



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 134:

Writings and Utterances of Abdu'l-Baha, ca. 1905, part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 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
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 134

This 1905 volume is framed by danger in the Holy Land and by the need to preserve historical memory, doctrinal clarity, and practical discipline under the pressure of renewed accusations. AB00064 and AB00084 are the major crisis documents: both describe the activities of Mirza Muhammad-‘Ali and the Investigation Commission, the charges of political sedition and unauthorized teaching in Ottoman domains, and ‘Abdu’l-Baha’s insistence that the friends respond through steadfastness, obedience to government, truthfulness, goodwill toward all peoples, and strict adherence to Baha’u’llah’s counsels in the *Ishraqat*, *Tajalliyat*, *Kalimat*, and *Bisharat*. AB00406 gives the same circumstances a broader ethical interpretation, treating religion, patriotism, and valor as forces that become destructive when severed from love, wisdom, and compassion. AB00346, a long prayer and exhortation, turns the darkness of the hour into a call for the friends to become guides, lights, and sources of love in a lifeless and divided world.

The volume is also important for early Baha’i historiography. AB00046 gives a substantial account of Shaykh Ahmad-i-Ahsa’i and Siyyid Kazim-i-Rashti, their preparation of the Shaykhi community for the advent of the Promised One, and the search that led Mulla Husayn and the other Letters of the Living to Shiraz. Its discussion of cryptic allusions in Siyyid Kazim’s writings to the Bab and Baha’u’llah, and of Shaykh Ahmad’s statement concerning the “Seat” of the Cause and the word *hin*, makes it one of the volume’s most valuable interpretive documents. AB00098 gives an extended account of Tahirih, her rescue from Qazvin, her stay in Baha’u’llah’s household, and the Conference of Badasht, culminating in her unveiling and Baha’u’llah’s command that the *Surih* of the Event be recited. AB00097 complements these accounts by tracing the gradual disclosure of Baha’u’llah’s station, from early intimations and the year nine to the Garden of Ridvan, Constantinople, and the open declaration in Adrianople.

Several letters address apologetic and comparative questions. AB00267 compares Christ and Baha’u’llah, affirming reverence for Christ while arguing that Baha’u’llah’s Revelation is greater in scope, volume, public reach, number of early confirmed believers, and breadth of teachings. Its tone is polemical yet devotional, seeking to answer Christian objections without diminishing Christ’s station. AB00585, addressed to a teacher of proofs, treats the Twelfth Imam and the promised Qa’im through an analysis of conflicting Shi’i traditions, concluding that reliance upon unstable reports has obscured the explicit Qur’anic promise of the Manifestation. AB00548 is doctrinally varied: it encourages the writing of a book on the Yazd persecutions, permits intercessory prayer for those who have died without finding the path of guidance, and explains the “evil eye” through the general influence of souls rather than through any inherent power of the eye itself.

The remaining letters reveal a community being urged toward mobile teaching, disciplined conduct, and local consolidation. AB00428 instructs Furughi to travel quietly through Khurasan with wisdom, stirring the friends to action and ensuring that they become known for patience, truthfulness,

obedience, dignity, joy, and unimpeachable conduct. AB00567 praises the Washington assembly, treats health as valuable when expended in service to the Kingdom or for the benefit of humanity, and briefly alludes to bodily equilibrium through the balanced composition of elements. AB00084 and AB00428 together sharpen a recurrent standard of Baha'i identity: the friends may be accused of religious deviation, yet their deeds, words, and conduct should force even critics to acknowledge their usefulness, goodness, and loyalty. The volume as a whole thus combines historical recollection, defense against calumny, interpretation of Babi origins, Christian apologetic, and practical teaching strategy, all under the shadow of renewed investigation and the expectation that crisis should produce greater luminosity rather than fear.

Contents

AB06566 The Three Kinds of Prophets	1
AB00689 Two Kinds of Prophecy	1
AB01283 The Transference of Matter across the Kingdoms of Existence	3
AB00098 Tahirih and the Conference of Badasht	4
AB00046 Shaykh Ahmad and Siyyid Kazim	8
AB00097 The Declaration of Baha'u'llah	13
AB00267 Christ and Baha'u'llah	17
AB00064	19
AB00084 to Baha'is of Tihran	23
AB00346 to Midhatul-Vizari, Abdu'llah et al., in Bandar Abbas	27
AB00406 to Malmiri, Muhammad Tahir et al., in Yazd	29
AB00428 to Mahmud Furughi, in Khurasan	31
AB00548 to Abu'l-Qasim Bayda, in Yazd	33
AB00567 to Aseyeh Wellesca Dyar, in Washington, DC	35
AB00636 to Nush (Bombay) et al.	37
AB00631 to Mirza Abdu'l-Baha, in Bushruyyih	39
AB10703 to Charles Mason Remey, in Washington, DC	40
AB00760 to Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said	42
AB02483 to Hands of the Cause of God, in Tihran	44
AB00961 to Baha'is of Sarvistan	46
AB01076 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Baghdad	47
AB01037 to Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said	49
AB01108 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihran	50
AB01205 to Ali Quli Khan, in United States	51
AB01377 to Aqa Siyyid Husayn et al., in Hisar	53

AB01386 to Hasan Khurasani, in Egypt	54
AB01385 to Muhammad Rida Qaini	55
AB01619 to Vazir, Mirza Asadullah et al., in Isfahan	56
AB01609 to Khudadad Jamshid et al., in Shiraz	57
AB12168 to Azizullah Varqa, in Tihiran	59
AB01638 to Nasrullah Khan et al.	60
AB01705 to Relatives of Kaykhusraw Parsi, in Bombay	61
AB01723 to Shirin Kayqubad (Wife of Nush Gushtasb) et al.	62
AB01823 to Aqa Muhammad Husayn son of Pir-i Rawhani, in Baghistan	63
AB01806 to Mirza Muhammad Taqi Tabasi, in Bombay	64
AB01810 to Abu'l-Qasim Bayda, in Yazd	65
AB02072 to Ahmad Sadrus-Sudur, in Tihiran	67
AB02257 to Mrs P K Dealy, in New York	68
AB02199 to Muhammad Ali Khan Baha'i, in Tihiran	69
AB02241 to Aqa Husayn et al.	70
AB02435 to Baha'is of Haqqih, in Tihiran	71
AB02697 to Arthur P Dodge, in New York	72
AB02962 to Abbas Qabil, in Abadih	72
AB02920 to Haji Shaykh Zaynu'l-Abidin Yazdi, in Shahrud	73
AB02894 to Haydar Ali brother of Ali Qabl-i-Akbar, in Tihiran	74
AB12244 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran	75
AB03052 to Alaviyyih wife of Mulla Ali Jan Mahfurujaki	76
AB02983 to May Niyan Logie	77
AB03099 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran	78
AB12255 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran	79
AB03078 to Mulla Husayn Malik Kandi	80
AB03518 to Baha'is of Armaghan-Kuy et al., in Armaghan Kuy	81
AB03516 to Baha'is from Zoroastrian Background, in Shiraz	81
AB03381 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	82
AB12790 to Fadil Shirazi, in Tihiran	83
AB03547 to Haji Sattar et al.	84
AB03791 to Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria	85

AB03722 to Emily Wyman, in Paris	86
AB03664 to Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz	87
AB03738 to Mary Luisa Noble, in Washington, DC	87
AB03856 to Hand of the Cause Ali Muhammad Ibn Asdaq, in India	88
AB03718 to Aminullah Farid	89
AB03924 to Ali Quli Khan, in Boston	90
AB03988 to Shaykh Hasan, in Nahavand	91
AB03994 to Mashhadi Ahmad et al., in Iran	92
AB03910 to Ali Akbar Khan	92
AB04042 to Mary Bolles	93
AB04327 to Mirza Asadullah Vazir, in Isfahan	94
AB04265 to Shirazi, Muhammad Hasan et al.	95
AB12329 to Lutfullah Jahrumi, in Tihran	95
AB04269 to Mulla Sadiq et al.	96
AB04924 to Mirza Ibrahim (Darakhsh), in Baghistan	97
AB11716 to Muhammad Isma'il (Ivughli), in Khuy	98
AB04852 to Abdu'l-Ahad Tajir (Miyanaj), in Mianeg	98
AB04796 to Abdu'l Husayn Yazdi, in Shahrud	99
AB04718 to Muhammad Isma'il Tabrizi (Badkubih), in Tiflis	100
AB04964 to Ali Akbar Neighbour of Abu'l-Qasim Bayda, in Yazd	101
AB12880 to Madeleine Sacy, in Paris	101
AB05097 to Aqa Ghulam-Rida Khurasani, in Babul	102
AB05197 to Mandigar, Bamis et al., in Bombay	103
AB05127 to Siyyid Mihdi Shirazi, in Rangoon	103
AB05437 to Sakinih mother of Baqir, in Shiraz	104
AB05100 to Hurmuzdyar Haq Pazhuh, in Tihran	105
AB05368 to Aqa Hashim et al.	106
AB05287 to Farzar, Inayatullah et al.	106
AB05588 to Murvarid Bahram mother of Ardishir Khudadad, in Bombay	107
AB12824 to Pirmuradi, Sulayman et al., in Isfahan	108
AB05582 to Aqa Muhammad Mihdi Akhavan Safa	108
AB06285 to Mary J Macnutt, in Brooklyn	109

AB06030 to Fatimih, in Yazd	110
AB06606 to Nush et al., in Bombay	110
AB06805 to George T Winterburn, in Los Angeles	111
AB06817 to D S Butler, in Niantic, USA	111
AB06701 to Mustafa Rumi, in Rangoon	112
AB06582 to Mirza Buzurg Afnan Alai, in Shiraz	113
AB06977 to Gul-Surkh Khanum Imami Azami (Faizih), in Tihran	113
AB06740 to Manuchihr Mihraban et al., in Yazd	114
AB07494 to Ali (Miyanaaj) Attar, in Mianeg	115
AB07480 to Ida Thayl	115
AB08082 to Bahram Mihraban et al., in Bombay	116
AB07972 to Yahya Khan, in Shiraz	116
AB08195 to Muhammad Taqi Qajar (Bahin-Ain), in Tihran	117
AB08055 to Kayqubad (Father of Surush) et al.	117
AB08145 to Mr James B Estay	118
AB08748 to Baha'is Ardibil	118
AB08980 to Baha'is of Jahrum	119
AB08818 to Georgine D'ange D'astre, in Paris	120
AB08608 to Ustad Muhammad Banna, in Shiraz	120
AB08826 to Helen S Moss	121
AB09465 to Naw Zuhur wife of Fadil Shirazi et al., in Tihran	121
AB09522 to Aseyeh Wellesca Dyar, in Washington, DC	122
AB09520 to Muhammad Darvish, in Yazd	122
AB09525 to Edith Louise Grosvenor	123
AB09231 to Ibrahim son of Khalil Tabib Arjumand	124
AB09942 to Gohar Jamshid Hakimian, in Bombay	124
AB09980 to Doctor Tashjiyan, in Rasht	125
AB10004 to Siyyid Sadiq, in Tihran	125
AB09954 to Nanih Khanum (Mother of Bibi Khadijih) et al.	126
AB10146 to Wife of Abu'l-Qasim Bayda	126
AB10795	127
AB10553 to Mary C Newton, in New York	127

AB10542 to John F Renner	127
AB10616 to Rayhan Rayhani	128
AB10963 to Josephine Renner	128
AB11172 to Tabrizi, Muhammad Isma'il (Badkubih) et al., in Hamadan	129
AB12761 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	129
Study guide to this volume	131

AB06566*The Three Kinds of Prophets**To: Unknown, in Akka**Date: 1905 ca.*

- 1 Question: How many kinds of divine Prophets are there? سوال. انبیای الهی بر چند قسم متقسم میشوند؟
- 2 Answer: There are three kinds of divine Prophets. One kind are the universal Manifestations, which are even as the sun. Through Their advent the world of existence is renewed, a new cycle is inaugurated, a new religion is revealed, souls are quickened to a new life, and East and West are flooded with light. These Souls are the universal Manifestations of God and have been sent forth to the entire world and the generality of mankind. جواب. انبیای الهی بر سه قسمند. قسمی مظاهر کلیه هستند که بمثابة شمسند. بظهور عالم وجود را تجدید نمایند و دوری جدید تأسیس کنند و شریعتی تازه نازل گردد و نفوس حیات تازه یابند شرق و غرب روشن گردد. این نفوس مظاهر کلیه الهیه هستند و مبعوث بر عموم بشر و جمیع عالمند
- 3 Another kind of Prophets are followers and promulgators, not leaders and law-givers, but they are nonetheless the recipients of the hidden inspirations of God. Yet another kind are Prophets Whose prophethood has been limited to a particular locality. But the universal Manifestations are all-encompassing: They are like the root, and all others are as the branches; they are like the sun, and all others are as the moon and the stars. و قسمی دیگر انبیائی هستند که آنان تابعند نه متبوع، مروّجند نه شارع، اما مؤید بالهامات غیبی هستند. و قسمی دیگر انبیائی هستند که نبوتشان بقریهائی تخصیص یافت. اما مظاهر کلیه محیطند، اصل آنانند و مابقی فرعند. آنان بمنزله آفتابند و دیگران بمنزله ماه و ستارگان

BRL_TTTP#01

BRL_TTT#01

AB00689*Two Kinds of Prophecy**To: Unknown, in Akka**Date: 1905 ca.*

- 1 Question: In the books of the Prophets there are tidings of the future; that is, certain events and incidents have been explicitly or implicitly announced and unseen matters foretold, which in this day are witnessed to have come true in their entirety. How were these events of the present day foreseen in the past? سوال. از تنبؤ در کتب انبیا اخبار از بعد است یعنی وقایع و حوادثی بتصریح و تلویح و رمز بیان نمودند و خبر از غیب دادند و حال ملاحظه میشود که در این ایام بتمامها آن اخبار واقع

گردیده. این وقایع حالیه را در زمان ماضیه چگونه کشف نموده‌اند؟

2 Answer: The Prophets of God draw upon both His boundless universal grace and His particular grace, that is, upon divine revelation and inspiration. They foretell certain events through revelation and inspiration, which are the heavenly splendours, the intimations of the heart, and the scattering rays of the light of the Day-Star of Truth. This grace is like the resplendent rays of the sun, and the hearts of the Prophets are even as mirrors. Thus They affirm that Their words have proceeded from revelation and inspiration.

2 جواب. انبیا را استفاضه از فیض عمومی نامتناهی الهی و همچنین استفاضه از فیض خصوصی و آن وحی و الهام الهی. اما بعضی وقایع بوحی و الهام بیان کنند و آن جلوه ربّانی و واردات قلبی و سطوع انوار شمس حقیقت است و این فیض مانند شعاع آفتابست و قلوب مانند مرایا. لهذا بیان میفرماید که چنین وحی و الهام شده است

3 The second kind of discovery is due to the fact that the Prophets are able Physicians and informed of the mysteries of the universe. They have Their finger on the pulse of the world, and They diagnose and foresee the ailments and illnesses which are to come. It is from the appearance, signs, and conditions of the universe itself that They infer these mysteries. Thus, when an able physician notes certain signs and symptoms in the body of a patient, he diagnoses future ailments, illnesses, and conditions. This proceeds from his knowledge, skill, and power of inference.

3 و اکتشاف ثانی آنست که انبیا طیب حاذقند و مطلع بر اسرار کائنات. نبض عالم در دست دارند، تشخیص امراض آتیه کنند و عوارض مستقبله را کشف کنند و بیان فرمایند. این اسرار را از صور و آثار و شئون نفس کائنات استنباط کنند. مثلاً طیب حاذق علامات و اشاراتی در جسم انسان چون مشاهده نماید کشف امراض و علل آتیه و عوارض و حوادث مستقبله کند. این از حذاقت و درایت و قوت استنباط حاصل گردد

4 But the tidings of the Prophets are all founded upon the scattering rays of the light of truth and proceed from pure inspiration and revelation. For past, present, and future apply only to the world of creation, not to the world of God. In the realm of Truth, past, present, and future are one and the same: The beginning is even as the end and the end even as the beginning. For in the eternal and everlasting realm of God, time holds no sway and no distinction can be made between past and future, as past and future are contrary to that which has neither beginning nor end. In a realm that has no beginning and no end, how can past, present, and future even be imagined? Observe that even in an outward sense time has no sway in the world of the intellect, even though it holds sway in the mind of an intelligent person, for the power of the mind has ever apprehended and encompassed all things and will forever continue to do so.

4 اما اساس اخبارات انبیا کلیه مبنی بر سطوع نور حقیقت است و وحی و الهام صرف زیرا ماضی و مستقبل و حال در عالم خلق است نه در عالم حق. یعنی در عالم حقیقت ماضی و حال و استقبال یکسانست. اول عین آخر است و آخر عین اول زیرا در عالم ابدی و سرمدی الهی زمان را حکمی نه و ماضی و استقبال را امتیازی نیست چه که استقبال و ماضی منافی ازل و ابد است. با وجود لا اول و لا آخر ماضی و حال و استقبال تصور نتوان نمود. بظاهر ملاحظه کنید که ازمنه را در عالم عقل ابداً حکمی نیست ولی ازمنه را حکم در شخص عاقل است و الا قوه عقلیه مدرک اشیاء و محیط بر اشیاء بوده و هست و خواهد بود

5 Consider for example the sun itself: It knows neither morning, nor noon, nor evening—all times are one; all moments are the same. But on account of the rising and setting of the sun, the inhabitants of the earth see mornings and evenings and reckon the days and nights. Thus all these times are one in the sun and all these days are identical and indistinguishable.

5 مثلاً در نفس آفتاب نظر نمائید. نه صبحی نه شامی نه شبی نه روزی. جمیع ازمنه زمان واحد است و جمیع اوقات وقت واحد. لکن بالنسبه بنفوسی که در کره ارض هستند از جهت طلوع و غروب آفتاب صبحی بینند و شامی یابند و روز و شبی مشاهده کنند. پس جمیع این ازمنه در

آفتاب زمن واحد است و جميع أيام يوم واحد،
تفاوتی ندارد

- 6 Likewise, in the realm of truth, past, present, and future are the same, and future events are even as past and present occurrences. From the perspective of that realm, all events and incidents take place in the present and are witnessed by the Prophets and the chosen ones. And so it is that the Prophets herald events that will transpire two or three thousand years hence, for they abide in the realm of truth, wherein the mysteries of the universe are revealed and laid bare. Infer from this statement the truth of the spiritual discoveries of the Holy Ones and reflect and ponder thereon—the matter is indeed clear and manifest.

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- 6 و همچنین در عالم حقیقت ماضی و حال و مستقبل یکسانست و وقایع آتی مانند حوادث حالیه و ماضیه است. جميع حوادث و عوارض در آن عالم حال حاضر دارند و مشهود انبیا و اصفیاست. لهذا انبیا از وقایع دوهزار سه هزار سال بعد اخبار دهند زیرا آنان در عالم حقیقتند و در عالم حقیقت اسرار کائنات مکشوف و مشهود. از این بیان بحقیقت اکتشافات نفوس مقدسه پی برید و تفکر و تدبیر نمائید. مسئله واضح و مشهود است

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AB01283

The Transference of Matter across the Kingdoms of Existence

To: Unknown, in Akka

Date: 1905 ca.

- 1 Throughout this endless universe, the greatest means for the progress and renewal of existence is that all things are eaters and eaten. This is a condition that applies to all the particles of the universe, and it is through this means that created things are renewed, transformed into one another, and endowed with a new reality unlike the previous one. And this indeed is the means of renewal.
- 2 For instance, in the mineral kingdom the soil absorbs the air and the water and decomposes the creatures within it, and thus enables the existence of plants. The more microscopic animals exist in the soil, the better the plants will grow. And when the plant has grown, it is consumed by the animal, is incorporated in its body, and is endowed with a new existence. Thus it progresses further and assumes a higher reality than that which it initially possessed. This indeed is the means of progress and renewal from the mineral to the vegetable, from the vegetable to the animal, and from the animal to the human world. For as plants grow they are eaten by the animal and replace those elements which have been depleted in the latter's body. In this manner the plants enter the animal kingdom. The microscopic

- 1 در کائنات نامتناهی اعظم وسائط تجدد وجود بلکه ترقی قضیه آکلی و مأکول است. و این کیفیت در جميع ذرات جاری و ساری که موجودات باین واسطه تجدد وجود و منقلب بیکدیگر و تحقق ثانی غیر اول نمائند. اینست وسیله تجدد

- 2 مثلاً در عالم جمادی زمین آب را خورد و گاز را جذب کند و حیوانات موجوده در خود را حل نماید تا باعث حیات موجود تازهئی شود و باین وسیله باعث حیات نبات گردد. و آنچه حیوانات ذریه در زمین بیشتر باشد گیاه بهتر روید و چون نبات بروید آن را حیوان خورد و خلاصه آن نبات در جسد حیوان داخل شود و وجود ثانی یابد و ترقی کند و تحقیقی اعظم از تحقیق اول یابد. اینست طریقه تجدد و ترقی از عالم جمادی بنباتی و از عالم نباتی بحیوانی و از عالم حیوانی بانسانی. زیرا چون نباتات بروید حیوان خورد و در جسد حیوان بدل مایتحلل من البدن گردد. پس آن نبات بعالم حیوانی وارد گردد و

organisms in the air, water, and food enter in turn the body of man and replace that which has been assimilated therein.

حیوانات ذریّه داخل آب و هوا و غذا داخل جوف انسان گردد در جسم انسان بدل ما بتخلّل شود

- 3 Thus there is progress in these passages and renewals: The mineral passed from the mineral to the vegetable, then to the animal, and finally to the human realm. And were it not for the cycle of the eater and the eaten, no renewal would take place. Such a renewal, however, is one of the inherent requirements of existence, and all contingent things are bound to pass from one condition to another.

3 پس در این تجدّدات و انتقالات ترقّی کرد یعنی آن جماد از عالم جمادی نقل شد بعالم نباتی آمد و از نباتی ب حیوانی و از حیوانی بانسانی و اگر این آکلی و مأکولی نباشد تجدّد حاصل نشود. این تجدّد از لوازم وجود است و لابدّ بر اینست که ممکنات انتقال از حالی بحالی نمایند

- 4 The pain and sting of death consists in the dissolution of what was composed and its passage from one condition to another. When one is accustomed to composition, then decomposition is a painful torment; when one is used to a certain degree and station, it is difficult to take leave of it. It is therefore clear that death is merely the passage from one condition to another. Thus if a predatory animal devours another animal, the latter has in reality not been abased but has been decomposed and recomposed, found a renewed existence, and passed from one body to another. This motion and renewal of beings gives rise to the orderly arrangement and interconnectedness of all things, and were it not for these passages across the vegetable, animal, and human realms, the chain of being would be broken and the innate order of nature would be disrupted.

4 و این درد و الم موت عبارت از تحلیل ترکیب و انتقال است از حالی بحالی. و چون ترکیب مألوفست، تحلیل عذاب موفور و وجود الفت برتبه و مقامی نموده لهذا ترک و فراق آن رتبه و مقام بر وجود صعب است. از این واضح گشت که موت عبارت از انتقال است از حالی بحالی. پس اگر حیوانات درنده حیوانات سائره را بدرند فی الحقیقه آن حیوان تنزّل نموده. آن ترکیب تحلیل یابد و ترکیب ثانی تحقّق یابد بلکه تجدّد وجود حاصل گردد و از جسمی بجسم دیگر انتقال نماید و از این تجدّد و انتقال کائنات این نظم و ارتباط در بین کافّه اشیاء حاصل شود و اگر چنین نبود که انتقالات نباتیه و حیوانیه و انسانیّه واقع نمی گشت، سلسله موجودات گسیخته میشد و نظم فطری طبیعی بر هم میخورد

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AB00098

Tahirih and the Conference of Badasht

To: Unknown, in Akka

Date: 1905 ca.

- 1 Question: Can you provide an account of Tahirih's deliverance from Qazvin, her arrival in Tihran, her departure for Badasht, and the events that transpired there?
- 2 Answer: In brief, what happened is the following. Those were the early days of the Cause and no one was informed of the

1 حکایت آوردن طاهره از قزوین و ورود به طهران و رفتن به بدشت و وقوعات بدشت چگونه بوده؟

2 حقیقت این قضیه مختصراً اینست که در آن اوقات بدایت امر بود و هیچکس از تعالیم الهی

divine teachings. All followed the law of the Qur'an and regarded warfare, retribution, and retaliation as permissible. In Qazvin, Haji Mulla Taqi launched an attack from the pulpit and condemned those two resplendent stars, Shaykh Ahmad-i-Ahsa'i and Siyyid Kazim-i-Rashti. He cursed and reviled them vehemently, saying: "This affair of the Bab, which is unmitigated error, is a hellish fire that has blazed forth from the grave of Shaykh Ahmad and Siyyid Kazim." In sum, he uttered the most brazen words and repeatedly hurled insults and invective at them.

خبر نداشت و جمیع بشریعت قرآن عامل بودند و جنگ حقیقت این قضیه مختصراً اینست که در آن اوقات بدایت امر بود و هیچکس از تعالیم الهی خبر نداشت و جمیع بشریعت قرآن عامل بودند و جنگ و عقوبت و قصاص را مشروع میدانستند. در قزوین حاجی ملا تقی بر سر منبر زبان بطعن گشود و دو نجم ساطع حضرت شیخ احمد احسائی و جناب آقا سید کاظم رشتی را لعن نمود و در نکوهش و سب افراط کرد و گفت این حکایت باب که ضلالت محض است آتشی است که از قبر شیخ احمد و سید کاظم رشتی زبانه کشیده. بی نهایت یحیائی نمود و سب و لعن و طعن مکرر نمود

- 3 A believer from Shiraz was present at his sermon and heard it with his own ears. As he was unaware of the divine teachings that were yet to be promulgated and the principles upon which the religion of God was to be established, he concluded that it behoved him to act according to the law of the Qur'an, and thus he set out to settle the score. He went before dawn to the mosque of the said Haji Mulla Taqi and concealed himself in an alcove. When at dawn Haji Mulla Taqi came to the mosque, that individual stabbed him in the back and in the mouth with a spear-tipped cane. Haji Mulla Taqi fell to the ground and his assailant fled. When the people arrived, they saw the cleric lying dead.

3 شخص شیرازی از محبین حاضر و عظم بود بگوش خود شنید و چون نمیدانست که من بعد تعالیم الهیه چگونه خواهد گشت و شریعت الله بر چه اساس وضع خواهد شد گمان مینمود که باید بموجب شریعت قرآن عمل نمود لهذا بر انتقام قیام کرد. پیش از طلوع صبح بمسجد حاجی ملا تقی مذکور رفت و در گوشهائی پنهان شد و چون ملا تقی وقت طلوع صبح بمسجد آمد این شخص بعضائی که سر نیزه داشت به پشت و دهن حاجی ملا تقی زد. ملا تقی افتاد و آن شخص فرار نمود. مردم چون حاضر شدند شیخ را مقتول دیدند

- 4 A great tumult erupted and throughout the city a hue and cry was raised. The dignitaries of the town decided in concert that the assassins were Shaykh Rasul-i-'Arab and two other individuals, whom they viewed as being among the associates of Tahirih. They immediately arrested these three individuals, and Tahirih herself was subjected to severe restrictions. When that man from Shiraz saw that others had been apprehended in his place, he felt it unfit to remain silent and came of his own accord to the seat of the government to declare that Shaykh Rasul and his friends were entirely innocent of the wrongful accusations levelled against them, and that he himself was the murderer. He described in full detail what had transpired, and confessed, saying: "These people are innocent: Set them free, for I am the guilty one and it is I who must be punished." They arrested him but kept the others captive.

4 فرع و جزع عظیم برخاست و از شهر فریاد و فغان بلند شد. بزرگان شهر بر این متفق شدند که قاتل شیخ رسول عرب و دو نفر دیگرند و این اشخاص از اعوان طاهره اند. لهذا فوراً این سه شخص را گرفتند و طاهره نیز در ضیق شدید افتاد. آن شخص شیرازی چون دید که دیگران مبتلا شده اند سزاوار ندید و بیای خویش بمركز حکومت آمد و گفت شیخ رسول و رفقاییش از این بهتان و تهمت بری و بیزارند، قاتل منم و تفصیل چنین واقع شده. بتامه بیان نمود و اقرار و اعتراف کرد و گفت این اشخاص بی گاهند، آنان را آزاد کنید زیرا من قاتلم، مرا قصاص نمائید. او را گرفتند و آنان را نیز نگاهداشتند

- 5 Briefly, they brought these four people from Qazvin to Tihran. No matter how much that man from Shiraz protested that

5 خلاصه هر چهار را از قزوین به طهران آوردند. آنچه این شخص شیرازی فریاد برآورد که این

it was he who was guilty and that the others were entirely innocent—explaining that he had committed the crime because the victim had openly cursed and reviled his master from the pulpit and that, outraged and unable to contain himself, he had therefore stabbed him in the mouth with a spearhead—no one listened. To the contrary, Haji Mulla Taqi's son clamoured before the ministers of the government for the death of all four. Sadru'l-'Ulama, who was the head of the clergy, sought an audience with the Shah and said: "Haji Mulla Taqi was an illustrious man, highly renowned in the eyes of all and deeply revered by the people of Qazvin. In avenging the murder of such a man, a single individual is of no consequence. All four men must be turned over to the heirs of Mulla Taqi and delivered to Qazvin, that they may be executed in that city and that its inhabitants may thus be placated." Out of regard for Sadru'l-'Ulama and the people of Qazvin, the Shah gave word that all four could be executed.

- 6 The man from Shiraz, seeing that the others had not been released in spite of his own arrest, escaped on a snowy night and went to the house of Rida Khan. Together they made a pact and departed for Shaykh Tabarsi, where they both met with martyrdom. As to Shaykh Rasul and his friends, they were taken to Qazvin, where the populace fell upon them and killed them in the most horrendous manner.

- 7 As a result, Tahirih met with the greatest hardship. No one would associate with her, and all her relatives—even her husband and two sons—showed the greatest enmity and would oppress and revile her. Baha'u'llah dispatched Aqa Hadiy-i-Qazvini from Tihiran and, by an elaborate stratagem, arranged for Tahirih to be rescued from Qazvin and brought directly to the private quarters of His house. At first no one knew of this, but when some within the inner circle of the believers were informed, they came to see her. I was a child, sitting on her lap and being held in her arms. The curtain was drawn, and those believers were seated in an adjoining room while she was speaking. The purport of her discourse, which was supported by a range of arguments, as well as by the Qur'an and the traditions of the Prophet, was that in every age an illustrious and distinguished Individual must be the focal Centre of the circle of guidance, the Pole Star of the firmament of the most excellent Law of God, and a perspicuous Leader; that all may defer to Him; and that in this day that illustrious and distinguished Individual is the Bab, Who has manifested Himself.

اشخاص بی گانهند، منم گنه کار و این نگاه را بجهت آن ارتکاب نمودم که این شخص سب و لعن چهاراً در منبر بر مولای من کرد، برافروختم و تحمل نتوانستم لهذا باین سرنیزه بر دهان او زدم، کسی گوش بحرف او نداد. بلکه پسر حاجی ملا تقی در مقامات رسمی در نزد وزرای دولت فریاد برآورد و قتل هر چهار را خواست. صدرالعلماء که رئیس علما بود بحضور شاه رفت عرض کرد که حاجی ملا تقی شخص شهری بود و معروف خاص و عام اهل قزوین او را پرستش مینمودند در قصاص قتل چنین شخصی شخص واحد اهمیتی ندارد باید هر چهار را تسلیم ورثه ملا تقی کرد و به قزوین فرستاد تا آنان را در آنجا بقتل رسانند و این سبب سکون و سرور عموم گردد. پادشاه نیز محض خاطر صدرالعلماء و عموم اهالی قزوین اجازه بقتل هر چهار داد

- 6 آن شخص شیرازی ملاحظه نمود که او را گرفتند اما دیگران را آزاد نمودند، در شبی پربرف فرار نمود و بخانه رضا خان رفت و با همدیگر هم عهد شدند و بقلعه طبرسی رفتند و در آنجا شهید شدند. اما شیخ رسول و رفقای ایشان را به قزوین بردند و جمیع مردم هجوم کردند آن سه نفر را باشنع حال بقتل رساندند

- 7 لهذا طاهره در نهایت سختی افتاد دیگر کسی را با او مراوده نبود و عموم خویشان حتی شوهر و دو پسر در نهایت عداوت بودند و زجر و عذاب و طعن میکردند. جمال مبارک از طهران آقا هادی قزوینی را فرستادند و بتدبیری مفصل طاهره را از قزوین فرار دادند و به طهران آوردند و یک سر باندرون جمال مبارک وارد کردند. هیچکس خبر نداشت. بعضی از خواص احباب مطلع شدند و نزد او آمدند. در اطاقی نشسته بود و من طفل بودم و بر زانوی او نشسته و مرا در آغوش خود گرفته بود و پرده افتاده بود و خواص احبا در بیرون پرده در اطاق دیگر نشسته بودند و او صحبت میداشت و موضوع کلامش بدلائل و قرآن و حدیث این بود که در هر عهدي باید شخص جلیل ممتازی مرکز دایره هدی و قطب فلک شریعت عظمی و امام مبین باشد تا مرجع جمیع ناس گردد و امروز آن شخص جلیل ممتاز حضرت باب است که ظاهر

Although her speech was eloquent, yet when she perceived that Baha'u'llah was to raise another call and shine forth with another radiance, she became even more enkindled and reached a state that can hardly be described. She forsook all patience and composure and well-nigh rent asunder the veil of concealment. Night and day she would at turns speak forth and cry out, laugh aloud, and weep bitterly.

شده است. هرچند نطقش گویا بود ولی چون ملتفت شد که جمال مبارک را آهنگی دیگر است و جلوه‌ئی دیگر بسیار مشتعل تر شد، بدرجه‌ئی رسید که وصف ندارد. صبر و آرامش نماند، نزدیک بود که پرده کتمان بکلی بدرد. شب و روز نعره میزد یا میگفت یا میگریست یا میخندید

- 8 Later Baha'u'llah sent her with a number of believers towards Badasht. Their first stop was a beautiful and verdant garden. Tahirih and the friends arrived there and were later joined by Baha'u'llah, Who rested the night there. In the morning He sent Tahirih and the friends with ample provisions to Badasht. After a few days, Baha'u'llah Himself went there. When He reached Badasht, Quddus had returned from Khurasan and he, too, came to Badasht, but he remained concealed.

8 بعد جمال مبارک او را با جمعی از احباب بسمت بدشت فرستادند. منزل اول باغی بود در نهایت طراوت و لطافت. طاهره با احباب آنجا رسیدند و جمال مبارک نیز تشریف بردند و آن شب را در آنجا ماندند. صبحی طاهره را با احباب با تهیه و تدارکی مفصل به بدشت فرستادند. بعد از چند روز جمال مبارک نیز تشریف بردند. چون به بدشت رسیدند جناب قدوس از سفر خراسان مراجعت نموده بود، ایشان نیز بسمت بدشت آمدند ولی مخفی بودند

- 9 In Badasht there was a field with a stream running through it and gardens to either side. Quddus remained concealed in one of the gardens, and Tahirih resided in the other. A tent had been pitched for Baha'u'llah on that field, and the other believers were also housed in tents erected on the same field. In the evenings Baha'u'llah, Quddus, and Tahirih would meet. Baha'u'llah made a solemn agreement with them that the truth of the Cause would be proclaimed at Badasht, but no specific day was designated.

9 در بدشت میدانی بود و آب جاری داشت، از دو طرف باغ بود، جناب قدوس در باغی مخفی بودند و طاهره نیز در باغ دیگر منزل داشت. از برای جمال مبارک در آن میدان خیمه زده بودند و اصحاب جمیعاً در آن میدان در خیمه‌ها منزل داشتند. شب‌ها جمال مبارک و جناب قدوس و طاهره ملاقات مینمودند. جمال مبارک با آنان قرار قطعی فرمودند که در بدشت حقیقت امر اعلان گردد ولی يوم مخصوص تعیین نشده بود

- 10 Then, by chance, Baha'u'llah fell ill. As soon as he was informed, Quddus emerged from his concealment and entered Baha'u'llah's tent. Tahirih sent a message saying: "Either bring Baha'u'llah to the garden where I reside or I will come myself." Quddus said: "Baha'u'llah is unwell and cannot come", which was a signal. Tahirih, seizing upon the opportunity, arose and, unveiled, came forth from the garden. She proceeded towards the tent of Baha'u'llah crying out and proclaiming: "I am the Trumpet-blast; I am the Bugle-call!"—which are two of the signs of the Day of Resurrection mentioned in the Qur'an. Calling out in this fashion, she entered the tent of Baha'u'llah. No sooner had she entered than Baha'u'llah instructed the believers to recite the Surih of the Event from the Qur'an, a Surih that describes the upheaval of the Day of Resurrection.

10 تصادفاً جمال مبارک علیل شدند. جناب قدوس بحض اینکه خبر یافت از خفا بیرون آمد و بپا در جمال مبارک وارد شد. طاهره خبر فرستاد که جمال مبارک را یا بیاغ من آرید والا من خواهم آمد. جناب قدوس گفتند احوال مبارک خوش نیست نمی شود تشریف بیاورند و این اشاره بود. طاهره وقت را غنیمت شمرد، برخاست از توی باغ بیحجاب بیرون آمد، رو بپا در مبارک نعره‌زن آمد و میگفت آن نقره ناقور منم و نفخه صور منم (دو علامت قیامت است که در قرآن مذکور است). بهمین قسم فریادگان بپا در مبارک آمد. بحض ورودش جمال مبارک فرمودند سوره اذا وقعت الواقعة قرآن را بخوانید و آن سوره حکایت قیامت است

- 11 In such wise was the Day of Resurrection proclaimed. The believers were seized with such fear and terror that some fled,

others remained bewildered and dumbfounded, and still others wept and lamented. Some were so dismayed that they fell ill, and Haji Mulla Isma'il was so overcome with fear and terror that he cut his own throat. But after a few days, peace and composure were regained and the confusion and anxiety were dispelled. Most of those who had fled became steadfast again, and the episode of Badasht drew to a close.

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11 و قیامت اعلان شد و چنان وحشت و دهشت
 جمیع احبّا را فروگرفت که بعضی فرار نمودند
 و بعضی واله و حیران شدند و برخی زارزار
 گریستند. بعضی چنان مضطرب شدند که بیمار
 گشتند، حتی حاجی ملا اسمعیل چنان پریشان
 شد که از شدت وحشت و دهشت سر خودش
 را برید. ولی بعد از چند روزی سکون و قرار
 حاصل شد، تشویش و اضطرابی نماند و اکثر
 فراریها نیز دوباره ثابت شدند و مسئله بدشت
 منتهی شد

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Shaykh Ahmad and Siyyid Kazim

To: Unknown, in Akka

Date: 1905 ca.

- 1 Question: What is the story of Shaykh Ahmad-i-Ahsa'i and Siyyid Kazim-i-Rashti, the journey of their disciples to Shiraz, and their declaration of allegiance to the Bab, and how did these events unfold?
- 2 Answer: Know that in the latter days the Shi'is of Persia had forgotten the truth of the religion of God and had become entirely devoid and deprived of the morals of the spiritually minded. They were cleaving to empty husks and remained entirely heedless of the pith and substance. They had nothing to show but outward observances, such as prayer, fasting, pilgrimage, almsgiving, and the commemoration of the blessed Imams. The people of true knowledge would therefore call them "Qishri" (superficial), for amongst them the inner truths and meanings were absent, spiritual perceptions were non-existent, and heavenly morals had become but an idle matter.
- 3 When the night of separation approached the dawn—that is, when the concealment of the True One ran its course and the dawn of the morn of God drew nigh—Shaykh Ahmad-i-Ahsa'i appeared. He guided the people to inner truths and meanings and expounded the secrets and mysteries of the Qur'an. The Shi'is then became divided into two camps: Some followed the

1 سؤال. کیفیت حضرت شیخ احمد احسائی و
 جناب آقا سید کاظم رشتی و رفتن اصحاب ایشان
 به شیراز و مؤمن شدنشان بحضرت باب چگونه
 است و چگونه واقع شده است؟

2 جواب. بدان که شیعیان ایران در اواخر ایام
 حقیقت شریعت الله را فراموش کردند و از
 اخلاق روحانیان بکلی محجوب و محروم شده
 بودند. بقشور تمسک جسته از مغز و لب بکلی
 غافل. چیزی جز اعمال ظاهری از صوم و صلوة
 و حج و زکوة و ماتم ائمه اطهار نداشتند. لهذا آنان
 را اهل عرفان باهل قشور تعبیر مینمودند چه که
 حقائق و معانی بکلی مفقود و احساسات روحانیه
 معدوم و اخلاق نورانیه امر موهوم شده بود

3 چون شب هجران بسحر رسید یعنی غیوب
 حق امتداد یافت و طلوع صبح الهی نزدیک
 شد، حضرت شیخ احمد احسائی ظاهر گشت.
 ایشان خلق را بحقائق و معانی دلالت نمودند و
 رموز و اسرار قرآن بیان فرمودند. شیعیان بر
 دو قسم شدند، یک قسم متابعت شیخ اجل

august Shaykh and became known as Shaykhis, while others kept to their prior condition and were called "Qishri".

- 4 The illustrious Shaykh began to invite the people to anticipate the advent of God's revelation and the blazing of the Fire of Sinai. He proclaimed, in his writings and in his lessons, that the dawn was fast approaching and that the appearance of the promised Manifestation was imminent. Thus did he seek to instil receptivity in the hearts of the people and admonish them to await day and night the advent of the divine Manifestation. He became most renowned for his knowledge and perfections, not only in Persia but throughout the Shi'ih world. He was mentioned at every gathering and was sought after by all.
- 5 During his lifetime he trained and instructed Siyyid Kazim-i-Rashti, and before he died he appointed him as his successor. Siyyid Kazim followed in the footsteps of the illustrious Shaykh and occupied himself night and day with elucidating the inner truths and meanings and in disseminating the secrets and mysteries of the Qur'an. He so imbued the people with anticipation for the coming Revelation that his disciples, in their eagerness, forsook all patience and repose and dispersed in every direction until they found the Promised One.
- 6 Moreover, Siyyid Kazim explicitly specified, in the preamble of his book "Sharh-i-Qasidih", the name of Baha'u'llah: "Praise be to God Who hath adorned the preamble of the book of His Essence with the mystery of distinction, the ornament of that Point wherefrom the Ha' is manifested, with neither assimilation nor separation, through the Alif." To fully explain this expression to you would take a long time, since you are unfamiliar with such words and expressions, and were I to do so it would fill an entire book. But since time is short I will briefly provide a word-for-word translation so that you will understand the general meaning. He says: Praise be to God who has adorned the book of existence with the mystery of distinction through degrees, for it is through such differences that the world of existence is adorned. If all things were of one kind and there were no distinctions, existence would be imperfect. The realm of God and the realm of creation, the realm above and the realm below, the realm of truth and the realm of illusion: All these distinctions are among the inherent requirements of existence. He then says that the book of existence is adorned with that Point wherefrom the letter Ha' appears and the letter Alif is manifested. And in the same book he explains in numerous passages that the Point is the letter Ba'. And when the letters Ba', Ha', and Alif are brought together it makes "Baha."

نمودند؛ مسمی به شیخی گشتند و قسم دیگر بر حالت قدیم ماندند، آنان را قشری نامیدند

4 شیخ بزرگوار بنا کرد و مردم را تشویق بانتظار ظهور و اشراق شعله طور نمود و در تألیف و تدریس خود بیان میفرمود که طلوع صبح نزدیک است و ظهور موعود قریب. باری مردم را استعداد میداد که شب و روز منتظر ظهور باشند. و در ایران بلکه در بین جمیع شیعیان این شخص بفضل و کمال شهرت عجیب یافت. در جمیع محافل ذکر او بود و هر کس در جستجو

5 در زمان خویش جناب سید کاظم رشتی را تربیت نمود و تعلیم کرد و او را بعد از خود تعیین نمود و صعود فرمود. جناب سید کاظم نیز بر قدم شیخ بزرگوار سلوک کرد و شب و روز به بیان حقائق و معانی پرداخت و اسرار و رموز قرآن منتشر فرمود و خلق را تشویق بانتظار ظهور کرد بقسمی که اصحاب را از شدت اشتیاق صبر و قرار نماند، بهر گوشه و کاری شتافتند تا شخص موعود را یافتند

6 و در دیباجه کتاب خویش یعنی شرح القصیده تصریح باسم مبارک نمود و مرقوم نمود الحمد لله الذی طرز دیباج الکیفونه بسر البینونه بطراز النقطة البارزة عنها الهاء بالألف بلا اشباع ولا انشقاق. بیان این عبارت از برای شما تفصیل میخواهد زیرا مألوف باینگونه عبارات و تعبیرات نیستید و اگر بیان کنم یک کتاب گردد و فرصت نیست لهذا مختصراً معنای لفظی مینمایم که فی الجمله بمقصود واقف شوید. میفرماید حمد باد خداوندی را که کتاب وجود را بسر امتیاز در مراتب تزین داد زیرا زینت عالم وجود بتفاوت مراتب است. اگر نوع واحد بود و امتیازی در میان نه، وجود ناقص بود. عالم حق و عالم خلق، عالم علوی و عالم سفلی، عالم حقیقت و عالم مجاز، این امتیاز از لوازم ذاتیه وجود است. بعد میفرماید زینت کتاب وجود بنقطه ایست که از آن هاء ظاهر و الف باهر و در همان کتاب در مواقع متعدده بیان مینماید که نقطه باء است و چون باء و هاء و الف را جمع گردانی بها شود

- 7 Siyyid Kazim also spoke of trilaterals and quadrilaterals. A trilateral is a word comprising three letters, such as "Ali", and a quadrilateral is a word comprising four, such as "Muhammad". When these two are combined it makes "Ali-Muhammad", which is the blessed name of the Bab. In numerous passages of the same book he explicitly refers to the Bab and extols Him with boundless laudations and attributes, saying that the mysteries of all that has been and all that shall be are found in Him. He also says that all the inner truths and meanings of the Sacred Scriptures are enfolded and allusively expressed in the verse "Bismi'llahi'r-Rahmani'r-Rahim" (In the name of God, the Merciful, the Compassionate), that all the meanings of "Bismi'llah" (in the name of God) are encapsulated and comprehended in the letter Ba', which is the sum total of all truths and mysteries, and that the Ba' refers to Baha'u'llah.
- 8 The late Siyyid had asked the illustrious Shaykh to expound in some way that Hidden Mystery. The Shaykh wrote in reply: "There must needs be a Seat for this Cause and a Place for every Announcement." That is, this Cause upon which we have embarked has a designated Seat and Centre, and every Announcement must be established from a given place, meaning a centre wherein it is realized. Then he said: "I can say no more; I can appoint no time. 'His Cause will be made known after a while (Hin).'" That is, I cannot specify that determined Centre and cannot explicitly say Who He is. Then he cites this verse of the Qur'an: "His Cause will be made known after a while (Hin)." The preceding verse is "He, verily, is naught but a Remembrance unto all the worlds." In the Commentary on the Surih of Joseph, the Bab refers to Himself as "the Remembrance of God". The august Shaykh intimates here that that "Seat and Centre" is "the Remembrance of God", and that the verse "His Cause will be made known after a while (Hin)" means that you will grasp whatsoever that intended Centre will announce and proclaim after "Hin". Now, according to the abjad reckoning, "Hin" is equivalent to sixty-eight and "after Hin" is sixty-nine, the year of Baha'u'llah's revelation. The substance of these words is that whatsoever that Remembrance of God will announce and intimate will become clear and manifest in the year after Hin, that is, in the year sixty-nine.
- 9 As a result of the passionate encouragement of the illustrious Shaykh to anticipate the advent of God and of his assertion of its imminence, and likewise as a result of the utterances of the illustrious Siyyid who night and day proclaimed the approach of that advent—going so far as to instruct his disciples one day to go forth and seek after their Master—Mulla Husayn and some of the Siyyid's other disciples set themselves to the search. And
- بعد تثلیث و تربیع ذکر میکند. تثلیث اسم سه حرف است و آن علی است و تربیع اسم چهار حرف و آن محمد است. چون جمع کنی علیمحمد شود و این اسم مبارک حضرت باب است. و در مواقع متعدده در آن کتاب صراحتاً ذکر باب میکند و ستایش و اوصاف و نعوت بی پایان مینماید که اسرار ماکان و مایکون در باب موجود. و همچنین میفرماید که جمیع حقائق و معانی کتب مقدسه در باطن بسم الله الرحمن الرحیم مرموز و موجود و معانی بسم الله در باء مندیج و مندرجست و باء جامع جمیع حقائق و اسرار است و باء بهاء الله است
- 8 و سید مرحوم از شیخ بزرگوار سؤال نموده بود که از سر مکنون بیانی فرما. شیخ در جواب بنگاشت لا بد لهذا الأمر من مقر و لكل نیا من مستقر یعنی این امر که ما قدم در او نهاده ایم مقر و مرکز معلوم دارد و از برای هر خبری موقع استقراری یعنی در آن مرکز حصول یابد. و لا يجوز الجواب بالتعيين ولتعلن نبأه بعد حين. یعنی من نمیتوانم آن مرکز معلوم را تصریح و تعیین نتوانم و گویم که کیست. بعد این آیه قرآن را مرقوم مینماید و لتعلن نبأه بعد حين. ۷۰ ماقبل این آیه، این آیه ان هو الا ذکر للعالمین یعنی او ذکر و نصیحت است از برای عالم. و حضرت اعلی نامشان در احسن القصص ذکر الله است. در این جا شیخ اجل اشاره میفرماید که آن مرکز و مقر ذکر الله است و لتعلن نبأه بعد حين یعنی آنچه را آن مرکز مقصود خبر و بشارت بدهد بعد از حين واقف خواهید شد. و حين بحساب اجد شصت و هشت است و بعد از شصت و هشت شصت و نه است، سنه ظهور جمال مبارکست. ۸۰ خلاصه این عبارت اینست که آنچه ذکر الله بشارت و اشارت میفرماید در سنه بعد حين که شصت و نه است ظاهر و آشکار میگردد
- 9 باری از تشویق و تحریض آن شیخ بزرگوار بر انتظار ظهور و بیان قرب آن و همچنین بیان سید بزرگوار که شب و روز فریاد میزد که ظهور نزدیک است، حتی روزی بتلامذه خود گفت بروید و جستجوی مولای خود کنید، جناب بابالباب با بعضی از تلامذه سید به

since a tradition had been reported that the Promised One would go to the mosque of Kufih, they also went to that mosque and stayed there for a time, awaiting His advent. Even the illustrious Siyyid himself, at the close of his life, left Karbila for a visit to Kazimayn and Samarra and returned. In the course of his journey to Samarra, and in the village of Musayyib he spoke to his disciples of his own death. When his disciples began to weep and lament, crying out and beseeching him, he asked them: "Would ye not wish that I pass from this world, that your Master may appear?"

- 10 In brief, our meaning is that these two illustrious souls endowed their followers with the greatest receptivity. That is why after the passing of the late Siyyid his disciples sought with all their might after the Promised Beauty. Mulla Husayn and some of his disciples departed from Iraq, made for Persia, and were taken up with the search till they entered the city of Shiraz. As Mulla Husayn had met the Bab before in Karbila and knew Him, he became His guest. On the night of the fifth of Jamadiyu'l-Avval, Mulla Husayn was seated in the presence of the Bab, who was preparing the tea. As the Bab was serving the tea, He recited certain verses. Mulla Husayn was amazed and astonished to hear a young man, with no religious education or training in the Arabic tongue, recite verses of the utmost eloquence and power, a feat which he could have never thought possible. This led to his awakening and allegiance. The following day he told his disciples and others that he had found the Object of their search and proceeded to describe and portray Him, but he concealed His identity and did not divulge His name. However, he so extolled His attributes that his disciples and the others were enthralled with this news and with unrelenting thirst continued to search for the life-giving waters. Finally, after a few days, he specified His blessed Name. A great commotion ensued. Seventeen people bore allegiance to Him, and the letter of Tahirih, which was with a certain Mirza Muhammad-'Ali, was presented to the Bab. For Tahirih had given him this letter and asked him to present it to the Promised One when once they had found Him. In that letter she had included the following ode, the opening of which reads:

تفتیش افتادند. و چون روایتی بود از پیش
که موعود بمسجد کوفه خواهد رفت آنان نیز
بآن مسجد رفتند و مدتی اقامه نمودند و منتظر
ظهور بودند. حتی آن سید بزرگوار در اواخر
ایام حیات از کربلا حرکت نمود و به کاظمین و
سرمن رأی رفت و مراجعت نمود. در اثناء سفر
در سرمن رأی و در قریه مسیب بتلامذه خود
ذکر وفات خویش نمود. شاگردان بنای گریه و
ناله و حزن و لایه گذاشتند. پس خطاب بآنان
نمود که آیا شما نمیخواهید من از این جهان انتقال
نمایم و مولای شما ظاهر گردد؟

10 باری مختصر اینست که این دو بزرگوار بتابعان
خویش نهایت استعداد دادند. این بود که بعد
از وفات سید مرحوم شاگردان بمنتهای قوت
بجستجوی طلعت موعود پرداختند. جناب
بابالباب با جمعی از شاگردان خویش از
عراق حرکت کردند و بسمت ایران رفتند و
در جستجو بودند تا بمدینه شیراز وارد شدند.
جناب بابالباب چون از پیش حضرت
اعلی را در کربلا ملاقات نموده بود بسبب
آشنائی میهمان حضرت اعلی شد. در شب
پنجم جمادی الاول ۹ جناب بابالباب نشسته
و حضرت اعلی بترتیب جای مشغول بودند.
در بین جای دادن آیاتی تلاوت نمودند جناب
بابالباب واله و حیران شده زیرا مشاهده کرد
که شخص جوانی بدون تحصیل علوم و قرائت
لسان عرب در نهایت سلاست و فصاحت آیاتی
تلاوت میفرماید و ابداً چنین گفنی نمیشد. این
سبب انتباه و ایمان جناب بابالباب گشت.
بعد فردا بشاگردان خود و دیگران ذکر کرد
که شخصی را که جستجو مینمودیم من یافتیم و
بتعریف و توصیف پرداخت لکن تعیین نمود
که کیست، مستور داشت. ولی از اوصاف
حضرت چنان بیان میکرد که تلامذه و کسانی
دیگر مفتون این خبر شدند و بنهایت عطش
جستجوی آب مینمودند تا آنکه بعد از چند روز
اسم مبارک را تصریح کرد. ولوله افتاد هفده نفر
مؤمن شدند و عریضه طاهره که بهراهی میرزا
محمد علی نامی بود تقدیم شد زیرا طاهره عریضه
باو داده بود که چون شخص موعود را بیاید
این عریضه را تقدیم نمائید و در آن عریضه این
غزل را مرقوم نموده بود که بدایتش اینست

- 11 “The effulgence of Thy face flashed forth, And the rays of Thy visage arose on high. 11 لمعات وجهک اشرفت و شعاع طلعتک اعتلا ز چه رو
- 12 Then speak the word, ‘Am I not your Lord?’ And ‘Thou art, Thou art!’ we will all reply.” 12 اُ لست بر بکم زنی بزنی که بلی بلی
- 13 Thus Tahirih became the eighteenth believer. The Shi’ihs believed in fourteen immaculate Souls and four Gates. The fourteen immaculate Souls are Muhammad, Fatimih, and the twelve Imams. The four Gates are the four individuals who succeeded one another as the leaders of the Shi’ihs after the twelfth Imam. Thus these eighteen souls were appointed to match those eighteen—the main intent was the number. The Bab Himself was the nineteenth. Such is the basis of the number nineteen that has been mentioned in all the Books and Tablets of the Bab. The names of the Letters of the Living are as follows: 13 لهذا طاهره هیجدهم گردید و شیعیان معتقد بچهارده معصوم و ابواب اربعه بودند. چهارده معصوم حضرت رسول و فاطمة الزهراء و دوازده امامند و ابواب اربعه چهار نفسند که بعد از امام دوازدهم یکی بعد از دیگری مقتدای شیعیان بودند. باری این هیجده نفر مقابل آن هیجده نفر تعیین شد و مقصود عدد بود و خود حضرت اعلی نوزدهم. اساس عدد نوزده این است که در جمیع صحف و الواح حضرت باب مذکور است. و اسماء حروف حی اینست
- 14 Mulla Husayn 14 جناب بابالباب
- 15 Muhammad-Hasan, his brother 15 اخویشان آقا محمد حسن
- 16 Muhammad Baqir, his nephew 16 همشیرهزادهشان آقا محمد باقر
- 17 Mulla ‘Aliy-i-Bastami 17 جناب ملا علی بسطامی
- 18 Mulla Khuda-Bakhsh-i-Quchani, later named Mulla ‘Ali 18 جناب ملا خدا بخش قوچانی که در اواخر به ملا علی موسوم بود
- 19 Mulla Hasan-i-Bajistani 19 ملا حسن بجنستانی
- 20 Siyyid Husayn-i-Yazdi 20 جناب آقا سید حسین یزدی
- 21 Mirza Muhammad Rawdih-Khan 21 جناب میرزا محمد روضه خوان
- 22 Sa’id-i-Hindi 22 جناب سعید هندی
- 23 Mulla Mahmud-i-Khu’i 23 جناب ملا محمود خوئی
- 24 Mulla Jalil-i-Urumi 24 جناب ملا جلیل ارومئی
- 25 Mulla Muhammad-i-Ibdal-i-Maraghi’i 25 جناب ملا محمد ابدال مراغهئی
- 26 Mulla Baqir-i-Tabrizi 26 جناب ملا باقر تبریزی
- 27 Mulla Yusuf-i-Ardibili 27 جناب ملا یوسف اردبیلی
- 28 Mirza Hadi, son of Mulla ‘Abdu’l-Vahhab-i-Qazvini 28 میرزا هادی پسر ملا عبدالوهاب قزوینی
- 29 Mirza Muhammad-‘Ali-i-Qazvini 29 جناب میرزا محمد علی قزوینی
- 30 Tahirih 30 جناب طاهره
- 31 Quddus 31 حضرت قدّوس

32 The greatness and glory of most of these Letters of the Living resides solely in the fact that they professed their faith at the very beginning. Among them and in terms of importance, a few souls occupy a primary position—Mulla Husayn, Quddus, and Tahirih; a few other blessed souls occupy a secondary position; and the rest are honoured solely for having believed in the very beginning—two of them even, like Judas Iscariot, recanted their faith later.

33 After the blessed person of the Bab came to light and His fame spread, Mulla Husayn unloosed his tongue and openly taught the Faith, and was charged to go to other provinces and teach. These in short are the events surrounding the declaration of allegiance of Mulla Husayn and the other Letters of the Living.

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32 و عظمت و بزرگواری اکثر از این حروف حیّ مجرد بجهت آنست که در بدایت ایمان آوردند. در میان آنان در درجه اول اهمیت کبری بجهت چند نفس است یعنی جناب بابالباب و حضرت قدّوس و جناب طاهره و چند نفر دیگر از نفوس مبارکه در درجه ثانیه هستند و باقی مجرد محض آنکه در بدایت ایمان آورده‌اند شرف تقدّم دارند حتی دو نفر از آنان مانند یهوذای استخریوطی بعد برگشتند

33 بعد از آن وضوح و شهرت وجود مبارک حضرت اعلی، جناب بابالباب لسان بگشاد و صریحاً تبلیغ نمود و مأمور بآن گردید که بسایر ولایات رود و تبلیغ نماید. این خلاصه واقعه ایمان جناب بابالباب و سایر حروف حیّ است

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The Declaration of Baha'u'llah

To: Unknown, in Akka

Date: 1905 ca.

- 1 Question: On what date did the dawning of the Sun of Truth and the advent of the Blessed Beauty take place?
- 2 Answer: From the beginning of His childhood Baha'u'llah was possessed of such astonishing qualities, signs, and utterances as to amaze every soul. All the dignitaries of Persia would say: "This youth is wrought of a rare substance", and everyone, even the enemies and the envious, bore witness to His knowledge, grace, wisdom, understanding, intelligence, and perception. Among other things, it was acknowledged by all that He had neither entered a school nor received a religious education. Nonetheless, His knowledge and perfections were well recognized. The learned men of Persia would submit to Him the difficult questions that perplexed their minds, and He would resolve them. To this day, and in spite of their hostility, the dignitaries of Persia bear witness to this matter.

- 1 سؤال. بدایت طلوع شمس حقیقت و ظهور جمال مبارک در چه تاریخی بوده؟
- 2 جواب. جمال مبارک از بدو طفولیت اطوار و آثار و گفتاری عجیب داشتند که سبب حیرت عموم بود. و جمیع بزرگان ایران میگفتند این جوان ماده عجیبی است و کل بفضل و کمال و عقل و ادراک و ذهن و ذکا شهادت میدادند، حتی دشمنان و حاسدان معترف. از جمله مسلم عموم بود و مشهور نزد جمهور که بمکتبی داخل نشدند و در مدرسه‌ئی تحصیل نفرمودند. معذک علم و کمال جمال مبارک مسلم بود و فضلالی ایران مسائل مشکله خویش را از ساحت اقدس سؤال نموده حل مشکلات مینمودند و الی‌الآن بزرگان ایران با وجود عناد بر این قضیه شهادت میدهند

- 3 In sum, no one, whether in Persia or even throughout the East, denies Baha'u'llah's knowledge, perfection, greatness, and ability. At most they claim that this Man subverted the foundations of the Law of God, that by means of His shrewdness, intelligence, knowledge, wisdom, eloquence, and sagacity He led astray a vast multitude, and that He thus undermined the perspicuous religion of God. But they do not deny His greatness.
- 3 مختصر اینست که از فضل و کمال و عظمت و اقتدار در ایران بلکه مشرق زمین منکری ندارند. نهایت اینست میگویند این شخص هادم بنیان شریعت است و جم غفیری را بقوت فطانت و ذکا و علم و دها و عقل و نبی و فصاحت بیان و حسن تدبیر از راه دربرد و دین مبین را بهم زد. لکن بزرگواری جمال مبارک را انکار نمیکنند
- 4 Thus, from the very beginning of the Revelation of the Bab, the believers were humble and lowly before Baha'u'llah, looked to Him for guidance, and were drawn to Him with a heart-felt attraction. But at Badasht the greatness and majesty of Baha'u'llah were manifested to a further degree. There, a number of believers developed a particular devotion and became wholly attracted to Him. Whoever met Him and heard His words would be transformed and enthralled, and could do naught but surrender his will and become aflame with the fire of the love of God.
- 4 لهذا از بدایت ظهور حضرت اعلی احبّا خاضع و خاشع بودند و توجه جمال مبارک داشتند و انجذاب قلبی حاصل نموده بودند. ولی در بدشت عظمت و بزرگواری جمال مبارک بیشتر ظاهر شد. جمعی از احبّا توجه خاصی حاصل نمودند و منجذب جمال مبارک گشتند و بهر کس که ملاقات میفرمودند و بیان مبارک را میشنید منقلب میشد و یوجد و وله میآمد، بدون اراده خاضع و بنار محبت الله مشتعل میشد
- 5 During His final days in Tihiran, prior to the journey to Baghdad, some of the believers, such as Muhammad Taqi Khan, Sulayman Khan, Jinab-i-'Azim, Mirza 'Ali-Muhammad, Mulla 'Abdu'l-Fattah, and Mirza 'Abdu'l-Vahhab—all of whom were to be later martyred—as well as Mirza Husayn Kirmani and many other souls, perceived that Baha'u'llah occupied a transcendent station and became convinced that He was a Manifestation of God. Baha'u'llah had composed an ode from which the fragrance of a heavenly station could be perceived, the opening of which reads: "'Tis from Our rapture that the clouds of realms above are raining down." All the friends would recite that ode with the utmost fervour and attraction, and all accepted its purport—not a soul voiced an objection. That ode was indeed most enthralling.
- 5 و در اواخر طهران قبل از سفر بغداد جمعی از احبّا مثل محمد تقی خان شهید و سلیمان خان شهید و جناب عظیم شهید و میرزا علیمحمد شهید و ملا عبدالفتاح شهید و میرزا عبدالوهاب شهید و میرزا حسین کرمانی و بسیاری پی بردند که جمال مبارک مقامی عظیم دارند و معتقد شدند باینکه مظهري از مظاهر الهیست. و جمال مبارک غزلی فرمودند که از آن غزل استشمام ذکر مقامات عالیّه میشد و آن غزل عنوانش رشح عما از جذبه ما میریزد. آن غزل را جمیع احبّا در نهایت وله و انجذاب میخواندند و جمیع قبول داشتند، منکری نداشت و این غزل بسیار شورافکن بود
- 6 The first person who recognized the sublimity and holiness of Baha'u'llah and became certain that He would manifest a momentous Cause was Mulla 'Abdu'l-Karim-i-Qazvini, whom the Bab had named Mirza Ahmad. He was the intermediary between the Bab and Baha'u'llah and was aware of the truth of the matter.
- 6 اول کسی که ملتفت بعظمت و قدسیّت جمال مبارک شد و موقن بر اینکه امر عظیمی ظاهر خواهند فرمود ملا عبدالکریم قزوینی بود که حضرت باب او را به میرزا احمد نامیدند و او واسطه بین جمال مبارک و حضرت اعلی بود و مطلع بر حقیقت امر بود
- 7 After coming to Baghdad from Persia, Baha'u'llah declared to a certain extent the nature of His mission in the ninth year after the appearance of the Bab, and became known among the friends as the appearance of Husayn. For the people of Persia believed that the appearance of the promised Mahdi must be followed by that of Husayn, that is, of Imam Husayn
- 7 چون از ایران به بغداد تشریف آوردند در سنّه تسع از ظهور حضرت اعلی جمال مبارک قدری اظهار فرمودند و بظهور حسینی در بین احباب شهرت یافتند زیرا اهالی ایران معتقد باین بودند که بعد از ظهور مهدی موعود ظهور ظهور حسینی

the martyr, to whom they are indeed most attached and bear the greatest allegiance.

- 8 Now, in all His Books and Scriptures, the Bab heralded that which was to transpire in the year nine. Among them, there abound expressions such as: "In the year nine ye shall attain unto all good." And such statements as "In the year nine ye shall...", and "Then ye shall...", and "Then ye shall..." are numerous. Likewise, He says: "Wait thou until nine will have elapsed from the time of the Bayan. Then exclaim: 'Blessed, therefore, be God...'" In sum, the tidings of the Bab regarding the year nine are such as to defy all description. Nevertheless certain souls faltered, among them Mirza Yahya, Siyyid Muhammad-i-Isfahani, and a few others. The Sermon of Salutations was revealed in the year nine, and likewise the commentary on the verse of the Qur'an "All food was allowed to the children of Israel except what Israel forbade itself" issued forth in that same year.

- 9 Perceiving the covert rebellion of Mirza Yahya and others, Baha'u'llah journeyed alone to Sulaymaniyyih and was absent for two years. During that time, Mirza Yahya was acting with utmost caution behind a veil of concealment and, fearing the attention of the General Consul of Persia in Baghdad, disguised himself, took the name of Haji 'Ali, and engaged in selling shoes and plaster in Basrah and in Suqu'sh-Shuyukh in the vicinity of Baghdad. The Cause became entirely quiescent, the Call ceased to be heard, and all name and trace thereof well-nigh vanished.

- 10 During His sojourn in Sulaymaniyyih, Baha'u'llah penned a number of works, among them certain prayers of which copies are still extant, and certain epistles on mystical wayfaring addressed to the doctors and the learned men of Islam, which are likewise still extant. In those epistles certain teachings are expounded, among them words to this effect: "Were it not contrary to the perspicuous Law of God, I would have given my would-be murderer to be my heir. But what am I to do—I have no worldly possessions, nor hath it been thus decreed by His sovereign will."

- 11 In any event, all the doctors and learned men of Sulaymaniyyih attested to the knowledge, attainments, and perfections of Baha'u'llah and developed an affection for His person; that is, they would say that this Man was unique and ranked among the chosen ones of God.

است و او امام حسین شهید است و اهالی ایران بحضرت حسین تعلق و اعتقاد کلی دارند

8 و حضرت اعلی در جمیع کتب و صحف خویش کل را بشارت بسنة تسع میدادند و از جمله انتم فی سنة التسع کل خیر تدرکون ثم انتم فی سنة التسع ثم انتم ثم انتم بسیار است. و همچنین میفرماید صبر کن تا از بیان نه ۹ سال بگذرد پس بگو پاک و مقدس است خداوندی که چنین و چنانست. خلاصه بشارت حضرت اعلی در سنة تسع بدرجه نیست که وصف ندارد. اما معدودی از نفوس لغزیدند از جمله میرزا یحیی بود و سید محمد اصفهانی و چند نفس دیگر. و خطبه صلوات در سنة تسع نازل شد و تفسیر آیه قرآن کل الطعام کان حلالاً لبني اسرائيل الا ما حرم اسرائيل علی نفسه در آن سال صدور یافت

9 و جمال مبارک چون ملاحظه انکار سری میرزا یحیی و دیگران را فرمودند تنها بسفر سلیمانیه تشریف بردند و دو سال غائب بودند. میرزا یحیی در پس پرده خفا در نهایت احتیاط بود و از خوف جنرال قونسول ایران در بغداد بلباس تبدیل و تغییر اسم به حاجی علی در بصره و سوق الشیوخ اطراف بغداد مشغول بکفش فروشی و لاص فروشی گردید. بکلی امر مخدود شد و ندا بکلی منقطع گشت، نزدیک بآن رسید که نام و نشانی از این امر نماند

10 و در سفر سلیمانیه جمال مبارک آثاری مرقوم فرمودند از جمله مناجاتهای که الآن نسخه اش در دست هست و همچنین مکاتیبی در سیر و سلوک بفضلا و علمای اسلام مرقوم فرمودند، آنها نیز موجود است. در آن مکاتیب تعالیمی میفرمایند از جمله این عبارت که مضمونش اینست اگر مخالفت شریعت غرا نبود قاتل خود را وارث خود مینمودم ولكن چه کنم که نه مالی دارم و نه سلطان قضا چنین امضا فرموده

11 باری عموم فضلا و علمای سلیمانیه بعلم و فضل و کلمات جمال مبارک قائل شدند و محبتی پیدا کردند یعنی میگفتند که این شخص فرید است و از اولیای الهیست

- 12 When Baha'u'llah returned from Sulaymaniyyih, He illumined Baghdad with His light: The call of God was raised anew and a tumult arose in Persia. In Baghdad Baha'u'llah stood firm before all peoples. The government of Persia was extremely hostile in those days, and all were seeking by every means to cause Him suffering and to bring Him to harm. At last the Persian government, having grown alarmed at His influence, said: "Baghdad is close to Persia and is a place of passage for the Persians. Thus, in order to put out this fire Baha'u'llah must be banished to a distant land." The Persian government then petitioned the Ottoman government, and Baha'u'llah was as a result transferred with all due honour out of Baghdad. Leaving the city, Baha'u'llah went to the garden of Najib Pasha and resided there for twelve days. During that time many people, both high and low, and even the Governor and a number of other officials, attained His blessed presence. These are the twelve days of Ridvan.
- باری جمال مبارک چون از سلیمانیه مراجعت فرمودند بغداد را روشن فرمودند. دوباره ندای الهی بلند شد و ولوله در ایران افتاد. و در بغداد در مقابل جمیع ملل ایستادند و دولت ایران در آنوقت در نهایت تعرض بود و کل طوائف در صدد ایذا و اذیت بهر نحوی بودند. تا آنکه حکومت ایران از نفوذ جمال مبارک مضطرب شد و گفت بغداد نزدیک ایرانست و عبور و مرور اهالی ایران بسیار. لهذا بجهت اتحاد این نار باید جمال مبارک را بیلاذ بعیده فرستاد. پس دولت ایران از دولت علیه خواهش نمود و جمال مبارک را بنهایت احترام از بغداد حرکت دادند و از بغداد نقل مکان فرمودند بیاغ نجیب پاشا که خارج بغداد است و دوازده روز در آن باغ اقامت فرمودند و جمیع خلق از اعلی و ادنی حتی والی و مأمورین بحضور مبارک مشرف میشدند. این دوازده روز ایام رضوانست
- 13 In any event, it was by means of hints and allusions that Baha'u'llah first declared His mission during those twelve days. Certain among the friends grasped His intent, but others did not fully understand. At last Baha'u'llah came to Constantinople and the Surih of pilgrimage was revealed, wherein the instruction is given to circumambulate the House of Baghdad. In that Surih the Cause is openly manifest, but the phrase "He Whom God shall make manifest" does not appear.
- باری در بدایت باشاره و کلیله در آن دوازده روز اظهار امر فرمودند. بعضی از احبّا درست ملتفت شدند و بعضی چنانکه باید و شاید بتمامه ملتفت نبودند تا اینکه به اسلامبول تشریف آوردند و سوره حج نازل شد و امر بطواف بیت بغداد فرمودند. در آن سوره امر ظاهر است لکن لفظ من یظهره الله موجود نیست
- 14 Subsequently, the Persian government caused Baha'u'llah to be further banished to Adrianople. From there numerous Tablets were revealed day and night to the effect that "Since We have been expelled from our homeland and banished from Baghdad to a remote place, that the fire of the love of God might be quenched, the lamp of guidance extinguished, the banner of God hauled down, and the call of the True One silenced, We have therefore chosen to fully reveal the Cause, manifest the proof, raise the call, and hoist the banner of the Cause of God, that all may see that this persecution, enmity, banishment, and exile has only deepened the influence of the Word of God, that the fame of the Cause has been noised abroad, and that the tidings of the advent of the Kingdom of God have reached unto both East and West." This universal declaration took place in the year 1280. All the friends, with the exception of Yahya and a few of his followers, became firm and devoted believers, and from Adrianople Tablets would ceaselessly flow to Persia.
- بعد حکومت ایران سبب شد که از اسلامبول به رومیلی فرستادند. در رومیلی الواح متعدده بسیار شب و روز نزول یافت. مضمون این که چون ما را از وطن اخراج و از محل هجرت بغداد ابعاد نمودند و بحلی بسیار دور انداختند تا نار محبت الله را محمود کنند و سراج هدایت خاموش نمایند و علم حق منکوس کنند و ندای الهی مقطوع نمایند لهذا ما امر را بکلی ظاهر و حجت را باهر و ندا را بلند و علم امر الله را مرتفع نمودیم تا کل ملاحظه نمایند که این اذیت و جفا و تبعید و نفی سبب قوت نفوذ کلمه الله گشت و صیت امر الله جهانگیر شد و آوازه ظهور ملکوت الله بشرق و غرب رسید. این اعلان عمومی در سنه هزار و دویست و هشتاد واقع شد و جمیع احبّا ماعدای یحیی و معدودی از متابعان او مؤمن و موقن شدند و از ادرنه متصلّا الواح به ایران رفت

- 15 This is an account, in summary form, of the Declaration of Baha'u'llah. اینست کیفیت ظهور جمال مبارک بنحو اختصار 15

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Christ and Baha'u'llah

To: Unknown, in Akka

Date: 1905 ca.

- 1 Some have asserted that, while mighty signs and marvellous deeds have appeared from Baha'u'llah, through which His greatness shines forth as resplendent as the sun, yet the Revelation of Christ is superior to and incommensurate with His. بعضی از اشخاص ذکر نموده اند که هرچند آثار عظیمه از جمال مبارک ظاهر شده و اعمال غریبه صادر گشته که بزرگواری از آن مثل آفتاب ظاهر است ولی ظهور حضرت مسیح اعظمست بآن قیاس نمی شود 1
- 2 Indeed the signs of greatness in Christ are beyond the ken of mortal mind and the grasp of human imagination. And indeed we are most humble and lowly before His sweet and beauteous countenance, and we love Him with all our heart and soul; nay, should it be called for and should divine confirmations assist us, we would readily lay down our lives for His sake. For we regard Him in the light of true greatness and bear allegiance to His truth. But should attention be drawn to this assertion, we will, in all sincerity and love, reply to their objection in the following manner. بی آثار عظمت در حضرت مسیح فوق تصور عالم انسانی و ادراک عقل بشریست و ما نسبت بحضرت مسیح صبیح ملیح در نهایت خضوع و خشوع هستیم و بجان و دل آن حضرت را دوست داریم بلکه اگر اقتضا کند و توفیق رفیق شود جان را فدای حضرت مسیح مینمائیم زیرا او را بنظر عظیم مینگریم و معتقد باو هستیم 2
- 3 Christ was raised among the people of Israel, who lived under Roman rule. Now, in those days the Romans were world-renowned for their attainments in every field of human civilization, and so it would not be a cause of great wonder if an eloquent utterance or a novel teaching were to issue from Christ. Baha'u'llah, by contrast, appeared in Persia, where useful sciences were entirely lacking, except insofar as religious laws and theological studies were concerned. And thus the appearance of these divine teachings, of these mighty and momentous signs, from such an individual and in such a land, is indeed cause for wonder. اما اگر بنای این ذکر باشد با کمال صدق و محبت در جواب این اعتراض میگوئیم که حضرت مسیح در میان ملت اسرائیل پرورش یافت و در تحت حکومت رومان بودند و در آن زمان رومان در جمیع کالات مدنیت مشهور آفاق بود، اگر بیانی بلیغ و تعلیمی بدیع از حضرت مسیح صادر شود چندان استغراب ندارد. اما جمال مبارک در ایران ظاهر شدند که بکلی در آنجا علوم مفیده مفقود بود مگر علوم اعتقادی و احکام شرعی. لهذا از چنین شخصی در چنین ملکیتی صدور این تعالیم الهیه و آثار عظیمه همه محل استغراب است 3
- 4 Moreover, the words and verses of Christ, when taken altogether, would comprise at most ten pages, whereas if the verses و دیگر آنکه اگر بیان و آثار حضرت مسیح را جمع کنی نهایتش ده ورق میشود لکن آثار 4

of Baha'u'llah were gathered together from beginning to end, they would fill several trunks. Aside from this, the utterances of Christ in the Gospel are solely concerned with spiritual admonitions and with the improvement and rectification of human character, whereas the Writings of Baha'u'llah encompass manifold expressions of wisdom and inner meaning, realities and sciences, counsels and admonitions, and explanations and exegeses of the Sacred Scriptures of old.

- 5 At the time of His ascension, Christ had raised up twelve men and four women. There were to be sure a few others beside these, but they had not reached the station of certitude. And among these twelve men, one became His sworn enemy: Judas Iscariot, who, notwithstanding his position as the chief of the Apostles, arose to have Him killed. The most prominent among the remaining eleven was Peter, and even he failed to stand firm in the face of trials, since, according to the explicit text of the Gospel, he thrice denied Christ at the hour of His martyrdom, to the point of entirely recanting his faith in the last instance. It was only after the cock crowed that he was reawakened and made contrite and repentant. Whereas from the inception of this Cause to the present day, perhaps close to twenty thousand men, women, and children have offered up their lives in the path of God. Many of them, under the threat of the sword, raised the cry of "Ya Baha'u'l-Abha!" Many were told that, if they publicly recanted their faith, they would keep both their lives and their possessions, and yet they answered with the cry of "Ya Baha'u'l-Abha!" Thus, at the time of Baha'u'llah's ascension, more than two hundred thousand souls had taken shelter beneath His blessed shadow and had attained the station of certitude. The renown of Christ did not even reach, in His own lifetime, Assyria, Chaldea, Asia Minor, or the regions of Syria, whereas Baha'u'llah's renown, in His own lifetime, had spread throughout East and West.

- 6 Christ was not widely known among the people—most would not recognize Him—and He would travel from village to village and from wilderness to wilderness; and so it was that when they set out to arrest Him they knew not where to find Him or how to recognize Him. Judas Iscariot came to them and said: "I will show Him to you." They said: "When we enter that place, how will we know who is Christ?" Judas said: "The one whom I will kiss is Christ." Baha'u'llah, however, was standing visibly and openly before His foes, was known to all, and withstood the onslaught of a mighty nation. The enemy arrayed against Christ was the feeble Jewish nation which suffered under Roman rule and which, like the present-day Jews

جمال مبارک اگر از بدایت تا نهایت جمع شود البته صندوقها مملو گردد. و از این گذشته در انجیل بیانات حضرت مسیح مجرد نصائح روحانیه است و محصور در تحسین و تعدیل اخلاق اما آثار مبارک شامل حکم و معانی و حقائق و علوم و نصائح و تفاسیر و تأویل کتب الهیه

- 5 و حضرت مسیح وقتی که صعود فرمودند دوازده نفر تربیت فرموده بودند از رجال و چهار زن از نساء. بلی چند نفر دیگر بودند لکن در مقام یقین نبودند. و از این دوازده نفر نیز یکی اعدا عداو حضرت مسیح شد و آن یهوای استریوطی بود و بر قتل مسیح قیام کرد با وجود آنکه رئیس حواریون بود. و آن یازده دیگر اعظمشان پطرس بود و او نیز در مقام امتحان ثابت نماند چنانچه حین شهادت حضرت مسیح بنص انجیل پطرس سه مرتبه انکار نمود حتی در مرتبه اخیری تبری جست. بعد از صوت خروس منته و نادم و پشیمان گشت. ولی از بدایت این امر تا یومنا هذا ممکن قریب بیست هزار نفر از رجال و نساء و اطفال در سبیل حق شهید شدند و اکثر از این شهدا در زیر شمشیر نعره یاباهاء الابهی بلند کردند. و بسیاری را تکلیف کردند که همین قدر در مجلس بگو که من بهائی نیستم جانت مالت جمیع محفوظ ماند. در جواب این تکلیف یاباهاء الابهی گفت. و وقت صعود مبارک بیش از دویست هزار نفر در ظل مبارک در مقام یقین بودند. و صیت حضرت مسیح در ایامش به آشور و کلدن و آسیاء وسطی و اطراف سوریا نرسید اما صیت جمال مبارک در ایامش شرق و غرب را گرفت

- 6 حضرت مسیح نزد کل مشهور نبود، اکثر او را نمیشناخت و از دهی بدیهی و صحرائی بصحرائی حرکت میفرمود. حتی وقتی که خواستند حضرت مسیح را بگیرند نمیدانستند که کجاست و نمیشناختند. یهوای استریوطی رفت و گفت من شما را نشان میدهم. گفتند در آن محلی که داخل میشویم از کجا بفهمیم که کدام مسیح است؟ گفت هر کدام را که من بیوسم او مسیح است. و جمال مبارک مقابل اعدا واضح و مشهود ایستاده بودند و جمیع میشناختند و مقاومت ملت عظیمه عالم میفرمود. و همچنین

of Tiberias and Safed, was a subjugated people. Baha'u'llah's enemies, however, were the adherents of one of the most powerful nations of the world. When Christ was taken before the court, He was asked: "Art thou the King of the Jews?" And He replied in all meekness: "Thou sayest it."¹⁹ But, in the great assemblage of Tihiran, the voice of Baha'u'llah was raised in address to the highest heaven.²⁰

حضرت مسیح را دشمن معارض ملت ضعیفه یهود بود که در تحت حکومت رومان بود و ملت محکومه بودند مثل یهود طبریه و صفد الآن. لکن معارض و معاند جمال مبارک یک ملت از ملل عظیمه عالم بود. حضرت مسیح را وقتی که در محضر حاضر کردند سؤال نمودند که تو ملک یهودی در نهایت مظلومیت در جواب فرمودند تو چنین میگوئی. اما در مجلس عظیم طهران در حین خطاب صدای مبارک بنان آسمان میرسید.

- ⁷ This is the truth of the matter. Consider it and ask the deniers to judge with fairness, to forsake blind prejudice, and to apprehend the truth by inference from the Sacred Scriptures. For instance, were you to tell the Christian clergy today that Christ was not known to the people during His own lifetime, they would be most astonished and deny it—whereas it is explicitly recorded in the Gospel that Judas Iscariot accepted what indeed was a paltry sum to reveal the whereabouts of Christ, and that since none among the crowd could recognize Him, he said that whoever he would kiss was Christ and was to be arrested. And so it came to pass.

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⁷ اینست حقیقت حال. ملاحظه فرمائید و بمعارضین بگوئید که انصاف دهند و از تعصب جاهلی بگذرند و بر حقائق امور از قرائن کتب مقدس پی برند. مثلاً حال اگر بقسیسان گفته شود که حضرت مسیح در ایام خویش معروف بین ناس نبود نهایت استغراب را مینمایند و انکار کنند و حال آنکه در نص انجیل است که یهوذای استخیوطی مبلغی برشوه گرفت و آن مبلغ بسیار جزئی بود که محل حضرت مسیح را نشان دهد و چون آن جمع هیچیک حضرت مسیح را نمیشناختند لهذا گفت هر کس را ببوسم او حضرت مسیح است او را بگیرد و چنین شد

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Date: 1905 ca.

- ¹ O my God, my God! I cannot reckon Thy praise, and how can I recount it when the minds of those endowed with understanding are dumbfounded in describing and expressing Thee, when the tongues of those who speak are stilled from uttering praise and explanation, when the pens of the eloquent have dried up and the scrolls of the articulate have been rolled up at mere mention of Thy praise. And I, in my impotence and poverty, how can I move my tongue to praise Thee, Who art sanctified above all mouths and exalted above what floweth from pens? When the wings of eagles are powerless to soar in this atmosphere, what then of a broken-winged sparrow?

¹ الهی الهی لا احصى ثناء علیک و کیف احصى الثناء و قد ذهلت عقول اولی العرفان عن النعت و البیان و کلت السن الناطقین عن المحامد و التبیان و جفت اقلام البلغاء و طویت صحف الفصحاء عند الذکر و الثناء و انی مع عجزی و قلّة بضاعتی کیف احرك لسانی بذکرک الذی تقدّس عن الأفواه و تنزه عن الصدور من الأقلام و اذا کلت اجنحة النّسور عن الصّعود فی هذا الفضاء فکیف حال بغاث منکسر

Naught remaineth for me save to be immersed in the oceans of wonderment and annihilation, to plunge into the depths of silence in praise, to confess and acknowledge my powerlessness, lowliness and poverty in the realm of description and expression, and my bewilderment and extinction in attempting to describe Thee in most eloquent terms. The greatest praise is silence, and the most eloquent expression is to restrain the tongue from mention and explanation.

- 2 Since the matter is thus decreed, O my God, and bewilderment and annihilation are pleasing, O my Beloved, I turn from this station to face Thy honored servants. I call upon Thee by Thy Name, the Self-Subsisting, by Thy manifest Beauty, and by the stars of Thy heaven, brilliant and sanctified from clouds, to strengthen with Thy conquering power Thy servants who are spread throughout the wakeful earth according to Thy manifest wisdom. Make them like steadfast mountains, resisting through Thy confirmation every calamity, standing firm in Thy love with pure hearts, arising to exalt Thy Word in every region, proclaiming Thy manifestations with sufficient eloquence, that they may not be shaken when they hear that Thy lowly servant has fallen under the claws of fierce wolves, nor be disturbed by the flames of oppression against him, though they be all-consuming. Rather, may they increase in faith and assurance, may their loins be strengthened in Thy service, their backs fortified in Thy worship, may they blaze like kindled fire in the breaths of Thy love, may they purify their faces for Thy face alone, may they confine their prayers and remembrances to glorification, praise and sanctification of Thy Lordship, may they call out Thy remembrance among Thy creation, cry out to Thy Kingdom in Thy wilderness, preserve Thy religion in Thy realm, and unite as one soul among Thy servants.

- 3 Lord, Lord! Darkness hath encompassed all horizons; make them rays of the Orb of Splendor in all directions. Lord, Lord! The lamps of justice have been extinguished and the fires of oppression have been kindled by those who forge great calumnies in all regions, and Thy lowly servant hath fallen into great peril, yet he is gladdened by intense tribulation and expectant of the appearance of momentous adversity in Thy path, O my Generous Lord. Lord, Lord! Grant me the cup of bounty which I have longed for since the tenderness of my fingernails in childhood, crown me with that supreme gift, and clothe me in crimson raiment - a garment from my blood shed upon the dust in the path of sacrifice. Thou knowest that this bounty is, in Thy servant's estimation, the greatest desire. Make this

الجنح فليس لي إلا أن استغرق في بحار الحيرة والفتاء والخوض في غمار الصمت عند الثناء وإقر واعترف بعجزى وذلى وفقرى في مورد النعت والبيان والحيرة والاضمحلال في موقع وصف بافصح اللغى فأعظم النعوت الصمت والسكوت وافصح البيان كف اللسان عن الذكر والتبيان

- 2 و بما أن الأمر كان مقضياً يا الهى والحيرة والاضمحلال مرضياً يا محبوبى ارجع من هذا المقام الى التوجه الى عباد مكرمون و ادعوك باسمك القيوم و جمالك المعلوم و نجوم سمائك الساطعة المقدسة عن الغيوم ان تؤيد بقوتك القاهرة عبادك الذين انتشروا في الساهرة على حكمتك الباهرة و اجعلهم كالجبال الرأسية تقاوم بتأييدك كل داهية و يثبتوا على حبك بقلوب صافية و يقوموا على اعلاء كلمتك في كل ناحيه و يبشروا بتجلياتك ببلاغة كافيه حتى لا يترعزوا لما يسمعون ان عبدك الذليل قد وقع تحت مخالب ذئاب ضاريه و لا يترعزوا من اضطرام نيران الاعتساف عليه ولو كانت هاويه بل يزدادوا ايماناً و اطميناناً و يشتد أزورهم على خدمتك و تتقوى ظهورهم على عبادتك و يتأججوا كالنار الموقدة بنسمات محبتك و يخلصوا وجوههم لوجهك و يحضروا اورادهم و اذكارهم تهليلاً و تسبيحاً و تقديساً لربوبيتك و ينادوا بذكرك بين بريتك و يصرخوا بملكوتك في بريتك و يحفظوا دينك في مملكته و يتحدوا كنفس واحدة بين عبادك

- 3 ربّ ربّ قد احاط الظلام كل الآفاق فاجعلهم اشعة نير الاشراف في كل الجهات ربّ ربّ قد خبت مصابيح الانصاف و شبت نيران الاعتساف من المفترين بالبهتان العظيم في كل الأطراف و وقع عبدك الذليل في خطر عظيم و هو مستبشر بالبلاء الشديد و مترصد لظهور الخطب الجسيم في سبيلك يا ربى الكريم رب انلنى كأس العطاء التي اتميتها منذ نعومة اظفارى اوان الصبي و كلنى بلك المنحة العظمى و البسنى الرداء الحمراء ثوباً من الدم المسفوك المسفوح منى على الثرى في سبيل

easy for me, O my Merciful Lord, purify me from these defilements, and raise me unto Thee, perfumed, joyous, gladdened, martyred in Thy path, O God of succor. Verily Thou art the Generous, the Helper, and verily Thou art the Mighty, the Bestower.

الفداء و انت تعلم انّ هذا العطاء عند عبدك اعظم المنى يسر لي يا ربّي الرحمن و طهرني عن هذه الاردان و ارفعني اليك مطيّاً فرحاً مسروراً مستشهداً في سبيلك يا اله المستعان انك انت الكريم المستعان و انك انت العزيز المنان

- 4 O beloved friends of 'Abdu'l-Baha and cherished loved ones of the Abha Beauty! Though multiple calamities have befallen at once and boundless trials and sorrows have emerged, despite such evident affliction, 'Abdu'l-Baha remains in utmost purity occupied with the mention of the faithful ones, familiar with the remembrance of the loved ones, and engaged in love for the chosen ones. At every moment He cries out from the threshold of the Most Great Name: "O Lord! Assist me and assist Thy loved ones through the reinforcement of Thy holy angels and the confirmation of Thy Kingdom in sacrifice in Thy path, in martyrdom in Thy love, and in offering up the spirit in love for Thy beauty." And the hope from the Glorious Lord is that this bounty will be manifested and this sacrifice will prove effective.

4 ای یاران عزیز عبدالهّاء و احبّای جلیل جمال ابهی هرچند مصائبی چند در آن واحد واقع و وارد و محن و آلام بی حدّ و پایان حاصل باوجود چنین بلاء مبین عبدالهّاء در نهایت صفا بذکر اهل وفا مشغول و بیاد احبّای مألوف و بحیث اصفیا مشغول هر دم از آستان اسم اعظم رب ادراکنی و ادراک احبّاتک بتأیید ملائکه قدسک و توفیق ملکوتک علی الفداء فی سبیلک و الشّهادة فی محبتک و بذل الرّوح حبّاً بجمالک فریاد برآورد و امید از ربّ مجید چنانست که انوّهت جلوه نماید و این جانفشانی بکار آید

- 5 O loved ones of God! The test is severe and the danger great. In brief, the Covenant-breaker and a group have formed a consultative body and united in calumny and false accusations. They have devised a scheme and stirred up such dust as would lead to the obliteration and destruction of 'Abdu'l-Baha. They have prepared a petition filled entirely with lies and calumnies, including that this servant raised the banner of "Ya Baha'u'l-Abha" in this land, proclaimed it in city and village, called people to gather under this banner, incited rebellion and revolt against the government, built a fortress on Mount Carmel, erected a great edifice in Haifa, formed alliances with foreign military leaders, offered gifts and favors, established a new sovereignty and religion, made the Holy Shrine a place of pilgrimage for various peoples with the purpose of dividing the manifest religion, and brought certain officials and others under the banner of the Cause.

5 ای احبّای الهی امتحان شدید است و خطر عظیم مختصر اینست که اخوی با جمعی عقد مشورت بستند و در افترا و بهتان بیکدیگر پیوستند طرحی ریختند و غباری انگیختند که منتهی به محو و اضمحلال عبدالهّاء گردد لائحۀی ترتیب دادند جمیع کذب و بهتان من جمله اینبعد علم یابۀاء الابهی در این کشور بلند نمود و در شهر و قری فریاد برآورد و نفوس را بر اجتماع در ظلّ این علم دعوت کرد و به عصیان و طغیان بر حکومت دلالت نمود و قلعه‌ئی در کوه کرمل ساخت و بنیانی عظیم در حیفا بنا نهاد و با سران عسکر دول اجنبیه عقد الفتی انداخت و انعام و اکرام بساخت و اساس سلطنت و دین جدید بنهاد تربت مبارکه را مطاف طوائف مختلفه کرد و مقصدش تفریق دین مبین است و جمعی از مأمورین و غیره را در ظلّ علم مبین گرفته

- 6 Therefore, a group of officials came to investigate, and immediately upon arrival met with the Covenant-breakers and investigated their claims. The contents of the petition were explained and detailed by the Covenant-breaker and his associates, and the investigating committee accepted it without verification and departed. The Covenant-breaker prepared a banner inscribed with "Ya Baha'u'l-Abha" and secretly delivered it to them, who took it along with their investigation summary to present to His Imperial Majesty the Sultan, may God assist

6 لهذا جمعی مأمورین به فحص و تفتیش آمدند و بمجرّد ورود متّفقین اخویرا ملاقات نمودند و از ایشان فحص و تفتیش کردند مندرجات لائحۀه را اخوی و حضرات تشریح نمودند و تفصیل دادند و انجن تفتیش بدون تحقیق تصدیق نمودند و مراجعت فرمودند و جناب اخوی علمی ترتیب داد که بر پرچمش یابۀاء الابهی مرقوم و سرّاً تسلیم حضرات کرد و آنان آن علم را با خود برده

him in justice and benevolence. Thus there remains no hope of deliverance save through divine protection and the justice of His Imperial Majesty, for such calumnies and false accusations, endorsed by the investigating committee, will clearly have consequences beyond description.

- 7 The Covenant-breaker hopes that after he has shed the blood of this wronged one, or cast this frail body into the depths of the sea, or left it wandering nameless and traceless in the wilderness, then the divine friends will say they have none but Mirza Muhammad-'Ali and must cling to his robe and follow him. Thus he would find a vast field and make a great showing, and after 'Abdu'l-Baha's destruction, he would find comfort and pleasure, prepare a feast and spread a table, living in utmost ease and comfort. Alas! Alas! What impossible imaginings and what delusions! The loved ones of God are like mountains...

- 8 They are steadfast and firm, radiant and manifest like unto a candle. They are believers in the Truth and assured of the Blessed Beauty. They are not so unfaithful as to obey and submit to the would-be murderer of 'Abdu'l-Baha and follow the first violator of God's Covenant. Glory be to God! He imagines that despite this violation of the Covenant, opposition to God's Cause, disrespect for God's religion, alteration of God's Book, and attempt to murder 'Abdu'l-Baha, he still retains some station and rank—even though it is explicitly stated that should anyone deviate from the shadow of the Cause for even a moment, he has been and shall remain utter nothingness.

- 9 O loved ones of God! Make firm your steps, strengthen your hearts, and arise with utmost power to serve the Cause of God. Never falter or fall short due to events at the Holy Shrine or the intensity of tribulations befalling 'Abdu'l-Baha, even if He should wander nameless and traceless in the wilderness. These occurrences should never cause any change in your condition. Rather, become more steadfast, more firm, more attracted, and more enkindled, so that the world may testify that no tribulation can cause the servants of the Blessed Beauty to falter, and no calamity can bring about their shortcoming. No wind can extinguish this lamp, no cloud can hide this sun, no barrier can obstruct this mighty ocean, and no whirlwind can destroy this mighty edifice.

با خلاصه تحقیقات تقدیم حضور اعلی حضرت سلطان آیدہ اللہ علی العدل والاحسان نمودند لهذا بہیچوجہ امید نجاتی نہ مگر حفظ و حمایت الہیہ و عدالت اعلی حضرت ملوکانی زیرا چنین افترا و بہتان یا تصدیق ہیئت تفتیش معلومست چه تأثیر و مضرت دارد از تقریر و تحریر خارجست

- 7 و جناب اخویرا امید چنانست کہ بعد از آنکہ خون اینمظلوم را ہدر دہد و یا این جسد علیل را بقعر دریا اندازد و یا در بادیہ صحرا آوارہ و بی نام و نشان کند آنوقت یاران الہی گویند کہ جز میرزا محمد علی کسی نیست و بغیر از او نداریم باید بدامنش بیاویزیم و متابعتش کنیم و او میدانی وسیع یابد و جولانی عظیم کند و بعد از اعدام عبدالہاء راحت و خوشی نماید عیشی مہیا کند و سفرہائی مہیا سازد و بنہایت راحت و خوشی زندگانی نماید ہیہات ہیہات این چہ تصور محال و چہ اوہام

- 8 احبابی الہی چون جبل ثابت و راسخند و مانند شمع روشن و لائح مؤمن بحققت و موقن بجمال مبارک اینقدر بیوفا نیستند کہ اطاعت و انقیاد قاتل عبدالہاء نمایند و پیروی اول ناقض میثاق اللہ سبحان اللہ او بجان کند کہ باوجود این نقض میثاق و مخالفتم امر اللہ و ہتک حرمت دین اللہ و تحریف کتاب اللہ و قتل عبدالہاء باز او را مقامی و شائی باوجود آنکہ بنص صریح میفرماید اگر آئی از ظل امر منحرف شود معدوم صرف بودہ و خواہد بود

- 9 باری ای احبابی الہی قدم را ثابت کنید و قلب را قوی نمائید و بکمال قوت بر خدمت امر اللہ قیام کنید و ابدأً از حوادث بقعہ مبارکہ و شدت بلا بر عبدالہاء ولو در بادیہ صحرا بی نام و نشان گردد فتور میارید و قصور مورزید ابدأً نباید از این وقایع تفاوتی بحال شما راہ یابد بلکہ ثابت تر و راسختر و منجزتر و مشتعلتر گردید تا جہان شہادت دہد کہ بندگان جمال مبارک را هیچ بلائی فتور نیارد و هیچ مصیبتی قصور ایراث نکند این سراج را هیچ بادی خاموش ننماید و این آفتاب را هیچ ابری پنهان نکند بحر محیط الہی را هیچ سدّی حائل نگردد و بنیان عظیم را هیچ گردبادی خراب نکند

- 10 Indeed, when the Exalted One—may my spirit be a sacrifice unto Him—became the target of a thousand arrows of cruelty and was martyred, God's Cause became greater and the divine fragrance was further diffused. The attracted souls who numbered a thousand became twenty thousand; those who were devoted became self-sacrificing; those who were silent became vocal. When the Blessed Beauty ascended from this world to the Most Glorious Kingdom, the number of devoted souls increased two hundredfold. The Word of God became world-embracing, and vast multitudes in Europe and America were attracted to the call of the Glorious Lord. What was confined to Iran spread to the western countries.
- 11 Now too, from the tribulations of 'Abdu'l-Baha no weakness has afflicted the Cause, and no languor or laxity has resulted. Rather, the flame has intensified, the divine light has become manifest, and souls have arisen in utmost supplication and entreaty to serve the Lord of Glory and to work for the welfare of all humanity.
- 12 O loved ones of God! Be, with heart and soul, kind and loving to all the peoples of the world, from Adam to the Seal of the Prophets. Never be content with harm to anyone, even if they be your bitter enemy. Rather, strive for their good. In whatever country you reside, serve that government with utmost truthfulness, obedience and goodwill. Never let any word except good pass your lips. This is established by the conclusive texts of the Blessed Beauty and is recorded and preserved in the Tablets. Whoever acts contrary to this, God is quit of him and the Blessed Beauty is clear of him. Upon you be greetings and praise.
- 10 بلکه حضرت اعلیٰ روحی له الفداء چون هدف هزار تیر جفا گشت و شهید شد امر الله عظیمتر گشت و نفحة الله بیشتر منتشر گردید و نفوس منجذبه هزار بودند بیست هزار گشتند مقبل بودند جانفشان گردیدند صامت بودند ناطق شدند و چون جمال مبارک از اینجهان بملکوت ابدی صعود فرمودند نفوس مقبله دو صد چندان شدند کلمه الله صیبتش جهانگیر شد و جم غفیر در اروپا و امریک منجذب ندای حق جلیل گردید محصور در ایران بود در ممالک غرب انتشار یافت
- 11 حال نیز از بلای عبدالبهاء وهنی بر امر واقع نگشت و فتور و سستی حاصل نشد بلکه شعله شدید شد و نور الهی مبین گشت و نفوس در نهایت تضرع و ابتال بعبودیت حضرت ذوالجلال و خیرخواهی عموم عالم انسانی قیام نمودند
- 12 ای احبابی الهی بجمع ملل عالم از آدم تا خاتم به جان و دل خیرخواه و مهربان باشید ابداً بضرر نفسی ولو عدو شدید باشد راضی نگردید بلکه بالعکس در خیر او بکوشید و در هر مملکت که ایام بسر میرید بحکومت آسمان در نهایت صداقت و اطاعت و خیرخواهی خدمت نمائید ابداً کلهئی دون خیر بر زبان مرانید و این بنصوص قاطع جمال مبارک ثابت و در الواح موجود و مقید است هر کس مخالف آن حرکت نماید حق از او بیزار است و جمال مبارک بری از آن و علیکم التحية و الثناء

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*To: Baha'is of Tihiran**Date: 1905 ca.*

- 1 O true friends! You are aware that in Iran the envious ones and the traditional clergy joined forces and united, rising up to perpetrate cruelty and calumny against these oppressed ones.
- 1 ای دوستان حقیقی شما آگاهید که در ایران حاسدان و علمای رسوم بهم پیوستند و اتفاق نمودند و بر جفا و اقتر در حق اینظلومان قیام نمودند و بهر دسائس و وساوسی تشبث نمودند

They resorted to every intrigue and whispered suggestion until they caused the government to suspect that the Baha'is were, God forbid, traitors and rebels against the sovereign authority. Thus they induced the eternal government of Iran to disregard this Baha'i community for thirty years. After thirty years the truth became manifest, and it became clear, evident, proven and demonstrated to the just government that all these reports and stories were mere calumnies. Rather, this community is obedient and submissive to the government, well-wishers and faithful subjects of the sovereign. Therefore His Imperial Majesty the Shah of Iran, may his power endure, undertook to protect and support the oppressed ones, and to the extent possible, preserved and safeguarded them from the hands of the oppressors and accusers. May God strengthen his power, increase his success, and cause him to attain the highest degree of prosperity and triumph, through the intercession of the Concourse on High.

- 2 After this truth emerged, the government curtailed the aggressive hands of the oppressors, and the royal court became a refuge and shelter for the oppressed.
- 3 Now, exactly like the previous situation in Iran, on one side a group of calumniators and on the other side those with ulterior motives, including certain individuals from among the local inhabitants here, have united with the affectionate brother Mirza Muhammad 'Ali to spread various calumnies. Although some of these calumnies have been heard and others remain unknown, in truth the circumstances make clear that they have made representations to the court of His Imperial Majesty the Ottoman State, exactly like the previous situation in Iran, to such an extent that they have disturbed the attendants of the royal threshold. Therefore, they formed a commission of investigation and sent it here, and they are now engaged in their work.
- 4 Among the calumnies is that we have converted large numbers to the Baha'i Faith in these regions. But this matter is clear and evident that it is purely calumnious, and the commission has conducted deep investigations and inquiries into this and it has become clear and evident. Although the members of the commission are impartial, according to reports some enemies from among the local inhabitants and officials of this place are involved in this investigation and inquiry. How this matter will end remains to be seen.
- 5 And you know that the Blessed Beauty categorically forbade us through definitive commandments from propagating the Faith in the domains of the Sublime State. Moreover, how many

تا آنکه بر حکومت مشتبّه کردند که بهائیان خدا نکرده خائنانند و طاغی و باغی بحکومت شهریار تا آنکه دولت ابد مدت ایران را بر آن واداشتند که سی سال این طائفه بهائی را از نظر اندازد بعد از سی سال حقیقت آشکار گشت و در نزد حکومت عادلّه واضح و مشهود و مثبت و مبرهن شد که جمیع این روایات و حکایات مفتریاتست بلکه این طائفه مطیع و منقاد دولتند و خیر خواه و رعیت صادقه شهریار لهذا اعلیحضرت شهریار ایران دامت شوکت به حفظ و حمایت مظلومان پرداختند و بقدر امکان از دست ستمکاران و مدعیان محافظه و صیانت فرمودند اید الله شوکت و زاد توفیقه و جعله نائلاً الی اعلی درجه الفلاح و النّجاح بجاه الملأ الاعلی

2 بعد از ظهور این حقیقت حکومت دست تطاول جفاکاران را کوتاه نمود و درگاه پادشاهی ملجأ و پناه مظلومان گشت

3 حال بعینه مثل حال سابق ایران از طرفی جمعی از مفتریان و از طرف دیگر اصحاب اغراض از جمله بعضی نفوس از اهالی اینجا با برادر مهرور میرزا محمد علی بالاتفاق بر مفتریاتی چند قیام نموده اند هر چند بعضی از آن مفتریات مسموع و بعضی دیگر مجهول و لکن فی الحقیقه از قرائن معلوم و بدربار اعلیحضرت دولت علیه عثمانیه تبلیغاتی نموده اند بعینه مثل حال سابق در ایران قسمیکه ملازمان آستان پادشاهی را بتشویش انداخته اند لهذا کومیسونی تشکیل فرموده بجهت تفتیش بانجا فرستادند و مشغول هستند

4 از جمله مفتریات اینکه جمع کثیری را در اینصفحات ما بهائی نموده ایم ولی این قضیه واضح و آشکار است که صرف مفتریاتست و کومسیون تحقیقات و تدقیقات عمیقّه در این فرموده و واضح و آشکار گشته هر چند اعضای کومسیون بی غرضند ولی بحسب روایت بعضی اعدا از اهالی و مأمورین این بلد در این تحقیق و تفتیش ذی مدخلند دیگر تا کار بکجا انجامد

5 و شما میدانید که جمال مبارک باوامر قطعیه ما را از نشر طریقت در ممالک دولت علیه منع فرموده اند و از آن گذشته در حقّ اعلیحضرت

prayers He offered for His Imperial Majesty the Ottoman Sultan, may God strengthen him in protecting the oppressed, and how much praise He wrote in His Tablets. Especially during the recent war, when the opposing army approached Istanbul, at that time He offered a prayer for the protection and preservation of His Imperial Majesty the Ottoman Sultan and the seat of the supreme sovereignty, and He wrote instructing all of you to recite that prayer at dawn and daybreak.

پادشاه عثمانیان آیدہ اللہ علی حفظ المظلومین چہ قدر دعاها فرمودہ اند و ستایش در الواحہ کردہ اند علی الخصوص در محاربہ اخیرہ و قتیکہ اردوی محارب نزدیک اسلامبول رسید آنوقت دعائی در حفظ و صیانت اعلیحضرت پادشاه عثمانیان و مقر سریر سلطنت عظمی فرمودہ و بہمہ شماہا مکتوباً امر فرمودند کہ آن دعا را در سحر و صبحگاہ بخوانید

- 6 Despite this situation, still the accusers, slanderers, enemies and calumniators have caused confusion in this matter. Beseech God, implore and supplicate, and pray that just as God made the reality of the situation clear and evident to the just sovereign of Iran after thirty years, likewise may He make the reality of the situation, exactly as it truly is [...] the just Ottoman government likewise clearly ordains that there is no remedy save prayer.

6 با وجود این حال باز مدعیان و بدگویان و دشمنان و مفتریان کار را مشتبه نموده اند از خدا بخواہید و تضرع و زاری نمائید و دعا کنید کہ خداوند همچنانکہ حقیقت حال را بعد از سی سال بر پادشاه عادل ایران واضح و مشہود فرمود بہمچنین حقیقت حال را کما ہی حقہا بر حکومت عادلہ عثمانیان نیز واضح و آشکار فرماید جز دعا چارہئی نیست

- 7 But you must not deviate by so much as a needle's point from the teachings, counsels and admonitions of the Blessed Beauty. Act precisely as is recorded in the Tablets of Tajalliyat (Efulgences), Ishraqat (Splendors), Kalimat (Words), Bisharat (Glad Tidings) and letters. Be kind to all the peoples of the world and among the greatest well-wishers of all religions. Close your eyes to blind prejudice and look with the eye of truth.

7 اما شما از تعالیم و وصایا و نصائح جمال مبارک بقدر سر سوزن تجاوز نمائید بہمان قسم کہ در الواح تجلیات و اشراقات و کلمات و بشارات و مکتایب مشہوت بہمان نوع حرکت نمائید بجمیع ملل عالم مہربان باشید و بجمیع ادیان از اعظم خیرخواہان چشم از تعصب کورانہ پوشید و بنظر حقیقت نظر کنید

- 8 The Blessed Beauty, addressing all humanity, declares: "Ye are all the fruits of one tree, and the leaves of one branch." Mankind is like a tree, and individuals are like leaves, blossoms and fruits. Though some of these three classes may be superior and better, there must be connection, harmony and love among all, so that the entire tree may grow and develop. Therefore, one must be faithful and kind to all humanity.

8 جمال مبارک خطاب بجمیع بشر میفرماید ہمہ بار یک دارید و ثمر یک شاخسار نوع بشر مانند شجر است و افراد بمنزلہ برگ و شکوفہ و ثمر اگر این صنوف ثلاثہ بعضی برتر و بہتر ولی باید در میان کل ارتباط و الفت و محبت باشد تا شجرہ نوع بتامہ نشو و نما نماید لهذا بجمیع نوع انسان باید وفادور و مہربان بود

- 9 Lack of truthfulness and uprightness, and absence of devotion to truth are reprehensible, forbidden and condemned, whether with friend or stranger, loved one or enemy. For untruthfulness and disloyalty in any form are betrayal and wickedness. Do not make the enmity and hostility of certain souls an excuse, and turn not away from that which you are obligated to show - namely love for all souls, kindness to all creation, sincerity toward all humanity, and well-wishing toward all the peoples of the world of whatever nation or religion.

9 عدم راستی و نادرستی و عدم حقیقت پرستی مذموم و مقدوح و ممنوع خواه با آشنا و خواه با بیگانہ خواه با دوست و خواه با دشمن زیرا عدم راستی و خلاف دوستی در ہر صورت خیانت است و شقاوت پس عداوت و دشمنی بعضی نفوس را بہانہ نمائید و از آنچه مکلف بآن ہستید از مودت جمیع نفوس و مہربانی با جمیع خلق و صداقت با کل بشر و خیرخواہی عموم اہل عالم از ہر ملت و مذہب رو برگردانید

- 10 Rather, God willing, may the fifty years of trials and calamities endured by the loved ones of God, and their estrangement

10 بلکہ انشاء اللہ صدمات و بلائی پنجہ سالہ اولیای الہی و غربت و کربت ہدر نرود و

and grief, not be in vain. In this dark world may the light of universal love be diffused, and hatred and enmity be removed from among humanity to the extent possible. May the bond of love and unity so encompass Iran that humanity may become a divine tree bearing fruit. Otherwise, in truth, the human world is fruitless; nay rather, it becomes a cause of shame and gives rise to baseness in every clime and country.

در اینجهان ظلمانی نورانیت محبت عمومیّه منتشر گردد و بغض و عداوت از بین بشر بقدر امکان زائل شود و ارتباط حبّ و یگانگی در ایران چنان احاطه کند که عالم انسانی شجر رحمانی گردد و نتیجه و ثمر بخشد و آلا فی الحقیقه عالم بشری ثمر است بلکه مورث ننگ و سبب ظهور دنائت در هر اقلیم و کشور گردد

- 11 O true friends! Let not what has happened and is happening cause you distress, or make you sorrowful and grieved. This world is like an endless mirage. Life in this mortal realm has no significance. The sea of existence raises a wave and after a few moments becomes smooth and level again, as if nothing had been. Therefore, whether these wanderers remain homeless in some corner for a few days, or hasten from this world to the next, in either case you must turn to the Divine Threshold and supplicate the Most Merciful, that He may enable you to be, in accordance with the teachings and counsels of the Blessed Beauty, brilliant signs of truthfulness, trustworthiness, religion and good intent toward all governments and peoples.

11 ایدوستان حقیقی مبادا از آنچه واقع شده و میشود دلگیر شوید و محزون و دلتون گردید اینجهان مانند سراب بی پایانست زندگانی در این عالم فانی هیچ حکمی ندارد دریای هستی موجی برآرد و بعد از دقیقه‌ئی چند مساوی و هموار گردد کآن لم یکن شیئا مذکورا لهذا این آوارگان خواه ایامی چند آواره در گوشه و زاویه‌ئی ماند و خواه از اینجهان بجهان دیگر شتابد در هر صورت شما توجه بدرگاه احدیت نمائید و تضرع بحضرت رحمانیت فرمائید تا شما را موفق بر آن نماید که بموجب تعالیم و وصایای جمال مبارک آیات باهره صدق و امانت و دیانت و حسن نیت بجمع دول و ملل باشید

- 12 In whatever country you reside, you must, according to the explicit text of the Blessed Beauty, be truthful, trustworthy and well-wishing toward that country's government, and deal with the peoples of that land with the utmost trustworthiness, uprightness and fidelity.

12 در هر مملکتی که هستید بحکومت آن مملکت بنص جمال مبارک باید صادق و امین و خیرخواه باشید و بملل آن اقلیم در نهایت امانت و راستی و درستی رفتار کنید

- 13 O my God, my God! Aid Thy sincere loved ones to act in accordance with the teachings of Baha, to arise to fulfill the counsels of Baha, and to hold fast to the testament of Baha. Enable me and all my loved ones, nay all humanity, to achieve that which Thou lovest and art pleased with, until the ocean of unity surgeth and the tempest of discord in all regions is stilled. O my God, my God! I beseech Thee by all Thy Prophets, Thy Messengers, Thy chosen ones and Thy loved ones, to enable me and all Thy loved ones, nay all Thy creation, to manifest truthfulness, trustworthiness, piety, fellowship and love among all people, to cling to the hem of Thy grandeur, and to be sincere in their faith to Thee in all conditions and circumstances. Verily, Thou art the All-Powerful, the Mighty, the All-Bountiful.

13 الهی الهی آید احبائک المخلصین علی العمل بتعالیم البهاء و القيام بنصائح البهاء و التمسک بوصایا البهاء و وقفنی علی هذا و جمیع احبائی بل کلّ الوری علی ما تحبّ و ترضی حتی یتوجّج بحر الایتلاف و یسکن طوفان الاختلاف فی کلّ الأطراف الهی الهی اسئلک بجمیع انبیائک و رسلک و اصفیائک و اولیائک ان توفّقنی و کلّ احبائک بل جمیع خلقک علی الصّدق و الأمانة و التقوی و الألفة و المحبة بین الوری و التّشبّث بذیل الکبریاء و الخلوص لک الدین فی جمیع الشّئون و الأحوال انک انت المقتدر العزیز الوهاب

- 14 O true friends! Yesterday it became known, and was heard from reliable sources, that my brother Mirza Muhammad-'Ali, besides being the instigator of a document of calumnies, has also made a statement claiming that Baha'u'llah followed a

14 ای دوستان حقیقی دیروز شهرت یافته و از نفوس موثوق شنیده شده که اخوی میرزا محمد علی غیر از آنکه محرّک لائحہ مفتریات بوده بلکه تقریری داده که حضرت بهاء الله طریقتی

path in conformity with the resplendent Law, but 'Abbas Efendi has altered and changed it and violated the Law, and we are in no way associated with him and we disavow him. It has also been heard that the aforementioned brother has fabricated certain writings, attributed them to me, and secretly shows them to various people. Glory be to God! On one hand he calls me a usurper while counting himself the successor of the Blessed Beauty and writes to the friends in all regions, and on the other hand he disavows me. Yet praise be to God, the authorities are not unaware of this point and will inevitably investigate this matter. And although my brother makes such allegations against me, while you know that he himself claims successorship, I have not and will not mention anything but good regarding him before the authorities.

موافق شرع انور داشتند ولی عباس افندی تغییر و تبدیل داده و مخالفت شریعت نموده و ما بهیچوجه با او نیستیم و از او بیزاریم و همچنین شنیده شده اخوی مذکور بعضی نوشته‌ها اختراع نموده و نسبت بمن داده و سرّاً بمن و آن نشان میدهد سبحان‌الله از یک طرف من را غاصب میگوید و خود را جانشین جمال مبارک می‌شمارد و باطراف و اکثاف باحیاً مینگارد و از طرف دیگر تبری میجوید ولی الحمد لله اولیای امور از این نکته غافل نیستند و لابد تحقیق این مطلب را خواهند نمود و هرچند برادر بمن چنین نسبتها میدهد و حال آنکه شما میدانید که خود او دعوای جانشینی مینماید باز من نسبت باو در نزد اولیاء امور کلمه‌ئی جز خیر ذکر نکرده‌ام و نخواهم نمود و

- 15 I have and will continue to entrust all matters to God, and I commit you to God's care.

- 15 امور را تفویض بخدا کرده‌ام و خواهم نمود و شما را بخدا سپردم

INBA16:096, BRL_DAK#0581,
MMK5#012 p.007x, QT105.2.271x,
QT108.144-145x

AB00346

To: Midhatul-Vizarihi, Abdu'llah et al., in Bandar Abbas
Date: 1905 ca.

- 1 Thou seest me, O my God, immersed in the oceans of bewilderment, plunged in the depths of confusion, knowing not how to mention Thee with attributes befitting Thy Most Exalted Threshold and worthy of the Court of Thy never-failing sovereignty. For I behold my weakness, my abasement, my poverty and my neediness. How far is dust from the heights of heaven! How distant is the lowest depth from the supreme zenith! How removed is the weak bird from the soaring eagle in the highest heaven! Nevertheless, my heart desires to arise in Thy praise amidst Thy creation and to call upon Thee with my tongue among Thy creatures. Yet my tongue is weary of speech, my wing is broken from flight, my mind is bewildered from comprehension, and my capacity falls short of true knowledge. I remember Thee while acknowledging my error

1 ترانی یا الهی قد استغرقت فی بحار الحیرة و خضت فی غمار الذّھول و لم ادر کیف اذکرک بنعوت تلیق فی عتبتک العلیا و تنبغی لصدّة ملکک الذی لا ینفی لأئی اری عجزی و ذلّی و فقری و مسکنتی فأین الغبراء من عنان السّماء و این حضيض الأدنی من الأوج الأعلى این البغات من النّسر الطّائر فی الأوج الأسمی مع ذلک یحبّ قلبی ان اقوم بثنائک بین خلقک و ادعوک بلسانی بین بریتک و قد کلّ لسانی عن الکلام و انکسر جناحی عن الطّیران و ذهل عقلی عن الادراک و صغر حدّی عن العرفان و اذکرک مع اعترافی بخطائی عند ثنائک و

in praising Thee, and my inadequacy and lassitude in offering laudations and attributes before Thy Holy Court.

- 2 My Lord! My Lord! Hold me not to account for my transgression, blot out my sins, remove my distress, comfort me in my loneliness, be my companion in my exile. Make me attracted to the remembrance of Thy loved ones, enkindled with the flame of love for Thy chosen ones, with breast expanded in praise of Thy dear ones, and with eyes gladdened by beholding the faces of Thy servants. Thou knowest, O my God, that they have shown me affection through love and have loved me with their hearts. Strengthen their loins through Thy power, reinforce their backs through Thy might. Thou hast sent them the breezes of Thy holiness and perfumed their nostrils with the fragrance of Thy gardens of intimacy.

- 3 O Lord! Cause the springs of inner meanings to flow from their hearts, unveil to their minds the mysteries of Thy words in the Seven Oft-repeated Verses, and guide them to Him Who guides to Thee in the Most Merciful Presence. O Lord! Illumine their eyes with the light of recognition, brighten their consciences with bounty and favor, cause them to speak with proof and evidence, inspire them with words of grace and kindness. Make them guides to Thy creation, trustees of Thy utterance, and protectors of Thy sanctuary. Verily, Thou art the Generous, the Merciful, the Mighty, the All-Bestowing. Verily, Thou art the Powerful, the Mighty, the Chosen One. There is no God but Thee, the Merciful, the Compassionate, the All-Bountiful.

- 4 O ye beloved of God and companions of 'Abdu'l-Baha! What am I to write, and what to say? That which is in my heart and soul is not such as can be expressed in speech or writing; while that which can be so expressed is incapable of elucidating the sensations of my soul and inner being. Wherefore I say: O true friends! Turn ye the mirrors of your hearts in this direction: assuredly the secrets of these hearts will shed their radiance therein, and the traces of this, your ardent well-wisher, will become clear and evident upon their horizons.

- 5 The world is dark; yet bright is the Divine outpouring! This manifold darkness must needs be brightened, and this strait and gloomy world expanded and filled with light. The temple of the world is a lifeless frame: it must be quickened. It is withered: it must be revived and freshened. It is extinguished: it must be set alight. It is the seat of malice: it must be made the dawning-place of love and fidelity. It is the source of estrangement: it must be turned into the axis of oneness. It is the abode of eternal ignominy: it must be made the dawning-place of the light of everlasting glory. The estranged must be converted into friends; the heedless must be made aware;

قصوری و فتوری عند تقدیم الحامد و النعوت
لساحة قدسک

- 2 ربّ ربّ لا تؤاخذنی بزلّتی و امح حوبتی و
اکشف کربتی و آسنی فی وحشتی و رافقتی
فی غربتی و اجعلنی منجذباً بذکر احبائک و
متسرعاً بلطی نار محبة اصفیائک و منشرح الصدر
بالثناء علی اودائک و قریر العین بمشاهدة وجوه
ارقائک و انت تعلم یا الهی بأنهم شفقتونی حیاً و
احبونی قلباً و شدّد لهم بقدرتک ازراً و قوی
بقوتک لهم ظهراً و ارسلت الیهم نسائم قدسک
و عطّرت مشامهم برائحة ریاض انسک

- 3 ربّ تجرّ فی قلوبهم ینایع المعانی و اکشف علی
عقولهم اسرار کلماتک فی السبع المثانی و دلّهم
علی من یدلّ علیک فی المشهد الرحمانی ربّ انر
ابصارهم بنور العرفان و نور ضمائرهم بالفیض و
الاحسان و انطقهم بالحقّة و البرهان و اھمهم کلمة
الفضل و اللطاف و اجعلهم هداة بریتک و
ثقات حدیثک و حماة حماک انک انت الکریم
الرحیم العزیز الوهاب و انک انت القویّ المقتدر
المختار لا اله الا انت الرحیم الرؤف المتان

- 4 ای یاران الهی و یاوران عبدالهّاء چه نگارم و چه
گویم آنچه در دل و جان است بتعبیر و تحریر نیاید
و آنچه عبارت آید احساسات جان و وجدان را
بیان نمایم لهذا گویم که ای یاران حقیقی آیینہء
دل را مقابل نمائید البتہ اسرار این قلوب در آن
دلها جلوه نماید و آثار این مشتاق در آن آفاق
واضح و آشکار گردد

- 5 جهان ظلمانیست و فیض الهی نورانی این ظلمات
را باید نورانی نمود و این جهان تنگ و تار را
باید وسیع و پرانوار کرد هیکل عالم جسم مرده
است باید زنده نمود پڑمرده است باید تر و
تازه کرد افسرده است باید افروخته نمود مرکز
بغضاست باید مطلع حب و ولا کرد مصدر
بیگانگی است باید محور یگانگی نمود معرض
خذلان ابدی است باید مطلع انوار عزّت
سرمدی کرد بیگانگرا آشنائی نمود و غافلانرا
هشیاری داد دشمنان را محبت کرد و مبغضان

the hostile must be cherished; the malicious must be loved. It behoveth one to become a brilliant flame, and a kindled fire of God; to stir the world into motion, and to illumine its horizons. Let the future show what the efforts of the friends will accomplish, and what the sacrifices of the loved ones will achieve!

- 6 'Abdu'l-Baha crieth out, and groaneth and lamenteth: by reason of his remissness his head is bowed in shame; and by reason of his inertness he is sore vexed and saddened. Do ye pray, and humbly and earnestly entreat, that ye may be enabled to render service to the Sacred Threshold, and be assisted to demonstrate your servitude to the Court of Oneness. Each dawn and eventide I fervently and urgently beseech, implore and supplicate "and seek for heavenly assistance" that the Majestic Lord may cause the friends to become guides unto the pathway of the Kingdom. My Lord, truly, is powerful over all things.

را مودّت نمود شعلهء افروخته شد و نار الله الموقده گشت جهان را بحرکت آورد آفاق را روشن نمود تا همت یاران چه نماید و جانفشانی دوستان چه کند

6 عبدالبهاء فریاد برآرد و ناله و فغان نماید و از قصور خویش سر در پیش است و از فتور مگذر و محزون شما دعا نمائید و تضرع و زاری کنید که یخدمت آستان موفق گردید و بعبودیت درگاه احدیت مؤید شوید من در شام و بام و نیاز نمایم و تضرع و ابتهال کنم و طلب تأیید نمایم تا ربّ جلیل یاران را دلیل سبیل ملکوت فرماید انّ ربّی لعلی کلّ شیء قدير

BRL_DAK#0763, MKT1.285b,
AHB_128BE #06-11 p.253x, MJMJ2.054,
MMG2#386 p.432, YHA1.367-368x (2.736)

AB00406

To: *Malmiri, Muhammad Tahir et al., in Yazd*
Date: 1905 ca.

- 1 O servant of the divine threshold! What you had written to Jinab-i-Manshadi arrived, and since for reasons of wisdom I sent him to Egypt, therefore despite great obstacles I have undertaken to reply so that you may know how loving this heart is. In these days correspondence is very difficult and problematic due to current circumstances. Despite this, the utmost effort was made to send this letter, otherwise it would not have been possible since the way is blocked and the path cut off.
- 2 And we, trusting in God and clinging to the hem of His grace, have made our breast a target for the arrow of tribulation. Despite complete sincerity and goodwill and love for all humanity and obedience to and loyalty toward the sovereign and government, we have become the target of calumnies from my brother who, with his associates, submitted to the Ottoman court a severe document filled with every kind of accusation

1 ای بندهء آستان الهی آنچه بجانب منشادی مرقوم نموده بودی رسید و چون نظر بحکمتی ایشانرا روانهء مصر نمودم لهذا باوجود موانع عظیمه من بجواب پرداختم تا بدانی که این دل چه قدر مهربانست این ایام مخیره بسبب امور وارده بسیار سخت و مشکست باوجود این نهایت همت مجری شد تا این نامه ارسال گشت والا ممکن نبود زیرا سبیل مسدود و طریق مقطوع

2 و ما متوکلاً علی الله معتصماً بذیل عنایتہ در مقابل تیر بلا سینه هدف نموده باوجود کمال صداقت و خیرخواهی و محبت بجمیع نوع انسانی و اطاعت شہریاری و دولتخواهی پادشاهی هدف تیر افترای اخوی گشتیم که با عوانان خویش لائحهء شدیدهئی مشحون بہر تہمت و افترائی بدرگاه پادشاهی عثمانی تقدیم نمودند از ہر جهت

and slander. Affairs have become difficult from every direction, but our trust is in the grace of the Forgiving Lord and the justice of the zealous sovereign - whatever God wills. The situation is now very severe.

- 3 The loved ones of God must not falter or fall short, rather steadfastness and firmness are befitting, and trust in the Ever-Living, Never-Dying One. Act according to the teachings and counsels of the Blessed Beauty and become the cause of illumination of the human world, so that the light of truth and the radiance of love may enlighten all hearts and humanity may gain wisdom and become like loving brothers with each other and mix like milk and honey. They should not make religion and faith a cause of hatred and fatigue, nor make belief a source of antipathy in the world. The divine religion is love between people, and truthfulness and trustworthiness and goodwill toward all creation, even compassion for the beasts and birds of sea and land.

- 4 The human world, which is the dawning-place of the All-Merciful, has become an arena of warfare and bloodshed. One makes religion the cause of demolishing every firm foundation, another makes faith and belief an excuse for savagery in the human world, another imagines an illusory homeland and rises up in dishonesty in the name of patriotism, another claims valor and courage and stains his hand with human blood and begins oppression and torment against his fellow man.

- 5 The kind Lord plants the sapling of humanity and over fifteen years nurtures this sapling until it reaches maturity and opens its blossoms and adorns its branches and leaves with fresh fruit. Then man in one hour cuts down a thousand such saplings from root to branch and boasts "I am brave, I am courageous, I am a conquering lion, I am a fierce wolf, I have fame and honor!" Glory be to God! What ignorance is this and what thoughtlessness that what is the cause of shame becomes the source of pride! He destroys the divine foundation and charges forth in the field of oppression and melts the hearts of the helpless and stains the earth with the blood of thousands of innocents and boasts of it! What blindness is this, and what remoteness, and what pride! May God make eyes seeing and ears hearing, and give wisdom to the foolish and make the wise intimate with divine inspiration. Verily He has power over all things.

- 6 In any case, in such a state and affliction and calamity and terror and dread I have undertaken to write this letter so you may know how much I love the true friends, that they may become

امور معسور شده اما اعتماد ما بر عنایت ربّ غفور و عدالت پادشاه غیور است تا خدا چه خواهد حال بسیار شدید است

3 احبای الهی نباید فتور آرند و قصور ورزند بلکه سزاوار استقامت و ثبوتست و توکل بر حقّ لایموت بموجب تعلیم و وصایای جمال مبارک روش و حرکت نمائید و سبب نورانیت عالم انسانی گردید تا نور حقیقت و پرتو محبت جمیع قلوب را روشن نماید و عالم انسانی دانائی یابد و با یکدیگر مانند برادران مهرپرور گردند و چون شیر و شکر پیامیزند دین و مذهب را وسیله بغض و تعبد ننمایند و آئین را علت نفرت در روی زمین نکنند دین الهی محبت بین بشر است و صداقت و امانت و خیرخواهی خلق حتی رحم بر وحوش و طیور بحر و بر

4 عالم انسانی که نظرگاه رحمانیست میدان حرب و ضرب و خونخواری گشته یکی دین را سبب هدم هر بنیان متین نماید و دیگری مذهب و آئین را بهانه درندگی در عالم انسانی کند دیگری وطن موهومی تصور کند و بعنوان وطن پرستی بنادرستی برخیزد و دیگری شهادت و شجاعت عنوان کند و چنگ بخون انسان بیالاید و بر بنی نوع خویش جفا و عذاب آغاز کند

5 خداوند مهربان نهال انسانی بنشاند و پانزده سال بمروار ایام این نهال را پرورش دهد تا ببلوغ رسد و شکوفه بگشاید و شاخ و برگ را بمیوه تر بیاراید در حال انسان در یک ساعت هزار چنین نهال را از بیخ و بن قطع کند و افتخار نماید که من شجیعم دلیرم شیر جهانگیرم گرگ تیزچنگم با نام و ننگ سبحان الله این چه نادانیتست و چه بیفکری که آنچه سبب عار است مدار افتخار است بنیان الهی براندازد و در میدان جفا بتازد و دلهای پیچارگان بگدازد و خاک را بخون هزاران بیگانه بیالاید و افتخار نماید این چه کوریست و این چه دوری و این چه غروری خداوند دیده‌ها را بینا کند و گوشها را شنوا فرماید و پیگردان را هوش دهد و هوشمندانرا همراز سروش فرماید انه علی کلّ شیء قدير

6 باری در چنین حالتی و کربتی و مصیبتی و وحشتی و دهشتی بنگارش این نامه پرداختم تا

the cause of the removal from the world of this hatred and enmity and rancor and hardheartedness and antipathy and opposition. Verily my Lord aids those who strive in the earth for reform and desire naught but prosperity and wish for mankind only success. And verily He has power over all things.

- 7 Convey yearning greetings to Jinab-i-Aqa Muhammad Husayn and also Aqa Muhammad Husayn and say this letter is for all three - let each read it and act according to its counsels and exhortations so that you may draw near to the divine threshold. If there were opportunity, a special letter would have been written to each, but what can be done - this wanderer has absolutely no time and in these days obstacles are beyond count. And upon you be greetings and praise.

بدانی که چه قدر یاران حقیقی را دوست دارم بلکه سبب شوند این بغض و عداوت و کینه و قساوت و کره و مخالفت از جهان زائل گردد انّ ربّی یؤیّد الذّین یسعون فی الأرض اصلاحاً و لا یریدون الاّ فلاحاً و لا یتنون للوری الاّ نجاحاً و انه لعلی کلّ شیء قدير

7 جناب آقا محمد حسین و ایضاً آقا محمد حسین را تحیت مشتاقانه برسان و بگو این نامه بجهت سه گانه است هر یک قرائت نمائید و به نصائح و وصایا رویش و حرکت فرمائید تا در درگاه احدیت مقرب گردید اگر فرصت بود بهر یک نامه‌ئی مخصوص مرقوم میگردید ولی چه چاره که این آواره ابداً فرصت ندارد و در این ایام موانع بی حد و شمار و علیکم التّحیّة و الثّناء

BRL_DAK#0765,

AVK3.196.14x,

QT108.074-075

AB00428

To: Mahmud Furughi, in Khurasan

Date: 1905 ca.

- 1 O cup overflowing with the love of God! Two letters from you arrived one after another, but there hasn't yet been a chance to read them properly. They will be read in the next couple of days and a reply sent. Now in the middle of the night, in the darkness, it occurred to me to write you a letter and pour out my lamentations. For 'Abdu'l-Baha's sense constantly perceives fragrances from all directions. Although sweet fragrances reach from Khorasan, the divine breaths are not spreading with the intensity that they should, or as 'Abdu'l-Baha desires, even though the Blessed Beauty (may my spirit be sacrificed for His loved ones) had a special regard for the friends in Khorasan and distinguished them in His gracious sight. We had hoped that from that East a life-giving breeze would reach the Western clime, and in the blessed days it was close to happening.

1 ای جام سرشار محبة الله دو نامه از شما پی در پی وارد و هنوز فرصت قرائت بجان عزیز حاصل نشد در این دو روزه قرائت گردد و جواب ارسال شود حال در نیمه شب در جنج ظلام بخاطر آمد که بشما نامه‌ئی نگارم و در آن نامه آه و ناله کنم زیرا مشام عبداله‌آ باز دائماً از جمیع اطراف استنشاق روائح نماید هر چند از خراسان رائحه طیبّه بمشام میرسد ولی چنانکه باید و شاید و چنانکه آرزوی عبداله‌آست نفحات قدس در شدت انتشار نیست و حال آنکه جمال مبارک روحی لأحبائه الفداء توجه خاصی باحبای خراسان داشتند و در نظر عنایت ممتاز حال ما را چنان امید بود که از آن خاور نسیم جانپور باقلیم باختر رسد و در ایام مبارک نزدیک بود که چنین گردد

- 2 In any case, what occurred to me in the middle of the night was this: that your honor should, secretly not openly, without ceremony or fame, with perfect wisdom, constantly travel throughout that region and territory from place to place. In each city stay two or three days, meeting the friends privately, encouraging and urging them forward, bringing them to a state of warmth and enthusiasm, conveying news of this love, giving glad tidings of divine favors, making souls detached, turning hearts toward the Abha Kingdom, guiding them to spread the divine fragrances, and directing them to conduct and behavior in accordance with the divine teachings. Let all know that to-day is the day of deeds not words, the time for action not sighs and cries.
- 3 The friends of God in every city must become known for their divine qualities, for their calmness and dignity, patience, kindness, sincerity and truthfulness, goodwill toward all people, pure intentions toward all God's creation, obedience to royal command, and their attraction, enthusiasm, rapture, joy, longing and burning passion. If they are accused of unbelief, if lies are attributed to God, if they say "Did he invent a garden?", if when seeing you they mock, saying "These are confused dreams - nay, he has fabricated it - nay, he is just a poet", if they say "He is surely possessed", if they pronounce you unbelievers and attribute misbelief to you - it does not matter.
- 4 All these events cause the exaltation of God's Word and spread of divine fragrances, on condition that afterwards they admit and acknowledge that in the deeds, words and conduct of these people there can be absolutely no criticism, for they are embodied good for humanity and celestial beings among people. After this testimony let them say "But what use is it when they have abandoned religion?" This saying is very acceptable and beloved and this is how it should be. For if they praise the religion, path and way, it proves the friends are like strangers, of the same state, thoughts and beliefs as the ignorant, and deprived of the gift of this divine age and cycle of the All-Merciful. They must certainly be different in terms of religion, path and way.
- 5 My God, my God! I press my brow to this dusty earth in humility before You and supplication at Your threshold, that You may assist Your servant Furughi to reach the summit of servitude to You, to shine forth through remembrance of none
- 2 باری آنچه در نیمه شب تفکر شد این بنظر آمد که آنحضرت سرّاً نه چهاراً بی کلفت و بی شهرت بکمال حکمت دائماً در آن خطّه و دیار از جائی بجائی مرور و عبور فرمایند در هر مدینه‌ئی دو سه روز اقامت نموده خفیانّه احبّاء را ملاقات نمایند و تشویق و تحریص فرمایند و بحرارت و اشتعال آرند و اخبار این ولا را برسانند و بعنایت الهیه مرده دهند و نفوس را منقطع کنند و قلوب را متوجّه بملکوت ابهی نمایند و بنشر نفحات الله دلالت کنند و بر روش و سلوک و رفتار و کردار مطابق تعالیم الهیه دلالت فرمایند تا جمیع بدانند که الیوم یوم اعمال است نه اقوال وقت میدان است نه آه و فغان
- 3 باید احبّای الهی در هر شهری که هستند در صفات رحمانی و سکون و قرار و بردباری و مهربانی و خلوص و راستی و خیرخواهی عموم اهالی و نیت صالحه بجمع خلق الهی و اطاعت حکم پادشاهی و انجذاب و اشتعال و وله و شغف و شوق و التّهاب مشار بالبنان گردند اگر اسناد کفر بدهند و افتری علی الله ام به جنة گویند و اذا رأوک هل یخذوک الا هزواً ظاهر کنند و قالوا اضغاث احلام بل افتریه بل هو شاعر بر زبان رانند و یقولون انه لجنون گویند و تکفیر کنند و بشرک اسناد دهند ضرر ندارد
- 4 جمیع این قضایا سبب اعلاء کلمه الله و نشر نفحات الله است امّا بشرط آنکه بعد از تکفیر اقرار و اعتراف کنند که در اعمال و گفتار و رفتار این قوم ابدّاً اعتراض نتوان نمود زیرا از برای نوع بشر خیر محسّمند و بین افراد انسانی شخص آسمانی بعد از این شهادت بگویند امّا چه فایده که از دین برگشته‌اند بسیار این قول مقبول است و محبوب و باید چنین باشد چه که اگر ستایش مذهب و مسلک و مشرب نمایند دلیل بر آن است که احبّاء با پیگانگان آشنایند و همحال و با نادانان هم‌سر و هم‌فکر و هم‌اعتقاد و محروم از موهبت این عصر یزدان و قرن رحمن البتّه من حیث المسلک و المذهب و المشرب باید متباین باشند
- 5 الهی الهی اتّی اضع جبینی علی هذا التّراب الاغبر تذلاًّ الیک و تتبلاًّ بین یدیک ان تؤیّد عبدک الفروغی علی البلوغ الی ذروة عبودیتک و الفروغ عن غیر ذکرک و هداية خلقک و تشویق

but You, to guide Your creatures, encourage Your loved ones, and urge Your chosen ones to submission and humility among Your creation, to be enkindled with the fire of Your love, to be moved by breezes from Your gardens, to drink from the stream of Your fountains, to stroll in Your groves, to arise in Your worship, to speak Your proof, establish Your evidence and demonstration, and manifest Your power and dominion. Lord, strengthen him, support him, and perpetuate him in Your Kingdom. Aid him with the hosts of Your inspiration and the armies of Your holy angels. Verily You are the Helper, the Supporter, the Generous, the Merciful.

احبائک و تحریض اصفیائک علی الخضوع و
الخشوع بین خلقک و التسعّر بنار محبتک و
الاهتزاز من نسیم ریاضک و الارتشاف من
غدير حیاضک و التزهة فی غیاضک و القيام
علی عبادتک و النطق ببرهانک و اقامة حججک
و برهانک و اظهار قدرتک و سلطانک ربّ
ایده و شیده و ابده فی ملکوتک و انصره بجنود
الهامک و جیوش ملائکة قدسک انک انت
الموفق المؤید الکریم الرحیم

MMK6#349

AB00548

To: Abu'l-Qasim Bayda, in Yazd

Date: 1905 ca.

- ¹ O God! O mournful and grieving Nazim, what you had written became known and was read with utmost care. This prisoner was filled with increased sorrow from your world-consuming sigh, and immediately upon reading of your grief, began writing this letter. The calamities and trials that have befallen all the friends are known, manifest and evident to all. Indeed any fair-minded person, upon learning of them, would weep tears and join in sighs and cries, wailing and lamenting with restlessness and agitation. This mighty flood reached every foundation and destroyed it, but cast the holy souls into the Most Great Sea of martyrdom. Since these arrows and spears fell upon breasts in the path of the All-Merciful, one must with utmost joy make one's breast the target of these heart-piercing arrows and endure this soul-consuming fire. For days pass away, and comfort, pleasure, safety and ease vanish like a passing shadow, returning to the realm of extinction. The end of every joy is grief and sorrow, the end of every freshness is withering, and the end of every freedom is affliction.

¹ ای ناظم محزون دلتون آنچه مرقوم نموده بودی
معلوم گردید و نهایت دقت قرائت شد این
مسجون را از آه جهانسوزت حزنی افزون حاصل
شد و بمحض قرائت ماتم فوراً بنگارش این
نامه پرداختم و آنچه از مصائب و بلايا بر جميع
احباً وارد جميع معلوم و مشهود و واضحست
و فی الحقیقه هر منصفی چون مطلع گردد با
چشمی اشکبار همدم آه و فغان شود و ناله و
زاری کند و جزع و فزع و بیقراری نماید این
سبیل شدید بهر بنیانی رسید ویران شد ولی نفوس
مقدسه را بدریای شهادت کبری انداخت
و چون این سهام و سنان در سبیل حضرت
رحمن بر صدور واقع باید در نهایت سرور این تیر
جگدوز را سینه هدف کرد و این آتش جانسوز
را تاب و تتحمل نمود چه که ایام در گذر است
و راحت و خوشی و سلامت و آسایش مانند
ظلّ زائل بعالم فنا راجع و نهایت هر خوشی
اندوه و غمست و پایان هر تازگی پژمردگی و
عاقبت هر آزادی آزرده گشت

² ولی نفوس مبارکی که تتحمل هر مصیبتی در
محبت حضرت ربوبیت نمودند و سبیل هدایت

- 2 But those blessed souls who endured every tribulation in love for the Lord and traveled the path of guidance - they shall attain everlasting joy in the end and heavenly delight and gladness. Were it not so, one would consider one's own brow to be a fierce lion, and the polluted would consider themselves the master of the free, and the sparrow of cruelty would call itself the phoenix of faithfulness, and the raven of malice would count itself the nightingale of the highest paradise. This is why tests are the touchstone distinguishing base metal from pure gold, and tribulation and trials are the cause of manifesting faithfulness and unfaithfulness. When I recall the glory of the martyrs' martyrdom, I wish that this deprived one could also partake of that sealed nectar, and this poor one could also receive a portion of that greatest gift.
- 3 You had written that you are engaged in writing a book detailing the tribulations in the Land of Ya. This is very appropriate and fitting - may you accomplish it as you should, God willing. The eloquent poem was read - how moving it was! I hope you will be enabled to achieve even greater.
- 4 In regard to asking forgiveness and reciting prayers on behalf of those souls that have hastened from this world to the next world and have not found the path of guidance, but have evinced great kindness to the friends - you had asked if requesting pardon on their behalf is permissible and beneficial. In this merciful cycle supplication, entreaty, and intercession at the threshold of oneness on behalf of the entire human race is both permissible and beneficial, for this is the cycle of the Blessed Beauty and His mercy to all created things, visible and invisible, is overflowing.
- 5 As for what was written about the evil eye, that is, the striking of the eye which in Arabic is called "the perfect eye" - you had asked whether the evil eye has any effect. There is no such effect in the eye itself, but there is consummate wisdom in the influence and impressions between souls. This is in general, but steadfast and firm souls are protected from this occurrence. And if someone experiences any imagination or effect, they should repeat "Ya Allah'u'l-Mustaghath" ninety-five times.
- 6 Convey the Most Glorious Abha greetings from this servant to the maidservant of God Zahra, the maidservant of God Aqa Bibi, and the maidservant of God Sughra, mother of the martyr Aqa Ali Akbar, and give them the greatest glad tidings so that they may strive more than before in chanting the divine verses
- پيودند آنان پايان شادمانی جاودانی یابند و فرح و مسرت آسمانی اگر چنین نباشد شخص جبین خود را اسد عربین شمرد و آلودگان خود را سرور آزادگان دانند و صعوهء جفا خویش را عنقای وفا گوید و غراب کین خود را بلبل گلشن علین شمرد اینست که امتحان محک معدن مغشوش و ذهب خالص است و مصیبت و بلا سبب ظهور وفا و جفاست و چون علویت شهادت شهیدانرا بخاطر آرم آرزو نمایم که ای کاش این محروم نیز بهرهائی از آن رحیق مختوم میبرد و این یینوا نیز نصیبی از آن موهبت کبری میگرفت
- 3 و مرقوم نموده بودید که مشغول بتحریر کتابی در تفصیل مصیبت ارض یا هستید بسیار مناسب و بجا بلکه انشاءالله چنانکه باید و شاید از عهده برآئید منظومهء بلیغه ملاحظه گردید بسیار مؤثر بود امیدوارم که موفق بر اعظم از آن بگردید
- 4 در خصوص طلب غفران و تلاوت مناجات بجهت نفوسی که از این عالم بآن عالم شتافته اند و وسائل هدایت نیافتند ولی در محبت با دوستان چیزی فرو نگذاشتند سؤال نموده بودید که آیا طلب غفران جائز و برای ایشان مثمر ثمری هست در این دور رحمانی تضرع و زاری و شفاعت بدرگاه احدیت از برای جمیع نوع انسانی جائز و مثمر ثمر زیرا این دور جمال مبارکست و رحمت برای جمیع وجود از غیب و شهود
- 5 و اما در خصوص چشم زخمی یعنی اصابة العين که در عربی عین الکمال گویند مرقوم نموده بودند که چشم شور را آیا اثری هست در چشم چنین اثری نیست ولی در تأثیر و تأثر نفوس حکمتی بالغه موجود این من حیث العموم اما نفوس ثابتهء راسخه مصون از این حادثه و اگر چنانچه نفسی را وهم و تأثری حاصل شد نود و پنج مرتبه یا الله المستغاث بر زبان راند
- 6 امةالله زهرا و امةالله آقا بی بی و امةالله صغری والدهء شهید آقا علی اکبر را از قبل این عبد تحیت ابدع ابعی ابلاغ نمائید و بشارات کبری مرده دهید تا آنکه بیشتر از پیشتر در ترتیل آیات الهیه

and encouraging and urging the precious maidservants of God to love the Beauty of the All-Merciful.

و تشویق و تحریص کنیزان عزیزان الهی بر محبت جمال رحمانی بکوشند

ADMS#151x

BRL_DAK#0745, ANDA#81 p.06x,
MAS2.027x, YBN.013-015, GHA.454x

AB00567

To: Aseyeh Wellesca Dyar, in Washington, DC

Date: 1905 ca.

¹ O thou who hast attained to the truth of that divine Light which is mentioned in the twelfth chapter of the Gospel according to John! My prayer is that it shall ever shed its rays upon thee, so that thou shalt always be in the light. The life of man in this world is short; how quickly he reacheth his appointed term. Therefore, it is incumbent upon every soul to take advantage of the gift of life and to endeavor for whatsoever is the cause of eternal glory.

¹ ای فائز بحقیقت آن نور الهی که در اصحاب دوازدهم یوحنا مذکور امیدوارم که الی الأبد بر تو پرتو افشاند تا همیشه در نور باشی عمر انسان در اینجهان کوتاه زود بانتهای رسد لهذا باید هر نفسی انفاس حیات را غنیمت شمرد و در آنچه سبب عزت ابدیه است کوشد

² Thou hast written about the luminous assembly of Washington. It is the cause of rejoicing, as that assembly is the rose garden of divine mysteries and the most sweet fragrances are wafting therefrom. My prayer is that the friends and maidservants of the Merciful on that assembly may persevere with purity of heart and seek to grow day by day. With every passing moment let them become more luminous, and let the members of that assembly make extraordinary progress at the divine threshold.

² از محفل نورانی واشنگتون مرقوم نموده بودی بسیار سبب سرور شد زیرا آن محفل گلشن اسرار است و رائحه های بسیار خوشی از آن استشمام میشود امیدوارم که بخلوص قلب یاران و اماء رحمن آن محفل استقرار یابد و روز بروز انساع جوید و انا فنا نورانیتش بیشتر گردد و اعضای آن محفل در درگاه الهی ترقیات فوق العاده نمایند

³ If physical health and vitality are expended in the path of the Kingdom, this is most acceptable and beloved. If they are expended for the benefit of all mankind, even though it be a physical benefit, and are the cause of good, this is also acceptable. However, if man's health and wellness are expended in the gratification of selfish desires, the life of the animal, and in evil pursuits, then illness, nay death, is preferable. If thou seekest health, desire health for the sake of service to the Kingdom. I hope that thou wilt obtain keen vision, firm resolve, perfect health, and spiritual and physical energy, that thou mayest drink from the spring of eternal life and be confirmed by the spirit of divine assistance.

³ صحت و سلامت جسم اگر در سبیل ملکوت صرف شود بسیار مقبول و محبوب و اگر در نفع عموم عالم انسانی ولو منفعت جسمانی باشد صرف گردد و سبب خیر شود آن نیز مقبول ولی اگر صحت و عافیت انسان در مشتهیات نفسانی و حیات حیوانی و متابعت شیطانی صرف گردد مرض از آن صحت بهتر بلکه موت مرخ بر آن حیات اگر چنانچه طالب صحتی صحت را بجهت خدمت ملکوت بخواه امیدوارم که بصیرتی کامل و عزمی صارم و صحتی تامه و قوتی روحانی و جسمانی حاصل نمائی تا از سرچشمه زندگانی ابدی بنوشی و بروح تأیید الهی موفق گردی

- 4 Say to Dr. Van Durren (sp?): "If thou scatterest pure seeds in a soil that is depleted and full of weeds, that pure seed will be wasted. Come then and scatter that seed in a soil that is rich and full of potential, that it may grow, become green and verdant, and yield a bountiful harvest."
- 4 بدکتر واندورن بگو که تخم پاک می افشانی ولی آن زمین پر از گیاه بیفائده و خس و خاشاکست لهذا آن تخم پاک هدر می رود پس بیا در زمین پاک شیرین پر قوت آن تخم را بیفشان تا انبات گردد و سبز و خرم شود و توده توده خرمنها تشکیل گردد
- 5 Send my greetings to Miss Ursula Simon (sp?), and say: "The Sun is shining in its meridian splendor, but a surface facing it must be like a mirror. The more polished and refined it is, the more fully it will reflect its light."
- 5 بمیس یورسولا شمان تحیت من برسان و بگو آفتاب در نهایت اشراقست ولی صفحهء مقابل باید آئینه باشد هر چه لطیفتر و صافی تر است انوار بیشتر بتابد
- 6 Send my fervent greetings to Mr. James, and say: "Let not the time of opportunity slip from thy hand. This is the season of spring and the bounty of heaven is raining upon the earth. Trees and flowers are growing and blossoming. As much as thou art able make thou an effort that through this everlasting outpouring and sprinkling of the clouds of divine favor thou mayest grow and flourish like unto a tree bearing fruit of the utmost freshness and delicacy."
- 6 بمجناب مستر جیمس تحیت مشتاقانهء من برسان و بگو وقت فرصت را از دست مده موسم بهار است و فیض آسمان بر زمین میرسد و باغ و گلستان در نشو و نما تا توانی بکوش که از این فیض ابدی و رشحات سبح موهبت الهی مانند شجره پرثمر بنهایت طراوت و لطافت نشو و نما نمائی انتهی
- 7 That state of matter which is the cause of the equilibrium and perfection of the body is that perfect and balanced nature obtainable through the composition and mixture of the elements. It is physical and not spiritual. But the intellect, which discovereth the realities of things, is a spiritual nature and is not physical. Therefore, the animal is deprived of it, for it is specialized to man. The animal is able to perceive sensible realities, but man is able to perceive intelligible realities. It is evident then that the intellect is a spiritual faculty and not a physical one.
- 7 آن مادهءیکه سبب اعتدال و کمال جسد است آن طبیعت تامهء معتدله است که از ترکیب و امتزاج عناصر حاصل شده است جسمانیست نه روحانی اما عقل که مدرک حقایق اشیاست آن کیفیت است روحانی نه جسمانی لهذا حیوان از آن محروم و اختصاص بانسان دارد حیوان احساس حقائق محسوسه نماید اما انسان احساس حقائق معقوله کند پس معلوم شد که عقل یک قوهء روحانیه است نه جسمانیه
- 8 The Holy Land at this time is not at peace; therefore thy presence here is pledged for another time. Strive night and day to serve the Cause of God. This is the same as visiting the holy places, and the same as meeting all the friends of God and the maidservants of the Merciful. Give my greetings with complete love to each one of the friends.
- 8 ارض مقدس در این ایام راحت نیست لهذا حضور به ارض اقدس را مرهون بوقتی دیگر نمائید و در خدمت امر الله شب و روز بکوشید این عین زیارتست و نفس ملاقات جمیع یاران الهی و اماء رحمان را فرداً فرداً بکمال محبت تحیت من برسان
- 9 May that blessed name which thou cherishest be thine forever and be the cause of thy spiritual progress. That name is Asiyyih, which is the name of the daughter of 'Abdu'l-Baha. I have given this blessed name to thee. Be glad therefore and rejoice, and act with perfect joy and attraction, that thou mayest be the exemplar of such a gift.
- 9 آن اسم مبارکی که خواستی تا ابدالآباد با تو باشد و سبب ترقیات روحانیه گردد آن اسم آسیه است که نام والدهء عبدالهاست این نام مبارک را بتو دادم پس در نهایت سرور و حبور باش و بکمال طرب و انجذاب پرداز که مورد چنین عنایتی شدی

10 Send the enclosed letter to Mr. James.

TAB.206-209, BWF.376-376x, COC#1042x, LOG#0377x, BSC.483 #923-924x, BNE.114-115x, VUJUDE.158x

10 مکتوب جوف را بمستر جیمس برسان

BRL_DAK#0952, VUJUD.121.01x

AB00636

To: Nush (Bombay) et al.

Date: 1905 ca.

1 O spiritual friends of 'Abdu'l-Baha! The honored Za'ir Nush, of enlightened mind, has prostrated himself at the Sacred Threshold in the circling path of divine inspiration. He remembered each of the friends and with heart and soul supplicated the Court of the Divine Unity that all may be assisted to achieve what is befitting and worthy in this day. He also mentioned you in the presence of this servant of the divine threshold and requested these lines be written to bring joy to hearts.

2 O divine friends! For one thousand three hundred years the Persians bore a heavy burden. At times they were bound in chains, at times they wandered in distant lands. Sometimes they fell into prison in utmost abasement, sometimes they were homeless and far from their native land. They endured every cruelty and bore every torment until the darkness of humiliation and abasement reached its end and the light of eternal glory dawned from the horizon of hopes.

3 Now it is the will of the merciful Lord to transform that thousand-year abasement and humiliation into glory and nobility, and to compensate for what was lost. The glance of favor has encompassed all and grace and mercy have been perfected. That wandering people has become the object of divine compassion and the reality of heavenly bounty has taken form.

4 Therefore the Persian friends must arise to serve the Cause of God among the people with such righteousness and truthfulness that all humanity becomes intoxicated from the overflowing cup of the love of God, and they must perfume those regions with the sweet fragrance of the knowledge of God. They must lay the foundation of heavenly counsel and impart divine

1 ای دوستان جانی عبدالهآ جناب زائر نوش پرهوش در مطاف سروش سر باستان نهاد و دوستانرا یک یک پخاطر آورد و به جان و دل تضرع بدرگاه احدیت نمود که کل را بآنچه امروز لایق و سزاوار است موفق فرماید و در نزد این بنده درگاه الهی نیز یاد شما نمود و خواهش تحریر این سطور کرد تا سبب انشراح صدور گردد

2 باری ای یاران الهی فارسیان هزار و سیصد سال در زیر بار گران بودند گاهی اسیر زنجیر گشتند و گهی آواره کشور بعید شدند گهی در نهایت ذل و هوان زندان افتادند و گهی بی سر و سامان و دور از خائمان شدند هر جفائی تحمل نمودند و هر عذابی را اصطبار کردند تا آنکه تاریکی ذلت و خواری منتهی شد و پرتو عزت ابدی از مطلع آمال طلوع نمود

3 حال خداوند مهربانرا اراده چنان که آن ذلت و خواری هزار ساله را به عزت و بزرگواری تبدیل نماید و تلافی مافات شود نظر عنایت شامل شد و فضل و رحمت کامل آنخزب آواره بلحاظ رحمانیت منظور گشت و حقیقت موهبت تجسم نمود

4 پس باید یاران فارسی به درستی و راستی چنان در میان خلق بخدمت حق برخیزند که از جام لبریز محبت الله جمیع خلق نشئه انگیز گردند و برائحه معطره معرفت الله آن آفاق را مشکبیز نمایند اساس پند آسمانی بنهند و تعالیم یزدانی بدهند و به روش و سلوک رحمانی قیام کنند و در کمال شور و وله و شوق و شغف و وجد و طرب شب

teachings. They must arise with a spiritual manner and conduct, and night and day raise the cry of "O glad tidings!" and "O joy!" with the utmost enthusiasm, rapture, ecstasy and delight - for praise be to God, the horizon of Iran has become the dawning-place of the Sun of Truth and the land of the Persians has been illumined.

- 5 Though for a time the lamp was extinguished, praise be to God, the world-illumining Sun has risen and shone forth. Though the spring water had sunk away, praise be to God the ocean has surged forth. The wonder is that the wandering Persians in that region are still asleep and have not awakened or become conscious. Soon East and West will raise the cry of "Ya Baha'u'l-Abha" and all regions will sanctify the realm of Iran, and all peoples will glorify the Persians, for the Sun of Truth shone forth from that horizon and the divine call was raised from that clime.

- 6 How great the eternal glory for that land and territory! How intense the felicity for the people of that region - if they know its worth and drive forward the steed of endeavor in this field! How often does lasting fortune come to one's door and knock, but the householder in ignorance drives away that guest.

- 7 Would that the ancient Persians of India would lift their heads from the pillow of heedlessness and count these days as precious, carrying out what befits this age! Then they would observe that this is the time of joy, the season of success, and the luminous age of the Lord God.

- 8 And upon you be greetings and praise.

و روز نعرهٔ یابشری و یاطوبی بلند کنند که الحمد لله افق ایران مطلع شمس حقیقت شد و کشور فارسیان روشن گردید

5 هر چند مدتی بود که چراغ خاموش شده بود الحمد لله مهر جهان افروز طلوع و سطوع فرمود و هر چند آب چشمه فرو رفته بود ولی ستایش خداوند را که دریا بجوش آمد عجب در اینست که فارسیان آواره در آن نگاره هنوز در خوابند و بیدار نگشتند و هشیار نشدند عنقریب شرق و غرب نعرهٔ یابهاء الابهی بلند کند و جمیع اقالیم کشور ایران را تقدیس نماید و جمیع امم فارسیان را تجید کنند زیرا شمس حقیقت از آن افق درخشید و ندای الهی از آن اقلیم بلند شد

6 زهی عزّت جاوید از برای آن بوم و بر و زهی سعادت شدید از برای اهل آن دیار اگر قدر بدانند و سمند همت در این میدان برانند چه بسیار که دولت پایدار بدر خانه آید و در بگوید ولی صاحب خانه از نادانی آن مهمانرا براند

7 ای کاش فارسیان قدیم هندوستان سر از بالین غفلت بر میداشتند و این ایام را غنیمت میشمردند و آنچه سزاوار این روزگار است مجری میداشتند پس ملاحظه مینمودند که وقت شادمانیست و هنگام کامرانی و عصر نورانی حضرت یزدانی

8 و علیکم التّحیّة و التّناء

MMK3#264 p.188, YARP2.201.1 p.191,
PPAR.172

AB00631

To: *Mirza Abdu'l-Baha, in Bushruiyih*

Date: 1905

- 1 O you who are firm in the Covenant! The candle of the Covenant, to the chagrin of the hypocrites, has illumined the horizons with the radiance of servitude, and the fame of the Blessed Beauty's greatness has caused such commotion in the world that the foundations of nations are shaken. The cry of woe rises from all peoples, and the wail of despair from the ignorant reaches the ears of East and West. The power of the Blessed Cause has manifested with such brilliance that it has become evident to all horizons, and all peoples and nations acknowledge and confess the greatness of the Cause of God.
- 2 Were it not for the blows of the haughty party, today the realm of possibility would have become entirely the Most Exalted Paradise and the Abha Garden. But the negligent ones, unaware of the cup whose mixture is camphor, imagined they could invert the banner of the Covenant and disappoint the saved communities. They have spread rumors among tongues and mouths and arranged fabrications, so that by these means they might darken the light of the divine Sun of the Covenant and mix the cup of the Covenant's "Am I not?" with the bitterness of violation.
- 3 Alas! Alas! Christ (may my spirit be sacrificed for Him) had but a few souls under His shadow at the time of His ascension, and after His ascension all the kings of the world, philosophers of nations, tribal sages and religious scholars arose to demean Him. Yet eventually all the exalted banners of the various nations were inverted and Christ's banner waved upon the highest mountains. Now, praise be to God, through the aid and favor of the Blessed Beauty and His grace and bounty, hundreds of thousands of souls are gathered under the banner of the Covenant. I swear by the Educator of the seen and unseen that it is witnessed that the descendants of the negligent ones consider their lineage a disgrace and disavow their forebears, just as Ikrimah disowned his father Abu Jahl and Khalid ibn al-Walid distanced himself from Walid.
- 4 These foolish ones have imagined that the power of God's Covenant is human power and that the foundation of the Testament is like the decrepit buildings of the material world. Therefore, with the utmost intrigues and schemes they contemplate
- ای ثابت بر پیمان شمع میثاق رغماً لاهل النفاق پرتو
عبودیتش آفاق را منور نموده و صیت بزرگواری
جمال مبارک چنان ولوله در عالم انداخته که
ارکان امم در تزلزل افتاده فریاد واویلا از جمیع
ملل عالم بلند است و نعره وادینا از جاهلان
گوش زد شرق و غرب است قوت امر مبارک
چنان جلوه‌ئی نموده که مسلم آفاق گشته و جمیع
طوائف و امم معترف و مقرر بعظمت امر الله
شده
- 2 اگر لطمات حزب غرور نبود اليوم عرصه
امکان سرتاسر گلشن اعلی گشته و جنت ابدی
گردیده ولی اهل فتور غافل از کأس مزاجها
کافور گان چنان نمودند که میتوان علم میثاق
را منکوس نمود و امم ناجیه را مأیوس کرد
اراجیفی در السن و افواه انداخته و مفتریاتی
ترتیب داده تا باین وسیله نور آفتاب عهد الهی را
ظلمانی نمایند و جام الست میثاق را بتلخی نقض
مشوب کنند
- 3 هیات هیات حضرت مسیح روحی له الفداء در
وقت صعود نفوس معدودی در ظلشان موجود
و بعد از صعود جمیع ملوک عالم و فلاسفه امم
و حکمای قبائل و علمای طوائف قیام بر توهین
آنحضرت نمودند و عاقبت جمیع اعلام مرتفعه
ملل متعدده منکوس شد و علم حضرت مسیح
بر اعلی الجبال موج زد حال الحمد لله به عون و
عنایت جمال مبارک و فضل و موهبتش صد
هزاران از نفوس در ظل علم میثاق محشور قسم
بمربی غیب و شهود که مشهوداً ملاحظه میشود
که سلاله اهل فتور نسبت خویش را ننگ
شمرند و تبری از آباء و اجداد کنند چنانکه عکرمه
پسر ابی جهل از پدر بیزار شد و خالد ابن ولید
از ولید در کنار گشت
- 4 این بیخردان چنان گمان نموده‌اند که قوه میثاق
الهی قوه بشریست و بنیان عهد چون ابنیه
پرفتور عالم عنصریست لهذا بکمال دسائس و حیل
در فکر تخریب اساس الهی هستند سبحان الله

destroying the divine foundation. Glory be to God! The might of Aurelian, the great Emperor of Rome, proved incapable of resistance - yet these miscreants wish to resist! Take heed, O people of insight!

- 5 The ultimate dominion, rebellion, violation, intrigues and schemes of the haughty party will be that they spill these few drops of 'Abdu'l-Baha's blood and cause Him to be freed from this narrow, shameful world to soar in the presence of the Most Great Mercy under the shadow of the Abha Kingdom. My Lord! Hasten that time and let me drink that cup brimming with Your ancient wine, and grant me the sweetness of that manifest victory, and crown me with the diadem of that great bounty. Oh, how I long for that station! Oh, how I thirst for that Living Spring! Those who have acted unjustly shall soon know what fate awaits them.

- 6 And yet the persistence of 'Abdu'l-Baha's elemental body is their mighty fortress, as every wise one can testify. Now they are caught in a rabbit's sleep; soon they shall awaken, but it will avail them nothing of the truth.

- 7 If the means of pilgrimage become available for Master Muhammad-Javad, Aqa Mirza Nasru'llah and Mulla Ghulam-Husayn to come with the utmost joy and spirit and return, and the duration of stay in the Holy Land is nine days, they have permission to return at the end of this period. And upon them be the Glory!

SW_v12#14 p.235-236, CUPAB.012-013x

قوت اورلیان امپراطور اعظم رومان عاجز از مقاومت شد این بدپوزان میخواهند مقاومت نمایند فاعتبروا یا اولی الابصار

5 نهایت تسلط و تمرد و تہتک و دسائس و حیل حزب غرور این خواهد بود کہ این چند قطره دم عبدالہاء را ہدر دهند و سبب شوند کہ از این عالم تنگ پرنگ رہائی یافتہ بجوار رحمت کبری در ظل ملکوت اہی پرواز نماید ربّ قربّ ذلک الحین و اسقنی تلک الکأس الطائفة برحیقک القدیم و اذقنی حلاوت ذلک الفوز المبین و توّجّی باکلیل ذلک الفضل العظیم فواشوق لذلک المقام و واطمائی لذلک المعین الحیوان و سیعلم الذین ظلموا ایّ منقلب ینقلبون

6 و حال آنکہ بقای جسم عنصری عبدالہاء حصن حصین ایشانست و ہر دانائی شاهد بر این مدعاست حال بخواب خرگوشی گرفتارند عنقریب بیدار خواهند شد لکن لایسمن و لایغنی من الحقّ شیئا

7 جناب استاد محمد جواد و جناب آقا میرزا نصراللہ و جناب ملا غلامحسین را اگر اسباب زیارت مہیا کہ بکمال روح و ریحان حاضر شوند و مراجعت نمایند و مدت اقامت در ارض مقدس نہ ۹ روز است در انتہای ایندت معاودت نمایند اذن دارند و علیہم الہاء

MMK6#360

AB10703

To: Charles Mason Remey, in Washington, DC

Date: 1905 ca.

- 1 O God! Grant Washington happiness and peace. Illuminate that land with the light of the faces of the friends, make it a paradise of glory, let it become the envy of the green gardens of the earth. Help the friends, increase their number, make their hearts sources of inspiration and their souls dawning-points of

1 پروردگارا واشنگتون را سعادت و شگون بخش آن خطّہ و دیار را بپرتو روی یاران پرانوار کن و آن سرزمین را بہشت برین نما و آن تراب غبرا را رشک گلشن خضرا کن دوستانرا مدد فرما و بر عدد بیفزای قلوبرا مہابط الہام کن و نفوس را

light. Thus may that city become a beautiful paradise and fragrant with the fragrance of musk.

مشارق انوار نما تا آن اقلیم جنت النعم شود و آن کشور مانند مشک اذفر معطر و معبر شود

- 2 O thou who art firm in the Covenant! Great joy was obtained in learning of the harmony and love of the friends. Communication with the friends of various parts is one of the greatest means of spreading the fragrances.

2 ای ثابت بر میثاق از اتحاد و محبت احبّان نهایت مسرت حاصل شد مخیره با احبای اطراف از اعظم وسائل نشر نفحاتست

- 3 It will be beneficial if some of the friends gather in the place adjoining Washington where during the summer season the maid-servant of God, Mrs. Barnitz will go, provided that it will not give rise to any disturbance. We must be considerate lest it cause a "sensation" among the people, for some people are weak and should be treated very gently. However the gathering of some of the friends there would be a cause of enkindling the Fire of God and the organization of a Baha'i meeting will be harmless.

3 محلّ قریب به واشنگتون که موسم تابستان امة الله مسیس بارنیتی بآنجا میروند اگر سبب ضوضاء نشود و علت تعرض اعدا نگردد اجتماع بعضی از احبّا در آنجا موافق زیرا باید قدری ملاحظه نمود که ضوضاء خلق بلند نشود زیرا ناس ضعیفند باید مدارا کرد در هر صورت اجتماع بعضی از احبّا در آنجا سبب اشتعال نار محبت الله است و محفل بهائی اگر در آن تشکیل شود ضرری ندارد

- 4 Every week two or three of the Washington friends should go to Baltimore and endeavor to help and encourage the friends there.

4 همچنین در هر هفته دو سه نفر از احبای واشنگتون باید به بالتیمور روند و سبب تشویق و تحریص احبای آنجا گردند

- 5 As to the seven qualifications of which you have asked, they are as follows:

5 اما هفت صفات که بیانش را خواسته بودید اینست :

- 6 1. Knowledge: One must attain the knowledge of God.

6 اوّل عرفانست باید که انسان بمعرفت الله فائز گردد

- 7 2. Faith

7 و ثانی ایمانست و

- 8 3. Steadfastness

8 ثالث استقامتست و

- 9 4. Truthfulness: Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness progress and success in all the worlds of God are impossible for a soul. Once this holy attribute is well established in man, all the Divine qualities will also be realized.

9 رابع صدقست زیرا راستی اساس جمیع فضائل عالم انسانیست و جز راستی از برای نفسی در جمیع عوالم الهیه نجات و فلاح محالست و این صفت مقدسه چون در انسان تمکّن یابد جمیع صفات رحمانیه تحقّق جوید

- 10 5. Faithfulness: And this is one of the greatest Divine attainments.

10 پنجم امانتست و این از اعظم موهبت رحمانی

- 11 6. Fidelity: This is also a beautiful trait of the heavenly man.

11 ششم وفاست این نیز از احسن شیم انسان آسمانیست

- 12 7. Evanescence and humility: That is to say man must become evanescent in God - must forget his own selfish conditions that he may thus arise to the station of sacrifice. It should be to such a degree that if he sleeps it should not be for pleasure but to rest the body in order to do better, to speak better, to explain more beautifully, to serve the servants of God and

12 هفتم محویت و فناست یعنی انسان باید بکلی فانی در حق شود جمیع شئونش را فراموش کند تا بتواند در مقام فدا قیام نماید بقسمیکه اگر بخواب رود بجهت استراحت بدن نباشد بلکه محض اینکه جسم از کسالت درآید تا بهتر نطق کند و

to prove His truth. When he remains awake he should seek to be attentive, serve the cause of God and sacrifice his own stations for those of God. When he attains to this station, the confirmations of the Holy Spirit will surely reach him and a man with this power can withstand all who inhabit the earth.

خوشر بیان نماید و بخدمت عباد الرحمن پردازد و اقامهٔ براهین الهی فرماید و اگر بیدار ماند باید هشیاری جوید و بخدمت امر الهی پردازد و جمیع شئونش در شئون حق فانی گردد چون باین مقام رسد تأییدات روح القدس احاطه کند و انسان باین قوت جمیع من علی الأرض را مقاومت نماید

13 In regard to children, you have written that it is decided to train them in the teachings of God from childhood. This thought is very acceptable.

13 در خصوص اطفال مرقوم نموده بودید که قرار بر این شده است اطفال از صغر سن بتعالیم الهی تربیت شوند این فکر بسیار مقبول

14 Give greetings and praise to all the friends of God and His maid-servants.

14 جمیع احباب الهی و اماء رحمان را تحیت و ثنا برسان

15 O Lord! Make this youth radiant and confer Thy bounty upon this poor creature. Grant him knowledge and bestow upon him new confirmations every morn, that he may remain protected and guarded from every sin under Thy shelter and arise to serve Thy Cause. May he guide the wayward, lead the wretched, free the captives and awaken the heedless, that they may become familiar with Thy remembrance and praise. Thou art the Mighty, the Powerful.

15 مناجات ای پروردگار این نوجوان را نورانی کن و این بی‌نوا را نوائی بخش و آگاهی عطا فرما و در هر صبحگاهی مدد جدیدی بخش تا در پناه تواز هر گاهی محفوظ و مصون ماند و بخدمت امرت پردازد گمراهان را هدایت فرماید و بیچارگان را دلالت کند اسپران را آزاد نماید و غافلان را بیدار کند و به یاد و ذکرت دمساز شوند تویی مقتدر و توانا

BRL_ATE#111x, BSW#14.24x, BSW#15.17x, BRL_CHILD#14x, BPRY.254x, TAB.459-460, BWF.384-384x, ADJ.026x, COC#2052x, COC#2235x, BSC.452 #828x, PN_various p012x, BSTW#402x

BRL_DAK#0186, HUV2.008x, BNEP.101bx, MMJA.030x

AB00760

To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said
Date: 1905 ca.

1 O steadfast and firm one! The events here continue as before. The commission has returned. There were several matters which they investigated here and prepared a report that they will present in the great city. We shall see what results it yields. However, certain strangers who had the utmost corrupt association with Mirza Muhammad Ali interfered greatly in affairs and made tremendous calumnies and accusations, though they were entirely baseless. In any case, since peace of mind has been completely removed in this land and each day brings fresh accusations and new calumnies, therefore we are sending each of the friends who can go to those regions, for in

1 ای ثابت راسخ حوادث اینجا بر وجه سابقست هیئت مراجعت نمودند مسائل چندی بود که در اینجا تحقیق کردند و راپورتی ترتیب دادند و در مدینهٔ کبیره تقدیم خواهند نمود تا چه نتیجه بخشد ولی نفوسی از پیگانگان که با میرزا محمد علی نهایت ارتباط فساد داشتند در امور بسیار مداخله نمودند و مفتريات و بهتان عظیم زدند و حال آنکه قطعاً اصل نداشت باری چون در این دیار راحت افکار بکلی زائل و هر روز اقترائی تازه و بهتانی جدید در کار لهذا هر یک

those parts none dare make false accusations and calumnies. At present, we have no trust here except in the justice of His Imperial Majesty the Sultan, and our confidence lies in the truth-seeking nature of the honored center of the Sublime State. Glory be to God! The esteemed investigating commission secretly sought information and inquiries from the instigators of corruption and the notorious ill-wishers of these servants, and it is evident what they must have said. Yet they never sought a single word from these wanderers in the desert of the love of God. However, all affairs are in the hand of the Ancient and Omnipotent One. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Assuredly whatever is destined is the essence of wisdom and the cause of success and prosperity for souls that are serene, content and well-pleasing.

- 2 In any case, we have taken our lives in our hands in the path of God and will sacrifice them for that Kind Beloved. This is our ultimate hope and desire. The friends must show the utmost steadfastness and firmness and act according to the counsels and exhortations of Baha'u'llah. They must be truthful and kind to all the peoples of the world, deal with all humanity with pure intent, absolute benevolence and heartfelt love, be sincere and well-wishing toward all the governments of the world, and, in accordance with Baha'u'llah's testament, never interfere in political matters - indeed, not even discuss them. They must occupy themselves with the improvement of character, the acquisition of spirituality, and the partaking of the lights of divine mercy. They must be well-wishers even to the ill-wishers, trustworthy to enemies, kind to the unkind, and show goodness to those of evil nature. They must respond to falsehood with truthfulness, so that they may truly deal with all creation in friendship, uprightness and truth-seeking, become the cause of peace and reconciliation for all humanity, and bring about the welfare and security of mankind. They must not look to the worthiness of souls, but rather act according to the counsels, exhortations and teachings of the Center of divine mercy. Convey to all the divine friends the most glorious and sublime greetings.

- 3 In these days, since affairs are in confusion, there has been disorder and disruption in the sending and receiving of papers. Mr. Siyyid Taqi and Mr. Mirza Jalal, and especially the Afnan, have shown the utmost sacrifice, as have others. God willing, when this dust settles all affairs will be accomplished with perfect order. Send the enclosed telegram to America immediately.

از احباً ممکن بآنصفحات ارسال میشود زیرا در آنصفحات کسی را جرأت افترا و بهتان نه حال ما اعتمادی در اینجا جز بعدالت اعلیحضرت سلطان نداریم و اطمینان ما بحقیقت جوئی مرکز محترم سلطنت سنیّه است سبحان الله هیئت جلیله تفتیشیه از محرکین فساد و بدخواهان مشهور این عباد سرّاً استفسار و استعلام نمودند و این معلومست که آنان چه گفته اند اما از این سرگشتگان صحرائی محبت الله ابداً کلمه ئی استفسار ننمودند ولی امور در ید قدرت حیّ قدیر است یفعل ما یشاء و یقدر ما یشاء و البتّه آنچه قدر مقدور است عین حکمت است و سبب فوز و فلاح نفوس مطمئنّه راضیه مرضیه

2 باری ما در سبیل الهی جان در دست گرفته و نثار راه آندلبر مهربان خواهیم اینست نهایت آمال و آرزوی ما احباً باید در نهایت ثبوت و استقامت باشند و به نصائح و وصایای حضرت بهاءالله عمل نمایند بجمع ملل آفاق صادق و مهربان باشند و بتمام بشر به حسن نیت و خیرخواهی محض و محبت قلبیه معامله کنند و بجمع دول عالم صادق و خیرخواه باشند و در امور سیاسیه بموجب وصیت حضرت بهاءالله ابداً مداخله نکنند بلکه مکالمه نمایند مشغول به تحسین اخلاق و اکتساب روحانیت و استفاضه از انوار رحمانیت گردند حتی بدخواه را خیرخواه باشند دشمن را مؤتمن گردند بدگو را دلجوئی کنند و بدخو را نیکوئی نمایند کاذب را بصداقت مقابله کنند تا فی الحقیقه با جمیع خلق به دوستی و راستی و حقیقت پرستی معامله نمایند سبب صلح و آشتی عالمیان گردند و صلاح و سلامتی آدمیان شوند نظر باستحقاق نفوس نکنند بلکه بموجب وصایا و نصائح و تعالیم مرکز رحمانیت حرکت نمایند جمیع یاران الهی را تحیت ابدع اعلی ابلاغ دارید

3 در اینروزها چون امور مشوش است لهذا در ارسال و مرسول اوراق فتور و اغتشاش حاصل جناب آقا سید تقی و جناب آقا میرزا جلال علی انخصوص افنان در نهایت جانفشانی و همچنین دیگران انشاءالله اگر این غبار ساکن شد جمیع امور در نهایت انتظام انجام یابد تلغراف جوف را سریعاً به امریکا بزنید

4 'Abdu'l-Baha 'Abbas

ع ع 4

5 New York, Mr. Dodge and other friends: Unconfirmed publications are absolutely not permitted. The resulting difficulties are too numerous.

5 نیویورک مستر دوج و سائر احباء نشریات غیرمصدقہ ابداً جائز نہ مشکلات حاصلہ اکثر از آنست

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QT108.073x

AB02483

To: Hands of the Cause of God, in Tihiran

Date: 1905 ca.

1 O ye Hands of the Cause! According to reports received, His Imperial Majesty—may God perpetuate his sovereignty—has, of his own volition and with sincere intention, resolved to establish just laws, deliver Iran from chaos and disorder, and lay in that desolate realm the foundation of complete civilization. These sacred intentions of His Imperial Majesty are truly worthy of gratitude and deserving of the appreciation of all his subjects. Should this momentous matter, which is among the most important of all affairs, be established and promoted, there is no doubt that Iran will soon become prosperous and flourishing, and its honored people will progress day by day in modern advancements and ascend to the highest degrees of success and prosperity.

1 حضرات ابادی از قرار اخبار موروده اعلیحضرت شہریار خلد اللہ ملکہ بصرافت طبع و طیب خاطر ارادہء صادقہ فرمودہ اند تا وضع قوانین عادلہ فرمایند و ایران را از ہرج و مرج نجات بخشند و اس اساس مدنیت کاملہ در آن اقلیم ویران تأسیس فرمایند این نوایای مقدسہء اعلیحضرت تاجداری فی الحقیقہ سزاوار شکرانیت است و شایان ممنونیت جمیع رعیت اگر این امر مهم کہ از اعظم مہام امور است تأسیس یابد و ترویج پذیرد شبہہئی نیست کہ عنقریب ایران معمور و آبادان گردد و ملت محترمه در ترقیات عصریہ روز بروز تدرج کند و باعلی مراقی فلاح و نجاح صعود نماید

2 Therefore, all the friends must pray day and night for the success of His Imperial Majesty, the just Sovereign, and earnestly desire with heart and soul the execution of the sacred purposes of that loving monarch. Likewise, in gratitude for these favors, they must arise with utmost sincerity, trustworthiness and goodwill, so that the kind Shepherd may find his flock in the meadow of eternal glory in perfect rest and tranquility. This bounty will be manifested when all subjects comprehend the benevolent intentions of the just Shepherd and do not fall short in rendering outstanding services as enjoined by the decisive texts, and increase their awareness day by day until the lights of civilization, like the rays of dawn, illumine the horizons of the country.

2 لهذا باید جمیع یاران شب و روز بدعای موفقیت اعلیحضرت شہریار عادل پردازند و بہ جان و دل آرزوی اجرای مقاصد مقدسہء آنسرور مہربان کنند و همچنین بشکرانہء این الطاف بکمال صداقت و امانت و خیرخواہی قیام نمایند تا آنکہ راعی مہربان اغنام رعیت را در چمنگاہ عزت ابدیہ در نہایت راحت و آسایش یابد و این مہبت وقتی جلوه نماید کہ کافہء رعیت بمقاصد خیریہء شہان عادل پی برند و بآنچہ بحسب نصوص قاطعہ مکلفند از خدمات فائقہ کوتاہی ننمایند و روز بروز بر آگاہی بیفزایند تا انوار مدنیت مانند پرتو صبحگاہی بر آفاق مملکت بتابد

3 Furthermore, those who are appointed to special services and administrative posts should be faithful servants and agreeable subjects, that is, they should be adorned with praiseworthy characteristics and commendable virtues, be content with their salaries, act with honesty, shun prejudice, and keep clear of greed. For chastity, purity and uprightness are among the greatest means for attaining bounty, the prosperity of the realm and the comfort of the subjects. Human nobility and distinction lie not in wealth and riches, especially illegitimate wealth from plundered property and the acceptance of bribes from oppressed subjects. Rather, elevation of purpose, nobility of nature, human greatness and success in this world and the next depend upon justice and truthfulness, purity and freedom. The glory of man lies in being content with modest provisions and becoming a source of happiness for the poor among the subjects, making justice and fairness his way and resolve and service his path. Such a person, though he be needy, will discover a flowing treasure and attain eternal glory.

4 O friends! In such a time, consider the royal favors and sovereign justice as a bounty. Rest not for a moment and seek not an instant's repose. Strive day and night that ye may become the source of such service as will cause the glory of the everlasting government and the comfort and blessing of the poor and the subjects. If ye but knew how acceptable this noble deed is at the Divine Threshold, ye would surely sacrifice your lives and with utmost ease make the country of Iran the envy of the Paradise of Rizwan.

5 And upon you be greetings and praise.

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3 و همچنین نفوسیکه بخدمات مخصوصند و در امور اداره منصوب باید چاکران صادق باشند و بندگان موافق یعنی بخصائل حمیده و فضائل پسندیده متصف گردند و بمقرری خویش قناعت کنند و بصدافت رفتار نمایند از غرض بیزار شوند و از طمع در کار گردند زیرا عفت و عصمت و استقامت از اعظم وسائل حصول موهبت و معموریت مملکت و راحت رعیت و شرف و منقبت انسان به غنا و ثروت نیست علی الخصوص ثروت غیرمشروع از اموال منسوبه و ارتکاب و ارتشاء از رعایای مظلومه بلکه علو همت و سمو فطرت و بزرگواری عالم انسانی و کامرانی در انجمنان و جهان باقی عدالت و راستیست و پاکی و آزادگی نخر انسان در اینست که بمؤنه زهیده قناعت نماید و سبب سعادت فقرای رعیت شود و عدل و انصافرا مسلک خویش کند و همت و خدمت را منهج خود قرار دهد این شخص ولو محتاج باشد ولی بر گنج روان پی برد و عزت ابدیه حصول نماید

4 ای یاران در چنین وقتی الطاف پادشاهی و عدالت شهریار را غنیمت شمردید می نیاسائید و آتی استراحت نجوئید شب و روز بکوشید تا مصدر خدمتی گردید که سبب عزت دولت ابد مدت و راحت و نعمت فقرا و رعیت گردد اگر بدانید که این منقبت در درگاه احدیت چه قدر مقبولست البته جانفشانی مینمائید و بنهایت آسانی کشور ایران را رشک جنت رضوان میکنید

5 و علیکم التحية و التناء

BRL_DAK#0987, COMP_TRUSTP#56x, AVK3.284.04x

AB00961

To: Baha'is of Sarvistan

Date: 1905 ca.

- 1 O ye friends of 'Abdu'l-Baha! Though some time has passed since I wrote you letters with pen and ink, yet in the world of spirit and in my heart I am, at all times, in communion with the friends of the Abha Beauty. I have not forgotten them for a moment; I have not ceased from corresponding with them for the duration of a single breath but have prayed with all my heart for the protection of those friends of the Most Merciful from every ailment of body and soul, have implored that they may be confirmed under all conditions and in every circumstance. I have supplicated that these wronged ones might demonstrate by their deeds and words the love of the Abha Beauty and might prove through their utterance, their expositions, their character and conduct, their virtues and perfections that they have been attracted by the fragrances of holiness wafting from the Concourse on High and have become emanations of the Light of Immortality, effulgences of the Most Great Name.
- 2 My point is this: the inner reality of man must! mirror the light that shines upon it from the rays of the Sun of Truth, otherwise it is no better than a black stone, darkness upon darkness. And these rays are nothing less than attraction to God, recognition of His Cause, belief in His Word, certitude and assurance in His Covenant, enkindlement and persistence in spreading the divine fragrances abroad.
- 3 O ye servants of God! These days will fast elapse. Sovereigns and vassals both will be forgotten. No trace of them, no sign shall remain, nothing shall be left, no leaf of these ephemeral trees shall linger. All shall manifest the truth of the blessed verse "Has there not been a long period when Man was nothing—a Time when he was not even mentioned?"¹ Every one of them shall pass away except for those vigilant servants wary of self and desire who became the dawning places of the lights of guidance, the focal points of divine mysteries, and the lodestars of the righteous, resplendent above the horizon of truth for ever and ever.
- 4 Strive therefore that ye may drink of the wine of absolute constancy and may withstand the heedless with great fortitude and strength. Were all the peoples of the world to unite against you fear not nor fail, but rely with all your faith on the hosts of
- 1 ای یاران عبدالبهاء هرچند مدتی است که بواسطه قلم و مداد با شما گفتگوئی ننمودم ولی در عالم روح و فؤاد همیشه بیاد یاران جمال الهی مألوف بودم دمی فراموش ننمودم و نفسی نیاسودم بلکه در نهایت تضرع و ابتال بودم که آن احبای رحمانی و دوستان الهی از ملال جسمانی و روحانی در جمیع شئون و احوال محفوظ و مصون باشند و موفق بآن گردند که بگفتار و رفتار و کردار بر ابرار و اشرار هر دو ثابت و محقق گردد که این حزب مظلوم مفتون جمال ابدی هستند و منجذب نفحات قدس از افق اعلیٰ زیرا این بیان و تبیان و خلق و خوی و روش و سلوک و فضائل و کمالات از فیوضات نور قدم و اشراقات اسم اعظم است
- 2 مقصد آن است که حقیقت انسانیه باید مانند آئینه از شعاع آفتاب حقیقت روشن باشد و آلا سنگ سیاهی و ظلمت اندر ظلمت است و شعاع شمس حقیقت عرفان است ایمان است ایقان است اطمینانست انجذابست التماسست و استمرار در نشر نفحات است
- 3 ای یاران الهی ایام بسرعت اتمام یابد مالک و مملوک گننام گردد نه اثری نه ثمری نه برگی نه شکوفه‌ئی جمیع مظهر هل اتی علی الانسان حین من الدهر لم یکن شیئاً مذکوراً گردند مگر نفوسیکه بکلی از نفس و هوی بیزار شدند و مطلع انوار هدی گشتند مهبط اسرار شدند و سرحلقه ابرار گردیدند آنان مانند نجم زاهر از افق حقیقت تا ابدالآباد باهرند
- 4 پس بکوشید تا از صهباء استقامت کبری بنوشید و بنهایت قوت در جمیع موارد مقاومت اهل غفلت نمائید و لو اجتمع علیکم من علی الأرض کله لا تخافوا و لا تنهوا و اعتمدوا علی انجاد

¹Qur'an 76:1.

the Kingdom of God. Seek not the comfort of these few transient days but fix your sights, rather, on the end of things. Consider the deeds, ponder the conduct that gives rise to praiseworthy consequences. Such words as these will teach us how to meditate upon these lessons and lead us to the truth:

- 5 O my God! O my God! These souls are servants of Thine, humble at Thy gate, beggared in thy presence, feeble before Thy face. Do Thou ordain for them all good and protect them from all harm. Enable them to defend Thine impregnable stronghold and hurl the darts of Thine authority against the breakers of thy Covenant. Make them shepherds of thy flock in those far off regions, endowed with the power of Thine sovereignty and clear proofs, so that they may rise with strength and certitude to spread Thy word in that country. O my Lord! Protect these souls from the oppressor and make of these weak birds mighty eagles soaring in the heights of Thy bounty, falcons of grace and integrity flying above the firmament. Verily, Thou art the Omnipotent, the Bounteous. And verily Thou art the Mighty, the Help in peril, the Exalted.

BLO_PT#081.73

جنود من ملکوت الله راحت آیامی چند نجوئید
در عاقبت نگرید ملاحظه نمائید که نتایج محموده
در اعمال و اطوار چه نفوسی موجود این دقت
سبب عبرت شود و انسان بحقیقت پی برد

5 الهی الهی هولاء ارقاء لک اذلاء باباک فقراء
الیک ضعفاء بین یدیک قدر لهم کل خیر و
احفظهم عن کل ضیر واجعلهم حماة حصنک
الحصین و رعاة اغنامک فی تلك الأقالیم و رماة
ناقض عهدک بسهام سلطان مبین و برهان عظیم
واجعلهم سرجاً ساطعة بفیض النور المبین حتی
يقوموا اشد القیام علی اعداء کلمتک فی ذلک
القطر السحیق رب رب هولاء طيور ضعاف
اجعلهم نسوراً فی اوج الألفاف و صقور الفضل
و الانصاف و احمهم من الاعتساف انک انت
القوی الوهاب و انک انت العزیز المهیمن المتعال

INBA87:432, INBA52:445, BRL_DAK#0870,

MMK2#073 p.056

AB01076

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Baghdad
Date: 1905 ca.

- 1 O memorial of that brilliant star from the luminous horizon! Your two letters arrived, one from Haifa and one from Alexandria. Until now one letter was sent and this is the second letter.
- 2 Regarding the illumined and perfumed resting place of Amatu'l-Baha, the mother, and Varaqatu'l-Firdaws in Ishqabad - they wrote from there that it is not possible to place these two resting places under the shelter of one structure since the distance is too great. Therefore it is better that they be built separately. I also observed that the burial ground of this community should be a rose garden, so that whoever enters it will find their nostrils perfumed and their eyes brightened. Therefore here we did not build a structure over the graves of the mother, Kalim and the Greater Afnan,

1 ای یادگار آن نجم ساطع از افق لامع دو مکتوب
شما رسید یکی از حیفا و یکی از اسکندرونه و
تا بحال یک مکتوب ارسال شد و این مکتوب
ثانی است

2 در خصوص مرقد مطیب منور امة البهاء والده
و ورقة الفردوس به عشق آباد مرقوم شد از آنجا
نوشته اند که این دو مرقد را در ظل یک
بقعه گرفتن امکان ندارد زیرا فاصله زیاد است
لذا بهتر است که جدا جدا ساخته شود من
نیز ملاحظه نمودم که مزارستان این طائفه
باید گلستان باشد که هر نفسی داخل میشود
مشامش معطر شود و چشمش روشن گردد
لذا در اینجا بر سر قبر والده و جناب کلیم و

but rather we constructed the graves themselves with utmost delicacy, and truly it is most delightful. Therefore we wrote to Ishqabad that they should build those two illumined graves with utmost delicacy and adornment.

جناب افنان کبیر بقعهائی ساختیم بلکه نفس
قبر را در نهایت لطافت انشا نمودیم و فی الحقیقه
بسیار مفرح است لهذا به عشق آباد مرقوم شد
که آن دو قبر منور را در نهایت لطافت و زینت
بسازند

- 3 We had collected 1200 tumans in Ishqabad with Haji Abdul-Rasul for the construction of the Holy House in Baghdad, intending to gradually complete the amount and proceed with construction. But in these days news arrived that support for the families of the martyrs in Yazd is nearly exhausted. Therefore we issued a draft for 900 tumans to be sent to Yazd. 300 tumans remained, and we wrote for that 300 tumans also to be spent on the construction and repair of those two illumined resting places. God willing it will soon be completed.

3 مبلغ هزار و دویست تومان بجهت بنای بیت
مبارک در بغداد در عشق آباد در نزد حاجی
عبدالرسول جمع نموده بودیم که کم کم اکمال مبلغ
و به بنای بیت پردازیم ولی این ایام خبر رسید
که اعانت بازماندگان شهیدا در یزد نزدیک نهایت
است لهذا نه صد تومان آنرا حواله دادیم که به یزد
بفرستند سیصد تومان باقی مانده بود آن سیصد
تومانرا نیز نوشتیم که صرف بنا و تعمیر آن دو
مرقد منور نمایند انشاء الله عنقریب اتمام خواهد
شد

- 4 As for your situation, be assured and act according to the Will and Testament, and strive to follow your illustrious father. That is the standard - if you succeed in that, know that you will be victorious and triumphant in all respects. Doors will open before you that will leave you amazed. And success is not possible for anyone except through that. Perhaps for a few days one may progress somewhat, but ultimately it will be fruitless. I hope you will be successful in this journey. If not there, then somewhere else. In any case, plant a seed and return from there either to the Holy Land or to Tehran, and attain utmost joy.

4 و اما قضیه آن حضرت مطمئن باش و بموجب
وصایا عمل نما و بکوش تا متابعت پدر بزرگوار
نمائی آن میزان است اگر چنانچه موفق بآن شوی
بدان که از جمیع جهات مظفر و منصور گردی
ابوابی بر رخت گشاده گردد که حیران مانی
و جز بآن ممکن نیست موفقیت از برای نفسی
حاصل گردد شاید ایامی معدوده نوعاً پیش
رود ولی عاقبت بی ثمر است من امیدوارم که
در این سفر موفق شوی اگر در آنجاها نشد در
جای دیگر باری در هر صورت یک تنخی پیاش
و از آنجا یا به ارض مقدس و یا به طهران رجوع
کن و نهایت مسرت حاصل نما

- 5 And Jinab Aqa Mirza Ahmad is still with me. I hope he will progress in spiritual stations. I have kept him solely for this purpose. And upon you be greetings and praise.

5 و جناب آقا میرزا احمد هنوز نزد من است
امیدوارم که در مقامات معنویّه ترقی نماید
محض این او را نگاه داشتم و علیک التّحیّة و
التّناء

PYK.246

AB01037

To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said

Date: 1905 ca.

- 1 Praise be to God, we are spending our days in complete peace, tranquility, and stability under divine protection and care. From clear evidence, the respected commission of investigation is engaged in search and inquiry, but we trust in divine protection and the justice of His Imperial Majesty, thus we have no anxiety.

۱ الحمد لله در ظلّ حفظ و عنایت الهیه در نهایت سکون و قرار و اطمینان و استقرار ایامی بسر میبریم هیئت محترمه تفتیشیه از قرائن واضحست که در جستجو و تحقیق هستند اما ما را اعتماد بر صون حمایت الهیه و عدالت اعلیحضرت شهربارست لهذا آشوبشی نه
- 2 Praise be to God, the depths of the sea are clear and we conduct ourselves according to the counsels of Baha'u'llah. We act with utmost truthfulness, honesty, trustworthiness and goodwill towards all peoples of the world, and inevitably this truth cannot remain hidden but will become evident and manifest. Although now the calumniators, especially the kind brother, have stirred up dust and caused corruption and sedition, this dust will eventually settle and the truth will become clear and apparent.

۲ الحمد لله عمق دریا صافست و یوصایای حضرت بهاءالله سلوک و رفتار مینمائیم با جمیع ملل عالم در نهایت راستی و صدق و امانت و خیرخواهی حرکت میکنیم و لابد این حقیقت مستور نماند البته ظاهر و عیان خواهد شد و هرچند حال مفتریان علیالخصوص برادر مهربان غباری انگیزند و فساد و فتنه نمودند البته این غبار عاقبت ساکن شود و حقیقت حال واضح و آشکار گردد
- 3 The purpose of this writing is for you to convey and emphasize to all Iranians who are friends, and teach with utmost speed, that since this dust of sedition has been stirred up, strange rumors will inevitably reach those regions. Perhaps some corrupt individuals who have no thought except corruption and sedition, who are in Egypt under various names, when they hear these rumors, these mischief-makers and corruption-seekers will approach you, express sympathy, feign heartbreak, and attribute oppression and injustice to the government.

۳ مقصود از این تحریر اینکه بجمیع ایرانیان که دوستند ابلاغ کنید و تأکید نمائید و بکمال سرعت تبلیغ نمائید که چون این غبار فتنه انگیزخته شده لابد اراجیف غریبه بآنصفحات میرسد شاید بعضی از نفوس مفسدین که جز فساد و فتنه خیالی ندارند و در صفحات مصر هستند و باسماء مختلفه مسمی هستند چون این اراجیف بسمع آنان رسد آن نفوس فتنه انگیز و فسادخواه نزدیک شماها آیند و اظهار تأسف کنند و دلسوختگی نمایند و بحکومت نسبت ظلم و عدم عدالت دهند
- 4 Beware, beware! Do not allow these souls near you, avoid them completely. Until you are certain someone is completely detached from these corrupt ones, do not converse with them at all, for those parties are ill-intentioned and utterly corrupt, and prejudiced and unfair people. Whatever they say is purely from self and desire. They have no thought of good whatsoever. Their purpose is either to gain some advantage through these corrupt means and derive some benefit, or to satisfy their spite and quench the anger in their hearts. They never become true friends with anyone and never wish good for any soul. What

۴ زنهار زنهار این نفوس را بنزد خویش راه مدهید بکلی اجتناب کنید حتی تا کسی را یقین ننمائید که از این مفسدین بیزار است ابداً با او مکالمه نکنید زیرا آن احزاب بدخواه و در نهایت فسادند و مردمان پرغرض و بیانصاف آنچه میگویند محض نفس و هوی میگویند ابداً تصور خیری ندارند مقصودشان اینست که بلکه باین وسائط فسادیه کلاهی برابند و منفعتی حاصل نمایند و یا آنکه تشفی صدری کنند و غیظ قلب بنشانند ابداً با کسی دوست نمیشوند و خیرخواهی از

they say is mere lip-service, and certainly in these days they will come to your vicinity and show great kindness.

برای نفسی نخواهند آنچه میگویند بلسانست و یقین است در این روزها باطراف شما میآیند و خیلی مهربانی میکنند

- 5 Beware, beware! Do not meet with them, and if someone comes to you saying that certain people in Akka have fallen into difficulties, reply that it is of no consequence - some people have made accusations, but the just king will inevitably investigate the truth, and eventually the reality will become known. We trust in divine aid and grace, the justice of the king, and the fairness of those in authority.

5 الحذر الحذر مبدا با آنها ملاقات کنید و اگر چنانچه شخصی نزد شما آمد و اظهار این نمود که فلان نفوس در عکا بمشقت افتادند در جواب بگوئید نقلی نیست بعضی نفوس اقترائی زده‌اند لابد پادشاه عادلست تحری حقیقت میکند عاقبت حقیقت حال معلوم میگردد ما اعتماد بر عون و عنایت الهی و عدالت پادشاهی و انصاف اولیای امور داریم والسلام

MMK5#026 p.019x, QT108.072

AB01108

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

Date: 1905 ca.

- 1 O Divine Herald! Your letters were received, and I was astonished at your disturbed thoughts regarding the upheaval at the Holy Shrine, for the valley of the love of God is an arena of trials and suffering. In the path of love there must be bleeding hearts and imperiled souls - how else could the truthful be distinguished from the false, and lovers separated from the heedless? The distinguishing force between confident souls and troubled hearts is successive trials and tribulations. Those who are faithful and assured find wounds to be balm and poison to be the greatest antidote. In the fire of tests they adorn their countenance, and count the comfort and ease of this world as contamination. Rather, they find the arrow of cruelty to be a precious pearl of bounty, and know pain and suffering to be healing itself.

1 ای بشیر الهی مکاتیب شما رسید و از پریشانی فکر شما بجهت انقلاب بقعه مبارکه حیرت دست داد زیرا وادی محبت الله میدان محن و آلامست و در ره عشق خون دل و آفت جان باید چنین باشد والا چگونه صادقان از کاذبان ممتاز گردند و عاشقان از غافلان جدا شوند قوه فارق در میان نفوس مطمئنه و قلوب مضطربه مصائب و بلاهای متتابعه است آنان که مؤمن و موقند زخم را مرهم یابند و زهر را دریاق اعظم شمردند و در آتش آزمایش چهره را آرایش دهند و راحت و آسایش اینجهان را آرایش شمردند بلکه تیر جفا را در عطا یابند و درد و آلام را عین درمان دانند

- 2 Therefore, do not be bewildered, and do not become companions of burning sighs and weeping eyes. Give thanks to God that 'Abdu'l-Baha, in the path of Baha, drinks at every moment a cup of tribulation and tastes the bitterness of deadly poison. This is from the gift of the Lord and the infinite favors of the peerless God. The friends should not look to the Holy Land nor be affected by painful events and occurrences. Despite a thousand seditions and corruptions of the Center of violation, inevitably each day some affliction must arrive and

2 لهذا شما حیران نگردید و با آه سوزان و چشم گریان همدم مشوید شکر کنید خدا را که عبداله‌آ در سبیل بها هر دم جام بلائی کشد و تلخی سم هلاک چشد این از موهبت پروردگار است و الطاف بی‌نهایت خداوند بیمتا احبا باید نظربه ارض مقصود نکنند و از وقایع و حوادث مؤله متأثر نشوند باوجود هزار فتن

suffering result. Rather, the friends must strive to diffuse the divine fragrances and promote the teachings of Baha'u'llah, and be occupied with their own work, so that the friends may be raised up with a character and demonstrate a conduct that will make the world a paradise of good-pleasure and the face of the earth a supreme heaven.

و فساد مرکز نقض لابد است البته هرروز بلائی وارد شود و آلامی حاصل گردد بلکه باید احباً بنشر نفعات الله بکوشند و ترویج تعالیم بهاء الله نمایند و بکار خود مشغول گردند تا یاران به خلق و خوئی مبعوث شوند و روش و سلوکی نمایند که جهان جنت رضوان گردد و روی زمین بهشت برین شود

- 3 This is what is important. Otherwise, neither our permanence nor extinction has any significance. The essential thing is that we must all strive with heart and soul so that the reality of divine attributes may become manifest in the realm of possibility, and the human world may become a mirror of the Most Great Beauty. Faith, certitude, mystic knowledge, truth, integrity, reconciliation, worship of truth, love, oneness, fellowship and wisdom may become realized and renowned among all peoples. For today humanity is like a ravening wolf and every people and nation thinks of shedding the blood of others. You must strive with heart and soul that all humanity may become loving toward each other, and no nation consent to the slightest harm to another. Rather may nations and peoples embrace one another and become each other's well-wishers. Be you like this and be resigned. And upon you be greetings and praise.

3 این مهمست والا بقا و فنای ما هیچیک اهمیتی ندارد اصل آنست که باید کلّ به جان و دل بکوشیم تا حقیقت رحمانیت در قطب امکان جلوه گر گردد و عالم بشر مرآت جمال جلیل اکبر شود ایمان و ايقان و عرفان و راستی و درستی و آشتی و حق پرستی و محبت و یگانگی و الفت و فرزانی در میان عالمیان محقق و مشتهر گردد زیرا الیوم بشر مانند گرگ درنده جانور است و هر قوم و ملت در فکر خونخواری یکدیگر شما باید به جان و دل بکوشید که جمیع بشر با یکدیگر مهرور گردند و هیچ ملتی راضی بآدن ضرر دیگر نشود بلکه ملل و امم دست در آغوش هم شوند و غمخوار یکدیگر گردند شما چنین باشید و تسلیم گردید و علیکم التّحیّة و الثّناء

MMK5#142 p.110, BSHI.037-038

AB01205

To: Ali Quli Khan, in United States

Date: 1905 ca.

- 1 O confidant of 'Abdu'l-Baha! The letter written to Jinab-i-Manshadi was noted and its contents understood. Concerning what you wrote about that Indian person's views - Good Lord! What manner of words are these, what thoughts and suppositions that are so clearly false!
- 2 In the human world, there have appeared souls who became educators of humanity, who shone like the sun and were worshipped throughout all regions - they were the dawning-places

1 ای همدم عبدالهّاء نامه مرقوم بجناب منشادی ملاحظه گردید و بر مضمون اطلاع حاصل شد در خصوص مطالب آنشخص هندی مرقوم نموده بودید سبحان الله این چه سخن است و چه اندیشه و گمانست که واضح البطلانست

2 در عالم انسانی نفوسی در عرصه شهود جلوه نمودند که مربی عالم گشتند و مانند آفتاب بدرخشیدند و مسجود آفاق شدند مهابط وحی بودند و مشارق نور حقیقت لهذا در هیکل انسانی ملاحظه فرمائید که این چه علویست و

of revelation and the daysprings of the light of truth. Therefore, consider in the human temple what loftiness and exaltation this represents. Likewise, among human beings there are souls who worship and bow before stone and clay - that is, before minerals which are the lowest form of existence. Consider how abject and base they are, that the object of their worship is the lowest of created things - stone and clay and mineral. How then can these be compared? By God, this is a mighty calumny!

- 3 The outer is a sign of the inner. Each kingdom of existence, no matter how much it may progress, cannot attain to the station above it. For instance, no matter how much the mineral may progress within the mineral kingdom, it cannot acquire the power of growth. Similarly, no matter how much the plant may progress and be trained within the vegetable kingdom, it cannot gain the power of sensation. Likewise, no matter how much the animal may be trained and progress within the animal kingdom, it cannot attain to the power of reason. Thus it is clear that each created thing has its own station and progresses within that station.

- 4 Similarly, each type of human being has a spiritual station and progresses within his own rank and station. A dull person, no matter how much severe discipline he may undergo, no matter how much he may strive and be transformed, can never attain to the station of the Manifestations of Revelation and the Dawning-places of inspiration. The tree of Zaqqum cannot become a lofty palm, nor can the bitter colocynth yield sweet fruit. What fantasies are these, what strange conjectures, that people give ear to such delusions!

- 5 In any case, O Khan, let us return to our subject. In these days there is great danger in your work, and the friends of God must reach such a station that no matter what may occur - even if the Holy Land should be completely overthrown, and worse - you must show not the slightest trace of weakness or shortcoming. Rather, you must entirely forget yourselves, forsake comfort and ease, and become completely effaced and annihilated in the Cause of God. Raise the cry and call, and spread the holy fragrances.

- 6 Convey my most glorious and beautiful greetings to the handmaid of God Florence, and kiss Rahim-Quli Khan's face on my behalf.

این چه سمّی و همچنین در هیکل بشری نفوسی موجودند که عابد و ساجد سنگ و کلوخند یعنی جماد که انزل موجوداتست ملاحظه کنید که چه قدر ذلیل و حقیرند که مسجودشان انزل موجودات حجر و مدر و جماد است پس چگونه قیاس بیکدیگر شود فوالله هذا بهتان عظیم

- 3 ظاهر عنوان باطن است صنوف موجودات هریک ترقّی نماید بمقام مافوق نرسد مثلاً جماد هرچه ترقّی کند در عالم جمادی قوّه نامیه حاصل ننماید و همچنین نبات در عالم نباتی هرچه ترقّی کند و تربیت شود قوّه حسّاسه نیابد و همچنین حیوان در عالم حیوانی هرچه تربیت شود و ترقّی کند قوّه عاقله حاصل ننماید پس معلوم شد که موجودات را هریک مقامی و در مقام خود ترقّی نماید

- 4 و همچنین نوع انسان را هریک مقامی معنوی در رتبه و مقام خود ترقّی نماید شخص بلید هر قدر ریاضت شدید بکشد و سعی بلیغ نماید و خلق جدید گردد برتبه مشارق وحی و مطالع الهام نرسد شجره زقوم نخل باسق نگردد و حنظل تلخ میوه شکرین بار نیارد این چه اوهامست و این چه ظن و گمان عجیب است که نفوس گوش باین اوهامات میدهند

- 5 باری ای جناب خان بر سر مطلب خویش رویم این ایام خطر عظیمی در کار شما و احبابی الهی باید بمقامی آئید که هر نوع واقع گردد حتی اگر ارض مقدّس بکلی منقلب شود و اعظم از آن شماها هیچوجه فتور میارید و قصور ننمائید بلکه بکلی خود را فراموش کنید و ترک راحت و آسایش نموده خود را محو و فانی در امر الله فرمائید نعره و فریاد برارید و نفحات قدس منتشر نمائید

- 6 امة الله فلورانس خانم را تحیت ابدع ابهی ابلاغ نمائید و رحیم قلی خان را رو بوسید

AB01377

To: *Aqa Siyyid Husayn et al., in Hisar*

Date: 1905 ca.

- 1 O ye wanderers in the realm of the true Friend! When the Best-Beloved of the world appeared in the assemblage of His lovers, He unravelled such divine mysteries that the true seekers hastened towards Him, their faces illumined with the fire of His love. His intoxicated lovers rushed towards His dwelling place and the thirsty ones drank their fill from His Fountain. The learned and the wise were enchanted by His attributes and in their eagerness to reach Him, they hurried one and all to the field of martyrdom in order to attain their Object. Such is the overflowing munificence of the Lord. Such is the essence of true felicity and joy, a sign of the supreme grace of the Lord of bounty.
- 2 But they who are shut out as by a veil have wailed and bemoaned their plight, saying, 'How difficult is this path, for it requires one to renounce this world and hasten to the next! How can we do this? How can we investigate the truth and unravel love's great subtleties, with all the attachments that we have? Better for us to busy ourselves with our own affairs and turn aside from the mysteries of world of being. Better for us to rest in dim and darkened chambers, seeking our pleasures and pursuing our happiness and good fortune in the lowest abyss.' Therefore have these benighted ones turned aside from the divine Guide into the valley of waywardness. Thus have they fled from the one who would lead them aright and busied themselves instead by fighting battles in the realm of passion.
- 3 Ye who have been enraptured by that luminous countenance and ravished by His musk-laden tresses should regard life's sacrifice as your ultimate goal of happiness and should consider martyrdom as the means of gaining proximity to His All-Merciful threshold. Regard the censure of your enemies and the scorn of the disloyal as the essence of true tenderness, the very expressions of kindness from a faithful friend. Look upon the deadly venom of their darts as nectar and the purest milk, and make light of the spear and the blade of the adversary. For the sake of that sacred Spirit, let thy mortal frame be sacrificed, and for the sake of love for the Day Star of the heavens let this feeble body suffer immolation. Let the drop yield its life to the ocean and the atom to be offered up to the incandescent Sun. Thus shall ye behold the heavenly blessings
- ای آوارگان کوی دوست آندلبر آفاق چون در
انجن اهل وفاق اشراق نمود آغاز رازی کرد
که عارفان بسوی او شتافتند و عاشقان بشعله
روی او افروختند و آشفتهگان بکوی او دویدند
و تشنگان از جوی او نوشیدند و دانایان خوی او
پسندیدند و کل بهوای او بقریانهگاه عشق دویدند
و بمقصود رسیدند اینست فضل موفور و اینست
حقیقت سرور و حبور و اینست عطای مشکور
از رب غفور
- ولی محتجبان هریک آغاز آه و فغان کردند که
این راهیست سخت باید رخت از اینجهان بربست
و بجهان دیگر شتافت با جمیع این علائق چگونه
تحرّی این حقائق کنیم و بدقائق عالم عشق پی بریم
پس بهتر آنکه سر خود گیریم و از سر وجود در
کنار شویم در حفره ظلمات راحت و مسرات
جوئیم و در اسفل درکات سعادت و برکات
خواهیم لهذا از هادی حقّ فرار نمودند و در وادی
بطلان قرار یافتند از منادی در گریزند و در
بادیه هوی مشغول به جنگ و ستیز
- شما که آشفته آن روی تابانید و مفتون آنزلف
مشکبار باید جانفشانی را کامرانی دانید و قربانیرا
قرب رحمانی دانید شماتت اعداء را حلاوت آلاء
شمردید و ملامت اهل جفا را ملامت اهل وفا
دانید زهر تیر را مانند شهد و شیر گوارا بینید و
تیغ و سنازا سهل و آسان یابید این جسم خاک را
فدای جان پاک کنید و این تن پرافت را قربان
خورشید افلاک قطره را فدای دریا نمائید و
ذره را قربان نیر بیضاء فرمائید تا موهبت آسمانی
بینید و بقربیت رحمانی رسید و حیات جاودانی
جوئید و بزندگانی جهان ابدی فائز گردید

and come ever closer to the All-Merciful, seeking imperishable existence and attaining life anew in the eternal world.

- 4 Crown yourselves, therefore, with the diadem of eternal glory. Raise up the canopy of His endless favour and hoist aloft the heavenly banner that ye shall finally behold the splendour, the glory and the majesty of the Kingdom of Light.

4 تاج عزّت ابدیه بر سر نهید و چتر موهبت سرمدیه
بگشائید و علم آسمانی برافرازید و خیل و حشم
ملکوت نورانی مشاهده کنید و علیکم التّحیّة و
التّناء

MMK2#037 p.025

AB01386

To: Hasan Khurasani, in Egypt

Date: 1905 ca.

- 1 O you who are firm in the Covenant! What you had written was noted. You are truly right, but we should not pay any attention to the likes of Mirza Mehdi Khan. This person has no station that would warrant us engaging in defense against him. "Leave them in their vain discussions to play." This person's aim is to incite all nations and governments against us through these lies and calumnies so they will burn us. If such a thing happens, for us it would be most welcome and a great victory. However, Mirza Mehdi and his like should think about what will happen after this incident.

1 ای ثابت بر پیمان آنچه مرقوم نموده بودید ملاحظه
گردید فی الحقیقه حقّ با شماست اما ما نباید
اعتنائی بمثل میرزا مهدی خان کنیم این شخص
شأنی ندارد که بمدافعه در مقابل او پردازیم
ذره‌م فی خوضهم یلعبون این شخص را مقصد
اینست که باین کذب و افترا جمیع ملل و دول
را بر ما بشوراند تا ماها را آتش زند اگر چنین
امری واقع شود از جهت ما نعم المطلوب فافوز
فوزاً عظیماً اما میرزا مهدی و امثال آن باید فکر
کنند که بعد از این قضیه چه خواهد شد

- 2 Mirza Mehdi is of no consequence, but what is strange is that some newspaper owners like Hilal and Manar immediately publish whatever that slanderer says in their papers. God says in the Qur'an "If a wicked person comes to you with news, verify it." Praise be to God, Mirza Mehdi is free from wickedness, since from early childhood he received good training and spent all his days in worship, holiness and purity! One cannot say this witness's testimony is unacceptable and his slanders must be investigated, because God says "If a wicked person comes to you with news, verify it" - He does not say "If a person who is faithful and certain of God and His verses comes to you with news, verify it." One must accept his word without hesitation! If anyone doubts Mirza Mehdi's sanctity, holiness, purity and cleanliness, they should ask Azerbaijan - then it will become clear how pure, selfless, good and clean he is. This was written in jest.

2 میرزا مهدی نقلی ندارد اما عجب از صاحبان
بعضی جرائد مثل هلال و منار است که آنچه
آن مفتری گوید فوراً در جریدهء خویش درج
نمایند خدا در قرآن میفرماید ان جائکم فاسق نبأ
فتبینوا الحمد لله میرزا مهدی از فسق بیزار است
زیرا از بدو طفولیت حسن تربیت دیده جمیع
آیامش را به عبادت و تقدّس و پاکی گذراند
دیگر این شاهد را نمیتوان گفت که شهادتش
مقبول نیست و باید مقتریانش را تحقیق کرد
زیرا خدا میفرماید ان جائکم فاسق نبأ فتبینوا
نمیفرماید ان جائکم رجل مؤمن موقن بالله و
آیاته فتبینوا لابدّ باید بدون تأمل تصدیق او کرد
اگر در تنزیه و تقدیس و طهارت و پاکی میرزا
مهدی کسی شبهه دارد باید از آذربایجان پرسید

آنوقت معلوم میشود که چه قدر پاک و پاکباز و
طیب و طاهر است من باب مزاح مرقوم شد

- 3 If someone mentions him, say that in the days of the Prophets and Messengers there were many people stronger, more severe, more slanderous and more inflammatory than this person - indeed some were philosophers of the age and famous men, not Mirza Mehdi. Nevertheless God says "Their efforts have been wasted in this world's life." This too shall be thus. We have no quarrel with him, we seek no contention. If possible, we would assist him. But the Prophet said "Whoever digs a pit for his brother, God will make him fall into it." And upon you be greetings and praise.

3 اگر چنانچه کسی ذکر او را نمود بگوئید در ایام
انبیا و رسل چه بسیار نفوسی بودند از این شخص
قوی تر و شدید تر و مفتی تر و مہیج تر بلکه بعضی
از فلاسفہ عصر و مشاہیر رجال بودند نہ میرزا
مہدی مع ذلک خدا میفرماید و ضلّ سعیم فی
الحیوة الدنیا این نیز چنین خواهد شد ما با او
نزاعی نداریم جدالی نجوئیم اگر از دست برآید
از او اعانت نمائیم اما حضرت پیغمبر فرموده من
حفر بئراً لأخیه اوقعه الله فیہ والسّلام و علیک
التّحیة و التّناء

MMK6#498

AB01385

To: Muhammad Rida Qaini

Date: 1905 ca.

- 1 O thou who art firm in the Covenant!
- 2 Whatever thou hadst written to Jinab-i-Manshadi was noted. A prayer for forgiveness was offered for the one who has ascended to God, Aqa Masihullah, and likewise another prayer for forgiveness was offered for the two who have attained the Supreme Companion, Jinab-i-Haji Ghulamrida and Mulla Aqa Baba. Both prayers are enclosed in this letter - deliver them to their relatives.
- 3 Regarding what thou hadst written about reciting prayers with complete confidence for the healing of those friends, and then their passing occurring - know that there are two kinds of destined time of death: one is the inevitable destined time, and the other is the suspended destined time. These prayers, supplications, pleading, seeking of healing and protection are for preservation from the suspended destined time, not from the appointed and inevitable time. Otherwise, no soul would hasten from this mortal world to the eternal realm, for whenever someone falls ill, either they themselves would pray or others would pray for them and they would be healed. In such case,

1 ای ثابت بر پیمان

2 آنچه بجناب منشادی مرقوم نموده بودی ملاحظه
گردید مناجاتی طلب مغفرت بجهت راجع الی
الله آقا مسیح الله گردید و همچنین مناجات دیگر
طلب مغفرت بجهت دو فائز برفیق اعلی جناب
حاجی غلامرضا و ملا آقا بابا گردید و هر دو در
طی این مکتوب است بمنّتسبین ایشان برسانید

3 و در خصوص تلاوت دعا که بکمال اطمینان
بجهت شفای آن یاران نموده و وقوع وفات ایشان
مرقوم نموده بودید بدانکه اجل بر دو قسم است
یکقسم اجل محتوم است و دیگری اجل معلق
این دعا و نیاز و تضرع و طلب شفا و حرز بجهت
مصونیت از اجل معلق است نہ اجل مسمی و
محتوم والا نفسی از این جهان فانی بجهان باقی
نشتابد زیرا چون بمرض مبتلا گردد خود دعا
خواند و یا خود دیگران دعائی کنند شفا یابد
در اینصورت اقتضا چنین نماید کہ نفسی وفات
ننماید و این ممتنع و مستحیل است زیرا تغییر و

it would necessitate that no one would ever die, which is impossible and inconceivable, for change and transformation are among the essential requirements of contingent realities - otherwise it would be necessity.

- 4 The reality of the inevitable and suspended destined times is like this: this lamp has a certain amount of oil, and when that oil is depleted, that lamp must inevitably be extinguished. Therefore one must take refuge in the glass of supplication and lamentation, so that before the oil is depleted, it is not extinguished by the blowing of the strong winds of destiny. Talismans, prayers and seeking healing are for protection from the winds of suspended destiny, but the inevitable destiny cannot be changed or altered.

- 5 As for what thou hadst written about the letters of Mulla Ali - this helpless one thinks that through the doubts of the ignorant Covenant-breaker, it is possible to make a breach in the Covenant? Far from it! Far from it! Consider what kind of person the center of violation has called a standard-bearer of assistance - from this very issue the nature and reality of the follower and the followed is clear and evident - the weakness of the seeker and the sought. Soon the banner of the Covenant will wave so mightily at the pole of the horizons that these few nonexistent Covenant-breakers who, like snakes, poke their heads out from corners and crevices will be completely obliterated and perish.

- 6 And upon thee be greetings and praise.

انقلاب از لوازم ذاتیه حقائق ممکنه است و آلا وجوبست

4 و حقیقت اجل محتوم و اجل معلق اینست که این سراج را روغن معینی و چون آن دهن منتهی شود آن سراج لابداً حتماً خاموش گردد پس باید بزجابه تضرع و زاری تشبث نمود که قبل از اتمام دهن از هبوب اریاح شدیدۀ قضا خاموش نگردد حرز و دعا و طلب شفا بجهت صیانت از اریاح اجل معلق است اما اجل محتوم تغییر و تبدیلی نیابد

5 اما در خصوص مکاتیب ملا علی مرقوم نموده بودید این بیچاره را گمان که بشبهات ناقض جاهل رخنهائی در میثاق ممکن هیئات هیئات ملاحظه کنید که مرکز نقض چه نفسی را رافع علم نصرت گفته از همین مسئله ادراک و ماهیت تابع و متبوع واضح و مشهود ضعف الطالب و المطلوب عنقریب علم میثاق در قطب آفاق چنان موج زند که این ناقضان معدود بی وجود که در گوشه و کنار مانند مار سر از سوراخ بیرون می آرند بکلی محو و نابود شوند

6 و علیک التّحیّة و التّناء

SFI01.063

AB01619

To: Vazir, Mirza Asadullah et al., in Isfahan
Date: 1905 ca.

- 1 O ye kind friends of 'Abdu'l-Baha! For some time now the mind of this exiled one hath suffered from the thought of all the afflictions and adversity that have befallen the friends. With every breath I have lifted up my lamentations to the Kingdom of everlasting might, at every step on the path of supplication I have implored God saying: "O Thou kind Lord! The circle of the righteous hath been scattered and the gathering place of the friends hath been destroyed. Wouldst Thou reveal Thy

1 ای یاران مهربان عبدالهآء چندی بود که خاطر این آواره از بلایای وارده بر اولیای حق آزرده بود و هر دم بملکوت قدم ناله و زاری مینمود و ره عجز و بیقراری میپیمود که ای پروردگار جمعیت ابرار پریشان گشت و محافل انس از بنیان برافتاد چه شود که فضل جدیدی بنمائی و تأیید بدیعی بفرمائی تا یاران انجن گردند و محفل انس

bounties unto them once more? Wouldst Thou shower these friends again with new confirmations that they might come together and become illuminated by the lamp of thy remembrance in their gatherings? O God, the Most Kind! Lift Thy decree that hath disbanded and dispersed these friends! O Compassionate Lord gather this desolate and scattered band.

- 2 Such was my imploring prayer until the day when this new letter was received and your glad tidings of reunion alleviated my sorrows. The hope of this broken heart servant is that the respected friends will at all times remain united and together in the utmost wisdom, will attain new life again through the mention of the Ancient Beauty and will kindle their joy, their yearning and fervour in each other through the thought of His good-pleasure Thus shall these glad tidings clothe all of humankind in fresh robes of grace and adorn the temple of humanity in wondrous garments.

- 3 O ye friends of 'Abdu'l-Baha! I am deeply affected at all times and grievously saddened by the flood of your adversities but the bounty of such hardship is not decreed for every deprived one. These tests are gifts that belong to the people of faithfulness alone and these afflictions are special favours of God's saints. All things shall pass away but in the end ye shall recognise the bounty and the grace of the Abha Beauty. This suffering shall be seen as the most generous gift for those who are eager to behold the countenance of Baha'u'llah! May my life be a sacrifice to His friends!

را بسراج ذکرت روشن نمایند ای خداوند این
پراکندگی مپسند و ای مهربان این حزب پریشان
را مجتمع فرما

2 تا آنکه برید جدید رسید و مردهء الفت آن انجن
سبب خفت حزن شدید شد از رب فرید آرزوی
این قلب جریح آست که یاران محترم هر دم در
کمال حکمت در محفل قدس همدم گردند و بذکر
جمال قدم حیات تازه یابند و سبب شوق و ذوق
و طرب یکدیگر گردند تا بشارت جهان انسانیت
را خلعت جدید بخشند و هیکل عالم را ردای بدیع
پوشند

3 ای یاران ابن عبدالبهاء همواره از مصائب و
بلاهای شما محزون و مغمومست ولی این موهبت
نصیب هر محروم نگردد زیرا این بلا بهرهء اهل
وفاست و این محن و آلام مخصوص کرام اصفیا
هرچه هست بگذرد ولی عاقبت موهبت بهر
عاشقان جمال کبریا و مشتاقان روی جمال
ابهی روحی لاجبائنه القداء ای هاشم منتسبین
پیک ربانیرا از عبدالبهاء نهایت محبت و مهربانی
ابلاغ نما و بگو هرچند ایامی چند بتنگی گذرد
عنقریب گشایش رخ دهد و راحت و آسایش
خواهید یافت و علیکم التحية و الثناء

INBA87:152, INBA52:150, MKT9.270,
MMK2#304 p.221, AHB_128BE #06-11
p.252

AB01609

To: Khudadad Jamshid et al., in Shiraz

Date: 1905 ca.

- 1 O Parsee friends of 'Abdu'l-Baha! Every region has its ancient inhabitants as foundation and basis, and in every land there are original dwellers who are knowledgeable and aware. Those friends are the ancient Iranians and praise be to God,

1 ای یاران پارسی عبدالبهاء هر اقلیم اهالی قدیم را
بن و بنگاه و بر هر کشور قاطنین قدیم واقف و
آگاه آن یاران ایرانیان قدیمند و الحمد لله در این
ایام عبدالبهاء را یار و ندیم هرچند بظاهر حاضر

in these days they are companions and intimates of 'Abdu'l-Baha. Though outwardly not present, yet with heart and soul they are present in the gathering of friends, fully present in the assembly and intimate companion.

نه ولی دل و جان در انجمن یاران حاضر محفل
و همدم کامل

- 2 At all times he is gladdened by thoughts of you and beseeches God's help and favor: "O God! Cherish these friends and make them familiar with whispered prayer and supplication, and cause them to be in harmony with the birds of the meadow, that they may sing in the rose garden of unity and adorn the gathering of detachment, that they may find rest in the shelter of divine favors and stain their face and hair with their own blood in the field of sacrifice." Surely these whispered prayers and supplications will be heard and accepted at the Court of the Self-Sufficient.

2 در جمیع اوقات پیاد شما دلشاد است و از خدا
عون و عنایت خواهد که ای یزدان آندوستانرا
بنواز و به راز و نیاز دمساز نما و با مرغان چمن
هم آواز کن تا در گلشن توحید بسرایند و محفل
تجرید بیارایند و در سایه الطاف پیاسایند و در
میدان فدا روی و موی بخون خویش بیالایند
البته این راز و نیاز در درگاه بی نیاز مسموع و
مقبول خواهد گشت

- 3 Therefore you who are companions should raise up a tumultuous cry moment by moment until you hear songs of praise from the invisible herald and angel, and at the Court of the Manifest Light become successful in servitude and nobility.

3 پس شما که همدمید دمدم جوش پرخروش
برآرید تا از هائتف و سروش سرود تحسین بشنوید
و در درگاه نور مبین به بندگی و آزادگی موفق
گردید

- 4 Truly the Parsee friends desire peace and reconciliation with all peoples and seek truth-worship. Blessed are they who in this mighty Cycle and luminous Century and manifestation of the brilliant Star have rent asunder the veils and attained their goal and heard the divine call and saw the light of truth and were delivered from all else but God and with heart and soul reached the court of the Beloved of the horizons. Blessed are they and excellent is their abode.

4 براسستی یاران پارسی با جمیع ملل آرزوی صلح
و آشتی دارند و حق پرستی خواهند خوشا بحال
ایشان که در این دور عظیم و قرن نور مبین
و جلوه کوکب منیر پرده دریدند و بمقصود
رسیدند و ندای الهی شنیدند و پرتو حقیقت دیدند
و از ما سوی الله رهیدند و بدرگاه دلبر آفاق به
جان و دل رسیدند طوبی لهم و حسن مآب

- 5 O friends of 'Abdu'l-Baha! At every moment raise up two hands of thanksgiving to the threshold of the one God and bow your heads in prostration and give thanks for the favors of the intended Lord that in this promised Day you have desired and strived for the praiseworthy station. I hope that you will become enriched by that bounty. And upon you be greetings and praise.

5 ای یاران عبدالهآء در هر دمی دو دست شکرانه
بدرگاه یزدان یگانه برآرید و سر بسجود نهید و
شکر الطاف حضرت مقصود نمائید که در این
یوم موعود آرزوی مقام محمود نمودید و کوشیدید
امیدوارم که از آن فیض مستفیض گردید و
علیکم التحية و الثناء

YARP2.296 p.243

AB12168

To: Azizullah Varga, in Tihiran

Date: 1905 ca.

- 1 O you who are steadfast in the Covenant and remembrance of that kind friend! Your letter was received and its contents noted. A telegram was immediately sent instructing you to cancel your trip to Europe, as travel to those parts is not permitted for you at this time due to certain wisdom. You would go merely for travel, but government officials would interpret it differently. Your presence in Tehran is very necessary now, therefore permission for your presence [elsewhere] was not given.

۱ ای ثابت بر پیمان و یادگار آن یار مهربان مکتوب شما رسید و بر مضمون اطلاع حاصل گردید و تلغراف فوراً ارسال شد که رفتن به اروپا را موقوف نمائید زیرا رفتن بآنصفحات نظر بحکمتی از برای شما جائز نه شما محض سیاحت روید ولی اولیای امور تصور دیگر نمایند و وجود شما الآن در طهران بسیار لازم لهذا اذن حضور نیز داده نشد
- 2 I write this very confidentially: Some government officials suspect and imagine that you report Iran's affairs to foreign powers and have thereby gained favor with foreigners. If this were true, it would be contrary to the definitive commands of the Manifest Light. We are all commanded to act with complete truthfulness and trustworthiness toward the local government; indeed service is an obligation and duty upon every individual. I did not believe this and my heart would never consent to entertain such a thought, but as a divine responsibility I write this news without giving it the slightest credence - it is merely hearsay.

۲ بسیار محرمانه مرقوم میشود بعضی از اولیاء امور را ظنّ و اوهام چنان که شما راپورت امور ایران بخارج میدهید و باین سبب در نزد خارج مقرب شده‌اید اگر چنین است مخالف اوامر قطعیّه نور مبین است و کلّ مأمور بآنیم که بکمال صداقت و امانت بحکومت محلیّه رفتار کنیم بلکه خدمت فرض و واجب است بر هر فردی از افراد من این را باور نکردم و ابداً قلم باین راضی نشود که تصویری چنین نمایم ولی من باب تکلیف الهی این خبر را مینگارم بدون آنکه ادنی تصدیق نمایم من باب حکایت و روایت است
- 3 Yes, if someone is employed by a foreign office they must serve that office with utmost truthfulness and trustworthiness, not resting or relaxing until carrying out whatever duties they are responsible for in service to that office - and the more effort expended the better - but on condition that it causes no harm to one's own government, country and homeland. If one were to disregard this, it would be contrary to the nobility of the human world and forbidden according to the definitive divine texts.

۳ بلی اگر نفسی در نزد اداره‌ئی از اداره‌های خارجه موظف باشد باید در نهایت صداقت و امانت بآن اداره خدمت کند آرام نگیرد و استراحت ننماید تا آنچه مکلف بآنست در خدمت آن اداره مجری دارد و هرچه بیشتر بذل همت کند بهتر است ولی بشرط آنکه ضرر بدولت متبوعه خویش و مملکت و وطن نداشته باشد اگر چنانچه انسان چشم از این پیوشد مخالفت علویّت عالم انسانست و ممنوع بموجب نصوص قطعیّه ربّانی
- 4 In any case, I hope that the friends of God will conduct themselves such that all people of the world, from kings to subjects, will trust those souls, especially you who are the fruit of the tree of martyrdom and descendant of that noble lineage. What

۴ باری امیدوارم که احبّای الهی چنان سلوکی نمایند که جمیع جهانیان از ملوک و مملوک امین از آن نفوس باشند علی‌الخصوص شما که ثمره شجره شهادتید و سلیل آن سلاله عظیم المنقبه آنچه نگاشته شد من باب حکایتست نه تصدیق

was written was merely hearsay, not confirmation of this report. Write your reply soon. And upon you be greetings and praise.

این روایت را جواب زود مرقوم نمائید و علیک
التَّحیَّةُ و التَّنَآءُ

INBA85:509

AB01638

To: Nasrullah Khan et al.

Date: 1905 ca.

- 1 ...O friends of Abdu'l-Baha and servants of the Most Glorious Beauty! How blessed, how blessed are ye that ye have drunk this brimming cup from the hand of the Cup-Bearer of mysteries, and become so intoxicated as to dance in this arena, embracing the loving Friend—meaning that ye have attained to recognition of Him and been drawn to His love, that ye have loosened your tongues in praise and thanksgiving and striven with heart and soul in the path of the Lord. This is a mighty bounty, a peerless and matchless blessing.
 - 2 Consider how in the wilderness of Manchuria two million souls sacrificed their lives for the sake of earth, and throughout the winter season, in cold and storm and snow and rain, from morn till night they strove with utmost vigor to shed blood in the field of sacrifice. They shall find no fruit save manifest loss. Indeed, for a few days that base region falls into the hands of this one and that, and in the end remains in the possession of none, for “unto God belongeth the heritage of the heavens and of the earth.”
 - 3 Now that group endured such grief and sorrow for the sake of black earth, and saw no fruit save loss and deprivation, and ere long “Hath there not been a time when man was a thing unremembered?” All these labors will be wasted and all these hardships will yield no result. Indeed, war and strife, battle and conflict, striking and struggling are a disgrace to the human world and prevent prosperity and salvation.
 - 4 Therefore we, who are enamored of the face of the Beloved and distracted by those perfumed tresses, how must we sacrifice our lives and through such sacrifice attain to joy? For we strive in the path of the One True God, and attain life everlasting and seek eternal glory. We have raised a banner that shall
- 1 ...ای یاران عبدالبهاء و بندگان جمال ابدی
خوشا خوشا که این جام سرشار را از دست
ساقی اسرار نوشیدید و چنان سرمست شدید که
رقص گان در این میدان دست در آغوش دلبر
مهربان کردید یعنی بعرفان فائز شدید و محبت او
منجذب شدید زبان به نعت و ثنا گشودید و به
جان و دل در ره یزدان کوشیدید این موهبت
عظیم است و نعمت بی مثل و نظیر

2 ملاحظه نمائید که در صحرای منشوریا دو کروار
نفوس بجهت خاک جانفشانی نمودند و در فصل
زمستان در سرما و بوران و برف و باران از
صبح تا بشام در میدان جانفشانی بنهایت همت
خونفشانی کردند بجز خسران مبین ثمری نیابند
بلکه روزی چند آن اقلیم لثیم در دست آن و این
افتد و عاقبت در تحت تصرف هیچیک نماند و
لله میراث السموات و الارض

3 حال آن گروه بجهت خاک سیاه تحمل چنین غم
و اندوه نمودند و جز زیان و خسران ثمری ندیدند
و عنقریب هل اتی علی الانسان یوم من الدهر
لم یکن شیئاً مذکوراً گردند جمیع این زحمات هدر
رود و کلّ این مشقّتها بی نتیجه ماند بلکه حرب و
جدال و جنگ و نزال و ضرب و کفاح ننگ
عالم انسانی و مانع فوز و فلاحت

4 پس ما که آشفته روی یاریم و پریشان آن زلف
مشکار باید چگونه جانفشانی کنیم و بجانفشانی
کامرانی نمائیم زیرا در سبیل حضرت احدیت
کوشیم و حیات ابدیه یابیم و عزّت سرمدیه جوئیم

not be reversed, and we cherish a hope that none shall be disappointed.

- 5 Therefore, O friends of Abdu'l-Baha, as far as ye are able, follow the path of the guides, sacrifice yourselves in the path of the Lord, be loving friends to all humanity, and become the nurturers of mankind. Be obedient and submissive to the just government, and become powerful servants to His Majesty the King, that ye may become the manifestations of divine confirmations and the dawning-places of eternal lights. And upon you be greetings and praise.

علی بلند نموده ایم که منکوس نگردد و امیدی داریم که کسی مأیوس نشود

5 پس ای یاران عبداله‌آ تا توانید ره رهبران گیرید و در سبیل یزدان جانفشانی کنید و جمیع خلق را یار مهربان باشید و نوع بشر را مهرپرور گردید حکومت عادلانه را مطیع و منقاد باشید و اعلیحضرت شهریار را خادمی با اقتدار گردید تا مظهر تأییدات الهیه شوید و مطلع انوار ابدیه گردید و علیکم التحیه و الثناء

MMK6#097x

AB01705

To: Relatives of Kaykhusraw Parsi, in Bombay

Date: 1905 ca.

- 1 O relatives and connections of that wise one! His Holiness Kaykhusraw showed lordliness, demonstrated faithfulness, displayed nobility and manifested greatness in all that constitutes the teachings of the Blessed Beauty and the counsels and exhortations of the Most Great Name. Indeed, he sacrificed his soul for Prague and offered his body as an oblation for the friends. That pure and holy soul ascended to the luminous Kingdom, that spotless spirit passed beyond the spheres and became radiant in the eternal world. His friends and relatives must hold their heads high and become proud and exultant, offering thanks at the Threshold of Oneness that such a blessed soul from among them became scattered in the path of Truth and was offered up as a sacrifice.

1 ای خویشان و پیوند آن هوشمند حضرت کیخسرو خسروی فرمود و وفایوری نمود و سروری کرد و بزرگواری نمود بآنچه تعالیم جمال مبارکست و نصایح و وصایای اسم اعظم بتمامه قیام کرد فی الحقیقه جانفش را فدای اسپراگ نمود و جسمش را قربان دوستان فرمود آن نفس طیب طاهر بملکوت باهر عروج فرمود و آن جان پاک از فراز افلاک درگذشت و در جهان جاوید تابناک گردید یاران و خویشان او باید سرفرازی نمایند و مفتخر و متباهی گردند بدرگاه احدیت شکرانه کنند که چنین نفس مبارکی از ایشان در راه حق پریشان شد و فدا و قربان گردید

- 2 O Kaykhusraw! You are sovereign of both worlds and king of the eternal realm! How precious you were, that you made my nostrils fragrant with musk! Like pure gold in the crucible of tests you made your face radiant, created tumult, played the game of love, accomplished a mighty deed, and galloped from this narrow and dark world to the luminous realm. Blessed are you, blessed are you! 'Abdu'l-Baha hopes that he too will be enabled to follow your example and thus sacrifice his soul in love for the friends.

2 ای کیخسرو خسرو دو جهانی و شهریار جهان جاودان چه قدر عزیز بودی که مشام مرا مشکبیز کردی و مانند ذهب ابریز در بوتۀ امتحان رخ برافروختی و شوری انگیختی و نزد محبت باختی و کاری ساختی و از اینجهان تنگ و تاریک بعالم نورانی تاختی خوشا بحال تو خوشا بحال تو عبداله‌آ امیدوار است که او نیز موفق پیروی تو گردد و جان را چنین در محبت یاران ببازد

- 3 O peerless Lord! Nurture this dear friend and adorn his crown with the gift of bounty. Grant him the diadem of eternal sovereignty and place upon his head the crown of heavenly bestowal. He yearned for the meeting - admit him to the gathering of divine manifestation. He desired to behold - bestow upon him the light of Thy presence. He was an enraptured moth - bring him near to the candle of Beauty. He was an impassioned nightingale - grant him union with the rose. Help his loved ones, grant them patience and composure, bestow upon them endurance and steadfastness, that they may find deliverance from the burning anguish of separation from him and their hearts may find solace from his loss and absence. Thou art the Powerful, the Mighty, the Helper, the Omnipotent, and verily Thou hast power over all things.

3 ای خداوند بیماند این یار عزیز را پرور و تارکش را بافسر عطا زینت و زیور بخش دیهم جهانبانی جهان جاودانی ده و اکیل موهبت آسمانی بر سر گذار مشتاق دیدار بود در محفل تجلی راه ده و آرزوی مشاهده مینمود پرتو لقا مبذول فرما پروانه مشتاق بود بشمع جمال نزدیک فرما بلبل پراحتراق بود بوصل گل فائز کن یارانش را یآوری فرما و صبر و قرار بخش و تحمل و اصطبار عنایت کن تا در فرقتش از حرقت نجات یابند و از حرمان و هجرانش تسلی قلب حاصل کنند توئی مقتدر توئی عزیز توئی معین توئی توانا و آنک لعلی کل شیء قدیر

BRL_DAK#0447, MKT2.150, AHB_133BE
#03-04 p.95, BSHN.140.417x, BSHN.144.411x,
TZH8.1168, DUR1.545x, ANDA#25 p.43,
MHT1a.059x, MHT1b.017x, MSBH10.007,
YARP2.225 p.205

AB01723

To: Shirin Kayqubad (Wife of Nush Gushtasb) et al.
Date: 1905 ca.

- 1 O beloved handmaidens of God! Amatu'llah Shirin has arrived in this pure and pleasant land and opened her sweet tongue in remembrance of you, requesting a letter for each of you. However, my occupations are so numerous that I cannot write a letter to each one. If I had the opportunity, I would certainly write a letter each day, for the Blessed Beauty (may my spirit be a sacrifice for His loved ones) has so quickened and stirred this heart with love for His friends that it knows neither rest nor weariness. But what can be done? This wanderer has a hundred occupations day and night. How then can he correspond with East and West and write personally to each of the friends? Therefore you will surely excuse me.
- 2 Let us pass beyond the world of words and grasp the reality of meanings, which is this: Although we lack capacity and worthiness, praise be to God we have attained to a bounty and gift that was the ultimate desire of the ancients and the

1 ای کنیزان عزیزان خدا امه الله شیرین باین زمین پاک دلنشین وارد و زبان شکرین بیاد شما گشود و از برای شما هر یک نامهئی خواست ولی مشغولیت من نه چندانست که توانم بهر یک نامهئی نگارم و اگر چنانچه فرصتی داشتم البته هر روزی بتحریر نامهئی میپرداختم زیرا جمال ابدی روحی لأحبائه الفداء نچنان این قلب را محبت یاران خویش زنده نموده و بحرکت آورده که سکون و قرار تواند و کلال و ملال بداند ولی چه چاره که این آواره را صد مشاغل روز و شبانه باوجود این چگونه مخیره به شرق و غرب تواند و با هر یک از احباً رأساً مکاتبه کند لهذا البته معذور میدارید

2 باری از عالم الفاظ بگذریم و بحقیقت معانی پی بریم و آن اینست هرچند استعداد و استحقاق نداریم ولی الحمد لله به فضل و موهبتی فائزیم

kings of old. And that is success and deliverance in the day of the manifestation of the Divine Beauty and the embodiment of infinite favors and bestowals, and witnessing the dawning of heavenly lights and entering beneath the shade of the Blessed Tree in this Most Glorious Paradise.

که آن نهایت آرزوی نیاکان و شهریاران
پیشدادانیان بود و آن فوز و رستگاری در
روز جلوه جمال یزدانی و مظهریت الطاف و
عنایت نامتناهی و مشاهده اشراق انوار آسمانی
و دخول در ظلّ شجره مبارکه در این جنت
ابهائی

- 3 Therefore, O handmaidens of God, find fresh joy moment by moment and be glad and fulfilled, for you have been blessed with such a heavenly gift and divine bestowal. If you succeed in service and servitude at the Divine Threshold as is befitting, you will observe how this world becomes illumined in a brief time. Upon you be greetings and praise.

3 پس ای کنیزان یزدانی دمام سروری تازه یابید
و شادمانی و کامرانی کنید که بچنین موهبت
آسمانی و عنایت حضرت یزدانی موفق شدید
اگر چنانکه سزاوار است به کنیزی و خدمت
درگاه احدیت موفق شوید ملاحظه مینمائید
که در اندک زمانی چگونه اینجهان نورانی گردد
و علیکم التّحیّة و الثّناء

YARP2.257 p.223

AB01823

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Baghistan
Date: 1905 ca.

- 1 O my spiritual one, my illumined one, my divine one! Although physical trials pour down like heavenly rain, or rather like mountain torrents, yet the remembrance of the faces of the friends remains fixed and imprinted in my heart and soul.
- 2 In these days the winds of tests are intensifying, and some divine friends stand firm like mighty mountains in perfect calm and assurance, while some of the weak ones languish forgotten in corners of obscurity.
- 3 Praise be to God, the loved ones of Khurasan were always full of enthusiasm and passion, ever accompanied by melody and joy. Therefore we hope they will raise a new song and create fresh excitement and ecstasy, laughing like meadows at the weeping of winter clouds, and like flowers and fragrant herbs diffusing holy fragrances in this divine garden.
- 4 Like birds soaring in sanctified heights, may they sing such melodies and play such tunes in these divine gardens as to transport the dwellers of the pavilion of glory into rapture and ecstasy.

1 ای روحانی من نورانی من ربّانی من هرچند
محن جسمانی مانند باران آسمانی متابعت بلکه
مانند سیل کوهسار ولی یاد روی یاران مرکوز
و منطبع در دل و جان

2 این ایام اریاح امتحان در اشتداد است و یاران
الهی بعضی مانند کوه گران در نهایت سکون و
اطمینان و بعضی از ضعیفان در زاویهء خمول
مخمود و پریشان

3 الحمد لله احبّای خراسان همیشه پر نشئه و شور
بودند و همدم نغمه و سرور لهذا ما را چنان امید
است که یک آهنگ جدیدی بلند نمایند و شور
و وله بدیعی پدید نمایند و مانند چمن از گریهء
ابر بهمن بختندند و بمثابه گل و ریاحین در این
گلشن نفحات قدس منتشر فرمایند

4 و چون طیور اوج تقدیس در این ریاض الهی
گلپانگی زنند و آهنگی بنوازند که اهل سراق
عزّت را به وجد و وله آرند

- 5 In brief, O my spiritual one, it is time to illuminate Khurasan like the sun with the lights of divine knowledge, and to raise from every corner the life-giving cry of "O Glory of the Most Glorious!" May the friends be moved to joy and delight, while the heedless are seized with trembling and fever.
- 6 I press my brow to the dust of the illumined holy threshold and pray for confirmation for the loved ones and for reinforcements from the Supreme Concourse as heavenly support from the Most Glorious Kingdom for the pure ones in spreading the divine fragrances throughout the earth.
- 7 O my Lord, the All-Merciful! Make manifest Thy manifest religion above all religions, open the gates of knowledge to all hearts, and send down tranquility and assurance into all minds, that they may praise Thee among the peoples and spread Thy teachings throughout the world of humanity, that they may walk the path and reach Thy glorious Kingdom, heal every sick and ailing one with the cup of the flowing spring, that breasts may be gladdened by the dawning of the verses of light, and eyes be consoled by discovering the lights of mysteries shining from the niche of manifestation. Verily Thou art the Generous, the Mighty, the Sovereign, the All-Forgiving.
- 5 باری ای روحانی من وقت آنست که خوراسا
خراسان را بانوار عرفان منور نمود و از هر گوشه
و کنار نغمهء جانبخش یابهاء الاهی بلند کرد یاران
به وجد و طرب آیند و غافلان به لرزه و تب مبتلا
شوند
- 6 وائی اغبر جبینی بتراب عتبة مقدّسة نوراء و ادعو
بالتأيید للأحباء و وفود جنود الملائة الأعلی مدداً
من الملکوت الاهی للأصفیاء فی نشر نفحات
الله فی بسیطة الغرباء
- 7 اللهم یا ربی الرحمن اظهر دینک المبین علی
الأدیان و افتح علی القلوب ابواب العرفان و انزل
فی الأفئدة السکينة و الاطمینان لیتطقوا بثنائک
بین الأقوام و ینشروا تعالیمک فی عالم الانسان و
یسلكوا فی السبیل و یصلوا الی ملکوتک الجلیل
و یشفوا کلّ سقیم و علیل من کأس السلسبیل و
ینشرح الصدور بسطوح آیات النور و تقرّ الأعین
باکتشاف انوار الأسرار الساطعة من مشکاة
الظهور انک انت الکریم العزیز الملک الغفور

MKT8.096b

AB01806

To: *Mirza Muhammad Taqi Tabasi, in Bombay*

Date: 1905 ca.

- 1 O steadfast one in the Covenant! The letter you wrote to Jinab-i-Manshadi was reviewed. Regarding the cemetery, you wrote that the government has designated a special place, built a wall around it, installed a gate, and given permission for burial there. Write a letter on behalf of all the friends expressing gratitude to the government for this effort and submit it. And write that according to the clear sacred texts, in whatever country we reside, we must conduct ourselves with complete truthfulness and goodwill toward the government of that land. Therefore, we consider it our duty to express our gratitude, and we have had and continue to have the utmost satisfaction with the esteemed government, and we hope that our truthfulness, trustworthiness and goodwill become evident and manifest.
- 1 ای ثابت بر پیمان مکتوبی که بجناب منشادی
مرقوم نموده بودید ملاحظه گردید در خصوص
قبرستان مرقوم نموده بودید که حکومت محلّ
مخصوصی تعیین نموده و دیوار کشیده و دروازه
گذاشته و اذن دفن نمودن در آنجا داده نوشته‌ئی
مرقوم نمائید از طرف جمیع احبّاء و بحکومت
اظهار ممنونیت از این همت نمائید و تقدیم فرمائید
و بنگارید که ما بنصوص قاطعهء مبارک در
هر مملکت که هستیم باید بحکومت آسمان در
کمال صداقت و خیرخواهی روش و حرکت نمائیم
لذا وظیفهء ذمّة دانستیم که بیان ممنونیت خود
را بنمائیم و ما از دولت نفیحه نهایت رضایت را

- 2 As for the matter of the tower of silence, although there is no clear sacred text about it and the permissibility or impermissibility of this matter is referred to the House of Justice - this servant's duty is to explain the clear sacred texts, but everything beyond what is explicitly in the Book is referred to the House of Justice - whenever it is established they will make a decision about this. However, if multiple bodies are placed at once, it is somewhat distant from cleanliness. The soil needs to absorb the moisture of the body. In this case, if soil is poured on the coffin, the moisture of the body will dissipate more quickly.

- 3 In any case, the divine friends must be firm and steadfast in the Cause, increase their enthusiasm and joy day by day, strive in service, and like the apostles after the ascension of the Spirit (Christ), increase in firmness and steadfastness so that they may become worthy of praise from the Supreme Concourse and the subject of glorification in the Abha Kingdom. O faithful friend, you have striven with your soul in service to the Cause of God. Your service is accepted and your effort appreciated. We hope you will observe good recompense and remain protected from harm and injury. Convey longing greetings from 'Abdu'l-Baha to all the divine friends.

داشته و داریم و امیدواریم که صداقت و امانت
و خیرخواهی ما ظاهر و آشکار گردد

2 اما قضیهء دخمه هرچند در نصوص قاطعه
موجود نه و این قضیه جواز و عدم جواز
راجع بیت عدلست تکلیف این عبد بیان
نصوص قاطعه است اما ماعدای آنچه در کتب
منصوص جمیع راجع بیت عدلست هر وقت
تشکیل شود در آنخصوص قراری خواهند داد
ولی اگر اجسام متعدده در موقع واحد گذاشته
شود قدری از نظافت بعید است باید خاک
امتصاص رطوبت جسم را بنماید در اینصورت
اگر بر صندوق خاک ریخته شود جسم زودتر
رطوبتش زائل گردد

3 باری یاران الهی باید ثابت و مستقیم بر امر باشند و
روز بروز بر شوق و شعیف بیفزایند و در خدمت
بکوشند و مانند حواریون بعد از صعود حضرت
روح بر ثبات و استقامت بیفزایند تا محلّ تحسین
ملاّ اعلی گردند و مورد تجید ملکوت ابهی ای
یار وفادار در خدمت امر الله بجان کوشیدی
خدمت مقبول و سعیت مشکور امیدواریم که
مکافات خیر مشاهده نمائی و از ضرر و ضییر
محفوظ مانی جمیع یاران الهی را از قبل عبدالهء
تحیت مشتاقانه برسان

ASAT2.079, AVK4.205.03x, AVK4.291ax

AB01810

To: *Abu'l-Qasim Bayda, in Yazd*

Date: 1905 ca.

- 1 O thou who art firm in the Covenant! Thy letter was noted. The news of the arrangement of meetings and the chanting of verses and singing of poems brought abundant joy. In these divine tests that have befallen the Holy Land, what brings solace to 'Abdu'l-Baha's heart is news of the enkindlement and attraction of the friends, which must increase day by day through God's assistance and grace.

1 ای ثابت بر پیمان نامهء شما ملاحظه شد از خبر
ترتیب محافل و ترتیل آیات و ترنیم اشعار سرور
وافر حاصل در این امتحانات الهیه که در بقعهء
مبارکه واقع تسلی قلب عبدالهء اخبار اشتعال و
انجذاب ایجابست که باید روز بروز به عون و
عنایت حق بیفزاید

- 2 O Bayda, convey to the divine friends that they should not look to the Holy Land and the events and severe trials and tests therein. Whatever occurs is pure good, even if breasts become targets for arrows of cruelty and bodies are torn to pieces by the sword of hatred. Rather, the friends must be in utmost joy and delight, familiar with divine breezes, strive to exalt the Word of God, and make effort to spread the fragrance of the love of God.
- 2 ای حضرت بیضاء احبّای الهی را ابلاغ نما که آنان نظر به ارض مقدّس و وقایع و بلایا و امتحانات شدیده در آن نداشته باشند هرچه واقع شود خیر محض است ولو سینه‌ها هدف تیر جفا گردد و جسمها شرحه شرحه از سیف بغضا شود بلکه یاران باید در نهایت وجد و سرور بنفحات الهیه مأنوس باشند و در اعلاّء کلمات الله بکوشند و در نشر رائحه محبت الله سعی و کوشش کنند
- 3 For at all times the Holy Land is in danger, as the call is loud and the Center is established and all the peoples of the world are in extreme opposition. Therefore it is not permissible for the friends to look to events in the Holy Land. Rather they must ever arise to fulfill their own duties, whether this land be calm or in turmoil. Even if 'Abdu'l-Baha falls from East to West, or hastens from this world to the next world, no languor should result whatsoever. Rather tumult and rapture should increase and promotion become greater. And upon thee be greetings and praise.
- 3 زیرا در جمیع اوقات بقعه مبارکه در خطر است چه که ندا بلند است و مرکز معین و جمیع طوائف عالم در نهایت تعرض لهذا جائز نه که یاران نظر بحوادث بقعه مبارکه داشته باشند بلکه باید بتکلیف خودشان همواره قائم گردند خواه این ارض ساکن و خواه منقلب حتی اگر عبدالبهاء از شرق بغرب افتد یا از اینجهان بجهان دیگر شتابد بهیچوجه فتور حاصل نکردد بلکه شور و وله پیشتر شود و ترویج اعظمتر گردد و علیک التّحیه و الثّناء ع
- 4 He is God!
- 4 هو الله
- 5 O Bayda! The Most Exalted One, the Primal Point, may my spirit be sacrificed for Him, became the target of the arrow of cruelty, and the Blessed Beauty, may my very being be sacrificed for His loved ones, ascended to the Supreme Concourse. After these two momentous events, one should no longer be disturbed by occurrences. Whatever happens, even if all of us in the Holy Land are torn to pieces, you must engage with all the divine friends in work and service and make joy and gladness, for praise be to God, we have attained to the bounty of sacrifice.
- 5 ای حضرت بیضاء طلعت اعلی نقطه اولی روحی له الفدا هدف تیر جفا گشت و جمال مبارک کینونتی لأحبائه الفدا صعود بملاّ اعلی فرمود بعد از این دو حادثه عظیمه دیگر نباید از وقوعاتی مضطرب شد هرچه واقع گردد ولو جمیع ماها که در بقعه مبارکه هستیم شرحه شرحه شویم شما باید با جمیع احبّای الهی به کار و خدمت پردازید و سرور و شادمانی کنید که الحمد لله ما بفیض قربانی فائز شدیم

YBN.012

AB02072

To: Ahmad Sadrus-Sudur, in Tihiran

Date: 1905 ca.

- 1 O you who are firm in the Covenant and steadfast in the Testament! Your letter was read with utmost joy, and supplication and beseeching were made at the Threshold of Oneness, seeking confirmation and success, that this partner and associate of 'Abdu'l-Baha in servitude at the Sacred Threshold may be continuously and persistently assisted with divine confirmations and become a fruitful tree. Among its fruits is that souls are being taught and instructed, and being educated under the blessed tree, they become familiar with the holy fragrances and strive to diffuse the divine breaths.
- 2 O you who are firm in the Testament! You mentioned the travels and journeys of Aqa Siyyid Hasan, Aqa Siyyid Jalal, Aqa Mirza Mahdi, Aqa Mirza Habibu'llah, Aqa Mirza Nasru'llah, and Aqa Mirza Taqi Khan, who have taken up the musk-pod of mysteries to spread its perfumed fragrance throughout all regions. How excellent is the triumph of one who arises to guide souls in all horizons, and how joyous is he who carries the garment of Joseph of Baha so that its fragrance may spread through cities and villages! I beseech God to assist them in this.
- 3 You had also written that Aqa Mirza Masi? has likewise embarked on travel to open his eloquent tongue and, with a radiant countenance and eloquent speech, counsel and guide people in all regions. This too brought joy. Surely give great importance to the teaching classes so that students, having been trained, may spread to various regions. Likewise, extreme joy and delight were obtained from the preparation of provisions and expenses for the teachers that his honor Aqa Siyyid Nasru'llah and other partners have undertaken. Convey 'Abdu'l-Baha's loving greetings to all, and be occupied day and night with conducting teaching classes. And upon you be the Most Glorious Glory.

1 ای ثابت بر میثاق و راسخ بر عهد بنهایت سرور مکتوب شما قرائت شد و بدرگاه احدیت عجز و نیاز گردید و طلب تأیید و توفیق شد که آن شریک و سهیم عبدالبهاء در عبودیت آستان مقدس بتأیید دائم موفق و مستمر و شجره باثمری گردد از جمله اثمار این که نفوس تعلیم و تبلیغ میشوند و در ظلّ شجره مبارکه تربیت شده بنفحات قدس مألوف میشوند و در نشر نفحات الله میکوشند

2 ای ثابت بر عهد ذکر حرکت و سفر جناب آقا سید حسن و جناب آقا سید جلال و جناب آقا میرزا مهدی و جناب آقا میرزا حبیب الله و جناب آقا میرزا نصرالله و جناب آقا میرزا تقی خان فرموده بودید که نافه اسرار برداشته تا در اطراف و اکثاف نفعه مشکبار نثار نمایند فیا فوز من قام علی هدایة الأنفس فی الآفاق و یا فرح من حمل قمیص یوسف البهاء حتی ینتشر ریاه فی المدن و القری اسئل الله بان یؤیدهم علی هذا

3 و همچنین مرقوم فرموده بودید که آقا میرزا مسیح نیز سفر نمودند تا نطق فصیح بگشایند و در اطراف و اکثاف با وجهی صبیح و بیانی بلیغ ناس را نصیحت و هدایت فرمایند این نیز سبب سرور گردید البته مجالس درس تبلیغ را بسیار اهتمام دهید تا تلامذه تربیت شده باطراف منتشر گردند همچنین از تهیه لوازم و مصارف مبلغین که حضرت آقا سید نصرالله و سایر شرکا قیام نموده اند نهایت روح و ریحان حاصل گردید تحت مشتاقانه عبدالبهاء را بکلّ ابلاغ دارید و شب و روز بتدریس درس تبلیغ مشغول گردید و علیک البهاء الأبهی

TSS.054, TSS.179

AB02257

To: Mrs P K Dealy, in New York

Date: 1905 ca.

O dear servant of God!

The tests of God are surrounding you from all directions and many afflictions have occurred; but thanks be to God that you and your honorable husband are patient, thankful and constant.

The necessity and the particularity of the assured and believing ones is to be firm in the Cause of God and withstand the hidden and evident tests. Thanks be to God that you are distinguished and made eminent by this blessing. Anybody can be happy in the state of comfort, ease, health, success, pleasure and joy; but if one will be happy and contented in the time of trouble, hardship and prevailing disease, it is the proof of nobility. Thanks be to God that that dear servant of God is extremely patient under the disastrous circumstances, and in the place of complaining gives thanks.

Verily I am pleased with both you and your husband], and I ask God that you may find pleasure and ease in another world—for this earthly world is narrow, dark and frightful, rest cannot be imagined and happiness really is non-existent, everyone is captured in the net of sorrow, and is day and night enslaved by the chain of calamity; there is no one who is at all free or at rest from grief and affliction. Still, as the believers of God are turning to the limitless world, they do not become very depressed and sad by disastrous calamities—there is something to console them; but the others in no way have anything to comfort them at the time of calamity. Whenever a calamity and a hardship occurs, they become sad and disappointed, and hopeless of the bounty and the mercy of the Glorious Lord.

Give especial greetings of ABHA to all the friends of God and the divine servants, and give them deep love from Abdul-Baha.

O dear servant of God! Give my greeting and love to your boys. I ask God that each one of them become a shining lamp.

TAB.263-264, BWF.363-364x

AB02199

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1905 ca.

- 1 O servant of the divine Sacred Threshold! Your letter was received and its contents noted. Likewise regarding the letter you wrote to Jinab-i-Manshadi about the Dutch philosopher and the conversations held with him - the friends must only state what is found in the sacred texts and not deviate in the slightest.

1 ای بنده آستان مقدس الهی نامه مرقوم ملحوظ افتاد و بر مضمون اطلاع حاصل گشت و همچنین نامه‌ئی که بجناب منشادی مرقوم شده بود در خصوص فیلسوف هولاندی مرقوم نموده بودید و مکالماتی که با او شده حضرات احباً باید آنچه نصوص نگاشت بیان نمایند و بادی کلمه تجاوز نشود
- 2 However, the Bayan has been abrogated by the Kitab-i-Aqdas and its laws are no longer in effect, except for those laws that were repeated and emphasized in the Kitab-i-Aqdas. The laws beyond those emphasized in the Kitab-i-Aqdas pertain to the people of the Bayan and have no connection to us.

2 اما کتاب بیان به کتاب اقدس منسوخ است و احکامش غیر معمول مگر احکامیکه در کتاب اقدس تکرار بیان و تأکید شده و مادون آن احکام مؤکده در کتاب اقدس به اهل بیان تعلق دارد بما تعلق ندارد
- 3 We are bound by the laws of the Kitab-i-Aqdas and are explicitly forbidden from the slightest interference. Rather, we are commanded to show kindness, love, faithfulness and purity to every people and nation, to obey the government, to be loyal to the throne of sovereignty, and to not interfere in political matters - even discussion and conversation about such matters is not permitted in any way, meaning we have no connection to these affairs.

3 ما مکلف باحکام کتاب اقدس هستیم و بنص قاطع ممنوع از ادنی تعرضی بلکه مأمور بمهربانی و محبت و وفا و صفا با هر امت و ملت و اطاعت حکومت و صداقت بسریر سلطنت و عدم مداخله در امور سیاست حتی محاوره و مکالمه در اینخصوص جائز ندانسته بهیچوجه یعنی تعلق باین امور نداریم
- 4 Our essential duties are recognition of the Supreme Being, certitude in the revelation sent down from heaven, servitude at the Most Glorious Threshold, worship of God with sincerity and conscious attraction, and fellowship with all human beings with utmost truthfulness, kindness, harmony, uprightness and devotion to truth. Whatever is beyond this has no connection to our spiritual life and conscience.

4 وظائف اصلیّه ما عرفان حضرت کبریا و ایقان بوحی منزل از سما و عبودیت آستان اہی و عبادت حق بخلوص و انجذاب وجدانی و الفت با جمیع افراد انسانی در نہایت صدق و مہربانی و آشتی و راستی و حقیقت پرستی و آنچه مادون آن تعلق بعالم جان و وجدان ما نداشته و ندارد
- 5 Let us suppose that if all the people of a city become friends while a small number remain strangers showing utmost enmity and hatred - despite this, the friends must show love and tolerance, exercise the utmost consideration, overlook faults and increase their kindness. This is what the divine texts state and anything less is unworthy of the people of understanding.

5 فرض نمائیم کہ اگر اہل شہری جمیع آشنا گردند و بیگانه معدودی قلیل و در نہایت عداوت و بغضا باوجود این یاران آشنا را محبت باید و مدارا شاید و نہایت رعایت مجری دارند و چشم از خطا پویند و بر عطا بیفزایند اینست نصوص الہیہ و مادون آن لایلیق لاہل العرفان

MKT4.030, AVK1.008.07x, AVK1.012.04x

AB02241

To: Aqa Husayn et al.

Date: 1905 ca.

- 1 O my true friends! Consider the tenderness and kindness of this Prisoner, who thinks of the friends day and night and is ever engaged in their remembrance. No morning brings Him joy save through love of the friends, and no evening brings Him rest except through remembrance of the loved ones. Day and night He bows His head at the Divine Threshold and implores assistance for the friends, that perchance some souls may arise in this world's gathering who, like unto candles, will bestow light upon all assembled there, and who, like unto flowers and sweet herbs in this heavenly garden, will diffuse their fragrance, that they may become faithful servants of God and true companions of this servant.
- 2 For this earthly realm has become so dark through the heedless ways and ignorant conduct of the negligent that the realities and true nature of all things have been entirely shrouded in darkness. Thus if the light of divine guidance should assist, all that lies hidden behind the veils of this world would be made manifest through the grace of the Sun of Reality, darkness would be dispelled by the light of divine guidance, and all mysteries would be revealed and made evident.
- 3 In such case, the friends of God must become the removers of this darksome veil, and the true friends must become the means for the manifestation of realities and meanings. Christ addressed His loved ones, saying: "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted?" The meaning is that the standard is the conduct and behavior of the friends. If they succeed as they ought and should, without doubt this dark prison shall become an illumined palace, and this pit of sorrow a luminous garden.
- 4 I beseech God that ye may be assisted and confirmed in this bounty. And upon you be greetings and praise.

1 ای دوستان حقیقی من رأفت و مهربانی این زندانرا ملاحظه نمائید که شب و روز بیاد احباً مشغول و بذکرشان مألوف هیچ صبحی جز بحبّت دوستان مسرت نیابد و هیچ شامی بغیر از بیاد یاران راحت نجوید و شب و روز سر باستان نهد و طلب تأیید یاران کند شاید تنی چند در انجمن عالم مبعوث شوند که مانند شمع نور بجمع بخشند و بسان گل و ریاحین در این بهشت برین رائحه طیبه منتشر کنند تا بندگان صادق حق گردند و یاران موافق این عبد

2 زیرا این خاکدان فانی از روش و سلوک غافلان بنادانی چنان ظلمانی گشته که حقائق و صور اشیاء بکلی در پرده تاریکی مانده پس نور هدایت کبری اگر تأیید نماید آنچه که در پرده خفایای اینجهانست بقوت عنایت شمس حقیقت نمایان گردد و بنور هدایت کبری ظلمت زائل شود و اسرار کشف و عیان گردد

3 در اینصورت یاران الهی باید که کاشف این حجاب ظلمانی گردند و دوستان راستان شاید که سبب جلوه حقائق و معانی شوند حضرت مسیح خطاب باحبّاء میفرماید که شما ملح ارضید و چون ملح فاسد گردد دیگر بچه چیز نمکین شود مقصود اینست که میزان روش و سلوک و حرکت یارانست اگر چنانکه باید و شاید موفق گردند شبههائی نیست که این زندان تاریک ایوان روشن گردد و این حفره پرغم حدیقه نورا شود

4 از خدا خواهم که باین موهبت موفق و مؤید گردید و علیکم التحية و التناء

MMK3#274 p.198, AHB_134BE #09-10

p.03

AB02435

To: Baha'is of Haqqih, in Tihiran

Date: 1905 ca.

- 1 O ye friends of 'Abdu'l-Baha! It is some time that outwardly no flame hath reached the Sacred Threshold from those faithful friends and no sweet-scented breeze of attraction hath wafted to the nostrils, although the true friends should be ever more ardent in their longing and more advanced in their conduct, for from the beginning they were people of longing and enthusiasm, and afterwards became attracted to the lights of the Forgiving Lord. They rent asunder the veil of idle fancies, ran in the path of truth, reached the desired goal, tasted the honey of the love of God, and drank the wine of mystic knowledge from the hand of the Cup-bearer [of the age]. Like the morning star they shone from the luminous East.
- 2 Despite these gifts, they must not rest or repose for a moment, nor take ease for a breath. They must adorn spiritual gatherings, chant songs and strike up melodies and anthems to bring the listeners into a state of joy and ecstasy, that they may hear the praise of the Concourse on High and witness the glorification of the people of the Most Glorious Kingdom, and hear the divine melody from the horizon of grandeur, becoming wonderstruck and transported, and dancing and leaping with the utmost joy and gladness, sacrificing their lives.
- 3 They must show kindness to all people, even to enemies and ill-wishers, serve the throne faithfully, and obey the authorities with perfect good will, that they may become the cause of the ancient glory of that realm and the means of fame and renown for the people of Iran. They must seek purity, nobility, humility and radiance, and shine like stars in both East and West.
- 4 These are the counsels of 'Abdu'l-Baha. Whoso wisheth, let him act accordingly, and whoso wisheth, let him abandon it. Verily God is independent of all the worlds.
- ای یاران عبدالبهاء چندیست که از آن دوستان باوفا بحسب ظاهر شعله‌ئی بعتبه مقدسه نرسیده و نسیم معطر انجذاب بمشام نرسیده باوجود آنکه باید احبای اهل حق در شوق و شور بیشتر و در سلوک پیشتر باشند زیرا از اصل آنان اهل شوق و شور بودند و بعد منجذب بانوار رب غفور گردیدند پرده اوهام دریدند و در راه حقیقت دویدند و بسر منزل مقصود رسیدند و شهد محبت الله چشیدند و صهبای عرفان از دست ساقی [دوران] نوشیدند و مانند ستاره صبحگاهی از خاور نورانی درخشیدند
- باوجود این مواهب باید آتی صبر و سکون نمایند و نفسی راحت و آرام نگیرند محفل روحانی بیارایند و غزلخوانی کنند و نغمه و ترانه‌ئی بزنند و مستمعین را به وجد و طرب آرند تا تحسین ملاء اعلی شوند و تکریم اهل ملکوت ابدی یابند و آهنگ رحمانرا از افق کبریا شنوند و سرگشته و شیدا گردند و کف زنان پاکوبان در نهایت سرور و شادمانی جانفشانی کنند
- و بعموم خلق حتی دشمنان و بدخواهان مهربانی نمایند بسریر سلطنت صادقانه خدمت کنند و باولایای امور باکمال حسن نیت اطاعت فرمایند تا سبب عزت قدیمه آن اقلیم شوند و علت صیت و شهرت اهالی ایران گردند پاکی و آزادگی و افتادگی و درخشندگی جویند و چون اختران در خاور و باختر بدرخشند
- اینست وصایای عبدالبهاء فن شاء فلیعمل و من شاء فلیترک ان الله غنی عن العالمین

MKT9.255b

AB02697

To: Arthur P Dodge, in New York
Date: 1905 ca.

O thou who art firm in the Covenant!

The means of communication being severed, your letter of [...] was received only in these days. You have made mention of the persons who have lately accepted the Truth. Convey most wonderful ABHA greetings to Mrs... and say: "Thank thou God for thou hast worn a crown studded with gems of the knowledge of God and partaken of the fountain of the Water of Life." Convey also most wonderful greetings to Mrs... and say: "Thou wast in darkness and thou hast attained the world of lights. Thou wast not informed of Almighty God. I hope thou wilt witness signs."

O thou real friend! Another letter [hath just been] received from thee. Its contents bear upon the cablegram which was sent to prevent publication. By thy dear life, thou wast not meant by it; for numerous publications were seen in newspapers and magazines which were not proper. The purpose of that cablegram is this: That each one of the beloved ones of God (believers in general who may wish to publish any writings or articles, etc.) should first send the same to the Holy Land, to be seen (or examined) and then printed. And this matter is general and this (message) was sent equally to America, Persia, India, and Turkestan. I have utmost love for thee and thy family for thou servest me—how can I be offended at you? Be assured and happy. Convey my greetings to thy sons and also to the maid-servant of God, thy wife.

TAB.118-119

AB02962

To: Abbas Qabil, in Abadih
Date: 1905 ca.

¹ O promoter of the Covenant! What you had written during your journey was received and I became informed of its contents. Indeed, the friends in Jowshaqan, Fath-Abad, Mazgan,

¹ ای مبلغ میثاق آنچه در سفر مرقوم نموده بودی واصل گشت و بر مضمون اطلاع یافتیم فی الحقیقه احبای جوشقان و فتح آباد و مازگان

Nush-Abad and other surrounding areas are in a state of spiritual excitement and awareness, in communion with the divine call and inspiration. The divine counsels are like a magnet - whoever stands firm upon them attracts heavenly confirmations. They find doors open from every direction and see receptive hearts. I beseech God to increase, day by day, the confirmations of those friends.

- 2 O my God, my God! These are Your chosen ones and Your pure ones whom You have chosen for Your love, elected for Your knowledge, and selected for Your remembrance. You have been pleased to bestow upon them Your grace and gifts, and made them the dawning-places of the stars and the channels of Your lights, O Living, O Self-Subsisting One! You have delivered them from every vain imagination and guided them to Your manifest Beauty. You have caused them to speak Your praise among Your servants and through them spread Your sweet fragrances throughout Your lands. O Lord, Lord! They are the captives of Your love and the poor at Your gate, the signs of Your religion and the fountains of Your remembrance. Strengthen them through Your eternal might and aid them with Your everlasting confirmations. Make them trees in Your gardens, fish in Your pools, and lions in Your forests, so that they may roar with such a roar as to scatter the foxes of violation from the stronghold of Your Covenant and drive away through Your power and might the dogs of ignorance into the corners of oblivion. Verily You are the Powerful, the Mighty, the Omnipotent, the Most High, the Supreme. And verily You encompass all things. There is no God but You, the Majestic, the Gracious, the All-Informed.

و نوش آباد و سائر اطراف در جوش و خروشند و باهوش و همدم هاتف و سروش و صایای الهی مانند مغناطیس است هر نفس بر آن قائم جاذب تأییدات غیبیه است از هر جهت ابواب را مفتوح یابد و صدور مشروح بیند از خدا خواهم که یوماً فیوماً بر تأیید آن یاران بیفزاید

2 الهی الهی انّ هؤلاء ارقائک و اصفیائک قد اخترتهم لحبک و اجبتیهم لعرفانک و انتخبتم لذكرک و ارتضیت لهم فضلک و مواهبک و جعلتهم مواقع النجوم و مجاری انوارک یا حی و یا قیوم و نجیتهم عن کل امر موهوم و هدیتم الی جمالک المعلوم و انطقتم بشائک بین عبادک و نشرت بهم نفعاتک فی بلادک ربّ ربّ انهم اسراء حبک و فقرآء بابک و معالم دینک و منابع ذکرک عزّزهم بعزّتک الأبدیه و ایدهم بتأییداتک السّرمديه و اجعلهم اشجار ریاضک و حیتان حیاضک و ضراغمة غیاضک حتی تزتر زئیراً تتفرّق به ثعالبه النّقص عن عرین میثاقک و تخسأ به کلاب الجهل فی زوايا الخمول بقدرتک و اقتدارک انک انت القوىّ العزیز المقتدر العلیّ العظیم و انک انت المحیط بکلّ شیء لا اله الا انت الجلیل اللطیف الخبیر

ANDA#41-42 p.115

AB02920

To: *Haji Shaykh Zaynu'l-Abidin Yazdi, in Shahrud*

Date: 1905 ca.

- 1 O thou who art firm and steadfast in thy love for the Manifest Light! The letter which thou didst write to the Name of God contained the sweet fragrances of the highest paradise, and meanings sweeter than honey and nectar, for it bore clear proof of the firmness and steadfastness of the loved ones of God and told of the attraction of the hearts of the sincere ones. Thus it

1 ای ثابت مستقیم بر محبت نور مبین تحریری که بجناب اسم الله ترقیم نمودی مضامین نفعات بهشت برین بود و معانی شیرین تر از شهد و انگبین زیرا بر ثبوت و استقامت احبای الهی دلیل جلیل بود و از انجذاب قلوب مخلصین

brought glad tidings and bestowed joy and delight upon hearts and granted happiness and gladness to breasts.

- 2 For what consoles 'Abdu'l-Baha in this tempest of tribulation is the enkindlement of the hearts of the righteous and news of the firmness and steadfastness of the free. I swear by the Ancient Beauty - may my spirit be a sacrifice for His loved ones - that when news arrives of the steadfastness of the friends in the darkness of sorrows, the light of joy shines forth and the lamp of gladness is lit, and no trace remains of the darkness of grief and tribulation.
- 3 Convey yearning greetings to Aqa Mirza Muhammad and utmost love from this servant to Aqa Mirza 'Ali-Akbar, for these two brothers are memorials of that martyred beloved one, and are dearer than life itself to 'Abdu'l-Baha. That leader of the righteous ones drank the cup of supreme martyrdom in the field of sacrifice with such joy and delight that its sweetness and pleasure is more delectable to 'Abdu'l-Baha than honey and sugar and mother's milk. Therefore give thanks night and day for this mighty and most great blessing that you are brothers of that life-giving friend and companions of that most brilliant light.
- 4 And upon you be greetings and praise.

حکایت میکرد پس بشارت بود و قلوب را فرح و مسرت بخشید و صدور را انشراح و حبور داد

2 زیرا عبدالبهاء را در این طوفان بلا تسلی خاطر اشتعال قلوب ابرار است و خبر ثبوت و استقامت احرار قسم بجمال قدم روحی لأحبائه الفداء که در ظلمات احزان چون خبر استقامت یاران رسد نور مسرت درخشد و شمع شادمانی برافروزد و ظلمت کدورت و مصیبت را ابداً حکمی نماند

3 جناب آقا میرزا محمد را تحیت مشتاقانه برسان و جناب آقا میرزا علی اکبر را نهایت محبت از این عبد ابلاغ کن زیرا این دو برادر یادگار آن شهید مهرپرورد و در نزد عبدالبهاء از جان عزیزتر آن سرور ابرار در میدان فدا جام شهادت کبری به فرح و سروری آشامید که لذت و حلاوتش در مذاق عبدالبهاء شیرین تر از شهد و شکر و شیر مادر است پس شب و روز بشکرانه جلیل اکبر پردازید که برادران آن یار جانپرورید و همدستان آن نور انور

4 و علیکم التحية و الثناء

MSBH5.263-264

AB02894

To: Haydar Ali brother of Ali Qabl-i-Akbar, in Tihiran

Date: 1905 ca.

- 1 O servant of God! At a time when trials and tribulations like ocean waves are surging from every direction, yet still engaged in thanksgiving to God, your letter arrived and your cry and lamentation was heard. It caused great astonishment that due to hardship you wished to depart from this world, and especially that you desire the destruction of your lineage and family. What an empty thought this is and what an unsuitable intention!
- 2 God always tests His servants so that the patient and grateful may be distinguished from the complaining and ungrateful. As is stated in the Qur'an: "And We will surely test you with

1 ای بنده حق در حالتیکه مصائب و بلا مانند امواج دریا از هر طرف در هجوم باوجود این بشکرائیت حق مشغول نامه شما باز گشت و ناله و افغان شما استماع شد بسیار سبب تعجب گردید که بجهت عسرت آرزوی رحلت از اینجهان نمودید علی الخصوص هلاکت سلاله و دودمان خواهید این چه فکر باطلست و این چه نیت ناموافق

2 خداوند همیشه بندگان خود را امتحان میفرماید تا صبور و شکور از شاک و کفور امتیاز یابد چنانچه در قرآن میفرماید و لنبلونکم بشئ من

something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed, to Him we will return.'

- 3 What a pity that someone like you should become so distraught and distressed from want. We had hoped that someone like you, if afflicted with grinding poverty, would increase in joy and thanksgiving and give others the thread of patience and gratitude. Yet again it is as stated: "And few of My servants are grateful."
- 4 I hope that you will show steadfastness and perseverance, and exercise patience and contentment, so that the spring of blessing may flow and the truth of the verse "And whoever relies upon Allah - then He is sufficient for him" and "And whoever fears Allah - He will make for him a way out, and will provide for him from where he does not expect" may be proven.
- 5 And upon you be greetings and praise.

الخوف والجوع ونقص من الأموال والأنفس
والثمرات وبشر الصابرين الذين إذا أصابتهم مصيبة
قالوا أنا لله وانا اليه راجعون

3 حیف نباشد که مثل شمائی از احتیاج چنین
مضطرب و پریشان گردد ما را امید چنان بود که
مثل شمائی اگر بفقر مدقع گرفتار شود بر سرور
و شکرانه بیفزاید و دیگران را سرشته صبری و
شکوری دهد باز چنین است و قلیلاً من عبادی
الشکور

4 امیدوارم که ثبات و استقامت بنائی و صبر و
قناعت کنی تا چشمه برکت بجوشد و حقیقت
آیت و من یتوکل علی الله فهو حسبه و من یتق
الله یجعل له مخرجاً و یرزقه من حیث لا یحتسب
ثابت شود

5 و علیک التحیة و التناء

MMK6#026

AB12244

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

Date: 1905 ca.

- 1 O my Bashir! What you had written to Jinab-i-Manshadi was noted, that the royal retinue is about to depart for Europe. We hope through the grace and favor of the Divine Unity that this journey will result in the health and well-being of His Imperial Majesty, and likewise that the attendants of the court will discover beneficial matters of European civilization, observing with their own eyes and noting how civilization has been achieved in that clime through various means, so that they may adopt those same means and methods and implement them in Iran.
- 2 You had also written about the arrival of His Most Noble and Exalted Highness, the Crown Prince of justice, to Tehran to manage affairs at the center of government during His Majesty's absence. In truth, this respected personage has thus

1 ای بشیر من آنچه بجناب منشادی مرقوم
نموده بودید ملاحظه گردید رکاب همایون رو
بفرنگستان در شرف حرکت بود امیدوار از
فضل و عنایت حضرت احدیت هستیم که این
سفر سبب حصول صحت و عافیت اعلیحضرت
پادشاهی گردد و همچنین ملازمان آستان
کشف امور نافعۀ فرنگستان نمایند و بچشم
خود مشاهده کنند و ملاحظه نمایند که مدنیت
در آن اقلیم بچه وساطتی حاصل گشته بهمان
وسائل و وسائط تشبث نموده در ایران مجری
دارند

2 و همچنین از تشریف حضرت اشرف والا ولیعهد
عدالت مهد به طهران مرقوم نموده بودید که در
زمان غیبت اعلیحضرت شهریار در مرکز سریر

far shown the utmost protection to the oppressed of every nation. He is zealous, patient, and experienced in affairs, and preserves the rights of all subjects equally. Therefore the friends must offer prayers day and night for his welfare and beseech divine confirmation and success from the All-Merciful.

سلطنت بتمشیت امور پردازند فی الحقیقه این شخص محترم تا بحال نهایت حمایت از مظلومان هر ملتی نموده اند غیور است و صبور و مجرب در امور حقوق جمیع رعایا را بالمساوات محافظه فرماید لهذا دوستان باید شب و روز در حق ایشان دعای خیر نمایند و طلب تأیید و توفیق از حضرت رحمانیت فرمایند

- 3 Regarding what you wrote about the Bayan being translated - the Book of the Bayan has had all its laws abrogated by the Kitab-i-Aqdas, except for those laws that are mentioned and emphasized in the Kitab-i-Aqdas. The reference point for all is the Kitab-i-Aqdas, not the Bayan. The laws of the Bayan are abrogated, therefore what benefit is there in its translation for them?

3 در خصوص بیان مرقوم نموده بودید که ترجمه شده است کتاب بیان بکتاب اقدس جمیع احکامش منسوخست مگر احکامیکه در کتاب اقدس مذکور و تأکید شده است مرجع کل کتاب اقدس است نه بیان احکام بیان منسوخ است لهذا از ترجمه آن چه ثمری برای ایشان

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

BSHL.052-053

AB03052

To: Alaviyyih wife of Mulla Ali Jan Mahfuruji

Date: 1905 ca.

- 1 O handmaid of Baha! If there has been any slackening in correspondence, it is not due to any shortcoming but rather due to numerous occupations or some physical ailments. Otherwise, never think that you are forgotten for a moment - I am always thinking of you.

1 یا امة البهّاء در مکاتبه اگر چنانچه فتوری حاصل آن نه از قصور است بلکه از مشاغل موفور و یا آنکه در صحت جسم عوارضی حاصل والا ابداً گمان منما که آتی فراموش شوی همیشه بیاد توام

- 2 Through the favors of the Most Great Name, my hope is that in that region you will become a source of supplication and entreaty to the manifest horizon, that you will become the cause of the appearance of the fire of love, and that you will breathe the spirit of the love of God into hearts.

2 و از عنایات اسم اعظم امیدم چنین است که در آن اقلیم منشأ تضرّع و ابتهاج بافق مبین گردی سیب ظهور نار محبت شوی و بقلوب نفخه محبت الله بدمی

- 3 Gather together the handmaids of the All-Merciful, adorn the meeting place of the knowledge of God, counsel each one, explain the divine counsels, and teach the manners and customs of the people of truth.

3 اماء رحمان را جمع کنی و محفل معرفت الله بیارائی و هریک را نصیحت کنی و وصایای الهی تفهیم نمائی و آداب و رسوم اهل حقیقت آموزی

- 4 In any case, convey the greetings of 'Abdu'l-Baha to the divine friends and encourage them to diffuse the divine fragrances and urge them to teach the Cause of God.

4 باری یاران الهی را تحیت عبدالبهّاء برسان و برنشر نفحات الله تشویق نما و بر تبلیغ امر الله تحریر کن

- 5 For the days of life will end, both adversity and prosperity will pass away, and human life will be without result. Observe that some souls guarded themselves and kept hidden from stranger and kin, did not loose their tongues to teach, and in the end remained without fruit or trace. But other souls sacrificed themselves in the path of truth, opened their lips to guide mankind, and acted according to the divine counsels. Those souls shine in the horizon of sanctity like the morning star.
- 6 Convey my longing greetings to Aqa Siyyid Mahdi, the nephew. And upon you be greetings and praise.

5 زیرا ایام زندگانی بسر آید و ناکامی و کامرانی هر دو نماند و حیات انسانی بی نتیجه گردد ملاحظه نمائید که بعضی از نفوس محافظت خویش نمودند و از بیگانه و خویش مکثوم داشتند لسان بتبلیغ نگشودند عاقبت بی ثمر و اثر ماندند ولی نفوسی دیگر در راه حق جانفشانی نمودند و بهدایت خالق لب گشودند و بوصایای الهی عمل نمودند آن نفوس در افق تقدیس مانند ستاره صبحگاهی رخشنده و تابانند

6 جناب آقا سید مهدی اخوی زاده را تحیت مشتاقانه برسان و علیک التحیة و الثناء

MKT7.191

AB02983

To: May Niyan Logie

Date: 1905 ca.

- 1 ...Thou hast asked about the reason for diseases and afflictions. There are sundry causes. For some souls diseases and afflictions are the requital of actions. For others, they are the cause of awakening, so that they no longer attach their hearts to this evanescent world. In this case, hardships and tribulations are a gift. For example, in the East when a loving mother wisheth to wean a nursing child from her breast milk, so that it will partake of wholesome foods, she smeareth her breasts with bitter aloe so that the bitterness will turn the child away and cause it to give up nursing. In like manner, the loving Lord hath created diseases, tribulations, and afflictions in this evanescent realm so that souls will not be so enamored and captivated by it.
- 2 Moreover, every composition of elements must eventually become decomposed, and this decomposition is inevitable. These sicknesses and ailments are the causes of dissolution. Otherwise the bodily composition of man would be preserved and never cease to exist. Nevertheless, both spiritual and physical health and well-being are desirable and commendable because they extend life. Thus, we should endeavor to acquire both a balanced spiritual life and physical health and progress. Both are desirable. But the foundation is the spiritual life. Once

1 ...سؤال نموده بودی که سبب امراض و بلایا چه چیز است اسباب متنوع از برای بعضی نفوس امراض و بلایا جزای اعمالست و از برای نفوس دیگر سبب انبهاست که چندان باین دنیای فانیه دل نبندند و در اینوقع صدمات و بلایا موهبت است زیرا در ممالک شرقیه مادر مهربان چون طفل شیرخوار را از شیر قطع خواهد تا مائدهای لذیده تناول نماید پستانرا بصبر تلخ آلوده نماید تا تلخی سبب نفرت طفل گردد و ترک شیرخواری نماید حال خداوند مهربان در این دار فانیه امراض و صدمات و بلایائی خلق نموده تا نفوس چندان مبتلا و گرفتار اینجهان فانی نباشند

2 و از این گذشته هر ترکیبی را تحلیلست ممکن نیست که ترکیب عنصری تحلیل نیابد این امراض و علل اسباب تحلیلست و الا ترکیب عنصری بشر دائماً باقی و برقرار میبود اما راحت و آسایش روحانی و جسمانی هر دو مطلوب و مقبول زیرا تمد حیاست پس باید حیات روحانی کامل و راحت و ترقی جسمانی نیز حاصل باشد هر دو مطلوبست اما اصل حیات

one possesseth this, though the body be afflicted with a disability, imperfection is not the result. But if the spiritual life is deficient, no matter how perfect one's physical life, it will yield no result. Nay, in the end it will be evident loss and the source of sorrow and despair during one's final days....

BLO_PT#080.48x

MMK3#048 p.030x

AB03099

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

Date: 1905 ca.

- 1 O divine Bashir! If you knew in what condition I am remembering you, you would surely open your tongue in divine thanksgiving that this servant, despite a hundred thousand pains and trials, smiles like a meadow in remembrance of you and writes this letter with a smile. Due to wisdom, Mr. Manshadi has gone to Egypt and correspondence has become very difficult, since from all directions they are trying to intercept the letters. And the guide is the kind brother. Despite this, I am occupied with your remembrance so you may know how dear you are.
- 2 In brief, the storms and tempests of tests are blowing most severely and we, with our lives in our hands, are longing with utmost desire to sacrifice. Despite this, the Cause is in the hands of the Ever-Living, the Powerful. All affairs are captive in the grasp of His power and this is easy for Him.
- 3 The divine friends should not become distressed by any events nor accuse anyone. All these affairs are from the efforts of the aforementioned brother and in truth his effort is appreciated, for it has caused us to drink a bitter cup and taste deadly poison in divine love with every breath. If he were not present, this abundant grace would have been difficult, but praise be to God it has now become possible. Corruption and sedition are at their height but we have hope in God's grace until God wills what He wills and decree confirms what it confirms.
- 4 And upon you be greetings and praise.

روحانیست باوجود آن اگر در حیات جسمانی
فتوری حاصل نقصی وارد نگردد ولی اگر
حیات روحانی ناقص زندگانی جسمانی هر قدر
کامل باشد ثمری ندارد بلکه عاقبت خسران
مبین است و سبب غم و اندوه در یوم اخیر...

1 ای بشیر الهی اگر بدانی که در چه حالتی پیاد تو
مشغولم البته زبان بشکرانه الهی گشائی که اینبعد
باوجود صد هزار آلام و محن پیاد تو مانند چمن
بخندد و تبسم کتان این نامه نگارد جناب منشادی
نظر بحکمت روانه مصر شدند و مکاتبه بسیار
مشکل گشته زیرا از جمیع جهات در صددند
که نامه ها را بدست آرند و راهنما جناب اخوی
مهربان باوجود این من بذکر تو مشغولم تا بدانی که
چه قدر عزیز

2 مختصر اینست که عواصف و قواصف امتحان
در اشد هیوب و ما جانی در دو کف گرفته
بنهایت آمال آرزوی ایثار مینمائیم باوجود این امر
در دست حق قدير است کل الامور فی قبضة
قدرته اسیر و ان ذلک علیه سهل یسیر

3 احبای الهی باید از هر وقوعاتی دلتنگ نشوند و
نفسی را متهم ننمایند جمیع این امور از مساعی
اخوی مزبور است و فی الحقیقه سعیش مشکور
زیرا سبب شده که در هر نفسی در محبت الهی
جام تلخی میکشیم و سم قاتلی میچشیم اگر او
نبود این فضل موفور معسور بود الحمد لله حال
میسور شده فساد و فتنه در نهایت اشتداد ولی
ما را امید بفضل الهی تا خدا چه خواهد و قضا
چه امضا نماید

4 و علیک التّحیّة و التّناء

MMK5#154 p.119, BSHI.034-035

AB12255

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

Date: 1905 ca.

- 1 O thou who art firm in the Covenant! That which thou hast written to Jinab-i-Manshadi was perused. I was greatly saddened by the resistance demonstrated by the ignorant towards the reforms of the government. Gracious God! Persia is deteriorating day by day as a result of disarray, and now that His Majesty's government has on its own volition and with goodwill resolved to bring some order and direction to the affairs of the country, it behooveth the population and particularly the leaders of the community to express their utmost gratitude to the officials for this lofty impetus. However, these leaders for the sole purpose of their own delusive benefit, whose end result is utter loss, want to bring devastation upon Persia. What foolishness is this and what eternal loss! The friends must day and night, with tearful eyes, fervently implore the threshold of His Divine Singleness that He may aid the government to execute its benevolent and magnanimous projects to serve the people.

1 ای ثابت بر پیمان آنچه بجناب منشادی مرقوم نموده بودید ملاحظه گردید از مقاومت نادانان در مقابل اصلاحات حکومت بسیار غم و اندوه حاصل شد سبحان الله ایران از بی نظمی روز بروز در تدنی حال حکومت شهریاری بطیب خاطر و حسن نیت اراده فرموده که نظم و ترتیبی دهد اهالی و مردمان علی الخصوص پیشوایان باید که نهایت ممنونیت را از این همت بلند سروران حاصل نمایند اما محض منافع وهمیه خویش که عاقبتش خسران مبین است ایران را ویران خواهند این چه نادانیت و خسران جاودانی باری احباً باید شب و روز بدرگاه احدیت عجز و نیاز نمایند که حکومت را موفق بر اجرای این مقاصد خیرخواهانه و اجراءات رعیت پرورانه فرماید
- 2 Unanimity of a judicial system which entails the appointment of a person in each town to adjudicate in disputes is an essential part of reform. However, what good does it bring when the leaders of the community do not persevere, and they rebelliously voice their objection, thus bringing distress and confusion to the minds of the common populace?

2 وحدت قضا که عبارت از تعیین شخص معلومی در هر شهری بجهت فصل دعویست از اساس اصلیه اصلاحاتست ولکن چه سود که پیشوایان تحمل نمایند و یاغیان زبان بگشایند و عوام بیچاره را ذهن مشوش و خاطر پریشان نمایند
- 3 Thou hast written regarding his honorable Fadel-i-Jahrumi. Jahrum is also a dependency of Shiraz. Please deliver the letter written to him. This letter must be distributed. A roll and four pictures were received which brought much joy and contentment.

3 در خصوص جناب فاضل جهرمی مرقوم نموده بودید جهرم نیز از توابع شیراز است مکتوبی بجناب ایشان مرقوم گشت برسانید و این مکتوب باید منتشر گردد یک لوله با چهار عدد عکس واصل گردید سبب رضایت و مسرت شد
- 4 Salutation and praise rest upon thee.

4 و علیک التحية و الثناء

BRL_DAK#0602, BSHI.067-068

AB03078

To: Mulla Husayn Malik Kandi

Date: 1905 ca.

- ¹ My God, my God! Verily, he who bears the name of the Prince of Martyrs has ascended to Thy most glorious Kingdom, seeking refuge in the shelter of Thy great mercy, rejoicing in Thy supreme compassion, relying upon Thy pardon and Thy great forgiveness, O Thou Possessor of the Most Beautiful Names! O Lord, cause him to alight in the abode of truth, bring him to the wellspring of Thy bounty and favor, honor his resting place, and ordain for him every good in his final destination. Grant him a share of Thy presence in the gathering of divine manifestation, and admit him through a blessed entrance into the radiant presence. O Lord, clothe him in the robes of forgiveness, adorn his brow with the crown of pardon and beneficence, make him a manifestation of favors, and deliver him from all that he fears, so that the end of his journey may be the beginning of bounties and his ascension may cause him to reach the highest degrees of felicity in the life to come. Let the rain of Thy mercy from the clouds of Thy generosity continually descend upon him, illumine his resting place with the light of bestowal, and perfume his dust with the outpouring of mercy and good-pleasure. Verily Thou art the Generous, the Mighty, the Merciful, and verily Thou art the Pardoning, the Forgiving, the Bestower.

- ² O Lord and my Hope! Assist Thy servants Hassan and Hussein for the noble endeavors they showed in shrouding that truthful servant, washing his purified body, and burying him with resolute determination that repelled the oppression of the oppressors and prevented the heedless. Make them manifestations of Thy favors as a reward for what they did in Thy path. Verily Thou art the Generous, the Merciful, the Powerful, the Bestower.

١ الهى الهى ان سمي سيد الشهداء قد عرج
الى ملكوتك الابهى مستجيراً بجوار رحمتك
الكبرى مستبشراً برحمتك العظمى معتمداً
على عفوك و مغفرتك الكبرى يا ذا الاسماء
الحسنى رب انزله منزل صدق و اورده على
مورد جودك و احسانك و اكرم مثواه و قدر
له كل خير في منتهاه و اجعل له نصيباً من
لقائك في محفل التجلى و ادخله مدخلاً مباركاً
في المحضر المتألى رب البسه حلل الغفران و زين
هامته باكليل العفو و الاحسان و اجعله مظهر
اللطاف و نجه مما يخاف حتى تكون خاتمة
المطاف فاتحة اللطاف و عروجه سبباً لوصوله
الى اعلى معارج السعادة فى الحيات الأخرى و
ادم عليه ديم رحمتك من غيوم موهبتك و نور
ثراه بنور العطاء و طيب ترابه بصيب الرحمة و
الرضوان انك انت الكريم العزيز الرحمن و انك
انت العفو الغفور المتان

٢ رب و رجائي ايد عبدك الحسن و عبدك الحسين
على ما اظهرا من الهمم الجليله فى تكفين ذلك
العبد الصادق و تغسيل جسده المطهر و دفنه
بكل عزم صارم دافع لظلم الظالمين و منع الغافلين
و اجعلهما مظهر لآلطفك مكافاة لما عملا فى
سبيلك انك انت الكريم الرحيم المقتدر الوهاب

MKT6.064

AB03518*To: Baha'is of Armaghan-Kuy et al., in Armaghan Kuy**Date: 1905 ca.*

- 1 O my friends! Every moment that I think of you brings joy and gladness, and heart and soul seek delight. For the remembrance of friends brings joy to heart and conscience, and the names of loved ones bestow happiness upon the hearts of those who long for them.
- 2 Though you are in that land and we are in this realm, and the distance between us is without bound or limit, yet in spirit we are in one gathering, and in heart we are in one assembly and dwelling place - for we are all lovers of the face of the Beloved and enchanted by those musk-diffusing tresses.
- 3 I beseech God that this love and yearning may increase day by day, and that the excitement of heart and soul may grow greater, and that we may arise to do what befits this age and time - and that is the love of the Lord God and fellowship with all the peoples of the world and kindness to all created beings and striving and endeavoring for the comfort and tranquility of those who are helpless, so that the bounty of the Lord of creation may become manifest and the lights of divine grace may encompass all regions.
- 4 May your souls be happy!

1 ای یاران من در هر دم که پیاد شما پردازم
فرح و شادمانی رخ دهد و دل و جان کامرانی
جوید زیرا یاد یاران فرح دل و وجدانست و نام
دوستان مسرت بخش قلب مشتاقان

2 هر چند شما در آن کشورید و ما در این بوم و بر
و مسافت میانه بی حد و حصر اما بجان در یک
مخفلم و بدل در یک انجمن و منزل چه که جمیع
عاشقان روی یاریم و آشفته آن موی مشکبار

3 از خدا خواهم که این عشق و شوق روز بروز
افزوده گردد و هیجان دل و جان بیشتر گردد و
بآنچه سزاوار این عصر و اوانست قیام نمائیم و آن
محبت حضرت یزدانست و مودت با اهل جهان
و مهربانی با عموم آفریدگان و سعی و کوشش در
راحت و آسایش درماندگان تا بخشش خداوند
آفرینش نمودار گردد و انوار فیض یزدان عموم
اقطار را احاطه نماید

4 جانتان خوش باد

YARP2.475 p.352

AB03516*To: Baha'is from Zoroastrian Background, in Shiraz**Date: 1905 ca.*

- 1 O friends of 'Abdu'l-Baha! Jinab-i-Ardeshir Jamshid has written a detailed chapter in praise and description of those friends, that praise be to God, the Persians have taken refuge at the divine threshold and have received a portion and share of heavenly bounties and favors. Hearts have become like rose gardens and souls have found new life. From this glad tidings, withered hearts became fresh again, and from the heavenly Beloved's threshold, divine manifestations were sought so that those wise

1 ای یاران عبدالبهاء جناب اردشیر جمشید فصلی
مشبع در تعریف و توصیف آن یاران مرقوم نموده
که الحمد لله فارسیان بدرگاه یزدان پناه برده اند
و از بخشش و الطاف آسمانی نصیب و قسمتی
گرفته اند دلها گلشن شده و جانها جانی تازه یافته
از این مرثده دلهای افسرده تر و تازه گردید و از
درگاه دلبر آسمانی طلب جلوه ربانی شد تا آن

ones might become the cause of honor to the world of humanity and be loving to all mankind.

- 2 When the intention is thus, surely divine confirmations and success will be constant companions, and whatever is the desire of the noble ones and the wish of pure hearts, the All-Merciful will surely grant generously and freely.

- 3 The contribution they have made for the expenses of the Holy House and crystal wall coverings is accepted at the threshold of oneness. Likewise the contribution you have intended to collect for the poor among the friends - if such contributions are collected, send them for the survivors of the martyrs of Yazd. This very intention and deed will be the cause of growth and progress.

- 4 To Jinab-i-Mirza Abdul-Husayn I send longing greetings and I ask God to grant confirmation and success. And I eagerly seek after Jinab-i-Tirandaz Keykhosrow and send respectful greetings. And upon you be the Most Glorious Glory.

هوشمندان سبب عزّت عالم انسان گردند و جمیع
بشر را مهرور باشند

2 چون نیت چنین البتّه تأیید و توفیق همدم و
همنشین گردد و آنچه آرزوی آزادگان و خواهش
دل پاکانست البتّه حضرت رحمان شایان و
رایگان فرماید

3 اعانهائی که بجهت مخارج بیت مبارک و
دیوارکوب بلور نموده اند مقبول درگاه احدیّت
است و همچنین اعانهائی که بجهت فقرای
احباب نیت نموده اید که جمع کنید اگر چنانچه
اعانه جمع شد بجهت بازماندگان شهدای یزد
بفرستید همین نیت و عمل سبب نمو و ترقی گردد

4 بجناب میرزا عبدالحسین تحیّت مشتاقانه میرسانم
و از خدا خواهم که تأیید و توفیق ارزان فرماید و
جناب تیرانداز کیخسرو را بجان جویانم و تحیّت
محترمانه میرسانم و علیکم البهاء الأبهی

YARP2.394 p.307

AB03381

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1905 ca.

- 1 O you who are firm in the Covenant! Your letters were reviewed and their contents noted. In truth, you have been engaged in services in those regions for some time and have been occupied with chanting the clear verses. When staying and residing in one place continues for long, inevitably some weariness results.

- 2 You are right - all created things are in motion, and through this universal motion the order of the world of existence is maintained. If any created thing becomes fixed in one place and ceases from motion, decline inevitably occurs. The breeze must constantly blow, the sea must have waves and motion, the stars must transit through the constellations. Therefore for humans too, movement is sometimes necessary.

1 ای ثابت بر پیمان مکاتیب ملاحظه گردید و بر
معانی اطلاع حاصل گشت فی الحقیقه مدّتیست
در آنصفحات مشغول بخدمات هستید و مألوف
بترتیل آیات بینات مکث و سکون در محلی معلوم
چون امتداد یابد لابدّ قدری ملال حاصل گردد

2 حقّ با شما است جمیع کائنات متحرّکند و
بسبب حرکت عمومیّه انتظام عالم وجود برقرار
هر کائنی از کائنات اگر در مقری استقرار یابد
و از حرکت باز ماند لابدّ فتوری حاصل شود
نسیم باید دائماً بوزد دریا باید موج و حرکت
نماید نجوم باید انتقال در بروج کند پس از برای
انسان نیز گاهی حرکت لازم

- 3 Thus as you had written, if it becomes possible to travel comfortably and easily to other places for a time, this would be most acceptable. Likewise if Mirza Shukuhi were to journey through the regions of Luristan, Kurdistan and Bakhtiari, he would find new glory and I hope he would achieve fresh victories, for in the direction of Luristan and the tribes of those regions and Bakhtiari there are capable souls, but no teacher has passed through. If his honor Shukuhi would travel to those areas in glory, that is with utmost sanctity and holiness in the garment of spiritual knowledge, it is hoped that results would be achieved. And this is not difficult for God.

3 لهذا همچنانکه مرقوم نموده بودید اگر ممکن گردد که ب راحت و آسایش مدتی بجهات دیگر سفر نمایند بسیار مقبول و همچنین جناب میرزا شکوهی اگر بصفحات لرستان و کردستان و بختیاری مرور و عبور فرمایند شکوهی تازه یابند و امیدوارم که فتوحی جدید فرمایند زیرا در طرف لرستان و ایلیات آنصفحات و بختیاری نفوس مستعدی موجود ولی مبلغی عبور و مرور ننمود اگر جناب شکوهی بشکوهی یعنی در نهایت تنزیه و تقدیس بلباس عرفان بان نواحی سفر نمایند امید است که ثمر حاصل گردد و لیس ذلک علی الله بعزیز

INBA87:591b, INBA52:630, MKT5.221

AB12790

To: Fadil Shirazi, in Tihiran

Date: 1905 ca.

- 1 O My Lord and My Desire! Thou knowest well My love for Thy loved ones, and My care for Thy cherished ones, and Mine ardent supplication that Thou wouldst make them to be the signs of Thy mercy amongst Thy people and the ensigns of Thy knowledge amidst Thy creatures. Among Thy loved ones is this servant of Thine, humble before Thy word, lowly at Thy threshold, who proclaimeth Thy proofs and who spreadeth abroad Thy fragrances. O God, My God! Assure his heart, comfort his soul, console his spirit, and bestow Thy blessings upon his daily affairs. Grant him to rejoice in Thine abundant grace; give him to delight in Thy favours amongst Thy creatures both in the visible and the invisible realm; and assist him to exert a worthy endeavour in Thy service. Thou, verily, art the All-Glorious, the Ever-Forgiving.

1 یا ربّی و رجائی آنک لتعلم حبّی باحبّائک و توجّهی الی اودائک و تبثّی الیک ان تجعلهم آیات رحمتک بین بریتک و رایات معرفتک بین خلقک منهم هذا العبد الخاضع لکلمتک والخاشع عند عتبتک الناطق ببرهانک الناصر لنفحاتک الهی الهی طمّن قلبه و اسکن روحه و ربّح فؤاده و انعم عیشه و اجعله مسروراً بعبائک الموفور و مبهجاً بالطافک بین خلقک فی عالم الغیب و الشهود و اشدّد ازره علی خدمتک بسی مشکور آنک انت العزیز الغفور

- 2 O Jinab-i-Fadil! It behoveth us to turn our eyes towards the Scene of supernal glory, that we may behold the lights of divine assistance shining above the unseen Horizon. Whatsoever Thou desirest, ask it of God; whatsoever thou seekest, seek it from Him. Be confident and composed; be submissive and steadfast. With all thy heart and soul be thou a sincere friend and a loving companion unto all, and show forth such deeds as are worthy of the divine Threshold.

2 ای جناب فاضل باید نظر را بمنظر ابهی داشت تا از افق غیب انوار تأیید بدرخشد از حق بطلب آنچه خواهی و از او بجو آنچه جوئی مطمئن باش و ساکن و خاضع باش و مستقیم جمیع را به جان و دل محبّ صادق شو و حبیب موافق و چنان که سزاوار درگاه احدیت است عامل شو

- 3 If thou perceivest from any soul the fragrances of God, unloose thy tongue in his glorification and praise, but otherwise remain silent. Nay, should a soul find fault with thee, praise him instead; should he condemn thee, commend him in return; should he commit an iniquity, show forth justice in exchange. For such are the characteristics of the favoured ones of God and such is the hallmark of them that are devoted unto Him. Blessed is he who evinceth such attributes amongst the people. Upon thee be salutations and praise!

3 چون از نفوس رائحهء رحمان استشمام نمودی زبان به مدح و ثنا بگشا و الا سکوت نما بلکه اگر نفسی قدحی نماید مدح کن ذمی فرماید ستایش فرما جوری روا دارد عدالت کن اینست صفت مقربین و اینست سمت مخلصین طوبی لمن اتصف بهذه الأوصاف بین العالمین و علیک التّحیّة و الثّناء

BRL_DAK#1107

AB03547

To: *Haji Sattar et al.*

Date: 1905 ca.

- 1 ...O spiritual friends of Abdul-Baha, give thanks unto God that you have become confirmed with the great guidance and that you have found your way to serve at the holy threshold of the Lord of Lords. You have turned your faces to the one true God and circled around the Qiblih of the supreme concourse. You did attain the sacred precincts and inhaled the sweet fragrance of that holy dust. In addition you have made pilgrimage to Mecca and Medina and you saw those holy places which became the seat of divine revelation. All this is because of the great bounty of God and you did become confirmed in all this therefore appreciate this grace and cling to the hem of the all glorious one so that day and night your thoughts and mention is limited to the service of the forgiving God. For all that you see and hear is nothing but the mirage of the deserts itself. All that remains and endureth consists in the love of God, service to the righteous one, and kindly behavior towards the servants of God be they friend or foe, be they heedless or aware.

1 ...ای یاران الهی عبدالهّاء حمد کنید خدا را که موفق بهدایت کبری گشتید و باستان مقدس ربّ الأرباب راه جستید توجه بحق نمودید و قصد طواف مطاف ملاً اعلی کردید بعبته مقدسه مشرف شدید و بترت مبارکه مشام را معطر نمودید یثرب و بطحا زیارت کردید و مواقع مقدسه مهبط وحی ربّ العزّة مشاهده نمودید این از اعظم مواهب الهیه بود که بآن مؤید و موفق گشتید قدر این فضل را بدانید و بذیل کبریا تشبّث نموده شب و روز فکر و ذکر را محصور در خدمت ربّ غفور نمائید زیرا آنچه می بینید و می شنوید عاقبتش مانند سراب بیابانست آنچه که باقی و برقرار آن محبت پروردگار و خدمت ابرار و حسن سلوک و مهربانی با جمیع بندگان الهی خواه آشنا و خواه بیگانه خواه غافل و خواه آگاه

- 2 This cycle is the cycle of the most great name, its mercy is universal, its grace and bounty inclusive of the near and far ones extend to the servants, the eager thanks of Abdul-Baha and remind them of the counsels and teachings of the one true Lord so that all may yield crop in this Abha garden and at every moment they may produce a luscious fruit and that they may become the cause of verdure and beauty....

2 زیرا در دور اسم اعظم رحمت عام است و فضل و موهبت شامل خواصّ و عوامّ یاران الهی را از قبل عبدالهّاء تحیت مشتاقانه برسانید و بذکر بدیع و تعالیم الهیه و وصایای ربّانیه و نصایح رحمانیه متذکر بدارید تا کلّ در این جنت ابدی مانند

درختان بارور هر دم ثمری بیار آرند و سبب
نضارت و لطافت این گلشن گردند....

MMK3#059 p.038x

AB03791

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria

Date: 1905 ca.

1 O longtime friend! You have sighed and lamented about my delay in writing. You are right - there is cause for complaint and grievance. But you have your hand far from the fire - you don't know what is happening. I swear by your precious life and sweet companionship that I cannot draw a single breath without a hundred tasks arising. With such pain and sorrow, how can I become a confidant and engage in conversation and writing? Nevertheless, I will not let opportunities slip away and will consider even a moment's respite a blessing to correspond with friends. Past love, praise be to God, is connected to present times - there has never been any cooling. Be assured, never harbor any doubt. A letter to Janab Haji is enclosed - please deliver it. And upon you be greetings and praise.

1 ای یار دیرین از فتور من در تحریر آه و این نمودی
حق با شماست جای شکوه و شکایتست ولی
دستی از دور بر آتش داری نمیدانی چه خبر است
بجان عزیز و مصاحبت لذیذت قسم که دمی دم
بر نیارم مگر آنکه صد کار در هم پیش آید با وجود
این درد و غم چگونه محرم راز گردم و بگفتگو
و تحریر پردازم مع ذلک فرصت را از دست
ندهم و دمی مهلت را غنیمت شمرم و بخایره با
یاران پردازم محبت سابقه الحمد لله مسلسل باوقات
لاحقه است ابدأ فتوری حاصل نه مطمئن باش
ابداً شبههائی نفرما مکتوبی بجناب حاجی مرقوم
در جوفست برسانید و علیک التّحیّة و التّناء ع

2 He is God!

2 هو الله

3 O companion from the days of the Greatest Name! Truly, whatever arrangements are made to bring you comfort become undone again. It becomes clear there must be wisdom in this. That maidservant of God, that enkindled and assured leaf, is certainly in deep thought. Tell her to be patient and to reflect on the difficulties and hardships of the Greatest Name, may my spirit be sacrificed for His loved ones. All difficulties will become easy. 'Abbas.

3 ای همدم از آیام اسم اعظم فی الحقیقه آنچه میشود
که اسباب راحتی از برای شما فراهم آید باز در
هم گردد معلوم میگردد که حکمتی در این امه الله
المنجذبه ورقهء موقنه البتّه در نهایت افکار است
بگوئید که صبر نمایند و در مشقات و زحمات
اسم اعظم روحی لاجبائّه الفداء فکر نمایند جمیع
مشکلات آسان گردد

MSHR3.245

AB03722

To: Emily Wyman, in Paris

Date: 1905 ca.

- 1 There are two ways of healing sickness, material means and spiritual means. The first is by the treatment of physicians; the second consisteth in prayers offered by the spiritual ones to God and in turning to Him. Both means should be used and practised.
- 2 Illnesses which occur by reason of physical causes should be treated by doctors with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed more effectively by spiritual rather than by physical treatment. Hence, both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects.
- 3 Now, if thou wishest to know the true remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Focus thine attention upon them.
- 1 اسباب شفای امراض دو نوع است سبب جسمانی و سبب روحانی اما سبب جسمانی معالجه طیبیان و اما سبب روحانی دعا و توجه رحمانیان و هر دو را باید بکار برد و تثبیت نمود
- 2 امراضی که بسبب عوارض جسمانی عارض گردد بدوای طیبیان معالجه شود و بعضی امراض که بسبب امور روحانی حاصل شود آن امراض باسباب روحانی زائل گردد مثلاً امراضی که منبعث از احزان و خوف و تأثرات عصبیه حاصل گردد معالجه روحانی بیش از علاج جسمانی تأثیر دارد پس این دو نوع معالجه را باید مجری داشت هیچیک مانع از دیگری نیست لهذا شما معالجه جسمانی را نیز منظور دارید زیرا این هم از فضل و عنایات الهیه است که فن طبابت را برای بندگان خود کشف و آشکار گرداند تا از این نیز مستفید گردند و همچنین بمعالجه روحانی نیز نهایت اهتمام نما زیرا تأثیرات عجیبه دارد
- 3 و اگر علاج حقیقی خواهی که روح انسان را از هر مرضی شفا دهد و بصحت ملکوتیه الهیه فائز نماید آن وصایا و تعالیم الهیه است بآن اهتمام نما و علیک التحیه و التناء

SWAB#133, TAB.587 654, BWF.375-376x, LOG#0926x, BSC.462 #857x

MMK1#133 p.148

AB03664

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

Date: 1905 ca.

- 1 O steadfast one in the Covenant! The letter which you had written to Jinab-i-Aqa Siyyid Taqi was reviewed and its contents were understood. We had supposed that the city of Tabriz would be like an overflowing cup, bestowing the power of understanding and discernment upon its surroundings. Now the surroundings are characterized by pleasant qualities while the center is accustomed to silence and muteness. Undoubtedly there is wisdom in this. It will not remain thus. Surely some souls will step forward and strive more than before, becoming standards of unity and signs of detachment, until we see whom the Friend desires and toward whom His inclination lies. This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.
- 2 Those souls who are newly entered into the divine law - encourage and urge them forward that they may raise up a great commotion. We supplicate at the Threshold of Oneness that He may grant a new spirit and bring the friends into a state of joy and delight.
- 3 You had sent the letter directly to Haifa. In these days letters sent directly are in great danger. Therefore, you must definitely send them hereafter to Port Said, Egypt. Jinab-i-Aqa Ahmad Yazdi will deliver them safely. And upon you be greetings and praise.
- ای ثابت بر پیمان مکتوبیکه بجناب آقا سید تقی 1
مرقوم نموده بودی ملاحظه گردید و مضمون
مفهوم شد ما را بشهر تبریز گمان چنان بود که
جام لبریز باشد و اطراف را قوه ادراک و تمیز
بخشد حال اطراف باوصاف خوشی موصوف
و مرکز به سکوت و صمت مألوف لابد در این
حکمتی است چنین نخواهد ماند البتّه نفوسی قدم
پیش نهند و پیش از پیش بکوشند آیات توحید
گردند و آیات تجرید شوند تا یار که را خواهد
و میلش بکه باشد ذلک من فضل الله یؤتیه من
یشاء و الله ذو فضل عظیم
- 2 نفوسی که تازه بشریعه الهیه وارد آنانرا تشویق
و تحریص نمائید که جوش و خروشی برآرند ما
بدرگاه احدیت تضرّع و زاری مینمائیم که جانی
تازه مبذول فرماید و یارانرا به وجد و طرب آرد
- 3 مکتوبرا رأساً به حیفّا ارسال نموده بودید این
ایام مکاتیب رأساً بسیار در خطر است لهذا البتّه
من بعد به پورت سعید مصر بفرستید جناب آقا
احمد یزدی محفوظاً میرسانند و علیک التّحیّة و
الثناء

MKT5.138, MSHR2.336x

AB03738

To: Mary Luisa Noble, in Washington, DC

Date: 1905 ca.

O thou maid-servant of God!

What thou hast written was perused and its contents became manifest. Thou hast questioned how thou canst accept this divine cause, for thou art a member of the Church: (Know thou)

in the day of the Manifestation of Christ, many souls became portionless and deprived (from the favor of God) because they were members of the Holy of Holies in Jerusalem. According to that membership, they became veiled from that brilliant Beauty. Therefore, turn thou thy face to the Church of God which consists in divine instructions and merciful exhortations. For what similarity (is there) between the church of stone and cement and the Celestial Holy of Holies!

Endeavor that thou mayest enter in this Church of God. Although thou hast given oath to attend the church, yet thy spirit is under the Covenant and Testament of the Spiritual Divine Church. Thou shouldst protect this. Although they consider the wine and the bread in the church as the blood and body of Christ, yet this is but the appearance and not the reality. But the reality of Christ is the words of the Holy Spirit. If thou art able, take a portion thereof.

The performance of baptismal celebration would cleanse the body, but the spirit hath no share; but the divine teachings and the exhortations of the Beauty of ABHA will baptize the soul. This is the real baptism. I hope that thou wilt receive this baptism.

TAB.327-328, BWF.390-390x, BSC.457 #841-842x, PN_various 009

AB03856

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

Date: 1905 ca.

- 1 Your recent letter was also reviewed. You had written about the lack of association between the friends and strangers. This consideration is very appropriate and timely. The divine friends must employ all means to become friendly with strangers, that is, show the utmost kindness so that the stranger becomes familiar and the deprived one becomes privy to secrets. And this is not possible except through complete dedication.
- 2 In the regions of India, in places where the Call of Truth has not spread, you must raise such a banner that its flag will wave forever. And this is not possible except through confirmation from the Supreme Kingdom. I hope that this will come to pass.

1 مکتوب اخیر نیز ملاحظه گردید از عدم مراوده احباً با پیگانگان مرقوم نموده بودید این ملاحظه بسیار بجا و بموقع احبای الهی باید بجمع وسائل تشبث نمایند تا با اغیار یار گردند یعنی نهایت مهربانیا نمایند تا پیگانه آشنا گردد و محروم محرم راز شود و این ممکن نه مگر بیدل تمام همت

2 در صفحات هند باید در نقاطی که صیت حق منتشر نه علمی بلند نمائید که تا ابدالآباد پرچمش موج زند و این ممکن نه مگر بتأیید ملکوت ابدی امیدوارم که آن برسد

- 3 And regarding what you wrote about Siyyid Muhammad - "Leave them alone in their idle talk" - soon he will find himself in evident loss and will cry out "Oh, woe unto us!" Pay no attention to such souls. These weak souls who have the utmost attachment to this transient world - it is certainly better if they are not in the Cause of God. In the divine gathering, if there is no one who is captive to selfish desires, it is certainly better and more spiritual. These souls had no attraction to Truth from the beginning, let alone having any attraction to Truth now. Therefore what benefit is there from their existence?
- 4 And upon you be greetings and praise.

3 و اما در خصوص سید محمد مرقوم نموده بودید
 ذرهم فی خوضهم یلعبون عنقریب خود را در
 خسران مبینی باید که فریاد یا حسرة علینا برآرد
 شما اعتنا باین نفوس نمائید این نفوس ضعیفه که
 نهایت بستگی را بانجمن فانی دارند البته در امر
 الله نباشند بهتر و خوشتر است در انجمن الهی
 اگر اسیر هوای نفسانی موجود نباشد البته بهتر
 و روحانیت است این نفوس از اصل توجه بحق
 نداشتند تا آنکه حال توجه بحق داشته باشند لهذا
 از وجودشان چه ثمر

4 و علیک التحیة و التناء

INBA16:088, PYK.249

AB03718

To: *Aminullah Farid*

Date: 1905 ca.

- 1 O Thou kind God! That scattered assembly is Thine, and that gathering of friends is of Thee. Their eyes are opened, their hearts in tune with Thy love, and their ears in communion with Thy hidden mysteries.
- 2 O Thou who art self-sufficient! Let a beautiful song reach this people from the birds of that garden, that they may warble, rejoice and be happy, implore and supplicate the Lord.
- 3 O Thou Educator! Train that assembly of the righteous; comfort them; set their hearts aglow with the fire of Thy love; acquaint them with Thy mystery and commune with them, so that they may find Thy kingdom of mysteries, become of the people of piety and leading in liberty.
- 4 Grant them the soul immortal; enrich them above the world, and detach them from the world; usher them into the tent of Thy Kingdom and give them a portion of the divine bounty.
- 5 Bestow upon them the everlasting life and bless them with the new teachings. Make every one a lighted torch and a warbling nightingale—the king of the rose in the garden. Reveal to them Thine attractive beauty; make each a growing tree on the shore of Thy guidance, bearing the fruit of Thy grace. Thus may the

1 ...ای یزدان مهربان آن جمع پیرشان تواند و آن
 انجمن یاران تو دیده‌ها باز است و دلها بمحبت
 دمساز و گوشها باسرار مکنونت همراز

2 ای بی‌نیاز آواز خوشی از مرغان آن چمن بگوش
 این انجمن برسان تا نغمه طيور شنوند و به وجد
 و سرور آیند و به تسبیح و تقدیس رب غیور
 پردازند

3 ای پروردگار آن جمع ابرار را پرور و بنواز و دلها
 بنار محبت بگداز آشنای راز فرما و کل را همدم
 راز و نیاز فرما تا بملکوت اسرار پی‌برند و از
 زمره ابرار شوند و سرخیل احرار گردند

4 جان باقی بخش و از عالم فانی بی‌نیاز و غنی
 فرما در سایه خیمه ملکوت درآر و از فیض
 لاهوت بهره بخش

5 زندگی جاوید ده و از تعالیم جدید مستفیض فرما
 هر یک را شمع روشن کن و مانند سلطان گل
 در گلشن بلبل گوینده کن و جمال فریبده نما
 نهال جویبار هدایت کن و ثمره موهبت بیار آر

East illumine the West and the West become the East of the Supreme Heaven.

- 6 Verily, Thou art the Powerful, the Almighty, and verily Thou art the Precious, the Omnipotent, the Omniscient!

TAB.033-034, BSC.474 #895x

تا غرب را شرق نورانی نمایند و باختر زمین را خاور سپهر برین فرمایند

- 6 توئی مقتدر و توانا و توئی عزیز و عظیم و یینا

MMG2#164 p.187x

AB03924

To: Ali Quli Khan, in Boston

Date: 1905 ca.

- 1 O thou wanderer in the divine realms! Thou hadst written about attending the gathering of ministers. It is difficult for such souls to become intimate friends, for they flee from the company of the true Joseph and cling to a few pieces of silver. They are wolves, not shepherds; demons, not human beings. However, if but one of them should be transformed, he would lose all patience and composure, become aware of the essence of the Cause, and become deserving of eternal grace. He would become a brightly burning lamp and cast forth brilliant flames. We hope that the water of life may gush forth from those deaf rocks and the spirit of the love of God may permeate those dead souls.

- 2 Thou hadst written about the attracted maidservant of God Mrs. Getsinger, that she had gone to Washington and taught. In truth, she possesses an eloquent tongue in speaking and I hope she will exert a wonderful influence. Mr. Sprague is truly attracted and active, and Mr. Harris is a precious soul. It is hoped he will have influence in distant places. Convey the greetings of this yearning one to Mirza Bozorg.

- 3 Thou hadst written about thine own affairs that they are in disarray. God willing, thy mind will be set at ease. Convey most glorious greetings to the maidservant of God Florence.

- 4 And upon thee be greetings and praise.

1 ای آوارهء دیار الهی از حضور در مجمع قسوس اخبار نموده بودید آن نفوس مشکست که مأنوس گردند زیرا از صحبت یوسف حقیقی گریزند و بدراهم معدود دراویزند گرگانند نه شبان دیوانند نه انسان ولی اگر یکی از آنان منقلب گردد بکلی صبر و قرار منسلب شود بجوهر امر ملتفت گردد و مستحق فیض ابدی شود سراجی پرشعله گردد و شعلهائی پرلمعه زند امیدواریم که ماء حیات از آن صخور صمّاء منفجر شود و روح محبت الله در آن نفوس میته سرایت نماید

2 از امة الله المنجذبه مسیس گنسنر مرقوم نموده بودید که به واشنگتون رفته و تبلیغ نموده فی الحقیقه او در تقریر لسانی بلیغ دارد و امیدوارم که نفوذی عجیب کند جناب مستر اسپراک فی الحقیقه منجذب و متحرکست و جناب مستر هریس نفس نفیس است امید است که در مواقع بعیده تأثیر نماید بجناب میرزا بزرگ تحیت این مشتاق برسان

3 از امور خویش مرقوم نموده بودی که پریشانست انشاء الله خاطر مجموع خواهد گشت امة الله فلارنس خانم را تحیت ابدع ابهی ابلاغ نما

4 و علیک التحية و التناء

YIK.084-084

AB03988

To: *Shaykh Hasan, in Nahavand*

Date: 1905 ca.

1 O Hasan, most excellent one! His Holiness Imam Hasan, peace be upon him, has said: "I possess a jewel of knowledge which, were I to divulge it, they would say of me, 'This one is of those who worship idols.'" Although this verse is also attributed to other Imams, peace be upon them, in truth it is from Imam Hasan, upon him be greetings and praise. He says that he has a jewel of knowledge that if he were to reveal it, people would rise up against him and say this person is an idol worshipper. That jewel of knowledge has today become clear and manifest. This is why all peoples have risen in opposition. Praise be to God, the proof is evident, the evidence is clear, the argument conclusive, and the light of truth radiant. For no one is there escape.

2 The bright day - whoever seeks a lamp for it

3 The very seeking proclaims their blindness

4 Truth has come manifest like the shining sun

5 Alas that it has come to the city of the blind

6 In any case, praise God that you have become aware of the mysteries of His Holiness Imam Hasan, peace be upon him, and have rent asunder the veil, and have not been troubled by the blame and attacks of the people, and have reached your goal. Convey greetings to the honored handmaiden of God, your respected wife. Perhaps you will become the cause of guidance for the men and she the cause of guidance for the women. And upon you both be glory and praise.

1 ای حسن احسن حضرت امام حسن علیه السلام میفرماید و عندی جوهر علم لو ابوح به لقیل لی هذا ممن یعبد الوثناً هر چند این بیت را نسبت بآنمه دیگر علیهم السلام نیز میدهند ولكن فی الحقیقه از امام حسن علیه التحیه و الثناست میفرماید یک جوهر علمی در نزد من هست که اگر آنرا بیان کنم قوم بر من قیام نمایند و گویند این شخص بت پرستست آن جوهر علم امروز واضح و آشکار گشت اینست که جمیع ملل بر اعتراض قیام نموده اند الحمد لله برهان واضحست و دلیل لائح و حجت قاطع و نور حقیقت ساطع از برای نفسی مفری

2 نه روز روشن هر که جوید او چراغ

3 عین جستن کوریش دارد بلاغ

4 حق عیان چون مهر رخشان آمده

5 حیف کاندلر شهر کوران آمده

6 باری تو حمد کن خدا را که مطلع بر اسرار حضرت امام حسن علیه السلام گردیدی و پرده دریدی و از لوم و سطوت قوم نرنجیدی و بمقصود رسیدی امه الله المحترمه ضجیع مکرمه را تحیت برسان بلکه شما سبب هدایت رجال گردید و او سبب اهتدای نساء و علیکما البهاء و الثناء

MSHR1.100-101x,

MSHR3.152x,

MSHR3.152

AB03994*To: Mashhadi Ahmad et al., in Iran**Date: 1905 ca.*

1 O Kind Lord! The friends in the land of Iran are captive to oppressors and afflicted at the hands of every ignorant one. Although the center of the great sovereignty is benevolent and a refuge and shelter for every oppressed one, yet the ignorant divines are wolves, not shepherds - they are destructive, not nurturing; they are malevolent, not benevolent. Night and day they think only of how, like a nightmare, they can become a heavy burden upon souls, and like a pestilence, utterly destroy and eliminate the people of the nation from every direction.

2 O Lord! Approve not the deeds of the sinners, and cut short the hand of the oppressors' aggression. Guide the souls and make the ill-tempered good-natured. Make the oppressors just and the miserly generous. Make the heedless mindful and awaken the sleeping ones. Make aware those who are captive to self and passion, and free those who are bound by the chains of hatred and animosity, so that Your loved ones may find rest in the cradle of peace and security, seek deliverance from the hands of the savage ones, and arise to that which befits the court of Your oneness. You are the Mighty and Powerful, and You are the Glorious, the Generous, and the Kind.

1 ای خداوند مهربان یاران در کشور ایران اسیر ستمکارانند و مبتلا در دست هر جاهلی نادان هر چند مرکز سلطنت عظمیٰ خیرخواهست و هر مظلومی را ملجأ و پناه ولی علمای جاهل گرگاند نه شبان درنده‌اند نه پرورنده بدخواهند نه خیرخواه شب و روز در فکر آنند که مانند عت کلبوس بار ثقیل نفوس گردند و بمثابه آفت اهالی مملکت را از هر جهت محو و نابود کنند

2 ای پروردگار کار گنه‌کارانرا مپسند و دست تطاول ظالمانرا کوتاه فرما نفوس را هدایت کن و بدخویانرا خوشخو فرما ظالمانرا عادل کن ولئیمانرا باذل فرما غافلانرا هشیار کن و خفتگانرا بیدار نما اسیران نفس و هوی را آگاه کن و مقیدان غلّ غل و بغضا را رهائی بخش تیارانت درمهد امن و امان آسایش یابند و از دست درندگان خلاصی جویند و بآنچه سزاوار درگاه احدیت است قیام نمایند توئی مقتدر و توانا و توئی عزیز و کریم و مهربان

ADMS#065i29x

PYB#054 p.16, KHSK.119

AB03910*To: Ali Akbar Khan**Date: 1905 ca.*

1 O ember kindled by the fire of divine love! Such must be its intensity and heat that it will set the world aflame and burn away the veils that shroud the peoples. Let it cast its flames toward the East, causing noble souls to hasten to the field of sacrifice, and let it flash toward the West, creating mighty movements throughout that region.

2 This is the fire of the love of God that leads the divine friends to sacrifice their lives. This is the fire of the love of God that

1 ای اخگر افروخته آتش عشق را چنان التهاب و حرارتی که جهان را برافروزد و پرده احتجاب جهانیان بسوزد شعله‌ئی بشرق زند سروران را بمیدان جان‌فشانی دواند و لمعه‌ئی بغرب زند در ارکان آن اقلیم حرکتی عظیم احداث کند

2 این نار محبت الله است که یاران الهی را بجان‌فشانی رساند این نار محبت الله است که

made the Exalted One - may my spirit be offered up for Him - the target of a thousand bullets. This is the fire of the love of God that made the sweet Christ the adornment of the cross. This is the fire of the love of God that made the Prince of Martyrs the martyr of the plain of Karbila. This is the fire of the love of God that placed the cup of supreme martyrdom in the hands of each of those noble leaders. This is the fire of the love of God that made the beloved ones of the All-Merciful intoxicated with the divine wine.

حضرت اعلیٰ روحی له الفداء را هدف هزار
رصاص نماید این نار محبت الله است که
حضرت مسیح ملیح را زینت صلیب فرماید این
نار محبت الله است که حضرت سیدالشهداء را
شہید دشت کربلا نماید این نار محبت الله است
که سروان بزرگواران را هریک جام شہادت
کبری در دست دهد این نار محبت الله است
که دلبران رحمانی را سرمست صہای الهی
گرداند

- 3 Therefore, as much as you can, kindle this fire and burn away the veils of the people's doubts and fancies, so that you may become a faithful servant at the threshold of the Most Glorious Beauty and become renowned throughout all regions for your self-sacrifice at the Divine Threshold. And upon you be greetings and praise.

3 پس تا توانی باین آتش برافروز و پرده‌های ظنون
و اوہام خلق بسوز تا در آستان جمال ابہی بندہ
باوفا گردی و در عتبہٴ رحمانی یجانفشان شہرہ
آفاق شوی و علیک التحیۃ و الثناء

MMK3#204 p.147

AB04042

To: Mary Bolles

Date: 1905 ca.

To the maidservant of God Mrs. Mary Bolles, the mother of the attracted maidservant of God, Mrs. Maxwell (Upon her be the Glory of God!)

O thou maidservant of God!

I perused the letter which thou didst dictate in a state of illness and sickness, and which was written down by the attracted maidservant of God, Mrs. Maxwell. Its contents were the cause of rejoicing, inasmuch as they described the services rendered unto thee by thy dear daughter. Daughters must render the utmost service to their mothers and must ever be the cause of their joy and happiness. I beg of God to assist her in that which will enable her to become a healer of the spirit and a minister to the spiritually sick; and that she may, day by day, deepen thy conviction, that thine assurance and trust in God may grow.

O thou maidservant of God! Thank thou the True One, for God hath given thee such a pure and noble daughter who hath turned her heart to God, is guided by the light of guidance and

is attracted by the heavenly fragrances. She is engaged, night and day, in guiding others, so that she may illumine those who are in darkness, impart knowledge to the ignorant, give sight to the blind and bestow the power of guidance to the helpless.

Rejoice and gladden thy esteemed daughter on my behalf with wondrous Abha greetings.

MAX.225

AB04327

To: Mirza Asadullah Vazir, in Isfahan

Date: 1905 ca.

- 1 ...O loving friend! Let not the abundance of trials and tribulations cause thee to falter. Rather, increase thy joy and gladness. Praise be to God that through His grace and favor thou hast become the recipient of manifold afflictions and sufferings.

1 ...ای یار مهربان از کثرت مصائب و بلا فتور
میار بلکه بر فرح و سرور پیفز حمد خدا را که به
فضل و عنایت مجلی طور مورد محن و آلام موفور
گشتی
- 2 O Lord! Increase my tribulations and tests, and deprive me not, in Thy path, of the gifts of hardship and adversity. Let flow upon me a cup brimming with the wine of the supreme ordeal in Thy love, O Thou the Possessor of the Most Beautiful Names. Verily Thou art the All-Bountiful, the Most Merciful, the Bestower.

2 ربّ زدنی بلاء و ابتلاء و لاتحرمنی فی سبیلک
من مواهب الضراء و البأساء و ادر علی کأساً
طافحةً برحیق المحنة الكبرى فی محبتک یا ذا
الأسماء الحسنى انک انت الکریم الرحیم الوهاب
- 3 Beware! Beware! Let not the righteous friends become sorrowful upon receiving these tidings, nor let their hearts bleed. Let them not become dejected or withered, nor sit silent and bewildered. Rather, let them increase their flame and raise their voice higher, beginning a new melody, that the heedless may become mindful and the sleeping may awaken. For no harm hath befallen the worldwide renown, and the dawning light of God in the horizon of eternal glory hath spread even further. The ocean of the love of God hath surged more mightily, and the breezes of divine bounty have blown more intensely. The divine lamp hath become brighter, and the morning star hath shone more brilliantly....

3 زنهار زنهار یاران ابرار از وصول این اخبار
محزون نشوند و دلخون نگردند افسرده نشوند
پژمرده نگردند خاموش نشینند مدهوش نگردند
بلکه شعله فروزتر زنند و آواز بلندتر کنند
آهنگ بدیع آغاز نمایند تا غافلان هشیار شوند
و خفتگان بیدار گردند که بر صیت جهانگیر
خللی طاری نگشته و بارقه صباح الهی در افق
عزت ابدی بیشتر منتشر گردیده بحر محبت
الله موجش عظیمتر شده و نسیم موهبت الله
هبوبش شدیدتر گشته شمع الهی روشنتر شده
و ستاره صبحگاهی بهتر درخشیده یاران را
جمع نمائید و مانند شمع برافروزد تا ملأ اعلی و
مقربین درگاه کبریا بر ثبوت و استقامت شما
هلهله گویان گردند...

NANU_AB#36x

AB04265*To: Shirazi, Muhammad Hasan et al.**Date: 1905 ca.*

- 1 O servants of God! Be gladdened by the Great Glad-Tidings and be attracted to the fragrances of the Abha Kingdom. In every moment raise up new passion and rapture, and in every instant kindle a new flame. In the morning, partake of the morning wine of the love of God, and in the evening, light the lamp of the knowledge of God.
- 2 This is the season of joy and gladness, and the time of abundant ecstasy and rapture. These are days of melody and song, and the period of musical harmony and tune. Patience and tranquility seem deprived, and silence and stillness appear forsaken and unfortunate. But delight and joy depend on music and song and the melodies of harp and instrument. Until the warbling of garden birds rises high, listeners will not be stirred nor become companions in joy and gladness.
- 3 The feast of Jinab-i-Aqa Muhammad Hasan is accepted. And upon you be the Most Glorious Glory!

1 ای بندگان الهی مستبشر بشارت کبری گردید و
منجذب بنفحات ملکوت ابدی در هر دم شور
و ولهی تازه برانگیزید و در هر آنی شعلهء جدیدی
برافروزید در صبح از صهبای محبت الله صبحی
زیند و در مساء مصباح معرفت الله روشن نمائید

2 موسم فرح و سرور است و فصل وجد و وله
موفور ایام راز و آواز است و زمان آهنگ
و شهناز صبر و سکون محروم نماید و صمت و
سکوت مهجور و مغیون کند اما نشاط و انبساط
مرهون به ساز و آواز و نغمات چنگ و ساز
است تا گلبانگ مرغان چمن بلند نگردد سامعین
باهتزاز نیایند و به فرح و سرور دمساز نشوند

3 میهمانی جناب آقا محمد حسن مقبول و علیکم البهاء
الأبدی

MKT9.047a

AB12329*To: Lutfullah Jahrumi, in Tihran**Date: 1905 ca.*

- 1 O servant of God! You have endured severe hardships and suffered great tribulations, and have been subjected to the taunts and reproaches of the enemies, yet you showed no distress but remained patient. Truly, you are steadfast, valiant and grateful.
- 2 You should offer thanks that you have been confirmed with this unique bounty, for this brimming cup of tribulation in the path of Baha is reserved for the Concourse on High. Not every throat is worthy of that wine, nor is every plant deserving of the bounty of that cloud.

1 ای بندهء الهی صدمات شدیده دیدی و مشقات
عظیمه کشیدی و به شتمات و ملامت اعدا
گرفتار شدی ملال نیاوردی تحمل نمودی حقاً
که صبوری و غیوری و شکوری

2 باید شکرانه نمائی که باین موهبت یگانه مؤید
شدی زیرا این جام سرشار بلا در سبیل بها
مخصوص ملاً اعلی است هر حلقی سزاوار آن
شراب نه و هر گیاهی لائق فیض آن سخاب نیست

- 3 In love for the countenance of that Rose, soul-sacrifice befits not the dark beetle - that Beloved of all horizons deserves not a false and ill-natured admirer but rather a true lover, distracted and yearning. The luminous candle attracts not the blind and ignorant bat, but rather the merciful moth, bewildered and wandering.
- 4 Therefore, praise be to God that you have been blessed with this bounty and confirmed with this favor. Now sacrifice even more of yourself and create melodies, engage in song and music, so that ears may become intimates of mystery and discover the world of the self-sufficient Lord.
- 5 And upon you be greetings and praise.
- 3 در عشق جمال آن گل بلبل معانیرا جانفشانی
لایق نه جعل ظلمانی دلبر آفاق را عاشق صادق
آشفته و مشتاق نه هر کاذب بداخلاق شمع
نورانیرو پروانه رحمانی سرگشته و سرگردان نه
خفاش کور نادان
- 4 پس حمد خدا را که باین موهبت موفق شدی
و باین عنایت مؤید باز بیشتر جانپازی کن و
نغمه سازی نما و به آهنگ و ترانه پرداز تا گوشها
همدم راز گردند و بجهان خداوند بی نیاز پی برند
- 5 و علیک التّحیّة و التّناء

INBA85:302

AB04269

To: Mulla Sadiq et al.

Date: 1905 ca.

- 1 O servants of Truth! In the mighty Qur'an, from the tongue of His Holiness Moses comes the clear statement "I perceive a fire." The learned ones say this fire of guidance blazed in the green tree and His Holiness Moses became firm and steadfast upon that fire. But the meaning is not thus, though according to the delicate thoughts of the learned ones it is absolute truth.
- 2 But praise be to God, you witnessed that enkindled fire in the human tree and heard that divine call from the reality of the All-Merciful. You opened your eyes to the morn of divine unity and beheld the lights of the Orb of sanctification. You heard the divine call from all directions and, bewildered and enchanted, hastened to the blessed valley and found the countenance of your Heart's Desire in the Sinai of manifestation.
- 3 I remember with the most wondrous and glorious greetings the maidservant of God who is the wife of Ali Bey and his most distinguished sons and steadfast daughters, and I hope that each one will become, through the mouth of wisdom and the flame of recognition, a candle illuminating that region.
- 1 ای بندگان حقّ در قرآن عظیم از لسان حضرت
کلیم او اجد علی النّار هدی بیان مبین است
حضرات علما گویند که این نار هدایت در شجره
اخضر شعله زد و حضرت کلیم بر آن آتش ثابت
و مستقیم گشت اما معنی نه چنین است ولی
بحسب فکر نازنین حضرات علما حقّ الیقین است
- 2 اما شما الحمد لله آن نار موقده را در شجره انسانی
مشاهده کردید و آن ندای الهی را از حقیقت
رحمانیه استماع نمودید دیده بصبح توحید گشودید
و مشاهده انوار نیر تقدیس کردید ندای الهی را
از جمیع جهات شنیدید و واله و سرگردان بودی
ایمن شتافتید و طلعت مقصود را در سینای ظهور
یافتید
- 3 امة الله ضیعی جناب علی بیک و انجال اجلا و
صبایای ثباتاش را بتحیت ابداعی ذاکرم و
امیدوارم که هر یک بدهن حکمت و شعله
عرفان شمع آسمان گردند

4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MMK6#299

AB04924

To: Mirza Ibrahim (Darakhsh), in Baghistan

Date: 1905 ca.

1 O noble friend of Abraham! A few days ago I wrote a letter and, like one absent yet present, conversed with you and made mention of some spiritual matters. Now, as I write to the friends, I remembered you again and took up my pen so you would know how much I love you.

1 ایها الخلیل الابراهیم الجلیل چند روز پیش نامه‌ئی نگاشتم و مانند غائب حاضر با تو صحبت داشتم و از مقامات معنوی کلمه‌ئی بیان نمودم حال چون پیاران نامه نگارم باز بیاد تو افتادم و بتحریر پرداختم تا بدانی که چه قدر بتو محبت دارم

2 O dear one, this wanderer maddened with love, this one intoxicated with the divine wine, has such ecstasy in his head and such passion and fervor in his heart that I cannot express it. I can only say that the surging of the heart exceeds the waves of the sea.

2 ای عزیز این سرگشتهء سودائی و این سرمست جام الهی را نهایت نشئه در سر و شوق و شوری در دل که بیان نتوانم همینقدر گویم که هیجان دل از امواج دریا بیشتر است

3 I ask God that in this tumult and commotion we may be intimate companions so that all of us, like the sea, may surge and rise and become a mighty host from the morning breeze that blows from the holy court, and may conquer the fortresses of hearts and souls in the world with the weapon of the Most Great Peace and love for the Beauty of the All-Glorious and the power of proof from the Abha Kingdom and truthfulness and reconciliation.

3 از خدا خواهم که در این جوش و خروش همدم و محرم باشند تا کلّ از باد صبا که از مهبّ کبریا میوزد مانند دریا موج زنیم اوج گیریم و فوج شویم و در عالم قلوب و نفوس بسلاح صلح اکبر و محبت جمال کبریا و قوّت برهان ملکوت ابهی و راستی و آشتی حصون قلوب فتح نمائیم

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

MKT5.111b

AB11716*To: Muhammad Isma'il (Ivughli), in Khuy**Date: 1905 ca.*

- 1 O you who are firm in the Covenant! The letter you wrote to Jinab-i-Aqa Siyyid Taqi arrived. Its reading brought the utmost joy and fragrance, for it conveyed news of the devotion, supplication, joy and delight of the friends of God, who - praise be to God - are firm and steadfast in the Cause of God and are upright and resolute in the love of God. Regarding the book written by that sinful one which you mentioned: now that Jinab-i-Abu'l-Fadl has come to the Holy Land, obtain with utmost speed that book written in refutation of the Fara'id, along with the treatises written by Haji Muhammad Karim Khan himself, including the Tir-i-Shihab treatise and the Sultaniyyih treatise, wherever they may be in Azerbaijan, and quickly send them with one of the friends by land, not sea. Convey the greetings and longing of this servant to all the divine friends.

- 2 And upon you be greetings and praise.

- 3 He is God! O firm and established one! In this matter, the utmost speed is necessary and obligatory.

1 ای ثابت بر پیمان مکتوبیکه بجناب آقا سید تقی مرقوم نموده بودید رسید از قرائتش نهایت روح و ریحان حاصل گشت زیرا خبر از بتل و تضرع و روح و ریحان احبای الهی داد که الحمد لله بر امر الله ثابت و راستند و بر محبت الله قائم و مستقیم در خصوص کتابی که ابن اثم تألیف نموده مرقوم نموده بودید حال چون جناب ابوالفضائل بارض اقدس آمده اند آن کتاب را که بر رد فرائد مرقوم نموده با رسائی که خود حاجی محمد کریم خان نوشته و از جمله رساله تیر شهاب و رساله سلطانیه در آذربایجان هر جا باشد بکمال سرعت بدست آورده با یکی از احباب از خشکی نه دریا بزودی ارسال دارید و جمیع یاران الهی را تحیت و اشتیاق این عبد ابلاغ نمائید

2 و علیک التّحیّة و الثّناء ع ع

3 هو الله ای ثابت ثابت در اینخصوص نهایت سرعت لازم و واجب است

NSS.232-233

AB04852*To: Abdu'l-Ahad Tajir (Miyanaj), in Mianeg**Date: 1905 ca.*

- 1 O thou who art attracted to the divine call! What thou hadst written was proof of following the path and evidence of the bestowals of the Glorious Lord, for the sweet fragrance of the love of God was inhaled from the rose-garden of its meanings and the light of the greatest guidance was witnessed from the niche of its words.

- 2 O God! I am astonished that souls from East and West enter beneath the shade of the Blessed Tree and embrace one another - one from the East of Iran and another from the West

1 ای منجذب بندای الهی آنچه مرقوم نموده بودی دلیل سلوک در سبیل بود و برهان الطاف ربّ جلیل زیرا نفعه خوش محبت الله از گلشن معانی استشمام شد و نور هدایت کبری از مشکاة الفاظش مشاهده گردید

2 خدایا حیرانم نفوسی از شرق و غرب در سایه شجره مبارکه درآیند و دست در آغوش نمایند یکی از خاور ایران و دیگری از باختر امریکا یکی

of America, one from the North of Europe and another from the South of Africa - finding fellowship in one gathering and meeting in one assembly, while those who were outwardly familiar became strangers, and those who were sheep became ravenous wolves. O God! What wisdom is this? It is wonder upon wonder.

- 3 This unique person, Abdul-Ahad, though outwardly distant, is in truth present in the gathering, privy to secrets, and accepted by the righteous. O Lord! Grant him success to arise in servitude to Thee and become the cause of guidance to others. Verily, Thou art the Generous, the Merciful, the Compassionate.

از شمال اروپا و دیگری از جنوب افریکا در یک محفل الفت یافته و در یک انجمن اجتماع نموده ولی نفوسی که بظاهر آشنا بودند بیگانه گشتند اغنام بودند گرگان درنده شدند ای خدا این چه حکمت است حیرت اندر حیرتست

- 3 این شخص فرید عبدالأحد بظاهر دور و بحقیقت در محفل حاضر و محرم اسرار است و مقبول ابرار اینخداوند توفیق بخش که بعبودیت قیام نماید و سبب هدایت دیگران شود انک انت الکریم الرحیم الرحمن

INBA17:084, MKT9.189

AB04796

To: Abdu'l Husayn Yazdi, in Shahrud

Date: 1905 ca.

- 1 O 'Abdu'l-Husayn! I could find no title sweeter, more pleasant and more attractive than this with which to address you, for this name signifies servitude to the Blessed Beauty. You are 'Abdu'l-Husayn (Servant of Husayn), and the light of both eyes, and accepted and adorned - what more could you want if you succeed in living up to it? For there is nothing in the world of existence more acceptable, more beloved and more renowned than servitude to the Blessed Beauty, and this name indicates that.
- 2 But, O my dear, there are conditions that you must fulfill so that the name matches its bearer. And if those conditions are not met, then even a fattened prisoner would be better than that bearer.
- 3 I jest so that you may laugh and be the cause of joy and happiness to the friends. I pray that you may find your name matching its bearer. Blessed are you for this. How fortunate is the one whose name and trace and creation and character are all in servitude to the Sacred Threshold.
- 4 And upon you be greetings and praise.

- 1 ای عبدالحسین عنوانی شیرین تر و خوشتر و دلکشتر از این نیافتم که ترا بآن خطاب کنم زیرا این اسم دلالت بر عبودیت جمال مبارک مینماید عبدالحسینی و نور دو عینی و مقبول وزینی دیگر چه خواهی اگر موفق بآن گردی زیرا امری در عالم وجود مقبولتر و محبوبتر و مشهورتر از عبودیت جمال مبارک نیست و این اسم دلالت بر آن دارد

- 2 ولی ای جان من شروطی دارد که باید بآن قیام کنی تا اسم بامسمی گردد و اگر آن شروط حاصل نشود فسوجن و مسمن البته بهتر از آن مسمی است

- 3 مزاح میکنم تا بخندی و سبب فرح و شادمانی یاران گردی من دعا میکنم که تو اسمی بامسمی یابی طوبی لک من ذلک ای خوشا بحال تو ای خنک آن کس که اسمش و رسمش و خلقش و خلقتش بندگی آستان مقدس باشد

4 و عليك التَّحِيَّةُ وَالتَّنَاءُ

MKT5.097

AB04718

To: Muhammad Isma'il Tabrizi (Badkubih), in Tiflis

Date: 1905 ca.

- 1 O steadfast one in the Covenant! Your undated letter was received, indicating the arrival of special letters written to the friends in Milan, which brought joy. However, the painful events in those vast territories caused extreme sorrow.
 1 ای ثابت بر پیمان مکتوب شما بدون تاریخ واصل و دال بر وصول نامه‌های مخصوص که پیاران میلان مرقوم و سبب سرور گشت ولی از وقوعات مؤلمه در آتممالک متّسعه نهایت تأثر حاصل
- 2 Glory be to God! What ignorance is this that humans are predatory toward one another and bloodthirsty! In every land if they seek reform, they resort to corruption, and if they seek remedy, they pursue pain. They raise the banner of freedom yet commit injustice. They seek destruction while claiming to establish foundations. This harm is present while benefit is absent.
 2 سبحان الله این چه نادانیتست که بشر درنده یکدیگرند و خونخوار در هر کشور اگر صلاحی خواهند بفساد تشبث نمایند و اگر درمانی جویند درد طلبند آزادی عنوان کنند و پیدادی نمایند ویرانی جویند تأسیس بنیان طلبند این ضرر موجود و نفع مفقود
- 3 If they desire to reform affairs, they must proceed with utmost calm and steadiness, and through good planning, without conflict and dispute, strive for what brings comfort and ease. The king, with good intention, desired to establish freedom, but the foolish ones ruined everything, imagining that through sedition and upheaval reform of affairs is possible. Alas, alas! This was the result. We beseech God to grant understanding and awareness.
 3 اگر آرزوی اصلاح امور کنند باید بنهایت قرار و سکون تشبث نمایند و بحسن تدبیر بدون نزاع و جدال در آنچه سبب راحت و آسایش است کوشند پادشاه بحسن نیت اراده تأسیس حریت نمود ولی پیگردان کار را خراب کردند و گمان نمودند که به فتنه و آشوب اصلاح امور ممکنست هیئات هیئات عاقبت چنین شد از خدا خواهیم که عقل و شعور عنایت فرماید
- 4 And upon you be greetings and praise.
 4 و عليك التَّحِيَّةُ وَالتَّنَاءُ

MUH3.299-300

AB04964

To: Ali Akbar Neighbour of Abu'l-Qasim Bayda, in Yazd

Date: 1905 ca.

- 1 O Greatest of the Great Ones and Leader of the Noble Ones and Light of the Eyes of the Distinguished Ones! O man of wisdom and glorious martyr, unique among the loved ones and peerless among the chosen ones! Upon you be salutations, greetings and praise from your Most Exalted Lord, and upon you be mercy and glory from the Most Glorious Beauty of God.

1 يا اكبر الكبراء و يا قدوة النجباء و غرة عين
النقباء الرجل الرشيد والشهيد المجيد فريد الاحياء
وروحيد الاصفياء عليك الصلوات والتحية و
الثناء من ربك الاعلى و عليك الرحمة والبهاء
من جمال الله الابهى
- 2 How blessed is the mother who bore you, the earth that carried you, the father who raised you, the city that contained you, the tribe that claimed you, and the souls that found comfort in you.

2 فيا طوبى لأم ولدتك و ارض حملتك و اب
رباك و مدينة وسعتك و قبيلة نسبك و نفوس
أنتك
- 3 I bear witness that when the light of guidance shone forth from the supreme horizon, you answered the call and responded to the summons, and heard the melodies of the birds of holiness in the mighty garden, and were drawn to the Most Glorious Kingdom, and hastened and rushed to the altar of sacrifice, and drank the wine of martyrdom in the great arena of martyrdom.

3 اشهد أنك لما اشرق نور الهدى من الأفق الأعلى
اجبت الدعاء و لببت النداء و سمعت نغمات
طيور القدس في الحديقة الغلباء و انجذبت الى
ملكوت الابهى و هرعت و سرعت الى مذبح
الفناء و شربت صهباء الفداء في منتدى الشهادة
الكبرى
- 4 I beseech God to increase you in blessings and to illuminate your pure and holy grave with the brilliant lights radiating from your luminous countenance, so that every visitor may be blessed by your dust, upon which descends continuous mercy from the Lord of earth and heaven.

4 اسئل الله ان يزيدك من النعماء و يشرق
رمسك الطيب الطاهر بالانوار الساطعة من
طلعتك النوراء حتى يستبرك كل زائر بترابك
المتابعة عليه الرحمة من رب الأرض و السماء
- 5 And upon you be greetings and praise.

5 و عليك التحية و الثناء

YBN.250

AB12880

To: Madeleine Sacy, in Paris

Date: 1905 ca.

O remnant of that heavenly man! Ḥaji Niyaz hath just come and recounted for me what he hath learned of thy present circumstances. O handmaiden of God! Know thou of a certainty that I remember thy noble husband at all times, and that I shall not forget his fellowship even if many a long century

يا بقية ذلك الرجل الرحمانى، قد حضر بهذا
الاناء جناب حاجي نياز و ذكرني بما اطلع من
شؤون حياتكم. يا أمة الله، تيقني أنني لا زال
أذكر قرينك الجليل، ولا أنسى أنسه ولو تمر علي

should pass over me. I pray God that He may increase the exaltedness of his station and the sublimity of his rank in His Kingdom. I implore Him, moreover, to guard his exquisite pearls* within the shell of His care and protection, and to preserve them from every misfortune and malady, that they may grow and develop in the Abha Paradise as graceful branches with unfolded blossoms, verdant leaves, and sweet fruits. My hope from God is that I may not fall short in my duty to the progeny of that departed soul, but all things are conditioned upon an appointed time, and God shall in due course reveal every righteous deed. Rest assured, therefore, in the grace of thy Lord, and kiss thou, on my behalf, the cheeks of thy children at every morn and eve. Upon thee be greetings and praise.

ADMS#382

قُرُونٍ مَدِيدٍ بَعِيدٍ. وَادْعُو اللَّهَ أَنْ يَزِيدَ فِي عُلُوِّ
مَنْزِلَتِهِ وَسَمُو مَنْقِبَتِهِ فِي مَلَكُوتِهِ، وَيَحْجِيَ غُرَرِ دُرَرِهِ
فِي صَدَفِ حِفْظِهِ وَحِمَايَتِهِ، وَيَصُونَهُمْ مِنْ كُلِّ
آفَةٍ وَعَاهَةٍ، حَتَّى يَنْتَشُوا وَيَتَنَوَّأُوا فِي جَنَّةِ الْأَبَى
كَغُصُونٍ رَشِيقَةٍ مُفْتَحَةِ الْأَزْهَارِ، نَضْرَةِ الْأُورَاقِ،
حُلُوةِ الثَّمَارِ. وَإِنِّي أَتَأَمَّلُ مِنَ اللَّهِ أَنْ لَا يَصْدُرَ
مِنِّي الْقُصُورُ بِحَقِّ سُلَالَةِ الْمَرْحُومِ الْمُغْفُورِ، وَلَكِنَّ
الْأُمُورَ مَرْهُونَةٌ بِوَقْتٍ مَعْلُومٍ، سَوْفَ يُظْهِرُ اللَّهُ
كُلَّ عَمَلٍ مَبْرُورٍ. فَاطْمَئِنِّي بِفَضْلِ مَوْلَاكَ، وَقَبْلِي
مِنْ قَبْلِي خُدُودَ الْأَطْفَالِ فِي كُلِّ بُكُورٍ وَأَصَالٍ.
وَعَلَيْكَ التَّحِيَّةُ وَالنَّائِلُ

BRL_DAK#1258, ADMS#382

AB05097

To: Aqa Ghulam-Rida Khurasani, in Babul

Date: 1905 ca.

1 O servant of the Truth! You are always in my thoughts and I will not forget you. In truth, you are ever before me. Convey my yearning greetings to Jinab-i-Aqa Muhammad Mustafay-i-Tihrani, and with soul-stirring fragrances enliven the heart and soul of Jinab-i-Aqa Mirza Haydar. The letters that Jinab-i-Aqa Muhammad Hasan-i-Lurr had requested have been written and are being sent.

2 In those regions you must make an effort so that the lights of Truth may shine forth and the native land of the Blessed Beauty may become the envy of other lands. Praise be to God, the Cause of God is advancing and spreading in all regions. In Mazandaran the fire of the love of God must blaze more intensely than anywhere else, for it has a special distinction - it is the native land of the Blessed Beauty and the friends there are fellow-countrymen of the Light of Truth. One must therefore consider what this relationship requires.

1 ای بنده حق همیشه بیاد منی و فراموش ننمایم
و فی الحقیقه پدش منی جناب آقا محمد مصطفی
طهرانی را از قبل من تحیت مشتاقانه برسان و
جناب آقا میرزا حیدر را بنفحه جانپور دل و
جان زنده نما مکاتیبی که جناب آقا محمد حسن
لر خواسته بودند مرقوم شد و ارسال میگردد

2 شماها در آنصفتها باید همتی نمائید که انوار حق
بتابد و موطن اصلی جمال مبارک غیظه سائر
بلدان شود الحمد لله امر الله در جمیع آفاق رو به
ترقی و انتشار است در مازندران باید نار محبة الله
بیش از همه جا شعله زند زیرا خصوصیتی دارد
موطن جمال مبارکست و یاران آنجا هموطنان نور
حقیقت دیگر باید ملاحظه نمود که این نسبت
چه اقتضا مینماید

- 3 Kiss each and every one of the friends on my behalf and convey my yearning greetings. And upon you be greetings and praise. 3
 جميع دوستان را فرداً فرداً از قبل من بپوس و تحيت مشتاقانه ابلاغ نما و عليك التحية والثناء

MMK4#013 p.013

AB05197

To: Mandigar, Bamis et al., in Bombay

Date: 1905 ca.

- 1 O friends! Jamshid Khudadad remembered you and mentioned you, and requested that a letter be written. When I too heard your names, I was moved with joy and delight and engaged in your remembrance. 1
 ای دوستان جناب جمشید خداداد بیاد شما افتاد و ذکر شما را نمود و نگارش نامه ئی خواست من نیز چون نام شما شنیدم بوجد و وله آمدم و بذکرتان مشغول شدم
- 2 I beseech God to grant confirmation and bestow grace that those pure souls may sacrifice their lives in the path of the Lord and make this contingent world a celestial realm, become the cause of enlightening hearts and gladdening souls. May they then loose their tongues and speak the mysteries of the Lord of Hosts, awaken the heedless and make the deprived ones aware, inform the unaware and give glad tidings to the downcast, bring the dead to life and bring them beneath the shade of the tree of hope, and make them attain the gift of this new age. 2
 و از خدا خواهم که تأییدی نماید و عنایتی فرماید تا آن نفوس پاک در راه پروردگار جان نثاری کنند و عالم امکان را جهان آسمانی نمایند سبب روشنائی دلها گردند و شادمانی جانها پس زبان بکشایند و راز حضرت یزدان بگویند و غافلان را بیدار کنند و محرومان را هشیار نمایند یخبران را خبر دهند و افسردگان را مرده دهند مردگان را زنده نمایند و در سایه درخت امید درآرند و بموهبت عصر جدید فائز کنند
- 3 May your souls be happy! 3
 جانتان خوش باد

YARP2.430 p.323

AB05127

To: Siyyid Mihdi Shirazi, in Rangoon

Date: 1905 ca.

- 1 O steadfast one in the Covenant! The letter which you wrote to Jinab-i-Manshadi was sent from Egypt and was perused.... 1
 ای ثابت بر پیمان مکتوبیکه بجناب منشادی نگاشته بودی از مصر فرستاد....
- 2 As for the events at the Holy Spot, this land is in turmoil, and all are expecting that a great calamity will befall these wanderers, and suddenly some matter will occur and this land 2
 اما حوادث بقعه مبارکه اینست که این ارض مضطربست و جمیع منتظر آن که مصیبتی عظیمه

will be transformed. However, the tranquility, composure and dignity of Abdu'l-Baha keeps all calm, to such an extent that perhaps a newcomer might think nothing is happening. But the divine friends must never be affected by the occurrences in this land and must not await news and events from this land. Rather, with perfect steadfastness and constancy, and with the utmost joy and delight, they must continuously engage in service and exalt the Word of God. Whatever may happen to the Holy Land matters not - it is the essence of bounty. But the friends in all regions must be occupied with their own work and not concern themselves with the upheaval or lack thereof in the Holy Spot.

بر این آوارگان وارد گردد و بغتۀ امری آید و این ارض منقلب شود و لکن سکون و قرار و وقار عبدالبهاء ساکن دارد بقسمیکه شاید کسی تازه وارد گردد گمان کند که هیچ حکایتی نیست اما احبای الهی باید ابداً از وقوعات این ارض متأثر نگردند و مترصد حوادث و اخبار این ارض نباشند بلکه بکمال ثبوت و استقامت و فرط نشاط و انبساط همواره بخدمت پردازند و اعلاء کلمۀ الله نمایند ارض مقدس هر قسم بشود ضرری ندارد عین موهبت است اما یاران باید در جمیع اطراف بکار خود مشغول باشند کاری بانقلاب و عدم انقلاب بقعه مبارکه نداشته باشند

- 3 “O Ḥafiz, thy duty is to offer prayers.” Consider the past: after Christ, the apostles never faltered. Day and night they blew the trumpet until they transformed most nations to the direction of the All-Merciful. You too must be thus firm, steadfast and resolute. And upon you be greetings and praise.

3 حافظ وظیفه تو دعا گفتن است و پس در سلف ملاحظه نمائید که بعد از حضرت روح حواریون ابداً قصوری ننمودند شب و روز در صور دمیدند تا اکثر از امم را منقلب بشطر رحمان کردند شما نیز باید چنین ثابت و راسخ و قائم باشید و علیکم التحية و الثناء

MSHR3.139-140x

AB05437

To: *Sakinih mother of Baqir, in Shiraz*

Date: 1905 ca.

- 1 O handmaiden of God! Your letter expressing your turning to God has reached me. Be confident in His grace, content with His decree, pleasing in His sight, patient in tribulation, and vocal in praise. With utmost joy do I remember you when I commune with my Forgiving Lord.
- 2 And I beseech for your mother, who has returned to God, that He may honor her resting place, admit her to a noble dwelling, immortalize her in the Garden of Delights, and gladden her heart through beholding the lights of the Divine Presence in the scenes of grandeur.
- 3 Convey my abundant greetings to the radiant handmaiden of God, Fatimih Bibi. Then deliver words of greeting from me to the pleasing handmaiden of God, Ruqiyiyih Sultan, and likewise to the attracted handmaiden of God, Bahiyyih. Then to

1 یا امة الله قد اتبني الورقة الناطقة بتوجهك الى الله فكوني مطمئنة بفضلہ راضية بحكمه مرضية لديه صابرة على البلاء ناطقة بالثناء و انتى بملا السرور اذكرک عندما اناجى ربى الغفور

2 و اطلب لوالدتك التي رجعت الى الله ان يكرم موها و يدخلها في نزل كريم و يخلدها في جنة النعيم و يشرح صدرها بمشاهدة انوار اللقاء في مشاهد الكبرياء

3 و بلغى تحيتي الوافره الى امة الله الباهره فاطمه بي بي ثم التى كلمة التحية من قبلى على امة الله الرضية

Diya'u'llah, who is being raised in the bosom of the love of God.

- 4 Then convey my greetings, praise and longing to the most exalted Rafi', who chants with wondrous melody in the gardens of inner meanings. May God increase his knowledge and intensify his love.
- 5 And upon you be greetings and praise. 'Abbas.

رقبه سلطان و كذلك امة الله المنجذبه بهيه ثم
ضياء الله المترن في حجر محبة الله

4 ثم بلغي تحيتي و ثنائى و اشتياقى الى رفيع الرفيع
المترنم في رياض المعاني بلحن بديع زاده الله
عرفانا و شغفه حبا

5 و عليك التحية و الثناء

INBA87:077, INBA52:076

AB05100

To: Hurmuzdyar Haq Pazhuh, in Tihiran
Date: 1905 ca.

- 1 O faithful servant of God! What you wrote and what was in your heart became known and clear. Praise be to God, it was evidence of awareness and attachment to the Infinite Beloved. The meanings brought joy and the concepts had the effect of the sealed wine, for they indicated complete faith and certitude, and acknowledgment and recognition of the peerless and incomparable Lord.
- 2 There is firm hope that we shall not be disappointed from the Court of Divine Unity and shall attain to that which is the desire of heart and soul.
- 3 At the threshold of the Lord, forgiveness was sought for the father, mother, brother and sister of that kind friend, and likewise supplication was made for the success and prosperity of the relatives and kin.
- 4 As for service, trade and profession - if conducted with trustworthiness, religious devotion and truthfulness - all are acceptable and none is to be preferred over another. May your soul be happy!

1 اى بندهء صادق حق آنچه نگاشتي و در ضمير
داشتى معلوم و واضح گرديد الحمد لله گواه
آگاهى بود و دلبستگى بدلبر نامتناهى معانى
سبب شادمانى گرديد و مفهوم تأثير رحيق مختوم
بخشيد زيرا دلالت بر نهايت ايمان و ايقان داشت
و اقرار و اعتراف بيگانگى خداوند بى مثل و همتا

2 اميد و طيد است كه از درگاه احديت نوميد
نگرديم و بآنچه آرزوى دل و جانست برسيم

3 از درگاه پروردگار طلب آمرزش از براى پدر
و مادر و برادر و خواهر آن يار مهربان گرديد
و همچنين استدعاى فوز و فلاح بجهت اقربا و
خويشان باقى گرديد

4 اما در خصوص نوكرى و تجارت و كسب اگر
به امانت و ديانت و صداقت معمول گردد جميع
مقبولست هيچيك را بر ديگرى ترجيح نه جانت
خوش باد

YARP2.126 p.146, PPAR.144

AB05368*To: Aqa Hashim et al.**Date: 1905 ca.*

- 1 O ye followers of the All Merciful! When we turn our gaze on the world of being we see that during the season when the clouds pour down their rain and the sun sheds its warm rays every farmer who sows his seeds will reap a reward and gather an abundant and overflowing harvest. Now that the clouds of loving providence are pouring forth and the Sun of Truth is shining, now that the breezes of His Providence are blowing in this season of Divine Spring every spiritual farmer must scatter seeds of the spirit too so that he might attain onto true happiness and salvation.
- 2 Such seeds, as ordained by the one true God, are none other than goodly attributes and goodly deeds, goodly character and goodly words. If the seeds that are planted be pure and unpolluted there is no doubt that heavenly bounties shall pour forth their blessings and a copious harvest will be obtained in the worlds of God.
- 3 I beseech Him that each of you may be a glorious farmer in these fields of truth and may become peerless husbandmen in the gardens of oneness.

1 ای یاران رحمانی چون نظر در عالم وجود نمائیم
ملاحظه کنیم که چون موسم باران رسد و
ابر بگریزد و خورشید بدرخشد هر دهقانی تخم
بپاشد تا برکت خرمن برد و توده توده دانه جمع
نماید حال چون سیلاب عنایت ببارید و شمس
حقیقت بدرخشید و نسیم عنایت بوزید باید هر
دهقانی روحانی تخم افشانی نماید تا شادمانی بیند
و کامرانی جوید

2 این تخم پاک رفتار و گفتار و کردار حقست
اگر چنانکه باید و شاید بذر افشاندن طیب و طاهر
باشد شبه نیست که فیض برکت آسمانی حاصل
گردد و ریع و فراوانی جهان الهی رخ گشاید

3 از خدا خواهم که هر یک در این کشتزار
حقیقت دهقانی جلیل گردید و باغبانی بی مثل
و نظیر و علیکم التحية و التناء

MMK2#147 p.109, AKHA_122BE #01
p.b

AB05287*To: Farzar, Inayatullah et al.**Date: 1905 ca.*

- 1 O relatives of His Holiness Attar! Do not wail and lament, and do not seek sorrow and grief. Although due to the calamity of the friends our eyes are tearful, our hearts are burning, and our souls are restless and weak, yet that noble one has been freed from injury and harm and grief and sorrow, and has hastened to the higher realm.
- 2 He was restless and weary of worldly life, therefore his ascension became his release from the bonds of this world and he

1 ای منتسبین حضرت عطار آه و فغان منمائید و
اندوه و احزان نخواهید هر چند از مصیبت یاران
چشم گریانست و دل سوزان و جان بی تاب و
توان ولی آن بزرگوار از اذیت و آزار و غم و
اکدار آزاد شد و بجهان بالا شتافت

reached the vast expanse of the All-Merciful and found rest in the infinite realm.

2 بیقرار بود و از حیات دنیا بیزار لهذا عروجش
خروج از قیود جهان گشت و بفضای واسع
رحمان رسید و در عالم نامتناهی قرار یافت

- 3 Thus it is not permitted to become a companion to mourning, nor is it fitting to become captive to pain and grief. All must walk and move forward following in the footsteps of that respected one and follow his example, so that moment by moment you may witness the confirmation of the Ancient Beauty.

3 پس همدم ماتم شدن جائز نه و اسیر درد و
غم گشتن سزاوار نیست کلّ باید بر قدم آن
محترم روش و حرکت نمائید و متابعت او کنید
تا دمدم تأیید جمال قدم مشاهده فرمائید

- 4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

BSHN.140.408, BSHN.144.403, MHT1b.236

AB05588

To: Murvarid Bahram mother of Ardishir Khudadad, in Bombay

Date: 1905 ca.

A prayer to the Kind Lord: O Lord, forgive Your hopeful servant of yesterday and bestow upon her triumph, success, pardon and forgiveness. Immerse her in the ocean of Your bounty and cleanse and sanctify her from the dross of sin. And likewise accept at the threshold of Your oneness Your distinguished maidservant Dolat, daughter of Khosrow, and grant her pardon and forgiveness. Similarly, gladden Firuz Khodadad and set him free through Your mercy. Likewise be forgiving to Salamat Hormazdyar and immerse him in the ocean of Your bounty and bestow countless gifts. Place the crown of pardon and forgiveness upon the head of Gohar Khodadad through giving and bestowal. And grant complete purification from every sin to Firuzeh, daughter of Salamat, through Your preceding mercy and perfect favor, and give her to drink from the overflowing cup of bounty and faithfulness. You are the Forgiver, the Kind One, and You are the Lord of all the worlds.

مناجات بخداوند مهربان ای پروردگار بندهات
بامس امیدوار را بپامرز و از فوز و نجاح و عفو
و سماح برخوردار فرما در دریای بخشش غوطه
ده و از اوساخ گناه پاک و مقدّس نما و همچنین
کنیز باتمیزت دولت دختر خسرو را در درگاه
احدیّت قبول نما و عفو و مغفرت فرما همچنین
فیروز خداداد را دلشاد کن و برحمت آزاد فرما
و همچنین سلامت هرمز دیار را آمرزگار شو و در
دریای بخشش مستغرق نما و عطای بیشمار
بخش و گوهر خداداد را بداد و دهش تاج
عفو و مغفرت بر سر نه و فیروزه دختر سلامت
را برحمت سابقه و عنایت کامله از هر گاهی
طهارت کامله بخش و جام لبریز عطا و وفا
بنوشان توئی آمرزنده و مهربان و توئی خداوند
عالمیان

YARP2.414 p.316

AB12824*To: Pirmuradi, Sulayman et al., in Isfahan**Date: 1905 ca.*

O heirs of that noble personage! For some time no news had come from you. Praise be to God, in these days tidings have arrived and have become the cause of joy and gladness, for praise be to God, your souls are radiant and your hearts are seeking. The candle of that departed one is lit in the niche of that household and family. I beseech God that each of you may become a bright lamp and be as flowers in that rose-garden and meadow. May you become firm and steadfast in the love of God, that you may rend asunder the veil in your love for that peerless Beauty, play a melody, raise up a cry and lamentation, and become the cause of guidance for others. Upon you be greetings and praise.

ای یادگارهای آتشخص بزرگوار چندی بود که از شما خبری نبود الحمد لله این ایام خبر رسید و سبب فرح و سرور گردید که الحمد لله جانها تابنده است و دلها یابنده شمع آئمرحوم در مشکاة آن خائمان و دودمان افروخته است از خدا خواهم که هریک چراغی روشن گردید و گل آن گلستان و چمن باشید در محبت الله ثابت و مستقیم شوید تا در عشق آنجمال بیثال پرده بدرید و آهنگی بنوازید و فریاد و فغانی برآرید و سبب هدایت دیگران گردید و علیکم التحية و الثناء

BRL_DAK#1167

AB05582*To: Aqa Muhammad Mihdi Akhavan Safa**Date: 1905 ca.*

- 1 O faithful, patient and eloquent servant of the Blessed Beauty! Justice it is that you have endured every grievous trial in the path of the Glorious Lord and have become a great sign in the love of the Lord of Guidance. You witnessed the pure-hearted brothers in the place of sacrifice, and beheld the loving brothers at love's altar with the greatest gladness. You suffered persecution, endured trials, heard the reproaches of enemies, listened to the taunts of relatives. Despite all this, you remain firm as an iron mountain, steadfast and unwavering.

1 ای بندهٔ صادق صابر ناطق جمال مبارک انصاف چنین است که در سبیل ربّ جلیل هر بلای شدید تحمل نمودی و در محبت ربّ الهدی آیت کبری گشتی اخوان صفا را در مشهد فدا دیدی و برادران مهربانرا در قربانگاه عشق با بشارت کبری مشاهده نمودی جفا کشیدی بلا دیدی ملامت اعدا شنیدی شامت اقربا استماع نمودی باوجود این چون کوه آهنین رزین و رصینی

- 2 And now too you demonstrate great effort in teaching, that light upon light may shine forth and worthiness of the favors of the All-Forgiving Lord may be attained. Teach the Cause of the One whose favors are hidden throughout all regions, guide a group of souls, and give them to drink from the cup of the All-Merciful.

2 و حال نیز در تبلیغ جهد بلیغ داری تا نور علی نور گردد و استحقاق الطاف ربّ غفور حصول یابد در اطراف و انکاف تبلیغ امر خفی الألطاف نما و جمعی را راه نمائی کن و کأس رحمانی بنوشان

- 3 Then don the pilgrim's garb for the Ka'bah of the Divine Purpose and hasten to the promised goal. And upon you be greetings and praise.

3 پس احرام كعبه مقصود بند و بورد مورد
شتاب و عليك التحيّة والتّناء

TSS.062, MSBH4.028-029, FRH.430

AB06285

To: Mary J Macnutt, in Brooklyn

Date: 1905 ca.

O thou esteemed maid-servant of the Word of God!

Praise be to God! upon thy departure from Acca, thou hast been assisted and rendered successful in serving the Kingdom of God. Accordingly, thou must offer the utmost thanks to the Threshold of Oneness, for this, thy journey, was fruitful and this peregrination became the cause of discovering the mysteries of the Lord of Glory.

Arise thou, in unison with his honor [thy husband], to serve with the utmost devotion and consecrate your time, night and day, to promote the Word of God, to diffuse the fragrances of God and to guide all the people of the earth. In the world of existence nothing hath any result, even if it be dominion over the East and West But that which hath an immortal result is servitude in the Holy Threshold, service rendered to the Kingdom of God and guiding all in the earth. I hope, through the divine grace and bounty, thou wilt be assisted and strengthened therein.

TAB.423-424

AB06030

To: Fatimih, in Yazd

Date: 1905 ca.

- 1 O blessed handmaid of God, the wondrous poem was perused. In truth, from the spiritual throat of that luminous leaf they have issued forth in the most marvellous melodies, even as the songs of the birds of Paradise and the strains of the fowl of the Sacred Fold, uttered in the utmost rapture and ecstasy.
- 2 'Abdu'l-Baha's supreme joy is in observing that a number of leaves from among the handmaidens of the Blessed Beauty have been educated, that they are the essence of detachment, and are well-informed of the mysteries of the world of being; that they raise such a call in their glorification and praise of the Greatest Name as to cause the inmates of the Fanes of the Kingdom to become attracted and overjoyed, and that they recite prayers in prose and poetry, and melodiously chant the divine verses.
- 3 I cherish the hope that thou wilt be one of them, wilt cast forth pearls, wilt be constantly engaged in singing His praise and wilt intone celestial strains in glorification of His attributes...

BRL_WOMEN#040x, COC#2131x

1 ای امة الله المباركة اشعار بدیع ملاحظه گردید که بابدع الحان از حنجر روحانی آنورقه نورانی صادر فی الحقیقه مانند نغمه طيور فردوس و آهنگ مرغان حظيرة القدس در نهایت جذب و وله صدور یافته

2 عبدالبهاء را نهایت سرور در آنست که ملاحظه نماید ورقاتی چند از کنیزان جمال مبارک تربیت شده اند که جواهر مجردند و مطلع بر سرائر وجود در ستایش و نیایش و پرستش اسم اعظم آهنگی بلند نمایند که اهل جوامع و صوامع ملکوت را به وله و انجذاب آرند منظوماً و منشوراً ترتیل مناجات کنند و ترنیم نغمات آیات بینات

3 امیدوارم که تو یکی از آنان باشی و در پاشی و همواره بغزلخوانی مشغول گردی و در محامد و نعوت الهیه ترانه آغاز کنی و علیک التحية و الثناء

COMP_WOMENP#040x, MKT7.032b,
PYB#227 p.03, YBN.016b, YBN.269x

AB06606

To: Nush et al., in Bombay

Date: 1905 ca.

- 1 O Forgiver! The servant of the threshold, Jamshid, took refuge at the divine threshold and was among the truthful ones. He was yearning for the meeting and was burning and aflame from the fire of separation. He was thirsty for that spring of life and with utmost longing became a seeker of the meeting.
- 2 O Lord! Forgive his sins, pardon his errors, overlook his shortcomings, deal with him through grace and bounty. Grant that yearning one entry to the divine pavilion and make that dawn-bird harmonious with sweet melodies and songs upon the tree

1 ای آمرزگار بنده درگاه جمشید پناه باستان برد و از راستان بود مشتاق دیدار بود و سوخته و افروخته از آتش فراق نشنه آن چشمه حیات بود و با کمال آرزو طالب دیدار گشت

2 ای پروردگار گنه بیامرز خطا عفو نما قصور منگر به فضل و کرم معامله نما آن مشتاق را بوثق راه ده و آتمرخ سحر را بر شجر ملکوت ابهی به آهنگ

of the Abha Kingdom, so that it may bring the dwellers of the Supreme Concourse into rapture, joy and delight. Thou art the One God.

و گلبانگ خوشی دمساز نما تا سگان ملا اعلی
را به وجد و سرور و فرح آرد توئی خداوند یگا

YARP2.600 p.420

AB06805

To: George T Winterburn, in Los Angeles

Date: 1905 ca.

O thou respectful soul!

Thy letter with its great and expressive contents gave me satisfaction. It gave utterance to the feelings of thy heart and to thy contentment. Thy going to California was for the best. I hope that it will give great results; that through thee the ignorant will receive knowledge, the blind will gain sight, the deaf will hear, the dumb will speak, the negligent will awaken, the heedless will receive intelligence. If thou arisest as it must and should be in the service of the Cause, the divine assistance will direct and the heavenly, everlasting help will continue. I hope that thou wilt be assisted to the intention which thou hast in thy heart.

TAB.321

AB06817

To: D S Butler, in Niantic, USA

Date: 1905 ca.

- 1 O seeker of truth! Your letter of last year did not arrive, but the letter you wrote dated July 26th was received....

1 ای طالب حقیقت نامهء پارسال نرسید اما نامه ئی که بتاريخ ۲۶ جولای نوشته بودی واصل شد....

- 2 As for the difference between the Father, the Son, and the Holy Spirit: the Father is the Sun of Truth, and the Son and the Holy Spirit are two opposing mirrors, and that Sun is manifest and visible in both mirrors. When you look at the reality, the Sun is one, but it is reflected in two other mirrors and has

2 فرق میانهء اب و ابن و روح القدس اینست که اب آفتاب حقیقت است و ابن و روح القدس دو مرآت متقابل و آن آفتاب در هر دو آینه ظاهر و آشکار چون بحقیقت نگری آفتاب یکی است و

apparently multiplied, for the sun that appears in the mirror is also the sun, but it is the manifestation of the real Sun. It is not that the Sun has descended from its exalted station and taken up residence in the mirror. Rather, the Sun remains in its sanctified exaltation, but is reflected in the mirror....

در دو آینه دیگر جلوه نموده و بظاهر تعدد یافته
زیرا آفتاب مشهود در مرآت نیز آفتاب است اما
تجلی آفتاب حقیقی است نه اینست که آفتاب
از علوش تنزل نموده و در آینه منزل و مأوی
کرده بلکه آفتاب در علو تقدیسش باقی و برقرار
اما در آینه جلوه نموده...

YMM.225x

AB06701

To: Mustafa Rumi, in Rangoon

Date: 1905 ca.

- 1 O steadfast one in the Covenant! The time is known and the hour of firmness in the Covenant. In this great calamity that has encompassed the prisoners, the esteemed friends must show strength and power, and revive their souls and hearts through inhaling the fragrances of flowers and the morning breezes. 1 ای ثابت بر پیمان وقت میدانست و هنگام ثبوت بر پیمان در این مصیبت کبری که احاطه بمسجونین نموده باید یاران بزرگوار قوت و اقتدار بنمایند و باستنشاق نفعات ازهار و نسیمات اسحار جان و دل زنده فرمایند
- 2 There is no time for details and the path of communication is blocked. Despite this, various means have been attempted to send this letter. 2 فرصت تفصیل نیست و راه مخیره مسدود باوجود این بانواع وسائل تشبث گشته تا این نامه ارسال گردد
- 3 Do not be saddened by the interruption of news, but rather increase your determination and power so it becomes evident that the divine friends are like candles spreading light in the dark night and increasing in brightness. 3 از انقطاع اخبار محزون مگردید بلکه بر همت و اقتدار بیفزایید تا مشهود شود که یاران رحمانی در لیل ظلمانی مانند شمع پرتوافشانند و بر روشنائی بیفزایند
- 4 There is no more time.... 4 فرصت بیش از این نیست...

MMK5#212 p.163x

AB06582*To: Mirza Buzurg Afnan Alai, in Shiraz**Date: 1905 ca.*

1 O Afnan of the Blessed Tree!

1 ای افنان شجره مبارکه

2 What you had written was noted. In this tempest of trials where there is absolutely no opportunity to catch one's breath and no peace to be found, I nevertheless write replies to letters. Consider how great is the gaze of loving-kindness. Give thanks to God and never forget this grace and bounty.

2 آنچه مرقوم نموده بودی ملحوظ گردید در این طوفان بلا که ابداً مهلت تنفس نیست و آرامی در میان نه با وجود این جواب نامه‌ها نگارم ملاحظه فرما که نظر عنایت بجه درجه است شکر کن خدا را و این فضل و احسان را فراموش منما

3 Regarding the house belonging to His Holiness the Exalted Branch of the Blessed Tree, Aqa Siyyid Mahdi, about which you had written - that house belongs to him. Whatever he deems advisable and commands, carry it out. There is absolutely no need to inquire of me about it, for it is his property and under his control.

3 در خصوص خانه متعلق بحضرت فرع رفیع شجره مبارکه آقا سید مهدی مرقوم نموده بودید آن خانه تعلق بایشان دارد هر نوع که مصلحت دانند و امر فرمایند مجری دارید ابداً سؤال از اینجانب لزوم ندارد زیرا مال ایشانست و در تصرف ایشان

4 And upon you be greetings and praise.

4 و علیک التحية و التناء

INBA87:329a, INBA52:335b

AB06977*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran**Date: 1905 ca.*

1 O attracted leaf!

1 ای ورقه منجذبه

2 Endless occupations and difficulties give absolutely no opportunity to write multiple letters. Anyway, somehow this was written, but continuous correspondence is not possible. You will certainly excuse me.

2 مشاغل و غوائل بی‌پایان فرصت نگارش نامه‌های متعدد ابداً ندهد دیگر بهر قسم بود مرقوم شد ولی متابعاً تحریر ممکن نه البته معذور خواهید داشت

3 Regarding what you wrote about his honor the Chief, observe how great an influence trustworthiness and religiosity have. Thus it is evident that deeds must accompany words. All the friends of God must strive so that the reputation of the friends for truthfulness, uprightness and devotion to reality may become established and manifest among all the peoples

3 در خصوص حضرت رئیس مرقوم نموده بودید ملاحظه کنید که امانت و دیانت چه قدر تأثیر دارد پس معلومست که با گفتار رفتار باید احبای الهی کلاً باید بکوشند تا صیت راستی و درستی و حقیقت‌پرستی یاران در نزد

and governments of the world. This is nobility, this is the gift of the Lord God, this is the greatest virtue of the human world. Blessed is he among the friends of God and handmaids of the All-Merciful who attains to it.

ملل و دول آفاق ثابت و ظاهر و عیان گردد
اینست بزرگواری اینست موهبت حضرت
باری اینست اعظم منقبت عالم انسانی هنیئاً لمن
فاز به من احباء الله و اماء الرحمن

4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

MKT6.173c

AB06740

To: *Manuchihr Mihraban et al., in Yazd*

Date: 1905 ca.

1 O relatives of Jamshid Rashid! His honor Jamshid is an intimate companion and confidant friend. He is engaged in service and accustomed to servitude. He has not a moment's rest and seeks no joy except in service. He always remembers you and is happy about you.

1 ای خویشان جمشید رشید جناب جمشید یار
دمساز است و دوست همراز بخدمت مشغول
است و به بندگی مألوف آتی راحت ندارد و جز
بخدمت مسرت نخواهد همیشه بیاد شماست و
دلشاد از شما

2 He requested me to write a letter, but I absolutely have no time for inquiry, let alone worship. Despite this, with utmost composure this colorful letter was written so that hearts may become envious of the highest paradise and become joyful and glad.

2 از من خواهش نگارش نامه کرد ولی من ابداً
فرصت پرسش ندارم تا چه رسد پرسش باوجود
این در نهایت تمکین این نامه رنگین مرقوم شد تا
دلها رشک بهشت برین گردد و خرم و شادمان
شود

3 O friends! I do not forget you for a moment. Constantly I implore and beseech and beg for the favors of the Self-Sufficient Lord, that He may immerse those true friends in the sea of favors and protect them from the oppressors and bestow life through the fragrance of the divine rose garden.

3 ای یاران یک نفس شما را نسیان ننمایم
عجز و نیاز کنم و خواهش الطاف حضرت بی نیاز
نمایم تا آندوستان حقیقی را غریق دریای الطاف
نماید و از اهل اعتساف حفظ فرماید و ببوی
گلستان ربّانی جان مبذول فرماید

4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

YARP2.532 p.382

AB07494*To: Ali (Miyanaaj) Attar, in Mianeg**Date: 1905 ca.*

- 1 O 'Attar! As much as thou art able, spread musk-diffusing fragrances throughout the world, that all nostrils may be perfumed by the musk-pods of divine mysteries. In Arabic, 'attar means a seller of perfumes, hence this form of address.
- 2 Though musk and ambergris are sweet-scented and fragrant, their diffusion is confined to a limited distance. But the musk-pods of divine mysteries perfume both East and West, for when a rose from the divine rose-garden blooms in the East, its life-giving fragrance quickens dead hearts in the West.
- 3 Therefore, O 'Attar, occupy thyself with such thoughts, that thou mayest become a flower of the supreme Paradise, full of freshness, grace and beauty. And upon thee be greetings and praise.

1 ای عطار تا توانی نفعه مشکبار بر عالم نثار کن
تا مشامها از نافع اسرار معطر گردد عطار بلسان
عربی عطر فروش را گویند لهذا چنین خطاب
گردید

2 و هر چند مشک و عنبر خوشبوی و معطرند ولی
انتشار آن بمسافتی محدود محصور اما نافع اسرار
شرق و غرب را مشکبار نماید زیرا اگر گل گلستان
الهی در خاور بشکند بوی جان بخش در باختر
دلهای مرده زنده نماید

3 پس ای عطار در چنین فکری باش تا گل بهشت
برین گردی و پیر طراوت و لطافت و رنگین شوی
و علیک التحية و الثناء

INBA17:083, MKT8.128a

AB07480*To: Ida Thayl**Date: 1905 ca.*

...Thou hast written that some of the friends have informed thee that if man does not progress, he will perish and become nonexistent. What is intended is not absolute nonexistence. The meaning is that the existence of a heedless person in comparison to the existence of a perfect individual is like being nonexistent. For instance, a stone is nonexistent in comparison to man, even though it existeth in the mineral condition. In brief, all souls exist, but the existence of the heedless and the ignorant in comparison to the existence of the perfect and the wise is like nonexistence. A detailed explanation of this question was given to Miss Barney, and no doubt thou shalt obtain a copy. The intention of this discourse is that both the ignorant and the wise possess existence, but the existence of the ignorant is like that of a stone, while the existence of the

...مردم غموده بودی که از اجباً شنیدی که
انسان اگر ترقی ننماید محو و نابود گردد مقصد
عدم صرف نیست مراد اینست که وجود غافل
بالتسبیه بوجود شخص کامل حکم عدم دارد
مثل جماد که بالتسبیه بانسان معدومست ولی
در عالم جمادی وجود دارد مختصر اینست که
جمع نفوس موجودند ولیکن وجود غافل جاهل
بالتسبیه بوجود عالم کامل کانه معدومست و
این مسئله مفصل در جواب میس بارنی داده
شده است و البته سواد آنرا خواهید دید حاصل
کلام اینست که جاهل موجود و دانا موجود
اما وجود جاهل مانند جماد است و وجود

perfect individual resembleth the existence of man. The stone in comparison to man is nonexistent.

کامل مانند وجود انسان و جماد بالنسبه بانسان
معدوم

BLO_PT#080.47x

MMK3#047 p.029x

AB08082

To: Bahram Mihraban et al., in Bombay

Date: 1905 ca.

O ye two loving friends of 'Abdu'l-Baha! The Parsees are in truth a cause of joy and abundant gladness. Whenever I call them to mind, I bloom like a flower and become radiant like a meadow, and shed tears of joy like rain clouds. I beseech God to grant them confirmation and success, and to bring all the Parsees beneath the shadow of the celestial Standard, that the banner of truth may wave over all the people of that land, and that they may show forth such vigor and movement as to gladden the spirits of their forebears in the highest heaven. Upon you be greetings and praise.

ای دو یار مهرپرور عبدالبهاء فارسیان فی الحقیقه
سبب سرورند و شادمانی موفور هر وقت پیاد
ایشان افتم مانند گل بشکفم و بمتابه چمن خندان
گردم و مانند ابر اشک سرور افشانم از خدا
خواهم که تأیید و توفیق بخشد و کلّ فارسیانرا
در سایه درفش آسمانی درآرد تا پرچم حقیقت
بر جمیع اهل آئینمملکت موج زند و چنان جنبش
و حرکتی نمایند که ارواح نیاکانرا در اوج آسمان
شادمان فرمایند و علیکم التّحیّة و الثّناء

YARP2.533 p.382

AB07972

To: Yahya Khan, in Shiraz

Date: 1905 ca.

O thou faithful servant of God! What thou didst write was noted. It was a clear proof of faith and certitude. When I read it, I turned toward the illumined Shrine and sought divine confirmation, taking refuge in the mighty pillar, and beseeched the favors of the Glorious Lord for both myself and thee. I hope that we shall both be assisted. Regarding the one hundred pieces of embossed tiles of new design which thou didst write that thou hadst presented to the blessed House - the Afnans should find a place in the House and, as far as possible, make use of them. And upon thee be greetings and praise.

ای بنده صادق حق آنچه نگاشتی ملاحظه
گردید بر ایمان و ایقان دلیل واضح بود و چون
خواندم توجه بمرقد منور نمودم و طلب تأیید
کردم و پناه برکن شدید بردم و از برای خود
و تو الطاف رب مجید خواستم امیدوارم که
هر دو موفق گردیم در خصوص یک صد عدد
کاشی برجسته بوضع جدید مرقوم نموده بودید
که تقدیم بیت عزیز نموده بودید حضرات افنان

باید محلی در بیت یابد و تا ممکنست آنرا بکار
برند و علیک التحية والتناء

INBA84:534b

AB08195

To: Muhammad Taqi Qajar (Bahin-Ain), in Tihiran

Date: 1905 ca.

- 1 O thou who art firm in the Covenant! On the Day of Effulgence thou gavest thy heart to the Beloved of all horizons, didst sever thyself from the people of hypocrisy and enter into the Covenant. Thou didst become a believer in God and wert assured of the signs of God, and became renowned and famous throughout all regions for thy bewilderment, passion and ardent love.
- 2 Though thou wert distraught, yet thou didst blossom forth, and though thou wert troubled, yet thou didst find tranquility. This distraction and trouble is the source of every grace and gift, for its result is the light of favors and the luminosity of guidance and the bounty and bestowal of His Most Holy Unity. Blessed art thou and joy be unto thee because of this!

1 ای متمسک بميثاق در يوم اشراق دل بحبيب
آفاق دادی و از اهل نفاق بریدی و بوفاق
درآمدی مؤمن بالله شدی و موقن بآیات الله
و به سرگشتگی و سودائی و شیدائی مشهور و
معروف آفاق شدی

2 هرچند آشفته گردیدی ولی شکفته شدی و
هرچند آلوده گردیدی ولی آسوده شدی این
آشفته‌گی و آلودگی سرمایه هر فضل و موهبت
است زیرا نتیجه‌اش پرتو عنایت است و نورانیت
هدایتست و فضل و بخشش حضرت احدیت
طوبی لک و بشری لک من ذلک

MNMK#143 p.255, MSBH9.481

AB08055

To: Kayqubad (Father of Surush) et al.

Date: 1905 ca.

- 1 O Kind Lord! Surush has been stirred to fervor and supplication, and seeks forgiveness for his father, the pure-born Kayqubad. Thou art the Forgiver, the Kind One. Through the grace of this son, forgive that father and draw him nigh unto the threshold of Thy oneness.
- 2 O All-Knowing Lord! This servant at Thy threshold, Bahman, begs pardon for the sins of his father Bahram. The intercession

1 ای خداوند مهربان سروش به جوش و خروش
آمده و طلب آمرزش پدر خود پاک‌زاد کیقباد
را مینماید تویی آمرزنده و مهربان آن پدر را
بکرامت این پسر مغفرت فرما و در درگاه
احدیت مقرب کن

2 ای خداوند علام بنده درگاه بمان استدعای عفو
گاه پدر خویش بهرام مینماید شفاعت پاکان

of the pure ones is ever acceptable at Thy threshold, and the supplications of the free are beloved at Thy door. Therefore, through Thy grace and favor, grant refuge to Bahram Pulad in the shelter of Thy mercy and deliver him from the darkness of sin. Thou art the Forgiver, the Pardoner, the All-Merciful. Verily, Thou art the Generous, the Compassionate, the All-Bountiful.

در درگاهت همواره مقبول و استدعای آزادگان
در آستانت محبوب پس به فضل و احسان بهرام
پولاد را در پناه رحمت پناه ده و از ظلمات گناه
نجات بخش توئی غفور و سموح و صفوح انک
انت الکریم الرحیم الوهاب

YARP2.201.2 p.193

AB08145

To: Mr James B Estay

Date: 1905 ca.

O thou seeker of Truth! I received the photograph of thy shining figure and I looked at it with thorough attention. A tranquility and steadfastness was manifest in thy visage. I beg of God that the lights of the Kingdom may so shine upon this face (or figure) that they may dispel the darkness of error from many.

If thou dost act according to the commandments and exhortations of God, know thou for a certainty that the luminosity of thy face will day by day increase. Be thou happy and well pleased and arise to offer thanks to God, in order that thanksgiving may conduce to the increase of bounty.

TAB.483

AB08748

To: Baha'is Ardibil

Date: 1905 ca.

...O my God! O my God! Verily, those servants whom Thou hast confirmed by Thy sovereignty, guided by the light of Thy proof, and shown the fire of Thy love kindled in the tree of Thy knowledge, have turned toward the right valley of the blessed spot in the Sinai of Thy knowledge. Lord! They are thirsty

...الهی الهی انّ عبادک الذّین ایدّتهم بسلطانک و
هدیتهم بنور برهانک و اریتهم نار محبتک الموقدة
فی شجرة عرفانک قد توجّهوا الى الوادی الایمن
من البقعة المبارکة فی سیناء معرفتک ربّ انهم

and parched - quench their thirst from the rain pouring from the clouds of Thy mercy. They are wandering in the desert of Thy love - guide them to the threshold of Thy holiness in the center of Thy divine grace. Make their eyes illumined by witnessing Thy signs, their ears delighted by hearkening to Thy words, their breasts dilated by beholding Thy beauty, and their hearts purified by the outpouring of Thy knowledge. Verily, Thou art the Bestower, the Giver, the Bountiful, the Generous, the Merciful, the Mighty, the All-Loving.

ظمآء عطاش اروهم من الغيث النازل من سحاب
رحمتك و انهم هيماء في بادية محبتك فاهدهم
الى عتبة قدسك في مركز رحمتك و اجعل
ابصارهم منورة بمشاهدة آياتك و آذانهم متلذذة
باصغاء كلماتك و صدورهم منسرحة بمشاهدة
جمالك و قلوبهم طيبة بفيض معرفتك انتك
انت الباذل المعطي الفضال الكريم الرحيم العزيز
الودود

MMG2#002 p.002x

AB08980

To: Baha'is of Jahrum

Date: 1905 ca.

...O Lord! Transform this world of darkness into a realm of light, and change these satanic manifestations into righteous and virtuous ones. Raise high the clouds of mercy, cause the rain of bounty to pour forth, waft the life-giving breeze and make the lights of the Sun of Truth to shine forth, so that these withered plants may attain freshness and delicacy, and these leafless and blossomless trees may become green and flourishing. May the blind receive sight, the deaf gain hearing, the ignorant become learned, and may those who know not become acquainted with the mysteries of God. Thou art the Powerful, the Ordainer, the Creator, the Kind. Verily, Thou art the Mighty, the Generous, the Bestower.

...ای پروردگار این عالم ظلمات را جهان انوار فرما
و مظاهر شیطان را ابرار و اخیار کن ابر رحمت
بلند فرما و باران موهبت ببار و نسیم جانپور
بوزان و انوار شمس حقیقت ساطع فرما تا این
گیاه پژمرده طراوت و لطافت یابد و درختان
بی برگ و شکوفه سبز و خرم گردد کوران بینا
شوند و کران شنوا گردند نادانان دانا گردند و
جاهلان واقف اسرار یزدان شوند توئی مقتدر و
مقدر و مصور و مهربان انتک انت العزيز الكريم
المنان

MJMJ3.067x, MMG2#240 p.270x

AB08818*To: Georgine D'ange D'astre, in Paris**Date: 1905 ca.*

O maid-servant of God! Thy letter hath arrived. It brought joy to all hearts, for it carried the proof of thy sincere work. Today, directing mankind in the right path is the magnet which will attract to us the help of God. All those who consecrate themselves to this work are accompanied by divine protection. Thus, rely upon God and address thy supplications to the Most High. Then, after perfect renunciation, care for the souls of the undirected and negligent.

I pray that thou mayest be aided and strengthened. The answer to Mr. Rimy will be sent. Thou hast demanded the permission to go to Algeria in order to give thyself to the direction of men; may God aid and help you in this work.

And upon thee be greetings and praise.

TAB.326

AB08608*To: Ustad Muhammad Banna, in Shiraz**Date: 1905 ca.*

- ¹ O thou who hast turned thy face unto God! Render thanks unto God that thou hast drawn nigh unto the divine Court, hast attained His good pleasure, hast been honored and regarded with favor. Thou wert a bearer and hast been borne, thou wert capable and hast been accepted. The light of the Most Great Guidance hath shone resplendent upon thy luminous brow.

¹ ای بندهء مقبل الی الله حمد کن خدا را که در درگاه الهی مقرب و محظوظ شدی معزز و منظور گشتی حامل بودی محمول شدی قابل بودی مقبول گشتی پرتو هدایت کبری در جبین مبین روشن و منیر گردید

- ² I beseech God that He may cause thee to be the means whereby the eyes of others may likewise be illumined, for the greatest of all gifts is to arise to guide others and deliver those who are wrapped in heedlessness. Strive thou, that perchance thou mayest become worthy of such divine confirmation and deserving of such glorification.

² از خدا خواهم که ترا سبب گرداند که چشم دیگرانرا نیز روشن فرمائی زیرا اعظم موهبت قیام بر هدایتست و نجات اصحاب غفلت همتی کن شاید مورد چنین تأییدی گردی و مستحق چنین تجیدی شوی

3 Upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

INBA84:484d

AB08826

To: Helen S Moss

Date: 1905 ca.

Through Mr. Remey to Mrs. Moss. Upon her be the Glory of God, the Most Glorious.

O thou favored maid-servant of God! The meeting which thou hast formed and therein assembled the faithful (or believers) together and engaged with them in the commemoration of God, caused the Supreme Concourse to praise and the angels of heaven to applaud.

Be thou a cause of unifying hearts as much as thou canst and guide thou the heedless souls, and in this spiritual springtime perfume thou nostrils with the sweet fragrances of the rose-garden of the Kingdom. This is eternal life; this is everlasting glory! And this is a peace which is not followed by any trouble!

All else save this is a plaything of children and is useless and nonsense!

And upon thee be greetings and praise.

TAB.305

AB09465

To: Naw Zuhur wife of Fadil Shirazi et al., in Tihiran

Date: 1905 ca.

1 O handmaidens of God! Consider the gift of the All-Merciful, that the love of God hath attracted you and made you intimate companions in the remembrance of the Most Glorious Beauty.

1 ای کنیزان الهی موهبت رحمانی را ملاحظه نمائید که محبت الله شما را منجذب نموده و بذکر جمال ابهی همدم و مؤانس فرموده

2 Ye are mentioned in the Kingdom of Holiness and are renowned in the Blessed Spot and are known in this divine gathering.

2 در ملکوت تقدیس مذکورید و در بقعه مبارکه مشهور و در این انجمن رحمانی معروف

3 Engage in praises and glorification of the Ever-Living, the Self-Subsisting, for ye are intoxicated with the choice wine of supreme guidance and are turned toward the Sacred Threshold.

3 به محامد و نعوت حیّ قیوم پردازید که از رَحیق
هدایت کبری سرمستید و بآستان مقدّس متوجّه

4 And upon you be greetings and praise.

4 و علیکنّ التّحیّة و النّناء

MKT7.103b

AB09522

To: Aseyeh Wellesca Dyar, in Washington, DC

Date: 1905 ca.

O thou who art attracted to the Fragrances of God! I know how great a love thou hast! Thou art like unto a blooming rose in the rose-garden of the love of God and thou art like unto a fruitful tree on the bank of the stream of knowledge of God.

I beg of God that thou mayest always enjoy spiritual nearness and ever be rejoiced.

Reveal thou (or teach thou) the Word of God; be not grieved at the people's lack of hearing. Do thou sow the seed, and God will make it grow and the cloud (or rain) of mercy will develop it.

Convey greeting to the beloved of God and to the maid-servants of the Merciful.

TAB.209

AB09520

To: Muhammad Darvish, in Yazd

Date: 1905 ca.

1 O thou who art attracted to the divine! The time hath come for thee to sing, like unto the nightingale at dawn with various melodies, this verse:

1 ای منجذب الهی وقت آنست که این بیت را
مانند مرغ سحر بفنون الحان بخوانی

- 2 "The darvish of the world is consumed by this soul-burning flame divine, درویش جهان سوخت از این شعلهء جانسوز الهی
- 3 Now is the time to enliven through this plaintive cry." وقت آنست کنی زنده از این نالهء زار
- 4 Therefore, kindle thou a brilliant flame and tell of the heat of the Fire of Sinai, that in the Sacred Valley thou mayest guide the seekers to the Most Great Fire of Guidance and become the cause of joy and gladness in that gathering. And upon thee be greetings and praise. پس شعلهء روشنی برافروز و از حرارت لمعهء طور حکایت کن تا در وادی ایمن طالبانرا بنار هدایت کبری دلالت فرمائی و سبب سرور و حبور آن انجن گردی و علیک التّحیّة و الثّناء

MSHR3.231

AB09525

To: Edith Louise Grosvenor

Date: 1905 ca.

Through Mr. Remey - Miss Edith Louise Grosvenor, upon her be Baha'u'llah's glory

O thou who art attracted to the Light of the Kingdom! Thank thou God, that in this glorious period, thou hast advanced toward the Manifest Light; thou hast beheld the doors of the Kingdom open and considered entrance therein conducive to eternal prosperity and success. Thou hast arisen to serve the Cause of God and occupied thy time in assisting in the spiritual meeting. Ere long thou shalt know what a light thou hast enkindled.

Upon thee be greeting and praise.

TAB.328

AB09231*To: Ibrahim son of Khalil Tabib Arjumand**Date: 1905 ca.*

- 1 O servant of the Most Glorious Beauty! You are remembered and accepted at the threshold of your Lord and are present there. Be confident that those who do good are encompassed by the gaze of divine favor, and the pure ones draw near to the threshold of divine unity.
- 2 The Blessed Beauty's favors encompass all, His gifts are abundant, and His grace is perfect. He singles out for His boundless favor and supreme gift in the world of heart and spirit such a servant as yourself, for "He singles out for His mercy whomsoever He willeth."
- 3 And upon thee be the Most Glorious Glory.

1 ای بندهٔ جمال ابهی در خاطری و در درگاه
ربّ مقبول و حاضر مطمئن باش که نیکوکاران
مشمول نظر عنایتند و پاکان مقرب درگاه
احدیت

2 جمال مبارک الطافش شامل و عطایش وافر و
فضلش کاملست مانند تو بندهٔ ترا بلطف بی پایان
و موهبت کبری در جهان دل و جان مختص
بعنایت فرماید و یختص برحمته من یشاء

3 و علیک البهاء الأبهی

TSS.160a, CPF.286

AB09942*To: Gohar Jamshid Hakimian, in Bombay**Date: 1905 ca.*

O Kind Lord! Free Bahmarad Rustam from the bonds of grief, make him honored, forgive him, bestow Thy favors upon him, make him the companion of the people of the highest heaven, grant him shelter at Thy threshold, and through Thy grace and bounty, make Rustam, the kind son of Hormuzdyar, blessed. Make them two shining candles, two flowers in the rose garden, and an adornment of the gathering.

ای خداوند مهربان بهمرد رستم را از بند غم
آزادی بخش و بزرگواری فرما و پیامرز و بنواز و
همنشین اهل علین فرما و در بارگاهت پناه بخش
و رستم مهربان پور هرمز دیار را بفضل و عنایت
برخوردار کن دو شمع روشن نما و دو گل گلشن
کن و زینت انجمن فرما

YARP2.432 p.325

AB09980*To: Doctor Tashjiyan, in Rasht**Date: 1905 ca.*

O thou who art alive with eternal life! The contents of what thou hadst written became clear and evident, and imparted spirit and fragrance. Give praise to God that thou hast attained to this boundless bounty and hast reached everlasting life. Thou hast recognized the loving Lord and found the Dweller of the Pavilion of Martyrdom, and hast played the game of love with the Word of God. Soon shall the signs of this wondrous gift become manifest and apparent....

ای زنده بزندگی جاودان آنچه مرقوم نموده بودی
مضمون واضح و عیان گشت و روح و ریحان
بخشید حمد کن خدا را که باین فیض بی پایان
نائل شدی و بحیات جاودان واصل گشتی رب
مهربانرا شناختی و ساکن خیمهء شهادت را یافتی و
با کلمه الله محبت باختی عنقریب آثار این موهبت
عجیب ظاهر و آشکار گردد....

YMM.261x

AB10004*To: Siyyid Sadiq, in Tihiran**Date: 1905 ca.*

- ¹ O true and faithful friend! If there has been some delay in sending letters, this is not due to forgetfulness or distress of heart and soul, but rather due to endless occupations. You are never absent from my thoughts - you are always present and near.
- ² My heartfelt desire from the All-Merciful is that that kind friend may ever remain close to the Threshold and progress in servitude to the All-Merciful. This is the prayer of 'Abdu'l-Baha. Rest assured.

¹ ای صادق موافق اگر در ارسال رسائل فتوری
حاصل این نه از نسیانست و تکدر دل و جان
بلکه از مشاغل بی پایان از خاطر غائب نگردی
همواره موجود و حاضری

² از حضرت رحمان آرزوی دل و جان چنانست
که آندوست مهربان همواره مقرب آستان باشد
و ترقی در عبودیت رحمان کند اینست دعای
عبدالبهاء مطمئن باش

MKT6.156a

AB09954*To: Nanih Khanum (Mother of Bibi Khadijeh) et al.**Date: 1905 ca.*

O ye two cherished handmaidens of the Abha Beauty! Although in ancient times the status of women was inferior compared to men, in this glorious Dispensation women are equal to men. Indeed, some of the handmaidens of the All-Merciful have outstripped men in the arena. Blessed are ye, for in service at the Sacred Threshold ye are among the steadfast ones, and in servitude unto God ye are firm and unwavering. I hope that each of you may become a sign of heavenly bestowals and raise high the standard of love. Upon you both be greetings and praise.

ای دو کنیز عزیز جمال ابهی هرچند در دور
قدیم حیثیت نساء بالنسبه برجال قلیل بود اما در
این دور جلیل نساء همعان رجال بلکه بعضی
از اماء رحمان گوی سبقت را از میدان مردان
ربودند خوشا بحال شما که در خدمت آستان
از جمله راستانید و در کنیزی حق ثابت قدم
امیدوارم که هر یک آیت موهبت آسمانی شوید
و علم محبت برافرازید و علیک التّحیّة و الثّناء

BRL_DAK#0969, MKT7.094

AB10146*To: Wife of Abu'l-Qasim Bayda**Date: 1905 ca.*

- 1 O honored leaf, handmaiden of God who is at rest! In the gatherings of the maidservants of the All-Merciful, chant in such a manner that thou wilt cause all to become enamored of the loving Friend and enchanted by that resplendent Moon.
- 2 Service to the orphans of the martyrs is sovereignty over both worlds and the cause of the bestowal of heart and soul. Praise be to God that thou hast arisen, and will continue to arise, to render this service. Offer praise to the pure Lord that He hath enabled thee to achieve this supreme bounty.
- 3 Upon thee be greetings and praise.

1 ای ورقه محترمه امة الله المطمئنه در مجامع اماء
رحمان چنان ترتیلی کنی که کلّ را منجذب دلبر
مهربان کنی و آشفته ان مه تابان فرمائی

2 خدمت ایتام شهداء سلطنت دو جهانست و
سبب موهبت دل و جان الحمد لله بان قیام نموده
و خواهی نمود ستایش پاک یزدان ثنا که ترا
باین موهبت عظمی موفق فرمود

3 و علیک التّحیّة و الثّناء

MKT7.158b, YBN.016a

AB10795*Date: 1905*

Man, while in this life, should endeavour to learn of the Throne of God, to serve the Holy Threshold, to seek knowledge of the other World, to soar to the Realm beyond, to become of the Kingdom—heavenly, spiritual, illumined—and to attain a temperament like unto the rose in the garden, making fragrance to the world.

BAVA.029-030, BLO_PN#021

AB10553*To: Mary C Newton, in New York**Date: 1905 ca.*

- 1 O thou maidservant of God! That Kingdom which is mentioned explicitly in the Gospel has opened its gates and has pitched its tent in the utmost glory in the arena of existence. In the days of Moses it was the Tabernacle of Testimony, and today it is the Kingdom's exalted tent.
- 2 Praise God that thou hast found thy way to that tent, and upon thee be greetings and praise.

1 ای کنیز خدا آن ملکوتی که در انجیل بنصّ
جلیل مذکور ابوابش گشوده گشت و در نهایت
جلوه در عرصه وجود خیمه برافراخت در
ایام موسی خیمه شهادت بود و امروز خیمه
ملکوت بلند

2 حمد کن خدا را که بآن خیمه راه یافتی و علیک
التّحیّة و الثّناء

YMM.261

AB10542*To: John F Renner**Date: 1905 ca.*

O thou seeker of Truth!

Thank thou the maid-servant of God Mrs. Peeke, for she hath guided thee to the Divine Kingdom and led thee to the noblest station of the human world. Appreciate thou her value, and

turn thou unto the Word of God, so that thou mayest be confirmed by the power of the Merciful One, and attain to that which is wished for by the holy ones.

Upon thee be greeting and praise.

TAB.675

AB10616

To: Rayhan Rayhani

Date: 1905 ca.

...The purpose of coming into the world of existence is to attain a praiseworthy result, which is faith, certitude and love for the Lord God. Since that has occurred and the complete result was achieved, it matters not if life was but a moment and joy lasted but a breath. However, if one lives a thousand years without achieving such a result, there would be nothing but manifest loss. What benefit is there in such length of life? Indeed, death would be better than such a state.

...مقصود از آمدن در عالم وجود تحصیل نتیجهء
محمود است و آن ایمان و ایقان و محبت حضرت
یزدان چون آن واقع نتیجهء کامل حاصل ولو
زندگانی دمی و کامرانی یک نفسی ضرر ندارد
اما اگر هزار سال زندگانی کند نتیجهئی جز
خسران مبین نباشد از آن طول حیات چه ثمر
بلکه ممات بهتر از آن

MMK3#180 p.126x

AB10963

To: Josephine Renner

Date: 1905 ca.

O thou who art advancing toward the Kingdom of God! The doors of the Ideal Heaven of God are opened and some souls are on the wing like unto birds of holiness and have attained to the divine Kingdom. I beg of God that thou wilt become one of those birds and soar up in such manner that thou mayest astonish all.

TAB.675

AB11172

To: Tabrizi, Muhammad Isma'il (Badkubih) et al., in Hamadan
Date: 1905 ca.

...You had asked about how to handle a situation where someone commits a fault in private and another person publicizes it. Assuredly, one must, to the extent possible, conceal it, turn a blind eye to the fault, and offer counsel. Verily, God is the Concealer of the faults of His servants.

...سؤال فرموده بودید که اگر قصوری سرّاً از
 نفسی صادر و شخص دیگر تشهیر دهد چگونه
 است البته بقدر امکان باید ستر نماید و چشم
 خطاپوش بپوشد و نصیحت نماید انّ الله ستار
 لعیوب عباده

AVK3.185.14x

AB12761

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran
Date: 1905 ca.

O my trustworthy one! The respected wife of the martyr is without means. Prepare a place for her and the children so they may rest there in comfort and tranquility.

ای امین من ضجیع محترم حضرت شهید بیسر و
 سامانست از برای او و اطفال محلی مهیا نمائید تا
 راحت و آسودگی در آن مکان بیاسایند

AMIN.098-099

Study guide to this volume

This volume continues the documentary record of the most dangerous year of ‘Abdu’l-Baha’s imprisonment: the period when the Imperial Commission of Investigation arrived in ‘Akka to assess the calumnies submitted by Mirza Muḥammad-‘Ali and his associates, and when the specter of exile or execution seemed genuinely plausible. The major crisis documents here—AB00084 and AB00064—describe the commission’s activities, the precise content of the accusations, and ‘Abdu’l-Baha’s instructions to the friends about how to conduct themselves under these conditions. Woven among them are texts of a very different character: the rich historical narratives of AB00046, AB00097, and AB00098, in which ‘Abdu’l-Baha provides eyewitness and near-eyewitness accounts of the founding moments of the Babi and Baha’i movements—the careers of Shaykh Aḥmad and Siyyid Kaẓim, the dramatic events at Badasht, and the declaration of Baha’u’llah. Also present are comparative theological pieces such as AB00267, which addresses Christian objections by comparing Christ and Baha’u’llah, and the extended prayers of AB00346, in which ‘Abdu’l-Baha’s own supplication reveals the depth of his dependence on God and his love for the community of believers. The volume as a whole places the crisis of 1905 within the longest possible historical view.

Calumny, Commission, and Trust in Providence

Key Passages

O true friends! You are aware that in Iran the envious ones and the traditional clergy joined forces and united, rising up to perpetrate cruelty and calumny against these oppressed ones. They resorted to every intrigue and whispered suggestion until they caused the government to suspect that the Baha’is were, God forbid, traitors and rebels against the sovereign authority. After thirty years the truth became manifest, and it became clear, evident, proven and demonstrated to the just government that all these reports and stories were mere calumnies. Rather, this community is obedient and submissive to the government, well-wishers and faithful subjects of the sovereign. — AB00084

The Covenant-breaker hopes that after he has shed the blood of this wronged one, or cast this frail body into the depths of the sea, or left it wandering nameless and traceless in the wilderness, then the divine friends will say they have none but Mirza Muḥammad-‘Ali and must cling to his robe and follow him. Thus he would find a vast field and make a great showing. Alas! Alas! What impossible imaginings and what delusions! The loved ones of God are like mountains. They are steadfast and firm, radiant and manifest like unto a candle. — AB00064

O loved ones of God! Make firm your steps, strengthen your hearts, and arise with utmost power to serve the Cause of God. Never falter or fall short due to events at the Holy Shrine or the intensity of tribulations befalling 'Abdu'l-Baha, even if He should wander nameless and traceless in the wilderness. These occurrences should never cause any change in your condition. Rather, become more steadfast, more firm, more attracted, and more enkindled, so that the world may testify that no tribulation can cause the servants of the Blessed Beauty to falter, and no calamity can bring about their shortcoming. No wind can extinguish this lamp, no cloud can hide this sun, no barrier can obstruct this mighty ocean, and no whirlwind can destroy this mighty edifice. — AB00064

Context for Study

The crisis letters of this volume are among the most historically specific documents 'Abdu'l-Baha ever wrote. AB00084 places the 1905 crisis in explicit parallel with the thirty years of persecution in Iran that preceded it, arguing that just as the justice of the Persian sovereign eventually vindicated the Baha'i community, so the Ottoman investigation would ultimately reveal the same truth. This argument has both a rhetorical function (encouraging the friends through precedent) and a theological one: history is read as a medium in which divine providence operates through the patient endurance of the falsely accused. The confidence expressed in AB00064—that “no wind can extinguish this lamp”—draws on a long tradition of images for the indestructibility of divine truth: the Platonic idea that truth cannot be destroyed, the Christian theology of the gates of Hell not prevailing against the Church (Matthew 16:18), the Islamic concept of the preservation of the Qur'anic revelation through God's own guarantee (Qur'an 15:9). What is distinctive is 'Abdu'l-Baha's explicit instruction that the welfare of the Cause must not depend on his personal survival: if he wanders “nameless and traceless in the wilderness,” the community must become *more* steadfast, not less. The Covenant, in other words, is institutionally grounded—in Baha'u'llah's written texts and the appointed Center—rather than in 'Abdu'l-Baha's physical presence. This is a lesson drawn from Shi'i history itself, where the community survived the occultation of the twelfth Imam, and from the early Christian community, which survived the crucifixion.

Questions for Reflection

1. How does 'Abdu'l-Baha's reading of the Iranian persecution as a historical precedent function as a theological argument? What does this assume about the relationship between time and divine justice?
2. The instruction that the community must become *more* steadfast if 'Abdu'l-Baha should die or disappear raises the question of charismatic authority vs. institutional authority. How does this instruction anticipate the later institutional development of the Faith?
3. Compare the metaphors of the inextinguishable lamp and the unstoppable ocean with analogous images in the New Testament (Matthew 16:18; John 1:5) and in the Qur'an (9:32; 15:9). What does each tradition's imagery reveal about its understanding of the relationship between divine truth and human opposition?
4. 'Abdu'l-Baha describes his opponents' strategy with precision. What does this clarity reveal about his understanding of the relationship between political and spiritual power?

5. How does this crisis test the distinction between *wisdom* (knowing when to act, when to wait) and *steadfastness* (refusing to be moved by circumstance)? Where does the volume draw this distinction?

Prayer from the Depths of Exile

Key Passages

My Lord! My Lord! Hold me not to account for my transgression, blot out my sins, remove my distress, comfort me in my loneliness, be my companion in my exile. Make me attracted to the remembrance of Thy loved ones, enkindled with the flame of love for Thy chosen ones, with breast expanded in praise of Thy dear ones, and with eyes gladdened by beholding the faces of Thy servants. Thou knowest, O my God, that they have shown me affection through love and have loved me with their hearts. Strengthen their loins through Thy power, reinforce their backs through Thy might. — AB00346

O Lord! Cause the springs of inner meanings to flow from their hearts, unveil to their minds the mysteries of Thy words in the Seven Oft-repeated Verses, and guide them to Him Who guides to Thee in the Most Merciful Presence. O Lord! Illumine their eyes with the light of recognition, brighten their consciences with bounty and favor, cause them to speak with proof and evidence, inspire them with words of grace and kindness. Make them guides to Thy creation, trustees of Thy utterance, and protectors of Thy sanctuary. — AB00346

The world is dark; yet bright is the Divine outpouring! This manifold darkness must needs be brightened, and this strait and gloomy world expanded and filled with light. The temple of the world is a lifeless frame: it must be quickened. It is withered: it must be revived and freshened. It is extinguished: it must be set alight. It is the seat of malice: it must be made the dawning-place of love and fidelity. — AB00346

Context for Study

AB00346 is one of the most intimate devotional texts in this volume, revealing ‘Abdu’l-Baha not as the commanding voice of crisis correspondence but as a suppliant before God—acknowledging transgression, loneliness, and the need for comfort. This posture of radical vulnerability before the divine is characteristic of the great supplicatory traditions: the Psalms of lament (Psalms 22, 88), the *Munājāt* (intimate prayers) of the Imams preserved in Shi’i tradition, the confessional prayers of Augustine’s *Confessions*, and the *Mi’raj al-Sa‘adat* (Ladder of Felicity) in Persian Sufi literature. What makes this prayer theologically remarkable is its movement: it begins with radical self-abasement before God, immediately pivots to intercession for the community of believers, and concludes with a cosmic vision of the world’s darkness awaiting illumination. The self is progressively dissolved—first acknowledging its own poverty, then forgetting itself in love for the friends, then expanding into a vision that encompasses all humanity. This movement mirrors the classical mystical structure of *tawba* (repentance), *maḥabba* (love), and *yaqīn* (certitude), but grounds it in the social body of the community rather than in individual ascent. The prayer’s request

for the friends to become “guides to Thy creation, trustees of Thy utterance, and protectors of Thy sanctuary” lifts the community’s self-understanding from passive recipients to active agents of revelation—a theme continuous with the physician metaphor of Volume 133.

Questions for Reflection

1. How does the prayer’s movement from personal supplication to intercession for the community to cosmic vision enact a particular spiritual discipline? What does this structure teach about the relationship between individual and collective prayer?
2. Compare the opening self-abasement of AB00346 with Psalms 22 and 88 as laments from the depths. What distinguishes ‘Abdu’l-Baha’s prayer from the Hebrew psalmic tradition, and what does it share with it?
3. The prayer requests for the friends that “the springs of inner meanings flow from their hearts” and that they become “trustees of Thy utterance.” What does this language imply about the community’s relationship to divine revelation after the passing of the Prophet?
4. The vision of the world as a “lifeless frame” that must be “quickened” draws on Qur’anic imagery (the revival of the dead earth through rain) and Christian imagery (resurrection). How does this image function in the context of a prayer composed under political siege?
5. What do you notice about the language ‘Abdu’l-Baha uses when addressing God in contrast to the language he uses when addressing the believers? What does this difference reveal about his understanding of the two relationships?

Religion, Patriotism, and the Roots of Violence

Key Passages

The human world, which is the dawning-place of the All-Merciful, has become an arena of warfare and bloodshed. One makes religion the cause of demolishing every firm foundation, another makes faith and belief an excuse for savagery in the human world, another imagines an illusory homeland and rises up in dishonesty in the name of patriotism, another claims valor and courage and stains his hand with human blood and begins oppression and torment against his fellow man. — AB00406

The kind Lord plants the sapling of humanity and over fifteen years nurtures this sapling until it reaches maturity and opens its blossoms and adorns its branches and leaves with fresh fruit. Then man in one hour cuts down a thousand such saplings from root to branch and boasts “I am brave, I am courageous, I am a conquering lion, I am a fierce wolf, I have fame and honor!” Glory be to God! What ignorance is this and what thoughtlessness that what is the cause of shame becomes the source of pride! — AB00406

Despite complete sincerity and goodwill and love for all humanity and obedience to and loyalty toward the sovereign and government, we have become the target of calumnies

from my brother who, with his associates, submitted to the Ottoman court a severe document filled with every kind of accusation and slander. Affairs have become difficult from every direction, but our trust is in the grace of the Forgiving Lord and the justice of the zealous sovereign.

— AB00406

Context for Study

AB00406 is a letter composed under extreme personal danger, yet its analysis of the sources of human violence is cool, systematic, and philosophically precise. ‘Abdu’l-Baha identifies three root causes of violence that masquerade as virtues: religion perverted into fanaticism, nationalism elevated into idolatry, and courage understood as military prowess. Each of these corruptions has a genuine counterpart that the Cause seeks to cultivate: authentic religious life, legitimate love of country, and real moral courage. The diagnosis is remarkably prescient for 1905—the year of the Russo-Japanese War, of growing European nationalism that would erupt in 1914, of violent religious conflicts in Iran. The organic metaphor of the sapling is especially powerful: human beings require fifteen years of care before bearing fruit, and war destroys in an hour what nature and human labor require decades to cultivate. This image appears throughout the writings of ‘Abdu’l-Baha and echoes a similar organic conservatism in Islamic legal thought, where the preservation of life and progeny (*hifz al-nafs*, *hifz al-nasl*) are among the highest objectives of the sacred law. The contrast between the boast of “conquest” and the silent work of growth and cultivation is a critique of what philosophers have called the “warrior ethic” in political culture—the celebration of destruction as valor. Compare William James’s “moral equivalent of war” (1906) and Leo Tolstoy’s sustained critique of military violence as the antithesis of the Sermon on the Mount.

Questions for Reflection

1. ‘Abdu’l-Baha identifies religion, patriotism, and the celebration of military valor as three forces that become destructive when severed from love and wisdom. How does this analysis apply to the major conflicts of the twentieth and twenty-first centuries?
2. The organic metaphor (the sapling requiring fifteen years to mature) implies a fundamentally conservative view of how societies should treat their members. How does this compare with just war theory in Christian and Islamic thought?
3. How does ‘Abdu’l-Baha manage to hold a personal grievance (his own calumny) and a universal moral analysis (the roots of human violence) within the same letter without one collapsing into the other?
4. Compare this letter’s critique of “valor” as a cover for violence with Kant’s *Perpetual Peace* (1795) and with Gandhi’s concept of *satyagraha* (truth-force) as a morally superior form of resistance. Where does ‘Abdu’l-Baha’s position converge with and diverge from each?
5. The divine religion is defined here as “love between people, and truthfulness and trustworthiness and goodwill toward all creation, even compassion for the beasts and birds of sea and land.” How does this minimal definition of religion relate to more institutional definitions, and what are the advantages and risks of each?

Christ and Baha'u'llah: A Question of Comparative Greatness

Key Passages

Indeed the signs of greatness in Christ are beyond the ken of mortal mind and the grasp of human imagination. And indeed we are most humble and lowly before His sweet and beauteous countenance, and we love Him with all our heart and soul; nay, should it be called for and should divine confirmations assist us, we would readily lay down our lives for His sake. For we regard Him in the light of true greatness and bear allegiance to His truth. — AB00267

At the time of His ascension, Christ had raised up twelve men and four women. And among these twelve men, one became His sworn enemy. Whereas from the inception of this Cause to the present day, perhaps close to twenty thousand men, women, and children have offered up their lives in the path of God. Many of them, under the threat of the sword, raised the cry of “Ya Baha'u'l-Abha!” Many were told that, if they publicly recanted their faith, they would keep both their lives and their possessions, and yet they answered with the cry of “Ya Baha'u'l-Abha!” — AB00267

Baha'u'llah, however, was standing visibly and openly before His foes, was known to all, and withstood the onslaught of a mighty nation. Christ was not widely known among the people—most would not recognize Him—and He would travel from village to village and from wilderness to wilderness; and so it was that when they set out to arrest Him they knew not where to find Him or how to recognize Him. — AB00267

Context for Study

AB00267 is one of the most carefully constructed pieces of comparative theology in the Baha'i corpus. It opens with an affirmation of love for Christ so emphatic—“we would readily lay down our lives for His sake”—that it disarms the polemical register before it begins. Only then does 'Abdu'l-Baha advance the argument that the greatness of Baha'u'llah's revelation can be assessed by several measurable criteria: the volume of revealed texts, the breadth of teachings, the number of early adherents who attained the station of certitude, the extent of geographic reach during the Founder's lifetime, and the scale of martyrdom freely embraced. The criteria are deliberately empirical, responding to an objection that accepts the evidentialist framework while questioning its application. Within the Baha'i theology of progressive revelation, each Manifestation is fully divine and eternal in his essential reality, yet each is also endowed “according to the needs and perfections of the age” (AB00131)—meaning that the apparent difference between their earthly careers is itself part of the design of sacred history rather than a ranking of ontological status. The comparison of Judas Iscariot with later Covenant-breakers in the Baha'i community adds a typological dimension: 'Abdu'l-Baha sees in the structure of defection-from-within a pattern that recurs in every dispensation, and draws from it an implicit reassurance that the integrity of the mission is not undermined by individual betrayal.

Questions for Reflection

1. 'Abdu'l-Baha advances an essentially empirical argument for the comparative greatness of Baha'u'llah's revelation. What are the theological assumptions underlying this evidentialist approach? How does it compare with fideist and revelatory approaches to religious apologetics?
2. The affirmation that 'Abdu'l-Baha loves Christ and would die for His sake is offered before any argument is made. What rhetorical and spiritual work does this confession perform?
3. How does the Baha'i doctrine that each Manifestation is "endowed according to the needs and perfections of the age" (AB00131) prevent the comparative argument from becoming a simple ranking of religious founders?
4. The parallel between Judas Iscariot and Mirza Muḥammad-'Ali suggests that defection from within is a structural feature of each dispensation. What does this imply about the relationship between institutional vulnerability and divine purpose?
5. How might this letter be read by a devoted Christian theologian? What in its argument would require the deepest engagement, and what might be accepted even within a classical Christological framework?

Tahirih and the Conference of Badasht

Key Passages

I was a child, sitting on her lap and being held in her arms. The curtain was drawn, and those believers were seated in an adjoining room while she was speaking. The purport of her discourse, which was supported by a range of arguments, as well as by the Qur'an and the traditions of the Prophet, was that in every age an illustrious and distinguished Individual must be the focal Centre of the circle of guidance, the Pole Star of the firmament of the most excellent Law of God, and a perspicuous Leader; that all may defer to Him; and that in this day that illustrious and distinguished Individual is the Bab, Who has manifested Himself. Although her speech was eloquent, yet when she perceived that Baha'u'llah was to raise another call and shine forth with another radiance, she became even more enkindled and reached a state that can hardly be described. — AB00098

In such wise was the Day of Resurrection proclaimed. The believers were seized with such fear and terror that some fled, others remained bewildered and dumbfounded, and still others wept and lamented. Some were so dismayed that they fell ill, and Haji Mulla Isma'il was so overcome with fear and terror that he cut his own throat. But after a few days, peace and composure were regained and the confusion and anxiety were dispelled. Most of those who had fled became steadfast again, and the episode of Badasht drew to a close. — AB00098

Context for Study

‘Abdu'l-Baha’s account of Badasht is unique in the Baha’i corpus for its eyewitness intimacy: he was present as a child, sitting on Ṭahirih’s lap, and the scene he describes is at once a remembered childhood experience and a theological interpretation of a pivotal historical moment. Ṭahirih’s unveiling at Badasht has been interpreted variously as a declaration of the abrogation of Islamic law, as a proclamation of the new dispensation, and as a feminine enactment of the eschatological “Day of Resurrection” referenced in the Qur’an. ‘Abdu'l-Baha’s account foregrounds the cognitive and emotional impact of radical religious transformation: believers who had expected a moderate renewal of Islamic practice were confronted with something of a different order entirely, and the reactions ranged from flight to illness to bewilderment. This is a psychologically honest account of how revelation actually operates in human communities—not as a smooth progression but as a rupture, a crisis, a “resurrection” that unsettles before it illumines. The pattern is recognizable in religious history: the early Christian communities’ terror and incomprehension at the empty tomb (Mark 16:8 ends with “for they were afraid”), the disciples’ flight at Gethsemane, the early followers of Muhammad who at first rejected his proclamation. Ṭahirih’s own trajectory—already perceiving Baha’u’llah’s coming radiance—places her at a remarkable threshold: the first believer in one revelation who discerns the next.

Questions for Reflection

1. What does the eyewitness quality of ‘Abdu'l-Baha’s account add to its authority? How does the perspective of the child on the woman’s lap shape the theological interpretation that follows?
2. Ṭahirih at Badasht is both proclaiming a new day and already perceiving the next one. What does this position at multiple thresholds simultaneously suggest about the relationship between the Babi and Baha’i revelations?
3. The range of reactions at Badasht—flight, illness, bewilderment, eventual steadfastness—mirrors responses to radical religious transformation in other traditions. What do these reactions reveal about the psychology of spiritual rupture?
4. How does the Badasht episode illuminate the Baha’i understanding of the abrogation of religious law? Compare with Paul’s claim that Christ is the “end of the law” (Romans 10:4) and with Islamic naskh (abrogation) within the Qur’an itself.
5. Ṭahirih is the sole woman among the Letters of the Living. How does ‘Abdu'l-Baha’s intimate account of her position and power in the early community speak to the Baha’i principle of the equality of men and women?

The Declaration of Baha’u’llah: From Intimation to Proclamation

Key Passages

From the beginning of His childhood Baha’u’llah was possessed of such astonishing qualities, signs, and utterances as to amaze every soul. All the dignitaries of Persia would

say: “This youth is wrought of a rare substance”, and everyone, even the enemies and the envious, bore witness to His knowledge, grace, wisdom, understanding, intelligence, and perception. Among other things, it was acknowledged by all that He had neither entered a school nor received a religious education. Nonetheless, His knowledge and perfections were well recognized. — AB00097

In Baghdad Baha'u'llah stood firm before all peoples. The government of Persia was extremely hostile in those days, and all were seeking by every means to cause Him suffering and to bring Him to harm. At last the Persian government, having grown alarmed at His influence, said: “Baghdad is close to Persia and is a place of passage for the Persians. Thus, in order to put out this fire Baha'u'llah must be banished to a distant land.” And so it came about that Leaving the city, Baha'u'llah went to the garden of Najib Pasha and resided there for twelve days. During that time many people, both high and low, and even the Governor and a number of other officials, attained His blessed presence. These are the twelve days of Ridvan. — AB00097

From Adrianople numerous Tablets were revealed day and night to the effect that “Since We have been expelled from our homeland and banished from Baghdad to a remote place, that the fire of the love of God might be quenched, the lamp of guidance extinguished, the banner of God hauled down, and the call of the True One silenced, We have therefore chosen to fully reveal the Cause, manifest the proof, raise the call, and hoist the banner of the Cause of God, that all may see that this persecution, enmity, banishment, and exile has only deepened the influence of the Word of God.” — AB00097

Context for Study

‘Abdu'l-Baha’s account of the Declaration of Baha'u'llah follows a deliberate narrative arc from the privately recognized greatness of the young Baha'u'llah in Tehran, through the gradual intimation of mission in Baghdad (the year nine of the Bab’s calendar, already prophesied in the Bayan), through the withdrawal to Sulaymaniyyih, the return and the garden of Ridvan, and finally to the full public proclamation from Adrianople. The structure mirrors a pattern of sacred biography that appears across traditions: the recognized but unnamed greatness of the youth, the period of withdrawal and preparation, the threshold moment of public declaration, and the paradox by which persecution accelerates rather than extinguishes the spread of the revelation. The Ridvan narrative is especially significant: what appeared to enemies as a forced relocation becomes, in this account, the stage on which the most significant declaration in Baha'u'llah’s ministry was made, with the governor himself among those who came to pay their respects. The claim from Adrianople—that banishment was chosen precisely *because* enemies sought to extinguish the Cause—articulates a theology of divine irony: opposition is the mechanism by which the Word is spread, not suppressed. This pattern is structurally identical to Paul’s argument in Philippians 1:12–18 that his imprisonment has actually “furthered the gospel,” and to the broader Christian theology of *felix culpa* (the fortunate fall) in which apparent disaster is revealed as providential design.

Questions for Reflection

1. 'Abdu'l-Baha describes the declaration of Baha'u'llah as occurring in three stages—Baghdad, Ridvan, Adrianople—each at a greater degree of explicitness. What does this graduated disclosure reveal about the relationship between divine intention and human readiness?
2. The claim that persecution “only deepened the influence of the Word of God” echoes Paul’s argument in Philippians 1:12. How does this theology of providential reversal differ from secular theories of how religious movements spread?
3. The twelve days of Ridvan transform a forced exile into a moment of proclamation. What does this transformation reveal about 'Abdu'l-Baha’s understanding of the relationship between political power and spiritual authority?
4. Baha'u'llah’s youthful reputation for knowledge acquired without schooling is offered as evidence of divine endowment. Compare this with accounts of Jesus disputing with the teachers in the Temple (Luke 2:46–47) and with the Islamic tradition of the Prophet as *al-ummī* (the unlettered). What does this motif of unschooled wisdom communicate in the context of prophetic claims?
5. How does this narrative of progressive declaration prepare the reader for the Baha’i understanding of progressive revelation more broadly—the idea that each dispensation builds upon and exceeds the one before?

A Guiding Question for the Whole Volume

Volume 134 holds together, within a single corpus, the immediate crisis of 1905 and the longest historical view available: from the youthful greatness of Baha'u'llah in Tehran to the Commission of Investigation arriving at 'Akka. The crisis letters, the prayer, the historical narratives, the comparative theology, and the analysis of violence all circle around the same central question about the relationship between human opposition and divine purpose.

A guiding question for the whole volume might therefore be: What does it mean to claim that persecution, calumny, and banishment are instruments of divine providence; and **what spiritual resources—prayer, historical memory, theological clarity, and organized community—does this volume propose as necessary for a community to hold that claim credibly rather than merely as consolation in the face of evidence it cannot explain?**