلام را نفس قائم موعود شیردند و در جائی دیگر و حدیثی دیگر وفات محمد ابن الحسن علیه السلام [و تولد] قائم منتظر را در آخر زمان بیان میفرمایند پس بجهت توفیق

one has no choice but to be certain that the twelfth Imam, the promised Qa'im, existed spiritually in the realm of the Kingdom and appeared physically on the day of manifestation, becoming through this embodiment a second person. "And there is not a thing but with Us are its treasures, and We send it not down save in appointed measure." Whatever appears in the realm of earthly existence first existed and had reality in the realm of the Kingdom.

بین دو حدیث چاره‌ئی از برای نفسی نه مگر آنکه تیقن نماید که امام دوازدهم قائم موعود در حیز ملکوت روحاً موجود بود و در یوم ظهور جسماً مشهود گشت باین تجسم شخص ثانی گشت و ان من شیء الا و عندنا خزائنه و مانزله الا بقدر معلوم آنچه در حیز ملک ظاهر گردد اول در حیز ملکوت بوده و حکم وجود داشته

4 This matter of the twelfth Imam and promised Qa'im is very unstable in the chain of hadith. If someone were to be fair, they would not trust any of these different, contradictory and conflicting traditions. The Shi'ites considered each of the pure Imams as the Qa'im in his time and awaited his emergence. After Imam Hasan 'Askari, the leaders observed that the foundation of the Shi'ites' hope would be completely destroyed and they would become despondent and scattered. They wanted to preserve it through some means, so they employed metaphor, allegory, figurative speech and interpretation, and different traditions appeared.

4 این مسئله امام دوازدهم و قائم موعود در احادیث مسلسل بسیار متزلزلست اگر نفسی انصاف داشته باشد هیچیک از این روایات مختلفه متباینه متعارضه را اعتماد ننماید حضرات شیعیان هر یک از ائمه اطهار را در یومش قائم میدانستند و منتظر خروج او بودند بعد از حضرت امام حسن عسکری رؤسا ملاحظه کردند که بنیان امید شیعیان بکلی ویران خواهد شد و مأیوس و مضطرب خواهند گشت خواستند بوسیله‌ئی نگهداری کنند لهذا کتایه و استعاره و مجاز و تأویل بکار برده و روایات مختلفه پدیدار شد

5 The truth of the matter is that after Imam Hasan 'Askari (peace be upon him), the Shi'ites split into three groups: one group clung to the Imamate of the ignorant Ja'far and congratulated him on his Imamate; another group withdrew completely; and a third group clung to the occultation and every day awaited his emergence. For a thousand years they have been waiting and still have not grown weary or tired.

5 و حقیقت حال اینست که شیعیان بعد از امام حسن عسکری علیه السلام سه قسم شدند قسمی بامامت جعفر نادان تشبث نمودند و او را تهنیت و تبریک بامامت کردند و قسمی بکلی منصرف شدند و قسمی دیگر بغیبت تشبث نمودند و هر روز منتظر خروج بودند هزار سالست که انتظاری میکشند و هنوز کلال و ملال نیاورده‌اند

6 Glory be to God! Despite the fact that the Manifestation of Truth is explicitly stated in the Qur'an without interpretation or explanation - His blessed and exalted words "And thy Lord shall come with angels rank on rank" - they doubt this and waver and make weak interpretations, and cling to traditions that are extremely unstable, and abandon the explicit text and oppose it. What foolishness and ignorance is this, and what stupidity and confusion!

6 سبحان الله ظهور حق باوجود آنکه بنص صریح من دون تفسیر و تأویل منصوص قرآنست قوله تبارک و تعالی و جاء ربک و الملک صفاً صفاً در این شبهه نمایند و تزلزل بنمایند و تأویل رکیک کنند و بیروایاتی که در نهایت تزلزلست تشبث نمایند و نص صریح گارند و بآن معارضه کنند این چه بلاهت است و نادانی و این چه حماقت است و سرگردانی

7 And upon you be greetings and praise.

7 و علیک التحیة و الثناء

AB00695

To: Mulla Yusuf-i-Nakhai (Khusif), in Qain

Date: 1904 ca.

- 1 O thou who art firm in the Covenant! The letter which was penned in supplication and entreaty was understood. Its contents indicated the heart's burning with the fire of the love of God and the spirit's attraction to the fragrances of the Abha Kingdom. It was the cause of joy to hearts. In the world of existence, there is no gladness and delight, no ecstasy and joy, except through the holy fragrances from the gardens of the hearts of the friends, for this is among the effects of eternal grace in the human world.

1 ای ثابت بر پیمان نامه‌ئی که اثر خامه تضرع و ابتهاج بود مضمونش مفهوم گشت دلالت بر التهاب قلب بنار محبت الله و انجذاب روح بنفحات ملکوت ابهی داشت سبب سرور قلوب بود در عالم وجود فرح و انبساطی و وله و نشاطی جز بنفحات قدس از ریاض قلوب یاران نبوده زیرا این از آثار فیض ابدی در عالم انسانیت
- 2 Regarding the properties you wrote about selling to pay the Huquq - this is absolutely not permitted. As for the Huquq that has become due from you, I beseech with utmost supplication at the Divine Threshold that it be forgiven. Therefore, do not touch the properties at all.

2 در خصوص املاک مرقوم نموده بودید که بجهت ادای حقوق بفروش رسد ابداً جائز نه حقوقیکه بر شما تحقق یافته من از درگاه احدیت بکمال تضرع رجا مینمایم که عفو فرماید لهذا ابداً باملاک دست نزنید
- 3 Concerning opium which you wrote about - the user, buyer and seller are all deprived of divine grace and bounty, and by explicit divine text it is forbidden. The wine drinker is a hundred thousand degrees better than the opium user. It was extremely condemned in the Holy Presence, such that whenever opium use was mentioned, the Blessed Face would change. It is forbidden to this degree, unless someone buys and sells it for medical treatment, as used in pharmacies solely for treating illnesses. Prevent and forbid your bedfellow from using opium as much as you can, that perhaps God willing he may become aware and find deliverance from this great calamity. Otherwise, "God will seize him with the grasp of One mighty and powerful." I am not satisfied with separation, but he himself knows he will witness a greater affliction than this. My wish is that, God willing, the friends will gradually abstain even from smoking tobacco, let alone opium.

3 در خصوص افیون مرقوم نمودید شارب و شاری و بایع کلّ محروم از فضل و عنایت الهی هستند و بصریح نصّ الهی حرامست شارب الخمر صد هزار درجه تفضیل بر شارب افیون دارد در ساحت اقدس بسیار مذموم بود بقسمیکه هر وقت ذکر شرب افیون میشد چهره مبارک متغیر میشد باین درجه مذموم و حرامست مگر کسی بجهت معالجه خرید و فروش نماید که در اجزاخانه‌ها محض معالجه امراض صرف میکنند ضیّع را تا توانی از شرب افیون منع و زجر نما بلکه انشاءالله متنبّه گردد و از این مصیبت کبری نجات یابد والا یاخذها الله اخذ عزیز مقتدر من راضی بفصل نمیشوم ولی او خود داند بلائی اعظم از این مشاهده خواهد نمود مرا آرزو چنانست که انشاءالله احباً کم از شرب دخان نیز احتراز نمایند تا چه رسد بافیون
- 4 As for the question of reward and punishment - since it is based on attainment or deprivation, it is therefore eternal, for this deprivation stems from the essence of the transgressor, and that success and prosperity is likewise the eternal grace of the All-Merciful Lord.

4 و اما مسئله ثواب و عقاب چون مبنی بر فوز و حرمانست لهذا ابدیست زیرا این حرمان منبعت از کینونت مجرمست و آن فوز و فلاح نیز فیض ابدی حضرت رحمانست
- 5 و اما دلیل بر قدم زمانی امکانی در این دار فانی مختصر اینست که سلطنت الهیه قدیمست و

5 و اما دلیل بر قدم زمانی امکانی در این دار فانی مختصر اینست که سلطنت الهیه قدیمست و

- 5 And regarding proof for the temporal eternity of contingent beings in this transient world - briefly, divine sovereignty is eternal, and the existence of beings is from the eternal effulgences of the Sun of Reality. One cannot imagine the sun without rays. All divine names and attributes are eternal, and their requirements are also eternal. This is a brief answer - reflect upon it to derive detailed meanings, as there is no opportunity for elaboration.
- 6 As for describing the circumstances of Christ from beginning to end - if I were to explain it, it would require writing a mighty book larger than the Gospel. Refer to the Gospel itself - although its beginning is not mentioned, it is described briefly regarding the beginning and in detail regarding the end.
- 7 And pray that God grants me opportunity to write detailed replies to all the questions of the friends, which every week amount to a volume that is a sign of the Preserved Tablet.
- 8 O my God, my God! I lay my forehead upon the dust in humility and contrition, and I call upon Thee with my inner and outer tongue, that Thou mayest remove the veil from the sight of Thy servant who is sincere in religion unto Thee, who has attained the knowledge of certainty and drunk from the spring of the eye of certainty. Grant him, O my God, the cup of absolute certainty, that he may become aware of Thy hidden mysteries in Thy scrolls and books and the Preserved Tablet in the world of creation, that he may become cognizant of the symbols and realities contained in Thy perspicuous Book. Verily, Thou art the All-Merciful, the All-Compassionate, and verily, Thou art the All-Bountiful, the Most Great.
- وجود کائنات از فیوضات قدیمه شمس حقیقت است شمس بی شعاع تصور نتوان نمود جمیع اسما و صفات الهیه قدیمست و مقتضیات آن نیز قدیم این جواب مختصر است در آن تفکر نمائید تا معانی مفصله استنباط کنید زیرا فرصت تفصیل نیست
- 6 اما بیان حال مسیح من البدایة الى النہایہ اگر بیان نمایم یک سفری جلیل بیش از انجیل نوشتن لازم دارد مراجعت بخود انجیل نمائید هر چند بدایتش مذکور نه ولی مختصراً من البدایہ و مفصلاً فی النہایہ مذکور است
- 7 و دعا کنید کہ خدا فرصتی بمن بدهد تا مسائل جمیع احباً را کہ در هر هفته یک دفتری کہ آیت لوح محفوظست مفصلاً مرقوم دارم
- 8 الهی الهی اتی اضع جبینی علی تراب المذلّة و الانکسار و ادعوک بلسان السرّ و الجہار ان تكشف الغطاء عن بصر عبدک المخلص لک الدین الفائز بعلم اليقين و الشارب من معين عين اليقين و انله يا الهی كأس حقّ اليقين حتّى يطلع باسرارک المکنونه فی صحائفک و زیرک و اللوح المحفوظ فی عالم التکوین حتّى يطلع بالرموز و الحقائق المندمجة فی کتابک المبين انک انت الرحمن الرحيم و انک انت الفضال العظیم

AVK3.038.10x, MAS2.058-059x,
MSBH8.122-124, GHA.433bx, VU-
JUD.127x

BRL_Aqdas.n170bx, VUJUDE.186x

AB00908

To: *Laura Dreyfus-Barney, in Washington, DC*

Date: 1904 ca.

O thou who art attracted by the Spirit of God! Thy letter was received and its contents noted. Its contents indicated the purity of thy heart. It brought joy and fragrance. I beseech God that day by day thou mayest increase in severance from

the world, enkindlement with the fire of the love of God, attainment of the knowledge of God and service to His Cause - so that thou mayest become a torch of the love of God and a lamp of guidance through divine grace under the shelter of the Beauty of ABHA. Wonder not that thou hast attained to this great bounty, for in Persia some women were raised up who were flames of guidance and became the means of guiding many of the chosen ones.

Concerning the spiritual meetings thou didst write about - spiritual meetings must be founded upon the teaching of the Cause of God. In that meeting the maidservants of the Merciful must present proofs and evidences, and speak of the signs and traces of the appearance of the Beauty of ABHA (may my spirit be a sacrifice for His loved ones). During this, some Tablets and prayers may be read, and finally if there is chanting in supplication to the Kingdom of Verses, it is also agreeable and acceptable. But the main purpose of establishing spiritual meetings is for teaching, so that those present may become aware of the divine proofs and evidences.

Convey my heavenly greeting to the assured maidservant of God Miss Ellen Gwen and express to her my utmost kindness, for a letter has been received from her. The intention is that she must, God willing, advance day by day in spiritual degrees.

Concerning Mademoiselle Wienzen, convey my spiritual love to her and say that although our meeting was only for a few minutes, she must never forget those counsels and instructions, and must always remember that meeting and those words. Though physically distant, she is spiritually near. One of the spiritual stations is that constant meeting is attained - then not a minute's absence occurs, but rather one is always present and observing in spirit.

As to [what thou hast heard concerning] the child born from Russian parentage, this is pure imagination. Yea, certain persons shall in this divine dispensation produce heavenly children and such children shall promulgate the teachings of the Beauty of ABHA and serve His great Cause. Through a heavenly power and spiritual confirmation they shall be enabled to promote the Word of God and to diffuse the fragrances of God. These children are neither Oriental nor Occidental, neither Asiatic nor American, neither European nor African, but they are of the Kingdom; their native home is heaven and their resort is the Kingdom of ABHA. This is but truth and there is naught after truth save superstitions (or fancy).

I beseech God that the maidservant of Baha may become the essence of the love of Baha and may breathe the spirit of life into dead bodies. And upon thee be greeting and praise.

TAB.647-648

AB12138

To: Baha'is of Sanandaj et al., in Kurdistan

Date: 1904 ca.

- 1 O divine friends! His Honor Ishaq Rahmani has expressed the utmost praise for your love and kindness, that those spiritual friends are, praise be to God, through the boundless grace of the Blessed Beauty, spending their days in the utmost joy and gladness. In the gathering of friends, the voice of supplication and imploring to the Kingdom of the All-Merciful is raised high, and all have no purpose except the good-pleasure of God and no desire other than sacrificing their lives and diffusing the divine fragrances. From this soul-stirring news the utmost joy and delight was obtained, that praise be to God, those regions are the dawning-place of the verses of the Lord of Signs, and several souls exist there who are illumined and radiant like the candle of the love of God. Through the grace and bounty of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, I hope that day by day you will increase in ecstasy and joy, and strive night and day until you make the dead alive, make the blind seeing, the deaf hearing, the mute speaking, and bestow boundless spirit to the withered and faded ones.

1 ای یاران الهی حضرت اسحق رحمانی نهایت ستایش را از محبت و مهربانی شما نمودند که آن یاران رحمانی الحمد لله بفضل نامتناهی جمال ابدی در نهایت فرح و شادمانی ایامی بسر برند و در مجمع یاران ندای تبّتل و تضرّع بملکوت رحمن بلند است و کلّ مقصدی جز رضای حقّ و آرزویی بغیر از جانفشانی و نشر نفحات ربّانی ندارند از این خبر جانپور نهایت سرور و حیور حاصل گشت که الحمد لله آنصفحات مهبّ نفحات ربّ آیاتست و نفوسی چند موجود و مانند شمع محبت الله روشن و درخشنده اند از فضل و موهبت جمال ابدی روحی لأجابه الفداء امیدوارم که روز بروز بر وجد و سرور پیفزاید و شب و روز بکوشید و بجوشید تا مردگان زنده نمائید کورانرا بینا کنید و کرانرا شنوا و گنگانرا گویا و افسردگانرا تر و تازه و پژمردهگانرا روح بی اندازه بخشید
- 2 From every direction, this news brings spirit and fragrance, but from the difficulties that have arisen between Jinab Aqa Mirza Asadu'llah and Jinab Hakim Ibrahim, the utmost sorrow has appeared in the heart. Assuredly the loved ones of God must strive with heart and soul so that this difficulty may be resolved and this account may be completed, so that the dust of ill-feeling may be entirely removed from between the two hearts, and all may arise united and in harmony to serve the Cause of God and in servitude at the Divine Threshold.

2 از هر جهت از این خبر روح و ریحان حاصل ولی از مشکلاتی که مابین جناب آقا میرزا اسدالله و جناب حکیم ابراهیم حاصل نهایت حزن در قلب پیدا گشت البتّه احبای الهی باید بجان و دل بکوشند که این مشکل حلّ شود و این حساب اتمام پذیرد تا بکلی غبار کدورت از میان دو قلب زائل گردد و کلّ متفقاً متحداً بخدمت امر الله و عبودیت درگاه کبریا پردازند
- 3 O divine friends! Consider time as precious - such confirmation will not always be at hand. Praise be to God, the aid and favor of the Blessed Beauty, may my spirit be a sacrifice

3 ای یاران الهی وقت را غنیمت شنید هر زمان چنین تأییدی بدست نیاید الحمد لله عون و عنایت جمال ابدی روحی لأجابه الفداء ظاهر و آشکار

for His loved ones, is manifest and evident, and the assistance of the Kingdom is apparent like the sun. At such a time one must plunge and immerse in this sea of bounties until from its bottomless depths one obtains the pearls of the most great gift and scatters them upon the shores of seeking hearts. The days of life will end like a desert mirage, and no comfort, joy, ease or pleasure will remain for anyone. Therefore, blessed is the soul that finds a fruit from the tree of life and obtains a result from living in this transient world. And it is clear and evident that the mighty fruit and the eternal, everlasting result is service to the Cause of God and servitude to the Blessed Beauty, and service and servitude lies in diffusing the fragrances and reciting the clear verses and following the path and conduct of the faithful servants at the Most Holy and Exalted Threshold. And upon you be greetings and praise.

و نصرت ملکوت مانند آفتاب پدیدار در چنین وقتی باید در این دریای مواهب غوطه خورد و خوض نمود تا از عمق بی‌پایانش لثالی موهبت کبری بکف آورد و بر سواحل قلوب طالبین نثار نمود ایام زندگانی مانند سراب بیابانی منتهی گردد و از برای نفسی راحت و شادمانی و آسایش و کامرانی نماند پس خوشا بحال نفسیکه از شجرهٔ حیات ثمری یابد و از زندگانی در اینجهان فانی نتیجه‌ئی بدست آرد و این واضح و مشهود است که ثمرهٔ عظیمه و نتیجهٔ باقیهٔ ابدیه خدمت امر الله و عبودیت جمال اهباست و خدمت و عبودیت در نشر نفعاتست و ترتیل آیات ینات و روش و سلوک بندگان باوفای عتبهٔ مقدسهٔ علیا و علیکم التحیه و الثناء

INBA85:053

AB12145

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1904 ca.

1 O you who are firm in the Covenant! What you wrote was noted. All was correct and in accordance with reality and is as was written. If that work can be accomplished easily without any trouble, then well and good. Otherwise, I am not at all pleased with your being troubled, for your property is my property, your comfort is my comfort, your ease is my ease, and your trouble is my trouble.

1 ای ثابت بر پیمان آنچه نگاشتی ملاحظه گردید جمیع عین صواب و مطابق واقع و همانست که مرقوم شد اگر باسانی بدون کلفت جزئی آن کار میسر گردد فبا و الا ابداً راضی بزحمت شما نیستم لآن مالک مالی و راحتک راحتی و وسعتک وسعتی و تعبک تعبی

2 What was written was because constraints have arisen from all directions - the tumult in Iran, the tribulations of the friends, the distress of the loved ones, the Mashriqu'l-Adhkar of Ishqabad, and assistance to the families of martyrs have all combined to produce considerable hardship. Despite this, do not trouble or burden yourself at all - I am not pleased with that. Our work has always been and continues to be trust in God, and however things may be, it is fine.

2 و آنچه مرقوم شد سببش این بود که از جمیع جهات مضایقه حاصل گشته ضوضاء ایران و صدمات یاران و پریشانی دوستان و بنیان مشرق‌الاذکار عشق‌آباد و اعانهٔ بازماندگان شهداء جمع شده قدری زحمت شدیده حاصل گشته باوجود این مبادا که خود را به تعب و زحمت اندازید ابداً راضی نیستم همیشه کار ما توکل بوده و هست و هر نوع باشد خوش است

3 Convey loving greetings from this servant to the loved ones of God and say that the Manifestation of Truth is for love, unity, oneness, agreement, sincerity and fairness. Glory be to God!

3 احبای الهی را از قبل این عبد پیام مشتاقانه برسان و بگو ظهور حق بجهت محبت و اتحاد و یگانگی

Other peoples establish companies and make agreements and advance their work and engage in occupation and labor. The loved ones must carry this out to an even greater degree and give guidance to the people of the world.

و اتفاق و خلوص و انصافست سبحان الله ملل
سائر شرکتها تأسیس کنند و اتفاقها بنمایند و
کارها از پیش ببرند و به شغل و عمل مباشرت
کنند احباء باید اعظم از آن مجری دارند و سر
رشته بدست اهل آفاق دهند

- 4 They must completely disregard their own profit. Each one should wish for the comfort, ease and happiness of others. If they form a partnership, each should say to the other: "I am benefiting in every way, but you are disadvantaged and at a loss in every way, for your capability and capacity are greater while I am lacking. But you have accepted my partnership purely for the sake of God. Therefore, in gratitude for this blessing, I wish to serve you." Abdu'l-Baha hopes to see such business and commercial partnerships. Surely the friends of God will not be content that while I hope for affection and unity, I see signs of trouble and discord. I become very saddened and grieved.

4 بکلی از نفع خویش چشم پوشند هریک راحت و
آسایش و خوشی دیگری را آرزو نماید اگر شرکتی
تشکیل نمایند هریکی بدیگری گوید که من از هر
جهت بهره مندم لکن تو از هر جهت متضرر
و مغبون زیرا قابلیت و استعداد تو بیشتر است
و من عاجزم ولی تو محضاً لله شراکت مرا قبول
نمودی لهذا من بشکر این نعمت آرزوی خدمت تو
نمایم عبدالهء امیدوار است که چنین شرکتهای
کسیبه و تجاریه مشاهده نماید البته یاران الهی
راضی باین نمیشوند که من امید الفت و اتحاد
داشته باشم آثار کلفت و اختلاف بینم بسیار
محزون میشوم و مغموم میگردم

- 5 If a partnership is formed in commerce or in business and craft, from the beginning it should be made firm and solid. Every-one's role should be clear and evident, and income and expenses should be specified, so that there remains no room for dispute. When all accept with firm conditions and orderly arrangement, God willing no trouble will arise. Or they should not become partners from the start - each one should attend to his own work and engage in whatever is feasible, and day and night turn to God and trust in God and seek assistance and blessing from the Divine Threshold.

5 اگر در تجارت یا در کسب و حرفت شرکتی
تشکیل شود از اول باید محکم و متین نمود شغل هر
کسی معلوم و واضح شود و خرج و دخل معین
گردد تا ابداً مجال حرف نماند چون کلی بشروط
محکم و ترتیب منتظم قبول نمایند انشاء الله دیگر
کلفتی در میان نیاید یا خود از بدایت شریک
نشوند هر کس بشغل خود پردازد و هرچه میسر
بیند بآن مشغول گردد و شب و روز توجه الی
الله کند و توکل بر خدا نمایند و طلب عون و
برکت از حضرت کبریا

- 6 And upon you be greetings and praise.

6 و علیک التّحیّة و الثّناء

BRL_DAK#0991

AB01021

*To: Baha'is of Bombay**Date: 1904 ca.*

- 1 O luminous friends of Abdul-Baha! When the Sun of Truth shone forth from the horizon of oneness with an unprecedented luminosity, it illumined all regions. East and West became bright and radiant, and North and South were lit with a brilliant dawn. No darkness remained and no error truly persisted. "Its oil would almost glow even if untouched by fire" became "light upon light." Ignorance and unawareness vanished and knowledge and wisdom became light. The veil and barrier were rent asunder and the beauty of truth shone forth. The autumn season passed and the life-giving springtime arrived. The severity of winter was broken and the glory of spring encompassed East and West. The foundation of the furnace fell and the freshness of the rose garden appeared. The dark raven became hopeless and the nightingale of the divine garden sang its merciful melody. The meadow became green and verdant and the birds of the rose garden burst into song and melody.
- 2 However, error became the closing of eyes, and the veil became blindness and blemish. There is no darkness, but when you close your eyes, there is darkness. There is no veil, but when you fall into delusion, there is a barrier. These various peoples and numerous communities who are in error - it is their own essence that veils them and their own blindness. Otherwise, the horizons are bright and the radiance encompasses all created things.
- 3 Therefore, engage in glorifying the Glorious Lord, for in this new cycle each of you has become unique and peerless in the arena of recognition. Though these bounties, this faithfulness, and these endless favors are hidden and concealed in these days, soon they will become evident and manifest - what melodies and songs the confidants of the mystery possess, and what glory the near ones of the court of the Self-Sufficient have at the needless threshold. Soon it will become evident and clear that servitude at the Sacred Threshold is sovereignty over both worlds, and bondage at the court of oneness is lordship over all existence.
- 4 O Pure God! These friends have rent their collars in Your love and have made their faces bright and radiant through the light of guidance. They have passed beyond the earthly realm and have attached their hearts to the celestial world. They are the lowly ones at Your threshold and the devoted ones at
- ای یاران نورانی عبداله‌آء شمس حقیقت چون
از افق احدیت بنورانیت غیرمسبوقه اشراق بر
آفاق فرمود شرق و غرب روشن و لامع گشت
و جنوب و شمال بفر ساطع شد ظلمتی باقی نماند
و ضلالتی فی الحقیقه برقرار نگشت یکاد زیتها
یضیء شد ولو لم تمسسه لنار نور علی نور گشت
جهل و نادانی فانی شد و علم و دانائی روشنائی
گشت پرده و حجاب دریده شد و جمال حقیقت
درخشیده گشت موسم خریف گذشت و
فصل بهار جانپور رسید صولت دی شکست
و شوکت اردی بهشت خاور و باختر را احاطه
نمود بنیاد گلخن برفاقت و طراوت گلشن جلوه
نمود غراب ظلمانی نومید شد و بلبل گلشن الهی
نغمهء رحمانی سرود طرف چمن سبز و خرم
گشت و مرغان گلزار به نغمه و آواز آمدند
- 2 اما ضلالت عبارت از اغماض عین شد و پرده
کوری چشم و شین گشت ظلمتی نیست ولی
چون چشم برهم نبی ظلماتست پردهئی نیست
چون بوهم افتی حجابست این اقوام مختلفه و
طوائف کثیره که در ضلالتند پرده کینونت
ایشانست و کوری چشم ایشان والا آفاق روشن
است و اشراق محیط بر کائنات
- 3 پس شما بتجید رب مجید پردازید که در این
دور جدید هریک در میدان عرفان فرید و
وحید گشتید این عطا و این وفا و این الطاف
بیمنتی هرچند در این ایام مستور و پنهانست ولی
عنقریب آشکار و عیان گردد که محرمان راز را
چه ساز و آواز است و مقربان درگاه کبریا را
چه عزت در درگاه بی نیاز عنقریب مشهود و
واضح گردد که عبودیت آستان مقدس سلطنت
دو جهانست و بندگی درگاه احدیت سروری
کون و مکان
- 4 ای یزدان پاک این یاران بختت گریبان چاک
کردند و از پرتو هدایت رخ روشن و تابناک
نمودند از عالم خاک گذشتند و دل بجهان
افلاک بستند خاکسار درگاه تواند و عاکفان

Your court. They desire none but You and seek none but You and speak of nothing but Your mystery. Be their helper, be their protector, grant freedom to every prisoner, deliver them from the chains and fetters of self and passion, and make them successful in servitude, humility, freedom and simplicity. Grant them deliverance from childishness, contamination, weariness and exhaustion. You are the Powerful and Mighty, and You are the Bestower and the Radiant One in the visible and invisible world.

بارگاه تو جز تو نخواهند و بغیر از تو نجویند و جز راز تو نگویند ظهور شو مجیر شو و آزادی بهر اسیر بخش و از سلاسل و زنجیر نفس و هوی نجات ده و بر بندگی و شرمندگی و آزادگی و سادگی موفق نما و از کودکی و آلودگی و خستگی و ماندگی رهائی ده توئی مقتدر و توانا و توئی بخشنده و درخشنده در جهان غیب و عیان

5 And upon you be greetings and praise.

5 و علیکم التَّحِیَّةُ وَ الثَّنَاءُ

MMK3#253 p.180

AB01003

To: Hurmuzdiyar Ardishir, in Bombay

Date: 1904 ca.

1 O thou whose breath is musk-scented! Praise be to God that thy countenance was adorned with the light of guidance and thy heart and soul found rest. Praise be to God that thou didst journey from India until thou didst arrive in Syria, which is the place of the Most Great Prison. Thou didst find thy way to the divine court and placed thy head upon the sacred threshold. Thou didst inhale the sweet and tender fragrance of that Kind Friend, and in this world of disappointment thou wert successful in attaining the ultimate joy. Thou didst kiss the illumined shrine and drink from the wine of the love of God. Thou didst join with the friends in fellowship and wert present in the gathering of the All-Merciful.

1 ای زائر مشکین نفس ستایش نما خداوند را که رخت پیرتو هدایت آرایش یافت و دل و جان آسایش جست الحمد لله که از هندوستان عزم سفر نمودی تا به سورستان که مقرر سخن اعظم است وصول یافتی در بارگاه الهی راه جستی و در عتبه مقدسه سر بخاک نهادی بوی خوش دلجوی آن یار مهربان بمشام آوردی و در اینجهان ناکامی بمنتهای کامرانی موفق گردیدی مرقد منور را بوسیدی و از صهبای محبت الله نوشیدی با یاران همدستان شدی و در انجمن رحمان حاضر گشتی

2 After attaining these divine bounties, thou didst return to thy original center so that in that region thou mayest arise to serve the Self-Subsisting Lord, become the cause of gladdening hearts and bringing joy to souls. Give to every longing one the glad tidings of the grace and favor of the Luminary of the horizons, and guide every wandering and bewildered one to the court of the Lord.

2 بعد از حصول این مواهب الهیه رجوع بمركز اصلی کردی تا در آن مرز و بوم بخدمت حق قیوم پردازی سبب سرور دلتا شوی و بشارت جانها هر مشتاق را مرده فضل و عنایت نیر آفاق دهی و هر سرگشته و سرگردان را ببارگاه یزدان دلالت کنی

3 Therefore, give Mr. Rustam Pour Ardeshtir the milk of divine knowledge from the breast, and intoxicate Mr. Shah Jamshid Pour Mehraban with the divine cup of Jamshid, and call Mr. Houshang Pour Mehraban to heavenly wisdom and understanding, and illuminate the countenance of Mr. Manuchehr Pour

3 پس جناب رستم پور اردشیر را از پستان عرفان شیر ده و جناب شاه جمشید پور مهربان را از جام جم الهی سرمست کن و جناب هوشنگ پور مهربان را بفرهنگ آسمانی دانش و هوش بخوان و جناب منوچهر پور مهربان را بنور محبت

Mehraban with the light of the love of God, and give glad tidings of divine grace to Mr. Noushiravan Pour Mehraban, and make Mr. Ardeshir Pour Hormuzyar roar like a lion in the jungle of certitude, and bestow divine bounty and giving upon Mehraban Pour Khodadad, and show the utmost kindness to Mr. Mehraban Pour Baman, and tell Mr. Fereidoun Pour Ardeshir to become unique among the Persians and peerless among mankind, give news to Mr. Keikhosrow Pour Khodadad of the sovereignty of the Most Glorious Beauty, whisper a heavenly melody to the ears of Mr. Baman Pour Soroush, and pray that Mr. Bahram Pour Bahman may be bright and radiant like the planet Mars, and convey with utmost love and piety the Most Glorious and Wondrous greetings to Haji Mirza Muhammad Taqi, and give glad tidings of the Eternal Beauty to Mr. Mirza Abdul-Baqi, and engage Haji Ahmad in divine praise and thanksgiving, and bring joy and fragrance to Mr. Mehraban ibn Jamshid, and be a comfort to the soul and joy to the consciousness of Mr. Mehraban Pour Mehraban, and be a friend and kind father to Mr. Jamshid Pour Hormuzyar.

الله چهره برافروز و جناب نوشیروان پور مهربان را بفضل الهی بشارت ده و جناب اردشیر پور هرمزیار را در پیشه ایقان مانند شیر بفریاد آرو مهربان پور خداداد را بداد و دهش خدا نوازش ده و جناب مهربان پور بمان را نهایت مهربانی نما و جناب فریدون پور اردشیر را بگو فرید فارسیان شو و وحید نوع انسان جناب کیخسرو پور خداداد را از خسروی جمال ابهی خبر ده و جناب بمان پور سروش را از سروش آسمانی سرودی بگوش زن و جناب بهرام پور بهمن را مانند بهرام فلک روشن و درخشنده خواه و جناب حاجی میرزا محمد تقی را بنهایت محبت و تقوی تحیت ابدع ابهی برسان و جناب میرزا عبدالباقی را از جمال باقی بشارت بخش و جناب حاجی احمد را بحمد و شکر الهی مشغول نما و جناب مهربان بن جمشید را بروح و ریحان آر و جناب مهربان پور مهربان را راحت جان و مسرت وجدان شو و جناب جمشید پور هرمزیار را یار و پدر مهربان گرد

- 4 And give glad tidings to all the other divine friends among the Persians and Iranians, one and all, of the favors and kindnesses of the Self-Subsisting Lord, the Greatest Name - may my spirit be a sacrifice for His loved ones. And upon thee be greetings and praise.

4 و سایر احبابی الهی را از فارسیان و ایرانیان کلاً و طراً بعنایت و الطاف حضرت حی قیوم اسم اعظم روحی لأحبائه الفداء بشارت ده و علیک التّحیّة و الثّناء

YARP2.463 p.345

AB01082

To: *Jahrumi, Muhammad Sharif et al.*

Date: 1904 ca.

- 1 O beloved friends of 'Abdu'l-Baha! Jenab-i-Mahmud-Mahmud has praised you most highly, saying that you are truly an adornment to that region and a source of tranquility to that secure city. We called it a secure city so that it might remain protected and safeguarded from the arrows of doubt of the Covenant-breakers. For these blameworthy people, despite having become the manifestation of "abasement and wretchedness were stamped upon them" and "they incurred the wrath of God," maintain a strange insistence and bizarre denial. By whatever means possible, they wish to cast doubt. In every

1 ای یاران عزیز عبدالهّاء جناب محمود محمود نهایت ستایش از شما نموده که فی الحقیقه آرایش آن اقلیمند و سبب آسایش آن بلد امین بلد امین گفتیم تا از سهام شبهات ناقضین محفوظ و مصون ماند زیرا این قوم پرلوم باوجود آنکه مظهر و ضربت علیم الدّلة و المسکنه و بآءوا بغضب من الله شدند اصرار غریبی و انکار عجیبی دارند و بهر نحو که ممکن باشد خواهند که شبههائی القا نمایند در هر محفلی حاضر شوند از اراجیف تألیفی

gathering they attend, they compose falsehoods, invent a thousand types of slander and calumny, consider lies to be a source of illumination, and regard delusion as the reality of mystic knowledge.

- 2 As much as they can, through fabricated stories, slanders, and distortion of the Tablets, they try to sow doubts. And when they find themselves powerless, they become materialists and turn to atheistic arguments to leave that poor soul wandering in the desert of confusion. They stamp him with the seal of damnation and abandon him, leaving him so frozen and extinguished that he cannot be revived by the first blast or the last blast, nor even by the fragrances of the Most Glorious Kingdom. Such is the whispering of every sneaking whisperer. Therefore, we beseech God to preserve and protect the nostrils of holy souls from this foul odor, which is like a deadly poison.
- 3 These foul violators associated and mingled with certain souls but were unable to instill doubt. Rather, the manifest serpent of the Covenant so completely effaced and destroyed their web of schemes that no trace remained. Despite this, their foolish lethargy and torpor affected those souls, who became extinguished and withered. When autumn wind passes over a body, if it does not make one ill, it inevitably causes some debility. Likewise, when the life-giving spring breeze of spirituality blows upon souls, if it does not grant complete healing, it must at least bring some freshness.
- 4 O true friends! There is no greater affliction than lethargy and torpor, for it is embodied death. As much as you can, increase in enthusiasm, joy, delight, gladness, freshness, and grace. For a withered and dejected existence is dead and shows no sign of life. The love of God is life-giving and brings rapture and ecstasy, longing and joy. Every dejected soul should dig a grave for himself and take up residence in the confines of that darkness.
- 5 And upon you be greetings and praise.

نمایند و از افترا و بهتان هزار عنوان کنند دروغ را سبب فروغ شمرند و هذیان را حقیقت عرفان دانند

2 تا توانند بواسطه روایات و مفتریات و تحریف الواح القاء شبهه کنند و چون خود را عاجز بینند طبیعی گردند و بمقالات دهریها پردازند تا آن بیچاره را در صحرای حیرت آواره کنند و مهر لعنتی باو زنند و رها کنند بقسمی مخمود و منجمد شود که از نفحه اولی و نفحه آخری بلکه از نفحه ملکوت ابدی زنده نگردد اینست وسواس هر خناس لهذا از خدا خواهیم که مشام نفوس مقدسه را از این رایحه کریمه که مانند سم نفیعتست محفوظ و مصون دارد

3 این ناقضان متعفن با بعضی از نفوس الفت و معاشرت نمودند و نتوانستند که القاء شبهه نمایند بلکه ثعبان مبین پیمان چنان حبال دسائیس آنانرا محو و نابود نمود که اثری باقی نگذاشت باوجود این کسالت و خمودت آن بیخردان در آنان تأثیر نموده مخمود شدند و افسرده گشتند چون باد خزان بر تنی مرور نماید اگر بیمار نکند لابد کسالت آرد و همچنین نسیم جانپور بهار روحانی اگر بر نفوسی بوزد و شفای تام نبخشد لابد اندکی تر و تازه نماید

4 ای یاران حقیقی آفتی اعظم از خمودت و جمودت نیست زیرا موت مجسم است تا توانید بر شوق و ذوق و فرح و بشارت و طراوت و لطافت بیفزائید زیرا وجود افسرده و پژمرده مرده است اثر حیات ندارد و محبت الله روحبخش است و وجد و طرب آرد و شوق و شغف هر نفس افسردهئی باید از برای خویش گوری بکاود و در تنگای انظلمات مقرر یابد

5 و علیکم التحية و التناء

MMK6#007

AB01085

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

Date: 1904 ca.

1 O friends and handmaids of the Merciful! Jinab-i-Aqa Siyyid Mahdi writes letters every so often and includes names in the register. They seem to think that just as they write these names so easily one after another, this servant likewise has such ample time that he can easily write and send letters. Yet countless letters remain unanswered and delayed, and responses to questions asked remain pending. There are cries rising from all corners of the land. Despite this, how can one find time to write multiple letters? Nevertheless, addressing all of you, this letter was written purely for the sake of the friends, so that you may know how cherished you are in this court and how accepted, beloved, near and favored you are at the threshold of the Kingdom.

2 The essence of everything is the remembrance of heart and soul, not the effect of pen and fingers. His Holiness the Pride of Messengers, the Mystery of Existence, outwardly neither wrote a letter to Uways-i-Qarani in Yemen nor met with him, yet despite this he said "I sense the fragrance of the Merciful from the direction of Yemen," for that Yemen was the dwelling place and homeland of His Holiness Uways-i-Qarani. Thus it became clear that spiritual communications are greater, better and sweeter. 'Abdu'l-Baha is occupied with remembrance of the friends at all times and beseeches assistance and bounty from the threshold of the Merciful One, that it may encompass all and that the confirmations of the Ever-Living, Self-Subsisting One may become manifest. Convey the greetings of the Abha Kingdom to all the divine friends and handmaids of the Merciful. And upon you be greetings and praise.

3 He is God.

4 O my true friends! For some time now, joyous news and glad tidings have not arrived from those parts as they should. In these days the friends of God should manifest such rapture, vibration, attraction and enkindlement that the denizens of the Supreme Concourse will be amazed and astonished. The foolish and ignorant ones imagined that due to the calamities of Yazd the fire of Moses was extinguished and the spirit of Christ was cut off. Far, far from it! Rather, the lamp of the Cause became more brilliant and the dawning star of the love

1 ای یاران و اماء رحمن جناب آقا سید مهدی در هر چندی نامه‌ئی نگارند و اسمائی بدقتر آرند چنان ملاحظه نمایند همین قسم که بکمال سهولت ایشان این اسما را پیایی مینگارند این عبد نیز از کثرت وسعت اوقات نیز بکمال سهولت نامه‌ها نگارد و ارسال دارد و حال آنکه اوراق بی‌پایان بی‌جواب و معطل و معوق مانده و مسائل مستوله جوابش در عهده تأخیر باقی فریاد است که از اطراف بلاد بلند است باوجود این چگونه وسعت در تحریر نامه‌های متعدد یابد مع ذلک مخاطباً بجمع شما محض خاطر یاران این نامه نگاشته گشت تا بدانید که در این بساط چه قدر عزیزید و در درگاه ملکوت مقبول و محبوب و مقرب و محظوظ

2 از هر چیز اصل یاد دل و جانست نه اثر خامه و بنان حضرت نضر رسل سر وجود بظاهر به او پس قرن در یمین نه نامه‌ئی نگاشت و نه ملاقاتی حاصل گشت باوجود این اتی اجد رائحة الرحمن من جانب الیمین میفرمود زیرا آن یمین کوی و وطن حضرت او پس قرن بود پس معلوم شد که مخابرات روحانی عظیمتر و بهتر و شیرین تر است عبداله‌آ در جمیع احوال بذكر یاران مشغول و از عتبه حضرت رحمن مستدعی عون و عنایت است تا شامل حال عموم گردد و تأییدات حی قیوم جلوه نماید جمیع یاران الهی و اماء رحمن را تحیت ملکوت ابهی برسانید و علیکم و علیکم التحیة و الثناء ع

3 هو الله

4 ایدوستان حقیقی من مدتی است که اخبار مسره و حوادث مفرحه از آنصفحات چنان که باید و شاید نرسیده این ایام باید که احبای الهی چنان وله و اهتزاز و انجذاب و اشتعالی ظاهر نمایند که اهل ملأ اعلی و اله و حیران گردند ابلهان بیخردان چنان پنداشتند که از مصائب یزد آتش موسی خاموش شد و روح مسیحا مقطوع گشت هیات هیات بلکه سراج امر مشعله شد و نجم بازغ

of God displayed the radiance of the sun. "They desire to extinguish God's light with their mouths, but God refuses to do aught save perfect His light, though the infidels abhor it."

مَحَبَّتِ اللّٰه جَلَوَهٗ آفتابِ نمودِ پَرِيدُونِ اِنْ يَطْفِئُوْا
نورِ اللّٰه بافواههم و یا بئى اللّٰه اَلَا اَنْ يَتِمَّ نوره و لو
کره الکافرون

MMK6#189

AB01208

To: Muhammad Khan et al., in Samarqand

Date: 1904 ca.

- 1 O spiritual friends of 'Abdu'l-Baha! Jinab-i-Muhammad Khan has written a letter and has mentioned the names of those divine friends with utmost kindness and love, in such a way that my heart was filled with joy and gladness. Words that spring from the essence of the heart and appear from the flame of the fire of love bestow spirit and fragrance upon hearts and grant joy and gladness to the soul and conscience, especially mention of friends and loved ones.
- 2 O friends of 'Abdu'l-Baha! Make Samarkand repeatedly sweet with mention of that Kind Beloved, and make palates taste honey and sugar through love and kindness and remembrance of the Divine Beauty. Samarkand was once the seat of the throne of the renowned Amir Timur, and the influence of his great sovereignty and might and power flowed throughout the East. You who are spiritual hosts and the army of eternal life, make that country the seat of the sovereignty of the love of God, so that the spirit of life may bestow the influence of the Holy Spirit in the veins and arteries of that land, and all may come under the shadow of heavenly power and divine spirituality.
- 3 The sovereignty of the love of God is penetrating in heart and soul, and heavenly power and might flows in spiritual pillars. Surely this is a hundred thousand degrees greater than physical sovereignty, for where is the vastness of the spiritual realm and where is this confinement of the physical world? That penetrates all contingent being while this is confined to a piece of the mass of earth - indeed the earth itself, compared to these great bodies, has the proportion of a mustard seed to the mightiest mountain. The difference is just this much - you may reflect and consider further.

1 ای یاران جانى عبدالهآء جناب محمد خان نامه ئى
مرقوم نموده اند و در نهايت مهربانى و محبت نام
آن دوستان الهى برده اند بقسميكه دل من به فرح
و شادمانى آمد كلامى كه از هويت قلب منيعث
است و از شعله نار محبت ظاهر قلوب را روح
و ريحان بخشد و جان و وجدانرا فرح و شادمانى
مبذول دارد على الخصوص ذكر ياران و دوستان

2 ای یاران عبدالهآء سمرقند را بذکر آن دلبر مهربان
قد مکرر نمائید و کامها را به محبت و مهربانی و
ذكر جمال ربانى شهد و شكر بخشید سمرقند وقتى
مقرر سریر امیر تیمور شهر بود و نفوذ سلطنت
کبرایش و قوت و اقتدارش در جميع شرق
جاری و ساری شما که جنود روحانی هستید و
لشکر حیات جاودانی آن کشور را مقر سلطنت
محبت الله نمائید تا روح حیات در اعراق و
شریان آندیار تأثیر روح القدس بخشد و جميع در
ظل قدرت آسمانى و روحانيت رحمانى درآیند

3 سلطنت محبت الله در دل و جان نافذ است و
قدرت و قوت آسمانى در ارکان روحانى جاری
و ساری البته این صد هزار درجه از سلطنت
جسمانى اعظمتر است زیرا وسعت کشور
روحانى کجا و این تنگای عالم جسمانى کجا آن
نافذ در جميع امکان و این محصور در قطعه ئى از
توده خاک که نفس کره ارض در مقابل
این اجسام عظیمه حکم خردلى در مقابل جبل
اعظمى دارد تفاوت همین قدر است دیگر شما
تصور و تفکر بفرومائید

4 In any case, the divine friends in those regions and frontiers must associate with all souls with utmost radiance, love and kindness, and must not look to the shortcomings, laxity and veils of souls. They must be loving to all humanity, become sons to elderly people, take on the role of father to youths, and become kind brothers to peers and equals. In this wondrous cycle, brotherhood between all humanity has been established by the decisive divine text. Therefore one must be a kind friend to stranger and acquaintance alike, and show utmost love and conscience toward both those who agree and those who oppose.

5 And upon you be greetings and praise.

4 باری یاران الهی باید در آن حدود و ثغور با جمیع نفوس در نهایت بشاشت و محبت و مهربانی الفت نمایند و نظر به قصور و فتور و احتجاب نفوس ننمایند جمیع بشر را مهرپرور گردند پیران سالخورده را پسر شوند و جوانان نورسیده را حکم پدر یابند و اقربان و امثال را برادر مهربان شوند در این دور بدیع اخوت مابین جمیع بشر بنص قاطع الهی مقرر گشته لهذا باید بیگانه و آشنا را یار مهربان بود و موافق و مخالف را در نهایت محبت و عواطف وجدان

5 و علیکم التّحیّة و الثّناء

PZHN v1#2 p.13

AB01196

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1904 ca.

1 O spiritual physician! Heart-rending cries have reached the ears of the wanderers and have deeply affected their hearts. Whatever you cry out about, you are justified, but what can be done about the destined decree and the hidden command? Divine wisdom has necessitated that the fire of trials and the flames of tests blaze forth and encompass all horizons. O dear one, in this situation it is impossible for you and I to be exceptions - this would be contrary to the greatest traditions, and "you will never find any change in God's ways." Have you not recited the Qur'an and pondered carefully its verses about tests? Have you not heard "Do they not see that they are tried every year once or twice?" Have you not read "We shall surely test you with something of fear and hunger, and decrease of goods and lives and fruits"? Have you not read "Do men think that they will be left alone on saying 'We believe' and they will not be tested"? Have you not read "Or do you think that you would enter Paradise while yet there has not come to you the like of what befell those who passed away before you? Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of God come?"

1 ای طبیب روحانی نالهای جانسوز بسمع آوارگان رسید و در قلوب تأثیر شدید نمود آنچه فریاد کنی حق داری ولی با قضای محتوم و امر مبرم مکتوم چه توان نمود حکمت الهی چنین اقتضا نموده که نار افتتان و نیران امتحان شعله‌ور گردد و جمیع آفاقر احاطه نماید ای عزیز در این میانه نمیشود بنده و شما مستثنا باشیم این مخالف سنن کبریاست و لن تجد لسنة الله تبديلاً آیا تلاوت قرآن نمودی و در آیات امتحان دقت نفرمودی او لم یرو انهم یفتنون فی کلّ عام مرّة او مرّتين نشنیدی و لنبلونکم بشیء من الخوف و الجوع و بنقص من الأموال و الأنفس و الثمرات نخواندی و الم احسب الناس ان یترکوا ان یقولوا آمنا و هم لا یفتنون نخواندی و ام حسبتم ان تدخلوا الجنة و لما یأتکم مثل الذین کانوا من قبلکم اصابهم البأساء و الضراء و زلزلوا حتّی یقول الرسول و من معه متّی نصر الله نخواندی

2 باوجود این چرا ناله و فغان کنی و فریاد و الأمان برآری در قصیده ورقائیه میفرماید

- 2 Despite this, why do you wail and lament and cry out for help?
In the Qasidiy-i-Varqa'iyih¹ He says:
- 3 "I moan all night from the gloating of my censurer
4 I persist all day from the lack of my victory
5 Either abandon claims of love or be content with what has
transpired
6 Thus has the matter proceeded in My ordinance and My way."
7 In brief, your condition is connected to 'Abdu'l-Baha's condi-
tion - when He finds rest, you will find rest. If you wish to
be exempt from among this party, flee to the furthest lands -
there is no other solution. As the poet says:
8 "Either make not friendship with elephant-keepers
9 Or build a house worthy of an elephant
10 Or like men enter the field and toss the ball
11 Make your breast the target of every affliction and your heart
the aim of every cruelty."
12 Then matters will be set right and by your precious life things
will become as you wish.
13 Convey the Most Glorious, Most Wondrous greetings to His
Holiness 'Ali-Qabli-Akbar and His Holiness Ibn-i-Abhar, upon
them be the Glory of God, and ask them for commentaries
on this text. Convey heavenly greetings to his honor Mirza
Inayatu'llah and the handmaiden of God Wajiha, his sister.
God willing, His Honor Mushir is vigilant and will surely devise
a solution. His Honor Arbab is truly deserving of the utmost
respect in every way. This servant is pleased with them and
is certain that divine recompense will encompass them from
every direction. And upon you be greetings and praise.
- 3 احنّ بكلّ الليل من شمت عاذلي
4 الحّ بكلّ اليوم من فقد نصرتي
5 خلّ دعو الحبّ او فارض بما جرى
6 كذاك جرى الأمر في فرضي و سنتي
7 مختصر اينست كه احوال آنجناب با حال
عبدالبهاء مرتبط اذا استراح تستريح اگر بخواهي
از ميان اين حزب مستثنا شوي باقصى بلاد فرار
فرما چاره ئي جز اين نيست على قول الشاعر
8 يا مكن با فيلبانان دوستي
9 يا بنا كن خانه ئي در خورد فيل
10 يا چو مردان اندر آ و گوي در ميدان فكن
11 سينه را سپر هر بلائي كن و دلرا هدف هر جفا
12 آنوقت كار درست ميشود و بجان عزيزت چنانكه
خواهي گردد
13 حضرت على قبل اكبر و حضرت ابن ابهر عليهما
بهاء الله را تكبير ابدع ابهى ابلاغ نما و شروح
اين متن را از ايشان بخواه جناب ميرزا عنايت الله
و امة الله و جيهه همشيره اش را تحيت ملكوتيّه
تبليغ فرما انشاء الله حضرت مشير ظهيرند و البته
تدبيرى خواهند فرمود و جناب ارباب حقيقه
سزاوار نهايت احترامند از هر جهت اينعبد از
ايشان راضيست و يقين است كه مكافات الهيه
از هر جهت شامل خواهد گشت و عليك
التحية و الثناء

MMK3#033 p.021, MSHR1.016x, YIA.383-

384

¹BH00115.

AB01177

To: *Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

Date: 1904 ca.

- 1 O servant of the Beauty of Abha! What you wrote and intended was evident and clear. In truth, one must arise in faithfulness and show firmness and steadfastness, especially to one's companion, associate, intimate friend and confidant, for the rights between these two are ancient, firm and strong. No matter how much one strives, one cannot fully fulfill these rights, but to the extent possible there should be no shortcoming.
- 2 The recitation of prayers and chanting of verses and seeking forgiveness of sins leads to the pardoning of shortcomings and the elevation of the stations of male and female believers. And since in this world the weakness of nature and human requirements are a veil and covering, and when the soul of man hastens to the divine realm, it is a world of lights, and the requisite of light is to reveal mysteries and to rend veils - the curtain will fall and the truth will become manifest. The souls of the believers and the loved ones of God will attain, through the requisite of the spiritual world, everlasting vision and eternal reunion.
- 3 A letter was written to his honor the Shaykh and is enclosed - deliver it and tell him not to grieve over the avoidance and aversion of his uncle. Soon all relatives and kin will be proud and boastful of your existence until the eternal world, and will count you as the head of that household and family.
- 4 For when we came to this land, it was observed that all the nobles of this region and the leaders of the country are from the lineage of souls who attained the presence of His Holiness the Prophet (may my spirit be sacrificed for Him) - meaning most of the country's nobles are from the families of the Ansar and Muhajirun, whose lineages have continuously held leadership of the country and been among its notables from the time of His Holiness the Prophet (peace be upon Him) until this time. And they pride themselves on being related to one of the servants of the Threshold - for example they say "We are from the lineage of Hudhayfah al-Yamani" or "We are from the family of Uvays-i-Qarani" and they take pride and claim superiority over all, and in truth they are distinguished from others.
- 5 Although Uvays was a camel-driver, through faith and certitude on the Day of Manifestation he attained such a station

ای بنده جمال ابری آنچه نگاشتی و مقصود داشتی مشهود و مکشوف شد فی الحقیقه انسان باید بویا قیام نماید و ثبوت و استقامت بنماید علی الخصوص بقرین و همنشین خویش و همدم و ندیم خود زیرا حقوق در بین این دو قدیم و محکم و متین است و انسان آنچه بکوشد از عهده اكمال برنیاید ولی بقدر امکان قصور نشاید

2 تلاوت مناجات و ترتیل آیات و طلب غفران خطیئات سبب عفو قصورات و علو درجات مؤمنین و مؤمنات و چون در این عالم ضعف طبیعت و مقتضای بشریت حجاب و نقاب است و چون روح انسانی بجهان الهی بشتابد عالم انوار است و مقتضای انوار کشف آثار و هتک استار پرده برافند و حقیقت جلوه نماید ارواح مؤمنین احبای الهی را بمقتضای جهان روحانی دیدار ابدی و وصلت سرمدی حاصل گردد

3 مکتوبی بجناب شیخ مرقوم شد در جوفست برسانید و بفرمائید از اجتناب و نفور عم غم مخور عنقریب جمیع خویش و پیوند تا جهان باقی بوجود تو مفتخر و متباهی گردند و تو را سر سلسله آن خاتمان و دودمان شمرند

4 زیرا ما چون بدین دیار آمدم ملاحظه شد که جمیع بزرگان این اقلیم و سروران کشور از سلاله نفوسی هستند که بحضور حضرت رسول روحی الفداء رسیدند یعنی اغلب بزرگان مملکت از خاندان انصار و مهاجرانند که مسلسل این دودمان از عهد حضرت رسول علیه السلام تا این زمان سروری کشور داشتند و از اعیان مملکت بودند و به نسبت یکی از بندگان آستان افتخار نمایند مثلاً گویند که ما از سلاله حذیفه یمانی و یا اینکه از دودمان اویس قرنی هستیم و افتخارها نمایند و بر کل برتری جویند و فی الحقیقه از سایرین ممتازند

that after thirteen hundred years his lineage is distinguished and honored. And in this cycle of the Greatest Name and the Ancient Light and the Honored Temple it is a hundred degrees greater, but now it is not known, just as in the previous cycle it was unknown in the beginning. Soon it will become clear and the deaf uncle will become like Abu Lahab (perish his hands), falling into torment and becoming a carrier of firewood, but the Hashimite lineage will become honored in both worlds.

5 هرچند اویس ساربان بود ولی به ایمان و ایقان در
یوم ظهور چنین مقام پیدا نمود که بعد از هزار
و سیصد سال سلاله اش ممتاز و مفتخرند و در
این دور اسم اعظم و نور قدم و هیكل مکرم صد
درجه اعظم است ولی حال معلوم نیست چنانکه
در دوره سابق در بدایت مجهول بود عنقریب
واضح گردد و عم اصم مانند ابی لهب تبت یدا
شود در تعب افتد و حمال الخطب گردد ولکن
سلاله هاشمی عزیز دو جهان شود

6 And upon you be greetings and praise.

6 و علیک التّحیّة و التّناء

AVK4.188.11x, BSHN.140.297, BSHN.140.352,
BSHN.144.297, BSHN.144.350, MHT1a.190,
MHT1b.148, MHT1b.232, NFQ.011

AB01172

To: Mirza Habib (Student of Sadr), in Tihiran

Date: 1904 ca.

1 O nightingale of the garden of inner meanings! Among the signs of divine bounty in this Most Merciful Dispensation is that one like yourself, in the beginning of life, should compose such a book and establish such proofs and evidences. This is purely through the effects of bounty and the radiance of the grace of guidance from His Holiness the Most Merciful. Truly you are a melodious nightingale in the rose garden of utterance and a diligent pupil in the school of knowledge and understanding. Those brilliant proofs, decisive evidences and radiant arguments that you composed in the treatise are a sign of the Preserved Tablet and evidence of the contents of the unfurled scroll. When 'Abdu'l-Baha considered that treatise, He bowed His head in prostration and offered praise and thanksgiving to the Intended Lord that, praise be to God, He enabled children to acquire knowledge and wisdom and made newcomers into unrivaled saplings in the garden of guidance. He made each one, like the morning bird, speak forth spiritual mysteries with celestial songs, so they might bear choice fruit like a lofty palm tree in the garden of unity and harmonize like garden birds with melody and song in this rose garden, bringing listeners to a state of vibrant joy.

1 ای بلبل بوستان معانی از آثار موهبت الهی
در این کور رحمانی آنکه مثل تویی در بدایت
زندگانی چنین کتابی تألیف نماید و چنین دلیل
و برهانی اقامه کند این صرف آثار موهبتست
و این پرتو فیض هدایت حضرت رحانیت
حقاً که گلستان بیانرا عندلیب خوش الحانی و
دستان علم و عرفانرا تلهیز سبقخوان آن دلائل
باهره و حجج قاطعه و براهین لامعه که در
رساله تألیف فرموده بودی آیت لوح محفوظست
و دلیل بر مضمون رقی منشور عبدالبهاء چون
ملاحظه آن رساله نمود سر بسجود نهاد و
حضرت مقصود را ستایش و نیایش کرد که
الحمد لله طفلانی را موفق بر تحصیل علم و
عرفان فرمود و نورسیدگان را نونهالان بیهمال
بوستان هدایت فرمود هریک را مانند مرغ سحر
بگلبانگ معنوی بیان اسرار ناطق کرد تا مانند
نخل باسق در حدیقه توحید ثمر فائق بیار آرند
و بمشابه مرغان چمن در این گلشن بغمه و آواز
دمساز گردند و مستمعین را باهتزاز آرند

2 O newcomer to the Most Glorious Paradise! Give thanks and praise that God has enabled you to attain such knowledge and wisdom, of which today the greatest scholars of the world and the most learned of all regions are unaware. Blessed art thou, then blessed art thou from this mighty bounty! Glad tidings to thee, glad tidings to thee from this vast ocean! Be an eternal servant to His Holiness Sadru's-Sudur, for he taught you these meanings and expressions. If all the gifts of creation were bestowed, they would not equal this glorious station - that you are a teacher of the Cause of God and an expositor of the proofs and evidences of the Beauty of Abha, may my spirit be sacrificed for His loved ones. Encourage other children also to drink from this Salsabil spring and partake of this pure water. And upon thee be greetings and praise.

3 O God! O Bestower of gifts and Revealer of mysteries to people of understanding and Inspirer of hearts with the mysteries of "He drew nigh and suspended" - praise be to Thee for having chosen this luminous youth to compose a treatise containing the most wonderful meanings as a proof of Thy Cause and evidence of Thy Manifestation and testimony to the truth of Thy religion. O Lord! Assist his peers and equals to learn knowledge and wisdom and to study the Torah and Gospel and Qur'an and examine the Bayan and manifest wisdom and understanding. Aid his teacher with the hosts of the Supreme Concourse through grace and inspiration. Verily Thou art the Powerful, the Giving, the Generous, the Merciful, the Mighty, the Compassionate, the Bestower.

2 ای نورسیده جنت ابری شکر و ستایش نما که حق ترا بر چنین علم و عرفانی موفق فرمود که امروز اعظم فضیلتی عالم و نحاری آفاق از آن یخیزند طوبی لک ثم طوبی من هذا الفضل العظیم بشری لک بشری لک من هذا البحر الوسیع حضرت صدرالصدور را بنده ابدی شوزیرا این معانی و بیازرا بتو تعلیم فرمود اگر جمیع مواهب امکانرا مبذول میداشت برابری باین عنوان جلیل نمینمود که مبلغ امر الهی و مبین براهین و حجت جمال ابری روحی لاحیاء الفداء اطفال دیگر را نیز تشویق نما تا از این عین سلسبیل نوشند و از ماء معین بهره گیرند و علیک التحیة و النناء

3 اللهم یا واهب العطاء و کاشف الاسرار لاهل النبی و ملهم القلوب باسرار آية دنی فتدلی لک الحمد بما اخترت هذا الولد التورانی لتألیف الرسالة المتضمنة بابدع المعانی اثباتاً لامرک و برهاناً لظهورک و دليلاً لحقیة دینک رب اید اقرانه و امثاله علی تعلم العلم و العرفان و التتبع فی التوراة و الانجیل و الفرقان و مطالعة البیان و اظهار الحکمة و العرفان و انصر معلمه بجنود الملائ الا علی من فیض و الالهام انک انت القوى المعطى الکریم الرحیم العزیز الرؤوف المنان

TSS.143, MSBH6.050-052

AB01200

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1904 ca.

1 O herald of the Covenant! What you had written was understood and comprehended. You wrote about the abuse, cursing, taunting and condemnation from the lowest elements of society. This is a badge of honor and evidence of the steadfastness and firmness of the loved ones of God. If the ignorant masses do not curse, it is a sign of deficiency. The praise of the ignorant and the worship of the foolish is evidence of their familiarity and God's estrangement. At most, one becomes a Pharaoh or

1 ای منادی پیمان آنچه مرقوم نموده بودی معلوم و مفهوم گشت از سب و شتم و طعن و لعن ارادل قوم مرقوم نموده بودید این عنوان بزرگواریست و دلیل ثبوت و رسوخ احبای الهی اگر عوام کالانعام دشنام ندهند دلیل بر نقص است ستایش جاهلان و نیایش نادانان دلیل آشنائی ایشان و بیگانگی حضرت یزدان نهایتش

Haman, or a preacher of the land, or the imam of the mosque of opposition. As for the corruption of those who claim to love - this too is nothing new. Read the Qur'an - it is detailed and evident there.

- 2 Regarding the matter of the house ascending to God belonging to the daughter of Aqa Muhammad-Sadiq, who is the wife of Aqa Mirza Asadu'llah - sell those three shares of the house and send all the proceeds to Ishqabad to the presence of the Afnan of the Blessed Tree to be spent on building the Mashriqu'l-Adhkar.

- 3 Regarding the cholera epidemic that has overtaken that land which you wrote about - if the Iranians do not become aware, they will never find rest and peace. What you wrote is indeed true: "The signs and warnings do not suffice, and We seized them with the lesser punishment before the greater punishment that they might return." As for attributing the descent of this affliction, wrath and famine to the loved ones of God, saying they are the cause - this exactly happened in the time of the Messenger of God (may my spirit be sacrificed for Him) in Medina. When He migrated to Medina, due to the oppression and hypocrisy of evil souls, famine and scarcity resulted, but they attributed this affliction to the Messenger of God. Then this blessed verse was revealed: "If good befalls them they say 'This is from God,' and if evil befalls them they say 'This is from you.' Say: All is from God. What is wrong with these people that they fail to understand any discourse?"

- 4 Regarding teaching which you wrote about - praise be to God, the speaking tongue of truth is engaged in teaching throughout the world. Though not outwardly apparent, it is working in secret: "See the invisible hand moving the pen; see the horse but not its rider." If the loved ones of God arise to serve the Sacred Threshold as they should and behave according to the divine teachings, the holy fragrances will teach. I beseech God to raise up souls that are sanctified, pure, steadfast, growing, suppliant, speaking with proofs and evidence among the followers of religions.

- 5 And upon you be greetings and praise.

اینست که انسان فرعون و یا هامان گردد یا واعظ دیار شود و یا امام مسجد ضرار گردد اما فساد مدعیان محبت این نیز تازگی ندارد قرآن را بخوانید مفصل و مشهود است

2 اما مسئله خانه متعارفه الی الله صبیّه آقا محمد صادق خلیع آقا میرزا اسدالله آن سه دنگ خانه را بفروشید و وجه را بتمامه به عشق آباد نزد حضرت افنان سدره مبارکه بفرستید که در بنیان مشرق الأذکار صرف نمایند

3 در خصوص مرض وبا که مستولی بر آندیار شده مرقوم نموده بودید ایرانیان اگر متنبه نگردند هرگز راحت و آسوده نخواهند بود فی الحقیقه چنین است که مرقوم نموده اید لاتغنی الآیات و النذر و لقد اخذناهم بالعذاب الأبدی دون العذاب الأكبر لعلهم يرجعون و اما نسبت نزول این بلا و قهر و غلا که بحضرات احبا میدهند که آنان سببند بعینه در زمان حضرت رسول روحی له الفداء در مدینه واقع شد و قتیکه هجرت به مدینه فرمودند از ظلم و نفاق نفوس خبیثه حط و غلا حاصل شد ولی این بلا را نسبت به رسول خدا دادند پس این آیه مبارکه نازل شد ان تصبهم من حسنة یقولوا هذه من عند الله و ان تصبهم من سیئة یقولوا هذه من عندک قل کل من عند الله فما هؤلاء القوم لایکادون یفقهون حدیثا

4 در خصوص تبلیغ مرقوم نموده بودید الحمد لله لسان ناطق حق در همه جهان مشغول بتبلیغست هرچند بظاهر عیان نه ولی بنهانی در کار است دست ناپیدا قلم بین خط گزار اسب پیدا بین و ناپیدا سوار احبای الهی اگر چنانکه باید و شاید بعبودیت آستان مقدس قیام نمایند و بموجب تعالیم الهیه رفتار کنند نفحات قدس تبلیغ کند اسئل الله ان یبعث نفوساً مقدسة منزّهة ثابتة نابتة مبتهله ناطقة بالحجج و البرهان بین اهل الأديان

5 و علیک التحیة و الثناء

MMK6#394, MSHR3.237x

AB01304

To: *Thabit Maraghihi, Muhammad et al., in Miyanduab*

Date: 1904 ca.

- 1 O ye servants of God! The night hath almost fallen and I am weary because of heavy work. I am in distress and restless. Despite this see how I have engaged in making mention of you. I am moved, like unto a surging ocean, in turbulent waves. Consider how thrilled is the heart of Abdul-Baha by the love of the friends, that even in such circumstances as these and in such a condition I would write these lines to you.

1 ای بندگان الهی قریب غروب است و من از کثرت کار خسته و بیراحت و گرفتار با وجود این بذکر شما مشغول و بیاد شما مانند دریا پرموج و بیقرار ملاحظه نمائید که محبت یاران چگونه عبدالبهاء را بهیجان آورده که در چنین وقتی و چنین حالتی بنگارش نامه پرداختم
- 2 My purpose in doing so is that the friends of God might become manifestations of divine bounties and the cause of the happiness for this evanescent servant. My only happiness is if I see that the friends in those regions are all like unto ignited candles, if I feel that they have become like flowers of the rose garden. It is to hear that the breezes of joy and radiant spirituality are spreading through them and the perfume of flowers and buds have brought joy to all peoples of the world. It is to know that the friends are endowed with the nature and disposition of the Merciful One and with spiritual attributes, that they are the essence of truthfulness, and the mediators of peace and concord; that they have no will but the good-pleasure of God and seek no happiness except in personal sacrifice; that they have immolated themselves in the path of the Abha Beauty and are renowned in all the world by virtue of their sanctity and holiness. So that the deeds and disposition and qualities of the friends and that may astonish everyone all may testify to their goodness and detachment and to the humility of their souls.

2 مقصود این است که یاران الهی باید مظاهر فیض رحمانی باشند و سبب فرح و شادمانی این بنده فانی و سرور من در این است که به بیم و به شنوم و احساس نمایم که دوستان الحمد لله در آن سامان شمعهای روشن اند و گلهای گلزار و گلشن رائحه روح و ریحان منتشر است و نکبت شکوفه و ازهار بهجت بخش قلوب اهل آفاق بصفات رحمانیه متخلّقند و باخلاق روحانیه متصف جوهر راستی هستند و واسطه صلح و آشتی جز رضای حق آرزویی ندارند و بغیر از جانفشانی کامرانی نخواهند خود را فدای جمال اهی نموده اند و بتقدیس و تنزیه شهره آفاق گشته اند جمیع ملل و امم در روش و سلوک و صفات یاران حیرانند و کل برپاکی و آزادی و خضوع و خشوع آن نفوس شهادت میدهند
- 3 O ye friends of mine! This servant loves you very much but his highest hope is that ye may continue to progress in the grades of perfection. My hope is that at every moment ye may become better human being that with every breath your souls may become more delightful so that when ye gather in any meeting ye may shine like lamps. This is the path of the spiritual ones; this is the disposition of the righteous. If a human being is assisted therein he will progress day by day; if not he shall suffer manifest loss in the end and shall be filled with regret in the next world.

3 ای یاران رحمانی عبد بها بینهایت شما را دوست دارد ولی آرزویش چنان است که روز بروز در مراتب کمال ترقی نمائید هر دم بهتر شوید و هر نفس شیرینتر گردید تا هر یک بهر جمعی درآئید مانند شمع برافروزید این است سبیل روحانیان و این است روش رحمانیان اگر انسان یابن موفق گردد روز بروز بیشتر ترقی نماید والا عاقبت خسران مبین است و حسرت در نفس بازپسین
- 4 I beseech God that ye may become signs of the oneness of God and symbols of the bounties of the Glorious Lord. Consort ye with all the peoples of the world with the utmost kindliness.

4 از خدا خواهم که آیات توحید گردید و نشانهای الطاف ربّ مجید با جمیع طوائف عالم بنهایت مهربانی سلوک نمائید هرچه جفا بینید بویفا برخیزید هرچه خطا مشاهده کنید بدامن

The more ye suffer injustice the more should ye rise in faithfulness. The more ye witness wrong doings the more should ye cover them with a sin covering eye. Concentrate your thoughts at all times and as much as ye are able on that which will illuminate the world of humanity. Otherwise ye shall be drowned in dust when this worthless ocean casts forth its waves of dust; all shall be drowned under the waves of dust, except such as are the lovers of God for they have fixed their gaze on the horizon of eternity and have become the dawning places of eternal love and faithfulness. They verily shall become imperishable, immortal and divine.

ستر پوشید تا توانید در فکر آن باشید که سبب نورانیت عالم انسانی شوید والا دریای خاک عنقریب موجی زند و جمیع در زیر آن موج غرق و نابود مگر احبای الهی آنان که ناظر بافق بقایند و مطالع مهر و وفا ابدی اند و سرمدی ربانی اند و ایزدی و علیکم التحية و الثناء

INBA89:265b, MMK2#148 p.110

AB01337

To: Khadrai, Javad son of Mulla Sadiq Mazindarani et al., in Tihiran

Date: 1904 ca.

¹ O ye who are near to the Divine Threshold! Jinab-i-Aqa Ghulam-Husayn has traversed stages and crossed seas and shores until he arrived in these parts and entered the precincts of the Holy Threshold. He spent some time in this supreme paradise in the utmost joy and gladness and the greatest delight and fragrance, occupied with remembering the friends and companions. He beseeched from the Divine Threshold bounties and abundant favors for all acquaintances, and associated and met with these wanderers day and night. He heard all that was necessary and fitting of spiritual counsels and was encouraged and urged toward the path and conduct of the chosen ones and the way and manner of the saints. He heard all that he needed to hear.

² I hope that they will arise according to the divine counsels and carry out all that is required of servitude at the Holy Threshold, so that all friends and relatives, even strangers, will be attracted by their conditions, conduct and speech. Now that it is time to return, he requested the writing of a letter. I too, in the utmost joy and fragrance, undertook this missive:

³ O ye who are near to the Most Great Threshold! Occupy yourselves with that which befits that Threshold, and in times of lowliness and need beseech abundant grace from the Forgiving

¹ ای مقربان درگاه الهی جناب آقا غلامحسین طی مراحل و قطع بحور و سواحل نموده تا آنکه باینجهات واصل و در ساحت عتبه مقدسه وارد گشت چندی در این بهشت برین بود و در نهایت سرور و حور و غایت روح و ریحان بیاد یاران مشغول و مألوف از برای جمیع آشنایان از درگاه یزدان طلب الطاف و وفور اعطاف نمودند و با این آوارگان نیز شب و روز معاشر و مجالس گشتند آنچه باید و شاید از نصایح معنویه شنیدند و بر روش و سلوک اصفیا و مشرب و مذاق اولیا تشویق و تحریص گشتند آنچه باید بشنوند استماع نمودند

² امیدوارم که بر حسب وصایای الهیه قیام نمایند و آنچه از لوازم عبودیت عتبه مقدسه است مجری دارند تا جمیع یاران و خویشان حتی پیگانگان منجذب احوال و رفتار و گفتار گردند حال که وقت رجوعست خواهش نگارش نامه نمودند من نیز در نهایت روح و ریحان باین عنوان پرداختم که

³ ای مقربان درگاه کبریا بآنچه شایان آن آستانست پردازید و از رب غفور در اوقات

Lord, so that confirmations may encompass you from all directions and you may become the recipients of the favors of the Divine Unity.

- 4 May the pillars of piety's signs become manifest, may the light of guidance shine from your foreheads, may the mention of God flow from your tongues, and may the fire of the love of God blaze so intensely in your hearts that it will ignite every frozen one, nay, cause every mineral to grow and make every plant sensitive.
- 5 This is the work and such is the path. If you can, strive toward this mighty matter so that in both worlds you may carry off the ball of precedence and victory from the field, attain illustrious nearness at the Threshold of Divine Unity, become the most cherished of creation in the presence of God's chosen ones, become universally acknowledged throughout the horizons, and become beloved, praised, accepted and lauded among the friends.
- 6 In short, 'Abdu'l-Baha's desire is that each of the friends become a flame of light and a world-illuminating torch. Such is the hope - that it may be so. And upon you be greetings and praise.

عجز و نیاز طلب فیض موفور نمائید تا آنکه تأیید از جمیع جهات احاطه نماید و مورد الطاف حضرت احدیت شوید

4 از ارکان آثار تقی آشکار گردد و از جبین نور هدی بدرخشد و از لسان ذکر یزدان جاری گردد و در قلب نور محبت الله چنان شعله زند که هر منجمد را مشتعل نماید بلکه هر جمادیرا نابت کند و هر نبات را حساس فرماید

5 کار اینست و طریق چنین اگر بتوانید باین امر مهم اهتمام کنید تا در دو جهان گوی سبقت و پیشی از میدان بر بایید و در درگاه احدیت قرینت پرمقبت یابید و در نزد اصفیای الهی عزیزترین خلق گردید و بین ناس مسلم آفاق شوید و در نزد احباب محبوب و مدوح و مقبول و محمود شوید

6 باری عبداله‌آ را آرزو چنانست که هر یک از دوستان شعله نور گردد و مشعله عالم افروز شود امید چنانست که چنین شود و علیکم التحية و الثناء

MKT9.180

AB01320

To: Rahim son of Khalil Tabib Arjumand, in Tihiran

Date: 1904 ca.

- 1 O dove of the garden of divine knowledge! Consider the grace and bounty of God, that He chose you from among the people of Israel and selected you from the lineage of His Holiness Khalil, so that in your childhood, with utmost freedom, you might study and learn in the school of divine knowledge and become educated in mystical understanding, and as a nightingale in the assembly of speech and utterance, you have composed such a treatise with perfect eloquence and rhetoric in proving the divine Cause, so that your praiseworthy traces may remain eternal and everlasting in the world, and in all centuries and ages the wise ones of the world may loose their tongues in praise

1 ای حمامه حقیقه عرفان فضل و موهبت الهی را ملاحظه نما که ترا از میان حزب اسرائیل انتخاب نمود و از سلاله حضرت خلیل اختیار کرد تا در سن کودکی بنهایت آزادگی در دبستان معرفت الهی درس و سبق گیری و ادیب عرفان شوی و عندلیب انجمن نطق و بیان در اثبات امر الهی چنین رساله‌ای در نهایت فصاحت و بلاغت تألیف نمائی تا آثار حمیده‌ات در جهان جاودانی باقی و پایدار ماند و در جمیع قرون و اعصار دانایان عالم به مدح و ستایش زبان بگشایند شهر آفاق گردی و ریب دبستان اشراق

and tribute to you. You have become renowned throughout the horizons and nurtured in the school of illumination.

- 2 The treatise that you submitted was reviewed. In truth it is a brilliant sign and an evident standard. If you look with the eye of reality, it is greater than the sovereignty of East and West, for the sovereignty of East and West does not endure or remain stable - rather it is a passing shadow and fearsome illusions. But this eternal crown and diadem of leadership will remain fixed and stable upon your brow in the everlasting world.
- رساله‌ئیرا که تقدیم نموده بودی ملاحظه گشت
فی الحقیقه آیت باهره است و رایت شاهره اگر
بدیده حقیقت نظر نمائی اعظم از سلطنت شرق
و غربست زیرا سلطنت شرق و غرب باقی و
برقرار نه بلکه ظل زائلتست و اوهایم هائل ولی
این تاج ابدی و افسر سروری بر فرق تو در جهان
سرمدی باقی و برقرار
- 3 Therefore praise be to the pure Lord that He has again made Israel glorious, for He has gathered souls like you from Israel under the banner of the Covenant. So give thanks to God for this great bounty.
- پس ستایش پاک یزدانرا که دوباره اسرائیل را
جلیل فرمود زیرا از قبیل تو نفوسی از اسرائیل
در ظل علم میثاق محشور فرمود فاشکر الله علی
هذا الفضل العظیم
- 4 Would that a group of young saplings from the divine garden were present in that school, and day and night with the utmost joy and fragrance would receive proofs and arguments from that eminent leader, and each would write a treatise through clear inspiration in proving the Blessed Cause. Let the competitors strive for this.
- ای کاش جمعی از تازه نهالان بوستان الهی در
آن دبستان حاضر میگشتند و شب و روز بنهایت
روح و ریحان از حضرت صدرالصدور تلقی
حجت و برهان مینمودند و هریک در اثبات امر
مبارک صحیفه‌ئی بصریح الهام مینگاشتند فلعل
هذا فلیتنافس المتنافسون
- 5 My Lord, my hope, my shelter and my refuge! Assist this divine youth with the hosts of inspiration and cause him to praise You among the people, and make him Your brilliant sign and Your evident standard among the people until he speaks with the most wondrous utterance in gatherings of knowledge and wisdom and composes marvelous works containing proofs and arguments. And assist his noble teacher, the distinguished man, with the greatest gift in existence among the people of prostration, so that he may educate souls who are supplicating to You, beseeching before You, and trusting in You. Verily You are the Generous, You are the Merciful, and You are the Mighty, the Bestower.
- رب و رجائی و ملجئ و ملاذی آید هذا الولد
الرحمانی بجنود الالهام و انطقه بالثناء علیک بین
الانام و اجعله آیتک الباهره و رایتک الشاهره
بین القوم حتی ینطق بابدع البیان فی محافل العلم و
العرفان و یؤلف التألیف البدیعه متضمنة الحجج
و البرهان و آید استاذہ الکریم الرجل الوجیه
علی اعظم موهبة فی الوجود بین اهل السجود
حتى یكون مرئياً لنفوس مبهلة الیک متضرعة بین
یدیک متوكله علیک انک انت الکریم و انک
انت الرحیم و انک انت العزیز الوهاب

TSS.145, CPF.280

AB01301

To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran

Date: 1904 ca.

- 1 O Afnan of the Blessed Tree! The details you wrote about the events in Tehran were noted. Indeed it is as you wrote - among all the existing parties in Iran, the only one that shows obedience and submission to the government is the Party of God, for they are commanded, not by implication but by explicit text, to obey the government and show loyalty to the state, even to the point of sacrificing their lives for the eternal glory of the human world. And if any of the friends attains a position and becomes the recipient of His Imperial Majesty's gracious attention and is appointed to a post, they must strive with utmost honesty, purity, truthfulness, chastity and steadfastness in carrying out their assigned duties. And if they should commit any wrongdoing or accept any bribes, they become detested at the divine threshold and incur the wrath of the Abha Beauty, and the Truth and the people of truth become disgusted with them. Rather, they should be content with their stipend and wages, pursue the path of faithfulness, and sacrifice their lives for king and country. This is the way and conduct of the Baha'is, and whoever transgresses this will ultimately fall into manifest loss.
- ای افنان سدره مبارکه بر تفصیل مرقومه از حوادث طهران اطلاع حاصل شد فی الحقیقه چنانست که مرقوم نمودید که از احزاب موجوده در ایران کیسکه بحکومت اطاعت و تمکین دارد حزب اللهست زیرا نه بتلویح بلکه بنص صریح مأمور باطاعت حکومتند و صداقت بدولت بلکه بجانفشانی بجبهت عزت ابدیه عالم انسانی و اگر چنانچه نفسی از احباً بمنصبی رسد و مشمول نظر عنایت اعلیحضرت شهرباری گردد و بمأموریتی منصوب شود باید در امور موکوله خویش بکمال راستی و پاکی و صدق و عفت و استقامت بکوشد و اگر چنانچه ارتکابی کند و ارتشائی نماید مبعوض درگاه کبریاست و مغضوب جمال ایهی و حق و اهل حق از او یزار بلکه بمعونه و موجب خویش قناعت نماید و راه صداقت پوید و در ره ملک و ملت جانفشانی فرماید اینست روش و سلوک بهائیان و هر کس از این تجاوز کند عاقبت بخسران مبین افتد
- 2 O Baha'is! Certain detestable groups have laid Iran waste. Make an effort to breathe new life into the body of that land and revive it, that past losses may be compensated and clear signs may become manifest. Human glory and nobility lie in purity, truthfulness, goodwill, chastity and steadfastness - not in ornaments and wealth. If someone succeeds in rendering a notable service to humanity, especially to Iran, they are the master of masters and the most honored among the great. This is the supreme wealth, this is the flowing treasure, this is the endless fortune. Otherwise they are a disgrace to humanity even if in utmost joy. How ignorant and base must a person be to sully themselves with the filth of misconduct and betrayal of the state! By God, the insects of the earth are superior to such a one.
- ای بهائیان گروه مکروه ایران را ویران نمودند شما همتی کنید بلکه روحی در جسم آن اقلیم بدمید و زنده نمائید تا تلافی مافات گردد و آیات ینات جلوه نماید انسان را عزت و بزرگواری پیاکی و راستی و خیرخواهی و عفت و استقامتست نه بزخارف و ثروت اگر نفسی موفق بر آن گردد که خدمتی نمایان بعالم انسان علی الخصوص ایران نماید سرور سروراست و عزیزترین بزرگان اینست غنای عظیم و اینست گنج روان و اینست ثروت بی پایان و الا ننگ عالم انسانست ولو در نهایت شادمانیست چه قدر انسان باید که غافل و نادان باشد و پست فطرت و پست طینت که خویش را باوساخ ارتکاب و خیانت دولت بیالاید والله حشرات ارض از او ترجیح دارند انتهی
- 3 O Afnan! Regarding the blessed leaf who is related to you, you must treat her according to divine decree with kindness and justice - either summon them to Tehran or hasten yourself to
- ای افنان آنجناب در حق ورقه مبارکه المنتسبه الیک باید برأفت و عدالت بحکم الهی معامله نمائی یا آنان را به طهران بخوای یا خود به یزد بشتابی سالهای چند است که مهجور و محزون و مأیوس

Yazd. For several years they have remained separated, sorrowful and despondent. This is no longer permissible. And upon you be greetings and praise.

BRL_ATE#162x, BRL_TRUST#57x, BRL_TRUST#61x, COC#2069x, COC#2073x, LOG#1476x

مانده اند بیش از این جائز نه و علیک التحية و الثناء

INBA85:278, BRL_DAK#0548, COMP_TRUSTP#58x, COMP_TRUSTP#62x, MKT8.244b, AKHA_106BE #02 p.02, AVK3.289.07x, KHS12.009

AB01470

To: *Afnan Alai, Habibullah et al.*

Date: 1904 ca.

- ¹ O self-sacrificing servants of the Abha Beauty! The luminous page and portrait of the divine countenances of the spiritual friends was observed. From the luminosity of those spiritual faces, spirituality was attained and joy and delight shone forth in hearts. Although these were physical portraits, in truth a spiritual beauty was evident, for on their foreheads the manifest light of love was apparent. How wonderful are those luminous faces! How joyous are those divine souls! How delightful are those spiritual realities! I take hold of the sure handle and grasp the hem of the robe of grandeur, and I beseech God to assist those beings who are gladdened by the glad-tidings of God to attain the greatest gifts ordained in His most glorious Kingdom, and to make them brilliant signs and enduring inscriptions in the Preserved Tablet and the Written Book, and to make their faces purely turned toward the Most Glorious Beauty in the first creation and the next life. And upon you be greetings and praise.

¹ ای بندگان جانفشان جمال ابهی صفحه نورانی و نقشه شمائل رحمانی یاران روحانی ملاحظه گشت از نورانیت آنجوه روحانیت حاصل شد و سرور و فرح در قلوب جلوه نمود هر چند شمائل جسمانی بود ولی بحقیقت جمال روحانی مشهود زیرا در جبین محبت نور مبین آشکار یا حیداً تلك الوجوه النورانية و یا فرحاً لتلك النفوس الرحمانية و یا سروراً لتلك الحقائق الروحانية اتى اتوسل بالعروة الوثقى و التثبت بذيل رداء الكبرياء و ارجو الله ان يؤيد تلك الدوات المستبشرة ببشارات الله على اعظم مواهب قدره في ملكوته الأبهى و يجعلهم آيات باهرات و نقوشاً ثابتة في اللوح المحفوظ و الكتاب المسطور و يجعل الوجوه خالصة التوجه الى الجمال الأبهى في النشأة الأولى و الحياة الأخرى و عليكم التحية و الثناء

- ² My God, my God! These are they whom You have raised from the grave of self and gathered on the Day of Meeting beneath the banner of bounty, and chosen them for Your love among all people, and selected them for the manifestation of Your gifts before all mankind. Lord, Lord! Make those radiant faces mirrors of the lights of Your greatest gift, and make those watchful eyes delighted by beholding the lights of the highest horizon. Verily You assist whomsoever You wish to whatsoever You wish, and verily You are the Generous Giver, the Mighty, the Merciful, the Bestower.

² الهی الهی هؤلاء قد بعثتهم من مرقد الهوى و حشرتهم في يوم اللقاء تحت لواء العطاء و اجتبيتهم لمحبتك بين الوری و اخترتهم لظهور مواهبك على الملا رب رب اجعل تلك الوجوه الناضرة مرايا انوار موهبتك الكبرى و تلك الاعین الناطرة قریة بمشاهدة انوار الأفق الأعلى انک انت تؤيد من تشاء على ما تشاء و انک المعطى الكريم العزيز الرحيم الوهاب

INBA87:367a, INBA52:376

AB01547

To: Aqa Siyyid Hasan et al., in Tihiran

Date: 1904 ca.

- 1 O sons of 'Abdu'l-Baha! Truly you are the cause of spirit and fragrance, and bring forth joy and prosperity. The friends day and night are occupied with attaining the holy breaths, and at every moment are confirmed by the favors of the Most Glorious Kingdom. When 'Abdu'l-Baha remembers you, he finds ultimate joy, and when he looks upon you, he observes that you are matchless saplings growing with utmost freshness and grace in the Garden of Abha. Surely this vision brings joy and expansion of the breast.
- 2 I beseech God that He make each of you a luminous candle in the human assembly, so that each may, with eloquent speech and fluent tongue, establish in the gatherings of the world conclusive proofs and evidences of the Most Great Name. May you become educators of souls and teachers of knowledge. "Are those who know equal to those who know not?"
- 3 My God, my God! These are birds of Thy divine garden; cause to grow in their wings the radiant feathers of Thy aid and bounty, the primary feathers of Thy protection and shelter, and the soft feathers of Thy remembrance and gifts, that they may soar to the heights of knowledge and flutter in the heaven of the arts, singing with the most wondrous melodies upon the branches with various tunes, delighting every ear that hearkens to the call, and gladdening every heart that is attracted to Thy Most Glorious Kingdom.
- 4 O Lord, O Lord! Make them luminous lamps in the assemblies of the horizons, and radiant Merciful stars in the dawning horizon, and pearls of the shells of harmony, and gleaming jewels in the Day of the Covenant.
- 5 O Lord, O Lord! They study Thy proof and learn Thy evidences and traces, and derive conclusive arguments from the manifest verses and transmitted traditions, that they may guide Thy servants to the straight course and the right path, that Thy manifest religion may be exalted among the worlds and Thy traces may be spread between the East and West. Verily, Thou art the Confirmer, the Success-Giver, the Generous, the Mighty, the Bestower.

1 ای ابناء عبدالبهاء حقاً که سبب روح و ریحانید و مورث شادمانی و کامرانی یاران شب و روز بتحصیل نفحات قدس مشغولید و در هر دم مؤید بالطف ملکوت ابهی عبدالبهاء چون پیاد شما افتد نهایت سرور یابد و چون نظر بشما کند ملاحظه نماید که نهالهای بهمالید که در جنت ابهی در نهایت طراوت و لطافت در نشو و ثامت البته این نظر سبب سرور و انشراح صدور گردد

2 از خدا خواهم که هر یک از شما را در انجمن انسانی شمع نورانی فرماید تا هر یک بنطقی فصیح و لسانی بلیغ در مجامع عالم اقامهء براهین و حجت قاطعهء اسم اعظم ثنائید مربی نفوس شوید و مدرّس فنون هل یتوی الدّین یعلمون و الدّین لایعلمون

3 الهی الهی هؤلاء طيور حديقة رحمانيتك فانبت في جناحهم ابرار عونك و عنایتك و قوادم صونك و رعایتك و خوای ذكرك و مواهبك حتی یطیروا الی اوج العلوم و یرفروا فی سماء الفنون و یغنوا بابدع الأنغام علی الأفنان بفنون الألحان و یطربوا کلّ مستمع اصغی الی النداء و یفرحوا کلّ قلب منجذب الی ملکوتک الأبهی

4 ربّ ربّ اجعلهم سرجاً نورانیة فی محافل الآفاق و نجومّاً ساطعة رحمانیة فی افق الأشراق و لثالی اصداف الوفاق و جواهر مثلثة فی يوم الميثاق

5 ربّ ربّ انهم یدرسون برهانك و یتعلّون حجتك و آثارك و یتستبطون الأدلة القاطعة من الآیات الباهرة و الأحادیث الواردة حتی یهدوا عبادك الی المنهج القويم و الصراط المستقیم لیعلوا دینك المبین بین العالمین و ینتشر آثارك بین الخلقین انك انت المؤید الموفق الکریم العزیز الوهاب

ABU1057*Words to Mirza Youness Khan around 1904 in Akka*

[Since yesterday morning we had no further privilege of visiting until this morning, when all the believers were invited in the pilgrim house to take their morning tea. Our Beloved Abdul-Baha came as early as all other guests, and after being seated in His place, He asked after the health of one of the believers who was newly recovered from a sickness of many months. Then he said:]

I myself am suffering since twelve days. I am in a fever and have no time to take rest and to keep to my bed. I am too busy to think of my sickness.

[Then this gentleman, being greatly affected hearing of our Lord's indisposition, humbly said: "Is it possible to let one of us suffer for you and to have your fever?"]

Well there is wisdom [answered our lord], and I must be sometimes suffering. This cannot be that all the friends may suffer now and then having fever, and I be free from fever. A continued healthful and happy life brings neglectfulness for mankind. Change is good in everything; sorrow and affliction are necessary for the human life. Peace and regular comfort relax the mind while troubles and difficulties bring godliness and carefulness. So it is with the kingdom of this world. Those who are always in peace lose their power and strength, while the others who are in great movement and motion are always getting stronger. The ancient Kingdom of Persia, being always engaged in several battles, was powerful and tremendous to his neighbors. The more the people are in trouble, the more experienced they grow.

It is not good to lead a peaceful and monotonous life. Happy are those who are one day in extreme poverty, and one day in the utmost tranquility and welfare. It is a mistake to think that the Glorious Cause may be better spread in peace and tranquility. There must always be change of position, movements, revolutions and calamities for the believers, that they may grow more powerful day by day and overcome all nations.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" [Isaiah 40:31].

All great movements have advanced through altruism, selfishness and self-sacrifice, and not through the interchange of public opinion. It is my hope that all of us may arise with the

greatest power to serve this most important cause (Universal Peace) and become the means of the welfare of the world of humanity.

DAS.1913-07-12x, SW_v04#15 p.252x, ABIE.058x, PN_1904 p083, BLO_PN#007x

AB01724

To: Abu-Talib son of Aqa Muhammad Husayn Rajab-Ali

Date: 1904 ca.

- 1 O thou who art afflicted in the path of God! I know not with what tongue or pen to describe thy afflictions. Indeed, words written or spoken cannot do justice to them. Nevertheless, thou shouldst be happy and joyous, for thou hast become a partner and sharer in the great tribulations and severe adversities of the chosen ones of God, nay rather, thou hast received thy portion and share of the afflictions of that Sacred Being, may my spirit be a sacrifice for His loved ones. In one of the divine Tablets, this verse was recorded on a certain occasion:

1 ای مبتلای سبیل حق نمیدانم بچه زبان و بنایی
بین بلایای آغملومرا غنایم فی الحقیقه تحریر و
تقریر از عهده برنیاید باوجود این شادمانی باید و
کامرانی شاید زیرا در بلایای عظیمه و رزایای
شدیده شریک و سهیم اولیای الهی گشتی بلکه
از بلایای نفس مقدس روحی لأحبائه الفداء
بهره و نصیب بردی در یکی از الواح الهیه
بمناسبتی این بیت را مرقوم نموده اند
- 2 A hundred thousand valiant souls are needed on this path

2 زنده دل باید در این ره صد هزار تا
- 3 Who at every breath would sacrifice a hundred lives

3 کند در هر نفس صد جان نثار
- 4 Praise be to God, thou hast been confirmed in attaining this bounty. In truth, at every breath, in the hands of oppressors and under the sword and blade of tyrants, thou didst sacrifice a hundred lives. These afflictions are indeed beyond human endurance, yet from another perspective they are a divine bounty, for days pass and eventually come to an end in any case. The difference lies in whether one considers that he spent his life in pursuit of desires and in utmost physical comfort, ultimately remaining fruitless and without result, or whether he realizes that, praise be to God, through divine grace and bounty he spent his days in the path of Truth enduring the severest trials and tribulations, drinking at every moment the cup of affliction, and tasting at every instant the poison of cruelty and oppression, seeing no joy in any morning and finding no peace in any night, ever wandering and enchained for that Beloved of radiant countenance, a captive in the chains of every oppressor.

4 الحمد لله تو باین موهبت موفق شدی فی الحقیقه
در هر نفسی در دست عوانان و زیر تیغ و
شمشیر ستمکاران صد جان نثار نمودی این بلایا
فی الحقیقه فوق طاقت بشریه است اما از جهتی
نیز موهبت ربانیه است زیرا ایام در گذر است
و بهر قسم باشد منتهی گردد اما فرق در اینست
که انسان ملاحظه کند که مدت حیات را
بشهوای گذراند و در نهایت راحت جسمانی
امرار وقت کرد و عاقبت بی ثمر و بی نتیجه ماند
و یا آنکه ملاحظه کند که الحمد لله به فضل و
موهبت ربانیه ایامرا در سبیل حق باشد محن و
آلام گذراند در هر دم جام بلای نوشید و در
هر لحظه ای سم و جفائی چشید در هیچ صبحی
شادمانی ندید و در هیچ شبی سر و سامانی
نیافت همواره آواره بود و در راه آن یار گلغزار
اسیر زنجیر هر ستمکار

- 5 Consider how severe were the afflictions of His Holiness the Prince of Martyrs in the desert of Karbila, may my spirit be sacrificed for Him, yet observe how sweet they became afterwards, while the pleasant life of Yazid became bitter and abhorrent. Therefore one must look to the ultimate end, and "the end belongs to the God-fearing." And upon thee be greetings and praise.

5 ملاحظه نما که در حین وقوع بلاهای حضرت سیدالشهداء در صحرای کربلا روحی له الفداء چه قدر شدید بود ولی بعد را ملاحظه کن که چه قدر شیرین گردید و حلاوت معیشت یزید چه قدر تلخ و کریه شد پس باید بعاقبت نظر نمود و العاقبة للمتقين و علیک التّحیة و الثّناء

MSHR3.351-352

AB01866

To: George T Winterburn

Date: 1904 or <

- 1 O thou who hast drawn nigh unto the spirit of Christ in the Kingdom of God! Verily the body is composed of physical elements, and every composite must needs be decomposed. The spirit, however, is a single essence, fine and delicate, incorporeal, everlasting, and of God. For this reason whoso looketh for Christ in His physical body hath looked in vain, and will be shut away from Him as by a veil. But whoso yearneth to find Him in the spirit will grow from day to day in joy and desire and burning love, in closeness to Him, and in beholding Him clear and plain. In this new and wondrous day, it behoveth thee to seek after the spirit of Christ.
- 2 Verily the heaven into which the Messiah rose up was not this unending sky, rather was His heaven the Kingdom of His beneficent Lord. Even as He Himself hath said, 'I came down from heaven,' and again, 'The Son of Man is in heaven.' Hence it is clear that His heaven is beyond all directional points; it encircleth all existence, and is raised up for those who worship God. Beg and implore thy Lord to lift thee up into that heaven, and give thee to eat of its food, in this age of majesty and might.
- 3 Know thou that the people, even unto this day, have failed to unravel the hidden secrets of the Book. They imagine that Christ was excluded from His heaven in the days when He walked the earth, that He fell from the heights of His sublimity, and afterwards mounted to those upper reaches of the sky, to the heaven which doth not exist at all, for it is but space. And they are waiting for Him to come down from there again, riding upon a cloud, and they imagine that there are clouds in that infinite space and that He will ride thereon and by that

1 ایها المقبل الی روح المسیح فی ملکوت الله انّ الجسد مرکب من عناصر جسمانیّه و لابدّ لكلّ ترکیب من تحلیل ولكنّ الروح ساذج مجرد لطیف روحانی باق ابدی ربّانی فمن اراد المسیح من حیث جسمه قد ضیعه و احتجب عنه و من اراد المسیح من حیث الروح زاد يوماً فیوماً انشراحاً و انجذاباً و اشتعالاً و حباً و قرباً و مشاهدۀ و عیاناً فعلیک ان تطلب روح المسیح فی هذا الیوم البدیع و

2 انّ السّماء الّتی صعد الیها المسیح لیس هذا الفضاّ غیر المتناهی بل سمائه ملکوت ربّه الکریم کما قال نزلت من السّماء و ایضاً قال ابن الأنسان فی السّماء اذاً ظهر انّ سمائه مقدّسة عن الجهات و محیطة بالوجود و رفیعة لاهل السّجود تضرع الی الله ان تصعد الی ذلک السّماء و تذوق من مائدتها فیهذا العصر المجید

3 ثمّ اعلم انّ القوم الی الیوم لم یعرفوا اسرار الکتاب فیظنون انّ المسیح قد حرم من سمائه لما کان فی الدّنیاء و سقط من اوج علائه ثمّ صعد الی تلک الدّروة العلیا ای السّماء الّتی لا وجود لها بل هی فضاّ و ینتظرون ان ینسقط منها راجاً علی السّحاب و یظنون انّ فی السّماء سحاب فیرکب علیه و ینزل به و الحال انّ السّحاب البخرة تتصاعد من

means He will descend. Whereas the truth is that a cloud is but vapour that riseth out of the earth, and it doth not come down from heaven. Rather, the cloud referred to in the Gospel is the human body, so called because the body is as a veil to man, which, even as a cloud, preventeth him from beholding the Sun of Truth that shineth from the horizon of Christ.

الأرض ولا تنزل من السماء بل السحاب المذكور في الإنجيل هو الهيكل البشري لأنه صار حجاباً لهم مثل السحاب عن مشاهدة شمس الحقيقة الساطعة في أفق المسيح

4 I beg of God to open before thine eyes the gates of discoveries and perceptions, that thou mayest become informed of His mysteries in this most manifest of days.

4 اسئل الله ان يفتح على وجهك ابواب الكشف والشهود حتى تطلع باسرار الله في هذا اليوم المشهود

5 I am most eager to meet thee, but the times are not propitious. God willing, we shall let thee know of a better time, when thou canst come rejoicing.

5 و انى اشتاق الى لقاءك ولكن هذه الاوقات لاتوافق حضورك و انشاء الله نخبرك في وقت موافق حتى تحضر بكل فرح و سرور و عليك التحيّة و الثناء

SWAB#143, TAB.316-317, BWF.389-389x, SW_v13#06 p.148

MNMK#043 p.129, MMK1#143 p.164

AB01845

To: Nasrullah Baqiruf, in Tihiran

Date: 1904 ca.

1 O longtime friend! What you had written to Haydar-Qabli-‘Ali became known and understood. He is always occupied with your mention and companioned with your remembrance. At the Sacred Threshold he repeatedly remembered you and sought assistance and the bounty of grace. I too am a partner and participant with him in this blessed deed and I hope that from every direction the confirmations of the Divine Unity will encompass you.

1 اى يار قديم آنچه بجناب حيدر قبل على مرقوم نموده بوديد معلوم و مفهوم شد و ايشان همواره بذكر شما مشغولند و بياد شما مأنوس در آستان مقدس بركات بياد شما افتادند و طلب مدد و فيض عنايت نمودند من نيز در اين عمل مبرور شريك و سهم ايشانم و اميدوارم كه از هر جهت تأييدات حضرت احديت احاطه نمايد

2 In these days, as the breeze of chastisement passed through those regions, it caused hardship for you, but it is temporary - do not be sorrowful and do not become weary. Hereafter it will improve and the means of joy and fragrance will be attained.

2 در اين ايام چون نفعه عذاب بان اقاليم مرور نمود اسباب مشقتى از براى آنجناب حاصل شد ولكن موقتست ملال نياريده و كلال حاصل نمائيد من بعد بهتر گردد و اسباب روح و ريحان حاصل شود

3 Glory be to God! In the Qur'an He says: "And indeed We seized them with the lesser punishment before the greater punishment, that they might return." Despite this, for these blame-worthy people the means of awakening become the cause of increased heedlessness. They are like children for whom the

3 سبحان الله در قرآن ميفرمايد و لقد اخذناهم بالعذاب الأدنى دون العذاب الأكبر لعلهم يرجعون باوجود اين اين قوم پرلوم را اسباب تنبه باعث ازدياد غفلت گردد مانند طفلانند كه تحريك مهد سبب استغراق در خوابست يعنى تحريك كه سبب ايضاظست مورث ازدياد

rocking of the cradle causes deeper sleep - that is, the movement which should cause awakening results in increased slumber. "Leave them to plunge in vain discourse and play until they meet their day which they are promised."

- 4 In any case, the loved ones of God must all arise in these situations with the utmost steadfastness and firmness, and be confident in God's protection and shelter. They must never show any anxiety. These diseases are like armies and troops - if one shows the slightest anxiety in the face of attacking forces, there is no doubt they will prevail and plunder the battlefield. However, if one shows extraordinary valor and courage against the advancing armies, the enemy, no matter how strong and bold, cannot resist on the battlefield and will choose to flee. Now the loved ones of God must also act with perfect calm, dignity, confidence and strength of heart in such situations, meaning during the onslaught of the cholera epidemic.

- 5 Convey longing greetings to all the friends of God.

نوم شود دعهم يخوضوا ويلعبوا حتى يرجعوا الى
الدركات السفلى

4 باری احبای الهی باید کلّ در این موارد بنهایت ثبوت و استقامت قیام نمایند و مطمئن به حفظ و حمایت حقّ باشند ایداً اضطرابی حاصل ننمایند این امراض مانند سپاه و لشکر است اگر در مقابل عساکر مهاجمه انسان اندک اضطرابی بنماید شبههئی نیست که مستولی گردند و در میدان تالان و تاراج نمایند ولیکن اگر انسان به بسالت و شجاعتی خارق العاده مقابلی عساکر جرّاره نماید دشمن هرچند قوی و جسور باشد در میدان حرب مقاومت نتواند فرار اختیار کند حال احبای الهی نیز در چنین موارد یعنی هجوم مرض و بلاء باید در نهایت سکون و وقار و اطمینان و قوت قلب حرکت نمایند

- 5 و جمیع یاران الهی را تحیت مشتاقانه برسان

MKT5.197

AB01827

To: *Mirza Abbas (Pilgrim)*

Date: 1904 ca.

- 1 O namesake of 'Abdu'l-Baha! In the clear Book of God, the Qur'an, He says: "The Day whereon a man shall flee from his mother and his father, and his sister and his brother, and his wife and his children." That is, on the Promised Day, which is the Greater Resurrection, man will flee from father, mother, brother, sister, spouse and son, for perhaps one becomes a believer and certitude-possessor in God while his kith and kin turn away from God. When he finds this to be so, he chooses to flee. Therefore, do not be sorrowful and troubled by the oppression of relatives and cruelty of brothers, for this is among the characteristics of the Day of the Greatest Gathering.
- 2 But if your brother shows cruelty, you show faithfulness, and if he gives hardship and harm, you wish comfort and purity for him and pray for him that perhaps, God willing, he may be guided by the light of guidance.

1 ای سنیّ عبدالهّاء در فرقان کتب مبین الهی میفرماید یوم یفر المرء من امّه و ابيه و اخته و اخیه و صاحبته و بنیه یعنی در یوم موعود که قیامت کبری است انسان از پدر و مادر و برادر و خواهر و قرینه و پسر فرار مینماید زیرا شاید انسان مؤمن و موقن بالله گردد و خویش و پیوندش معرض عن الله چون چنین یابد فرار اختیار نماید پس تو از جور خویشان و جفای برادر محزون و مکدر مباح زیرا این از خصائص یوم حشر اکبر است

2 اما اگر برادر جفا نمود تو وفا نما و اگر او زحمت و اذا داد تو راحت و صفا خواه و در حق او دعا کن که بلکه انشاء الله مهتدی بنور هدی گردد

- 3 And now since you have traveled from your familiar homeland to the Blessed Spot due to the opposition of known persons, and have visited the circumambulation place of the Supreme Concourse, and have laid your head at the Sacred Threshold, and have attained the greatest gift - now go to Ishqabad and fly to that rose garden and flower field so you may acquire the attribute of the emigrants who migrated in the path of God and fled from strangers, and with perfect joy and gladness and yearning and enthusiasm hasten to the City of Love and become engaged in work in that land and region.
- 4 And since in those parts the first foundation of the Mashriqu'l-Adhkar is raised high and the divine friends are engaged in service with perfect joy, you too on my behalf should serve one day in that foundation of God's religion and be occupied with earth-moving and labor work so that my spirit in this Sacred Land may become happy and gladdened. I have entrusted this mighty service to you and your companion Aqa Ali and I beseech God that you may be successful and confirmed in all conditions.
- 3 و حال چون از وطن مألوف بسبب تعرض نفوس معروف سفر ببقعه مبارکه نمودی و مطاف ملا اعلی را زیارت نمودی و سر باستان مقدس نهادی و بموهبت کبری فائز گشتی حال به عشق آباد رو و بان گلشن و گلزار بریر تا صفت مهاجرین یابی که در سبیل الهی هجرت نمودند و از پیگانگان نفرت کردند و در کمال سرور و شغف و شوق و شغف بمدینه عشق شتابند و در آن خطه و دیار مشغول کار شوند
- 4 و چون در آن اقطار بنیان اول مشرق اذکار بلند است و یاران الهی بکمال شادمانی بخدمت خورسند تو نیز از قبل من در آن بنیاد دین الله یک روز خدمت کن و بخاک کثی و فعلگی مشغول شو تا روح من در این ارض مقدس مسرور و مستبشر گردد این خدمت عظمی را بتو و رفیق آقا علی محول نمودم و از خدا خواهم که در جمیع احوال موفق و مؤید باشی

MMK6#582, YFY.080-081

ABU1168

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

- 1 Rays of sunlight, the heat of the sun, or the falling rain of divine bounty are bestowed unconditionally and without any ulterior motive. In the same manner, a Baha'i must be the manifestation of divine generosity and charity. Like the sun, he must shine on all and bestow his light on every land. You see that the infinite mercy of God embraces the whole of creation and knows no bias. The people of Baha must be the manifestations of this mercy and perform their charity similarly without any condition or intent.
- 2 Indeed, it is this charity that educates the world of humanity; it is this charity that turns nature green and beautiful. I wish that you, the people of Baha, may attain this great blessing, so that from the bounteous outpourings of each one of you this world of nature may be transformed into the most glorious paradise. If you look to the Abha Kingdom and behold the outpouring mercy and divine blessings which are vouchsafed
- 1 سطوع نور و حرارت شمس و ریزش باران رحمت الهی مشروط بهیچ شرطی نیست و منظوری در بین نه و انسان بهائی باید مظهر اینگونه رحمتهای الهی باشد مانند شمس بر کل بتابد و بر هر سر زمینی فیض خود را نثار نماید می بینید که رحمت و اشعهی الهی شامل حال جمیع ممکنات است و ایداً تبعیض نمی شناسد اهل بهاء باید مظهر اینگونه رحمت باشند نه اینکه مشروط بشرط و بمنظور نظری خوبی کنند
- 2 بلی این رحمت است که عالم وجود را تربیت میکند این رحمت است که طبیعت را سبز و خرم مینماید من میخواهم که شما اهل بهاء بچنین موهبت عظیمی نائل شوید تا از برکت وجود شما این عالم ادنی جنت ابهی گردد اگر نظر را بملکوت ابهی معطوف کنید و فیضان باران رحمت الهی را مشاهده نمایید که چگونه بر عاصی

equally to the obedient and the rebellious, then you will learn how you can become the signs of divine mercy and how, while bestowing your gifts, you can remain free of all conditions and motives, even if that condition is for the sake of God.

- 3 For example, it is clear that no intent or act is more praiseworthy than teaching the Faith of God, no act is more sacred than guiding the nations. Yet if you show someone kindness and use this as a means to disarm and convert him, this, too, is hypocrisy and deceit. If you serve someone, do not allow this hypocrisy to enter your heart, so that your service and your charity may be true to God, and its effects more enduring. As far as you can, you must be charitable without the slightest hint of hypocrisy and without any expectation of result or reward. Only then will the heavenly blessings attained through your acts of generosity transform this contingent world into a reflection of the Abha Kingdom.

MNYA.279-280

و مطیع یکسان نازل آنوقت میدانید که چگونه باید آیت این رحمت الهی باشید و در هنگام ریزش و عطاء هیچ قیدی و هیچ شرطی قائل نشوید ولو اینکه آن قید هم لله باشد

3 مثلاً ملاحظه کنید هیچ نیتی و هیچ اقدامی بالاتر از نیت تبلیغ و مقدس تر از هدایت نفوس نیست - معذک اگر به کسی خوبی کنید و منظور این باشد که باین وسیله او را براباید و تبلیغ نماید اینهم ریاست . اگر بکسی خدمتی مینمایید این ریا را هم در دل راه ندهید تا خدمت و ملاطفت شما حقیقه الله باشد البته تاءثیر آن - بیشتر خواهد بود شما هر قدر میتوانید بی ریا خوبی کنید و منتظر نتیجه هم نباشید آنوقت است که عالم وجود از برکت همت شما آینه ملکوت ابدی گردد

KNSA.201

AB02078

To: Ibrahim Munir Divan, in Tabriz

Date: 1904 ca.

- 1 O steadfast calligrapher!
- 2 Every script written upon the page of creation is a script of error, save that which speaks of the Name of the Most Glorious Beauty. The Writer is the Calligrapher of the horizons and the Manifestation of the bounty of the Luminary of effulgence. When we look upon the contingent world, we find an unfurled scroll, and on that Preserved Tablet we see verses, words and letters inscribed. Every goodly word is like a tree whose roots are firm and whose branches reach to heaven, yielding its fruit in every season. And every evil word is like an evil tree, uprooted from the earth with no stability.
- 3 Praise be to God that through the grace and bounty of the Most Glorious Beauty, may my spirit be sacrificed for Him, the faithful loved ones are goodly words, speaking goodly words, with goodly words manifest in their speech and deeds. Thus the region of Azerbaijan remains like a blank page. We hope

1 ای خطاط باثبات

2 هر خطی در صفحه کائنات خط خطاست مگر خطی که ناطق با اسم جمال ابدست [نگارنده خطاط] آفاقست و مظهر موهبت نیر اشراق چون نظر بعالم امکان نمائیم رقی منشور یابیم و در آن لوح محفوظ آیات و کلمات و حروفی مسطور بینیم که هر کلمه طیبه شجره ثبست اصلها ثابت و فرعها فی السماء و توتی اکله فی کل حین و هر کلمه ئی خبیثه مانند شجره خبیثه است اجتنبت من فوق الأرض ما لها من قرار

3 الحمد لله به فضل و موهبت جمال ابدی روحی له الفداء احبای با وفا کلمات طیباتند و کلمه طیبه بر زبان رانند و کلمه طیبه از گفتار و رفتارشان آشکار گردد پس قطعه آذربایجان مانند صفحه ساده میماند امیدواریم که احبای الهی در آن

that the loved ones of God may become goodly words on that smooth tablet, and become sanctified letters, nay rather, brilliant verses, that they may become the proof of the manifestation of the Ancient Beauty and the decisive evidence of the Most Great Name.

- 4 O friend! When you shine forth thus, in the presence of Abdu-Baha you are the calligrapher of the inscribed tablet and the writer of the unfurled scroll. I testify to your fine penmanship. It appears you have become disheartened and wish to flee from the tumult.
- 5 O friend! This will not do. You must be a hero in the arena and seize the ball of eternal glory with the polo-stick of high endeavor. Your presence in those regions is now necessary and remaining is preferable. Though there is much hardship and countless difficulties, yet you must endure and take hold of the sacred hem and seek divine confirmation. Through detachment, attraction, rapture, enthusiasm, longing and joy become a magnet for success. When confirmation is attained, all these hardships and difficulties will be forgotten.
- 6 And upon you be greetings and praise.

لوح مرّد کلمات طیبّه گردند و حروفات مقدّسه شوند بلکه آیات باهره گردند تا برهان ظهور جمال قدم شوند و جّت قاطعه اسم اعظم

4 ای رفیق چون چنین جلوه نمائی در نزد عبدالبهّاء خطاط لوح مسطوری و کاتب رق منشور و تصدیق خوشنویسی شما مینمایم از قرار معلوم دل‌تنگ شده‌ئی و از گیر و دار فرار خواهی

5 ای رفیق این نشد باید مرد میدان باشی و گوی عزّت ابدیه بچوگان همّت برائی وجود شما در آنصفحات حال لازمست و بقا اولی اگرچه زحمت بسیار است و مشقّت بیشمار ولی باید تحمل نمائید و بذیل مقدس تشبّث جوئید و طلب تأیید کنید و به انقطاع و انجذاب و وله و شور و شوق و شعف مغناطیس توفیق گردید و چون تأیید حاصل گردد جمیع این زحمات و مشقّات فراموش شود

6 و علیک التّحیّة و الثّناء

HDQI.307

AB02179

To: Muhammad Khan et al., in *Ilkhchi*

Date: 1904 ca.

- 1 My God, my God! Thou seest these, a group of thy loved ones who have turned to Thee with radiant faces and hearts overflowing with love and devotion, and breasts expanded by Thy greatest signs, and ears attentive to the call, and tongues speaking forth remembrance and praise. O Lord! Guard them in the cave of Thy protection, watch over them with the eye of Thy care, distinguish them with the outpouring of Thy grace, preserve them in the preservation of Thy guardianship, and make them signs of Thy love and pages of Thy knowledge and words of Thy manifest Book. Verily Thou art the All-Merciful, the Most Compassionate, O Thou the Possessor of great bounty!
- 2 O true friends of 'Abdu'l-Baha! After giving thanks to God and praise to the Lord of Greatness, you must show the utmost

1 الهی الهی تری هؤلاء جمّاً من الاحباء اقبلوا اليك بوجوه نوراء و قلوب طافحة بالحبّ و الولاء و صدور منشرة بآياتك الكبرى و آذان صاغية للنداء و السن ناطقة بالذكر و الثناء رب احفظهم في كهف حمايتك و احرسهم بعين رعايتك و خصصهم بفيض عنايتك و صنهم في صون كلائك و اجعلهم آيات محبتك و صحف معرفتك و كلمات كتابك المبين انك انت الرحمن الرحيم يا ذا الفضل العظيم

2 ای یاران حقیقی عبدالبهّاء پس از شکر خدا و ستایش ربّ کبریا باید نهایت ممنونیت را از

gratitude to Mr. Zaynu'l-'Abidin and circle around him like moths around a candle, for he was the cause of the light of guidance being kindled in hearts and the veil of darkness being burned away, and all were guided by proof to the path of the Glorious Lord. You became believers in God and were certain of the signs of God and self-sacrificing in the path of God. Know the value of this bounty and offer thanks and praise as much as you can, for this guidance causes faces to become illumined in the Kingdom of Oneness, and the sovereignty of the world cannot compare with this gift. And upon you be greetings and praise.

جناب آقا زین العابدین بدارید و مانند پروانه
حول شمع او بگردید که سبب شد نور هدایت
در دلها برافروخت و پردهء ظلمات بسوخت
و کلّ بدلیل مہندی بسبیل ربّ جلیل گشتید
مؤمن باللہ شدید و موقن بایات اللہ و جانفشان
در سبیل اللہ قدر این نعمت را بدانید و تاوانید
شکر و ستایش نمائید زیرا این هدایت سبب
نورانیت وجوہ در ملکوت احدیت گردد و
سلطنت جہان باین مہبت برابری ننماید و علیکم
التّحیّۃ و التّناء

MKT6.067

AB02277

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1904 ca.

1 O kind friend! Although there has been some negligence in writing letters, this lapse has been due to numerous pressing occupations; otherwise letters would have arrived in succession like flocks of birds.

1 ای یار مہربان در تحریر نامہ ہر چند قصور حاصل
ولی این فتور از کثرت مشاغل موفور والا نامہ ہا
مانند جوق طیور متتابع الورد بود

2 Especially in these days when the negligent ones have become completely deranged in their minds - every day they create the means for some sedition, loose their tongues in calumny, and in the great city lay the foundation of slander. Glory be to Thee, O God! This is a mighty calumny!

2 علی الخصوص این ایام کہ اہل فتور بکلی مختل
الشعور گشتہ اند ہر روز اسباب فتنہائی فراہم آرند
و لسان باقترائی گشایند و در مدینہء کبیرہ بنیان
بہتان کنند سبحانک اللہم ہذا بہتان عظیم

3 And greater, harder and more difficult than all else are the frightful news and terrifying events of the tribulations of the loved ones of God in Iran, from every direction arise wailing and lamentation. Although the more severe the winter storms and snow and blizzards and wind and rain, the more life-giving becomes the breeze of the spiritual springtime and the more fragrant its sweet scents. Nevertheless, when I reflect on the tribulations of the friends and recall the afflictions of the chosen ones, my eyes fill with tears and my heart becomes aflame.

3 و از ہمہ بزرگتر و سخت تر و صعب تر اخبار
موحشہ و حوادث مدہشہء بلایای احبای الہی
در ایران کہ از ہر طرف نالہ و فغان بلند است
اگرچہ ہر قدر طوفان زمستان و برف و بوران
و باد و باران شدیدتر باشد موسم بہار روحانی
نسیمش جانپورتر گردد و نفحاتش معطرتر
شود باوجود این باز چون تفکر در بلایای اولیا
و تخطر مصائب اصفیا نمایم چشم اشجار گردد
و قلب آتشبار

4 Grief and sorrow so overwhelm me that I long for chains and fetters in this prison that I may share and partake with the friends, and I count this as the greatest gift from the All-Merciful Lord. For the heart and soul become filled with joy and gladness that

4 غم و اندوہ چنان هجوم نماید کہ آرزوی سلاسل
و اغلال در این زندان نمایم تا شریک و سہم
یاران گردم و این را اعظم مہبت حضرت
رحمن شمرم زیرا جان پر بشارت گردد و دل

praise be to God, I am passing my days under chains and fetters and under threat of sword and blade.

پرمسرت شود که الحمد لله ایام را در زیر غل و زنجیر و در تحت تهدید تیغ و شمشیر میگذرانم

- 5 In these days the pretenders lie in ambush and the oppressive divines are full of rancor and rage. One must move with the utmost wisdom, for they are seeking pretexts and thinking of harassment in every quarter and dwelling. But ere long they shall be disappointed and defeated, and shall find themselves impotent and failing. Steadfastness and firmness are essential, and resistance through the power of faith and certitude is necessary.

5 این ایام مدعیان در کمیند و ستمکاران علما پرکین و خشمگین باید بنهایت حکمت حرکت نمود زیرا در جستجوی بهانه‌اند و در فکر تعرض در هر کوی و کاشانه اما عنقریب خائب و خاسر گردند و خود را عاجز و قاصر بینند ثبات و استقامت لازم و بقوه ایمان و ایقان مقاومت واجب

- 6 And upon thee be greetings and praise.

6 و علیک التّحیّة و الثّناء

MMK5#125 p.098

AB02274

To: Arbab wife of Abdu'l-Husayn Ardistani

Date: 1904 ca.

- 1 O assured leaf and faithful handmaiden of God! The tragedy which occurred hath plunged pure hearts into grief. It was, in truth, a most severe and grievous calamity, and it brought sadness to the heart of this lonely servant. Nevertheless, contentment with the divine decree, joyfulness during tribulation, and fortitude whilst bearing the supreme affliction are among the necessary attributes and characteristics of the people of Baha. Be patient, therefore, and long-suffering, especially since that bird of glory hath flown unto the flower-garden of the Concourse on high, that thirsty fish hath hastened unto the Ocean of Truth, that ray of light hath returned unto the Sun of Reality, and that star hath arisen above the horizon of eternity. Shouldst thou fix thy gaze upon this bounty, thy grief will be changed into joy, and this tragedy will be transformed into a blessing. We, too, will make the journey to that realm and wing our flight unto that verdant grove. What reason then is there for sorrow? What cause for sighing and lamentation? Give thanks unto God for having confirmed thee and him with this surpassing grace.
- 2 O Lord my God! Thy pure and radiant servant hath returned unto Thee, Thy devoted and joyful companion who hath believed in Thy days and testified to the truth of Thy words, who hath glorified Thy name and gazed upon Thy beauty, who hath

1 ای ورقهء موقنه و امة الله المؤمنة مصیبت وارده سبب حزن قلوب طاهره گردیده و فی الحقیقه سخت و شدید بود و مؤثر در قلب این عبد و حید ولی رضا بقضا و خوشنودی در بلا و صبر در مصیبت کبری از لوازم و شیم اهل بهاست صبر کن و تحمل نما علی الخصوص که آن طیر بها بگلشن ملا اعلی شتافت و آن ماهی تشنه لب ببحر حقیقت بتاخت آن شعاع بشمس حقیقت راجع شد و آن نجم در افق ابدیت طالع گشت چون نظر باین موهبت نمائید حزن مبدل بسرور گردد و مصیبت موهبت شود ما و تو نیز باندیار سفر نمائیم و بآن شاخسار برپریم دیگر احزانرا چه محل و فریاد و فغانرا چه مناسبت فاشکری الله علی ما ایدک و ایده بهذا الفضل العظیم

2 الهی الهی قد رجع الیک عبدک الطاهر المنیر و رقیقک الصادق البشیر المؤمن بآیاتک و المصدق

perceived Thy mystery and arisen to spread abroad Thy sweet fragrances.

- 3 He, verily, hath followed Thy path, O Lord, and quaffed from Heaven's soft-flowing waters. The drawn and gleaming sword of Thine enemies deterred him not from remaining steadfast in Thy glorious Cause. He hath called out in Thy name, invoked Thy kingdom, expounded Thy proofs, established Thine evidences, proclaimed Thy signs, guided others unto Thy path, enkindled Thy loved ones, and arisen in the service of Thy chosen ones.

- 4 Lord! Lord! Make him a sign of Thy forgiveness, an emblem of Thy loving-kindness, a word of Thy benevolence, and a lamp of Thy pardon. Suffer him to arrive at Thy door, to attain unto Thee, to be blessed with meeting Thee, and to live forever within the paradise of Thy beauty. Thou art verily the Pardoner, the Ever-Forgiving, the All-Bountiful, the Merciful, the Compassionate.

بکلماتک و الناطق بثنائک و الناظر الى جمالك
الواقف بسرک و القائم على نشر نفحاتک

3 ای ربّ الله سلک السبیل و تجرّع السلسیل و
ماخوفه سلیل السیف الصقیل عن الاستقامة على
امرک الجلیل نادى باسمک و دعى الى ملکوتک
و بین برهانک و اظهر حججک و نطق بدلیلک
و هدی الى سبیلک و خدم احبائک و قام على
عبودیة اصفیائک

4 ربّ ربّ اجعله آية غفرانک و سمة احسانک و
کلمة امتنانک و سراج عفوک و مصباح غفرک
وافداً ببابک وارداً علیک فائزاً بلقائک خالداً فی
فردوس جمالك انک انت العفو الغفور الکریم
الرحیم الرحمن

BSHN.140.159, BSHN.144.159, MHT2.074

ABU1265

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

- 1 From America, I await the appearance of a few people. Soon they will appear. And then you will behold unprecedented victories for the Cause.
- 2 [And then He brought up a matter which He had repeatedly mentioned before. He said:]
- 3 The Persian friends have been tested and therefore they are firmly established. This will not happen in other places. The Persian friends have witnessed tests the like of which will not be seen again in the world. I am not saying that the Western friends will not experience tests and difficulties; they may, indeed, experience the harshest tests and in the realm of sacrifice and self-consecration, like the Persian friends, be subjected to much hardship and agony, since faith without test is not possible.
- 4 Howbeit, the trials which the loved ones of Iran have endured, no trial of that kind will again occur in the world, whereby it might be known whether souls would emerge from the test or

1 من از امریکا منتظر ظهور چند نفر هستم عنقریب
ظاهر میشوند آنوقت است که می بینید نصرت
امرالله تا چه حد است

2 بعد یک مطلبی را که چند بار فرموده بودند
تکرار کردند فرمودند:

3 احبای ایران ممتحن اند تمکن حاصل کرده اند
جاهای دیگر اینطور نمیشود احبای ایران
امتحاناتی دیده اند که دیگر آن - امتحانات در
عالم دیده نمیشود فرمودند: من نمیگویم احبای
غرب در معرض امتحان واقع نمیشوند شاید
مورد سخت ترین امتحانات واقع شوند و در مقام
فداکاری و جانبازی بقدر ایرانیها تحمل شداید و
بلايا نمایند البته ایمان بدون امتحان نمیشود

4 ولكن امتحاناتی که احبای ایران دیده اند دیگر آن
قسم امتحان در عالم واقع نخواهد شد تا شما بدانید
از امتحان بیرون می آیند یا خیر امتحانات یکنوع

fail therein. Trials are not of one kind or two, but the like of those former ordeals which the believers of Iran have witnessed shall not again be seen. By way of illustration I speak: one of those trials was the mischief of Mirza Yahya. Never again shall another Mirza Yahya arise in opposition to the Cause, that it may be seen how the friends would conduct themselves in the face of such a test. It is for this reason that I say the loved ones of Iran are firm and seasoned.

5 [He further said:]

6 Consider, was not the sedition of the Covenant-breakers a grievous sedition? Never again shall such a tumult appear in the world. Yea, the loved ones of Iran have been exposed to trials of this sort, and thereby have been made steadfast and strong. Assuredly the loved ones of the West also shall be subjected to severe tests, yet the trials of the loved ones of Iran were of another order.

7 [Again He said:]

8 I await the appearance of those few souls. Ere long they shall appear.

MNYA.221-222

دو نوع نیست اما نظیر امتحانات گذشته که احبای ایران دیده‌اند دیگر دیده نخواهد شد مثلاً بطور مثال میگویم یکی از آن امتحانات فتنه‌ی میرزا یحیی بود دیگر یک میرزا یحیی دیگر در مقابل امر قیام نخواهد کرد تا شما بدانید که در مقابل امتحان چه خواهند نمود این است که میگویم احبای ایران تمکن دارند

5 باز فرمودند:

6 مثلاً فتنه‌ی ناقضین کم فتنه بود؟ دیگر چنین فتنه در عالم پیدا نخواهد شد بلی احبای ایران در معرض اینگونه امتحان واقع شده‌اند این است که متمکن شده‌اند البته احبای غرب هم در معرض امتحانات شدیده واقع خواهند شد اما امتحانات احبای ایران چیز دیگر بود

7 باز فرمودند:

8 من منتظر ظهور آن چند نفر هستم عنقریب ظاهر خواهند شد

KNSA.163-164

ABU1268

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

1 Whenever you see anyone who deviates to the extent of a needle's eye from the straight path of the Cause of God, who in the name of service or the practice of self-discipline or any other name tries to impress his own views on others, beware; for his purpose is to instill doubt and cause departure from the divine path so that he may acquire a following and form his own group. This departure from the straight path, though negligible at first, will lead after a time to remoteness from the path of guidance. And so from the very beginning any such deviation must be prevented.

2 Of course, anyone who wants to gain a following and create division among the friends will at first resort to one of the divine verses and make himself appear to be sincere and deeply attached to the Faith. Words of humility and sacrifice flow from his tongue so that he may deceive the simple and the

1 هر وقت دیدید کسی بقدر سرسوزنی از جاده‌ی مستقیم امرالله انحراف جست و بعنوان عبادت یا ریاضت یا بهر عنوان دیگر عقیده شخصی خود را بر نفسی دیگر القاء نمود بدانید که مقصودش القاء شبهه و منحرف ساختن از شاهراه الهی است که جمعی بر او بگروند و حزبی بهوای خود تشکیل دهند انحراف از جاده‌ی مستقیم هر قدر در ابتداء ضعیف و غیر قابل ذکر باشد همینکه مدتی گذشت فرسنگها از راه هدایت دور میافتد و از ابتداء باید از آن انحراف ممانعت نمود

2 البته هر کس بخواد مرده و اصحاب فراهم کند و تفرقه در بین احباب اندازد در ابتداء یکی از آیات الهی متمسک میشود و خود را دلسوز امر معرفی میکند و اظهار خلوص و جانفشانی

naive. For example, we repeat the Greatest Name ninety-five times a day. If someone proposes, 'What harm is there in repeating it ninety-six times?' - just once more, or 'We should repeat it twice ninety-five times,' you should know that his purpose is to infiltrate the Cause of God.

- 3 In this Faith there are no hidden mysteries or esoteric allusions. The path of the Cause is straight. I too, in the position of Interpreter, have explained and written whatever was necessary. But the friends must be aware and alert, and eschew the company of such masters of deceit, and if they see someone who has supporters and followers, they must exercise great care and find out what plans are in his heart and what ambitions motivate his mind, since these people have no motive but to infiltrate the Faith.

MNYA.283

مینماید تا دلهای ساده را بر باید مثلاً نه این است که تکبیر اسم اعظم را نود و پنج مرتبه میخوانیم اگر کسی بگوید چه ضرر دارد نود و شش مرتبه یعنی یکی بیشتر تکرار کنیم یا آنکه دو مرتبه نود و پنج بخوانیم بدانید که مقصودش رخنه در امرالله است

3 دیگر در این امر مبارک اسرار و رموزی ناگفته نمانده است جاده‌ی امر مستقیم است منہم آنچه در مقام مبین لازم بود گفته و نوشته‌ام احباء باید بیدار و هشیار باشند از اینگونه ریا کاران پرهیز کنند هر کس را دیدید که هوی خواهان و طرفدارانی چند برای خود - فراهم نموده باید دقت کنید چه آرزویی در دل و چه هوایی در سر دارد زیرا این اشخاص مقصودی ندارند جز رخنه در امرالله .

KNSA.203-204

AB02358

To: Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab
Date: 1904 ca.

- 1 O thou who art firm in the Covenant! Faith and certitude are like a tree in the garden, and praiseworthy deeds and actions mentioned in the Book are like its fruits. Likewise, a lamp must have a brilliant light, and stars must have radiant beams. I beseech God to assist the divine friends to accomplish what is befitting and worthy of the chosen ones, and to spread from those spiritual flowers the fragrance of holiness.
- 2 When any of the friends associate with the heedless ones, they should, with utmost kindness and joy, become the cause of their awareness and the means of their remembrance. Avoidance is of two kinds: One kind is to protect the Cause of God, and this should be done with spirit and fragrance, not with harshness and severity. The other kind stems from harshness, and this is not acceptable.
- 3 As for teaching, it must be carried out with wisdom and accomplished through good nature, good conduct, and kindness. If it becomes conditional upon great requirements, teachers will become rare.

1 ای ثابت بر پیمان ایمان و ایقان مانند شجر بوستانست و اعمال و افعال مدوحه در کتاب بمنابہ ثمر و همچنین سراج را نور ساطع لازم و نجوم را شعاع لامع واجب از خدا خواهم که یاران الهی را بر آنچه لایق و سزاوار اصفیاست موفق فرماید و از آن گلهای روحانی نفعه تقدیس منتشر فرماید

2 و هر یک از یاران چون باهل غرور مأنوس گردد باید بنهایت مهربانی و سرور سبب تنبه او شود و علت تذکر او گردد اجتناب بر دو قسمست یک قسم حفظاً الامر الله است و این باید به روح و ریحان باشد نه به غلظت و شدت و قسمی دیگر از روی غلظت و آن مقبول نه

3 و اما تبلیغ باید بحکمت مجری گردد و به خوشنوی و خوشرفتاری و مهربانی حصول یابد و

اگر چنانچه بشروطی عظیمه مشروط شود مبلغ
قلیل الوجود گردد

- 4 In gatherings that are convened, external conversations should not take place at all. Rather, conversation should be confined to the chanting of verses, the reading of words, and matters pertaining to the Cause of God, such as the exposition of proofs and arguments, clear and evident reasons, and the traces of the Beloved of the worlds. Those who attend such gatherings should, before entering, be adorned with the utmost cleanliness and, turning their attention to the Abha Kingdom, enter in complete humility and submissiveness. During the recitation they should maintain silence, and if someone wishes to speak, it should be with utmost humility, in eloquent speech and fluent expression.

4 و اما در محافل منعقدہ باید بکلی مکالمات
خارجہ واقع نگردد بلکه مصاحبت محصور در
ترتیل آیات و قرائت کلمات و اموری که راجع
بامر الله است باشد مثل بیان حجج و براهین و
دلیل واضح مبین و آثار محبوب العالمین و نفوسیکه
در آنحضرت قبل از دخول باید بنهایت نظافت
آراسته و توجہ بملکوت اہبی نموده در کمال
خضوع و خشوع وارد گردند و در حین تلاوت
صمت و سکوت کنند و اگر نفسی مکالمہ
خواهد باید در نہایت خضوع بنطقی فصیح و
بیانی بلیغ باشد

- 5 And upon thee be greetings and praise.

5 و علیک التّحیّۃ و الثّناء

BRL_MEET.AB#20x

BLIB_Or.08117.075, MKT2.271,
AVK3.092.17x, AVK3.144.08x, AVK3.491.08x

AB02378

To: *Parsi, Khusraw et al., in Poona*

Date: 1904 ca.

- 1 O pure souls! Purity and detachment are attributes of the heart not of the body; they belong to the spirit not to clothing and the raiments with which we adorn ourselves. If a soul becomes attached to this world of dust of what benefit is it, even though his clothes are of silk and rich brocade? One's raiment should be acceptable to the All Merciful, one's clothing should be luminous. All that pertains to the world above is pure and sanctified and all that belongs to this world of dust is impure and defiling if its aim and purpose is not directed to the celestial kingdom.
- 2 Everything that veils us from the one true God, everything that alienates us from the Beloved is blameworthy and reprehensible, but everything that draws us nearer to Him is acceptable and full of praise. Each one of us should meditate and discern things deeply and should shun all that would cause alienation and remoteness. We should be alert to pursue whatever would cause nearness and light.

1 ای جانهای پاک پاکی و آزادگی بدست نه بتن
بجاست نه بجامه و پیرهن انسان اگر آلوده باین
خاکدان گردد جامه اگر پرند و پرنیان باشد چه
فائده و ثمر دهد خلعت باید رحمانی باشد و پیرهن
نورانی گردد هرچه تعلّق بعالم بالا دارد پاک
و مقدّس است و آنچه از این خاکدانست اگر
ثمراتش منتهی بجهان آسمان نگردد آلوده و ناپاک

2 ہرچہ از حقّ دور شوی و از یار مہجور گردی
مذموم و منفور و ہرچہ بدوست نزدیک شوی
مقبول و ممدوح انسان باید نظر نماید و بصر جوید
آنچہ سبب دوریست از آن یزار گردد و آنچہ
واسطہء قرب و نور است باید بآن بیدار شود

3 The peoples of the world are all immersed in this ocean of arrogance and deception and are deprived of the one true God and His good pleasure. They wish for everything except for God. They submit themselves to every sickness and deny the divine remedy. They tread every path except for the path of guidance, they engage in every issue except the remembrance of the one peerless Beloved.

4 Do all within thy power, therefore to awaken these sleepers. Strive to the utmost of thy ability that these heedless ones may be fully conscious, that these alienated souls may be acquainted with the truth and those who have lost their way may find the path of guidance. The eyes of humankind are blind, their ears are deaf and their tongues are dumb. Give sight to blind souls, hearing to the spiritually deaf, eloquence to the mute ones, and life to the dead so that at the threshold of the one true God thou mayest attain the bestowals of the All Merciful and salvation from the world of contingency and in that sacred presence thou mayest approach the Singleness of His being and find thy way to the path of truth.

BRL_CONF2018#02x

3 خلق عالم کلّ مستغرق در بحور این دار غرورند
و از حق و رضایش محروم و مهجور هر چیزی
خواهند جز خدا و هر دردی طلبند بجز دوا در
هر رهی پویند جز سبیل هدی و هر سخنی گویند
بغیر از ذکر دلبر بهمتا

4 پس شما همّتی نمائید و قدرتی بنمائید تا خفتگان
بیدار گردند و بیوشان هشیار شوند بیگانگان
آشنا گردند و گمراهان راه هدی پویند چشمها
کور است و گوشها کر و زبانها گنگ کورانرا
دیده روشن کنید و گنگانرا زبان بگشائید
و کرانرا گوش هوش دهید و مردگانرا زنده
نمائید تا آنکه در درگاه احدیت موفقی بسنوحیات
رحمانیت گردید و در آستان مقدس مقرب
حضرت احدیت شوید از عالم مجاز نجات یافته
بحقیقت پی برید جانتان خوش باد

BRL_CONF2018P#02x, MMK2#097
p.075, YARP2.351 p.283

AB02365

To: Ali Najafabadi, in Tihiran

Date: 1904 ca.

1 O you who are firm in the Covenant! You had written that the government has ordered a court hearing to establish the truth, so that through trial the oppressor may be distinguished from the oppressed. This would be appropriate if the government were not aware of the truth, whereas it is as clear as day and evident to the pillars of the state that the friends of God are the oppressed ones and the others are the oppressors - they have not the slightest doubt about this.

2 The requirement of a hearing is for defense, so that this matter may be forgotten, for the government is compelled to overlook the transgressors and shows consideration to these predatory beasts and fierce animals. They imagine that from these gluttonous, slow-moving pack animals - or in the words of the Qa'im-Maqam, "hay-disturbing, barley-destroying pests" - some harm might arise and an uproar might ensue.

1 ای ثابت بر پیمان مرقوم نموده بودی که حکومت
بجهت احقاق حق امر بمرافعه فرموده تا بسبب
محاکمه ظالم از مظلوم واضح و مشهود شود این
در صورتیست که حکومت مطلع بر حقیقت
نباشد و حال آنکه مثل روز روشن و بر ارکان
دولت واضح و مبرهنست که یاران الهی مظلومند
و سائرین ظالم و ستمکار ابدأ شبهه‌ئی ندارند

2 تکلیف مرافعه بجهت مدافعه است تا این قضیه
فراموش شود زیرا حکومت مجبور بر اغماض از
متعدیانست و از سباع ضاریه و وحوش درنده
ملاحظه دارد و همچو گان کند که از این
یابوهای پرخور کم‌دو بقول قائم مقام فتنه‌ء کاه
آفت جو ضرری حاصل گردد و واویلا بلند شود

- 3 Alas, alas! Glory be to God! It has been proven time and time again that these souls possess nothing but a cloak like Pharaoh's dome and prayer beads like the ropes of the blame-worthy people's sorcerers. Like a nightmare they have fallen upon this poor, despairing nation and become an ill-omened heavy burden. As long as these souls maintain their influence, one must close one's eyes to all virtues.
- 4 In any case, the hearing will be fruitless - do not trouble yourselves. Day and night occupy yourselves with prayers for His Imperial Majesty and His Excellency the Prime Minister, that God may assist them so that the power of justice may prevent the transgressions of scorpions and serpents.
- 5 I pray and implore at the threshold of the One that the just government of His Imperial Majesty may be assisted in restraining and preventing these predatory souls and grazing beasts. And upon you be greetings and praise.
- 3 هیات هیات سبحان الله به کرات و مرات تجر به شده که این نفوس جز طیلسانی مانند قبه فرعون و تسبیحی مثل حبال سحره قوم پرلوم ندارند و بمثابة مرض کابوس بر این ملت بیچاره مایوس افتاده و بار گران منحوس گشته و تا نفوذ این نفوس باقی باید از هر فضائی چشم پوشید
- 4 باری مرافعه بی نتیجه است خود را زحمت مدهید و شب و روز بدعای اعلیحضرت شریاری و جناب وزیر اعظمی مشغول گردید که خدا ایشانرا مؤید فرماید تا قوه عدالت مانع تعدیات عقارب و حیات گردد
- 5 من دعا میکنم و بدرگاه احدیت تضرع مینمایم که حکومت عادلّه اعلیحضرت شریاری مؤید بر ردع و منع این نفوس درنده و بهائم چرنده گردد و علیکم التحیّة و الثناء

LOIR20.173-174

TABN.284, SFI18.277-278

AB02487

To: Yusuf Tabatabai, in Bombay

Date: 1904 ca.

- 1 O God, O Bestower of gifts! You specifically favor with Your mercy whomever You wish among creation. You guide whomever You wish through Your Most Great Bounty and You assist whomever You wish in whatever You wish. Verily You are the Powerful, the Mighty, the All-Generous. O Lord, O Lord! Assist Your servant who is devoted to Your sovereignty, who takes refuge at Your gate, who seeks protection in Your mighty fortress, who clings to Your strong cord, who is attracted to Your manifest light, to serve Your Cause and exalt Your Word and spread Your signs and guide Your creation. Verily You are the Mighty, the Helper, the Confirmer, the All-Merciful, the Compassionate.
- 2 O traveler through the horizons! Throughout his life His Holiness Javad traversed the path of salvation and strived and endeavored until he guided a group to the Divine Law. Day and night, with an illumined countenance, in every gathering he entered, even if by allusion, he made mention of the Truth
- 1 اللهم يا واهب العطايا تختص برحمتك من تشاء من البرايا تهدي من تشاء بفيضك الاعظم و تؤيد من تشاء على ما تشاء انك انت المقتدر العزيز الوهاب رب رب ايد عبدك العاني لسلطنتك الالاند ببابك الملتجئ الى حصنك الحصين والتمسك بجبلك المتين المنجذب الى نورك المبين على خدمة امرک و اعلاء كلمتك ونشر آثارک و هداية خلقک انک انت العزيز المؤيد الموفق الرحمن الرحيم
- 2 ای سیاح آفاق حضرت جواد مدت حیات در سبیل نجات پیود و جهد و کوشش نمود تا آنکه جمعی را بشریعه احدیه دلالت فرمود شب و روز با رخی نورافروز در هر محفلی که وارد شد ولو بتلویح ذکرى از حق نمود و بیانی میفرمود

and offered discourse. Likewise your esteemed father, for several years in Iraq, attained the honor of meeting the Luminary of the horizons and strived to the extent possible in those days to gain God's good pleasure.

- 3 Now it is your turn - you must kindle their lamp and burn away the veils of the people and store up spiritual treasure and seek your daily portion and sustenance from the heavenly table. Travel to India provides great opportunities - if in those regions you engage in explaining the clear verses, open eloquent speech, and expound the mysteries of divine wisdom, be aflame and attracted and enkindled and occupied, take no rest day or night and lay not your head on the pillow of comfort, but rather, like the bird of the meadow, harmonize with the dawn song and morning melody and Iraqi tune and Hijazi strain.

- 4 And upon you be greetings and praise.

و همچنین پدر محترم آنجناب سالهای چند در عراق بشرف لقای نیر آفاق فائز و بقدر امکان در رضای حق در آن ایام میکوشید

3 حال نوبت بشما رسیده باید سراج ایشانرا برافروزی و حجابات خلق بسوزی و گنج روان اندوزی و هر روزی قسمت و روزی خویش از مائده آسمانی طلبی سفر هندوستان اسباب عظیمیست اگر در آنصفحات ببیان آیات بینات پرداززی نطق فصیح بگشائی و بیان اسرار حکمت ربّانی نمائی پرشعله باشی و منجذب و افروخته باشی و مشغول شب و روز آرام نگیری و بر بالین راحت سر نهی بلکه مانند مرغ چمن باواز سحرگاهی و نغمه صبحگاهی و آهنگ عراقی و ترانه حجازی دمساز شوی

4 و علیک التّحیّة و الثّناء

MKT9.012, MJMJ3.009, MMG2#088
p.098

AB02600

To: Baha'is of Faridan et al.

Date: 1904 ca.

- 1 O friends of God! Give praise unto Him that the eyes of His loving providence have been fixed on you and that ye have become the manifestations of the bounties of the one true God.
- 2 Ye have become illumined by the lights of guidance and refreshed and enlivened by the outpouring of the clouds of His providence. Observe the blessings that surround you in this meadow, bounties, which like the breezes of the all-highest paradise have made the field of existence verdant and fresh. Each and every one of you has a soul like unto a tree of paradise.
- 3 Even though this manifest light has not yet been reflected fully in the palpable world and its virtue is as yet unknown in the visible realm ere long shall everything both high and low alike receive a portion from it and it will soon be evident that the Mystery of existence has revealed this bounty and each of the friends has become a shining luminary in the horizon of glory.

1 ای یاران الهی شکر کنید خدا را که مورد نظر عنایت شدید و مظهر الطاف حضرت احدیت

2 از پرتو هدی روشن گشتید و برشحات سبحان عنایت پر طراوت و لطافت اندر این گلشن فیض عظیم را ملاحظه نمائید که مانند نسیم بهشت برین این کشتزار را سبز و خرم نمود و هریک آن نفوس را از اشجار جنت فرمود

3 هر چند این موهبت هنوز چنانکه باید و شاید در معرض شهود جلوه گر نگشته و قدرش معلوم نیست اما عنقریب فراز و نشیب عالم از این نور مبین بهره و نصیب گیرند آن وقت معلوم و مشهود شود که سر وجود چه موهبتی در عرصه شهود ظاهر فرمود و هریک از یاران

مانند مه تابان در افق عزّت جاودان رخشنده و
درخشنده و ظاهر و عیان گردند

- 4 I swear by that bright countenance of His and that beautiful brow, ye are so adorned that the pearls and jewels of your crowns shall gleam across the centuries and ages of the future. Render thanks unto God.

4 قسم بآن روی روشن و جبین ساطع بنور مبین
تاجهائی بر سر نهاده‌اید که گوهر و لآلی آن
اعصار و قرونرا روشن و منور نماید شکر کنید
خدا را و علیکم التحیّة والثناء

INBA87:155, INBA52:152, MMK2#138
p.103, MMK3#261 p.186

AB02588

To: Shah Bagum daughter of Mishkin-Qalam et al., in Isfahan
Date: 1904 ca.

- 1 O relatives of his honor Mishkin! His honor Mishkin-Qalam is present and observing, and like a rare student with a drawn sword, he requests the writing of this letter, while I am extremely weary since from morning until now I have hurried to five or six places and met with many people, and from so much talking my body has become weak. But praise be to God, the love of the friends and companions is the cause of the exhilaration of heart and soul and the strength of body and spirit. With perfect joy and exhilaration I undertake writing this letter.

1 ای منتسبین حضرت مشکین جناب مشکین قلم
حاضر و ناظر و مانند محصل نادر با سیف شاهر
و خواهش نوشتن این نامه میفرماید و من در
نهایت فتور زیرا از صبح تا بحال به پنج شش
مکان شتافته و ملاقات با جمعی کرده از بس
گفتگو نموده‌ام سستی در جسم حاصل گشته
ولی الحمد لله محبت یاران و دوستان سبب نشئهء
دل و جانست و قوت جسم و روان در کمال
بشاشت و نشئه بخریر این ورقه پرداختم

- 2 His honor Mishkin-Qalam, whenever he becomes downhearted, remembers you and involuntarily, like an overflowing cup, becomes the cause of happiness and joy of the righteous ones, and never forgets you, and always at the Sacred Threshold begs confirmation for you, that God willing, as is befitting and proper, you may be adorned with divine counsels and exhortations among the people and associate with divine characteristics and qualities.

2 جناب مشکین قلم هر وقت دلتنگ میشوند بیاد
شما می‌افتند و بی‌اختیار مانند جام سرشار سبب
فرح و سرور ابرار می‌گردند و ابداً شما را فراموش
نمینمایند و همواره در آستان مقدّس طلب تأیید
از برای شما میکنند که انشاءالله چنانکه باید و
شاید بطراز نصایح و وصایای الهیه در بین خلق و
به خلق و خوی حق محشور باشید

- 3 His honor Mirza has endured much hardship and countless difficulties. Now you must think about becoming the cause of joy and delight to his heart and soul, and his happiness lies in your spirituality and radiance and godliness and steadfastness and servitude at the Sacred Threshold. And I too beseech such from the grace and generosity of the Lord of existence. And upon you be the Most Glorious Glory.

3 جناب میرزا زحمت بسیار کشیده‌اند و مشقّت
بیشمار حال باید شما در فکر این باشید که سبب
فرح و سرور قلب و جان او گردید و شادمانی
او به روحانیت و نورانیت و ربّانیت و استقامت
و عبودیت شما باستان مقدّس است و من نیز از

فضل و جود سیّد وجود چنین استدعا دارم و
علیک و علیکم البهاء الابهی

DUR4.495

AB02525

To: Nasrullah Baqiruf, in Tihiran

Date: 1904 ca.

¹ O thou who art firm in the Covenant! A few days ago a letter was submitted, and now Jinab-i-Za'ir, with shining determination and firm desire, requested that this letter be written. There was no choice but to write it. This jest is but an excuse, otherwise my desire is such that I would write a letter every moment, pen an account to you with every breath, and whenever I think of you, I would beseech assistance and bounty, and seek grace and mercy. Those brothers were and are manifestations of the bounty of the Lord. And each one who ascended to the horizon of glory shines forth and is visible in the zodiac of the Sun of Truth. In any case, be assured that I beseech confirmation for you from the Divine Unity in every respect, so that success may be your companion and grace and bounty may encompass from all bounds.

¹ ای ثابت بر پیمان ایامی چند پیش از این نامه‌ئی تقدیم شد و حال جناب زائر با عزمی باهر و طلبی صارم خواهش تحریر این مکتوب نمودند چاره جز نگاشتن نه و این مزاح بهانه است والا مرا آرزو چنان که در هر دمی نامه‌ئی رقم نمایم و در هر نفسی بشما حسب حالی بنگارم و هر وقت بیاد تو افتم استدعای عون و عنایت نمایم و طلب فضل و رحمت کنم آن اخوان مظاهر عنایت حضرت یزدان بوده و هستند و هر یک که بافق عزّت عروج نمودند در منطقه البروج شمس حقیقت طالع و لا تأخذ باری مطمئن باش که از هر جهت تأییدت را از حضرت احدیّت استدعا نمایم تا آنکه توفیق رفیق گردد و فضل و جود از جمیع حدود احاطه نماید

² O kind Lord! Make this faithful servant a bright candle and make this speaking servant a witness in gatherings, so that in the assemblies of the friends, through mention of that Kind Beloved, he may bestow spirit and fragrance upon those present. O God! Keep this household protected and preserved under the wing of Thy protection, and in both worlds make this family supported by endless favors. Thou art the Compassionate, Thou art the Bestower, and Thou art the Kind Lord. My Lord! My Lord! Make this family exalted in station, brilliant in traces, manifest in glory, a revealer of mysteries, successful in this first life, confirmed in the next life, attracted to Thy Most Glorious Kingdom. Verily Thou art the Generous, the Mighty, the Powerful, the Bestower.

² ای خداوند مهربان این بندهء صادق را شمع روشن کن و این عبد ناطق را شاهد انجمن نما تا در محافل یاران بذکر آندلبر مهربان حاضران را روح و ریحان بخشد ای یزدان این خاندان را در ظلّ جناح حمایت محفوظ و مصون دار و این دودمان را در دو جهان مؤید بالطاف بی پایان کن توئی حنان و توئی متان و توئی خداوند مهربان ربّ ربّ اجعل هذه العائلة عالية المنار لامعة الآثار يادية الفخار كاشفة الأسرار موفقة في النشئة الأولى مؤيدة في النشئة الأخرى منجذبة الى ملكوتك الابهی انک انت الکریم العزيز المقتدر الوهاب

MKT5.164

ABU1368

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

- 1 Once a poor Arab was weeping and wailing in the wilderness while tending to his dying dog. A passerby asked the reason for his grief. The Arab replied: 'This animal has always been my companion; whether at home or on the road he has faithfully guarded me against danger, and now he is dying of starvation in this barren wilderness and I am left utterly powerless to save his life.'
- 2 The passerby, who himself lacked provisions for his own journey, felt pity for the poor Arab, and wishing to be of some help began to console him: 'It is not right that you should shed so many tears, moaning and groaning over this dying animal.'
- 3 The Arab's lament grew louder: 'But this is not an animal, this is a trained dog who has been my constant companion, accompanying me on all my travels. It has performed good and faithful service and has rescued me many a time from life-threatening danger.'
- 4 In short, he enumerated a list of extraordinary qualities to describe his loving companion. These expressions were so moving that the passerby too began to weep. After about an hour the traveller prepared to take his leave. As he stood up, he leaned his hand against the Arab's travelling bag. As he pressed on the bag he heard a crackling noise, so he asked the Arab what he had in the bag. The Arab replied, 'It is the dried bread for my journey.'
- 5 'Why do you not give some of it to this dying animal?' asked the traveller. Insulted, the Arab stared at him and exclaimed, 'I said I loved the dog, but not enough to share my own bread with him!'

1 در بیابانی یکنفر عرب مسکین در بالین کلب معلم خود گریه و زاری مینمود راهگذری رسید و علت بیقراری از او - پرسید در جواب گفت این حیوان انیس و مونس من بود و در سفر و حضر پاسبانی مینمود والحال در این بیابان بی آب و علف از گرسنگی میمیرد و منم راه بجایی ندارم

2 مسافر پیچاره هم توشه‌ی راهی نداشت و بحال عرب رقت آورد ناچار زبان به نصیحت گشود که برای مردن سگ اینهمه زاری و بیقراری - سزاوار نیست

3 صدای ناله‌ی عرب بیشتر شد که هیات این سگ نیست کلب معلم است همسفر و همدم دائمی من است خدمات برجسته در عالم وفاداری ابراز نموده و از مخاطرات جانی مرا نجات داده است

4 خلاصه هنرهای بیشمار برای انیس و مونس خود شمرد بحدیکه راهگذر را برقت آورد چنانکه بر حال او گریست ، ساعتی بدین منوال گذشت سپس راهگذر برخاست راه خود را پیش گیرد ، در هنگام بلند شدن دست خود را بر کوله بار عرب تکیه داد همینکه فشاری وارد آورد صدای خرد شدن بگوشش رسید پرسید که در این انبان چیست عرب گفت این نان خشک زاد راحله من است

5 راهگذر گفت چرا از این نان باین حیوان نمیدی؟ عرب را از این سخن خوش نیامد ، بر او خیره شد گفت او را اینقدر هم دوست ندارم که از نان خود باو بدهم

MNYA.281-282, STAB#026

KNSA.202 (371)

ABU1361

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

- 1 In Baha'i philosophy, luck is the same as divine confirmation, which is ceaseless and continuous, never subject to interruption or suspension. It is not limited to some to the exclusion of others. The capacity for its manifestation must be created. Showers of divine bounty and confirmation are always falling; if any spot experiences a suspension or delay, other areas shall receive these effusions. The clouds of divine bounty bestow blessings on all. It is sanctified of exclusivity. The significant point is that he who sows a seed or plants a sapling becomes the recipient of bounty, he becomes the possessor of good fortune, otherwise he remains deprived. The sun of mercy is eternal and ever-abiding; it is not specific to some. The loved ones of God must strive to become worthy of divine confirmations.
- 1 بخت در عجب دیانت بهائی همان تأیید است و تأیید همواره متتابع است انقطاع و انفکاک ندارد منحصر به بعضی دون بعضی نیست ، استعداد وصول تأیید را باید فراهم نمود ، باران عنایت و رحمت الهی همیشه میبارد اگر در نقطه‌ای تعطیل و تعویق افتاد در نقاط دیگر فیض خود را می‌بخشد ، سیلاب عنایت الهی فیض بعموم میبخشد خصوصیات نمی‌شناسد ، منتی این است که هر کس تنگی بینشاند و یا نهالی بنشانند او مشمول عنایت است او خوشبخت است والا محروم است آفتاب فیض ابدیست سرمدیست مخصوص کسی نیست احبای الهی باید بکوشند تا مشمول عنایات الهی گردند
- 2 Misfortune has no true existence. It is simply deprivation of divine bounty. Darkness is the absence of light, otherwise darkness has no outer reality. Darkness should be eliminated through the light of the recognition of God.
- 2 . بدبختی وجود خارجی ندارد بدبختی محرومیت از فیض است ظلمت فقدان نور است ظلمت وجود خارجی ندارد ظلمت را پید بنور عرفان منهدر نمود ،
- 3 For example, a storm is a universal blessing. It is a prelude to cool and temperate weather. It is one of nature's features, an essential part of natural phenomena. However, if it strikes a ship which is incapable of resisting its force, this is not due to the ship's misfortune. The storm did not come to sink the ship but to follow its own natural course. Now, the more substantial and sturdy the ship, the better it can endure the force of the storm. Tests of the world of nature are of the same kind.
- 3 مثلاً طوفان فیض عمومی است ، مقدمه‌ی هوای لطیف است از لوازم طبیعت است وجودش لازم است اگر تصادف با کشتی نمود و کشتی مقاومت نتوانست این نه از بدبختی است طوفان محض غرق کشتی نیامده بود بلکه سیر طبیعی خود را انجام میداد بلکه هر قدر کشتی قوی و محکم باشد بهتر مقاومت مینماید ، امتحانات در طبیعت بهمین منوال است
- 4 So good fortune, or luck, is the ceaseless bounty of God, and misfortune is a chance event that represents its absence. Praise be to God that all of you are fortunate. What fortune is greater than divine knowledge? What fortune is greater than the love of God, which is the source of all divine effusions?
- 4 پس خوشبختی فیض دائمی الهی است و بدبختی تصادفی است از فقدان آن . الحمدلله شما همه خوشبخت هستید چه سعادتی بالاتر از عرفان الهی چه سعادتی بالاتر از محبت الله که همه فیوضات الهی در ظل آن است

MNYA.404

KNSA.292-293

AB02705

To: Mahbubi, Ruha et al., in Isfahan

Date: 1904 ca.

- 1 O family of that one near to the Divine Threshold! The revered Sadiq, the agreeable father, has written a letter to Mishkin and in sweet terms has requested the writing of this missive. How loving is this father who made no request for himself but separately asked for a letter for each one of you. However, since Mishkin considered the great difficulties and endless preoccupations, he was content with a single letter for the five souls. Although it is one letter, since its expressions spring from the feelings of a yearning heart, it has the effect of a thousand letters.

ای خاندان آن مقرب درگاه کبریا حضرت
صادق پدر موافق بجناب مشکین نامه‌ئی مرقوم
نموده‌اند و بعبارتی نمکین خواهش نگارش این
رقیمه فرموده‌اند این پدر چه قدر مهرپرور است
که از برای خود خواهشی ننموده لکن برای
هر یک از شما جداگانه نامه‌ئی رجا فرموده
اما جناب مشکین چون نظر بکثرت مشقات
کثرین فرمودند که مشغولیت بی حد و حصر
است لهذا قناعت بنامهٔ یگانه بنفوس پنجگانه
فرمودند هرچند یک مکتوبست ولی چون
عبارتش منبعث از حسیات قلب مهجور است
حکم هزار نامه دارد
- 2 The purpose is that you are the family of that illustrious person and saplings in the garden of hope of that unique soul. You must arise to fulfill the requirements of this virtue and carry out whatever befits this gift. Therefore it is fitting that each of you today in the gathering of the merciful ones be like a cup overflowing with the wine of the love of God, for the days of life end in death and no trace remains of the pleasure of this world full of trials and pains. The lit candle and the extinguished lamp may both appear bright, but one spreads radiant lights while the other vanishes and perishes in the darkness of loss.

مقصود اینست که شما دودمان آن شخص
جلیلید و نهالهای باغ امید آن نفس فرید باید
بلوایم این منقبت قیام نمائید و آنچه سزاوار این
موهبت است مجری دارید لهذا شایان چنان که
هر یک امروز در انجمن رحمانیان مانند جام
لبریز از صهبای محبت الله سرشار باشید زیرا ایام
حیات منتهی بوفات گردد و اثری از خوشی
این جهان پر محن و آلام نماند شمع روشن و
سراج خاموش هرچند هر دو صبح نمایند ولیکن
آن یک انوار ساطع مبدول نمود و این یک در
ظلمات خسران محو و نابود شد
- 3 And upon you be greetings and praise.

و علیکن و علیکم التّحیّة و الثّناء

DUR4.494

AB11848

To: Baha'is of Ishqabad

Date: 1904 ca.

1 O friends of Abdul-Baha! His honor Diyaullah arrived in the White Land and for some time was present as a pilgrim at this blessed spot with utmost humility and submissiveness. Now as he intends to return, he requested the writing of this letter to confirm and prove that the divine friends have a faithful companion and are holding fast to the firm cord. In truth, he possesses utmost sincerity and holds fast to the explicit command. Therefore his humility and supplication at the peerless threshold of the Lord is accepted and every prayer he has offered for the friends of God will be answered.

2 In this time the affliction of cholera has encompassed all regions of Iran, that perchance the heedless might become aware. But what use, for the reproofs of the All-Loving Lord have no effect on hard rock, as He says: "Then your hearts became hardened after that, being like stones or even harder." If one who daringly disobeys is capable of awakening, there is no fear, but when rebellion and refusal to awaken exist together, the matter is very difficult. That is divine wrath, just as the Covenant-breakers fell into this pit of abasement and never awakened. But you must pray that perhaps those overcome by self and passion might become remorseful and regretful. They are captives and abject, and in the grip of the evil self's aggression, afflicted with chains and fetters. One must show mercy to them and pray that perhaps the sea of grace might surge powerfully and the least bit of awakening occur in these abased souls, that they might be saved from error.

3 And upon you be greetings and praise.

1 ای یاران عبدالبهاء جناب ضیاءالله به ارض بیضاء وارد و چندی در نهایت خضوع و خشوع در این بقعه مبارکه زائر و حاضر بود حال چون عزم رجوع نمود خواهش تنیق این تمیق کرد تا ثابت و محقق نماید که یاران الهی را رفیق و فیقت و متمسک بجمل وثیق فی الحقیقه در نهایت خلوص است و متمسک بامر منصوص لهذا عجز و نیازش در درگاه پروردگار بی انباز مقبول و هر دعائی که در حق احبای الهی نموده مستجاب خواهد گشت

2 در این اوان آفت وبا جمیع بلدان ایران را احاطه نمود که شاید انتباهی از برای غافلان حاصل گردد ولی چه سود که زواج رب و دود در صخر جلود تأثیر ندارد چنانچه میفرماید ثم قست قلوبکم من بعد ذلک فہی کالحجارة او اشد قسوة انسان متجاسر بعضیان اگر قابل انتباه باشد خوفی نیست ولی باوجود طغیان و امتناع انتباه کار بسیار مشکل است آن غضب الهیست چنانچه ناقضان در اینجا خذلان افتادند و ابداً منتبه نگشتند ولی شما دعا نمائید که شاید مغلوبان نفس و هوی نادم و پشیمان گردند اسیرند و حقیرند و در دست تطاول نفس شریر مبتلای سلسله و زنجیر باید بر ایشان رحم نمود و دعا کرد شاید بحر عنایت موجی شدید زند و اقلّ قلیل در این نفوس ذلیل انتباه حاصل گردد و از اشتباه نجات یابند

3 و علیکم التحیة و الثناء

TISH.042-043

AB02711

To: Qazvini (Samandar), Shaykh Kazim et al.

Date: 1904 ca.

- 1 O two teachers of God's Cause! His Holiness Haji Nabil has praised and commended your teaching classes most highly, saying that you arrange gatherings for exposition and present divine proofs and arguments with the most wonderful explanation, and a group of newcomers to God's garden are growing and developing from the stream of divine knowledge. This news brought great joy, and it is fitting that each true believer who is characterized by knowledge and exposition should train others who will become the cause of guiding people and gain proficiency in establishing proof and evidence.

ای دو مبلّغ امر الله حضرت حاجی نبیل نهایت تعریف و توصیف از درس تبلیغ شما نموده‌اند که محفل بیان آراسته و حجج و براهین الهی بابدع تبیان بیان میشود و جمعی از نورسیدگان باغ الهی از جویبار عرفان نشو و نما مینمایند این خبر بسیار سبب مسرت شد و سزاوار چنین است که هر یک از احباب حقیقی که بصفت عرفان و تبیان متصفند جمعی را تربیت نمایند که آنان سبب هدایت خلق شوند و در اقامه حجت و برهان ید طولی جویند
- 2 For in this time throughout all parts of the world there are many seekers but no teachers to be found, and these seekers do not have such thirst that they would leave their homeland and travel a thousand leagues to hear the divine call and listen to the proof of the Merciful Manifestation, for they are weak. However, if someone from among the teachers goes to those regions, through the attractive power of the love of God they can train and guide souls and become the cause of saving those drowning in the sea of error, and win the ball of precedence from this field of bounty.

2 زیرا این زمان در جمیع اطراف جهان طالب بسیار ولی مبلّغ غیرموجود و این طالبان چندان عطشی ندارند که وطن خویش را ترک کنند و هزار فرسنگ پیمایند تا ندای الهی شنوند و برهان ظهور رحمانی استماع نمایند زیرا ضعیفند اما اگر نفسی از مبلّغین بانصفحات رود بقوه جاذبه محبت الله تواند که تربیت نماید و نفوسی را هدایت کند و سبب نجات مستغرقین بحر ضلالت گردد و گوی سبقت را از میدان این موهبت بریاید
- 3 In any case, Abdul-Baha derived the utmost joy and delight from hearing this news. I hope that all youth will strive to acquire proofs and evidence and will soon become the cause of guiding the misguided and reviving dead hearts, so that like Israfil and the inspiration of Gabriel they may breathe eternal life into human temples. And upon you both be greetings and praise.

3 باری عبدالهّاء از استماع این انباء نهایت روح و ریحان حاصل نمود امیدوارم که جمیع جوانان بتحصیل دلائل و برهان بکوشند و عنقریب سبب هدایت گمراهان و احیاء قلوب مردگان گردند تا مانند اسرافیل و تلقین جبریل حیات ابدیه در هیاکل بشریه بدمند و علیکما التحیه و الثناء

AHB_118BE #08-09 p.01, YQAZ.123,
YQAZ.259-260

AB02675

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1904 ca.

- 1 O you who are firm in the Covenant! Beseech God that you may be, in all degrees, a servant of the Lord of Bounties, and a partner and participant in servitude at the Divine Threshold with 'Abdu'l-Baha. 1 ای ثابت برپیمان از خدا بخواه که در جمیع مراتب خادم ربّ المواهب باشی و در عبودیت درگاه الهی شریک و سهم عبدالبهاء
- 2 A disagreement concerning inheritance has arisen among the Afnan. I hope that you, together with His Holiness the Confirmed One, will be confirmed in resolving this disagreement and will, with high endeavor, settle this matter. For it weighs heavily upon me that in this matter divergent thoughts should arise among the Afnan. To God belongs the inheritance of the heavens and earth. Soon the inherited property will be scattered and dispersed, but grief and sorrow will remain. Therefore it is better that all should close their eyes to this inheritance and strive for love, affection and unity. This remains and endures, while all else is like a mirage of vain imaginings in wilderness and desert. 2 در میان افنان از جهت میراث اختلافی واقع امیدوارم که آنجناب با حضرت مؤید مؤید بر رفع این اختلاف شوید و این امر را بهمت بلند تمسیت دهید زیرا بسیار بر من گرانست که در اینخصوص در بین افنان تباین افکار حاصل گردد و لله میراث السموات و الأرض عنقریب مال موروث متفرق و مبثوث گردد و لکن حزن و اکدار برقرار ماند پس بهتر آنست که کل چشم از این میراث پوشند و در الفت و محبت و یگانگی کوشند آن باقی و برقرار است و مادون آن مانند سراب اوهام بادیه و قفار
- 3 The Center of Violation stole all the Divine trusts that were specifically entrusted to this servant. Of a thousand, not one has been returned, and to this day they remain under the usurpation of that unjust one. Although each of these trusts was, to 'Abdu'l-Baha, greater than the kingdom of earth and heaven, yet to this day I have remained silent and have not uttered a word, for I observed that it would cause disgrace among strangers. I have suffered greatly, been deeply affected, burned and wept. Despite all this I said nothing. It is therefore obvious how the Afnan and the loved ones of God should conduct themselves regarding the inheritance of worldly goods. 3 مرکز نقض امانات الهیه که مخصوص باینجبد بود کل را سرقت نمود از هزار یکی اعاده ننمود و الی الآن در تحت اغتصاب آن بی انصافست باوجود آنکه هر یک از آن امانات در نزد عبدالبهاء اعظم از ملک ارض و سموات ولی الی الآن سکوت نمودم و نفسی برنیاوردم زیرا ملاحظه کردم که سبب رسوائی در میان بیگانگانست و بسیار صدمه خوردم و متأثر شدم و سوختم و گریستم باوجود این هیچ نگفتم دیگر معلومست افنان و احبای الهی در میراث اموال دنیوی چگونه باید سلوک و حرکت نمایند
- 4 Upon you both be greetings and praise. 4 و علیکما التّحیّة و الثّناء

ABCC.053

INBA84:289

AB12236

To: Nargis Khatun Dhabih, in Tihiran

Date: 1904 ca.

1 O handmaid of God! That which thou hadst written was received and perused, and hearts were gladdened by thy steadfastness in the love of God. That family, from the very inception of the Cause of the Lord of all being, entered the Paradise of good-pleasure and hastened beneath the shadow of the All-Merciful. They were left bereft and homeless, and wandered, dazed and distraught, in the wilderness of love. Every manner of affliction did they endure. Wherefore are they, at the Sacred Threshold, numbered among the honoured and accounted among the esteemed.

2 Unto the near-drawn handmaid of God, Munavvar Khanum, and the respected handmaid of God, Ishraqiyyih Khanum, extend, on behalf of 'Abdu'l-Baha, the utmost loving-kindness. I beseech God that they may at every moment be enabled to render some new service. That care and solicitude which thou hast shown unto the son of the martyr, the honoured Aqa 'Azizullah, and Aqa Valiyu'llah, hath become the cause of joy unto the hearts of the Concourse on high. Jinab-i-Amin ever extollet to the uttermost the family of 'Attar, declaring that in truth they are steadfast and firm, fruitful and flourishing, and worthy of unnumbered favours and infinite loving-kindness. Upon thee be greeting and praise.

3 He is God.

4 O handmaid of Truth! His Eminence Dhabih-i-Jalil, while in 'Iraq, was in the utmost harmony and fellowship with 'Abdu'l-Baha, a companion unto Him at even and at dawn. Wherefore is He boundless in His loving-kindness unto that family and cherisheth for them an affection without end. It is hoped that from out that lineage there shall arise blessed souls, both men and women. Nor is this far from the grace of my Lord. Upon thee be greeting and praise.

1 ای امة الله آنچه مرقوم نموده بودید ملحوظ افتاد و از استقامت شما بر محبت الله قلوب محظوظ گردید آنخاندان از بدایت امر حضرت یزدان داخل در جنت الرضوان شدند و بظل حضرت رحمن شتافتند بی سر و سامان شدند و در صحرای عشق سرگشته و حیران گشتند از هر قبیل مصیبتی تحمل نمودند لهذا در آستان مقدس منسوبان محترمند و محسوبان مکرم

2 امة الله المقربة منور خانم و امة الله المحترمة اشراقیه خانم را از قبل عبدالبهاء نهایت مهربانی مجری دار از خدا خواهم که هر دم بخدمتی جدیده موفق گردند آنچه شما در مواظبت ابن الشهد جناب آقا عزیزالله و آقا ولی الله مجری داشته اید سبب سرور قلوب ملا اعلیست جناب امین همیشه نهایت ستایش را از خانواده عطار مینمایند که فی الحقیقه راسخند و ثابت و مشرند و نابت و مستحق عنایت و الطاف بی پایان و علیک التحیة و الثناء ع

3 هو

4 ای امة الحق حضرت ذبیح جلیل در عراق با عبدالبهاء در نهایت وفاق همدم عشی و اشراق بود لهذا بان خاندان بی نهایت مهربانست و تعلق بی پایان دارد و امید چنانست که در آن دودمان نفوس مبارکی از رجال و نساء مبعوث گردند و لیس هذا من فضل ربی ببعید و علیک التحیة و الثناء

INBA85:344a

AB02995

To: Massud Effendi (Halab), in Aleppo

Date: 1904 ca.

- 1 O kind friend, your noble letter was read with utmost joy, and its gracious contents brought the greatest gratitude and happiness. There is a saying that "correspondence is half of union," but this yearning one considered this communication as the very essence of meeting. I became so pleased and happy.

۱ ای یار مهربان دستخط شریف بکمال سرور
ملاحظه گردید و از مضمون لطیف نهایت
ممنونیت و شادمانی حاصل گشت در مثل است
المکاتبة نصف المواصله ولی این مشتاق مخیره را
عین الملاقات ملاحظه نمود از بسکه خوشنود و
مسرور شدم
- 2 His Honor our respected brother Muhsin Effendi is passing his days in complete success and joy, and this verse describes his condition: "I had given up hope in the days of life, but the pure intention of the holy ones of the age accomplished something." Hafiz says "No one can capture the Phoenix - put away your snare," but His Honor Muhsin Effendi has caught both the Simurgh and the Phoenix in his trap. Observe how, through divine assistance and favor, what joy and success he is experiencing in this prison confine of Babakard. This is none other than divine grace. If you come to visit, you will observe what circumstances prevail.

۲ جناب اخوی محترم محسن افندی در نهایت
کامرانی و شادمانی ایامی میگذرانند و این بیت
را بلسان حال میخوانند دل برگرفته بودم از
ایام عمر لیک کاری بکرد همت پاکن روزگار
حافظ گوید عنقا شکار کس نشود دام باز
چین ولی جناب محسن افندی سیمرغ و عنقا
بدام آورده ملاحظه نما که به عون و عنایت
ربانی بابا کرد دراین تنگای زندانی چه شادمانی
و کامرانی میفرماید این نیست مگر از فضل الهی
اگر تشریف بیاوری مشاهده خواهی نمود که
چه اوضاعیست
- 3 Jalalu'd-Din Rumi says: "One hand holding the wine cup and one hand in the beloved's tress, I long to dance in the midst of this field." His Honor Muhsin Effendi is in this dance and joy. The choice is now yours. Not yet free from the first ecstasy and rapture, he is thinking of a new feast prepared and a pleasure arranged - that is, for [Tahsin] Effendi too there will be such joy and delight. May God grant success. If you too have a desire, the loving brother is ready and prepared. The choice is yours.

۳ جلالالدین رومی میگوید یک دست جام باده و
یک دست زلف یار رقصی دراین میانه میدانم
آرزوست جناب محسن افندی در این رقص و
طربست دیگر اختیار با شماس هنوز از وجد و
طرب اول فارغ نشده در فکر بساط جدیدی مهنا
و عیشی میباشد یعنی از برای [تحسین] افندی نیز
عیشی و طربی چنین خواهد خدا موفق نماید اگر
شما را نیز آرزویی برادر مهرپرور حاضر و میباشد
دیگر اختیار با شماس
- 4 And upon you be greetings and praise, and He provides for whomever He wishes without measure.

۴ و علیکم التحیه و الثناء و یرزق من یشاء بغیر
حساب

MSHR3.256

AB11381

To: *Umid Company, in Ishqabad*

Date: 1904 ca.

1 O my spiritual friends! Among the greatest means of achieving modern advancements, the prosperity of nations, and the civilization of the peoples is the establishment of companies for commerce, industry, and other sources of wealth, inasmuch as a company is a symbol of oneness, unity, and harmony in the Cause of God. It is most difficult for humankind to succeed in anything singly, but when an assemblage is formed and a company established, the members will be enabled jointly to accomplish great tasks. Consider, for instance, an army. If each soldier were to enter into combat singly, he would be fighting with the force of one man, but when a troop is formed, each member of that troop resisteth with a thousand-fold power, for the power of a thousand individuals is converged upon one point. It is the same in other matters.

2 However, every business company should be established on divine principles. Its foundations should be trustworthiness, piety, and truthfulness, in order to protect the rights of the people and to become, as day followeth day, a magnet of fidelity, so that the confirmations of the All-Glorious may be unveiled. Moreover, a legitimate company must needs exert all within its power to safeguard the rights of the people in all matters, whether great or small, and to administer the affairs of the company with the utmost perfection, uprightness, and care. If it be so conducted, that company, beyond a shadow of a doubt, will become the embodiment of blessings, and that assemblage will attract the confirmations of the Lord of all bounties and, safe under the protection of the Greatest Name, will remain shielded from every misfortune.

3 Upon you be greetings and praise.

1 ای یاران رحمانی من اعظم وسائل ترقیات عصریّه و معموریت ممالک و مدنیّت امم تاسیس شرکتها در تجارت و صنعت و سائر مواد ثروتست زیرا شرکت آیتی از وحدت کلمه و اتحاد و اتفاق در امر الهیست نوع بشر منفرداً بسیار مشککست که بر امری موفق گردد و لکن چون انجمنی تشکیل شود و شرکتی تأسیس یابد بالاتفاق موفق بتمشیت امور عظیمه گردند مثلاً سپاه اگر هر کدام منفرداً جنگ نمایند هر یک بقوه واحد محاربه نمایند و چون فوج تشکیل شود هر یک از افراد این فوج بهزار قوت مقاومت کند زیرا قوت هزار نفس در نقطهئی اجتماع کند و همچنین سائر امور

2 ولی تأسیس هر شرکتی باید بر مبادی الهی باشد اساسش امانت و دیانت و صداقت گردد تا حقوق جمیع ناس محافظه نماید و روز بروز مغناطیس امانت سبب شود و تأییدات ربّ العزت رخ بگشاید و همچنین شرکت مشروعه باید که آنچه در قوه دارد در حفظ حقوق جزئی و کلی [خلق] مجری دارد و امور شرکت را بنهایت اتقان و درستکاری و صیانت اداره نماید چون چنین گردد شبهه نیست که آن شرکت مظهر برکت شود و آن انجمن مغناطیس تأیید حضرت ذوالمنن گردد و در صون حمایت اسم اعظم از جمیع آفات محفوظ و مصون ماند

3 و علیکم التّحیّة و الثّناء

BRL_SOCIAL#210, BRL_TRUST#50x, COC#2062x

BRL_DAK#0805, COMP_TRUSTP#51x

AB02925*To: Baha'is of Malik Kandi et al.**Date: 1904 ca.*

- 1 O peerless Lord! Assist the friends of 'Abdu'l-Baha and show generosity to the sinners. Adorn the feast of forgiveness and bestow the cup of grace and bounty. Grant refuge and shelter to the helpless and wandering ones and make them aware. Be their helper and protector so that every captive and poor one may receive a portion and share from Thy table of bounties. Thou art the Powerful and Mighty, and Thou art the Giver, the Bestower, and the Kind One.
- 2 O divine friends! The days of tests have raised their pavilion with utmost majesty at the pole of contingent existence, and every weak one in faith has lost himself through intensity of fear and cast himself into the pit of utter abasement. Steadfastness and firmness on such a day are accepted and praiseworthy, and attention and devotion and supplication in such days are beloved. Until fierce winds and powerful storms and tempests blow, the firm tree cannot be distinguished from the unstable one. If a tree withstands the whirlwind, its firmness and rootedness become evident and manifest; otherwise, in times of calm even palm shoots appear full of glory and majesty.
- 3 The hope from the bounty of the Glorious Lord is such that the divine friends in these severe days will, with perfect wisdom, manifest such strength of heart that all the people of the world will be astonished.
- 4 And upon you be greetings and praise.

1 ای خداوند بیمانند یاران عبدالبهاء را یاورى كن و نگاهكارانرا بزرگواری نما بزم غفران بیارا و جام فضل و احسان بخش پیچارگان و آوارگان را ملجأ و پناه ده و آگاه فرما دستگیر شو مجیر گرد تا هر اسیر و فقیر از خوان نعمت نصیب و بهره بردارد توئی مقتدر و توانا و توئی دهنده و بخشنده و مهربان

2 ای احبابی الهی ایام امتحان در نهایت شوكت در قطب امکان خیمه برافراخته و هر ضعیف الایمانی از شدت خوف خود را باخته و در چاه ذلت کبری انداخته استقامت و ثبات در چنین روزی مقبول و ممدوح و توجه و تبتل و تضرع در چنین ایامی محبوب تا اریاح شدیده و عواصف و قواصف قویه نوزد شیر ثابت از غیرنابت ظاهر و آشکار نگردد اگر درختی مقاومت گردباد نماید ثبوت و رسوخش ظاهر و عیان گردد والا در زمان سکون اعجاز نخیل نیز پر شکوه و شکوند

3 امید از فضل رب مجید چنانست که یاران الهی در این ایام شدیده با کمال حکمت چنان قوت قلبی آشکار نمایند که جمیع جهانیان حیران شوند

4 و علیکم التحية و الثناء

MMG2#335 p.371

AB02986*To: Mirab, Ali Aqa son of Aqa Muhammad Ali et al., in Masjid Bardi**Date: 1904 ca.*

- 1 O believers, male and female! At this moment, near sunset, when 'Abdu'l-Baha is in utmost sorrow due to the heedlessness and ignorance of the negligent ones, I am occupied with your remembrance and familiar with your mention.

1 ای مؤمنین ای مؤمنات در این دم که قریب غروب آفتاب آسمانست و عبدالبهاء از غفلت و

- نادانی غافلان در نهایت احزان پیاد شما مشغولم و
بذکر شما مألوف
- 2 سبحان الله قوهء جاذبهء ملکوت عالم ملک را
بحرکت آورده و ذرات کائنات باحساسات
ملکوتی در وجد و طربند باوجود این اهل ایران
بخواب بیوشی گرفتار خانه از صاحبخانه بیخبر و
مشرق از سطوع آفتاب حقیقت غافل بلکه منکر
مستمر امری باین عظمت که جهانی را بحیرت
انداخته چگونه مسکوت عنه در میان نادانیان
مانده
- 3 پس شکر کنید خدا را که شما آگاهید و
پرانتهای گواهی یوحدهایت الهی دادهاید و نسیم
صبحگاهی جهان الهی را یافتهاید از فیض امر
رحمانی مستفیض گشتید و از موهبت آسمانی
مستفید عنقریب ملاحظه خواهید نمود که
نادانی بیخبران سبب پشیمانی گشته و کوری
نادانان سبب بدکاهی و از هر طرف فریاد
یا حسرتاً علینا بما فرطنا فی جنب الله بلند شود
- 4 و علیکم و علیکن التَّحیَّة و السَّلاَم

INBA84:358

AB02896

To: Nasrullah son of Muhammad Baqir, in Najafabad
Date: 1904 ca.

...O Lord, O Lord! Guide the people and awaken them from sleep and deliver them from blame and grant them a portion of guidance and illumine their sight by witnessing Thy greatest signs and aid them to righteousness and save them from self and passion and provide them with heavenly sustenance and quicken their hearts with the breeze that wafts from the gardens of Thy Most Glorious Kingdom. Verily Thou art the Bestower, O Lord of earth and heaven, and verily Thou art the Generous, the Merciful, the Bestower.

...ربِّ ربِّ اهد القوم و ايقظهم من النّوم و
نجِّهم من اللّوم و اجعل لهم نصیباً من الهدی و
انر ابصارهم بمشاهدة آیاتک الکبری و ایدهم
علی التّقوی و انقذهم من النّفس و الهوی و
ارزقهم مائدة السّماء و احی قلوبهم بنسیم یهب
من ریاض ملکوتک الاهی انتک انت ذا
العطاء یا ربِّ الارض و السّماء و انتک انت
الکریم الرّحیم المنان

MMK5#305 p.223x

AB02859

To: Afnan Alai, Habibullah et al., in Shiraz

Date: 1904 ca.

- 1 May the perfumed fragrances wafting from the gardens of the Most Glorious Kingdom and the musk-laden breezes blowing from the gardens of the Paradise of Refuge pass over your illumined grave and renowned resting place, O noble Afnan and exalted branch grown from the Divine Lote Tree!

1 التّفحات المعطرة الّتي نفحت من رياض
الملوكوت الأبهى والنّسمات المعنبرة الّتي تهبّ
من حدائق الجنّة المأوى تمرّ على قبرك المنور و
مرقدك المشهر أيّها الأفنون الكريم والقضيب
الرّفيع المتفرّع من السّدرة الرّحمانية
- 2 I bear witness that you awakened from slumber and were guided to right guidance, and arose from your resting place and hastened to the place of meeting, and you attained to the days of your Lord and turned toward the Most Glorious Beauty and believed in your Most Exalted Lord, and arose to serve your Master in this first life, and bore the hardship of criticism in the path of God, and were afflicted by the gloating of enemies and the cruelty of the people of hatred, and you migrated from your homeland to the Blessed Spot to witness the greatest signs of your Lord, and you stepped forth with devotion upon the threshold of your Loving Lord and entered the place of meeting and heard the sweetest address from the Blessed Mouth.

2 اشهد أنّك قد انتبهت من الرّقاد و هديت الى
الرّشاد و بعثت من مرقدك و سرعت الى مشهد
اللقاء و ادركت ايام ربّك و توجهت الى الجمال
الأبهى و آمنت برّبك الأعلى و قت على خدمة
مولاك في هذه النّشأة الأولى و تحمّلت مشقّة
الطعن في سبيل الله و ابتليت بشماتة الأعداء و
جفّاء اهل البغضاء و هاجرت من وطنك الى
البقعة المباركة لمشاهدة آيات ربّك الكبرى و
خطوط بالوفود على عتبة ربّك الودود و دخلت
مشهد اللّقاء و سمعت الخطاب من الفم المبارك
الأحل
- 3 Blessed are you for this mighty bounty! Glad tidings to you for this glorious gift!

3 طوبى لك من هذا الفضل العظيم بشرى لك
من هذا العطاء الجليل
- 4 I beseech God to grant you in His Most Hidden Invisible Kingdom that which will make you independent of all else and adorn you with the robes of bounty, and may your Lord give until you are well-pleased, and may He shine upon you with the lights of witnessing in the Supreme Paradise.

4 اسئل الله ان يرزقك في ملكوته الغيب الأخفى
مايغنيك عن كلّ شيء و يجعلك متحلّياً بحلل
العطاء و يعطيك ربّك فترضى و يشرق عليك
بانوار المشاهدة في الجنّة العليا
- 5 Blessed is he who visits your burial place, due to your connection to the Supreme Threshold, out of love for the Most Glorious Beauty.

5 طوبى لمن يزور رمسك لنسبتك الى العتبة العليا
حبّاً بالجمال الأبهى
- 6 And upon you be greetings and praise.

6 و عليك التّحيّة و الثّناء

GEN.178-179

INBA87:320c, INBA52:326, KHAf.215

AB02944

To: Aqa Habibullah Hamadani, in Tihiran

Date: 1904 ca.

1 O spiritual soul! Praise God that you are present in the gathering of divine confirmation and engaged in the study of teaching, hearing divine proofs and arguments and comprehending conclusive heavenly evidences. Know the value of that gathering and receive with utmost joy and enthusiasm the truths and meanings from the teacher. Today there is no matter more important than studying and teaching clear proofs and conclusive divine evidence, for it is the source of life and path of salvation. In all regions of the world there are souls who are eagerly waiting to hear divine proofs and arguments, but due to the scarcity of teachers there is weakness in spreading the divine fragrances.

2 Now through heavenly confirmations a teaching study class has been formed and you are present in that spiritual gathering and divine assembly of youth. I beseech God that you soon demonstrate the power of capacity and capability such that your heart becomes an illumined book and your tongue becomes a clear serpent. And upon you be greetings and praise.

3 The poetry that you wrote was reviewed. Its content is contrary to Abdul-Baha's religion and way. If you seek the desire of my heart and soul and the ultimate hopes of this remote servant, it is that you speak only of my pure servitude and servanthood at the threshold of the One. We are but dust of that threshold and guardians of that court. If divine confirmations become our guide, perhaps we will succeed in servitude, otherwise woe unto us. And upon you be greetings and praise.

COC#0389x

1 ای شخص روحانی حمد کن خدا را که در محفل تأیید حاضری و بدرس تبلیغ مشغول دلائل و براهین الهیه استماع نمائی و حجج قاطعه ربّانیه را ادراک کنی قدر آن محفل را بدان و در نهایت شوق و ذوق از مبین تلقی حقائق و معانی نما امروز امری اهم از تدریس و تدرّس دلائل واضح و حجّت قاطعه الهیه نه زیرا مصدر حیاتست و سبیل نجات در جمیع اقالیم عالم نفوسی در نهایت انتظارند که دلائل و براهین الهی استماع نمایند ولی از قَلّت مبلّغ در انتشار نفحات الله فتور حاصل

2 حال بتأییدات غیبیه محفل درس تبلیغی تشکیل شده و تو در آن محفل روحانی و مجمع جوانان ربّانی حاضری از خدا خواهم که بزودی قوّت استعداد و قابلیت را بنمائی بقسمیکه قلبت کتاب منیر گردد و لسانت ثعبان مبین و علیک التّحیه و الثّناء

3 اشعاری که مرقوم نموده بودید ملاحظه گردید مضمونش مباین مذهب و مشرب عبدالبهاء اگر آرزوی دل و جان من خواهی و منتهی آمال این بنده مهجور اینست که از صرف عبودیت من دم زنی و بندگی درگاه احدیت ما خاک آن آستانیم و پاسبان آن درگاه اگر توفیقات رحمانیه [رهبر] گردد شاید بعبودیت موفق شویم والا واسفا علینا و علیک التّحیه و الثّناء

TSS.151

AB02885

To: *Kashani, Ghulam Ali father of Mihdi*

Date: 1904 ca.

- 1 O divine servant! Aqa Mahdi is present now and says that his father's position is better than his own, for though he is in exile, he is the object of attention and recipient of detailed and brief letters. "But I am deprived of such a bounty, therefore I am a stranger and distant, though near and close, while he is present in the court though wandering in that land and country." I said, "Come, let us make an exchange - we will guide you to those regions and bring your father here to this court. I will write you one letter each month. Then that father and son should go forth together - I will not interfere. My purpose is the satisfaction of both parties. The rest is up to you."
- 2 In any case, do not rest for a moment. Think about the steadfastness and firmness of the old friends, that they may not become dispirited or grieved. Through divine glad tidings may they be so moved to joy and delight that each one stands firm against all on earth, and under sword and blade cries out "O my eager desire for the supreme martyrdom!", and under the dagger raises the cry of "O Glory of the Most Glorious!" from their throat, and recites the verse "Would that my people knew!", and utters "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." This is the quality of the sincere ones, this is the path of the lovers of the Glorious Beauty, and this is the ultimate desire of the yearning ones.
- 3 Convey the Most Great, Most Wondrous greetings to Aqa Husayn. And upon you be salutation and praise.

1 ای بنده الهی آقا مهدی الآن حاضر و میفرماید کار پدر از من بهتر است زیرا در غربت است و منظور نظر و مخاطب بنامه مفصل و مختصر اما من از چنین موهبتی بی بهره و نصیب لهذا غریب و بعیدم اگرچه نزدیک و قریم و او حاضر محضر است ولو آواره آن صحرا و کشور است گفتم بیا بدل نمائیم شما را بآنصفحات رهبر کنیم و پدر را حاضر این محضر و ماهی یک نامه بتو خواهم نوشت دیگر آن پدر و پسر باید باهم بدر روند من مداخله نمی‌نمایم مقصد من رضایت طرفین است دیگر تو میدانی

2 باری آنی فارغ منشین در فکر استقامت و تمکین یاران دیرین باش که خمود نگردند و مغموم نشوند بشارات الهیه چنان به وجد و طرب آیند که هر یک مقاومت من علی الأرض نمایند و در زیر تیغ و شمشیر فریاد واشوقا الی الشهادة الکبری برآرند و در زیر خنجر نعره یابهاء الاهی از خنجر بدر آرند و آیه یالیت قومی یعلمون تلاوت کنند و لا تحسین الذین قتلوا فی سبیل الله امواتاً بل احياء عند ربهم یرزقون بر زبان آرند اینست صفت مخلصین اینست مسلک عاشقان جمال ذوالجلال و اینست نهایت آرزوی مشتاقان

3 باقا حسین تکبیر ابدع ابهی ابلاغ نمائید و علیک التحية و الثناء

MMK6#094

AB03092

To: Delia M Perry, in Fruitport, MI

Date: 1904 ca.

- 1 O maid-servant of God! Thy letter was understood. Thou hast asked, very humbly, for certain things and all were worthy to be coveted. Thou desirest forgiveness of sins; didst ask for great unity and peace; sought nearness to the Threshold of God; hoped to be detached from thine own will, seeking the will of God; prayed for rescue from self-love (or selfishness); hoped for progress in the station of knowledge; desired to serve God; and prayed that thy honorable husband and thy children may be set aglow with the fire of the love of God and may manifest light on their brows through the radiance of the knowledge of God. All these wishes are well worthy of asking. Especially the rescue from self-love. This is a strange trait and the means of the destruction of many important souls in the world. If man be imbued with all good qualities but be selfish, all the other virtues will fade or pass away and eventually he will grow worse.
- 2 I hope the beloved of God and the maid-servants of the Merciful will be entirely freed from selfishness. Should this become their nature, they will indeed become manifestations of great bounties, and the doors of the divine grace will open.
- 3 Be thou grateful to Mrs True for having led thee to the Straight Path and guiding thee to the Kingdom of God. If thou shouldst thank her a thousand times an hour, thou wilt fail to thank her sufficiently for the attainment.
- ای امه الله آنچه نگاشتی مفهوم شد بنهایت
تضرع حاجاتی خواستی و جمیع حاجات سزاوار
خواستن است عفو از نگاه خواهی و صلح و
سلام عظیم جوئی و قریبت درگاه کبریا طلبی
و ترک اراده خویش خواهی و اراده الهی
خواهی و نجات از خودخواهی طلبی و ترقی
در مراتب عرفان جوئی و آرزوی خدمت حق
کفی و تمنای آن داری که قرین محترم و اطفال
کل بنار محبت الله برافروزند و بنور معرفت الله
رخ روشن نمایند جمیع این حاجات فی الحقیقه
سزاوار طلب است علی الخصوص نجات از
خودبینی این صفت عجب است و سبب هلاکت
جمعی از نفوس مهمه در عالم اگر انسان جمیع
صفات حمیده متصف باشد اما خودخواه گردد
آن مناقب و فضائل جمیع محو شود و عاقبت
بدترین اخلاق مبدل گردد
- 2 امیدوارم که یاران الهی و اماء رحمن از عجب
و خودخواهی بکلی بیزار گردند اگر چنین شود
مظهر فیوضات کلیه گردند و ابواب موهبت الهی
مفتوح شود
- 3 از مسس ترو نهایت شکرانیت را بنا که سبب
شد ترا باین ره راست دلالت کرد و بملکوت
الله دلالت نمود اگر در هر ساعتی هزار شکرانه
از او نمائی از عهده این شکر برنمائی و علیک
التحیه و الثناء

BRL_ATE#171x, TAB.135-136, BSC.477 #912x, VLAB.010x

BRL_DAK#0803

AB03209*To: Lisanud-Din son of Vaiz et al., in Qazvin**Date: 1904 ca.*

- 1 O young plants of the rose garden! I have learnt that in accordance with the testimony of Mirza Nabil you are acquiring the glorious skill of teaching. This testimony is proof enough for me. There remains no possibility of doubt, no room for error and so I am filled with joy and radiance each time I mention you. I beseech God that ye may be protected and safeguarded and may cling to the hem of His loving-kindness and rest beneath the shadow of His mercy.
- 2 Strive both day and night to present cogent truths, brilliant testimonies and resplendent signs to those who listen to you. Loose your tongues in the gatherings of the friends and like nightingales enhance the joy of those who hear you. Strip away the prejudices and cast aside the darkness of fear. Lift the veil and let the light of truth shine through.
- 3 In this Day there is no gift greater than the mysteries of divine insight. For they are the cause of guidance and life unto the peoples of the world. If a sick person is treated by a competent physician, what a bounty it is; how much more so one who is sick in heart and soul. If such a one as this were to be cured of his diseases he would be freed from the wrath and anger of God. What a high station this would be, what a noble endeavour to achieve it.
- 1 ای نورسیدگان باغ الهی از قرار معلوم بشهادت جناب حاجی نبیل تحصیل فنّ جلیل نموده‌اید گواهی ایشان در نزد عبداله‌آء حجت و برهانست ابداً شبهه نمی‌ماند و گواه بی‌اشتباه اینست لهذا باستماع این بیان چنان روح و ریحان یافتم که بذکر شما پرداختم و از حقّ می‌طلبم که در صون حمایتش محفوظ و مصون مانید و دست بذیل عنایتش زنید و در سایهٔ رحمتش بی‌سایید
- 2 و روز و شب بکوشید تا ادلهٔ قاطعه و حجج ساطعه و براهین لامعه از برای هر سامعی اقامه نمائید در هر محفلی زبان بگشائید و مانند عندلیب مستمعین را از این خبر بهره‌ور گردانید پرده‌ها بدرید و ظلمت ضلالت زائل نمائید کشف غطا کنید و بنور هدی بتابید
- 3 امروز موهبتی اعظم از اسرار هدایت نه زیرا سبب نجات و حیات اهل آفاق گردد اگر مریض جسمانی را طبیبی حاذق معالجه نماید و سبب شفا گردد چه قدر مورث و فاست دیگر ملاحظه کنید که اگر نفسی بیمار قلبی و علیل روحانی را از امراض قهر و غضب الهی نجات دهد و شفا بخشد چه مقام بلند است و چه همت ارجمندی و علیکم التحية و الثناء

MMK2#241 p.174

AB03349*To: Aqa Husayn Sharbaf, in Ishqabad**Date: 1904 ca.*

- 1 O steadfast servant at the Threshold of Truth! All people seek freedom, aspire to nobility, and desire lordship. But you take counsel from 'Abdu'l-Baha - seek servitude, pursue lowliness, and desire to be a servant. For the servant at that Threshold is
- 1 ای بندهٔ پابندهٔ آستان حقّ جمیع خلق آزادی خواهند و بزرگواری جویند و سروری طلبند ولی تو پند از عبداله‌آء گیر بندگی خواه و کمتری جو و چاکری طلب زیرا بندهٔ آن آستان سرور

the lord of both worlds, and one bound to those musk-diffusing tresses is free in the realm of placelessness. The trouble and hardship you endured in the path of the Beloved is always in the mind of this wanderer and is the cause of drawing near to the threshold of God. A soul that does not suffer tribulation and affliction in the path of that Beauty of the horizons is in loss and decline, and confined to the corner of forgetfulness. And every noble one who, like a brimming cup, is overflowing with the wine of tribulation is filled with spirit and fragrance and intimate in the private chamber of God. Therefore, O loving friend, be glad of the hardship and tribulation you have endured and render thanks, for enduring these tribulations is like sowing seeds, and the blessing of the harvest is certain and assured.

- 2 Convey greetings to the handmaiden of God, Ruqiyiyah Sultan, and likewise to the handmaiden of God, Qamar Sultan, and likewise to Aqa Jalal. I hope that through the endless favors of the All-Merciful Lord they may be encompassed by divine favors and the object of the eye of providence of the All-Merciful Lord. And upon all be greetings, praise and glory unto everlasting ages.

دو جهانست و در بند آن زلف مشکبار آزاده
لامکان زحمت و مشقتی که در سبیل جانان
کشیدی همیشه در خاطر این آوارگانست و سبب
تقرّب درگاه یزدان نفسی که در سبیل آندلبر
آفاق صدمه و بلا نکشد در خسران و زیانست
و مبتلا بزایوه نسیان و هر بزرگواری که مانند
جام سرشار از باده بلا لبریز است پر روح و
ریحان و محرم خلوتگاه یزدان پس ای یار مهربان
از مشقت و بلائی که کشیدی شادمان باش و
شکرانه نما زیرا تجلّی این بلایا مانند بذرافشانیست
و برکت خرمن محقق و مقرر

2 امة الله رقیّه سلطان را تحیت برسان و همچنین
امة الله قمر سلطان را و همچنین آقا جلال را از
الطاف بی پایان حضرت رحمن امیدوارم که
مشمول الطاف گردند و منظور بعین عنایت
حضرت رحمن و علی الکل التحية و الثناء و
البهاء الى ابد الابد

MKT6.111b

AB03356

To: *Ustad Hasan Kuzihgar, in Jahrum*

Date: 1904 ca.

- 1 O servant of the Abha Beauty! Though you have kindled the fire of longing in the desert of separation and yearn for the threshold of the Luminary of the horizons, and though Abdu'l-Baha is also intoxicated with this cup of yearning, yet the wisdom contained in the Tablets and Scriptures requires that in these times you become a source of enthusiasm and spread the musk-like fragrance in those regions, so that you may transform every one debased by vain imaginings into one honored with recognition, and guide those bound in chains of doubt to the Kingdom of verses. Set ablaze a flame, kindle a fire, burn away the veils and achieve victory. In that land, gather the treasure of the divine Covenant and Testament.

1 ای بنده جمال ابهی هرچند در صحرای فراق
آتش اشتیاق برافروختی و آرزوی عتبه نیر
آفاق داری و عبدالهء نیز سرمست این جام
اشواقست ولی حکمت مندرجه در الواح و
اوراق اقتضای آن نماید که در این اوقات در
انصفحات شورانگیز گردی و مشکبیز شوی
تا هر ذلیل اوهام را عزیز عرفان نمائی و اسیر
زنجیر شبهات را بملکوت آیات هدایت کنی
شعله زنی آتشی افروزی پرده ها بسوزی و
بفیروزی عهد و پیمان الهی در آن کشور گنج
رحمانیت اندوزی

- 2 Convey complete greetings to the honored and revered handmaiden of God, and say: O discerning maidservant of God!

2 امة الله المقرّبه ضعیع محترمه را تحیت تامّه برسان
و بگوای کنیز با عقل و تمیز الهی اماء رحمن در

Praise be to God, there are many maidservants of the All-Merciful in that region. One of them must create such enthusiasm and passion that all the maidservants of God are brought to ecstasy and joy.

- 3 Show the utmost kindness on behalf of Abdul-Baha to Jinab-i-Aqa Muhammad-Ali and Aqa Ali-Muhammad, the noble sons, and to the handmaiden of God, the sister, and to Nusratullah. Give divine glad-tidings to Jinab-i-Aqa Abbas-Ali, and say to Jinab-i-Aqa Qanbar-Ali: Begin such a melody and song that will bring the spiritual ones in the holy gardens to rapture and delight.

- 4 And upon you be greetings and praise.

آسمان الحمد لله بسیارند باید یکی از آنان چنان شور و شعله‌ئی افکند که جمیع اماء الهی را به وجد و سرور آرد

3 جناب آقا محمد علی و آقا علی محمد انجال امجاد و امة الله اخت و نصره الله را از قبل عبدالبهاء نهایت مهربانی مبذول دار و جناب آقا عباسعلی را ببشارت الهی مبشر شو و جناب آقا قنبر علی را بگو آغاز نغمه و ترانه‌ئی کن که روحانیان را در حدائق قدس به وجد و طرب آری

4 و علیک التحیة و الثناء

INBA84:384

AB03506

To: Nasrullah Khan, in Paris

Date: 1904 ca.

- 1 O dear friend! Although that precious soul became a wanderer in the schools of Paris, this caused him to become companion and intimate friend to some of the pilgrims to the Holy Shrine in that foreign land. A breeze wafted from the rose garden of truth and awakened some from slumber. Glory be to God! The Sun of Truth dawned from the horizon of Iran and its brilliant rays shone upon East and West, to such extent that the peoples of America drew near, while many fellow countrymen remained deprived. What a strange mystery this is! How well it was said:

- 2 Hassan from Basra, Bilal from Abyssinia, Suhayb from Syria,

- 3 From the soil of Mecca Abu Jahl - what a wonder this is!

- 4 But give thanks that, praise be to God, you have somewhat rent asunder the veil of concealment. Therefore strive until you tear open your collar in the love of God and spread your wings and soar in this divine atmosphere, becoming intimate companion to the spiritual nightingales and raising the divine melody in those regions by explaining spiritual stations, awakening and alerting other fellow countrymen as well. On my behalf, convey utmost kindness and longing to each one. I continually

1 ای یار عزیز هرچند آن نفس نفیس آواره بمدارس پاریس شد ولی این سبب گشت که قرین و انیس بعضی از زائرین بقعه مبارکه در آن غربت گردید نسیمی از گلشن حقیقت وزید و اندکی از خواب بیدار کرد سبحان الله شمس حقیقت از افق ایران طلوع نمود و شعاع ساطعش به خاور و باختر تافت بتسمیکه طوائف امریک نزدیک شدند ولی بسیاری از هموطنان مبتلا بحرمان گشتند این چه سر عجیب است چه خوش گفته

2 حسن ز بصره بلال از حبش سهیب از شام

3 ز خاک مکه ابوجهل این چه بوالعجبی است

4 ولی تو شکر نما که الحمد لله اندکی پرده احتجاب دریدی پس بکوش تا گریبان بحبت الله بدری و بال و پر بگشائی و در این فضای الهی پرواز نمائی و همراز و دمساز ببلان گلش معنوی گردی و بگلبانگ الهی در آن دیار بیان مقامات معنوی کنی و هموطنان دیگر را نیز بیدار و هشیار نمائی و از قبل من بهر یک نهایت مهربانی و اشتیاقرا ابلاغ داری همواره بدرگاه احدیت عجز و نیاز

make entreaty and supplication at the Divine Threshold that He may make our dear fellow countrymen perfect in all human virtues and the cause of educating the ignorant. And upon you be greetings and praise.

کنم که هموطنان عزیز را در جمیع فضائل عالم
انسانی کامل و سبب تربیت جاهلان فرماید و
علیک التّحیّة و الثّنّاء

MSHR3.143

AB03374

To: Abdu'l-Majid Tabib (Maraghih), in Shishvan

Date: 1904 ca.

- 1 O thou who art firm in the Covenant! It is understood that you have gone to Shishvan, and the prolonged nature of this journey has been to avoid the corruption of the oppressors and the aggression of the tyrannical. Indeed, this hardship and difficulty of yours has weighed heavily upon all the friends. All have loosed their tongues in supplication and beseeched the Most Holy Court seeking confirmation and assistance.
- 2 But divine wisdom contains hidden mysteries, and no one is aware of the concealed secret and protected mystery. Surely in this wandering there are thousands of liberations - its wisdom will become clear and evident later.
- 3 For the faithful servants of the Blessed Beauty must endure persecution in His path and bear thousands of trials. They should not seek comfort and ease, nor desire luxury and adornment. Rather, they should make their breasts the target for the arrows of tribulation so they may obtain the pearl of divine bestowal.
- 4 You must offer utmost thanksgiving at the threshold of the One, that you were blessed with such a gift in the path of the All-Merciful. The Blessed Beauty - may my spirit be sacrificed for His loved ones - always expressed joy in the days of tribulation. Never was it heard from His blessed tongue that He praised times of comfort and ease. Thus it became clear that tribulations in God's path are a flowing treasure and a hidden gift from the Lord.
- 5 And upon thee be greetings and praise.

۱ ای ثابت بر پیمان از قرار معلوم به شیشوان تشریف
برده‌اید و امتداد این سفر حذر از فساد ظالمان
و تطاول ستمکاران بوده فی الحقیقه این زحمت و
مشقت شما بر جمیع یاران سخت و گران آمده
کلّ زبان تضرّع و ابتهال گشوده‌اند و از ساحت
اقدس طلب تأیید و نصرت خواسته‌اند

۲ ولی حکمت الهیه از اسرار خفیه است و کسی
مطلع بر سر مکنون و رمز مصون نه البته در این
آوارگی هزاران آزادگیست حکمتش بعد واضح و
مشهود میشود

۳ زیرا بندگان باوفای جمال مبارک باید در سبیلش
جفا کشند و هزاران ابتلا تحمل نمایند راحت
و آسایش نجویند نعمت و آسایش نخواهند بلکه
سینه هدف تیر بلا کنند تا در عطا بدست آرند

۴ شما باید نهایت شکرانه بدرگاه احدیت تقدیم نمائید
که در سبیل حضرت رحمانیت بچنین موهبتی
موفق شدید جمال مبارک روحی لاحبّاته الفداء
همیشه اظهار سرور از ایّام بلا میفرمودند ابداً
از لسان مبارک استماع نشد که تجوید از اوقات
راحت و آسایش فرمایند پس معلوم شد که بلا یا
در راه خدا گنج روانست و موهبت خفیه
حضرت یزدان

۵ و علیک التّحیّة و الثّنّاء

MSBH5.056-057

AB03481

To: Ghulam Rida Amin Amin, in Tihiran

Date: 1904 ca.

- 1 ...O servant of God! All that can be seen in this mortal world is naught but imagination, a mere symbol, and not the heavenly reality.
- 2 Consider the past and the events that transpired therein. Is not the future like unto the past? Is not the past the very mirror of the future? Truly, that which thou findest in the past thou wilt see in the future, for both are subject to the same order. But each and all complain of the past and look expectantly toward the future, hopeful that their times of toil and weariness might pass, and that days of joy and peace may soon arrive.
- 3 How strange and bewildering! For this is a world of dust, and this human reality is hopelessly enmeshed in its corrupt desires. How shall it ever become happy and joyous, unless it first forgets all save God and turns its gaze from this nether world to that which is in the realms above, beholds the reality of the concourse on high, and earnestly beseeches the assistance of the divine kingdom of Abha? Should this happen, it will be filled with bliss in both worlds and remain forever radiant and shining. It will experience boundless joy and felicity and a lasting happiness; it will be even as a garden of roses and a morning breeze, a melody from the nightingales that sing in the grassy meadows of heavenly grace, a pure draught of crystal water, the sweetness of a heavenly dream, and the freshness of a desert breeze.
- 1 ...ای بنده الهی آنچه بینی و یابی در اینجهان فانی
اوهام و مجاز خالیست نه حقیقت آسمانی
- 2 ایام گذشته را بخاطر آر چه بود و چه شد و
چه نتیجه حاصل گشت آینده مثل سابقست و
ماضی آئینهء مستقبل هرچه در او بینی در این
خواهی دید هرچه در آن یافتی در این خواهی
یافت بیک نسق و یک وتیره است ولی جمیع
خلق از ماضی شاکی و بمستقبل امیدوار گمان
کنند که زمان کلال و ملال بگذرد و ایامی در
نهایت خوشی و حلاوت رخ نماید
- 3 هیات هیات این جهان عالم خاکست و این
نفس منہمک و ناپاک چگونه مسرت و فرح
و شادمانی و کامرانی حاصل آید هیات هیات
مگر آنکه انسان غیر خدا را نسیان کند نظر از
اینجهان پستی بردارد و آنچه در جهان بالاست
مشاهده نماید توجه بملا اعلیٰ کند و استفاضه از
ملکوت ابهی آنوقت مسرور دو جهان گردد و
درخشندهء جاودان شود پس روح و ریحانست
و فرح و سرور بی پایان گل و گلشن است و
نسیم صبحدم و نغمهء مرغ چمن لطافت هواست
و عذوبت ماء و حلاوت رؤیاست و طراوت
صحرا

MMK3#083 p.055x, BSHN.140.125x,
BSHN.144.125x, MHT2.126bx

AB12277

To: Mother of Vahidul-Mulk et al., in Tihiran

Date: 1904 ca.

- ¹ O Thou Who art my Forgiver and my Pardoner! I know not how I can intercede for anyone when I myself am in need of an intercessor through whom I may seek pardon at the gate of Thy forgiveness and take refuge in hope of Thy bounty. How can a great sinner hope for pardon for every sinful servant? How can a blameworthy transgressor dare to seek forgiveness for others from a Generous Lord? Yet Thy universal bounty has emboldened me to undertake this momentous task - otherwise, what am I to deserve this noble station? My sins alone have weighed heavily upon my back, scattered my affairs, and multiplied my dishevelment. Nevertheless, I beseech Thee, turn to Thee, place my trust in Thee, and implore Thee to make Thy servant Vahid, who is immersed in Thy all-encompassing ocean, to take shelter in Thy mighty stronghold, seek protection in the shelter of Thy supreme mercy, aspire to the Supreme Horizon, and be submerged in the seas of Thy great mercy. Verily Thou art the All-Forgiving, the Generous, the All-Bestowing. Verily Thou art the Pardoner, the Mighty, the Gracious.

- ² O mother of Vahid and sister of that righteous man! Do not be sorrowful and grief-stricken at the ascension of that praiseworthy servant of the All-Loving Lord. That ray has returned to the Sun of Truth, and that bird from the nest of divine unity has winged its flight to the branches of the Kingdom of oneness, becoming an intimate companion and fellow singer with the birds of the meadows of bounty and the doves of the garden of mercy. And upon you both be greetings and praise.

¹ یا غافری و یا عفوئی لم ادر کیف اشفع لأحد و انا احتاج لشفیع مشفع یشفع به الی باب غفرانک و الود به رجاء لاحسانک و الخاطی العظیم کیف یرجو العفو لکل عبد اثم و العاص الملمیم کیف یتجرأ طلباً لغفران غیره من رب کریم ولكن فضلك العمیم جرئنی علی هذا الخطب الجسیم و الا ما انا و هذا الشأن القویم کفانی ذنی اثقل ظهری و شئت شملی و کثر شعئی معذک ارجوک و افزع الیک و اتوکل علیک و اتضرع بین یدیک ان تجعل عبدک الوحید غریق بحرک المحيط ملتجئاً الی رکنک الشدید مستجبراً بجوار رحمتک الکبری متمنياً الرفیق الأعلى مستغرقاً فی بحر رحمتک الکبری انک انت الغفور الکریم الوهاب و انک انت العفو العزیز المنان

² یا امّ الوحید و اخت ذلک الرجل الرشید از صعود آن بنده محمود ربّ و دود محزون و دلخون مباشید آن شعاع بشمس حقیقت رجوع نمود و آن مرغ آشیان توحید بشاخسار ملکوت تفرید پرواز کرد و با مرغان چمنزار موهبت و طیور حدیقه رحمت همدم و هم آواز گردید و علیک التّحیّة و الثّناء

INBA85:245

AB03365

To: Mulla Bahram Akhtar Khavari, in Tihiran

Date: 1904 ca.

- 1 O heavenly Bahram! In the path of God calamities and injustices have fallen upon thee like rain. From every side thou wert the target for the arrows of affliction and tribulation, thy possessions were dispersed, and thou didst suffer both physically and mentally. Finally thou wert forced to emigrate from thy home. Thou didst yield up thyself to hardship and adversity, and thy faith was tested. Now thou art an exile, homeless and destitute, in the city of Tehran. Would to God that I could take thy place, for I am old and seasoned with calamities, whereas thou art young and inexperienced. As it is said, "pleasure belongeth to the young."
- 2 In short, grieve no more, for the Abha Beauty is thy sympathizer. Release thyself from sorrow, for His Holiness, the Exalted One, is thy comforter. Become not lukewarm on account of the evil deeds of the vainglorious. Nay, rather, increase in fervor, passion, and enthusiasm. Let thy melody ascend higher, and send thy song, sonorous and deep, unto very precincts of the Ancient Beauty.
- 3 When the friends of God experience persecution, they must make their steps firm and summon the power of steadfastness and a resolute purpose. They should endure the blows of their enemies and upraise the cry of Ya Baha'u'l-Abha to the heavens above. Praise be unto God, thou art a hero in this arena and a valiant soldier on this battlefield. Give thanks to God, inasmuch as thou shalt obtain thy share of joy and happiness in the world everlasting.
- 1 ای بهرام آسمانی در ره یزدان بلا و جفا مانند باران بر تو ریخت از هر طرف هدف تیر محن و آلام گشتی اموال از دست برفت و تن و جان بتعب افتاد و عاقبت مجبور بر هجرت از وطن گشتی و بمصیبت و محن تن دردادی و مؤمن ممتحن شدی و حال در طهران سرگشته و سرگردانی و بی سرو سامان ای کاش من بجای تو بودم زیرا من در بلای قدیم و تو در جفای جدید مثل مشهور است لکلّ جدید لذّة باری
- 2 غم مخور غمخوار تو جمال ابهاست محزون مباش تسلی بخش تو حضرت اعلی باید از شرور اهل غرور فتور نیاری بلکه بر شوق و وله و شور پیفزائی آهنگ را بلند تر کنی و ترانه زیر و بم را بملکوت جمال قدم رسانی
- 3 یاران آسمانی چون ستم بینند پای را محکم کنند و قوّت متانت و مقاومت ظاهر نمایند تحمل تیغ و شمشیر کنند و نعره یا بهاء الأبهی بملکوت ائیر رسانند الحمد لله تو پهلوان این میدانی و تهمتن این رزمگاه شکر کن خدا را تا شادمانی و کامرانی در جهان جاودانی حاصل گردد

AKHA_087BE #01-02 p.07, ALPA.038,

MSBH4.439, NANU_AB#49, YARP2.045

p.092, PPAR.080, RMT.202-203

AB03619

To: Spiritual Assembly of Cincinnati, OH, in Cleveland

Date: 1904 ca.

O ye shining Assembly!

The meeting that you organized hath attracted the divine gaze and the subject of your conversation was the divine commemoration. A ray from the Kingdom of ABHA fell upon that assemblage and that meeting was adorned, and a number of souls, supplicants to God, were gathered in that meeting. If this assembly continues as it is befitting and behooving, great results will thereby appear and conduce to the illumination of those parts, spiritual progress will ensue, the lights of the Sun of Truth will shine, hearts will be illumined, eyes will become seeing, ears become hearing, the lukewarm (or withdrawn ones) become aflame, the inanimate (or numbed ones) will be enkindled in soul and an ecstasy will come to all by which those present will be astonished.

I supplicate to and invoke before the Threshold of Oneness, saying:

“O Thou Creator! Preserve and protect Thou that assembly from grave (or general) tests and keep them firm and constant in the Covenant and Testament. Confer upon them such steadfastness as will enable them to withstand doubts and root out the foundation of calumnious rumors; for some person hath appeared (or arisen) with the utmost falsehood, in those parts, and publisheth false reports in some newspapers.”

O ye members of the shining assembly! Each one of you must resist doubts (or false rumors) in those parts like unto a great barrier, until the invisible confirmations may appear and merciful assistance may become manifest. May your souls be cheered!

TAB.253-254

AB03811

To: Baha'is of Hisar et al., in Namiq

Date: 1904 ca.

- 1 O spiritual friends! Night and day you are in this presence, and morn and eve you are in this gathering. Not for a moment do I seek respite from remembering the friends, and not for a breath do I wish to live without mentioning the loved ones. 1 ای یاران روحانی شب و روز در این محضرید و صبح و شام حاضر انجمن دمی از یاد یاران فراغتی نجوم و نفسی بی ذکر دوستان زندگانی نخواهم
- 2 Ever with tear-filled eyes and burning sighs do I supplicate and implore at the threshold of oneness that He may make His friends detached from more and less, and cause them to be free from stranger and kin. May He make them entirely captivated by that musk-laden tress and enamored of that luminous countenance. 2 همواره با چشم اشکبار و آه آتش بار بدرگاه احدیت تضرع و نیاز خواهم که دوستان خویش را منقطع از کم و بیش نماید و فارغ از بیگانه و خویش فرماید بکلی گرفتار آن زلف مشکار کند و مبتلای آن رخسار پرانوار
- 3 In every moment may He grant a confirmation and in every instant bestow a healing balm, so that every wounded one may find rest and every frozen one become aflame, every silent one become articulate and every lifeless one spring forth. May weariness and exhaustion vanish and the lights of the Beauty encompass all. May joy and delight be attained and divine gladness unveil its face. May spiritual power become manifest and the greatest bounty appear resplendent. May the Beloved of hopes become the beauty of the gathering. 3 در هر آنی تأییدی فرماید و در هر دمی مرهمی بخشد تا هر جریح مستریح گردد و هر منجمدی مشتعل شود هر ساقی ناطق گردد و هر جامدی نابت شود ملال و کلال نماند و انوار جمال احاطه کند نشاط و انبساط حاصل گردد و فرح الهی رخ بگشاید قوه معنوی نمودار گردد و موهبت کبری جلوه کند و دلبر آمل شاهد انجمن گردد
- 4 And I hope that those friends will become so confirmed and assisted that both friend and stranger will be amazed, and the lights of the one God will make that region brilliant and radiant. 4 و امیدوارم که آن یاران چنان مؤید و موفق گردند که آشنا و بیگانه حیران شوند و انوار خداوند یگانه آن سامان را درخشنده و تابان نماید
- 5 And upon you be greetings and praise. 5 و علیکم التحية و التناء

MKT8.187

AB03616

To: Fatimih mother of Aqa Mirza Mihdi, in Shahrud

Date: 1904 ca.

- 1 O handmaiden of God! Your letter was reviewed and its contents became known. You had written about tests and trials. Such is the case that if you observe with the eye of insight, you will see that all the atoms of existence are under test, let 1 ای امة الله مکتوبت ملاحظه گردید و بر مضمون اطلاع حاصل شد از امتحان و افتتان مرقوم نموده بودی چنین است چون بدیده

alone humans, especially the people of faith. The difference is that from the incoming tests, a manifest light shines forth from the foreheads of the sincere ones, while the weak ones, when caught in the trap of trials, raise cries and laments and each day become captive to a hundred thousand doubts.

- 2 Therefore, give thanks that, praise be to God, in the fire of tests your face became radiant and you burned away the veil of separation and remained firm and steadfast. The constant supplication of 'Abdu'l-Baha to the Supreme Kingdom is that the friends and handmaidens of the All-Merciful may find joy and delight in times of test and remain protected and preserved under God's shelter.
- 3 You had complained about the illness of Aqa Mirza Mahdi. You are right, but a hundred thousand physical illnesses and diseases are of no importance. What you should consider important are spiritual illnesses and diseases. May God protect from both and grant healing.
- 4 And upon you be greetings and praise.

بصیرت ملاحظه نمائی ذرات کائنات در موقع امتحانست تا چه رسد بانسان علی‌الخصوص اهل ایمان تفاوت در اینست که از امتحانات وارده نور مبین در جبین مخلصین برافروزد و ضعفاء چون در دام بلا گرفتار گردند ناله و حنین بلند کنند و هر روز اسیر صد هزار شبهات گردند

2 پس تو شکر کن که الحمد لله در آتش امتحان رخ برافروختی و پرده احتجاب بسوختی و ثابت و راسخ ماندی همواره تضرع عبدالبهاء بملکوت کبریا اینست که یاران و اماء رحمن در مورد امتحان روح و ریحان یابند و در پناه حق محفوظ و مصون مانند

3 از نقاهت مزاج جناب آقا میرزا مهدی شکوه و شکایت نموده بودی حق با شماسست ولی صد هزار علل و امراض جسمانی را اهمیتی نه آنچه باید مهم بشمارید علل و امراض روحانیست خدا از هر دو محافظه نماید و شفا عنایت کند

4 و علیک التّحیّة و الثّناء

MKT5.058

AB03725

To: Hakim, Arastu et al., in Tihiran

Date: 1904 ca.

- 1 O patient bird! The spirit of the love of God is an overwhelming power and a brilliant force. You have surely heard how Tahirih, when imprisoned in the house of the chief of police, what a flame she ignited. By chance, it was a time of celebration and joy, and the chief of police arranged a feast for his son. When the wedding gathering was arranged and the veiled ladies of the ministers, officials and princes were present, and from every direction the sound of tar, tanbur, lute, oud, harp and chang rose up, and the evening's entertainment was prepared - as the musicians and singers and performers began their music and song in the feast, Tahirih opened her tongue in speech and so moved them all that everyone abandoned that affair and gathered around her to hear her glad tidings. The celebration

1 ای طائرۀ صابره روح محبت الله قوه قاهره است و قدرت باهره البتۀ شنیده‌ئی که طاهره در وقتیکه در خانۀ کلانتر مسجون بود چه شعله‌ئی ظاهر کرد از قضا ایام جشن و سور شد و کلانتر بزمی از برای پسر برپا نمود چون انجن عروسی آراسته گشت پرده‌نشینان وزرا و امانا و شهزادگان حاضر شدند و از هر طرف آهنگ تار و طنبور و رود و عود و چنگ و چغانه بلند شد و عیش شبانه میبا گشت سازنده و خواننده و بازنده در بزم آغاز ساز و آواز کرد طاهره زبان بیان گشود و جمیع را چنان باهتزاز آورد که کلّ ترک آن غائله نمودند و در حول او اجتماع کردند و بشارات او را استماع نمودند جشن و بزم

and feast was disrupted and the melody and song cut off - the strains of exposition and mystical knowledge arose.

- 2 Now if you too desire an overwhelming power, like Tahirih become an unsheathed sword and a soaring eagle. And upon you be greetings and praise. Convey the most wondrous and glorious greetings to the respected young maidens, the handmaidens of the All-Merciful.

بهم خورد و نغمه و آواز منقطع گشت آهنگ
بیان و عرفان بلند شد

2 حال تو نیز اگر قوه قاهره خواهی مانند طاهره
سیف شاهر شو و عقاب طائر گرد و علیک
التحية و الثناء صبايای محترمه اماء الرحمن را
تحيات ابدع ابي ابلاغ نما

QT108.182

AB11690

To: Ibn-i-Abhar, in Tihrah

Date: 1904 ca.

- 1 O herald of the Covenant! The letter you wrote to Jenab Aqa Seyyed Taqi was reviewed. Praise be to God, it demonstrated firmness and steadfastness in the Cause of God, and this befits one like you. Verily your Lord will confirm you in every great matter.

1 ای منادی پیمان مکتوبی که بجناب آقا سید
تقی مرقوم نموده بودید ملاحظه گردید الحمد لله
دلالت بر ثبوت و استقامت در امر الله مینمود
و لمثلک ینبغی هذا ان ربک یؤیدک فی کل
امر عظیم

- 2 Regarding the details of the martyrs of Yazd (may my spirit, my being, and my essence be sacrificed for them) which you wrote about - that some foreign embassy officials had requested information about them - this is very appropriate. However, since this oppression, transgression, hatred and enmity came from the traditional clergy and was carried out by foolish people, while the government was entirely innocent of this accusation and in fact provided protection and safeguarding to the extent possible and was never content with the humiliation of anyone, therefore in describing the events in Yazd and the occurrence of persecution, killing, plundering and bloodshed, it should be written in such a way that no doubt arises that might lead someone to think, God forbid, that the government was negligent in this matter. Rather, it should be repeatedly stated in the text that despite the Imperial government maintaining the utmost protection, the traditional clergy and the rabble of the people made conditions unbearable and engaged in such bloodthirstiness.

2 در خصوص تفصیل شهدای یزد روحی لهم
الفداء و ذاتی لهم الفداء و کینوتی لهم الفداء
مرقوم نموده بودید که بعضی از صاحب منصبان
سفارات اجنبیه خواسته اند بآنها داده شود
بسیار موافق ولی چون این ظلم و طغیان و بغض
و عدوان از علمای رسوم واقع و از بخردان
اهالی صادر و حکومت بکلی از این تهمت
بری بلکه بقدر امکان محافظه و صیانت نموده
و ابدأ بتوهین احدی راضی نبوده لهذا در بیان
کیفیت یزد و وقوع اذیت و قتل و غارت و
خونریزی بنوعی مرقوم شود که شبههائی حاصل
نگردد که کسی گمان کند معاذالله حکومت
در این مسئله قصوری نمود بلکه مکرراً در ضمن
عبارت مرقوم شود که باوجود آنکه سلطنت
سنیه نهایت صیانت را منظور داشت ولی علمای
رسوم و اوباش قوم عرصه را تنگ نمودند و
بچنین خونخواری پرداختند

- 3 And upon you be greetings and praise.

3 و علیک التحية و الثناء

BRL_DAK#0208, YIA.265

AB03650

To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran

Date: 1904 ca.

- 1 O thou sagacious one! The Iranians donned black garments in mourning for Siyavush and raised such an outcry that they finally overthrew the foundation of Afrasiyab and laid waste to Turkistan. But thou, in remembrance of the martyrs of Yazd and Isfahan, don crimson robes and play a melody like an organ, for those friends became intoxicated with the wine of love and hastened to the altar of sacrifice, and took flight to the private chamber of communion with the Self-Sufficing Lord.

۱ ای پرهوش ایرانیان در ماتم سیاوش سیاهپوش شدند و جوش و خروشی برآوردند تا عاقبت بنیاد افراسیاب برانداختند و ترکستان را خراب نمودند ولی تو در مصیبت شهیدان یزد و اصفهان قبابی گلگون پیوش و آهنگی مانند ارغنون بنواز زیرا آن یاران از بادهء عشق سرمست شدند و بقربانگاه فدا شتافتند و بخلوتگاه راز حضرت بنی نیاز پرواز نمودند
- 2 They made their nest and dwelling in the celestial rose garden and began such a song that they brought the Concourse on High into rapture and ecstasy. For them this was not calamity but bounty, not affliction but gift, not tribulation but bestowal, not torment but reward. Therefore one must be joyous and long for such fulfillment.

۲ در گلشن آسمانی لانه و آشیانه نمودند و ترانهائی آغاز کردند که ملأ اعلی را به شور و وله آوردند از برای آنان این مصیبت نبود موهبت بود بلیه نبود عطیه بود محن نبود منج بود عذاب نبود ثواب بود پس باید شادمانی نمود و آرزوی آن کامرانی کرد
- 3 The friends must act according to the wish and pleasure of the master Jamshid and strive with utmost power in faithfulness, trustworthiness and excellence of service. Let not anyone become the cause of disturbing the mind of that well-wisher of the world. Such a benevolent person must be supported with heart and soul and served with dedication, for any shortcoming will cause the wrath of the Forgiving Lord.

۳ احباب باید به میل و رضای ارباب جمشید حرکت نمایند و در صداقت و امانت و حسن خدمت بمنتهای قوت بکوشند و مبادا نفسی سبب تکدر خاطر آن خیرخواه عالم گردد چنین شخص خیرخواه را باید به جان و دل خیرخواه شد و در خدمتش همت نمود زیرا قصور سبب غضب رب غفور گردد
- 4 And upon you be greetings and praise.

۴ و علیکم التّحیّة و التّناء

ALPA.048, YARP2.057 p.100, PPAR.121,
NKHD.017, RMT.030-031, YARD.053x,
QUM.220, QUM.231

AB04016

To: Aqa Siyyid Ibrahim et al., in Bajistan

Date: 1904 ca.

- 1 O ancient and intimate friends! Although intimacy requires gathering in one region and clime, or rather depends on presence in one wondrous assembly, yet those divine friends, though physically distant, are spiritually near; though far to outward sight, are close in inner vision.
- 2 We are all in one gathering and one presence in the assembly of light, in the shade of the pavilion of glory and in the gardens of the paradise of Eden. We are under the shadow of the blessed tree and at the foot of the Most Exalted Throne. We are quickened by one breeze and sustained by one wondrous spirit, achieving a mighty triumph. Thus we are confidants and companions, embracing and intimate.
- 3 Through the grace of the Most Glorious Beauty, we are connected and united like the links in the chain of the Beloved's locks in this supreme gift. How can we give thanks for the gift of this one true Lord and open our tongues in praise and gratitude before friend and stranger, except to confess our powerlessness and conclude our words with "Few of My servants are truly thankful."
- 4 And upon you be greetings and praise.

1 ای دوستان قدیم ندیم هرچند ندیمی مشروط
باجتماع در یک بقعه و اقلیم بلکه منوط بحضور
در یک محفل بدیعت ولی آن یاران الهی هرچند
بجسم بعیدند ولی بروح قریب ببصر دورند ولی
ببصیرت قرین

2 انجمن نور کلّ در یک مجمعی و در یک محضر
در ظلّ خباء مجدیم و در ریاض جنت عدن در
سایه شجره طوبائیم و در پایه عرش اعلی زنده
بیک نسیم و پاینده بیک روح بدیع و فائز بفوز
عظیم لهذا همراز و همدیم و هم آغوش و محرم

3 از فضل جمال ابهی مانند حلقه های زنجیر زلف
یار باهم مرتبطیم و مغتبط در موهبت کبری
چگونه شکرانه موهبت این خداوند یگانه نمائیم و
به حمد و ثنا نزد آشنا و بیگانه زبان گشائیم مگر
آنکه بعجز اقرار نمائیم و ختم گفتار کنیم و قلیلاً
من عبادی الشکور

4 و علیک التّحیه و التّناء

MMK6#406

AB11877

To: Workers in the Mashriq-Ul-Adhkar, in Ishqabad

Date: 1904 ca.

- 1 O Thou kind Lord! This Mashriq-ul-Adhkar is Thy first visible edifice, and the token of Thy limitless palace. The fame of this foundation hath spread throughout all the lands, and the acclaim of this palace hath been diffused throughout the entire world. The friends are gladdened and the estranged remain heedless.

1 ای خداوند مهربان این مشرق الأذکار اول بنیان
نمایان تو و آیت ایوان بی پایان تو صیت این بنیاد
در جمیع بلاد منتشر و شهرت این ایوان در جمیع
جهان منتر آشنا شادمان است و بیگانه غافل از
آن

2 We are a company of homeless wanderers, exiled and afflicted with hardship. Although we have been scattered from our homeland, yet we have gathered together in the rearing of this edifice. O Thou kind Lord! Thanks be unto Thee that we have been rendered successful in offering this service, and have been confirmed in this bestowal. Although we are destitute, yet we are striving towards laying the foundation of this great temple. Although we are bewildered and afflicted, yet our faces are turned towards Thee, our aim is Thy dwelling, our point of adoration is Thy revitalizing beauty, and our nostrils are perfumed with Thy fragrance.

3 O God! Grant that this palace reach completion, and this divinely-ordained temple become a mighty edifice, in order that the melodies of glorification and praise may reach unto the Kingdom, the nightingale's dawn-tide melodies may rise from the Mashriqu'l-Adhkar to the world of mysteries, and the Concourse on High and the inmates of the Kingdom of Glory may be filled with joy and gladness. Thou art the Helper, the Confirmer, and the Kind.

2 ما جمعیم پریشان بی سر و سامان اسیر غربتیم و مبتلی بخت از وطن مألوف متفرق گشتیم و در بناء بنیان مجتمع شدیم ای خداوند مهربان شکر ترا که موفق باین خدمت شدیم و مؤید باین موهبت گشتیم هرچند بی مایه‌تیم ولی در پایهٔ معبد عظیم کوشیم هرچند سرگشته‌تیم و درمانده ولی رو سوی تو و مقصد کوی تو و قبله جمال دلجری تو و مشامها معطر از خوی تو

3 ای یزدان موفق فرما که این ایوان اتمام یابد و این معبد منصوب بنیان مرصوص گردد تا آهنگ تسبیح و تهلیل بملکوت تقدیس رساند و گلبانگ اذکار در استعار از مشرق الأذکار بجهان اسرار گذرد و ملأ اعلی و اهل ملکوت ابهی بوجد و سرور آیند توئی مؤید و موفق و مهربان

TISH.036

AB04055

To: Aqa Abdu'l-Ali (Darrih Jaz), in Muhammadabad (Darrih Jaz)

Date: 1904 ca.

...Whatsoever lamentation and cry thou dost raise, and whatever complaint thou dost make, is fitting and appropriate. Yet from another perspective, consider that the loved ones of God are intoxicated from the overflowing cup of trials, and their joy and gladness lie in bearing afflictions and tribulations in the path of God. Observe how the Blessed Beauty endured such severe trials and afflictions, and what hardships and calamities He suffered in this world. Not for a moment did He find rest, nor for a breath did He find peace. Rather, at all times the cup of trials was full to overflowing, and the sword of oppression was dripping with blood. Therefore we, who are servants of His Threshold and claim to love that peerless Beloved, must not become sorrowful and grief-stricken from severe trials. Rather, we must find joy and gladness that, to the extent of our capacity and ability, we share in the trials of God's loved ones. This is a bounty and a blessing, this is a mercy and infinite

...آنچه ناله و فغان ثنائی و شکوه فرمائی در موقع و محلت ولی از جهت دیگر ملاحظه فرما که اولیای الهی را نشئه از جام سرشار بلاست و فرح و سرورشان بتحمل مصائب و بلایا در راه خدا ملاحظه کن که جمال مبارک چه صدمات و بلائی تحمل فرمودند و چه مشقات و مصیباتی در اینجهان کشیدند دمی آسوده نبودند و نفسی راحت نیافتند بلکه هواره جام بلا لبریز بود و تیغ جفا خونریز پس ما که بندگان آن آستانیم و مدعی محبت آندلبر یگا نباید از شدائد بلا محزون و مغموم گردیم بلکه فرح و سرور یابیم که بقدر وسعت خویش و استعداد در بلا سهم و شریک اولیای الهی هستیم این موهبت است و عنایت و این رحمت است و الطاف بی‌نهایت محلّ شکر

favor. It is cause for gratitude, not complaint, and reason for contentment, not lamentation. I beseech God that day by day our eagerness and joy may increase, and our enthusiasm and delight may grow, until we all prepare our souls and hearts and sacrifice them in the path of that Kind Beloved.

است نه شکوه و جای رضاست نه ناله از حق
خواهم که همواره روز بروز شوق و شغف بیشتر
گردد و شور و طرب زیاده تر شود تا کل جان
و دل را در کف آماده نمائیم و فدای راه اندلبر
مهربان کنیم

MMK3#191 p.135x

AB03925

To: Mirza Abdu'llah Muallim, in Tihiran

Date: 1904 ca.

1 O musician of God! Though musicians of the past acquired skill in their art and composed original melodies, becoming renowned throughout the horizons and the delight of lovers, playing romantic verses with plaintive tunes and raising their song in the gathering of the world, creating tumult in Iraq with their Hijaz melodies in the desert of separation—yet divine melody hath another effect, and heavenly song another attraction and ecstasy.

1 ای باربد الهی هرچند سلف در فنّ موسیقی
مهارتی نمودند و الحانی بدیعه بسرودند شهر آفاق
گشتند و سرور عشاق ایات عاشقانه بالحن
بیات بنواختند و در انجمن عالم نوائی بلند نمودند
در صحرائ فراق باهنگ حجاز ولوله در عراق
انداختند ولی نغمه الهی را تأثیری دیگر و آهنگ
آسمانی را جذب و ولهی دیگر

2 The songsters of fellowship that abide in the gardens of holiness must pour forth such a triumphant burst of songs in this age that the birds in the fields may wing their flight in a transport of delight; and in this divine festival, this heavenly banquet, they should play the lute and the harp, and the viol and the lyre in such wise that the people of east and west may be filled with exceeding joy and gladness, and be carried away with exultation and happiness.

2 در این عصر طيور انس در حدائق قدس باید
آواز و شهنزای بلند کنند که مرغان چمن را به
وجد و پرواز آرند و در این جشن الهی و بزم
ربّانی چنان عود و رودی بسرود آرند و چنگ
و چغانهائی بنوازند که شرق و غرب را سرور و
شادمانی دهند و حبور و کامرانی بخشند

3 Now it behoveth thee to raise the melody of that heavenly lyre and to perform music on that celestial lute, thus causing Barbud to return to life and Rudaki to be solaced and Farabi to become restless and Ibn-i-Sina to be guided to the Sinai of God.

3 حال تو آهنگ آن چنگ را بلند کن و سرود آن
عود بزنی که باربد را جان بکالبد دهی و رودکی
را آسودگی بخشی فاریاب را بی تاب کنی و ابن
سینا را بسینای الهی دلالت نمائی

4 Upon thee be salutation and praise.

4 و علیک التّحیّة والتّناء

BRL_IOA#07x

MKT5.205b, AHB_124BE #04 p.98,

AVK3.364.15, GHA.195, HYB.190

AB03993*To: Ardishir son of Bahram et al.**Date: 1904 ca.*

- 1 O Kind Lord! Give milk from the breast of forgiveness to Your servant Ardishir Pur Bahram, and be forgiving and kind to Your bondsman Mihraban Pur Bahram, and make Your dear handmaiden Firuz daughter of Surush a messenger of the higher realm. Immerse them all in the ocean of forgiveness and bounty and cause them to attain the supreme companion.
- 2 O Kind God, grant success so that all, despite their lack of worthiness, may find rest and comfort beneath the shade of the Tree of Oneness, and in the world above may each become a shining lamp and a brilliant star. Let the veil of bestowal become bright and radiant from their countenance, and let the signs of forgiveness and mercy encompass and appear from all directions.
- 3 Grant them entry to the divine garden and bestow a dwelling in the paradise of holiness. Make them present in the gathering of the people of God and grant them refuge in the assembly of the people of the All-Merciful. Make them intoxicated from the brimming cup of attainment to Your presence, and in an eternal celebration make them full of joy from the wine of beholding Your beauty.
- 4 You are the Mighty and Powerful. You are the Forgiver and the Kind One.

1 ای خداوند مهربان بندهء درگاهت اردشیر پور بهرام را از پستان غفران شیر ده و چاکر بارگاهت مهربان پور بهرام را بخشنده و مهربان باش و کنیز عزیز آستانت فیروز دختر سروش را سروش عالم بالا کن جمیع را در دریای عفو و احسان غریق نما و برفیق اعلیٰ فائز کن

2 ای خدای مهربان توفیقی ده تا کلّ باوجود عدم استحقاق در سایهء شجرهء احدیت راحت و آسایش یابند و در جهان بالا هریک شمع روشن و ستارهائی درخشانند گردند پردهء موهبت از رخسار روشن و ساطع شود و آثار عفو و رحمت از جمیع جهات محیط و باهر

3 در باغ الهی راه ده و در حدیقهء تقدیس منزل بخش در انجمن یزدانیان حاضر کن و در محفل رحمانیان مأوی ده از جام سرشار فوز بلقا سرمست کن و در جشنی ابدی از صهبای مشاهدهء جمال پر نشئه نما

4 توئی مقتدر و توانا توئی بخشنده و مهربان

YARP2.633 p.434

AB03931*To: Rida Quli Khan et al.**Date: 1904 ca.*

- 1 O servants of the Most Glorious Beauty!
- 2 It is related that in ages past there was an erudite person who was known for his truthfulness and renowned for his excellent virtues. One day he entered a mosque where a reciter was chanting this verse: "O My servants who have transgressed against their own souls! Despair not of the mercy of God."

1 ای بندگان جمال ابری

2 روایت کنند که شخص تحریری در اعصار ماضیه که بصفه صدیقی موصوف بود و باحسن فضائل مشهور و معروف روزی داخل مسجد شد قاری این آیه را تلاوت مینمود یا

That erudite person, upon hearing this proclamation, raised such a cry to the ethereal heaven, saying: "O glad tidings! O blessedness! O joy! O delight! O glory! O happiness for how He has attributed them to Himself and said 'O My servants!'" He rejoiced and was filled with gladness, he exulted and was overcome with joy that God had attributed the servants to Himself, saying "O My servants" - meaning "O My own servants." And from the intensity of his joy he fell unconscious.

عبادی الذین اسرفوا علی انفسهم لاتقنطوا من
رحمة الله آن شخص نحیر بجزء استماع این هدیر
نعره را بفلک اثیر رساند که یا بشری و یا
طوبی و یا فرحا و یا طربا و یا نفرا و یا سرورا
علی ما اسندهم الی نفسه و قال یا عبادى فرح و
شادمانی نمود و نغر و کامرانی کرد باینکه عباد
را نسبت بخویش داد یا عبادى فرمود یعنی ای
بندگان من و از شدت سرور مدهوش شد و
پیفتاد

- 3 Now 'Abdu'l-Baha addresses you as "O servants of the Most Glorious Beauty!" Consider what attribution this is, what noble quality, what honor and what bounty this represents. You should, from the intensity of joy, soar like birds in the heights of everlasting glory.

3 حال عبدالهآء شما را به ای بندگان جمال ابهی
خطاب مینماید ملاحظه نمائید که این چه نسبت
است و چه منقبت و چه عزتست و چه موهبت
باید از شدت سرور مانند طيور در اوج عزت
ابدیه پرواز نمائید

- 4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MKT2.056, AHB_129BE #09-10 p.02,

KHSH13.158, DUR1.137

AB04282

To: Ali Akbar Hakkak Khurasani (Mashhadi), in Ishqabad

Date: 1904 ca.

- 1 O bondsman of the Most Glorious Beauty! You complain of exile and lament and moan about troubles and difficulties. You are right - truly it is very burdensome and hard to endure. However, this exile is in the path of the Most High God and these difficulties are in love of the All-Merciful Lord. Therefore, this wandering is the joy of the free souls and this homelessness is the utmost success and gladness.

1 ای بندهء جمال ابهی از غربت شکایت نمائی و
از کربت و مشقت ناله و فغان فرمائی حق با
شماست فی الحقیقه بسیار گرانست و تحمل گداز
ولی هرچه هست این غربت در سبیل حضرت
احدیست و این مشقت در محبت حضرت
رحمانیت لهذا این آوارگی سرور آزادگیست و این
بی سر و سامانی نهایت کامرانی و شادمانی

- 2 Days in every case come to an end and every beginning has a conclusion and ending. When the carpet of life is rolled up, what has passed, whether bitter or sweet - those who were intoxicated with the wine of pride hastened to be buried in graves, while those who were captives to abundant trials in God's path diffuse the fragrance of mysteries upon the world and its peoples.

2 آیام در هر صورت باتمام رسد و از برای هر
آغازی عاقبت و انجامی و چون بساط حیات
منطوی شود گذشته چه تلخ و چه شیرین ولی
آنان که سرمست جام غرور بودند بقبر مطمور
شتافتند و نفوسیکه در سبیل الهی اسیر بلاء موفور
بودند نافهء اسرار بر جهان و جهانیان نثار فرمایند

- 3 Therefore, do not be tested by trials and tribulations, and like a flower be radiant in this meadow so that you may find spiritual joy and seek conscious delight. And upon you be greetings and praise.

3 پس تو از بلا و محن ممتحن مشو و مانند گل
در این چمن شکفته باش تا فرح روحانی یابی و
مسرت وجدانی جوئی و علیکم التحية والتناء

MKT8.024a

AB04367

To: Karbala'i Muhsin et al., in Maraghih

Date: 1904 ca.

- 1 O ye two firm and steadfast ones! Although trials and tribulations are a grievous torment for mankind, when the overflowing cup is drunk in the path of the Beloved it becomes sweet and delightful. In truth severe blows were dealt, but as they were in God's path they were the very essence of guidance and caused the exaltation of the Word of God. Whatever occurred has passed, but its holy results shall endure forever.
- 2 Through the grace and favor of the Most Great Unity, I hope that the friends of God will consider tribulations as bounties due to their love for the Eternal Beauty, will regard calamities as the greatest gifts, will see hardships as blessings and difficulties as mercy.
- 3 Convey loving greetings from Abdul-Baha to all the friends and tell them: O friends! Do not rest for a moment, seek no comfort, desire no tranquility. With perfect wisdom engage in educating those on earth, deal with all humanity with love, kindness and the attributes of the All-Merciful, and guide all to this straight path.
- 4 And upon you be greetings and praise.

1 ای دو ثابت نابت هرچند بلایا و محن از برای بشر
عذاب گرانست ولی چون جام لبریز در سبیل
جانان شیرین و لذیذ فی الحقیقه صدمات شدید
وارد ولی چون در راه خدا بود عین هدی بود
و سبب اعلاء کلمة الله هرچه بود گذشت ولی
نتایج مقدسه اش الی الابد باقی و برقرار

2 از فضل و موهبت حضرت احدیت امیدوارم
که یاران الهی از محبت جمال باقی بلایا را عطایا
دانند و رزایا را موهبت کبری شمرند محنت را
منحت دانند و زحمت را رحمت شمرند

3 جمیع دوستانرا از قبل عبدالهآء تحیات مشتاقانه
برسان و بگو ای یاران دمی نیاسائید و راحتی
مجویید و صبر و سکون نخواهید با کمال حکمت
بتربیت من علی الارض پردازید و به محبت و
مهربانی و صفت رحمانی با عالمیان رفتار نمائید و
کل را باین سبیل مستقیم هدایت کنید

4 و علیکم التحية والتناء

MKT8.084b, MSBH5.058-059

AB04414*To: Mihdi Tabib Baha'i**Date: 1904 ca.*

- 1 O physician, give thanks to God that you have become beloved of hearts. All the friends love you and offer you utmost praise. Praise be to God, you are a believer in the Lord of Hosts and are assured of the Book, acknowledge the Words, and are firm in the Covenant and Testament.
- 2 In the path of the Covenant, you would sacrifice your life and soul, and in offering yourself as a sacrifice in the path of Truth you seek true joy. You long for the Most Great Martyrdom and supreme bounty, that your distinguished name may be recorded in the register of martyrs.
- 3 This very longing and this very state of self-sacrifice is itself martyrdom. Therefore I give you the glad tidings that your name is inscribed in God's Preserved Tablet and the divine scroll, in God's Kingdom in the register of martyrs. You are a martyr in God's path even though you walk and move upon the earth.
- 4 The end belongs to the God-fearing. The martyr is near to the divine threshold and attracted to the fragrances of the Abha Kingdom. Whoever is like this is a martyr, for you have sacrificed your life and heart at the very first step.
- 5 And upon you be greetings and praise.

1 ای طبیب شکر کن خدا را که حبیب قلوب گشتی جمیع یاران ترا دوست میدارند و نهایت ستایش را از تو میفرمایند الحمد لله مؤمن بر ربّ جنودی و موقن بکتاب و مصدق بکلمات و ثابت بر عهد و میثاق

2 در سبیل پیمان بدل و جان جانفشانی خواهی و بقربانی در سبیل حق کامرانی جوئی آرزوی شهادت کبری داری و نعمت عظمی تا نام نامیت در دفتر شهداء داخل گردد

3 همین آرزو و همین حالت جانفشانیست و قربانی پس من بشارت دهم ترا که نامت در لوح محفوظ الهی و ورق منشور ربّانی در ملکوت الهی در دفتر شهداء مسطور شهید سبیل الهی هستی ولو اینکه در روی زمین مشی و حرکت مینمائی

4 و العاقبة للمتّقین شهید مقرب درگاه کبریاست و منجذب بنفحات ملکوت ابهی هرکس چنین است شهید است زیرا جان و دل را در قدم اول نثار نموده‌ئی

5 و علیک التّحیّة و التّناء

MMK5#252 p.197, TAH.277, RAHA.052

AB04235*Date: 1904 ca.*

- 1 My God, my God! You know my heart's attachment and my soul's love for Your loved ones, and how I supplicate You in the dark of night and seek forgiveness for their sins day and night, and beg for pardon and grace that their hearts may be gladdened and their sorrows dispelled.

1 الهی الهی انت تعلم تعلق فؤادی و حبّ قلبی باحبّاتک و کیف اناجیک فی جنح اللیل و استغفر لذنوبهم فی آناء اللیل و النهار و اطلب العفو و الاحسان حتّی ینشرح به قلوبهم و ینکشف به کروبهم

- 2 Lord, Lord! These two are servants who believe in You and Your verses, who are certain of Your words, who acknowledge Your sanctity, who affirm the oneness of Your Essence. They have borne every hardship in Your path and endured every calamity in their love for You, and suffered in their days for their faith in Your uniqueness.
- 3 How many nights, O my God, did they toss restlessly in their beds from the attacks of enemies, and how many days did they flutter like moths around the lamp of tribulation, finding no relief except through the holy fragrances of Your presence when their limbs trembled and their bodies shook, until they hastened to You and rushed to attain Your presence and yearned to appear before You.
- 4 Lord! Have mercy on them and grant them an exalted station in Your ancient Kingdom, and bestow upon them great success, and encompass them with manifest bounty. Verily You are the Generous, You are the Merciful, and You are the Compassionate, the Kind.
- 2 رَبِّ رَبِّ هَذَانِ عَبْدَانِ مُؤْمِنَانِ بِكَ وَبِآيَاتِكَ
مُوقِنَانِ بِكَلِمَاتِكَ مُعْتَرِفَانِ بِتَقْدِيرِكَ مُقَرَّانِ
بِتَوْحِيدِ ذَاتِكَ قَدْ حَمَلَا كُلَّ مُشَقَّةٍ فِي سَبِيلِكَ وَ
قَاسِيَا كُلَّ مُصِيبَةٍ فِي مَحَبَّتِكَ وَتَعَذَّبَا فِي أَيَّامِهِمَا
لَا يَمَانُهُمَا بِفِرْدَاؤَيْتِكَ
- 3 كَمْ مِنْ لَيَالٍ يَا هَلِي اضْطَرَبَا فِي الْفِرَاشِ مِنْ
هَجُومِ الْأَعْدَاءِ وَكَمْ مِنْ أَيَّامٍ تَهَاقَتَا عَلَى سَرَاجِ
الْبَلَاءِ كَالْفَرَاشِ وَلَيْسَ لُهُمَا انْتِعَاشٌ إِلَّا بِنَفْحَاتِ
قُدْسِكَ عِنْدَ ارْتِعَادِ الْفَرَاشِ وَارْتِعَاشِ الْأَعْضَاءِ
إِلَى أَنْ سَرَعَا إِلَيْكَ وَهَرَعَا لِلْوُفُودِ عَلَيْكَ وَاشْتَاقَا
الْحُضُورَ بَيْنَ يَدَيْكَ
- 4 رَبِّ ارْحَمْهُمَا وَاجْعَلْ لَهُمَا مَقَامًا عَلِيًّا فِي مَلَكُوتِكَ
الْقَدِيمِ وَارْزُقْهُمَا الْفَوْزَ الْعَظِيمَ وَاشْمَلْهُمَا بِالْفَيْضِ
الْمَبِينِ إِنَّكَ أَنْتَ الْكَرِيمُ إِنَّكَ أَنْتَ الرَّحِيمُ وَإِنَّكَ
أَنْتَ الرَّحْمَنُ اللَّطِيفُ

BSHN.140.151, BSHN.144.151, MHT2.131

AB04807

To: Emma Noble, in Cleveland

Date: 1904 ca.

O thou dear maid-servant of God!

Your letter was received. Its contents were a glorious proof that thy heart and soul are attracted to the fragrances of the Merciful One. Thank thou God for that thou art awakened by such a Breeze and quickened by such a Spirit and hast found joy and fragrance.

Those souls who have attained to faith, if they be protected and preserved from tests and keep firm and steadfast, the divine confirmations will surround them from all directions. [...]

I beg of God that thou wilt be confirmed with the love of God in all conditions. I beg of God that thou mayest be so assisted in serving the Holy Threshold that all thy family will be astonished and amazed, and will glory and honor.

TAB.252

AB11888

To: Mashhadi Fathullah Abdu'llah-Uf Bunabi, in Ishqabad

Date: 1904 ca.

- 1 O divine servant! Divine victory is the opening of the doors of hearts and the conquest of the realms of the spirit. Conquest and empire-building in the physical world causes trouble and hardship to heart and soul, and its end is endless regret. But when the hosts of the love of God conquer the realm of hearts, spiritual delight results and the joy of conscience appears. It is joy upon joy, delight upon delight, and eternity upon eternity.
- 2 Convey loving greetings to Isma'il, the fresh flower of the garden of God's love. I beseech God that he may be assisted to serve at the Sacred Threshold and render services to the friends.
- 3 Likewise convey the Most Glorious and Most Wondrous greeting to dear brother Baba. Also kindly inquire after Jinab-i-Ghulam on my behalf. Also show kindness and affection to Jinab-i-Aqa Rahim Isku'i on my behalf. Also perfume the nostrils of the loving Mashhadi 'Askar with the sweet fragrance of greeting and praise. Also make fragrant the mind of Jinab-i-Ustad Dhu'l-Faqar with the sweet scent of the love of God.
- 4 And upon you be greetings and praise.

1 ای بنده الهی فتح الهی گشودن ابواب
قلوبست و تسخیر ممالک روح کشورستانی و
مملکت گشائی در عالم جسمانی سبب زحمت
و مشقت دل و جانست و عاقبتش حسرتی
بی پایان ولی جنود محبت الله چون کشور قلوب
بگشاید روح و ریحان حاصل گردد و سرور
وجدان رخ بناید فرح اندر فرحست و طرب
اندر طرب و بقا اندر بقا

2 نوگل باغ محبت الله اسمعیل را تحیت مشتاقانه
برسان از حق خواهم که موفق بر عبودیت
بآستان مقدس و خدمات یاران گردد

3 و همچنین جناب برادر مهربان بابا را تکبیر ابداع
ابهی برسان و همچنین جناب غلام را از قبل
من پرسش خاطر فرما و همچنین جناب آقا رحیم
اسکوئی را از جانب من نوازش و مهربانی فرما و
همچنین مشهدی عسکر مهرپرور را بنفحه خوش
تکبیر و ثنا مشام معطر کن و همچنین جناب
استاد ذوالفقار را برائحه محبت الله دماغ مشکار
کن

4 و علیک التحية و الثناء

TISH.557

AB11896

To: Mashhadi Yusuf Milani, in Ishqabad

Date: 1904 ca.

- 1 O spiritual friend! From the time you returned from the Blessed Shrine to those regions and frontiers until now, you have always been before the sight of 'Abdu'l-Baha and observed by the eye of the Lord's favor. You are always remembered and never forgotten. In all circumstances and situations I express humility and lowliness at the Threshold of

1 ای یار روحانی از زمانی که از بقعه مبارکه
رجوع بآن حدود و ثغور نمودید الی الآن همواره
منظور نظر عبدالبهائید و ملحوظ بعین عنایت
حضرت پروردگار همیشه بخاطر آئی و فراموش
نشوی و در جمیع موارد و مواقع بدرگاه احدیت

Oneness and seek your protection and safeguarding from the Kind Lord.

عجز و انکسار نمایم و حفظ و صیانت ترا از خداوند مهربان جویم

- 2 I hope that on this expansive carpet you will be so successful in servitude at the Threshold of the All-Glorious Lord that you become the cause of encouragement and motivation for others. Be confident in the grace and gift of the Most Great Name, may my spirit be sacrificed for His loved ones, and follow such a path in the way of the Glorious Lord that it becomes the cause of guidance for the heedless and a lesson for others.

2 امیدوارم که در این بساط پرانبساط بعبودیت درگاه حضرت ذوالجلال چنان موفق گردی که سبب تشویق و تحریص دیگران شوی به فضل و موهبت اسم اعظم روحی لأحبائه الفداء مطمئن باش و در سبیل ربّ جلیل چنان سلوکی پیش گیر که سبب هدایت غافلان شود و علت عبرت دیگران گردد

- 3 When you achieve success in this conduct and character, you will witness His countenance in all degrees, turn toward Him, traverse the path to His lane, and inhale His musk-scented fragrance. And upon you be greetings and praise.

3 چون باین خلق و خوی موفق شوی در جمیع مراتب پرتو روی او مشاهده کنی و بسوی او توجّه نمائی و راه کوی او پیمائی و نفعهء مشکبوی او استشمام کنی و علیک التحية و الثناء

TISH.598-599

AB04791

To: May Simpkins, in Johnstown, NY
Date: 1904 ca.

O thou who seekest for the Will of God!

Give thanks to God that thou entered the divine Kingdom and knowest the heavenly Lord of Hosts!

The light of truth hath radiated from the Sun of Divinity to the horizons in such a manner that the East and the West are illumined. But, alas! the blind do not see and the deaf do not hear the divine proclamation. The bats do not perceive the light of the sun and the beetles cannot enjoy the fragrances of a rose-garden.

Consider that the horizons of the world were enlightened through the light of the Beauty of His Holiness Christ; yet all the people were asleep, blind and sightless, except a few whose eyes were opened and perceived the lights. Now thou shalt thank God that a beam of the light came to thy sight. I ask God that thine inner sight may be illumined so that thou mayest discover the hidden mysteries of the Kingdom of God. If thou become so , thou wilt be an evident light and a

divine angel in the celestial dominion; then it dependeth on the divine confirmation, according to thy perseverance.

TAB.409

AB04754

To: Wife of Karbala'i Muhsin et al., in Maraghih

Date: 1904 ca.

- 1 O two honored handmaids of God! How fortunate and blessed you were that, for the love of the King of the ethereal throne, you became captives in the hands of enemies and were outwardly debased and humbled. This abasement is eternal glory, this humiliation is everlasting forgiveness, and this captivity is divine freedom.

1 ای دو کنیز محترم حقّ چه قدر خوشبخت و نیک اختر بودید که در محبت شهریار سریر ائیر در دست اعدا اسیر گشتید و بظاهر ذلیل و حقیر شدید این ذلت عزّت ابدیه است و این حقارت مغفرت سرمدیه و این اسارت حریت الهیه
- 2 Many nights passed with heads resting on pillows of comfort, and many days ended with bodies nurtured in beds of ease, yet in the end no result was achieved and no soul gained anything. But that nightly captivity was better than a thousand years of comfort in the embrace of temporal glory, for this captivity brings in its wake a hundred thousand virtues, while that glory and felicity results in eternal despair. Consider how great is the difference between them!

2 بسا شبها گذشت و سرها ببالین راحت بود و بسیار روزها منتهی شد و وجود در بستر آسایش پرورش یافت ولی عاقبت نتیجه‌ئی حاصل نگشت و نفسی طرفی نبست اما آن اسیری شبانه بهتر از هزار سال راحت در آغوش عزّت زمانه زیرا این اسیری را صد هزار منقبت در پی و آن عزّت و سعادت را نتیجه یأس ابدی ملاحظه نمائید که چه قدر فرق در میانست
- 3 Ask God that all the days of your lives may be spent in self-sacrifice in the path of God. And upon you be greetings and praise.

3 از خدا بخواهید که ایام عمر جمیعاً در سبیل الهی بجانفشانی بگذرد و علیکم التّحیه و الثّناء

MSBH5.057-058

AB12363*To: Azizullah Varga, in Tihiran**Date: 1904 ca.*

- 1 O descendant of that illustrious person! Although for some time this pen has not written a letter in your name, I constantly make mention of you and am familiar with your remembrance. I continually beseech God that you may be assisted in all matters, so that through divine confirmation you may render a service to the world of humanity, become a source of spiritual bounties, and through your conduct and behavior become the cause of the education of others and a source of awakening to the heedless.
- 2 May you be distinguished by such qualities and perfections that you bestow understanding and awareness upon the ignorant and demonstrate the virtues of the human world. Especially may you show such truthfulness, trustworthiness, religious devotion and zeal in relation to his excellency the noble chief that God may be well-pleased with you and 'Abdu'l-Baha delighted with you.
- 3 That respected person has complete trust and confidence in you. You too must reciprocate the purity of his intention through service, and employ whatever befits a Baha'i and is worthy of a servant of the Sacred Threshold.
- 4 And upon you be greetings and praise.

1 ای سلیل آنشخص جلیل هرچند چندیست که این خامه بنام تو نامه ننگاشت ولی دائم ذکر ترا نمایم و بیاد تو مألوفم و همواره از خدا خواهم که در جمیع موارد مؤید گردی تا بتوفیق ربّانی خدمتی بعالم انسانی نمائی و مصدر سنوحات رحمانیه شوی و به روش و سلوک سبب تربیت دیگران گردی و علت عبرت غافلان شوی

2 به صفات و کمالاتی محشور گردی که نادانانرا ادراک و شعور بخشی و فضائل عالم انسانرا بنمائی علی الخصوص با حضرت رئیس نفیس چنان صداقت و امانت و دیانت و همت بنمائی که خدا از تو راضی گردد و عبدالهّاء از تو مسرور شود

3 آنشخص محترم نهایت امنیّت و اطمینانرا از شما دارد شما نیز بمقابلی پاکی نیت ایشان بخدمت پردازید و آنچه سزاوار شخص بهائی و لایق بنده آستان مقدّس است بکار برید

4 و علیک التّحیّة و التّناء

INBA85:511b

AB12365*To: Azizullah Varga, in Tihiran**Date: 1904 ca.*

- 1 O dear friend! Think not that I draw a single breath without remembering you and beseeching from God's grace and favor your assistance and protection, and seeking your preservation and safeguarding. I pray to God that you may ever be the object of the glance of His favor and the focus of the eye of His mercy. Praise be to God that arrangements have been made for your employment there, but you must serve the honored
- 1 ای عزیز عزیز گمان منما که نفسی برآرم مگر آنکه بیاد تو افتم و از فضل و عنایت حقّ عون و حمایت تو خواهم و صون و رعایت تو جویم از خدا خواهم که همواره ملحوظ نظر عنایت باشی و منظور عین رحمت الحمد لله اسبابی بجهت مشغولیّت شما در آنجا فراهم آمده ولی باید که در

bank president with the utmost sincerity, diligence, zeal, goodwill and truthfulness, and conduct yourself in such a way that he may be heartily pleased with you, nay rather, that your distinguished service may become evident and manifest. Now you can demonstrate whatever sincerity, purity, and loftiness of purpose lies within your capacity and ability. Appreciate the worth of the honored president and strive your utmost that day by day your truthfulness may become more evident, your intentions clearer, and your service greater.

نهایت صداقت و همت و غیرت و خیرخواهی و راستی بخدمت حضرت رئیس بنک پردازی و چنان رفتار کنی که قلباً از تو راضی باشد بلکه خدمت نمایان ظاهر و آشکار کنی الآن میتوانی که آنچه از صدق و صفا و علوهمت در قوه و استعداد داشتی ظاهر و عیان نمائی قدر حضرت رئیس را بدان و نهایت اهتمام در آن نما که روز بروز صدقت ظاهرتر گردد و نیت واضح تر شود و خدمتت بیشتر گردد

2 And upon you be greetings and praise.

2 و علیک التحية و التناء

INBA85:512

AB04650

To: Majumardi Yazdi, Aqa Ali et al., in Tihiran

Date: 1904 ca.

1 O ye refugees in the path of God! Ye were banished and removed from your native land on account of the rebellion of the unjust, and for the sake of God ye have been made homeless by reason of the aggression of the proud and vainglorious. Although this affliction was a sudden calamity, because it was borne for the sake of the All-Merciful and for the love of His beauty, it is really a sweet and agreeable gift.

1 ای آوارگان سبیل الهی از وطن مألوف بسبب طغیان هر ستمکار عسوف دور و مهجور شدید و در راه خدا آواره از تطاول هر متکبر مغرور گشتید این پریشانی هرچند بلائی ناگهانی بود ولی در سبیل حضرت رحمانی و در محبت جمال یزدانی بود لهذا شیرین و گواراست

2 Every calamity caused by selfishness and desire is the fire of hell, but every affliction brought on by faith and guidance is the blessing of paradise in its results and consequences.

2 هر بلا که سببش نفس و هوی باشد آن دوزخ و بحیمست و هر ابتلا که بسبب ایمان و هدی باشد نعیم مقیم در نتائج و ثمر

3 Look not at the present moment only, like those who lack insight. Ere long ye shall behold the sanctified banner of God's loved ones waving above the horizon of the world, and their radiance illuminating the east and the west.

3 باید نظر کرد نه در حال حاضر مانند هر بی بصیر عنقریب ملاحظه نمائید که پرچم علم تقدیس احبای الهی موج بر آفاق زند و این اشراق خاور و باختر را روشن نماید

4 Upon you be salutation and praise.

4 و علیکم التحية و التناء

PYB#072-073 p.02, HDQI.168b,
ANDA#18 p.05, ANDA#45 p.06,
NANU_AB#53

AB04773

To: Muhammad Isma'il, in Tihran

Date: 1904 ca.

1 O thou who art wandering in the wilderness of the love of God! The abominable group of rebels attacked with utmost tyranny and enmity, inflicting harm and cruelty, and assaulted with sword and blade to break the power of the Word of God. Alas! Alas! The rays of the sun cannot be hidden by the dust of persecution raised by the people of doubt, and the divine lamp cannot be extinguished by contrary winds. "They desire to extinguish God's light with their mouths, but God refuses save to perfect His light, though the infidels abhor it."

2 Give thanks to God that thou hast become a partner and sharer in the tribulations of the friends of God, that thou hast endured blows and persecution, tasted the poison of punishment, rent thy collar in love of the Most Great Name, and attained the supreme gift. The oppressors destroyed the house and plundered the possessions, and thou thyself became a wanderer in mountain and desert until thou didst reach Tehran. That destruction is prosperity, and that plunder and pillage is the greatest sign of the crown and diadem of the spiritual world.

3 And upon thee be greetings and praise.

1 ای سرگشته صحرائ محبت الله گروه مکروه طاغیان بکمال ظلم و عدوان هجوم نمودند و اذیت و جفا روا داشتند و با تیغ و شمشیر حمله کردند تا صولت کلمه الله را بشکنند هیات هیات شعاع آفتاب بغبار جفای اهل ارتیاب پنهان نگردد و سراج الهی ببادهای مخالف خاموش نشود یریدون ان یطفئوا نور الله بافواههم و یأبئ الله الا ان یتم نوره ولو کره الکافرون

2 تو شکر کن خدا را که در بلایا شریک و سهیم اولیاء الله گشتی صدمه و اذیت دیدی و سم عقوبت چشیدی و محبت اسم اعظم گریبان دریدی و بموهبت کبری رسیدی ستمکاران خانه را ویران نمودند و اموال را تاراج و تالان کردند و خود سرگشته کوه و بیابان شدی تا به طهران رسیدی آن ویرانی آبادیست و آن تالان و تاراج اعظم علامت دیهم و تاج عالم روحانیست

3 و علیک التّحیّة و التّناء

MMK3#209 p.151

AB04652

To: Ali Quli Khan, in Washington, DC

Date: 1904 ca.

1 ...However, if His Holiness Abu'l-Fadl's journey is decided upon, you must manifest the meaning of "Enter like men and cast the ball in the field," until you forget everything and become a luminous essence and a gem of the mine of the All-Merciful. Reach such a state that the very act of association with you becomes the cause of the awakening of souls, that perhaps your very breath may give life. If you act according to the Hidden Words in Persian and Arabic, know

1 ...اما اگر چنانچه قرار مسافرت حضرت ابی الفضائل شد باید شما مضمون یا چو مردان اندر آ و گوی در میدان فکن ظاهر و آشکار نما تا هر چیزی را فراموش کنی و جوهر نورانی گردی و گوهر کان رحمانی بحالتی آئی که نفس معاشرت سبب انتباه نفوس گردد بلکه نفست روح بخشد اگر بموجب کلمات مکتونه فارسی

with certainty that you will become a flame of the fire of the love of God, and an embodiment of humility, submissiveness, and self-effacement. The provisions for this journey are truthfulness, uprightness, humility, and lowliness. This is the reality of the situation, so choose for yourself what you wish.

- 2 If you are thus, even if you are alone and solitary, know with certainty that you will become a unique heavenly angel. Otherwise, even if a hundred thousand souls become your friends and helpers, ultimately it will yield no fruit and give no benefit. Every acquaintance will become a stranger and every near one distant....

COC#0397x

و عربی عمل نمائی یقین بدان مشعلهء نار محبت
الله شوی و هیکل خضوع و خشوع و محو و فنا
گردی زاد و توشهء این راه درستی و راستی
و شکستگی و خاکساریست اینست حقیقت
حال فاخر نفسک ما تشاء

2 اگر چنین باشی ولو غریب و وحید باشی یقین
بدان که یگانه فرشته آسمانی گردی والا صد
هزار نفوس اگر یار و معینت گردند عاقبت ثمری
نخشد و فائدهئی ندهد هر آشنائی بیگانه گردد و
هر قریبی بعید شود...

MSHR5.371-372x

AB04737

To: Anna Watson

Date: 1904 ca.

- 1 O Kind Lord! Though I am nothing, I place my hopes in Thy grace and bounty. Though I am deprived of capacity and potential, I set my hopes on Thy favor and loving-kindness.
- 2 I was astray - Thou didst guide me. I was blind - Thou didst give me sight. I was deprived - Thou didst make me privy to mysteries. I was dead - Thou didst bring me to life through the fragrances of Thy holy garden.
- 3 Now, O Lord, grant me steadfastness, bestow upon me firmness, that I may remain firm in love for the Dawning-Place of Thy Oneness and derive light from the Sun of Truth. Make me speak Thy praise and remembrance, and occupy me with worship of Thy Merciful Beauty.
- 4 Let me forget all but Thee, fall silent to all mention save Thine, become intoxicated and bewildered from the cup of Thy love. Let me arise to serve Thy Cause and with most wondrous melodies open my tongue to Thy remembrance in gatherings of the maidservants of the All-Merciful, and adorn the meeting.

1 ای خداوند مهربان هر چند وجود نابودم ولی امید
بفضل و جود تو دارم و هر چند از قابلیت و
استعداد محروم ولی رجا بفضل و عنایت تو دارم

2 گمراه بودم هدایت فرمودی نابینا بودم بینا کردی
محروم بودم محرم راز فرمودی مرده بودم بنفحات
گلشن قدس زنده فرمودی

3 حال ای پروردگار استقامت بخش ثبوت عنایت
فرما تا در محبت مطلع احدیت ثابت مانم و از
انوار شمس حقیقت مقتبس گردم بذکر و ثنایت
ناطق شوم و عبادت جمال رحمانیت مشغول
گردم

4 غیر ترا فراموش کنم و از ذکر ماسوی خاموش
شوم و از جام محبت سرمست و مدهوش گردم
و بخدمت امرت پردازم و بابدع نعمات در محافل
اماء رحمن لسان بذکرت بگشایم و محفل بیارایم

- 5 Thou art the Powerful, the Mighty, and Thou art the Confirmer, the Success-Giver, the All-Seeing. O my Most Exalted Lord!

5 توئی مقتدر و توانا و توئی مؤید و موفق و بینا یا ربی الأعلی

MMG2#415 p.461

AB04689

To: Muhammad Jafar Sabzivari

Date: 1904 ca.

- 1 O servant of Truth! The absolute light has so illumined the horizons that both East and West have become the glass of the divine lamp. The love and faithfulness and unlimited favors and grace and generosity of the Most Glorious Beauty have made the world into another world.
- 2 Despite this, the unfaithful ones desire to turn this light into darkness, this rose garden into ashes, this Most Glorious Paradise into a heap of dust, and this sacred cycle into the most corrupted of all cycles in the world. Alas! Alas!
- 3 The darkness of negligence shall not darken the light of truth, especially after it has set Africa and America ablaze. It may be possible and easy to block a spring, but what can be done about the sea? Cutting off the water of a stream is feasible, but how can one obstruct a mighty flood?
- 4 Soon they shall see themselves in manifest loss, and they shall continue to see it. Leave them in their vain discourse to amuse themselves. And the Glory be upon you.

1 ای بنده حق نور مطلق آفاق را چنان روشن نمود که خاور و باختر زجاج سراج الهی گشت محبت و وفا و الطاف بینتها و فضل و کرم جمال ابهی جهانرا جهان دیگر کرد

2 باوجود این بیوفایانرا آرزو چنانست که این روشنائی را ظلماتی کنند و این گلشن را گلخن نمایند و این جنت ابهی را توده غبرا کنند و این دور مقدس را آلودهترین ادوار عالم نمایند هیات هیات

3 نور حقیقت را ظلمات غفلت تار و تاریک ننماید علیالخصوص بعد از آنکه افریک و امریک را مشتعل نماید چشمه را فرو بستن ممکن و آسان لکن دریا را چه توان نمود آب نهر را بریدن میسر لکن سیل عظیم را چگونه صد توان کرد

4 عنقریب خویش را در خسران مبین دیده و خواهند دید ذرهم فی خوضهم یلعبون و البهاء علیک

MMK3#120 p.082

AB05292

To: Diyaul-Hukama, Husayn son of Sirajul-Hukama et al., in Abadih
Date: 1904 ca.

- 1 O ye who are attracted by the love of God! My thoughts and remembrance are confined to your remembrance. From the letter that was sent to Mr. Adib, the fragrance of the love of God was inhaled from the gardens of your hearts. 1 ای منجذبان محبت الله ذکر و فکر من حصر در یاد و تذکار شماست از مکتوبی که بجناب ادیب ارسال شده بود نفعه محبت الله از ریاض قلوب استشمام گشت
- 2 Praise be to God that through bounty and grace those souls have grown and developed in the shade of the blessed tree of the Light of Truth of the Supreme Concourse, and like flowers and sweet herbs in the rose garden of reality have attained utmost freshness and delicacy from the outpourings of the cloud of bestowal. 2 که الحمد لله به فیض و فضل نور حقیقت نیر ملاً اعلی آن نفوس در ظلّ شجره طوبی نشو و نما نموده اند و مانند گل و ریاحین چمنستان حقیقت از رشحات سخاب موهبت نهایت طراوت و لطافت یافته اند
- 3 Therefore, in thanksgiving for this great bounty and supreme triumph, you must advance day by day in the stations of certitude so that divine gifts may become fully manifest in luminous gatherings and the outpourings of the praiseworthy station may spring forth and flow from the essence of the heart. 3 پس بشکرانه این فضل جلیل و فوز عظیم باید روز بروز در مقامات یقین ترقی نمائید تا موهبت الهیه بتمام در مجامع نورانیه ظاهر و مشهود گردد و فیوضات مقام محمود از هویت قلب نبغان و جریان فرماید
- 4 And upon you be greetings and praise. 4 و علیکم التحیه و الثناء

VAA.212-212

AB05118

To: Rustam Hidayati, in Bombay
Date: 1904 ca.

- 1 O thou Tahamtan! The legendary Rustam of Zabul, though he was a most mighty hero in the arena of bravery and courage and though in physical prowess was superior to every champion and in this wise his name was renowned in all the world, yet at the end through a ruse carried out by his brother, became entrapped in a deep pit and no trace of him didst remain. 1 ای تهمتن رستم زابلی هرچند شهسوار میدان مردانگی بود و بقوه جسمانی فائق بر هر پهلوانی نامش جهانگیر شد و صیدش در خاور و باختر شهر گشت ولی عاقبت بخدعه برادر در چاهی جای گیر گردید و بکلی اثری از او باقی نماند
- 2 But thou shouldst become a champion in the divine kingdom and a hero of the Lordly Realm so that through the strength of thine arm and the power of thy limbs thou mayest conquer the people of enmity and cause spiritual sovereignty to become penetrative. Through divine guidance thou shouldst transform the 2 پس تو تهمتن جهان الهی باش و پهلوان اقلیم یزدانی تا بقوت بازو و نیروی زانو اهل عناد را مغلوب نمائی و سبب نفوذ حکومت روحانی گردی هر بدخوی را بدجلوئی خوشنوی کنی و هر پست فطرت را بهدایت الله بلنداختر نمائی دلهای

wicked dispositions to become virtuous and every lowly character to become sublime. Thou shouldst refresh the withered hearts and quicken the souls who are dead. The one who from time immemorial hath been blind should be endowed with everlasting discernment and the one who is sore-sick come to receive a speedy remedy. Guide thou the desolate ones to the treasury of the spirit and inform the dwellers in the dust of the tidings of the heavenly realm.

- 3 This is the disposition of the friends of God, such are the attributes of the lovers of the Abha Beauty.

پژمرده را تر و تازه کنی و جانهای مرده را
زنده نمائی کور ابدیرا بصیر سرمدی نمائی و علیل
شدید را شفای سریع گردی بینوایانرا بگنج روان
هدایت کنی و اهل خاکدانرا از جهان آسمان خبر
دهی

- 3 اینست صفت یاران الهی و سمت دوستان جمال
ابهائی و علیک التّحیّة و الثّناء

MMK2#159 p.120, PPAR.193

AB05070

To: Aqa Ghulam-Rida from Yazd, in Ishqabad
Date: 1904 ca.

O servant of God! Give thanks to God that you have become a wanderer in His path, have become helpless, have become bewildered and distracted, and have become homeless and rootless. For this wandering is better than a hundred thousand states of ease, and this helplessness is sweeter than a hundred thousand states of freedom. Enduring cruelty in the path of God is sweeter than the faithfulness of friendship, and hardship is sweeter than comfort and blessing. All blessings and comforts will end and be scattered to the wind, but these hardships and difficulties will yield a hundred thousand results. The comfort of spirit and ease of heart of the wicked Yazid and the stubborn Walid were scattered to the wind, while the martyrdom of His Holiness the Prince of Martyrs (may my spirit be a sacrifice for him) like soul-nurturing wine gave intoxication to all horizons. Now observe how much better and sweeter and more delightful this is. Therefore know that this wandering is better than a hundred thousand states of freedom. And upon you be greetings and praise.

ای بنده الهی شکر کن خدا را که در راه او
آواره گشتی بیچاره شدی سرگشته و سرگردان
گشتی و بی سر و سامان شدی زیرا این آوارگی
بهتر از صد هزار آسودگیست و این بیچارگی
خوشتر از صد هزار آزادگی تجلّ جفا در سبیل
الهی خوشتر از مودّت و فاست و زحمت شیرینتر
از راحت و نعمت جمیع نعمتها و راحتها پایان
بیاد رود ولی این زحمت و مشقّات صد هزار
نتیجه بخشد راحت جان و آسایش دل یزید پلید
و ولید عنید بر باد رفت ولی شهادت حضرت
سیدالشّهداء روحی له الفداء مانند صهای
جانپرور نشئه بافاق بخشید حال ملاحظه کن
که این چه قدر بهتر و خوشتر و شیرینتر است
پس بدان که این آوارگی بهتر از صد هزار
آزادگیست و علیک التّحیّة و الثّناء

AKHA_119BE #09-10 p.d

AB05093

To: Hashim Qalami, in Iskenderun

Date: 1904 ca.

- 1 O servant of God! What you had written was noted. It is just as you had written. Previously, all events whether in Isfahan or Yazd or the surrounding areas were, through the confirmation of the Abha Beauty, may my spirit be a sacrifice for His loved ones, revealed from the pen of 'Abdu'l-Baha.
- 2 And still the carpet of tests has not been rolled up - again in various corners agitation will occur. But if steadfastness is shown, it will have no effect. In any case, the Word of God is penetrating, the Cause of God is triumphant, the parties of Satan are vanquished, and the party of God is confirmed and victorious.
- 3 Praise be to God, the just royal government is the protector of the oppressed and helper of those who suffer tyranny. The friends must pray for His Imperial Majesty.
- 4 Convey affectionate greetings from me to the relatives of that Divine Messenger. I beseech God that all may remain protected and preserved under the shelter of the Truth. And upon you be greetings and praise.
- 1 ای بنده حق آنچه نگاشته بودی ملاحظه گردید همین است که مرقوم نموده بودی از پیش جمیع وقایع چه در اصفهان و چه در یزد و چه در اطراف کل بتأیید جمال ابدی روحی لأحبائه الفداء از قلم عبدالهآء جاری گشت
- 2 و هنوز بساط امتحان منظوی نگاشته باز در گوشه و کنار هیجان حاصل خواهد شد ولی اگر استقامت گردد تأثیری ندارد در هر صورت کلمه الله نافذ و امر الله غالب و احزاب شیطان مغلوب و حزب الله مؤید و منصور
- 3 الحمد لله حکومت عادلہء پادشاهی حامی مظلومان است و معین ستمدیدگان باید احباً باعلیحضرت شہریاری دعا نمایند
- 4 متعلقین آن پیک الهی را از قبل من تحیت نوازشکارانه برسانید از حق میطلبم که کل در پناه حق محفوظ و مصون مانید و علیک التحیة و الثناء

INBA87:150a, INBA52:147

AB05199

To: Muhammad Ali Nushabadi, in Kashan

Date: 1904 ca.

- 1 O thou who art resigned to His irrevocable Decree! Render thanks unto God for having attained so sublime a station. Thou art treading the path of His good-pleasure; thou hast surrendered thyself unreservedly to that which is ordained and destined by Him; thou hast placed thy whole trust in Him and manifested unswerving constancy and fortitude in the face of this grievous calamity. Thus indeed doth it beseem the loved ones of God to conduct themselves, so that when they are beset by hardships or hemmed in by dire affliction they may be
- 1 ای راضی بقضا حمد کن خدا را که بچنین مقامی فائزی سبیل رضا پیمودی و به قدر و قضا تسلیم گشتی توکل بر حق نمودی و در این مصیبت عظمی نهایت ثبوت و استقامت ابراز فرمودی یاران الهی را چنان باید و شاید که چون مبتلای بمصیبت گردند و برزیهء کبری گرفتار شوند دیگرانرا تعزیت دهند و تسلی بخشند رخا بانوار رضا برافروزند و پردهء جزع و فزع و زاری را

able to comfort others and impart consolation unto them, their faces may glow with the light of radiant acquiescence, and they may deliver to the flames the veil of moaning, sighing, and lamentation, inasmuch as resort to sadness and grief in the midst of tribulation is but an indication of lack of assurance and certitude.

- 2 In truth, were man to attain the stage of certitude in his spiritual development, no affliction could ever depress his spirits, though he would undoubtedly be influenced by reason of his human susceptibilities. Nevertheless, man's inner being will be so revived by the breeze of divinely ordained woes and trials that the dust of wailing and lamentation will entirely subside and the light of submissive resignation unto His Will shall shine forth like unto a radiant morn.
- 3 And upon thee be greetings and praise.

BRL_FIRE_AB#11

بتمامه بسوزند زیرا در موارد بلا حزن و اندوه و فریاد و فغان دلیل عدم اطمینان و ایقانست

2 البته اگر انسان نفس مطمئن گردد از هیچ مصیبتی آزاده نشود هرچند بمقتضای بشریت البته تأثیر حاصل گردد اما هویت قلب از نسیم قضای الهی چنان زنده گردد که غبار جزع و فزع بکلی بنشینند و انوار تسلیم مانند صبح مبین لامع و ساطع گردد

3 و علیک التّحیّة و الثّناء

NANU_AB#26

AB05203

To: *Haji Niyaz Kirmani, in Egypt*

Date: 1904 ca.

- 1 ...Consider the divine bounty and favor, and reflect upon the grace and benevolence of the Almighty, which is the remedy for every ill and the flowing treasure of every needy one. We must not look to ourselves, for we are poor, abject, as nothing, and seeking refuge. Rather must we fix our gaze upon the benevolence and favors of the Incomparable Lord, which is an endless ocean and a luminous star in the heavens.
- 2 Regarding the pilgrims who pass through those regions, it was previously written that one should meet with these souls, insofar as possible, with warmth and attraction, with love and fellowship, with glad tidings and joy. Perchance they might catch a fragrance from the gardens of the love of God and become awakened. Good conduct and sweet speech can influence even the hardest stone, and it is certain that thou hast carried out and will continue to carry out this matter. "We feed you for the sake of God alone. We desire from you neither reward nor thanks."...

1 ...در فضل و موهبت الهیه نظر نما و به لطف و عنایت حضرت کبریا تفکر کن که درمان هر درد است و گنج روان هر مستمند در خود نباید نظر کنیم زیرا فقیریم و حقیر و نابودیم و مستجیر بلکه در عنایت و الطاف حضرت بیچون باید نظر نمود که بحر بی پایانست و کوکب درخشنده آسمان

2 در خصوص حجاج که مرور و عبور از آندیار مینمایند از پیش مرقوم شده بود مقصود این بود که باید به حرارت و انجذابی و محبت و الفتی و بشارت و سروی با این نفوس بقدر امکان ملاقات نمود بلکه نفعهائی از ریاض محبت الله بمشامشان رسد و بیدار گردند نفس رفتار خوش و گفتار شیرین تأثیر در سنگ خارا نماید و یقین است که این قضیه را مجری نموده و خواهید نمود اما نطعمکم لوجه الله و مانزید منکم جزاء و لا شکورا بفرمائید...

MMK6#575x

AB05546

To: Shirazi, Husayn Ali et al., in Bandar Abbas

Date: 1904 ca.

- 1 O ye servants of the Luminary of Truth! Your musk-scented letter was read and its contents brought joy and gladness. Its meanings were those of devotion and supplication, and its expressions were in the utmost grace and sweetness. 1 ای بندگان نیر حقیقت نامهء مشکین تلاوت گردید و از مضامین فرح و مسرت حاصل شد معانی تبّتل و تضرّع بود و عبارت در نهایت لطافت و ملاحات
- 2 Today it befits the spiritual friends that each one become a perfect sign of the manifestation of the Most Great Name (may my spirit be a sacrifice for His loved ones) among the nations. That is, they should be adorned with all perfections that are the ornament of human reality, be a great bounty for the people of the world, and show love and kindness to humankind to the extent possible. 2 امروز سزاوار یاران روحانی چنانست که هریک آیتی تامه از ظهور اسم اعظم روحی لأحبّائه الفداء بین امم گردند یعنی بجمع ککالات که زینت حقیقت انسانیه است مزین شوند از برای اهل عالم موهبت عظمی باشند و بقدر امکان محبت و مهربانی بنوع انسانی نمایند
- 3 Day and night their thoughts should be confined to guiding humanity and educating souls, and they should cling to the hem of grandeur so they may be confirmed in this mighty gift and be accepted at the threshold of the Beauty of Grandeur. 3 و شب و روز فکرشان محصور در هدایت خلق و تربیت نفوس باشد و بذیل کبریا تشبّث نمایند تا مؤید باین موهبت عظمی شوند و مقبول درگاه جمال کبریا
- 4 This is my counsel unto you, and God confirms whom He wil-
leth unto the straight path. 4 هذا نصیحه لكم والله يؤيد من يشاء على صراط مستقیم

MMK3#267 p.191

AB05819

To: Mirza Mihdi (Shahrud) et al., in Mashhad

Date: 1904 ca.

- 1 O believers, O assured ones! Though you have been forced to leave Shahrud, praise be to God there are divine friends present in your place of arrival. I hope that their presence brings you the utmost joy. 1 ای مؤمنان ای موقنان هرچند از شاهرود مہجور شدید ولی الحمد لله در محلّ مورود احبّای الهی موجود امیدوارم که نهایت سرور از برای شما از وجود آنها حاصل گردد
- 2 Do not be sorrowful, do not sit in despair and grief. You are under the shadow of favor and the recipient of grace and gift. If in this mortal world some hardship befalls, praise be to God in the divine world there is abundant and pre-existing mercy. If people have turned away from you, praise be to God the 2 غمگین نگردید مأیوس و حزین منشینید در ظلّ عنایتید و مورد فضل و موهبت اگر در این جهان فانی زحمتی حاصل الحمد لله در جهان الهی رحمتی سابغ و سابق اگر مردم از شما رخ بتافتند الحمد لله

glances of the eye of the All-Merciful encompass you and grace and mercy are complete.

- 3 This is sufficient, and all else is pure delusion and like tales and stories. Be confident and joyous and delighted by the grace and favor of the Intended Lord.

- 4 And upon you both be greetings and praise.

لحظات عین رحمانیت شامل و فضل و مرحمت کامل

3 این کفایت است و ماعدای آن جمیع اوهام محض و مانند افسانه و روایت مطمئن باشید و مسرور و مشعوف از فضل و عنایت حضرت مقصود

4 و علیکم التّحیّة و الثّنَاء

MKT5.109a

AB05577

To: Aqa Buzurg (Darrih Jaz), in Muhammadabad (Darrih Jaz)

Date: 1904 ca.

- 1 O true servant of the Abha Beauty! That which thou beholdest in this temporal world are the fleeting shadows of the world of the Kingdom and the external images of the celestial realm. This is why thou observest that these shadows and forms are continuously being renewed. They are not permanent, but the succession of similar forms and like states is such as to give the appearance of constancy. In the end, however, it will become clear that it was a mirage, not real water; illusions, not the realities of the signs.

- 2 Therefore know with certainty that joy and delight, pleasure and gladness, attainment to the divine presence, the ultimate goal, the supreme garden, and the most exalted paradise are from the realities of the Kingdom, not from the elements of the material world.

- 3 Therefore be hopeful through the grace and bounty of the peerless Beauty. Though attainment to the divine presence may not be possible in this transient world, in the eternal world the spiritual state of success and prosperity is assured.

- 4 And upon thee be greetings and praise.

1 ای بندهء صادق جمال ابهی آنچه در عالم ملک مشاهده مینمائی ظلّ زائل عالم ملکوتست و انعکاسات صوریّهء عالم بالا لهذا ملاحظه میفرمائی که این سایه و صور در تجدّد مستمرّ است بقائی ندارد ولی تتابع امثال و تشابه احوال چنین نمودار مینماید که بقائی دارد اما عاقبت واضح شود سراپست نه آب و اوهامست نه حقائق

2 آثار پس یقین بدان که فرح و سرور و طرب و حبور و فوز بلقا و مقصد اقصی و حدیقهء غلبا و فردوس اعلی از حقائق ملکوتست نه از عناصر عالم ناسوت

3 پس بفضل و موهبت جمال بیثال امیدوار باش هرچند در اینجهان فانی فوز بلقای رحمانی میسر نگردد در جهان باقی نشئهء روحانی فوز و فلاح مقرر

4 و علیک التّحیّة و الثّنَاء

MMK3#035 p.023

AB05792*To: Mirza Nabi Khan Khurramabadi, in Tihiran**Date: 1904 ca.*

- 1 O thou who art near to the Divine Threshold! Again I have taken up writing this letter and have remembered that steadfast friend. The cause was Mr. Za'ir Aqa Ghulam-Husayn - outwardly it was Aqa Ghulam-Husayn but in reality it was the stirrings of conscience, for the conscience is occupied with the friends and familiar with their mention. When the friends are remembered, the heart and soul become adorned with the flowers and fragrances of hoped-for bounties. Glory be to God! What joy and passion is this, what connections and expansion, what delight and gladness, that by the mere thought of the friends, the gates of happiness are opened and the confined breast is expanded. This is none other than from the universal gift of the Divine Unity, that He has created such feelings between hearts. Nay, it is greater and more perfect than this. I hope that this too shall be made possible.

1 ای مقرب درگاه کبریا باز بتحریر این نامه
مستور پرداختم و بیاد آن یار وقور افتادم
سبب جناب زائر آقا غلامحسین ولی بظاهر آقا
غلامحسین و بحقیقت احساسات وجدانیه زیرا
وجدان مشغول پیارانت و مألوف بذکر ایشان
چون یاد دوستان شود دل و جان به گل و
ریاحین فیض آمال مزین گردد سبحان الله
این چه شغفست و شغف و چه روابطست
و انبساط و چه فرحیست و نشاط که بمحض
تخطریاران ابواب شادمانی مفتوح گردد و صدر
محصور مشروح شود این نیست مگر از موهبت
کلیه حضرت احدیت که در بین قلوب چنین
حسیاتی موجود فرموده بلکه اعظم از اینست و
اکل از این امیدوارم که آن نیز میسر گردد

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و التّناء

INBA17:253

AB05677*To: Muhammad Jafar, in Tihiran**Date: 1904 ca.*

- 1 O friend of 'Abdu'l-Baha! Consider for a while the afflictions of the early believers. His Holiness the Prince of Martyrs (may the spirit of all martyrs be sacrificed for him) was surrounded by enemies on the plain of Karbila. They even denied him sweet water. His blessed throat was cut by the dagger of oppression, and the pure bodies were covered in dust and blood. The noble heads adorned the tips of spears, and the holy souls were cut to pieces by the sword of cruelty. Properties were plundered and spirits hastened to their ascension. Innocent noble women became captives of tribes and peoples, and guiltless children were trampled under horses' hooves.

1 ای دوست عبدالهّاء قدری در بلایای اولیای
سلف نظر نما حضرت سیدالشّهداء روح الشّهداء
له الفداء در دشت کربلا محصور در دست
اعدا گشتند حتی آب گوارا را مضایقه داشتند
حنجر مبارک بخنجر ظلم بریده شد و جسد های
مطهر به خاک و خون آلوده گشت سرهای
بلند زینت رماح شد و نفوس مقدسه بتیغ جفا
ریزه ریزه گردید اموال بتاراج رفت و ارواح
بمعراج شتافت مخدرات بی تقصیر اسیر عشائر و
اقوام شد و اطفال معصوم پامال سم ستوران
گشت

2 But in the end, this was a gift that His Holiness was blessed with, while Yazid was drowned in eternal misfortune. Thus it became clear that affliction in the path of God is the essence of bounty, and torment is sweet water.

3 And upon you be greetings and praise.

2 ولی عاقبت این موهبت بود که آنحضرت بآن موفّق گردید و آن نحوست ابدی بود که یزید در آن مستغرق گردید پس معلوم شد که بلا در سبیل الهی عین عطاست و عذاب عذب فرات

3 و علیک التّحیّة و الثّناء

BSHN.140.457, BSHN.144.451, MHT1a.064

AB11912

To: Abdu'l-Vahhab son of Mulla Ali Akbar

Date: 1904 ca.

1 O you who are the remembrance of that noble friend! Do you know how at this moment, in mentioning you, I was reminded of that joy of the righteous? How much sadness and grief appeared, and how affected and sorrowful I became, for that musk-laden character came to mind and that cherished countenance appeared before my sight. Thus tears nearly flowed from my eyes and my heart nearly burst into cries and laments.

2 Immediately it occurred to me that that dear one is intoxicated from the overflowing cup of the wine of grace and is the confidant of divine mysteries in the private chamber of the Desired One. Therefore this is not a station of sadness and grief, nor a time of sorrow and mourning.

3 With this thought some solace was obtained, and I proceeded to write that that sapling by the stream of love must, like its father, become a fruitful tree. I hope that you will be successful and assisted in this. And upon you be greetings and praise.

1 ای یادگار آن یار بزرگوار هیچ دانی که الآن بمناسبت ذکر تو چگونه بیاد آنسرور ابرار افتادم چه قدر حزن و اندوه رخ نمود متأثر شدم و متحسّر زیرا آن خلق و خوی مشکین بخاطر آمد و آن روی نازنین پیش بصر حاضر شد لهذا نزدیک بود که سرشک از چشم روان گردد و دل به فریاد و فغان آید

2 فوراً بخاطر آمد که آن عزیز از جام لبریز صهبای عنایت سرمست است و در خلوتگاه حضرت مقصود محرم اسرار الهی لهذا مقام حزن و اندوه نیست و موقع حسرت و ماتم نه

3 باینملاحظه قدری تسلی حاصل شد و بنگارش پرداختم که باید آن نهال جویبار محبت مانند پدر شجر پرثمر گردد امیدوارم که موفّق و مؤید بآن گردی و علیک التّحیّة و الثّناء

TISH.126

AB05603

To: Ali Asghar Usku'i

Date: 1904 ca.

- 1 O thou who art firm in the Covenant! ای ثابت بر پیمان 1
- 2 Regarding the prayer with nine-rak'ats about which you inquired - that prayer, along with some writings from the Sacred Texts, has fallen into the hands of the Covenant-breakers. When will the Lord bring forth that Josephian Spirit from that dark and gloomy pit? Verily this brings great sorrow to 'Abdu'l-Baha. در خصوص صلاة تسع ركعات سؤال فرموده اید آن صلاة با کتبی از آثار در دست ناقضان گرفتار تا کی حضرت پروردگار آن یوسف رحمانی را از چاه تاریک و تار بدر آرد آن من هذا الحزن عظیم لعبدالبهاء 2
- 3 And it is not limited to that alone - the Center of violation has stolen all the trusts of this servant, and all the friends in the Holy Land are aware of this. By God! 'Abdu'l-Baha weeps tears of blood from this most great calamity, and the fire of anguish blazes in his heart between his ribs and bowels. And in this there is consummate wisdom which God will soon make manifest to the loved ones. منحصر بآن نه جمیع امانات این عبد را مرکز نقض سرقه نموده و جمیع احبّاء در ارض اقدس مطلع بر آن تالله آن عبدالبهاء یکی دمأ من هذه المصيبة العظمی و يتأجج في قلبه نار الجوى بين الضلوع و الأحشاء و ان في هذا لحكمة بالغة فسوف يظهرها الله للأحباء 3
- 4 As to the other three obligatory prayers, these likewise are valid alternatives: whichever of them be practised shall be accepted. And the prayer before sunrise is permissible. اما صلاتهای ثلاثه دیگر نیز ناخست هر یک معمول گردد مقبول شود و صلاة قبل از آفتاب جائز 4
- 5 And upon thee be greetings and praise. و عليك التحيّة و الثناء 5

AVK4.092.01, GHA.032

ABU2069

Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka

- 1 Nothing affects me more than the actions and conduct of the friends. The main reason I was ill over the last few days was a letter I had received from Persia describing the misdeeds and misconduct of one of the believers. The news brought me such pain and sorrow that I fell ill and had to stay in bed until last night, when Mirza Haydar-'Ali delivered a letter from 'Ishqabad bearing news of the good deeds of one of the friends. It made me so happy that I became well. So if the believers wish for my happiness, they must adorn themselves with heavenly character and conduct. هیچ چیز بقدر اعمال و افعال احباء در وجود من موءثر نیست این چند روز که من مریض بودم علت عمده این بود که مکتوبی از ایران رسید سوء اعمال و افعال یکنفر از احباء را نوشته بودند، از این خبر بقدری متاءلم و متاءثر شدم که ناخوش شدم این چند روز بسترى بودم تا اینکه دیشب جناب میرزا حیدر علی مکتوبی از عشق آباد - پیش من فرستاد حسن اعمال یکنفر از موءمنین را نوشته بودند بقدری مشعوف و مسرور شدم که حالم خوب شد پس اگر احباء خوشی مرا 1

طالبند باید به خلق و خوی رحمانی مبعوث شوند
...

- 2 [He continued in this vein with further admonitions, until He said,]
- 2 خلاصه چندی از این قبیل نصایح - فرمودند تا
باینجا رسید که فرمودند
- 3 It is because of this that I have always said that my wellbeing and its opposite are in the hands of the friends.
- 3 این است که همیشه گفته‌ام صحت و سقم من
در دست احباء است .

MNYA.300

KNSA.215

AB06052

To: Aqa Abdu'l-Karim et al., in Ishqabad

Date: 1904 ca.

- 1 O ye kind brothers who tread the path of God! Render thanks to Him that ye have combined both physical and spiritual brotherhood, that your inner reality hath become even as the outer, and that your outer reality hath come to express the inner. The sweetness of this brotherhood regaleth the soul and the savour of this kinship delighteth the heart.
- 1 بواسطه جناب زائر آقا محمد رضا سبزواری
عشق آباد جناب آقا عبدالکریم و جناب آقا
ابراهیم و جناب آقا محمد تقی علیهم بهاء الله
الاهبی ای برادران مهربان در سیل یزدان شکر
کنید که اخوت جسمانی با اخوت روحانی
جمع شده باطن عین ظاهر گشته و ظاهر عنوان
باطن شده حلاوت این اخوت مذاق جانرا
شیرین نماید و لذت این نسبت کام وجدانرا
تمکین کند
- 2 Praise ye God that, even as thankful birds, ye have built your nests in His gardens. And so will ye nestle together hereafter, in the rose-garden of the All-Merciful in the Abha Kingdom, upon the branches of the divine Lote-Tree. For ye are the birds of the meadow of guidance and the nightingales of the bower of bounty.
- 2 حمد کنید خدا را که مانند طیور شکور
در حدائق الهی آشیانه نموده‌اید و بعد نیز در
گلشن سرای رحمانی در ملکوت ابدی بر سدره
منتی لانه خواهید کرد مرغان چمن هدایتید و
هزاران گلشن موهبت
- 3 What a stupendous grace, what a mighty bestowal is this! Render thanks, then, unto God for this abounding grace and glorious attainment.
- 3 این چه فضیلت و این چه عنایتیست فاشکروا
الله علی هذا الفضل العظیم والفوز الجلیل و علیکم
التحیه و الثناء

BRL_FAM#90

BRL_DAK#0804, COMP_FAMP#90,
MMK2#338 p.244

AB06291*To: Isfahani, Haji Muhammad Husayn et al., in Ishqabad**Date: 1904 ca.*

- 1 O ye flowers in the garden of the love of God! Praise be unto God that ye have been planted in this elegant garden and have grown and obtained beauty through the heat and the rays of the Sun of Truth and the showering bounties of the clouds of His mercy and the vivifying breezes wafting from on high.
- 2 Now is the time to bloom and bear fruits and show forth your beauty in this heavenly garden, swaying through the breezes of the love of God and, like unto the cedar tree, adorn the meadows.
- 3 That is to say, ye must be endowed with the characteristics of the All-Merciful and the disposition of the One True God. Comport yourselves as the People of God and show to all humankind every manner of kindness, love and fellowship.

1 ای گل‌های گلشن محبت الله الحمد لله در این حدیقه انیقه انبات شدید و به حرارت و شعاع شمس حقیقت و فیض ابر رحمت و ریاح لواط موهبت نشو و نما نمودید و طراوت و لطافت یافتید

2 وقت آنست که شکوفه نمائید و میوه دهید و در این گلشن جلوه نمائید و از نسیم محبت الله باهتزاز آئید و سایه گسترید و این چمن را مانند سرو و سمن بیارائید

3 یعنی باخلاق رحمانی متخلق شوید و خوی حق گیرید و روش اهل الله جوئید و با جمیع مردمان در نهایت روح و ریحان مهربانی فرمائید و علیکم التحية و التناء

MMK2#157 p.118

AB06317*To: Husayn Mazlum, in Iskenderun**Date: 1904 ca.*

- 1 O thou who art wronged!
- 2 The wrongs suffered by 'Abdu'l-Baha surpass the wrongs endured by all others, for while the wronged ones of the world may become the target of a single arrow, yet the breast of 'Abdu'l-Baha is the target of a hundred thousand arrows and spears. From every direction arrows rain down upon him beyond count or reckoning.
- 3 From one direction, the ancient peoples and nations each have an arrow on the bowstring; from another, the people of Yahya who with utmost shamelessness draw sword and blade; and from yet another, the unfaithful Covenant-breakers who wish every calamity upon 'Abdu'l-Baha and give him not a moment's peace.

1 ای مظلوم

2 مظلومیّت عبدالبهاء بر مظلومیّت کلّ غلبه نموده زیرا مظلومین آفاق اگر هدف تیری گردند اما سینه عبدالبهاء آماج صد هزار سهم و سنانست از هر طرف تیربارانست بعدد نیاید و شمارش نتواند

3 از جهتی امم و ملل قدیمه هر یک را تیری در شصت و از جهتی امت یحیی که بنهایت یحیائی شمشیر و تیغ روا دارند و از جهتی ناقضان بی‌وفا که هر مصیبتی را بجهت عبدالبهاء آرزو کنند و دمی آسوده نگذارند

- 4 Consider then - one soul and all these enemies, one breast and all these arrows of cruelty. Think how the days pass. 4 دیگر ملاحظه نما یک نفس و این همه اعداء و یک سینه و این همه تیر جفا و فکر کن که ایام چگونه میگذرد
- 5 Therefore be content with thy name of "wronged one", render thanks unto God, and upon thee be greetings and praise. 5 پس تو بمظلومی نام خویش راضی باش و شکر خدا کن و علیک التَّحیة و الثَّناء

MMK5#149 p.115

AB06046

To: Karbala'i Aqa Kishi, in Miyanduab

Date: 1904 ca.

- 1 O Aqa Kishi! I cherish the hope that thou mayest become a man of Baha and of true faith; that is, that thou mayest embrace the way of the spiritual-minded, seek the path of the godly, and become a cause of awakening unto the peoples of the world. 1 ای آقا کیشی امیدوارم که بها کیشی شوی یعنی کیش روحانیان گیری و روش ربّانیان جوئی و سبب انتباه عالمیان گردی
- 2 This bounty shall reveal itself when thou showest loving-kindness unto Ustad Akbar the Christian, dealest with him in faithfulness, knowest his worth, countest regard and reverence for him as a duty incumbent upon thee, and makest him, in every respect, grateful and well-pleased with thee. 2 این موهبت وقتی جلوه نماید که با استاد اکبر مسیحی مهرپرور شوی و بویفا معامله نمائی قدر او را بدانی و رعایت و حرمت او را فریضه ذمت شمتری و او را از هر جهت ممنون و خوشنود نمائی
- 3 I give thee my assurance that God shall be well pleased with thee and shall bestow such blessing upon thy business and trade that thou thyself shalt bear witness, and others likewise shall take admonition, perceiving that by reason of obedience unto God such blessing hath been conferred upon thee. 3 من کفالت مینمایم که خدا از تو راضی گردد و برکت در کسب و تجارت تو دهد بقسمیکه خود شهادت دهی و دیگران نیز عبرت گیرند که بسبب اطاعت خدا چنین برکتی بتو داده
- 4 Make thou the trial. I am kindly disposed toward thee and desire thy good in this world and in the world to come. I hope that thou mayest be aided and confirmed. Verily, thy Lord is gracious, merciful, and bountiful. 4 تجربه کن من بتو مهربانم و خیر تو را در دنیا و آخرت خواهان امیدوارم موفق و مؤید شوی ان ربّک لکریم رحیم وهاب

INBA89:264

AB06347

To: Qudratullah Khan

Date: 1904 ca.

- 1 O thou who art guided by the fire of guidance! ۱ ای مهتدی بنار هدی
- 2 His Holiness Moses heard from the Tree of Sinai the call "Verily, I am thy Lord, the Most High!" and immediately cried out "Yea!" But in this mighty century when the call was raised from the Blessed Tree of Anisa, the Divine Lote Tree, the Beauty of Abha, most turned away and brought forth a hundred thousand excuses and objections and closed their eyes. Glory be to God, wonder upon wonder! One was guided to the path of guidance by the flame of a lamp, while another found not the way by the rays of the sun. This is the station wherein He saith "He singles out for His mercy whomsoever He willeth." ۲ حضرت موسی از شجرهء سینا ندای انا ربّک الاعلی شنید فوراً فریاد بلی برآورد و در این قرن عظیم ندا از شجرهء مبارکهء انیسا سدرهء منتهی جمال ابهی بلند شد ولی اکثر رو بگرداندند و صد هزار بهانه برآوردند و اعتراض کردند و اغماض نمودند سبحان الله حیرت اندر حیرتست یکی بشعلهء سراجی مهتدی بسبیل هدی شد و دیگری بشعاع آفتابی پی براه نبرد اینست مقامی که میفرماید یختصّ برحمته من یشاء
- 3 Praise God that thou hast found the light of guidance, kindled the lamp of piety, and raised high the banner of the Most Great Bounty. "This is through God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty." And upon thee be greetings and praise. ۳ تو حمد کن خدا را که نور هدی یافتی و شمع تقی برافروختی و علم موهبت کبری برافراختی ذلک من فضل الله یؤتیہ من یشاء والله ذو فضل عظیم وعلیک التّحیّة والتّناء

MMK6#013

AB06026

To: Wife of Aqa Mirza Kuchak (Pilgrim) et al.

Date: 1904 ca.

O maidservants of God! Now is the time to take hold of the viol of love, raise the melody of the Kingdom of God, eradicate war and lay the foundation for peace. The love of God will so overflow from the hearts as to stream forth like unto a torrent, flooding the whole world with the outpourings of His incalculable favours. Ye are the exponents of this love and are enraptured by the beauty of the Lord of Oneness. When your hearts are wholly attracted to the one true God you will acquire divine knowledge, will become attentive to the proofs and testimonies and will commit to memory the glad-tidings concerning the Manifestation of the Beauty of the All-Merciful, as mentioned in the heavenly Scriptures. Then ye shall behold

ای اماء الهی وقت آنست که رباب عشق را بچنگ آرید و نغمه و آهنگ ملکوت الله بلند کنید بنیان جنگ براندازید و اساس صلح بنهید محبت الهیه چنان در دل و جان غلیان نماید که مانند سیل جریان و سریان جوید و امکانرا غرق این فضل بی پایان نماید آیات محبتید و منجذب جمال حضرت احدیت چون بکلی دل تعلق بحق باید یقین است اکتساب معارف الهیه کنید و دلائل و براهین را استماع نمائید و بشارات جمال رحمانرا که در کتب آسمانیست حفظ نمائید آنوقت ملاحظه خواهید کرد که بجه تأییدی

how wondrous are His confirmations and how gracious is His assistance. And upon ye be salutation and praise. مؤید و بجه توفیقی موفق و علیکن التّحیّة و الثّناء

BRL_ATE#148, BRL_PDL#84x, COC#0386x

BRL_DAK#0423, COMP_PDL#84x,

PYB#227 p.03

AB11938

To: Ali Effendi (Halab), in Aleppo

Date: 1904 ca.

- 1 My dear friend! Your pleasant and faithful letter has been perused by me, Who longs to see you. Its contents have imparted complete sorrow to my heart. With utmost lowliness and fervour I implore God to make you worthy of His gracious favours and alleviate your hardship. May my Lord grant you His aid. عزیزم مکتوب خوش اسلوب و فایزانه لری مطالعه گذار مشتاقانه ام اولدی مضمونندن نهایت تأثرات قلب خزیه حاصل اولدی تهوین مضایقه ایچون الطاف سبحانییه مراجعتله عنایت ربانییه سنی شایان بیورلمسی اوزره کمال عجز ایله تضرع و ابتهال اولندی ربم توفیقات صمدانییه سنی ارزان بیورسون
- 2 It is of primary importance to invest the rest of the three hundred Liras somehow, to work, and to sell the house in order to have a means of subsistence. If there is no other option, it is not necessary to sell the mansion. Otherwise it is not permissible to incur a debt whatsoever. I ask God that you may rest assured. اوچیوز لیره برجی ایفا و ائمانندن متباقی قالان مبلغی باشقه بر صورتله سرمایه ایدرک چالشه رق مدار معیشت اولق اوزره خانهئی صاتمق دها اولی گورینور بوندن بشقه بر چاره سی ممکن ایسه قوناغی صاتمق ایجاب ابتز یوق ایسه برج التنده قالمق قطعاً جائز دگل راحت اولملرینی جناب کبریادن استرحام ایدرم
- 3 Salutations and praise be upon you. و علیکم التّحیّة و الثّناء

BRL_DAK#0302

AB06954*To: Ali Kazim Bayk Effendi, in Beirut**Date: 1904 ca.*

- 1 Through First Lieutenant Tahir Efendi, to His Excellency the honorable Ali Kazim Bey Efendi, the veterinary lieutenant colonel of the 28th Cavalry Regiment in Beirut: 1 یوزباشی طاهر افندی واسطه لریله بیروتده سواری یکرمی سکرنجی آلائی بیطر قائممقامی عرتلو علی کاظم بیک افندی حضرتلرینه
- 2 O Nazim of sweet breath, your liquid verses which flowed like running water were read. Indeed they were the height of eloquence and rhetoric. Their heart-attracting meanings sweetened the taste of the mystics, and the subtleties of their meanings bestowed upon heart and soul the intoxication of wine. 2 ای ناظم مشکین نفس اشعار آبدار که مانند آب روان بود قرائت گشت فی الحقیقه در نهایت فصاحت و بلاغت بود معانی دلنشینش مذاق عارفانرا شیرین نمود و لطائف معانیش دل و جانرا نشئه صباء بخشید
- 3 Until now, from Turkish poets writing in Persian, even though according to Khwajeh Hafiz they are bestowers of life, such a ghazal has never been heard. One cannot tell at all whether the speaker is Turkish or Tajik. 3 تا بحال از ترکان پارسی گو ولو بقول خواجه حافظ بخشندگان عمرند چنین غزلی استماع نشد ابداً معلوم نمیگردد که قائل ترکست یا تاجیک
- 4 Therefore I offer congratulations on the learning and culture displayed in this matchless and unparalleled ghazal. And I pray God may grant you such an eloquent and articulate tongue that the masters of Arabic and Persian eloquence are left astonished. And upon you be greetings and praise. 4 لهذا تهنیت علم و ادب باینغزل بی مثل و نظیر مینمایم و از خدا خواهم که چنان لسان فصیح بلیغی بشما عنایت فرماید که فصحای عرب و بلغای عجم حیران گردند و علیک التّحیّة و الثّناء

MSHR2.343

AB06771*To: Aqa Ali Arbab Isfahani, in Ishqabad**Date: 1904 ca.*

- 1 O thou true Friend! Love requireth man to sacrifice his life for his beloved, become a wanderer and fully enamoured, accept public disgrace, abandon name and trace, and forget body and soul for love's sake. Such is the requirement of love in the contingent world; consider then what the love of God and passionate devotion to the Celestial Beloved would require! 1 ای دوست حقیقی شرط محبت آنست که انسان جان فدای جانان نماید و سرگشته و سودائی گردد و رسوای عالمیان شود از نام و نشان درگذرد و از جسم و جان چشم پوشد شرط محبت در عالم امکان چنین است دیگر ملاحظه فرما که عشق الهی و محبت دلب سبجانی چه اقتضا مینماید
- 2 Thou shouldst pray fervently and beseech confirmations from the Sacred Threshold that thou mayest succeed in meeting the

prerequisites of divine love. That spirit which is not offered up in the path of the Best Beloved is not spirit, but water and clay; it is not gain, but loss; it is not life, but death.

- 3 It is My hope that we may attain unto that sacrifice. Upon thee be salutation and praise.

ADMS#277

2 باید بدرگاه احدیت نیاز و نماز آری و طلب تأیید
کفی تا بشرط محبت الهیه قیام نمائی جانی که در
راه آندلبر مهربان فدا نگردد روح نیست جسمست
سود نیست زیانست حیات نیست مماتست
3 امیدواریم که بآن موفق شویم و علیک التّحیّة و
الثناء

DUR1.452, DUR1.387

AB06989

To: Haydar Ali Shirazi, in Jahrum

Date: 1904 ca.

- 1 O thou true friend! Encourage the friends to teach the Cause to the utmost of thine ability, so that humankind may learn to distinguish truth from falsehood, may be freed from the shackles of vain imitations and may seek after and partake of the divine proofs.
- 2 Human beings are like suckling babes; they must be nourished from the breast of knowledge and understanding and be cradled at the bosom of the Compassionate Educator.
- 3 The Friends of God should in all circumstances offer wisdom unto every wandering one and guidance to each ailing creature. They must become physicians of the heart and healers of the mind and spirit so that with the loving aid and kindness of the One Beloved of All, these souls who have been inebriated with the wine of arrogance may become awakened and may enter the company of the righteous.

1 ای یار حقیقی تا توانی تشویق یاران بر تبلیغ نما و
تفریق مابین حقّ و باطل بیاموز تا از تقلید رهائی
یابند و بهره و نصیب از برهان و تحقیق جویند
2 خلق مانند صبیانند باید از ثدی عرفان پرورش
یابند و در آغوش مربّی مهربان تربیت گردند
3 یاران الهی باید در جمیع شئون مربّی نفوس شوند
و دلیل هر متحرّی علیل طبیب قلوب گردند و
پرستار مریضان هوش و عقول تا آنکه به عون و
عنایت حضرت مقصود این مخموران نحر غرور
هوشیار گردند و در زمره ابرار درآیند و علیک
التّحیّة و الثّناء

MMK2#218 p.156

AB06772*To: Mahmud Furughi, in Khurasan**Date: 1904 ca.*

...I know what hardship and difficulty you are in, but since it is in the path of the All-Merciful Lord, it is the very essence of joy. Be happy, for the Ancient Beauty's gaze of favor encompasses you and His bounty is complete. He is the helper and protector of His loved ones, and the kind supporter of His friends. He caused the sea of tribulation to surge for His own precious Self, and out of pure bounty ordained a drop of that ocean for us. "And for the earth is a portion from the cup of the noble ones." Without this, the world would not become a supreme paradise. Soon will the dense clouds disperse from the horizon of the world, and the brilliant morn will shine forth with brilliant rays. The divine fragrances will be diffused and the Word of God will become renowned. Bring the friends of God into a state of attraction and enthusiasm, and bestow upon them joy and gladness, so that the Cup-bearer of the divine wine may grant everlasting intoxication.

...میدانم که در چه زحمتی و چه مشقت
ولی چون در سبیل حضرت رحانیت است
عین مسرت است خوش باش جمال ابری
نظر عنایتش شامل است و موهبتش کامل
دوستانش را معین و مجیر است و یارانش را
مهربان و دستگیر دریای بلا را بجهت نفس
نفیس خویش پرموج نمود و محض عنایت
قطره‌ئی از آن بحر را از برای ما مقدر فرمود و
للأرض من كأس الکرام نصیب تا چنین نباشد
جهان بهشت برین نگردد عنقریب غمام کثیف
از افق عالم متلاشی شود و صبح منیر بشعاع
ساطع بدرخشد و نفحات الله منتشر و کلمه الله
مشتهر گردد یاران الهی را به جذب و شور آر
و سرور و حبور بخش تا ساقی باده الهی نشئه
باقی بخشد

MMK3#188 p.131x

AB06933*To: Muhammad Khan Mirpanj, in Tihiran**Date: 1904 ca.*

- 1 O Mir-Panj! Although you are writhing from the blows of cruelty and suffering torment from the faithlessness of the times, do not grieve - this too shall pass. Ask of God that what must and should come to pass will come.
- 2 The events of these days are like a desert mirage - they have no root or foundation and will come to an end. But the true ocean remains fixed and stable. Though its waves may be great and terrible, they swiftly disappear. Though thunder and lightning may be severe, they vanish in the twinkling of an eye. What is eternal is the soul of the people of recognition.

- 1 ای میرپنج هرچند از صدمهء جفا در پیچ و تاب
و از بیوفائی روزگار در مشقت و عذاب ولی غم
مخور این نیز بگذرد از خدا بخواه که آنکه باید و
شاید بیاید
- 2 حوادث ایام مانند سراب بیابانست ریشه و بن
ندارد منتهی گردد ولی دریای حقیقی باقی و
برقرار امواج هرچند عظیم و هائلست ولی فوراً
زائل گردد رعد و برق هرچند شدید است ولی
در طرفه العین ناپدید شود آنچه جاودانست جان
اهل عرفانست

3 I beseech God that at every moment you may perfume the nostrils with a sweet fragrance and become a manifestation of the confirmations of the Lord God. And upon you be greetings and praise.

3 از خدا خواهم که در هر دم بنفحه خوشی
مشام مشکبار نمائی و مظهر تأیید حضرت
پروردگار شوی و علیک التحية و الثناء

ANDA#76 p.50

AB07349

To: Baha'is of Adharbayjan, in Adhirbayjan

Date: 1904 ca.

...O Thou Peerless God! The heedless count the familiar as strangers and consider the friend as foe. They imagine the morn of guidance to be the eve of darkness and regard the water of Paradise as scalding fluid. They oppress Thy loved ones, deem the antidote a deadly poison, and consider life-giving honey more bitter than venom. O God! Set them free and make them aware; awaken them and make them conscious. Deliver them from darkness and guide them to the center of light. Lead them out of darkness into light, guide them to the extended path, admit them to the praiseworthy station, and overshadow them with the banner tied by the fingers of Thy power in this Promised Age. Verily, Thou art the Mighty, the Loving!

...ای خدای یگانه غافلان آشنا را بیگانه شمردند و
یار را اغیار پندارند صبح هدایت را شام ظلمت
تصور کنند و عین تسنیم را ماء حمیم شمردند و بر
یاران تو ظلم و ستم نمایند دریاق را سم لایطاق
دانند و شهد جانپرور را تلختر از زهر پندارند
خدایا تو را بخش و آگاه کن بیدار نما و هشیار
فرما از ظلمات نجات ده و بمرکز انوار هدایت
فرما و اخرجهم من الظلمات الى النور و اهدهم
الى الصراط الممدود و ادخلهم الى المقام المحمود
و ظلل عليهم اللواء المعقود بانامل قدرتك في هذا
العصر الموعود انك انت العزيز الودود

AKHA_127BE #12 p.ax, MMG2#300
p.333x

AB07197

To: Martha Collom, in Chicago

Date: 1904 ca.

O thou maid-servant of God!

Thy writing was considered. Thank God that thou wert fed from the table which hath descended from heaven. That food is the "I am the bread which descended from heaven," recorded in the Gospel. That is faith, certainty, love and knowledge. I ask God that, day by day, thy steps may progress, that thou

mayest grow firmer in the love of God; that unto thee and thy kindred a blessing of God shall come, and that thou mayest remain protected and sheltered under all conditions. Thus, may thy weakness be changed to strength and thy inability to power.

TAB.677

AB07558

To: Jalal Bashir Rahmani Farani

Date: 1904 ca.

- 1 O thou who art infatuated with that Heart-attracting Beloved! If thou art infatuated with that radiant Face, I am crazed by that disheveled divine tress and captivated by those musk-diffusing locks of the True Heart-ravishing Beloved. Hearts, even if they be hard as rock, when they behold that Beauty cannot remain patient and composed - they become infatuated and enraptured, losing all patience and restraint. Therefore, as much as thou canst, create enthusiasm and ecstasy so that the curls of the Beloved's tresses may cause upheaval throughout all regions and the lovers may become eager for the meeting, hasten to the altar of love, and sacrifice their hearts and souls.

1 ای مفتون آندلبر دلجو اگر تو مفتون آنروی تابانی
من مجنون آنموی پریشان رحمانی و گرفتار آنزلف
مشکبار دلبر حقیقی دلم اگر سنگ خارا بود
چون مشاهده آنجمل کند صبر و تحمل نتواند
مفتون و مجنون گردد و صبر و قرار از دست
بدهد پس تا توانی جذبه و شوری افکن تا شکن
زلف یار فتنه‌ئی در آفاق افکند و عشاق مشتاق
دیدار گردند و بقریانگاه عشق شتابند و دل و
جان نثار نمایند

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و الثّناء

MSHR5.272, FRH.265b

AB07633

To: Mirza Nasrullah father of Ruhi Arbab, in Ishqabad

Date: 1904 ca.

- 1 O divine youth! How merciful you were, that you became deserving of heavenly grace and worthy of divine confirmation. You have escaped from the valley of heedlessness and reached the shore of reality, drunk from the fountain of guidance, and hastened toward the Ka'bah of your goal. You heard the call of truth and circled round the gathering-place of the Concourse

1 ای نوجوان ربّانی چه قدر رحمانی بودی که
مستوجب فضل سبحانی شدی و مستحقّ توفیق
صمدانی از وادی غفلت رهیدی و بساحل
حقیقت رسیدی و از چشمه هدایت نوشیدی
و بسوی کعبه مقصود دویدی ندای حق
شنیدی و حول مطاف ملاّ اعلی گردیدی و

on High, acquired infinite bounties, and returned to that land with a radiant countenance from the divine rose garden.

- 2 Therefore, give glad tidings to the souls and share joyful news with the yearning ones, that eternal grace and heavenly gifts in this transient world and the eternal realm encompass the loved ones of God and are the portion of the servants at His holy divine Threshold.

- 3 And upon you be greetings and praise.

اكتساب فیوضات نامتناهی نمودی و با رخی
روشن از گلشن الهی رجوع بان دیار نمودی

2 پس نفوس را مژده ده و مشتاقانرا بشارت بخش
که فیض ابدی و موهبت آسمانی در این عالم فانی
و جهان باقی شامل احبای الهیست و نصیب
بندگان آستان مقدس ربّانی

3 و علیک التّحیّة و التّناء

MKT8.166a, HUV2.047

AB07249

To: Khalifah (Mandalih), in Mandalay

Date: 1904 ca.

- 1 O servant of God! His Holiness Jonah, He of the Fish, became captive in the belly of the whale of contingent existence, but afterwards found deliverance and salvation. Praise be to God that you have been delivered from the belly of the whale of vain imaginings and have reached the shore of salvation. He hastened to the shade of the gourd tree, while you have attained the shelter of the tree of the highest heaven, until you hastened to the Holy Land and witnessed the opening of the blessed valley and found the manifestation of Mount Sinai.

- 2 Know the value of this bounty and grace, gallop your steed on the path of guidance, read the scroll of humility and supplication, with your soul cherish the desire to behold the countenance of the Beloved in the hidden world, and convey utmost longing from this longing servant to all the friends.

- 3 And upon you be greetings and praise.

1 ای بندهء الهی حضرت یونس ذو النّون شد یعنی
درون ماهی امکان گرفتار شد بعد خلاص و
نجات یافت تو الحمد لله از درون ماهی اوهام
خلاص شدی و بساحل نجات درآمدی او بظلّ
شجرهء یقطین شتافت و تو بسایهء شجرهء علّین تا
آنکه بارض مقدّس شتافتی و گشایش وادی ایمن
دیدى و تجلّی سینهء سینا یافتی

2 قدر این فضل و عطا بدان و در سبیل هدی سمند
بران و صحیفهء عجز و نیاز بخوان و بجان آرزوی
مشاهدهء روی جانان در جهان پنهان نما و جمیع
یارانرا نهایت اشتیاق از این بندهء مشتاق برسان

3 و علیک التّحیّة و التّناء

MMK6#315x, DWNP_v6#04 p.008a

AB12521

To: Naraqi, Haji Aqa Jan et al., in Mashhad

Date: 1904 ca.

- 1 O ye two fresh flowers of the springtime of the love of God! Jinab-i-Furughi, upon him be the Glory of God, hath mentioned your service to the loved ones of God - which is the greatest nobility in the eternal world. 1 ای دو گل نوبهار محبت الله جناب فروغی علیه بهاء الله ذکر خدمتگزاری شما را باحبای الهی که اعظم بزرگواری در جهان باقیست نموده اند
- 2 Say not mere service - say rather sovereign might, say dominion, say lordship, say world-embracing power! In all existence there is no station more beloved than service to the friends, and no sweetness more delectable than fellowship with the beloved ones. 2 خدمت گزاری مگو تاجداری بگو شهریاری بگو سروری بگو جهان پروری بگو در عالم وجود مقامی محبوب تر از خدمت یاران نه و حلاوتی شیرین تر از الفت دوستان نه
- 3 This is especially true in this time when the fire of the love of God hath blazed forth to the horizons in such wise that it hath made the very heart of the world a volcano. 3 علی الخصوص در این زمان که نار محبت الله چنان شعله بافاق زده که کبد عالم را آتش فشان نموده
- 4 Convey to all the friends of God the Most Great, Most Wondrous, Most Glorious salutation. 4 جمیع یاران الهی را تکبیر ابدع ابهی ابلاغ نمائید

INBA85:323b

AB07282

To: Mirza Mihdi, in Shahrud

Date: 1904 ca.

- 1 O servant of God, do not think that I remain free from remembering the friends for a moment, or that I rest for an instant. My tongue is occupied with the mention and praise of the friends, and I seek confirmation and success from the Abha Kingdom. 1 ای بنده حق گان منما که دمی از یاد یاران فارغ مانم و یا آنکه دمی بیاسیم زبان مشغول به ذکر و ثنای یارانست و طلب تأیید و توفیق از ملکوت ابهی نمائیم
- 2 Especially since you are the descendant of a martyr and the noble son of that unique person. I beseech God that you may ever be attached to his love and faithfulness, and be present in spirit in his presence. 2 علی الخصوص که تو سلیل شهیدی و نجل جلیل آتشخص فرید از خدا خواهم که پیوسته دلبسته به مهر و وفای او باشی و بروح حاضر در محضر لقای او
- 3 Whatever is your ultimate desire will be fulfilled at the appropriate and suitable time when it accords with wisdom. 3 آنچه نهایت آرزوی تست هر وقت موافق و مناسب باشد و بحکمت مقارن میسر خواهد گشت

4 And upon you be greetings and praise.

4 و عليك التَّحِيَّةُ و التَّأْنَاءُ

MKT5.064a

AB07222

To: Ghulam-Husayn Rahmatabadi, in Shiraz

Date: 1904 ca.

1 O sign of the love of God! What thou didst write was read with utmost eagerness. Thou hadst asked for something to recite at dawn, therefore a prayer was written for thee to recite at eventide and sunrise:

1 ای آیت محبت الله آنچه نگاشتی بکمال اشتیاق قرائت گردید ذکری از برای تلاوت در استحار خواسته بودی لهذا مناجاتی مرقوم شد که در عشی و اشراق تلاوت نمائید

2 “O God! O Bestower of all things, Forgiver of sins, and Acceptor of repentance! I beseech Thee by the lights of Thy mercy which have shone upon the horizons and by the abundance of Thy grace which hath encompassed all created things on the Day of the Covenant, to make me detached unto Thee, attracted by Thy fragrances, illumined by Thy lights, mindful of Thy remembrance, a caller to Thy Name, a diffuser of Thy fragrances, one who chanteth Thy verses, and a bearer of Thy glad-tidings. Verily, Thou art the Generous, the Giving, the Merciful, the Great, the Powerful, the Bestower.”

2 اللهم يا واهب كل شيء و غافر الذنوب و قابل التوب اسئلك بانوار رحمتك التي اشرقت على الآفاق و عمیم فیضک الذی احاطة الکائنات فی يوم الميثاق ان تجعلني منقطعاً اليک و منجذباً بنفحاتک و مستشرقاً من انوارک و متذکراً بذکرک و منادياً باسمک و ناشراً لنفحاتک و مرتلاً لکلماتک و مبشراً ببشارتک انک انت الکريم المعطى الرحيم العظیم القدير الوهاب

DUR4.033x

AB07359

To: Haji Muhammad Ismayn Yazdi (Alexandria), in Tihran

Date: 1904 ca.

1 O Haji-i-Naji! Each day, by some device, you exact from me a toll and a tribute. One day you make a dear friend the pretext and demand an overflowing cup. Another day you make a kind friend the means and seek a perfumed, musk-scented letter, and so on and so forth. And your pretext is that one must find some way into the heart of a friend by any means possible.

1 ای حاجی ناجی هر روز بواسطه‌ئی از من باجی و خراجی گیری یک روز یک یار عزیز را دست‌آویز کنی و جام لبریزی طلب نمائی روز دیگر مهرپروری را وسیله نمائی و نامهء مشکین معطرى طلبی و قس علی ذلک و برهانت اینکه در دل دوست بهر نحو رهى باید کرد

- 2 You are right. I am content until God decides who shall be the judge. In any case, for this reason every day I raise a world-consuming melody and occupy myself with thoughts of you, so that you may know that you are cherished in this place.
- 3 And upon you be greetings and praise.

2 حقّ با شماست من راضی تا خدا که را قاضی
کند باری از این جهت هر روزی آهنگ
جهان سوزی برآرم و پیاد تو پردازم تا بدانی که
در این بساط عزیزی

3 و علیک التّحیّة و الثّناء

MSHR3.216

AB07232

To: Siyyid Husayn Working For Mirza, in Tihran

Date: 1904 ca.

- 1 O melodious nightingale! Raise a cry from heart and soul that will astound the cultured ones and free them from the world of scent and color. Strike such a melody that you will become harmonious with the birds of Paradise and intimate with the divine dove. Become free from the world and its people, and soar with the Phoenix of the East. Open the tongue of mystery and begin eloquent speech, and sing with the most wondrous melodies upon the branches of the blessed tree. And upon you be greetings and praise.
- 2 Convey heavenly greetings to the assured maidservant of God, the pure leaf, the honored companion.

1 ای بلبل خوش آهنگ بانگی از جان و دل برآر
تا صاحبان فرهنگ را حیران کنی و از جهان
بو و رنگ آزاد نمائی نغمهائی ساز کن که طیور
فردوس را دمساز کنی و با حمامهء الهی همراز
شوی از جهان و جهانیان بی نیاز گردی و با
عنقای مشرق همپرواز شوی زبان راز بگشائی و
آغاز سخنوری نمائی و بر افنان شجرهء طوبی بابدع
الخان بسرایی

2 و علیک التّحیّة و الثّناء امة الله الموقنه ورقهء طیّبه
ضجیع محترمه را تحیت آسمانی برسان

BSHN.140.523, BSHN.144.511, MHT1b.203

AB07286

To: Hasan Ali Firuzabadi

Date: 1904 ca.

O servant of God! However much I write in response to letters, I cannot complete them all, for they arrive continuously like the waves of the sea. At this moment, I am writing this letter in a state of complete exhaustion and weakness. Although the body is tired and weak, praise be to God, the love for the friends is at the height of strength and endless power. Therefore, no weariness or fatigue sets in, even if writing continues constantly

ای بندهء حقّ هرچه نگارم جواب نامه ها تمام
نگردد از بسکه متّصلاً مانند امواج دریا مکاتیب
پیاپی میرسد الآن با کمال خستگی و ضعف
مشغول بتحریر این نامه هستم هرچند جسم خسته
و ناتوانست ولی الحمد لله محبت یاران در نهایت
قوت و قدرت بی پایان از اینست که کلال و

and persistently. I beseech God that you too, in the face of successive trials and continuous calamities, may not experience weariness or fatigue. Rather, may you increase in the warmth of the love of God and attraction to the divine fragrances. And upon you be greetings and praise.

ملال حاصل نگردد ولو تحریر دائمی مستمراً در
کار باشد از حق میطلبم که تو نیز در بلائی
متواتره و مصائب متتابعه کلال و ملال نیاری
بلکه بر حرارت محبت الله و انجذاب بنفحات
الله بیفزائی و علیک التحية و الثناء

YBN.055b

AB07708

To: Sister of Aqa Ali Yazdi

Date: 1904 ca.

1 O handmaid of God, the assured one, sister of Aqa 'Ali Yazdi! O thou who hast turned to God! Despair not of the Spirit of God. Verily thy Lord is a solace to thy heart, thy companion in thy loneliness, and thy intimate friend in thy solitude. Verily, He is the All-Subtle, the All-Bountiful, the Most Merciful.

1 امة الله الموقنه همشیره آقا علی یزدی آیتها المقبلة
الى الله لا تيأسى من روح الله ان ربك سلوة
لقلبك و مونسك في وحشتك و جليتك في
وحدتك انه هو اللطيف الكريم الرحيم

2 Though thou art alone and without means, yet thou art accepted at the Threshold of God and mentioned in the Kingdom that hath no peer or likeness. That Beloved One, the Kind, is the companion of distressed hearts and the intimate friend of everyone who is friendless and without protector.

2 هر چند تنهائی و بی سر و سامان ولی مقبول درگاه
خداوندی و مذکور در ملکوت بی مثل و مانند
آندلبر مهربان مونس دلهای پریشانست و همدم هر
بیکس بی پرستار

3 I beseech God that at every moment thou mayest be the intimate companion of that Kind Friend, and through fellowship with God become independent of association with His creatures. In all conditions, the heart that findeth intimacy with the eternal Beauty will not be disturbed by any terror, nor become sorrowful and disappointed from any estrangement.

3 از خدا خواهم که در هر دم همدم آن یار مهربان
باشی و بانس حق از الفت خلق مستغنی در هر
حال قلبی که بجمال باقی انس یابد از هیچ وحشتی
پریشان نشود و از هیچ غربتی محزون و ناکام
نگردد

4 And the Glory be upon thee.

4 و البهاء علیک

YBN.056

ABU2344*Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka*

- 1 [One dark night, as 'Abdu'l-Baha paced up and down the long front hallway of the reception room, relaxing and easing the stresses of a busy day, He asked me the following question. I was the only one in His presence at the time, and for a span of one hour had the sole honour of listening to His heavenly utterances.] 1 میفرمودند:
- 2 Do you know how I administer this Faith? 2 میدانی من این امر را چه قسم اداره میکنم؟
- 3 [I said to myself: this is exactly what I have been longing to know. Then He said,] 3 باطناً عرض کردم منم همین را میخواهم فرمودند:
- 4 I pull the sails of the ship firmly and fasten the ropes tight. I locate my destination and then by the power of My will I hold the wheel and head out. No matter how strong the storm, no matter how dangerous the threat to the safety of the ship, I do not change course. I do not become agitated or disheartened; I persevere until I reach my goal. If I were to hesitate or change direction at the sight of every danger, the Ark of the Cause of God would surely fail to reach its destination. 4 من شراع کشتی را محکم میکشم و طنابها را خوب مینبدم و نقطه‌ی مقصود را در نظر میگيرم آنوقت سکان کشتی را با اراده‌ی قوی محکم نگاه میدارم و براه میافتم، دیگر طوفان هر قدر شدید باشد و سنگلاخ و کوهستان مخاطره هر قدر در مقابل باشد من خط مشی خود را تغییر نمیدهم و مضطرب نمیشوم تا بمقصد برسم و اگر بنا بود در مقابل هر مخاطره خط مشی خود را تغییر دهم سفینه‌ی امرالله غرق میشد و بمنزل نمی‌رسید

MNYA.186-187

KNSA.138

ABU2328*Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka*

- 1 The story of you and I resembles the story of an Arab who went about without a hat for three years. In the streets and marketplace, in cold weather or hot, in rain or snow, he was without a head covering. A philanthropist, feeling sorry for him, decided to buy him a turban and so he took the Arab to a shop to buy the fabric. As soon as the salesman brought out the fabric roll to measure the length required, the bareheaded Arab suddenly grabbed the end of the fabric and began to wrap 1 حکایت من و شما حکایت آن عربی است که سه سال سرش بی کلاه بود و در کوچه و بازار در معرض گرما و سرما و بوران و باران سر برهنه میگشت یک شخص کریمی پیدا شد بر او رحم آورد خواست عمامه‌ای برای او تدارک کند عرب را نزد بزاز برد و پارچه عمامه فرمایش داد بجزرد اینکه بزاز سرتوپ چلوار را باز کرد تا ذرع

it around his head, without allowing the salesman to cut the proper length.

و پیمان نماید عرب سر برهنه فوراً یک سرپارچه
را گرفت هنوز نبریده معجلاً دور سر خود پیچید

2 "Wait, let me measure the material," complained the salesman.

2 بنّاز گفت صبر کن ذرع و پیمان کنم

3 "How long am I supposed to wait? If I wait any longer I will catch my death of cold!" protested the Arab.

3 عرب گفت تا کی صبر کنم سرم میچاد سرما
میخورم

MNYA.273, STAB#156

KNSA.197

AB11955

To: Haji Abu-Talib Hamadani, in Ishqabad

Date: 1904 ca.

1 O you who are firm in the Covenant! I am pleased with you and extremely delighted. Praise be to God, you are a believer in the Primal Point and are assured and self-sacrificing in the path of the Abha Beauty and firm in God's Covenant and Testament.

1 ای ثابت بر پیمان من از تو راضیم و بنهایت
خوشنود الحمد لله مؤمن بنقطهء اولیائی و موقن
و جانفشان در سبیل جمال ایهی و ثابت بر عهد
و میثاق خدا

2 Be confident and at rest and joyous and tranquil under the sheltering shade of the All-Forgiving Lord. During these few days that you are in this world, be ever gladdened by divine glad-tidings and grateful and delighted with heavenly bounty.

2 مطمئن باش و مستریح و مسرور و آسوده در
ظلّ ظلیل ربّ غفور ایّامی چند که در این
جهانی بشارات الهی همیشه مسرور باش و
بموجب ربّانی ممنون و محظوظ

3 Never allow sorrow to enter your heart nor give way to weariness. Rather, continuously increase your happiness and joy and adorn the gathering of your heart with divine glad-tidings.

3 ابداً حزنی بدل راه مده و ملال میار بلکه دمام
بر خوشحالی و شادمانی بیفزای و محفل دل را
بشارات الهیه بیارا

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

TISH.410

AB07921

To: Milani, Aqa Rida Partener of Ali Akbar Milani et al., in Ishqabad

Date: 1904 ca.

O servant of God! Before God's will there is no refuge but radiant acquiescence and resignation. All one's plans and anticipated projects can only yield results if they are in conformity with His decree. For if one's limited plans are not in keeping with this pre-ordained and divine destiny, what can a weak servant do? What can a piece of straw possibly do when faced with the tempestuous winds? How can a mere gnat resist the gusts of a tornado? So it is better and more becoming that a servant should walk this path of radiance and contentment, that he should seek whatever God hath willed for him and neither to grow dejected nor embittered nor hardened of heart. And upon thee be greetings and praise.

ای بنده الهی در مقابل تقادیر ربّانی جز تسلیم و رضا چاره‌ئی نه تدبیر اگر موافق تقدیر آید ثمر و نتیجه بخشد اما اگر تقادیر با تدابیر مقیده انسانی مطابق نیاید بنده ضعیف چه تواند برگ کاهی در مقابل عواصف و قواصف چه کند و پشه ضعیف چون در دست گردباد افتد چه تواند پس بهتر و خوشتر آنست که سبیل رضا پوید و آنچه خدا خواسته است جوید تنگ دل نگردد و سنگ دل نشود و علیک التحیّة و الثناء

MMK2#170 p.125

AB08433

To: Yahya Khan, in Shiraz

Date: 1904 ca.

- 1 O thou who art attracted by the divine fragrances! 1 یا من انجذب بنفحات الله
- 2 Although those souls who hasten from this world of darkness to the luminous realm are sanctified from the conditions of the physical world and have no attachment to this mortal life, nevertheless the human temple is honored and respected, for this chalice was once brimming with that wine, and this garment was once worn by that graceful form. Therefore, respect for it is necessary from every direction. 2 نفوسیکه از این عالم ظلماتی بجهان نورانی شتابند هرچند مقدّس از شئون عالم جسمانی هستند و تعلّقی باینجهان فانی ندارند باوجود این هیکل انسانی مکرم و محترمتست چه که این جام زمانی لبریز از آنصها بوده و این ردّاء ایّامی در بر آن قامت رعنا لهذا از هر جهت احترامش لازم
- 3 What you carried out on the day of the return of his holiness the Afnan of the Blessed Tree to the Supreme Kingdom caused the spirit and joy of 'Abdu'l-Baha. 3 آنچه در یوم رجوع حضرت افنان سدره مبارکه بملکوت اعلی مجری داشتید سبب روح و ریحان عبدالبهّاء شد
- 4 And upon thee be greetings and praise. 4 و علیک التحیّة و الثناء

INBA84:534c, DUR4.814

AB08143*To: Stockard, A V et al., in Washington, DC**Date: 1904 ca.*

- 1 O seeker of the True One! If thou wishest divine knowledge and recognition, purify thy heart from all beside God, be wholly attracted to the ideal, beloved One; search for and choose Him and apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned unto the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened and will recognize the Sun through the Sun itself. Then man will be in no need of arguments (or proofs), for the Sun is altogether independent, and absolute independence is in need of nothing, and proofs are one of the things of which absolute independence has no need.

1 ای طالب حقّ اگر عرفان الهی خواهی و شناسائی جوئی قلب را از غیر خدا فارغ نما و بکلی منجذب محبوب حقیقی گرد و تجسس و تخری از او نما بپراهن عقلی و نقلی مراجعت کن زیرا پراهن دلیل سبیل است و باین واسطه قلب متوجه بشمس حقیقت گردد و دل چون توجه بآفتاب یافت چشم بینا گردد و آفتابرا بنفس آفتاب شناسد آنوقت محتاج دلیل نماند زیرا آفتاب غنی مطلقست و غنای مطلق محتاج بچیزی نیست از جمله اشیاء دلیست

- 2 Be not like Thomas; be thou like Peter. I hope you will be healed physically, mentally and spiritually.

2 مثل توما مباش مانند پطرس شو امیدوارم که جسماً و عقلاً و روحاً شفا یابی

TAB.168, BWF.383-384x, BSC.487 #937x

MKT8.119b

AB07955*To: Abudhar Usku'i**Date: 1904 ca.*

- 1 O servant of God! Abu-Dhar-i-Ghaffari was a shepherd who wept and lamented greatly, yet he found the light of guidance and hastened to the extended shade of His Holiness the Messenger - may my spirit be a sacrifice for Him. He accomplished his task and, like a nightingale of inner meanings and a celestial musician in the divine rose garden, played a sweet melody.
- 2 You too must take up the heavenly harp and lute and play such a melody that the dwellers of the pavilion of the Supreme Concourse will be moved to joy and delight, so that like your namesake you may become a shepherd of the divine flock.
- 3 And upon you be greetings and praise.

1 ای بنده حقّ ابوذر غفّاری شبانی بود پر فغان و زاری ولی نور هدایت یافت و بظلّ ممدود حضرت رسالت روحی له الفداء شتافت و کار خویش بساخت و مانند بلبل معانی و مطرب رحمانی در گلبن ربّانی آهنگ خوشی بنواخت

2 تو نیز چنگ و چغانه آسمانی بچنگ آر و نغمه ئی بنواز که اهل سراق ملأ اعلی به وجد و طرب آیند تا مانند همنام خویش شبان اغنام الهی گردی

3 و علیک التّحیّة و التّناء

MKT6.118a

AB07914*To: Aqa Ali son of Haji Ali**Date: 1904 ca.*

- 1 O servant of God! The contents of your letter brought joy and gladness, for it indicated the light of guidance, showing that praise be to God, your heart is illumined and your soul is caught in the snare of the Beloved's love. The gathering's outpouring of the Holy Spirit has so quickened the spirit that it is stirred by the breeze wafting from the direction of grace, and its nostrils are intimate companions with the fragrance of the Most Glorious Paradise.
- 2 Regarding your request for permission to attain His presence, in these days there are many obstacles, therefore it must be postponed to another time. God willing, this desire will be fulfilled at its appointed time.
- 3 And upon you be greetings and praise.

1 ای بنده الهی از مضمون نامهات فرح و مسرت حاصل زیرا دلالت بر نور هدایت مینمود که الحمد لله دل روشنست و جان در کمند عشق یار انجمن فیض روح القدس روحا چنان زنده نموده که از نسیم مهبّ عنایت در اهتزاز است و برائحه جنت ابهی مشامش همدم و همراز

2 در خصوص اذن حضور مرقوم نموده بودید این ایام موانع بسیار لهذا بوقت دیگر مرهون و موقوف انشاء الله در وقتش این آرزو حاصل گردد

3 و علیک التّحیّة و التّناء

YBN.055a

AB08216*To: Aqa Muhammad Taqi Milani**Date: 1904 ca.*

- 1 O embodiment of the word of piety! True piety is among the greatest of divine gifts, and it is the fear of God. This fear is not of punishment and chastisement, but rather the dread of being deprived of the Lord's loving-kindness. Should a person be bereft and destitute of God's favors, and deprived and veiled from the light of His grace, this punishment is assuredly greater than the fires of hell. However, this is only if one be knowing, discerning and wise; otherwise, one would accept a hundred thousand deprivations rather than consent to the slightest physical torment.
- 2 And upon thee be greetings and praise.

1 ای مظهر کلمه تقوی تقوای حقیقی از اعظم مواهب الهی است و آن خشیه الله است این خوف نه از عذاب و عقاب بلکه بیم محرومی از عنایت پروردگار انسان اگر از الطاف حق بی بهره و نصیب گردد و از پرتو عنایت محروم و محجوب شود البتّه این عذاب اعظم از نیران ولی اگر دانا و فطین و حکیم باشد والا صد هزار محرومیت را بجان قبول نماید و بذرهئی از عذاب جسمانی راضی نگردد

2 و علیک التّحیّة و التّناء

ANDA#59 p.04

AB08224*To: Husayn, Mulla et al.**Date: 1904 ca.*

...O Glorious Forgiver! Unto this one who is captivated by Thy musk-laden tresses, grant an overflowing cup of the wine of Thy love. Make him wakeful and aware. Be Thou his Comforter and Consoler. Show him kindness and bestow upon him a goodly nature. Make him firm and steadfast, established and perfect. Draw him nigh unto Thy Threshold and make him cognizant and aware. Grant him a world-consuming flame and heart-burning lamentations. Make him a light-diffusing candle and bestow upon him soul-burning sighs. Make him a diffuser of divine fragrances and manifest signs. Grant him entry to Thy path and illumine him with the rays of Thy countenance. Thou art the Powerful, the Mighty, the Able, and Thou art the All-Seeing, the All-Hearing, and the Peerless Lord.

ای آمرزگار بزرگوار این گرفتار زلف مشکبار
را از باده محبت جامی سرشار بخش بیدار و
هشیار کن غمخوار و غمگسار گرد دلجوئی نما و
خوش خوئی عطا کن ثابت و ثابت فرما و قائم
و کامل کن مقرب درگاه فرما و واقف و آگاه
کن شعله جهانسوز بخش و ناله جانسوز ده
شمع شب افروز فرما و آه دل سوز عطا کن ناشر
نفحات فرما و آیات باهرات کن بکوی خویش
راه ده و پرتو روی خویش روشن فرما توئی
مقتدر و عزیز و توانا و توئی بینا و شنوا و خداوند
بیهمتا

MMG2#004 p.004x

AB07964*To: Muhammad son of Abdu'llah**Date: 1904 ca.*

O servant of God! You have become a wanderer from your familiar homeland and distant and removed from your kith and kin. But this wandering and helplessness is in the path of the kind God, and these tribulations and afflictions are in the love of the All-Merciful Lord. This is not separation - it is union. This is not parting - it is a gift. When you consider the end results of things, reality will become evident and the outcome clear and manifest. In matters one must not look at the beginning - consideration of the end is necessary. Praise be to God, its conclusion is musk and the finale of conditions is the opening of divine favors. And upon you be greetings and praise.

ای بنده خدا از وطن مألوف آواره شدی و از
خویش و پیوند دور و مهجور گردیدی ولی این
آوارگی و بیچارگی در سبیل خدای مهربانست و
این صدمات و بلیات در محبت حضرت رحمان
این هجرت نیست وصلتست و این فرقت نیست
موهبت است چون بعواقب امور نگری حقیقت
آشکار گردد و عاقبت واضح و عیان شود در امور
نباید در بدایت نگریست نهایت را ملاحظه لازم
الحمد لله ختامش مسک است و خاتمه احوال
فاتحه الألفاف و علیک التّحیّة و الثّناء

YBN.058b

AB08929*To: Unknown, in Chicago**Date: 1904 ca.*

1 O thou sapling which hast grown in the garden of the love of God!

1 ای نهال بوستان محبت الله

2 Unloose thy tongue in thanksgiving to the Kingdom of glory for having received the light of divine guidance while still a child and for being singled out, through His supreme bounty, as a choice plant in the Abha Paradise. It is my hope that thou wilt become a child of the Kingdom, wilt study arts, sciences and divine knowledge, mayest turn into a fruitful and flourishing tree in the Vineyard of God and that, through the sprinkling of the clouds of His loving providence, thou mayest appear in the utmost freshness and tender beauty.

2 زبان شکرانه بافق ابهی بگشا که ترا در سنّ طفولیت نور هدایت بخشید و در جنت ابهی نهال دست نشان موهبت کبری کرد امیدوارم که طفل ملکوتی گردی و تحصیل علوم و فنون و معانی نمائی و در کرم الهی شجره بر برگ و بار شوی و از رشحات سیاح عنایت در نهایت لطافت و طراوت جلوه نمائی

3 And upon thee be salutation and praise.

3 و علیک التّحیّة و الثّناء ع

BRL_CHILD#34, TAB.068

DRM.009b, HUV1.038

AB08875*To: Benjamin R Taylor, in Cincinnati**Date: 1904 ca.*

O thou who art marching unto God!

Thy letter was read. Its contents indicated thy devotion to the Horizon of the Living God and thy love for the Promised Perfection. Firmness is, however, a requisite. Thou must remain solid and firm as a great mountain.

Regarding thy revered wife, thou hast written that a warmer place is more suitable than the cold. If this winter thou shouldst go to those regions, it is better. I ask God that thou, thy wife and thy friends may draw nigh unto the Spiritual Beauty.

TAB.138-139

AB08908*To: Qamar Sultan daughter of Husayn Sharbaf, in Ishqabad**Date: 1904 ca.*

- 1 O thou who believeth in God! In thine early years thou wast blessed to attain unto the love of the Most Great Being. Thou didst hear the divine glad-tidings and opened the eye of insight. Therefore, adorn the house of thy heart with divine love.
- 2 Yet thou must not be content with these stages, but rather day by day increase in the acquisition of heavenly bounties, until thou becomest so attracted to the Eternal Beauty that thou shalt become renowned throughout all regions and celebrated in all the world for thy rapture.
- 3 And upon thee be greetings and praise.

1 ای مؤمنه بالله در سنّ صغر تجبّت جلیل اکبر
موفق شدی بشارت الهیه شنیدی و دیده
بصیرت گشودی پس بعشق الهی خانه دل
پیارا

2 ولی باید در این مراتب بدرجهئی قناعت ننمائی
بلکه روز بروز بر اکتساب مواهب پیفزائی تا
چنان منجذب جمال باقی گردی که شهر آفاق
شوی و اندر همه عالم مشهور بشیدائی گردی

3 و علیک التّحیّة و التّناء

MKT6.164a, MSHR5.243, HUV1.029

AB08822*To: Ruqiyiyih Sultan wife of Husayn Sharbaf, in Ishqabad**Date: 1904 ca.*

- 1 O handmaid of the Lord! If thou desirest everlasting glory, arise to fulfill the conditions of servitude, for the handmaids of the Blessed Beauty must each one be a sign of guidance and a manifestation of the Most Great Bounty. They must arise to follow such a course of conduct and behavior, such manners and customs, and loose their tongues with such proofs of the appearance of the Kingdom of the All-Merciful, that the people of the earth will be amazed. This is what distinguishes a cherished handmaid of the Blessed Beauty from others. I hope that thou wilt be confirmed therein.
- 2 And upon thee be greetings and praise.

1 ای کنیز حق اگر عزّت سرمدی خواهی بشروط
کنیزی قیام کن زیرا اماء جمال مبارک باید هر
یک آیت هدی باشند و مظهر موهبت کبری به
روش و سلوک و آداب و رسومی قیام نمایند و
زبان بیرهان ظهور ملکوت رحمن چنان بگشایند
که اهل ارض حیران شوند اینست تمییز کنیز
عزیز جمال مبارک از دیگران امیدوارم که بآن
موفق شوی

2 و علیک التّحیّة و التّناء

MKT6.156b

AB08481

To: Yazdi, Ali Akbar son of Aqa Ghulam-Husayn Dallal et al., in Ishqabad

Date: 1904 ca.

...O thou who art humble and submissive before the Threshold of Oneness! Man is ever the target of the arrows and spears of destiny and subject to a thousand afflictions, and the wisdom in this is that man might know that in this transitory abode there is no rest or comfort. Its honey is mixed with poison, its dawn is entangled with dusk. Its silken pillow is but a bed of thorns, and its brimming cup brings intoxication by day and by night. The height of its moon is but the depth of the well, and its throne of glory is but a mat of black earth. Therefore, grieve not over what hath befallen thee, and be not distressed - especially since what hath occurred is in the path of the Lord of all worlds. And upon thee be greetings and praise.

...ای بنده خاضع خاشع درگاه احدیت انسان
همواره هدف سهام و سنان قضااست و مورد هزار
گونه بلا و حکمتش اینست تا انسان بداند که
در این دار فانیه راحت و آسایش نه شهش با
زهر آمیخته و صبحش با شام دراویخته بالین پرند
و پرنیانش خارزار است و جام لبریزش نهارانگیز
در لیل و نهار اوج ماهش قعر چاه است و سریر
سروریش حصیر خاک سیاه پس از آنچه وارد
غمگین مباش دلگیر مشو علی الخصوص که آنچه
وارد در سبیل خداوند عالمیاست

MMK3#214 p.155x

AB08480

To: Baha'is of Khusaf, in Khusif

Date: 1904 ca.

...one must not be content with any degree of spiritual perfection and divine bestowals. Rather must one continually say "Lord, increase my wonderment in Thee," for human perfections are a bounty from the infinite divine bounties. Standing still is not permitted; rather, progress must be continuous, else after halting comes descent. Birds soaring in the heights of heaven progress as long as they continue ascending, but when they reach the point of stopping, they descend and their ascent ends in abasement. Therefore, be not content with any degree of human perfection and nearness to the Divine Threshold.

...نباید در کالات روحانیه و سنوحات رحمانیه
بدرجهئی قناعت نمود بلکه مستمراً ربّ زدنی
فیک تحیراً باید گفت زیرا کالات عالم انسانی
فیضی از فیوضات الهی و غیرمتناهی است توقف
جائز نه بلکه تقدّم باید مستمر باشد والا بعد
از توقف تدنی است مرغان اوج آسمانی تا رو
بصعودند ترقی نمایند و چون بدرجهء توقف رسند
تنزل کنند و اوج به پستی منتهی گردد لهذا در
کالات انسانی و قریبت درگاه احدیه بدرجهئی
قناعت ننمائید

MMK3#182 p.126x

AB08714*To: Alaviyan, Varqaiyyih et al., in Mazandaran**Date: 1904 ca.*

O two handmaidens of the Divine Threshold! The widow of the martyr has interceded on your behalf and written a petition for you. I too shall beseech God to bestow confirmation upon you and grant you the power of the love of God, that with every breath you may attract a soul to the divine fragrances and set them ablaze with the fire of the love of God. This field is most vast - it requires heavenly power for one to gallop therein. And upon you both be greetings and praise.

ای دو کنیز درگاه الهی حرم شهید شفاعت شما
نموده و خواهش نامه بجهت شما کرده من نیز از
خدا خواهم که تأییدی بشما بخشد و قوهء محبت
الله عنایت نماید تا در هر نفسی نفسی را منجذب
بنفحات الله نمائید و مشتعل بنار محبت الله کنید
این میدان بسیار وسیعست قوهء ملکوتیه خواهد
تا انسان در آن جولان نماید و علیکم التحیه و
الثناء

MKT7.091a

AB12607*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran**Date: 1904 ca.*

- 1 O thou who art near to the Divine Threshold!
- 2 That which thou hadst written to Jinab-i-Aqa Siyyid Taqi was noted. It brought spirit and fragrance. Thy letters are always a source of joy to the hearts of the yearning ones, for thou art engaged in service with pure intention.
- 3 I hope that through the bounty of His Holiness the Most One thou wilt ever be assisted. Let no test or trial cause thee weariness or lassitude. Rather, day by day become more radiant, fresher, more delicate and more beloved. And this is not difficult for the bounty of thy Lord.
- 4 And upon thee be greetings and praise.

- 1 ای بندهء مقرب درگاه کبریا
- 2 آنچه بجناب آقا سید تقی مرقوم نموده بودی
ملاحظه گردید سبب روح و ریحان شد
مکاتیب آنجناب همیشه فرح قلوب مشتاقانست
زیرا بنیتی خالص بخدمت مشغولید
- 3 از فضل حضرت احدیت امیدوارم که همواره
موفق باشید از هیچ امتحان و افتتانی ملال نیارید
و کلال نجوئید بلکه روز بروز روشنتر و تر و
تازه تر و لطیفتر و محبوبتر گردید و ایس ذلک
علی فضل ربک بعزیز
- 4 و علیک التحیه و الثناء

BSHI.066

AB08768*To: Ghulam-Husayn son of Mashhadi Khalil**Date: 1904 ca.*

O thou who bearest the same name as I! Ghulam-Husayn and Abdu'l-Baha both carry the same meaning, but the latter is sweeter, more pleasant, and more endearing. Both are full of sweetness if we arise to fulfill their conditions and requirements. I, who am impotent and wanting, hope that you may become successful and confirmed. I will pray on your behalf; you too supplicate in humility and need for me, that we may both live up to these names, such that the name may be derived from the attribute. The name is like a chalice and the attribute like the wine. I hope that these two cups may overflow with that divine wine....

ای سَمیّ من غلامحسین و عبدالبهاء هردو بمعنی
 یک عنوانند ولی این شیرین تر و خوشتر و دلکشتر
 آید هردو پر حلاوتست اگر به شروط و لوازم آن
 قیام نمائیم من که عاجز و قاصرم شاید تو موفق
 و مؤید گردی من در حقّ تو دعا نمایم تو نیز در
 حقّ من عجز و نیاز نما تا هردو اسماء بامسمی شویم
 بلکه اسم مشتقّ از صفت باشد اسم مانند کأس
 است و صفت بمشابه صہاء امیدوارم که این
 دو قلدح از آن مدام لبریز گردد....

YMM.179x

AB08845*To: Mirza Mahmud Khan**Date: 1904 ca.*

- ¹ O Mahmud! Thou art praised and commended at the Threshold of Oneness, and beloved and accepted at the Court of the All-Merciful. I hope that thou mayest be enriched by the praiseworthy station, enter into the realm of manifestation, become aware of the mystery of existence, and attain to the highest summit of ascent. This is not difficult for God to accomplish.

¹ ای محمود محمود در درگاه احدیت مدوح و
 محمودی و در آستان حضرت رحمانیت محبوب
 و مقبول امیدوارم که مستفیض از مقام محمود
 گردی و بحیث شہود درائی و بسر وجود واقف
 شوی و باعلی ذرہء صعود فائز گردی و لیس
 ذلک علی اللہ بعزیز

- ² This station is achieved through detachment and attraction, through effacement and evanescence, through love and kindness, and through peace and harmony towards all humanity. I hope that thou mayest be assisted and confirmed in this.

² و این مقام به انقطاع و انجذاب و محو و فنا و
 محبت و مہربانی و صلح و صفا بعموم نوع انسانی
 حاصل گردد امیدوارم کہ بآن موفق و مؤید
 گردی

INBA87:057b, INBA52:056b

AB08593*To: Muhammad son of Haji Muhammad Baqir**Date: 1904 ca.*

- 1 O servant of God! Be intoxicated with the cup of the All-Merciful and seek the aid and bounty of the Lord. If thou shouldst gather together in any created thing all the delights of existence, it would yield no fruit or result. That honey would ultimately turn bitter, and that pleasure and sweetness would be transformed into weariness and listlessness - save only for the honey of the love of God, whose sweetness is everlasting, whose pleasure is eternal, and which is the cause of life everlasting.
- 2 Thou hadst sought permission to attain My presence - let this be deferred to another time. And upon thee be greetings and praise.

1 ای بنده حقّ سرمست ساغر رحمانی باش و طالب عون و عنایت حضرت ربّانی اگر لذائذ وجود را در موجودی جمع نمائی ثمر و نتیجه‌ئی نبخشد آن شهد عاقبت تلخ گردد و آن لذّت و حلاوت به تعب و کسالت مبدّل شود مگر شهد محبت الله که حلاوتش ابدیست و لذّتش سرمدی و سبب حیات جاودانی

2 اذن حضور خواسته بودید بوقت دیگر مرهون نمائید و علیک التّحیّة و الثّناء

MMK3#095 p.063

AB08535*To: Mustafa Isfahani**Date: 1904 ca.*

- 1 O wanderer in the divine path! Distraction and unsettledness in the path of love is prosperity and joy. Look to the end of matters, for the ultimate outcome of this distraction is gathering together, and the final end of this wandering is shelter in the presence of the One.
- 2 If you are deprived of the drop, praise be to God, you have before you the boundless ocean, and if you are veiled from the atom, you have before you a radiant sun.
- 3 I beseech God that whatever is your ultimate hope and desire may be fulfilled. And upon you be greetings and praise.

1 ای آواره سبیل الهی پریشانی و بی سر و سامانی در ره عشق کامرانی و شادمانیست نظر پایان کار نما زیرا عاقبت این پریشانی جمعیتست و نهایت این آوارگی پناه حضرت احدیت

2 اگر از قطره محروم شدی الحمد لله بحر بی پایان در مقابل داری و اگر از ذره محجوب شدی آفتابی روشن در پیش داری

3 از حقّ طلبم که آنچه نهایت آمال و آرزوی تست میسر گردد و علیک التّحیّة و الثّناء

INBA17:120, MKT8.008

AB08479*To: Sultan wife of Muhammad Jafar (Maraghih)**Date: 1904 ca.*

- 1 O God! O Forgiving One, O Loving One, O Pardoning One, O All-Praised One!
- 2 Verily, Your grateful servant stands at the threshold of Your prosperous House and calls upon You with abundant hope for pardon and good-pleasure on behalf of his confined mother, so that when her spirit soars to the heights of joy, You may cause her to enter the highest mansions, give her to drink from the cup of gladness and pure wine whose mixture is of camphor, and make her hear the melodies of the birds in the garden of delight when she seeks refuge in the shelter of Your great mercy, O Pardoning One, O Forgiving One! Verily, You are the Generous, the Merciful, the Kind, the Loving One.

1 اللهم يا غفور يا ودود يا عفو يا مشكور

2 انّ عبدك الشكور قد وقف في عتبة بيتك المعمور ويدعوك برجاء موفور العفو والرضوان لآمه الحصور حتى عند طيران روحها الى اوج الجبور تدخلها في اعلى القصور وتسقيها كأس السرور والخمر الطهور مزاجها كافور وتسمعها نغمات الطيور في حديقة الجبور عندما تستجير الى جوار رحمتك الكبرى يا عفو يا غفور انك انت الكريم الرحيم اللطيف الودود

BSHN.140.185, BSHN.144.185, MHT2.078

AB09247*To: Aqa Abdu'l-Mihdi Baha'i, in Iskenderun**Date: 1904 ca.*

O servant of God! Your letter was received and your lamentation and cry due to the interruption of news was understood. But you do not know in what afflictions and trials Abdul-Baha is ensnared. If you knew, you would surely excuse him. As Sheikh Sa'di says: "No sound rises from the slain." Beyond this, illnesses had overtaken this weak frame and no strength remained for speech or writing, and extreme lassitude occurred in sending letters to all regions. But in these few days, through the victorious prayers of the righteous ones, the illness has shown some slight improvement. Therefore I have undertaken to write this letter....

ای بنده حقّ مکتوب واصل شد و بر ناله و فریاد از انقطاع اخبار اطلاع حاصل گشت ولی نمیدانی که عبدالبهاء در چه مصائب و بلائی گرفتار اگر بدانی البته معذور میداری بقول شیخ سعدی بر نیاید ز کشتگان آواز و از این گذشته امراض مستولی بر جسم ضعیف و توانائی تقریر و تحریر نمانده بود و در ارسال مکاتیب بجمیع اطراف نهایت فتور حاصل شد ولی این چند روز بفیروزی دعای ابرار قدری مرض را خفت نمودار لهذا بنگارش این نامه پرداختم...

MSHR2.242x

AB09264*To: Ali Rida Khan, in Shiraz**Date: 1904 ca.*

- 1 O faithful servant of the Abha Beauty! 1 ای بندهٔ صادق جمال ابهی
- 2 The services you rendered during the ascension of His Holiness the Afnan of the Blessed Tree, Aqa Mirza Aqa, were accepted and beloved at the Sacred Threshold of the Abha Beauty. I hope that you will ever be assisted and confirmed in rendering services. This is the cause of illumination of the human countenance in the contingent world. 2 خدماتی که در صعود حضرت افنان سدرهٔ مبارکه جناب آقا میرزا آقا مجری داشتید در عتبهٔ مقدسهٔ جمال ابهی مقبول و محبوب افتاد امیدوارم که همواره موفق و مؤید بخدمات گردی اینست سبب روشنائی روی انسان در عالم امکان
- 3 Give thanks unto God that you are the recipient of His gracious regard and are encompassed by the favors of His Divine Unity. 3 شکر کن خدا را که ملحوظ نظر عنایتی و مشمول الطاف حضرت احدیت
- 4 And upon you be greetings and praise. 4 و علیک التَّحِیَّةُ و التَّناء

INBA87:517a, INBA52:544a

AB12635*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1904 ca.*

- 1 O trusted one of 'Abdu'l-Baha! 1 ای امین عبدالهّاء
- 2 Jinab-i-Shaykh Muhammad-'Ali has set out for India and, according to what I have heard, he has mortgaged his house to cover travel expenses and provide for his family. Since the purpose of this journey is to teach the Cause of God and render service, you must by whatever means possible free his house from mortgage and assist his family to the extent possible so that living expenses may reach his wife and children. 2 جناب شیخ محمد علی عازم هندوستان شدند و بجهت مصارف راه و اهل و عیال خانهٔ خود را از قرار مسموع رهن گذاشته‌اند چون در این سفر مقصد تبلیغ امر الله و خدمت بوده لهذا هر قسم باشد خانهٔ ایشان را از رهن خلاص کنید و بقدر امکان معاونت اهل و عیال ایشان بنمائید تا خرجی بجهت اهل و عیالشان برسد
- 3 And upon you be greetings and praise. 3 و علیک التَّحِیَّةُ و التَّناء

AMIN.188-190

AB09241*To: Aqa Muhammad Aqa Abdu'llah, in Tihiran**Date: 1904 ca.*

O servant of Truth! On the path of God you have been subjected to hardships and difficulties, and have wandered through mountain and desert. This is from the utmost divine favor, that a servant among His servants should traverse the wilderness in His path of love and become lost and wandering, for this dispersion ultimately leads to the soul's comfort and the conscience's joy, and this separation leads to gathering in the heavenly assembly. And upon you be greetings and praise.

ای بنده حق در سبیل الهی مورد صدمات و زحمات گشتی و سرگشته کوه و بیابان شدی و این از نهایت عنایت الهیست که بنده‌ئی از بندگانش در راه محبتش بادیه‌پیا گردد و سرگشته و سرگردان شود زیرا این پریشانی عاقبت راحت جان و مسرت وجدانست و این تفرقه مجموعی در انجمن آسمان و علیک التّحیّة و الثّناء

YBN.058a

AB09433*To: Husayn Attar Yazdi Ulfat, in Tihiran**Date: 1904 ca.*

- ¹ O 'Attar! Praise be to God, thou hast scattered musk-laden fragrance abroad, and the proof thereof is thy patient endurance of countless trials and tribulations. Thou art content with the Lord God and engaged day and night in thanksgiving for the favors of the Creator. This is evidence that thou art deserving of every bounty and worthy of every gift.

¹ ای عطار الحمد لله نافه مشکار نثار نمودی و دلیل بر آن تجلّ بلایا و مصائب بیشمار راضی از حضرت پروردگاری و مشغول بشکرانه الطاف حضرت کردگار در لیل و نهار این دلیل بر آنست که مستحقّ هر عنایتی و سزاوار هر موهبت

- ² I beseech God to ordain for thee a great recompense and to make manifest a goodly result from this ordeal. And upon thee be greetings and praise.

² از خدا خواهم که مکافات عظیمه مقدر فرماید و نتیجه حسنه از این صدمه ظاهر و عیان گردد و علیک التّحیّة و الثّناء

KHML.102-103

AB09252

To: Hasan Khurasani, in Egypt

Date: 1904 ca.

- 1 O thou servant of the one true God! If thou desirest eternal joy and happiness, ignite the fire of the love of God. If thou seekest salvation in both this world and the next, quicken thyself with the breath of His loving providence. If thou dost wish for the jewels of the spirit, delve into the treasurehouse of the knowledge of God, and if thou seekest eternal honour, be engaged in serving the friends. If thou wouldst attain life everlasting, commune always with the Holy Spirit, and if thou wouldst be honoured in the worlds of God, dedicate thyself with the utmost humility to serving the righteous.

1 بواسطه جناب حاجی نیاز مصر جناب استاد حسن خراسانی علیه بهاء الله ای بنده خدا اگر فرح و شادمانی جاودانی خواهی بنار محبت الله برافروز و اگر کامرانی دو جهان جوئی بنسیم عنایت زنده شو اگر گنج روان طلبی بکنز معرفت الله پی بر و اگر عزت ابدی جوئی بخدمت یاران پرداز اگر حیات سرمدی طلبی بنفحات قدس همدم شو و اگر بزرگواری در جهان الهی خواهی در کمال خضوع و خشوع بیندگی ابرار پرداز

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و التّناء

MMK2#257 p.185

AB09255

To: Sultan Mirza Nadiri

Date: 1904 ca.

- 1 O servant of the Threshold of Baha! Your illustrious ancestor Nadir was unique in his time and a genius of that land and realm....
- 2 ...that foundation ultimately collapsed and that victory became utter defeat. Palaces were transformed into tombs, and the royal diadem ended in a crypt full of fear and dread. How excellent are these words: "It is as though no one had ever dwelt between Hajun and Safa, nor had any nightly conversation taken place in Mecca. Yes, those people were there, but they were destroyed by the vicissitudes of nights and ill-fated stars." Therefore, beseech God to grant you a station that will shine like the dawn of guidance, and bestow upon you a joy that will become everlasting glory...

1 ای بنده درگاه بها جد نامدار نادر روزگار بود و نابغه آن کشور و دیار...

2 ...عاقبت آن بنیان برافتاد و آن غالبیت عین مغلوبیت شد قصور بقبور مبدل گشت و دیهیم بدنحه پر خوف و بیم منتی شد فنعم ما قال کأن لم یکن بین الحجون الى الصفا مقیم و لم یسمر بمکة سامر بلی کان فیہ القوم فأبادهم صروف اللیالی و الجلود العواثر پس از خدا بخواه مقامی عنایت فرماید که مانند صبح هدایت بدرخشد و سروری بخشد که عزت سرمدی گردد

MSHR1.073x

AB10194*To: Ali Muhammad Khan, in Shiraz**Date: 1904 ca.*

O spiritual beloved! I address you with my tongue and love you with my heart and soul, and I supplicate to the divine Kingdom to aid you in all affairs to serve His loved ones in this contingent world. Therefore, rejoice in this prayer which 'Abdu'l-Baha recites at this time that your Lord may draw you near to His most glorious Kingdom. And upon you be greetings and praise.

ایها الحبيب الروحاني اني اخاطبك بلساني و
احبك بقلبي و جناني و اتضرع الى الملكوت
الرباني ان يؤيدك في كل الشئون على خدمة
احبابه في هذا العالم الأمكاني فاستبشر بهذا
الدعاء الذي يتلوه عبدالبهاء بهذا الاثناء ليقرّبك
ربك الى ملكوته الأبهى و عليك التحية و
الثناء

INBA87:385b, INBA52:395

AB09858*To: Mirza Jafar Khan, in Shiraz**Date: 1904 ca.*

1 O thou steadfast and firm servant of the Abha Beauty!

1 ای بندهء ثابت نابت جمال ابهی

2 Thy services on the day of the ascension of His Holiness the Afnan at the Threshold of the Lord, the Merciful, the Compassionate, were mentioned and praised, and were well-known and witnessed in the Concourse on High.

2 خدماتت در یوم عروج حضرت افنان در آستان
حضرت رحمن رحیم مذکور و مدوح و در ملأ
اعلی معروف و مشهود

3 The friends of God must, at such a time, sacrifice their lives that it may cause the heedless to awaken and become the cause of astonishment to strangers.

3 یاران الهی باید در چنین موقعی جانبازی نمایند تا
سبب انتباه اغیار گردد و علت حیرت بیگانگان
شود

4 And upon thee be greetings and praise.

4 و عليك التحية و الثناء

INBA87:639b, INBA52:685a

AB10643*To: Batul wife of Mirza Yahya, in Shiraz**Date: 1904 ca.*

O confident leaf! Since thou art attracted to the Abha Kingdom, art the pride of women, and art turned toward the Supreme Concourse, thou art the chief among the handmaidens. As much as thou art able, arise to serve the dear handmaidens of God and utterly efface thyself so that the eternal light may shine forth and the true spirit may quicken. Upon thee be greetings and praise.

ای ورقهء مطمئنہ چون منجذب بملکوت ابہائی
خفر نسائی و متوجہ بملأ اعلائی سرحلقہء امائی تا
توانی بخدمت کنیزان عزیزان الہی پرداز و خود
را فانی محض کن تا نور باقی بتابد و روح حقیقی
زنده نماید و علیک التّحیّۃ و الثّناء

INBA84:535a

AB11073*To: Muhammad Ali Khan Baha'i, in Tihiran**Date: 1904 ca.*

If it were possible that in every city a few of the awakened ones, when opportunity offered, could hold a meeting, and therein habitually present the proofs and arguments of God, this would do much to expand the consciousness of men; provided, however, that the discourse be kept to this one theme....

BRL_MEET.AB#16x, COC#0394x

AB10843*To: Haji Kazim Baghdadi**Date: 1904 ca.*

Be not grieved by thy destitution, for this is a time-honored pattern. The near ones to the threshold of the Almighty have ever, in this earthly realm, been sanctified and detached from wealth and riches. Yet they discovered the treasures of the Kingdom, acquired the wealth of the Realm of Might, and attained the bounty of riches from the world of the Divine

از پریشانی محزون مباش زیرا امریست مسنون
مقربان درگاه کبریا همیشه در این دار دنیا
مقدس و منزّه از ثروت و غنا بودند ولی بکنز
ملکوت پی بردند و ثروت جبروت بدست

Realm, becoming manifestations of the day wherein "God will render everyone independent through His abundance."...

آوردند و فیض غنا از عالم لاهوت یافتند و
مظهر یوم یغنی الله کلاً من سعته گشتند...

MMK6#110x

AB10976

To: Sons of Haji Ahmad Milani

Date: 1904 ca.

...O Thou kind Lord! Make these trees the ornament of the Abha Paradise, and nurture them through Thy celestial bounty. Make them verdant and flourishing, and shower them with dewdrops. Clothe them in silken garments, and crown them with blossoms of sublime beauty. Grant them goodly fruit and bestow upon them sweet fragrance. Thou art the Bestower, the Kind, the Resplendent, the Luminous.

ای خدای مهربان این درختان را زینت جنت
ابهی نما و بفیض آسمانی پرورش ده سبز و خرم
کن و شبنم نثار نما پیرهن سندسی پیوش و تاجی
از شکوفه عبقری بر سر نه ثمره طیبه بخش و
رائحه معطره عطا فرما توئی بخشنده و مهربان و
درخشنده و تابان

HUV2.014x

BRL_APAB#06x, BRL_CHILD#21x

AB11197

To: John M Stockard, in Washington, DC

Date: 1904 ca.

O thou who art a young tree in the Garden of the Love of God! I supplicate to God that He develop and flourish thee with the shower of mercy, the heat and light of the Sun of Truth and the soul-imparting breeze of the Paradise of ABHA and to bestow upon thee a great limitless delicacy and freshness.

ای نونهال باغ محبت الله از خدا رجا مینمایم که
ترا بباران رحمت و پرتو و حرارت شمس حقیقت
و نسیم جاتبخش جنت ابهی نشو و نما بخشد و
طراوت و لطافت زایدالوصف عطا نماید

DRM.015c, HUV1.041

TAB.169

AB11408*To: Muhammad Mustafa Baghdadi, in Beirut**Date: 1904 ca.*

- 1 O my beloved! I have received your new letter and read it with boundless joy...
 1 یا حبیبی قد اخذت تحریرک الجدید و تلوته بفرح
 لیس علیه مزید...
- 2 ...one of the Shi'ite divines - an Armenian who had converted to Shi'ism named Husaynquli. He composed absurdities of his own making that would make even the bereaved laugh....
 2 ...احد من علماء الشیعه و هو ارمن تشیع اسمه
 حسینقلی الف خزعلات من عند نفسه التي
 یضحک الثکلاء....

MSHR3.361x

AB11342*To: Wolf Gold, in Chicago**Date: 1904 ca.*

O servant of Truth! Faith is a magnet for divine confirmations, and service attracts heavenly assistance. I hope that you will be confirmed and assisted in both.

TAB.062, DWN_v5#04 p.002b

ABU3299*Words spoken ca. 1904, from notes of Youness Khan Afroukhteh in Akka**Question/topic: [in reply to a question about the Society of Vegetarians]*

The truth is that it is not befitting for man to be carnivorous. However, man has accustomed himself to such a life and now it has become routine and acceptable. That is why its prohibition is not advisable at present.

حقیقتش این است که خوردن حیوانی شایسته
 نیست اما انسان خود را بی جهت مبتلی کرده
 و عادی شده است این است که نهی آن عجالة
 ممکن نیست

MNYA.274

KNSA.197-198

AB11478

To: Mirza Husayn brother of Ali Muhammad Varga, in Miyanduab
Date: 1904 ca.

The primary characteristic of true believers is trustworthiness whereas the primary characteristic of the rebellious is faithlessness.

اَوَّل صفت اهل ايمان امانتست و اَوَّل صفت
 اهل طغیان خیانت

COMP_TRUSTP#46x

BRL_TRUST#45x, COC#2057x

AB00043

To: Baha'is of Tihiran

1 O true friends in Tehran, take note! In these days certain events have transpired in this prison, all of which are from the hidden ordinances and undoubted decrees. Therefore, we exiles, with utmost patience and tranquility and trust in the All-Merciful Lord, have bowed our heads in submission and have absolutely no grief, sorrow, anxiety or distress. We are confident in divine grace and bounties, and are gladdened by the holy spiritual breaths. Though outwardly there may be cause for reflection and bewilderment, with heart and soul we are attracted to the effusions of the Loving Lord.

1 طهران دوستان حقیقی ملاحظه نمایند پورتسعید
 ای دوستان در این ایام وقوعاتی در این زندان
 واقع گشته و جمیع از مقدرات غیبیه و تقدیرات
 لاریبیه است لهذا این آوارگان در نهایت صبر و
 سکون و توکل بر رب رؤوف سر تسلیم نهاده ایم
 و ابداً حزن و اندوه و تشویش و اضطراب
 نداریم مطمئن به فضل و عنایات الهیه و منشرح
 از نصحات قدس روحانیه هستیم هرچند بظاهر
 اسباب تفکر و تحیر موجود ولی به دل و جان
 منجذب فیوضات رب ودودیم

2 Praised be God that throughout the span of six and thirty years in this prison We have, with the utmost rectitude, integrity, and devotion to truth, remained occupied with Our own concerns, and no act contrary to accepted usage and conduct, nor opposed to religious law or civil ordinance, hath proceeded from Us. During this entire period We have entered into no contention with any soul, infringed upon no man's personal rights, and pursued no course contrary to the good pleasure of the government. Not once in all these years hath any appeal been made by Us to the authorities, nor hath any individual lodged against Us the slightest complaint. These few homeless ones have passed their days, in perfect tranquillity and gravity, within the corner of contentment and detachment. Yet what availeth it? Even in this prison We have not been preserved from the envy of the malevolent, nor remained secure

2 الحمد لله در مدت سی و شش سال در این
 زندان در نهایت راستی و درستی و حق پرستی
 بحال خود مشغول و مخالف آداب و سلوک و
 شرع و قانون حرکتی از ما صادر نشده در این مدت
 بنفسی منازعه نموده و تعدی بحقوق شخصی نکرده
 و مخالف رضای حکومت سلوکی ننموده ادنی
 مراجعتی در این مدت بحکومت واقع نگشته و
 شکایتی بنفسی از ما ننموده این چند نفوس آواره
 در کمال سکون و وقار در گوشه قناعت و
 فراغت ایامی بسر برده ولی چه فائده که در این
 زندان نیز از حسد بدخواهان محفوظ نمانده و
 از تعرض بدگویان مصون نگشته باز حاسدان
 در کمینند و بدخواهان در نهایت بغض و کین

from the assaults of slanderers. Once again the jealous lie in wait, and the ill-wishers are filled to the brim with rancour and hate. Thus it hath come to pass that, after six and thirty years, these envious adversaries have arisen with calumnies and have stirred up a great commotion.

- 3 Briefly stated, the matter is this. There is in this place a certain man named Yasin, an examining magistrate, who for some ten or fifteen years hath held that office here. I showed him the utmost respect and consideration, and out of mere generosity bestowed upon him abundant gifts. Indeed, on one occasion, when he complained of delay in the payment of his salary and stipend, assistance for his livelihood was given him for three successive months. Then one day he came before this servant and said: "Send several of your supporters to the barracks, that they may quarrel and come to blows with the supporters of your brother, Mirza Muhammad-'Ali. Thereupon I shall place the followers of Mirza Muhammad-'Ali under interrogation as culprits and accused persons, and shall imprison them." I perceived that, despite all the consideration shown him, he was devising such intrigues and whisperings that strife and bloodshed might arise between the two sides, and that thereafter he might interrogate both parties and reap great advantage. In view of this, and despite all the kindness shown him, I cut off from him entirely all assistance and even all association.

- 4 This circumstance fell into the hands of My brother, Mirza Muhammad-'Ali. Seeing that this man was aggrieved with Me, he at once entered into relations with him. Since that same magistrate hath close ties and intimacy with a number of persons in this town, and most particularly with the divines, he and Mirza Muhammad-'Ali held gatherings and companionship day and night, and laid the foundations of mischief and sedition. All this was by the instruction of My brother and of Majdu'd-Din, and the understanding between the magistrate and certain of the divines was that, should any calamity befall Me, Mirza Muhammad-'Ali would become My successor, and then his revenues would be without end, while the magistrate and those divines would likewise acquire boundless wealth.

- 5 The substance of their design was this: that the magistrate and his accomplices should secretly induce several persons to submit corrupt petitions to the Sublime Threshold. Those petitions were indeed sent thither, and from that quarter a Commission of Investigation was dispatched hither. Alas, however, that, notwithstanding their justice and impartiality, that honoured commission possessed no knowledge of former events, nor were they aware that this magistrate and his confederates were inwardly allied with Mirza Muhammad-'Ali and filled

لذا بعد از سی و شش سال حاسدان بدخواه
بمقتریاتی برخاستند و ولولہائی انداختند

3 مختصر اینست که شخصی در اینجاست مستنطق یاسین نام مدت ده پانزده سالست که در اینجا مستنطقست این شخص را نهایت احترام و رعایت مینمودم و انعامات کثیره محض کرم باو میکردم حتی وقتی شکایت از تأخیر معاش و مواجب نمود سه ماه متتابعاً اعانت معاشیه باو شد بعد روزی در نزد این عبد آمد گفت شما چند نفر از هواداران خویش را بقصر بفرستید تا با هواداران اخوی میرزا محمد علی منازعه نمایند و مضاربه کنند بعد من هواداران میرزا محمد علی را در تحت استنطاق مجرم و متهم مینمایم و حبس میکنم من ملاحظه کردم باوجود نهایت رعایت چنین دسیسه و وسوسه مینماید که در میان طرفین مضاربه و مقاتله حاصل گردد بعد طرفین را در تحت استنطاق گرفته انتفاع زیادی نماید باوجود این محبتها چنین خیانتی در خاطر دارد لهذا من بالمره معاونت حتی معاشرت را با او قطع نمودم

4 این وسیله در دست اخوی میرزا محمد علی افتاد دید این شخص از من مکدر است فوراً با او ارتباط یافت و چون آن شخص مستنطق با جمعی در این بلد نهایت ارتباط و الفت دارد علی الخصوص علما لهذا با میرزا محمد علی شب و روز مجالس و معاشر شدند و اساس فساد و فتنهائی گذاشتند جمیع بتعلیم برادر و مجدالدین بود و مواردی در میان مستنطق و بعضی از علما و ایشان اینکه اگر بلائی بر سر من وارد شود جانشین میرزا محمد علی خواهد بود آن وقت واردات محمد علی بی پایان گردد و مستنطق و آن علما ثروت بی پایان خواهند یافت

5 جوهر مقصود اینست تا آنکه مستنطق و عونه خفياً کسانی چند را بتقدیم لوائح فسادیه بعتبه علما واداشتند آن لوائح بعتبه علما رفته از آنجا هیئت تفتیشیه بانجا ارسال شد ولی افسوس که هیئت محترمه را باوجود عدالت و بیغرضی اطلاعی از وقایع سالفه نه که این مستنطق و عونه او با میرزا محمد علی باطناً مرتبط و با کمال عداوت و بغضا هستند لهذا هیئت محترمه نظر

with the utmost enmity and hatred. Therefore the respected commission, through lack of such knowledge, summoned the well-known magistrate and sought from him explanations and clarification of the matters in question. He, in turn, with the utmost craft and deceit, related a series of particulars, and brought forward, in the station of witnesses, certain persons who were themselves his accomplices. And since the commission, in accordance with its mandate, kept these investigations wholly secret, there was no truthful person who might set forth the reality of the matter. Even unto the present the affair remaineth concealed. Yet from the indications it appeareth that the companions of My brother have secretly propagated false accusations contrary to fact, and, in order to substantiate them, have secretly stirred up certain persons to confirm the same.

- 6 As for these exiles, for six and thirty years in this prison We have had neither friend nor acquaintance. The people and notables of the land are, one and all, in the extremity of discord and dissension. It is therefore evident enough what they have said and what yet they will say. Glory be to God! A certain man named Hamdi had eight years ago been an apprentice gardener in Our garden. Thereafter he stole the cattle and delivered them into the hands of thieves, who took them away and sold them elsewhere. The matter became known; We brought suit against him; his theft was proved; he remained imprisoned for a considerable time; and the price of the cattle was recovered from him. Naturally such a man is filled with the utmost rancour and hostility. A few days ago the magistrate summoned him and secretly instructed him that the investigative commission would call for him, would ask him such and such questions, and that he must answer in such and such a manner. As hath been heard from Hamdi himself, the commission did summon him and question even such an enemy, for the respected commissioners were uninformed of earlier events and knew not what hatred and enmity this man harboured toward Us.

- 7 Among others, the Protestants, because of the matter of America and Europe, bear toward Us the utmost enmity. When the Americans had come, one Protestant was so inflamed with rage that he shouted and cried aloud. At that time, in the intensity of his rancour and hatred, he had said to certain of the people of 'Akka: "Do you imagine that the Baha'is are not against you? I heard from a certain person that, God forbid, he was speaking ill of the religion of Islam." Now, after four years, the magistrate summoned him and said: "You must declare before the investigative commission whatsoever you heard." That

بعدم اطلاع مستنطق معهود را طلب فرموده و از او استفسار کردند و استیضاح مسائل جستند او نیز در نهایت مکر و خدعه تفصیلی ذکر نمود و نفوسی که عونه او هستند آنها را بمقام شاهد گذراند و چون هیئت تفتیشیه بکلی حسب المأموریه این تحقیقات را مکتم داشتند لهذا شخص صادق نبود که حقیقت واقع را بیان نماید و الی الآن قضیه مکتمست ولی از قرائن چنین معلوم میشود که رفقای برادر سرّاً تبلیغاتی مخالف واقع اقرا نموده اند و گفته اند و بجهت اثبات باز سرّاً نفوسی را تحریک نموده اند که آن نفوس نیز تصدیق نمایند

- 6 و این آوارگان نیز سی و شش سالست در این زندان نه دوستی داریم و نه آشنائی قاطبه اهالی و وجوه مملکت در نهایت خلاف و شقاقند دیگر معلومست چه گفته اند و چه خواهند گفت سبحان الله شخصی حمدی نام در باغ ما هشت سال پیش شاگرد باغبان بود بعد گاوها را دزدید و دست دزدان داده بردند در سائر جهات فروختند قضیه معلوم شد اقامه دعوی بر او نمودیم و دزدی او ثابت شد و مدت مدیدی در حبس ماند و قیمت گاوها را از او تحصیل نمودیم بالطبع این شخص در نهایت بغض و عداوتست مستنطق چند روز پیش او را آورده خفياً تعلیماتی باو داده که هیئت تفتیش ترا خواهند خواست و چنین و چنان از تو سؤال خواهند کرد و باید تو چنین جواب گوئی از قرار مسموع از خود حمدی مذکور هیئت تفتیشیه او را نیز خواسته اند و از چنین دشمنی استفسار فرموده اند زیرا هیئت محترمه مطلع بر وقوعات سالفه نیستند و نمیدانند که این شخص با ما چه بغض و عداوتی دارد

- 7 و از جمله پروتستانها بسبب مسئله آمریکا و اروپا نهایت عداوت را با ما دارند و قتیکه آمریکانیا آمده بودند شخصی از پروتستانت بدرجهئی بغلیان آمده بود که نعره و فریاد میزد در آنوقت از شدت بغض و عداوت در نزد بعضی از اهالی عکا گفته بود که شما گمان میکنید که بهائیان بر ضد شما نیستند من از شخصی شنیدم که معاذ الله نسبت بدین اسلام بد میگفت حال بعد از چهار سال مستنطق او را خواست گفت باید که

man, despite his irreligion and extreme hostility, considered the matter and would not once again utter a lie, saying: "I heard no such thing." The magistrate then threatened him, saying that the consequences of this matter would prove harmful to him unless he came forward and spoke as instructed. That man refused. They searched his house, brought him in, and imprisoned him. Afterward Tawfiq Effendi 'Abdu'llah, one of the notable Muslims and a friend of that Protestant, sent him word that unless he gave the required testimony he would be consigned to perpetual imprisonment. Thereupon that Protestant also became fearful and uttered the very statements and ravings that were the magistrate's utmost desire.

آنچه شنیده بودی در نزد هیئت تفتیشیه بیان کنی آنشخص باوجود بی‌دینی و نهایت عداوت ملاحظه کرد دوباره دروغ نزد و گفت من چنین چیزی نشنیدم بعد مستنطق او را تهدید نمود که عواقب این مسئله از برای تو مضراًست بیا و چنین و چنان بگو آن شخص ابا کرد رفتند خانه او را جستجو کردند و او را آوردند حبس کردند بعد توفیق افندی عبدالله که از وجوه اسلامست و رفیق آن پرستانتست از برای او خبر فرستاد که اگر چنانکه لازمست تقریر ندهی به لیان ابدی میروی آنشخص پرستانت نیز هراسان شد و آنچه منتهای آرزوی مستنطق بود بیان و هذیان گفت

8 Glory be to God! Though the Protestant community consume our very life-blood, for they are intent upon drawing all peoples into Protestantism and expend vast sums in pursuit of that end, they now behold that in America and in Europe great multitudes from among their own ranks, whose fathers and forefathers for nineteen centuries had been Protestants or adherents of other Christian communions, have come to acknowledge and confess all the Prophets and Messengers, to believe in all the holy Books, and to admit and testify to the greatness of Baha'u'llah, insomuch that they even recite the Qur'an. Assuredly this matter is grievous unto them, and thus, so far as lieth within their power, they resort to accusation and calumny.

8 سبحان الله باوجود آنکه طائفه پرستانت خون ما را میخورند زیرا این گروه میخواهند که جمیع ملل را داخل در پرستانت کنند و مبالغ کلیه در این مورد صرف مینمایند حال ملاحظه میکنند که در امریکا و اوروپا جمع کثیری از خود ایشان که آباء و اجدادشان هزار و نهصد سال پرستانت یا از سائر مذاهب مسیحیه بود آنها مقرر و معترف بجمیع انبیا و رسل گشتند و مؤمن بجمیع کتب و مقرر و معترف بیزرگواری بهاءالله حتی قرآن تلاوت مینمایند البته این مسئله بر آنها گرانست و بقدر امکان به افترا و بهتان پردازند

9 In brief, the illustrious Rumi saith: "When the pen falleth into the hand of envy, Mansur must needs be lifted upon the gallows." That is, so long as My brother, out of desire for succession, perpetrates corruption of this kind, and the ill-wishers in this land, some drafting petitions, some expounding them, and some bearing witness to them, persist in their designs, while there is not a single soul to lay the truth before the honoured commission of inquiry or to present some intimation of former events, and while there is among them none to show compassion, then We remain exiled, bereft of helper, defender, acquaintance, or protector in this land of estrangement, and it is evident enough what the end shall be.

9 مختصر اینست که حضرت ملای رومی میگوید چون قلم در دست حسادی فتاد لاجرم منصور بر داری فتاد یعنی مادام برادر بهوس جانشینی این نوع فساد مینماید و بدخواهان در این مملکت بعضی محرر لائحه و بعضی شارح لائحه و بعضی شاهد لائحه و نفسی موجود نه که بهیئت محترمه تحقیقیه بیان حقیقت کند و شمهائی از وقائع سالفه عرض نماید و غمخواری نیز در میان نه و ما آواره و بی معین و نصیر و بی آشنا و بی حامی و در این دیار غربت دیگر معلوم که عاقبت چه خواهد شد

10 In any case, do not look to these matters. Turn to God and seek recourse to the Concourse on High. Walk and move according to the Lawh-i-Bisharat, the Lawh-i-Kalimat[-i-Firdawsiyyih], the Lawh-i-Ishraqat, and the Lawh-i-Tajaliyyat. Do not forget the counsels of Baha'u'llah. Be embodied mercy for all humanity and manifest kindness. Be a sign of divine bounty and a standard of heavenly bestowal. Look not at the deeds and actions of people, but rather look to the Creator. He has created

10 باری شما نظر باین امور ننمائید توجه بخدا کنید و توسل بملأ اعلی جوئید بموجب لوح بشارات و لوح کلمات و لوح اشراقات و لوح تجلیات سلوک و حرکت نمائید وصایای حضرت بهاءالله را فراموش نکنید از برای جمیع بشر رحمت مجسم باشید و مروت مشخص آیت فضل الهی باشید و رایت موهبت ربانی نظر به اعمال و افعال خلق

all, and all are signs of His power. And since they are signs of His power, they deserve utmost consideration. Be kind to all and deal with everyone in complete truthfulness and trustworthiness. Whatever they do and whatever they allow does not matter. You must act in the opposite way. Counter oppression with justice, hatred with love, insult with assistance, opposition with agreement, poison with honey, venom with antidote.

نکنید بلکه بخالق نظر نمائید جمیع را او خلق نموده است و کلّ آیت قدرت او هستند و چون آیت قدرت او هستند نهایت رعایت را مستحقّند بکلّ مهربان باشید و با جمیع در نهایت صدق و امان آنان آنچه کنند و آنچه روا دارند ضرری ندارد شما باید بالعکس معامله کنید جور را بعدل بغض را بحبّ اهانیت را باعانت مخالفت را بموافقت زهر را بشهد سم را بدریاق مقابله کنید

- 11 Praise be to God, this is the age of lights and the century of knowledge and wisdom. The former morals and manners of nations are unsuitable in this honored age. Since eyes are enlightened and the hearts of the people of wisdom are as rose gardens and flower beds, one must deal with creation through the fragrances of the All-Merciful and show kindness with true love. The Lord God has made man the manifestation of the All-Merciful so that the lights of love and fellowship might shine upon the world of being. This is the gift of God, this is the bounty of the All-Merciful. O divine friends!

11 الحمد لله عصر انوار است و قرن علم و عرفان اخلاق و اطوار سابقه امم غیرموافق در این عصر مکرم چونکه چشمها روشن است و قلوب اهل عرفان گزار و گلشن باید بنفحات رحمانیه معامله بخالق نمود و بحبّ اصلیه ملاطفت کرد انسانرا حضرت یزدان مظهر رحمانیت نموده تا انوار محبت و الفت بر عالم امکان بتابد اینست موهبت یزدان اینست عنایت حضرت رحمن

- 12 If you receive a wound, place a salve on the wound of the enemy. If given poison, be ye honey-sweet and provide healing to the ailment of the malevolent. Should ye hear cursing, respond with greetings and salutations.

12 ای یاران الهی اگر زخمی خورید بر زخم دشمن مرهم نهد اگر سّی داده شوید شهدی بخشید و درد بدخواهانرا درمان گردید اگر دشنام بشنوید تحیّت و سلام گوئید

- 13 Observe how the peoples of the world have surpassed even wild beasts in their competition and rivalry, and what turmoil hath been raised in the plains of Manchuria, where the Yellow Sea hath turned crimson with the blood of the slain. The wailing and lamentation of the fallen and the cries and moaning of the grief-stricken have reached unto the heights of heaven. At least ye should strive to bestow spirit and fragrance upon the world of humanity, and become the cause of friendship, uprightness and eternal love, so that savage beasts may become as angels, the bloodthirsty may become loving and kind, wolves may transform into sheep, and tigers into graceful gazelles. May the hawk become a mirthful partridge, and the falcon a melodious dove. May the tree of Zaqqum yield delectable fruit, and the bitter colocynth produce sweet, refined honey.

13 ملاحظه مینمائید که اهل عالم گوی سبقت و پیشی را از درندگان برده اند و در صحرای منشوریا چه قیامت برپا که دریای اصفر بخون مقتولان بحر احمر گشته ناله و حنین کشته گانست و فریاد و فغان مصیبت زدگان که بعنان آسمان رسیده اقلّاً شماها بکوشید تا بعالم انسان روح و ریحان دهید و سبب دوستی و راستی و محبت بی پایان گردید تا درندگان فرشتگان گردند و خونخواران مهرپرور و مهربان شوند گرگان اغنام گردند و پلنگان آهوان خوشخرام شوند باز کبک پرفهقهه گردد و شاهین کبوتر خوش آواز و نغمه شود شجره زقوم فاکهه مطبوع بیار آرد و حنظل مذموم شهد مکرر مقبول دهد

- 14 Rise ye up with such qualities and conduct as to make Iran the envy of the gardens of Paradise and Persia a heavenly paradise of the All-Merciful. Be ye faithful and obedient servants to the throne of the Iranian monarchy, and be ye submissive, humble and lowly before the royal court. Act according to the

14 به اخلاق و اطواری مبعوث گردید که ایران را رشک روضه جان نمائید و فارس را فردوس حضرت رحمن نمائید سریر سلطنت شهریار ایران را بنده صادق مطیع باشید و پایه سده ملوکانیرا خاضع و خاشع و وضع بموجب تعلیمات حضرت بهاءالله در اینخصوص حرکت

teachings of Baha'u'llah in this regard, and pray for us, beseeching with utmost humility at the Threshold of the Divine Unity, that these wanderers may perchance remain protected and preserved from the arrows of calumny of the wolves. And upon you be greetings and praise.

فرمائید و در حقّ ما دعا کنید و بدرگاه احدیّت
عجز و نیاز نمائید بلکه از تیر افترای گرگان این
آوارگان محفوظ و مصون مانند و علیکم التحیّة و
الثناء عباس

MMK5#028 p.024, MSHR3.099x,
QT108.081-083x

ABU3673

These honored persons [That is, the Covenant-breakers] have sent a report to the Commission of Inquiry, which has resulted in the Commission's head moving with a vengeance to eradicate the Cause of God. He is now raising a tumult by saying, "The claims of Your Father and Yourself vary with Your deeds and the objections of Your brother. We have a Hadith that states: 'The Messengers and Prophets do not inherit and have no heir.' Your Father claimed the station of Prophethood and gave You His successorship. Your brother states that You have confiscated the estate of the Shaykh-i-Kabir and deprived them of their inheritance."

I realized that, with such slanders, they sought to shatter the foundation of the Cause. However, at that moment, the confirmations of the Supreme Concourse poured down and the sun of the favors of the Blessed Beauty shone upon me. I said to him, "The Shaykh-i-Kabir has left a Will and Testament in His own hand and seal, and defined in it the inheritance of His heir: 'Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'an: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'"

'Abdu'l-Baha then added, "I said this to him and the words choked his breath!"

AFNAN.082-083

ABU3682

¹ 'Abdu'l-Baha often used to say, "One day, Mirza Diya'u'llah came to see me. I noticed he was looking at his fingers, which were stained with ink, expecting Me to comment on them. I did not say anything, so he volunteered the information, saying, 'Last night until the early hours of the morning, we were engaged in writing letters and gelatin printing. Consequently, my fingers are stained. My brother [Mirza Muhammad-'Ali] had written a letter, and we printed several copies and sent them away this morning.'

² I asked him, 'Did you really write and dispatch them?' And when he answered that he had, I said, 'I swear by the Righteousness of God! A day will come when Mirza Muhammad-'Ali will wish that his fingers had been cut off so that he could not have taken the pen to proclaim his break with the Covenant. For four years, I have concealed this matter so that the beloved of God may not learn of your unfaithfulness to the Covenant. It is now beyond My power to hide it any longer. You have announced it yourselves to the believers.'"

MNYA.039, AFNAN.077

¹ همیشه میفرمودند یک روز میرزا ضیاءالله پیش من آمد، دیدم بانگشتهای رنگین خود نگاه میکند و منتظر است من پرسم چه شده است؟ من هیچ نگفتم تا خود اظهار کرد که دیشب تا نزدیک صبح مشغول نوشتن و طبع ژلاتین بودیم و انگشتهایم سیاه شده است، اخوی اوراقی نوشته بودند ما طبع کردیم و صبح فرستادیم

² فرمودند: گفتم نوشتید فرستادید؟ گفت بلی. فرمودند: گفتم والله الذی لا اله الا هو. عنقریب روزی میآید که میرزا محمد علی خواهد گفت ایکاش انگشت های من قلم میشد (یعنی مثل قلم که قط میزنند) و قلم بر نمیداشتم و نقض خود را اعلان نمیکردم، من مدت چهار سال کتمان کردم و ستر نمودم که احبای الهی از نقض شما آگاه نشوند دیگر کار از عهدهی من خارج شد، دیگر از عهدهی ستر و کتمان بر نمیآیم شما خود را معرفی نمودید

KNSA.052-053

ABU3742

Words directed at Mirza Muhammad 'Ali

"Inform my brother that I [Abdu'l-Baha] am not 'Ali, nor is he [Mirza Muhammad 'Ali] 'Umar. I am much greater than 'Ali and he is much lesser than 'Umar."

[Dr. Afrukhtih reports a variation:] "On numerous occasions, He [Abdu'l-Baha] sent word to the Naqid-i-Akbar [Arch-Covenant-breaker], 'Neither are you 'Umar to shoulder such a mighty Cause, nor am I 'Ali to cry over your doings in the palm-grove.'"

MNYA.180, AFNAN.083, RKS.038

همینطور مکرر به ناقض اکبر پیغام فرمودند: نه تو آن عمر هستی که امر به این عظمت را بلند کنی و نه من آن علی هستم که از دست تو در نخلستان گریه کنم

KNSA.134 (235)

ABU0490*Words to Youness Khan in 1904 in Akka*

All the believers in Kashan were weeping and mourning. Here, there were fathers and mothers patiently witnessing the agony of their beloved sons, who were drenched in the blood that gushed from wounds inflicted by the hand of tyranny; there, there were sons and daughters, who with tearful eyes, afflicted minds, but grateful hearts, were following the executioners, who in the midst of the crowd were taking pure and innocent fathers to the scaffold to be beheaded because they believed in our God, manifested in the person of Baha'u'llah. In one part of the city there was great clamor, noisy laughter, and milicius merriment among irreligious people and cruel infidels, who were surrounding a firm, sincere, and steadfast believer. Under his black, heavy chain he walked in the center of the crowd, slow of step, strong of food, with a heavy, throbbing, but thankful heart, a pale but spiritual face, downcast eyes, and with smiling lips that were murmuring praises of Him who was presenting the sweet, overflowing cup of martyrdom in His path.

What was the cause of the laughter of the malignant crowd that was urging on the executioners to the performance of the duty of their office? Some of the people had addressed the captive with mockery and derision, saying: "If your faith is a true one, ask your God to save you!" These sneers and reviling had reminded the sufferer of the words in the New Testament concerning the Crucifixion; and, in sincere and innocent imitation of His Holiness Jesus Christ, he had answered: "I ask and pray god not for my own safety and freedom, but for your deliverance. O God forgive them!"

Instead of being made tender or gentle or sympathetic toward so pure hearted a soul, the people had turned his words into ridicule. They had begun to laugh and to clap their hands, saying: "This man wants to intercede with God for us: He is a criminal, and He claims to be an intercessor."

The uproar increased. The people grew more cruel, more merciless, cursing and beating this patient and wonderful soul, who seeing that they were delaying the moment of his execution, called to the chief of the executioners and whispered to him these words: " I know of a buried treasure, hidden in the ground, which I will tell you about in my last moment if you will hasten to perform your duty. But I must not make known

the secret until I see the sharp dagger ready to descend and set me free from my pain.”

Although the executioner did not really believe or trust the promise, the burning desire to possess great wealth impelled him to disperse the people who were swarming around them, and to hasten to the place of martyrdom. There, turning to the believer, he whispered in his wear:

“Well, here is your last moment, tell me what you promised.”

“I will,” said the believer, “ but there is still a chance for freedom, for it is possible that a new order may come from the governor to set me free, or to put me again into prison. I cannot reveal the secret until no hope is left of my life.”

The executioner gave him the last cup of water and then, turning angrily upon him, said: “Well, there is no longer any hope for you! You are to be beheaded this very moment. What are you waiting for?”

“I have but one word to say to you, “ answered the devoted believer, “and that I will say just in the moment of my execution. Go on with your duty, and listen to me!”

As soon as his throat was wounded by the cruel dagger, the victim cried: “Stop! Stop! I must fulfill my promise.” Putting both his hands under the blood that was flowing from his half-cut throat, he lifted up his head and said: “With this blood I bear witness, I testify to that truth of this Cause.”

“This blood is sufficient proof of the truth of Baha’u’llah-el-Abha!” was his last utterance as the headsman took again the dagger and struck off his head in the sight of the thousands of infidels who had heard his heavenly words inspired by the Holy Spirit.

The name of this wonderful and faithful believer is effaced from my memory, but it is engraved in radiant letters on the black tablets of the world, and it is inscribed in ruby characters in the Celestial Book wherein are written the names of the chosen ones.

PN_1904 p056

ABU1520

Words to Mary MacNutt et al in 1904 in Akka

Question/topic: The sun of righteousness

This is indeed a blessed meeting, for the East and the West are joined here in love and harmony. This was the Will of the Blessed Perfection.” (Here He raised His turban, disclosing His magnificent forehead). This is the purpose of the Coming of the Manifestation of God. The sun is the light and life of the world. The intention of the sun is to illumine the earth, and the function of the earth is to produce growth in the different kingdoms, vegetable, animal, human, and so on. Everything of earth may have growth because it is the quality (lit.-requirement) of the sun that it should. All this is the effect of the sun upon the body of the earth. The sun in his station is self-sufficient and does not need growth. There is no rising or setting for the sun, because there is no movement to it in its station. The seasons come and go, produced by the movement of the earth;—thus spring, summer, autumn, etc. In the same way the variation is in the soul of man, and not in the Manifestation, who remains fixed and eternal in His Station. All change related to us and our human conditions. Therefore we must look to the things of the world to witness change, corruption, decay and death. Even when clouds gather and the rain descends, although the human eye cannot see the sun, the soul may still realize its splendor and know that it is forever fixed in its station. Therefore as creatures of earth we must manifest that growth which the quality (requirement) of the sun of righteousness demands. For the love of God is forever descending upon us and we must show forth its divine result in ourselves.

PN_1904 p089

ABU1710

Words to Mary MacNutt et al in 1904 in Akka

Question/topic: What is love in the commandment of the Christ 'that ye love one another'?

There are different kinds of degrees of love:

First, from God to God; the Spiritual flow from God to the Manifestations. This is the bounty of the Holy spirit, perfect in its effulgence and Expression as the light of the sun in a mirror.

Second, from God to the creatures. This is called Eternal life: that which the disciples received in their heavenly blessings, divine guidance and abundant power.

Third, from the creatures to God. The outcome of this is Faith, Assurance, and turning to God in spiritual recognition and relationship.

Fourth, from the people of God to the people of God. For instance, we witness such devotion among believers that they will sacrifice life for each other. Through this love is the accomplishment of Unity among them. By this love all believers become as one. This is the Divine Spirit of Love which gives Life to the world, illumines the temples of existence, restores sight to the blind, causes the deaf to hear, makes the dumb speak, and transforms enemies into friends.

Fifth, from man to himself. If this is simply selfishness it is as disastrous to the soul, but if it be spiritual and conscious devotion to self it becomes a spur upward and onward. Mere selfish love is like a man whirling round and round until he becomes dizzy and falls. The true love of self is that which leads forward and upward in a direct course toward higher life and being.

PN_1904 p087

ABU2651

Words to Mary MacNutt et al in 1904 in Akka

Question/topic: I have not come to ask questions; I have come to receive a message for the people of our country which may assist in their unification and development in the Cause of God.

If you asked me a hundred questions, two hundred more would spring up in your mind before I answered them. Truth is not like a pool of water which you can dip up, a cupful at a time, until it is exhausted. Truth is illimitable; Truth is boundless. Get to that station where the world of Truth is open to you. Be as a running stream fed from an Infinite Reservoir. Come into a station where you do not need to ask questions; where questions will solve themselves in your own soul; where you are fed more and more from the Reservoir Itself. Then you will not need to ask. Come into a spiritual station where you can see the Truth for yourself. Let this be your earnest endeavor.

PN_1904 p090

ABU2768

Words to Mary MacNutt et al in 1904 in Akka

Question/topic: How can one love another whose personality is unpleasant?

You might receive a gift of no value from a friend, yet you value the gift for the sake of the love you have for your friend. We are creatures of the same God. We must love all, therefore, as creatures or children of the same God, even though they are doing us harm. Christ loved his persecutors. It is possible for us to attain to that degree of love. God manifested His Love by creating man in His Own Image. Man must manifest the Love of God by developing it in that Image. The true fruit of man is therefore Love. The purpose of a tree is to produce fruit. Man is like a tree. His fruit should be Love.

PN_1904 p088

ABU3062

Words to Mary MacNutt et al in 1904 in Akka

I wish you to become heralds of happiness, because happiness is the cause of progress and development. The Appearance of the Manifestations is to being happiness; that all may reach this great aim of life. Seek the real happiness; nothing is greater than it. Except this happiness of God there is none; all other happiness is but imagination. Therefore My greatest happiness is to see you spiritually happy.

PN_1904 p090

ABU3205

Words to Mary MacNutt et al in 1904 in Akka

Question/topic: Capacity

At dinner, without a preliminary word, Abdul-Baha suddenly said “capacity attracts.” He then conversed in Persian with others present, and after a long interval, continued “Forty years ago there was no rain at Cairo. Thoughtful scientific men planted trees in that region. Now the country is refreshed by rain. Capacity attracts. Develop capacity to receive the Word of God. First develop the thirst, the capacity; then you will receive the precious Water of life. The trees brought rain. Capacity attracts!

PN_1904 p086

ABU3400

Words to Mary MacNutt et al in 1904 in Akka

Are you happy? For only by happiness can you progress spiritually. Only after the sorrow has passed and the happiness has come do we witness the blessing of growth. Therefore say to the people—"Be happy! Be always happy!"

PN_1904 p091

ABU2605

Words to Lua Getsinger in 1904 in Akka

Question/topic: Baptism

The Baptism of the Christians as practiced today is not the teachings of Christ. Baptism by John the Baptist was only a symbol used to signify that the hearts had been purified by repentance (they were grown people, not children). After Jesus was baptized He said, John has baptized you with water but I shall baptize you with the spirit. Water symbolizes the knowledge of God which give eternal life—because all forms of life and their beginning in water. Fire is the symbol of love and the baptism by fire means the love of God which descends into the hearts that are turned unto Him. Now, as the Fire if the symbol of love, be sure that the water is used also as a symbol, for, would it be possible for one to be put into the fire as on is put into the water (for baptism?)?

PN_1904 p093

ABU2652

Words to Lua Getsinger in 1904 in Akka

Question/topic: The war between Russia and Japan

Abdul-Baha said Russia indeed made a great mistake in attacking Japan after Japan had made the first attack for this reason. Russia had tried several years before to declare universal peace, and when Japan made the attack, Russia should have sent her warships, then called a Council of The Hague to ask all the Powers what to do, and leave the decision in their hands. And had the Powers decided that was necessary, then Russia should have begun. And had they decided that Russia must stand by her desire (to have peace) then she should have given up Manchuria, to the Japanese. Then the whole world would have applauded Russia and then it would have been proven that Russia was sincere in declaring her former intentions.

PN_1904 p094

ABU2885

Words to Lua Getsinger in 1904 in Akka

How grateful would be a poor man who had met a king—grateful to the one who introduced him. How much more grateful should one be to the one who has taught him of the Creator and made him acquainted with the King of Kings.

The hungry and thirsty are grateful for bread and water. How much more thankful should one be to be presented with the bread and water of Life.

God has created man in a high position, he is distinguished from all other creatures; is created in God's image, but man leaves this majestic gift and great station to run away and play with the dust of the Earth.

PN_1904 p093

Study guide to this volume

In 1904 the crisis surrounding ‘Abdu’l-Bahá reached one of its acutest phases. The Ottoman commission of investigation, manipulated by enemies within the household, had tightened its surveillance to the point where letters were intercepted and the house was watched day and night. AB00051 and AB00043, the most dramatic documents in this volume, describe this situation from the inside with a candour rarely found in ‘Abdu’l-Bahá’s writing: the account of Mirza Badi’u’lláh’s third betrayal, the stolen satchels of Bahá’u’lláh’s writings, the forged petitions, and the corrupt magistrate. Yet the same documents that contain this account also contain ‘Abdu’l-Bahá’s most luminous communal counsel: to answer oppression with justice, hatred with love, poison with honey, and the sword with milk. This collection documents an interior life that holds grief and joy, danger and serenity, rigorous institutional thought and mystical ecstasy, in a single field of attention. The Universal House of Justice is discussed with precision; the martyrs are celebrated with verse; the world is addressed from a corner of ‘Akká as if from the centre of the universe.

The Covenant in Crisis: Patience, Betrayal, and the Refusal of Bitterness

Key Passages

O my God, my God! Thou seest me plunged in an ocean of distress and grief, immersed in the seas of trials and tribulations, a target for arrows, pierced by spears and blades, wounded by the swords of hardship and hatred...Nevertheless, I call upon Thee with my tongue and beseech Thee with my heart to forgive my relatives who have slandered and wronged me, who have transgressed, violated and attacked. Lord! Forgive their sins, remove their distress, make their affairs easy, and shower them with Thy mercy. Deprive them not of Thy gifts, for they were ignorant and heedless; had they known, they would not have acted thus. — AB00051

One soul and all these enemies, one breast and all these arrows of cruelty. Consider then—one soul and all these enemies, one breast and all these arrows of cruelty. Think how the days pass. Therefore be content with thy name of “wronged one,” render thanks unto God. — AB06317

If you receive a wound, place a salve on the wound of the enemy. If given poison, be ye honey-sweet and provide healing to the ailment of the malevolent. Should ye hear cursing, respond with greetings and salutations. Observe how the peoples of the world

have surpassed even wild beasts in their competition and rivalry...At least ye should strive to bestow spirit and fragrance upon the world of humanity, and become the cause of friendship, uprightness and eternal love. — AB00043

Context for Study

The two great Covenant documents of this volume—AB00051 and AB00043—offer an interior view of sustained betrayal that is without precedent in the Bahá'í writings for its combination of specificity and spiritual elevation. The specifics are painful: the stolen satchels of manuscripts, the corrupt magistrate summoning hostile witnesses, the Protestant neighbor who was threatened into false testimony, the pattern of Mirza Badi'u'lláh's third reconciliation and third betrayal. What is theologically remarkable is the prayer that opens AB00051: in the middle of cataloguing these injuries, 'Abdu'l-Bahá prays not for his own vindication but for the forgiveness and welfare of those who have wronged him. The prayer is structurally similar to Jesus' words from the cross—"Father, forgive them, for they know not what they do" (Luke 23:34)—and to Stephen's prayer at the moment of his stoning (Acts 7:60). But 'Abdu'l-Bahá's version is notable for its theological reasoning: forgiveness is grounded in the ignorance of the wrongdoers ("had they known, they would not have acted thus"), which is precisely the ground Jesus invokes on the cross.

AB00043's counsel to the Persian believers—"if you receive a wound, place a salve on the wound of the enemy"—is not passive endurance but an active, creative response to injury. The asymmetry is deliberate: the enemy offers a wound; the faithful respond with healing. The enemy offers poison; the faithful offer honey. This is not quietism; the same document describes the world as plunged in war (specifically referencing Manchuria and the Russo-Japanese War of 1904) and places the Bahá'í ethic in sharp contrast with it. The comparison between the battles of Manchuria and the conduct of the Bahá'ís is implicit but unmistakable: when the "Yellow Sea hath turned crimson with blood," the alternative is not neutrality but an active commitment to bestow "spirit and fragrance upon the world." This is what 'Abdu'l-Bahá calls the true "civilization," in contrast to the civilization that produces mass warfare.

Questions for Reflection

1. 'Abdu'l-Bahá prays for his betrayers' forgiveness and welfare in the very document that details their betrayals most fully. How is this simultaneously possible—and what spiritual discipline makes it possible? Compare with the Stoic account of *apatheia* (freedom from destructive passions), with the Buddhist practice of *karuna* (compassion for those who harm), and with the Christian practice of praying for enemies (Matthew 5:44).
2. The counsel "if you receive a wound, place a salve on the wound of the enemy" reverses the logic of reciprocity that governs most ethical systems: you give back what you receive. What theory of moral action underlies this reversal? Is it a counsel of resignation, a strategy of transformation, or something else?
3. AB06317 addresses a believer who has been wronged, saying: "The wrongs suffered by 'Abdu'l-Bahá surpass the wrongs endured by all others, for while the wronged ones of the world may become the target of a single arrow, yet the breast of 'Abdu'l-Bahá is the target of a hundred thousand arrows." What is the spiritual function of this comparison? Does it console the believer, challenge them, or both?

4. The document references the Russo-Japanese War (1904–1905) as an example of the world's violence and contrasts it with the Bahá'í ethic. How does a religious community maintain a global ethical witness in the face of geopolitical violence without becoming politically partisan?
5. The pattern of Mirza Badi'u'lláh's betrayals is described with something close to clinical accuracy. How does 'Abdu'l-Bahá's detailed analysis of a betrayer's psychology serve a theological purpose, and how does it compare with Dante's treatment of traitors in the *Inferno*?

The Covenant's Architecture: The Universal House of Justice and the Stations of Authority

Key Passages

The Bab, the Exalted One, is the Morn of Truth, the splendour of Whose light shineth through all regions. He is also the Harbinger of the Most Great Light, the Abhá Luminary. The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush. We are one and all, servants of Their threshold, and stand each as a lowly keeper at Their door. — AB00203

My purpose is this, that ere the expiration of a thousand years, no one has the right to utter a single word, even to claim the station of Guardianship. The Most Holy Book is the Book to which all peoples shall refer, and in it the Laws of God have been revealed. Laws not mentioned in the Book should be referred to the decision of the Universal House of Justice. There will be no grounds for difference. And whoso transgresseth thereafter, these are they who clamour in folly, these are they who are the wrongdoers, and these are they who are the hateful enemies. — AB00203

Every head, O my God, is not worthy to be borne aloft upon the lance in Thy path save the head overshadowed by the clouds of Thy Most Great Mercy. Every breast deserveth not to become the target of the darts of affliction in Thy love save the breast which hath been dilated through Thy knowledge amongst the peoples. And every blood is not meet to be shed on the field of sacrifice, reddening thereby the face of the earth, save the sanctified blood through which Thy love floweth even as the spirit courseth through bodies. — AB00203

Context for Study

AB00203 is perhaps the most institutionally significant document in this volume, containing 'Abdu'l-Bahá's most explicit pre-1908 statement on the future architecture of Bahá'í authority. The letter was composed in extremis—"a tempest of dangers," letters falling into the hands of officers, an investigation commission at work—and yet it pivots from crisis to constitutional clarification with characteristic precision. The clarification is twofold. First, the stations of the Báb and Bahá'u'lláh are affirmed in terms that exclude 'Abdu'l-Bahá from their rank: "We are

one and all, servants of Their threshold.” This is a direct refutation of those who had charged him with claiming equality with the Manifestations. Second, the Universal House of Justice is described in its role: it will legislate on matters not covered by the Most Holy Book, and its decisions, made by majority vote, will be “the real truth” because it operates under divine protection and infallibility. The Bahá’í system envisioned here distinguishes carefully between the realm of scripture (non-abrogable), the realm of legislation (the House of Justice), and the realm of individual interpretation (constrained by the text of the Covenant).

The statement that “no one has the right to utter a single word, even to claim the station of Guardianship” before the expiration of a thousand years deserves careful attention. It is an anticipatory closure of the very channel through which Covenant-breaking most frequently occurs: the claim to a special station of authority. Islamic constitutional thought had long struggled with the question of who holds authority after the Prophet: the Sunni consensus around the elected Caliph, the Shi’i insistence on the divinely designated Imam, the Khawarij claim that any morally excellent Muslim could lead—all represent different answers to the question of succession. ‘Abdu’l-Bahá’s answer is structural: authority passes to a book and to a collectively elected institution, neither of which can be monopolized by an individual. The prayer that opens the institutional section—about the conditions under which a head, a breast, or blood become worthy of sacrifice—is not a digression but a spiritual preparation for the political thought that follows: only what has been sanctified by divine love and knowledge is worthy of being offered.

Questions for Reflection

1. ‘Abdu’l-Bahá says that the decisions of the Universal House of Justice, reached by majority vote, will be “the real truth.” What theological account of collective infallibility is implied here? How does it compare with the Catholic doctrine of papal infallibility, with the Protestant reliance on scripture alone, and with the Islamic concept of *ijmâ’* (consensus of scholars)?
2. The statement that no one may claim “even the station of Guardianship” before a thousand years is a preemptive exclusion of certain types of authority claims. What does this tell us about ‘Abdu’l-Bahá’s understanding of the dynamics of religious succession?
3. The prayer in AB00203—about which heads, breasts, and blood are worthy of sacrifice—implies a theology of moral qualification for martyrdom. How does this compare with the Christian theology of martyrdom (any baptized person can be a martyr), with the Islamic theology of *shahid* (dying in the path of God), and with the Shi’i theology of the Karbalá paradigm?
4. ‘Abdu’l-Bahá insists that he is merely “a lowly keeper at the door” of the Báb and Bahá’u’lláh. Yet the document as a whole demonstrates enormous authority in defining the institutional future of the religion. How do we understand this simultaneous self-abasement and authoritative definition?
5. The election of the Universal House of Justice is described as proceeding through a system of delegates chosen by “the beloved of God in each country.” What is the relationship between this elective principle and the divine authority the House is said to possess? Is there a tension between democratic legitimacy and divine protection from error?

The Gift of Suffering: Sacrifice, Joy, and the Mystical Arithmetic of Pain

Key Passages

O Herald of the Covenant! The Blessed Beauty trained His loved ones for just such days as these, that they might safeguard the Cause of God, diffuse the Word of God, raise aloft the banner of guidance, and intone the verses of piety. That they might become as dewdrops of loving-kindness to the garden of reality, and as clouds of bounty to the rose-bower of knowledge. That they might unite and agree, drink from one fountain, soar in one atmosphere, be stirred by one breeze, and have their nostrils perfumed by one fragrance. That they might, like birds of holiness, wing their flight in one garden, and with one tongue disclose the divine mysteries. — AB00203

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...In the path of the Covenant, you would sacrifice your life and soul, and in offering yourself as a sacrifice in the path of Truth you seek true joy. You long for the Most Great Martyrdom and supreme bounty, that your distinguished name may be recorded in the register of martyrs. This very longing and this very state of self-sacrifice is itself martyrdom. Therefore I give you the glad tidings that your name is inscribed in God's Preserved Tablet and the divine scroll, in God's Kingdom in the register of martyrs. You are a martyr in God's path even though you walk and move upon the earth. — AB04414

O ye loved ones of God! Struggle and strive to reach that high station, and to make a splendour so to shine across these realms of earth that the rays of it will be reflected back from a dawning-point on the horizon of eternity. This is the very foundation of the Cause of God. This is the very pith of the Law of God. This is the mighty structure raised up by the Manifestations of God. This is why the orb of God's world dawneth. This is why the Lord establisheth Himself on the throne of His human body. — AB00112

Context for Study

Two documents in this section—AB04414 and AB00112—extend the theology of martyrdom into a remarkable direction: the one who *longs* for sacrifice and offers oneself fully in the path of truth is already a martyr, even if no physical death follows. AB04414 explicitly addresses a physician who longs for martyrdom and tells him that “this very longing and this very state of self-sacrifice is itself martyrdom.” The claim is theologically precise: what makes martyrdom meaningful is not the biological event of death but the complete orientation of the self toward God at the cost of all other attachments. The *shahid* (witness) in Islamic theology bears witness through death; ‘Abdu'l-Bahá extends the category to include the living witness whose life is already offered. This has close parallels in the Catholic tradition of “white martyrdom” (monastic self-offering without physical death) and in the Sufi concept of *mawt ikhtiyári* (voluntary death of the ego), but ‘Abdu'l-Bahá's formulation is more concrete: the name of this living martyr is “inscribed in God's Preserved Tablet and the divine scroll.”

AB00112, one of the most extended and rhetorically elevated documents in the volume, narrates the sufferings of the Báb, Bahá'u'lláh, and the Bahá'í martyrs in a sustained arc that culminates in a vision of unity: “let all be as troops marshalled together...one locked to the next, each supporting his fellows.” The military image is deliberately reinterpreted: the weapons are “pure intent, righteous motives, counsels helpful and effective, godly attributes.” The armies of the Kingdom fight not with iron but with qualities. The document turns the entire narrative of suffering—the chain, the dungeon, the exile, the bullet—into a pedagogy: “The Blessed Beauty trained His loved ones for just such days.” Suffering is not accidental but educational; it prepares a community capable of carrying the vision forward after the Educator is gone.

Questions for Reflection

1. The claim that “this very longing and this very state of self-sacrifice is itself martyrdom” transforms a physical event into an interior disposition. What are the spiritual and institutional implications of this redefinition? Does it risk diluting the meaning of the witness of those who actually died, or does it honour them by extending their example?
2. AB00112 says that “to do battle” in this dispensation means “weaponed with pure intent, with righteous motives, with godly attributes.” How does this reinterpretation of warfare compare with the Qur’anic concept of *jihád al-nafs* (struggle against the lower self), with the Christian “armour of God” (Ephesians 6:10–18), and with Gandhi’s doctrine of *satyagraha* (truth-force)?
3. The long account of Bahá'u'lláh’s sufferings in AB00112—the chain, the dungeon, the exiles—is offered as a reason for the community’s own self-offering: “since the Ancient Beauty was exposed by day and night on the field of martyrdom, let us in our turn labour hard.” What is the logic of this moral argument? Is it an argument from example, from debt, or from participation in something larger than oneself?
4. The documents in this volume repeatedly draw a sharp distinction between self-offering that is “worthy” (the head overshadowed by divine mercy, the breast expanded by knowledge) and self-offering that falls short. What makes a sacrifice spiritually authentic?
5. How do the images of suffering in this volume—“one breast and all these arrows of cruelty”—relate to the vision of the future offered in the same volume: “a splendour so to shine across these realms of earth that the rays of it will be reflected back from a dawning-point on the horizon of eternity”? Is the suffering instrumental to the vision, or is the connection more complex?

The World as Shadow: Metaphysics and Consolation

Key Passages

O true servant of the Abhá Beauty! That which thou beholdest in this temporal world are the fleeting shadows of the world of the Kingdom and the external images of the celestial realm. This is why thou observest that these shadows and forms are continuously being renewed. They are not permanent, but the succession of similar forms and

like states is such as to give the appearance of constancy. In the end, however, it will become clear that it was a mirage, not real water; illusions, not the realities of the signs.
— AB05577

Consider how in a brief time the glory of princes, the might of commanders, and the honor of the great were utterly effaced. Each fell from splendid palaces to buried graves, and from the heights of glory found shelter in the dust of abasement, as if they had never dwelt therein. Rather they became scattered dust and a mirage in the desert which the thirsty imagine to be water...But a weak servant among the divine friends who existed from the beginning of creation until its end remains established and enduring in all divine worlds, even in the earthly realm, steadfast and firm. — AB00515

And regarding proof for the temporal eternity of contingent beings in this transient world—briefly, divine sovereignty is eternal, and the existence of beings is from the eternal effulgences of the Sun of Reality. One cannot imagine the sun without rays. All divine names and attributes are eternal, and their requirements are also eternal. — AB00695

Context for Study

The metaphysical passages of this volume—AB05577, AB00515, AB00695—develop a Platonic-Sufi doctrine of the material world as shadow: the forms of this world are not self-subsistent realities but projections of a more real world of divine perfections. AB05577 makes the point with a precision that goes beyond simple Platonism: it is not that the material world is *unreal*, but that its apparent constancy is an illusion produced by the rapid succession of similar forms. This is structurally similar to the Buddhist analysis of *anicca* (impermanence): what appears permanent is actually a rapid stream of arising and passing away that creates the illusion of a stable entity. But ‘Abdu’l-Bahá’s framework differs from Buddhist impermanence in a crucial way: the impermanence points toward, rather than away from, a permanent reality. The shadows presuppose a source of light; the images presuppose the original. AB00515 develops this into a consolation: the princes and commanders of history have vanished without trace, while “a weak servant among the divine friends remains established and enduring in all divine worlds.” The reversal of ordinary hierarchies of permanence and dignity is total: worldly power is the mirage, and spiritual service is the water.

AB00695’s brief philosophical answer about the “temporal eternity of contingent beings” introduces the metaphysics of the divine names: because God’s sovereignty, names, and attributes are eternal, and because created beings exist as the “effulgences” of the Sun of divine being, those beings participate in a kind of derived eternal existence. The analogy of the sun and its rays is precise: the rays are not the sun and do not exist independently of the sun, yet they are genuinely the sun’s light in the space they illuminate. This metaphysical structure—participation in the divine through a relation of effulgence—belongs to the Neoplatonic tradition mediated through Islamic philosophy (particularly Mullá .Sadrá’s doctrine of *wujúd* as the single emanating act of Being).

Questions for Reflection

1. The claim that the material world consists of “fleeting shadows of the world of the Kingdom” raises a practical question: how should one act toward these shadows? Should one treat them

- with care (as instruments of the Kingdom) or with detachment (as illusions)? How does 'Abdu'l-Bahá hold these two attitudes together?
2. "One cannot imagine the sun without rays." This image suggests that created beings are not contingent add-ons to God's existence but necessary expressions of the divine attributes. How does this compare with the Christian theological debate between creation *ex nihilo* (implying radical contingency) and emanationist accounts (implying necessary dependence)?
 3. The consolation offered in AB00515 depends on the claim that spiritual service endures while worldly power vanishes. Is this an empirically verifiable claim? How might a historian or sociologist respond to it?
 4. The metaphysical structure of "shadow and reality" is also deployed in Islamic aesthetics and poetics (the ghazal tradition, for example, uses the *saʿj* of shadow and original to express the relation of the human beloved to the divine). How does the aesthetic use of this metaphysics relate to its doctrinal use?
 5. 'Abdu'l-Bahá says that reward and punishment are "eternal" because they are "based on attainment or deprivation," which stem from the transgressor's own essence. What theory of moral ontology is this? Compare with the Kantian claim that virtue creates its own reward in the moral worth of the act, with the Buddhist concept of karma, and with the Christian theology of grace as transformative gift.

A Guiding Question for the Whole Volume

Volume 131 documents a person who prays for the forgiveness of those who are actively trying to destroy him, while simultaneously designing with precision the institutional architecture of a world religion. He tells a physician that his longing for martyrdom already constitutes it; he tells the believers in Iran that they must become honey-sweet in the face of poison; he addresses the Ottoman officers and Persian magistrates through the medium of his letters to believers; and he meditates on the world as a shadow of the Kingdom while giving his full practical attention to the satchels of stolen manuscripts and the corrupt magistrate's forged petitions.

The central challenge of the volume is therefore: **What does it mean to live simultaneously within the eternal—"the orb of God's world dawneth"—and within the particular, the petty, the painful, and the politically dangerous, treating each with the same seriousness, without losing either the grandeur of the vision or the precision of the practical response?**