





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 180:

Writings of Abdu'l-Baha, undated  
(part I)



Version: 1.0 • Revision date 23-May-2026

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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](http://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](mailto: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](http://blog.loomofreality.org).

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 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**

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- 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
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- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

### **II. Travels to Egypt and the West**

- 145–146. Letters and utterances in the year 1910 I–II
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- 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
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- 170. Letters and utterances in the year 1916
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# Introduction to volume 180

This first collection of undated letters of ‘Abdu’l-Baha (the thirteen volumes of undated letters run roughly from longest to shortest by word count) is rich in materials bearing on the defense of the Covenant, the interpretation of Babi history, and the administrative consolidation of the early Baha’i community. The substantial *Lawh-i-Ibn-i-Abhar* (AB04989) is among the most notable items: it combines guidance to the Hands of the Cause on responding publicly to calumnies, a detailed account of the intrigues of Jamalud-Din, Aqa Khan, and Shaykh Ahmad-i-Kirmanî in Constantinople, instructions concerning the Tarbiyat school and newly founded educational institutions, an interpretation of the “full thousand years” before another Manifestation, and approving comments on endowed caravansaries as works of public charity. Related polemical and historical pieces include AB00050, AB00067, and AB00082, which revisit Mirza Yahya’s conduct, the Bab’s explicit anticipation of Baha’u’llah, the problem of literalist readings of prophetic texts, and the contrast between the heroism of the martyrs and the claims of the Azalis. AB00072 is also of special interest for its pastoral tone toward one wavering in the Covenant, together with its striking statement that Baha’u’llah’s Covenant was intended to prevent dissension within the Cause.

Several items stand out for their doctrinal and exegetical range. AB00058 is a wide-ranging interpretive work treating Qur’anic submission, beneficence, inspiration in the Prayer of Kumayl, remembrance in the Hidden Words, the renunciation of fleeting desire, and the “Garden of Names” associated with the Bab. AB00258 likewise gathers several technical topics—reason and sense perception, the Burning Bush, the Tree of Life, Mount Paran, and the distinction between *ma’ad* and *raj’a*—within an exhortation to study the Book of the Covenant. ABU0217 offers an extended symbolic interpretation of Adam, Eve, Eden, the Tree of Life, and the rivers of Genesis, while AB00353 treats prophetic infallibility, the Qur’anic language of “sin” in relation to the Manifestations, the birth of Christ, and the implicit presence of later Revelations in earlier scriptures. AB00390 is significant for its praise of medicine, built around the tradition that knowledge is of two kinds, “knowledge of bodies” and “knowledge of religions.”

Other pieces illuminate the social and public dimensions of ‘Abdu’l-Baha’s ministry. ABU0225 gives a compact presentation of twelve Baha’i principles, including the oneness of humanity, harmony of religion and reason, equality of men and women, universal education, economic justice, a universal auxiliary language, and an international tribunal. AB00321 is especially valuable for its instructions to the believers of Hamadan that distinctions between Jewish and Muslim backgrounds be effaced and that assemblies include members from both communities. AB06137 discusses the Iranian constitutional movement, distinguishing sincere reform from clerical opportunism while reaffirming Baha’i non-involvement in partisan politics. ABU0243, ABU0383, AB00387, and AB00371 preserve glimpses of official surveillance, interrogations, forged accusations, and the practical management of correspondence under pressure. Finally, devotional and commemorative items such as AB00272 on Zaynu’l-Muqarrabin, AB00212 on a devoted woman who died after a life of service, AB00356

addressed to the family of the King of Martyrs, AB00913 on the sufferings of Baha'u'llah, and AB00360 on the sweetness of trials provide vivid examples of 'Abdu'l-Baha's consolatory voice and his effort to transform persecution into a summons to steadfast service.

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## AB04989

*Lawh-i-Ibn-i-Abhar**To: Ibn-i-Abhar*

- 1 O thou who hast arisen to serve the Covenant! 1 یا من قام علی خدمة الميثاق
- 2 That which thou hadst written hath been perused and its purport fully understood. From the grace and loving-kindness of the Ancient Beauty—may my soul be a ransom for His loved ones—I hope that thou mayest be confirmed in all matters and aided in every affair. 2 آنچه مرقوم نموده بودید ملاحظه گردید و مضمون مفهوم شد از فضل و عنایت جمال قدم روحی لاجبائۀ الفداء امیدوارم که در جمیع شئون موفق باشید
- 3 Concerning the writings of him who hath calumniated against God, thou hast written. All the Hands must, in perfect unity, appoint one or two from among the Hands, that they may arise to answer those calumnies, compose a treatise in refutation, print it and circulate it abroad. This, in truth, is a fundamental service appertaining to the Hands. 3 در خصوص تألیفات المفتری علی الله مرقوم نموده بودید باید که جمیع ایادی بالاتفاق یکی دوتا از ایادی را معین نمایند و بجواب آن مفتریات پردازند رسالۀ مرقوم نمایند و طبع کنند و نشر نمایند این اصل خدمت ایادیست
- 4 As to that which thou hast written regarding the misleader of Isfahan and the influence he hath gained, “be thou not cast down, neither grieved”; for ere long will God, through a power from His own presence, shatter their might. Verily, thy Lord is the Victorious, the All-Powerful. But those epistles must receive a conclusive reply, and those impostures a decisive and unanswerable proof. 4 اما آنچه در خصوص مضل اصفهانی مرقوم نموده بودید و حصول نفوذ فلا تبتئس فلا تحزن فسوف یکسر الله شوکتهم بقوة من عنده و ان ربک لهو الغالب القدير ولی آن رسائل را جواب قاطع لازم و حجت بالغ واجب
- 5 A recompense befitting his calumnies hath already been meted out to that slanderer by the Omnipotent Lord. In Constantinople those souls employed every possible device and, through that worthless Jamal-i-Din, sought to secure influence at the seat of power. Jamal-i-Din, unknown and obscure, by reason of his nearness and intimacy at first with His Imperial Majesty, the Sultan, became a means of every manner of sedition and mischief. 5 جزای آن مفتر را رب قدر داد آن نفوس در اسلامبول بجمیع وسائل تشبث نمودند و بواسطه جمال الدین بی معنی تا مابین نفوذ پیدا کردند جمال الدین مجهول را بسبب قرینتش اول باعلیحضرت سلطانی واسطه انواع فساد و فتن نمودند
- 6 Day and night that Jamal-i-Din used to dwell in the home of the late Rida Pasha, Chief Inspector to His Majesty the Sultan. Owing to the nature of that official's position, whatever imposture he could devise against the Truth, he uttered, that he might bring abasement to the Cause of God. 6 حتی جمال الدین مذکور شب و روز در سرای مرحوم رضا پاشا رئیس المفتشین حضرت سلطان بود منزل داشت و بمناسبت مأموریت آن مرحوم آنچه توانست مفتریاتی نسبت بحق داد تا اسباب وهن امر الله گردد

- 7 That same Aqa Khan, so notorious, was the scribe of Jamal-i-Din. At night he and Shaykh Ahmad-i-Kirmani—well known—would accompany Jamal-i-Din and be present in the assemblies of Rida Pasha. The ministers of the exalted government were likewise in constant attendance at the house of that lamented Rida Pasha.
- 8 On such nights, taking advantage of the occasion, Aqa Khan and Shaykh Ahmad would raise some subject concerning the Blessed Beauty and this servant, and would pour forth as many calumnies as they could, such calumnies as would lead to the shedding of the blood of the Blessed Beauty.
- 9 At first Jamal-i-Din would sit silent and motionless. Afterwards the ministers would question him, saying: “What say you concerning these matters?” At the beginning he would reply: “I am a man of free thought; I am bound to no nation or religion, and I involve myself in none of these affairs, nor do I enter into such discussions.”
- 10 Then the ministers would insist, saying: “You must assuredly possess complete information on this matter; give us some brief account, that our minds may be at rest.” Again he would refuse, and in no wise consent to speak. They would once more press him, saying: “Say but a little.”
- 11 At length he would loosen his tongue and say: “I have no concern with these matters. Yet, merely for your information, since I have acquainted myself with all nations and religions, I have gained knowledge of the hidden truths of their books and writings.”
- 12 Then he would continue: “These things which Aqa Khan and Shaykh Ahmad recount—there is in them doubtless some measure of exaggeration; but the essence of the affair is that these people’s aims are opposed to the prosperity, the civilization, and the laws of the State. They are in enmity and hostility toward all governments; their purpose is the uprooting of human society, the effacement of all nations, the plundering of the wealth of the peoples, and the enslavement of the women and children of all communities. But I myself have no part in these matters; all nations are pleasing to me, and I am at peace with every people. What I desire is that all the peoples of the world should become civilized, no matter to what religion or nation they may belong.”
- 13 In this wise, by subtle devices, he would confirm, under the guise of absolute disinterestedness, every calumny of Aqa Khan
- آقا خان معهود کاتب جمال‌الدین مذکور بود شبها با شیخ احمد معلوم کرمانی در معیت جمال‌الدین در مجلس رضا پاشا حاضر میشدند و وزرای دولت علیه نیز در منزل رضا پاشای مرحوم دائم الحضور بودند
- در شبها بمناسبتی آقا خان و شیخ احمد عنوانی از جمال مبارک و این عبد مینمودند و تا میتوانستند مفتریاتی که سبب سفک دم جمال مبارک بود میگفتند
- جمال‌الدین مذکور در بدایت ساکت و صامت می‌نشست بعد حضرات وزراء از او سؤال مینمودند که شما در این خصوصیات چه می‌گوئید در بدایت جواب میگفت که من شخصی هستم حر الافکار به ملت و مذهبی نه تعلق دارم و نه تکلفی لهذا کاری باین کارها ندارم و باین گونه مباحثات نپردازم
- بعد وزراء اصرار مینمودند که لابد شما از این امر اطلاع تام دارید بنده بی‌فرمائید تا آنکه قناعت حاصل شود دوباره ابا مینمود و بهیچوجه مخصوصاً راضی به تکلم نمیشد باز الحاح می‌نمودند که مختصری بگوئید
- آنوقت زبان باز مینمود که من تعلق باین امور ندارم ولی محض اطلاع از جمیع ملل و مذاهب بر حقائق اسرار کتب و رسائل حضرات اطلاع یافته‌ام
- بلی این چیزهاییکه آقا خان و شیخ احمد می‌گویند جزئی مبالغه‌ئی در آن هست ولی اساس حضرات مخالف و مباین معموریت و آبادی و قوانین دولت و ضدیت و عداوت با جمیع دول و قلع و قمع بنیان عالم انسانی و محویت جمیع ملل عالم و نهب و غارت اموال جمیع امم و اسارت اهل و اطفال جمیع طوائف است ولی من کاری باین کارها ندارم در نزد من جمیع ملل عالم خوشند و با کل ملل آشتی دارم من میخواهم که جمیع ملل عالم متمددن شوند هر ملتی و هر مذهبی میخواهند باشند
- باری در نهایت دسائس یکی یکی مفتریات آقا خان و شیخ احمد را بظاهر در کمال بی‌غرضی

and Shaykh Ahmad. The ministers—may God aid them—were thus led to imagine that whatsoever that obscure person uttered, being clothed in such apparent impartiality, was pure truth.

- 14 At length the aforesaid Aqa Khan composed a work and entitled it Kholasatu'l-Bayan ("The Essence of the Bayan"). He posed as a staunch adherent of the Qur'an and claimed to be a devoted champion of the faith, as though, in the religion of the Furqan, he were a soul ready to sacrifice his life; that, owing to the breaches that had appeared in that Faith, he was day and night lamenting and weeping.

- 15 The contents of Kholasatu'l-Bayan were of such a nature as cannot be described nor committed to writing. Every ordinance of the Law, every ruling that would raze to the ground the edifice of human society, every form of sedition, corruption, bloodthirstiness, tyranny, oppression, shamelessness, enmity and hatred toward the human world, every evil intention toward all nations—he there set down as the very essence of the religion of those who believed in the Bayan, and presented this to the ministers.

- 16 By every artifice he seduced that same Jamal-i-Din, and made him, outwardly with all apparent impartiality, confirm every one of those charges. So powerful was the effect of this mischief that in the eyes of the ministers it became fully established and proved that the only remedy for the extinction of all these seditions and tumults lay in the annihilation of that company in 'Akka. Otherwise, before long, that fire would blaze forth with such violence as could never be quenched.

- 17 Only the deliberation, restraint, justice, and fairness of His Imperial Majesty, the Sultan—may God aid and assist him—became a barrier and a hindrance; otherwise a corruption most great would have ensued.

- 18 On the other hand, through Mirza Husayn-i-Kashi (now deceased), son of Mulla Ja'far (also deceased), all the notables, dignitaries, and merchants of Iran then resident in Constantinople were invited to the house of Mirza Husayn. Even the entire staff of the Legation, save only the Ambassador himself, were present.

- 19 After tea, sweets, and luncheon, Aqa Khan arose and said: "O nobles, leaders, and men of wealth of Iran who are here in Constantinople! You are honoured souls and are well-informed of all the affairs of the world. Every nation in this day is

تصدیق مینمود وزراء ایدهم الله همچو گان مینمودند که آنچه آنشخص مجهول می گفت از جهت بیغرضیش مقارن حقیقت است

- 14 حتی آقا خان مذکور تألیفی نمود و اسم آنرا خلاصه‌البیان گذاشت و خود را شخصی از اهل فرقان و متعصب در دین شمرده کانه در دین مبین قرآن شخصی جانفشان است و از خلل و فتوری که در آن دین واقع شده شب و روز نالان و گریان است

- 15 باری مندرجات خلاصه‌البیان قضیه‌هائی بود که بوصف در نیاید و به تحریر ننگند اساس شریعت و احکامی که هادم بنیان عالم انسانیت و آنچه فتنه و فساد و خونخواری و ظلم و عدوان و بی‌ناموسی و تعدی و تجاوز و ستم و بی‌حیائی و عداوت و بغضا بعالم انسانی و سوء نیت بجمع ملل بشری باشد در آن خلاصه‌البیان اساس دین معتقدین به بیان نهاد و این را بحضرات وزراء نشان داد

- 16 و بانواع دسائس و حیل جمال‌الدین معهود را اغوا نمود ظاهراً در کمال بیغرضی تصدیق جمیع آغماض نمود و چنان این فساد تأثیر کرد که در نزد حضرات وزراء محقق و مسلم شد و مدلل داشت که قلع و قمع جمیع این فساد و فتنها منوط و مشروط باعدام اینطائفه در عکاست والا عنقریب این آتش چنان شعله زند که قابل خاموشی نباشد

- 17 تأتی و تردی و عدالت و انصاف اعلیحضرت سلطان ایده الله و نصره مانع و حائل شد والا فساد بسیار عظیم بود

- 18 و از طرف دیگر بواسطه میرزا حسین کاشی متوقی پسر ملا جعفر متوقی روزی جمیع اعظام و اکابر و تجار ایران را در اسلامبول در خانه میرزا حسین دعوت نمودند حتی هیئت سفارت دون حضرت سفیر کل حاضر شدند

- 19 بعد از صرف چاهی و شیرینی و نهار آقا خان برخاست گفت ای بزرگان و سروران و متمولان ایران که در اسلامبول هستید شما نفوس محترمید و از جمیع احوال دنیا آگاه هر ملتی در فکر ترقی

occupied with thoughts of its progress, civilization, prosperity, honour, and well-being, and they spare no pains in seeking the means of their advancement. Only we Iranians, in no wise, and under no circumstances, concern ourselves with the progress and civilization of our land and with the honour and felicity of our people. If matters continue thus, the end will undoubtedly be naught but despair, disappointment, and extinction.”

- 20 He continued: “We, who have journeyed forth from Iran and come to this centre which, in truth, is situate in the heart of the world, and who with our own eyes witness the advances of all nations and powers—how can it be permissible for us to remain silent, inactive, heedless, and indifferent? We must strive to surpass all in this thought and this concern, that we may become the cause of the honour, glory, and progress of the kingdom and people of Iran.

- 21 “And when the prosperity and progress of a state and nation are intended, the repulsion of harm hath precedence over the attraction of benefit. The disease must first be healed, and then the constitution strengthened.

- 22 “Today the chronic malady which, like strangulating colic or consumption, hath seized upon the body of the state and nation of Iran is this group—whose aim, in very truth, is wholly to overthrow the foundation and substance of Iran. In every respect they have descended upon the people like the incubus that seizeth the sleeper. Their intention is such, their conviction such, their method such, their path such. With the utmost might they are planning the ruin and destruction of Iran. If they remain, be assured that they will entirely uproot the very existence of Iran. Therefore must this harmful element be instantly removed.

- 23 “And if you desire to know the pernicious beliefs, the destructive aims, the ferocious and bloodthirsty designs, and the harmful purposes of this sect, they possess a book named the Bayan. We have, since it is prolix, extracted its substance and entitled it Kholasatu'l-Bayan.”

- 24 Then he took forth that treatise—a work such that, from the beginning of creation until now, no text had been composed containing such injurious aims, such wicked intentions, such false principles as would undermine the foundation of the human world and demolish the edifice of the divine Cause—and

و تمدّن و معموریت و عزّت خودند و در تشبّث بوسائل ما به التّرقّی خودداری نمی‌توانند نمود مگر ما ایرانیان که ابداً هیچ‌وجه در فکر ترقّی و تمدّن و معموریت اوطان و عزّت و سعادت ملت نیستیم و اگر حال بر این منوال بماند شبهه‌ئی نیست که عاقبتش نومیدی و یأس و اضمحلال است

20 پس ماها که از ایران سفر کرده‌ایم و آمده‌ایم در این مرکزی که فی‌الحقیقه در وسط عالم واقع و بچشم خودمان ترقّیات جمیع دول و ملل را مشاهده مینمائیم آیا جائز است که چنین ساکت و صامت و مهمل و غافل بمانیم باید که ما در این فکر و این تصوّر تقدّم بر کلّ جوئیم تا آنکه سبب سعادت و عزّت و ترقّی دولت و ملت ایران گردیم

21 و چون سعادت و ترقّی دولت و ملّتی قصد و نیت شود دفع مضرتّ مقدّم بر جلب منفعت است باید اوّل مرض را معالجه نمود بعد بتقویت بنیه پرداخت

22 امروز مرض مزمنی که بمثابه قولنج ایلاقوسی و یا مرض سل است جسم دولت و ملت ایران را این گروهند که فی‌الحقیقه مقصدشان بکلی پایه و مایه ایران را براندازند از هر جهت مثل علت کابوس بر جان اهالی افتادند و این گروه را نیت چنین است و اعتقاد چنان و روش چنین و مسلک چنان بکمال قوّت در فکر خرابی و ویرانی ایرانند و اگر اینها باقی بمانند یقین است که ریشه ایران را از بن و بنگاه براندازند پس باید دفع این مضرتّ را فوراً نمود

23 و اگر بخواهید عقائد و نوایای مضرّه و مقاصد وحشیّه و خونخواری و غداری و فساد و فتنه و مضرت این طائفه را بفهمید کتابی دارند اسم او بیان و ما خلاصه نموده‌ایم او را چه که مطوّل است و خلاصه‌البیان نام گذاشتیم

24 بعد رساله‌ئی بیرون آورد که فی‌الحقیقه از اوّل ابداع تا بحال چنین مقاصد مضرّه و نوایای خبیثه و اساس باطل که هادم بنیان انسانیت و مخرب بنیاد الهی تألیف نشده و آن رساله را به خلاصه‌البیان تسمیه نموده و نسبت بحضرت اعلی روحی له الفدا داده

ascribed this treatise to the Bab—may my soul be a ransom for Him.

- 25 That treatise he read from opening to close in that gathering, and cried aloud: “Wa dina! Wa shari’ata! Wa tariqata! Wa madhaba! Wa dawlata! Wa millata!” in such wise that all the assembled were seized with panic.
- 26 Then he said: “The balm for this wound and the remedy for this pain is the scattering and destroying of these people, this group who are in ‘Akka.”
- 27 All present then consulted together: What was to be done? Toward evening a dispute arose between that same person and a certain professional reciter of mourning. The latter became angry and said: “O so-and-so! Thou imaginest that we are ignorant, foolish, and devoid of understanding; that we know nothing of the reality of this matter. You too belong to this very sect, but have become two factions—one called Baha’i and the other Azali. And because of the hatred you bear toward that other side, you are bent on wiping them out and seizing the field for yourselves. As for us, we stand aloof from both parties and are quit of you all. Do as you please with one another; what have we to do with it?”
- 28 Thus, by the aid and assistance of God, that assembly ended without result; the company was dispersed and the full object of those gentlemen was not attained, though sundry baseless rumours and absurd tales became current among the people.
- 29 Then, by an accidental circumstance, a quarrel broke out between Aqa Khan and Aqa Tahir, editor of the newspaper Akhtar. His Excellency the Ambassador defended Aqa Tahir, and the matter was referred to Us: that this Aqa Khan is a seditious person, and that proofs of his subversion exist in writing.
- 30 This matter His Imperial Majesty remitted to the late Rida Pasha, that he might investigate. Meanwhile Aqa Khan had already renounced Persian nationality and requested Ottoman citizenship. When Rida Pasha questioned Aqa Khan, the latter replied: “Because I applied for Ottoman citizenship, therefore the Ambassador is offended with me.”
- 31 Thereafter they summoned Aqa Tahir and questioned him concerning Aqa Khan. Aqa Tahir said: “This person is corrupt,
- آن رساله را من البدو الى الختم در آن مجلس خوانده و نعره بلند نمود وادينا واشريعتا واطريقنا وامذهبا وادولتنا واملثنا بقسمی که حاضرین جميع بفرع آمدند
- بعد گفت مرهم این زخم و درمان این درد تفریق و تدمیر حضراتست از این طائفه که در عکا هستند
- جميع بمذاکره مشغول شدند که چه باید کرد در وقت عصر در میان آنشخص و شخص روضه خوانی مجادله حاصل شد آن شخص روضه خوان متغیر شد و گفت ای فلان تو همچو گان میکنی که ما جاهل و غبی و نادانیم اساس مسئله را نمیدانیم شما هم از اینطائفه هستید ولی دو فرقه شدید یکی مسمی به بهائی و دیگر مسمی به ازلی و از عداوتی که بآن طرف دارید در فکر این هستید که آنها را تمام کنید و خود میدان یابید ما از هر دو طرف درکاریم و بیزار شما هرچه میخواهید بهمدیگر بنمائید دخیل بماند
- باری به عون و عنایت الهی بدون نتیجه آن جمع پیریشان شد و آن اجتماع تفریق گشت و مقصد حضرات بتمامه حاصل نشد ولی روایات و حکایات مختلفه بی سر و پا در میان مردم منتشر گشت
- باری از قضای اتفاقی میانه آقا خان و آقا طاهر محرر جریده اختر منازعهئی حاصل شد حضرت سفیر حمایت آقا طاهر نمودند و مراجعت بمابین کردند که این آقا خان شخص مفسدست و برهان فسادش اوراقی هست در دست
- این مسئله را اعلیحضرت سلطانی بمرحوم رضا پاشا محول فرمودند تا رضا پاشا تحقیق مسئله نماید و از قضا آقا خان تبعیت ایرانی را ترک نموده و تبعیت عثمانیه را طلب نموده بود رضا پاشا چون از آقا خان استفسار نموده بود در جواب گفت چون من تبعیت عثمانیه را طلب نمودم لهذا حضرت سفیر از من دلگیر شده
- بعد آقا طاهر را خواستند از آقا طاهر سؤال کردند آقا طاهر گفت این شخص مفسد است و

and I have in my possession documents in his own handwriting proving his subversion.” Rida Pasha demanded the papers; Aqa Tahir submitted several pages. Aqa Khan denied that the writing was his. Aqa Tahir said: “He writes in varying scripts so that no one specimen resembles another.” But His Excellency Rida Pasha did not accept that answer.

اوراق فساد بخطش در دست اوراق را رضا پاشا خواست چند ورق آقا طاهر تقدیم نمود آقا خان انکار کرد که این خط من نیست آقا طاهر گفت که این خطوط مختلفه مینویسد بنوعیکه هیچیک مشابه دیگری نیست ولی حضرت رضا پاشا این جواب را از او نپذیرفت

32 He next inquired of Aqa Khan: “What is the cause of this enmity between you and Aqa Tahir?” Aqa Khan replied: “For four years I was employed as a scribe in the Akhtar printing-house. At the end of each month, instead of cash wages, he gave me a bond, and certain of those wages are still unpaid. These bonds he still holds. When I demanded my right, Aqa Tahir took offence. In order to avoid paying these wages, he hath now falsely accused me. Otherwise, I am a reformer, not a corrupter.”

32 بعد از آقا خان سؤال کرد که سبب عداوت آقا طاهر با شما چه چیز است در جواب گفت چون چهار سال در مطبعه اختربگابت مستخدم بودم و در سر ماه عوض از مواجب نقد سندی بمن میداد و یک پاره تا بحال از مواجب بمن نداده و این سندهاست که در دست است چون مطالبه نمودم آقا طاهر از من دلگیر شد لهذا بجبهت اینکه این مواجبها را ندهد اقتراب من زده است والا من شخص مصلحی هستم نه مفسد و

33 In those days Jamal-i-Din—may God not forgive him—had evident influence. By his intervention it was conveyed to the royal court, through Rida Pasha, that all these accusations were false and sheer calumny, and that the displeasure of the Embassy sprang only from the fact that Aqa Khan had sought shelter under the everlasting protection of the Ottoman State.

33 جمال الدین در آنوقت نفوذی مبین داشت بوساطت او بدرگاه پادشاهی بمعرفت رضا پاشا تبلیغ شد که جمیع این ادعاها باطل است و مجرد افتراست و سفارت دلگیر از آن شده که آقا خان در ظل تبعیت دولت ابد مدت عثمانی داخل شده

34 A royal decree was therefore issued granting him Ottoman citizenship, together with a present of fifty liras and a watch, and it was arranged that Aqa Khan should be appointed Persian tutor to the children of the Inspector of Justice (Nazir-i-‘Adliyyih), and that he should reside in the premises of Nazir Pasha.

34 امر پادشاهی صادر بقبول تبعیت آقا خان و پنجاه لیره و یکساعت احسان و قرار بر این شد که آقا خان معلم فارسی اطفال ناظر عدلیه گردد و در دائره ناظر پاشا مسکن و مأوی کند

35 It is obvious what such an arena thus afforded to Aqa Khan and Shaykh Ahmad would lead to. Words cannot depict what plots, together with Jamal-i-Din, they devised for Our uprooting. I am, in very truth, unable to recount their schemes, for, by God, such devices would not even occur to Satan himself. Were I to narrate them in detail, others, learning the pattern, might follow. For this reason I am constrained to conceal.

35 دیگر معلومست آقا خان و شیخ احمد همچو میدانی بدست آرند چه میکنند از وصف خارج است که چه تدبیرها با جمال الدین در قلع و قمع ما نمودند و من نمیتوانم تفصیل آن تدابیر را ذکر کنم زیرا والله بخاطر شیطان نمایاں اگر ذکر کنم تفصیل آن تدابیر را سر رشته از برای دیگران میشود لهذا مجبور بر کتمانم

36 In short, it was solely the protection and preservation vouchsafed by God that preserved Us; otherwise that guile and that intrigue could not have failed of their effect. We, in ‘Akka, were secluded in the corner of a prison, occupied with Our own affairs, whilst the faithless ones of ‘Akka had so assailed Us that, by God, He besides Whom there is no other God, never was there leisure in the exalted capital to defend against those corruptions.

36 باری مجرد حفظ و صیانت الهیه محافظه نمود والا آن تزویر و آن دیسیسه نخورد نداشت و ما در عکا در گوشه سین بحال خود مشغول و بی وفایان عکا چنان هجوم بر ما نموده بودند که والله الذی لا اله الا هو ابدأ فرصت مدافعه فسادها در علیه نبود

- 37 At the utmost, two brief sentences were written to a certain person, to the effect that Our sole request is this: that the government should exercise patience and forbearance; the reality of the situation will inevitably become manifest.
- 38 Behold now the power of God. By an accidental event, after a brief interval, a certain Jew of Iran, of the lineage of Moses, named Kalim, went to an Ottoman engraver and requested that he cut for him a seal of gold. He dictated an inscription which, as a rhyme for the seal, was ambiguous and suggestive.
- 39 The engraver went to the police chief (Mushir-i Zabitiyyih) and said: "A certain Iranian Jewish physician has come to me, asking that I engrave a seal with this inscription. The phrase has cast me into doubt; I have brought it to you to examine." The police chief replied: "When he returns to you, follow him and see whither he goeth."
- 40 The engraver watched; at last that Jewish physician entered a certain house. He reported to the police chief, who thereupon sent Nazim Pasha with police and gendarmes. They searched the house and, as fate would have it, it was the house of Shaykh Ahmad, and Aqa Khan frequented it continually.
- 41 There they found seditious papers in the handwriting of Aqa Khan and Shaykh Ahmad, among them drafts of letters which they had been sending to the newspaper Qanun—that promoter of mischief and sedition—which were being printed.
- 42 The authorities handed Shaykh Ahmad and Aqa Khan, together with the incriminating documents, over to the Persian Embassy. The Embassy, in turn, sent Aqa Khan and Shaykh Ahmad, with those seditious papers, back to Iran.
- 43 Then Jamal-i-Din intervened, saying: "If these persons reach Iran, they will be slain without trial or investigation. My request is that they be returned to Constantinople and there tried, and that whatever punishment they deserve, after its proof, be inflicted."
- 44 The Ottoman government accordingly confined them at Trabizon, intending later to bring them again for trial. Meanwhile, the grievous and heartbreaking event of the assassination of His late Imperial Majesty, the honoured and pardoned Nasiri'd-Din Shah—la'anallah qawman... may the curse of God be upon
- 37 نهایت دو کلمه‌ئی مرقوم شد بشخصی که خواهش ما همین قدر که دولت تأتی داشته باشد حقیقت حال لابد ظاهر خواهد شد
- 38 ملاحظه فرمائید قدرت الهی را از قضای اتفاق بعد از مدت خیلی شخص کلیم ایرانی موسوی می‌رود پیش حکاک عثمانی مہری از طلا خواهش میکند که بکند عبارتی میگوید که سجع مہر باید باشد آن عبارت مجمل و موهم بوده است
- 39 شخص حکاک می‌رود پیش مشیر ضابطیہ میگوید شخصی موسوی طبیب ایرانی پیش من آمده حک مہری خواسته عبارت او اینست این عبارت مرا در وہم انداخت آوردم پیش شما ملاحظه بفرمائید مشیر ضابطیہ گفت چون نزد تو آید و مراجعت کند از عقب او برو و بین کجا می‌رود
- 40 آنشخص حکاک از پی آن موسوی می‌رود نهایت آن موسوی در خانه‌ئی داخل میشود بمشیر ضابطیہ خبر میدهد مشیر ضابطیہ ناظم پاشا پولیس و جاندرمه میفرستد آنخانه را تحری میکنند از قضای اتفاق آن خانه شیخ احمد بوده و آقا خان متصل تردد مینموده
- 41 باری اوراق فسادى بخط آقا خان و شیخ احمد بدست می‌آید از جمله مسودہای اوراقی که حضرات بجزیده قانون که مروج فساد و فتنه بود میفرستادند و طبع میکردند
- 42 حکومت شیخ احمد و آقا خان را با اوراق تسلیم سفارت میکند سفارت آقا خان و شیخ احمد را با اوراق فسادیه به ایران میفرستد
- 43 بعد جمال‌الدین معهود توسط میکند که اگر حضرات به ایران برسند بدون سؤال و جواب ایشان را می‌کشند لهذا خواهش من چنانست که حضرات را برگردانید به اسلامبول و در اسلامبول محاکمه بنمائید و هر جزائی که مستحقند بعد از ثبوت اجرا نمائید
- 44 حکومت عثمانیہ حضرات را در طرابوزن توقیف مینماید که اعاده کند بجهت محاکمه در این اثنا حکایت مجزئه اعلیحضرت پادشاه مرحوم مغفور ناصرالدین شاه واقع میشود لعن

the people who dared to perpetrate that monstrous deed, by which the hearts of the sincere and faithful were plunged in anguish—came to pass.

- 45 Subsequently it became clear that Jamal-i-Din—may God not forgive him—and his accomplice had a share in that dreadful crime. Hence he fell from favour in the sight of the sovereign and all the ministers, and his accomplices—Aqa Khan, Shaykh Ahmad, and Mirza Hasan Khan—were sent to Iran.

- 46 The sum of the matter is this: by reason of the mischief and sedition they wrought against these hapless exiles, they themselves were cast into the pit of everlasting abasement: “He who diggeth a pit for the servants of God, God verily shall cast him therein.”

- 47 Wherefore, be thou never troubled nor distressed by the mischief and tumult raised by the misleader of Isfahan. That Ever-Living, Self-Subsisting One, Who turned all their corruptions in the capital back upon their own heads, in the unseen realm of His sovereignty was, and shall be, the Protector and Guardian of His servants.

- 48 “And soon shall those who have dealt unjustly know what a return they shall return.”

- 49 The misleader of Isfahan and whoso followeth him shall behold, in everlasting abasement, a humiliation like unto that of the Jews. And this is a promise that shall not be belied.

- 50 Concerning the schools of which you have written: bestow the utmost importance upon the Tarbiyat school. The Hands of the Cause must exert such endeavour in the upbuilding of this school that it may be adorned with the most excellent order—whether in its arrangement, its furnishing, its adornment, its teaching or its instruction—so that, God willing, it may become a school that, like a lamp, shall shed its radiance throughout all Persia.

- 51 And if the Hands of the Cause deem it advisable to establish a special council, composed of devoted lovers of God, for consultation on the affairs of the school, this too is permissible.

- 52 As to the Daru't-Ta'lim which hath been newly founded: this is most timely indeed. God willing, numerous other complete schools will be established in perfect spirituality, that the children may be nurtured with a divine education and thus become the cause of joy to the heart of 'Abdu'l-Baha.

الله قوماً تجاسروا على هذا العمل الفظيع الذي تكدرت به قلوب الصادقين المخلصين

45 باری بعد واضح میشود که جمال‌الدین لاغفر الله له با عونه‌اش در این امر فظیع ذی مدخل بوده‌اند لهذا او از نظر پادشاهی و عموم وزراء ساقط و عونه‌اش آقا خان و شیخ احمد و میرزا حسن خان را به ایران میفرستند

46 مقصد اینست که اینها از این فساد و فتنه‌ئی که در حق این آوارگان نمودند خود در چاه خذلان ابدی افتادند من حفر بئراً لعباد الله اوقعه الله فيه

47 لهذا شما از فساد و فتن مضلّ اصفهانی ابداً محزون و مکدر نشوید آن حی قیومی که جمیع فسادهای آنها را در علیه برگردان خود آنها انداخت در افق ملکوت غیبش حافظ و حارس عبادش بوده و خواهد بود

48 و سیعلم الذین ظلموا ایّ منقلب ینقلبون

49 مضلّ اصفهانی را و من اتّبعه در ذلت ابدیه ذلّه الیهود احبّای الهی مشاهده خواهند نمود و هذا وعد غیرمکذوب

50 در خصوص مدارس مرقوم نموده بودید مدرسه تربیت را البته کمال اهمیت بدهید و یادی امر باید چنان همی در تربیت این مدرسه ابدال فرمایند که باحسن طراز مزین گردد چه بحسب ترتیب و چه بحسب تفریش و چه بحسب تزین و چه بحسب تدریس و چه بحسب تعلیم انشاءالله مدرسه‌ئی گردد که در جمیع ایران مثل شمع بدرخشد

51 و اگر چنانچه یادی امر مصلحت بدانند که انجمنی مخصوص بجهت مشورت امور مدرسه از مخلصین احباء الله تشکیل نمایند آن نیز جائز

52 و اما دار التعلیم که تازه تأسیس شده بسیار بجا و انشاءالله مکاتب متعدده مکمله در کمال روحانیت تأسیس شود که اطفال بتربیت الهیه تربیت شوند تا سبب سرور قلب عبداله‌اء گردد

- 53 Regarding what you have written about the aggression of certain foolish souls who are seeking to molest the friends: these shall pass away. Praise be to God, His Imperial Majesty the Shah is most loving and kind to his subjects and people, and the pure intentions of His Excellency the Prime Minister are the sure guarantee of the comfort and tranquillity of all the inhabitants. Such matters are but incidental disturbances and will be dispelled.
- 54 Convey to Jinab Malik-Ara the takbir “Allahu Abha” with the Most Wondrous, the Most Glorious greeting, and make known that the saj’ of this servant alludeth to this verse: “O my two companions of the prison! Are many lords differing among themselves better, or God, the One, the Almighty Subduer?” and also to “O my Lord! Prison is dearer unto me than that whereunto they call me.” It is a reference to most of the verses of the Surih of Yusuf. A brief hint hath been given; do you yourselves return to that Surih and the reality shall become clear unto you. From the grace and bounty of the Almighty we hope that they may be encompassed by the glances of the Eye of divine mercy.
- 55 And as for the blessed verse: “Whoso layeth claim to a Cause ere the completion of a full thousand years...”—the beginning of this “thousand” is the Manifestation of the Blessed Beauty. Each of its days is a thousand years—“Verily, a day with thy Lord is as a thousand years of what you reckon”—and each year is three hundred and sixty-five thousand years. This mention of “a thousand” betokeneth the utmost extremity of number, for numbers end at a thousand: units, tens, hundreds, and thousands; thereafter there is but repetition.
- 56 The Cycle of the Blessed Beauty is endless. Only after ages and epochs have passed, and when entirely the Tablets, Books, Writings, invocations and traces of this Dispensation shall have been effaced, to the degree that naught of the teachings of the Blessed Beauty remaineth in men’s hands—then will a new Manifestation appear. Otherwise, so long as the traces, Tablets, teachings, utterances, mysteries and lights of the Blessed Beauty are manifest in the world of existence, there shall be no appearance, no rising, no forth-going of another Dispensation.
- 57 As for the new caravansary which Jinab Mirza Mu’min hath endowed: this is a deed accepted and well-pleasing in the sight of God. We entreat God to build for him a mansion nigh unto the Throne of His grandeur, in the neighbourhood of His supreme mercy.
- 53 و اما در خصوص تطاول بعضی بی‌خردان مرقوم نموده بودید که متصدی تعرض احباً هستند اینها زائل خواهد گشت الحمد لله اعلی حضرت شهریارى در نهایت مهربانى به تبعه و رعایا هستند و نوایى خالصه حضرت صدارت پناهی کافل راحت و آسایش عموم اهالی این قبیل امور از عوارض است زائل میگردد
- 54 جناب ملک آرا را تکبیر ابدع ابهى ابلاغ نمائید و سبج این عبد اشاره باین است یا صاحبی السجین ا ارباب متفرقون خیر ام الله الواحد القهار و همچنین رب السجین احب الیّ ما یدعونى الیه اشاره باکثر آیات سوره یوسف است مختصر ذکر شد شما مراجعت بسوره نمائید حقیقت یر شما ظاهر خواهد شد از فضل و عنایت حق امیدواریم که مشمول لحظات عین رحمانیت گردند
- 55 و اما آیه مبارکه من یدعی امرأ قبل اتمام الف سنه بدایت این الف ظهور جمال مبارکست و هر روزش هزار سال آن کل یوم عند ربک کالف سنه و کل سنه ثلاثه و خمسه و ستون الف سنه این بیان الف که فرمودند مراد نهایت اعداد است چه که اعداد منتهی بالف میشود یک و صد و هزار بعد تکرار است
- 56 زیرا کور جمال مبارک غیرمتناهیست بعد از آنکه احقابی بگذرد و بکلی صحف و کتب و آثار و اذکار این اعصار فراموش شود که از تعالیم جمال مبارک چیزی در دست نماند ظهور جدیدی گردد والا تا آثار و صحف و تعالیم و اذکار و اسرار و انوار جمال مبارک در عالم وجود مشهود نه ظهوری نه بروزی و نه صدوری
- 57 اما در خصوص مسافرخانه جدید که جناب میرزا مؤمن وقف نموده اند هذا عمل مقبول و مبرور عند الله نسل الله ان بینی له بیتا عند عرش عظمته فی جوار رحمته الکبری

- 58 And as to the public caravansary which Jinab Ustad Aqa Sabbagh—upon him be the glory of God—hath conceived, namely, that he should devote his own house and endow it that every traveller might there find lodging: this deed is the most excellent of deeds and the most meritorious of charities. In the most holy Court and sacred Presence of the Lord of the Unseen, the All-Glorious, it is accepted and beloved, and its charter hath been issued from the Pen of Abha in the Supreme Concourse.
- 59 Concerning Ustad Isma'il: God willing, at the appointed time news shall be sent.
- 60 As for Jinab Aqa Mirza 'Ali-Akbar: praise be to God, he is confirmed in the service of the Cause. We beseech God to assist him in all conditions. He had requested a letter; some time ago it was despatched, and assuredly it hath by now reached him.
- 61 Discuss this matter in the gathering of the Hands of the Cause. Should that gathering deem it advisable, let them appoint him as scribe; and such an appointment is identical with the appointment made by this servant.

58 و اما مسافرخانه عمومی که جناب استاد آقا صباغ علیه بهاء الله تصور دارند که خانه خود قرار بدهند و وقف نمایند تا هر واریدی منزل کند هذا العمل افضل الاعمال و ابر المبرات در ساحت اقدس و مقام مقدس جمال غیب ابهی مقبول و محبوب و منشورش از قلم ابهی در ملأ اعلی صادر

59 در خصوص استاد اسمعیل انشاء الله در وقتش خبر میدهم

60 اما جناب آقا میرزا علی اکبر الحمد لله بخدمت امر موفقند نسل الله بان یؤیده فی جمیع الاحوال مکتوبی خواسته بودند چندی پیش ارسال گشت البته تا بحال رسیده

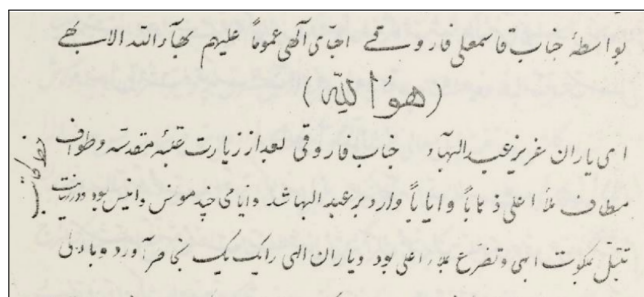
61 در مجلس یادی امر الله مذاکره نمائید اگر چنانچه مجلس مصلحت میدانند ایشانرا کاتب تعیین نمایند و آن تعیین عین تعیین این عبد است

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371, YMM.299x

## AB00050

To: Baha'is of Shiraz



INBA87

- 1 O ye dear friends of 'Abdu'l-Baha! After his visit to the Sacred Threshold, and the Centre round which circle in adoration the Concourse on high, Jinab-i-Faruqi came to stay with 'Abdu'l-Baha and was for a few days his companion. He was in a state of supplication to the Abha Kingdom, and of ardent devotion to the Concourse on high. He recalled the friends of God one by one, and with an aching heart and tearful eyes begged that a special letter be written to each of them.
- 2 But 'Abdu'l-Baha hath not a moment's calm nor an instant's rest; he hath no free time whatsoever. Were he to divide his time into the minutest of fractions and dedicate each of them
- 1 ای یاران عزیز عبدالبهاء جناب فاروقی بعد از زیارت بعتبه مقدسه و طواف مطاف ملأ اعلی دهاباً و ایاباً وارد بر عبدالبهاء شد و ایامی چند مونس و انیس بود و در نهایت بتل بملکوت ابهی و تضرع بملا اعلی بود و یاران الهی را یک یک بخاطر آورد و بادلی پردرد جمیع را فرداً فرداً نامه مخصوص مطالبه کرد و با چشمی اشکار اصرار نمود
- 2 ولی عبدالبهاء را نه دمی سکون و نه آتی قرار و فرصتی ابدی در کار ندارد اگر اوقات خویش را

to communicating and corresponding with a different group, he would still be unequal to the task. Praised be God! The believers throughout the East and the West are surging like the waves of the sea, requiring at least ten contingents of secretaries to reply to their letters in an adequate manner. It is, therefore, not possible, alas, to fully satisfy the request of each and every pilgrim. As a result, I am abashed and filled with shame and embarrassment, wondering in what tongue to voice my excuse to Jinab-i-Faruqi. I have found no recourse but to write one detailed letter collectively to all the friends, so that several copies may be made thereof and presented to each of the believers. No remedy is there now but to make do. There is a well-known saying: "The part testifieth to the whole, and the drop telleth of the pool."

- 3 And now, in these days when the Lord's burning Fire hath set the world ablaze, when the light of His effulgent glory hath illumined the East and the West, when the pervasive influence of His Word hath dazzled every mind and the Cause of God hath gained such ascendancy as to leave no peril or reason to fear, the claimants have seized the chance to enter the arena. Those who until now had remained silent in their corner of oblivion, those frightened bats that had, from the pulpit-tops of Isfahan and Tihiran, recanted their faith in the Bab—may my life be offered up for Him—have now rushed forward to lay claim to primacy. They have stealthily convinced a few heedless ones of their claims and scattered the seeds of doubt. They are now hounding this and that person in the utmost secrecy, either to deflect him from the straight path or to harm him in some other way.

- 4 Friends and strangers alike know that, during the days of peril, the leader of these people roamed throughout the land in the guise of a dervish and went about, bowl in hand, asking for "alms for the sake of God". After the episode of Sadiq and Nasiri'd-Din Shah, he abandoned the believers in the district of Nur to the threat of the sword and chains, and fled at once into hiding in Mazindaran and Gilan. He tied a cord round his head, put on the cloak of a dervish, and, adopting the name "Darvish-'Ali", roamed the plains and mountains until such time as the Blessed Beauty was banished to Iraq. He then followed Baha'u'llah to Baghdad, taking shelter under His protection but still in hiding and in abject fear of everyone.

- 5 Subsequently, the Blessed Beauty left for Kurdistan. The early believers of Iraq and Persia are all well aware that, during the

بجزء لا یتجزأ تقسیم نماید و هر جزئی را به مخاطبه و مکاتبه گروهی تخصیص کند باز از عهده بر نیاید الحمد لله بهائیان در شرق و غرب مانند دریا موج زنند اقلأ ده فوج کاتب لازم تا تواند جواب رسائل ایشانرا کجا هو حقّه بنگارد در اینصورت خواهش هر زائر را بتمامه مجری داشتن از قبیل ممتعاست لهذا شرمسارم و به نجلت و حیا گرفتار که بچه زبان بجناب فاروقی بیان اعتذار کنم چارهئی جز این ندیدم که یک نامه مفصل بجمع یاران نگارم تا این نامه را نسخ متعدده نموده بهر یک از یاران نسخهئی تقدیم نمایند چاره اکنون آب و روغن کردنست مثلی است مشهور القلیل یدلّ علی الکثیر و القطرة تدلّ علی الغدير

- 3 باری در این ایام که نار موقده الهیه شعله بافاق زده و پرتو اشراق شرق و غرب را روشن نموده و نفوذ کلمه الله ذوی العقول را حیران کرده و امر الله احاطه کبری یافته و خوف و خطری نمانده مدعیان فرصت یافته و مرد میدان گشته خاموشان زاویه نسیان و خفاشان خائف هراسان که بر رؤس منابر در اصفهان و طهران تبری از حضرت اعلی روحی له الفداء نمودند بیرون دویده اند و ادعای اصالت مینمایند و یخبرانی چند را خفییاً اقناع نموده اند و بالقاء شبهات پرداختند در سر سرپایی این و آنند که هر یک را بوسیلهئی از صراط مستقیم بگردانند و یا اذیتی برسانند

- 4 رئیس قوم را جمیع آشنا و بیگانه میدانند که در ایام خطر بلباس درویشی بهر بوم و یر سفر میکرد و در رهگذر کشکول بدست شیئاً لله میگفت و قتیکه حکایت صادق و ناصرالدین شاه شد جمیع احباب را در تحت شمشیر و زنجیر در بلوک نور گذاشت و خود فوراً فرار به مازندران و گیلان نمود و رشته بر سر بست و پوست درویشی در بر و نام خویش درویش علی نهاد و در کوه و دشت سرگردان بود تا آنکه جمال قدم نفی و سرگون به عراق عرب گردید او نیز از پی به بغداد پناه مبارک سفر کرد ولی مخفی و خائف از جمیع بشر

- 5 پس جمال مبارک سفر به کردستان فرمودند و در ایام غیوبت اسم اعظم جمیع یاران عراق و ایران

absence of the Most Great Name, Mirza Yahya travelled in disguise in the regions of Suqu'sh-Shuyukh and Basra, under the name of Haji 'Ali. He carried some Arab slippers and thus became known as Haji 'Ali the shoe-seller. Later he proceeded to Najaf, bought some silk, and was referred to as the silk merchant. He even dressed in Arab garb and abandoned his Persian name. During the two-year absence of the Blessed Beauty, the Cause of God was left with neither name nor fame.

از قدمای احباب میدانند که گاهی در صفحات سوق الشیوخ و بصره بلباس تبدیل سفر مینمود و نام او حاجی علی بود و دسته‌ئی از کفشهای عرب در دست داشت و مشهور بحاجی علی کفش فروش گردید بعد به نجف شتافت و در آنجا لاص خرید و بلاص فروش مشهور گشت حتی بلباس عرب بود و اسم ایرانی را از خود سلب نمود و بکلی در آن دو سال غیبت جمال مبارک نام و نشانی از امر نماند و

- 6 In the aftermath of the martyrdom of the Bab, and during the absence of the Desired One, that unchaste one engaged in such a disgraceful act as would have been repulsive even to the notorious Ghayur of Baghdad. That is, after the martyrdom of the Bab, he wedded the wife of the Exalted One, the Mother of the Faithful, marriage to whom had, according to His explicit statement, been forbidden to all. And as if that dishonour were not enough, when he found her not to his liking, he presented that honourable lady—the sister of Mulla Rajab—'Ali and the wife of the Bab—to Siyyid Muhammad-i-Isfahani. This was the extent of his exertions, his claim to might, power, and fame: to busy himself, by day and by night, in multiplying the number of his wives. He even summoned his own wife's sister, Ruqiyyih Khanum, from Mazindaran, and married her too, thus being "married to two sisters at the same time". He also wed the sister of Mirza Nasru'llah-i-Tafrishi. The mother of Mirza Ahmad, too, was one of his lawful wives, and he further entered into matrimony with the daughter of an Arab, thus transgressing the limits set by the clear text of the Bayan. These are his numerous marriages in Baghdad alone and do not include the ones in Tihiran and Mazindaran. Should ye investigate the matter, the truth of this verse would be made clear and evident: "He was calamity itself, that huntsman who passed through our grove." We shall not expatiate further on this matter. The point is simply that that "paragon of chastity" carried out such acts as are contrary to the explicit Text revealed by the Merciful Lord, and spent his days and nights in these vain pursuits.

6 بعد از شهادت حضرت اعلی و غیبت حضرت مقصود آن غیر حضور همتی مشکوری نمود که حتی غیور بغدادی مشهور از آن عمل منفور بود و آن اینست که بعد از شهادت کبری ازدواج بحرم حضرت اعلی ام المؤمنین که بصریح بیان حرام بر جمیع است نمود و چون مطبوع طبع نیفتاد کفایت باین تحقیر نگشت بلکه آن محترمه یعنی خواهر ملا رجبعلی حرم حضرت اعلی بسید محمد اصفهانی احسان شد این بود همت و اقتدار و قوت و اشتها او که شب و روز بتعدد زوجات اشتغال گردید حتی خواهر حرم خویش مسمی به رقیه خانم از مازندران طلب شد و باو نیز ازدواج گردید و جمع بین الأختین شد و خواهر میرزا نصرالله تفریسی نیز به عقد و نکاح آمد و والده میرزا احمد نیز زوجه مشروعه بود و بنیت عربی نیز اقتران حاصل گشت و تجاوز از نص صریح بیان گردید این تزوجات متعدده بغداد است ماعدای زوجات طهران و مازندران اگر تحقیق شود این بیت واضح و مشهود گردد آفتی بود آن شکارافکن کز این صحرا گذشت ما شرح و بسط در اینخصوص ننمائیم مقصود اینست که سید حضور اجرای چنین امور مخالف نص قاطع رب غفور فرمود و شب و روز باین امر موهوم مشغول بود

- 7 Dear God! In what way did he assist the Faith during this time? How did he serve the Cause of the Most Exalted One? Is there anyone who could claim to have been taught the Faith by him? Was he able, during his forty years in Cyprus, to guide a single soul? Nay, he was incapable of educating even his own children. Could greater incapacity be conceived than this? "They call upon that beside God which can neither hurt them nor profit them. Surely, bad the lord, and, surely, bad the vassal!"

7 یا الله در ایندت چه نصرتی شد و چه خدمتی بامر حضرت اعلی گشت آیا یکنفس هست که بگوید او مرا تبلیغ کرد یا آنکه در مدت چهل سال در قبریس توانست که نفسی را هدایت نماید بلکه از تربیت اطفال خویش نیز عاجز ماند دیگر آیا عجزی اعظم از این میشود یدعون من دون الله ما لا ینفعهم و ما لا یضرهم لبئس المولى و لبئس العشیر

- 8 When the Blessed Beauty returned from Kurdistan, only a small band of believers had remained in Persia, and those in Iraq had grown dispirited and had sunk into apathy. Not a murmur was heard anywhere, nor a single sound. Any believers who were still present were in the depths of apprehension, fear, and despair. Upon His arrival in Baghdad, however, the Most Great Name flung open the doors and issued a universal summons. The call of God was raised and the fame of His Cause noised abroad. Day and night, the leaders and the learned from amongst all peoples attained His holy presence. The flow of questions and answers was constant, and one and all testified to the sufficiency of His replies.
- 9 As a result, fear and dread caused Nasiri'd-Din Shah to grow impatient and agitated. He resorted to every measure, and wrote a letter in his own hand to Sultan 'Abdu'l-'Aziz requesting the banishment of the Blessed Beauty beyond Baghdad. He claimed that Persia was in danger, that the government was greatly alarmed, and that harm would ultimately befall both governments. Thereupon, 'Abdu'l-'Aziz issued his decree for the departure of the Blessed Beauty. Yet, although subject to banishment and exile, Baha'u'llah nevertheless moved with the utmost dominion to the garden of Najib Pasha, where for twelve days the Cause of God was exalted to such an extent that the Governor, Namiq Pasha; all the high-ranking officers of the army and the province; the country's religious dignitaries; and the nation's notables came by day and by night to attain His presence. All this, notwithstanding the fact that He was, to outward seeming, an exile! Yet the pervading influence of the Cause of God, the sublimity of His Word, and the diffusion of the divine fragrances were such that those few days were passed in intense joy and delight, and the Ridvan Festival was inaugurated. Baha'u'llah then departed with the utmost sovereignty, and to this all the people of Iraq bear witness and testify.
- 10 But that "paragon of chastity", dressed in the garb of a dervish and accompanied by a certain Arab named Zahir, at one time contemplated journeying to India, and at another considered travelling to the regions of Egypt. He finally sent word, saying, "I am afraid to stay here after your departure, so I will hasten to Mosul and await your arrival there." At that time, it was rumoured that the Blessed Beauty and the company of His followers were to be delivered up to the Persian authorities in Karkuk, a city between Mosul and Baghdad, near the Persian border. For this reason, he said that he would join us in Mosul, because he assumed that whatever was to transpire would take place before our arrival in that city.
- 8 جمال مبارک وقتیکه از کردستان مراجعت فرمودند در ایران یاران عدتی معدود بودند و عراق منجمد و مخمود نه صدائی نه ندائی و اگر نفسی در اطراف بود در نهایت یأس و خوف و حذر بود ولی اسم اعظم محض ورود به بغداد در را گشودند و صلاهی عمومی زدند و ندای الهی بلند شد و صیت امر الله در اطراف منتشر گشت رؤسا و علمای جمیع ملل شب و روز در محضر حاضر و سؤال و جواب مستمر و جمیع بقناعت از جواب معترف
- 9 تا کار بجائی رسید که خوف و هراس ناصرالدین شاه را بی صبر و قرار نمود و بجمع وسائل تشبث کرد و بخط خویش بسطان عبدالعزیز نامه نوشت و رجای نفی جمال مبارک از بغداد کرد که ایران در خطر است و حکومت پر حذر و عاقبت ضرر بهر دو دولت رسد این بود که فرمان عبدالعزیز وارد و قرار بر سفر جمال مبارک گردید باوجود آنکه مسئله نفی و سرگون بود ولی در نهایت اقتدار بیاغ نجیب پاشا نقل مکان فرمودند و دوازده روز در آنجا بقسمی امر الله اعتلا یافت و ولی نامق پاشا و جمیع ارکان اردو و ولایت و علمای مملکت و وجهای ملت شب و روز زیارت می آمدند و مشرف میشدند و حال آنکه یظاهر سرگونی بود ولی از نفوذ امر الله در آن ایام معدوده و علو کلمه الله و انتشار نجات الله آن ایام چنان به سرور و حبور گذشت که عید رضوان شد و بکمال اقتدار حرکت فرمودند و جمیع خلق عراق گواه و شاهدند
- 10 اما حضرت حضور با لباس درویشی با ظاهر نامی عرب گاهی سفر هند خواستند و گاهی مسافرت بممالک مصر اندیشه نمودند نهایت خبر فرستادند که من بعد از رفتن شما خائفم لهذا پیش از شما به موصل شتابم و در آنجا منتظر هستم و چون در آن اوقات شهرت داشت که جمال مبارک و جمیع احبای را در کرکوک که میانه بغداد و موصل است و نزدیکی حدود عجم تسلیم بدولت ایران خواهند نمود لهذا شخص معلوم میفرمود که من در موصل بشما ملحق خواهم

شد زیرا ملاحظه مینمود که هر واقعه‌ای واقع شود پیش از موصل واقع خواهد شد

- 11 When we reached Mosul, a tent was pitched on the bank of the Tigris, where the notables of the city, officials, and others flocked in groups to His blessed presence. One night the above-mentioned Arab, Zahir, arrived, saying that the individual in question was lodged at an inn outside the city and wished to meet with someone. My uncle Mirza Musa went in the middle of the night to meet him. Mirza Yahya enquired about his own family and was told that they were among the companions and had their own tent, and that he could join them, should he so wish. He said, "I do not at all consider it advisable for me to do so, but there is a caravan which will be leaving at the same time as yours, and I will be among that group." Thus did he reach Diyar-Bakr, with a black cord round his head and an alms-bowl in his hand, consorting only with the Arabs and Turks in the caravan. At Diyar-Bakr he sent word, saying, "I will spend the nights with my family and will return to my caravan in the morning." This too was carried out. Since Haji Siyyid Muhammad knew him from before, he recognized him on sight and visited him, saying that he was a Persian dervish and an acquaintance of his. But as the other friends had not seen Mirza Yahya before, they did not at first recognize him.

11 باری چون به موصل رسیدیم و در کنار دجله سرپرده بلند شد و بزرگان موصل از مأمورین و غیره دسته بدسته بحضور مبارک مشرف میشدند نیمه شب ظاهر عرب مذکور آمد که جناب معلوم در خانی بیرون شهر منزل و مأوی دارد و با یکی ملاقات خواهد جناب آقا میرزا موسای عمو نیم شب رفتند و او را ملاقات کردند سؤال از اهل و عیال خویش کرد گفتند که همراهند و خیمه‌ای مخصوص آنها گردیده اگر میل دارید بیایید گفت من ابداً مصلحت خویش را در این نمی بینم ولی قافله‌ای موجود که با شما حرکت خواهند کرد من در میان آن قافله هستم تا آنکه به دیاربکر رسید و بر همین منوال رشته سیاهی در سر و کشکولی در دست و در میان قافله معاشر و مجالس ترک و عرب بود چون به دیاربکر رسیدیم خبر فرستاد که من شبا نزد متعلقین خویش خواهم آمد و صبح باز مراجعت بقافله نمایم آن نیز مجری شد و چون حاجی سید محمد او را میشناخت دید و دریافت و بعنوان اینکه این درویشی است ایرانی و آشنای من است ملاقات نمود ولی سائر احباب چون او را ندیده بودند اول نشناختند

- 12 So it was, until a disagreement arose between him and Siyyid Muhammad. At that juncture, the "paragon of chastity" came into the presence of the believers who are still with us, and complained about Siyyid Muhammad. When Siyyid Muhammad entered Baha'u'llah's presence, he said, "I disagree with him on a particular question. He saith that a Mirror always sheddeth light, and I say that it is possible for a Mirror to become veiled; it shineth as long as it is turned towards the Sun, but the moment it turneth away it becometh dark." The Blessed Beauty rebuked the Siyyid, saying, "Why dost thou dispute and argue and cause strife in the company of the friends?"

12 تا آنکه در میان او و سید محمد نزاعی حاصل گشت و جناب حضور در حضور احباب که الآن هستند آمد و شکایت از سید محمد نمود چون سید محمد حضور یافت عرض کرد در مسئله‌ای میان من و او اختلاف است او میگوید که مرآت همیشه روشن است من میگویم میشود که مرآت محتجب از شمس گردد تا مقابل است روشن است و چون منحرف گردد تاریک شود بعد جمال مبارک سید محمد را زجر فرمودند که چرا نزاع و جدال میکنی و در این خیل ابرار منازعه برپا مینمائی

- 13 Subsequently Baha'u'llah's convoy arrived, in the utmost dominion, at the Seat of the Royal Throne, and He comported Himself with all-sufficing glory. The Most Great Name did not meet with any of the ministers or representatives, nor did He pay them the least attention.

13 بعد در کمال اقتدار موکب رحمانی وارد مقر سریر سلطانی گردید در نهایت استغنا حرکت شد اسم

اعظم ابداً به وزرا و وكلا ملاقات نفرمودند و  
اعتنائی نكردند

INBA87:394, INBA52:405, NURA#28,  
MMK4#177 p.214x, ANDA#73 p.46,  
MSHR2.023x, MSHR3.051x

## AB00058

*To: Muhammad Husayin Mirza the Prince Muayyid, in Shiraz*

- 1 I beseech Thee, O my God, at daybreak and at eventide, at noontide and in the depths of night, and call on Thee with my tongue, my heart, my spirit and my consciousness. I press my face in the dust and rub my brow against the earth in my yearning and lamentation toward Thy manifest horizon and Thy luminous dawn, imploring Thee to strengthen Thy servant, who is confirmed by Thee, who acknowledges Thy oneness, who is attracted to Thy mercy, enkindled with the fire of Thy love, and whose breast is dilated by the light of Thy knowledge.
- 2 O Lord! Keep him from error, bestow abundant gifts upon him, fill to overflowing his cup of purity, and intoxicate him with the choice wine of fidelity. Grant him a true and lofty tongue. O Lord! He risked his life and soul when the fires of pestilence blazed forth and a searing, fetid wind blew upon the dwelling-place of Thy Most Luminous, Most Exalted Beauty. O Lord! He forsook comfort and ease, tranquility and repose, and found no rest morning or night. He plunged into the depths of hardship and arose to serve humanity, to protect the loved ones and associates, nay rather to safeguard all creatures in that furthestmost shore. The Concourse on High beareth witness to this. Therefore, O my God, ordain for him the reward of sacrifice and the recompense of the supreme offering. Decree for him a true seat in the Most Glorious Paradise, assist him with the hosts of heaven, carry him in the Ark of Grandeur, unfurl for him the sails of glory, and guide him upon the hallowed sea that hath no shore. Remove the veil from before him that he may behold what none can see save through a grace Thou dost specially confer on whomsoever Thou pleasest with vision and attainment. Verily Thou art the Generous, the All-Giving, the Mighty, the All-Bestowing.

1 اناجيک يا الهي في غدوى و اصالى و بهرة  
نهارى و جنح الليالى و ادعوك بلسانى و جنائى  
و روحى و وجدانى و اعفر وجهى و امرغ جبينى  
بالثرى عند حنينى و انينى الى افقك المبين و  
صبحك المنير مبتهاً اليك ان تشيد عبدك  
المؤيد من عندك المعترف بوحدانيتك المنجذب  
الى رحمتك المشتعل بنار محبتك المنشرح  
الصدر بنور معرفتك

2 ربّ زهه عن الخطاء و اجزل عليه العطاء و  
اطفح له كأس الصفاء و رتجه من سلاف الوفاء  
و اجعل له لسان صدق علياً ربّ انه خاطر بنفسه  
و روحه عندما تسعرت نيران الوباء و هبت ريح  
اصفر صرصر دفراء على موطن جمالك الأنور  
الأعلى ربّ انه ترك الراحة و الرخاء و الدعة و  
الهناء و ما استراح فى صباح و مساء و خاض  
فى غمار العناء و قام على خدمة الورى و وقاية  
الأحباء و انخلطأ بل صيانة عموم البرايا فى تلك  
العدوة القصوى و يشهد بذلك ملئك الأعلى  
فاكتب له يا الهي اجر الفداء و خرج الضحية  
الكبرى و قدر له مقعد صدق فى جنة الأبهى  
و أيده بجنود السماء و احمله فى سفينة الكبرياء  
و انشر له شرع العلى و سيره فى البحر المقدس  
عن الأرجاء و اكشف له الغطاء حتى يرى ما لا  
يرى الا بفضل تختص به من تشاء من المشاهدة  
و اللقاء انك انت الكريم المعطى العزيز الوهاب

3 O thou who art intoxicated with the wine of the love of God! I have inhaled the fragrant breezes of the gardens of thy knowledge of God, and been inebriated with the crimson wine of thy love for the Beauty of God. My heart hath been dilated by thy rapture in the manifest light and thy longing for the Beloved of the worlds, and by thy heart's thirst for a drop from this pure chalice. Joy be unto thee for having taken shelter in an impregnable cave and sought refuge in an exalted sanctuary, before which the necks of all mankind have bowed down. Thou hast thus attained great triumph and abundant grace, flowing like a torrent from on high and water pouring from rain-laden clouds into the valleys and deserts. I have beseeched for thee support and care, protection and sustenance unto the end. I beseech the watchful Lord to aid thee in momentous affairs and to assist thee with hosts from the Concourse on High and armies from the Kingdom of Heaven. Verily, He hath power over all things.

4 And as for what thou hast asked concerning the blessed verse in the mighty Qur'an and the perspicuous Book, wherein God, the Exalted, saith: "Nay! Whoso submitteth his face unto God and is a doer of good..." unto the end of the verse: Know thou, may God assist thee, that this submission and surrender is verily the straight path and the firm way, the attainment of which is impossible save for him who inclineth his ear and is attentive. This is true faith in the Lord of all worlds, for submission is a branch of faith, and man can scarcely submit save after attaining certitude. Then He followeth this pronouncement with another command, saying "and is a doer of good," leaving the doing of good unrestricted and unconfined to aught in the realm of possibility. The existence of such a person is a mercy unto all creation, for his kindness and beneficence increase with every passing moment. And since this is the case, we know that prosperity, success, triumph and salvation belong to him who submitteth his face unto God and attaineth the station of submission and contentment, who entrusteth his affairs unto God and turneth his face toward Him Who created earth and heaven, who doeth good unto all creatures, assisteth the weak, succoreth the poor, bindeth up the wounded heart and the afflicted soul, and tendeth to every invalid laid low upon the bed of sickness - nay, who sacrificeth his life for the love of God that God's servants might find rest.

5 As for true beneficence and abundant bestowal, it is guidance from the God-fearing unto all who would remember and fear God. This is verily the supreme gift and the bounty before which the angels of heaven prostrate themselves. This meaning hath been revealed in the Qur'an in diverse passages in other words, among them: "Surely they that believe, and those of

3 أيها المترنح من مدامة محبة الله قد انتشقت نفحات رياض معرفتك بالله و انتشيت من صباه محبتك في جمال الله و انشרכת من ولهك في النور المبين و شوقك الى محبوب العالمين و ظمأ قلبك رشفاً من الرحيق في هذه الكأس الأنيق فيا فرحاً لك بما آويت الى كهف منيع و احتमित بملاذ رفيع قد خرت له اعناق العالمين فاستدعيت لك الفوز العظيم و الفيض الجليل الدافق كسيل منحدر و ماء منهمر من السحاب المدرار الى بطون الأودية و القفار و رجوت لك العون والعناية والصون والرعاية الى النهاية و املى من الرب الغيور ان ينصرک في مهام الأمور و ينجدک بجنود من الملائ الأعلى و جيوش من ملکوت السماء انه على کل شئ قدير

4 واما ما سئلت من الآية المباركة في القرآن العظيم و الفرقان المبين قوله تعالى بلى من اسلم وجهه لله و هو محسن الى آخر الآية اعلم ايذك الله ان هذا الاسلام و التسليم هو الصراط المستقيم و المنهج القويم يستحيل حصوله الا لمن اتقى السمع و هو شهيد و هذا هو الايمان الصحيح رب العالمين لان التسليم فرع الايمان فلا يكاد الانسان ان يسلم الا بعد الايقان ثم اردف هذا البيان بامر آخر و قال و هو محسن و اطلق في الاحسان و لم يقيد بشئ في حيز الامكان فوجود هذا الانسان رحمة للعباد لانه يزداد لطفاً و احساناً في كل آن و حيث الحال على هذا المنوال عرفنا ان الفلاح و النجاح و الفوز و النجاة لمن اسلم وجهه لله و بلغ مقام التسليم و الرضاء و فوض اموره الى الله و وجهه للذي فطر الأرض و السماء و احسن الى الوري و اعان الضعفاء و اغاث الفقراء و ضمد جريح الفؤاد و قريح الأحشاء و داوى كل طريق الفراش سقيم الانتعاش بل فدى حياته حباً بالله لراحة عباد الله

5 واما الاحسان الحقيقي و العطاء الموفور هو الهدى من اهل التقي لكل من يتذكر و يخشى ان هذا هو الموهبة العظمى و العطية التي سجدت لها ملائكة السماء و هذا المعنى قد نزل في القرآن في مواقع شتى بعبارة اخرى منها ان الذين آمنوا و الذين

Jewry, and the Christians, and those Sabaeans, whoso believes in God and the Last Day, and works righteousness..." and among them: "By the afternoon! Surely Man is in the way of loss, save those who believe, and do righteous deeds..."

- 6 In brief, voluntary and willing submission to God, and the station of contentment and resignation, is more specific than faith and certitude from the standpoint of the knowledge of certainty, for faith in this station means accepting as true the tidings proceeding from the Truthful, the Trusted One. As for the eye of certainty and the truth of certainty, the lamp thereof can scarcely shine forth in the glass of hearts except after willing submission and resignation to the Lord of the worlds. As for forced submission, as God the Exalted has said "Say not 'We believe,' but rather say 'We submit,'" we are not concerned with that now.

- 7 In sum, the submission of one's countenance is a mighty matter - whomsoever God strengthens thereby, He causes to enter the garden of delight and protects from the torment of hell. The word "countenance" has several meanings, among them the meaning of "good-pleasure," as God the Exalted has said "desiring His countenance," and likewise "We feed you only for the countenance of God," that is, His good-pleasure. Among them also is "countenance" in the sense of "essence," as God the Exalted has said "All things perish save His countenance." And among them is "countenance" in the sense of "manifestation," as God the Exalted has said "Whithersoever ye turn, there is the countenance of God." The word "countenance" has various meanings in terms of interpretation, inner significance and exposition beyond what we have explained, but due to lack of space we have refrained from lengthy elaboration.

- 8 Therefore, the submission of one's countenance is one of the most specific virtues of the righteous and the greatest attribute of the free. Whoso is strengthened thereby is enabled to attain complete faith at the highest degree of certitude and assurance. Then God, glorified and exalted be He, followed the submission of countenance with beneficence, saying "while he doeth good," meaning that the submission of countenance and true faith are not complete except through beneficence and righteous deeds. Moreover, true beneficence is to call unto guidance and urge orientation toward the highest horizon, to heal the deaf and the blind, and to guide to the straight path through the power of thy Lord the Most Glorious's proof. Without doubt, salvation circles round this sanctuary. What virtue is greater than this, that one should submit his countenance to God and do good unto all creation? Likewise, true beneficence is that

هادوا والنصارى والصّابئون من آمن بالله واليوم الآخر وعمل صالحاً ومنها والعصر أنّ الانسان لفي خسر الا الذين آمنوا وعمل الصّالحات

6 فبالاختصار الاسلام الطّوعى الاختيارى ومقام الرّضاء والتّسليم اخصّ من الايمان والايقان من حيث علم اليقين لأنّ الايمان فى هذا المقام التّصديق بالنّبأ الصّادر من الصّادق الأمين واما عين اليقين وحق اليقين لا يكاد ان يضىء مصباحه فى زجاجة القلوب الا بعد الاسلام الطّوعى والتّسليم لرّب العالمين واما الاسلام الاجبارى كما قال الله تعالى ولا تقولوا آمنا بل قولوا اسلمنا لسا بصدده الآن

7 وبالجملة انّ تسليم الوجه امر عظيم من ايده الله به ادخله فى جنة النّعيم وقاه من عذاب الجحيم والوجه له عدّة معان منها بمعنى الرّضاء كما قال الله تعالى يريدون وجهه وكذلك انما نطعمكم لوجه الله اى رضائه ومنها الوجه بمعنى الذات وقال الله تعالى كلّيتى هالك الا وجهه ومنها الوجه بمعنى الجلوه قال الله تعالى وانما تولّوا فتم وجه الله والوجه له معان شتى تفسيراً وتأويلاً وتشريحاً غير ما بينا ولكن لعدم المجال قد غرضنا الطّرف عن الاطناب والاسهاب

8 فبناء على ذلك انّ تسليم الوجه امر من اخصّ فضائل الأبرار واعظم منقبية الأحرار من ايّد بذلك وفق على الايمان التّام فى اعلى درجة الايقان والاطمينان ثمّ اردف الله سبحانه و تعالى اسلام الوجه بالاحسان وقال وهو محسن اى لا يكمل اسلام الوجه والايقان الحقيقى الا بالاحسان و صالح الأعمال ثمّ الاحسان الحقيقى ان تدع الى الهدى وتحرّض على التّوجّه الى الأفق الأعلى وتبرء الأصم والأعمى وتهدى الى الصّراط السّوى بقوة برهان ربك الأبهى ولا شك انّ النّجاة تحوم حول هذا الحمى و اى فضيلة اعظم من هذا ان يسلم الانسان وجهه لله ويحسن الى الورى وكذلك الاحسان الحقيقى

thou shouldst be a sign of thy Lord's great mercy, healing every sick one, quenching every thirst, refuge of every lowly one, shelter of every noble one, asylum of every distressed one, and recourse of every impoverished one. This is the righteous deed, the abundant bounty, and the appreciated effort. Verily my Lord is Mighty, Forgiving.

ان تكون آية رحمة ربك الكبرى شفاء كل  
عليل و رواء كل غليل و ملاذ كل وضع و  
معاذ كل رفيع و ملجأ كل مضطر و مرجع كل  
مقتّر هذا هو الأمر المبرور و الفيض الموفور و  
السعي المشكور ان ربي لعزیز غفور

- 9 As for what thou asked regarding what is found in the Prayer of Kumayl, "inspire me with Thy remembrance," that is, enable me to remember Thee and inspire me to mention Thee, for inspiration is what is cast into hearts, while instruction is oral teaching that is sufficient and complete.

9 و اما ما سئلت ما ورد في دعاء كميل و الهمني  
ذكرك اي وقفتي على ذكرك و الهمني ان اذكرك  
لأن الالهام اللقاء في القلوب و التلقين التعليم  
الشفاهي الكافي الوافي

- 10 As for divine inspiration, it occurs only through heavenly grace and the merciful breath, like His light which is as a niche wherein is a lamp, the lamp in a glass. Whatever is other than this consists of dreams and fancies and is not a blessing, for inspiration as defined by the people consists of heart-felt impressions, while evil whisperings are also psychic occurrences. By what means can one determine that what has entered his heart is divine inspiration except through the medium of divine grace? The proof of this is "Verily thou dost guide unto a straight path." Thus the medium is the greatest means and the niche of the light of guidance, and all inspiration is a brilliant ray from this lamp which is lit and shineth from this glass.

10 و اما الالهام الالهي لا يكاد الا بواسطة الفيض  
الرباني و النفس الرحمان مثل نوره كمشكاة فيها  
مصباح المصباح في الزجاج و ما دون ذلك  
احلام و اوهام و ليس بانعام لأن الالهام من  
حيث تعريف القوم واردات قلبية و الوسوس  
ايضاً خطورات نفسيه و بأي شيء يستدل الانسان  
ان ما وقع في قلبه هو الهام الهي الا ان يكون  
بواسطة الفيض الرحمان و الدليل على ذلك انك  
لتهدى الى صراط مستقيم فالواسطة هي الوسيلة  
العظمى و مشكاة نور الهدى و كل الهام شعاع  
ساطع من هذا السراج الذي يوقد يضيء من هذا  
الزجاج

- 11 As to the remembrance mentioned in the unfurled parchment, it is the realization of remembrance, for one either utters remembrance, or thinks of remembrance, or realizes remembrance. The realization is the wise remembrance. God, exalted be He, hath said: "She was consumed with love." This is the realization of remembrance, for remembrance courses like spirit through veins and arteries. How sweet is the flow of this remembrance through hearts and innermost beings! This remembrance is realized only through divine inspiration, heavenly bounty, the favor of the Universal Manifestation, and the radiance of the shining Luminary. The remembrance mentioned in the Hidden Words - "Be thou chaste in thy looks, faithful in thy hands, and remembering in thy heart" - is likewise the realization of wise remembrance, and this verily is the straight path.

11 و اما الذكر المذكور في الرق المنشور و هو التحقق  
بالذكر لأن المرء اما يتفوه بالذكر او يتخبط بالذكر  
او يتحقق بالذكر فالتحقق هو الذكر الحكيم و قال  
الله تعالى شغفها حباً هذا هو التحقق بالذكر لأن  
الذكر يسرى كالروح في العروق و الشريان و ما  
احلى سريان هذا الذكر في القلوب و الأحشاء و  
هذا الذكر لا يتحقق الا بالهام الهي و فيض رباني  
و انعطاف من المظهر الكلي و اقتباس من النير  
المتلألئ فالذكر المذكور في الكلم المكنون كن  
عفيفاً في الطرف و اميناً في اليد و ذاكراً في القلب  
ايضاً التحقق بالذكر الحكيم و ان هذا هو الصراط  
المستقيم

- 12 As to thy question about the hidden pearl in the Hidden Words, addressing the contemptible rabble: "Deprive not thyself of that which is imperishable through a momentary indulgence" - that is, deprive not thyself of divine gifts, merciful bestowals,

12 و اما ما سئلت من اللؤلؤ المصون في الكلم المكنون  
مخاطباً الى هجم رعا اياك ان تحرم نفسك ملكاً  
لا يزال بسبب من الانزال اي لا تحرم نفسك عن  
المواهب الالهية و المنح الرحمانية و العطاء الموفور

abundant bounties and praiseworthy rewards by following carnal desires, physical pleasures and satanic fantasies. The “indulgence” is a metaphor for following lusts and committing sins of whatever kind. God’s signs are clear. We beseech God to cause souls to rejoice in acquiring virtues, to be distressed by base tendencies, to be attracted to God, to be enkindled with the fire of God’s love, not to exchange guidance for error and blindness, nor to barter the luminous and pure gem for the clay of ignorance, foolishness and wretchedness.

- 13 As to thy question about the Garden of Names, it is the Temple inscribed in the Most Glorious Script, traced by the Supreme Pen of the Primal Point - may my spirit be a sacrifice unto Him - on a blue leaf. In this Temple are various derivatives of the word Baha. This noble Temple was stolen by the sinful Yahya along with various Tablets bearing the script of the Primal Point - may my spirit be a sacrifice unto Him - thinking it would benefit him. Nay! This deed will bring him remorse in this world and the next. However, copies of that Temple exist among the loved ones, including one in Yahya’s handwriting. This copy was sent with some books of thy Lord’s Tablets to India as a trust, but the Center of Violation inspired the trustee to take possession of them and not return these trusts to their rightful owners. Such is their conduct in this worldly life - evil is the follower and the followed. Alas for those who followed those who followed in this great betrayal! Soon will God manifest through His power that the treacherous are in manifest loss. Upon thee be greetings and praise.

والجزء المشكور بسبب اتباع الشهوات النفسانية والذائد الجسمانية والأحلام الشيطانية فالانزال كناية عن اتباع الشهوات وارتكاب الخطيئات من أى نوع كان والله الآيات البينات نستل الله ان يجعل النفوس تنشرح باكتساب الفضائل وتضييق ذرعاً بالبوادر الرذائل وتنجذب الى الله وتشتعل بنار محبة الله ولا تستبدل الهدى بالضلالة والعمى ولا تستعوض بالفريضة النوراء واليتيمة العصماء خرف الجهل والسفاهة والشقى

13 وأما ما سئلت عن جنة الأسماء أنها لى الهيكل المرقوم بالخط الأبهى اثر القلم الأعلى النقطة الأولى روحى له الفداء على ورقة زرقاء وفى الهيكل اشتقاق شتى من كلمة البهاء وهذا الهيكل الكريم قد سرقه يحيى الأئيم ومعه الواح شتى باثر النقطة الأولى روحى له الفداء ظناً منه أن ذلك يجديه نفعاً كلاً أن هذا العمل حسرة له فى الآخرة والأولى ولكن سواد ذلك الهيكل موجود عند الأجاء حتى نسخة منه بخط يحيى وبعث هذه النسخة مع جملة كتب من الواح ربك الى الهند امانة ولكن مركز النقض القى فى قلب الأمين ان يستولى عليها ولا يؤدى الأمانات الى اهلها هذا شأنهم فى الحياة الدنيا و بس التابع والمتبوع ويا حسرة على الذين اتبعوا من الذين اتبعوا فى هذه الخيانة العظمى فسوف يظهر الله بقوة من عنده ان الخائنين لى خسران مبین و عليك التحية والثناء

INBA85:334b,

BRL\_DAK#0722,

MKT1.392,

MNMK#008

p.063,

ASAT3.046-047x, MAS2.095ax, AADA.142ax

## AB00067

*To: Aqa Mirza Nasrullah, in Isfahan*

- 1 O servant of the one true God! When the Morn of divine guidance dawned above the Most Exalted Horizon, its rays brought tidings of great joy and heralded the advent of the Abha Beauty, as is openly and unequivocally stated in the Qayyumu'l-Asma'.  
 1 ای بنده حق صبح هدی چون از افق اعلی طلوع نمود پرتوش بشارت کبری بود و مرده‌اش ظهور جمال ابدی و در احسن القصص قیوم اسما واضح من دون خفا
- 2 In the whole of the Bayan, all things find their consummation in these wondrous and sublime words: "The Day of Resurrection is from the time of the dawning of the Sun of Baha until its setting." "Beware, beware, lest the Vahid of the Bayan shut thee out as by a veil from Him. And beware, beware, that what hath been sent down in the Bayan shut thee not out as by a veil from Him." The Bab Himself is among the Vahid of the Bayan: There are the eighteen Letters of the Living, and He Himself is the nineteenth. One of the Letters of the Living is Quddus, of whom He hath said that Mirrors to the number of thirteen Vahids abide beneath his shadow.  
 2 در جمیع بیان امور منتهی باین ذکر ابداع احلی آن یوم القيامة من اول ما یطلع شمس البهاء الی ان یغرب و ایاک ایاک ان تحتجب بالواحد البیانیه و ایاک ایاک ان تحتجب بما نزل فی البیان و از جمله واحد بیان خود آنحضرتست هیجده حروف حی و نوزدهم خود حضرتست و یکی از حروف حی حضرت قدوس است که میفرماید سیزده واحد مرات در ظل اوست
- 3 Therefore, say unto them that are veiled: "The Exalted One hath warned you to beware, beware, lest by turning unto Him or unto that which hath been revealed in the Bayan ye be shut out as by a veil from the Beauty of the Lord. Yet ye foolish ones are raising a clamour on every side. One saith, 'Where is the advent of Him Whom God shall make manifest?' while another exclaimeth, 'Where are His palaces?' One asketh, 'Where is the primary school of Him Whom God shall make manifest?' and yet another demandeth, 'Where is the cradle of His resurrection?'"  
 3 پس بختجین بفرما که حضرت اعلی باوجود اینکه میفرماید زنهار زنهار محتجب از آنجمال کبریا بتوجه بمن [مگرد] و یا بآنچه که در بیان نازل شده باوجود این ای بیپوشان از هر طرفی فریادی برآید یکی گوید این ظهور من یظهره الله و دیگری گوید این قصور من یظهره الله دیگری فرماید این مکتب دروس من یظهره الله و دیگری گوید این مهد نشور من یظهره الله
- 4 The Bab Himself saith: "Beware lest the Vahid of the Bayan and that which hath been revealed in the Bayan shut thee out as by a veil from Him." And yet, notwithstanding this, these foolish ones have seized upon the outer meaning of the verses as a pretext to cavil against that peerless Beauty in Whose praise the whole of the Bayan hath been revealed. "What aileth these people that they come not close to understanding what is said unto them?" He hath also said: "Were He to appear at this very moment, I would be the first to adore Him." And again: "In the year nine ye shall attain unto all good." And so on.  
 4 حضرت اعلی میفرماید ایاک ان تحتجب بالواحد البیانیه او بما نزل فی البیان لکن این بیپوشان ظواهر آیات را بهانه نموده و بر آنجمال بیثال که جمیع بیان بذکر او نازل شده اعتراض نمایند فما لهؤلاء القوم لایکادون یفقهون حدیثا میفرماید اگر الیوم ظاهر شود فانا اول العابدین ثم انتم فی سنة التسع کل خیر تدرکون ثم و ثم الی آخره
- 5 First, consider the basis on which they pronounced the death sentence against the Most Exalted One, the Bab—may my life be a sacrifice unto Him! Mulla Muhammad-i-Mamaqani cried out, "O people! In the Qur'an God saith: 'No doubt is there  
 5 اول ملاحظه فرما که بچه استناد فتوی بر خون حضرت اعلی روحی له الفدا دادند ملا محمد ممقانی گفت ایها الناس خدا در قرآن میفرماید ذلک الکتاب لا ریب فیه هدی للمتقین یعنی

about this Book: It is a guidance unto the God-fearing'; that is, it guideth aright all humanity. It is also clearly stated: 'But He is the Apostle of God and the Seal of the Prophets.' How can we regard such an explicit statement as the source of error, while it is guidance itself? This person who claimeth to be a descendant of the Prophet hath indeed destroyed the foundation laid down by Him!" He then mentioned, one by one, some of the laws revealed in the Bayan—laws that were later abrogated in the Kitab-i-Aqdas. Thereupon, he ordered the emblem of the Bab's noble lineage to be removed from His head, and issued, without hesitation and with the utmost malice, the sentence of His death.

- 6 Say: Unto what did the Jewish people cleave except the outer meanings of the verses of the Torah when they adorned the cross with the body of the Beloved, thus depriving themselves of the grace of the Messiah? They clung unto the literal text of the Torah while remaining veiled from Him Who was its Revealer. The Pharisees, who ranked among the most learned of that age and cycle, called Christ not Messiah [Masih] but a monster [Masikh]. They regarded His comely and beauteous Countenance as vile and unsightly. Such are the ways of the people at the hour of the dawning of the Day-Star of the world.

- 7 Likewise, when the breezes of the Revelation of Muhammad perfumed the regions of Mecca and Medina, and the reviving breaths of the divine Teachings made the Arabian Peninsula the scene of the celestial springtide, the Christian divines also clung unto the literal interpretation of God's perspicuous Book, and remained deprived of the splendours of the Day-Star of the realms above. For according to the outward meaning of the text of the Holy Gospel, there will be no other advent after Christ. The priests and clerics held fast unto these words and remained veiled from the light of certitude that shone forth from the luminous Horizon.

- 8 In brief, on the day of the Revelation of the divine Light, the peoples of the world invariably cleaved unto the outward meanings of the verses of the Book, and thus deprived themselves of the grace of the Almighty. Worse still, most of the divines used their interpretation of the Holy Books to decree the death of these sovereign Lords of all existence, these Luminaries of the visible and invisible realms. Yet, there is little cause for wonder that those peoples were veiled from the Lord of creation, for their Holy Books and Scriptures did not contain such clear and explicit counsels and such conclusive admonitions as are found in the Bayan.

هدایت عالمیانست و بنص صریح میفرماید ولکنه رسول الله و خاتم النبیین ما چنین نص صریح را چگونه سبب ضلالت دانیم باوجود اینکه عین هدایتست این شخص که گوید اولاد رسول بنیان رسول را برانداخت پس بعضی از احکامیکه در بیان منصوص است و بکتاب اقدس نسخ شده است یک یک را شمرده بعد گفت که علامت سیادت را از سر مبارک حضرت برداشتند و بکمال بغضا آن فتوی را بی محابا داد

6 بگو آبا قوم یهود بجه متمسک شدند و آن یار را زینت دار کردند جز بظواهر آیات تورات تشبث نمودند و از آن فیض مسیحائی محروم گشتند بنص تورات تشبث نمودند و از آن منزل تورات محتجب گشتند و فریبیان که اعلم علمای عصر و زمان بودند حضرت مسیح را مسیح نامیدند و آن وجه صبیح ملیح را قبیح شمردند اینست شأن امم در وقت اشراق نیر عالم

7 و همچنین چون نفحات قدس احمدی شطر بطحا و یثرب را معطر نمود و نسیم جانپور تعالیم الهی جزیره العرب را معرض بهار روحانی کرد علمای مسیحیین متشبث بظواهر کتاب مبین گشتند و از اشراق آفتاب علین محروم ماندند زیرا بنصوص قاطعه ظاهره انجیل جلیل بشارتی بعد از حضرت مسیح نخواهد بود کشیشان و قسّسان باین عبارات متمسک شدند و از نور یقین که از افق مبین ساطع و لامع بود محتجب ماندند

8 خلاصه جمیع ملل در یوم ظهور نور رحمن متمسک بظواهر آیات کتاب گشتند و از فیض یزدان خود را بی بهره و نصیب نمودند این سهلست اکثر علما از کتب استنباط فتوی بر قتل سلاطین وجود و انوار غیب و شهود نمودند اما آن ملل اگر محتجب از ملیک آفاق گشتند چندان جای تعجب نبود زیرا وصایای صریحه واضحه در کتب و نصایح مکمله در صحف مثل بیان نبود

- 9 But the Bab—may my life be offered up for Him—left no soul any room for hesitation. He removed the veils completely. Throughout the Bayan, He openly and unambiguously declared that the object of all the Scriptures and sacred Books was none other than the Most Great Light. He warned the people to beware lest they be veiled from the Day-Star of the world by the text of the Book or by their own interpretations of the verses and utterances. Were counsels and admonitions such as these ever revealed in the Torah, the Gospel, or the Holy Qur'an? Nay, by the righteousness of God! This is unique to this Most Great Dispensation, in which the Morn of divine guidance, the Most Exalted Beauty—may my life be offered up for Him—hath rent asunder the concealing veils and made the path of guidance plain and clear.
- 10 Moreover, following the martyrdom of that Mystery of existence, that glorious Being, where were these perverse people to be found? Each had crept into the corner of everlasting abasement, turned away from friend and stranger alike, and, seized with fear and trepidation, remained hidden from everyone until such time as the Ancient Beauty, the Most Great Name—may my life be offered up for His loved ones—exalted the Cause of God. Then it was that these creeping things crawled out of their hiding places and flaunted themselves. In no time at all, they stirred up mischief, raised the banner of hatred, and thus cast themselves into the abyss of woeful torment. No mention dost thou hear from them now, nor the faintest murmur.
- 11 Consider more recent events. When these exiles were under the threat of the sword, the King of Martyrs and the Beloved of Martyrs—may my life be offered up for them both—as well as other martyrs, attained the station of supreme sacrifice. The martyrs in Yazd were ripped to pieces, and those in Khurasan were burnt to death, their dust and ashes scattered to the winds. So too it was in Shiraz and other parts of the country. At that same time, the leader of these wayward people expressly repudiated the Bab from the pulpits of Isfahan and Tihiran. Can this also be denied, though it had become the talk of both towns?
- 12 Now that he is witnessing how the praises of the Cause of God have set the East and the West in motion, how the fame of the Most Great Name hath encompassed the North and the South, how the potency of the Word of God hath shaken the powers of the world, and how the divine Call, bearing the joyful tidings of the Spirit, hath quickened and revitalized the world of humanity—he hath once again emerged from his pit
- 9 اما حضرت اعلی روحی له الفدا از برای نفسی محل توقف نگذاشتند بکلی پرده برداشتند بصریح عبارت در جمیع بیان فرمودند که مقصد از جمیع الواح و زبر آن نیر اعظمست زینهار بصریح کتب و تأویل خطاب و اشارات آیات محتجب از آن نیر آفاق نگردید آیا چنین وصایا و نصایحی در تورا و انجیل یا فرقان جلیل موجود لا والله این مختص باین ظهور اعظمست که صبح هدی جمال اعلی روحی له الفدا کشف غطا فرمودند و سبیل هدی در نهایت وضوح و صفا نمودند
- 10 و از این گذشته بعد از شهادت آنسر وجود و مقام محمود این قوم عنود کجا بودند هر یک در زاویه خذلان ابدی خزیده و رورا از یار و اغیار پوشیده در نهایت خوف و هراس مخفی از جمیع ناس بودند تا آنکه جمال قدم و اسم اعظم روحی لأحبائه الفدا امر الله را بلند فرمودند آنوقت این ماران و موران از حفره خفا بدر آمده جولان نمودند ولی ایامی نگذشت مگر آنکه فساد کردند و علم عناد بلند نمودند و خود را بحفره عذاب انداختند لاتسمع لهم ذکراً ولا همسا
- 11 این وقایع اخیر را ملاحظه نما و قتیکه این آوارگان در زیر تهدید شمشیر بودند سلطان الشهدا و محبوب الشهدا روحی لهم الفدا و همچنین سائر شهدا بمقام شهادت کبری فائز گشتند شهداء یزد را پاره پاره نمودند و شهدان خراسان را سوختند و رماد اجسادشانرا بیاد دادند و همچنین در شیراز و سائر جهات رئیس این قوم عنود در منابر اصفهان و طهران بصریح عبارت تبری از حضرت اعلی مینمود آیا اینرا هم میتوان پنهان کرد داستان اصفهان و طهران شده بود
- 12 حال که ملاحظه مینماید که آوازه امر الله شرق و غرب را بحرکت آورده و صیت اسم اعظم جنوب و شمال را احاطه کرده قوه کلمه الله قوای عالم را بزلزله انداخته و ندای الهی جهان انسانرا ببشارات روحانی حیات بخشیده دوباره از حفره نعودت بیرون آمده عربدهای

of obscurity. He hath raised an uproar and asserted his existence, declaring: "We are the people of the Bayan, and the cornerstone of this edifice."

مینماید و اظهار وجود میکند که ما اهل بیان  
و اساس این بنیان

- 13 Far, far be it from the truth! Where were these people a few years ago? Who amongst them hath ever quaffed from the cup of tribulation or exerted the least effort in the pathway of the Exalted One? Naught have they ever manifested but denial and repudiation; nothing have they ever shown save indecency and vice. By God, besides Whom there is none other! Should there now be any test or trial, ye would immediately witness them ascending the pulpit and raising the cry of "We are wholly quit of them!" Nay, they would curse and revile the Cause of God.

13 هیات هیات سنی چندی قبل از این کجا بودند  
کدام یک از اینها در سبیل رب اعلی جام بلاء  
نوشید یا زحمی کشید جز تبری و بیزاری ابداً  
چیزی صادر و ظاهر نشد و بغیر از فسق و فجور  
بروز و ظهوری نگشت حال نیز اگر امتحانی بمیان  
آید والله الذی لا اله الا هو فوراً ملاحظه نمائید  
که بر فراز منبر برآیند و ندای نحن بریئون بلند  
نمایند بلکه لعن و طعن فرمایند

- 14 O thou honoured one! Ask these souls one rightful question, and say: O people of fairness! By God, after the shedding of the sanctified blood of His Holiness the Exalted One, what did this Mirza Yahya accomplish, save that he became, day after day, absorbed in the thought of marriage? Each day he took a consort unto himself, until he even transgressed against the sanctity of that honoured consort who was the Mother of the Faithful—an act of irreverence which, according to the explicit decree of all the divine laws, is utterly forbidden. Yet, notwithstanding this, he observed not even the outward forms of respect. He himself took possession of her, and, not content with this, bestowed her upon another. Apart from this grievous deed, what aid did he render to the Cause of God? What soul did he teach? What question did he expound? On what occasion did he arise to lay down his life? In what instance did he manifest the breath of the All-Merciful? Such are the choice and elect among his followers, as ye behold: they are bereft even of the outward courtesies. One is a Protestant, and the other a convert within the Roman Church. What folly is this, and what stupidity! What heedlessness is this, and what ignorance!

14 اینجا یک سؤال صواب از این نفوس بنا و  
بگو ای اهل انصاف بالله بعد از سفک خون  
مظهر حضرت اعلی این میرزا یحیی چه کرد جز  
آنکه دمامد بفکر عروسی افتاد هر روز حرمی  
در بر گرفت حتی تجاوز بحرم محترم نمود که  
ام المؤمنین بود و بنص جمیع شرایع الهی این  
بی حرمتی قطعاً جائز نه باوجود این ابداً مراعات  
ظاهری نیز ننمود خود تصرف نمود و باین کفایت  
نکرد بدیگری بخشید جز این فعل فظیع چه نصرتی  
در امر الله نمود کدام نفسی را تبلیغ کرد و  
کدام مسئله را تشریح نمود و در چه موقعی  
بجانشانی برخاست و در چه موردی نفس  
رحمانی اظهار کرد این خواص اتباع اوست  
که ملاحظه مینمائید حتی از آداب ظاهری  
محرومند یکی پرستانست و دیگری اندلف در  
کلیسای رومیان این چه بلاهت است و این چه  
 حماقت این چه غفلتست و این چه جهالت

- 15 O people! A parable hath been set forth, wherefore hearken ye unto it: "Verily, those whom ye call upon besides God can never create a fly, though they should all assemble for that purpose; and if the fly were to snatch away aught from them, they could not recover it from it. Weak indeed are both the seeker and the sought." Likewise He saith: "He calleth upon, besides God, that which can neither harm him nor profit him: this indeed is far-gone error. He calleth upon one whose harm is nearer than his profit: evil indeed is the patron, and evil indeed the companion." And verily this is the certain truth.

15 یا ایها الناس ضرب مثل فاستمعوا له انّ الذین  
تدعون من دون الله لن یخلقوا ذباباً ولو اجتمعوا  
له و ان یسلهم الذباب شیئاً لایستنقلوه منه  
ضعف الطالب و المطلوب و همچنین میفرماید  
یدعوا من دون الله ما لایضره و ما لاینفعه  
ذلک هو الضلال البعید یدعوا لمن ضره اقرب  
من نفعه لبئس المولى و لبئس العشیر و انّ هذا  
هو الحقّ الیقین

- 16 Consider how the burning meteor of the Covenant hath pierced the heart of the world. Witness the rays that stream forth from

- the unseen Kingdom upon the lands of the Slavs and the Turks.
- 16 ملاحظه نمائید که شهاب ثاقب میثاق چگونه  
بقلب آفاق زد و چه اشراقی از ملکوت غیب  
در صفحات سقلاب و افلاق افتاد
- 17 Shed splendours on the Orient, And perfumes scatter in the  
West,
- 17 شرق منور نما غرب معطر نما
- 18 Carry light unto the Slav, And the Turk with life invest.
- 18 نور به سقلاب ده روح بافلاق بخش
- 19 And yet these deniers, even as the bats of darkness, have  
crawled into their caves of apathy and deny the existence of  
the sun. How well hath it been said:
- 19 باوجود این این منکران مانند خفاشان در زاویه  
نحول خویش خزیده انکار آفتاب کنند فنعم ما  
قال
- 20 Granted that this morn be called a darksome night, Are seeing  
eyes also blinded by the light?
- 20 فہنی قلت هذا الصبح لیل أیعمی الناظرون عن  
الضیاء
- 21 Nay, by the righteousness of the Lord! Erelong thou shalt hear  
the sound of this Bugle and the blasts of this Trumpet coming  
from the Concourse on high. Glory be to my Lord, the All-  
Glorious! Upon thee be greetings and praise.
- 21 لا والله فسوف تسمع نغمات هذا الصور ونقرات  
هذا الناقور من الملأ الأعلى فسبحان ربی الأبهی  
وعلیک التحیة والثناء

LOTW#05

BRL\_DAK#0718, NURA#05, MMK4#143  
p.145, MSHR1.123x, MSHR4.053x

## AB00072

To: *Ghulamullah*

- 1 O servant of God! The contents of your complaint-filled letter have been noted, causing utmost astonishment. Here, what was heard by report from someone was merely that a Christian priest had come and made an inquiry of you in the store, which indicated an acquaintance. Beyond this, it is not known whether it was for trade or for communication with the Armenians of Akka. In any case, upon hearing this report, I summoned that person and explicitly forbade such reports, whereupon he fell silent and the matter was concluded.
- 1 ای غلام حق بر مضمون شکایت مشحون  
مکتوب اطلاع حاصل گردید نهایت استغراب  
حاصل چه که در اینجا آنچه روایتاً از شخصی  
استماع شد این بود که شخص خوری نصرانی  
آمده بود و از شما در مخزن استفساری نمود که  
دلیل بر آشنائی بود دیگر معلوم نه که بجهت  
تجارت بود و یا بجهت مخایره با ارامنه عکا  
باری بمجرد استماع این خبر آن شخص را احضار  
نمودم و منع صریح از این روایت کردم و او  
سکوت نمود و این حرف تمام شد رفت
- 2 As for your story about “O God, deliver us from the evil of the Isfahanis” – put that from your mind. Praise be to God, through the bounty of the Blessed Beauty, and God willing, this servant is of the Kingdom. Do not think that I became upset with you, for I know these crude expressions are not from you. “I only complain of my distress and sorrow unto God.”
- 2 اما شما از حکایت خدايا از شر اصفهانیا  
خلاص کن را فراموش کن الحمد لله بفضل  
جمال مبارک و انشاءالله این عبد ملکوتیست و  
گمان مکن که من مکرر شدم از تو زیرا میدانم  
از تو نیست این تعبیر رکیک انما اشکو بتی و  
حزنی الی الله

3 But let me tell you - such crude words will not cause those firm in God's Covenant to waver. When we were in Adrianople, a letter arrived from that known superintendent in Baghdad to the Most Holy Court, writing "May God protect us from the evil of the Kashis," and wrote that "a group of Kashis have surrounded you and caused ruin" - naming Aqa Muhammad Baqir Kashi, Aqa Muhammad Ismail Kashi, Aqa Muhammad Ibrahim Kashi, the head tailor Kashi, Master Ahmad Kashi, and this Kashi and that Kashi, and finally wrote about Mirza Aqa Jan Kashi-bashi. In any case, let such words from these types not be repeated.

4 I have always had the utmost love for you and trained you with my own hands. Every morning I would come to your school, review your lessons and writing, encourage and inspire you, and nurture you in the embrace of kindness like a loving father. I had thought that if anyone should waver, you would be the cause of their steadfastness and firmness, not that you yourself would waver. In the beginning after the ascension of the Sacred Beauty, you were firm and steadfast in the Covenant like a mighty fortress, but gradually from the force of the tempest and ornate words you became weak - though you do not perceive this weakness now. Now it is nighttime drinking, joy and delight; when the hangover comes in the morning, one realizes this illness is from that intoxication and pleasure.

5 I hope that, ere the matter pass beyond thy grasp, thou mayest speedily take heed and awaken. Forget not the Blessed Beauty, nor consent thou to the ruin of the foundation. If the Cause of God remain guarded and preserved, we shall all be guarded and safe; otherwise we shall all be left helpless and forlorn, wandering astray in the wilderness and the desert. No refuge will remain, nor shall any shelter be found. These minds and thoughts are superficial imaginings; they possess no depth. Reflect a little, and see whether I speak aright or not.

6 Wherefore, thou and I and all, in this day, must cling to such things as will conduce to the preservation of the Cause of God, and not to such things as will cause the enemies of the Blessed Beauty to rejoice and be glad—nay, as will become the occasion of the mockery of all who dwell on earth, saying: "These people desired to remove dissension from among the nations of the earth, and now, for the sake of a vain fancy, such differences

3 ولی بتو بگویم این کلمات رکیک سبب تزلزل ثابتهین بر عهد و میثاق الهی نخواهد شد وقتی در ادرنه بودیم مکتوبی از متولی باشی معهود از بغداد بساحت اقدس حاضر شد نوشته بود خدا ما را از شر کاشیها محافظه کند و نوشته جمعی از کاشیها دور شما را گرفته اند و سبب خرابی شده اند آقا محمد باقر کاشی و آقا محمد اسمعیل کاشی و آقا محمد ابراهیم کاشی و خیاطباشی کاشی و استاد احمد کاشی و فلان کاشی و فلان کاشی نهایت مرقوم نموده بود و میرزا آقا جان کاشی باشی باری اینقدر باشد که حرفهای امثال این اشخاص تکرار نشود

4 باری با تو از پیش کمال محبت را داشتم و تو را بدست خود تربیت نمودم هر صبحی به مکتب خانه می آمدم و درس و مشقت را میدیدم و تحریص و تشویق مینمودم و ترا در آغوش مهربانی مثل پدر مهربان پرورش دادم مرا گمان چنان بود که اگر متزلزل پیدا شود تو سبب ثبوت و رسوخ او شوی نه اینکه خود متزلزل گردی در بدایت صعود جمال مقدس تو در عهد و پیمان چون بنیان قوی متین ثابت و راسخ بودی از شدت طوفان و زخارف قول کم کم سست شدی ولی این سستی و فتور را حال احساس نینمائی حال شرب شبانه است نشئه و سرور است بامداد چون نهار حاصل گردد انسان ادراک نماید که این کسالت آن نشئه و مسرت است

5 امیدوارم بزودی تا کار از دست نرفته است متنبه شوی و بیدار گردی جمال مبارک را فراموش مکن و راضی بخرابی بنیان مگرد امر الهی چون محفوظ و مصون ماند کل محفوظ و سالم خواهیم ماند و الا جمیع بی سر و سامان و گرفتار گمراهی در دشت و بیابان خواهیم شد پناهی نخواهد ماند و ملجئی بدست نخواهد آمد این عقول و افکار تصورات سطحیه است عمق ندارد قدری ملاحظه کن بین درست میگویم یا خیر

6 پس من و تو و کلّ الیوم باموری تشبث نمائیم که سبب محافظه امر الله گردد نه اموری که سبب فرح و مسرت اعدای جمال مبارک شود بلکه علت استهزاء من علی الارض شود که حضرات میخواستند که اختلاف را از بین ملل ارض بردارند حال محض فکری واهی در میان خودشان چنین اختلافات افتاده که هر یک

have arisen in their own midst that each one striketh a different chord"—to say nothing of the secret murmurings.

- 7 In brief, O servant! Forget not the afflictions and tribulations, the chains and fetters, the hardships and calamities of the Blessed Beauty. Be thou intent upon the preservation of the Cause of God. Can we preserve the Cause of God and raise up a bulwark for its protection by aught save the safeguarding of the divine Covenant and Testament? But ye say that each one is steadfast. Perchance this steadfastness may be like the steadfastness of the Christians in the Covenant of Christ, or like the firmness of the Muslims in the Covenant of the Messenger, or like the steadfastness of the people of the Bayan in the Covenant of the Primal Point. Do any of them say, "We are breakers of the Covenant"? The purpose of this similitude is that steadfastness is not established by words. It is not intended thereby that those who are wavering are like the people of the Bayan—God forbid! Whatever hath issued from this mouth and pen hath been a mention of wavering and negligence, not of breach and violation. And I hope that, through the power of the confirmations of the Abha Kingdom, all who waver may become firm, and that the power of the divine Covenant and Testament may so circulate and penetrate the veins and nerves of the body of the world of existence that the battlements of the edifice of the Covenant may rise unto the apex of the limitless heights and encompass the kingdoms of the seen and the unseen.

- 8 The chief aim and inmost purpose of the Blessed Beauty—may my spirit, my being, and mine inmost reality be a sacrifice at His pure Threshold—in this divine Covenant and Testament, the like of which hath never appeared in any age or cycle, was that no dissension should arise in the blessed Cause; rather, that all should be united beneath the shadow of the Word of Divine Unity and should cut off the root of the differences of the peoples. Thus, repeatedly, it hath reached the hearing of all, either directly or through intermediaries, that He would say: "Were I to know that the Cause of God would become the cause of dissension, I would renounce the Cause of God."

- 9 Now, notwithstanding such a Covenant and such a pledge of the Lord God—a foundation as of wrought iron, the point of return for the unity of the Word and the repeller of discord, manifest, witnessed, and clear through the explicit text of the Kitab-i-Aqdas, which abrogateth all scriptures and books, and through the clear Book of the divine Testament—each one, according to his own fancy, hath adopted a tune, an opinion, and a creed. Yet these are but confused dreams and the mirage of the desert. Ere long thou shalt know and shalt take heed.

طنبوری میزند و زمزمهای سری جای خود باشد

7 باری ای غلام بلایا و محن و سلاسل و زنجیر و مشقات و مصیبات جمال مبارک را فراموش ننما در فکر محافظه امر الله باش آیا بچیزی جز محافظه عهد و پیمان الهی میتوانیم امر الله را حفظ نمائیم و سد محافظت بکشیم اما شما میگوئید که هر کس ثابت است مبادا این ثبوت چون ثبوت ترسایان بر عهد حضرت مسیح باشد و یا چون رسوخ مسلمانان بر میثاق حضرت رسول باشد و یا چون ثبوت اهل بیان بر پیمان حضرت اعلیٰ هیچ یک آیا میگویند ما ناقض عهد هستیم از این مثل مقصد آنست که ثبوت بقول نمی شود نه اینکه مراد آنست که متزلزین چون اهل بیانند معاذ الله عن ذلک آنچه از این فم و قلم صادر ذکر تزلزل و تهاونست نه نقض و کسر و امیدوارم که بقوت تأیید ملکوت ابهی کل متزلزین ثابت گردند و قوت عهد و میثاق الهی چنان در عروق و اعصاب جسم عالم وجود سریان و نفوذ نماید که کنگره بنیان پیمان باوج بی پایان رسد و ملکوت غیب و شهود را احاطه نماید

8 مقصد اصلی و مراد صمیمی جمال مبارک روحی و ذاتی و کینونتی لعنبتة الطاهره فدا از این عهد و میثاق الهی که در هیچ عهد و عصری نظیر نداشته این بود که اختلاف در امر مبارک حاصل نشود بلکه کل در ظل کلمه توحید متحد شده ریشه اختلاف امم را قطع نمایند چنانچه بکرات بسمع خویش یا بالواسطه مسموع کل افتاده که میفرمودند که اگر من بدانم امر الله سبب اختلاف میگردد از امر الله میگذرم

9 حال باوجود چنین پیمان و ایمان حضرت یزدان که چون بنیانی از زیر حدید است و مرجع توحید کلمه و دافع اختلاف بنص کتاب اقدس که ناسخ زیر و کتب است و صریح کتاب عهد الهی معلوم و مشهود و واضح هر یک بنحیال خودش آهنگی و رأی و مذهبی دارد لکن اضغاث و احلامست و سراب بقیع است عنقریب خواهی دانست و متنبه خواهی شد

- 10 I cherish hope for thee, and I have implored, and shall continue to implore, thy confirmation from the True One. These happenings have, in my sight, no show or consequence whatsoever. Be assured that in the Blessed Shrine I pray on thy behalf. I nurtured thee, and I am kinder to thee than any other. Be thou assured. And upon thee, and upon every firm and steadfast soul, be the Glory.
- 10 من بتو امیدوارم و تأیید شما را از حق خواسته‌ام و خواهم خواست و این حوادث پیش من ابداً جلوه‌ئی ندارد مطمئن باش که من در روضه مبارکه در حق تو دعا میکنم و من ترا تربیت کردم و از هر کس بتو مهربانترم مطمئن باش و البهاء علیک و علی کل ثابت مکین ع ع
- 11 You know this servant, who from the beginning of the Cause has had no thought by day or night save to serve, according to his weakness and capacity, the Cause of God. I have not rested for a moment, nor found repose for a single night. No evening has brought me peace, no dawn has granted tranquility to my heart. At all times I have been in turmoil and strain, in all seasons in difficulty and tribulation. And now too, I pass my days and nights in boundless hardship, and spend my time in anguish of soul and conscience. At all times I implore the Abha Kingdom that I may soon abandon this frail physical frame and turn towards the Sacred Threshold of the Kingdom. I have no complaint against anyone, nor do I seek redress from any soul. These few days I am occupied in service at the Sacred Threshold, and desire no occupation by day or night save the exaltation of God's Word. I have forgotten all prayers and devotions save one continuous prayer: the spreading of the divine fragrances and the encouragement and urging of others to exalt the Word of God. I claim no station, nor do I assert any rank. I am but a suppliant servant, a beseeching bondsman. I know that servitude at the Most Exalted Threshold is a jewel that gleams in my glorious crown and my radiant diadem, and this is the ultimate object of my desire and the final goal of my purpose.
- 11 این عبد را تو میدانی که از بدایت امر شب و روز فکری جز بقدر وسع و عجز خویش در خدمت به امر الله نداشتم و دمی نیا سودم و شبی نیارمیدم هیچ شامی آرام نداشتم و هیچ بامدادی راحت فؤاد نیافتم در جمیع احوال در جوش و خروش و تعب بودم و در کل اوقات در مشقت و زحمت و حال نیز شب و روز در زحمت بینهایت بسر میبرم و در مشقت جان و وجدان روز شب میکنم و در کل احوال متضرع بملکوت ابری هستم که بزودی ترک این قالب بالی ضعیف نمایم و به آستان مقدس ملکوت توجه کنم و بهیچوجه از نفسی گله ندارم و از کسی دادرسی نطلبم این چند روز را بخدمت عتبه مقدسه مشغولم و جز اعلاء کلمه الهیه شب و روز مشغولیتی نخواهم جمیع اوراد و اذکار را فراموش نمودم و ورد واحد را ذکر مستمر نمودم و آن نشر نفعات الله و تشویق و تحریص بر اعلاء کلمه الله است ادعای مقامی ندارم و مدعی رتبه‌ئی نیستم یک عبد مبتهل و یک بنده متضرع اعلم ان العبودیة فی عتبة السامیه ابری جوهرة تتلأل فی اکلیل الجلیل و تاجی الوهاج و هذا غاية مطلبی و منتهی مقصودی
- 12 My God, my God! Cause me to ascend to the Kingdom of Thy glory, raise me up unto Thee, deliver me from these remembrances, and free me from these burdens. By Thy Ancient Beauty, Thy Manifest Light, and Thy Great Name, the earth has grown strait for me despite its vastness, and the crisis has intensified in its complexity, until my back is bent, my hair has turned white, my hearing and sight have weakened, my bones have become fragile, and my flesh has melted in separation from Thee. My heart finds no solace, my spirit no rest, my soul no glad tidings, and my heart no tranquility save through the confirmations of Thy Most Glorious Kingdom and the assistance of Thy Most Exalted Dominion. O Lord! Strengthen
- 12 الهی الهی اعرج بی الی ملکوت علائک و ارفعنی الیک و نجّنی من هذه الاذکار و خلّصنی من هذه الاوزار فوجمالک القدیم و نورک المبین و اسمک العظیم انّنی ضاقت علی الارض بما رحبت و اشتدّت علیّ الازمة بما انعقدت حتّی انحنی ظهری و ابيضّ شعری و ضعف سمعی و بصری و وهن عظمی و ذاب لحمی فی فراقک و لیس لی سلوة لقلبی و لا راحة لروحی و لا بشارة لنفسی و لا سکينة لفؤادی الا تأیيدات ملکوتک الاهی و توفیقات جبروتک الاعلی ای ربّ آیدنی بجنود ملائکتک و اشدّد ازری علی خدمتک و قوّ ظهری فی اعلاء کلمتک و فرج

me with the hosts of Thy angels, gird up my loins for Thy service, strengthen my back in exalting Thy Word, and relieve my distress through the diffusion of Thy fragrances, the steadfastness of Thy chosen ones, and the firmness of Thy loved ones in promoting Thy Cause and spreading Thy mention. Let my blood be shed in Thy path, scatter my assembly in Thy love, make me one of Thy sincere servants, preserve me from reinterpreting Thy clear verses, and protect me from dividing Thy Word. Verily, Thou art the Generous, the Merciful, the All-Bestowing.

كربى بنشر نفحاتك و ثبوت اقدام اصفیائک و  
استقامه احبائک فی ترویج امرک و تشهیر ذکرک  
و اسفک دمی فی سبیلک و شئت شملی فی  
محبتک و اجعلنی من عبادک المخلصین و احفظنی  
من تأویل محکماتک و احسنی من تفریق کلماتک  
انک انت الکریم الرحیم الوهاب

INBA17:205, MMK5#273 p.208x

## AB00082

*To: Haji Mulla Ibrahim et al., in Kashan*

- 1 O Lord, praise be unto Thee for having rent asunder the veil and removed the covering, and for having lit the lamp of guidance in the hearts of souls who were drawn to behold Thy Beauty in the most exalted horizon. Thou hast guided them to the straight path and the right way, until they walked upon the shining highway and arrived at the radiant and benevolent Law. They drank from the pure water of divine knowledge and were intoxicated by the breezes wafting from the gardens of certitude. O Lord! O Lord! Cause them to enter a blessed abode, grant them admittance to a sincere entrance, and make them signs of steadfastness and firmness among Thy creation, and standards of glory and joy amongst Thy servants. Let not the tempests of trials shake them, nor the storms of tests make them falter. May they arise to aid Thy Cause, to diffuse Thy fragrances, and to guide those who have become veiled after having believed, who have violated their covenant after having pledged it, and who have turned back after having advanced. They now wander in the wilderness of darkness and are veiled from beholding the light of Beauty. Nevertheless, they are Thy servants and Thy creation; they are weak and deserving of Thy grace and favor; they are poor and in need of the treasure of Thy riches. O Lord! O Lord! They are blind - make them see; they are deaf - make them hear; they are dumb - make them speak; they are dead - quicken them through the breaths of Thy holiness. Verily, Thou art the Mighty, the Powerful, the Strong, the All-Knowing, the All-Wise.

1 لک الحمد یا الهی بما کشف الغطاء و هتکت  
الحجاب و اوقدت سراج الهدی فی قلوب نفوس  
انجذبوا الی مشاهدة الجمال فی الأفق الأعلى و  
هدیتهم الی المنهج القويم و الصراط المستقیم حتی  
سلکوا فی المحجة البيضاء و وردوا علی الشریعة  
السمحة النوراء و شربوا من زلال العرفان و ترنحوا  
من نسائم ریاض الايقان رب رب انزلهم منزلاً  
مبارکاً و ادخلهم مدخل صدق و اجعلهم آیات  
الثبوت و الرسوخ بین خلقک و رایات العزة و  
الخبور بین عبادک لا تزغهم زوابع الامتحان  
ولا تزلزلهم قواصف الافتتان و يقوموا علی نصره  
امرک و نشر نفحاتک و هداية الذين احتجبوا  
بعدا آمنوا و نکثوا بعدما عاهدوا و رجعوا بعدما  
اقبلوا فهماموا فی فلوات الظلام و احتجبوا عن  
مشاهدة نور الجمال مع ذلك انهم عبادک و  
خلقک فهم ضعفاء يستحقون فضلك و عنايتک  
و فقرآ يحتاجون الی کثر غنائک رب رب انهم  
عمی فأبصرهم و صم فأسمعهم و بکم فأنطقهم  
و اموات فأحیهم بنفحات قدسک انک انت  
المقتدر العزيز القوى العليم الحكيم

- 2 O two pure souls who have turned unto God! When ye heard with your inner ears the call of the Hidden Herald proclaiming "O thou soul who art at rest! Return unto thy Lord," praise be to God that ye did return unto Him, and were saved from the wilderness of perdition, attaining the fountain of life. Ye rent asunder the veils and beheld the light of truth. This is through the grace and bounty of the Almighty, Who opened the sealed eyes and guided you from the desert bereft of success and prosperity to the shore of the ocean of favors.
- 3 Now is the time for you to deliver that obstinate people from the denial of the Jews, to guide them to the Promised Beauty, to lead them to the intended destination, to grant them a portion of the bestowed gift, to bring them beneath the extended shade, and to cause them to reach the praised station.
- 4 Glory be to God! The Promised One of all books and scriptures was conditional upon certain requirements and bound by certain signs, such that if people remained veiled, they would have an excuse. For example, the Promised One of the Jews was to come forth from an unknown place, and among His conditions were unlimited sovereignty, occupancy of David's throne, the drawing of swords, the mobilization of thousands, the promotion of the Torah, the proclamation of verses, the universalization of the Mosaic Law, and the manifestation of supreme justice whereby wolf and lamb, leopard and kid, lion and calf, serpent and suckling child would become companions, nestmates and confidants. This was established by the decisive texts of the Torah and accepted by all. When the Spirit of God illumined the horizons with the light of guidance, none of these conditions and signs were outwardly fulfilled, for all these statements had inner meanings and were symbols and mysteries. Though the Jews denied Him, they had an outward excuse.
- 5 Similarly, the Promised One of the Gospel was to come with great pomp and circumstance and hosts of exalted angels, riding upon a cloud from heaven to earth, the sun and moon were to be darkened, and the stars were to fall upon the earth's surface. That glorious Promised One was to come with trumpet and clarion call and hosts of ethereal angels from heaven to this world, awakening East and West with the sound of the trumpet. Thus if Christians sought an excuse at the appearance of the Muhammadan Beauty, they had an outward pretext.
- 6 Likewise, the Promised One of the Qur'an was conditional upon endless signs - Jabulqa and Jabulsa, the conquest of East and West and South and North, the sovereignty of the Qa'im
- 2 ای دو نفس زکیه راجعه الی الله چون ندای هاتف غیبی را بگوش جان شنیدید که میفرماید یا ایها النفس المطمئنة ارجعی الی ربک الحمد لله رجوع الی الله نمودید و از بیداء هلاک نجات یافته بسرچشمه حیات رسیدید پرده و حجاب دریدید و نور حقیقت دیدید این از فضل و موهبت حضرت کبریاست که دیده بسته را باز نمود و از مفاز بی فوز و فلاح بساحل بحر الطاف وارد نمود
- 3 حال وقت آنست که آن قوم عنود را از جود یهود خلاص نمائید و بجمال موعود هدایت کنید و بر ورد مورود وارد و از رفد مرفود نصیب بخشید و در ظل ممدود درآرید و بمقام محمود رسانید
- 4 سبحان الله موعود جمیع کتب و صحف بشروطی مشروط و بعلاماتی مرهون که بظاهر اگر ناس محتجب میشدند بهانهائی داشتند مثلاً موعود یهود مشروط بخروج از مکان غیر معلوم بود و از جمله شروطش سلطنت غیر محدود و جلوس بر سریر داود و سل سیوف و تجهیز الوف و ترویج تورات و تشریح آیات و تعمیم شریعت موسی و ظهور عدالت کبری تا گرگ و بره و پلنگ و بزغال و شیر و گوساله و مار و طفل شیرخواره همدم و هم آشیان و هم راز گردند و این بنصوص قاطعه تورات مسلم در نزد عموم بود چون حضرت روح الله بنور هدی آفاق را روشن کرد هیچیک از این شروط و علائم بحسب ظاهر آشکار نگردید زیرا کل این بیانات معانی حقیقی داشت و رموز و اسرار بود اگرچه یهود انکار نمودند ولی بحسب ظاهر عذری در کار بود
- 5 و همچنین موعود انجیل باید با خیل و حشمی عظیم و جنود ملائکه علیین بر ابری سوار از آسمان بر زمین آید و آفتاب و ماه تاریک شود و جوق نجوم بر روی ارض متساقط شود و آن موعود جلیل با بوق و نفیر و افواج فرشته اثر از آسمان باینها آیند و شرق و غرب را بصوت صافور بیدار و هشیار کنند لهذا اگر مسیحیان در ظهور جمال محمدی بهانهائی جستند بحسب ظاهر عذری آوردند
- 6 و همچنین موعود فرقان مشروط بعلائم بی پایان بود جالبقا و جابرصا و فتح شرق و غرب و جنوب و شمال و سلطنت قائم و سلطنت

and of the Prince of Martyrs, the descent of Jesus, the appearance of the Antichrist, the Greater Resurrection, the gathering and dispersion, the promised Paradise and the blazing fires, and countless other signs. If the followers of the Qur'an made excuses and pretexts, these were acceptable to the ignorant.

سیدالشهداء و نزول عیسی و ظهور دجال و قیامة کبری و حشر و نشر و جنت موعود و نیران ذات الوقود و امثال ذلک علائم لاتخصی بود اگر فرقانیان عذر و بهانهئی مینمودند در نزد جاهلان مسموع بود

- 7 But the Promised One of the Bayan - may my spirit be a sacrifice unto Him - was so clearly and manifestly described by the Bab that no one, neither secretly nor openly, neither inwardly nor outwardly, neither in meaning nor in form, was left with any excuse or pretext. He explicitly states: "Beware, beware lest thou be veiled by the Vahid of the Bayan or by what was revealed in the Bayan." Observe how He says "Beware lest ye be veiled by the statements in the writings of the Primal Point," that is to say He Who in the Bayan hath thus decreed, and such is explicitly recorded, furthermore admonisheth you lest thou be veiled by the First Vahid from Him, and the First Vahid is none other than the Bab Himself—may my soul be a sacrifice unto Him—and the eighteen Letters of the Living.

7 اما موعود بیان حضرت اعلی روحی له الفداء چنان واضح و آشکار فرمودند که از برای نفسی نه سرّاً و نه جهاراً نه باطناً نه ظاهراً نه معنأً نه صوراً عذر و بهانهئی باقی بماند بنص صریح میفرماید ایایک ایایک ان تحتجب بالواحد البیانیه او بما نزل فی البیان ملاحظه فرمائید که میفرماید مبدا به بیاناتیکه در آثار نقطه اولی است از او محتجب شوید یعنی بگوئی که در بیان چنین فرموده و چنان منصوص است و همچنین میفرماید که مبدا بواحد اول از او محتجب شوی و واحد اول نفس حضرت اعلی روحی له الفداء

- 8 And one of these Letters of the Living is Quddus, concerning whom the Bab—may my soul be a sacrifice unto Him—explicitly declareth that thirteen Vahids of Mirrors are under the shadow of Quddus. Despite this, He admonisheth "Beware lest thou be veiled from the Promised Beauty by Me and the Letters of the Living." Consider then how emphatically He declareth and admonisheth that on the Day of the Manifestation of the Beauty of the Intended One, "Beware lest ye look to whether I accept Him or not, and thereby become veiled from Him"—meaning, do not make your acceptance and recognition contingent upon Mine and the Letters of the Living.

8 و هیجده حروف حی است و یکی از آن حروف حی حضرت قدّوس است که حضرت اعلی روحی له الفداء بنص صریح میفرماید که سیزده واحد از مرا یا در ظلّ حضرت قدّوسند با وجود این میفرماید مبدا بمن و بحروف حی از جمال موعود محبوب گردی پس ملاحظه گردد که چه قدر تأکید فرموده و میفرماید که در یوم ظهور جمال مقصود مبدا نظر بمن کنید که من تصدیق مینمایم یا نه و بسبب من محتجب از او گردید یعنی اقبال و تصدیق من و حروف حی را منوط و مشروط ندانید

- 9 It is evident that the Bab—may my soul be a sacrifice unto Him—was the Herald of the Ancient Beauty and the Promoter of His Cause. God forbid! Forgetfulness hath no access to that pure Soul, much less disobedience. When He saith "Beware lest ye be veiled from Him by Me," the very thought of it is impossible. Nevertheless, He emphasizeth and explicitly declareth this so that no one might later say, "If this Cause were true and this Promised One were indeed the Promised One of the Bayan, surely the Mirror would have accepted and acknowledged Him."

9 این معلومست که حضرت اعلی روحی له الفداء مبشر بجمال قدم بودند و مروج آثار او استغفرالله نسیان بآن عالم پاک راه ندارد تا چه رسد بعصیان اینکه میفرماید مبدا بمن از او محتجب شوید تصور محالست با وجود این بجهت تأکید میفرماید و تصریح میکند تا نفسی من بعد نگوید اگر این امر حق بود و این موعود موعود بیان البته مرآت قبول مینمود و اعتراف میکرد

- 10 Likewise, let them not be veiled by certain outward aspects of the Bayan, as they have become. For instance, they say that a decree was issued by the Bab—may my soul be a sacrifice unto Him—that it should be read in the school of Him Whom God shall make manifest. They ask: "Where then is the school of Him Whom God shall make manifest? Where are the kings

10 و همچنین مبدا محتجب ببعضی ظواهر بیان شوند مثل آنکه شده اند از جمله میگویند که توقیعی از حضرت اعلی روحی له الفداء صادر که در مکتب من یظهره الله خوانده شود پس مکتب من یظهره الله کو و سلاطین بیان نکاست و معابد و مساجد بیان کو و علائم و شعائر آن

of the Bayan? Where are the temples and mosques of the Bayan? Where are its signs and emblems? Not yet hath a single mosque been erected, no temple hath been built, the Law of the Bayan hath not been promoted, the divine ordinances have not become manifest. How then hath a new Promised One come and Him Whom God shall make manifest appeared?"

- 11 By God! Be fair and close the eye of tyranny. Were the people of the Furqan (Qur'an) to cry out that the Bab—may my soul be a sacrifice unto Him—declared "I am the Promised One of the Furqan, the Hour is come, and the great catastrophe hath appeared," saying "If this be the promised Qa'im, where then is His unsheathed sword? Where is His unfurled standard? Where are His assembled hosts? Where are the reins and spears? Where is His promotion of the resplendent Law and His propagation of the clear and manifest Path? Where is the soaring of the chosen ones and the noble ones? Where is their gathering in the Mother of Cities? Where is the Great Resurrection? Where is the Balance? Where is the Bridge? Where is the Reckoning? Where is the blazing Fire? Where is the joyous Paradise? Where is the Kawthar and the Salsabil? Where is the cup mixed with camphor and ginger? Where are the dark-eyed maidens, restraining their glances in pavilions? Where are the immortal youths like hidden pearls? Where are the stern and mighty angels? Where are the chains and fetters?" and "Where? Where? Where?" What answer would they give?

- 12 The Exalted One—may my spirit be a sacrifice unto Him—saith that all these conditions, signs, and events came to pass in the twinkling of an eye, yet the people were veiled from beholding them. O God! Where is fairness? All these momentous events occurred in the twinkling of an eye and possessed an inner interpretation; yet the "school of Him Whom God shall make manifest" is not susceptible of interpretation? Deal justly, O people!

- 13 Consider how heedless they are. The Exalted One saith: "Beware lest thou be veiled by that which hath been revealed in the Bayan." Yet this one saith: "Where is the school of Him Whom God shall make manifest?" But the mention of the school is itself from that which hath been revealed in the Bayan, concerning which He saith: Beware lest thou be thereby veiled from Him Whom God shall make manifest. In short, praise be to God, the Exalted One—may my spirit be a sacrifice unto Him—left no veil remaining; He rent them all asunder. Yet this obstinate people are like the spider: whatever veil of theirs thou dost tear away, they straightway weave another; for this veiledness springeth from their very being. And when

کجاست هنوز مسجدی برپا نشده معبدی بنا نگشته شریعت بیان ترویج نشده اوامر الهیه ظاهر نگشته چگونه موعود جدید آمده و من يظهره الله ظاهر شده

11 یالله انصاف بدهید و چشم اعتساف پوشید اگر اهل فرقان فریاد برآرند که حضرت اعلی روحی له الفداء فرمودند من موعود فرقانم و قیامت برپا شد و طامه کبری ظاهر گشت ان کان هذا هو القائم الموعود این سیفه المسلول و این لوائه المعقود و این جنوده المجنّده و این الأعنة و الأسنة این ترویجه للشریعة الغراء و این تعمیمه للطريقة السمحة البيضاء این طیران النقباء و النجباء و این اجتماعهم فی ام القرى این القیامة الکبری این المیزان این الصراط این الحساب این الجحیم المتسعره و این الجنة المبهجة این الکوثر و السلسبیل و این الکأس الممزوجة بالكافور و التجمیل این الحوریات القاصرات الطرف فی الخیام و این الولدان المخلّدون کأنهم لؤلؤ مکنون این الملائكة الغلاظ الشداد و این السلاسل و الأغلال و این و این و این چه جواب گویند

12 حضرت اعلی روحی له الفداء میفرمایند که جمیع این شروط و علائم و وقایع در لمح البصر واقع ولكن ناس از مشاهده اش محتجب بالله این الانصاف جمیع این وقایع عظمی در لمح البصر واقع شد و تأویل داشت و مکتب من يظهره الله قابل تأویل نیست انصفوا یا قوم

13 ملاحظه کنید که چه قدر غافلند حضرت اعلی میفرمایند آیا که ان تحتجب بما نزل فی البیان این میگوید کو مکتب من يظهره الله اینست ذکر مکتب از ما نزل فی البیانست که میفرماید مبادا بآن محتجب از من يظهره الله گردی باری الحمد لله که حضرت اعلی روحی له الفداء هیچ حجابی نگذاشتند جمیع را خرق فرمودند لكن این قوم عنود مانند عنکبوتند هر چه پرده آنرا بدری فوراً پرده جدید بتند زیرا این احتجاب منیعث از کینونت ایشانست چون امری از لوازم ذاتیه شیئی باشد انفکاک از آن محالست

a thing pertaineth to the essential requirements of a reality, its separation therefrom is impossible.

14 Upon you be greetings and praise.

و عليكم التحيّة والثناء 14

BRL\_DAK#0063, MKT1.347

## ABU0167

*Words to Lua Getsinger*

I.

Ios was a shepherd boy who tended his flocks in the valleys and on the sloping hills of Persia. He was poor and simple and knew no life but the care of his sheep, but one love he had and one great longing - it was to behold the face of his King. He had never seen this One of whose greatness and goodness he heard wonderful tales, and he felt that he would live content and die happy if he could but once behold his face.

One day Ios heard that the King with his retinue would pass on the high-road not far from his pasture. Shaken with the intensity of his love he left everything and stationed himself on the road. At last the Royal Procession appeared, haut boys on horseback, soldiers and buglers glittering and gorgeous in the sunshine.

Ios' eyes gazed past all this to the royal equipage slowly approaching, with flushed face and throbbing heart he watched for the face he had waited and longed for all his life.

Seeing that the procession was stopped in its progress the King enquired the cause and was informed that a poor shepherd boy stood in the way and begged to see him. The King commanded that the boy be brought, and Ios trembling with joy came to the side of the carriage, and gazed long and steadfastly on the face he adored. The King amazed at this ardent look said "Who art thou?" "Ios, the shepherd boy, my King," he replied. "What dost thou seek from me?" "Oh my King," he said, "All my life I have longed for thee. The utmost desire of my heart has been to behold thy face. Now I am happy and content, I can return to my humble life forever blest since I have beheld thee."

The King was greatly touched and looking long and earnestly at the boy passed on his way.

But the memory of Ios haunted him - such love he had not known. All those who surrounded him lived by his favors and bounty, but there was one who sought nothing, asked nothing - who could live and die on the memory of his face.

## II.

The King's yearning for Ios grew so strong that at last he sent for the shepherd boy had him brought to the palace. Ios came with eager joy and presented himself trembling and radiant, before the royal presence. Then the King was greatly pleased with Ios and made him the guardian of his treasure and reposed in him a high trust.

But those who had lived by the King's favor were filled with jealousy and tried to find some fault in Ios so that they might destroy him in the eyes of the King. They watched day and night and soon they found a flaw. In the silence of the night when all were sleeping they saw Ios creep stealthily forth, wind his way through the palace and enter a small room far up under the roof. "Ah," they said, "He is robbing the treasury and storing away the treasure in a secret place." Then they hastened with the news to the King. That night he watched with them and saw Ios steal away to his secret hiding place. The King followed, threw open the door and entered the room. It was bare and empty, but on the wall hung the shepherd's coat Ios had worn and his crook with which he tended his flock. "What is the meaning of this, Ios," he exclaimed, "That thou dost creep to this room silently in the dead of the night, and thus arouse suspicion when I have so trusted thee?" "Oh, my King," replied Ios, "When first I beheld thee I was a poor ignorant shepherd boy, but thou hast raised me to this lofty state through thy pure bounty and generosity, therefore, I never wish to forget from what I came, but to remain ever humble and grateful to thee. Thus I come each night to reflect on what I was and what Thou has made me through Thy bounty, generosity and favor.

## III.

One day while the King was riding with his courtiers and favorites he opened a wallet in his saddle, and cast handfuls of precious jewels in the road. His friends stopped, dismounted and gathered the gifts scattered by his loving hand. Ios alone remained at this side with his eyes fastened on the beloved face, never glancing away. Then the courtiers murmured saying, "See Ios, he despises the gifts of the King and will not trouble himself to attain them." The King looked at him and smiling said, "How is this, Ios, dost thou despise my gifts?"

“Never have I desired anything from thee, but to behold thy face, this has been and ever shall be sufficient for this servant.”

IV.

In Persia they have a great variety of delicious melons and it is the custom in this season to hold feasts and serve this abundant fruit to the guests. When the season came and the melons were ripe the King held a feast and invited many people. Ios was absent engaged on some service, but presently the guests saw that there was one melon left uncut. Then they murmured among themselves saying, “You will see that this melon, which is not doubt very sweet and delicious is reserved for the Beloved of the King,” and soon the King sent for Ios, and cutting the melon gave him a piece saying “Thou, too, must partake of my feast. I have kept this melon for Thee.” The King also took a piece, but he tasted it he exclaimed “This melon is as bitter as gall, how couldst thou eat it, Ios?” But the boy replied, “All my life I have received sweet from thy hand, now if thou dost give me bitter shall I refuse it? For bitter is sweet from the hands of my King.”

V.

That which the King valued in all his domains was the Royal Gardens, which were vast and very beautiful with trees and flowers, lakes and fountains, and where every living thing was safe and protected, for it was forbidden therein to kill. And Ios so lived in the King’s heart, was so loved and trusted that he made him the guardian and custodian of this Garden of Life and Beauty, which was the highest honor in his Kingdom. Then Ios faithfully guarded his trust.

One day as Ios was walking in the beautiful Gardens, the King’s son, who had been jealous of him crept stealthily up behind and swiftly shot an arrow from his bow and fled. It pierced the breast of a swan and the red blood flowed down the pure white breast into the water, and the swan swayed and drooped and died.

Ios stood aghast with grief and horror, gazing at the swan then at the bow lying in the path at his feet. As he stooped to pick it up a gardener approached and accused Ios of killing the swan. Then the man hastened to the Royal Presence and told what Ios had done. The King summoned him and said “What hast thou done?” Ios bowed his head in silence. “Speak,” the King commanded, “Who has slain the swan?” But Ios would not speak. The King’s heart was breaking and he exclaimed, “Thy silence condemns thee. If thou dost not speak and justify thyself I shall banish thee forever from my face.” Ios lifted his eyes and looked long on the King’s face, then meekly bowed

his head and went out from his presence and went alone into exile.

Time passed and the Prince's conscience gave him no rest. He saw how his Father grieved for Ios, and at last he heard that Ios was dying of a broken heart in his lonely hut far away. Smitten with remorse he threw himself at his Father's feet and confessed to having killed the swan. The King in great grief sprang up and cried out, "Take me to Ios." And when he came in haste to the hut he found him dying. He rushed to him, clasped him in his arms, kissed his brow, his lips, while his tears rained on his face. "Oh, Ios, my servant, my beloved, thou must not leave me; I love thee, thou hast sacrificed thy life for my son." And Ios, lying in his arms, gazing upon his face exclaimed: "I die in Paradise upon Thy Breast, my King!"

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## ABU0175

- <sup>1</sup> In the days of Decius, Emperor of the Romans, which transpired after Christ, Decius harbored intense hatred and enmity toward Christ and the Christians. Just as in the time of Christ, Christians were greatly persecuted, being massacred twelve times. In France, the king of that realm was exceedingly hostile to Christians, being boundlessly antagonistic. He strove mightily to uproot Christianity but could not. At last he became enlightened, and gathering his ministers, deputies, and sons, he said: "Gentlemen, you know how opposed I was to the Christians. Night and day I labored to cut off their roots. I attempted every means and left no measure untried, but now I see this standard is bringing down our standard and cutting off our roots. We are being obliterated and destroyed. Therefore, before this standard overthrows our standard, it is better that we submit to it. We killed and bound them, we imprisoned them, yet day by day they increase. It is better that we accept this religion, both for this world and the next."

<sup>1</sup> در ایام دقیانوس امپراطور رومان بعد از حضرت مسیح واقع شد دقیانوس بغض و عداوت زیادی بمسیح و مسیحیان داشت چنانچه در دور حضرت مسیح خیلی اذیت بمسیحیان میشد دوازده مرتبه قتل عام شدند در فرانسه پادشاه آئملکت بسیار معترض مسیحیان میشد بی نهایت معترض بود خیلی کوشید که ریشه مسیحیان را بکند نتوانست عاقبت متنبه شد و وزراء و وکلاء و ابناء خود را جمع نمود و گفت حضرات شما میدانید که من چقدر معترض مسیحیان بودم شب و روز میکوشیدم که ریشه آنها را قطع کنم بهر وسیله تشبث کردم و چیزی باقی نگذاشتم از وسائل را مگر آنکه جاری کردم لکن حالا می بینم این علم علم ما را پائین میآورد و ریشه ما را قطع میکند محو و نابود میشویم پس پیش از اینکه ایعلم علم ما را سرنگون کند خوب است زیر آن برویم ما کشتیم بستیم در حبس انداختیم ولی روز بروز زیاد میشوند بهتر این است این دین را قبول کنیم چه از برای دنیا و چه از برای آخرت

- <sup>2</sup> At first they were alarmed, but then he proved it with arguments and proofs, saying: "Consider how the Roman emperors

<sup>2</sup> اول استیحا ش کردند بعد بادل و براهین ثابت کرد گفت ملاحظه کنید که ملوک رومان و

and Eastern kings persecuted them, yet there is no doubt they will ultimately triumph. Therefore it is better that we enter into this Cause.” He sent for and summoned some sincere Christians, gave them safety, and asked what one must do to enter the Christian religion. They said to empty one of the great temples, cast out the idols, renovate it, and on Sunday to come to the temple, repent, supplicate and pray.

- 3 There was a magnificent temple which they emptied, renovated and prepared, and on Sunday the king, wearing his crown and royal robes, and all the ministers and deputies in their official attire, entered the temple. The king cast off his crown and prayed. Then he came out and proclaimed Christianity universal, and kingship remained in his family until the time of Bonaparte when it became a republic. And they themselves opened their hands to oppression and tyranny and deviated from the straight path of justice and righteousness.

- 4 For all people, from kings to subjects, eternal illumination and everlasting spirituality and immortality lie in acceptance, and that is to enter the Divine Cause. Constantine entered under the shadow of Christ, and his reign extended until the advent of Islam.

- 5 The Qur'an is of two kinds: decisive verses and allegorical verses. This is of the allegorical kind and has an interpretation. This is of the kind that “none knoweth its interpretation save God and those well-grounded in knowledge.” And there are many verses of this kind, such as the story of Dhul-Qarnayn, Solomon and Bilqis, and their like. The cave is the Cause of God, that cave is the Divine Cause, it is a refuge. The Cause of God is likewise the refuge of all beings, the cave of security for the people of the world.

- 6 The cave mentioned is the Cave of God's Cause - it is the divine shelter. The Cause of God is the refuge of all peoples, the sanctuary of safety for all the inhabitants of the world. The sun referred to is the Sun of Reality, under whose shade the Cause of God was established and founded. Those souls are the ones who have taken refuge in this Cave of God's Cause, therefore the sun always shines upon them. This is why He says: “And thou mightest have seen the sun, when it arose, decline from their cave towards the right hand, and when it set, pass them

ملوک شرق چقدر تعرض کردند ولی هیچ شبهه نیست که عاقبت اینها غلبه خواهند کرد پس بهتر این است که ما داخل این امر شویم فرستاد بعضی مخلصین مسیح را طلبید امنیت داد سؤال کرد که اگر کسی بخواهد داخل دین مسیح شود چه باید بکند گفت یکی از بختانه های عظیم را خالی کنند اصنام را بیرون بریزند تعمیر کنند و روز یکشنبه تشریف میاورید در معبد آنجا توبه میکنید تضرع و زاری میکنید نماز میخوانید

- 3 باری یک معبد عظیمی بود خالی کردند تعمیر نموده حاضر کردند و روز یکشنبه سلطان با تاج بر سر و لباس سلطنتی پوشیده و جمیع وزراء و وکلاء با لباسهای رسمی داخل معبد شدند سلطان تاج خود را انداخت و نماز خواند بعد بیرون آمد اعلان کرد که دین مسیح عمومی است و در خانواده او سلطنت بود تا ایام بوناپارت که جمهوری شد و خود آنها هم دست بظلم و تعدی گشودند و از جاده مستقیم عدالت و راستی منحرف گشتند

- 4 از برای جمیع خلق از ملوک تا مملوک نورانیت ابدی و روحانیت سرمدی و بقای الی الابد در اقبال است و آن این است که در امر الهی داخل شوند قسطنطین در ظل حضرت مسیح داخل شد و زمان سلطنت او طول کشید تا ظهور اسلام

- 5 قرآن دو قسم است محکمات و متشابهات این از قبیل متشابهات است تأویل دارد این از آن قبیل است که لا یعلم تأویله الا الله و الراخون فی العلم و ازین قبیل آیات بسیار است مثل قضیه ذو القرنین سلیمان بلقیس و امثالها کهف امر الله است آنگاه امر الهی است پناهگاه است

- 6 امر الله هم پناه عالمیان است کهف امان اهل جهان است و شمس مراد شمس حقیقت است که امر الله در ظل آن شمس حقیقت تشکیل و تأسیس شده و آن نفوس کسانی هستند که درین کهف امر الله پناه برده اند لهذا همیشه شمس بریشان میتابد این است که میفرماید و تری الشمس اذا طلعت تزاور عن کهنهم ذات الیمین و اذا غربت تقرضهم ذات الشمال و هم

by on the left, while they were in the spacious part thereof. This is one of the signs of God.” Meaning that whichever way they turn, it shines and will shine upon them. The meaning of their long duration refers to the greatness and magnitude of the events of those days, for although they appeared to tarry but briefly, mighty events worthy of many centuries manifested through them. Like the Day of Resurrection which is spoken of as fifty thousand years - meaning that events worthy of fifty thousand years manifest in that Day. And life after death is assuredly spiritual life.

فی جفوة منه ذلک من آیات الله یعنی هر طرف بگردند بر آنها تابیده و میتابد و مراد از طول مدت آنها عظمت و بزرگی شئون آن ایام است که اگر چه بنظر مکث قلیل داشتند ولی شئون عظیمه که در خور قرون کثیره بود از ایشان ظاهر شده مثل روز قیامت که در پنجاه هزار سال گفته شده مراد آن است که امور عظیمه که در خور پنجاه هزار سال است درین روز ظاهر شده و حیات بعد از موت هم مسلم حیات معنوی است

- 7 This matter pertains to the time of Decius, after Christ, but the reality of the matter is that it was a legend among the people. In the time of Muhammad, the Jews incited the Quraysh to ask about the People of the Cave. When asked, the Prophet said “I will tell you tomorrow” - according to one tradition after forty days, and according to another after three days. Since the Prophet knew it was a legend, He was reluctant to answer - He was neither willing to explicitly state it was a legend, nor willing to state something without reality. When He saw that the enemies would not desist, He therefore gave His answer in the form of truth. Since some matters are in fact legends, the Manifestations of God present them in forms of truth and explain them thus, for if they were to deny well-known accepted matters, opponents would attribute it to their ignorance. Therefore these are explained in forms of truth.

7 و این مسأله راجع بزمان دقینوس بوده بعد از مسیح ولی آنچه که حقیقت مطلب است این یک افسانه بوده در میان مردم در زمان حضرت رسول یهود قریش را تحریک کردند که مسأله اصحاب کهف را سؤال نمایند چون سؤال شد حضرت فرمود سَأُخْبِرْکُمْ غدا بروایتی چهل روز و اقل روایت سه روز چون حضرت میدانستند افسانه است میل نداشتند جواب داده شود نه راضی میشدند که صریحا بفرمایند افسانه است و نه راضی بودند که چیزی بی حقیقت گفته باشند و چون دیدند که اعداء دست بر نمیدارند لهذا جواب ایشان در قالب حقیقت صادر شد چون بعضی مطالب در واقع افسانه است مظاهر الهی بقوالب حقیقت بیرون آورده بیان میکنند چه اگر مسائل مسلمه مشهوره را انکار نمایند اغیار حمل بر بیعلی ایشان مینمایند بنابر این در قوالب حقیقت بیان میشود . و در خطابی از آنحضرت بمیرزا تقیخان خیاط مرشد زاده در طهران است قوله الکریم

- 8 (And in a letter from Him to Mirza Taqi Khan Khayyat Murshidzadih in Tehran, He says:) “He is God. O servant of God...

8 هو الله ای بنده الهی .....

- 9 “Regarding the People of the Cave about which you inquired, where their number is specified in the Glorious Quran while it is clearly stated: ‘They will say they were three, the fourth of them being their dog; and they will say they were five, the sixth of them being their dog - guessing at random’ meaning like an arrow shot in darkness, meaning this saying is not correct. Then He says: ‘And they will say they were seven, and the eighth of them was their dog’ meaning this is not guessing at random and this is correct. Those people were not in physical sleep - that sleep was heedlessness from this mirage. And since those souls were entirely detached from this world and had set their hearts on another realm, they attained the state of sleep

9 در خصوص اصحاب کهف سؤال نموده بودید که در قرآن مجید تعیین عدد شده است و حال آنکه واضح و مشهود بیان شده میفرماید سیقولون ثلاثه رابعهم کلبهم و یقولون خمسة سادسهم کلبهم رجما بالغیب یعنی مانند تیری که در تاریکی اندازی یعنی این قول صحیح نیست بعد میفرماید و یقولون سبعة و ثامنهم کلبهم یعنی این رجم بغیب نیست و صحیحش این است آنقوم در نوم جسمانی نبودند آن خواب غفلت ازین سراب است و چون آن نفوس ازین جهان بکلی منقطع بودند و دل بعالم دیگر بسته بودند

and witnessed true visions. And what would not be attained by others over a long period was attained by them in a brief time. When thou didst observe the people of the world, that which they could traverse in three hundred and some years, these holy souls would traverse that far distance in a brief period. And as for Qitmir, he was a princely person who protected these souls from the transgressions of every evil one.”

حکم نیام حاصل نموده بودند و رویای حقیقی مشاهده میکردند و آنچه در مدت مدیده از برای خلق میسر نمیگشت در مدتی قلیله از برای ایشان حاصل میشد چون نظر باهل عالم مینمودی مسلکی را که سیصد و چیزی از سنه میتوانستند طی نمایند این نفوس مقدسه در مدت قلیله آسمانست بعیده را طی مینمودند و اما قطمیر آن شخص امیری بود که محافظ آن نفوس از تعدیات هر شریر بود

- 10 (And in another address, these are His mighty words:) “Verily, the Companions of the Cave and of the Inscription were servants who attained unto the supreme triumph and took refuge in the Cave of the mercy of thy bountiful Lord. They lay sleeping, detached from the world, and were awakened by the breezes of God, and sought shelter in that Refuge - the sanctuary of the righteous and the haven of the chosen ones - the Law of thy Lord, the All-Choosing. And the Sun of Truth declined upon them on the right and on the left.”

10 و در خطایی دیگر است قوله العزیز ان اصحاب الکھف و الرقیم عباد فازوا بالقوز العظیم و آووا الی کھف رحمة ربک الکریم رقدوا عن الدنیا و استیقظوا بنفحات الله و التجاوا الی ذلک الفار ملاذ الابرار و ملجاء الاختیار شریعة ربک المختار و الشمس الحقیقة تقرضهم ذات الیمین و ذات الشمال.

AVK2.208.10

## AB00140

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

- 1 Thou knowest, O my God, the measure of my love, my intense passion, my great affection, and my deep attachment to the Afnans of the Tree of Thy Mercy and the branches of the Tree of Thy Oneness. By Thy manifest and resplendent might, before whose loftiness necks are bowed, before whose elevation faces are humbled, and to whose sovereignty all submit in obeisance: I am immersed in the ocean of love for every leaf of the Tree of Thy Lordship, how much more so for a branch that has grown green and flourished, blossomed and yielded fruit in the paradise of Thy love, has been watered by the streams of Thy favors, and has lived by the fragrances of the gardens of Thy bounty. O Lord! Assist him to serve Thy Cause, make him steadfast in the word of Thy Oneness, support him with Thy confirmations, strengthen his loins in arising to obey Thee, and illumine his countenance among the company of the Afnans through the intensity of his firmness and steadfastness, that the censure of the censurer may not deter him in Thy Cause, nor may the force of violent tempests that uproot the ancient

1 و انت تعلم یا الهی مبلغ حیّ و فرط هیامی و عظیم ودادی و شدّة تعلّقی بافنان سدرّة رحمانیتک و شعوب دوحه فردانیتک فوعزّتک الظّاهرة الباهرة الّتی ذلّت الأعناق لعلّوها و عنّت الوجوه لسموها و خضعت الرّقاب لسلطانها اتّنی مستغرق فی بحر محبّة کلّ ورقة من اوراق شجرة ربّانیتک فکیف فنن اخضرّ و انتشأ و نضر و ازهر و اثمر فی فردوس حبّک و استروی من انهار الطّافک و عاش بنفحات ریاض احسانک ای ربّ ایده علی خدمة امرک و ثبته علی کلمة وحدانیتک و ایده بتأییداتک و اشدّد ازره علی القیام بطاعتک و نور وجهه بین معشر الأفنان بشدّة ثبوته و رسوخه حتّی لاتأخذہ لومة لائم فی امرک و لاتحرّکه شدّة العواصف القاصفة للأصول و الأروم فی کلّ الأزمان و لاتزعزعه الزّوابع الخاطفة للروایح من الأساس فی کلّ

and deep-seated in every age move him, nor may the whirlwinds that tear up the firmly fixed from their foundations in all times shake him. Verily, Thou art the Generous, the Mighty, the Bestower. O Lord! Make the offshoots that have sprung from this branch verdant, fresh, and flourishing through Thy grace and bounty that encompasseth all the worlds.

- 2 O exalted Branch of the Divine Lote-Tree! That which was written was observed, and that which was inscribed was considered. News of your sorrow caused the utmost grief, for this servant's highest aspiration is the joy, spirit and delight of the branches of the Divine Lote-Tree. And now this manifestation of sorrow has caused great distress to this servant. The letter that was sent to you was sealed and secure - how strange that it was opened and read! The opening and reading of a letter before its rightful recipient is absolutely impermissible, nay forbidden and prohibited. Moreover, there was no purpose or intention, and it had no connection to you. There was some talk and rumors in Egypt which were dispelled and effaced. Surely the gracious branches of the Divine Lote-Tree, His Honour Aqa Mirza Habibu'llah and Aqa Mirza Buzurg, upon them be the Most Glorious Glory of God, have written to you. It did not warrant my writing anything or giving news, hence reference was made.

- 3 The point is that you must contemplate momentous matters. Today is the day when all remembrances must be forgotten and all thought and consciousness directed to one purpose alone - the exaltation of the Word of God and the diffusion of the divine fragrances. In every age and era, a certain matter is confirmed. Today the hosts of the Abha Kingdom assist those souls who are entirely unaware of self, kith and kin, and stranger - who shine like candles in the gathering of the horizons, and like crimson flowers adorn every rose-garden and meadow. Day and night they have no prayer save the mention of the Friend, and morn and eve they utter no word except "Hasten to prosperity and success." These souls are confirmed by the company of the angels of the Supreme Concourse and are the focus of the glances from the eye of the All-Merciful Luminous Countenance in the Abha Kingdom.

- 4 This is now the duty of all the loved ones of the All-Merciful, how much more so the branches of the Divine Lote-Tree! Therefore, arise with the power of certitude according to the instructions given at the time of departure, and you shall find the

الأحيان أنك انت الكريم العزيز المنان رب  
اجعل الفروع النابتة من هذا الأفنون خضرة  
نضرة ريانة بفضلک و جودک الذى احاط  
العالمين ع

2 ایها الفرع الرفیع من السدرة الرحمانیة آنچه مرقوم  
شد ملحوظ افتاد و آنچه مسطور گشت منظور  
گردید از خبر حزن آن جناب نهایت احزان  
حاصل گردید چه که این عبد را متنبی آمال  
سرور و روح و ریحان افنان سدره رحمانیت  
است و حال این اثر حزن بسیار سبب تأثر این  
عبد شد و آن مکتوب که بجهت آن جناب  
ارسال گردید ملفوف و محکم بود چگونه باز  
شد و قرائت گردید بسیار سبب استغراب شد  
فتح مکتوب و قرائت پیش از صاحب اصلی  
ابداً جائز نه بلکه ممنوع و محذور و گذشته از  
آن مقصدی و مرادی نبود و تعلقی بآن جناب  
ندارد گفتگو و روایاتی در مصر شده بود و رفع  
شد و محو شد و البته جناب فرع لطیف افنان  
سدره رحمانیه حضرت آقا میرزا حبیب‌الله و  
آقا میرزا بزرگ علیهما بهاء الله الأبهی بشما  
مرقوم نموده‌اند قابلیت این نداشت که من  
چیزی بنویسم و خبر دهم لهذا اشاره شده بود

3 مقصد این است که شما باید در امور عظیمه  
فکر نمائید الیوم یومیسست که باید کل اذکار را  
فراموش نمود و جمیع فکر و هوش را متوجه امر  
واحد نمود و آن اعلاء کلمة الله و نشر نفحات الله  
است در هر عهد و عصر امری مؤید الیوم جنود  
ملکوت ابهی ناصر نفوسی است که بکلی از  
خود و خویش و بیگانه بیخبرند چون شمع در جمع  
آفاق روشنند و چون گل معطر احمر زینت هر  
گلزار و چمن شب و روز جز ذکر دوست وردی  
ندارند و صباح و مساء بغیر از حی علی الفوز  
و الفلاح ذکر نکنند این نفوس مؤید بفریق  
ملائکه ملأ اعلی هستند و منظور بلحظات عین  
رحمانیت طلعت نورا در ملکوت ابهی

4 الآن تکلیف جمیع احباء رحمن اینست فکیف  
افنان سدره منتبی باری بموجب تعلیماتیکه  
وقت رفتن تلقین شد بقوه یقین قیام نمائید  
ابواب کل خیر را مفتوح یابید باری آن حضرت

doors of all good opened. You know well the degree of my love for you; despite this you should not be so affected. Always observe within your heart and soul, from which the measure of my conscience becomes evident. This servant's purpose is that each of the branches of the Divine Tree become blessed trees manifesting the sacred verse "its root firmly fixed and its branches reaching to heaven." I am not content with minor manifestations indicating the loftiness and inaccessibility of the reality of the branches of the Tree of Eternity. Rather, I desire and beseech the Court of Unity that they become manifestations of universal signs, so that my spirit may rejoice.

درجهء محبت من را بخود میدانید باوجود این نباید چنین متأثر شوید همیشه در قلب و جان خویش ملاحظه نمائید از آن میزان وجدان من بدست می آید این عبد را مقصد چنانست که هریک از افنان سدرهء الهیه شجر مبارکی شوند که مظهر آیهء مبارکهء اصلها ثابت و فرعها فی السماء گردند من بشئون جزئیّه از آثار علو و امتناع از حقیقت افنان دوحهء بقا قناعت و کفایت نمینمایم بلکه میخواهم و بدرگاه احدیت عجز و نیاز میکنم که مظهر آیات کلیّه گردند تا روح من مستبشر گردد

5 The proof of this matter lies in the letters I have written to the branches of the Divine Tree, including several letters written after you to His Honour Mirza Habib and His Honour Mirza Buzurg, upon them be the Most Glorious Glory of God - copies of which are enclosed with this letter for your consideration. The letter in which you had requested certain correspondences has not arrived; therefore, write the names again and, God willing, letters will be written and sent to all.

5 و برهان این مطلب مکاتیبی که بافنان دوحه ربّانیّه مرقوم نموده ام من جمله بعد از شما چند مکتوب بجناب میرزا حبیب و جناب میرزا بزرگ علیهما بهاء الله الأبهی مرقوم شد سوادش در طیّ این مکتوب است ملاحظه فرمائید آن مکتوب که در آن بجهت بعضی مکاتیب خواسته بودید نرسیده است لهذا اسماء مجدداً مرقوم دارید انشاء الله بجهت کلّ مرقوم شده ارسال میشود

6 The news of the repairs to the blessed and revered House has brought utmost joy. I hope that, through this achievement, you will be confirmed with the manifestation of divine favors in all affairs. If it is not entirely possible, feasible, or wise for that pure and holy place to be completely vacant, strive to maintain its purity, cleanliness, refinement, and dignity to the extent possible. This is most important. The pilgrimage you have performed on my behalf has brought infinite joy and gladness. You must perform this deputized pilgrimage with utmost care once every year.

6 از خبر تعمیر بیت مبارک معظّم محترم نهایت مسرت حاصل است امیدوارم که باین موقّعیّت مؤید بظهور آثار عنایت الهیه در جمیع شئون گردید اگر خالی بودن آن محلّ پاک مقدّس بکلی ممکن و میسر و موافق حکمت نباشد بقدر امکان در طهارت و نظافت و لطافت و احترام آن بکوشید و این بسیار مهمّ است و زیارتیکه از قبل این عبد نموده اید بی نهایت سبب سرور و حبور گردید در سالی یک مرتبه این نیابت را باید بکمال دقت اجرا فرمائید

7 O my Lord! This is a branch from among the branches of Thy Tree of Divine Unity, and a twig from among the twigs of the Tree of Thy Oneness. He has arisen to represent Thy servant and has visited Thy Sacred House and circled round Thy holy sanctuary, O my Lord, the Mighty, the All-Knowing. O Lord! Ordain for him abundant reward and great bounty in Thy Most Glorious Kingdom and Thy exalted Companion. Verily, Thou art the Generous, the Most High.

7 ای ربّ هذا افنّ من افنان سدرهء رحمانیتک و فرع من فروع شجرهء وحدانیّتک قد قام نیابة عن عبدک و زار بیتک الحرام و طاف حول حرم قدسک یا ربّی العزیز العلام ای ربّ قدرله الأجر الجزیل و الفضل العظیم فی ملکوتک الأبهی و رفیقک الأعلى انک انت الکریم المتعال

8 Furthermore, regarding the conditions in those regions about which you had written and requested permission to provide details, by all means write about them. Concerning the compilation of Divine Tablets specifically addressed to you, this

8 دیگر در خصوص وضع آن جهات مرقوم نموده بودید و اجازهء تفصیل و تحریر خواسته بودید البتّه مرقوم دارید در خصوص جمع نمودن الواح الهیه که تخصیص بان جناب دارد مرقوم

is very good and appropriate, but printing and publication is absolutely inappropriate at present, as many people would be inclined toward this and difficulties would arise therefrom. However, you may compile one copy in very fine handwriting and send it to me. Afterward, you will observe how well it will turn out. As for His Holiness Aqa Mirza Habib, may the Most Glorious Glory of God rest upon him, it is better for him to remain in Port Said.

نموده بودید بسیار خوب است و موافق ولی طبع و چاپ الآن ابدأ موافق نیست زیرا بسیار نفوس باین فکر می افتند و از این مشکلات حاصل میگردد ولی شما یک نسخه جمع نمائید و بخط بسیار خوشی مرقوم نمائید و ارسال نزد این عبد نمائید بعد ملاحظه خواهید فرمود که چه خوش واقع خواهد گشت و حضرت آقا میرزا حبیب علیه بهاء الله الأبهی بقائشان در پورت سعید خوشتر است

- 9 Regarding your affairs, I shall write to the two Ismayns, may the Most Glorious Glory of God rest upon them. Convey most glorious greetings to his honor Fadil, may the Glory of God and His praise rest upon him, and on my behalf proclaim: "Your promised time has come, your dominion has arrived, the moment of your power has drawn nigh, and this is the field of your endeavor. Therefore, loosen the reins and raise the spears with eloquent, profound, wondrous, and beautiful utterance. By God, the Truth! These are spears that pierce the rock and penetrate the mountains of the skins of severity."

9 در خصوص امورات شما بجناب اسمین علیهما بهاء الله الأبهی مرقوم میشود بجناب فاضل علیه بهاء الله الأبهی و ثنائیه تکبیر ابدع ابهی ابلاغ فرمائید و از لسان این عبد تبلیغ نمائید قد جاء موعدک و ات دولتک و حانت ازمة صولتک و هذا میدان جولتک فأطلق الأعنة واشرع الأسنة ببيان فصیح بلغ بديع ملیح تالله الحق هذه اسنة تحرق الصخرة و تنقب الجبال من جلود الشدة

INBA87:293, INBA52:297

## AB00147

*To: Ibtihajul-Mulk et al., in Rasht*

- 1 O Ibtihaju'l-Mulk! Be as a brilliant lamp in the glass of the love of God, that thou mayest become the joy of spiritual ones and blend water with fire, for through transformation water and fire can be mixed. And upon thee be greetings and praise.
- 2 O Mudabbiru'l-Mamalik! O thou who art steadfast in the Covenant! Wisdom in affairs means perfection - that is, every matter must be executed as it ought to be. For example, a luminous cup must contain heavenly wine, as the poet has said:
- 3 The glass grew fine; the wine grew clear; Their mirrored lights commingling were,
- 4 Till doubt itself could scarce divine Which was the cup and which the wine.

1 ایها الابتهاج کن كالسراج الوهاج فی زجاج محبت الله تا ابتهاج روحانیان گردی و امتزاج بین آب و آتش دهی زیرا بتخلیل آب و آتش را آمیزش توان داد و علیک التحيّة والثناء

2 رشت حضرت مدبرالممالک علیه بهاء الله ای ثابت بر پیمان تدبیر در امور عبارت از اتقانست یعنی باید هر امری را چنانکه باید و شاید اجرا نمود مثلاً جام نورانیرا صهبای رحمانی باید چنانچه شاعر گفته

3 رقّ الزجاج و راقت الخمر و تعاكسا فتشابه الامر

4 فكأتما خمر ولا قدح و كأتما قدح ولا خمر

- 5 It seemed pure wine, with cup away; It seemed a cup, with wine astray: 5 صفای جام و لطف باده
- 6 The chalice bright, the ruby draught, Each in the other's image laughed. 6 هر بری آئینه اولشدر تعاکسدن
- 7 So limpid was the crystal bowl, So subtle was the wine of soul, 7 طولائی شبهه میدان قالمشدر دگل
- 8 That each became the other's face, Each borrowed each the other's grace. 8 صهبای جانپروور باقن آنجق قدح در بو دگل
- 9 Behold! what seems the life-red wine Is but the goblet's ruby shine; 9 بو جام یاقوتی
- 10 And this fair cup the eye descries Is wine that casts its crimson dyes. 10 می آنجق سایه صالمشدر
- 11 Thus it became clear that heavenly grace requires an illumined heart, and the rays of the Sun of Truth deserve a world-reflecting mirror. And upon thee be greetings and praise. 11 پس معلوم گردید که فیض رحمانی را قلب نورانی لازم و پرتو شمس حقیقت را آئینه جهان نما سزاوار و علیک التحیة و الثناء
- 12 O Sa'idu'l-Mulk! O servant of the Lord! When the happiness of the earthly realm is coupled with the glad-tidings of the Kingdom, it becomes light upon light. God willing, thou shalt attain to both. And upon thee be greetings and praise. 12 رشت حضرت سعیدالملک علیه بهاء الله ای بنده پروردگار سعادت عالم ملک چون با بشارت عالم ملکوت توأم گردد نور علی نور شود انشاء الله بهردو فائزی و علیک التحیة و الثناء
- 13 O Mubassiru'l-Mulk! O thou who art steadfast in the Covenant! Physical sight in the material world reveals the forms of things, but spiritual insight in the realm of the Kingdom uncovers the realities of all created things. I hope that thou mayest be successful, confirmed and triumphant in both. And upon thee be greetings and praise. 13 رشت حضرت مبصرالملک علیه بهاء الله ای ثابت بر پیمان بصر در عالم ملک کشف صور اشیا نماید ولی بصیرت در عالم ملکوت کشف حقائق ممکنات کند امیدوارم که بهردو موفق و مؤید و فائز باشید و علیک التحیة و الثناء
- 14 O Haji Aqa Khalil! O noble Khalil! Praise be to God that through the light of the divine world thou art noble and distinguished, and in the fire of Nimrod thou didst find the rose-garden of the All-Merciful, and even turned away from Gabriel's aid, saying in response to "Hast thou any need?" - "Not of thee." And upon thee be greetings and praise. 14 رشت حضرت حاجی آقا خلیل علیه بهاء الله ای خلیل جلیل حمد خدا را که بنورانیت جهان الهی عزیز و نبیلی و در نار نمرودی گلشن رحمانی یافتی و از عون و صون جبریل نیز رخ بتافتی در خطاب أ لک حاجة اما الیک فلا گفتی و علیک التحیة و الثناء
- 15 O Aqa Siyyid Muhammad Mujtahid! O honored Siyyid! The world is one of lights, the dawning-place of mysteries and the source of divine traces. The horizon of truth is luminous, and the divine gathering is the envy of meadow and field. It is springtime, the season for strolling through rose gardens and flower beds, and I am occupied with thy remembrance and rejoicing day and night. And upon thee be greetings and praise. 15 رشت حضرت آقا سید محمد مجتهد علیه بهاء الله ای سید بزرگوار عالم انوارست و معرض اسرار و مصدر آثار افق حقیقت روشن است و انجن رحمانی غیظه صحرا و چمن وقت نو بهارست و سیر گلگشت و گلبن و گلزار و من بیاد تو مشغول و مسرور در لیل و نهار و علیک التحیة و الثناء
- 16 O Mirza Alireza Khan! O kind friend! The glad-tidings of the All-Merciful come in succession, and the auspicious messenger 16 رشت جناب میرزا علیرضا خان علیه بهاء الله ای یار مهربان بشارت حضرت رحمن پیایی است

brings news of the favors of the Lord God. The nightingale sings the song of peace and harmony, heralds the tidings of peace and security, and chants the verses of truthfulness and reconciliation. Therefore, strive as much as thou canst for universal peace, and think of naught but fellowship and love. And upon thee be greetings and praise.

و پیک نیک پی مرده الطاف حضرت یزدان  
میدهد بلبل گلبانگ صلح و صفا میزند و مرده  
صلح و امان میرساند و آیات راستی و آشتی ترتیل  
مینماید پس تا توانی در سلامت عموم بکوش و  
جز الفت و محبت میندیش و علیک التّحیّة و  
الثّناء رشت

- 17 His honor Mirza Muhammad Ali Khan, upon him be the Glory of God. O my sincere friend! Through truthfulness and devotion to truth does one become radiant and shining in the world of possibility. Praise be to God, you have a face illumined by the light of the love of God and a palace made fragrant by the gathering of friends. And upon you be greetings and praise. Rasht

17 جناب میرزا محمد علیخان علیه بهاء الله ای  
دوست صمیمی من به راستی و حق پرستی انسان  
در عالم امکان روشن و تابان گردد الحمد لله رخی  
بنور محبت الله روشن داری و کاخی بانجن  
یاران گلشن و علیک التّحیّة و الثّناء رشت

- 18 His honor Mirza Abul-Qasim Khan, upon him be the Glory of God. O longtime friend! Praise be to God, in the spiritual springtime like the merciful flower you have rent your garment and become blossoming and fragrant. And upon you be greetings and praise. Rasht

18 جناب میرزا ابوالقاسم خان علیه بهاء الله ای یار  
دیرین الحمد لله در بهار روحانی مانند گل رحمانی  
پیرهن چاک نمودی و شکفته و مشکار گشتی  
و علیک التّحیّة و الثّناء رشت

- 19 His honor Aqa Siyyid Asadu'llah, upon him be the Glory of God. O servant of God! This mortal world has no permanence, this dusty earth has no purity, and physical companions have no fidelity. The bird of the meadow of truth surely at all times yearns for the rose garden of sanctity and soars to the rosebush of inner meanings. And upon you be greetings and praise. Rasht

19 جناب آقا سیّد اسدالله علیه بهاء الله ای بنده  
الهی اینچنان فانرا بقائی نه و این خاکدان ترابی  
را صفائی نه و یاران جسمانی وفائی نه مرغ  
چمنستان حقیقت البته هر وقت آرزوی گلشن  
تقدیس نماید و بگلبن معانی پرواز خواهد و علیک  
التّحیّة و الثّناء رشت

- 20 His honor Aqa Siyyid Mahdi, upon him be the Glory of God. O servant of God! When the light of guidance cast its radiance in the night-chamber of the heart, it freed the soul from bondage to water and clay. It found another world and hastened to another rose garden. And upon you be greetings and praise. Rasht

20 جناب آقا سیّد مهدی علیه بهاء الله ای بنده الهی  
نور هدایت چون در شبستان دل پرتو انداخت  
جانرا از تقدیر آب و گل رهائی بخشید جهان  
دیگر یافت و بگلشن دیگر شتافت و علیک التّحیّة  
و الثّناء رشت

- 21 His honor Aqa Siyyid Nasir, upon him be the Glory of God. O spiritual one! God willing, you are victorious and forgiven, confirmed and successful. In servitude to the Sacred Threshold you are an active servant and a helper and supporter of the helpless. And upon you be greetings and praise. Rasht

21 جناب آقا سیّد ناصر علیه بهاء الله ای روحانی  
انشاء الله منصوری و مغفور و مؤیدی و موفق در  
عبودیت آستان مقدس بنده شاطری و پیچارگانرا  
معین و ناصر و علیک التّحیّة و الثّناء رشت

- 22 His honor Aqa Mirza Yahya the Physician, upon him be the Glory of God. O physician of hearts! Greek medicine treats physical ailments, but the wisdom of Luqman and divine medicine heal the heart and soul. I hope you will be confirmed in both. And upon you be greetings and praise. Rasht

22 جناب آقا میرزا یحیای حکیم علیه بهاء الله ای  
طیب قلوب حکمت یونانیان دوی جسمانیان  
نماید ولی حکمت لقمانی و طب رحمانی علاج دل  
و جان کند امیدوارم که بهردو مؤید گردی و  
علیک التّحیّة و الثّناء رشت

- 23 His honor Mirza Aqa the Physician, upon him be the Glory of God. O gentle physician! Treat the sick with spirit and

fragrance, and as much as you can, gladden hearts and souls with spiritual joy. Endless diseases and illnesses can be cured, for when the heart finds joy it has a mighty effect on the body. The physician can provide great healing through spiritual gladness, good news and delight. And upon you be greetings and praise. Rasht

23 جناب میرزا آقای حکیم علیہ بہاء اللہ ای حکیم حلیم بیمار را به روح و ریحان معالجه نما و تا توانی دل و جان شادمان کن بسرور روحانی امراض و علل بی پایانرا تداوی ممکن زیرا قلب چون فرح یابد تأثیر عظیمی در جسم و تن نماید و طبیب به تفریح و تبشیر و تسریر روحانی علاج عظیم تواند و علیک التحیة و الثناء رشت

24 His honor Haji Mirza Muhammad Arbab, upon him be the Glory of God. O steadfast one in the Covenant! Arbab means Lord, and lordship exists in servitude at the threshold of the Intended One. As much as you can, remain firm and steadfast in this station until you see all things circling around you. And upon you be greetings and praise. Rasht

24 جناب حاجی میرزا محمد ارباب علیہ بہاء اللہ ای ثابت بر پیمان ارباب جمع رب است و ربوبیت وجود در عبودیت درگاه حضرت مقصود تا توانی در ایستقام ثابت و مستقیم باش تا جمیع اشیا را طائف حول بینی و علیک التحیة و الثناء رشت

25 His honor Nazim-i-Mizan, upon him be the Glory of God. O servant of the All-Merciful! The true balance and the straight measure today is the Covenant. All are weighed by this balance. "Then, as for him whose scales are heavy, he will live a pleasant life. But as for him whose scales are light, his mother will be the abyss." And upon you be greetings and praise. Rasht

25 جناب ناظم میزان علیہ بہاء اللہ ای بندہ رحمن میزان قویم و قسطاس مستقیم الیوم عهد و پیمانست جمیع باین میزان موزون گردند و اما من ثقلت موازینہ فهو فی عیشة راضیہ و اما من خفت موازینہ فامہ ہاویہ و علیک التحیة و الثناء رشت

26 His honor Siraj-Divan. O servant of Baha! Like a candle, shine bright amidst the gathering of friends, and like the beauty of love, consume the veil in the assembly of the All-Merciful. Be a radiant light and manifest endless splendor. And upon you be greetings and praise. Rasht

26 جناب سراج دیوان ای بندہ بہا مانند شمع در بین جمع یاران برافروز و چون شاهد عشق در انجمن رحمن پرده بسوز نور تابان شو و جلوه بی پایان نما و علیک التحیة و الثناء رشت

27 His honor Aqa Ali, upon him be the Glory of God.

27 جناب آقا علی علیہ بہاء اللہ

28 O servant of God! The contingent world is subject to endless changes and transformations: at times it soars, at times it plunges; at times there is profit, at times there is loss. What is difficult shall ultimately become easy, and the intensity of hardships shall be transformed. And upon thee be greetings and praise.

28 ای بندہ حق عالم امکانرا انقلابات بی حد و پایانست گہی اوجست و گہی حضیض گہی سود است و گہی زیان امر معسور عاقبت میسر گردد و شدت بر خا تبدیل شود و علیک التحیة و الثناء

29 Rasht. Jinab-i-Aqa Ghulam, upon him be the Glory of God.

29 رشت جناب آقا غلام علیہ بہاء اللہ

30 O steadfast servant of God! Be not sorrowful, be not grieved, sit not with a bleeding heart, be not dejected. Affairs have wisdom in their wake, and hardship hath mercy in its trail. When a tree becomes leafless, it shall become green and verdant again; the bird with clipped wings shall grow new feathers; and the weak crescent shall become a luminous full moon. Grieve not, for verily God is with us. And upon thee be greetings and praise.

30 ای بندہ ثابت الہی محزون مشو مغموم مگرد دلتون منشین محمود مشو امور را حکمتی در پی و زحمت را رحمتی در عقب شجر چون بی برگ گردد سبز و خرم شود و مرغ مقصوص الجناح پر تازه بربوید و هلال ضعیف پدر منیر گردد لاحتزن ان اللہ معنا و علیک التحیة و الثناء

MKT5.222, BSHN.140.472ax, BSHN.144.465ax,

DUR4.805x, MHT1a.085x

ADMS#388x

## AB00146

*To: Baha'is of Tihiran*

1 We extol and worship the Lord Who adorned and embellished the universe with the light of His bounty, and Who bestowed upon the reality of existence infinite forms and sovereignty. When observed with seeing eyes, each created thing appears like a beloved one in the utmost beauty and grace, and each is witnessed to be a center of wisdom, a source of bounty, and a manifestation of favor. All created things move and stir according to their natural order without will. Therefore, among created beings, those possessed of spirit have will and choice, movement and acquisition, bestowed as the ultimate gift in their own realm. Animals are at the lowest degree of beings possessed of spirit, but as they are not endowed with reason and intelligence, if they move contrary to the natural order, they are excused in this pride, for they move according to nature's requirements and are captive to it without recourse to anything else.

2 But man, who is the noblest of beings possessed of spirit, moving with will and endowed with reason and intelligence, must therefore excel all created things in every perfection. And if he is deprived of this bounty, he becomes utterly reprehensible and blameworthy, and the worst kind of animal - "these are like cattle, nay, rather they have gone more astray." For he has squandered the divine gift and, like the tree of Zaqqum, has yielded bitter fruit. No created thing loses divine bounties except man, who lets slip the precious jewels of infinite favors and through ignorance falls into snares and traps. This is why in the blessed verse He says: "We created man in the best of forms, then reduced him to the lowest of the low," but if he gains freedom from this snare and finds relief from this ailment, he becomes a manifestation of "except those who believe and do good works," becomes a dawning-place of bounties, and a dayspring of the lights of "God created Adam in His image and likeness" - that is, he becomes a divine image and a manifestation of heavenly bounties.

3 O friends! Human perfections are not confined to spiritual conditions; rather, physical perfections are also necessary so that the human world may shine forth in both spiritual beauty and physical perfection in the assemblage of existence. Therefore, the beloved of God must also strive in every way to acquire

1 طهران احبای الهی ملاحظه نمایند خداوندی را ستائیم و پرستش نمائیم که جهان هستی را بپرتو بخشایش زینت و آرایش بخشید و حقیقت وجود را بصورت نامتناهی منحل و پادشاهی عطا فرمود چون بدیدهء بینا نگری کائنات هر یک مانند دلبر در کمال صباحت و ملاحظت جلوه نموده و هر یک مرکز حکمتی و مصدر موهبتی و مظهر عنایتی مشاهده میشود جمیع کائنات بر نظم طبیعی بدون اراده در جنبش و حرکتست لهذا بمنتهای موهبت در عالم خویش مفتخر در میان کائنات ذی روح را اراده و اختیارست و حرکت و اکتسابی حیوان در اسفل درجات ذی روحست ولی چون مؤید بعقل و هوش نه اگر حرکتی مخالف نظم طبیعی نماید در این غرور معذور زیرا بمقتضای طبیعت متحرک و اسیر غیر متمسک

2 اما انسان که اشرف کائنات ذی روحست و متحرک باراده و مؤید بعقل و هوش لهذا باید در جمیع کمالات فائق بر کائنات باشد و اگر از این موهبت محروم بغایت مقدوح و مذموم و بدترین نوع حیوان اولئک کالأنعام بل هم اضل سبیلا زیرا موهبت پروردگار را بهدر داده و مانند شجرهء زقوم ثمر تلخ بار آورده هیچ کائی از کائنات مواهب الهیه را از دست ندهد جز انسان که جواهر بواهر الطاف بی پایان را از دست دهد و از نادانی بدام و شست افتد اینست که در آیهء مبارکه میفرماید لقد خلقنا الانسان فی احسن تقویم ثم رددناه اسفل سافلین و اگر از این دام رهائی یابد و از این درد صفائی گیرد مظهر الالذین آمنوا و عملوا الصالحات گردد و مطلع فیوضات شود و مشرق انوار خلق الله آدم علی صورته و مثاله گردد یعنی صورت رحمانیه شود و مظهر فیوضات ربانیه

3 ای یاران کمالات انسانیه منحصر بشئون روحانیه نه بلکه کمالات جسمانی نیز لازم تا عالم انسانی بجمال معنوی و کمال صوری در انجمن وجود جلوه نماید لهذا باید احبای الهی در تحصیل کمالات صوری نیز از هر جهت جهد و

physical perfections. Divine characteristics are like spirits, and physical perfections are like bodies. Spirits have manifestation and appearance through bodies, and bodies have spirit and triumph through spirits. When both appear in the contingent world with the utmost perfection, abundant grace is achieved and the light upon light shines forth.

کوشش نمایند اخلاق رحمانیه بمنزله ارواحست و کالات جسمانیّه بمنزله اجسام ارواح را بواسطه اجسام جلوه و ظهوری و اجسام را بواسطه ارواح روح و فتوحی هر دو چون در نهایت اتقان در محشر امکان جلوه و ظهور نماید فیض موفور حاصل گردد و پرتو نور علی نور جلوه نماید

- 4 O friends of God! Think not that since this world is fleeting, therefore imperfection and perfection, success and failure, ascent and descent, progress and decline are equal. God forbid! The All-Merciful in the text of the Qur'an declares: "Our Lord! Grant us good in this world and good in the world to come." Thus it is clear and evident that both spiritual and material progress and perfection are desired and beloved, especially since all progress, even physical, is indicative of divine bounties. Consider how the Japanese nation's modern progress has become the cause of amazement among the nations and governments of the world. Can one now say that this progress is blameworthy while the degradation and disarray of the African peoples is praiseworthy? No, by God! Such thinking of the ignorant is blameworthy. The Japanese government and people have, in truth, achieved such physical progress in a brief time as to astound minds and consciousness. This progress is due to the unity of government and people, who have combined and united to such a degree that separation has become impossible. From this agreement and unity, such progress has dawned and shone forth. However, had there been the slightest discord between government and people, such progress would have been deemed impossible and unattainable.

4 ای یاران الهی تصوّر ننمائید که چون این جهان فانیتست لهذا نقص و کمال و فوز و وبال و صعود و نزول و ترقی و فتور مساویست حاشا حضرت رحمان در نص فرقان میفرماید ربنا آتنا فی الدنیا حسنة و فی الآخرة حسنة پس واضح و مشهود شد که ترقی و کمال معنوی و صوری هر دو مطلوب و محبوب علی الخصوص که ترقیات کلیّه ولو جسمانیّه دال بر مواهب رحمانیه است ملاحظه کنید که ملت ژاپون در ترقیات عصریه سبب حیرت ملل و دول عالم گردیده حال میتوان گفت که این ترقی مذموم و لکن تدنی و پریشانی و بی سر و سامانی اقوام افریک ممدوح لا والله این فکر شخص جاهل مذموم دولت و ملت ژاپون فی الحقیقه در اندک زمانی در عالم جسمانی ترقیاتی نمودند که حیرت بخش عقول و شعور است و این ترقیات بسبب امتزاج دولت و ملت است بقسمی ترکیب و امتزاج یافته اند که تفریق مستحیل شده از این اتفاق و اتحاد این ترقیات طلوع و اشراق نموده ولی اگر چنانچه ادنی تنافری میان دولت و ملت بود اینگونه ترقیات ممتنع و محال شمرده میگشت

- 5 Observe how the Japanese people are obedient and submissive to Emperor Mikado, as if they were all purchased servants, moved by the will of that wise one in this new age. Therefore, O friends of God, pay no heed to the idle talk of this or that person, and be not submissive to troublemakers. Those who oppose His Imperial Majesty will ultimately become remorseful and regretful. These souls outwardly present certain issues and make falsehood appear as truth, but in reality, they harbor personal ambitions and self-interest, and their purpose is to sow corruption. Beware, beware of seeking nearness to such souls and following in their path. Rather, shun them.

5 ملاحظه کنید که ملت ژاپون چگونه مطیع و منقاد پادشاه میکادو هستند گویا کلّ بنده زر خریدند و متحرک باراده آن هوشمند در این عصر جدید پس ای یاران الهی گوش بهذیان این و آن ندهید و مطیع و منقاد فتنه جویان مگردید نفوسی که مخالفت اعلیحضرت شریاری مینمایند عاقبت نادم و پشیمان گردند و سبب نکبت ملت ایران این نفوس بظاهر مسائلی عنوان نمایند و باطل را در صورت حق بنمایند و لکن در حقیقت غرض شخصی و خودپرستی دارند و مراد القاء فساد است زنهار زنهار تقرب بلین نفوس مجوئید و در ره این اشخاص نهوئید بلکه اجتناب نمائید

6 Glory be to God! Did the Japanese nation achieve this progress through opposition to their government? No, by God! They achieved it through obedience, submission, good intentions, and excellent service to their government. One must be vigilant and aware. Surely unity and accord between ruler and ruled, and harmony between governor and governed, become the cause of the glory and progress of souls. This is why the Day Star of Guidance, Baha'u'llah, commanded the loved ones of God to obey the sovereign, and this matter is clear and evident. But alas, a hundred thousand times alas, that the divines are submerged in the sleep of heedlessness. We beseech God that the religious leaders may open their outer and inner vision through the manifest light, so that they may perceive what causes the eternal glory of the nation and strive with heart and soul toward it.

7 In the domains of the sublime Ottoman state, all divines are obedient to His Imperial Majesty the Sultan; none has power to utter a word. All hold fast to the decisive text "Obey God and obey the Messenger and those in authority among you." If the divines of Iran are truth-seeking and well-wishing, they too should follow this path. Otherwise, the end result will be remorse and humiliation and captivity in the hands of neighboring peoples of that realm. And upon you be greetings and praise.

8 O my God, my God! I beseech Thee with my tongue, I implore Thee with my heart, I supplicate Thee with my spirit, and entreat Thee with my soul and inmost being to aid Thy sincere servants to turn unto the manifest Light, and to assist the righteous to hold fast to the Center of Lights. Illumine, O my God, the eyes of hearts with the radiance of guidance, strengthen them with mighty power, and enable them to obey Thee and serve Thy sacred Threshold both secretly and openly. Make them signs of Thy bounty in the world of creation and standards of Thy mercy waving throughout all regions. O Lord, O Lord! We are weak servants who possess no life or resurrection save through the outpouring of Thy gifts which shine upon all horizons with brightest effulgence. Verily Thou art the Bestower, the Mighty, the Forgiving, the Generous, the Bountiful. Verily Thou art the Compassionate, the Almighty, the All-Knowing, the Gracious. There is none other God but Thee, the Powerful, the Beneficent, the Omnipotent, the Help in Peril.

6 سبحان الله آيا ملت ژاپون اين ترقیات را بسبب تنافر از دولت حاصل نموده لا والله بسبب اطاعت و انقياد و حسن نيت و حسن خدمت بدولت حاصل کرده انسان بايد بيدار باشد و هشيار البته اتحاد و اتفاق بين رئيس و مرئوس و ائتلاف بين سائس و مسوس سبب عزت و ترقی نفوس گردد اينست که کوكب هدی حضرت بهاء الله احبّاء الله را باطاعت پادشاه امر فرموده و اين مسئله واضح و آشکار است ولی صدهزار اسف که علما در خواب غفلت مستغرقند از خدا خواهيم که رؤسای دين بنور مبین بصر و بصيرت بگشايند تا آنکه آنچه سبب عزت ابدیه ملت است ادراک نموده بجان و دل بکوشند

7 در ممالك دولت عليه عثمانیه جميع علما مطيع اعليحضرت سلطانند هيچيك قدرت بر شقّ شفه ندارد كل بنصّ قاطع اطيعوا الله و اطيعوا الرسول و اولى الامر منكم متمسّكنند علمای ايران نيز اگر حقّ جو و خيرگويند بايد بر اين منهج سلوك و حرکت نمايند و الا عاقبت ندامتست و ذلت و اسارت در دست اقوام متجاوزّه آن مملكت است و عليكم التّحيّة و الثّناء

8 الهی الهی ادعوك بلسانی و ارجوك بقلبي و ابتهل اليك بروحي و اتضرّع بين يديك بفؤادي و جنائي ان تؤيد عبادك المخلصين على التوجه الى النور المبين و توفق الأبرار على التمسك بمركز الأنوار انزيا الهی ابصار القلوب بضياء الهدى و ايدهم بشديد القوى و وقّهم على طاعتك و خدمة عبتك المقدسة في السرّ والخفاء و اجعلهم آيات موهبتك في عالم الانشاء و رايات رحمتك تخفق في كلّ الأرجاء ربّ ربّ نحن عباد ضعفاء لا نملك لأنفسنا حياة و نشوراً الا بفيض مواهبك التي تتلألأ على الآفاق بأشدّ اشراق انك انت المعطى العزيز الغفور الكريم الوهاب و انك انت الرؤف العزيز العليم المنان لا اله الا انت المقتدر الوهاب القدير المستعان

BRL\_DAK#0572, MMK3#152 p.104,

PYB#112-113 p.05

## AB00155

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

<sup>1</sup> O exalted branch of the Blessed Tree! That which flowed from thy pen was noted with careful attention. Its contents brought solace to this grief-stricken heart, for I observed that thou dost share, to some extent, in my sorrows. Yet from another perspective, it caused distress and regret that the successive trials and difficulties of affairs in Egypt and Alexandria have rendered thee entirely sorrowful and filled with sighs and lamentations. This servant - with the peerless Lord as witness - considers thy affairs more important than his own circumstances and hath ever been mindful of thy comfort in all conditions. From the day of departure until now, correspondence with the two branches of the Blessed Tree hath been maintained continuously, despite tremendous occupations and difficulties, grave tribulations and trials, the onslaught of enemies from all directions, and the wavering of the vacillating ones in the Covenant - yet through extremely subtle schemes and the undermining of the Cause of God, not a moment's neglect hath occurred nor shall occur. God willing, I shall strive for their education through the divine power.

<sup>2</sup> However, your eminence is not aware of the details. When those two Afnans came here as strangers, they mentioned that what had been allocated to them was not reaching them, affairs were not in order, and it was observed that if their lives were to continue in the present manner, no fruit would be yielded whatsoever. If deemed advisable, they could engage in some work themselves and manage a shop, which would surely bear fruit. In brief, they expressed much complaint about the fruitlessness of their present situation. This servant also noted that they are clever; though their transactions may be modest at first, expansion will occur in the future. In any case, whatever may be written cannot express this servant's true love for them. Until now, I have not interfered in anyone's affairs, but in their matters I shall intervene in every respect. Therefore, for now, I must bring them into close association so that I may continuously inquire about all their conditions. I write this confidentially that for the organization of their affairs and their progress, both inwardly and outwardly, even in their commerce, it would be better if they would come to Beirut immediately, take whatever share they have in the partnership, and engage in business in Beirut. Keep this matter

<sup>1</sup> ایها الفرع الرفیع من السدرۃ المبارکۃ آنچه از قلم  
تحریر تسطیر شد بصر دقیق ملاحظه گردید  
مضامین سبب تسلی قلب این حزین بود چه که  
ملاحظه گردید که در احزان فی الجمله سهم  
دارم و از جهتی سبب تأثر و تحسر شد که  
بلایاء متواتره و مشاکی امور مصر و اسکندریه  
بکلی شما را غمگین و پر آه و انین نموده و این  
عبد خداوند بیچون گواه آگاه است که امور آن  
جناب را بیش از شئون خویش اهمّ می‌شمارد  
و در فکر آسایش شما در جمیع احوال بوده از  
یوم مسافرت تا بحال مکاتیب و مراسلات را  
با فرعین سدره مبارکه مستمرّ داشته با وجود  
مشاغل و مشاکی عظیمه و صدمات و بلیات  
کلیه و هجوم اعدا از جمیع جهات و تزلزل  
متزلزلین در عهد و میثاق ولی بغایت تدابیر  
خفیه و توهین امر الله باز دقیقه‌ئی غفلت ننموده  
و نخواهد نمود و انشاءالله در تربیتشان بقوه  
رحمانیه میکوشم

<sup>2</sup> ولی آن جناب از تفصیل مطلع نیستید چون آن  
دو افنان غریبان بانجا آمدند ذکر نمودند که بما  
آنچه تخصیص فرموده‌اند نرسد و امور منتظم  
نیست و ملاحظه میشود که اگر مدت عمر  
بر منوال حاضر بگذرد هیچوجه ثمره حاصل  
نخواهد شد اگر مصلحت باشد ما خود بکاری  
مشغول گردیم و دکانی اداره نمائیم البته ثمری  
بخشد مختصر اینست که شکایت زیاد از بی‌ثمری  
حال حاضرشان نمودند این عبد نیز ملاحظه  
نمود که زیرک هستند در ابتدا هرچند معامله  
مختصر نمایند در استقبال توسیع حاصل خواهد  
شد باری آنچه مرقوم شود حقیقت محبت این  
عبد بایشان بیان نشود و تا بحال در امور احدی  
مداخله ننموده‌ام اما در امور ایشان از هر جهت  
مداخله خواهم کرد لهذا علی‌العجله باید ایشانرا  
در معیت نزدیک آرم که از جمیع حالاتشان  
متّصل استفسار شود و این را محرومانه مرقوم  
مینمایم که بجهت انتظام امورشان و ترقّیشان  
در باطن و ظاهر حتی تجارتشان بهتر اینست

concealed, and if you yourself deem it advisable, write to them about it.

که علی‌العجله به بیروت بیایند و آنچه سهم آنها در شرکت است بگیرند و در بیروت مشغول کسب گردند و این قضیه را مستور بدارید و خودتان اگر مصلحت بدانید بایشان مرقوم نمائید

- 3 As regards your partnership with the Holy Leaves, what was observed is correct. They must provide accounts according to the documents, and the profits must be determined. I desire a clear explanation and the protection of your rights in every respect. But the work of this servant has become very difficult and problematic, and control of affairs has slipped from hand, to such an extent that one cannot utter a word contrary to someone's pleasure. If you were to apply the slightest pressure on that soul, immediately the violators of the Covenant would, through their utmost schemes and deception, cause that person to waver, nay rather, they strive to completely sever that one from the divine Covenant, even instilling hatred in their heart. This causes that helpless one to become entirely deprived. Therefore, this servant cannot apply pressure to anyone, even if it be for protecting the rights of the friends. An excuse is acceptable to noble souls. I write these words confidentially to you. Consider how this servant, alone, solitary and strange, has fallen into such trials in a corner of Tiberias. I swear by the Ancient Beauty that the very atoms of all things weep, lament and bemoan. Therefore, as long as such an arrangement exists between you and the partners, demand accounts according to the details you had written, so that what has accrued and resulted may become known. This servant will strive to the extent possible regarding your affairs and will write to them, and I beseech God that your rights be preserved. They too will certainly not be remiss in safeguarding rights. And if any shortcoming occurs, it is due to the inevitable slack that has occurred in affairs. Circumstances have developed thus. They will certainly not be remiss to the extent they are able.

3 و اما در خصوص شراکتان با حضرات اوراق ملاحظه گردید حق با شماست حضرات باید بموجب اوراق حساب بدهند و ربح معلوم گردد و بر من تفصیل واضح و از هر جهت محافظه حقوق آن جناب را میخواهم ولی کار این عبد بسیار دشوار و مشکل شده است و زمام امور از دست رفته است بقسمیکه بنفسی نمیتوان کلمه مخالف رضایش ذکر نمود اگر چنانچه فی‌الجمله تضییق نمائی آن نفس را فوراً متزلزلین میثاق بکال تدابیر و خداع متزلزل مینمایند بلکه میکوشند تا آترا بکلی از عهد الهی بری نمایند بلکه القای بغضا در قلبش مینمایند این سبب میشود که آن بیچاره بکلی محروم میگردد لهذا این عبد تضییق نمیشود که بکسی نمانم ولو بجهت محافظه حقوق دوستان باشد العذر عند کرام الناس مقبول و این کلمه را محرمانه بآن جناب نوشتم ملاحظه فرمائید که این عبد وحید فرید غریب در گوشه طبری افتاده بجه بلایا مبتلا قسم بجمال قدم که ذرات اشیاء گریه و ناله و ندبه مینمایند پس مادام که چنین قرار میان شما و شرکاست بموجب تفصیل که مرقوم نموده بودید حساب بخواهید تا معلوم شود چه عائد و حاصل شده این عبد بقدر امکان در امور آن جناب میکوشم و بحضرات مینویسم و از حق میطلبم که حقوق آن جناب محفوظ ماند حضرات نیز البتّه در صیانت حقوق فتور نخواهند کرد و اگر قصوری حاصل شود از فتور جبرئست که در امور واقع شده است اسباب چنین فراهم آمده ایشان البتّه بقدر مقدور قصور نخواهند کرد

- 4 Furthermore, you must always counsel the two honored branches to be firm and steadfast, for certain interpretations have arisen regarding the decisive verses, and the people of doubts are continuously engaged in insinuations. Today, if anyone opens their ear even a needle's width to the words of the people of doubts, they will slip so severely that they will never be able to regain control of themselves. Among

4 دیگر آنکه بفرعین محترمین همیشه توصیه در ثبوت و رسوخ نمائید چه که بعضی تأویلات در محکّات حاصل شده است و اهل شبهات متصل در القاءات هستند و الیوم نفسی اگر بقدر سم الخیاط گوش را بکلمات اهل شبهات باز کند چنان بلغزد که ابداً خویش را ضبط

the insinuations of the people of doubts is that they say to someone that one must return to the verses, meaning to exercise individual interpretation, implying that everyone is independent and can deduce whatever they wish, that is, there is no need for an Interpreter. Consider how much such words cause the Cause of God to be wasted and how much they will cause discord. Despite the existence of the divine Book of the Covenant with a designated and explicitly appointed Interpreter, yet what words are being insinuated. These words were first uttered by 'Umar when the Prophet (may my spirit be sacrificed for Him) said at the time of His passing, "Bring me pen and paper that I may write something for you whereby you will never go astray." He said, "The Book of God suffices us." Now "The Book of God suffices us" has been changed to "God has made all independent" and "return to the writings," meaning do not submit to the Interpreter, do not ask questions, do not act according to His good-pleasure, do not walk according to His guidance, and recognition is not necessary - be your own interpreter. And in this way the intent is to become free from the Covenant and Testament.

- 5 In brief, your honor must resist like an immovable mountain and not allow the words of the wavering whisperers to influence the hearts of the simple ones. Today the Afnan of the Blessed Tree must first be servants of God's Covenant and Testament so that the Cause of God may remain protected from all vicissitudes under the shadow of the word of unity. Whoever takes even one step further in this path will advance and become the recipient of the confirmations of the Most Glorious Kingdom and will succeed in all things. Otherwise, I swear by the Self-Subsisting Lord that such a one will be cast down in all ranks and conditions. Soon you will witness the wavering ones in evident loss. If you help God, He will help you. And glory be upon you.

AFNAN.138x

تواند از جمله آفات اهل شبهات اینست که بنفسی میگویند که باید مراجعت بآیات کرد یعنی اجتهاد نمود باین معنی که هر کس مستغنی است آنچه بخواد استنباط میکند یعنی احتیاج بمبین نیست ملاحظه نمائید که این کلمه چه قدر سبب تضییع امر الله میشود و چه قدر سبب اختلاف خواهد شد با وجود بکتاب عهد الهی مبین معلوم و منصوص مع هذا چه کلمه‌ئی القا میشود و این کلمه را اول عمر ذکر نمود وقتی که حضرت رسول روح العالمین له الفداء در حین وفات فرمودند ائتونی بقلم و قرطاس لأکتب لکم شیئاً لاتضلون بعده گفت یکفینا کتاب الله حال یکفینا کتاب الله تبدیل بکلمه خدا کل را غنی فرمود و مراجعت بنوشتجات کن شده است یعنی تمکین از مبین مکن و سؤال منما و برضای او حرکت و بدالات او سلوک و معرفت لزوم ندارد خود مجتهد باش و در این ضمن مقصد که از عهد میثاق بری گردد

- 5 باری مقصد اینست که آن جناب باید چون جبل راسخ ثابت مقاومت نمایند و مگذارند که قول متزلزلین موسوسین سدی در قلوب سادگان تأثیر نماید ایوم افنان سدره مبارکه باید اول خادم عهد و میثاق الهی باشند تا امر الله در ظل کلمه وحدانیت از جمیع طواری محفوظ ماند هر یک در این ره یک قدم بیش نهد پیشی یابد و مظهر تأییدات ملکوت ابدی گردد و در جمیع شئون موفق شود والا قسم بحضرت قیوم که در کل مراتب و شئون سرنگون گردد عنقریب متزلزلین را در خسران مبین مشاهده خواهید نمود ان تصروا الله ينصرکم و الله علیه

INBA87:297, INBA52:301

## AB12109

*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

1 O steadfast one in the Covenant! Your letter was received and what you wrote was the reality of the situation. The friends of God must appreciate the justice of the monarch and value the zeal and fervor of the Prime Minister. Night and day they must supplicate and beseech at the Threshold of Divine Oneness for confirmations upon the throne of sovereignty and the seat of the premiership. Some of the ministers are also in the utmost justice and benevolence, and with heart and soul desire comfort and tranquility for humankind, and are kind to all subjects. Though I do not mention their names openly, in my heart and soul I beseech divine grace and protection for them, and I hope that each may become a unique well-wisher of the world and distinguished in the arena of bounty. His Excellency Jenab-i-Rukn is a mighty pillar in the protection of the oppressed and is the epitome of justice, patience and wisdom. Jenab-i-Sa'id is blessed in both worlds, and the Ambassador of the realm, His Excellency Ebtehaj, is a source of my joy, and I hope that in his mission he may conduct himself such that his joy may become a brilliant lamp and exercise the utmost effort in his duties.

2 Jenab-i-Sadr-i-Hamadani is the cause of my spirit's delight and beloved of my heart and soul, for he teaches the Faith and guides the imitators to reality. For Jenab-i-Aqa Sheikh Fazlullah I beseech God that he may become the grace of God and a near servant of the Abha Beauty. Jenab-i-Habibullah Khan is truly my beloved and the physician of the friends. Convey my longing greetings and superior respects to the Consul of Love. Give glad-tidings of acceptance at the Threshold of the Ever-Living, the Self-Subsisting to Haji Abdul-Rasul, and know that the late Aqa Muhammad Karim Attar is immersed in the ocean of the Lord's forgiveness and near to the court of the Creator. Through the aid and grace of the Beloved of the horizons, I hope that He may make that yearning soul a companion and intimate friend in the Kingdom of Holiness. For the late Jenab-i-Nasir Divan I beseech from God that He may make him an intimate of the feast of meeting and seat him upon the highest horizon in the gathering of divine manifestation. I hope that Jenab-i-Mirza Ali Muhammad Khan may become in Batum the manifestation of the favors of the Ever-Living, the Self-Subsisting, and be confirmed by the aid and grace of

1 ای ثابت بر پیمان نامهء شما واصل و آنچه مرقوم حقیقت واقع یاران الهی باید عدالت شهریاری را مغتنم شمارند و همت و غیرت صدارتپناهی را قدر و قیمت دانند شب و روز بجهت تأیید سریر سلطنت و مسند صدارت بدرگاه احدیت عجز و زاری نمایند بعضی از وزرا نیز در نهایت عدالت و خیرخواهی هستند و به جان و دل آرزوی راحت و آسایش نوع انسانی کنند و بعموم رعیت مهربانند هرچند نام آنان یزبان نبرم ولی در دل و جان طلب عنایت و حمایت حضرت یزدان کنم و امیدوارم که هر یک یگانه خیرخواه عالم گردند و فرید میدان عنایت شوند حضرت اجل جناب رکن در حمایت مظلومان رکن رکینند و در نهایت عدل و صبر و تدبیر جناب سعید سعید دارینند و سفیر سلطنت خاقین حضرت ابتهاج سبب ابتهاج منند و امیدوارم که در مأموریت خویش چنان رفتار فرمایند که ابتهاج سراج وهاج گردد و در مأموریت خویش نهایت همت مجری دارند

2 جناب صدر همدانی سبب روح و ریحان منند و محبوب دل و جان زیرا تدریس تبلیغ نمایند و مقلدانرا بحقیقت راه نمایند جناب آقا شیخ فضل الله را از حق خواهم که فضل خدا گردد و بندهء مقرب جمال ابهی جناب حبیب الله خان فی الحقیقه حبیب من و طیب دوستانند جناب قنصل عشق را از قبل من تحیت مشتاقانه برسانید و احترامات فائمه ابلاغ فرمائید جناب حاجی عبدالرسول را بشارت قبول در درگاه حق قیوم بدهید و مرحوم آقا محمد کریم عطار را غریق دریای مغفرت پروردگار دانید و مقرب بارگاه کردگار از عون و عنایت دلب آفاق امیدوارم که آتمشتاقرا در ملکوت تقدیس مونس و انیس فرماید جناب مرحوم نصیر دیوان را از حضرت یزدان خواهم که محرم بزم لقا فرماید و در محفل تجلی بر رفرف اعلی نشاند جناب میرزا علی محمد خان امیدوارم که در باطوم مظهر الطاف حق قیوم گردند و موفق بر عون و عنایت حضرت

the Incomparable Lord. May Jenab-i-Aqa Sheikh Ahmad also become praised and renowned, honored and fortunate in both worlds, and be gladdened by divine favors.

- 3 As for the kindred of the martyrs - may my spirit be a sacrifice for the martyrs - these souls are the legacy of those noble ones. It is incumbent upon me and all the loved ones of God to serve and attend to the kindred of the martyrs. Therefore, convey to them in whatever manner you know my contentment, satisfaction and servitude. These souls have drunk a bitter cup in the path of love for the Blessed Beauty, for while the martyrs joined the Supreme Companion and attained the greatest gift, it was their kin who endured the afflictions, remaining in this transient world. In truth, they are martyred every day - the reproach of enemies, the gloating of peers, injury, cruelty, hardship and calumny have all gathered for them in the path of God. This is indeed a most bountiful feast and an endless table of divine favors, with every kind of blessing prepared thereon. Constantly inquire after their condition and remain informed of their circumstances. In Yazd, the Spiritual Assembly is charged with comforting, inquiring after and serving the kindred of the martyrs. Until now, whatever was necessary has been sent from various quarters. Now too, quickly inform us of whatever is needed so we may attend to it.

- 4 Jinab-i-Aqa Siyyid Nasru'llah is truly a manifestation of divine victory and imminent triumph, serving with utmost dedication day and night. Convey my longing greetings to him. When Jinab-i-Aqa Siyyid Asadu'llah came here, we spent several most delightful days together - those days are still forgotten. Jinab-i-Sa'idu'l-Mulk and Mubassiru'l-Mulk are truly the cause of solace to hearts and joy to souls.

- 5 I beseech God that they may attain eternal felicity and true divine bounty. Jinab-i-Umidu'l-Atibba, praise be to God, through divine grace and bounty is a beloved physician and the cause of spiritual and physical health to every discerning person. Jinab-i-Aqa Muhammad-'Ali Arbab is a manifestation of the favors of the Lord of Lords and the recipient of the grace of the Causer of Causes. Of Hakim-Bashi, ask not - whatever expression of gratitude and appreciation I might make, my tongue falls short and my pen is powerless. Convey to Aqa Mirza Yusuf Khan that his honored wife is a handmaiden of the Divine Threshold and a believing, accepted leaf at the court of the Blessed Beauty. To Jinab-i-Haji Muhammad

بیچون جناب آقا شیخ احمد نیز احمد محمود شود و در دو جهان عزیز و مسعود گردد و بالطف الهیه خوشنود شود

3 اما ورثه شهدا روحی للشهداء فداء این نفوس یادگار آن بزرگوارانند بر من و جمیع احبای الهی خدمت و بندگی ورثه شهدا واجب و مفروض الاداء لهذا شما بهر لسان که میدانید خوشنودی و رضا و بندگی مرا بآنان ابلاغ نمائید این نفوس در سبیل محبت جمال مبارک جامی تلخ نوشیدند زیرا شهدا بریقی اعلی پیوستند و بموهبت کبری فائز شدند اما بلا را ورثه شهدا کشیدند که در این جهان فانی باقی و برقرارند و فی الحقیقه هر روز شهید میشوند ملامت اعدا و شتمات قرنا و اذیت و جفا و صدمه و افترا از برای آنان در سبیل خدا جمع شده سفره بسیار مهتابست و خوان نعمت بی منتی و از هر نوع نعمتی در آن مهیا دائماً پرسش از حال ایشان نمائید و بر احوالشان مطلع باشید در یزد محفل روحانی مأمور به نوازش و پرسش و پرستش ورثه شهدا هستند و تا بحال آنچه لازم بود از اطراف ارسال گردید حال نیز آنچه لازمست بکمال سرعت اخبار نمائید که بتدارک پردازیم

4 جناب آقا سید نصرالله فی الحقیقه مظهر نصر من الله و فتح قریب هستند و در نهایت همت شب و روز بخدمت پرداختند از قبل من تحیت مشتاقانه پیرسانید جناب آقا سید اسدالله زمانی که اینجا آمدند ایامی چند در نهایت روح و ریحان با ایشان گذراندیم آن ایام هنوز فراموش نشده جناب سعید الملک و مبصر الملک فی الحقیقه سبب تسلی قلوبند و فرح و مسرت نفوس

5 از خدا خواهم بسعادت ابدی و موهبت حقیقیه موفق شوند جناب امیدالطبا الحمد لله از فضل و موهبت کبریا طیب حبیبند و سبب صحت روحانیه و جسمانیه هر شخص ادیب ارباب جناب آقا محمد علی ارباب مظهر الطاف حضرت رب الاربابند و مورد عنایت مسبب الاسباب از حکیم باشی مپرس آنچه اظهار خوشنودی و ممنونی نمایم لسانم قاصر و قلم غیرمقتدر است باقا میرزا یوسف خان ابلاغ نما که ضحی محترمه کنیز درگاه کبریاست و

and Mashhadi Isma'il Ivughli letters were previously written, especially to Mashhadi Isma'il who was written to repeatedly. For both I make entreaty and supplication at the Divine Threshold.

- 6 You mentioned the Ahmadof brothers - the late Haji Ahmad established a family that will endure forever. From the beginning of the Cause until now, both father and sons have truly never fallen short in service. Though Jinab-i-Aqa 'Ali is the Milaniy partner, in servitude at the Sacred Threshold he is my partner and associate. Jinab-i-Mirza Mahdi Khan is truly a respected person who desires naught but nearness to the Divine Court. Jinab-i-Aqa Rida is a manifestation of God's good-pleasure and dawning-place of submission to divine decree, especially his honored mother who is a cherished handmaiden of God. Jinab-i-Haji Husayn Haji 'Ammih - that family has shown such steadfastness in the Covenant that every fair-minded person is amazed. In any case, convey my longing greetings to all the friends in whatever manner you know, comfort them, show them kindness, embrace them, kiss them, and set them ablaze with the fire of the love of God.

- 7 There are persons of prominence who occupy exalted positions whose names it is not permitted to mention either verbally or in writing. You know them and are aware of them. Convey to each one of them on my behalf, with the utmost wisdom and deepest love, that in the midnight hours, in a state of prayer, I remember them in my supplications and beseech confirmation and success, that they may be enabled to serve at the Divine Threshold and be reinforced with everlasting glory in the court of the peerless Lord. And upon you be greetings and praise.

ورقهء موقنه مقبوله در آستان جمال اہبی بجناب حاجی محمد و مشہدی اسماعیل ایواغلی نامہ از پیش مرقوم گردید علی الخصوص بہ مشہدی اسماعیل مکرر نوشتہ شد در حق ہر دو بدرگاہ احدیت عجز و نیاز نمایم و دعا کنم

6 ذکر اخوان احمداف را فرمودہ بودید مرحوم حاجی احمد یک خاندانی تأسیس نمودہ کہ الی الأبد باقی و برقرار است از بدایت امر تا الی الآن پدر و پسران کلّ فی الحقیقہ در خدمت کوتاہی نمودہ اند جناب آقا علی شریک میلانی ہر چند شریک میلانی ہستند ولی در عبودیت آستان مقدس سہم و شریک منند جناب میرزا مہدی خان فی الحقیقہ شخص محترمی است آرزوئی جز قرینیت درگاہ ندارد جناب آقا رضا مظہر رضای حقست و مطلع تسلیم بہ قدر و قضا علی الخصوص والدہء محترمہ اش کنیز عزیز الہیست جناب حاجی حسین حاجی عمہ آنخانوادہ در ثبوت بر پیمان چنان استقامتی اظہار نمودہ اند کہ ہر منصفی حیرانست باری جمیع یاران این عبد را بہر زبانی کہ میدانی تحیت مشتاقانہ برسان و بنواز و مہربانی کن و در آغوش گیر و بیوس و بنار محبت اللہ بسوز و بگداز

7 حضراتی ہستند از بزرگان کہ در مقامات عالیہ ہستند نام آنان را نہ بتقریر و نہ بتحریر بردن جائز شما میشناسید و خبر دارید ہر یک را از قبل من در نہایت حکمت منتہای محبت ابلاغ دارید در نیمہ های شب در حالت مناجات بدعای آنان پردازم و طلب تأیید و توفیق کنم تا آنکہ موفق بخدمت درگاہ کبریا گردند و مؤید بعزت ابدیہ در بارگاہ رب بیہمتا و علیک التحیۃ و الثناء

AMIN.067-073

## AB00160

*To: Karbala'i Muhammad Husayn Naraqi, in Tihran*

1 Praise be to Him Who shone forth, arose, and appeared from the Supreme Horizon, and heralded the rising of the Luminary of all horizons from the Most Glorious Dayspring, and called all to awakening from slumber and to bow down and prostrate before the Promised Beauty in this latter resurrection. He took a firm covenant from the people of the Bayan that they should bow their faces, bend their necks, and humble their heads at the radiance of the light of exposition. There is not a tablet except that this counsel is explained therein for the people of understanding, and the covenant was confirmed for the people of concord, so that when the Light would dawn, necks would bow before it. Despite this, the people of the Bayan were heedless, abandoned clear vision, clung to vain imaginings, denied the Beauty of the All-Merciful, and were not ashamed before the Light shining upon all existence. Rather, they wandered in the wilderness of heedlessness and error, plunged into the darkness of deafness and blindness, and hastened to dig into pitch darkness so as not to see the brilliant rays from the Most Glorious Horizon. Woe unto them for this error! Destruction unto them for this scourge! Fie upon them for what they have wrought at the appearance of the Kingdom of Beauty! Soon they shall see themselves in manifest loss and shall confess that they were in grievous error.

2 Greetings and praise be upon the first gem that gleamed and sparkled in the crown of existence, the first fire that blazed on the Sinai of witnessing, the first star that shone from the praised horizon, and the first sea that surged from the winds of the Kingdom upon the people of prostration. Blessings and greetings be upon those souls whom the darkness of vain imaginings did not veil, nor did the clouds of the people of error prevent them from beholding the Beauty, and when they heard the call, they hastened to the center of guidance and said, "Our Lord! We have heard one calling to faith, and we believed." Verily, they are among the companions of the right hand, turning toward the highest heaven, gazing toward the manifest horizon, drawing support from a holy soul who was a mercy to the worlds.

3 O thou who art attracted to the Most Glorious Beauty! Although no letter has been sent until now, yet the foundation of love has been established, for we all gaze toward one horizon, draw from one ocean, are connected in all things, and

1 حمداً لمن اشرق و طلع و لاح من الأفق الأعلى  
و بشر بطلوع نير الآفاق من المطلع الأبهى و دعا  
الكل الى الانتباه من الرقود و الركوع و السجود  
للجمال الموعود في هذه النشئة الأخرى و اخذ  
العهد الوثيق من اهل البيان ان تعنوا وجوههم  
و تدلّ رقابهم و تخضع اعناقهم عند تشعشع نور  
التبيان و ما من لوح الا مشروح فيه هذا النصيح  
لأهل العرفان و اكّد الميثاق لأهل الوفاق حتى  
عند ظهور الاشراق تخضع له الأعناق مع ذلك  
قد غفلوا اهل البيان و تركوا العيان و تشبّثوا  
بالأوهام و انكروا جمال الرحمن و ماستحوا من  
النور المشرق على الأكوان بل تاهوا في هيماء  
الغفلة و الغوى و اوغلوا في ظلمات الصمم و  
العمى و سرعوا الى حفر الظلمة الدماء حتى لا يروا  
الأشعة الساطعة من الأفق الأبهى تبا لهم من  
هذا الضلال سخفاً لهم من هذا الوبال اف لهم بما  
اكتسبوا عند ظهور ملكوت الجمال فيسوف يرون  
انفسهم في خسران مبين و يصدقون انهم كانوا في  
ضلال عظيم

2 و التّحية و الثّناء على أوّل جوهرة لمعت و  
تألّأت في اكليل الوجود و أوّل نار توقّدت في  
سيناء الشّهود و أوّل كوكب لاح من الأفق  
المحمود و أوّل بحر تلاطم من ارباب الملكوت  
على اهل السّجود و الصّلوة و التّحية على النفوس  
التي ماججتهم ظلمات الأوهام و لامنعتهم  
سبحات اهل الضّلال عن مشاهدة الجمال و لما  
سمعوا النداء هرعوا الى مركز الهدى و قالوا ربّنا  
انا سمعنا منادياً ينادى للايمان فآمنّا الا انهم من  
اصحاب اليمين متوجّهين الى العليين ناظرين الى  
الأفق المبين مستمدّين من نفس مقدّسة كانت  
رحمة للعالمين

3 اى منجذب جمال ابهى هرچند تا بحال تحریری  
ارسال نگشت ولی بنیان محبت تأسیس یافت  
زیرا کلّ ناظر بافق واحدیم و مستفیض از بحر  
واحد و مرتبط در جمیع شئون و منجذب بجمال

are attracted to the Beauty of the Incomparable Lord. Praise be to God that these hearts are in the utmost attraction and these souls in the greatest connection. Therefore, in gratitude for this bounty and gift, you must arise to fulfill the divine counsels and exhortations, and hold fast to that which is the cause of the illumination of the human world—namely, divine love, spiritual attractions, and heavenly gifts. The love of God is connected to the love of creation, meaning we must become intimate and close companions with all peoples and nations. We must be kind to friend and stranger alike, and show love and faithfulness to both acquaintance and stranger. In this glorious cycle and age of the Ancient Beauty, praise be to God, grace is universal and bounty encompasses all. Divine characteristics and spiritual virtues are not bound by restrictions. The divine table of bounty is spread in East and West, and heavenly grace and bounty have encompassed all regions. Therefore, the divine friends must become familiar with every stranger, faithful friends to outsiders, love their enemies, treat those who show enmity as friends, the oppressor as faithful, and the bloodthirsty as caring companions. Then it is obvious how they should conduct themselves with friends.

- 4 O handmaid of God! Convey my respectful greetings to thy mother and say: In the Dispensation of the Qur'an, the faithful were forbidden from seeking forgiveness for their non-believing kindred, as is stated: "It is not for those who believe to pray for the forgiveness of those who disbelieve." But in this glorious Dispensation, divine grace and bounty are all-encompassing and universal. Should any believer supplicate for forgiveness on behalf of all their friends and relations, whether close or distant, it shall be accepted at the threshold of the Divine Unity. Therefore, this servant of the Sacred Threshold, with utmost supplication and entreaty, beseecheth forgiveness for the late Aqa Rida, and assuredly this supplication and entreaty shall be accepted at the threshold of the All-Glorious.

- 5 Likewise, convey my greetings to the handmaid of God, thy wife, and say: Know thou the value of these days, that thou mayest attain eternal grace. May thy two children, Hasan and Khadijih, find everlasting glory. Give glad tidings to Aqa Muhammad Naraqi and say: Service to the friends is sovereignty in both worlds, and servitude to the loved ones is a gift from the All-Merciful.

- 6 My God, my God! The veils of thoughts have covered all eyes, and vision hath been blinded to the lights. Tongues have fallen silent from utterance, as a band of evil ones have arisen and a group of the misguided have attacked, preventing people from approaching the fountainhead of Tasnim and the living waters,

حضرت بیچون حمد خدا را که این قلوب در نهایت انجذاب است و این نفوس در غایت ارتباط پس باید بشکرانه این فضل و موهبت به وصایا و نصائح الهی قیام کنید و آنچه سبب نورانیت عالم انسانیت تشبث جوئید و آن محبت الهیه و انجذابات رحمانیه و مواهب صمدانیه است و محبت حق مرتبط بجهت خلق است یعنی باید بجمع طوائف و امم همراز و همدم گردیم یار و اغیار را مهربان شویم بیگانه و آشنا را محبت و وفا جوئیم در این دور کریم و عصر جمال قدیم الحمد لله فضل پرعمومت و موهبت شامل جمهور خصائل رحمانیه و فضائل روحانیه مقید بقیودی نه خوان نعمت الهی در شرق و غرب گسترده و فضل و موهبت ربانی آفاقرا احاطه کرده لهذا یاران رحمانی باید بهر بیگانه آشنا گردند و با اغیار یار وفادار شوند دشمن را دوست دارند و اهل بغضا را اهل ولا و جفاکار را وفاکار و خونخوار را غمخوار گردند دیگر معلومست که با دوستان چگونه باید سلوک و حرکت نمایند

- 4 امة الله والده را تحیت محترمانه برسان و بگو در کور فرقان اهل ایمان ممنوع از طلب غفران بجهت خویشان غیرمؤمن بودند چنانچه میفرماید ماکان للذین آمنوا ان یستغفروا للذین کفروا ولكن در این دور جلیل فضل و موهبت الهی شامل و عمومیت هر نفس مؤمنی از برای جمیع یاران خویش بیگانه و خویش طلب غفران نماید در درگاه احدیت مقبول شود لهذا این بنده آستان مقدس بکمال تضرع و ابتهاج طلب غفران از برای مرحوم آقا رضا نمایم و البته این تضرع و ابتهاج در درگاه ذوالجلال مقبول گردد

- 5 و همچنین امة الله ضلع خویشرا تحیت برسان و بگو قدر این ایام را بدان تا فیض ابدی یابی و حسن و خدیجه دو طفل خویشرا در نهایت عزت ابدی یابی جناب آقا محمد زاقی را بشارت ده و بگو خدمت یاران سروری دو جهانست و عبودیت دوستان موهبت حضرت رحمان

- 6 الهی الهی قد غشت الأبصار حجاب الأفكار و عمت الأعین عن مشاهدة الأنوار و خرس الألسن عن الأذکار بما قامت ثلة الأشرار و هجمت عصبة الضلال و منعوا الناس عن الورد

from walking the straight path, and from arising to serve the Manifest Light. They have called themselves the people of the Bayan, yet they remain veiled from the evident truth. They have forbidden themselves the cup of clear exposition and have said: "Where is that which God promised in the Books and Tablets? How hath the Truth come before error hath become universal? How have the laws been abrogated before their execution, when God hath said: 'Whatever verse We abrogate or cause to be forgotten, We bring one better than it or its like'?" Even as the followers of the Qur'an raised an outcry when the Promised Beauty appeared, saying: "Where is the Antichrist? Where is the Sufyani from among the misguided? Where is the quaking of the earth? Where are the hosts of angels? Where is the Hour's coming? Where is the trembling of the earth? Where is the reckoning? Where is the balance? Where is the bridge? Where is Paradise? Where is the Fire? Where are the Heights? Where is the banner of praise? Where is the resurrection? Where is the rising? Where is the gathering in the Great Assembly?" Thus were they veiled from Thy most exalted Beauty in the Greatest Resurrection. Then did the Manifestation of Thy Self proclaim: "All these matters were fulfilled in the twinkling of an eye when the horizon of being was illumined by the Praiseworthy Luminary." Yet the people of the Bayan perceived not the mystery of clear exposition and objected as had objected the followers of the Qur'an. Alas for them in this age when Thy light hath shone forth, Thy Manifestation hath radiated, Thy call hath been raised, the hem of Thy robe hath been extended, Thy cloud hath rained down, Thy beauty hath gleamed forth, Thy gardens have been adorned, Thy pools have overflowed, and the lions of Thy forests have roared!

- 7 Praise be unto Thee, O my God, for having rent asunder the veil, removed the covering, and bequeathed the Book to those who believed in Thee on the Day of the Covenant. Verily, Thou art the Mighty, the Generous, the All-Bestowing. Verily, Thou art the King, the Omnipotent, the Most High, the Supporter of Thy loved ones in both beginning and end.

على عين التَّسْنِيمِ و المَاءِ المعين و السَّلوكِ على الصَّراطِ المستقيم و القيام على عبودية النور المبين و سموّ انفسهم اهل البيان و احتجبوا عن العيان و حرّموا على انفسهم كأس التّبيان و قالوا اين ما وعد به الله في الكتب و الألواح و كيف جاء الحقّ قبل ان يعمّ الضلال و كيف نسخت الأحكام قبل الاجراء و قال الله ما ننسخ من آية او ننسها تأت بخير منها او مثلها كما ان اولوا الفرقان ارتفع منهم الضجيج و العجيج لما ظهر الجمال الموعود و قالوا اين الدّجال و اين السّفياني من اهل الضلال اين تنزل الأرض و اين جنود الملائكة و اين قيام الساعة و اين ارتجاج البسيط و اين الحساب و اين الميزان و اين الصراط و اين الجنة و اين النار و اين الأعراف و اين لواء الحمد و اين البعث و اين القيام و اين الحضور في المعشر الكبرى و بهذا احتجبوا عن جمالك الأعلى في القيامة الكبرى فنطق مظهر نفسك و قال قد قضيت هذا الأمور في طرفة عين عندما لاح افق الشهود بالنور المحمود فانتبهوا اهل البيان لسر التّبيان و اعترضوا كما اعترض اولوا الفرقان فاحسرتا لهم في هذا العصر الذي لاح نورك و تشعشع ظهورك و ارتفع ندائك و امتدّ ذيل ردائك و امطر سحابك و اشرق جمالك و تأتق رياضك و تدفق حياضك و زارت اسود غياضك

- 7 لك الحمد يا الهى على ما كشفت الحجاب و ازلت النقاب و اورثت الكّاب الذين آمنوا بك في يوم الميعاد انك انت العزيز الكريم الوهاب و انك انت الملك المقنن المتعالى المؤيد لأحبائك في المبدء و المآب

INBA85:129, MMK6#192

## ABU0217

Lesson on Adam and Eve and Garden of Eden, as recorded in Genesis.

To begin, let it be understood that the Prophets or Messengers of God are holy souls sent by Him to lead us to a knowledge of God and establish laws and ordinances for the people, which will tend to their development both spiritually and materially, in order that they might reach the intended aim; but their revelation or message has ever been given in accordance with the limitations or receptivity of the people of their time or age, for as long as the understanding of men has not reached the point of maturity the Divine Manifestations give explanations in illuminated verses expressing their works in a sealed, hidden and symbolical way.

The story of Adam and Eve in the Garden of Eden is in reality an illustration of the development of man, or rather the evolution of the power of God in mankind, from its conception. By Adam is really intended the reality of the existence (or essence) of man, his five ranks or stations in his existence.

First station, that of the body, the solid or mineral condition which is referred to as Eden. The term "Eden" in the Arabic language means place of living or residing.

Second station, that of the growing condition of man, which is the development from the mineral to the vegetable, referred to as the Garden of Eden. The garden, as you know, is the plane for plants to grow.

Third station, that of the power of sensation, which condition is arrived at after leaving or developing from the vegetable to the animal, in which condition man begins to eat, drink, feel, etc., which sensations are referred to as the different kinds of fruits.

Fourth station, that of mentality; in this condition or stage of development man is enabled to use his reasoning faculties, which is referred to as the station or tree of good and evil; in other words, man has, at this time, reached a condition where it is possible for him to distinguish between good and evil (human).

Fifth station, that of the Kingdom of Faith in God, which condition depends upon one's attitude toward the Word of God.

When man reaches the human station he is, at this time, held accountable for his actions, because he is then capable of comprehending the Word of God and making his choice as between

good and evil. When man has passed through all of the above mentioned conditions or stations, he will have attained to the Paradise of Eden.

The Tree of Life spoken of in this account refers to none other than the Manifestation of God in the human form, through whom God manifests His life-giving Spirit in the form of words, and whosoever partakes of the fruits of this Tree shall indeed attain everlasting life, in accordance with His Command.

The four rivers spoken of refer to the four great powers which are manifested only in the Manifestations of God, as follows:

River of Communes or Prayers, River of Interpretations, River of Doctrines and Precepts, River of answering difficult and scientific questions.

Man has a dual nature - spiritual and material - the inclination toward good, referred to as the mind (Adam), and the inclination toward bad, referred to as the soul (Eve). These two powers are in equilibrium but usually like a balance, either up or down. The soul or material quality is ever in ambush to drag the mind or spiritual quality down and when one conquers, the other is obviously weakened; for example, mayor of city about to do some good, knowing what is best, but is bribed into doing the contrary. The life of the mind depends upon the soul; if it does not come out (rib out of side), it will not be manifested. Take for illustration the gas and the light: the soul can be likened to the gas, the mind to the light. The light came from the gas, but the power of the light is much greater than the gas.

The soul is great, for it is the throne of the mind, and the soul, if pure, is of great assistance to the mind. As God knew the mind to be the manifestation of Himself, He said: "O Adam, do not obey the evil suggestions of your soul or you will be destroyed." When He said, as recorded, to Moses: "Put thy shoes off thy feet, for the ground whereon thou standest is holy ground," this meant, cast away all lust and soul's desire.

The mind has the power of Divine inspiration, but the soul, unless conquered, prevents it from soaring, keeps it back, and sometimes low. Let the soul be freed from the mind (spirit) and it will appear as one without clothes, as represented in the story; when the soul dragged the mind down or allowed the material to conquer, they discovered themselves as naked (devoid of the bounty of God).

The serpent spoken of is the Tempter or Satan, whose outward appearance is attractive and beautiful but inwardly is a poison to the mind. The fruit of Satan attracted Eve (soul) and she in

turn deceived Adam (mind), which caused their downfall. At this time Adam realizes his condition, his station lost by reason of his having yielded to temptation and begins to make excuses, which are referred to as the leaves of the tree with which he attempts to cover his body and seeks forgiveness. Then the light shines forth, he hears the voice of God: "Adam, where art thou?" and makes confession: "She (Eve) gave me to eat." Again he hears: "For this thou art cursed, and enmity shall exist between thee and the soul, etc."

In other words, this struggle between the good and bad, spiritual and material, is ever taking place and it behoves us to be on guard constantly. Some people will say: "Why cut yourself from the world when God created it? What is the world for if not for our benefit and pleasure? Why should we not get all we can out of it? If what the Prophets say is right, why stay here?" By cutting ourselves from the world is intended avoiding things that hinder our advance toward God; this world is but a stepping stone for the world of spirit; besides, if all were to withdraw, this world would be destroyed.

When in the embryonic world or condition, we do not realize the necessity of eyes and ears, but when we reach our present state, we then see the great need of them. Are not deaf or blind persons subject to our sympathy? And yet their conditions are but symbols of conditions in the next world.

The spirit of the world is that of avarice, selfishness and envy, while that of the Kingdom is mercy, unselfishness and love. We can be likened to children who do not realize the great benefits of acquiring a good education until it is too late.

When Moses appeared and taught sacrifice for sin, there were two kinds, one for evil deeds and the Daily Sacrifice (prayer). He admonished the people to subdue the promptings of Satan, but they did not understand. He, therefore, ordered them to pay tithes in order to conquer or hold them, but the Spirit of Religion disappeared - only the letter remaining. Material tithes are not accepted - only spiritual ones.

Though one is holy, he needs to pray daily, because all are continually engulfed in sin.

BSTW#138

## ABU0225

These twelve basic Bahai principles were laid down by Baha'u'llah over sixty years ago and are to be found in his published writings of that time.

The oneness of the world of humanity.

Independent investigation of truth.

The foundation of all religions is one.

Religion must be the cause of unity.

Religion must be in accord with science and reason.

Equality between men and women.

Prejudice of all kinds must be forgotten.

Universal peace.

Universal education.

Solution of the economic problem.

A universal language.

An international tribunal.

The Oneness of the World of Humanity

Baha'u'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof...while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'u'llah proclaimed the oneness of the world of humanity - he submerged all mankind in the sea of divine generosity.

Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation - man should investigate the truth.

### The Foundation of All Religions is One

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

### Religion Must be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

### Religion Must be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

### Equality Between Men and Women

This is peculiar to the teachings of Baha'u'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

### Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices - the racial prejudice, the

patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

#### Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

#### Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

#### Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'u'llah... Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want... Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

#### A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

#### An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'u'llah commanded the people to establish universal peace and summoned all the nations to the

“divine banquet of international arbitration” so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'u'llah proclaimed them to all the sovereigns of the world... They are the spirit of this age, the light of this age; they are the well being of this age.

SW\_v11#01 p.004-005, SW\_v12#01 p.012-013

## AB06137

*To: Aqa Mirza Ahmad*

- 1 O steadfast one in the Covenant! Your recent letter was received and its detailed contents were noted. The summary of the events concerning the Assembly in Tehran is as follows:

1 جناب آقا میرزا احمد ای ثابت بر پیمان نامه  
اخیر رسید و بر مضمون مفصل اطلاع حاصل  
گردید قضیه واقعه مجلس در طهران مختصرش  
اینست که

- 2 This Assembly was established by the malicious divines who at every moment issued death warrants against the oppressed. This constitutional movement in Tehran did not spring from benevolent sentiments nor was it founded on pure intentions. A group of divines, seeking to increase their influence and establish complete dominion over the government and people, used constitutionalism as a pretext. These were the same individuals who would cry out from their pulpits claiming that the Baha'is were enemies of the state. Divine Will decreed that the reformer be distinguished from the corrupt. Thus, this matter of constitutionalism made clear to His Imperial Majesty who was the reformer and who was the corrupter. The Assembly transgressed all bounds and rose up in tyranny and oppression to such a degree that it became evident to all citizens that their aim was to demolish the foundation of monarchy and utterly uproot the throne of sovereignty. Details are given in a letter from Tehran which is enclosed herewith. Upon reading it, you will learn of their aims and transgressions.

2 این مجلس را علمای سوء که هر دم فتوی  
بر خون مظلومان میدادند تأسیس نمودند و  
این حرکت مشروطیت در طهران منبعث از  
احساسات خیرخواهانه و مبنی بر نیت صالحه  
نبود جمعی از علما مقصد ازدیاد نفوذ و تسلط  
عظیم بر دولت و ملت داشتند مشروطیت را  
بهانه ساختند و این علما همان نفوسی بودند که  
بر منابر نعره میزدند و میگفتند که بهائیان دشمن  
دولتند اراده الهیه بر آن تعلق یافت که مصلح  
از مفسد ممتاز گردد لهذا این مسئله مشروطیت  
بر اعلیحضرت شریاری واضح و مشهود نمود که  
مصلح کیست و مفسد کیست و بقسمی این  
مجلس تجاوز از حد نمودند و بر ظلم و اعتساف  
برخاستند که بر افراد ملت واضح و مشهود شد  
که آنانرا مقصد هدم بنیان سلطنت و قلع و  
قع سریر تاجدار است و تفصیل در مکتوبی از  
طهران مذکور لفاً ارسال میشود چون قرائت  
فرمائید بر مقاصد و تجاوزات حضرات اطلاع  
خواهید یافت

3 Finally, they threw a bomb at His Imperial Majesty, and some of the perpetrators of this crime were associated with the Assembly. When the government demanded these criminals from the Assembly, they rose in resistance, killed several soldiers, and then arranged a gathering to depose His Majesty, place the Crown Prince on the throne, and make Zillu's-Sultan the administrator and regent of royal affairs, with all matters to be delegated to His Excellency Zillu's-Sultan. His Imperial Majesty observed that they first threw the bomb, then killed the Cossacks, opened fire, and rose to depose His Majesty. Faced with such audacity, he was compelled to dissolve that Assembly, though he did not abolish constitutionalism, and now they are engaged in electing a national assembly so that all constitutional laws and regulations may revolve around the axis of justice.

4 When these divines entered Tehran with pomp and circumstance, majesty and grandeur, accompanied by the Grand Viziers with drums and fanfare, and celebrated for three days and nights with illuminations, this oppressed party wrote to me from Tehran saying that until now, despite these tyrannical divines being so disgraced, they still daily stained their claws and teeth with the blood of these innocent ones; now it was obvious what they would do. In any case, when the cries and lamentations of the friends reached to high heaven, this wanderer wrote a detailed letter in response saying: "Do not be deceived by this temporal glory, for the glory of these people is like a summer cloud and like a mirage. Soon it will be transformed and this clamor will turn to wailing. These divines saw the stable but not the end. Soon they will be scattered and regretful, and will be caught in manifest loss."

5 In brief, what was written in that letter was recorded in another letter to Barfurush, and a copy of that brief message is being sent. I wrote to the friends that you are absolutely forbidden, by the decisive text of the Blessed Beauty, from involving yourselves in political affairs. Never associate with any assemblies nor accept membership in parliament. Do not even breathe a word about such matters in any way. Be quiet and silent, and obedient and submissive to every government. Be averse to sedition and corruption, and stay clear of all parties. At that time, some of the weak ones objected, saying that the basis of

3 نهایت باعلیحضرت شهرباری نارنجک انداختند و مرتکبین انجیم بعضی از متعلقین مجلس بودند چون مجرمین را حکومت در مجلس طلب نمود بمقاومت برخاستند و جمعی از لشکریان را بکشتند و بعد محفل آراستند که اعلیحضرت را خلع نمایند و ولیعهد را بر تخت نشاندند و ظل زائل یعنی ظل السلطان را مدار و وکیل بر امور سلطنت نمایند و جمیع امور تفویض بحضرت ظل السلطانی شود اعلیحضرت شهرباری ملاحظه کردند که آنان اول نارنجک انداختند و بعد قزاقها را کشتند و شلیک نمودند و بر خلع اعلیحضرت قیام کردند در مقابل این تجاسر مجبوراً بر ازاله آن مجلس شدند ولی مشروطیت را فسخ نفرمودند و الآن مشغول بانتخاب مجلس ملت هستند [تا تمام] قوانین و نظامات مشروطه جمیع امور در محور عدل دوران نماید

4 و قتیکه حضرات علما با شوکت و دبدبه کمال و عظمت و طنطنه و حضرات صدارتپناهی در معیت ایشان با طبل و دهل وارد طهران شدند و سه شبانه روز چراغان کردند این حزب مظلوم از طهران بمن مرقوم نمودند که تا بحال باوجود آنکه این علمای ظلوم بدرجهائی مخدول بودند باز هر روز جنگ و دندان بخون این بیگانهان آلوده و رنگین مینمودند دیگر حال معلوم است که چه خواهند کرد باری چون ناله و فغان و فریاد یاران بعنان آسمان رسید این آواره در جواب مکتوبی مفصل بنگاشت که شما گول این عزت عرضی نخورید زیرا عزت حضرات مانند ابر تابستانست و بمثابه سرابست عنقریب مبدل گردد و این های و هوی منقلب بواوی وای شود و حضرات علما آخور را دیدند ولی آخر را ندیدند عنقریب پریشان و پشیمان شوند و بخسارن مبین گرفتار گردند

5 باری مختصر آنمکتوب در مکتوب دیگر به بارفروش مرقوم شد سواد آن مختصر ارسال میگردد باری من بیاران نوشتم که شما بکلی از مداخله در امور سیاسی بنص قاطع جمال مبارک ممنوعید ابداً بانجمنی همدم نگردید و عضویت مجلس را قبول ننمائید حتی از این امور وجهاً من الوجوه دم زنید ساکت و صامت باشید و مطیع و منقاد هر حکومت از فتنه

this general ferment is to achieve justice and remove harm - so why should this be considered blameworthy and reprehensible? Finally, I wrote with my own pen that this movement of the masses is that movement which was explicitly mentioned in the Text of the Book forty years ago, addressing Tehran. That Tablet was translated into all Eastern and Western languages, was published thirty years ago, and was spread throughout all regions. Refer to it and the truth of the matter will become clear. Therefore, whoever wishes good for the human world must stay clear of this gathering and avoid sedition and corruption. And if anyone opposes this, they will be overtaken by great remorse. Some of the foolish ones mocked, but now they say "alas for us!"

و فساد یزار گردید و از جمیع احزاب درکار باشید در آنوقت بعضی از ضعیفا اعتراض نمودند که مدار این هیجان عمومی بر تحصیل عدالت و دفع مضرت است باوجود این چرا باید مذموم و مقدوح باشد عاقبت باثر قلم خود نگاشتم که این حرکت جمهور آن حرکتی است که در نص کتاب چهل سال پیش صریحاً مذکور که خطاب به طهران میفرماید و آن لوح بجمیع السن شرق و غرب ترجمه شد و سی سال پیش طبع گردید و در جمیع آفاق منتشر است مراجعت نمائید حقیقت حال واضح شود لهذا هر نفسیکه خیرخواه عالم انسانیت باید از این جمع درکار و از فساد و فتنه متجنب و یزار باشد و اگر نفسی مخالفت نماید بندامت عظیمه گرفتار شود بعضی از یخزدان استهزاء فرمودند حال یا اسفا علینا میفرمایند

- 6 In any case, it is not permissible for us to engage in such discussions, but out of love for you I was compelled to write about this matter. Our way and path is clear and known, and is explicitly recorded in the Tablets. We have no part in political affairs or any matter related to the physical world. Our focus is the moral world, so that human realities may become united and agreed, manifesting divine inspirations. Praise be to God, we have made peace with all nations and parties of the world. We have no animosity with any party; rather, we seek fellowship with all and strive with utmost kindness to do good to all, even enemies. These are our decisive obligations, necessary and essential for us, and according to conclusive texts we must strive and arise, forget our comfort of body and soul, sacrifice our wealth and possessions, and offer ourselves as ransom and sacrifice, so that we may uproot the foundation of conflict and battle and raise the pavilion of the unity of the human world. We must guide and direct all tribes, peoples, governments and nations - indeed, compel them - toward peace, reconciliation, truthfulness, friendship and devotion to truth. Therefore, it is never permissible for the friends to interfere in the conflicts between parties in Iran or take sides. If possible, they should eliminate this strife and conflict; otherwise, they should stand apart. When the divine friends acted according to these teachings, they remained protected and preserved from all calamities and difficulties. And upon you be the Most Glorious Glory.

6 باری ما را جائز نه که باینگونه اذکار پردازیم ولی محض محبت بشما مجبور بر نگارش این قضیه شدم ما را روش و مسلک واضح و معلوم و در الواح مصرح و مرقوم در امور سیاسی و هر امریکه تعلق بجسمانی دارد مدخلی نه ما را محور افکار عالم اخلاق است تا حقایق انسانیه عموم متفق شده و متحد گردیده مظهر سنوحات رحمانی گردد الحمد لله با جمیع ملل و احزاب عالم صلح و آشتی نموده ایم با هیچ حزبی کلفتی نداریم بلکه با جمیع الفت جوئیم و بقدر قوت در خیرخواهی کل حتی دشمنان بنهایت مهربانی کوشیم اینست فرائض قطعیه و واجب و لازم بر ما و بموجب نصوص قاطعه باید بکوشیم و بجوشیم و راحت جان و دل فراموش نمائیم و مال و منال انفاق نمائیم و خویش را قربان و فدا نمائیم تا نزاع و قتال را بنیاد براندازیم و خیمه وحدت عالمی انسانی برپا نمائیم جمیع قبائل و شعوب و دول و ملل را بر صلح و آشتی و راستی و دوستی و حقیقت پرستی دلالت و هدایت بلکه مجبور نمائیم لهذا ابداً جائز نه که احباب در منازعات احزاب در ایران مداخله نمایند و طرف گیری کنند اگر ممکن این جدال و نزاع را زائل کنند و الا نکاره گیرند یاران الهی چون بموجب این تعالیم رفتار

نمودند از جمیع بلایا و مشکلات محفوظ و مصون  
ماندند و علیکم البهاء الأبهی

BRL\_DAK#0588,

AVK4.442bx,

RAHA.108x

## ABU0243

*in Haifa*

- 1 Khalil Pasha, the Governor of Beirut, sent ‘Abdu’r-Rahman al-Hut to ‘Akka as his deputy, that he might institute an inquiry concerning Me. When they summoned Me, the friends purposed to accompany Me to the seat of government and to the Seraglio. I did not approve, and said: “What benefit can there be in your coming? Inevitably they will do whatsoever they desire. It is better that I should go alone.”  
خلیل پاشا والی بیروت عبدالرحمن الحوت را  
بوکالت از خود بعکا فرستاد که از من تحقیقات  
نماید و همینکه مرا خواستند احباً قصد آمدن با  
من بدارالحکومه و سرایه کردند نپسندیدم و گفتم  
از آمدن شما چه فایده است ناچار آنچه بخواهند  
میکنند و بهتر این است که تنها بروم
- 2 When I reached the presence of the governor, he showed Me an official telegram addressed to “‘Abbas,” without titles or honorifics, and said: “We have received information that two Europeans have sent you certain harmful political papers. Where are they, and where are the papers?”  
و چون نزد حاکم رسیدم تلگراف رسمی بنام  
عباس بدون القاب بمن نشان داد و گفت بما  
خبر رسید که دو تن از فرنگیان اوراق سیاسیة  
مضرة بشما فرستادند بجایند و اوراق کجا است
- 3 I replied: “No European has come to Me, nor are there any harmful papers in My possession.”  
جواب گفتم نه فرنگی پیش من آمد و نه اوراق  
مضرة نزد من است
- 4 He said: “We must obtain those papers, and we will have them.”  
گفت ما باید آن اوراق را بدست بیاوریم و ما  
میخواهم
- 5 I said: “My answer is the same as that which I have given you: there are no harmful papers in My possession, and this is the end of the matter. Yet, if you so desire, give Me a sheet of paper, that I may write for you whatever your heart desireth, even though it be a confession against Myself, acknowledging that I am guilty; I will record it, sign it, and place it in your hands.”  
گفتم جواب همانست که بشما گفتم اوراق مضرة  
پیش من نیست والسلام ولی اگر شما میخواهید  
پس کاغذی بدهید تا آنچه دل شما میخواهد برای  
شما بنویسم ولو اقرار بر ضرر خودم که مجرم  
ثبت کنم و امضاء نمایم و بدست شما بدهم
- 6 He said: “We have witnesses who will testify that those very papers of which we speak are in your possession.”  
گفت نزد ما گواهانی هستند که گواهی میدهند  
که نزد شما آن اوراقی که ما میگوئیم هست
- 7 I said unto them: “There is no need of witnesses. Ye are free to do whatsoever ye desire. But know of a certainty that God hath not created for Me abasement and humiliation, nor can any one render Me abased. This telegram, moreover, deserveth from Me the utmost gratitude; for those who sent it have placed

Me in the rank of those in whose ocean I long to be but a single drop. They have addressed Me as 'Abbas,' without mention of the title 'Effendi,' even as the Prophets are addressed as Muhammad, Jesus, and Moses. No one saith Muhammad Effendi, Jesus Bey, or Moses Pasha. Know ye, moreover, that the most delectable of all things in My sight is that they should imprison Me or hang Me upon the gallows, for then I should become like My Master, the Bab, and from the height of the gibbet I should deliver an address like unto His."

از طرف من هست چه آنکسانی که ارسال داشتند مرا در صف کسانی قرار دادند که من آرزو دارم مانند قطره ای در دریایشان باشم چه مرا عباس بدون ذکر افندی خطاب کردند مانند خطابی که پیغمبران از محمد و عیسی و موسی مینمایند هیچکس محمد افندی و عیسی بیک و موسی پاشا نمیگوید و بدانید که خوشترین امور نزد من آن است که مرا حبس کنند یا بدار بیاورند که آنوقت مثل مرشدم حضرت باب بشوم و از بالای دار خطبه ای مانند خطبه او ادا کنم

- 8 Thus the governor, his officials, and the deputy of the Governor of Beirut, 'Abdu'r-Rahman al-Hut, who had imagined that by their threats I would offer them a bribe or gratuity, when they heard My reply—that the dearest of all things to Me was to be crucified—became as cold as though water had been poured upon fire.

8 و لذا حکم و دایره اش و وکیل والی بیروت عبدالرحمن حوت که گمان برده بودند من بتهدید آنها رشوه و برطیلی خواهم داد و چون جواب من که احب الاشياء نزد من مصلوب شدن است شنیدند چنانکه آب سرد بر آتش ریخته شود سرد شدند

- 9 Thereafter, when the Commission of Investigation came to 'Akka and requested an interview with Me, I refused. Although Hikmat Bey came and entreated Me, and even, with craft and deceit, wept and said, "Grant us the honour of beholding Thee, if only for a brief while," I replied: "These men have come solely for investigation, and it is best that I should in no wise meet them face to face."

9 و بعد از آن هینکه هیئت تفتیشیه بعکا آمده از من ملاقات خواستند نپذیرفتم و با آنکه حکمت بیک آمد و التماس کرد و حتی از روی تزویر و حیلہ گریست و میگفت ولو مدت کمی باشد بملاقات خود مشرف ساز گفتم اینها محض تفتیش آمدند و احسن آنکه با آنها هیچ روبرو نشوم

- 10 They submitted a memorandum concerning Me, and I, too, wrote a memorandum and sent it, through Shaykh Badru'd-Din, to Sultan 'Abdu'l-Hamid. In it I stated that the inspectors had come to 'Akka, that I had not met with them, and that I was grateful and thankful to them; for I had heard that they had sent a memorandum to the Sublime Porte and had raised many complaints, the chief of which were four.

10 و آنان لائحه در باره من فرستادند و من هم لائحه نوشته بواسطه شیخ بدرالدین بسطان عبدالحمید فرستادم و در آن ذکر کردم که مفتشین بعکا آمدند و من با آنها ملاقات نکردم و از آنها متشکر و ممنونم چه شنیدم لائحه باب عالی فرستادند و شکایات بسیار کردند که اهم آنها چهار است

- 11 First, that I had broken the authority of the government, and that My command was obeyed. Second, that I had built a strong fortress. Third, that I had raised the banner of "Ya Baha'u'l-Abha" through Mirza Dhikru'llah, and that for two years it had been waving above the heads of the tribes. Fourth, that two-thirds of 'Akka, its properties and lands, had become Mine.

11 اولاً آنکه من نفوذ دولت را شکستم و حکم من جریان دارد دوم آنکه قلعه محکمی ساختم سوم آنکه علم یا بهاءالابهی با میرزا ذکراالله پیا کردم و دو سال است که بیالای سرهای عشائر میافرازد چهارم آنکه دوثلث عکا از املاک و اراضی من قرار گرفت

- 12 The reason for My gratitude and thanks to that honoured Commission is this: in their first complaint they made Me deserving of every praise, eulogy, and honour, and attributed to Me a mighty miracle. For how could it be possible for a lone, lowly,

12 و سبب شکر و امتنان من از هیئت محترمه این است که آنها در شکایت اول مرا مستحق هرگونه مدح و ثنا و افتخار قرار دادند و برای

helpless captive and stranger to acquire such power as to break the influence of a mighty state and establish a new government? Whoso accomplisheth such a deed must be congratulated, and it should be said unto him: "Well done! God bless thee!"

من اعجاز عظیمی نسبت دادند چه برای یک اسیر غریب حقیر فرید چگونه ممکن است چنین قوه که نفوذ دولت عظیمه را بشکند فراهم شود و بتواند حکومت تازه تأسیس نماید و هر که چنین امری انجام دهد باید باو تبریک و لله درک گفت

- 13 Again, I thanked them for the second complaint, for it indicated My strength and power—nay, it was a great miracle. For I am a prisoner, and yet, in the very condition of imprisonment, I have been able to build a strong fortress wherein I might withstand great ships of war. Any prisoner from whom such power should appear must be told: "Excellent! God bless thee!"

13 و بازو هم برای شکایت دوم متشکر که دلالت بر نیرومندی و اقتدارم دارد بلکه اعجازی بزرگ است چه من محبوسم و در عین حال قدرت بر بناء قلعه محکمی که در آن بمقابل کشتیهای بزرگ دریائی بایستم ساختم و هر محبوس که چنین قوه ای از او ظاهر شود باید باو احسنت و لله درک گفت

- 14 As to the third complaint: how strange! Was the Government, with all its spies—whose number is as the sands—asleep throughout these two years? Or did a heavenly angel blind their eyes, so that they were heedless and failed to see that manifest banner waving over the heads of the tribes?

14 و اما شکایت سوم عجاای دولت با همه جاسوسها که شمارشان مانند ریگ است در این مدت دو سال بخواب بودند یا فرشته آسمانی دیدگانها را کور کرد که غفلت کردند و آن علم مبین را که بر رؤس عشایر موج میزند ندیدند

- 15 As to the fourth complaint: I am prepared to sell all My properties for only one thousand liras.

15 و اما شکایت چهارم من برای فروش جمیع املاکم بهزار لیره فقط حاضرم

- 16 When I had sent this memorandum, I then instructed all the friends to consult together. They said that it would be best for Me to board an Italian ship and travel to Europe. That ship waited three days in the harbour of 'Akka. But I did not accept their counsel. Rather, I sent seventy of them to Egypt and provided them with their expenses.

16 و چون این لائحه را فرستادم آنگاه جمیع احباء را بمشورت دستور دادم و گفتند اولی آنکه کشتی ایتالیائی سوار شده باروفا سفر نمائید و آن کشتی سه روز در بندر عکا منتظر ماند ولی من مشورت آنها را نپذیرفتم بلکه هفتاد نفر آنها را بمصر فرستادم و مخارج بانها دادم

- 17 As for the inspectors, they telegraphed the Sultan and set out for Istanbul. At the very time that they were travelling by sea, while the Sultan was at the door of the mosque speaking with the Shaykhu'l-Islam, a bomb, aimed at the Sultan's carriage, exploded; two hundred persons perished, and the Sultan fainted.

17 و اما مفتشین تلگراف بسطان کردند و برای اسلامبول رفتند و همان هنگام که در دریا میرفتند و سلطان بر در مسجد با شیخ الاسلام تکلم میکرد نارنجک بقصد عربانه سلطان منفجر شد و دوست نفر بهلاکت رسیدند و سلطان غش کرد

- 18 And when 'Arif Bey, the head of the Commission of Investigation, was crossing the bridge in Istanbul, the police ordered him three times to halt. But, because of his pride and arrogance, he paid no heed and did not stop; whereupon the police shot him with a bullet and killed him.

18 و چون عارف بیک رئیس هیئت تفتیشیه پیل اسلامبول میگذاشت سه بار پولیس او را امر نگهداشت داد ولیکن بعلت تکبر و غرور ملتفت نشد و نایستاد که پولیس با گلوله او را زد و کشت

- 19 As for the second inspector, Adham Bey: in Egypt, because of poverty and need, he turned to the friends, and I sent him one

19 و اما مفتش دوم ادهم بیک در مصر از جهت فقر و احتیاجش باحباء رجوع کرد و من هزار

thousand gold piastres. Later, however, he went to Alexandria, and thereafter it was no longer known what became of him.

غروش طلا فرستادم ولكن او بعداً باسكندريه  
رفت و ديگر معلوم نگشت كه چه شد

CHC.217-218x

ASAT4.360-363

## AB00214

*To: Mulla Abdu'l-Ghani Ardakani, in Yazd*

- 1 O thou whom God hath made steadfast in the Covenant when the Sun of the horizons was veiled by the clouds of absence! O son of my love! Thou hast chanted verses of gratitude to thy Lord, for He hath called thee, guided thee, made firm thy footsteps, tested thee, graciously aided thee, sheltered thee, and healed thee. How excellent is the grateful servant for the praiseworthy bounty, eagerly drawn to the niche of light in this glorious age and blessed century, who hath attained the promised support and arrived at the anticipated rose garden. By the life of God! He is among those whom God hath blessed with witnessing the Promised Day.
- 2 O thou man of wisdom! I beseech my Lord to strengthen thee with a new host, mighty in power, from His new Kingdom, that thou mayest guide the wayward, direct the yearning ones to the Kingdom of Beauty, warn the heedless of the might of Glory, rescue those immersed in the depths of desire, deliver those wandering in the wilderness of error, give drink to the thirsty from the waters of heaven, feed the hungry from the heavenly table and bounties, and heal the chronically ill of their ailments. Verily thy Lord will cause thee to enter the gardens of mercy and give thee to drink from the pools of compassion in the groves of blessing. He, verily, is the All-Merciful, the Compassionate.
- 3 O thou who art firm in the Covenant! Praise be to God that thou hast found what was promised and the tidings have been fulfilled. This indeed is the manifest proof. The vainglorious have fallen into evident loss. Soon thou shalt witness even greater than this, and God shall make them an example to all observers. Abasement and wretchedness have been stamped upon them, and they have incurred the wrath of God.
- 4 O kind friend! Some letters arrived but there was no opportunity to write. Surely thou wilt excuse this, for heart and soul are deeply attached, beyond all doubt and imagination. God

يا من ثبت الله قلبه على الميثاق عند ما تجلّ نبر  
الآفاق بحجاب الغياب يا ابن ودي قد رتلت آيات  
شكر لمولاك بما دعاك وهداك و ثبت  
قدماك و امتحنك و ابلاك و آواك و شفاك  
و نعم المرء العبد الشكور على الفيض المشكور  
المتهافت على مشكاة النور في هذا العصر المحمود  
و القرن المسعود و فاز بالرّفد المرفود و ورد على  
الورد المورود لعمر الله انه تَمَنّى وفقه الله بالشهود  
في اليوم المشهود

ايها الرجل الرشيد اني ادعوك ان يؤيدك بجند  
جديد ذي بأس شديد من ملكوته الجديد حتى  
تهدي اهل الضلال و تدلّ المشتاقين على ملكوت  
الجمال و تنذر الغافلين من سطوة الجلال و تنقذ  
الخالضين في غمار الهوى و تنجي التائهين في بدياء  
الغوى و تسقي الظمأ من ماء السماء و تطعم  
الجائع من الموائد و الآلاء و تشفي المراض من  
مزمن الأمراض ان ربك يدخلك في رياض  
الرحمة و يسقيك من حياض الرأفة في غياض  
النعمة و انه هو الرحمن الرحيم

اي ثابت بر ميثاق حمد خدا را كه آنچه بشارت  
داده شد يافتی و اخبار واقع گرديد و انّ هذا هو  
البرهان المنير و لقد وقع المترفون في خسران مبين  
فسوف ترى اعظم من ذلك و يجعلهم الله عبرة  
للتأخرين و ضربت عليهم الدّلة و المسكنة و باثوا  
بغضب من الله

اي يار مهربان نامه ها بعضی رسيد ولي فرصت  
تحرير نبود البته معذور داريد زيرا تعلق جان و  
بستگی دل در میان و وارسته از شبهه و از تصور

is witness to this. Thou hadst asked about general innovations. Innovations are ordinances that have no scriptural basis and are not confirmed by the Universal House of Justice. As for the holy sites, they deserve veneration and honor, for they are associated with an illustrious person, and this veneration and honor pertains to the pure spirit, not the earthly body. This place was once the dwelling of the Beloved, where that pure soul resided; therefore, the lovers use the dust of that threshold as eye salve. Yet the attachment is not to the dust but to the effulgence of the Sun.

خارجست و الله شاهد علی ذلک از میزان کلیه بدعت سؤال نموده بودی بدعت احکامیست که نص کتاب نه و بیت العدل عمومی تصدیق آن ننماید اما بقاع مقدسه مستحق تعظیم و تکریم زیرا منسوب بشخص جلیل و این تعظیم و تکریم راجع بروح پاکست نه جسم خاک این محل وقتی کوی جانان بود و آن جان پاک در آن مأوی داشت لهذا عاشقان خاک آن کوی را کحل بینش نمایند ولی تعلق بتراب ندارد بلکه بفیض آفتاب نگرند

- 5 As for seeking aid, protection, preservation and safeguarding - this is not permissible except towards the Blessed Beauty. If it be otherwise, it would end in the worship of dust.

5 اما طلب عون و حمایت و حفظ و صیانت جز به جمال مبارک جائز نه و اگر دون این باشد منتهی پرستش خاک گردد

- 6 As for earning and acquiring that which is forbidden - this surely leads to deprivation, for considering the forbidden thing as acceptable affects the heart. Without doubt, heedlessness will result, and if the perpetrator does not repent, it will lead to destruction.

6 و اما اکتساب و اجتناء حرام البته سبب محرومی گردد زیرا شیء ممنوع را مقبول شمرد و در قلب تأثیر کرده شبه نیست که غفلت حاصل شود و اگر مرتکب تائب نگردد منتهی بهلاکت شود

- 7 As for thy question about illegitimate children - they bear no guilt. The guilt lies with the perpetrator, who is deprived of the grace of the Bestower.

7 اما سؤال از ابناء غیر مشروع نموده بودی بر آنان جرمی نه مجرم فاعلست و محروم از فضل واهب

- 8 Good deeds and charitable works indeed serve to diminish the evil deeds and increase the good deeds of the departed, for souls benefit from such charity, and it is like unto supplication for forgiveness. Since the fruits of forgiveness are assured, good deeds and charitable works are most excellent and great. The meaning of the blessed verse "Why hast Thou raised me up blind, whereas I was possessed of sight?" is that all souls are created according to their original nature—"No defect canst thou see in the creation of the God of Mercy"—and "Every child is born according to the natural state, and it is his parents who make him a Jew, or a Christian or a Magian." This tradition is a clear proof of the purity of human nature at the beginning of creation. However, due to the commission of that which is forbidden and immersion in the seas of endless sins, the original capacity and essential receptivity disappear, and sight is transformed into blindness, thus fulfilling "Why hast Thou raised me up blind, whereas I was possessed of sight?"

8 و اما خیرات و مبرات البته از برای اموات سبب تهوین سیئات و تزئید حسنات گردد زیرا نفوسی از آن خیرات مستفید شوند و آن مانند استغفار است و چون ثمر استغفار مسلم خیرات و مبرات احسن و اعظم و معنی آیه مبارکه لم حشرتنی اعمی و کنت بصیراً اینست کلّ نفوس بر فطرت اصلی مخلوق لن تری فی خلق الرحمن من تفاوت و کلّ مولود یولد علی فطرة الاسلام و اما ابواه یهودانه و ینصرانه و یمجسانه این حدیث برهان واضح بر طهارت فطرت در بدء ایجاد است ولی بسبب ارتکاب مناهی و خویض در بحور ذنوب نامتناهی استعداد اصلی و قابلیت اساسی از میان رود و بصیرت بکوری تبدیل گردد و لم حشرتنی اعمی و کنت بصیراً تحقیق یابد

- 9 For example, it is the original capacity of all humans to benefit from honey and be harmed by poison. None is exempt from this receptivity and capacity. Yet some gradually consume poison, little by little becoming habituated to it, until they reach a state where pure honey no longer benefits them and deadly poison becomes the source of life. For those who are

9 مثلاً استعداد اصلی جمیع بشر اینست که از شهد منتفع شوند و از سم متضرر نفسی از این قابلیت و استعداد مستثنا نه ولی بعضی اندک اندک سم تناول نمایند و قلیلاً قلیلاً معتاد گردند تا بدرجهئی رسد که شهد فائق فائده نبخشد و سم نفع سبب

addicted to toxins consider opium the greatest antidote, and should they not consume it, they would perish—whereas in their original capacity opium was deadly and honey life-giving. This was their innate receptivity and natural capacity. Now through the commission of crimes, that innate receptivity and natural capacity has been so transformed into a new receptivity and capacity that beneficial honey has become harmful and deadly poison beneficial.

حیات شود زیرا آنان که معتاد سمومند تریاک را دریاق اعظم شمردند و اگر تناول ننمایند هلاک گردند و حال آنکه در استعداد اصلی تریاک سبب هلاک بود و شهد معطی حیات این قابلیت و استعداد فطری بود حال آن قابلیت و استعداد فطری با کتساب جنایات چنان منقلب به قابلیت و استعداد جدید شد که شهد نافع مضر گشت و سم نافع مفید گردید

- 10 O servant of God! During the time of turmoil, you and your honorable brother-in-law, Aqa Husayn, brothers in purity, were sorely tried until you came before Rustam, that is, the divine champion. That respected person and his honored wife truly rendered service and satisfied me. This servant will supplicate and implore at the Threshold of the One, seeking forgiveness on behalf of the honored Lari, beseeching pardon and forgiveness. I hope that the ocean of forgiveness will surge forth and wash away the stains of disobedience. Convey respectful greetings to God's dear handmaiden, the honored wife, and to the daughter Zahra, as well as to the daughter Qamar and the noble son 'Abdu'l-Khaliq, and to the dear brother-in-law Haji Sha'ban, and to Aqa Husayn, the son-in-law, brothers in purity. Show them utmost kindness. This servant beseeches forgiveness from the Lord God for the eldest sister who has passed away, and at the time of prayer I will supplicate and implore, seeking the greatest gift and the attainment of supreme forgiveness, entry into the paradise of contentment, and the attainment of the gift of the Divine Presence. And upon you be greetings and praise.

10 ای بنده الهی هنگام ضوضاء فی الحقیقه با صهر عزیز آقا حسین اخوان صفا بسیار مبتلا شدید تا آنکه نزد رستم یعنی تهمتن ربانی آمدید و آن شخص محترم با زوجه مکرمه فی الحقیقه خدمت نمودند و من را راضی کردند و اینبعد بدرگاه احدیت تضرع و زاری نماید و بجهت جناب لاری طلب استغفار کند و طلب عفو و آمرزش نماید امیدوارم که بحر غفران موجی زند و اوساخ عصیان پاک نماید کنیز عزیز خدا ضجیع محترمه و صبیّه زهرا و همچنین صبیّه قر و سلیل جلیل عبدالخالق و صهر عزیز حاجی شعبان و جناب آقا حسین داماد اخوان صفا هر یک را تحیت محترمانه برسانید و نهایت نوازش بنمائید و اینبعد بجهت همشیره بزرگ که وفات نموده طلب غفران از حضرت یزدان مینمایم و در وقت مناجات تضرع و زاری کنم و استدعای موهبت کبری و حصول مغفرت عظمی و دخول در جنت رضا و وصول بموهبت لقا نمایم و علیک التّحیّة و التّناء

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BRL\_DAK#0691, BRL\_CUHJP#18x, MMK6#308x, AVK3.371.04x, AVK3.448.05x, MAS2.104-108, YMM.342x, ABDA.089-091

## AB00213

To: Muhammad Ali Qaini

- 1 O thou who art enkindled with the fire of the love of God and hast migrated from God unto God! May God assist me and thee to quaff from the cup of sacrifice in the path of God. Thy letter, adorned with wondrous mention of God, arrived and we were moved and gladdened by the sweet fragrances of the love of God. Though it is said that handwriting is half of meeting, in truth, through reading thy letter a complete meeting was achieved. Blessed art thou for having turned toward the realms of God and called out His Name among His creatures and summoned His creation to the Most Great Ocean which surgeth within its essence and casteth upon the shores of existence pearls whose lights have illumined the worlds. Blessed is the earth whereon thou hast walked in the path of God, and blessed is the air thou hast breathed in the love of God. Glad tidings unto thee for that which thy Lord, the Mighty, the Guardian, the Self-Subsisting, hath ordained for thee.
- 2 The infinite favors of the King of Oneness towards the sincere ones, though not apparent to the heedless, shall ere long shine forth like brilliant suns at the zenith of contingent being, without any veil or concealment. Assuredly at that predetermined hour, the negligent souls shall become regretful, remorseful and deprived. How great is the heedlessness that in this most mighty Day of God, when the very atoms of existence are dancing and trembling with joy and ecstasy at the prospect of His presence, human temples that should be the dawning-places of divine verses remain lifeless and frozen. In this spiritual springtime and divine season, when trees, mountains, hills and even stones have become verdant and joyous, if a tree remains deprived of this greatest bounty and, like the hollow trunks of palm trees, stands useless and idle in the corner of negligence and frigidity, in what season then shall it become verdant and adorned with blossoms and flowers?
- 3 O yearning ones! If you are not enkindled by this divine fire that has been ignited, by what means will you dispel the cold of contingent being and the frigid conditions of human limitations? And if you are not illumined by this divine lamp that glows in the glass of the All-Merciful, by what light shall you be guided? And if you return thirsty from the shore of the Ocean of oceans of Truth, from what spring shall you attain eternal life?
- 1 یا من اشتعل من نار محبة الله و هاجر من الله الى الله و قفني الله و اياك على الرشف من كأس الفداء في سبيل الله و رقه مطرزه بدایع ذکر الله وارد و از روائج خوش محبة الله مهتر و مسرور گشتیم الخط نصف الملاقات مشهور ولكن از قرائت کتاب آنجناب تمام ملاقات في الحقيقة حاصل گشت هنيئا لك بما توجهت الى ديار الله و ناديت باسمه بين بريته و دعوت خلقه الى البحر الأعظم الذي يتوج في ذاته و يقذف على شواطئ الوجود من الآلى التي لاح انوارها العالمين طوبى لأرض مشيت عليها في سبيل الله و طوبى لهواء استنشقت في محبة الله فيا بشرى لك مما قدر لك ربك العزيز المهيمن القيوم
- 2 الطاف بينهايت سلطان احديت در حق مخلصين اگرچه بظاهر عند الغافلين مشهود نه ولكن عنقريب چون شمس لائحته در قطب امكان من دون ستر و حجاب ظاهر خواهد گشت البته در آن حين محتوم نفوس متكاسله پشيمان و نادم و محروم خواهند شد چه قدر غفلت است که انسان در اين يوم اعظم الهی که ذرات وجود از شوق و وله لقا در رقص و اهتزازند هياكل انسانیه که بايد مطلع آيات رحمانیه گردد محمود و منجمد در اين بهار روحانی و ربيع الهی که اشجار و جبال و تلال حتی الأججار سرسبز و خرم گشته اند اگر شجرى از اين فضل اعظم محروم ماند و چون اعجاز نخل خاويه در زاويه انجماد و انجماد مهمل و معطل گردد ديگر در چه موسمی مخضر گشته به شکوفه و ازهار مزین آید
- 3 ای مشتاقان اگر از اين نار موقده ربانیه مشتعل نگردید برودت امکان و شتون افسرده مقتضيات بشريت را بچه زائل مينمائيد و اگر باين مصباح الهیه که در زجاجیه رحمانیه موقد و مضی است مستنير و مستضيء نشويد ایا بچه نوري هدايت شويد و اگر از ساحل بحر البهور حق

تشنه برگردید آیا از چه معینی بحیات جاودانی فائز گردید

- 4 Warble divine melodies upon the branches of reality in this eternal garden, and through the mention of God bestow spiritual life and vitality upon this dead world. Like the branches of the tree of existence, be in constant motion. Today is the day of effervescence; surge like the sea. This is the time of "Hasten to forgiveness from your Lord"; strive with heart and soul. Wither not from trials and tribulations in the path of God, and be not tainted by physical comfort and repose. If the artery of the love of God pulsates in the heart, all tribulations in His path become sweeter than honey to the taste, more pleasant than life itself.

4 بنغمه الهی در این گلشن باقی بر شاخسار حقیقت تغنی نمائید و بذکر حق جهان مرده را زندگی و حیات روحانی بخشید چون اغصان شجره وجود در کلّ احیان در اهتزاز باشید الیوم یوم جوشش است چون بحر بخروشید و اوان اوان و سارعو الی مغفرة من ربکم به جان و دل بکوشید از بلایا و رزایا در سبیل حق پرمردہ نگردید و به راحت و استراحت جسمانیّه آلوده نشوید اگر شریان محبة الله در قلب متحرک گردد جمیع مصائب فی سبیل الله در کام از شهد شیرین تر و از جان گوارتر گردد

- 5 These numbered days shall soon end, and both comfort and hardship, ease and difficulty, shall pass away. Neither the crown and diadem of rulers shall endure, nor the privation and hardship of the destitute. How blessed, then, are the souls who have shone like the sun with the light of the love of God in the dawning-place of creation, and who in this transient world have arisen to accomplish that which has led them to everlasting life. The radiant traces of their services in exalting the Word of God shine like the luminous morn at the daybreak of possibility, and the mention of their enkindlement in the love of God is renowned and present throughout all regions, "and grant me a goodly mention among posterity."

5 این ایام معدوده عنقریب بسر آید و راحت و صفا و مشقت و جفا جمیع درگذرد نه افسر و دیهیم سرورانرا وفائی و نه عسرت و زحمت بینوایانرا بقائی پس خوشا حال نفوسیکه در مشرق ابداع بنور محبة الله چون شمس درخشیدند و در این جهان فانی بامری قیام نمودند که بحیات جاوید رسیدند و انوار آثار و خدماتشان در اعلاء کلمه الله در جفر امکان چون صبح نورانی طالع و ذکر اشتعالشان در محبة الله در کلّ آفاق مشهور و حاضر و اجعل لی لسان صدق فی الآخِرین

- 6 It is evident that the nobler the aim and the higher the aspiration, the more difficult the path to its attainment. "Did ye think that ye would enter Paradise while yet there had not come unto you the like of what came to those who passed away before you? Affliction and adversity befell them." Likewise He says: "Ye will not attain it save with great difficulty." Furthermore, by Him besides Whom there is no God, tribulations and trials in the path of the Beloved of the horizons are the delight of those who drink the cup of bounty from the hand of the Cup-bearer of Oneness. The Bab—may the life of the worlds be sacrificed for Him—declares: "O my God! Were it not for trials and tribulations in Thy path, life and existence would hold no sweetness for me." One must reflect a little on how beloved and precious in the sight of God are hardships, pains, tribulations and difficulties in His path, that the Ancient Beauty accepted the most great tribulation for His own blessed Self and chose it from all existence.

6 و این معلوم است که آنچه مقصد ارجمند و همت بلند تر سبیل وصول پرمشقتتر است حسبم ان تدخلوا الجنة و لما یأتکم مثل الذین من قبلکم اصابتهم البأساء و الضراء و همچنین میفرماید لم تكونوا بالغیه الا بشقّ الأنفس و از این گذشته فوالله الذی لا اله الا هو که مصائب و بلیات در راه محبوب آفاق لذت شاربین کأس عنایت از ید ساقی احدیت است حضرت اعلی روح العالمین فداء میفرماید الهی اگر بلایا و مصائب در سبیل محبت تو نبود حیات و وجود از برای من لذتی نداشت قدری در این باید ملاحظه نمود که محن و آلام و مصائب و بلیات در سبیل الله عند الله بجه مقدار محبوب و عزیز است که جمال قدم بلاء اعظم را بجهه نفس مبارکش قبول فرموده

7 O you who have chosen naught but the arrows and spears that fall successively in the path of the love of God, take heed, O you who are endowed with insight! O God! I beseech Thee by the sanctity of the blood which was shed in Thy path, and the hearts which were pierced by the arrows of oppression in Thy love, and the breasts which became targets for darts through their passion for Thy Beauty, to assist Thy sincere servants to be set ablaze with the fire of Thy attraction, and aid Thy loved ones to exalt Thy Word amongst Thy creatures, and cause them to forget their transient affairs which prevent them from arising to perform that which becometh their relationship with Thee. O my Lord! Make their feet firm in Thy Cause, whereon none can stand save those whose feet Thou hast, through Thy grace and bounty, made as firm as iron, and make them steadfast in Thy remembrance through the power of Thy oneness. Verily, Thou hast power over all things.

8 We remember all the loved ones of God, His chosen ones, and those who are ready to be enkindled by the lamp of God's guidance, with the Most Wondrous, Most Glorious remembrance. Aqa Ghulam-Husayn is, praise be to God, resting under the shadow of truth and dwelling in Nazareth. The holy and blessed Tablets which were requested for certain souls have been sent. For reasons of wisdom, their names were not inscribed at the head of the Tablets. Therefore, choose each one of them for whom God has inspired in your heart. And glory be upon you and upon the sincere loved ones of God.

7 و از امکان و اکوان جز سهام و سنان وارده متتابعه فی حبّ الله اختیار نفرموده فاعتبروا یا اولی الأبصار اللهم اسئلك بحرمة دمآء التي هرقت فی سبیلک و قلوب التي رمیت بسهام الظلم فی محبتک و صدور التي استهدفت النبال هيماناً فی جمالک ان تؤیّد عبادک المخلصین علی الاشتعال من نار جذائیک و توقّق احبائک علی اعلاء کلماتک بین بریتک و تنسیم شئونهم الفانیة التي تمنعهم عن القيام بما یلیق لنسبتهم الیک ای ربّ ثبت اقدامهم علی امرک الذی لا ینبت علیه الا من جعلت رجلیه حدیداً بفضلک و احسانک و استقمهم بقوة فردائیک علی ذکرک انک علی ما تشاء قدیر

8 جميع احباء الله و اصفیائه و مستعدّی الاشتعال من مصباح هداية الله را بذکر ابداع ابيه ذا کریم آقا غلام حسین در ظلّ حقّ لله الحمد مستريح و در ناصره ساکنند بجهة بعضی نفوس الواح قدسیّه مبارکه که خواسته بودید ارسال شد نظر بحکمتی اسمائشان در سر الواح مرقوم نشد فاختر کلّ واحد منه لمن التقى الله علی قلبک و البهاء علیک و علی احباء الله المخلصین آقا

MMK6#036

## AB00212

1 Glory be unto Thee, O my God! I turn my face toward Thee with eyes fixed upon the Kingdom of Thy mercy, with a heart throbbing with the love of Thy unique Countenance, with a spirit gladdened by the holy fragrances of Thy sanctity, and with eyes anticipating the glad-tidings of Thy pardon and forgiveness. O Lord! I am sick; heal me through Thy bounty and generosity. I am afflicted; cure me of every ailment through Thy grace and loving-kindness.

2 O Lord! My grief has intensified and I am immersed in an ocean of sorrow upon hearing the bearer of ill tidings announce the ascension of Thy pure and holy handmaiden, the radiant leaf and brilliant sign of Thy love. She was returning from

1 سبحانک اللهم یا الهی اتی اتوجه الیک بوجه ناظر الى ملکوت رحمانیتک و قلب خافق بحجة طلعة فردائیک و روح مستبشر بنفحات قدسک و عین منتظرة لبشارات عفوک و مغفرتک ای ربّ انی سقیم اشفنی بلطفک و جودک و انی علی ابرئنی من کلّ داء بفضلک و احسانک

2 ربّ قد اشتدّ علیّ الابی و استغرقت فی بحر الجوی لما سمعت الناعی ینعی بصعود امتک الطیبة الطاهرة الورقة النوراء و آية محبتک الغراء

circumambulating the blessed and fragrant Holy Shrine, bearing the hardships of the journey and the weariness of the path, frail in body, weak in frame, thin in limb, with internal anguish, tears flowing, her heart aflame with the fire of Thy love. She traversed seas and mountains, valleys and hills, ever mindful of Thy remembrance, drawn to Thee, yearning for the meadows of Thy Kingdom, longing to attain Thy presence, desiring to behold Thy beauty, thirsting to drink from the flowing stream and to ascend to the heaven of nearness unto Thee.

- 3 Thou didst hear her call and answer her prayer, facilitating her desire and graciously granting her wish, raising her unto Thyself in a city named for Thy love and built upon Thy affection, where the call of Thy loved ones is raised, where the fire of Thy love blazes, where throngs of Thy chosen ones gather. They arose to serve her, honored her resting place, attended to her memorial, and walked in her funeral procession with hearts filled with anguish, eyes overflowing with tears, and souls overwhelmed by the severity of this calamity, until they laid her in her grave and the radiance of her countenance and the light of her face was hidden from sight. O Lord! Perfume her grave with the outpourings of Thy gift which Thou hast bestowed upon her.

- 4 O Lord! She was the companion of Thy servant who submitted to Thy sovereignty, acknowledged Thy proof, was drawn to Thy beauty, and was illumined by Thy lights when the star of guidance dawned from Thy most exalted horizon. He arose to serve Thy Cause, endured every calamity in Thy path, embraced tribulation, and suffered the severest punishment and torment from those who were heedless of Thy remembrance. Then he entered the gate of Thy forgiveness, found solace in the beauty of Thy holiness, and endured every affliction in the impregnable fortress, falling under the claws of ravening wolves and the teeth of losing dogs, until Thou didst deliver him through Thy grace and bounty and free him from the chains of the malevolent ones and the fetters of the hostile and aggressive band.

- 5 He arose to diffuse Thy sweet fragrances in every time and place, to establish Thy proof for all humanity, to spread Thy writings, explain Thy mysteries, elucidate Thy commandments, expound matters, interpret allegories, explain manifest verses, and remove doubts through what Thou didst inspire him with in the interpretation of words and honor him with abundant gifts. Then Thou didst ordain for him, through Thy grace and

و هي راجعة عن طواف التربة المباركة المعطرة  
الأرجاء متحملة مشقة الطريق و تعب السبيل  
وهينة العظم علية الجسم نحيفة الأعضاء نحيلة  
الجوارح ملتبهة الأحشاء متحللة الدموع متسعة  
الفؤاد بنار محبتك و هي تقطع البحور و الجبال  
و بطون الأودية و الإكام متذكّرة بذكرك منجذبة  
اليك نحن الى رياض ملكوتك مشتاقة للقائك  
متمنية مشاهدة جمالك متعطشة الى الورد  
المورود و الصعود الى سماء قربك

- 3 فسمعت نداءها و اجبت دعائها و يسرت منيتها و  
سمحت بفضلك بغيتها و رفعتها اليك في مدينة  
سميت بمدينة عشقك و معمورة حبك مرتفع  
منها نداء احباؤك متأجج فيها نار محبتك محشور  
في خلاها زمرة اصفيائك فقاموا على خدمتها و  
اكرموا مثواها و اهتموا باحتفالها و مشوا تشبيعا  
لنعشها و القلوب مشحونة بالحسرات و العيون  
فائضة بالعبوات و النفوس من شدة المصاب في  
سكرات الى ان اوروها في رسمها و غابت عن  
الاعين اشعة شمسها و نضرة وجهها و بشاشة  
مطلعها اي رب طيب تربتها بصيب موهبتك  
التي انعمت بها عليها

- 4 اي رب انها قرينة عبدك الذي خضع لسلطانك  
و اذعن ببرهانك و انجذب الى جمالك و  
استشرق من انوارك لما بنغ كوكب الهدى  
من مطلعك الأعلى و قام على خدمة امرك و  
تحمل كل مصيبة في سبيلك و اعتنق البلاء  
و ابتلى باشد العقاب و سوء العذاب من الذين  
غفلوا عن ذكرك ثم دخل باب حطتك و آتس  
بجمال قدسك و قاسى كل بلاء بالحصن المنيع و  
وقع تحت مخالب ذئاب كاسرة و اسنان كلاب  
خاسرة الى ان نجته بفضلك و جودك و  
خلصته من قيود اهل البغضاء و قبول عصبه  
الضعيفة و العدوان

- 5 فقام على نشر نفعاتك في كل مكان و زمان  
واقامة برهانك لكل انسان و نشر آثارك و  
بيان اسرارك و توضيح الأوامر و تشرح المسائل  
و تأويل المتشابهات و تفسير الآيات البينات و  
ازالة الشبهات بما الهمة بتفسير الكلمات و اكرمه  
بهبات وافرات ثم قدرت له بفضلك و جودك

bounty, repeated imprisonments, chains, and the vicissitudes of treacherous time. Yet he continued to welcome bonds and fetters, longing for tribulation in Thy love and drinking from the cup of suffering in Thy path, while rapacious beasts were on his right, predatory birds on his left, and the armies of oppression behind him, as he called people to Thy straight path and upright way, never ceasing in Thy remembrance, never weakening in exalting Thy Word, never silent in presenting Thy proof, until he was honored to behold Thy lights in Iraq, and achieve the bounty of kissing the threshold of Thy holiness in all regions, and the rain clouds of Thy generosity poured upon him, and the seas of Thy favors surged over him, and he was immersed in the depths of Thy oneness.

- 6 Then Thou didst cause him to return to his land that he might guide the servants and call them to the path of righteousness. He exerted mighty efforts to guide the people of that distant land, revived the emblems of Thy remembrance, and strove to spread the radiance of Thy light. He plunged into the depths of tribulation in Thy path and fell into every bottomless pit out of his love for trials in Thy cause, until his bones grew feeble, his body wasted away, his strength failed, and his limbs trembled. Despite this, he endeavored to enter the Most Great Prison and appear at the gate of Thy most noble house. Thy loved ones rejoiced at meeting him and seized the opportunity to see him with great gladness. The ocean of Thy greatest gifts surged over him, and he was honored to attain Thy presence and hearken unto Thee. He received countless favors, and the cup of his heart overflowed with the wine of bounty, and his eyes streamed with tears of joy in the presence of meeting Thee. He thanked Thee for this magnificent grace and evident generosity.

- 7 Thou didst command him to return to those regions and places where Thy mention had spread and Thy call had been raised, that he might give drink to the thirsty from the fountain of life and feed the hungry from the heavenly tables. He returned with a radiant face, a luminous brow, with gladdened eyes and a spirit rejoicing in Thy overflowing favors surrounding him from all directions. Despite his frail body, he traversed the path and established proof of the outpouring of Thy mighty ocean and the shining of Thy manifest light, explaining Thy verses among all peoples and setting forth Thy clear evidences for the seekers, until he sacrificed his soul in Thy path and ascended unto Thee and arrived in Thy presence. Thou didst honor his dwelling place, fulfill his hopes, adorn his abode, and designate him as a martyr in this new cycle, ordaining for him the reward of one who shed his blood in Thy path and whose spirit overflowed in Thy love.

الوقوف في السجون مراراً والأغلال ونوائب الدهر  
الخطون كراراً ولم يزل يتقبل القيود ويستقبل  
الكبول ويتننى البلاء في حبك والتجرع من  
كأس الجفاء في سبيلك وعن يمينه الكواسر  
المفترسة وعن يساره الجوارح الكاسرة وعن  
ورائه وجنود الظلم الغائرة وهو يدعو الناس الى  
منهج القويم وصراطك المستقيم ولا يفتر في  
ذكرك ولا يهن في اعلاء كلمتك ولا يسكت عن  
بيان برهانك الى ان تشرف بمشاهدة انوارك في  
العراق والفوز بتقبيل عتبة قدسك في الآفاق  
وافاضت عليه غيوث عطائك وماج عليه بحور  
الطافك واستغرق في لجة احديتك

- 6 ثم ارجعته الى البلاد حتى يهدي العباد ويدعوهم  
الى سبيل الرشاد وبذل الجهد الجهد في هداية  
اهل ذلك القطر السحيق فأجبي معالم ذكرك  
واهتم بتشعشع نورك وخاض غمار البلاء في  
سبيلك ووقع في كل بئر لا قرار لها حباً بالبلاء  
في محبتك الى أن وهن عظمه ونحل جسمه و  
غارت قواه وارتعشت اعضاءه مع ذلك سعى  
للورود في السجن الأعظم والوفود على باب  
بيتك الأكرم فاحتفلوا احباؤك بملقاه واغتموا  
رؤياه ببشاشة كبرى وفاض عليه بحر موهبتك  
العظمى وتشرف بالثول والأصغاء ونال الطافاً  
لا يحصى وطفح كأس قلبه بصبأ العطاء و  
فاضت عيناه بدموع السرور في محضر اللقاء و  
شكرك على هذا الفضل العظيم والجود المبين

- 7 وامرته بالرجوع الى تلك المعاهد والربوع التي  
انتشر فيها ذكرك وارتفع فيها نداءك حتى يسقى  
الظماء من معين الحيات ويطعم الجياع من موائد  
السماء فرجع مبتهل الوجه متشعشع الجبين قدير  
العين مستبشر الروح بعناياتك الطائفة الكأس  
عليه من كل الجهات وهو مع جسمه النحيف  
يقطع السبيل ويقدم الدليل على فيضان بحرك  
العظيم و سطوع نورك المبين وتشرح آياتك  
بين العالمين واقامة بيناتك للطلابين الى أن فدى  
روحه في سبيلك وصعد اليك وورد عليك  
واكرمت مثواه ويسرت مناه وزينت مأواه و  
لقبته بالشهيد في هذا الكور الجديد وقدرت له

اجر من سفك دمه في سبيلك وفاض روحه  
في محبتك

- 8 O Lord! This is Thy handmaiden who was his companion and shared with him in every tribulation, and accompanied him in the supreme calamities and afflictions which none could bear save a soul detached, attracted, and enkindled with the fire of Thy love among the loved ones. O Lord! Exalt her station, grant her desire, fulfill her hopes, and cause her to enter Thy most glorious paradise in the shade of the tree of companionship near Thy greatest mercy. Honor her with attaining Thy presence and immerse her in the ocean of generosity until she takes pride in Thy countless gifts. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Forgiving, the Pardoning, the Compassionate, the Gracious, the Ancient of Days.

8 اى رب هذه امتك التى كانت قرينة له وشاركته  
فى كلّ بلاء وصاحبته فى المصائب العظمى و  
الرزاياء التى لا تحمّلها الاّ نفس منقطعة منجذبة  
مشتعلة بنار محبتك بين الاحياء اى ربّ اعلّ  
مقامها واسمح بمرامها وحقّق مُناها وادخلها  
فى فردوسك الأبهى فى ظلّ شجرة ايسا جوار  
رحمتك الكبرى وشرّفها باللقاء واغرقها فى  
بحر العطاء حتّى تتباهى بمواهبك التى لا تحصى  
أنك انت الكريم أنك انت الرحيم وأنك انت  
الغفور العفو الرؤوف المنان القديم

INBA16:141, BRL\_DAK#0515, PYK.288

## AB00233

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

- 1 O Thou Who heareth my wailing and lamentation, my weeping and yearning before Thee in the watches of the night and in my mornings, at dawn and daybreak, at noontide, afternoon, sunset and eventide, while I humble myself at the gate of Thy oneness and the court of Thy mercy, and lower my wings before them who have believed in Thee and Thy verses, who have stood firm in Thy Cause, who have held fast to Thy religion, who have clung to the hem of the robe of Thy oneness, who have turned their faces unto Thee in sincerity, who have forsaken their desires, who have sanctified themselves from all doubts in Thy Covenant and Testament, and who have detached themselves from all suspicion and misgiving in Thy manifest path and Thy gracious Law!

1 يا من يسمع نياحى وصياحى ونوحى وحنينى اليه  
فى جنح الليالى وصباحى وامتارى وبكورى و  
ضحائى وزوالى واصبلى وعشائى متذللاً بباب  
احديتك وحضرة رحمتك وخافضاً جناحى  
للذين آمنوا بك وآياتك وثبتوا على امرك و  
تمسكوا بدينك وتشبثوا بذيل رداء احديتك و  
اخلصوا وجوههم لك وتركوا كلّ شهواتهم و  
تقدّسوا عن كلّ الشبهات فى عهدك وميثاقك و  
تزوّهوا عن كلّ ظنّ وارتباب فى محبتك البيضاء  
وشريعتك السمحاء

- 2 My Lord, my Lord! Thou seest me and the severity of my trials and the onslaught of the adversaries upon my sanctuary from my right and my left, from my south and my north, from all other religions and the rebellious among the people of the Bayan. O Lord! I am alone, do Thou assist me; I am abased, do Thou exalt me; I am lowly, do Thou protect me; I am poor, do Thou enrich me; I am weak, do Thou strengthen me; I am thirsty, do Thou give me to drink; I am sick, do Thou heal me. Have mercy upon me, O my God! Deliver me from these

2 ربّى ربّى انت ترانى وشدة بلائى وهجوم اهل  
الخصوم على حمائى عن يمينى ويسارى وجنوبى  
وشمالى من سائر الأديان وطغاة اهل البيان  
اى ربّ انى وحيد فانصرنى ذليل عزّزنى حقير  
احفظنى فقير اعطى ضعيف قوّة عطشان فاسقنى  
سقيم فاشفنى ارحمنى يا الهى خلّصنى من هذه  
البليّات ونجّنى من هذه المصيبات واجرنى من  
هذه الوهدة فى جوار رحمتك وارجعنى اليك

afflictions and save me from these calamities and rescue me from this abyss through Thy mercy, and cause me to return unto Thee, and raise me to the court of Thy might, and shelter me beneath Thy shadow in the worlds which the oppressors among Thy creation and the rebellious among Thy creatures have neglected.

- 3 O Lord! The horizons have been straitened for me, and the doors of hope have been shut before me, and ease hath been changed to hardship, and every facility hath become difficult, and every grief and sorrow hath appeared. O Lord! O Lord! I beseech Thee by the eternity of Thy Being and the might of Thy Self-Subsistence not to leave me, O my God, in this state which would move even the hard rock to compassion. Verily Thou art the Generous, the Merciful, the Powerful, the Compassionate, the Bountiful, the All-Merciful.

- 4 My God, my God! This is a branch from the branches of the Tree of Thy Lordship and a sign from the signs of Thy dominion and oneness. Protect him from the arrows of doubts and the suspicions of them who make allusions, and cause him to enter into Thy mighty stronghold and Thy firm and impregnable fortress. Shield him through Thy conquering power and Thy resplendent might, and make him a mighty bulwark to withstand the descending floods and a strong barrier against the onslaught of the ravaging armies that violate the sanctity of Thy honor among mankind and that are armed with the most powerful weapons. O Lord! Make our feet firm in the Covenant and preserve us from discord and make us hold fast to Thy Most Great Handle and detached from all else save Thee, O Thou Who art the Lord of the hereafter and of this world! Verily Thou art the Hearer of Prayer.

- 5 The honored Afnan, Mirza Buzurg, and the honored Afnan, Aqa Mirza Habib, were granted permission to enter and, having arrived, perfumed their nostrils with the holy fragrances of the gathering place of the Supreme Concourse. They remained here for some time and then departed. They were truly reasonable and modest. Through the grace and bounty of the Ancient Beauty, may my spirit be a sacrifice for His loved ones, I hope they will progress day by day in all degrees and conditions. Regarding their occupation and commerce, they wished that the two brothers would engage in separate work and be independent, and this servant suggested that they consult with you and seek permission. If you approve, there is no harm in this.

- 6 Concerning what you wrote about repairing the House - that it would cause commotion - in truth His Honour Aqa Mirza Aqay-i-Afnan, upon him be the Glory of God, the Most Glorious,

و ارفعنی الى ساحة عزّک و ادخلنی فی ظلك  
فی عوالم التي غفلت عنها طغاة خلقک و عصاة  
بريتک

3 ای ربّ ضاقت علیّ الأنحاء و سدّت علیّ ابواب  
الرجاء و تبدّلت بالشّدّة الرّخاء و تعرّس کلّ  
میسور و ظهر کلّ غمّ و همّ معسور ای ربّ ای  
ربّ استلک بقدّم ذاتک و عزّة قیومیتک ان  
لا تترکنی یا الهی مع هذه الحالة التي یرقّ و یرثی  
لها الصّخرة الصّماء انک انت الکریم الرّحیم  
المقتدر الحنان المّان الرّحمن ع

4 الهی الهی هذا فرع من فروع سدره ربّانیتک  
و آية من آیات ملکک و فردانیتک احفظه  
عن سهام الشّبهات و ظنون اهل الاشارات و  
ادخله فی حصینک الحصین و رکنک المشید  
المتین و صنه بقوّتک القاهرة و قدرتک الباهرة و  
اجعله سدّاً منیعاً مقاوماً للسیول المنحدرة و ممانعاً  
شدیداً لهجوم الجیوش الفاتکة الجائرة الهاککة لستر  
حرمتک بین الوری الشّاکية السّلاح باشدّ القوی  
ای ربّ ثبّت اقدامنا علی الميثاق و احفظنا عن  
الشّقاق و اجعلنا متمسّکین بعروتک الوثقی و  
منقطعین عمّا سواک یا مالک الآخرة و الأولى  
انک سمیع الدّعاء ع

5 حضرت افنان جناب میرزا بزرگ و حضرت  
افنان آقا میرزا حبیب را اجازه حضور داده  
وارد شدند و بنفحات قدس مطاف ملاّ اعلی  
مشامرا معطر نموده چندی اینجا بودند و مراجعت  
کردند فی الحقیقه بسیار معقول و محجوب بودند از  
فضل و موهبت جمال قدم روحی لأحبائه الفداء  
امیدوارم که در جمیع مراتب و شئون روز بروز  
ترقی نمایند در خصوص اشغال و تجارت میل  
این داشتند که خود دو برادر بکاری علیحده  
مشغول گردند و آزاد باشند و این عبد گفت  
که مراجعت بآن جناب نمایند و استیذان کنند  
اگر چنانچه شما راضی باشید ضرری ندارد

6 در خصوص تعمیر بیت مرقوم فرموده بودید  
که سبب ضوضا خواهد شد فی الحقیقه حضرت

had written expressing utmost complaint about the successive calamities befalling the lands of Persia and Yazd, and had beseeched prayers at the Holy Shrine. This servant's intention was that these calamities should be removed through means that would cause the exaltation of God's Cause and the upliftment of God's Word. Therefore, I made this commitment: that when that House is repaired and that shrine for the gems of existence is restored and renovated, these calamities will be entirely removed. To this day, no one in any age has made such a clear and evident commitment regarding such matters. The purpose was that God's proof be fulfilled and the honor and nobility of that great sacred House become manifest and evident.

- 7 Now that it has become a cause of commotion and corruption by the people of rebellion, wisdom must certainly be observed. Thus, a measure must be taken to somewhat ease and lighten the calamity, lest these afflictions, God forbid, continue. And that is this: it should be said that regarding the new mosque which is near that House of the Glorious Lord and is in ruins, one of the friends who is skilled in comprehensive divination has determined that if that mosque were to be fully repaired, these severe calamities would be lightened and these dark clouds would be dispersed. The solution now is to pour water and oil, for this mosque has the honor of proximity, and by virtue of this proximity it has influence and effect. It is not the construction of the blessed House, but rather the sprinkling of water at its threshold and the sweeping of its courtyard. It does not appear that much controversy would arise from this. But if you observe that this too would lead to tales and stories and the panic of people and the anxiety of the masses and commotion, then we must submit. Wisdom is certainly required in divine commands, consideration is necessary and preservation is essential.

- 8 What is most important today is the firmness and steadfastness of all in the Covenant and Testament of God. But not like the steadfastness of some which consists of mere words, like the testimony to the Prophethood of Muhammad by some: "God bears witness that thou art indeed His Messenger, and that the hypocrites are surely liars."

AFNAN.178-180x

آقا میرزا آقای افغان علیه بهاء الله الاهی نهایت شکایت را از بلایای متتابعه بر بلاد فارس و یزد مرقوم نموده بودند و استدعای دعا در روضه مبارکه کرده بودند این عبد را منظور چنان بود که این بلایا باسبابی رفع شود که سبب علو امر الله و اعلاء کلمه الله باشد لهذا تعهد این کیفیت را نمودم که چون آن بیت معمور و مطاف جواهر وجود آباد و معمور گردد این بلایا بتمام زائل شود و تا الیوم نفسی در هیچ عهد باین قسم واضح و مشهود تعهد اینگونه امور ننموده مراد این بود تا حجت الهیه بالغ شود و شرف و منقبت آن بیت عظیم مقدس ظاهر و باهر گردد

7 حال که اسباب ضوضا و فساد اهل طغیانست البته ملاحظه حکمت لازمست پس تدبیری باید نمود که فی الجمله تسهیل و تخفیف در بلا حاصل گردد و تا این بلایا خدا نکرده استمرار نیابد و آن اینست که گفته شود که مسجد جدیدی که قرب آن بیت رب جلیل است و خرابست شخصی از اولیا که در جفر جامع ماهر است استخراج کرده است که اگر چنانچه آن مسجد تعمیر تام گردد این بلایای مبرمه تخفیف یابد و این غیوم مظلله کشف شود چاره اکنون آب و روغن کردن است زیرا این مسجد شرف قرب جوار دارد بقدر این جواریت حکم و تأثیر دارد بنیان بیت معمور نیست ولی آب پاشی آستان است و جاروب کثی میدان همچو بنظر نمی آید که از این چندان حرفی حاصل شود و اگر ملاحظه فرمائید که این نیز منجر به روایات و حکایات و فزع ناس و جزع خلق و ضوضا میشود باید سر تسلیم داشت البته حکمت از اوامر الهیه است ملاحظه لازمست و محافظه الزم و

8 آنچه الیوم اهم امور است ثبات و استقامت کل بر عهد و میثاق الهیست اما نچنان ثبات بعضی که عبارت از لفظ است و بس چون شهادت برسالت حضرت رسول از بعضی والله یشهد انک لرسوله و ان المنافقین لکاذبون

INBA87:287, INBA52:291, MMK6#549x, MSHR3.052x

## AB00231

- 1 Glorified be He Who dawned from the horizon of unity! Glorified be He Who shone forth from the dayspring of oneness! Glorified be He Who spoke with truth, the mighty pillar! Glorified be He Who awakened the people of the East through the call raised from the glorious Kingdom! Glorified be He Who revived the West through the holy breaths of His new age! Glorified be He Who raised up sanctified souls to promote His wondrous Cause! Glorified be He Who favored the oppressed and made them leaders and made them inheritors! Glorified be He Who caused the drop to surge with the waves of the mighty ocean! Glorified be He Who illumined the atom like a brilliant star! Verily He is the Omnipotent, the All-Powerful.
- 2 I offer prayers and salutations upon the Dayspring of Guidance, the Morn of Eternity, the Most Great Sign, the Supreme Mercy, the Luminous Reality, the Divine Identity, the Unique Attraction, the Pre-existent Mercy, the Abundant Grace, the Perfect Word, the Manifest Light, the Clear Water, the Luminous Orb, and the Divine Spirit - prayers and mighty salutations.
- 3 O renowned sage and noble learned one! The fertilizing winds have blown from the direction of thy Lord's loving-kindness, the All-Merciful, and the rain-laden clouds have poured forth the showers of certain truth. The springtime breeze of the All-Merciful has wafted in this wondrous century, and the Sun of Truth has shone with such warmth and radiance as to revive even decayed bones. The grounds of luminous realities have stirred and swelled, bringing forth the flowers of guidance of every beauteous kind. The blessed Tree in the pole of the supreme Paradise has grown, branched out, put forth leaves, blossomed and yielded the mighty fruits of divine bestowals in the garden of delight. The divine springtime has pitched its tent in this vast expanse, and the thankful birds have warbled melodies that have bewildered minds in this lovely garden.
- 4 Yet despite this, thou seest the people wandering blindly in their stupor, amusing themselves with play while turning away from these bestowals. And thou, O illustrious learned one, come, let us cast off this tattered garment and don the robe of sanctity, adorning ourselves with the ornaments of thy Lord's gifts in this blessed day and new age. Days have passed and
- سبحان من اشرق عن افق التوحيد سبحان من  
لاح عن مطلع التفريد سبحان من نطق بالحق  
الركن الشديد سبحان من يقظ اهل الشرق بندا  
المرتفع من الملكوت المجيد سبحان من احى  
الغرب بنفحات قدسه في هذا العصر الجديد سبحان  
من اقام نفوساً مقدسة على ترويح امره البديع  
سبحان من من على المستضعفين وجعلهم ائمة و  
جعلهم الوارثين سبحان من موج القطرة بامواج  
البحر العظيم سبحان من نور الذرة ككوكب منير  
انه هو المقتدر القدير
- 2 واصلى واسلم على مطلع الهدى صبح البقا الآية  
الكبرى والرحمة العظمى الحقيقة التوراتية و  
الهوية الرحمانية والجذبة الفردانية الرحمة السابقة  
والنعمة السابعة والكلمة التامة النور المبين والماء  
المعين النور النوراني والروح الصمداني صلواتاً و  
تسليماً عظيماً
- 3 ايها التحرير الشهير والفاضل النبيل قد هبت  
ارياح لوائح من مهب عناية ربك الرحمن الرحيم  
وافضت غيوم مدراره بغيوث الحق اليقين و  
تنسم نسيم الربيع الرحمان في هذا القرن البديع و  
اشرقت شمس الحقيقة بجمرة و اشراق يحيى  
العظم الرميم فاهتزت اراضى الحقائق التوراتية و  
ربت وانبثت رياحين الهدى من كل زوج بهيج  
وانتشت الشجرة المباركة فى قطب الفردوس  
الأعلى و افرعت و اورقت و ازهرت و اثمرت  
بثمار المواهب الكبرى فى جنة النعيم وخيم الربيع  
الرحمانى فى هذا الفضاء الفسيح و تغردت الطيور  
الشكور بالحن حيرت العقول فى هذا الروض  
الأنيق
- 4 مع ذلك ترى الناس فى سكرتهم يعمهون يلهون  
و يلعبون و هم عن هذه المواهب معرضون و  
انك انت ايها الفاضل الجليل لم تنزع هذا الثوب  
الرثيث و نلبس قيص التقديس و نترن بحل  
مواهب ربك الرحمن فى هذا اليوم السعيد والعصر  
الجديد قد مضت الأيام وقضت الليال فما النتيجة  
من هذه المعالى لانها وهمية الوجود عديمة الثبوت

nights have gone by - what is the outcome of these lofty pursuits? For they are but imaginary existence, lacking permanence, like a mirage in the desert which the thirsty one mistakes for water. How long shall we be content with mirage instead of drink, metaphor instead of reality, fancy instead of the Lord of Beauty, and vain imaginings instead of the light that illumines the darkness?

- 5 Can the morning be compared to evening? Or faithfulness to faithlessness? Or light to the darkest gloom? Nay, by thy Lord, the Forgiving! The unfurled scroll in the horizons of manifestation speaks the truth and reveals the hidden secret and the preserved mystery. Blessed is he who reads this preserved tablet, comprehends this cryptic secret, and follows the mysteries concealed from the people of the outer shell.
- 6 How long wilt thou slumber in the bed of negligence? How long wilt thou remain still in the corner of sorrows? How long wilt thou keep silent from praiseworthy mention? Arise to a cause wherein the angels of the unseen and the witnessed will support thee. Spread the wings of longing, then ascend to the heaven of radiance. Soar with the bright wings of knowledge and the pinions of certitude in this lofty summit and vast expanse. Then sing upon the branches of the Tuba tree and warble the most wonderful melodies and various songs until the hearts of the pure ones are moved thereby, the breasts of the devout are dilated thereby, and the ears of the Concourse on high take delight therein.
- 7 This is better for thee than the prostration of all existence and the passing glory that shall be scattered like dust after the promised day. Where is Hasan and his striving? Where is Murtada and his fame? Where is the second Hasan and his exaltation? Alas! They have become neighbors to the dust and have entered beneath layers of earth. The darkness of extinction has encompassed them, and their day of life has been darkened by pitch-black nights. Therefore, realize the present state before departure, and reflect on the end while there is still time. This life, which is but an expression of dreams and shadows, shall pass away.
- 8 Let it not suffice the mystics to choose the bitter salt over the sweet waters of life. Nay, by the Lord of manifest signs! Such is my ardent love and passion for thee that I address thee with these words, and yearn for thee as birds yearn for their flocks in the flowering gardens. I desire for thee what I desire for myself, and choose for thee what I have chosen for my own being. Arise with thy Lord's power to diffuse the holy fragrances in those vast regions. Verily, thy Lord will reinforce thee with hosts

كسراب بقية يحسبه الظمان ماء معين الى متى  
نقتنع بالسراب عن الشراب و بالجاز عن الحقيقة  
و بالخيال عن ربّ الجلال و بالأوهام عن النور  
المشرق على الظلام

5 هل يقاس الصباح بالمساء ام الوفاء بالجفاء ام  
النور بالدجي الديجور لا وربك الغفور ان الرق  
المنشور في آفاق الظهور ينطق بالحق ويفصح عن  
السر المكنون و الرمز المصون طوي لمن قرء هذا  
اللوحة المحفوظ و ادرك هذا السر المرموز و تتبع  
الأسرار المستورة عن اهل القشور

6 الى متى الرقود في مضجع الخمول الى متى السكون  
في زاوية الموم الى متى السكوت عن الذكر  
المحمود قم على امر يؤيدك فيه ملائكة الغيب  
و الشهود و افتح جناح الأشواق ثم اعرج الى  
فضاء الاشراق و رفرف باباهر العرفان و خوافي  
الأيقان فهذا الأوج الرفيع و الفضاء الواسع  
ثم اصدح على افنان شجرة الطوبى و ترتم بابدع  
الأنغام و فنون الألحان حتى يهتز منها قلوب  
الأصفياء و ينشرح بها صدور الأتقياء و يلتذ بها  
مسامع الملأ الأعلى

7 هذا خير لك عن سجود كل الوجود و العزة  
القانية التي تذهب هباء منبثاً من بعد يوم الموعود  
اين الحسن و اجتاده و اين المرتضى و اشتهاره و  
اين الحسن الثاني و اعتلائه هيات جاوروا الرغام  
و دخلوا تحت اطباق التراب قد احاطتهم ظلمات  
الفناء و اظلم عليهم يوم الحيات بليال دهماء و  
انك انت فادرك الحال قبل الارتحال و افكر  
في المال مادام المجال سيزول هذه الحيات التي  
عبارة عن الأحلام و الظلال

8 هل يجوز لأهل العرفان ان يقتنعوا بالملح الأجاج  
عن العذب الفرات لا ورب الآيات البينات و  
اتى لفرط حبي و شغفي بجنابك اخاطبك بهذا  
الخطاب و احن اليك حنين الطيور الى السرب  
في رياض الزهور و احب لك ما احبته لنفسى  
و اخترت لك ما اخترته لذاتي قم بقوة ربك  
على نشر نفحات القدس في تلك الأقاليم الشاسعة

from the Supreme Concourse and mighty armies from the Most Glorious Kingdom. This is among the greatest gifts of thy Lord in these days wherein signs have appeared, lights have shone forth, mysteries have been unveiled, morning breezes have wafted, flower-scents have been diffused, seas of thoughts have surged, and the stars of guidance have gleamed from the horizon of sanctity throughout ages and centuries. Upon thee be greetings and praise.

- 9 My God, my God! This is a servant whom Thou hast taught diverse arts and sciences by which he became renowned among all people, until he became the most learned of the horizons and his fame spread throughout the realm of Iraq. Thou hast cast upon him the word of piety and made him independent of all else. Make him a star of guidance and a lamp that burns and illumines within the glass of righteousness. Cause him to speak Thy praise and expand his breast through attraction to Thy radiant countenance. Gladden his spirit with sweet fragrances wafting from the gardens of Thy Most Glorious Kingdom, and illumine his face with the resplendent light from the Supreme Concourse. O Lord, my Lord! Strengthen him with mighty power, fill his cup with the wine of bounty, intoxicate him with the choice wine of faithfulness, and admit him into the protection of Thy shelter, O my Most Exalted Lord. Make him a sign of Thy unity among the people of creation and a banner of Thy glorification among the multitudes, that his tongue may speak of Thy beauty, that he may yearn for Thy presence, attain Thy bountiful gifts, enter the paradise of Thy meeting, serve Thy loved ones, strengthen his loins in Thy service, and fortify his back in Thy worship. Enable him to serve at Thy holy Threshold. Verily, Thou art the Generous, the Bestower, the Mighty, the All-Bountiful.

الأرجاء أنّ ربك يؤيدك بجنود من الملائكة الأعلى  
وجيوش عرمرمة من ملكوت الأبهى وهذا من  
اعظم مواهب ربك فهذا الأيام التي ظهرت  
الآثار واشترقت الأنوار وانكشفت الأسرار و  
هبت نسائم الأسفار ونفحت روائح الأزهار و  
ماجت بحار الأفكار وتشعشت نجوم الهدى من  
افق التقديس على ممر القرون والأعصار و عليك  
التحية والثناء

9 الهى الهى هذا عبد علمته فنونا شتى و علوماً اشتهر  
بها بين الورى حتى أصبح نحرير الآفاق و شاع  
و ذاع صيته فى اقليم العراق و القيت عليه كلمة  
التقوى و اغنيته عما سوى فاجعله نجم الهدى و  
سراجاً يوقد و يضىء فى زجاج التقى و انطقه  
بالثناء و اشرح صدره بانجذاب الى الطلعة النوراء  
و انعش روحه بانفاس طيبة تعيق من رياض  
ملكوتك الأبهى و نور وجهه بالنور الساطع من  
الملائكة الأعلى رب رب آية بشديد القوى و اطفح  
له كأس العطاء و اسكره من صهبا الوفاء و  
ادخله فى صون حمايتك يا ربى الأعلى و اجعله  
آية توحيدك بين ملائكة الانشاء و راية توحيدك  
على الملا حتى يدلع لسانه بذكر جمالك و يشناق  
الى وصالك و ينال جزيل عطائك و يدخل فى  
جنة لقاءك و يتقوى ظهره فى عبادتك و وقفه على  
خدمتك و يتقوى ظهره فى عبادتك و وقفه على  
عبودية عتبة قدسك انك انت الكريم المعطى  
العزیز الوهاب

TZH8.0507-511

## AB04707

*To: Baha'is of Iran*

1 O Lord! Thou art the refuge of the helpless and the shelter of the wanderers. Thy grace and bounty are remedy for every ill, and Thy table of bounty is spread in every vale and height. Through the lights of Thy forgiveness Thou hast adorned the world of existence, and through Thy supreme gift Thou hast bestowed tranquility upon the endless universe. O Forgiver! We are helpless, yet Thy bounty is infinite. We are abased, yet Thy mercy is our support. We are captives of self and desire, yet Thy grace is the protector of the destitute. O Generous One! Show us the straight path and grant us pure hearts. Shower us with abundant grace and bestow upon us the paradise of bliss, and deliver us from grievous torment. Let Thy guidance lead us and grant us life-giving vitality. Bestow knowledge upon us, grant us vision, and favor us with hearing, that we may fathom the reality of all things, rend asunder the veils, and receive our portion of the supreme triumph. May we become familiar with oneness in all degrees and be freed from the abasement of estrangement. Thou art the Mighty and the Powerful, and Thou art the All-Seeing and All-Hearing. Grant Thy favors, guide us, bestow eternal glory, and deliver us from the abasement of ignorance. Verily, Thou art the Forgiving, the Generous, the Mighty, the Bestower.

2 O loving friends! The world of existence without worship of God is nothingness, and truthfulness and uprightness are the cause of the manifestation of heavenly virtues. When the melody of the Concourse on High rises in this world of water and clay, eternal life appears in utmost splendor and bestows joy and delight.

3 O friends! The horizons are illumined through the grace of the Day Star of Effulgence, and souls are radiant through the bounty of the Lord. For every created thing, progress through the degrees of perfection is ordained, and the grace of God's mercy is established in the world of existence. Yet alas, the human world is deprived of these heavenly gifts and unaware of these universal bounties, save those souls who have opened the eye of insight, who have won the ball of eternal glory in this field, who have laid their foreheads in the dust of servitude, and who have turned to the other world.

4 The sending of Messengers, the revelation of Books, and the establishment of holy divine laws are solely for the progress

1 ایران احبای رحمن ملاحظه نمایند ای پروردگار ملجأ بیچارگانی و ملاذ آوارگان فضل و عطایت درمان هر دردی و خوان نعمت در هر پست و بلندی بانوار بخشایش عالم هستی را آرایش بخشیدی و بموهبت کبری جهان بی پایان را آسایش عطا فرمودی ای آمرزگار درماندگانیم ولی موهبت بی پایان افتادگانیم ولی رحمت دستگیر بیچارگان اسیر نفس و هوایم ولی عنایت مجیر بینویان ای کریم منهج قویم بنا و قلب سلیم بده بفیض جلیل بنواز و جنت نعیم بخش و از عذاب الیم برهان هدایت رهبر کن حیات جانپور بخش دانائی عطا کن بینائی ده شنوائی احسان نما تا بحقیقت امور پی بریم پرده بدریم و از فوز عظیم نصیب گیریم در جمیع مراتب به یگانگی آشنا گردیم و از ذلت بیگانگی آزاد شویم توئی مقتدر و توانا و توئی بینا و شنوا عنایت فرما هدایت کن عزت ابدی عطا فرما از ذلت نادانی خلاصی بخش آنک انت الغفور الکریم العزیز الوهاب

2 ای یاران مهربان جهان هستی بدون حق پرستی عالم نیستیست و راستی و درستی سبب جلوه فضائل عالم بالاستی و چون در جهان آب و رنگ آهنگ ملأ اعلی بلند گردد حیات ابدیه در نهایت جلوه و ظهور فیض بخش سرور و حبور گردد

3 ای دوستان آفاق از فیض الطاف نیر اشراق منور است و انفس از موهبت پروردگار پرانوار از برای هر کائنی از کائنات تدرج در مراتب کمال مقدر و فیض رحمت حق در جهان وجود محقق ولی افسوس که عالم انسانی از این مواهب آسمانی محروم و از مواهب کلیه بیخبر مگر نفوسی که چشم بصیرت گشودند و در این میدان عزت ابدیه گوی سبقت ربودند و جبین بخاک عبودیت سودند و بجهان دیگر توجه نمودند

4 بعثت رسل و انزال کتب و بسط شرایع مقدسه الهیه محض ترقیات عالم انسانیه است پس گروهی

of the human world. Therefore, those who follow divine laws are the company of the righteous and among the most noble of the free. They have been delivered from the darkness of the world of nature, have sought illumination in the light of divine mercy, and have become distinguished among the various peoples. Consequently, the true Faith must be clearly and manifestly distinguished from other religions in all degrees of existence. It must possess fragrant morals, conduct based purely on bestowing, and behavior founded on servitude to the King of Kings.

- 5 If the people of God are not distinguished from satanic factions, it is proof of deprivation and evidence of hopelessness. In such case, association with Truth would be metaphorical rather than real, and nearness would be verbal rather than spiritual. A garden blessed by the care of the divine Gardener must surely be in the utmost freshness and delicacy. Therefore, O friends, look upon the human world. If you see distinction in yourselves, give thanks for the Lord's bounty; if not, become companions day and night with tearful eyes, begin to wail and lament, and supplicate and beseech, that perchance through divine grace you may become manifestations of infinite favors and in all things prove to be evidence of the merciful gift.

- 6 Now, in the presence of this truth, can it be said that the Persian people are manifestations of bounty? No, by God! Rather, even a little fairness causes regret and remorse. Observe how nations that are heedless of God have benefited from modern progress, advance day by day, and become honored among stranger and kin alike. The Persian people believe in God, are certain of His signs, and affirm His words, yet how they are caught in the sleep of heedlessness and intoxicated with the wine of unconsciousness! The religious leaders and chiefs of religion never think about progress in the human world. They are neither concerned for the nation nor obedient to the government, neither shelter for the helpless nor supporters of the fallen. They neither obey Truth nor desire the good of creation. Day and night their thoughts are of opposing the government, contradicting authority, and preventing progress. How, in the face of this, can comfort, ease, and advancement be achieved in the created world? Those who are religious leaders are caught in their own desires and remote from the countenance of Truth. What state, what comfort and bounty, what progress and gift can the other helpless subjects have?

که متابعت شرایع الهیه نمایند حزب ابرارند و از اجله احرار از ظلمات عالم طبیعت رهائی یافتند و بنورانیت رحمانیت روشنائی جستند و در بین ملل مختلفه ممتاز گشتند بناءً علی ذلک ملت حقّه را از ملل سائره در جمیع مراتب وجود امتیازی واضح و آشکار باید و اخلاقی مشکار واجب و روشنی صرف بخشش شاید و سلوکی در بندگی ملک الملوک لازم

- 5 اگر حزب الهی از احزاب شیطانی ممتاز نگردد دلیل بر محرومیت است و برهان بر مأیوسیت در این صورت انتساب بحق مجازست نه حقیقی و قربیت لفظیست نه معنوی گلشنی که بفیض باغبان احدیت موفق البته در نهایت طراوت و لطافت پس ای یاران نظر در عالم انسان کنید اگر امتیازی در خویش ببینید شکر نعمت پروردگار کنید و آلا شب و روز با چشم اشکار همدم و دمساز گردید ناله و فغان آغاز کنید و تضرّع و ابتهال نمائید بلکه بفیض الهی مظهر الطاف نامتناهی شوید و در جمیع شئون برهان موهبت رحمانی گردید

- 6 حال با وجود ظهور این حقیقت میتوان گفت که ملت ایران مظهر موهبت است لا والله بلکه اندکی انصاف سبب اسف و حسرتست ملاحظه نمائید ملی که از خدا بیخبرند در ترقیات عصریه چگونه بهره‌ور گشتند و روز بروز پیش آیند و در نزد بیگانه و خویش معزز گردند ملت ایران مؤمن بخدا و موفق بآیات الله و مصدّق بکلمات الله ولی چگونه بخواب غفلت گرفتار و از شراب بیبوشی مست و خراب ابداً رؤسای مذهب و سروران دین در فکر ترقی در عالم انسانی نیستند نه غمخوار ملتند و نه مطیع دولت نه پناه بیچارگانند نه دستگیر افتادگان نه اطاعت حق نمایند و نه خیر خلق خواهند شب و روز فکرشان معارضه با دولت و مخالفت با حکومت و منع ترقیات با وجود این چگونه راحت و آسایش و ترقی در جهان آفرینش حاصل گردد نفوسی که سروران دینند بهوی و هوس خویش گرفتار و از جمال حقیقت در کار دیگر بیچارگان رعیت در چه حالتی و چه آسایش و نعمتی و چه ترقی و موهبتی

- 7 Therefore, you who are awake and vigilant, seek ye the grace of your Lord and be of the company of the righteous. Drink deep from the brimming cup of divine bounty and receive your portion and share of His infinite grace. Consider how government and people may blend like water and wine, and intermingle like honey and milk. Be ye utterly submissive and obedient to the commands of government, for just government is the very life of the world and constitutional monarchy is a gift to humankind. Behold how the Japanese, through their obedience to their sovereign, have in but a brief span achieved such material progress as to astound the world and leave all nations in wonderment. Now if the people of Iran truly desire progress, rest and tranquility, they must seek their felicity in the unity of government and people, not in opposition to governmental authority, for such opposition leads to grievous consequences and brings chaos and disturbance to human society. Upon you be greetings and praise.

7 پس شما که بیدار و هشیارید فضل پروردگار  
طلیید و از حزب ابرار گردید جام سرشار  
موهبت الهی بنوشید و از فیض نامتناهی بهره  
و نصیب گیرید در فکر آن باشید که دولت و  
ملت امتزاج داده و آب جوید و آمیزش شهد  
و شیر یابد در نهایت اطاعت و انقیاد اوامر  
حکومت را مجری دارد زیرا حکومت عادلانه  
جان عالمست و سلطنت مشروعه موهبت بنی آدم  
زاپونیان باطاعت پادشاه پرداختند ملاحظه  
نمائید که در اندکی مدت چه قدر در مراتب  
جسمانی ترقی کرده اند جهان را حیرت بخشیدند  
و جمیع ملل را متحیر گذاشتند حال ملت ایران  
فی الحقیقه اگر ترقی خواهد و راحت و آسایش  
جوید باید سعادت را در امتزاج دولت و ملت  
بیند نه در مخالفت اوامر حکومت زیرا این  
مخالفت عواقبش بسیار بد و سبب پریشانی و  
سلب آسایش در عالم انسانی و علیکم التحية و  
الثناء

BRL\_DAK#0544, MMG2#299 p.332x

## AB07848

To: Mahmud Sadrul-Ahrar Faridani

- 1 Praise be to God Who hath dawned from the horizon of the All-Merciful upon the world of humanity and illumined the realm of contingent being with divine radiance, Who hath made hearts the repositories of His love, breasts the niches of His light, souls the dawning-places of His effulgence, and minds the manifestations of His revelation. Thus did the earth of realities quiver and swell with the waters of revelation descending from the heaven of the Revealer, bringing forth every goodly kind. Greetings and glory be upon the Crimson Ark, the White Standard, the Most Exalted Banner, the decisive Proof, the brilliant Flame, the radiant Sun, and the Tree whose roots are firm, whose branches extend far, yielding fruit at every moment; and upon them who circle round its sanctuary, inhale its fragrances, taste of its fruits, and find sweetness in its food, unto the end of ages and centuries.

1 الحمد لله الذی تجلی من الأفق الرّحمانی علی العالم  
الانسانی و اضاء بالنور السّبحانی الصّقع الامکانی  
وجعل القلوب اوعية حبه و الصّدور مشاکي نوره  
و النّفوس مشارق سطوعه و العقول مجالی ظهوره  
فاهتزت ارض الحقائق و ربت بماء التجلی النازل  
من سماء المتجلی و انبتت من کلّ زوج بهیج و  
التّحیة و البهاء علی السّفینه الحمراء و الرّایة الیضاء  
و الشّراع الاعلی الحجة القاطعة و الشّعلة الالامعة و  
الشّمس السّاطعة و الشّجرة النّابتة الاصل ممتدة  
الفرع معطية الثمر فی کلّ حین و آن و علی من حام  
حول حامها و استنشق من نفحاتها و استطعم من  
ثمارها و استحلی اکلها الی ابد الدّهور و الأعصار

- 2 O thou man of wisdom! I have learned of what befell thee on the Promised Day - severe persecution and the assault of every

2 فیا ایها الرّجل الرّشید قد اطّلت بما ورد علیک  
فی یوم الوعد و الوعيد من اضطهاد شدید و

obstinate oppressor. Grieve not, neither be thou sorrowful at their deeds, for they wander distraught in their drunkenness. They honor ravenous beasts while scorning the coursing stars; they find pleasure in brackish water while shunning the sweet, flowing stream. They are refreshed by foul odors while fleeing from the sweet fragrance wafting from the supreme Paradise. Such is their condition in this earthly life. Soon shall they find themselves in manifest loss, returning to base dust, becoming like decayed bones. They shall drink of boiling water and cast themselves into the depths of hell. As for the companions of the right hand, their stars shall shine from the manifest horizon; they shall drink from a pure spring, partaking of the fountain of Tasnim, delighting in the Garden of Bliss, entering into the presence of their Gracious Lord, arriving at the Kawthar and Salsabil, approaching the gate of their Merciful Lord, and dwelling eternally in the Paradise of Meeting, the Court of Grandeur, the Dawning-place of the lights of Glory.

هجوم كل جبار عنيد فلا تحزن ولا تبتئس بما كانوا يعملون لأنهم في سكرتهم يعمهون يحترمون السباع الضارية ويزدرون بالنجوم الجارية و يستحلون الملح الأجاج ويهجرون العذب الفرات السائع التجاج ينتعشون روحاً من الرائحة الدفراء ويفرون من انفاس طيب عبقت من الجنة العليا هذا شأنهم في الحياة الدنيا فسوف يرون انفسهم في خسران عظيم ويرجعون الى التراب الذميم و يصبحون كعظم رميم و يسقون من ماء حميم و يلقون انفسهم في اسفل الجحيم و اما اصحاب اليمين سيكشفهم نجومهم من الأفق المبين و يشربون من ماء معين و يسقون من عين التسنيم و يتلذذون في جنة التعيم و يدخلون على ربهم الكريم و يردون على الكوثر و السلسيل و يقدون على باب ربهم الرحيم و يخلدون في جنة اللقاء مشهد الكبرياء مطلع انوار البهاء سرمداً ابداً

- 3 Blessed are they for this gift that gleameth from the horizon on high. Upon thee be the Most Glorious Glory. Give thanks unto God for having made thee patient in tribulation, steadfast upon burning coals, and capable of bearing every calamity in His path. This is a bounty He bestoweth upon whomsoever He willeth among His chosen servants. Verily my Lord is Kind, Compassionate, Generous, and Merciful.

3 فيا طوبى لهم من هذه المنحة التي تتلأأ في افق العلى و عليك البهاء الأبهى فاشكر الله بما صبرك على الالباء و جلدك على حجر الغضا و مكنتك من التحمل على كل مصيبة في سبيل الله و هذا فضل يختص به من يشاء من عباده الأصفياء ان ربى لرؤف عطوف كريم رحمن

- 4 O my God! O my God! Verily, Thy servant Mahmud did guide his cherished father, the praiseworthy one, to the spring of Thy mercy, the fountain of Thy gifts, and the Kawthar of Thy favors. He was guided by the light of guidance, enkindled by the fire burning in the Tree of Sinai, called to Thy Most Glorious Kingdom, and proclaimed Thy Name amidst the concourse of creation. He ascended unto Thee, drew nigh unto Thee, and appeared before Thee, trusting in Thy mercy, beseeching Thy oneness, relying upon Thy grace and forgiveness, hoping for Thy generosity and beneficence. O Lord! Give him to drink from the choice cup, intoxicate him with the sealed wine of musk, encompass him with Thy tender mercies and forgiveness, and make easy for him Thy grace and beneficence. Verily Thou art the Mighty, the Merciful. Verily Thou art the Generous, the All-Bestowing.

4 الهى الهى ان عبدك محمود قد هدى اباه العزيز المحمود الى معين رحمتك و سلسيل مواهبك و كوثر الطافك فاهتدى بنور الهدى و اشتعل بالنار الموقدة في سدره سينا و دعا الى ملكوتك الأبهى و نادى باسمك بين ملائ الانشاء و صعد اليك و وفد عليك و ورد بين يديك متوكلاً على رحمتك متوسلاً بفردانيتك معتمداً على فضلك و غفرانك متمنياً جودك و احسانك رب ادر له الكأس الأنيق و رتجه من الرحيق ختامه مسك فتيق و ادركه بالطافك و الغفران و يسر له الفضل و الاحسان انك انت العزيز الرحمن و انك انت الكريم الوهاب

- 5 O thou who art firm in the Covenant! Convey the Most Glorious Greetings to Jinab-i-Mirza Ahmad Khan and his esteemed wife, and show utmost kindness on behalf of 'Abdu'l-Baha to

5 اى ثابت بر پيمان جناب ميرزا احمد خان و ضجيع محترمه را تحيت ابدع ابهى ابلاغ دار و جناب آقا نصرالله و ضلع مكومه را از قبل عبدالبهاء

Jinab-i-Aqa Nasru'llah and his honored wife. Give glad tidings of the favors of the Abha Kingdom to Mulla Isma'il and his respected wife. Herald Hassan with the bounties of the All-Bountiful. Jinab-i-Aqa Rida is surely content with God's decree and protected in the shelter of the Lord of all humanity. Give glad tidings of manifest grace to Jinab-i-Aqa Muhammad-'Ali. Jinab-i-Aqa 'Abdu'llah is in the utmost joy and greatest gladness in the Abha Kingdom at the place of meeting. Guide Jinab-i-Aqa Mirza Aqa Khan Yavar to the greatest gift, and give tidings of the mighty announcement to Master Baqir the builder. Give glad tidings to Mulla Nasru'llah Shari'atmadar of the favors of the Lord, the gift of the Forgiver, and the sweet fragrance of that musk-laden tress. Give joyous tidings of grace and greatest gift to Jinab-i-Aqa Mirza Rida the preacher, for he is guided by the counsels and advice of the Blessed Beauty. Give felicitations and bring joy to Mulla Rahim the elegist. Give glad tidings of service at the Sacred Threshold to Jinab-i-Aqa Baqir the attendant. Tell Muhammad Isma'il Kadkhudabashi of the glory of existence. Consider Husayn Khan worthy of the favors of the Lord of Heaven. Illumine Mulla Husayn Karaji with the effulgence of divine manifestation, and make Nowruz-'Ali hopeful through hidden and manifest favors. Grant contentment and joy to Jinab-i-Aqa Mirza Hassan through the love of 'Abdu'l-Baha, and I hope that the favors and bounties of the Divine Unity may surround his respected wife.

نهایت مهربانی بفرما جناب ملا اسمعیل و حرم محترمه شانرا بالطف ملکوت ابهی بشارت ده جناب حسن را باحسان ذو المن نوید بخش جناب آقا رضا البتّه راضی بقضاست و محفوظ در صون حمایت ربّ الوری جناب آقا محمد علی را بفضل جلی مبشر باش جناب آقا عبدالله در ملکوت ابهی در مشهد لقا در نهایت سرور و بشارت کبری است جناب آقا میرزا آقا خان یاور را بموهبت کبری رهبر شو و جناب استاد باقر بنا را از فضل نبأ عظیم خبر ده جناب ملا نصرالله شریعتمدار را بالطف پروردگار و موهبت آمرزگار و رائحه طیبّه آن زلف مشکبار بشارت بخش جناب آقا میرزا رضای واعظ را بفضل و موهبت کبری مرده ده زیرا متعظ بوصایا و نصائح جمال مبارکست جناب ملا رحیم تعزیه خوان را تهنیت بخش و سبب مسرت شو جناب آقا باقر پیشخدمت را بخدمت آستان مقدس مرده ده جناب محمد اسمعیل کدخداباشی را بهائی هستی بگو جناب حسینخان را بالطف حضرت یزدان شایان دان جناب ملا حسین کرجی را بفیض تجلی رخ روشن دار و جناب نوروز علی را بالطف خفی و جلی امیدوار کن جناب آقا میرزا حسن را بمحبّت عبدالبهاء خوشنودی و شادمانی بخش و امیدوارم که الطاف و عنایت حضرت احدیت ضمیم محترمه را احاطه فرماید

- 6 O servant of Baha! Regarding your question about the degrees of forbidden marriages, refer to the verses, and until the Universal House of Justice is established, the details will not be explained - they are dependent on that day. However, regarding marriage, the more distant the relationship, the better, for distance in kinship between husband and wife is conducive to human physical well-being and the cause of fellowship among mankind.

6 ای بنده بها از طبقات محرمات سؤال نموده بودید رجوع بآیات نمائید و تا بیت عدل عمومی تشکیل نیابد متفرعات بیان نگردد مرهون بآن يوم است ولی در اقتران هرچه دورتر موافقتزیرا بعد نسبت و خویشی بین زوج و زوجه مدار صحت بنیه بشر و اسباب الفت بین نوع انسانست

- 7 As for a third wife, it is in no way permissible and is absolutely forbidden, even if both wives are incompatible and separation impossible, and even if there are no children; nevertheless, no excuse shall be accepted. Even a second wife is conditional upon justice, and justice is very difficult. Blessed is he who is capable of this. And upon thee be the Most Glorious Glory.

7 اما زوجهء ثالث وجهاً من الوجوه جائز نه بکلی ممنوع ولو هر دو زوجه ناموافق و ترکشان غیر ممکن و اولاد غیر موجود مع هذا بعدری معذور نگردد حتّی زوجهء ثانیه مشروط بعدل است و عدل بسیار مشکل طوبی لمن له القدرة علی ذلک و علیک البهائ الأبهی

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## AB00244

- 1 Praise be to Him Who hath unfurled His banners, revealed His signs, proclaimed His words, and made manifest His evidences. He hath expanded breasts through the light shining from the horizon of Revelation, stirred the surging ocean with the fire kindled upon the highest summit of the Mount, and made clear every decreed matter in the Preserved Tablet. He hath revealed the truths and meanings in the Unfolded Scroll. His is the gratitude for this beneficence, and His is the favor for this grace and bounty from the Kingdom of utterance.
- 2 Glory, praise, and radiant greetings be upon those souls who have forsaken their desires, clung to His guidance, been illumined by the light of His morning, and turned toward the Kingdom of their Lord in this noble century and glorious age.
- 3 I beseech God to open the gates of guidance before the faces of all who dwell on earth and in heaven, to illumine foreheads with resplendent lights from the Most Glorious Kingdom, and to quicken souls with fragrant breaths wafting from the gardens of the Supreme Concourse, that minds may be guided to the Center of Lights in the Heaven of Mysteries, the Hidden Realm, the most concealed Divinity, the Orb of the Sun of Glory shining upon the verdant earth and dust, that perchance the people may awaken from their slumber and remember that which God hath sent down in the ancient scrolls through revelation that is revealed, and not cling to that which the people of the Furqan, the Gospel, the Torah, and the Bayan have spread abroad, thus depriving themselves of the heavenly table sent down from the sky.
- 4 By your life! They have walked in the valley of darkness and been heedless of the light dawning bright upon the horizons of creation, and have held fast to what the spreaders of doubt and conjecture have said. Some souls God hath opened their insight, and they have seen with their own eyes and striven in God's path, whereupon He guided them to the way of salvation. And among them are those who have hearkened to what is related by the spreaders of rumors in the valley of villages, neglecting the remembrance of their Most Exalted Lord, supposing themselves to be among the awakened and guided, having attained the ultimate goal and taken shelter in the shade of the Lote-Tree beyond which there is no passing, crying out: "Woe unto us! O Religion! O Faith! O Doctrine!" at the abrogation of the resplendent Law, the dispersion of the learned ones' gathering, and the demolition of the edifice raised by the hand of the Most High.
- 1 حداداً لمن نشر راياته و اظهر آياته و اعلن كلماته و اوضح بيناته قد شرح الصدور بالنور الساطع من افق الظهور و هيّج البحر المسجور بالنار الموقدة في اعلى قُلل الطور و بين كلّ امر محتوم في اللوح المحفوظ و اظهر الحقائق و المعاني في الرّق المنشور و له الشكر على هذا الاحسان و له المن على هذا الفضل و الجود من ملكوت البيان
- 2 و البهاء و الثناء و التّحية الطّيبة التّوّاء على نفوس تركت هواها و تثبّتت بهداها و استشرقت من نور ضحيا و توجهت الى ملكوت ربّها في هذا القرن الكريم و العصر المجيد
- 3 اّنى اتضرّع الى الله ان يفتح ابواب الهدى على وجوه من في الأرض و السّماء و ينور الجباه بأنوار ساطعة من ملكوت الأبهى و يحيى النفوس بأنفاس طيب تعبق من رياض الملائكة الأعلى حتّى يهتدى العقول الى مركز الأنوار في جبروت الأسرار مكن الغيب لاهوت الأخفى فلك شمس البهاء السّاطعة على الخضراء و الغبراء لعلّ الناس ينتبهوا من رقدهم و يتذكروا بما انزله الله في الصّحف الأولى بوحي يوحى و لا يتشبّهوا بما اشاعه اولو الفرقان و الانجيل و التّوراة و اهل البيان و يحرموا على انفسهم المائدة النّازلة من السّماء
- 4 لعمركم انهم سلكوا في وادي الظلمات و غفلوا عن النور الساطع الفجر على آفاق الكائنات و تمسّكوا بما قال المرجفون اصحاب الظّنون فبعض النفوس فتح الله بصيرتها و نظرت بعينها و جاهدت في الله فهداها الى السبيل النّجاة و منهم من استمع بما يروى من المرجفين في وادي القرى و غفل عن ذكر ربه الأعلى و ظنّ انه ممّن انتبه و هدى و ادرك الغاية القصوى و استظلّ في ظلّ سدرة المنتهى و كان يقول و اويلا و اشرعتا و ادينا و اذهبا على نسخ الشريعة الغراء و تشبّيت شمل العلماء و هدم بانيان رفعه يد العلى الأعلى

- 5 When the people of Najran came before the Messenger of God, upon Him be greetings and praise, they said to Him: "Dost Thou claim to be greater than Jesus, who is the Spirit of God?" He replied: "All receive from the ocean of thy Lord's mercy, and We make no distinction between any of His Messengers." They said: "Nay! Jesus cannot be compared with other Prophets, for He is from the Spirit of God." Then the Messenger said to them: "By what proof do you speak thus?" They said: "Woe unto thee! Hast thou seen any mortal without a father among creation?" Thereupon was revealed the mighty verse: "Verily, the likeness of Jesus with God is as the likeness of Adam." Behold how they disputed with that Luminous Countenance with worthless sayings, and this was naught but their heedlessness of God's remembrance.
- 6 I ask God to open the gates of insight upon the hearts of all humanity, from the East of the earth to its West, until the cry of the generality riseth to the Supreme Concourse. Glory be to my Most Glorious Lord!
- 7 O my God, my God! We are Thy powerless servants; strengthen us with Thy prevailing power inherent in all things. Aid us in that which Thou lovest and art well-pleased with. We are the weak ones; assist us with Thy mighty power. We are the poor; enrich us from the treasures of Thy bounty, O Thou Possessor of most excellent names. We are the sick; heal us with Thy supreme remedy from these ailments that have overwhelmed our hearts and souls. O Lord, O Lord! Expand our breasts through Thy favors descending from Thy lofty Kingdom, illumine our hearts with the manifest light shining from the noble horizon, and give us to drink from a brimming cup overflowing with the wine of Thy bestowal. Make us intoxicated with the wine of Thy knowledge that we may wander in the gardens of divine understanding, swim in the pools of certitude, and be refreshed by the breezes of Thy grace from the groves of bounty and benevolence. Verily, Thou art the Generous, the Giver, the Bestower.
- 8 O friends of God! His honor Mirza Mahmud Khan traversed land and sea until he reached the Blessed Spot and attained the presence of the Concourse on High. He laid his head upon the luminous Threshold and perfumed his face and hair with the fragrant holy dust. For a time he attended the spiritual gatherings and associated and conversed with us, passing his days in the utmost joy and fragrance. Now that he has been granted permission to return, I deemed it fitting to write you a letter giving an account of him, that you may offer thanksgiving at the Divine Threshold, for praise be to God, he has attained and won this greatest gift. In this luminous and holy
- 5 حتّى إنّ اهل نجران لما حضروا عند رسول الله عليه التحية والثناء قالوا له اتقول انت اعظم من عيسى وانه روح الله فقال انّ الكلّ مستفيض من بحر رحمة ربك ولا نفرق بين احد من رسله ابداً فقالوا كلا انّ عيسى لا يقاس بغيره من الانبياء لانه من روح الله ثم قال الرسول لهم فيأبى برهان تنطقون فيهذا فقالوا له ويحك هل رأيت بشراً من دون اب بين الوري فتزلت الآية الكبرى ان مثل عيسى عند الله كمثل آدم انظروا كيف حاجبوا تلك الطلعة النوراء بسخيف من الأقوال وما هذا الا لغفلتهم عن ذكر الله
- 6 اسأل الله بأن يفتح ابواب البصيرة على قلوب الوري من شرق الأرض و غربها حتّى يرتفع ضييح العموم الى الملاء الأعلى فسبحان ربّي الأبهى
- 7 الهى الهى نحن عبادك العجزاء قوّنا بقوّتك النافذة فى حقائق الأشياء و أيدنا على ما تحب و ترضى و نحن الضعفاء امددنا بقدرتك العظمى و نحن فقراء اغثنا من كنوز احسانك يا ذا الأسماء الحسنى و نحن مرضاء اشفنا بدريافك الأعظم من هذا العلل المستولية على القلوب و الأرواح ربّ ربّ اشرح صدورنا بلطفافك النازلة من ملكوتك الرفيع و نور قلوبنا بالنور المبين الساطع من الأفق الكريم و اسقنا كأساً دهاقاً طافه بصهااء موهبتك و اجعلنا سكارى من مدام معرفتك نسرح فى رياض العرفان و نسبح فى حياض الايقان و نتضلع نسيم عنايتك من غياض الفضل و الاحسان انك انت الكريم المعطى المنان
- 8 اى ياران الهى جناب آقا ميرزا محمود خان صحرا و دريا را طى فرمود تا آنكه بيقعه مباركه پي برد و در مطاف ملاء اعلی حاضر شد و سر بعتبه نورا نهاد و روى و موى بترت مقدسهء عليا مشكار كرد و مدتی در انجمن روحانى حاضر شد و با ما مؤانس و مجالس گشت و در كمال روح وريحان اوقاتى بگذراند حال چون مأذون برجوع گردید موافق چنان دانستم كه نامهئى بشما بنكارس و حسبالحالى از ایشان بناميم تا بدرگاه احديت شكرانه

land he remembered you, mentioned you, and prayed for you. I hope this will have a great effect and make you so steadfast in the divine Cause that you may resist the hosts of vain imaginings, conquer the cities of hearts, and lead souls to the shore of the sea of grace. These days pass like the waves of a mirage, therefore we must seek the Water and Wine, that we may enter the pure and holy washing-place of His Holiness Job and become cleansed and sanctified from all contingent things, don a new garment and manifest a wondrous appearance. Praise be to God, the bestowals of the Blessed Beauty make a drop into an ocean and an atom into a precious pearl, transform a stone into a ruby of Badakhshan and a grain of sand into a brilliant jewel. Therefore trust in God and cling to the hem of His grandeur, that confirmations and success may encompass you from all directions and the beloved of bounty may appear in the feast of the friends. And upon you be greetings and praise.

نمائید که الحمد لله فائز گشت و حائز موهبت کبری شد و در این ارض مقدسه نورا پیاد شما افتاد و ذکر شما کرد و دعا در حق شما نمود امیدوارم که این تأثیری عظیم بخشد و شما را بر امر الهی چنان مستقیم نماید که مقاومت جنود اوهام کنید و مدائن قلوب بگشائید و نفوس را بساحل بحر عنایت برسانید این آیام مانند موج سراب میگذرد پس باید بارد و شراب جویا شد تا در مغنسل طیب طاهر حضرت ایوب درآئیم و از جمیع شئون امکان پاک و مقدس شویم قیص جدیدی پوشیم و جلوه بدیعی بنمائیم الحمد لله عنایات جمال ابهی قطره را دریا نماید و ذره را در گرانها فرماید سنگ را لعل بدخشان فرماید و ریگ را گوهر درخشان پس توکل بحق کنید و توسل بذیل کبریا جوئید تا تأییدات و توفیقات از جمیع جهات احاطه نماید و دلبر موهبت در بزم یاران جلوه کند و علیکم التحية و الثناء

BRL\_DAK#0568, MKT1.155, MNMK#024  
p.104, MJMJ2.025x, MMG2#321 p.359x

## AB00258

*To: Brother of Ibn-i-Abhar, in Tihiran*

- <sup>1</sup> O thou who hast heard the beating of drums and the melodies of trumpets from the Supreme Concourse! Glorified be my Lord, the Most Glorious! I have perused thy luminous and eloquently composed letter, and thereafter chanted verses of gratitude to God for thy steadfastness in the Covenant on a day when the pillars of the people of discord were shaken and the feet of the people of dissension did slip. It behooveth one such as thee to take the Book of the Covenant in thy right hand and to recite its verses unto every penitent servant who turneth unto his Lord with a sincere heart, and to strengthen hearts in this mighty Covenant. By the True God! Verily the hosts of the exalted Throne shall gird up their loins, strengthen backs, and gladden hearts through this Covenant, which is the most resplendent dawning from the Day-Star of the horizons. Woe unto those who have abandoned it, violated it, and broken it, and who thereby have been abased and led astray, nay rather have led others astray from the straight path. Destruction and

<sup>1</sup> یا من سمع نقرات النّاقور و نغمات الصّافور من الملائع الأعلی فسیحان ربّی الأبهی انّی تلوت نمیقّتک الغراء البدیعة الانشاء ثم رتلت آیات الشّکر لله بما ثبتت علی الميثاق فی يوم تزلزلت ارکان اهل النّفاق و زلت اقدام اهل الشّقاق و لمثلک ینبغی هذا ان تأخذ کتاب العهد بالیمین و تتلو آیاته علی کلّ عبد منیب آت ربّه بقلب سلیم و تثبت القلوب علی هذا العهد العظیم تالله الحق انّ جنود العرش المرفوع ستشدّ الأزور و تقوی الظهور و تشرح الصدور بهذا الميثاق الذّی هو اعظم اشراق من نیر الآفاق فویل للذین مرقوا عنه و نکثوا و نقضوا و بذلک ذلّوا و ضلّوا بل اضلّوا عن الصّراط المستقیم تباً لهم و یحقّق الی يوم الدّین و اسودّت وجوههم بین ملأ

remoteness be upon them until the Day of Judgment, and their faces have been blackened among the concourse of the worlds. And thou, give thanks unto God for having made thee a sign of guidance among all peoples, for having illumined thy vision with a light shining forth from His most glorious Kingdom, and for having caused thee to speak in praise of the Lord of the most excellent names. This is of His bounty unto thee on this witnessed Day with its promised advent and proffered gifts.

- 2 Know thou that human perceptions are resolved into the intelligible and the sensible. The sensible, being that which is familiar and comprehensible, requireth no interpretation or allusion, but rather explanation and clarification. The intelligible, however, consisteth of spiritual realities that are intelligible rather than sensible—abstract, sanctified, and holy—having no outward forms whereby their expression might be readily achieved without metaphor and allusion. For this reason, he who would explain must needs place these intelligible realities into molds of sensible forms through representation, illustration, and simile. Among these intelligible realities are knowledge and intellect, and when one wishes to explain these, one must needs place them in the mold of some sensible form so that the listener may grasp their meaning. Thus one says they are light—not the light perceived by sight, but a true light perceived by insight. The purpose of such similitude is that listeners might comprehend and become aware of the intellectual concept and the reality abstracted from forms and images in the world of meaning.

- 3 Accordingly, when God, glorified and exalted be He, desired to explain the magnificent bounties and abundant favors ordained in His wondrous paradise and beauteous gardens in the kingdom of His holiness and the seat of His intimate companionship, He cast those spiritual realities and divine intellectual essences into molds of forms such as houris, palaces, flowers, rivers, pools, gardens, and groves, that listeners might become aware of those abundant bounties and multiplying favors, of eternal happiness and holy blessed life in the next world, and of divine knowledge and spiritual delights in this first life. This is the wisdom of what God hath sent down in the Qur'an through the breath of the All-Merciful.

- 4 As to the appearance of the Light from the Tree of Sinai, verily the Tree is the Reality of Moses, and it was a blessed tree, and the Fire that was kindled therein is the Light of Ancient Grace and the Supreme Triumph. The Revealer is the Manifest Beauty and the Great Announcement, for the limitations

العالمين و أنتك انت اشكر الله بما جعلك آية الهدى بين الورى و نور بصيرتك بنور ساطع من ملكوته الأبهى و انطقك بالثناء على ربّ الأسماء الحسنى و هذا من فضله عليك فى هذا اليوم المشهود بالورد المورد و الرفد المرفود

2 ثمّ اعلم أنّ المدرّكات الانسانية تتخلّ الى معقول و محسوس فالمحسوس المفهوم المأنوس لا يحتاج الى تعبير و تلويح بل هو توضيح و تصريح و أمّا المعقول حقائيق روحانية معقولة لا محسوسة مجردة منزّهة مقدّسة ليس لها صور فى الخارج حتى يتيسر بيانه بصراحة من دون استعارة و اشارة فلأجل ذلك يضطرّ المبيّن ان يضع الحقائق المعقولة فى قوالب الصّور المحسوسة تمثيلاً و تصويراً و تشبيهاً و من هذه الحقائق المعقولة العلم و العقل و اذا اراد المبيّن ان يبيّنه فلا بدّ له من وضعهما فى قالب صورة من الصّور المحسوسة حتى يقتدر على تصوّره المستمع فيقول أنّهما نور لا النور المدرك بالبصر بل نور حقيقى يدركه البصيرة و أمّا المقصد بهذا التشبيه حتى يدرك المستمعون و ينتبهوا الى المفهوم العقلى و الحقيقة المجردة عن الصّور و المثل فى عالم المعانى

3 فبناءً على ذلك أنّ الله سبحانه و تعالى لما اراد بيان النعم الجليلة و الآلاء الجزيلة المقدّرة فى جنته البديعة و رياضه الأنينة فى ملكوت قدسه و مقعد صدق انسّه قد افرغ تلك الحقائق الروحانية و الماهيات المعقولة الروحانية فى قوالب الصور من الحور و القصور و الزهور و النور و الحياض و الرياض و الغياض حتى ينتبه المستمعون لتلك النعم الوافرة و الآلاء المتكاثرة و السعادة الأبدية و الحياة الطيبة القدسية فى النشئة الأخرى و المعارف الالهية و اللذائذ الروحانية فى النشئة الأولى هذا حكمة ما انزله الله فى القرآن بنفس الرحمن

4 و أمّا ظهور النور من شجرة الطّور أنّ الشجرة هى حقيقة الكلم و كانت شجرة مباركة و النار التى التهمت فيها هى نور الفيض القديم و الفوز العظيم و الحلىّ هو اجمال المبين و النبأ العظيم لأنّ حدود

of time and space govern the bodies confined in the world of existence. But the Ancient Light and Supreme Grace are sanctified above these limitations and conditions and the three times in the world of bodies and forms. Rather, the First is identical with the Last, and the Manifest is identical with the Hidden, and all times are one time - what was, what will be, and what is.

5 As to the Tree of Fellowship, it is the Noble Temple and the Lote-Tree of the Uttermost Boundary and the Tree of Life and the Olive Tree that is neither of the East nor of the West, whose oil would almost glow forth though no fire touched it.

6 As to Mount Paran, it is the mountain of Mecca, concerning which it is said in the Torah, in the thirty-third chapter of Deuteronomy: "The Lord came from Sinai, and rose up from Seir unto us; he shined forth from Mount Paran." Sinai is known and manifest, and Seir is the dwelling place of the promised Christ, and Paran is the homeland of the praised Muhammad. His shining forth is the manifestation of His grace, the radiance of His lights, the revelation of His Book, and the raising of His call.

7 As to the difference between resurrection and return: resurrection is a concrete matter, while return is a matter pertaining to knowledge in terms of conditions and effects, indicating the true unity among the righteous. How can I find scope, given the constraints of circumstances, to range in this field wherein even the swift steeds have failed to reach its ultimate goal? We have made allusion to you with its meanings and committed ourselves to brevity, which is counted among miracles. Do not take us to task for not being lengthy and detailed, for time is lacking and scope is non-existent. We have only explained this to you due to my excessive love for you. Therefore, be grateful to God for it and ask God to strengthen you in all conditions and to pour upon you the patience that is described in the Books and Scriptures sent down from your Loving Lord.

8 Convey my greetings to the handmaiden of God, the Greater Fatima, and the handmaiden of God, the Mother of Light, upon them both be the Glory of God, the Most Glorious. And convey my longings to him who is attracted by the fragrances of God, Muhammad Baqir Khan, and to all other believers who are certain of the signs of your Great Lord. Upon you be greetings and praise.

الزّمان والمكان تحكم على الأجسام المتحيّزة في عالم الكيان وأما النور القديم والفيض العظيم مقدّس عن هذه الحدود والشّئون والأوقات الثلاثة في عالم الجسوم والرّسوم بل الأوّل عين الآخر و الظاهر عين الباطن وكلّ الأزمان زمن واحد و كان ويكون و كائن

5 وأما شجرة انيسا هو الهيكل الكريم وسدرة المنتهى وشجرة الحياة والزيتونة التي لا شرقية ولا غربية يكاد زيتها يضيء ولو لم تلمسه نار

6 وأما جبل فاران هو جبل مكّة الذي قيل في حقّه في التّوراة في الباب الثالث والثلاثين من سفر الاستثناء جاء الرّبّ من سيناء واشرق لنا من ساعير وتجلّى من جبل فاران فسيناء معلوم مشهود و ساعير موطن المسيح الموعود و فاران وطن السيّد المحمود واشراقه ظهور فيضه و سطوع انواره و نزول كتابه و ارتفاع ندائه

7 وأما الفرق بين المعاد والرّجعة المعاد امر عينيّ والرّجعة امر علميّ من حيث الشّئون والآثار يدلّ على الوحدة الحقيقيّة بين الأبرار و اتّى لي المجال مع ضيق الأحوال الجولان في هذا الميدان الذي عجزت عن ادراك غايتها ذو الصّافنات الجياد واشرنا لك اشارة بمعانيها و التزمنا الايجاز المعلوم من الاعجاز فلا نؤاخذنا لعدم الاطناب و الاسهاب فالوقت مفقود والمجال معدوم و ما بيننا لك هذا الا لفرط محبّتي لك فاشكر الله عليها واسئل الله ان يؤيّدك في كلّ الشّئون ويفرغ عليك الصّبر المنعوت في الصّحف والزّبر المنزلة من ربّك الودود

8 وبلغت تحيّي الى امة الله الفاطمة الكبرى و امة الله أم الصّبيّاء عليهما بهاء الله الأبهي و بلغ اشواق الى المنجذب بنفحات الله محمد باقر خان و سائر المؤمنين المؤمنين بآيات ربّك الكبرى و عليك التحية و الثناء

BRL\_DAK#0707, MMK6#341, YIA.408-410, YMM.198x, YMM.234x, YMM.308x, YMM.333x, YMM.413x, YMM.444x

## AB00254

To: *Mirza Muhammad Hasan Adib, in Tihiran*

- 1 ...The Hands must be united in word and thought, and with perfect love and oneness, arise to spread servitude and exalt this servant's bondage at the Threshold of Oneness. They must promote whatever this servant writes, and in all conditions think only of being interpreters of this servant's tongue. They should not consider what words of praise and attributes of favor are mentioned about this servant in the divine Tablets, but rather promote this servant's utterance, which is this: that all divine verses revealed in the Tablets and Scriptures of the All-Merciful regarding this servant - that is, 'Abdu'l-Baha - I understand only this meaning and desire no other interpretation, and all must obey. Any mention of praise, commendation, eulogy, odes, description or tribute from people that is outside this servant's explanation and interpretation is not acceptable.
- 1...حضرات ایادی باید متفق الکلمه باشند و متحد الآراء و با هر یک در کمال محبت و یگانگی و در نشر عبودیت و اعلاء بندگی این عبد بدرگاه احدیت قیام نمایند و آنچه این عبد مرقوم مینماید ترویج کنند و در جمیع احوال فکر این باشند که ترجمان لسان اینعبد گردند ملاحظه نکنند که در الواح الهی در حق اینعبد توصیف عنایتی و نعت الطافی مذکور بلکه بیان اینعبد را ترویج کنند و آن اینست که جمیع آیات الهیه که در الواح و زیر رحمانیه در حق اینعبد نازل کلّ یعنی عبدالبهاء جز این معنی ندانم و غیر از این شرح و تفسیر نخواهم و کلّ باید اطاعت نمایند و هر ذکر از نعوت و محامد و ستایش و قصائد و توصیف و تعریف ناس که خارج بیان و تفسیر اینعبد است مقبول نه
- 2 O Adib! Love for that Beloved Name is the remedy for my pain and the balm for my wound. To heart and soul it is sweet honey and sugared sustenance. When grief and sorrow assail from every side, the moment I utter that blessed Name, the darkness of grief becomes the light of dawn, and the bitterness of sorrows transforms into sweetness for heart and soul. The lifeless body finds life, and the dejected spirit inhales the fragrance of the Beloved. Allah-u-Abha! Allah-u-Abha! Allah-u-Abha!
- 2 ای ادیب عشق آن نام دوست درد مرا درمان است و زخم را مرهم دل و جان شهد شیرینست و مائده شکرین چون غم و اندوه از هر طرف هجوم آرد بمحض آنکه آن نام مبارک را بر زبان رانم ظلمت غم نور صیحدم گردد و تلخی احزان تبدیل بشیرینی مذاق دل و جان شود جسم مرده جان یابد و جان افسرده رائحه جانان استشمام کند الله ابهی الله ابهی الله ابهی
- 3 But the friends must not pursue anyone or loose their tongues to demean one another, making these matters a cause of discord and raising an uproar that the speaker is wrong or the transmitter is corrupt. For the fourfold greeting is from the sacred texts, but in the Blessed Days, the greeting among the friends was specifically designated as "Allah-u-Abha," and this distinction remains fixed and established, unchangeable and unalterable. Indeed, this servant would not consent to changing even the manner of drinking water during the Blessed Days, let alone the greeting. We are all His servants and we all act according to His command and hold fast to the characteristics of His ordained ways.
- 3 ولی احباء نباید پایی کسی شوند و زبان بتوهین یکدیگر گشایند و این امور را واسطه اختلاف کنند و عربدهائی برپا کنند که قائل مخطئ است و یا ناقل مفسد چه که تحیات اربعه از نصوص است ولی ایام مبارک بین احباء تحیت تخصیص یافت به الله ابهی و این خصوصیت باقی و برقرار لایتغیر و لایتبدل چه که این عبد نحویت شرب ماء ایام مبارک را راضی بتغییر نه تا چه رسد بتحیت انا کلّ عباد له و انا کلّ بامره عاملون و بخصائص سنن ایامه متمسکون
- 4 باری قائل و ناقل هر این دو تحیت در ظلّ جمال مبارک و مؤمن و موافق و ثابت و راسخ البتّه

- 4 In brief, whether one uses either greeting, they are under the shadow of the Blessed Beauty and are believers, assured, steadfast and firm. Certainly neither has the right to oppose the other, and they must eliminate dispute and contention. Otherwise, both sides will cause discord, strife, contention and grief to this servant. Say: O loved ones of God! Strive night and day, sacrifice your lives, and offer up your spirits so that you may remove conflict and contention from among all the peoples of the world, make the world a paradise garden, and free humanity in the Most Glorious Paradise - not that you yourselves should make such matters a means of argument, causes of dispute, and reasons for conflict. I seek refuge in God from this! We seek God's protection from God's wrath! By the truth of Truth, the bitterness of this discord in the land of Ta made every bitterness sweet to my taste. O Glory of God!

COC#1162x

هیچیک حقّ تعرض ندارد و نزاع و جدال را باید از میان بردارند و الا هر دو طرف باعث اختلاف و نزاع و جدال و سبب احزان اینعبد گردند بگوای احبای الهی شب و روز بکوشید و جان ایثار نمائید و روح نثار کنید تا نزاع و جدال را از بین عالمیان بردارید و جهان را فردوس جنان کنید و جهانیان را در جنت ابدی آزاد نه اینکه خود اینگونه امور را واسطهء محاجه و اسباب مجادله و علت خصمه نمائید اعوذ بالله من ذلک نستعید بالله من غضب الله بحقّ حقّ که تلخی این اختلاف ارض طاء هر تلخی را در کام من شیرین کرد یا سبحان الله

MMK5#174 p.134x

## AB00270

To: *Vakilur-Ruaya et al., in Sarvistan*

- 1 Praise be unto Thee, O my God, for having filled the hearts of Thy loved ones with passionate love for Thy Beauty, for having manifested Thyself unto Thy chosen ones on the Day of Reunion through the signs of Thy majesty, for having breathed the spirit of life into the hearts of Thy faithful ones through Thy grace and mercy, for having sent down upon them heavenly sustenance through Thy generosity and bounty, for having chosen them from among all peoples to exalt Thy Word, for having selected them from among all parties to diffuse Thy fragrances, for having been pleased with their holy stations in Thy days, for having appointed them to teach Thy Cause, and for having elected them to spread Thy remembrance. They have arisen in all directions to spread the clear signs, to raise the standards, to promulgate the words, to rend asunder the veils, to speak with clear proof in demonstration of Thy Manifestation, to detach themselves from comfort and ease, to endure every hardship and suffering, to remain patient in calamity and tribulation, drawn to the kingdom of Thy oneness and enkindled by the fire ignited in the Tree of Thy singleness, occupied with chanting the verses of unity in affirmation of Thy oneness.

1 لک الحمد یا الهی بما شغفت الأحباء حباً بجمالک و تجلّیت علی الأصفیاء فی يوم الوصال بآیات جلالک و نفخت روح الحیاء فی قلوب الأولیاء بفضلک و رحمتک و انزلت علیهم مائدة السماء بجودک و موهبتک و اصطفیتهم من بین الوری لاعلاء کلمتک و اجتبتهم من بین الأحزاب لنشر نفحاتک و ارتضیت لهم مقامات القدس فی ایامک و رتبتهم لتبلیغ امرک و انتخبتم لانتشار ذکرک فقاموا فی کل الجهات علی بث الآیات البینات و رفعوا الرایات و نشروا الکلمات و هتکوا الحجاب و نطقوا بالبرهان فی اثبات ظهورک و انقطعوا عن الراحة و الرخاء و احتملوا کل شدة و عناء و صبروا علی الرزیه و البلاء منجذبین الی ملکوت احدیتک و مشتغلین بالنار الموقدة فی سدره فردائیتک و مشغولین بترتیل آیات التوحید اثباتاً لوحداً و ایتک

- 2 O Lord, choose them to enter into Thy presence in the garden of eternity, to arrive at Thy court in the paradise of meeting, to rise from the horizon of Thy favor in the realm of the divine cloud, and to ascend to the highest branch of Thy Lote-Tree of the furthestmost boundary, that they may sing with the most wondrous melodies and sweetest rhythms in Paradise, Thy praise and glorification in Thy most glorious Kingdom. Verily, Thou art the Generous Bestower, the Mighty, the Most Bountiful, and verily Thou art the Powerful, the Almighty, the Opener of doors. There is no God but Thee, the Limitless Bestower.
- 3 O true friends and servants of the Divine Threshold! When the pilgrims arrived at the Most Luminous Prison, with utmost joy and abundant praise they opened their lips in tribute to those birds of the Divine Garden, saying that the friends are cypress trees in the garden of truth, their heads bowed at the threshold of submission, enamored and impassioned, eager to sacrifice their lives, enchanted by the countenance of the Beloved, and captivated by His musk-laden tresses. They are captives in the chains of love and princes upon the throne of servitude. Each one, through love of the Kind Beloved, wears a crown upon their head and is clothed in a robe of blessed favors. They are bewildered and intoxicated, inebriated with the wine of the All-Merciful. Night and day their supreme desire is to be confirmed in the good-pleasure of the Most Great Name and to sacrifice their lives in the path of the Ancient Beauty.
- 4 This utterance brought the utmost joy and delight to the prisoners of this prison, for praise be to God, the homeland of the Exalted One - the province of Shiraz - is filled with melody and song, and from the birds of that meadow the highest notes are raised. The loved ones of God are in fervent enthusiasm, and the friends are intoxicated by the wine from the cup-bearer of grace. The divine mystics are drunk and bewildered.
- 5 It is hoped that ere long the Most Manifest Light will make that country and land shine with the effulgence of the highest paradise, and each of the friends, like the peacocks of the highest heaven, will spread the wings of sanctity and soar, striving night and day with heart and soul so that estrangement may be wholly removed and the light of unity may shine forth. May essential oneness be made manifest and the ancient bounty remove all veils, so that this unity, harmony, oneness and love may influence others, strangers may become familiar, the deprived may become confidants of mysteries, the destitute may receive a portion from the Ancient Beauty's grace, and all may draw near to the Kingdom of God.
- 2 رَبِّ اخترهم للوفود عليك في حديقة البقاء و الورود على ساحتك في جنة اللقاء والطلوع من افق عنايتك في عالم العماء والصعود الى اعلى فرع من فروع سدرتك المنتهى حتى يترنموا بأبدع الأنغام واحلى الايقاع في جنة المأوى بذكرك و ثنائك في ملكوتك الأبهى انك انت المعطى الكريم العزيز الوهاب و انك انت القوى القدير الفاتح للأبواب لا اله الا انت المعطى بلا حساب
- 3 ای دوستان حقیقی و بندگان آستان الهی حضرات زائرین چون بسجن نور مبین رسیدند نهایت سرور بستایش موفور از آن طیور حدیقه الهی لب گشودند که یاران سروستان راستاند و سر باستان رسوائیند و شیدائی سودائیند و حریص در جانفشانی مفتون روی یارند و مجنون زلف مشکبار اسیر زنجیر محبتند و امیر سریر کشور عبودیت هریک را از عشق دلبهره بان تاجی بر سر و خلعتی از الطاف مبارک در بر واله و حیرانند و سرمست صهبای رحمن شب و روز نهایت آرزو دارند که برضای اسم اعظم موفق شوند و در سبیل جمال قدم جان فدا نمایند
- 4 این بیان نهایت روح و ریحان باسیران این زندان بخشید که الحمد لله موطن حضرت اعلی ولایت شیراز پر نغمه و آواز است و از پرندگان آن چمنستان شهنواز بلند است احباء الله در جوش و خروشد و یاران از دست ساقی عنایت باده نوش و رندان الهی سرمست و مدهوش
- 5 امید چنین است که عنقریب نور مبین آن کشور و زمین را باشراف بهشت برین نماید و هریک از یاران مانند طاوس علین شهر تقدیس بگشاید و جلوه نماید و شب و روز به جان و دل بکوشد که بیگانگی بکلی از میان برخیزد و پرتو یگانگی بدرخشد وحدت اصلیه جلوه نماید و موهبت قدیمه پرده براندازد تا این اتحاد و اتفاق و وحدت و محبت سرایت بدیگران نماید و بیگانگان آشنا گردند و محرومان محرم راز شوند و بی نصیبان از فیض قدم بهره گیرند و دوران بملکوت حق نزدیک شوند

- 6 O divine friends! According to the divine counsels and exhortations, you must become the cause of the unity of the human world and demolish the foundation of estrangement. If you allow any dust to remain between yourselves, how can you succeed in achieving this great purpose? Therefore, strive with heart and soul and make a mighty effort so that all may gather beneath the tabernacle of unity, recite the verses of oneness, and attain the stations of detachment. By the life of God! Abdul-Baha longs to see you and desires your unity and harmony, and His heart is constricted when He hears not your glad tidings. And upon you be the most glorious Glory.

ای یاران الهی بموجب وصایا و نصایح ربّانی باید سبب وحدت عالم انسانی گردید و بنیان بیگانگی براندازید اگر در بین خود غباری باقی گذارید چگونه موفق باین بزرگواری گردید پس از دل و جان سعی بلیغ نمائید و جهدی عظیم مبذول دارید که کلّ در ظلّ خباء توحید محشور شوید و آیات تفرید تلاوت کنید و بمقامات تجرید رسید لعمر الله ان عبدالبهاء يشاق رؤياكم و يتنّى اتحادكم و اثلا فكم و يضيق صدره اذا لم يسمع بشريك و عليكم البهاء الأبهى

INBA87:445, INBA52:460

## AB12111

*To: Baha'is of the world*

- 1 O Lord, my God, my Pardoner, my Forgiver, my Compassionate Lord, my Gracious King, my Shield and Protection, my Shelter and Guard! Verily, the most wretched among mankind, those enslaved by self and passion, through ignorance and blindness, have transgressed and rebelled, pursuing diverse lusts. They have wandered in the wilderness of oppression and vice, plunged into the depths of perversity and rancor, and immersed themselves in seas of hatred and malice, until they rose in manifest tyranny against Thy sincere servants. They stretched forth their hands to plunder and pilage the dwellings of those possessed of certitude, unleashed the reins of oppression, and brandished sharp spears, raiding night and day the homes of the God-fearing. They shot arrows and aimed spearheads at the breasts of those who had turned to Thee, killing and violating, for they were a band descended from the army that returned from the banks of the Euphrates bearing the heads of the oppressed upon their spears.

اللهم يا الهی و غفوری و غفوری و ربّ حنونی و ملّیک رؤفی و صون حمایتی و کھف کلائی ربّی انّ اولو الشقی من الوری و خذلة النفس و الهوی من رزلة الجھل و العمی قد طغوا و بغوا و ابتغوا شهوات شتی و تاهوا فی بیدآء البغی و الفحشاء و خاضوا غمار الزیغ و الشحنا و استغرقوا فی بحار الغلّ و البغضاء الی ان قاموا بظلم مبین علی عبادک المخلصین و طالت الأیدی بالنّهب و السلب فی احياء الموقین و اطلقوا اعنة الاعتساف و اشرعوا اسنة حدّاد و اغاروا لیلاً نهاراً علی بیوت المتّقین و رشقوا السّهام و صوبوا النّصال الی صدور المقبلین و فتکوا و هتکوا لأنّهم ثلّة من سلالة جند رجع من شواطئ الفرات و علی الرّماح رؤوس المظلومین

- 2 They shed blood and cut the throats of the loved ones, uncovered the heads of women, and tore all to pieces. They committed such injustice as had never been heard of in former ages. How hard, O my God, are those heedless hearts! How base, O my Beloved, are those degraded souls! How dark, O my Lord, are those savage wolves! How brazen, O my Support, are those ferocious beasts! They were not content with shed blood, nor

سفکوا الدّمآ و نحرّوا نحرّ الأحبآ و کشفوا رؤوس الامآ و قطعوا کلّ اربأ اربأ و اتوا بحور ما سمع به فیما غیر من قرون الأولین فما اقسی یا الهی تلک القلوب الغافلة و ما اسفل یا محبّوبی تلک النفوس السّافلة و ما اظلم یا سیدی تلک الذّئاب الکاسرة و ما اجسریا سندی تلک السّباع الضّاریه لم یقتنعوا بالدّم المسفوک و لا بالقلب

with wounded hearts, nor with pierced livers. Rather, they increased in tyranny and rebellion, burning bodies and oppressing orphans. They intensified their assault upon the women in their chambers after dispersing and killing the men, and they exceeded all bounds in destroying children. They kindled fires in the homes of the people of certitude until they reduced the living to a barren plain of ashes. None of them feared the punishment of the Day of Reckoning.

- 3 But verily, Thou, O my God, wert ever watching until Thou didst seize them. And how severe was their punishment! Thou didst send upon them a yellow, raging wind that spared nothing and left nothing, scorching all flesh. The transgressors abandoned all their homes and properties, fleeing to the wilderness in fear of the deceptive disease. They could find no rest, O my God, even in the mountain peaks, for the disease crushed them, the devastating plague destroyed them, and the torrent of illness swept them away. Thou didst punish each one a thousandfold, O my God, scattered their gatherings and dispersed their assemblies until not one could find another.

- 4 Yet the people of passion did not awaken, the wretched did not become alert, and they felt no remorse for what they had done to Thy loved ones. They were like solid rock, or even harder, for from rocks there may gush forth water. Instead, they increased in wretchedness and blindness, descending to the lowest depths of darkness. But O my God, Thou didst say in the decisive verses of the Qur'an: "Fear an affliction that shall not smite exclusively those among you who have done wrong." Through this trial, a small number of the pure ones departed to the realm of eternity. And though they were but a few souls whom Thou hadst destined to meet their fate, O my God, their death was grievous to Thy loved ones, who wailed like the bereaved, crying out with such lamentation that consolation became difficult. Souls were distressed, hearts were constricted, spirits gurgled in throats, and bosoms were choked. Thus did tears flow, griefs intensify, sighs ascend, and souls remain in agony.

- 5 O my God! Souls remain in the throes of death, and I take refuge at Thy threshold, hasten to Thy precincts, circle round Thy sanctuary, and say: O my God! Shield Thy loved ones, protect Thy servants, guard Thy bondsmen, and preserve Thy devoted friends. O Lord! Lord! Souls illumined with the light of guidance, possessed of merciful hearts and divine strength, have turned to Thee, placed their trust in Thee, and presented themselves before Thee, supplicating Thee, imploring Thee,

المجروح ولا بالكبد المقروح بل زادوا في البغي والطغيان و حرقوا الأجساد و جاروا على الأيتام بل انحنوا في ربّات الجبال بعد ما شردوا في قتل الرجال و افراطوا في هلاك الأطفال و اضرموا النيران في ديار اهل الايقان حتّى جعلوا الأحياء قاعاً صفصفاً من الرماد و ما خشى احد منهم عذاب يوم الميعاد

- 3 و انتك يا الهى لازلت لبالمرصاد حتّى اخذتهم و كيف كان عقاب قد ارسلت عليهم الرّيح الأصفر الصّصر لا تبقي و لا تذر لّواحة للبشر قد ترك اهل الفجور كل الدّيار و العقار و فروا الى القفار خشية المرض الغرّار و لم يتمكّنوا يا الهى من القرار في قلل الجبال بل قرضهم المرض و حطمتهم الوباء الحاطمة و جرفهم سيل الدّاء القارعة قد قاصصت يا الهى بكلّ واحد الفأ و فرقت جمعهم و شتت شملهم فلم يجد احد منهم الفأ

- 4 ولكن لم ينتبهوا اهل الهوى و لم يتيقظوا اولو الشّقى و لم يندموا بما فتكوا بالأحباء كأنّهم صخرة صماء او اشدّ قسوة منها لأنّ منها لما يتفجر منها الماء بل ازدادوا في الشّقوة و العمى و وصلوا الى الطّبقة السّفلى من الظّلماء ولكن يا الهى قلت في محكم القرآن اتقوا فتنة لا تصيبن الذين ظلموا منكم خاصّة فهذا الافتتان قد ارتحل عدّة نفوس قليلة من الأصفياء الى دار البقاء و أنّهم يا الهى و لو كانوا نفوساً معدودة قد حكمت عليهم بالقضاء أمّا صعب موتهم على الأحباء و ضجّوا ضجيج الثّكلاء و صرخوا صرخاً صعب عليهم العزاء و ضجّت منهم النفوس و ضاقت بهم القلوب و تغرّرت فيهم الرّوح و حشّرت منهم الصّدور فسألت يا الهى العبرات و اشتدّت الحسرات و صعدت الزّفّرات

- 5 و بقت النفوس في السّكرات و أتى الودّ ببابك و افدّ براحبك و احوم حول حماك و اقول يا الهى امنع حبائلك و احفظ ارقائتك و احرس عبادك و احفظ اودائك ربّ ربّ قد ثوى اليك و توكلّ عليك و وفد بين يدك نفوس نورانيّة ذوى القلوب الرّحانيّة اولو قوّة ربّانيّة متضرّعين اليك مبتهلين لديك قاصدين باب

seeking the gate of Thy forgiveness, taking shelter in Thy grace and benevolence, and clinging to the hem of the robe of Thy grandeur, that Thou mayest cleanse them from the dust of disobedience, strip from them the garments of sin and transgression, attire them in the robes of forgiveness and pardon, and cause them to enter the garden of Paradise. O Lord! Lord! These are Thy chosen companions and Thy pious band. Their breasts are dilated with love and fidelity, their souls recoil from tyranny and faithlessness, they have turned their faces to Thy gracious countenance, taken shelter in Thy mighty cave, and sought refuge in Thy exalted sanctuary. Therefore, O my God, protect them from the flood of disobedience, and deliver them, O my Beloved, from whatsoever may prevent them from entering the scene of reunion, the Paradise of bounty. Fulfill their vision, grant them the meeting, and cause them to abide forever in the gathering-place of revelation. Verily, Thou art the Gracious, the Merciful, the Lord of bounty, and verily Thou art the Lord of forgiveness, kindness, and pardon, and verily Thou art the Mighty, the All-Merciful.

- 6 O divine friends! Jinab-i-Amin has in numerous letters requested that forgiveness be sought for all souls who have ascended to the most exalted Companion in the seat of truth. Therefore, 'Abdu'l-Baha, with infinite anguish and lamentation, beseeched from the Almighty Lord pardon and forgiveness for the male and female servants of the All-Merciful. And since I desired that all the friends should join with 'Abdu'l-Baha in this entreaty, supplication, and imploration to the Abha Kingdom, therefore this prayer has been printed and sent to all regions so that all the friends may recite it in utmost humility and detachment, turning to God in prayer. And upon you be greetings and praise.

غفرانک لا ٲئذین بفضلک و احسانک متشبثین باهداب ردآ کبریا ٲک حتی تطهرهم من وضر العصیان و تنزع عنهم ثياب الذنوب و الآثام و تلبسهم حلل العفو و الغفران و تدخلهم فی مدخل الجنان رب رب هؤلاء الثلة الأصفیاء و العصابة الأتقیاء انشرفت صدورهم بالحب و الوفاء و اشمزت نفوسهم من الجور و الجفاء و اخلصوا وجوههم لوجهک الکریم و آووا الی کهفک العظیم و استعصموا بملاذک الرفیع فاعصمهم یا الهی من طوفان العصیان و نجهم یا محبوبی مآ ینعمهم الدخول فی مشهد اللقاء فردوس العطاء و صدق لهم الرؤیاء و اسمح لهم بالقیاء و اخلدهم فی محفل التجلی الی ابد الآباد انک انت الکریم الرحیم جلیل الاحسان و انک رب العفو و الرأفة و الغفران و انک انت العزیز الرحمن

6 ای یاران الهی جناب امین در مکاتیب متعدده استدعائی نموده که طلب مغفرت بجهت جمیع نفوس متصاعده بمقعد صدق رفیق اعلی بشود لهذا عبدالبهاء به جزع و فزع بمنتهی از حضرت کبریاء استدعای عفو و غفران عباد و اماء رحمن نمود و چون خواستم که در این طلب و استدعا و تضرع بملکوت اہی جمیع یاران مشترک با عبدالبهاء گردند لهذا این مناجات را طبع نموده بجمیع اطراف ارسال دارند تا کل احباً در نہایت خضوع و انقطاع مبتہلاً الی الله تلاوت نمایند و علیکم التحیة و الثناء

AMIN.163-167

## AB00272

*Prayer in remembrance of Zaynu'l-Muqarrabin*

- 1 O my God, my Lord, my Desire, my Light, my Glory, my Refuge, and my Hope! I am bewildered in Thy remembrance and praise, and perplexed in glorifying and sanctifying Thee. Whenever I ascend to the heights of understanding and rise

1 اللهم یا الهی و ربی و منائی و نوری و بهائی و ملجئ و رجائی قد تحیرت فی ذکرک و ثنائک و احترت فی تمجیدک و تقدیسک کلما اتعارج الی سمو الادراک و اتصاعد الی علو الاكتشاف

to the summit of discovery, I find myself powerless to comprehend the essence of even a single one of Thy signs, let alone the reality of Thy Being and the truth of Thy names and attributes.

- 2 When minds, O my God, are incapable of recognizing a single gleam from a shooting star in the heaven of Thy creation, how can they hope to comprehend the very essence of the Sun, though its brilliant effects are manifest to minds throughout Thy dominion? And when souls are dumbfounded in comprehending a single drop from the oceans of Thy mysteries, how can they fathom the depths in discovering Thy ocean of lights and the expanse of Thy signs?
- 3 For minds, O my God, are bewildered, and souls, O my Beloved, are perplexed, and the birds of the spirits wander aimlessly, and the falcons of understanding fall short of soaring to the apex of Thy oneness and recognizing a single sign of Thy unity. How can one so weak as I undertake this mighty task? How can one so limited in speech achieve such eloquent expression? I can only bow my face upon the threshold of Thy mercy and press my brow to the dust at the court of Thy oneness, and say:
- 4 O Lord, O Lord! Aid Thy servant who turneth unto the gate of Thy oneness in utter lowliness before the court of Thy Lordship, submissive to the manifestation of Thy Divinity, humble before the sovereignty of Thy mercy—him whom Thou hast chosen for Thy love, singled out for Thy remembrance, and accepted to praise and glorify Thee.
- 5 O Lord, O Lord! He hearkened unto Thy call at the dawning of the morn of Thy oneness, and responded to Thy summons amidst the surging waves of the ocean of Thy bounty. He believed in Thee and in Thy signs at the breaking of the dawn of knowledge, submitted to Thy dominion at the rising of the lights of certitude, and turned unto Thy Most Exalted Beauty at the appearance of the light of guidance.
- 6 He endured every tribulation in his homeland from the wickedness of the enemies, until the most vicious foes assailed him for his love of Thy resplendent countenance. Thus was he compelled to migrate and depart unto the land of Taff, bearing every hardship and affliction until he reached the spot of Karbila—the land reddened by the purified blood of the chosen ones, its precincts perfumed by the sweet fragrance wafting from the blood of the Prince of Martyrs.
- 7 Then, O my God, he tarried there for a time, until he turned to the lights of Thy countenance shining from the Most Glorious Beauty and derived the fire of guidance from the Blessed Tree

أرى نفسي عاجزة عن ادراك كنه آية من آياتك فكيف هوية ذاتك و حقيقة اسمائك و صفاتك

2 و العقول اذا عجزت يا الهى عن عرفان لمعة من شهاب متشعشع فى فضاء انشائك فكيف تستطيع ان تدرك كينونة الشمس مع ظهور آثارها الزاهرة للعقول فى ملكتك و النفوس اذا ذهلت عن ادراك قطرة من بحور اسرارك فكيف الاكتناه فى الاكتشاف عن محيط انوارك و بسط آثارك

3 فالعقول يا الهى ذاهلة و النفوس يا محبوبى حائرة و طيور الأرواح هائمة و صقور الأفهام قاصرة عن الطيران فى اوج وحدانيتك و عرفان آية من آيات احديتك و اتى لهذا الضعيف عهدة هذا الخطب الجسيم و اتى لهذا الكليلة النطق و البيان البليغ ما لى الا ان اكب بوجهى على عتبة رحمتك و امرغ جبينى بتراب رحبة فردانيتك و اقول

4 ربّ ربّ ادرك عبدك المتضرّع الى باب احديتك المنكسر الى حضرة ربوبيتك الخاضع لظهور الوهيتك الخاشع لسلطان رحمتك الذى اخترته لحبك و اجتبته لذكرك و ارتضيت له حمدك و ثنائك

5 ربّ ربّ انه سمع نداك عند تلجّج صبح احديتك و لى لخطابك عند تلجّج عباب طمطم موهبتك و آمن بك و بآياتك عند سطوع فجر العرفان و خضع لسلطانك عند شروق انوار الايقان و اقبل الى جمالك الأعلى عند بزوغ نور الهدى

6 و احتمل كلّ بلاء فى موطنه من شرّ الأعداء الى ان هجم عليه الدّ الخصماء لحبه لطلعتك النوراء فاضطرّ الى الهجرة و الجلاء الى ارض الطّف فتحمل كلّ كرب و بلاء حتى وصل الى بقعة كربلاء ارض احمرت بدماء مطهرة من الأصفياء و تعطر ارجائها بنفحات رائحة طيبة انتشرت من ثار سيد الشهداء

7 ثم مكث يا الهى برهة من الزّمان و آونة من الأحيان فأقبل الى انوار وجهك الساطعة من

whose root is firmly fixed and whose branch reacheth unto heaven. He answered Thy call with such fervor that the fire of Thy love blazed within his heart and soul. He hastened to Thy most exalted threshold, arising to serve Thee with all his strength, and attained Thy presence in Zawra.

الجمال الأبهى و اقتبس نار الهدى من الشجرة  
المباركة التي اصلها ثابت و فرعها في السماء و  
اتبع ندائك بتلبية تأججت بها نار محبتك في الكبد  
و الأحشاء و سرع الى عتبتك العليا و قام على  
خدمتك بكل القوى و ادرك الحضور بين يديك  
في الزوراء

- 8 O my Beloved, he continuously transcribed Thy verses from morning till night, beseeching Thee and supplicating at the gate of Thy mercy, calling all to the beauty of Thy oneness, until Thou didst ordain, O my Beloved, his migration from those radiant regions to the great city, thence to the vast land of mystery, and thence to this blessed spot which Thou hast extolled in the scriptures and tablets.

8 و هو يا محبوبى مواصل التحرير لآياتك من الغداة  
الى العشاء و يتبتل اليك و يتضرع الى باب  
رحمتك و يدعو الكل الى جمال احديتك الى  
ان هاجرت يا محبوبى بتقدير منك من تلك  
البقاع النوراء الى المدينة الكبرى و منها الى ارض  
السّر السّاسعة الأرجاء و منها الى هذه البقعة  
المباركة التي اثنيت عليها في الزّبر و الألواح

- 9 That illustrious scribe became a captive from Zawra to Hadba, suffering in Thy path the most grievous calamity and the supreme affliction. Throughout his imprisonment, he was a solace to the hearts of the loved ones, penning Thy tablets dispatched to all regions.

9 فوقع ذلك الحبر الجليل اسيراً من الزوراء الى  
الحدباء و قاسى في سبيلك الداهية الدهماء  
و البلية العظمى و كان في خلال الأسر سلوة  
لقلوب الأحباء و نامقاً لألواحك المرسلة الى  
كل الأنحاء

- 10 Then, O Thou Who art my Goal, he arrived by Thy leave at this Prison, whose fame hath spread far and wide with most wondrous tidings among all peoples. He sought refuge in the nearness of Thy presence, yearning for Thy most perfect bounty. He engaged in the service of Thy Cause with utmost dedication, transcribing Thy verses morning and evening until his eyes grew dim and his fingers trembled, his bones weakened and he reached extreme old age.

10 ثم حضر يا منائى باذنك الى هذا السجن الذى  
شاع و ذاع ذكره بأحسن الأنباء بين الورى و  
استجار فى جوار قربك الأدنى متمنياً فضلك  
الأوفى و اشتغل بخدمة امرك بكل همه عليا و  
كان يحرق آياتك فى الصباح و المساء حتى كلفت  
عيناه و ارتجفت انامله بما وهن عظمه و بلغ من  
العمر عتياً

- 11 Yet he never faltered, O my God, for an instant in Thy service, nor did he waver, O my Beloved, for a moment in his servitude to Thee. He worshipped Thee with complete detachment and humility before the grandeur of Thy majesty, drawn to the kingdom of Thy beauty. He spent his days diffusing Thy fragrances, exalting Thy word, establishing Thy proof, expounding Thy conclusive evidence, Thy overwhelming might, Thy manifest glory, and Thy resplendent grandeur, until he became renowned throughout all regions for his amity and concord, and for deriving the lights of effulgence on the Day of the Covenant.

11 و لم يفتر يا الهى رمشة عين فى خدمتك و لم يتهاون  
يا محبوبى طرفة طرف فى عبوديتك و عبدك  
بكل انقطاع و انكسار الى عظمة جلالك و  
انجذاب الى ملكوت جمالك و قضى أيامه فى  
نشر نفعاتك و اعلاء كلمتك و اقامة برهانك و  
بيان حجتك البالغة و قدرتك الدامغة و عزّتك  
الباهرة و عظمتك الزاهرة حتى اشتهر فى الآفاق  
بالألفة و الوفاق و اقتباس انوار الاشراق فى يوم  
الميثاق

- 12 Then he yearned for Thy most glorious kingdom and Thy supreme companion, saying: "Aid me, O Glory of the Most Glorious! Cause me to return unto Thee, shelter me in the refuge of Thy greatest mercy, give me to drink from the cup brimming with the wine of meeting, and let me soar to my nest

12 فاشتاق الى ملكوتك الأبهى و رفيقك الأعلى  
و قال ادركنى يا بهاء الأبهى و ارجعنى اليك و  
اجرنى فى جوار رحمتك الكبرى و اسقنى الكأس  
الطالفة بصهباء اللقا و طيرنى الى وكرى الذى فى

in the highest paradise in Thy most glorious garden.” Thou didst answer his prayer and grant what he had whispered in the darkness of night.

- 13 I heard his communings in the blackness of darksome nights and returned him unto Thee with a countenance illumined by the light of bounty and bestowals. O Lord! O Lord! Make honorable his resting-place and increase his portion, and cause him to enter in truth, and lodge him in a blessed dwelling in the place of meeting, that he may delight in beholding the lights of Thy resplendent countenance unto all eternity that hath no end. And aid those who are each a solace to his eyes and pieces of his heart to follow in his footsteps after him. Verily Thou art the All-Bountiful, the Most Merciful, the All-Giving. And verily Thou art the Mighty, the Powerful, the Helper.

الفردوس الأعلى فی جنتک الابهی فأجبت له الدعاء و

13 سمحت بما ناجا فی جنح اللیالی الظلماء وارجعته الیک بوجه مستبشر بنور الفضل و العطاء رب اکرم له المثوی و اجزل له الندی و ادخله مدخل صدق و انزله منزلاً مبارکاً فی مشهد اللقاء حتی یتبع بمشاهدة انوار طلعتک الزهراء الی السرمذ الذی لیس له منتهی و وفق الذین کل واحد منهم قرة لعینه و فلذة من كبده علی ان یقتنوا اثره من بعده انک انت الکریم الرحیم الوهاب و انک انت العزیز القدیر المستعان

BRL\_DAK#0555, MKT2.297, TABN.063,  
MJMJ2.084, MMG2#454 p.501,  
MSBH5.465-469

## AB00288

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

- 1 O Herald of the Covenant! Your letter written to Jinab-i-Manshadi was noted. Concerning the differences that have arisen between certain government officials, you wrote that the friends are perplexed as to how they should conduct themselves in the face of such discord. The friends of God have no concern whatsoever with the agreements or disagreements of government officials. They must not even utter such matters with their tongues. It is incumbent upon the friends of God to obey the commands and ordinances of His Majesty the King. Whatever he commands, they must obey. Likewise, they must show complete submission and obedience to all government officials. But if coolness arises between them, what concern is it of God's loved ones? As the poet says: "Your duty is but to pray, and nothing more."

1 ای منادی میثاق مکتوبی که بجناب منشادی مرقوم نموده بودید ملاحظه گردید در خصوص اختلاف در شئون بین بعضی از اولیای امور مرقوم نموده بودید که احباً متحیرند با این اختلاف چگونه حرکت نمایند احبای الهی را کاری باختلاف و اتفاق اولیای امور نه ابداً چنین اذکار را حتی بزبان نباید برانند بر احبای الهی اطاعت اوامر و احکام اعلیحضرت پادشاهیست آنچه امر فرماید اطاعت کنند و همچنین کمال تمکین و انقیاد بجمیع اولیای امور داشته باشند ولی در بین آنان اگر برودتی حاصل چه تعلق باحبای الهی دارد حافظ وظیفه تو دعا گفتن است و بس

- 2 The point is that the friends must not utter a word about political matters, for these do not concern them. Rather, they must occupy themselves with their own affairs and services, and nothing more. They must think only of drawing near to God, arising to serve His good-pleasure, and becoming the

2 مقصود اینست که احباً نباید کلمه‌ای از امور سیاسی بر زبان رانند زیرا تعلق بایشان ندارد بلکه بامور و خدمات خویش مشغول شوند و بس در فکر آن باشند که بخدا نزدیک شوند و برضای الهی قیام نمایند و سبب راحت و آسایش و سرور

cause of comfort, ease, joy and gladness to the world of humanity. Should any person attempt to speak before the friends about governmental and state matters, saying that so-and-so said this or did that, the believer must respond: "These matters do not concern us. We are subjects of the sovereign and under the protection of His Imperial Majesty. The kings know best what serves their interests."

- 3 Today the world of humanity is in need of the improvement of character, education through the divine breaths, and the establishment of the foundation of love, truthfulness, peace, reconciliation, reality, uprightness and fellowship among all members of humankind. We must serve this vital cause. Other matters have no importance. Interference in governmental affairs and discourse about them has no significance, for the important matter is that which we promote: the illumination and comfort and tranquility of all creation. Is it permissible that we should falter in this and occupy ourselves with other matters? No, by God! Especially since we are explicitly forbidden by divine decree from interfering and engaging in discourse about governmental affairs.

- 4 Thou shouldst make the friends understand this by explaining the matter to them very clearly. This talk about 'Surush-i-Ghaybi' (Heavenly Messenger) and 'Lisan-i-Ghaybi' (Celestial Tongue) are strictly impermissible. These matters are utterly against the good pleasure of the Merciful Lord.

- 5 Concerning the Soraya (Thuraya) newspaper in Egypt, it caused us much trouble. Initially he and 'Ali Muhammad Khan jointly established the newspaper. Later they clashed, which became the cause of Mirza 'Ali Muhammad Khan's hostility. He established Parvarish newspaper and, because of his animosity toward the owner of Soraya, severely rebuked the friends, especially Aqa Mirza Abu'l-Fadl. He defamed and vilified them in meetings and gatherings, notwithstanding the fact that we are not at all connected with any newspaper.

- 6 It is not our policy to depend on newspapers. Compared with our spiritual and celestial aims, newspapers are playthings of the ignorant. Newspapers are for politicians, not for spiritual people.

- 7 Divergence of opinion later appeared between Soraya and Hablu'l-Matin. Since then the owner of Hablu'l-Matin, thinking that the owner of Soraya dependeth on us for his political views, hath stirred up much trouble and denounced this Cause.

و شادمانی عالم انسانی گردند و هر نفسی بخواهد در نزد احبّاً ذکر از امور حکومت و دولت نماید که فلان چنین گفته و فلان چنین کرده آن شخص که از احبّای الهیست باید در جواب گوید ما را تعلق باین امور نه ما رعیت شهریاری هستیم و در تحت حمایت اعلیحضرت پادشاهی صلاح مصلحت خویش خسروان دانند و بس

- 3 امروز عالم انسانی محتاج تحسین اخلاقت و تربیت بنفحات الله و تأسیس بنیان محبت و راستی و صلح و آشتی و حقیقت و درستی و الفت بین جمیع افراد انسانی باید خدمت باین امر مهم نمود امور دیگر را اهمیتی نه مداخله در امور حکومت و مذاکره در آن اهمیتی ندارد زیرا امر مهم آنست که ما ترویج مینمائیم و آن نورانیت و راحت و آسایش عالم آفرینش است آیا جایز است در آن فتور نمائیم و بامور دیگر مشغول شویم لا والله علی الخصوص که بنص قاطع الهی ممنوع از مداخله و محاوره در امور حکومتیم

- 4 شما این مطلب را بجمیع احبّاء تفهیم و توضیح نمائید این اذکار سروش غیبی و لسان غیبی ابداً جایز نه بکلی اینگونه امور میان رضای رب غفور است

- 5 اما روزنامه ثریا در مصر بسیار سبب زحمت ما گشت در بدایت با علی محمد خان بالاتفاق این روزنامه را ایجاد نمودند بعد بهم زدند سبب عداوت میرزا علی محمد خان شد روزنامه پرورش احداث کرد و بجهت عداوت با صاحب ثریا نهایت مذمت را از احبّاء علی الخصوص جناب آقا میرزا ابوالفضل نمود و در مجالس و محافل افترا و بهتان زیاد زد

- 6 و حال آنکه ما ابداً تعلق بهیچ روزنامه نداریم و مسلک ما تعلق بروزنامه‌ها نیست روزنامه بالنسبه بمقاصد روحانیه الهیه ما ملعبه صبیانست روزنامه بجهت سیاسیونست نه روحانیان

- 7 بعد میانه ثریا و جبل المتین اختلاف آرا حاصل شد از آنوقت تا بحال صاحب جبل المتین بگمان آنکه صاحب ثریا را تعلق در افکار سیاسیّه با ما لهذا نسبت باین امر نهایت تحریک و مذمت را

He writes with a pen unrestrained. If it were possible for every newspaper to have no contact with the Cause, making it known to people that we are not at all connected with any of the newspapers and that their writings are not affected by our thoughts, it would be very good.

- 8 The situation hath reached the point that I loathe hearing the name of a newspaper, because of the dire difficulties I am in. The truth is that I am not interested in these matters. The friends in India wanted to start a newspaper, I strongly discouraged it. In Caucasia they wanted to establish one, I allowed it not. In Europe they wanted to bring one into being, I said no. In America they wanted to start one, I permitted it not. But having one in Tihiran! I find it puzzling, because if I say no, they would probably disagree, otherwise I would definitely disallow! Our duty is to spread the Manifest Light through clinging to whatever is the cause of attaining human perfections and virtues, ease and tranquility of the contingent world, not by being attached to the thoughts and discourses that in the east produce no result. It is particularly so because it hath nothing to do with us. Our policy is based on a different principle.

- 9 Now, if one of the friends wishes to discuss political matters in his home or in meetings held elsewhere, it would be better for him to first sever his relationship with this Cause, that all may know he hath nothing to do with us and acts independently. Otherwise, it will in the end cause general harm. The meaning is this: he will destroy our spiritual way of life and will busy the friends with discussions that result in their degradation and depravation.

- 10 Upon thee be salutation and praise.

مینماید و آنچه از قلمش جاری میگردد مینگارد اگر چنانچه ممکن باشد که نسبت هر روزنامه‌ای از امر منقطع گردد که ابداً مردم بدانند ما را ابداً با روزنامه‌ای تعلقی نه و در تقاریر تعلقی بافکار ما ندارد بسیار خوب بود

- 8 کار بجائی رسیده که من اسم روزنامه نمیخواهم بشنوم از بس که در مشکلات افتاده‌ام و حال آنکه ابداً تعلقی باین امور ندارم احباً در هندوستان خواستند روزنامه‌ای تأسیس نمایند منع نمودم در قفقاز خواستند تأسیس نمایند منع نمودم در اروپا خواستند تأسیس نمایند منع نمودم در امریکا خواستند تأسیس نمایند منع نمودم ولی در طهران متحیرم زیرا اگر منع نمایم شاید نپذیرند والا حکماً منع مینمودم وظیفه‌ء ما ترویج نور مبین است یعنی آنچه سبب حصول کالات و فضائل عالم انسانی و راحت و آسایش عالم وجود است بآن تشبث کنیم نه بافکار و اذکاری که هیچوجه در شرق ثمری ندارد علی‌الخصوص که ما تعلقی بآن نداریم ما را روش مسلکی دیگر

- 9 حال نفسی از احباً اگر بخواد در امور سیاسیّه در منزل خویش یا محفل دیگران مذاکره‌ای بکند اول بهتر است که نسبت خود را از این امر قطع نماید و جمیع بدانند که تعلقی باین امر ندارد خود میداند والا عاقبت سبب مضرت عمومی گردد یعنی مسلک روحانی ما را بهم زند و احباً را مشغول باقوالی نماید که سبب تدنی و محرومی آنان گردد

- 10 و علیک التّحیّة و الثّناء

INBA85:388, BRL\_DAK#0150,  
ASAT2.190-191x, AVK3.277.16x,  
AVK3.344.18, TRZ1.333, MAS5.220-  
221x, YIA.323-325, YIK.397-399

## AB02359

To: *Mirza Muhammad Tabrizi, in Avarzaman*

- 1 O thou who art steadfast in the Covenant! That which was written by thy musk-laden pen brought great joy to our hearts. It imparted the glad-tidings of the cheer and exultation of the believers and the joyful news of the spirit of fellowship among the friends. God be praised that each one hath become even as a fruitful tree in the divine orchard, and doth stand as a swaying cypress upon the riverbanks of love and knowledge.
- 2 None had imagined that, despite the intensity of tests, those souls would remain happy and beaming with joy! This can be attributed to naught but the great bounty of God in these days— that in the depths of sacrifice, His loved ones stand firm and immovable and are constant and steadfast in the Covenant and Testament.
- 3 O God, my God! Assist Thou Thy servants who have found “at the fire a guide”, and have caught the light of the immortal flame kindled in the Tree of Sinai. Make them, O Lord, the signs of Thy Divine Unity amidst all people, and the emblems of Thy Oneness in Thy most exalted Realm. Give them to quaff from the wellspring of Thy mercy and from the clear waters flowing from Thy blissful paradise, that they may become inebriated with the wine of Thy love in the verdant meadows and vast gardens of Thy holiness. Assist them, O Lord, with the cohorts of the Supreme Horizon and the hosts of the Concourse on high. Thou, verily, art the Generous, the Compassionate, the Lord of grace and bounty unto Thy feeble servants! Thou, verily, art the Clement, the Merciful...
- 4 Thou hast sought permission for a visit. In these days, the Holy Land is in turmoil by reason of the calumnies spread by the slandering liars. For certain strangers from amongst the non-believers have published some books, filled them with countless calumnies, and distributed them in these regions. ‘Abdu’l-Baha is therefore in dire peril due to attacks from within and from without. Such are the enemies of the Faith on the outside, and such the violators of the Covenant on the inside. It is thus evident what commotion hath arisen. Yet, praise be to God, through the unfailing grace of the Blessed Beauty, I have remained firm in my position, have bared my breast to the darts of malice hurled by every oppressor, and am awaiting the onslaught of tribulations from every side, that, wholly detached, I may hasten to the shelter of His transcendent mercy.

1 ای ثابت بر پیمان آنچه از کلمک مشکین تحریر یافت سبب تسریر قلوب گشت. مژده نشاط و انبساط یاران بود و بشارت روح و ریحان دوستان که الحمد لله هر یک در بوستان الهی درخت باوری گشتند و در جویبار محبت و عرفان سرو روان.

2 هیچکس را گمان چنین نبود که با وجود شدت امتحان آن نفوس شاد و خندان مانند. این نیست مگر از فیض عظیم این ایام که یاران الهی در ورطه جانفشانی ثابت و مقیمند و بر عهد و میثاق راسخ و مستقیم.

3 الهی الهی آید عبادک هؤلاء الذین وجدوا علی آثار هدی و اقتبسوا من النار الموقدة فی سدره السیناء. رب اجعلهم آية توحیدک بین الوری و معالم تفریدک فی ذر العلیاء و اسقهم من ماء معین و عین التسنیم فی جنة النعیم حتی ینتعشوا من صهباء محبتک فی ریاض قدسک الفیحاء و حدائق الغلباء. رب آیدهم بقبول من اهل افق العلی و قبیل من الملاء الاعلی. انک انت الکریم الرحیم ذو الفضل و العطاء علی عبادک الضعفاء و انک انت الرحمن الرحیم

4 اذن حضور خواسته بودی. این ایام ارض مقصود به جهت مفتریات نفوس موهومه مضطرب است زیرا بیگانگان از اغیار کینه تالیف کردند و مفتریاتی یجد و پایان زده اند و در این صفحات منتشر کرده اند و عبدالبهاء از مهاجمات بیگانه و آشنا در موقع پرخطری است. اغیار که خارجند چنین و ناقضان که داخلند چنان دیگر معلوم است که چه موجی در میان ولی الحمد لله بعنایت جمال مبارک در مقر خویش مستقر و سینه را هدف تیر جفای هر ستمگر نموده و منتظر نزول بلا از جمیع جهات تا بکلی فارغ گردد و بجوار رحمت کبری شتابد.

5 Thou hadst asked concerning the blessed verse of the Qur'an, "We have given thee the seven twice-repeated." The doctors of outward learning have interpreted "the seven twice-repeated" as referring either to the seven Ha-Mim Surihs or to the Surih of the Fatihih. They say that it is called "twice-repeated" because the Surih of the Fatihih was revealed twice: once in Mecca and again in Medina; and, since it consisteth of seven verses, it is therefore termed "the seven twice-repeated." Likewise have they said that, inasmuch as the Surih of the Fatihih is repeatedly recited in the prayer, it hath for this reason been designated "the seven twice-repeated"—that is, repeated a second time.

6 But the true meaning is the mystery of Divine Unity and the outpourings of heavenly grace, and that is the glad-tidings of the advent of the subsequent Revelation, in which the Bearer of the seven letters hath appeared twice. The first seven letters correspond to "Ali-Muhammad", and the second seven to "Husayn-Ali". This is the meaning of the "twice-repeated seven". Yet another meaning is that Muhammad, the universal Manifestation of the Quranic Dispensation, together with thirteen distinguished souls, make fourteen, which is seven twice repeated. There is no time for further elaboration. This is a brief but beneficial explanation.

LOTW#68

5 از آیه مبارکه قرآن آتیناک سبعاً من المثنی سؤال نموده بودی. سبعاً من المثنی را علمای رسوم حوامیم سبع و یا سورة فاتحه تفسیر کرده اند و مثنی به جهت آنکه گویند سوره فاتحه دو مرتبه نازل شد یک دفعه در مکه و دفعه دیگر در مدینه و هفت آیت است لهذا مثنی است. و همچنین گفته اند که چون سورة فاتحه در صلات قرائش تکرار می یابد لهذا بالسبع المثنی تعبیر شده یعنی دوباره.

6 ولكن حقیقت معنی مقصد سراحید است و فیض رحانیت و آن بشارت بظهور بعد است که دو الحروف السبع تکرار پیدا کرده است حروف سبع اول علی محمد و سبع مکرر ثانی حسین و علی، اینست معنی سبع مثنی یعنی هفتی که دوباره تکرار یافته. یا آنکه مظهر کلی در کور فرقان جمال محمدی بود با سیزده بزرگوار چهارده میشود چهارده مکرر هفت است. فرصت نیست این معنی مختصر مفید است.

NURA#68, MMK4#170 p.193x,  
MMK5#306 p.223x, MAS2.074-075x

## AB00294

*To: Andalib, Mirza Ali Ashraf Lahijani et al., in Shiraz*

1 O ye friends of the All-Merciful!

2 This prisoner—Jinab Aqa Muhammad Sadiq, upon him be the glory of Baha'u'llah, the All-Glorious—hath entered the Holy Land and prostrated himself at the Sacred Threshold. In very truth he is a lamp flashing, and his face shineth with the light of the love of God. In the hours of spiritual communion and heavenly fellowship he made mention of the friends of the All-Merciful, saying that, praise be to God, the friends of Fars are the champions in the field of divine knowledge and the guardians of the impregnable stronghold of the All-Merciful; that they turn unto the Kingdom of 'Abha, supplicate at the Threshold of the Almighty; that they are enraptured and eloquent, enkindled and radiant, intimate and accordant; that

1 ای یاران رحمانی

2 این زندانی جناب آقا محمد صادق علیه بهاء الله الاهی به ارض مقدس وارد و باستان مقدس ساجد گردیدند فی الحقیقه شمع باریق و بنور محبت الله رخی شارق دارند در اوقات انس و الفت روحانی ذکر احبای رحمانی نمودند که الحمد لله یاران فارس فارس میدان عرفاند و حارس حصین حصین رحمان توجّه بملکوت اهی کنند و تضرع باستانه حضرت کبریا نمایند منجذبند و ناطق مشتعلند و باریق و مؤانسند و موافق محفل توحید بیارایند و شمع تجرید برافروزند و آیات تقدیس ترتیل نمایند و بذکر بدیع مشغول شوند هر

they adorn the gathering of unity, kindle the candle of detachment, chant the verses of sanctity, and occupy themselves with the remembrance of the All-Glorious; that each one is a fragrant blossom of the divine rose-garden, a musk-laden bud of the garden of the All-Merciful, a songful nightingale of the gardens of holiness, and an interpreter of the visions of the Book of John; that night and day they strive to guide the people, to set forth the proofs and evidences of God, and through their words and deeds awaken the souls; that they are the verses of divine unity and the standards of pure detachment.

- 3 From these attributes and qualities the utmost joy and gladness were obtained. Such likewise is Our own hope, and Our supreme desire goeth beyond this; and We are assured that the habitation of that Manifest Light will, through the endeavours of the friends of God, ere long be adorned, and will become the envy of the highest Paradise.

- 4 Let the friends of God be, each one, confirmed by a spiritual power and favoured by the rays of the Sun of Reality, that the mirror may gain such purity that its shining rays may flash forth. Wherefore We await, from the bounties of the Beloved of all horizons, that He may cause that region and land to be redolent with musk, and make that clime a garden of bliss; that Shiraz may be filled with renown, that the Call of God may be raised aloft, and that the friends of God may become so attuned and harmonious in song and melody that all other voices shall be hushed and every clamour fall silent, until the saying of the poet of Shiraz find fulfilment:

- 5 No tumult in the city save the tresses of the Friend,

- 6 No turmoil in the world save the arch of the Beloved's brow.

- 7 In brief, 'Abdu'l-Baha, in remembrance of the friends, is in the utmost joy and fragrance, with heart and soul yearning after the faces of the loved ones. Not for a moment doth it pass but that I pour out supplications and lamentations, manifest lowliness and restlessness, and, in utter severance, entreat infinite confirmations. Assuredly, the friends likewise will be companions and associates of this prisoner in lowliness and entreaty, and will lay down their lives in the path of the Manifest Light.

- 8 Upon you be the glory of the All-Glorious.

- 9 O my God, my Beloved, my Aim and my Desire! Thou seest me communing with Thee by days and nights, supplicating Thee with heart and tongue, and entreating Thy Kingdom with a soul attracted unto Thy heavenly realm.

یکی گلشن الهی را گلی معطر و بوستان رحمانی را  
شکوفه‌ئی معنور و حدائق قدس را بلبل گویا و  
سفریوحتاً را تعبیر رؤیا شب و روز بهدایت خلق  
کوشند و بیان حیح و براهین الهی نمایند و بگفتار  
و رفتار سبب تنبه خلق گردند آیات توحیدند و  
رایات تجرید

3 از این اوصاف و نعوت نهایت فرح و سرور  
حاصل گردید ما را نیز امید چنین است و آرزو  
اعظم از این و یقین است که موطن آن نور مبین  
بهت دوستان الهی عنقریب ترین یابد و غبطه  
بهشت برین گردد

4 یاران الهی هر یک بقوه روحانی مؤید و پیرتو  
شمس حقیقت فائز آئینه چون صفا یابد اشعه  
ساطعه جلوه نماید لهذا از الطاف دلبر آفاق  
منتظریم که آن خطه و دیار را مشکار فرماید  
و آن اقلیم را روضه نعیم نماید شیراز پراواز  
گردد و ندای الهی بلند شود و یاران الهی بساز  
و آوازی دمساز شوند که جمیع اصوات خاشع  
گردد و هر ضوضائی ساکت و صامت شود تا  
مصدق شعر ادیب شیراز شود

5 ولوله در شهر نیست جز شکن زلف یار

6 فتنه در آفاق نیست جز خم ابروی دوست

7 باری عبدالهآء بیاد یاران در نهایت روح و ریحان  
و بدل و جان جویای روی دوستان دمی نگذرد  
مگر آنکه تضرع و زاری نمایم و عجز و بیقراری  
کنم و بکمال تبطل طلب تأیید نامتناهی نمایم البته  
یاران نیز با این زندانی در عجز و زاری همدم و  
قرینند و جانفشان در سبیل نور مبین

8 و علیکم البهاء الأبهی

9 یا الهی و محبوبی و مقصودی و مطلوبی ترانی  
مناجیاً فی الآیام و اللالی و متضرعاً الیک بقلبی  
و لسانی و مبهلاً الی ملکوتک بروح منجذب الی  
ملکوتک الربانی

- 10 Do Thou succour those who have heard the Call, responded to the summons, been drawn unto the exalted Kingdom, been enkindled by the fire that blazed in the Burning Bush of Sinai, turned their faces toward Thee amidst the people, chanted the verses of guidance in the assemblies of creation, voiced Thy praise, uplifted the standard of piety, and hastened unto the field of sacrifice with hearts throbbing with love and loyalty.
- 11 They have upraised the proofs and testimonies amongst Thy creatures in affirmation of Thy Cause with a power at whose trembling the limbs of men of understanding have been made to quake.
- 12 O Lord! Make these souls the lamps of the gloom of night, the keys to the gates of heaven, the banners of the Most Exalted Word, and the verses of the perspicuous Book in the Tablets of former times and the Scriptures of latter ages, that they may put their whole trust in Thee, hasten unto Thee, and long for martyrdom before Thy face.
- 13 Verily, Thou art the All-Bountiful. Verily, Thou art the Most Great. Verily, Thou art the All-Merciful, the Compassionate.
- ان تؤيد الذين سمعوا النداء ولبوا للدعاء وانجذبوا الى ملكوتك الأعلى و اشتعلوا بالنار الموقدة في سدره سيناء ووجهوا وجوههم اليك بين الوري ورتلوا آيات الهدى بين ملأ الأنشاء و نطقوا بالثناء و رفعوا راية التقوى و سرعوا الى مشهد الفداء بقلوب خافقة بالحب والولاء
- واقاموا الحجج والبرهان بين خلقك على اثبات امرك بقوة ارتعدت به فرائص اولى النهى
- رب اجعل هؤلاء مصابيح الدجى ومفاتيح ابواب السماء ورايات الكلمة العليا وآيات الكتاب المبين فى زبر الأولين و صحف الآخرين حتى يتوكلوا عليك ويسرعوا اليك ويتمنوا الشهادة بين يديك
- انتك انت الكريم انتك انت العظيم وانتك انت الرحمن الرحيم

ADMS#065i21x

INBA87:009, INBA52:009, MKT1.300,  
 PYM.116x, MJMJ2.079x, MMG2#079  
 p.086x

## ABU0340

*Words to McNutt, Getsinger and others*

In regard to the question: "Verily God has ordained the Greater Branch after the station of the Greatest Branch."

At the table last week with Mr. McNutt and others present, Abdul Baha explained this paragraph to us all at length.

He said, in substance: Mohammed Ali had a great opportunity given him, but through his ambitions he became false and lost it. Baha'Ollah knew long before the Kitab el Adh was written that Mohammed Ali was intriguing for power and material worldly influence. But perchance that he would cease during coming years and obey the laws, this station of the Greater (less than Greatest) Branch was ordained for him, or appointed for him, toward which Mohammed Ali was to strive and attain.

To obey the laws of Baha'Ollah was incumbent upon Myself (Abdul Baha), himself (Mohammed Ali), and all the believers. When Baha'Ollah made Abdul Baha the Center of the Covenant He commanded all without exception, to turn their faces to the Center of the Covenant, and specified that those who did not do so were Nakaz. No sooner had the Kitab el Ahd been read when Mohammed Ali turned his face in opposition to the Center of the Covenant. This made him Nakaz and a violator of the Covenant. How can then any station whatsoever be extended to such an one? For if so, then Satan would still be an arch angel, figuratively speaking.

Let us analyze this paragraph in the Kitab el Ahd. In the first place the station of the Greatest Branch was a station mentioned in the Kitab el Ahd, but the Covenant of God made with the people of the whole world is a covenant which is independent of the mention of the title of Greatest Branch as is written in the Kitab el Ahd; but the fact of appointing the Center to that Covenant and the naming of Abdul Baha (the Greatest Branch—Azam) is so specifically mentioned in the Kitab el Ahd and in the Kitab el Akdas, that this is another function or ordained power besides that of being ordained the Greatest Branch. So it follows that it is intended to say, that during the lifetime of the Greatest Branch there is no station or title to anyone, and not even that of Ghusnih Akbar (Greater Branch) to Mohammed Ali. But if Mohammed Ali is true to the Center of the Covenant, whose title is Greatest Branch, and enjoys His constant pleasure, then after such demise he (Mohammed Ali) Shall be appointed and attain to the title of Greater Branch. But as he has violated the Covenant, no future title can be his, and none can be now, for it says that AFTER the Greatest Branch, etc.; and since Abdul Baha still lives, there cannot even now be any claim nor justifiable dispute.

Denial of the Covenant annuls the station of every soul and all promises of prophets of past and present ages. So how can now a denier hope to retain that which is a title in this world, and that dependent upon true service and obedience. And having disobeyed, fell like Lucifer never to rise again.

In the next place, no station is specified for Mohammed Ali save that of the title of Greater Branch. That of the Center of the Covenant was alone and specifically mentioned as being exclusively pertaining to Abdul Baha, and nowhere is it mentioned by inference even, that such a station was transmissible; nor could Mohammed Ali transmit the title of Greater Branch to another after him. Then how much less can a single center to a Covenant be transferred to another after Abdul Baha. A

wheel cannot have two hubs and be a useful wheel; that which has two points within a circle cannot become a center to it.

The most unmistakable fact and clearly apparent direction in the Kitab el Ahd is that only AFTER Abdul Baha, even if Mohammed Ali had been true, could he hope to even attain to the title of the Greater Branch. During the life of Abdul Baha he could not claim anything; but being a denier of the Covenant he has thrown away that which would be ordained for him AFTER Abdul Baha. Now, after Abdul Baha comes the House of Justice.

There is a Tablet of Baha'Ollah in the hands of Mohammed Ali which has the following history: The Blessed Perfection wrote a Tablet in which He mentioned the Greatest Branch, Abdul Baha, favourably and on the next page in the same Tablet, mentioned the intrigues of Subi Ezel and condemned him. Mohammed Ali has taken that Tablet and separated the pages, and that section referring to Subi Ezel and wherein the name is omitted, but only the condemnation of his act is mentioned, he took the separated pages and pasted the edges carefully together and then gilded the edges so as to make the trick invisible. So now he shows this Tablet, which mentions the name of Abdul Baha on one page and on the other it follows with the condemnation written for Subi Ezel and claims Baha'Ollah condemned Abdul Baha. This is only one of his tricks with which Mohammed Ali deceives the people. Has not his brother, Badi'Ullah, written in a confession of this and many other things they have done to test the people?

[This is only a summary of the words of Abdul Baha and was written from memory and should only be so given out. The substance is here, but the talk was more explicit and covered several other points, such as the life of Mohammed Ali, his constant intrigues to kill or have Abdul Baha put out of the way, which is far from a Bahai life, even if he was in the right. The results in the world contrast the works of Mohammed Ali and Abdul Baha.]

BSTW#087

## AB00314

To: Ali Quli Khan, in Chicago

- 1 O Kind Lord! From the horizon of detachment, Thou didst cause souls to shine forth who, like the radiant moon, illumined the world of heart and spirit, completely effaced themselves from the attributes of existence, and hastened to the eternal realm. At every moment Thou didst bestow a dewdrop from the ocean of bounty upon the garden of hearts, until it attained infinite freshness and delicacy, and the holy fragrances of Thy oneness spread abroad, perfuming the world and making the universe fragrant. Now, O Pure Lord, raise up souls who, like those pure and free ones, will adorn the world of being with a new robe and a wondrous garment, who will seek none but Thee and walk in no path save that of Thy good-pleasure, and speak of naught but Thy mysteries.
- 1 ای یزدان مهربان از افق انقطاع نفوسی را مشرق و لائح فرمودی که مانند مه تابان جهان دل و جانرا روشن و منور نمودند و بکلی از وصف وجود فانی گشتند و بجهان باقی شتافتند هر دمی شبی از یم عنایت در گلشن قلوب میذول داشتی تا طراوت و لطافت بی نهایت یافت و نفحات قدس احدیت منتشر شد و جهان معطر گشت و کیهان معبر شد حال ای یزدان پاک نفوسی را مبعوث فرما که مانند آن پاکان آزادگان گردند و عالم امکانرا بخلت جدید و قیص بدیع مزین نمایند جز تو نجوید و جز در ره رضایت نپویند و جز رازت نگویند
- 2 O Kind Lord! Aid this youth to attain that which is the highest aspiration of the pure ones. Grant him wings of confirmation, detachment and divine success that he may soar in the atmosphere of Thy mercy and be blessed with Thy bounty. Make him a sign of guidance and a banner of the Concourse on High. Thou art the Mighty, the Powerful, the All-Seeing, the All-Hearing.
- 2 ای خداوند مهربان این نوجوانرا بآنچه اعظم آمال پاکانست موفق فرما پر و بالی از تأیید و انقطاع و توفیق عنایت کن تا در فضای رحانیت پرواز نماید و بموهبت موفق گردد آیت هدی شود و رایت ملا اعلی توئی توانا و توئی مقتدر و بینا و شنوا
- 3 O intimate companion of 'Abdu'l-Baha! A detailed letter was sent some time ago; God willing, it has arrived by now. Now a letter that you had written to Aqa Siyyid Taqi has been noted. Regarding the sending of letters, you had written that they should be sent to each person individually by name, so that if we are not together there will be no delay. Although all that pertains to the unity of spirit and oneness and fellowship that flows from the cloud of the counsels of the Blessed Beauty requires that all should be addressed in one writing and utterance, and each should be an expression of the other in all ranks and stations, yet in view of your request they will be sent separately.
- 3 ای انیس عبدالهء مکتوبی مفصل چندی پیش ارسال گشت انشاءالله تا بحال رسیده حال مکتوبی بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گشت در خصوص ارسال مکاتیب نوشته بودید که هر نفسی را باسم خود او ارسال کنید که شاید اگر باهم نباشیم تأخیر واقع نگردد اگرچه آنچه لازمه وحدت روح است و یگانگی و الفت که فائض از سیاح و صایای جمال ابهیست باید کل مخاطب بیک تحریر و تقریر باشند و هریک عبارت از دیگری در جمیع شئون و مراتب شوند ولی نظر بخواهش آنجناب منفرداً ارسال میشود
- 4 Regarding the letters that are sent to Port Said, you had written - whatever is being done is based on an overarching wisdom. The good of the Cause is considered, not anything less. As in these days the Holy Land is in utmost turmoil, as we had previously announced, and this servant has been imprisoned in the fortress, we therefore gave notice before it occurred and
- 4 در خصوص مکاتیب که ارسال به پرت سعید میشود مرقوم نموده بودید آنچه که مجری میشود مبنی بر حکمت کلیه است مصلحت امر ملاحظه میشود نه ملاحظه دون آن چون این ایام ارض مقصود چنانکه از پیش اخبار نموده بودیم در نهایت اضطراب و این عبد را در قلعه مسجون نموده اند لهذا قبل از وقوع خبر دادیم

exercised the utmost caution in certain respects. It was observed that letters arrive through multiple channels - through the French post, the Khedivial post, the Ottoman post, and the Jules steamer post - therefore control and order is impossible. So it was written to all regions that all letters should be sent to Port Said, and from there be bundled and sent through one channel, that is, one post office, for through one post office sending and receiving can be controlled. Otherwise letters will be lost and fall into the hands of strangers, causing great harm. This is why this matter was written about to the regions. You too should write thus, that all should send to Port Said. I wrote this particular matter in my own hand. The reply to the letters of the friends will be sent in a few days. Ishraqat was sent.

و نهایت احتیاط را از بعضی جهات مجری نمودیم ملاحظه شد که مکاتیب با پوسته<sup>۵</sup> لمسه و پوسته<sup>۵</sup> خدیوی و پوسته<sup>۵</sup> عثمانی و پوسته<sup>۵</sup> واپور جولی بوسائط متعدده وارد لهذا ضبط و ربط ممکن نه پس بکل اطراف مرقوم شد که جمیع مکاتیب به پرت سعید ارسال دارند و از آنجا دسته گشته بیک واسطه ارسال گردد یعنی یک پوسته زیرا بواسطه<sup>۵</sup> یک پوسته ارسال و مرسول را ضبط توان نمود والا مکاتیب از دست میروند و بدست بیگانگان می افتد و مضرات عظیمه حاصل میشود این بود که در اینخصوص باطراف مرقوم شد شما نیز چنین مرقوم دارید که کل به پرت سعید ارسال دارند این فقره را مخصوص بخط خود مرقوم نمودم جواب مکاتیب احباء چند روز دیگر ارسال میگردد اشراقات ارسال شد

- 5 O intimate companion of 'Abdu'l-Baha! You must raise such a banner of effacement and nothingness that the sweet fragrance of detachment will spread in those climes and regions, and sacrifice and self-offering and spiritual effacement and divine unity and oneness and fellowship and heavenly bounty will become renowned in that land. This is the essence of the matter. We beseech God that all may be confirmed and assisted in this.

5 ای انیس عبدالهآ باید چنان علم محویت و فنا برافرازی که رائحه<sup>۵</sup> طیبیه<sup>۵</sup> انقطاعرا در آن اقالیم و دیار منتشر نمائی و جانفشانی و قربانی و محویت روحانی و وحدت رحمانی و اتحاد و یگانگی و فیض ابهائرا در آن کشور مشتهر فرمائی اینست جوهر امر از خدا میطلبیم که کل بان مؤید و موفق گردیم

- 6 The friends of God must be one spirit, one soul, one heart and one thought; rather, each must be ready to sacrifice his life for the others, and each must at every moment be ready to offer himself as a sacrifice for the others. Until love and fellowship and unity and accord reach this degree, the Beloved of confirmation and success will not appear unveiled in the assembly of spiritual ones. In any case, guide all the friends to oneness and unity and accord and agreement and love and fellowship and spiritual unity. If this gift, which is the eternal bounty of the Beauty of Oneness, becomes worthy and abundant in that land, surely the mystery of reality will become manifest and the Beauty of the All-Merciful will unveil His countenance. Otherwise the tree of being will remain fruitless and endeavors will become like summer clouds without rain.

6 احبای الهی باید یک روح و یککنفس و یکدل و یک فکر باشند بلکه هر یک جانفشان دیگری گردد و هر کدام در هر دمی قربان دیگری شود تا الفت و محبت و یگانگی و اتحاد باین درجه نرسد دلبر تأیید و توفیق در انجمن روحانیان بی پرده جلوه نمایند باری جمیع دوستانرا بیگانگی و اتحاد و اتفاق و محبت و الفت و وحدت روحانی دلالت نمایند اگر این موهبت که فیض ابدی جمال احدیت است در آن کشور شایان و رایگان شود البته سر حقیقت مشهود گردد و جمال رحانیت رخ بگشاید والا شجر وجود بی ثمر ماند و مساعی مانند سیلاب صیف بی مطر گردد

- 7 This is the truth of the matter, so urge the loved ones to fellowship, encourage the chosen ones to poverty and nothingness, and inspire the God-fearing to that unity which is the firm handle. For the eternal bounty of the Blessed Beauty is pure love and attachment of hearts and absolute unity, until all attain the station of waves of one sea and drops of one river, rays

7 ذلک حقیقه الامر فحرص الاحباء علی الولاء و حرص الاصفیاء علی الفقر و الفناء و شوق الاثقیاء علی الوحدة التي هی العروة الوثقی زیرا فیض ابدی جمال اهی حب محض است و تعلق قلوب و اتحاد صرف تا کل حکم امواج یک بحر

of one sun and fragrances of one rose garden, flowers of one garden and nightingales of one meadow and candles of one gathering. These are the attributes of the sincere ones, these are the characteristics of those drawn nigh. And upon thee be greetings and praise.

BRL\_FIRE\_AB#04x, BPRY.251-252x, PN\_1906 p093x

یابند و قطرات یک نهر اشعه یک آفتاب گردند  
و نفعه یک گلستان گل‌های یک گلشن شوند  
و بلبلان یکچمن و شمعهای یک انجمن اینست  
صیفت مخلصین اینست سمت مقربین و علیک  
التحیه و الثناء

MMK2#378 p.269, NANU\_AB#04x

## AB00311

*To: Mustafa Rumi, in India*

O thou who art firm in the Covenant! All that thou hadst written before and after was fully considered, despite lack of time. Praise be to God, all the contents were influenced by the cup of Tasnim, and the meanings were supremely sweet and delightful. All accounts corresponded to reality, hence reading them brought joy and became the cause of spiritual delight, for that faithful servant of the Abha Beauty is at all times engaged in service to the Cause, detached from all else, and with all his might is devoted to exalting the Word of God. Such a momentous Cause befits one like thee.

Therefore, let no events cause thee to falter, and let no difficulties sadden thee. The Cause is mighty, mighty indeed. Inevitably tribulations, hardships and difficulties will follow one after another, but that soul attracted to God must present his breast like a mirror to the arrows of the malevolent and resist the peoples and nations of this world. Divine confirmations increase in proportion to the restrictions and persecutions of strangers, and the hosts of the Concourse on High assist souls who are free. The more opposition increases, the more divine assistance and bounty arrive.

Consider earthly sovereignty: the king in no way assists or sends successive reinforcements to troops at rest, but to armies engaged in battle at the borders and frontiers, exposed to enemy attack, he dispatches forces repeatedly and focuses all his attention on those troops that form battle lines on the field of war. Likewise, the confirmations and assistance of the true King from the divine Kingdom continuously reach those souls who, in the field of tests, are exposed to the attacks of enemies and who, with the sword of utterance, are conquering the fortresses and strongholds of the hearts of the heedless.

ای ثابت بر پیمان

آنچه از قبل و بعد مرقوم نموده بودید با وجود عدم  
مجال تمام ملاحظه گردید الحمد لله مفاهیم جمیع  
از تأثیرات کأس تسنیم بود و مضامین در نهایت  
حلاوت و دلنشین جمیع وقایع مطابق واقع لهذا  
از قرائت سرت رخ داد و علت روح و ریحان  
گردید که آن بنده صادق جمال ابری در جمیع  
احیان به خدمت امر مشغول و از مادون بی‌زار  
و به جمیع قوا بر اعلائی کلمه الله قائم و لملک  
ینبغی هذا الامر العظیم.

باری از هیچ وقایعی فتور نیارید و از هیچ  
مشکلاتی محزون مشوید امر عظیم است عظیم  
لابد صدمات و مشقات و مشکلات متتابع و  
متواتر ولی باید آن منجذب الی الله سینه چون  
آینه را هدف سهام مبغضان ننماید و مقاومت  
اقوام و ملل این جهان کند فیض تأیید به قدر  
تضییق و تشدید بیگانگان است و قوت چنود  
ملا اعلی معاون نفوس آزادگان هرچه تعرض  
زیاده گردد عون و عنایت حق بیشتر رسد

ملاحظه در سلطنت جسمانی نما که افواج  
مستریخ را پادشا به هیچ وجه معاونت ننماید و  
امداد پی‌درپی سوق نفرماید ولی سپاهی که  
در حدود و ثغور در جنگ و جدالند و محل  
هجوم اعداء لشکرپی در پی به امداد فرستد و  
جمیع توجهاتش به آن سپاه باشد که در میدان  
حرب صف جنگ بیارایند و همچنین تأییدات

Therefore, the more tribulations thou dost encounter, the further forward must thou step, and the more the opposition, disputes and attacks from other peoples and nations increase, the more must thou strengthen thy resolve and endure every hardship and trial in the path of God. Observe how 'Abdu'l-Baha is positioned: all the world's nations attack, all peoples and tribes oppose. Strangers assault with sword and spear, while those who were close are a hundred thousand times worse than strangers, for these wage internal warfare while those wage external battles. Those who were outwardly considered supporters of this servant have arisen with utmost hatred, clearly and visibly, and have left no means unused to harm 'Abdu'l-Baha. From every bow they have shot a hundred thousand arrows, and from every sheath they have drawn a hundred thousand swords. Despite all these afflictions, 'Abdu'l-Baha with utmost steadfastness offered his breast as target for arrow and spear, and with perfect joy and delight endured all these trials and sorrows. Rather, he saw every pain as healing and found every wound a balm for heart and soul. Thou too must walk this path and recognize deadly poison as wondrous antidote, that thou mayest be successful and confirmed by God's all-encompassing assistance.

The news of the steadfastness and firmness of the friends of God and their efforts to exalt the Word of God brought utmost joy, and the news of their unity produced boundless gratitude, and their progress and initiatives brought the greatest delight and happiness. Now it is necessary that you remain in that region for a period and educate all, so that, God willing, through the influence of the Supreme Commanding Word, souls may arise who, completely detached from the world of existence, may succeed in attaining the qualities of the Concourse on High. Divine confirmations will reach you and heavenly inspirations will assist you. God willing, may you become a teacher of love in the divine school and raise your voice in praise and thanksgiving in the merciful gathering. In these days your presence in those regions is essential. God willing, after succeeding in rendering comprehensive services, you will be summoned.

A message was written to Abu Zafar; I hope that through the aid and favor of the Ancient Beauty they have surely by now achieved their hopes. Likewise, forgiveness was sought for the father of Muhammad Yunus, and a letter was also written to Muhammad Yunus himself. However, in these days the friends in India must conduct themselves in such a way that complete separation from other communities does not occur, for complete separation causes souls not to draw near, and without association teaching becomes impossible. Convey the

و امداد سلطان حقیقی از ملکوت الهی به نفوسی متواصل که در میدان امتحان معرض هجوم دشمنانند و به سیف لسان در فتح و تسخیر قلاع و حصون قلوب غافلان

پس آن جناب باید هرچه صدمات بیشتر بیند قدم بیشتر نهد و آنچه معارضات و مجادلات و تعرضات سائر امم و ملل زیاده گردد بر قوت قلب بیفزاید و تحمل هر مشقتی و بلائی در ره یزدان نماید ملاحظه فرما که عبداله‌ها در چه موقع و مرکزی است جمیع امم عالم متهاجم و جمیع طوائف و قبائل مغرض پیگانگان با سیف و سنان در هجومند و آشنایان صد هزار مرتبه از پیگانگان بدتر زیرا اینان حرب داخلی نمایند و آنان جنگ خارجی نفوسی که به حسب ظاهر عَضِد این عبد گان میشد به کمال بغضاء واضح و مشهودا برخاستند و در ضرر عبداله‌ها وسیله‌ای نگذاشتند از هر کانی صد هزار تیر پرتاب کردند و از هر غلافی صد هزار سیف شاهر کشیدند

باوجود همه این بلا‌ها عبداله‌ها در نهایت استقامت سینه را هدف سهم و سنان نمود و در کمال روح و ریحان جمیع این محن و آلام را تحمل کرد بلکه هر دردی را درمان دید و هر زخمی را مرهم دل و جان یافت تو نیز باید در این سبیل سلوک ثنائی و سمّ نقیص را دریاق بدیع شناسی تا موفق و مؤید به تأییدات کلیّه الهی شوی...

MMK5#222 p.170x

Most Glorious and Most Wondrous greetings to Aqa Musa. Regarding that sum, the friends of God should not ask him for it, as it was spent without ulterior motive. And regarding the Fund, I hope through God's grace that the friends of God will be successful and confirmed.

And upon you be glory. Abbas Abbas

DAS.1913-11-07x

## AB00321

*To: Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan*

- 1 O thou who art firm in the Covenant! The detailed letters were studied. What thou hast carried out in Hamadan was a signal service at the divine threshold and became the cause of joy and gladness to the friends. I hope that spiritual gathering may become the manifestation of the merciful favors and the cause of unity and harmony among the loved ones of God. In truth, the designations of Muslim and Jewish background must be entirely eliminated, and all must be called by one name. This is more pleasing and better. All are Baha'is and firm in God's Covenant and Testament. As you have arranged for members of each assembly to attend the other's spiritual gathering, this is agreeable, but if it be possible for the members of each assembly to be composed of both groups, it would be better and more gracious. For instance, in the Jewish assembly let there be several members from among the Muslim friends, and likewise in the Muslim assembly let there be several Jewish members. In short, whatever causes unity and oneness must be brought about so that alienation may be utterly uprooted. The rules of the spiritual assembly are also acceptable.

- 2 I beseech God that these two assemblies may become one, and day by day become more successful and confirmed, become the cause of the diffusion of the divine fragrances, arise to guide souls, and undertake the education of other peoples.

1 ای ثابت بر پیمان مکاتیب مفصله مطالعه گردید آنچه در همدان مجری داشتید خدمتی نمایان بود بدرگاه یزدان سبب فرح و سرور یاران گردید آن انجمن روحانی امیدوارم مظهر الطاف رحمانی گردد و سبب اتحاد و اتفاق احبای الهی شود فی الحقیقه باید عنوان فرقانی و کلیمی را بکلی از میان برداشت جمیع را بیک اسم خواند این خوشتر و بهتر است کل بهائی هستند و ثابت بر عهد و پیمان الهی بهمین قسم که مقرر نمودید در محفل روحانی هر یک چند نفری از محفل دیگر حاضر شوند موافقت ولی اگر ممکن که اعضای هر محفل مرگب از هر دو جهت شود بهتر و نازنین تر میشود مثلاً در محفل کلیمیان چند نفر از احبای فرقانی اعضا باشند و همچنین در محفل فرقانی چند نفر از کلیمی اعضا و اجزا گردند باری هرچه سبب اتحاد و یگانگی است باید فراهم آورد که بیگانگی بکلی از بنیاد برافتد قوانین انجمن روحانی نیز مقبولست

2 از خدا خواهم که آن دو انجمن یک گردد و روز بروز موفق تر گردند و مؤیدتر شوند و سبب انتشار نفعات الله شوند هدایت نفوس پردازند و بتربیت سائر طوائف قیام کنند

3 جناب آقا عباس را از قبل این مسجون مظلوم نهایت مهربانی بنمائید امیدوارم که پسر آن پدر باشد و از عنصر جان و دل منشعب شود و همچنین جناب عبدالحسین و جناب فتح الله و

- 3 Convey utmost kindness to Jinab-i-Aqa Abbas on behalf of this wronged prisoner. I hope that he may prove to be his father's son and spring from the essence of heart and soul. Likewise to Jinab-i-Abdul-Hussein, Jinab-i-Fath'u'llah and Jinab-i-Abdullah, upon them be grace, bounty and favors in this witnessed Day.
- 4 Concerning the aggression and transgression of the oppressors which you had written about, that they had attacked the friends of the Luminous Lord in Naraq - the tribulations and ordeals of the friends caused intense grief. However, trials and tribulations are inherent requirements of the path of love. Inevitably, from time to time, the fire of trials must blaze forth and the heat and fever of tests must arise. Be not saddened, rather be joyful that, praise be to God, those souls were worthy to face the opposition of the hypocrites in Naraq for the sake of the Beloved of all mankind. Soon will the horizon of existence be cleansed and sanctified from these dark clouds, the light of truth will shine forth, and the world will become another world. But tests must necessarily come, so that he in whom there is falsehood may be exposed. One must endure and resist with utmost strength.
- 5 Whether He soothes, it is fitting;
- 6 Whether He leaves, it is worthy.
- 7 Indeed, in this station, cruelty is like faithfulness - that is, sweet and pure.
- 8 I lament, yet fear He might believe,
- 9 And from compassion, lessen His severity.
- 10 I am in love with both His grace and wrath indeed,
- 11 How strange, I love these opposites indeed!
- 12 Now this is not cruelty but bounty, not wrath but infinite grace, for God has created us to endure tribulations in His path. Were it not for these trials, wherein would lie our solace? At most, we too, like any self-serving soul, would pass our days in pursuit of desire and ultimately perish in the cage of this world. What fruit or trace would remain from this save manifest loss and deprivation from faithfulness in the path of that Beloved Beauty?
- 13 O friends! The people of crown and throne spent their lives in joy and pleasure, yet ultimately became nameless and traceless. But the friends of God passed their days in physical pain and tribulation, and in the end sacrificed their lives in the field of
- جناب عبدالله عليهم الفضل و الجود و الألفاف  
في هذا اليوم المشهود
- 4 در خصوص تعرض و تعدی ستمکاران مرقوم  
نموده بودید که در نراق تعرض بدوستان نیر آفاق  
نموده بودند مصائب و بلايای یاران سبب شدت  
احزان شد ولی طریق عشق را بلا و محن از لوازم  
ذاتیّه است لابد بر این است که گاه گاهی نار  
افتتان شعله زند و تاب و تب امتحان بمیان آید  
شما محزون نگردید مسرور شوید که الحمد لله آن  
نفوس لیاقت این را داشتند که در سبیل محبوب  
آفاق در نراق معرض تعرض اهل نفاق گردند  
عنقریب افق وجود از این ابرهای ظلمانی پاک  
و مقدس گردد و نور حقیقت بتابد و جهان  
جهان دیگر شود ولكن لابد امتحانات بمیان آید  
تا سیه روی شود آنکه دروغش باشد باید تحمل  
نمود و با کمال قوت مقاومت کرد
- 5 گر بنوازد رواست
- 6 و بگذارد سزااست
- 7 بلکه در این مقام جفا مانند وفاست یعنی شیرین و  
پرفصفاست
- 8 نالم و ترسم که او باور کند
- 9 و ز ترحم جور را کمتر کند
- 10 عاشقم بر لطف و بر قهرش بجد
- 11 ایعجب من عاشق این هر دو ضد
- 12 حال این جور نیست عنایت است و قهر نیست  
لطف بی نهایت است زیرا خدا ما را بجهت تحمل  
بلايای سبیل خویش خلق نموده اگر این بلا  
نبود تسلی خاطر بچه بود نهایتش این بود که  
ما نیز مانند هر نفس پرست ایامی بهوا و هوس  
میگذرانیم و عاقبت در قفس این عالم قطع نفس  
میکردیم از این چه ثمر و چه اثر مگر خسران مبین  
و محرومی از وفا در سبیل آن دلبر نازنین
- 13 ای یاران اهل تاج و تخت عمر خویش را  
بشادمانی و کامرانی گذراندند ولی عاقبت بی  
نام و نشان گردیدند اما دوستان الهی بآلام و

martyrdom. Yet the luminosity of these holy souls became the cause of spirituality for all the world, and the sweet fragrances from the rose-garden of their hearts of mercy perfumed the world, nay, made fragrant centuries and ages. Behold the difference in paths, from where to where!

- 14 If we too, like these heedless people, should pass our days and adorn gatherings, spending time with musicians and singers, players and entertainers - dust be upon such a head! After the Bab and the Blessed Beauty and the martyrs' sacrifice of life, heart's ease and soul's comfort and tranquility and joy of conscience befit the faithless, not those who are intoxicated with that wine and bear the brand of that rose and tulip.
- 15 Regarding the blessed Book that was printed under the interference of the Center of Violation, compare it with the handwriting of His Holiness Zaynu'l-Muqarrabin, who attained the presence of his Lord. Whatever is in Zayn's handwriting is correct; rely upon that.
- 16 And upon thee be the Most Glorious Glory.

محن جسمانی روزگاری گذراندند و عاقبت در میدان فدا جانفشانی فرمودند ولی نورانیت این نفوس مقدسه سبب روحانیت عالمیان گشت و روائح طیبّه از گلشن قلوب رحمانیه جهانرا معطر نمود بلکه اعصار و قرون را معبر کرد بین تفاوت ره از کجاست تا بکجا

14 اگر ما نیز مانند این بشر بیخبر ایامی بسر بریم و محفل بیارائیم و اوقات با سازنده و نوازنده و خواننده و بازنده بگذرانیم خاک بر سر باد بعد از حضرت اعلی و جمال مبارک ابهی و جانفشانی شهدا خوشی دل و جان و آسایش و مسرت وجدان شایان بیوفایانست نه نفوسیکه سرمست آن باده اند و داغدار آن گل و لاله

15 در خصوص کتاب مبارک که در تحت مداخله مرکز نقض طبع شده با خط حضرت من ادراک لقاء ربّه زین المقربین تطبیق نمائید آنچه خط جناب زین است صحیح است اعتماد بر آن نمائید

16 و علیک البهاء الابهی

MSHR4.302x, MSHR5.174-176

## AB02095

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

- 1 O thou who art firm in the Covenant of the Lord God! At this moment when the morn of triumph hath dawned from the dawning-place of hopes, bright and resplendent, and when the dayspring of truth hath shed its radiance upon both East and West, this servant is intimate and associated with the remembrance of that longtime friend, and from the most exalted Kingdom beseecheth that He may illumine the brow of that long-cherished companion with the manifest light, that thou mayest become a standard of the Lord, the All-Bountiful, in that clime, and in those regions become a dispeller of doubts and a spreader of clear signs.
- 2 My Lord and my Hope! Aid this Thy servant to inhale the fragrance of the gardens of Thy mercy, to drink from the fountains of Thy oneness, to seek shelter beneath the shade of Thy

1 ای قائم پیمان حضرت یزدان در این دم که صباح فلاح از مطلع آمال طالع و لائح و بارقه غفر حقیقت در شرق و غرب منتشر اینعبد پذیر آن یار دیرین همدم و قرین و از ملکوت علین ملتمس که جبین آن ندیم قدیرا بنور مبین روشن و منیر فرماید تا در آن اقلیم علم حضرت ربّ کریم گردی و در آنصفحات دافع شبهات و ناشر آیات ینات

2 ربّ و رجائی اید عبدک هذا علی استشمام شذا ریاض رحمانیتک و استسقاء میاه حیاض فردایتک و الاستظلال فی غیاض صمدایتک و

unity, and to hearken unto the melodies of the birds of holiness in the Paradise garden, with such rhythm and harmony as to transport the people of rapture. Make him eloquent in praise in the gathering of guidance and the assemblies of the loved ones. Verily, Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou wilt, and verily, Thou art the Powerful, the Mighty.

- 3 The maidservant of God, the assured leaf, mother of Aqa Abdul-Wahhab, together with Ustad Rida and Aqa Ali-Akbar, arrived at the Holy Shrine and spent several days in the presence of the All-Merciful, perfuming and illumining their faces and hair with the dust of the luminous threshold. In truth, that assured leaf was in the utmost joy and fragrance and in complete certitude and steadfastness in the Covenant and Testament. Likewise, Ustad Rida and Aqa Ali-Akbar were present in the Holy Land with utmost sincerity. Now permission for return has been granted that, through the aid and favor of the Blessed Beauty, they may return safely and securely to that land. We hope, with complete humility and supplication, through the benevolence of the peerless Lord, that divine confirmations and assistance may become the intimate companion of the friends in all things.

- 4 Today the friends of God, especially that ancient, steadfast and upright friend, must protect the manifest Faith like an impregnable fortress so that the Word of God may be exalted day by day and the sacred reality of the divine Word may become precious in this world. Among the ways of protecting the Faith of God is the education of children, which is one of the most mighty foundations of the divine teachings. Therefore, first the mothers must train their nursing infants in the cradle of character, for mothers are the first educators, so that when the child reaches maturity, he may be adorned with all praiseworthy qualities and noble attributes. Likewise, according to divine commandments, every child must learn reading and writing and acquire necessary and beneficial sciences, as well as learning a craft or trade. These matters require the utmost effort; negligence and laxity in this regard are not permissible.

- 5 Consider how many prisons and dungeons and places of punishment and chastisement are prepared for mankind, that through these coercive means souls may be prevented from committing grievous crimes. Yet this coercion and punishment leads to the increase of evil character, and the desired result is not achieved as it should be. Therefore, souls must be so educated from childhood that they will not commit crimes, but rather direct all their energies to the acquisition of perfections, and regard

اسمعه نغمات طيور القدس في حديقة الفردوس بانغام و ايقاع يهتز منها اهل الانس و اجعله ناطقاً بالثناء في حفل الهدى و مجامع الاحياء انك انت مؤيد من ثناء على ما تشاء و انك انت القوي القدير

- 3 امة الله ورقة مطمئنه والده آقا عبدالوهاب با جناب استاد رضا و آقا علي اكبر بيقعه مباركه وارد و ايامي چند در آستان رحمانى حاضر و روى و مويها بغبار عتبه نورانيه معطر و منور نمودند في الحقيقه ان ورقة مطمئنه در نهايت روح و ريحان و غايت ايقان و ثبات بر عهد و پيمان و همچنين جناب استاد رضا و آقا علي اكبر در نهايت خلوص در ارض مقدس مشرف بودند حال اجازت رجوع داده شد كه بعون و عنايت جمال مبارك آمناسالما بان ديار مراجعت نمايند بكمال عجز و نياز از عنايت پروردگار بي انباز اميدواريم كه از هر جهت تايدات و توفيقات الهيه دمساز و همراه ياران گردد

- 4 اليوم احبائي الهى على الخصوص ان يار قديم و ثابت و مستقيم بايد چون حصن حصين محافظه دين مبين كنند تا كلمه الله روي بروز بلند گردد و حقيقت مقدسه كلمه الهيه در اين جهان ارجمند شود از جمله محافظه دين الله تربيت اطفال است كه از اعظم اساس تعاليم الهيه است پس ابتدا بايد امهات اطفال شيرخوار را در مهد اخلاق تربيت نمايند زيرا اول مربى امهاتند تا چون طفل مراقب گردد بجمع خصائل حميده و فضائل پسنديده متصف و متخلق شود و همچنين بموجب اوامر الهيه هر طفلى بايد قرائت و كتابت و اكتساب فنون لازمه مفيده نمايد و همچنين تعلم صنعتى از صنايع اين امور را نهايت اهتمام بايد قصور و فتور در اينخصوص جائز نه

- 5 ملاحظه فرمائيد كه چه قدر زندان و سجون و محل عذاب و عقاب از براى نوع بشر حاضر و ميباست تا باين وسائط زجرية نفوس را از ارتكاب جرائم عظيمه منع نمايند و حال آنكه اين زجر و اين عذاب سبب ازدياد سوء اخلاق ميگردد و مطلوب چنانچه بايد و شايد حاصل نشود پس بايد نفوس را از صغر سن چنان تربيت

the very commission of a crime as the severest punishment, and consider sin and transgression as worse than imprisonment. For it is possible to so educate human beings that crime and evil deeds, if not completely eliminated, will become very rare.

نمود که اکتساب جرائم ننمایند بلکه جمیع همّتشان بر اکتساب فضائل باشد و نفس جرم و قصور را اعظم عقوبت شمردند و نفس خطا و عصیانرا اعظم از حبس و زندان دانند چه که میتوان انسانرا چنان تربیت نمود که جرم و قصور اگر بکلی مفقود و معدوم نگردد ولی نادر الوقوع شود

- 6 In brief, the point is that education is among the most important commandments of the One True God, and its influence is like that of the sun upon trees and fruits. Children must be greatly nurtured, protected and educated. This is the true meaning of parental compassion; otherwise they will grow like weeds and become a cursed tree, unable to distinguish between good and evil, or virtues from vices, becoming raised in vanity and detested by the forgiving Lord. Therefore, all children, these new plants in the garden of God's love, require the utmost care and education.

6 باری مقصد اینست که تربیت از اعظم اوامر حضرت احدیست و تأثیرش تأثیر آفتاب در شجر و ثمر اطفال را بسیار باید مواظبت و محافظت و تربیت نمود اینست حقیقت شفقت پدر و مادر و الا علف خودرو گردد و شجره زقوم شود خیر و شر نداند و فضائل را از رذائل تمیز نتواند مربای غرور گردد و منفور رب غفور لهذا جمیع اطفال نورسیدگان باغ محبت الله را کمال مواظبت و تربیت لازم

- 7 Convey my loving greetings to the honored son Mirza Abdul-Wahhab, and likewise to Aqa Mirza Fadlu'llah. I hope that through the bestowals and grace of the Sun of Oneness, both may grow like peerless saplings in the garden of divine education and be adorned with the glorious fruits of bounty in the world of humanity. This is from God's grace, which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.

7 جناب نجل جلیل میرزا عبدالوہاب را تکبیر مشتاقانه برسان و همچنین جناب آقا میرزا فضل الله را و از عنایات و بخشایش شمس احدیت امیدوارم که هر دو چون نهال بیهمال در حدیقه تربیت الهیه نشو و نما نمایند و باثمار جلیله موهبت در عالم بشریت مزین گردند ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

- 8 O my God, my God! Aid Thy servants to that which will cause their faces to shine forth, their souls to be purified, their hearts to be dilated, their words to be exalted, their foundation to be strengthened, whereby they will draw near unto Thy most glorious Kingdom and enter among the concourse of the most high. Verily Thou art powerful to do what Thou willest. Verily Thou art the Almighty, the All-Powerful.

8 الهی الهی وفق عبادک علی مایضی به وجوهم و یتزکی به نفوسهم و ینشرح به صدورهم و تعلو به کلماتهم و یستحکم به بنیانهم و یتقربون به الی ملکوتک الاهی و یدخلون به بین ملک الاعلی انک انت المقتدر علی ما تشاء و انک انت القوی القادر

BRL\_FAM#56x, COC#0017x, COC#0590x

BRL\_DAK#0670, COMP\_FAMP#56x, MJTB.092bx, TISH.086-088, MAS6.045-046x

## AB00337

To: *Jinab-i-Afnan, in Shiraz*

- 1 O Afnan of the Blessed Tree! Regarding the letter of Aqa Siyyid Mirza, all that he wrote was lies, plots and calumnies. That skillful poet he claims not to know is that same Mirza Abdullah who was his constant companion day and night. Leave them to their own devices - they are not worthy of counsel, guidance or direction. You know him - despite the absolute prohibition of the Ancient Beauty, he repeatedly refused to give up selling opium and persisted in disobedience until he was brought to naught. Now it is clear what enmity he harbors. We beseech God to make him return to the Covenant.
- 2 The matter of the ascension to God of Jinab-i-Mirza Husayn Khan and his burial in his home was very appropriate, and His Honor the Afnan of the Blessed Tree, Aqa Mirza Jalal, acted very properly and rendered good service. Regarding the Holy House in Fars, Shiraz - all the friends are in extreme agitation, and two months ago they collectively wrote requesting attention to the matter of the Blessed House, in such a way that I realized if I were to send a copy to you it would cause great sorrow, so I did not send it. However, you must make a mighty effort in this matter, for this House affair is extremely important - its importance is beyond description. Either you or one of your children must absolutely be there. It cannot be entrusted to a woman, even if she would protect it. In any case, the friends are crying out to such an extent that this helpless servant is at a loss. By whatever means, send one of the honored Afnans of the Blessed Tree who are with you to Fars to watch over the Holy House with utmost reverence. Make every effort in this regard - delay is absolutely not permissible.
- 3 His Honor the Afnan of the Blessed Tree, Aqa Mirza Jalal, holds an official position and is assigned somewhere different each day - matters are not in his own hands. Correspond with him, and whichever of the Afnan brothers you and they deem advisable, appoint and send, so all the friends will know they are in Fars solely to serve the House and have no other business.

1 ای افنان سدره مبارکه در خصوص مکتوب آقا سید میرزا آنچه مرقوم نموده بود کلّ کذب و دسائس و مقتریات بود آن شاعر ماهری که میگوید نمیشناسد آن میرزا عبدالله است که شب و روز مجالس و مؤانس او بود دعهم و شأنهم قابل خطاب و نصیحت و دلالت نیست شما او را میشناسید که بمنع قطعی جمال قدم کراراً از بیع افیون نگذشت و مخالفت نمود تا کن فیكون شد حال دیگر معلوم است که چه عنادی دارد نسل الله بان یجعلہ راجعاً الی الميثاق

2 قضیه متصاعد الی الله جناب میرزا حسین خان و دفنشان در خانهشان بسیار بجا واقع و جناب افنان سدره مبارکه آقا میرزا جلال بسیار موافق حرکت نموده اند و خدمت کرده اند در خصوص بیت مقدس در فارس از شیراز جمیع احبّان نهایت جزع و فزع را مینمایند و دو ماه پیش جمعیاً کلّ نوشته و استدعای تبصر در امر بیت مبارک نموده اند بقسمیکه ملاحظه شد که اگر سواد آن ارسال نزد آن حضرت شود بسیار سبب حزن میگردد لهذا نفرستادم ولی باید آن حضرت در این خصوص همت عظیمه بفرمایند زیرا این امر بیت بسیار مهم است اهمیتش بدرجهئی که وصف نتوانم لابد باید یا آن جناب و یا یکی از اولادهای آن جناب در آنجا باشید نمی شود تسلیم زنی نمود ولو محافظه نماید باری بنوعی احبّا فریاد میکنند که این عبد عاجز مانده بهر قسمی هست یکی از حضرات افنان سدره مبارکه که همراه هستند بفرستید به فارس که مواظب بیت مقدس در نهایت احترام باشد بسیار در این خصوص همت نمائید تأخیر ابداً جائز نه

3 حضرت افنان شجره مبارکه آقا میرزا جلال منصب دارند هر روز مأمور بجائی میشوند اختیارشان بدست خودشان نیست شما با ایشان مخایره نمائید هر یک از افنان اخوانشان را مصلحت بدانید و بدانند معین نمائید و بفرستید تا جمیع احبّا بدانند که ایشان محض خدمت بیت در فارس هستند و کار دیگر ندارند

4 Furthermore, the respects you showed to the American travelers, both men and women, caused great joy and delight - such noble conduct befits one such as yourself. Show complete kindness to all friends who pass through from that direction.

5 Regarding the delay in responses, do not be saddened, for you do not know what tribulations I face. I swear by the Ancient Beauty that from the beginning of creation until now such difficulties and hardships have not been seen. Consider how foreign enemies are scheming to such a degree, and the Covenant-breakers have gone a hundred degrees beyond them, constantly stirring up trouble with government officials and creating new calumnies each day. Now they await the outcome of their mischief in Istanbul - either to have this servant thrown into the sea or sent to Fazzan. Know this - whatever befalls this servant comes entirely from the Covenant-breakers; no one else has any part in it. And on one hand there are all these internal and external preoccupations, correspondence, questions and answers, while on the other hand service at the Holy Threshold and conveying and teaching the Cause are necessary obligations. Consider then in what sea I am immersed. Take heed, O people of insight!

6 As for your return to your familiar homeland, my intention was that you might establish yourself in these parts, God willing, and affairs might revolve on a desirable axis, and you might bear some of 'Abdu'l-Baha's burdens even while in those regions, just as you bore them during the arrival of the American ladies. Now too if it is possible it would still be suitable, but if circumstances are scattered and dispersed and your staying personally is difficult, and return is necessary and essential for conducting affairs and arranging matters, leave Their Honors the Afnans of the Blessed Tree, Aqa Mirza Buzurg and Aqa Mirza Habib there to be occupied with their work - I myself will attend to them and train them - and you come on pilgrimage to this land, then depart afterwards, and we will also make suitable and proper arrangements regarding the Holy House. And the Glory be upon you.

GEN.340-341x, AFNAN.152x

4 دیگر آنکه احتراماتی که در حقّ مسافری و مسافرات امریکا مجری فرمودید بسیار سبب سرور و روح و ریحان گردید و مثلثک ینبغی هذا الشّان العظیم جمیع دوستان که از آن سمت عبور مینمایند کلّ را کمال مهربانی بفرمائید

5 در خصوص تأخیر اجوبه محزون مشوید زیرا نمیدانید که در چه بلائی گرفتارم قسم بجمال قدم که از اول ابداع تا بحال چنین محن و مشاقّ دیده نشده است ملاحظه فرمائید که اعداء خارجه بچه درجه در صددند و حضرات ناقضین از آنها صد درجه گذشته‌اند و متصل با مأمورین حکومت در تحریک فسادند و مفتريات چندی هر روز ایجاد نمایند حال منتظر اینند که از فسادشان که به اسلامبول نموده‌اند یا این عبد را در دریا اندازند و یا به فیزان برند این را بدانید آنچه براین عبد وارد شود کلّ از ناقضین است هیچ کس مدخلی ندارد و از جهتی جمیع این مشاغل داخل و خارج و مخبرات و سؤال و جواب و از جهتی خدمات آستان مقدّس و ابلاغ و تبلیغ لازم واجب دیگر ملاحظه فرما که در چه دریائی مستغرقم فاعبروا یا اولی الأبصار ع

6 و اما در خصوص مراجعت آن حضرت بوطن مألوف مرا مقصد چنین بود که در این صفحات بلکه انشاءالله تمکّن یابید و امور بر محور مطلوب دوران نماید و بعضی زحمات عبدالبهاء را ولو در آن صفحات باشد تحمّل نمائید چنانچه در ورود مخدرات امریکانیا تحمّل فرمودید حال هم اگر ممکن باشد باز موافق است و اگر اسباب متشّت و متفرّق و بقای شما بالذات مشکل و بجهت امور و تمشیت اسباب رجوع واجب و لازم جناب افنانان سدره مبارکه آقا میرزا بزرگ و آقا میرزا حبیب را در آنجا بگذارید که مشغول بشغلشان باشند من خود متوجه آنها میگردم و تربیتشان می‌نمایم و شما باین ارض یعنی زیارت آستان مشرفّ شده بعد حرکت میفرمائید و در خصوص بیت مقدّس نیز قراری مناسب و موافق میدهم و البهّاء علیک

INBA87:303, INBA52:307

## ABU0383

*Talk given in Haifa*

- 1 It was the custom of the Turkish government to read the decree to those accused so they would know their duty and follow the laws. Therefore, on the third day after our arrival in Akka, the governor summoned me and read me the Sultan's decree stating that we were to be imprisoned for life. I told him this decree was false, meaningless and without foundation. The governor became very angry and said "Don't you know this is the Sultan's decree?" I said "Yes, this is the Sultan's decree but it is based on delusions." This made him even angrier and he said "Let me see how it is meaningless and without foundation." I said "Look, this decree says we are imprisoned forever, meaning eternally and without end. But the word 'eternal' has no meaning since we are all temporary in this world and must inevitably leave prison either alive or dead." At this the governor and his staff all laughed.

- 2 After some time passed, we got hold of this decree and official documents containing government orders about our imprisonment through the director of correspondence who secretly brought them to me and I burned them. When the imprisonment dragged on, once or twice or three times I appealed to the Blessed Beauty to step out of the prison and come to Mazra'ih palace but He would not accept. I could not ask again but I told the Mufti who went to His presence, bowed down and kissed His feet saying "My Master, why don't you come out to the countryside? The garden air is pleasant and the view beautiful." He replied "I am a prisoner and the government would not approve." With complete humility and pleading he persisted until finally the Blessed Beauty consented.

- 3 In the beginning in Akka gatherings were held but very secretly. None of the travelers dared enter Akka - they would be turned away at the gate and harassed. When Nabil came they seized him at the gate. They would imprison people and then exile them after imprisonment. Poor Mulla Ali Qa'ini

1 از عادت حکومت ترکیه است که حکم فرمان را بحضور مقصر میخوانند تا تکلیف خود را بدانند و قوانین را پیروی کند و ازاینرو در روز سوم بعد ازوصول ما بعکا متصرف مرا طلبید و نص فرمان سلطانی را بر من خواند مضمونش آنکه ما محبوس ابدی شدیم من باوگفتم این فرمان دروغ و بی معنی است و اساسی ندارد . متصرف سخت خشمگین شد گفت مگر نمیدانی که فرمان سلطان است گفتم بلی این فرمان سلطان است ولکن اوهام میباشد پس غضبش بیشتر شد گفت بینم چطور یعنی و بی اساس است گفتم بین این فرمان میگوید ما محبوس ابدی هستیم یعنی الی الابد و بی نهایت و کلمه ابدی معنائی ندارد چه ما همه در این عالم موقت هستیم و لابد بایداز در زندان یا زنده یا مرده بیرون رویم پس متصرف و دائره اش همه خندیدند

2 و بعد ازمرور ایام بلین فرمان و اوراق رسمیه شامل اوامر دولت و حکم برما بسجن دست یافتیم و این بواسطه مدیر تحریرات شد که سرا پیش من آورد و سوزاندم و چون مسئله سخن بطول انجامید یک بار دوبار سه بار بحضور جمال مبارک عرض کردم که از سخن بیرون قدم بگذارند و بقصر مزرعه تشریف بیاورند قبول نکردند و نتوانستم باز هم تکرار کنم ولی بمقتی گفتم و بحضور مبارک فرستادم رفت و راکع شد و اقدام مبارک را بوسید و گفت مولای من چرا به بیرون نمیآید هوای باغ لطیف و منظر جمیل است جواب دادند که مسجونم و حکومت راضی نیست و بتمام خضوع و التماس اصرار و الحاح کرد تابالاخره جمال مبارک رضایت دادند " و قوله

3 : "در بدایت در عکا اجتماعات میشد ولی بسیار خفی نفسی از مسافرن جرأت دخول در عکا نمیکرد دم دروازه سرگون میکردند اذیت میکردند جناب نبیل آمد دم دروازه گرفتندش باری حبس میکردند بعد از حبس سرگون

came with such difficulty - they seized him and exiled him to Nazareth. Mulla Muhammad Ali Dahji came and tried every means to attain the presence but could not - he went to the wilderness and visited the Blessed chamber from afar, beating his head and crying before departing. And likewise many other believers.

- 4 I would make arrangements for some - I would honor these officers. God rest his soul, there was one captain we honored greatly. We also gave gifts to the policemen and began bringing people secretly - they would bring them at night. Among them was Master Isma'il the builder, this old man who walked from Mosul at age eighty - we managed to bring him in and kept him for 10-15 days. Then we saw that hypocrites had appeared who would secretly inform Aqa Jan and Siyyid Muhammad, so we were forced to send him away. He stayed in a cave on Mount Carmel.

- 5 Nabil came to Akka disguised as a Bukharan but the government recognized him and immediately ordered his exile. Another man arrived in Akka and a policeman recognized from his cloak that he was one of the Iranian Baha'is and prevented him from entering the city. He went to the wilderness beating his head and wailing and crying, and the Blessed Beauty paused at the prison window and saw him from afar in the wilderness.

- 6 In the beginning days in the barracks prison, the government rule and regulation was that the prisoners should not speak to each other, and from among them four people were designated to go out once a day with a soldier to purchase necessities. After leaving the barracks and settling in the house when the well-known sedition of Siyyid Muhammad Isfahani and Kaj Kulah was at its height, as mentioned under Nabil's name and detailed in Zuhur al-Haqq, a Tablet was revealed addressed to Haji Siyyid Ali Akbar Dahji saying: "The sincere ones are consumed by the fire of separation... The barking of dogs has risen from all directions - where is the lion of Your might O Subduer of the worlds... The necks are stretched forth in hypocrisy - where are the swords of Your vengeance O King of the worlds... O Ali before Akbar..."

میکردند جناب ملا علی قائینی بیچاره بچه زحمتی آمد او را گرفتند و سرگون بناصره کردند ملا محمد علی دهجی آمد هرچه خواست بهر وسیله باشد مشرف شود نشد رفت توی صحرا از دور اطاق مبارک را زیارت کرد هی بسرش میزد و گریه میکرد و رفت و همچنین خیلی از احباب دیگر

4 بعضی ها را من تدبیر میکردم این ضابط ها را اکرام میکردم خدا رحمتش کند یک یک باشی بود بسیار اکرامش کردیم ضبطیه ها را هم انعام کردیم و بنا کردیم اینها را خفیه آوردن شبها اینها را میآوردند از جمله استاد اسمعیل معمار این پیرمد از موصل پیاده آمد هشتاد سال عمرش بود این را بهر نوع بود آوردیم ده پانزده روز نگاه داشتیم بعد دیدیم که منافقین پیدا شدند اینها به آقا جان و سید محمد خفا خبر میدادند مجبور شدیم او را بیرون فرستادیم اینجا در کوه کرمل در یک مغازه منزل کرد " و قوله

5 : " نایل بطور ناشناس بلباس اهل بخارا بعکا آمد و حکومت شناخت و فوراً حکم بتبعید داد و مردی دیگر بعکا رسید و بولسی از عبایش شناخت که از بهائیان ایران است و از دخول بشهر منع کرد و او بصحرا رفت و بسرش میزد و ناله و گریه میکرد و جمال مبارک در پنجره زندان توقف کرد و او را از دور در صحرا دید " انتهى

6 و در ابتداء ایام در سین سربازخانه حکم و مقرر دولتی چنین بود که محبوسین با هم سخن نگویند و از آئینان چهار کس را برای خروج و خرید مایلزم روزی یکبار باتفاق سرباز معین میکردند و بعد از خروج از سربازخانه و اقامت در خانه که فتنه معروفه سید محمد اصفهانی و کج کلاه شدت داشت چنانچه در ذیل نام نایل ذکری و در ظهور الحق شرح است لوحی خطاب بحاجی سید علی اکبر دهجی صدور یافت قوله الاعز : " قد احترق المخلصون من نار الفراق ..... قد ارتفع نباح الكلاب من كل الجهات این غضنفر سطوتک یا قهار العالمین ..... قد طالت الاعناق بالفتاق این اسیاف انتقامک یا ملیک العالمین ..... ان یا علی قبل اکبر

ASAT4.349-352

## AB00360

*To: Mulla Ali Asghar (Khurasan) et al., in Mashhad*

- 1 O ye true friends and loved ones of God! The Candle shineth resplendent, and the century of the Abha Beauty is even as a flowering rose-garden. The dawn of the Abha Kingdom hath broken, and the stars of the celestial Concourse glow with light. Gentle breezes blow from the meads of the Lord, and sweet savours waft from the gardens of holiness. Heavenly strains from the Kingdom of glory are raised on every side, and the summons of the Company on high reacheth the ears of every lowly one. The Day-Star of divine bounty hath risen in all its splendour, and the Orb of God's grace sheddeth its radiance upon all regions. The manifold bounties of the Most Great Name—may my life be offered up for His loved ones—are all-embracing, and the banquet table of the Lord is spread throughout the earth. These blessings indeed compass you on every side.
- 2 Behold, then, what a diadem of bounty adorneth your heads and what a kingly mantle attireth your beings. Consider what eyes of bounty watch over you and what glances of mercy are cast upon you. Wherefore, be not saddened by the cruelty of the peoples of the world or grieved by relentless trials. For all these befall you in the path of the Ancient Beauty; all these ye suffer for the sake of the Most Great Name. These tribulations are bountiful gifts, and these afflictions naught but manifold bestowals. This captivity is kingship, and this prison a lofty palace. This blame and condemnation is praise and commendation, and this chain a necklace of world-embracing sovereignty. These stocks and fetters are the adornment of the feet of every fortunate one, these bonds and shackles are the highest hope of the people of glory, and these blades and swords the ultimate desire of the lovers of the resplendent Beauty.
- 3 Consider how the sacred breast of the Exalted One—may my life be a sacrifice unto Him—was made a target for a hundred thousand bullets, and how the holy body of Quddus—may my life be offered up for him—was torn to pieces. Consider the galling of the chains and fetters that weighed upon the blessed neck of the Most Great Name—may my soul be offered up for His loved ones—and how He was taken, in that condition, bare-headed and bare-footed, all the way from Niyavaran to Tihiran. Many a trial befell that Sacred Beauty for well-nigh fifty years, such that the pen trembleth at their mention. The first was the exile from Persia; the second, the banishment
- 1 ای یاران حقیقی و دوستان الهی شمع روشن است و قرن جمال ابهی گلزار و گلشن بفر ملکوت ابهی ساطع است و کواکب ملأ اعلی لامع نسیم ریاض الهی در هبوب است و شمیم حدائق الهی در مرور آهنگ ملکوت ابهی بلند است و صلابی ملأ اعلی در گوش هر مستمند شمس عنایت در نهایت اشراق و بدر موهبت تابنده بر آفاق الطاف اسم اعظم روحی لأحبائه الفداء محیط و خوان مانده آسمانی ممدود در بسط زمین این مواهب از جمیع جهات مهاجم
- 2 پس ملاحظه نمائید که تاج چه بخششی بر سر دارید و خلعت چه شهریاری در بر بچه لحاظ عنایتی ملحوظید و بچه نظر موهبتی منظور پس از اذیت اهل عالم محزون مگردید و از صدمات دمی دم دلتون مشوید چه که در سبیل جمال قدم وارد و در راه اسم اعظم نازل این مصائب مواهب است و این رزایا عطایا این اسیری امیری است و این زندان ایوان این ملامت و ثنات مدح و ستایش است و این زنجیر طوق سلطنت جهانگیر این بند و کند زینت پای هر سعادتمند است و این سلاسل و اغلال منتی امال اهل جلال و این تیغ و شمشیر آرزوی گردنهای عاشق جمال منیر
- 3 ملاحظه نمائید که حضرت اعلی روحی له الفداء سینه مبارکش هدف صد هزار تیر رصاص شد و هیكل مقدس جناب قدوس روحی له الفداء پاره پاره گشت و زنجیر و سلاسل و اغلال در گردن مبارک اسم اعظم روحی لأحبائه الفداء گرانی نمود و باین حالت با سر برهنه و پای برهنه از نیاوران تا طهران کشان کشان آوردند و صدمات چندی که لسان قلم مضطرب از ذکرش بر آن جمال مطهر در مدت پنجاه سال وارد که یکی از آن سورگونی از ایران و سورگونی ثانی از عراق بشهر آل عثمان و از آن شهر سورگونی ثالث

from Iraq to the Ottoman capital; the third, the exile from that city to European Turkey and Bulgaria; and the fourth, the banishment of the Beauty of the All-Merciful to the depths of the Most Great Prison. Throughout this period, a myriad other tribulations also befell Him from within and without.

- 4 Likewise, call thou to mind the Babu'l-Bab—may the souls of the well-favoured of the Lord be offered up for him—and consider what trials and tribulations that luminous candle and radiant orb suffered, and what woes he endured in the path of God. Consider how, in the fort of adversity, he finally quaffed the brimful cup of martyrdom, and what injuries were inflicted upon his kin.
- 5 Recall, too, those other blessed souls who were even as shining lamps unto this world, as brilliant stars among the children of men, as resplendent rays and luminous orbs. They sacrificed themselves, one and all, and shone brightly in the path of the Blessed Beauty. They suffered captivity and endured fierce persecution, were pillaged and plundered, were cast into prisons and dungeons, until, in utter meekness, they drank at last the draught of martyrdom.
- 6 It is therefore clear and evident that the trials endured in the path of the Friend are the ardent desire of such as are nigh unto Him, that woes suffered for the sake of the Lord are the sole yearning of the denizens of the realms above. Though to outward seeming they are poison, in reality they are pure honey. And though bitter on the lips of those who waver, they are sweet as sugar to those who stand firm. Therefore, in gratitude for such a bounty, in appreciation for the afflictions and trials ye have endured in the path of the incomparable Beloved, it behoveth you to arise with such zeal and fervour as to dazzle the minds of all who dwell on earth. The glory of God rest upon each and every one of you, O ye beloved of the Lord.

LOTW#03

بقطعه اروپ عثمانیان و بلغارستان و سورگونی  
رابع قعر این زندان و سجن اعظم جمال رحمن و  
همچنین صد هزار محن و بلایا از داخل و خارج  
در این مدت وارد

4 و همچنین حضرت باب‌الباب را ملاحظه نما  
روح‌المقربین له‌الفداء که آن شمع منور و کوکب  
مشرق انور در سبیل الهی چه بلایا و محن و  
رزایا کشیدند و چه صدماتی خوردند و عاقبت  
در قلعه فلاکت جام سرشار شهادت را چگونه  
نوشیدند و بر بستگان‌شان چه اذیتها وارد گشت

5 و همچنین نفوس مقدسی که سرج نورانیه این  
عالم بودند و نجوم بازغه بنی‌آدم انوار ساطع بودند  
و کواکب لامع کل در سبیل جمال مبارک  
جانفشانی نمودند و پرتوافشانی اسیری کشیدند  
و اذیت شدید دیدند و تالان و تاراج شدند و  
به حبس و زندان افتادند و عاقبت در نهایت  
مظلومیت شربت شهادت نوشیدند

6 پس معلوم و واضح گشت که بلایای سبیل  
دوست آرزوی دل‌مقربین است و مصیبات  
راه حق منتهی امل اهل‌علین بظاهر اگرچه زهر  
است بحقیقت شهد در کام متزلزلین اگرچه تلخ  
است در مذاق ثابتین شکر و قند پس بشکرانه  
نعمت و اذیت و جفائی که در راه دلبر یگما  
کشیدید به حرارت و اشتعالی مبعوث گردید  
که جمیع من علی الأرض حیران گردند و البهاء  
علیکم یا احبباء الله جميعاً

NURA#03, MMK4#037 p.041

## AB00913

*To: Baha'is of Kashan et al., in Mazgan*

1 O friends of 'Abdu'l-Baha! Jinab-i-Furughi has sent a letter mentioning the names of those heartfelt friends. When I opened the letter and beheld the blessed names of the friends, a sweet fragrance wafted and a spirit-refreshing condition was experienced, for these are the names of those who have sacrificed themselves for the Beauty of Abha and bear the title of servants at the Divine Threshold, as 'Abdu'l-Baha's heart is filled with joy and finds complete solace in remembering the friends of the Beauty of the Most Great.

2 O divine friends! This is the time for laying down one's life and the season for proving faithful to the favors of the Beauty of the All-Merciful. That Beloved One, with Joseph-like beauty, appeared in the marketplace of contingent being. At times He was cast into the pit of prison, at times bound in chains through the envy of His brothers. One day He was seized by oppressors in the province of Mazindaran, another day in that land He was subjected to a thousand forms of persecution, torture and tribulation at the hands of the ignorant. At one time He was cast beneath chains and fetters in the land of Ta in the merciless prison of the oppressors, another time He was banished to 'Iraq, and yet another day He became the target of countless arrows from the people of malice. For several years He dwelt alone, helpless and oppressed in the mountains of Kurdistan, and for some time He was exiled from 'Iraq to the city of the bloodthirsty one. For many years in the Land of Mystery He was detested by both communities. Finally, with utmost oppression and hardship, He was banished to this Most Great Prison. All the peoples of the world assailed that shining Moon with sword and spear, and all the sects of East and West rose against that Wronged One of the horizons. What did the peoples of old perpetrate, and what did the followers of the Bayan commit, and what wrongs did His oppressive brothers inflict, while that Wronged One of the horizons had His blessed breast made the target of all these arrows, until He ascended from the lowest depths to the realm of the Divine and the kingdom of light. Not for a moment did He find rest for His soul nor repose for His heart. No morning did He experience joy, no evening was He free from the tyranny of the oppressors.

1 ای یاران عبداله‌آ جناب فروغی مکتوبی ارسال نمود و ذکر اسماء آن یاران دل و جان نمودند چون نامه گشودم و نامهای مبارک دوستان را ملاحظه نمودم نفحهء خوشی وزید و حالت پر روح و ریحانی دست داد که این نامهای فداثیان جمال ابهاست و عنوان عیودیت بندگان درگاه کبریا زیرا قلب عبداله‌آ پیاد دوستان جمال کبریا به وجد و سرور آید و تسلی کامل جوید

2 ای یاران الهی وقت جانفشانیست و زمان وفای بالاطاف جمال رحمانی آندلبر مهربان با جمال یوسفی جلوه بازار امکان نمود گهی در چاه زندان افتاد و گهی اسیر زنجیر حسد اخوان شد روزی در اقلیم مازندران دستگیر عوانان گشت یومی در آنکشور در مجمع جهلای قوم هزار گونه جفا و شکنجه و بلا گرفتار گشت وقتی در ارض طاء در زیر سلاسل و اغلال و زندان بی‌امان جفاکاران افتاد و روزی سرگون به عراق گردید و یومی هدف صد هزار سهام اهل نفاق شد و چند سال در کوهسار کردستان فرداً و حیداً مظلوماً بی سر و سامان بود و چندی از عراق نفي بمدينهء خونکار شد سنینی چند در ارض سر مغضوب طائفین گردید عاقبت در نهایت مظلومیت با هزار گونه مشقت سرگون باین سین اعظم شد جمیع ملل عالم با سهم و سنان هجوم بران مه تابان نمودند و کل فرق غرب و شرق تعرض بآنمظلوم آفاق کردند امم پیشینیان چه کردند و حزب بیانیان چه نمودند و اخوان جفاکاران چه روا داشتند و آنمظلوم آفاق سینهء مبارکش هدف جمیع این سهام تا آنکه از ذروهء ناسوت بمرکز لاهوت و جهان ملکوت صعود فرمود

3 دمی راحت جان نیافت و آسایش وجدان نجست هیچ صبحی شادمان نبود و هیچ شامی آزاد از

3 Now we, who are servants of that Threshold and abject slaves at that Court, how can we seek comfort and rest, arrange gatherings and pursue ease and tranquility? This is not the condition of faithfulness. Rather, we must become more fervent moment by moment and, like leviathans in the sea of love, raise our cry. We must regard every affliction as the greatest comfort and count every tribulation as sweet waters. We must see oppression as faithfulness and pain as purity. In brief, in the path of His love we must consider every calamity and every hardship as a bounty. We must strive to diffuse the divine fragrances and demonstrate the clear signs. We must emulate His character and ways and derive light from the luminosity of His beauty that delights the heart. Though what are we and who are we? What access has a drop to the boundless ocean, and what path has an atom to the brilliant, luminous star? Yet when a drop is stirred it can emulate the waves of the sea, and when an atom falls within a ray it can manifest the existence of light. This is our station and our rank.

4 Therefore, O loved ones of God, come, let us embrace one another and become of those who circle round the Throne, and through supplication, imploring, detachment, attraction and enkindlement, may we attain to true servitude at the Sacred Threshold, so that the holy fragrances of sanctification, purification, divine spirituality, self-effacement, humility and lowliness may perfume the world of being. And upon you be greetings and praise.

5 O ye beloved of God! Take ye counsel together in all matters, and seek ye each other's opinion. Put into force whatever comes forth from consultation, whether it agrees with your own opinion or not, for the meaning of consultation is that whatever the gathering agrees upon should be carried out, and wisdom must be observed in all cases, since wisdom is one of the explicit texts of the Book.

6 And upon you be greetings and praise.

ظلم عوانان نگشت حال ما که بنده آن آستانیم  
و عبد ذلیل آندرگاه چگونه بیاسائیم و بیارمیم  
و محفل بیارائیم و راحت و آسایش بطلبیم این  
شرط وفا نباشد بلکه باید دمبدم پرجوشتر شویم  
و مانند نهنگ دریای عشق خروش برآریم هر  
بلا را راحت کبری دانیم و هر عذاب را عذب  
فرات شماریم جفا را وفا بینیم و درد را صفا شمیریم  
مختصراً در سبیل محبتش هر بلیه و هر مصیبت را  
عین موهبت دانیم بنشر نفحات کوشیم و اثبات  
آیات ینات کنیم به خلق و خویش تأسی نمائیم و  
از نورانیت جمال دلجویش اقتباس کنیم اگرچه ما  
چه نیم و که نیم قطره را چه راهی بدریای نامتناهی  
و ذره را چه سبیل بکوکب جلیل نورانی و لکن  
قطره چون اهتزاز یابد تأسی بامواج بحر نموده و  
ذره چون در شعاع آید جلوه وجود نماید هذا  
مقامنا و شأننا

4 پس ای احبای الهی بیایید تا دست در آغوش  
یکدیگر نمائیم و از حاقین حول عرش گردیم و  
به تبثّل و تضرع و انقطاع و انجذاب و اشتعال  
تحقق بعبودیت عتبه مقدسه یابیم تا نفحات قدس  
تنزیه و تقدیس و روحانیت الهیه و محویت وجود  
و خضوع و خشوع عالم امکانرا معطر نماید و علیکم  
التحیة و الثناء

5 ای احبای الهی در امور مشورت نمائید و از  
یکدیگر رأی طلبید آنچه که از شور درآید مجری  
دارید خواه موافق فکر و رأی شما باشد خواه  
نباشد زیرا معنی شور اینست که آنچه را اهل  
شور موافق بینند مجری دارند و حکمت را در  
جمع موارد ملاحظه داشته باشند زیرا حکمت  
از نصوص صریحه گابست

6 و علیکم التحیة و الثناء

BRL\_DAK#0753, MMK2#290 p.210x,  
AMK.125-125bx, GHA.227x

## AB00353

To: Ghulam-Husayn Bunabi, in Tiflis

1 O servant of God! You asked about the infallibility of past Prophets. The Holy Manifestations “speak not from desire - it is naught but revelation revealed.” They are the Manifestation and “God will make Himself known to you, nay rather the Self of God standing with His laws.” They are sanctified above the comprehension of all else and holy beyond the imaginings of the doubtful and suspicious. Refer to the divine texts which explicitly mention their Most Great Infallibility, both in the writings of the Exalted One and the clear verses of the Blessed Beauty, including the Visitation Tablet for the Prince of Martyrs, upon him be greetings and praise.

2 As for the matter of “Adam disobeyed” and the verse “that which preceded of thy sin and that which followed” - this station is where “the good deeds of the righteous are the sins of those drawn nigh” and “thy very existence is a sin that no sin can encompass.” A breath on the mirror appears, and imaginary dust in the eye causes distress. The Exalted One says “even thy seeking nearness to Me is like the misbelief of others.” Now, God forbid one should say that seeking nearness to God is sin and misbelief, and therefore the Holy Manifestations are not the embodiment of the Most Great Infallibility. I seek God’s forgiveness from this! They are infallible, protected, holy and preserved.

3 The second question concerneth the conception of the Blessed Mary through the Holy Spirit. This matter is established and admitted; yet certain philosophers of Europe have raised doubts concerning it, have deemed a birth without a father to be impossible and nonexistent, and have considered this their proof: that generation and reproduction are conditioned upon the union of the living elements of the loins with the seeds of the womb. Thus do they speak. Yet, on the other hand, these very philosophers of Europe hold that the globe of the earth is originated in time. They say that in the beginning it was a flaming mass of fire; that, little by little, its heat was dissipated and a crust appeared; that this crust gradually thickened and attained moderation; and that thereafter plant, animal, and man came into being and were born. They even say that, according to the science of the strata of the earth, it is established and ascertained which of the animals preceded another in the process of formation.

1 ای بنده الهی سؤال از عصمت انبیای سلف نموده بودی مظاهر مقدسه ماینطق عن الهوی ان هو الا وحی یوحی هستند و مظهر و يعرفکم الله نفسه بل نفس الله القائمہ بالسّن هستند منزّه از ادراک مادونند و مقدّس از اوهام اهل شبهات و ظنون مراجعت بنصوص الهی نمائید بتصریح ذکر عصمت کبری در حقّشان میفرماید چه از آثار حضرت اعلی و چه در آیات بینات جمال ایبی از جمله زیارت سیدالشهداء علیه التّحیّة و الثّناء

2 و اما قضیه و عصی آدم و آیه ما تقدّم من ذنبک و ما تأخّر این مقام حسنات الابرار سیئات المقرّینست و وجودک ذنب لایحاط به ذنب [همس] در رخ آینه نمودار و غبار موهوم در دیده موثر اکدار حضرت اعلی میفرماید طلب حتّی قرب تو از برای من مانند شرک دیگرانست حال معاذالله میتوان گفت که طلب قرب الهی ذنب و شرک است لهذا مظاهر مقدسه مظهر عصمت کبری نیستند استغفر الله عن ذلک معصومند و محفوظ و مقدّسند و مصون

3 مسئله ثانی حمل حضرت مریم بروح القدس است این مشبوت و مسلّست ولی بعضی از فلاسفه اروپا در این مسئله شبهه نمودند و مولود بی پدر را ممتنع و معدوم شمرند و برهان این دانستند که تولّد و تناسل مشروط باجتماع حویّات اصلاّب و بذور ارحامست چنین گویند اما از جهت دیگر نفس فلاسفه اروپا کره ارض را حادث دانند و گویند در بدایت شعله نار بوده کم کم حرارت مندفع و قشری پدیدار گشت آن قشر بتدریج غلظت یافت و اعتدال پیدا نمود پس نبات و حیوان و انسان تکوّن و تولّد یافت حتّی گویند بحسب فنّ طبقات ارض در تکوّن کدام یک از حیوانات بر دیگری سبقت داشته ثابت و محقّق میگردد

- 4 In brief, the philosophers and men of science of Europe entertain no doubt whatever regarding the origination of the three kingdoms; nay, they insist upon it with remarkable firmness. In that case, according to their own belief, the first man came into being and was born without father or mother. Despite this admission and acknowledgement, how can they regard with wonder and astonishment the birth of Christ through the bounty of the Holy Spirit? For He, at least, had a mother, whereas the first-born man was without father and without mother. "Wherefore take heed, O ye endued with insight!"
- 4 خلاصه فلاسفه و ارباب فنون اروپا در حدوث موالید ثلاثه ابداً شبهه‌ئی ندارند بلکه اصرار و ابرامی عجیب دارند در اینصورت باعتقاد ایشان نخستین انسان بی پدر و مادر تکون و تولّد یافته باوجود این اذعان و اعتراف چگونه از تولّد حضرت مسیح بفیض روح القدس استغراب و استعجاب نمایند زیرا حضرت مادر داشتند ولی مولود نخستین انسان بی پدر و بی مادر فاعتبروا یا اولی الابصار
- 5 As for the matter of no explicit mention of the Ancient Beauty in previous scripture - this is not unique to the Ancient Beauty. The Gospel contains no explicit text about the Seal of the Prophets, nor do the verses of the Torah explicitly mention Christ. Yet all of the Torah speaks of Christ, all of the Gospel tells of the noble Prophet's advent, all of the Quran contains texts about the First Point, and all of the Bayan speaks of the appearance of the Most Glorious Beauty. But "none knows its interpretation save God and those firm in knowledge." The wisdom of this hidden mystery is that without it, the Day of Separation would not be realized, "Be ye separated this day, O ye sinners" would not be manifest, the intimate and the deprived would not be distinguished, and the truthful and false would not be set apart. Thus this mystery and interpretation becomes a barrier of glory: "The stranger finds no way to the intimate. When the pretender wished to enter the sanctuary of mystery, the hand of the unseen came and struck the breast of the uninitiated."
- 5 و اما مسئله عدم ذکر صریح جمال قدم در نصّ قدیم این تخصیص به جمال قدم نداشته بلکه در انجیل جلیل نیز نصّ صریح از خاتم انبیا نه و همچنین در آیات تورات بیان صریح از حضرت مسیح نه و حال آنکه جمیع تورات عبارت از ذکر مسیح و جمیع انجیل حکایت از بعثت نبی کریم و جمیع قرآن نصوص بعثت نقطه‌ء اولی و جمیع بیان بیان ظهور طلعت ابیہست و لکن لایعلم تأویلہ الاّ الله و الراسخون فی العلم و حکمت این سرّ مکنون آنست که بدون آن یوم الفصل تحقیق نیابد و امتازوا الیوم ایہا المجرمون آشکار نگردد و محرم و محروم از هم ممتاز نشود و صادق و کاذب امتیاز نیابد لهذا این رمز و تأویل دورباش عزّت شود بیگانه به یگانه پی‌نبرد مدعی خواست که آید بتأشاکه راز دست غیب آمد و بر سینه‌ء نامحرم زد
- 6 As for your question about meeting in dreams - consider dreams like wakefulness. Often two people meet and converse with each other; one remembers while the other completely forgets. It is the same in the dream world. The cause of forgetting is that the matter is not preserved as it should be in the faculty of memory.
- 6 و اما در خصوص ملاقات در عالم رؤیا سؤال نموده بودید رؤیا را مانند بیداری فرض نمائید چه بسیار که دو نفس ملاقات نمایند و با یکدیگر مذاکره و محاوره کنند یکبار در خاطر ماند و دیگری بکلی فراموش کند در عالم رؤیا نیز چنانست و سبب نسیان اینست که قضیه چنانکه باید و شاید در محفظه‌ء قوه‌ء حافظه محفوظ نگردد
- 7 O kind friend! The occupations and concerns of Abdul-Baha are endless, yet questions constantly arrive from all directions. If I wished to give even a single point in answer to each question, I swear by the life of the friends I would not have time. Consider then how great must be the love in Abdul-Baha's heart for you that he wrote answers to four questions. Convey
- 7 ای یار مهربان مشاغل و غوائل عبدالبہاء بی‌پایانست باوجود این متصل مسائل از اطراف و اکلاف وارد اگر بخواهم که هر سؤال را در جواب یک نقطه‌ء واحد بگذارم بجان یاران قسم فرصت آنرا ندارم دیگر ملاحظه کن که محبت قلب عبدالبہاء نسبت بشما بچه درجه پرعلیان بود که جواب مسائل اربعه نگاشته

to all the friends and loved ones the Most Glorious Ancient Greetings, and upon you be greetings and praise.

KSHK#25x, ADMS#222x

گشت جمیع دوستان و یارانرا تکبیر ابدع ابی  
ابلاغ نما و علیک التّحیّة و الثّناء

MMK6#504x, AVK1.324x, AVK2.049,

AVK2.186.18x, MAS2.081x, MAS9.004,

MSHR5.075-077

## AB00356

To: *Fatimih Baygum, wife of Sultanush-Shuhada et al.*

- 1 The Ancient Beauty and Most Great Name - may my spirit, my being and my essence be sacrificed for His dust - in every moment endured pain and sorrow. At times He was captive to cruelty, at times the target of calamity's arrows. Sometimes He wandered from wilderness to wilderness, sometimes He was afflicted with endless trials. For a time He was companion to chains and fetters and painful torment in Amul, and for a time He was intimate with base enemies. One day He encountered tribulation in Karbila, one night He rested in the embrace of hardships in the camp of afflictions. One day He hurried barefoot in chains from Shimiran to Tehran, spending four months in prison with fetters and shackles, every moment under threat of sword and arrow. Sometimes He was exiled to Iraq, sometimes He wandered Kurdistan, finding companionship with wild beasts and birds of the wilderness. For a long time and many years in Baghdad He was surrounded by hostile forces and in severest trials and tribulations. Every day brought a new affliction and every night a grievous calamity. He found not a moment's ease or rest.

1 ای دوامة البهاء جمال قدم و اسم اعظم روحی و کینونتی و ذاتی لترتبه الفداء در هر دمی درد و غمی داشت گهی اسیر جفا بود و گهی هدف تیر بلا گاهی سرگردان دشت بدشت بود و گهی مبتلا ببلائی نیالا دمی همدم زنجیر و غل و عذاب الیم در آمل گردید و نفسی همنفس دشمنان زنیم عتلّ شد روزی مصادم کرب و بلا در کربلا گردید شبی در آغوش صدمات در اردوی بلیات آرمدیومی سرا برهنه در زیر زنجیر از شمیران به طهران شتافت و چهار ماه با کند و اغلال در زندان بسربرد و در هر دمی در تحت تهدید تیغ و تیر بود گهی سرگون به عراق شد و وقتی سرگردان کردستان گردید و با وحوش کوه و طیور بیابان مؤانست نمود زمانی مدید و ساهلانی دراز در زوراء محاط بهجوم اعداء بود و در اشدّ محن و بلاء هر روز آفتی و هر شبی مصیبت پرمحنتی آتی نیاسود و دمی نیارمید

- 2 Then He was exiled to the great city and became the target of grave calumnies. The most prominent and distinguished men all sought to humiliate Him and the pillars of nations thought to destroy Him. Then they banished Him to the Land of Mystery where He was immersed in great hardships and painful torment.
- 3 One who had been nurtured from the beginning in the embrace of His loving-kindness and shown every kind of tender care rose up with utmost hatred and, like a host of calamities, attacked. He intended to shed His pure blood and like a serpent bit that sacred form, then began to wail and lament,

2 پس سرگون بمدینهء عظیمه شد و مطعون بسهام مفتریات شدیده رجال اعظم و افاحم کلّ در صدد توهین بودند و ارکان ممالک در فکر تدمیر پس به ارض سرمغنی نمودند و در شدائد عظیمه مستغرق عذاب الیم

3 نفسی را که در آغوش عنایت از بدایت وجود پرورش داد و در هر دمی انواع نوازش فرمود بکمال بغضاء برخاست و چون خیل آفات بتاخت قصد سنفک دم مطهر نمود و چون ثعبان هیکل مکرمرا بگزید و ناله و فغان آغاز نمود و فریاد

raised cries of being wronged, claimed to be oppressed and victimized, let out moans and cries, began to sob and wail. Like Joseph's envious brothers he cast that Joseph of the Egypt of existence into the dark pit of the well, then raised cries and laments, wept and wailed, and "came to their father in the evening, weeping." Then he became intimate with strangers and friendly with enemies, attributed sedition and corruption to the Peerless Beauty and placed forged documents in the hands of the malicious, so that the candle of the Concourse on High would be extinguished and the ways of the Supreme Concourse forgotten, the Sun of Unity would set and the Sun of Truth decline, the verse of guidance be abrogated and the festival of the Day of the Covenant be annulled.

- 4 As a result, the means for the Most Great Prison were arranged and grievous calamity occurred. The Wronged One of the horizons fell captive to the people of discord and every hour brought new trials and tribulations. All doors were shut and all paths cut off. Arrows of cruelty rained down unceasingly from all countries of the world like rain, and swords of malice from the hosts of humanity struck that defenseless Form. In every breath He was caught in someone's cruel oppression and in every moment He was captive and imprisoned in pain and sorrow, until He hid His face from the contingent realm and shone forth from the dawning-place of the placeless realm.

- 5 Now from the horizon of the Kingdom He watches how the hosts of earth assail His lone servant and how waves of tribulation surge against His solitary bondsman. I swear by His sacred Being that the eyes of the Concourse on High are in severest weeping, and the hearts of the denizens of the most glorious Kingdom affect the realities of earth and heaven, for the trials of this servant are, as you know and see, beyond counting.

- 6 Therefore be not sorrowful at this calamity that has occurred and be not grieved at this tragedy that has taken place. Set your hearts on the grace and loving-kindness of the Ancient Beauty - may my spirit, my being and my essence be sacrificed for His loved ones. Be gladdened by His glad-tidings and delighted by His bestowals. His ocean of favors is endless and the fragrances of His bounty spread from every direction. His glance of mercy is all-embracing and the outpouring of His grace is perfect - especially for you who are the survivors of His Holiness the King of Martyrs and the oppressed ones in the path of the Lord of Grandeur. Special glances of grace are directed to you and designated rays of bounty stream upon you.

ستمیدگان برآورد و اظهار مظلومیت کرد و عنوان مقهوریت نمود این و چنین برآورد و زفیر و شہیق آغاز کرد چون اخوان حسود یوسف مصر وجود را در چاه بئر ظلماء بینداخت و ناله و فغان برافراخت و گریه و زاری نمود و جاءوا اباهم عشاء ییکون بنمود پس با بیگانگان ہمراز شد و با دشمنان دمساز نسبت فتنه و فساد بجمال بیثال داد و اوراق مزورہ در دست اہل عناد انداخت تا شمع انجمن بالا خاموش شود و آئین ملا اعلی فراموش گردد صبح احدیت غروب کند و شمس حقیقت افول آیت ہدایت منسوخ گردد و عید یوم الست منسوخ

- 4 نتیجه اسباب سخن اعظم فراہم آمد و بلای مہرم رخ داد مظلوم آفاق در دست اہل شقاق مبتلا شد و ہر ساعتی در بلا و محنتی افتاد جمیع ابواب مسدود شد و کل سبل مقطوع سہام جفا بود کہ از کل ممالک عالم چون باران دما دم پی در پی و تیغ شقا بود کہ از جنود بنی آدم وارد بر آن ہیکل بی ظل و فیء باری در ہر نفسی گرفتار جفای بوالہوسی بود و در ہر دمی اسیر و گرفتار درد و غمی تا از افق امکان روی نہان نمود و در مطلع لامکان اشراق فرمود

- 5 حال از افق ملکوت ناظر کہ جنود ناسوت بر عبد فریدش چگونہ مہاجم و بر بندہء وحیدش چگونہ امواج بلا متلاطم قسم بذات مقدسش کہ اعین ملا اعلی در اشد بکاء و حسرت قلوب اہل ملکوت ابہی مؤثر در حقائق ارض و سماء چہ کہ بلایاء این عبد چنان کہ دانی و بینی خارج از حد احصاء

- 6 پس محزون باشید از این مصیبت وارده و مغموم مگردید از این رزیہء حاصلہ دل بفضل و عنایت جمال ابہی روحی و کینوتی و ذاتی لاجبائہ الفداء بندید و ببشارات او مسرور باشید و از عنایات او محظوظ بحر الطافش بی پایانست و نفحات مہبتش منتشر از ہر کران نظر رحمتش شامل است و فیض عنایتش کامل علی الخصوص بشماہا کہ بازماندگان حضرت سلطان الشہداء ہستید و ستمیدگان راہ حضرت کبریاء لحظات عنایت مخصوصی با شماست و پرتو فیض منصوبی فائض بر شما پس شکر نمائید حضرت مقصود را کہ باین الطاف موقید و باین احسان مؤید

Therefore thank the Intended Lord that you are confirmed in these favors and assisted by this bounty.

7 And the Glory be upon you, O family of the King of Martyrs!

7 و البهاء علیکم یا آل سلطان الشهداء

NURA#31, MMK4#049 p.052

BSW#11.11x, LOTW#31

## AB00361

To: *Rahmani Farani, Khalil et al.*

1 O merciful friends! His Holiness the Name of God wrote and sent a letter mentioning those divine friends. From reading that letter and observing the names of the beloved ones, infinite joy and delight were obtained, for praise be to God, in those regions in every spot someone is arising and in constant service, faces illumined with the light of the love of God, hearts gladdened by the glad-tidings of God and made merciful, tongues speaking in remembrance of Truth, nostrils perfumed by inhaling the fragrance of the divine rose garden, and breasts expanded and enlightened by divine remembrance.

1 ای یاران رحمانی حضرت اسم الله مکتوبی مرقوم و مرسول نمودند و ذکر آن یاران الهی فرموده بودند از قرائت آن نامه و ملاحظه نامهای احباً فرح و سرور بیتی حاصل که الحمد لله در آنصفحات در هر نقطهئی نفسی قائم و در خدمت دائم رخها بنور محبت الله نورانی و دلها بشارات الله مسرور و رحمانی زبانها بذكر حق ناطق و مشامها باستنشاق رائحه گلشن الهی معطر و صدور بذكر الهی منشرح و منور

2 In brief, these are days of test. The divine friends must resist the winds of trials with utmost steadfastness. In the Qur'an it states: "Do they not see that they are tried every year once or twice?" Always is the touchstone of tests present, and pure gold becomes distinct from adulterated copper. The divine friends, being from the mine of the All-Merciful, must surely shine forth in the fire of tests and manifest boundless delicacy and sweetness. The thunderbolts of these tests have fallen upon the Center of the Covenant. Praise be to God that until now He has remained firm, steadfast, standing and resistant. It is hoped that henceforth too He shall be assisted to remain steadfast in this mighty Cause, and that the divine friends shall each, like a mighty mountain, demonstrate firmness and diffuse the divine fragrances.

2 باری ایام امتحانست باید احبای الهی در نهایت استقامت مقاومت اریاح افتتان بنایند در قرآن میفرماید أ لم یروا انهم یفتنون فی کل عام مرّة او مرتین همیشه محک امتحان در میان و زر خالص از نحاس مغشوش واضح و نمایان یاران الهی چون از معدن رحمانی هستند البته در نار امتحان رخ برافروزند و لطافت و ملاحظت بی اندازه ظاهر فرمایند صواعق این امتحانات بر مرکز عهد واقع الحمد لله تا بحال ثابت و مستقیم و قائم و مقاوم امید است که من بعد نیز موفق باستقامت در این امر عظیم شود و یاران الهی نیز هریک مانند جبل عظیم قدم ثبوت بنمایند و بنشر نجات الهی پردازند

3 They shall not seek a minute's rest, nor search for a moment's repose. They shall not be disturbed by any calamity, nor shaken by any affliction, for the Cause is mighty and resistance to all the earth and the education and guidance of all regions surely makes such souls the target of a hundred thousand calamities and subject to a thousand kinds of trials. Yet

3 دقیقهئی راحت نخواهند لحظهئی آرام نجویند از هیچ بلائی مضطرب نشوند و از هیچ مصیبتی متزلزل نگردند زیرا امر عظیمست و مقاومت روی زمین و تربیت و هدایت جمیع اقالیم البته چنین نفوس مورد صد هزار بلایا گردند و معرض هزار گونه رزایا ولی تأیید و توفیق نیز

boundless confirmation and success also come. The battle is fierce, but the victory of the hosts of the Supreme Concourse is also mighty.

- 4 In brief, each of the divine friends must become, in every spot, a brilliant lamp and bestow the lights of divine guidance. Whatever events and occurrences may transpire, they must never waver or become disturbed. Rather, moment by moment, they must increase in steadfastness and firmness.

- 5 O friends! I counsel you and exhort you to appreciate this divine bestowal, that in this mighty century, the Age of Splendor, you have been gathered beneath the shade of the Luminary of the horizons and in the gathering of the manifestation, you have witnessed the greatest signs and become the object of praise and honor of the Supreme Concourse. And whatever divine tests and trials occur in this Holy Land, never let any dust settle upon your hearts. Rather, with perfect steadfastness and in a spirit of joy and fragrance, raise high the call of the All-Merciful, that you may find the doors of confirmation opened from all directions and witness the evident and manifest traces of the Lord's bounty.

- 6 The people of the Most Glorious Kingdom are waiting for the fire of the love of God to blaze so intensely in the region of Khurasan that its flames will reach the horizons. The choice now rests with you.

- 7 O my God! O my God! These are servants whom no blame of any blamer hath deterred, no oppressor's power hath prevented, no veils of the heedless have kept from gazing upon Thee and sacrificing their spirits before Thee and placing their trust in Thee. Rather, whenever the fires of torment blazed fiercer, they found them as sweet water in Thy path, and whenever the winds of tests blew more severely, they increased in steadfastness and firmness in Thy Cause. They have supplicated Thee in the darkness of black nights and beseeched Thy realm of mercy at morn and eventide. They have been enkindled with the fire of Thy love amongst all creatures, have spoken Thy praise in the supreme gatherings, and have called to Thy Kingdom in all regions, until they became the target of every tribulation and the mark for the arrows of trials, and fell under the oppression of the wicked ones who committed against them every injustice and wrong. Yet they never faltered in love and loyalty, but remained firm in Thy love with the firmness of towering mountains and stakes, were content with Thy decree, and surrendered themselves to every overwhelming calamity out of love for Thy beauty.

پیمتهی حرب شدید است اما نصرت جنود ملاً  
اعلی نیز عظیم

4 باری یاران الهی باید هریکی در هر نقطه‌ئی شمع  
نورانی گردد و انوار هدایت ربّانی مبذول دارد  
و هر نوع حوادث و وقوعاتی حاصل گردد ابداً  
تزلزل نیابد و مضطرب نشود بلکه آناً فاناً بر  
استقامت و ثبوت بیفزاید

5 ای یاران نصیحت می‌کنم شما را و وصیت مینمایم  
که قدر این موهبت الهیه را بدانید که در این قرن  
عظیم عصر اشراق در ظل نیر آفاق محسوس شدید  
و در محفل تجلّی مشاهده آیات کبری نمودید  
و مظهر تحسین و تکریم ملاً اعلی گشتید و آنچه  
در این ارض اقدس از امتحانات و افتتانات الهیه  
واقع شود ابداً غباری بخاطر ننشاند بلکه در کمال  
ثبوت و روح و ریحان نداء رحمانا بلند کنید تا  
ابواب تأیید را از جمیع جهات مفتوح یابید و آثار  
عنایت پروردگار را ظاهر و باهر مشاهده کنید

6 اهل ملکوت ابهی منتظرند که نائره محبت الله  
در اقلیم خراسان چنان برافروزد که شعله بر آفاق  
زند دیگر اختیار با شماست

7 الهی الهی هؤلاء عباد لم تأخذهم لومة لائم و  
لم تمنعهم سلطة ظالم و لم تحجبهم حجاب غافل  
عن النظر اليك و انفاق الروح بين يديك و  
التوكل عليك بل كلها تسعرت نيران العذاب  
وجدوها ماء عذاباً في سبيلك و كلها اشتدت  
ارياح الامتحان زادوا استقامة و ثبوتاً في امرك  
قد ابتلوا اليك في جنح الليالي الظلماء و تضرعوا  
الى ملكوت رحمتك في الصباح و المساء و  
اشتعلوا بنار محبتك بين الوري و نطقوا بالثناء في  
المحافل العليا و نادوا بملكوتك في كل الأنحاء  
حتى اصبحوا موارد لكل بلاء و اغراضاً لسهام  
الابلاء و وقعوا تحت ظلم الأشقياء و فرطوا فيهم  
بكل جور و جفاء فما قفروا في المحبة و الولاء بل  
ثبتوا على حبك ثبوت شواخ الجبال و الأوتاد  
و رضوا بقضائك و سلّوا انفسهم لكل مصيبة  
دهماً حباً بجمالک

- 8 O Lord! Aid them in all affairs, assist them to exalt Thy Word, to diffuse Thy fragrances, to spread abroad Thy teachings and bestow Thy gifts throughout all regions and lands. Verily Thou art the Mighty, the Chosen One, and verily Thou art the Generous, the Merciful, the Bestower.

8 رَبِّ اَيَّدْهُمْ فِي جَمِيعِ الشُّؤْنِ وَوَقِّعْهُمْ عَلَى اَعْلَاءِ  
كَلِمَتِكَ وَنَشْرِ نَفَحَاتِكَ وَتَعْمِيمِ تَعَالِيكَ وَبَذْلِ  
مَوَاهِبِكَ فِي كُلِّ الْاَقَالِمِ وَالْذِّيَارِ اَنْتَ الْغَزِيْزُ  
الْمُخْتَارُ وَاَنْتَ الْكَرِيْمُ الرَّحِيْمُ الْوَهَّابُ

MKT9.242, MMK6#193, FRH.108-110

## AB00377

To: Aqa Mirza Mahmud et al., in Shiraz

- 1 O friends of God! The city of Shiraz is connected with the Self-Subsisting; it is the native land of the One Who hath unraveled a myriad mysteries unto the people of communion. From that place the luminous Moon hath ascended, and from that clime the radiant Morn hath shone forth. From that splendid region did the Herald of the Blessed Beauty raise the divine call, bearing unto East and West alike—with the most wondrous of utterances revealed in His Qayyumu'l-Asma —the glad-tidings of the Promised One of the Bayan. It was in that land that the first summons was lifted up to the highest heaven, and the blessed concourse cried out these words: “O Thou our Lord! We verily have heard a summoner calling to faith, saying ‘Believe in your Lord,’ so we believed”<sup>1</sup>. Praised be God, for that land is now illumined with the light of understanding, and her earth irradiated with the rays of divine bounty.

1 ای یاران الهی خطّه شیراز منسوب بحضرت  
بی نیاز و موطن کاشف اسرار بر اهل راز از آن  
کشور ماه منور طلوع نمود و از آن اقلیم صبح منیر  
سطوع یافت مبشّر جمال مبارک ندای الهی را از  
آن ارض نورانی بلند فرمود و مرده موعود پیانرا  
در احسن القصص بابتدع تبیان گوشزد شرق و  
غرب کرد اول ندا در آن خطّه و دیار اوج  
گرفت و نفوس مبارکه نعره ربّنا انا سمعنا منادياً  
ینادی للایمان ان آمنوا برّبکم فآمنّا برآوردند حال  
الحمد لله آن کشور بنور عرفان منور است و آن  
خاک پیر تو عنایت حق تابناک

- 2 Souls have been raised up in that land who are the embodiment of sincerity and the envy of all who dwell on earth. Now the utmost desire of ‘Abdu'l-Baha is that they may become, in all things, the manifestations of the bounties of the Incomparable Lord. May they raise a standard that will surge across the horizons; spread wings that will reach the most exalted heights; open their lips in speech that will breathe life into decaying bones; inspire a spirit that will bestow eternal life upon lifeless souls; plant a tree that will cast its shade upon all creation; raise a pavilion that will shelter all regions; create waves that will scatter hidden pearls and treasured gems; adorn a rose garden that will perfume the nostrils of the yearning ones with the fragrance of divine mysteries; kindle a light that will give everlasting illumination; raise up an army that will conquer the

2 نفوسی در آن ولایت مبعوث شده اند که منعوت  
مخلصینند و مغبوط جمیع روی زمین حال نهایت  
آمال عبدالهّاء چنان که در جمیع شئون مظاهر  
موهبت حضرت بیچون گردند علمی برافرازند که  
موج بر آفاق زند پری باز کنند که باوج اعلی  
رساند نطقی بگشایند که بعظام رمیمه جان بخشد  
روحی بدمند که نفوس میته را حیات جاودان  
مبذول دارد شجره ئی غرس ثمانید که سایه بر  
امکان افکند خبائی بلند نمایند که آفاق را در  
ظل آرد موجی بزنند که در مکنون و لؤلؤ مخزون  
نثار کند گلشنی بیارایند که بنافه اسرار مشام  
مشتاقانرا مشکبار کند شععی برافروزند که روشنی  
ابدی بخشد جیشی برانگیزند که مدائن قلوب

<sup>1</sup>Qur'an 3:193.

cities of hearts; and prepare a feast that will bestow eternal joy and gladness.

- 3 Therefore, each one of the loved ones of God must take up the lute and reed, and with a wondrous melody, raise song and music in this divine garden, creating ecstasy and rapture. They must be eloquent speakers and heralds, and in the utmost joy and gladness, recite the verses of guidance and interpret the words sent down from the heaven of praise and glorification, sending their exaltation and sanctification to the Supreme Kingdom. The Most Glorious Splendor be upon you.

- 4 O my God, my God! Verily, Thy chosen ones and Thy faithful ones are scattered throughout the lands and dispersed among the servants. They are oppressed by the people of tyranny, and wronged by those filled with hatred and malice. O my God, they have ever lain in wait for them, shooting at them with piercing arrows, hurling darts at them, and drawing swords against them with all hostility. O Lord! Protect them through Thy guardian angels, preserve them beneath the shelter of Thy watchful eye, encompass them with the glances of Thy mercy, strengthen them to guide Thy creation, aid them to serve at Thy Sacred Threshold, assist them with the hosts of the unseen, shield them from the evil of the doubtful ones, and refresh them with the rain from the clouds of Thy bounty. Verily, Thou art the All-Generous, verily, Thou art the Merciful, and verily, Thou art God, the Lord of great bounty.

ADMS#065i22x

فتح نماید عیشی مهیا سازند که فرح و سرور ابدی  
مبدول دارد

3 پس باید که هریک از احبای الهی عود و رودی  
در دست گیرد و باهنگ بدیع در این گلشن  
الهی نغمه و سرودی زند و وله و شوری انگیزد  
ناطق باشد و منادی ناظر باشد در کمال فرح و  
شادی ترتیل آیات هدی کند و تفسیر کلمات  
منزله از سماء تهلیل و تکبیر بملکوت ابهی رساند  
و تسبیح و تقدیس بعالم بالا ابلاغ دارد و علیکم  
البهاء الابهی

4 الهی الهی ان احبائك الاصفیاء و اولیائک  
الأتقیاء مشیتین الشمل فی البلاد و مفرقین الجمع  
بین العباد یضطهدهم اهل الجفاء و یفرط فیهم  
اهل الضغينة و البغضاء لم یزل یا الهی یکمنون  
لهم بالمرصاد و یرمونهم بسهام حداد و یرشقون  
علیهم النبال و یسلون علیهم السیوف بکل عناد  
رب احفظهم بملائکة کلائیک و احرسهم تحت  
رعاية عین عنایتک و اشلهم بلحظات طرف  
رحمانیتک و ایدهم علی هدایة خلقک و وفقهم  
علی خدمة عتبة قدسک و انصرهم بجنود الغیب  
و اکفهم شرور اهل الریب و طیبهم بصیب  
سحاب عنایتک انک انت الکریم انک انت  
الرحیم و انک انت الله ذو الفضل العظیم

INBA87:187, INBA52:189, MKT1:298,  
AYT.184, PYM.115-116x, YHA1.340x

## AB00371

*To: Azizullah Varqa, in Tihiran*

- 1 O dear one of 'Abdu'l-Baha! Two of your letters arrived one after another. The content of one detailed a forged document and the arrest of a deceitful person, proving the innocence of the friends of God. Glory be to God! These calumnies have occurred repeatedly, and finally it became clear that the divine friends are innocent and free from such satanic whisperings, and remain steadfast in their loyalty to government and nation. The purpose of such documents and fabrications is to

1 ای عزیز عبدالبهاء دو طغرا نامه شما پی در  
پی رسید مضمون یکی تفصیل لایحه مزوره و  
گیرافتادن شخص محیل و ثبوت برائت احبای  
الهی بود سبحان الله این مفتریات به کرات و  
مرات صدور یافت و عاقبت بوضوح پیوست  
که یاران الهی از اینگونه وساوس نفسانی بری  
و بیزارند و بر صداقت به دولت و ملت ثابت

deny the clear signs and shed the pure blood of the people of salvation. Despite this, suspicions and delusions persist. If this oppressive ignorant person had not been caught by the police and investigators at the time of committing the crime, what upheaval and calamity there would have been! Praise be to God that the protective power of Truth made the criminal notorious before all. "If God helps you, none can overcome you; and if He forsakes you, who is there that can help you after Him?"

و برقرار و از اینگونه لواغ و مفتریات مقصد انکار آیات بینات است و سفک دم مطهر اهل نجات باوجود این باز ظنون و اوهام در کار اگر این شخص ظلوم جهول وقت ارتکاب جرم معلوم بدست عسس و تفتیش گرفتار نمیگشت چه قیامتی بود و چه مصیبتی الحمد لله که قوه حفظ و حمایت حق مجرم را رسوای عالم کرد ان ينصرکم الله فلا غالب لکم و ان یخذلکم من ذا الذی ينصرکم بعده

- 2 As for the matter of publicity through photographs, it is very strange and absolutely not permitted. Regarding the matter of his honor, my brother Aqa Mirza Valiyu'llah, coming and going to the house causes no harm, and if he can obtain a position, that would be appropriate. Nevertheless, he should strive to learn English, and if he is determined to go to America and commits to studying for a short period and returning, and conducts himself there in such a way as to cause people to become aware and take heed, this too is permissible. But this is not a command, it is based on what is expedient.

2 و اما قضیه تشریر بواسطه فتوغراف بسیار عجیب است قطعاً لایبوز اما قضیه جناب اخوی آقا میرزا ولی الله ذهاب و ایاب بدر خانه ضرری ندارد و حصول منصبی اگر بشود بجاست باوجود این در تحصیل لسان انگلیسی باید همت نماید و اگر چنانچه مصمم امریک شود و تعهد نماید که در مدتی قلیله تحصیل نماید و مراجعت کند و در آنجا نیز چنان سلوک و حرکت نماید که سبب ابتباه و عبرت ناس شود این نیز جائز ولی این حکم نیست نظر بمصلحت است

- 3 As for the matter of this servant's tribulations, the friends of God should not preoccupy themselves with heartfelt grief, for I have grown accustomed to trials, afflictions and calamities. When brothers rose up in oppression and separated themselves, I formed a brotherhood with trials and tribulations. Now praise be to God that I have such dear brothers who are truly my companions and confidants and a source of heart's comfort. If these pains and trials did not exist, what service would we have in God's path and what servitude at the Sacred Threshold? Time would pass idly without fruit or result. Now praise be to God the tree of existence bears fruit and the dawn-time sighs have effect. Therefore the divine friends should not remain affected and saddened, but rather attend to their service and strive with heart and soul and sacrifice themselves.

3 و اما مسئله بلایای این عبد احبای الهی باید خود را مشغول بتأثرات قلبیه ننمایند زیرا من به بلایا و محن و رزایا خو کرده ام و چون اخوان بجفا برخاستند و جدا شدند من با بلایا و رزایا عقد اخوت بستم حال الحمد لله چنین برادران عزیزی دارم و فی الحقیقه مونس و انیس منند و سبب تسلی قلب اگر این آلام و محن نبود ما را در سبیل الهی چه خدمتی و در آستان مقدس چه عبادتی اوقات بیهوده میگذشت ثمر و نتیجه نداشت حال الحمد لله شجر وجود را ثمری و آه و ناله سحرگاهی را اثری از اینجهت نباید یاران الهی متأثر و محزون بمانند بلکه بخدمت خود پردازند و به جان و دل بکوشند و جانفشانی نمایند

- 4 The Holy Shrine is inevitably subject to storms at all times - sometimes they lessen and sometimes intensify. The point is that this pleasure and delight is continuous and praise be to God it is productive and fruitful. So why should one sigh and lament and become companion to anxiety and distress with weeping eyes and burning heart? The apostles of Christ (may my spirit be sacrificed for Him) saw Him upon the cross. If they had occupied themselves with sighs and moans, how could they have perfumed the horizons with the fragrance of the love of God? This is why they united and saw the day of the setting

4 بقعه مبارکه لابد در جمیع احیان مورد طوفانست گاهی خفت یابد و گاهی شدت جوید مقصود اینست این عیش و طرب مستمر است و الحمد لله منتج و مثمر دیگر چرا باید آه و فغان نمود و با چشم گریان و قلب سوزان هدم جزع و فزع گردید حضرات حواریون حضرت مسیح روحی له الفداء را بر فراز دار دیدند اگر چنانچه به آه و این مشغول میشدند چگونه آفاق را برایشه محبت الله معطر مینمودند این بود که متفق و

of the Sun of Truth from the eternal horizon, and arose to serve and illumined the world.

- 5 Thus it became clear that even the calamities befalling the Holy Manifestations of God should not cause intense grief, let alone for ones like us. In the words of the late Mulla 'Abdu'r-Rahim, "But the essence of the matter and the pulse of the question" is that the friends of God must occupy themselves with spreading the divine fragrances, not with shedding tears, nor preoccupation with sighs and regrets, nor immersion in the sea of stupor. This is the reality of the situation.
- 6 Regarding the publication of books that you wrote about, any book that is published must be with the permission and approval of the government. Indeed, by the definitive text of the Blessed Beauty (may my spirit be sacrificed for His loved ones), absolutely nothing, small or great, should be done without the permission and approval of the government. Whoever makes the slightest move without government permission has opposed the Blessed Command and no excuse from them is acceptable. This is a divine matter, not children's play that someone might consider good and measure by their own mind's standard and deem beneficial. Minds are like dust, and divine commands are the texts of the Lord of Lords. How can dust compete with heavenly bounties? By thy life, this is evident delusion and all who oppose will fall into clear loss.

- 7 And upon you be greetings and praise.

متّحد شدند و یوم صعود شمس حقیقت را از افق ابدی مشهود دیدند و بخدمت پرداختند و جهانرا منور کردند

5 پس معلوم شد که مصائب وارده بر مظاهر مقدّسه الهیه نیز نباید سبب تأثرات شدید گردد تا چه رسد بامثال ما بقول ملا عبدالرحیم مرحوم اما جوهر الکلام و نبض المسئله اینکه باید احبای الهی بنشر نفعات مشغول شوند نه باساله عبرات و نه مشغولیت به آه و حسرات و نه استغراق در بحر سكرات اینست حقیقت حال

6 در خصوص طبع کتب مرقوم نموده بودید هر کتابیکه طبع میشود باید به اذن و اجازه حکومت باشد باری بنص قاطع جمال مبارک روحی لأحبائه القداء ابدأ بدون اذن و اجازه حکومت جزئی و کلی نباید حرکتی کرد و هر کس بدون اذن حکومت ادنی حرکتی نماید مخالفت بامر مبارک کرده است و هیچ عذری از او مقبول نیست این امر الهیست ملعبه صبیان نیست که نفسی چنین مستحسن شمرد و بمیزان عقل خود بسنجد و نافع داند عقول بمنزله تراست و اوامر الهیه نصوص ربّ الأرباب تراب چگونه مقابلی با فیوضات آسمانی نماید لعمرک هذا وهم مشهود و کلّ من خالف سیقع فی خسران مبین

7 و عليك التّحيّة و الثّناء

INBA85:525, MMK5#155 p.120x,  
AVK3.136.01x, AVK3.279.02x

## AB00389

*To: Aqa Siyyid Rustam (Guran), in Kuran*

- 1 O honored Siyyid! Although the greatest medicine was sent before, which was the antidote to every sting and the healing remedy for the ailments of both stranger and kin - and that was a letter addressed to the eternal majesty and sovereignty of the King - we informed that faithful friend that the horizon of reality has been adorned by the appearance of that Sun of the divine realm, and such a radiance appeared that the

1 ای سید بزرگوار هرچند از پیش داروی اعظم ارسال شد که نوش هر نیش بود و دریا قاروق امراض هر بیگانه و خویش و آن نامه ای بود که عنوانش بنام بزرگواری و سلطنت ابدیه شاه خوندگار بود آن یار وفادار را اخبار کردیم که افق حقیقت بظهور آن آفتاب جهان

great resurrection was established and the supreme judgment day became manifest. The realities of all things emerged from their hidden state into the realm of manifestation through its heat, and the existence of all atoms became evident.

- 2 The divine festival was established and the celestial musician began its melody. The eloquent nightingale arose in praise of the peerless Lord, and the birds of the meadow, from cypress to jasmine, composed a wondrous tune in glorification of the Sun of the heaven of oneness, crying out loudly "Glory be to the Holy One, Lord of the angels and the Spirit!" Through this divine anthem the gathering of the Merciful was stirred, and in the monasteries of the Kingdom the verses of sanctification were chanted. The Concourse on High was moved to rapture by this melody, and the dwellers of the most glorious Kingdom opened their lips in praise of that peerless Beloved in utmost joy and attraction.

- 3 Commotion spread through all regions and trembling appeared in the pillars of the world. The call of Truth set all climes in motion and the fame of this mighty Cause was raised in every land. Despite this, Guran, which was the domain of the King of men and the realm of love and affection, the dawning-place of bounty, has until now shown no movement, no stirring, no vibration, no joy or delight, no attraction or ecstasy, no world-consuming flame and no night-illuminating candle. Yet every matter has its appointed time and every bounty its season. Now the appointed time of the known day has come and the holy fragrances have perfumed the nostrils of that chief of the mystics.

- 4 I hope from God's grace that you will kindle such a fire that its flame and heat will reach the Supreme Concourse, and spread such a sweet fragrance that its scent will reach the gardens of the most glorious Kingdom. Raise such a cry that you will move the pillars of Guran and set aflame the cold hearts with the fire of the love of God. Make the blind seeing, the deaf hearing, and the mute speaking. Bring the dead to life and make the withered fresh and verdant. Make the silent bird crow like the cockerel of the highest paradise and attune it to the divine inspirations of the unseen realm of God's Kingdom. In that gathering, display such a countenance that its beauty and grace will bring lovers to ecstasy and rapture for all eternity. Set the harp of truth to music and take up the strings of guidance, playing such melodies that will move the hardest stone, set dry grass swaying, bestow eternal life upon dead souls, awaken heedless hearts and make them privy to

رحمانیت مزین گشت و چنان اشراق نمود که رستخیز عظیم برپا شد و قیامت کبری ظاهر گشت حقائق جمیع اشیاء از حرارتش از کون خفا بعرصه ظهور واضح و مشهود جلوه نمود و هستی جمیع ذرات نمودار گردید

2 جشن الهی برپا شد و مطرب الهی آغاز ترانه نمود بلبل گویا بستایش خداوند بیهمتا برخاست و مرغان چمن بر سرو و سمن بتجید نیر فلک توحید آهنگ بدیعی ساز کردند و باواز بلند سبوح قدوس رب الملائکه و الروح نعره زدند و باین گلبانگ الهی انجن رحمانی باهتزاز آمد و در صوامع ملکوت جوامع آیات تقدیس ترتیل گشت ملأ اعلی از این نغمه به وله و طرب آمد و سگان ملکوت ابهی از این ترانه در نهایت وجد و جذب بستایش اندلبر بیهمتا لب گشودند

3 ولوله در آفاق افتاد و زلزله در ارکان عالم ظاهر گشت جمیع اقالیم را صیت حق بحرکت آورد و آوازه این امر عظیم در کل اقلیم بلند شد باوجود این گوران که کشور شاه مردان بود و اقلیم محبت و مودت مطلع احسان تا بحال نه جنبشی نه حرکتی نه اهتزاز نه وجد و طربی نه جذب و ولهی نه شعله جهانسوزی و نه شمع شب افروزی ولی هر امری را میقاتی و هر بخششی را اوقاتی حال میقات یوم معلوم آمد و نفحات قدس مشام آن سرحلقه عارفانرا معطر نمود

4 از فضل حق امیدوارم که چنان آتشی افروزی که شعله و حرارتش بملا اعلی رسد و چنان بوی خوشی منتشر کنی که رائحه اش بریاض ملکوت ابهی رسد چنان نعره زنی که ارکان گورانرا بحرکت آری و قلوب افسردگان را بنار محبت الله مشتعل نمائی کورانرا بینا کنی و کورانرا شنوا و گنگانرا گویا مردکانرا زنده کنی و پژمردگان را تر و تازه نمائی مرغ خاموش را چون خروس بهشت برین بخروش آری و بالهامات سروش غیب ملکوت الهی دمساز کنی در آن انجن چنان چهره ای برافروزی که صباحت و ملاحتش تا ابدالآباد عاشقان را به وجد و طرب آرد و به وله و جذب دمساز کند چنگ حقیقت را بنوا آری و تار هدایت را بدست گیری و بالحنی بنوازی که سنگ خارا را بحرکت آرد و گیاه خشک را باهتزاز

mysteries. Light such a candle that its radiance will reach the eternal world and its rays will endure forever in the everlasting Kingdom.

- 5 This is the work that matters - all else is delusion, unstable, restless, fruitless, and has the qualities of rock and stone. Consider how many souls have come into the world and fallen into the bonds of transient glory, what hardships they endured and what toils they bore, yet in the end they hastened to the world of silence, not recognizing the worth of eternal glory and the human realm. They were erased and annihilated, silenced and extinguished - no trace, no fruit, no permanence, no faithfulness, no purity, no spirit and fragrance, no nearness to the divine court, no approach to the divine threshold, no joy, no gladness. This is the ultimate condition of the sleeping ones and the final state of the heedless.

- 6 But consider - a candle that is lit in the divine sanctuary will illuminate the gathering of the world with its light, and its effect will remain in the world. It is an eternal and everlasting witness to every assembly in the human world, enduring and established forever. This is divine eternal glory, and this is everlasting spiritual sovereignty. Blessed is the soul that attains to it.

- 7 And upon you be the Glory.

درآرد و نفوس مرده را حیات ابدیه بخشد و قلوب غافله را بیدار کند و محرم اسرار گرداند شمع برافروزی که پرتوش بجهان ابدی رسد و شعاعش در ملکوت سرمدی جاوید بماند

5 کار این کار است و غیر آن هذیانست ناپایدار است بیقرار است بیثمر است و از خصائص سنگ و حجر است ملاحظه نما که چه قدر نفوس در دنیا آمده اند و در قیود عزّت ناپایدار افتاده اند و چه زحمتهای که کشیدند و چه تعبها که تحمل نمودند عاقبت بجهان خاموشی شتافتند و قدر عزّت ابدیه و عالم انسانرا نشناختند محو و نابود شدند و خاموش و مخمود گشتند نه اثری نه ثمری نه بقائی نه وفائی نه صفائی نه روحی و ریحانی نه قرینیت درگاهی نه تقرب بارگاهی نه سروری نه جبوری اینست نهایت حال خفتگان و عاقبت احوال غافلان

6 ولی ملاحظه نما شمع که در شبستان الهی روشن گردد نورانیتش انجمن عالمرا روشن نماید و اثرش در جهان باقی شاهد هر محفل عالم انسانی ابدیست و سرمدی پایدار است و برقرار اینست عزّت ابدیه الهیه و این است سلطنت سرمدیه معنویه خوشا حال آن نفسیکه بآن فائز گشت

7 و علیک البهاء

MSBH4.484-487

## AB00387

*To: Hasan Khurasani, in Egypt*

- 1 O you who are firm in the Covenant! Due to the severity of tribulations, trials and intense calamities, and in utmost physical weakness, I write this brief account, as a detailed one would not be prudent, since I am under severe surveillance by the government. Even writing these few words goes against wisdom, but out of love for you, I close my eyes to all dangers.

- 2 Currently, secret police are stationed around the house maintaining complete vigilance, therefore correspondence is cut off.

1 ای ثابت بر پیمان از شدت بلاها و محن و مصائب شدیده در نهایت ضعف بدن مختصر حسب حال مرقوم میشود زیرا مفصل موافق حکمت نیست چه که در تحت مراقبه شدیده از طرف حکومت هستم و حتی این چند کلمه نیز مخالف حکمت است ولی نظر بحبّ بالجناب چشم از جمیع مخاطرات پوشیده میشود

2 الآن اطراف خانه پولیس سری ایستاده است و مواظبت تامه دارد لهذا مراسلات مقطوعست

Yet the honored brothers are in utmost joy and freely communicate everywhere, holding great celebrations and festivities.

ولی حضرات اخوان در نهایت سرور و آزاد بهر جا مخیره مینمایند و جشن و سروری عظیم دارند

- 3 In brief, they created this corruption, and most of it was done by Mirza Badi, who was secretly engaged in corruption with utmost deceit and trickery, reporting all our affairs, even minor internal matters, to the outside. By your precious life, if I were to write about his corruption and sedition, it would fill a book, but wisdom does not permit it now. In any case, this was his third repentance - I accepted it for your sake, paid all his debts and loans, and provided for his comfort and ease in every way. Yet he did this again, and when the fire of corruption was lit and police came to the house and some were imprisoned, he became certain that matters had gone too far.

3 مختصر اینست که این فساد را نمودند و اکثر این فساد را میرزا بدیع نموده در نهایت خفا بکمال حيله و خداع در سر سر مشغول بفساد بوده است و جمیع حوادث ما را حتی امور جزئی در اندرون را به بیرون میرسانده اگر فساد و فتن او را بخوام مرقوم نمایم بجان عزیزت یک کتاب میگردد و حکمت مقتضی الآن نیست باری این دفعه دفعه سیم توبه او بود محض خاطر آنجناب قبول نمودم و جمیع قروض و دیون او را دادم و از هر جهت اسباب راحت و آسایش او را فراهم آوردم نهایت باز چنین نمود و چون آتش فساد روشن شد و پولیس در در خانه آمد و نفوسی حبس شدند یقین نمود که دیگر کار از کار گذشت

- 4 He began creating means of separation that could not be borne. Messages were repeatedly sent with utmost pleasure saying that matters had reached this point, that he was in great danger, that whatever could be done would not be lacking, God willing, and to please forgive him to God - but it was of no use, and every hour some new treachery would appear.

4 بنای اسباب افتراق فراهم آورد که تحمل نماند بکمال خوشی پیغام بکرات شد که دیگر کار بانجا رسید در خطر عظیم آنچه از دست برآید باز انشاءالله کوتاهی نمی شود دیگر ما را بخدا بخشید فائدهئی نداد و هر ساعت یک خیانتی ظاهر میشد

- 5 Consider what fire 'Abdu'l-Baha was burning in - police around the house, government interventions occurring hourly, 'Abdu'l-Baha being taken to government offices for questioning, and inside the house the honored brother engaged in spying and creating outside corruption, shamelessly and brazenly investigating everything. Finally he was told: For God's sake, leave us alone - you have brought us to the edge of the grave, enough!

5 ملاحظه فرمائید که در چه آتشی عبدالهءا میسوخت اطراف خانه پولیس و وقوعات تعرضات حکومت هر ساعت و عبدالهءا را حکومت میرود و در حکومت استنطاق مینمود و در اندرون جناب اخوی به جاسوسی و فساد بیرون مشغول و در نهایت بی شرمی خیره خیره باطراف تجسس میکرد بالآخره باو گفته شد که از برای خدا ما را معاف کن ما را بلب قبر رساندی دیگر بس است

- 6 These are the severe events and great calamities. Now the honored brothers are in utmost joy and delight while we are in utmost trials, calamities and tribulations. They constantly send mail to various places while our communications are completely cut off. We are in two prisons - the prison of Akka and the prison of being confined from all directions - and in very great danger. The sister and all the women are in utmost distress for 'Abdu'l-Baha's sake. I constantly comfort them, but 'Abdu'l-Baha is in utmost joy from these calamities, being privileged to encounter these trials in God's path, and God willing, will be privileged to sacrifice his life.

6 اینست وقوعات شدیده و بلیهء عظیمه حال حضرات اخوان در نهایت سرور و فرح و ما در نهایت بلایا و مصائب و محن آنان متصل پوسته باطراف ارسال میدارند و مخبرات ما بکلی مقطوع در دو زندانیم زندان عکا و زندان محصور از جمیع جهات و در خطری بسیار عظیم همشیره و جمیع بنات از جهت عبدالهءا در نهایت اضطراب متصل من تسلی میدهم ولی عبدالهءا از این مصائب در نهایت سرور که

موفق باین بلائی در سبیل الهی شده و انشاءالله  
بفدای جان موفق خواهد شد

- 7 In any case, O spiritual friend, this is the time for steadfastness, strength and power. Never be saddened, never be discouraged. With a firm heart and conquering strength, arise to preserve and protect the Word of God. Even if 'Abdu'l-Baha falls into the sea, or is afflicted in the furthest parts of Africa, or is hanged on the gallows, you must never falter, become weary or saddened. Like the apostles of Christ, engage in spreading the divine fragrances and arise to exalt the Word of God. Never be discouraged by nations and governments - be well-wishers of all nations and peoples, serve all sincerely and wholeheartedly, and pray for the good of all. Whatever befalls us is divine decree and the corruption of the Covenant-breaking brothers, and we eagerly seek trials in God's path.

7 باری ای رفیق جانی وقت متانت و قوت و قدرت است ایداً محزون مباشید دلگیر مگردید با قلبی ثابت و قوتی غالب به حفظ و صیانت کلمه الله پردازید عبدالهآء ولو بدریا افتد و یا باقصی بلاد افریقا مبتلا گردد و یا بر سردار رود شما ایداً فتور میارید و ملول نشوید و محزون مگردید مانند حواریون حضرت مسیح بنشر نفحات الله مشغول گردید و باعلاء کلمه الله پردازید ایداً از ملل و دول دلگیر مگردید و خیرخواه جمیع دول و ملل باشید و با جان و دل به صداقت و خدمت بکل پردازید و در حق جمیع دعای خیر نمائید آنچه بر ما واقع بقضای الهیست و فساد ناقضین اخوان و ما بجان طالب بلایا در سبیل الهی

- 8 In any case, convey loving greetings to all the friends of God, and if you deem it wise, read this letter in the presence of the friends so they may become aware of a portion of the hatred and enmity of the unfaithful ones. This is written briefly - if opportunity and time permit, a detailed account will be written. The relatives of this prisoner who have come to Egypt and Alexandria express utmost joy and gratitude toward you, and express great embarrassment for the troubles caused you.

8 باری جمیع احبای الهی را تحیت مشتاقانه برسانید و این نامه را اگر مصلحت بدانید در محضر احباً بخوانید تا مطلع به شمهائی از بغض و عداوت بی وفایان گردند مختصر مرقوم شد اگر فرصت و مهلتی حاصل شود مفصل مرقوم میگردد متعلقین این زندانی که در مصر و اسکندریه آمده اند نهایت سرور و ممنونیت از آنجناب دارند و بسیار اظهار نجات از زحمات شما مینمایند

- 9 And the Glory be upon you. 'Abbas.

9 و البهاء علیک

MMK5#023 p.016

## AB00390

To: *Mirza Haji Aqa Tabib*

- 1 O learned and sagacious physician! The narrators of tradition relate that the Luminary of Hijaz and the Sun of Yathrib, the Beauty of Muhammad - may the spirit of those drawn nigh be a sacrifice unto Him - declared: "Knowledge is of two kinds: knowledge of bodies and knowledge of religions." In this authentic tradition there is a clear definition and description of

1 ای طبیب ادیب ارباب روایت حدیث روایت کنند که نیر حجازی و آفتاب یثربی جمال محمد روح المقرّبین له الفداء فرمودند العلم علمان علم الابدان و علم الادیان در این حدیث صحیح تعریف و توصیف طبّ صریح است چه که

medicine, for it is given precedence over religious knowledge, and no greater praise than this could exist.

- 2 The learned were bewildered and perplexed by the implications of this tradition, for given that the medicine of Socrates and Hippocrates and the wisdom of Galen and Heraclitus pertain to the physical, while divine laws and heavenly religions constitute spiritual medicine and divine wisdom, how could the physical take precedence over the spiritual, and the health and wellbeing of bodies be given priority over souls? All were struck with wonderment. After careful investigation, they concluded that the performance of worship and obligatory devotions depends upon bodily health and wellbeing. If the body is frail, the frame sick, the limbs weak and feeble, the constitution disturbed and deficient, no strength remains for worship and obligatory devotions cannot be performed. Rather, the faculties become impaired and the senses suspended. The attainment of spiritual health and wellbeing, and the manifestation of inner peace and tranquility, are contingent upon and conditional on the balance of the physical constitution - that is, dependent upon knowledge thereof. Hence in the tradition it is given precedence.

- 3 Though this meaning is sufficient and is indeed an elegant explanation, another meaning more subtle than this also comes to mind, which is that this matter - namely divine guidance - in all heavenly books and scriptures, and among all seekers of truth and the wise ones and those versed in the infinite divine mysteries, is established and accepted as the most important of matters and the greatest of objectives. Those souls who arise to guide humanity shine forth from the horizon of creation like brilliant stars, for they are manifestations of divine wisdom and dawning-places of eternal life.

- 4 And since between physical medicine and spiritual wisdom there exists perfect correspondence and true similarity, exact in every detail, such that even the particular points between these two sciences are in complete agreement and harmony - there being absolutely no difference or disparity in the diagnosis of illnesses, the balancing of constitution, the arrangement of treatment, the care of the sick and ailing, and the kindness shown to the infirm and bedridden - therefore the spiritual physician who must arise to treat souls sick with inner maladies should take his cue from physical medicine in all treatments and proceed accordingly. For example, he should first diagnose the illness of each soul and discover its temperament, capacity and receptivity, arrange treatment on that basis, and show the

مقدم بر علم ادیان است و ستایشی اعظم ازین نخواهد بود

- 2 محققین در خفای این حدیث حیران و سرگردان شدند که با وجود آنکه طب سقراط و بقراط و حکمت جالینوس و هراکلیوس جسمانی و شرایع الهی و ادیان آسمانی طب روحانی است و حکمت روحانی چگونه این جسمانی بر روحانی تقدم یافته و صحت و سلامت اجسام بر ارواح مقدم شمرده شده است کل را حیرت دست داد بعد از بحث دقیق چنین تحقیق نمودند که عبادت و فرائض عبودیت حصول منوط به صحت و عافیت ابدان است اگر جسم نحیل و بدن علیل و اعضاء سست و پر فتور و مزاج مختل و پر قصور باشد توانائی عبادت نماند و فرائض عبودیت بجای نیاید بلکه مدارک مختل شود و مشاعر معطل گردد و حصول صحت و عافیت روحانی و ظهور سلامت و راحت وجدانی منوط و مشروط به اعتدال مزاج عنصری است یعنی موقوف علم آن است لهذا در حدیث مقدم بیان شده است

- 3 این معنی هر چند مغنی است و فی الحقیقه توجیه لطیف است لکن معنی دیگر که لطف ازین است نیز بنظر میآید و آن این است که این مطلب یعنی هدایت الهی در جمیع کتب و صحف آسمانی و نزد جمیع حقائق پرستان و دانایان و مطلعین بر اسرار نامتناهی ربّانی اهمّ امور و اعظم مطلوب بودنش ثابت و مسلم است و نفوسی که بر هدایت ناس قیام نمایند از افق کائنات چون نجم ساطع ظاهر و لامع گردند چه که مظهر حکمت الهیه و مطالع حیات باقیه هستند

- 4 و چون در میان طب جسمانی و حکمت روحانی تطبیق تام حاصل و مشابهة حقیقیه طابق النعل بالنعل موجود و مشهود به قسمی که نکات جزئیّه در بین علمین نیز مطابق و موافق یکدیگرند و ابداً در تشخیص امراض و تعدیل مزاج و ترتیب علاج و مدارای با مریض و علیل و مهربانی با سقیم و طریق تفاوت و اختلافی نه لهذا طبیب روحانی که باید بر هدایت نفوس سقیمه با امراض باطنی قیام نماید در جمیع معالجات سر رشته از طب جسمانی گیرد و بر آن ترتیب حرکت نماید مثلاً اول تشخیص مرض هر نفس را بدهد و

utmost consideration and kindness. He should truly be benevolent and caring toward the sick and ailing, not rejecting and banishing them when he sees their illness is severe, nor dealing with them harshly. Rather, he should strive to the extent possible for their health, and when he becomes helpless and observes resistance to treatment, he should leave them be. Since in this Most Great Cycle the standard of conduct, speech and deeds of the loved ones of God follows this pattern, and since inner healing must be compared and aligned with outer healing, therefore in the tradition physical healing is given precedence, as it serves as the measure for practice and comparison, and the standard must needs come first.

مزاج و استعداد و قابلیت او را کشف کند و بر آن اساس ترتیب علاج نماید و منتهای مدارا و مهربانی را با او ملحوظ دارد فی الحقیقه خیرخواه و غمخوار علیل و مریض باشد نه آنکه چون مرض او را شدید بیند طرد و تبعید کند و بغلظت معامله نماید بلکه بقدر امکان در صحت او بکوشد و چون عاجز گردد و تمرد از معالجه مشاهده کند ترک او کند چون درین کور اعظم مدار رفتار و گفتار و کردار احبای الهی بر این منوال است و طبّ باطن را بطبّ ظاهر تطبیق و قیاس لازم لهذا در حدیث طب ابدان مقدم شمرده شده است چه که میزان عمل و قیاس است و مقیاس لابدّ مقدم است

- 5 Therefore, O wise physician, if you seek complete proficiency and comprehensive wisdom, combine both forms of healing and soar with these two wings - that is, be a physician of bodies and a healer of hearts and a doctor of souls. Be an effective remedy for the sick body of the world and a beneficial medicine for humanity's weak constitution. Become the supreme antidote to the poison of ignorance and heedlessness, and the honored remedy for the venom of veiling and ill conduct. Then you will shine like the sun from the horizon of divine healing and rise like the radiant moon from the dawning-place of heavenly wisdom, bestowing spiritual life and eternal existence. The glory be upon you and upon those who heal hearts through the breaths of God.

5 پس ای پزشک دانا اگر حذاقت کامله خواهی و حکمت جامعه جوئی جمع بین طبین نما و باین جناحین پرواز کن یعنی طبیب اجسام باش و پزشک دله و معالج جانها جسم علیل عالم را دواى نافع باش و مزاج ضعیف آدم را داروی نافع، سم جهل و غفلت را دریاق اعظم شو و زهر احتجاب و سوء اخلاق را پاد زهر مکرم گرد تا از افق طبّ الهی چون آفتاب بدرخشی و از مشرق حکمت ربّانی چون مه تابان طالع شوی و حیات روحانی و زندگانی جاودانی مبذول داری البهاء علیک و علی الدین عاجلوا القلوب بنفحات الله

AVK3.478.14-481.12

## AB00422

To: *Rais Ali Naqi et al., in Zarqan*

- 1 My spiritual friends, after Mahmud and Ahmad propagated the Cause of God in India and endured hardships and sacrificed themselves in the path of the Divine Unity, and succeeded in guiding some of the people of that land, they arrived at the Holy Shrine and attained the blessing of kissing its sacred threshold. During this time, they requested the writing of a letter addressed to the friends in Zarqan, remembering their fellow countrymen. I also found these sentiments of theirs to

1 یاران روحانی من جناب محمود و احمد بعد از تبلیغ امر الله در اقلیم هند و تحمل مشقّت و جانفشانی در سبیل حضرت احدیت و موفّقیت بهدایت بعضی از اهالی انمملکت ببقعه مبارکه وارد و بتقبیل عتبه مقدّسه فائز در این بین خواهش نگارش نامه خطاب باحبای زرقان نمودند و بیاد هموطنان خویش افتادند من نیز این

arise from the attractions of merciful hearts, therefore I undertook writing this letter so you would know how dear you are in this gathering and how steadfast and constant 'Abdu'l-Baha remains in love and praise.

- 2 With my soul I long for the friends and with my eyes and heart I yearn to see them. I beseech assistance and grace from the threshold of the Lord, and from the bounty and gift of the Incomparable Lord, I seek the manifestation and appearance of grace and beauty - so that each of the friends may shine like the moon with the light of guidance, become intoxicated from the overflowing cup of the Most Great Bounty, and with goblet in hand, dancing in the gathering of the world, spread the holy fragrances and chant verses of fellowship and harmony among people. God willing, may the dense cloud of terror and dread, discord and hatred, enmity and injustice vanish from the horizon of the world, and may the Sun of Truth shine upon the horizons of existence with utmost sweetness and power. May the world become another world, and may the realm of creation seek new beauty and adornment. May the Most Glorious Paradise pitch its tent on the dusty earth, and may the Lote Tree of the Furthestmost Boundary cast its shadow upon all horizons. The Beloved of this bounty will appear in the gathering of the world when action and conduct accord with the counsels and admonitions of the Blessed Beauty. The friends must, like honey, sweeten every palate, and like clouds bestow mighty bounty upon every land. Like stars they must give light to East and West, and like the sea surge upon every shore, scattering the pearls of divine gifts. They must mingle with the people of the world with truthfulness, love, sincerity and kindness, creating enthusiasm and rapture, diffusing sweet fragrance and pouring forth refined sugar. In the school of reality they must learn lessons and make the teacher of love their first instructor, so that children may reach the stage of maturity and growth, the destitute may gain wealth, captives may be freed, the sorrowful may become joyous, the bereft may find the eternal treasure, and the lost may find the path of guidance.

- 3 O friends! Arise with heart and soul, engage in exalting the Word of God, and arise to guide the peoples. Wisdom consists in being steadfast in teaching, not in silence and quiet and fear and dread. Upon you be the spirit and glory and greetings and praise.

انعطافات ایشانرا از انجذابات قلوب رحمانی یافتیم  
لذا بنگارش این نامه پرداختیم تا بدانید که در  
این انجمن چه قدر عزیزید و عبدالبهاء چگونه در  
محبت و ثبات ثابت و برقرار است

2 بجان یاران را مشتاقم و بدیده و دل آرزوی دیدار  
مینمایم و از درگاه پروردگار مستدعی عون و  
عنایت و از فضل و موهبت حضرت بیثال متمنی  
تجلی و جلوه لطف و جمال تا هر یک از یاران  
مانند مه تابان بنور هدی درخشند و از جام  
سرشار موهبت کبری سرمست گردند و قدح  
بدست رقص کان در انجمن عالم بنشر نفحات  
قدس پردازند و در بین خلق آیات الفت و انس  
ترتیل نمایند بلکه انشاءالله ابر کثیف وحشت و  
دهشت و اختلاف و بغضا و عناد و پیداد از افق  
عالم زائل گردد و شمس حقیقت بنهایت حلاوت  
و قوت بر آفاق وجود درخشد جهان جهان دیگر  
گردد و عالم آفرینش زیبایش و آرایش دیگر جوید  
جنت ابری در قطب غبرا خیمه زند و سدره  
منتهی بر جمیع آفاق سایه افکند و دلبر این موهبت  
در انجمن عالم وقتی جلوه نماید که بموجب وصایا و  
نصایح جمال مبارک عمل و رفتار شود یاران باید  
مانند شهد هر کامی شیرین نمایند و بمشابه ابر بر هر  
زمین فیضی عظیم میذول دارند کوکب آسا نور  
بشرق و غرب دهند و مانند دریا موج بهر ساحلی  
زند و دراری مواهب الهیه بیفشاند با اهل عالم  
بصدق و محبت و خلوص و مهربانی پیامیزند و  
شور و ولهی انگیزند و مشک معطری بیزند و قدح  
مکرری ریزند در دبستان حقیقت درس و سبق  
آموزند و ادیب عشق را معلم اول نمایند شاید  
کودکان بدرجه رشد و بلوغ رسند و بینوایان  
بانوا گردند اسیران آزاد شوند و حزینان دلشاد  
گردند فاقدان بگنج روان پی برند و گمگشتگان  
بره رشاد رسند

3 ای یاران بجان و دل همت کنید باعلاء کلمه الله  
پردازید و بهدایت امم برخیزید حکمت عبارت  
از اتقان در تبلیغ است نه صمت و سکوت و  
خوف و هراس و علیکم الروح و البهاء و التحية  
و الثناء

INBA84:433, BRL\_DAK#0776

## AB00408

To: Afnan, Muhammad Baqir et al.

- 1 O ye who are steadfast in the Covenant! His Holiness Ismu'llah al-Mahdi—upon him be the Most Glorious Glory of God and upon him be the Most Exalted Praise of God—hath mentioned those faithful friends in his spiritual letter with utmost joy and gladness, and hath offered the highest praise, that praise be to God, each one of you is a brilliant lamp in the gathering of the love of God, and a witness in the rose-garden of the knowledge of God, and in the assemblies of remembrance, intoxicated with the wine of “Am I not your Lord?”, singing hymns in praise of the Most Great Name. With one hand holding the cup of the wine of the Covenant, and the other embracing the Beloved of the Dawn, ye pass your days dancing, clapping, whirling, laughing and rejoicing in the hidden favors of the Luminary of the horizons. O what joy be unto you! O what delight be unto you! O what rapture be unto you! For ye have attained to a station envied by the honored ones of past ages and future centuries and cycles.
- 2 They requested a special, explicitly written letter for each one, and this servant's utmost desire is to occupy himself with mentioning the divine friends one by one, but what can be done when there is not a moment's respite in this cage? Night and morning, dawn and dusk, abundant occupations and important affairs, confrontation with the masses, and the accumulation of letters from all regions prevent addressing individuals separately. Therefore, it is hoped that the divine loved ones, from their great character, will overlook this shortcoming and spread this servant's written letter like a general feast, and all may sit at this table with perfect fellowship, love, joy, delight, unity and harmony, partaking of the spiritual food from the heavenly table. It is sweeter, more delicious, more pleasant and more agreeable to sit together at the feast and partake of the bounties than for each to take provisions separately in a corner. And these are examples We set forth for the people that they may be excused.
- 3 O divine friends! I pass not a moment nor draw a breath except that I illuminate my heart with the remembrance of your faces and perfume my nostrils with your fragrance. In the days of standing before the Holy Shrine, the remembrance of the friends surges like a boundless ocean in this yearning heart, and I offer prayers in supplication: “O Thou Self-Sufficing One!

ای ثابتان پیمان حضرت اسم الله المهدی علیه بهاء الله الابهی و علیه ثناء الله الاعلی ذکر آن یاران وفاجریان را در مسطور روحانی بکمال شرف و شادمانی نموده و نهایت مدح و ثنا را فرموده که الحمد لله هر یک در محفل محبت الله شمع روشنید و در گلشن معرفت الله شاهد انجن و در مجامع ذکر مست صهای الست و غزلخوان بحامد اسم اعظم یک دست جام باده میثاق و یک دست در آغوش دلبر اشراق پاکوبان کف زنان رقص کتان خندان و شادمان بالطف غیبیه تیر آفاق ایام را میگذرانید یا سروراً لكم ویا فرحاً لكم ویا طرباً لكم بما فزتم بمقام یغبطه المکرمون فی القرون الاولى و العصور و الدهور الآتیة الاخری

و از برای هر یک نامه مخصوص منصوصی خواستند و این عید را نهایت آمال آنکه بذکر یاران الهی فرداً فرداً مشغول گردم ولی چه توان نمود که یکدم فرصت نفس در این قفس ندارم شام و سحر و بکور و غروب مشاغل موفر و مهام امور و مقاومت با جمهور و تراکم مکاتیب آفاق مانع از خطاب بالافراد است لهذا از خلق عظیم احبابی الهی توقع چنانست چشم از این قصور بپوشند و مکتوب مسطور این عید را چون خوان طعام عام مبسوط نمایند و کل بکمال الفت و محبت و سرور و حبور و اجتماع و ائتلاف بر این سفره نشینند و از موافقت معانی طعام روحانی تناول نمایند جمعا بر خوان ضیافت نشستند و از نعماء بهره گرفتن خوشتر و لذیذتر و شیرینتر و گواراتر یا آنکه منفرداً در گوشه‌ئی توشه‌ئی برداشتن و تلک الامثال نضربها للناس لعلهم یعذرون

ای یاران الهی دمی نگذارم و نفسی برنیارم مگر آنکه بیاد روی و خویاتن دل را منور و مشامرا معطر کنم در ایام قیام مقابل تربت مقدسه یاد یاران در قلب مشتاق چون بحر بی پایان موج میزند و به غجز و نیاز نماز آرم که ای بنی نیاز

Grant these birds of the meadow flight, attune these nightingales of the rose-garden to sing melodies, and make them confidants of the melody of Thy Most Glorious Kingdom. Cast ecstasy and joy into the hearts, and infuse attraction and rapture in the souls and spirits, that each one may begin rejoicing with harp and drum and reed-pipe, and may praise Thy attributes until the temple of the world is set in motion and conveys, with exultation and tumult, the divine melody to the Most Glorious Kingdom.”

- 4 O divine friends! He hath spoken of “a goodly land and a forgiving Lord” and counted this among the greatest bounties. Now, praise be to God, ye have found a prosperous land, a forgiving Lord, abundant grace, an unfurled banner, and a cup whose mixture was of camphor. It is then obvious how much gratitude ye must show. Smile like lightning and weep with joy like rain clouds, bloom like roses and grow tall like cypress trees, and sing like nightingales until ye bring all horizons to attraction and rapture, and bring the world to ecstasy and joy. Make the expanse of earth the Most Glorious Paradise and the blue vault of heaven the luminous court of His Holiness the Most Exalted. That is, may each of you become a radiant sun and a shining moon. And this is not difficult for the bounty of our Most Glorious Beloved.

- 5 And upon you all be Glory.

ADMS#234x

آن مرغان چمن را پرواز ده و آن بلبلان گلشن را بغزلخوانی دمساز نما و با آواز ملکوت ابهات همراز کن وجد و طربی در قلوب انداز و جذب و ولهی در افنده و ارواح افکن تا هر یک با چنگ و دف و نی هی هی آغاز نماید و صفت حمد تو گوید تا هیکل عالم باهتزاز آید و به هلهله و ولوله آهنگ چنگ الهی را بملکوت ابهی رساند

4 ای یاران الهی بلدة طیبه و رب غفور فرموده و این را از اعظم نعماء شمرده حال شما الحمد لله بلد معمور و رب غفور و فیض موفور و لواء منشور و کأس کان مزاجها کافور یافتید دیگر معلومست که باید چه قدر شکرانه نمائید چون برق بخندید و چون ابراز سرور بگریید چون گل بشکفید و چون سرو ببالید و چون عندلیب بسرئید تا عموم آفاقرا به جذب و وله آرید و جهان را به وجد و طرب بسیط غبراء را جنت ابهی کنید و محیط خضرء را ایوان روشن حضرت اعلی یعنی هر یک مهر رخشان شوید و مه تابان و لیس هذا علی فضل محبوبنا الابهی بعزیز

5 و الهاء علیکم اجمعین

MJMJ3.057x, MMG2#244 p.274x, YBN.033-034

## AB00435

To: Muhammad Taqi (Jasb) et al., in Kurugan

- 1 O faithful friends of the Most Glorious Beauty! In this tumult and clamor raised by the mindless ones, you have fallen into great difficulties and been afflicted with severe trials. The ignorant and oppressive group arose and sought conflict and strife, arraying the field of oppression with the hosts and armies of rebellion. “Whenever they kindle the fire of war, God extinguishes it.” They held nothing back within their power and perpetrated every injury and cruelty.

1 ای یاران باوفای جمال ابهی در این غوغا و ضوضا که یخزدان برپا نمودند در مشکلات عظیمه افتادید و بصدمات شدیده مبتلا گشتید گروه ظلوم جهول برخاستند و جنگ و جدل خواستند و میدان ستم را بخیل و حشم طغیان آراستند کما اوقدوا ناراً للحرب اطفأه الله آنچه در قوه داشتند کم و کسر نگذاشتند و هر اذیت و جفائی روا داشتند

2 الحمد لله نصرت الهی در آن میدان جلوه کرد نیران فتنه و فساد را خاموش نمود و نائرة غضب

- 2 Praise be to God, divine victory was manifested in that field, extinguishing the fires of sedition and corruption and subduing the flames of the rage of the savage ones. Divine aid and grace provided protection and preservation, and care and shelter, until the divine party achieved victory and triumph. Hidden inspirations awakened and alerted the hearts of those in authority to maintain justice and fairness and remove oppression and tyranny. The favors of His Imperial Majesty and the justice of His Excellency the Prime Minister were made manifest and truth became evident and established.
- 3 Now, O divine friends, do not confront the oppressive party with enmity and do not extend the hand of aggression to repel harm. Meet cruelty with faithfulness and respond to injury with love. Observe and practice the utmost kindness, patience, forbearance, endurance and good conduct. Whatever the rebellious party does, the harmful consequences will return to them. Like one who throws a stone straight up at the sky toward an innocent bird - that stone will fall from the air onto his own head.
- 4 Therefore one must show mercy and kindness to the rebellious party, for they have wronged themselves and become defeated, overcome, betrayed and oppressed by their own commanding self. They are oppressed - one must show mercy and compassion, and arise with such faithfulness as to become a balm for the wounds of those helpless ones and a remedy for the pain of those sufferers.
- 5 Consider how oppressed they are, caught in the grip of an enemy - that is, the commanding self, which like a predatory eagle swoops down upon the helpless sparrow. This commanding self attacks with boundless ferocity, and these helpless ones remain captive, without helper or protector, abased and despised, falling to the lowest depths of abasement, disgrace and eternal loss. Therefore one must help the captives and become an aid and protector to the helpless.
- 6 The point is that the divine friends must deal with the makers of tumult and companions of uproar with the utmost love and faithfulness, that perhaps, God willing, it may cause their awakening and education.
- 7 Glory be to God! When the ignorant transgress, they consider themselves victorious and triumphant, while in fact there is no greater defeat and subjugation than this. Is there any abasement and degradation greater than attacking people? No, by
- دردنگان را بخود کرد عون و عنایت الهی حفظ و صیانت نمود و جراست و حمایت کرد تا حزب الهی منصور و مظفر شد و الهامات غیبیه قلوب اولیاء امور را متنبه و بیدار نمود تا عدل و انصاف مرعی دارند و ظلم و اعتساف را از میان بردارند و الطاف اعلیحضرت شریاری و عدالت جناب صدارتپناهی مجسم گشت و حقانیت ظاهر و محقق شد
- 3 حال ای یاران الهی با حزب ستمکار بعدوان مقابلی ننمائید و در دفع مضرت دست تطاول نگشائید جفا را بویا مقابلی ننمائید و در مقابل اذیت بحجت رفتار کنید نهایت مهربانی و بردباری و صبر و تحمل و خوش رفتاری را مرعی و مجری دارید حزب طغیان آنچه کنند نتایج مضره اش بخود آنها راجع گردد مانند نفسی که سنگی را بخط مستقیم رو با آسمان بمرغ پیگهای بیندازد آن سنگ از هوا بر سر خود او فرو آید
- 4 پس باید بحزب طغیان رحم نمود و مروت فرمود زیرا آنان بر نفس خویش جفا نمودند و مغلوب و مقهور و مغدور و مظلوم نفس اماره خود گشتند ستمدیده اند باید مرحمت نمود و رحم کرد و چنان بویا قیام نمود که مرهم زخم آن بیچارگان گردد و دواى درد آن دردمندان شود
- 5 ملاحظه نمائید که چه قدر مظلومند در دست دشمنی گرفتارند یعنی نفس اماره که مانند عقاب کاسر که هجوم بر صعوه مظلوم نماید این نفس اماره با صولتی بی اندازه ایلغار نماید و این بیچارگان نیز اسیر و بی مجیر و بی دستگیر و ذلیل و حقیر ماندند و تا ادنی مراتب ذل و هوان و خذلان ابدی افتند پس اسیران را باید دستگیر شد و بیچارگان را باید معین و مجیر گشت
- 6 مقصود اینست که یاران الهی باید با ارباب ضوضا و اصحاب غوغا نهایت مهر و وفا برخیزند بلکه انشاء الله سبب تنبه و تربیت ایشان گردد
- 7 سبحان الله جاهلان چون تعدی کنند خود را غالب و مظفر شمردند و حال آنکه مغلوبیتی و مقهوریتی اعظم از این نیست آیا هیچ ذلتی و حقارتی اعظم از تطاول بر نفوس است لا والله

God! But the savage ones take pride in it. Woe to them from this evident loss!

لكن درندگان افتخار نمایند تباً لهم من هذا  
الخرسان المبين

- 8 You, O divine friends, should offer a hundred thousand thanksgivings in every moment to the threshold of the One, for praise be to God, you have become the target of the oppression of the ignorant in the divine path and exposed to the transgression of the mindless ones in the way of truth. And upon you be greetings and praise.

8 شما ای یاران الهی در هر دمی صدهزار شکرانه  
ببارگاه احدیت تقدیم نمائید که الحمد لله در سبیل  
الهی مورد ستم جاهلان گشتید و در راه حق  
معرض تعدی یغردان و علیکم التحية والثناء

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SFI18.015-016



# Study guide to this volume

The first of three large collections of ‘Abdu’l-Bahá’s undated writings, this volume is the longest by word count and among the richest in thematic range. Undated writings present a particular hermeneutic challenge: without a date or a specific historical occasion, the scholar must attend closely to the internal development of the argument and to cross-references with the broader corpus. What emerges is a picture of ‘Abdu’l-Bahá as a writer of remarkable variety—polemicist and mystic, historian and pastor, exegete and story-teller. The volume includes the substantial *Lawh-i-Ibn-i-Abhar*, a detailed historical account of the intrigues against the Cause in Constantinople; a luminous prayer of submission and beneficence that treats Qur’anic interpretation, divine inspiration, and the “Garden of Names”; a profound analysis of the hermeneutics of progressive revelation across Judaism, Christianity, and Islam; and a parable of extraordinary beauty about love, service, and sacrifice. The institutional guidance on the Tarbiyat school and on the “full thousand years” before a new Manifestation enriches the theological architecture of the whole. Running beneath all of these is the central concern of ‘Abdu’l-Bahá’s ministry: the protection and animation of the Covenant.

## The Covenant Under Siege: History, Intrigue, and the Power of Truth

### Key Passages

The Cycle of the Blessed Beauty is endless. Only after ages and epochs have passed, and when entirely the Tablets, Books, Writings, invocations and traces of this Dispensation shall have been effaced, to the degree that naught of the teachings of the Blessed Beauty remaineth in men’s hands—then will a new Manifestation appear. Otherwise, so long as the traces, Tablets, teachings, utterances, mysteries and lights of the Blessed Beauty are manifest in the world of existence, there shall be no appearance, no rising, no forthcoming of another Dispensation. —

AB04989

By every artifice he seduced that same Jamal-i-Din, and made him, outwardly with all apparent impartiality, confirm every one of those charges. So powerful was the effect of this mischief that in the eyes of the ministers it became fully established and proved that the only remedy for the extinction of all these seditions and tumults lay in the annihilation of that company in ‘Akká...

The sum of the matter is this: by reason of the mischief and sedition they wrought against these hapless exiles, they themselves were cast into the pit of everlasting abasement: “He who diggeth a pit for the servants of God, God verily shall cast him therein.”  
— AB04989

Friends and strangers alike know that, during the days of peril, the leader of these people roamed throughout the land in the guise of a dervish and went about, bowl in hand, asking for “alms for the sake of God”...

In the aftermath of the martyrdom of the Bab, and during the absence of the Desired One, that unchaste one engaged in such a disgraceful act as would have been repulsive even to the notorious Ghayur of Baghdad. That is, after the martyrdom of the Bab, he wedded the wife of the Exalted One, the Mother of the Faithful, marriage to whom had, according to His explicit statement, been forbidden to all.  
— AB00050

## Context for Study

The *Lawh-i-Ibn-i-Abhar* is both a historical document and a defense of the Covenant. ‘Abdu’l-Bahá narrates in close detail the campaign of Jamál-i-Dín Afghání, Aqa Khan Kirmani, and Shaykh Ahmad-i-Kirmani to persuade the Ottoman ministers to destroy the Bahá’í community in ‘Akká—a campaign that nearly succeeded. The account has the qualities of good history: specific names, reconstructed dialogue, political context, and a clear account of how the plot was exposed and defeated by an accidental chain of events. The theological lesson is explicit: those who dig pits for the servants of God fall into them. This is a recurring biblical and Qur’anic pattern—Joseph and his brothers, Haman and Mordecai, the persecutors of the early Church—in which the mechanism of oppression becomes the instrument of the oppressor’s downfall. The companion letter AB00050, addressed to Bahá’í communities collectively, narrates the moral and spiritual failures of Mirza Yahya (Azal), the half-brother who claimed leadership after the Bab’s execution and whose conduct ‘Abdu’l-Bahá recounts as evidence of spiritual vacancy. The detailed rebuttal is unusual in the corpus—‘Abdu’l-Bahá rarely dwells on opponents—but it serves a pastoral purpose: communities facing organized opposition need to understand clearly the nature and history of what they face. The statement on the “full thousand years” takes the reader beyond immediate polemic to the vast sweep of prophetic time: the current Dispensation will endure as long as its traces remain in human hands, a duration that defies ordinary calculation and places any premature claim of a new Manifestation outside the bounds of what the cycle allows.

## Questions for Reflection

1. ‘Abdu’l-Bahá says the Dispensation of Bahá’u’lláh will last until its teachings are entirely effaced from human memory. What theory of revelation and historical continuity underlies this claim? How does it compare with Christian promises of the Church’s indefectibility, or with the Islamic principle that the Qur’an will be preserved until the Day of Judgment?
2. The narrative of the Constantinople intrigues reads as a study in the dynamics of political manipulation: the use of apparent impartiality to confirm calumnies, the staging of public fear, and the reliance on bureaucratic inertia. Are these dynamics recognizable in contemporary politics? What does ‘Abdu’l-Bahá’s account suggest about how religious communities should respond to them?

3. The account of Mirza Yahya's conduct is unusually detailed and specific. Why does 'Abdu'l-Bahá think it is important for the community to know this history? What is the relationship between historical memory and the integrity of the Covenant?
4. 'Abdu'l-Bahá notes that the plot against the community was defeated through an "accidental" chain of events—a seal-engraver's suspicion, a police inspection—rather than through the believers' own intervention. What does this suggest about how 'Abdu'l-Bahá understands divine providence in relation to historical causation?
5. The statement that those who dig pits for God's servants fall into them echoes Psalms 7:15, Proverbs 26:27, and the story of Haman in Esther. What is the theological force of this structural pattern in sacred history? Does it amount to a general moral principle, or is it specifically eschatological?

## Submission and Beneficence: A Prayer and Its Exegesis

### Key Passages

I beseech Thee, O my God, at daybreak and at eventide, at noontide and in the depths of night, and call on Thee with my tongue, my heart, my spirit and my consciousness. I press my face in the dust and rub my brow against the earth in my yearning and lamentation toward Thy manifest horizon and Thy luminous dawn, imploring Thee to strengthen Thy servant, who is confirmed by Thee, who acknowledges Thy oneness, who is attracted to Thy mercy, enkindled with the fire of Thy love, and whose breast is dilated by the light of Thy knowledge. — AB00058

This submission and surrender is verily the straight path and the firm way, the attainment of which is impossible save for him who inclineth his ear and is attentive. This is true faith in the Lord of all worlds, for submission is a branch of faith, and man can scarcely submit save after attaining certitude...

In brief, voluntary and willing submission to God, and the station of contentment and resignation, is more specific than faith and certitude from the standpoint of the knowledge of certainty, for faith in this station means accepting as true the tidings proceeding from the Truthful, the Trusted One. As for the eye of certainty and the truth of certainty, the lamp thereof can scarcely shine forth in the glass of hearts except after willing submission and resignation to the Lord of the worlds. — AB00058

The "remembrance" mentioned in the unfurled parchment is the realization of remembrance, for one either utters remembrance, or thinks of remembrance, or realizes remembrance. The realization is the wise remembrance. God, exalted be He, hath said: "She was consumed with love." This is the realization of remembrance, for remembrance courses like spirit through veins and arteries. How sweet is the flow of this remembrance through hearts and innermost beings! — AB00058

## Context for Study

AB00058 is a composite work: it opens with an intensely personal prayer, then moves into a sustained exegetical discussion of Qur'anic verses on submission, beneficence, divine inspiration, and remembrance. The prayer itself is unusual in the Bahá'í corpus for its physical expressiveness—pressing the face to the dust, rubbing the brow against the earth—reminiscent of Islamic *sujud* (prostration) and the Psalms' bodily language of supplication. The exegetical portion draws a precise hierarchy of inward states: faith, certitude, submission, contentment, and the “realization of remembrance.” The last of these—remembrance that courses through the body “like spirit through veins”—is the highest station, transcending both verbal utterance and intellectual reflection. This taxonomy has close parallels in Sufi thought, particularly in the concept of *dhikr* (remembrance) as a practice that moves from the lips through the heart to the innermost reality (*sirr*). The teaching on divine inspiration—which can be verified only through the “medium” of the Manifestation, since inner impressions alone cannot distinguish divine inspiration from psychological suggestion—is an important epistemological safeguard against spiritual self-deception. The discussion of the meaning of “countenance” in the phrase “submission of countenance” illustrates ‘Abdu'l-Bahá's layered hermeneutic: the word carries meanings of good-pleasure, essence, and manifestation, and none of these fully exhausts its significance. This is the kind of exegesis that takes the inexhaustibility of the sacred word seriously.

## Questions for Reflection

1. ‘Abdu'l-Bahá distinguishes three grades of remembrance: verbal, reflective, and realized. What is the significance of this hierarchy for the practice of prayer? How does the “realization” of remembrance differ from the Christian concept of *lectio divina* or the Sufi practice of *dhikr*?
2. The teaching that divine inspiration can be authenticated only through the medium of the Manifestation is both spiritually prudent and potentially exclusive. How should a believer relate to genuine inner experience that seems to exceed what the texts explicitly authorize?
3. The prayer presses the face to the dust and rubs the brow against the earth. What is the spiritual and anthropological significance of bodily posture in prayer? Compare with the prostration of Islamic *salat*, the kneeling of Christian prayer, and the bowing of Jewish *kriah*.
4. ‘Abdu'l-Bahá argues that true beneficence—the “supreme gift” before which angels prostrate—is guidance: leading others to truth. How does this rank of service compare with material charity, and what does it imply about the hierarchy of human goods?
5. The multi-layered exegesis of a single word (“countenance”) illustrates ‘Abdu'l-Bahá's conviction that sacred texts contain inexhaustible meaning. What theory of language and revelation does this practice embody? How does it compare with the Jewish four-level hermeneutic of *PaRDeS* and the Christian fourfold sense of Scripture?

## The Veil of Literal Interpretation Across Three Traditions

### Key Passages

Say: Unto what did the Jewish people cleave except the outer meanings of the verses of the Torah when they adorned the cross with the body of the Beloved, thus depriving themselves of the grace of the Messiah? They clung unto the literal text of the Torah while remaining veiled from Him Who was its Revealer. The Pharisees, who ranked among the most learned of that age and cycle, called Christ not Messiah [Masih] but a monster [Masikh]. They regarded His comely and beauteous Countenance as vile and unsightly. Such are the ways of the people at the hour of the dawning of the Day-Star of the world. — AB00067

Likewise, when the breezes of the Revelation of Muhammad perfumed the regions of Mecca and Medina...the Christian divines also clung unto the literal interpretation of God's perspicuous Book, and remained deprived of the splendours of the Day-Star of the realms above. For according to the outward meaning of the text of the Holy Gospel, there will be no other advent after Christ. The priests and clerics held fast unto these words and remained veiled from the light of certitude that shone forth from the luminous Horizon. — AB00067

But the Bab—may my life be offered up for Him—left no soul any room for hesitation. He removed the veils completely. Throughout the Bayan, He openly and unambiguously declared that the object of all the Scriptures and sacred Books was none other than the Most Great Light. He warned the people to beware lest they be veiled from the Day-Star of the world by the text of the Book or by their own interpretations of the verses and utterances. Were counsels and admonitions such as these ever revealed in the Torah, the Gospel, or the Holy Qur'án? Nay, by the righteousness of God! This is unique to this Most Great Dispensation. — AB00067

### Context for Study

AB00067 is one of 'Abdu'l-Bahá's most sustained treatments of the hermeneutics of religious recognition. The argument proceeds by historical analogy: in each dispensation, the most learned guardians of the previous revelation became the most determined opponents of the new, precisely because their learning was concentrated in the literal text. The Pharisees, the Christian clergy who rejected Muhammad, and the Islamic scholars who could not recognize the Bab all instantiate the same structural failure: they confused the vessel for the content it carried, and mistook the text for the Reality that the text both conceals and reveals. The argument has significant implications for the philosophy of religious language: it implies that sacred scriptures always carry a surplus of meaning that exceeds their literal sense, and that the willingness to read symbolically and to follow the spirit rather than the letter is a prerequisite for genuine recognition—and carries no license for arbitrary or self-serving interpretation. What is distinctive in the Bab's dispensation, 'Abdu'l-Bahá argues, is that the Bab explicitly warned against this very error: the Bayan itself counsels its readers not to be veiled by the Bayan. This is a form of built-in hermeneutic self-critique that 'Abdu'l-Bahá presents as unprecedented. The broader philosophical issue—how any interpretive community can

avoid the idolatry of its own inherited forms—is one that Hans-Georg Gadamer, Paul Ricoeur, and contemporary hermeneutic thinkers have approached through different vocabularies, but with structural similarities to this analysis.

## Questions for Reflection

1. ‘Abdu’l-Bahá argues that the literal text of each scripture veiled its most learned readers from recognizing the next Manifestation. Is this an inherent feature of sacred language, or a failure of particular interpreters? Is there a reading practice that avoids this trap?
2. The Bab’s explicit warning—“Beware lest you be veiled from Him Whom God shall make manifest by the Bayan itself”—is presented as unique in the history of revelation. What does it suggest about the Bab’s self-understanding and about the relationship between the Bayan and the *Kitab-i-Aqdas*?
3. Compare the dynamic of “learned opposition” to new revelation with the sociology of knowledge in Thomas Kuhn’s *Structure of Scientific Revolutions*: communities of experts can be the most resistant to paradigm shifts precisely because of their investment in the existing framework. Is the analogy illuminating, and where does it break down?
4. ‘Abdu’l-Bahá says that recognizing the Promised One of the Bayan was more difficult, because the conditions were more clearly stated, leaving no room for excuse. Does removing the “excuse” make recognition more or less likely? What psychological and spiritual dynamics does this observation illuminate?
5. What is the difference between reading symbolically—recognizing the inner meaning behind the letter—and reading arbitrarily, imposing meanings that serve one’s own purposes? How does ‘Abdu’l-Bahá’s hermeneutic guard against the latter?

## Recognition and the Promise of the Promised One Across Traditions

### Key Passages

O two pure souls who have turned unto God! When ye heard with your inner ears the call of the Hidden Herald proclaiming “O thou soul who art at rest! Return unto thy Lord,” praise be to God that ye did return unto Him, and were saved from the wilderness of perdition, attaining the fountain of life. Ye rent asunder the veils and beheld the light of truth. This is through the grace and bounty of the Almighty, Who opened the sealed eyes and guided you from the desert bereft of success and prosperity to the shore of the ocean of favors. — AB00082

The Promised One of the Jews was to come forth from an unknown place, and among His conditions were unlimited sovereignty, occupancy of David’s throne, the drawing of swords, the mobilization of thousands, the promotion of the Torah, the proclamation of verses, the universalization of the Mosaic Law, and the manifestation of supreme justice whereby wolf and lamb, leopard and kid, lion and calf, serpent and suckling

child would become companions...When the Spirit of God illumined the horizons with the light of guidance, none of these conditions and signs were outwardly fulfilled, for all these statements had inner meanings and were symbols and mysteries. Though the Jews denied Him, they had an outward excuse. — AB00082

The Exalted One—may my spirit be a sacrifice unto Him—saith that all these conditions, signs, and events came to pass in the twinkling of an eye, yet the people were veiled from beholding them. O God! Where is fairness? All these momentous events occurred in the twinkling of an eye and possessed an inner interpretation; yet the “school of Him Whom God shall make manifest” is not susceptible of interpretation? Deal justly, O people! — AB00082

## Context for Study

The long tablet AB00082 addresses two souls who have recognized Bahá'u'lláh and now stands as a comprehensive teaching on the nature of religious recognition across the major traditions. ‘Abdu'l-Bahá conducts a careful survey: the Jewish Messianic conditions (sovereignty of David’s throne, universal peace, the harmony of predator and prey), the Christian conditions for the Second Coming (descent on clouds, darkening of the sun and moon, gathering of angels), and the Islamic conditions for the Qa’im (conquest of East and West, the descent of Jesus, the appearance of the Antichrist). In each case, the conditions were understood literally by the community’s scholars and therefore became the grounds for rejection. The Bab’s explicit counter-instruction—that all these conditions are to be understood symbolically—is the hermeneutic key that ‘Abdu'l-Bahá places at the center of the argument. The rhetorical challenge he poses—“Deal justly, O people!”—asks whether it is coherent to demand that some prophesied conditions be read literally while others are acknowledged to require symbolic interpretation. The phrase “Hidden Herald” in the opening—quoting Qur’an 89:27–28 (“O soul at rest, return to thy Lord”)—places the reader’s own moment of recognition within the language of the Qur’anic eschatological call, making personal spiritual turning and cosmic historical movement coincide.

## Questions for Reflection

1. ‘Abdu'l-Bahá argues that Jewish, Christian, and Islamic scholars each used literal interpretation of their own scriptures to justify rejecting the next Manifestation. Is this a fair characterization, and what light does it shed on the relationship between scriptural interpretation and religious identity?
2. The eschatological conditions for the Messiah’s advent in Jewish tradition (Isaiah 11, Ezekiel 37) include political and cosmic events that have not occurred as literally described. How do Jewish scholars themselves account for this—through delay, spiritualization, or other hermeneutic strategies? How does ‘Abdu'l-Bahá’s approach compare?
3. The Bab says that all the prophesied conditions “came to pass in the twinkling of an eye” with inner meaning. What kind of historical claim is this? Is it a claim about events, about meanings, or about both? How would a historian evaluate it?

4. The opening address to the two souls who have “heard with inner ears” suggests that recognition is an inward event prior to and independent of outward argument. What is the relationship between this inward hearing and the outward rational demonstration that the rest of the tablet provides?
5. ‘Abdu’l-Bahá’s argument places every community’s most learned defenders in a structurally similar position of potential self-defeat. What does this suggest about the nature of religious authority, and about the conditions for genuine spiritual growth within established traditions?

## The Parable of Ios: Love, Loyalty, and the Geometry of Sacrifice

### Key Passages

Ios was a shepherd boy who tended his flocks in the valleys and on the sloping hills of Persia. He was poor and simple and knew no life but the care of his sheep, but one love he had and one great longing—it was to behold the face of his King. He had never seen this One of whose greatness and goodness he heard wonderful tales, and he felt that he would live content and die happy if he could but once behold his face. — ABU0167

“Never have I desired anything from thee, but to behold thy face; this has been and ever shall be sufficient for this servant.” — ABU0167

The King looked at him and smiling said, “How is this, Ios, dost thou despise my gifts?”  
 “Never have I desired anything from thee, but to behold thy face, this has been and ever shall be sufficient for this servant.”

...But Ios would not speak. The King’s heart was breaking and he exclaimed, “Thy silence condemns thee. If thou dost not speak and justify thyself I shall banish thee forever from my face.” Ios lifted his eyes and looked long on the King’s face, then meekly bowed his head and went out from his presence and went alone into exile. — ABU0167

### Context for Study

The parable of Ios, told by ‘Abdu’l-Bahá to Lua Getsinger, is one of the rare extended narratives in his corpus, and it stands as a small masterpiece of spiritual fiction. Its five episodes develop a theology of pure love that resists any transactional understanding of the relationship between the soul and God. Ios desires only to behold the King’s face—not gifts, not rewards, not even justification. In the episode of the bitter melon, he eats what the King gives without complaint, because “bitter is sweet from the hands of my King.” In the episode of the garden and the swan, he accepts exile rather than speak in self-defense and implicate the King’s son, because his loyalty to the King transcends his own interest in vindication. The structure of the parable is closely related to the Persian mystical tradition of *’ishq* (love) as the highest form of knowing and being, particularly as expressed in Hafiz and Rûmí. The dynamic in which the lover sacrifices everything—gifts, reputation, even the beloved’s presence—for the sake of pure love of the beloved is the central logic of Sufi poetry. But ‘Abdu’l-Bahá gives it a specific application: the parable is addressed to Lua Getsinger, a devoted but spiritually ambitious teacher, and it functions as counsel about the

difference between genuine selfless love and the subtle ego-satisfactions of religious activism. The story of Ios keeping his shepherd's coat in a bare room as a nightly reminder of his lowly origins is a lesson in cultivated humility—the structural discipline of remembering from what one came, as distinct from the mere performance of humility.

## Questions for Reflection

1. The parable says that Ios desired only to behold the King's face and asked for nothing else. What does this model of love imply about the nature of worship? How does it compare with petitionary prayer, with the *quid pro quo* of religious devotion in many traditions, and with Kant's account of moral worth as entirely separate from reward?
2. Ios eats the bitter melon without complaint. What spiritual discipline is being described here, and how does it differ from mere masochism or servility? The tradition of *rida* (contentment with the divine will) in Islamic spirituality and the Christian theology of the cross both grapple with similar questions.
3. Ios goes into exile rather than defend himself by revealing the prince's guilt. Is this moral heroism or moral failure? What theory of loyalty is being expressed, and does it have any analogy in modern ethics?
4. The detail of Ios keeping his shepherd's coat as a nightly practice of remembering his origins is a striking image of cultivated humility. How does this practice of deliberate self-reminder compare with monastic exercises of *mortificatio* and with Buddhist practices of meditation on impermanence?
5. 'Abdu'l-Bahá narrated this parable to a particular person (Lua Getsinger) at a particular moment. What does the pastoral specificity of the parable's audience suggest about the relationship between spiritual guidance and individual need?

## A Guiding Question for the Whole Volume

This first collection of undated writings moves between the forensic and the mystical: detailed historical accounts of political intrigue, careful exegesis of Qur'anic phrases, a sweeping comparative analysis of how every tradition's scholars failed to recognize the next Manifestation, and a parable of such concentrated beauty that it reads like a poem. What holds these diverse genres together is a single animating concern: the question of how a human soul crosses from veiling to recognition, from the letter to the spirit, from self-interest to pure love.

A guiding question for the whole volume might therefore be: **If the great recurring failure in religious history is the substitution of the vessel for what it contains—clinging to the letter, the institution, the inherited form—what inner disciplines, hermeneutic dispositions, and communal practices does 'Abdu'l-Bahá commend as the conditions for genuine recognition, and how might they be cultivated in an age whose information environment makes the confusion of form and substance more pervasive than ever?**