



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 181:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 181

This second volume of undated letters of ‘Abdu’l-Baha contains several substantive doctrinal and social texts. AB00446 is especially important for its cosmological grounding of Huququ’llah: the world is likened to a single body, all created things are bound together through reciprocity, and the law of giving is presented as an expression of the mutual aid required for the health of the whole. AB00447, a commentary on the Qur’anic oath “By the Fig and the Olive,” moves from literal exegesis to a symbolic geography of revelation—Mounts Tina, Zayta, Sinai, and Medina—and culminates in a striking anthropology in which the human reality becomes the “archetype of the greater world.” AB00479 offers a compact taxonomy of spirit, distinguishing the animal, human, divine, and heavenly spirits, with further reference to innumerable other spiritual grades and to spirits particular to individual Prophets. AB00451 is also noteworthy for its philological reinterpretation of the tradition that God may aid religion through a fajir, reading the term through the senses of distinction and spiritual wealth, and then attaching to it an interpretation of a dream involving the Kaaba, Muhammad, the People of the Cloak, and the martyrs of the Ottoman-Greek war.

A second cluster concerns civilization, reform, and public service. AB00442 criticizes the interference of the Iranian ‘ulama in affairs of state, praises governmental reform, compares Iran’s prospects with the Tanzimat-era progress of the Ottoman state, and closes with a practical commendation of the Spiritual Assembly as an instrument for the education of orphans, the poor, and public works. AB00459 develops a related theme in a more economic register: Baha’is are urged to serve Iran through commerce, industry, agriculture, and especially railways, which are described as the arteries and veins of the nation; the letter even weighs the desirability of domestic financing against cooperation with foreign companies. AB00525 is significant for its international horizon: it acknowledges translations of correspondence with Count Tolstoy, asks for a work by Sabr al-Mukhtar on astronomy, rejects the claim that Baha’u’llah was forcibly expelled from Iran by appealing to official documentation, forbids teaching in certain Ottoman lands under existing circumstances, and redirects the recipient toward service among the friends in Paris.

Other items preserve valuable historical reminiscences and guidance on teaching under pressure. ABU0455 recounts how news of Aqa ‘Abdu’l-Qasim-i-Hamadani’s near-murder led the believers to locate Baha’u’llah in Sulaymaniyyih, making it a vivid source for the recovery of the “Darvish Muhammad” period. ABU0498 gives a concrete recollection of the journey from Baghdad to Sam-sun, including the division of labor among the exiles, the exhaustion of the caravan, the famine along the road, and the tireless service of Mirza Mahmud and Aqa Rida. ABU0530 preserves a vivid recollection of Baha’u’llah’s encounters with Ottoman authority, the schemes of Mirza Muhsin Khan, and Baha’u’llah’s striking kindness even toward an enemy who later sought His counsel. AB00507 is useful for the practical sociology of teaching: hostile literature is dismissed as self-discrediting, while the friends are instructed to preserve the anonymity of prominent inquirers

lest publicity expose them to danger. AB11632, addressed to eastern believers, celebrates the expansion of the Cause across East and West and singles out Khurasan for firmness in the Covenant, while AB12084 links steadfastness in the Covenant with sacrificial contributions to the House of Worship in America.

The volume also includes a number of vivid devotional and consolatory pieces. AB12089 is an extended prayer for a departed handmaiden who had taught the Cause amid reproach, bereavement, and opposition, and it offers a rare portrait of female religious agency in the language of martyr-like endurance. AB00495 consoles the child of a martyr with a highly developed theology of sacrifice and afterlife, emphasizing that the martyr's true station remains veiled from the unworthy. AB00505 and AB00529 are collective letters of encouragement that transform affliction into a sign of divine favor and portray the friends as remembered at the Holy Threshold despite distance, preoccupations, and trials. Together with the briefer covenantal prayer AB00450 and the warning against pride and Covenant-breaking in AB00526, these pieces show 'Abdu'l-Baha's characteristic fusion of pastoral consolation, moral exhortation, and community consolidation.

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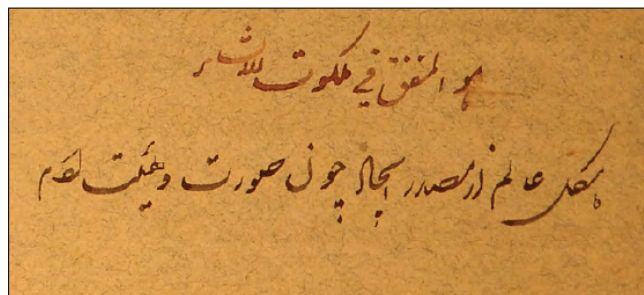
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AB00446

To: Baha'is of Mosul



Ghaz3072

- 1 As preordained by the Fountain-head of Creation, the temple of the world hath been fashioned after the image and likeness of the human body. In fact each mirroreth forth the image of the other, wert thou but to observe with discerning eyes. By this is meant that even as the human body in this world, which is outwardly composed of different limbs and organs, is in reality a closely integrated, coherent entity, similarly the structure of the physical world is like unto a single being whose limbs and members are inseparably linked together.
- 2 Were one to observe with an eye that discovereth the realities of all things, it would become clear that the greatest relationship that bindeth the world of being together lieth in the range of created things themselves, and that co-operation, mutual aid and reciprocity are essential characteristics in the unified body of the world of being, inasmuch as all created things are closely related together and each is influenced by the other or deriveth benefit therefrom, either directly or indirectly.
- 3 Consider for instance how one group of created things constituteth the vegetable kingdom, and another the animal kingdom. Each of these two maketh use of certain elements in the air on which its own life dependeth, while each increaseth the quantity of such elements as are essential for the life of the other. In other words, the growth and development of the vegetable world is impossible without the existence of the animal kingdom, and the maintenance of animal life is inconceivable without the co-operation of the vegetable kingdom. Of like kind are the relationships that exist among all created things. Hence it was stated that co-operation and reciprocity are essential properties which are inherent in the unified system of the world of existence, and without which the entire creation would be reduced to nothingness.
- 4 In surveying the vast range of creation thou shalt perceive that the higher a kingdom of created things is on the arc of

1 هو المنفق فی ملکوت الانشاء هیکل عالم از مصدر ایجاد چون صورت و هیئت آدم موجود شده و فی الحقیقه مرات یکدیگرند چون ببصر بصیرت نگری یعنی همچنانکه هیکل انسانی در عالم وجود ظاهراً مرکب از اعضا و جوارح مختلفه و در حقیقت هیئت جامعه و مربوط یکدیگر است بهمچنین جسم عالم حکمش حکم شخص واحد که اعضا و اجزایش مربوط یکدیگر است دارد

2 چنانچه اگر بدیده‌ئی که کاشف حقائقست ملاحظه شود مشهود گردد که اعظم روابط عالم ایجاد سلسله موجودات است و تعاون و تعاضد و تبادل از خواص ملازمه هیئت جامعه عالم وجود است زیرا جمیع وجود بهم مربوط است هر شیئی از اشیاء متأثر و مستفید از دیگری اگر رأساً نباشد بالواسطه محقق

3 مثلاً ملاحظه نمائید که قسمی از موجودات نبات و سنخی حیوانات از این دو هریک از جزئی از اجزاء موجوده در هوا استفاده مینماید که سبب حیات او است و هریک سبب ازدیاد آن جزئیست که ماده حیات دیگرست یعنی بجهت نبات نشو و نمائی بدون حیوان ممکن نه و از برای حیوان حیاتی بدون معاونت نبات متصور نه و همچنین کافه موجودات روابطش بر این منوال است این است که بیان شد که تعاون و تبادل از خواص هیئت جامعه عالم وجود است و بدون او وجود معدوم

4 و در مراتب وجود در قوس صعود آنچه برته اعلیتر نگری شون و آثار حقیقت تعاون و تعاضد

ascent, the more conspicuous are the signs and evidences of the truth that co-operation and reciprocity at the level of a higher order are greater than those that exist at the level of a lower order. For example, the evident signs of this fundamental reality are more discernible in the vegetable kingdom than in the mineral, and still more manifest in the animal world than in the vegetable.

- 5 And thus when contemplating the human world thou beholdest this wondrous phenomenon shining resplendent from all sides with the utmost perfection, inasmuch as in this station acts of co-operation, mutual assistance and reciprocity are not confined to the body and to things that pertain to the material world, but for all conditions, whether physical or spiritual, such as those related to minds, thoughts, opinions, manners, customs, attitudes, understandings, feelings or other human susceptibilities. In all these thou shouldst find these binding relationships securely established. The more this interrelationship is strengthened and expanded, the more will human society advance in progress and prosperity. Indeed without these vital ties it would be wholly impossible for the world of humanity to attain true felicity and success.

- 6 Now consider, if among the people who are merely the manifestations of the world of being this significant matter is of such importance, how much greater must be the spirit of co-operation and mutual assistance among those who are the essences of the world of creation, who have sought the sheltering shadow of the heavenly Tree, and are favoured by the manifestations of divine grace; and how the evidences of this spirit should, through their earnest endeavour, their fellowship and concord, become manifest in every sphere of their inner and outer lives, in the realm of the spirit and divine mysteries and in all things related to this world and the next. Thus there can be no doubt that they must be willing even to offer up their lives for each other.

- 7 This is the basic principle on which the institution of Huququ'llah is established, inasmuch as its proceeds are dedicated to the furtherance of these ends. Otherwise the one true God hath ever been and will always be independent of all else beside Him. Even as He hath enabled all created things to partake of His boundless grace and loving-kindness, likewise is He able to bestow riches upon His loved ones out of the treasures of His power. However, the wisdom of this command is that the act of giving is well-pleasing in the sight of God. Consider how well-pleasing must this mighty act be in His estimation that He hath ascribed it unto His Own Self. Rejoice ye then, O people of generosity!

را در رتبهء مافوق اعظم از رتبهء مادون مشاهده نمائی مثلاً آثار باهرهء این شأن قویم را در عالم نبات اعظم از عالم جماد و در رتبهء حیوان اکبر از رتبهء نبات ملاحظه کنی

- 5 تا آنکه در عالم انسانی این امر عظیم را از جمیع جهات در منتهای اقبال مشهود بینی چه که در این رتبه تعاون و تعاضد و تبادل محصور در جسم و جسمانیات نبوده بلکه در جمیع مراتب و شئون ظاهری و معنوی از عقول و افکار و آراء و اطوار و آداب و آثار و ادراکات و احساسات و سائر احوال انسانی این روابط متبینه را در منتهای محکمی ادراک نمائی و آنچه این روابط متانت و ازدیاد بیشتر یابد جمعیت بشریه در ترقی و سعادت قدم پیشتر نهد بلکه فلاح و نجاح بجهت هیئت جامعهء انسانی بدون این شئون عظیمه محالست

- 6 حال ملاحظه فرمائید که این امر خطیر مادامیکه بین نفوسیکه مظاهر حقائق کونیه هستند باین درجه مهم است آیا فیما بین جواهر وجودیکه در ظل سدره ربانیه و مظاهر فیوضات رحمانیه هستند چگونه باید تعاون و تعاضد بمنتهای همت بروح و ریحان در جمیع مراتب وجود و شهود و حقائق و معانی و معاش و معاد ظاهر گردد شبههئی نیست که حق جانرا در راه یکدیگر باید فدا کنند

- 7 و اساس حقوق الله اینست چه که در سبیل این شئون صرف میشود و الا حق لم یزل مستغنی از مادون بوده و خواهد بود و همچنانکه کل اشیاء را از فضل و عنایات بی منتهاش بانصیب فرموده مقتدر بر آنست که احبایش را از خزائن قدرت غنی فرماید و لکن نظر باین حکمت است که عندالله امر انفاق محبوب بوده ملاحظه فرمائید که این امر عظیم چه قدر عندالله محبوب بوده که نسبتش فی الحقیقه الی الله گشته فاستبشروا یا اولی الانفاق و از فضل و الطاف بی نهایت حضرت سلطان احدیت

8 We earnestly hope that in this Most Great Cycle the wondrous attributes of the All-Merciful may, through the infinite bounty and blessings of the King of Glory, find expression in the lives of the servants of God in such wise that the sweet savours thereof will shed fragrance upon all regions.

9 This matter needeth further details, but We have treated it in brief.

BRL_HUQUQ#023, BSW#13.18x, COC.p.071x, COC#1159

8 امیدواریم که در این کور اعظم جمیع شئون
رحمانیه در بین بندگان الهی بقسمی ظاهر شود
که جمیع آفاق را بجه طیبه اش معطر نماید

9 این مطلب بسیار تفصیل دارد باختصار گذرانیدیم
مبلغی را که نزد جناب استاد اخوی علیه بهاء
الله انقاد نمودید در درگاه احدیت مقبول و سبب
لطف عظیم شد آقا

INBA57:100x, Ghazi3072.143-149,
BRL_DAK#0378, BRL_HUQUQP#023,
MKT5.129

AB00442

To: Haji Jafar Quli et al., in Saystan

1 O my best-beloved friends! I cherish with all my heart and soul that you always be the manifestations of God's favours. Without the aid of the Peerless and the confirmation of the Most High the efforts of men produce no results and will be negative. A manifest proof for this is that whereas such a long time has passed and every spot of the world has developed, the East and the West have been revived and the modern advancements have increased, only the people of Iran are still wandering in the wilderness of ignorance and are plunged into the whirlpool of error. Its misery, degradation and contempt waxes day by day. And the established cause and terrible reason for this is that the 'ulama interfere in the affairs of the state and oppose the government; this is as evident and clear as daylight. The holy duty of the religious leaders is naught but to share of the knowledge of the waters of certitude, lead the people to the best conduct, save them from the valley of error, show them the highway of guidance, purify their characters through exhortations and counsels, save the sons of man from the wrath of God, strengthen their hopes for the divine favours, and urge them to acquire virtues and merits. It is not theirs to interfere in the affairs of the government, to oppose it, to cause the state and nation to be in a deplorable condition and ruin the people in ignorance.

1 چوق سودیگم یارانم حضرت کبریان الطاف
جلیله سته مظهریتیزی هر زمان جان و یورکدن
آرزو ایدرم جناب رب بی اندادن امدادی
اولمدیقه و توفیق رفیق اولمینجه مساعی بشریه
محرومیتی جالب محرمیتی سالب اولور بو حقیقته
برهان نمایان شودر که بونجه زمان گلوب یکمش
و جهان هر بر نقطه سی ایلرولمش ملل شرق و
غرب او یائمش ترقیات عصریه چوقالمش ایکن
یالینز حزب قدیم ایران صحرای جهالنده سرگردان
قالمش و گرداب ضلالتده باتمش و گوندن
گونه سفالتی و مذلتی و حقارتی تزاید ایتمکده در
بونا سبب مستقل و علت مددهش ایسه جهله
علمان امور سلطنته مداخله لری و حکومته
قارشو دورمه لری اولدیغی گون گبی واضح و
آشکاردر رؤسای دین و وظیفه مقدسه لری
آنجق هر کسی عین یقیندن بهره دار معارف
ایتمک و ملت ای اخلاق بهترینه دلالت ایلمک
و وادی ضلالتدن قورتارمق و شاه راه هدایت
یول گوسترمک و وعظ و نصایح ایله اخلاق
ملیه یی تعدیل ایتمک و ابناء ملت قهر و غضب
الهدن قورقومتق و الطاف سبحانییه امیدوار
ایتمک و فضائل و خصائل انسانیت اکتسابه
تشویق و تحریرص ایلمک قیلندندر یوقسه امور

حکومتہ قارشمق و حکومت عادلهیه مقاومت
ایتنک و ملک و ملتی تأسف اولنه جک بر حاله
گتورمک و بتون ملتی جهالت ایچنده باترمق
دگلدر

- 2 Good news have reached us according to generally admitted events that His Majesty the King of Iran - may his dominion be lasting - will, merely on account of his imperial benevolence and good-pleasure, establish just laws and regulations; inaugurate governmental reforms and military ordinances and regulations in a perfect manner so as to be a source of felicity and progress, in order to save Iran from misgovernment and found a stable administration. This matter is extraordinarily favourable and praiseworthy, for the Sublime Ottoman State, too, was afflicted with immense difficulties, both with regard to the government and the people. However, after establishing laws and regulations the Sublime Ottoman State became a stable state and Turkey an honourable nation. So much so that its present condition can certainly not be compared with its former state. Both the military and national forces, and the governmental reforms and military ordinances and regulations of the Sublime State have witnessed remarkable progress in comparison with the former situation and the country has gained wealth, prosperity, tranquillity and welfare. For if the situation of the Ottoman Empire in the time of the late emperor Sultan Mahmud Khan is compared with its present state, it will become evident to what extent the establishment of laws has been life-giving for the government and the people.

2 بو گونلرده حوادث متواترهیه گوره حضرت
شهریار ایران دام ملکه مجرد عواطف ملوکانه و
الطاف شاهانه نن مقتضای عالیسی اوزره ایرانی
سوء اداره دن قورتاروب بر اداره منتظمه آتته
آلتق و قوانین و نظامات عادلهیی وضع ایتنک و
مدار سعادت و ترقی اوله جق تنظیمات ملکیه
و تنسیقات عسکریه مکمل صورته اجرا ایتنک
گجی مرده لر ایشیدیلکده در بو کیفیت ایسه
فوق العاده شایان یمینیت و شکرانیت در زیر
دولت علیه عثمانیه دخی قوانین و نظاماتی
تأسیسندن اول گرک دولت گرک ملت بر
مشکلات عظیمهیه دوچار بولنوب آنجق وضع
قوانین و نظاماتدن صبره دولت علیه عثمانیه
منتظم بر دولت و ملت ترکیه محترم بر ملت
اولدی شویله که شمیدیکی حال اسکی حاله
قطعیاً قیاس قبول ایتز بر حالدر دولت علیه نن
گرک قوای عسکریه سی و گرک قوای ملیه سی
و گرک انتظامات ملکیه سی و گرک تنسیقات
عسکریه سی اسکی حاله نظراً فوق العاده ترقی
ایتنش و مملکت اکتساب ثروت و معموریت
و راحت و آسایش ایتشدر زیرا خاقان مغفور
سلطان محمود خانک زمانده ممالک عثمانیه نن
حالی شمیدیکی حاله موازنه اولنورسه نظامات
و قوانین وضعی دولت و ملته نه درجه لرده
حیات بخش اوله جفی واضح و نمایان اولور بناء
علیه سایه عدل و مرحمت اعلیحضرت شهریار
ایرانده دخی یو قوانین و نظاماتن وضعیله مملکت
ایران گوندن گونه معمور و آبادان اوله جغنه
امید و طیددر

- 3 Hence, it is our firm hope that Iran will also be prosperous with each passing day through the establishment of laws and regulations under the auspices of his Excellency, the just and gracious King of Iran. The justice, equality and generosity that his Excellency the heir-apparent in Azerbaijan, who is the source of justice, has courageously displayed and his unquestionable affection for the subjects are indeed worthy of appreciation. It is divine assistance to devote ones life in every respect for the favourable inclination of the heroic heir-apparent. Therefore, it is counted as your obligation to pray to God with lowliness and fervour to make such a graceful cypress of the rose-garden

3 آذربایجانده حضرت ولیعهد عدالتهد حضرتلرین
شمیدیه قدر اجرا بیوردقلری معدلت و مساوات
و شیوه کریمه شها متمندانلری موجبجه عموم
رعیته مسلم اولان بنده پرورقلری فی الحقیقه
شایان تقدیر بر قضیه در بویله بر ولی نعمت
پرمقبتن الطاف رعیت پرورانلرینه قارشو هر
جهتجه جان فشانی ایتنک بر توفیق ربانیدر بناء
علیه گلشن سلطنتن بویله سرو خرامی و حدیقه
حکومتین بویله بر نهال بیهمالی سایه دار اوله سنی

of the empire and such a peerless plant of the government to be the protector.

- 4 O my beloved friends! May the Spiritual Assembly be a manifestation of the aid and bounty of God. It shall be of service in the education of orphans and the poor and perform good works. Thus it is a manifestation of God's aid and bounty and is in every respect worthy of appreciation, respect and honour.

عموماً جناب کبريادن کمال عجز و نیاز ايله
استدعا و التماس ايتکلغنز واجبه ذمت صابيلور

4 ای سوگلی یارانم محفل روحانی عون و عنایت
حضرت سبحانییه مظهر اولسون معارف و
تریت ایتام و عجزه و خیرات و مبرات خدمت
ایده جکدر بناء علیه جناب حقن عون و عنایتنه
مظهر دروهر جهتجه شایان تقدیردر و مستوجب
توقیر و تکریمدر

TSAY.241-243

AB12089

To: Varaqatu'l-Firdaws, in Tihiran

- 1 Glory be unto Thee, O my God, my Creator, my Origin, my Stronghold and my Refuge! Thou art the One Who sheddeth the lights of love upon the horizons of hearts, Who illumineth with holy radiance the centers of breasts, Who dawneth from the horizon of Reality with the signs of unity in the realities of souls, and Who enlighteneth the blessed spot of Sinai of Manifestation, the right-hand vale of the highest summit of the Mount.
- 2 Praise be unto Thee, for Thy manifest Beauty hath shone forth with mighty effulgence upon the eyes of the exalted ones and the insight of the people of certitude, until their innermost beings were illumined and their consciences purified. Thus was kindled between their ribs and vitals the fire of Thy love, its flames reaching unto the Concourse on High at the revelation of the lights of Thy countenance. The censers thereof were the hearts of the chosen ones and the breasts of handmaidens who were attracted by the holy fragrances wafting from the gardens of Thy most glorious Kingdom.
- 3 They left their affairs in their chambers and cast off restraint in their love for Thee throughout all regions, until they became renowned for knowing Thee in all lands, and their fame, O my Beloved, spread far and wide through every clime. They answered Thy call and responded to Thy herald, their faces shining like the morning with the light of knowing Thee, their lips smiling like the dawn with the rays of Thy countenance. They spoke Thy praise, diffused Thy fragrances, established

1 سبحانک اللهم یا الهی و مبدعی و مبدئی و
حرزی و موئلی انت الفاض بأنوار الحب علی
آفاق القلوب و انت المجلی بأنوار القدس علی
مراکز الصدور و انت المشرق من افق الحقیقه
بآیات التوحید فی حقائق النفوس و انت المنور
للبقعة المبارکة سیناء الظهور وادی الأیمن من
اعلی قلل الطور

2 لک الحمد بما اشرق و لاح جمالك المبین بالفیض
العظیم علی ابصار اهل العلیین و بصائر اهل الیقین
حتی تنورت سرائرهم و طابت ضمائرهم فتوقدت
بین الضلوع و الأحشاء نار محبتک و امتد لهیبا
الی الملاء الاعلی عند تجلی انوار طلعتک و کانت
مجامرها قلوب الأصفیاء و صدور اماء انجذب
بنفحات قدسک العابقة من ریاض ملکوتک
الأبی و

3 تركز شئونهن فی خدورهن و خلعن العذار
بمحبتک فی الآفاق حتی اشتهرن بعرفانک فی
الأقطار و شاع و ذاع یا محبوبی صیتهن فی کل
الدیار و لیبن لندائک و اجبن داعیک و تهلل
وجوهن کوجه الصباح بنور عرفانک و تبسم
ثغورهن ابتسام الفجر بشعاع طلعتک و نطقن
بذکرک و نشرن نفحاتک و اقن برهانک و
اظهرن دلائلک و اوضحن حججک و کشفن

Thy proof, manifested Thy evidences, made clear Thy arguments, lifted the veil, and passed round the cup of bounty in the gathering of devotion unto Thee and the assemblies where Thy verses of unity were chanted and supplications were offered before Thee.

- 4 Among them was Thy luminous handmaiden, the spiritual reality, the divine word, the celestial attraction, the radiant flame, the leaf of Thy wondrous Paradise, Thy submissive and humble handmaiden before Thy ancient light. She, O my God, was attracted by Thy radiance when the light of guidance dawned from the highest dayspring and the morn that illumined all horizons. She believed in Thee and Thy verses, gave glad tidings of Thy words, and was afflicted at every moment with tribulation and adversity from the people of hatred. Great calamities encompassed her as a circle encompasses its center, until she was bereaved of her renowned brother, the brilliant light, the stellar luminary, the wide gate to the city of Thy mysteries, the vast expanse for the manifestation of Thy lights, the radiant countenance with the light of Thy glad tidings, the eloquent tongue in Thy remembrance and prayers, the beautiful garden spreading Thy fragrances - Thy mighty Gate of Repentance, the luminous servant who guided to the straight path. Upon him be Thy glory in Thy great Kingdom.

- 5 This handmaiden of Thine who was attracted to Thy beauty spent many days as a target for the arrows of reproach in Thy path, and many nights while the stars kept vigil as she awaited the succession of arrows and the piercing of spears in her breast for her love of Thee. Relations grew distant from her due to her nearness to Thee, loved ones shunned her for her love of Thy beauty, sharp tongues stabbed her for her attraction to Thy fragrances. Yet with every increase in affliction, her love for Thy countenance increased and her attraction to Thy beauty grew stronger, until the sun of Thy reality rose from the most glorious horizon and the luminary of effulgence shone with penetrating rays upon all regions.

- 6 Then did her face shine with the light of knowing Thee, her tongue was loosened in Thy praise and glorification, her lips smiled at beholding Thy signs, her neck was adorned with the strands of the pearls of Thy knowledge, her breast was gladdened by hearing Thy call, her heart was set aflame with the fire of Thy love, her soul was perfumed by the spread of Thy traces. The intoxication of the wine of attraction so seized her that she wandered in the desert of passionate devotion and love, cried out with the cry of one possessed, rushed like the thirsty toward the water of life, and was ignited with the fire

الغطاء و ادرن كأس العطاء في محفل التبتل اليك و مجامع ترتيل آيات توحيدك و التضرع بين يديك

4 و منهم امتك النورانية الحقيقة الروحانية و الكلمة الرحمانية و [الجلدية] الفردانية و اللبنة النورانية ورقة فردوسك البديع و امتك الخاضعة الخاشعة لنورك القديم انها يا الهى انجذبت باشرافك عند تبلج نور الهدى من الفجر الأعلى و الصبح المشرق على الآفاق كلها و آمنت بك و آياتك و بشرت بكلماتك و اصابتها اليأساء و الضراء في كل آن و حين من اهل السجين و احاطتها المصائب العظمى احاطة محيط الدائرة على المركز المقيم حتى ثقلت اخاها الشهير النور المنير كوكب الأثير الباب الرحيب لمدينة اسرارك و الفضاء الفسيح لظهور انوارك الوجه الصبيح بنور بشارتك و اللسان الفصيح بذكرك و مناجاتك و الروض الأنيق بنشر نفعاتك ياب حطتك العظيم العبد المنير الهادى الى الصراط المستقيم عليه بهائك في ملكوتك العظيم

5 و هذه امتك المنجذبة الى جمالك كم من أيام قضياها و هى مستهدفة لسهام الملام في سبيلك و كم من ليال ساهرت النجوم و هى منتظرة لتتابع الببال و نفوذ السنان في صدرها في محبتك فابتعدت عنها القرائب لقربها بك و اجتنبت عنها الحباب لحبها بجمالك و طعتها السن حداد لانجذابها بنفحاتك و كلها زاد البلاء زادت حباً بطلعتك و استزادت انجذاباً بجمالك حتى اشرفت شمس حقيقتك من افق الأبهى و لاح نير الاشراف بشعاع ساطع على الآفاق

6 عند ذلك تهلل وجهها بنور عرفانك و تهلّل لسانها بذكرك و ثنائك و ابتسم ثغرها بمشاهدة آياتك و تقلّد نحرها بعقود لآلى عرفانك و انشرح صدرها باستماع ندائك و استوقد قلبها نار محبتك و طابت نفسها بشيوع آثارك و اخذتها نشوة كأس الانجذاب حتى هامت في بيداء الوله و الغرام و ضجت ضجيج المستهام و فزعت فرع الظمان الى بحر الحيوان و توقدت بنار محبتك توقد الوقود بالنيران و لم يزل قائدة لاماء الرحمن و رائدة لخليل العرفان

of Thy love as fuel is ignited by flames, and was ever a guide to the handmaidens of the All-Merciful, a leader of the hosts of divine knowledge, eloquent in the gatherings of detachment, gladdened by Thy verses, a herald of Thy Name, radiant in Thy remembrance, and immersed in the ocean of tribulation. She shone forth from the horizon of tests and trials, consumed by the fire of separation, while from her, like unto a lamp, the light of harmony was diffused to all regions. She perfected souls through a pure, holy, fragrant and redolent breath that delighted the nostrils of those illumined ones.

- 7 O Lord! Make her a light in the Concourse on High, a lamp in the Abha Kingdom, a brilliant star in the horizon of glory, and a manifest sign in the most exalted Paradise. Perfume her grave with the rain of Thy bounty, and cause to descend upon her resting place and sepulcher, at all times, layers of light from heaven. Answer the prayer of every suppliant who implores Thee at her tomb, and upon her be the effulgence of Thy most luminous splendor.

و ناطقة في محافل الانقطاع و مستبشرة بآياتك و منادية باسمك و متلهلة بذكرك و مستغرقة في بحر البلاء و مشرقة في افق الابتلاء تحترق بنار الفراق و ينبعث منها كالسراج نور الوفاق على الآفاق و استكملت الأنفاس بنفس طيب طاهر معطر عابق لمشام اهل الاشراق

7 رَبِّ اجعلها نوراً في الملاء الأعلى و سراجاً في ملكوت الأبهى و نجماً بازغاً في افق العلى و آية باهرة في الفردوس الأسمى و طيب رسمها بصيب العطاء و انزل على مضجعها و مرقدتها في كل حين طبقات النور من السماء و استجب دعاء كل متضرع مبتل اليك عند جدتها و عليها فيض بهائك الأبهى

BRL_DAK#0471

AB00447

Commentary on the Fig and the Olive

- 1 O God! O Son, thou hast asked about the hidden meaning of His blessed verse "By the Fig and the Olive." As thou well knowest, the most eminent commentators have interpreted this verse by stating that the fig cometh from a goodly tree, that it hath numerous benefits beyond its exceeding sweetness, and doth in particular constitute an efficacious and wholesome medicine against chest diseases, and that it is therefore an excellent fruit.
- 2 As to the olive, it is, according to the explicit verses of God, the fruit of a blessed tree. These two fruits, being the expression of God's highest bounty, have therefore been chosen for an oath.
- 3 Such is the view that hath been expounded and considered sufficient in the literal interpretations. While confirming such interpretations, the people of truth, they who consider the

1 والتين والزيتون آيت كريمه سى نك دقايق معانيسندن سؤال بيورلمشدر معلوم عاليريدر كه مفسرين كرام بو آيه نك تفسيرنده تين بر شجره طيبه و نهايت حلاوتله برابر منافع كثيره سى اولوب و منجمله امراض صدرية ايچون طباً غايت مفيد و نافع بر فاكهه جيده اولديغي

2 و زيتون ايسه صريح آياته شجره مباركه نك ثمره سى بولونديغي و بو ايكي ثمر ك جناب كبريانك اعظم احسانى صايلديغي جهتيله اولره يمين بويورلمشدر

3 تفاسير ظاهرده بو قدرجك بيان اولنش و اكتفا بيورلمش ايسه ده نظم جليلك حقايق و معانى خفيه سندن بحث ايدن اهل حقيقت تفسير ظاهرينك تصديقيه برابر تدقيقات عميقه

hidden realities and inner significances, have carefully examined this blessed verse and unraveled therein other far-reaching meanings.

- 4 One of them is this: In the sight of God, the most hallowed, the most blessed and most auspicious of all spots are the dawning-places of the Divine effulgences and the centers of the Divine blessings. Accordingly, "by the Fig" alludeth to Mount Tina and "by the Olive" to Mount Zayta, which are situated on either side of Jerusalem. Both of these blessed mounts are in the Holy Land, for they are places the exalted Prophets of God have used and received inspiration therein, and have been illumined with the effulgent lights of the Spirit. Thus have these mounts become the dayspring of God's boundless grace.
- 5 After these two places, reference is made to Mount Sinai, where Moses, peace be upon Him, was manifested, and which therefore hath become the dawning-place of the splendours of the Divine verses and the day-spring of the Divine favours. Moreover, the city of Medina, the Secure City, hath been extolled as the place of the migration of Him who is the Pride of the Messengers—upon Him rest salutations and praise—as the centre of the blessings of Islam, as the headquarters of its spiritual conquests, and as the spot wherein the Word of God hath been exalted. Thus the reference made to these blessed spots in the latter part of the verse proveth that the places mentioned earlier are also the seats of Divine effulgences.
- 6 The sublime meaning of these blessed verses is this: I swear by Mount Tina, Mont Zayta, Mount Sinai, and this Secure City, which are the most blessed and honoured of all the places in the sight of God, the source of His effulgent glories, and the site of the fervent supplications of His prophets, that I have created the human temple and the reality of man in the most excellent form, and according to the most perfect order and the arrangement. That is, while other creatures, and indeed the entirety of creation, are the manifestations of God's clear tokens, only the excellent figure of man representeth His most luminous sign and the sum of all Divine perfections. For he is the most great demarcation, the archetype of the greater world, the luminous book, the manifestation of the splendours of the Realms above, the Inscribed Tablet, and the Outspread Roll. He it is who hath been made the recipient of the holy verse: "Read thine own record; Sufficient is thy soul in this day to make to make out an account against thee."

ایتمشردر و آیت کریمه دن معانی کلّه استنباط
بیورمشردر

4 منجمله جناب کبریانک نزدنده اک مقدّس و
مبارک و متمیّن اولان مکان آنجی مواقع تجلیات
ربّانیّه و مراکز سنوحات رحمانیه اولوب بناء علیه
و التین طور تینادر و الزیتون طور زیتا و بو
ایکی موقع قدس شریفک بر جهتنده و دیگری
دیگر جهتنده واقع و بوایکی جبل مبارک ارض
مقدّسه اولوب و حضرات انبیای ذیشانک محلّ
استفاضه و استفاده لری اوله رق و انوار روحی
ایله اقتباس ایتدکلی فیوضات نامتناهی الهیه نک
محل اشراقی بولتمشردر

5 زیرا بوایکی موقع ذکرندن صکره حضرت موسی
علیه السّلامه تجلیات فیضی آیات ربّانیّه ایله
جلوه نما اولان و فیض مقدسک محلّ طلوعی
بولنان طور سینایی و برده حضرت خفر رسل
علیه الصّلوٰة و السّلام افندمک مقرر هجرتلری
بولنان و اسلامیتک مرکز سنوحی اولان و
فتوحات دینیّه نک منشأ مخصوصی صایلان و
اعلاى کلمه اللّٰهک نقطهء مخصوصی ایدیلان
البلد الامین مدینهء منوره بی تبریک ایله تردیف
بیورمه سی بو صوکه دکی مواقع محترمه نک بیانی
اولکلرک داخی مواقع تجلیات الهیه اولدقلرینه
قرینهء واضح ایله ثابت اولتمشدر

6 آیت کریمه نک معانی منیفی شویله اولور که
درگاه احدیتده اک محترم و اک مقدّس اولان
و مواقع تجلیات نورانیتم بولنان و انبیای ذیشانک
محلّ مناجاتی صایلان طور تینا و طور زیتا و
طور سینین و هذا البلد الامین یمین ایدرم که
حقیقت انسانیه بی و هیکل بشری احسن تقویم
ایله و اکمل ترکیب ایله و اجمل ترتیب ایله خلق
ایلدیم یعنی سائر مکونات و جمیع کائنات هر نه
قدر مظاهر آیات ینات ايسه لرده مستجمعیّت
جمیع کالات الهیه نک آیت باهره سی و حقیقت
جامعه سی آنجی حضرت انسایتدر زیرا برزخ
اعظمدر و نمونهء عالم اکبردر و کتاب مبیندر
و مظهر انوار علییندر لوح مسطوردر و رقّ
منشوردر مخاطب آیهء کریمهء اقرء کتابک و
کفی بنفسک الیوم حسییادر

7 Consider that the lights of prophethood have shone forth only above the horizon of mankind, and the lamp of vice-regency hath been lit only within the glass of humanity. Infinite sciences have been manifested in the human heart; divine discoveries have been reflected in the mirror of man. Thus, the discovery of the hidden realities is due to human thought; the philosophical sciences are a favour vouchsafed unto man; the wonders of divine arts and crafts are his handiwork. Nay, the realities of all things, the natures of all beings, and the mysteries of the entire creation, which have been concealed in the invisible plane, are brought to light through his mental faculties and as the result of his activity. In sum, these virtues, qualities, and perfections are solely reserved for the reality of man, who is the essence of creation.

8 This letter is but a short and modest interpretation of this holy verse. Should a completer analysis and interpretation of its exalted meanings be desired, it would require a mighty book and a lengthy treatise. In view of thy well-wisher's exceeding weakness, frailty, grief, and sorrow, I have contented myself with this brief commentary and explanation. Given my fatigue after last night's meal, (as saith the holy tradition "when the stomach is filled, wisdom becometh silent"); and the late night conversation with the friends, and since I had no time to write this letter myself, I caught his excellency Nesib Effendi and dictated it to him. Therefore, I beg thy forgiveness.

BLO_PT#128

7 بافک بر کرّه دقت ایتمی که انوار نبوت یالکیز مشرق انسانیت دن طلوع ایتشدر سراج ولایت آنجق زجاج بشریتی پارلاتشدر علوم غیرمتناهی قلب انسانیده جلوه نما اولشدر مکاشفات رحمانیه مرآت انسانیده پدیدار اولشدر اکتشافات خفیه دخی نتائج افکار بشریه در فنون حکمیه ایه موهاب انسانیده در صنایع بدیعه الهیه اثر پنجه انساندر بلکه حقایق اشیاء و خواص موجودات و اسرار کائنات کتم غبیده ایکن قوه عاقله ایل کشف اوله ورق میدان شهوده عرض دیدار ایدرلسی دخی آثار فعلیه بشریه در حاصلی بونجه فضائل و خصائل و کالات آنجق کائناتک خلاصه سی اولان حقیقت انسانیه مخصوصدر

8 بو یازیلان شیء آیت کریمه نک آنجق مختصر بر نبذه جک تفسیردر تماماً معنای منیفنی تفسیر و تشریح ایتک مراد اولونور ایه بر سفر جلیل و بر تألیف طویل اولور داعی لرینک ضعف و نحافتم و غم و محنتم فوق العاده بولندیغی جهته بو قدرجق شرح و بیان ایل اکتفا ایلدیم و بو ایه بو گیجه بعد الطعام اذا ملئت المعدة خرسست الحکمة حدیث شریفک مفادیله فتور طعام و تعب نهار ایله برابر گیجه محبتی احباً ایله برابر ایدرایکن کندیم یازمغه و قتم اولدیغی جهته نسیب افندی حضرتلرینی یقالیب بن سویلدم و اوکا یازدره بیلدم بناء علیه قصورمک عفو ریجا اولنور افندم عباس

MJT.146

AB00450

To: *Muvaffaq, Muhammad Khan et al., in Tihnan*

O my God, Supporter of the sincere ones and those steadfast in Thy Covenant and confident in Thy promise! Aid these, Thy servants, to serve at the threshold of Thy holiness, and make them signs of guidance and stars of piety, shining from the supreme horizon and gleaming from the highest zenith. Make firm their feet that they slip not through the doubts of the

الهی و مؤید المخلصین و الثابتین علی عهدک و المطمئنین بوعدک وفق عیدک هؤلاء علی عبودیة عتبة قدسک و اجعلهم آیات الهدی و نجوم التقی الساطعة من افق العلی الالامعة من الالوج الاعلی و ثبت اقدامهم حتی لاتزل من شباهت اهل الهوی انک تحفظ من تشاء

people of passion and desire. Verily, Thou dost protect whomsoever Thou wilt through Thy power that prevaileth over all things. Thou art, verily, the Almighty, the All-Powerful.

بقدرتک القاهرة بکل الاشياء انک انت المقتدر
القدير

MJMJ3.049a, MMG2#115 p.127, DBR.051

AB00459

To: Baha'is of Iran

- 1 O spiritual friends! Today all the people of Iran must strive with the utmost effort and zeal for the good of the government and nation, and with complete truthfulness, honesty and goodwill engage in whatever leads to the prosperity, comfort, wealth and glory of the government and country.
- 2 In brief, the nobility and distinction of the human world lies in the manifestation of perfections, and the comprehensiveness of perfection lies in the orderly arrangement and happiness of conditions in both the outer and inner worlds, of both body and soul. Therefore, do not think that worldly happiness prevents heavenly reward and attaining nearness to God or hinders the acquisition of spiritual perfections. "Our Lord, grant us good in this world and good in the hereafter, and protect us from the torment of the fire."
- 3 The Blessed Beauty has commanded in all Tablets the acquisition of beneficial sciences, expansion of commerce, advancement of industry, increase of agriculture, and attention to the development of the country, for civilization is among the fundamental principles of the Law of God - but religious civilization, not material civilization. Between these two there are thousands of leagues of distance and separation, as has been explained in detail in the Treatise on Civilization printed in Bombay. You must study that treatise extensively.
- 4 Among the greatest means of development is the arrangement of roads and organization of pathways, especially railways which today are like the arteries and veins in the body of the nation, without which development is impossible and unattainable. Railways have become widespread throughout all regions of the world. Now the merchants and wealthy ones among the Baha'is must think day and night about building railways in Iran. If it can be done without involvement of

1 ای یاران روحانی امروز جمیع اهالی ایران باید در کمال همت و غیرت در خیر دولت و مملکت کوشند و بکمال راستی و درستی و خیرخواهی در آنچه سبب آبادی و راحت و ثروت و بزرگواری دولت و کشور است پردازند

2 مختصر اینست که شرف و منقبت عالم انسانی بظهور کمالات است و مستجمعیت کمال در انتظام حال و سعادت احوال در عالم ظاهر و باطن و جسم و جان است لهذا گان مکنید که سعادت حال دنیوی سبب محرومی از اجر اخروی و عدم اکتساب قرب الهی و مانع از حصول کمالات روحانی است ربنا اتنا فی الدنیا حسنة و فی الآخرة حسنة و قنا عذاب النار

3 حضرت جمال ابهی در جمیع الواح امر بتحصیل علوم نافع و توسیع تجارت و ترقی صناعت و ازدیاد زیارت و تقید بمعمریت کشور میفرماید زیرا مدنیت از اس اساس شریعت الله است ولی مدنیت دینیه نه مدنیت طبیعی در بین این دو هزاران فرسخ فاصله و بعد است و در رسالهء مدنی که در بمبائی طبع شده مفصلاً تشریح و توضیح شده البتہ آن رساله را بسیار مطالعه نمائید

4 از اعظم اسباب آبادی ترتیب طرق و تنظیم معابر است علی الخصوص راه آهن که امروز بمثابة شریان و عروق جسم مملکت است و بدون آن معموریت ممتنع و محال در جمیع اقالیم عالم راه آهن تعمیم یافته است حال باید تجارت و ارباب ثروت از بهائیان شب و روز در فکر آن باشند که

foreign banks and companies, it would truly be a triumphant spirit in the body of the nation. And if that is not fully possible, then strive in cooperation with foreign companies.

در ایران راه‌آهن بسازند اگر بدون مداخلهٔ بنکها و شرکت‌های اجنبیه ساخته شود فی‌الحقیقه روح پرفتوحی در جسم مملکت است و اگر چنانچه بتمامه ممکن نشد بالاتفاق با شرکت‌های خارجه بکوشید

- 5 Praise be to God, His Majesty the Shah of Iran's utmost desire is the development and prosperity of the country, and likewise His Excellency the Grand Vizier is truly a kind ruler who is like a father, and their blessed wish is the progress of the people of Iran. What could be better than this? According to reports, foreign powers have obtained railway concessions in Iran. Very good - you should strive to purchase as many shares as possible so that the benefits accrue to you.

5 الحمد لله اعلیحضرت پادشاه ایران منتها آرزویشان معموریت و آبادی مملکت است و همچنین جناب مستطاب صدارت پناهی فی‌الحقیقه شهریار مهربان است و مانند پدر است و میل مبارکشان ترقی اهالی ایران است دیگر از این بهتر چه از قرار مسموع دول خارجه امتیاز راه‌آهن در ایران گرفته‌اند بسیار خوب شما بکوشید که اسهام را بقدر امکان بخريد تا فوائد عائد بشما گردد

- 6 In brief, in all countries and regions they are constantly engaged in building railways, including in the eternal Ottoman Empire where His Majesty the Ottoman Emperor strives day and night to extend railways throughout all territories. From Istanbul to the mouth of the Persian Gulf is nearly five to six hundred leagues - and note that a league is twelve thousand steps. Consider what determination this shows! This is royal determination. We hope that His Majesty the Shah of Iran will also succeed in building such railways. Truly the sacred royal purposes are beyond imagination until the people of Iran, especially the Baha'is, show what kind of effort and movement and determination they will make.

6 مختصر اینست که در جمیع ممالک و بلاد متصل مشغول بساختن راه‌آهند از جمله در مملکت دولت ابد مدت عثمانیان اعلیحضرت شهریار عثمانی شب و روز در سعی و کوشش است که در جمیع ممالک راه‌آهن تمدید شود از اسلامبول تا دهنهٔ خلیج فارس قریب پانصد ششصد فرسخ راه است اما فرسخ دوازده هزار قدم ملاحظه کنید که چه همت است اینست همت ملوکانه امیدواریم که اعلیحضرت شهریار ایران نیز موفق بر چنین راه‌آهنی خواهند شد فی‌الحقیقه مقاصد مقدسهٔ شهریار مافوق تصور است تا اهالی ایران علی‌الخصوص بهائیان چه نوع کوشش و حرکت نمایند

- 7 Even greater is that in these days the sublime royal court is thinking about extending a railway from Syria to the Hijaz. Consider what determination is at work! Truly if this railway is built it will cause the development of the Ottomans and Iranians, indeed all the people of Asia, for it will facilitate the pilgrimage and expand general commerce. God willing, may He grant success.

7 و همتی اعظم آنکه در این ایام دربار سلطنت علیه در فکر تمدید راه‌آهن از شام تا به حجاز است ملاحظه کنید که چه همت در کار است فی‌الحقیقه این راه‌آهن اگر ساخته شود سبب معموریت عثمانیان و ایرانیان بلکه جمیع اهالی آسیا است زیرا بجهت سهولت حج و توسیع تجارت کلیه است خدا انشاءالله موفق فرماید

- 8 Therefore O Baha'is of Iran, strive with your souls that God willing the country of Iran may advance. This servant who now resides in a corner of this fortress prays that God may grant you success, and it is clear that I do not consider the fruits for myself, for my time has passed - the season of youth and prosperity and peace of conscience and happiness of heart and soul has passed. But my purpose is your honor and progress,

8 پس ای بهائیان ایران بجان بکوشید که بلکه انشاءالله کشور ایران رو بترقی نهد این بنده که حال در گوشهٔ این قلعه ساکن است دعا مینماید که خدا بشما توفیق عنایت نماید و این واضح است که ملاحظهٔ ثمر بجهت خود نمینمایم زیرا از ما گذشت موسم جوانی و

that under the shadow of the grace of His Imperial Majesty, the Shadow of God, the just Shah of Iran, you may become greater day by day and the country more prosperous. And peace.

کامرانی و راحت وجدان و خوشی دل و جان
گذشت ولی مقصودم عزّت و ترقی شماست
که در ظلّ عنایت اعلیحضرت ظلّ الهی ایران
شهریار عادل روز پروز بزرگوارتر شوید و کشور
معمورتر گردد والسلام

MMK5#107 p.086x, SFI06.011a

AB00451

- ¹ Some persons have imagined that the word fajir in the holy tradition 'God doth give victory to this religion (Islam) by means of a wicked man' deriveth from fujur ('disobedience', 'wickedness'). However, the sacred intention of our Lord, his Holiness the Prophet [Muhammad], peace be upon him, of the word fajir in the holy tradition, on the contrary, is fariq, that is 'distinguishing'. This means that the Lord of Grandeur will give victory to this manifest religion by means of the exertion of an honoured person who distinguisheth truth from error. Such a person is endowed with enjoining that which is approved, and prohibiting that which is rejected; he is the manifestation of the holy verse 'He is fearing not the blame of any blamer'. It is an illustrious person who with divine power distinguished pious deeds from evil acts, goodness from unseemliness, knowledge from ignorance, faith from unbelief, trustworthiness from treachery, the accepted from the rejected, guidance from the state of being astray, light from darkness, reality from metaphor, truthfulness from lie, loyalty from cruelty, and the upright from the hypocrite. An honoured person, endowed with such virtues and merits is certainly one who distinguisheth, teareth apart [the veils of superstition?] and is superior.

¹ انّ الله ليؤيد هذا الدين برجل فاجر حديث شريفه كي فاجر كله سي مجوردن مشتق اولدبغني بعضي ذوات تصور ايتشلردر حال بو كه حضرت نبوي عليه الصلوة والسلام افندمرك حديث شريفه مقصد مقدسلي بالعكس اولوب فاجر كله سي فارق معناسيدر آريجي ديمكدر يعني جناب كبريا بو دين ميني فارق حق و باطل اولان بر ذات مكرمك همتيه تايد ايدجكدر بويه بر ذات امر معروفه و نهي منكريله متصف لا تاخذ لومة لائم آيت كريمك مظهريدر حسنات و سيئاتي و حسن و قبيح و علم و جهل و ايمان و كفري و امانت و خيانت و مقبول و مردودي و هدايت و ضالتي و نور و ظلمتي و حقيقت و مجازي و صدق و كذب و وفا و جفائي و موافق و منافقي قوه قدسيه ايله آير بر شخص جليلدر و بويه فضائل و خصائل ايله متصف اولان بر ذات مكرم البتّه فارق و خارق و فائقدر بر

- ² The word fajir has moreover the meaning of 'rich' and 'wealthy'. Therefore, the blessed meaning of the holy tradition is this: the Lord of Grandeur will give victory to this glorious Shari'ah by means of a wealthy person. As thine excellency knoweth, richness and wealth are of two kinds; one is physical, and it consisteth of pure gold. In the opinion of the people it is silver which imparteth joy. This, however, has no value and quality. Even an imperfect man can attain this. The other aspect of wealth and prosperity is true prosperity. This, then, is knowledge derived from God, true faith, divine perception, human virtues, saintly merits, and spiritual honour and excellence. And to

² ده كلهء فاجر غني و متمول معناسنده حديث شريفك شو حالده معنای ميني بو اولور كه جناب كبريا بو شريعت غرائي بر شخص غني ايله تايد ايدجكدر معلوم عاليليدر كه غنا و ثروت ايكي درلو اولور بري ثروت جسمانيدر كه سرمايه سي ذهب ابريز و عند الخلق فضّه فرح انگيزدر بو ايسه او قدر مزيت و شرفي يوقدر بر انسان ناقص بيله اوكا نائل اوله بلور ثروت و غنانك ديگر قسمي غنای حقيقيدر او ايسه اساسي علم لدني و ايمان حقيقي و بصيرت رباني

this person who manifests this heroic deed belongs 'a day God will compensate each out of His abundance'. Therefore, the blessed meaning of the holy tradition is as follows: the Lord of Grandeur will give victory to this glorious Shari'ah with an all-wise person who is the manifestation of the faculties bestowed by God, the centre of divine knowledge, the dawning-place of divine bounties, the possessor of human virtues, the revealer of the mysteries of reality, one who is cognizant of the signs of prophethood, the knower of the Hidden Mystery, and one who is aware of the Treasured Symbol. This sufficeth as an explanation.

- 3 As regards the interpretation of thy true dream: thou hast seen thyself in the holy Ka'ba. According to interpretation, the Ka'ba is an impregnable stronghold and divinely safeguarded and protected. For it is a threshold of protection and safety and a refuge and asylum for all beasts and birds.
- 4 Thou hast also seen His Holiness, the Prophet (Muhammad) in thy dream. According to the holy tradition 'Who hath seen Me in a dream, he indeed hath beheld the truth', to see the blessed perfection, our Lord the Prophet (pbuh) in a dream, there is no doubt that it is a real vision and true dream that hath come to pass. To behold our Lord indicateth attainment of gladness, bounty and blessings.
- 5 Furthermore, our Lord hath been envisioned riding a camel. In the science of dream interpretation the camel standeth for the enemy. This vision is a sign for the victory over and subjugation of the extremely rancorous and malicious (lit. 'vindictive as a camel') enemies and adversaries by the centre of the caliphate, the exalted Sultan Abdulhamid Khan (II.) and the late lamented umma of Muhammad. And it has been revealed in the dream that our Lord hath cast a sheltering shadow with His blessed hand upon a flock of sheep. The flock of sheep is the umma and the hand signifieth the 'five People of the Cloak,' whose grace and blessings hath been vouchsafed unto the whole umma.
- 6 Moreover, thou hast seen that His blessed and sanctified hand hath cast its shadow only upon ten sheep of the flock. Those ten sheep are the 'Ten who have been brought good news' who ... are the manifestations of the sublime grace of the People of the Cloak. However much the mass of the umma is blessed by the grace of the sanctified hand like unto that flock of sheep,

و فضائل انسانی و خصائل روحانی و شرف و مزیت معنویدر و بو مناقبه مظهر اولان ذاته يوم یغنی الله کلاً من سعته در شو حالده حدیث شریفک معنای منیفی بویله اولور که مظهر مواهب لدنی و مرکز معارف ربانی و مطلع عوارف سبحانی و حائز فضائل انسانی و کاشف اسرار حقیقت و واقف رموز نبوت و عالم سر مکنون و عارف رمز مصون اولان بر ذات حکمت مشحون ایله جناب کبریا بو شریعت غزائی تأیید ایده جکدر والسلام

3 گله لیم گوردیگکز رؤیای صادق تعبیرینه کندوکزی کعبه مکرمه ده گورمشسیکز تعبیرجه کعبه حصن حصین و صون حمایت الهیه در زیر درگاه امن و امان و کافه وحوش و طیوره ملجأ و پناه در

4 بر ده حضرت رسالت پناه افندمزی رؤیاده گورمشسیکز من رآنی فقد رای الحق حدیث شریفک فخر اسنجه جمال باکمال نبوت پناه علیه الصلوة والسلام افندمز حضرتلرینی گورمک مشاهده حقیقی و رؤیت واقعی اولدیغی شبهه سیزدر افندمزی مشاهده ایتمک حصول انشراح و حصول فیض و برکته دلالت ایدر

5 بر ده بر دوهیه افندمز علیه الصلوة والسلام بندکلی رؤیاده مشاهده بویورلمشدر علم تعبیرده دوه دشمن دیمکدر بو رؤیا مرکز خلافت سنیه لری اولان السلطان عبدالحمید خان افندمز حضرتلرینک و امت مرحومه مصطفویلرینک شدید بغضاء دوه کینه لی اولان اعدا و خصمایه غالب و قاهر اوله جقیرینه دلالت ایدر بر ده افندمز علیه الصلوة والسلامک بر سوری قویونه مبارک پنجه لریله سایه صالدفقری رؤیاده اکتشاف اولنشدر او قویون سوریبی امتدر و اول مبارک پنجه خمسة آل عبادر که بتون امته فیض و برکلی شامل اولمشدر

6 بر ده مقدس و مبارک پنجه لرینک سایه سی قویون سوروسدن آنجی اون قویونه صالدیغی گورمشسیکز او اون قویون عشره مبشره در که اک زیاده فیض جلیل آل عبایه مظهردرلر سائر امت او قویون سوروسی گبی هر نه قدر پنجه مقدسک برکاتدن فیضمند ایسه لرده فقط خصائص مواهبه تمام ایله نائل اولان و ظل

only the ten who have been brought good news have fully attained unto the special bountiful gifts and found shelter beneath the extended shadow of the 'five People of the Cloak.' In addition, the flock of sheep, which hath been specially chosen by our Lord for sacrifice, represents the martyrs of the umma. This is the recent battle. These are the martyrs of the Greek War who readily laid down their lives for the religion and the state, may God bless them and be pleased with them. That these visions were revealed unto thine excellency, shows the liberal effusions and favours of our Lord unto thee. Peace be upon thee. Abbas

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To: Haji Muhammad son of Hasan Ali

- 1 O my Lord, my Hope, my Goal, my Desire! Thou seest Thy servant, submissive to Thy sovereignty, humble before the gate of Thy oneness, clinging to the hem of the robe of grandeur, holding fast to the sure handle, attracted to the Daystar of effulgence, illumined by the lights of the Orb of the horizons, firm in the Covenant. He stands at the gate of bounty and rubs his forehead in the dust of lowliness and brokenness, calling upon Thee with a heart drawn to the Kingdom of mysteries, seeking the encompassing of favors in this arena, calling all to the living waters and guiding them to the straight path, chanting the verses of Thy unity morning and evening and raising the banners of Thy sanctification among the worlds.

- 2 My Lord, make him a diffuser of the divine fragrances, a remover of veils, a reciter of clear verses, and a healer of every chronic disease. My Lord, make him speak with proof and evidence, inspire him with the essence of explanation and exposition, raise through him the banner of assurance, and unfurl through him the sail of grace and beneficence, that the Ship of Certitude may sail upon this flood on the sea of knowledge. Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the Kind, the Compassionate, the Tender, the Merciful.

- 3 O thou who art attracted by the fragrances of God! I have chanted verses of thanksgiving to God for having removed the

ممدود خمسہ آل عباہ صغنمش بولنان عشرہ
مبشرہ در بر دہ افندمز علیہ السلامک طرفدن
قربانلغہ تخصیص اولنش اولان قویون سورسی
شہدای امتدر بو یقندہ غزوات اخیرہ در دین و
دولت اوغرندہ جان فداکارانہ بذل حیات ایدن
شہیدان محاربه یوناندر علیہم الرحمہ و الرضوان
و او مشاہدات ذات علیالرینہ انکشاف اولدیغی
جهتله علیہ الصلوٰۃ و السلام افندمزک سیزہ بر
توجہات فیض آیات سعادتتری اولدیغنه دلالت
ایدر والسلام عباس

1 ربّ و رجائی و مطلبی و منائی تری عبدک
الخاضع لسلطنتک الخاشع لباب احدیتک
المتشبّث بذیل رداء الکبریاء المتمسک بالعروة
الوثقی المنجذب الی کوکب الاشراق المستشرق
من انوار نیر الآفاق الثابت علی الميثاق قد قام
علی باب العطاء و مرّغ جینه بتراب الدّل
و الانکسار و يدعوک بقلب منجذب الی
ملکوت الاسرار و یبغی شمول الألطاف فی هذا
المصاف و يدعو کل الی الماء المعین و یدہیهم
الی الصراط المستقیم و یرتل آیات توحیدک فی
البکور و الأصل و یرفع رایات تقدیسک بین
العالمین

2 ربّ اجعلہ ناشراً للنّفحات و کاشفاً للسّجّات و
تالیاً للآیات البینات و شافياً لكلّ مرض عضال
ربّ انطقه بالحقّ و البرهان و الهمه جوهر البیان و
التبیان و ارفع به رایة الاطمینان و انشر به شراع
الفضل و الاحسان حتّی تنخر سفینه الایقان فی
هذا الطوفان علی بحر العرفان انک انت الکریم
انک انت العظیم و انک انت اللطیف الرّؤف
الحنون الرّحمن

3 ایها المنجذب بنفحات الله قد رتلّ آیات شکرک
لله بما کشف الغطاء و فتح باب العطاء علی وجوه

veil and opened the gate of bounty to the faces of humanity. I have rubbed my face in the dust of the Supreme Threshold and prayed for you to receive divine confirmation, and I have sought assistance from the All-Merciful Attribute, the Divine Favor, and the Eternal Gift, that He may aid you with heavenly favors at all times, assist you with hosts from the Supreme Concourse and angels from the Most Glorious Horizon, raise your banners in that furthest extremity, and reinforce you with hosts they have not seen. This is not difficult for God.

4 O Lord! Open the doors of blessing from heaven to the faces of the beloved ones, ordain for them the good of the hereafter and of the first life, and illumine their faces with the lights of Thy Most Glorious Horizon. O Lord! Change their hardship to ease and their misery to joy. Verily Thou art the Powerful, the Mighty, the Precious, the All-Choosing.

5 Then, O my beloved! You have complained of the distance between dwellings and the remoteness of neighborhoods. There is no harm in this when hearts are in harmony and souls are attracted to the Light of Effulgence. As you have heard, the Great Manifestation, the Evident Light, and the Brilliant Shining Star said: "Verily I perceive the fragrance of the All-Merciful from the direction of Yemen" - that is, the homeland of Uways-i-Qarani.

6 I beseech God to give you a firm footing in the Covenant that will not be shaken by the winds of discord from the people of dissension. Whoever remains firm in the Covenant grows in the Garden of the Most Glorious, nourished by the outpouring of the cloud of the Greatest Gift. But whoever slips from the Covenant has fallen to the lowest depths of hell and dropped into the bottom of the crushing fire, even if he claims that God is closer to him than his jugular vein.

7 Therefore, O beloved, encourage others to walk this straight path and follow this right way. I have thanked God with a sound heart that He has confirmed the loved ones, despite poverty and want, in assisting the Mashriqu'l-Adhkar which will raise its pillars in the heart of America. I ask God for good support for Khudadad, to increase his guidance, to make pleasant his spirit and heart.

8 I implore the Most Glorious Kingdom to scatter upon the heads of His male and female servants the pearls of bounty and the stars of generosity, for they have followed guidance, tasted the sweetness of God's love, become enamored with God's remembrance, and rejoiced in God's gift - especially the apple of the

الورى و اناى عفرت وجهى بتراب العتبة السامية و دعوت لكم بالتأييد و استمددت من الصفة الرحمانية و النعمة الربانية و الموهبة الصمدانية ان يمدكم بالالطاف السبحانية فى كل حين و اوان و ينصركم بجنود من الملائكة العلى و ملائكة الأفق الأبهى و يرفع راياتكم فى تلك العدو القصوى و ينجدكم بجنود لمهروها و ليس هذا بعزير على الله

4 رب افتح ابواب بركة من السماء على وجوه الأحياء و قدر لهم خير الآخرة و الأولى و نور وجوههم بانوار افتك الأبهى رب بدل شدتهم بالرءاء و بأسائهم بالسراء انك انت القوى المقندر العزيز المختار

5 ثم يا حبيبى قد شكوت من بعد الدار و تنائى الجوار فلا بأس فى ذلك اذا كانت القلوب على الوفاق و النفوس منجذبة الى نور الاشراف كما سمعت ان المظهر العظيم و النور المبين و الكوكب الساطع المنير قال اناى اجد نفس الرحمان من جانب اليمن اى موطن اويس قرن

6 و اناى ابتهل الى الله ان يجعل لكم قدماً راسخاً على الميثاق لايزلله ارياح التفاف من اهل الشقاق و من ثبت على العهد نبت فى جنة الأبهى و نشأ و نما من فيض سحاب الموهبة الكبرى و من زل عن الميثاق قد هبط فى اسفل دركة من الجحيم و سقط فى قعر الخطمة و السعير ولو ادعا بأن الله اقرب اليه من حبل الوريد

7 فعليك يا حبيب بالتشويق على السلوك فى هذا الصراط المستقيم و المشى فى هذا المنهج القويم و اتنى شكرت الله بقلب سليم بما ايد الأحياء مع الفقر و الفناء على اعانة مشرق الأذكار الذى سيرتفع دعائهما فى قطب امريكا و اسئل الله حسن الامداد لخداداد و يزيد له فى الرشاد و يعطيه له الروح و الفؤاد

8 و ابتهل الى ملكوت الأبهى ان يثر على رؤوس عياده و الاماء لآلى العطاء و درارى الندى بما اتبعوا الهدى و ذاقوا حلاوة محبة الله و شغفوا بذكر الله و فرحوا بموهبة الله على الأخص قرّة

eye of the chosen ones, his honor Nuru'llah, upon him be the Most Glorious Beauty of God.

- 9 I supplicate God and pray for Asadu'llah that God may assist him to reach the Luminous Spot. Convey my greetings to my beloved Sayfu'llah Khan, my companion Ardishir ibn Jamshid, my intimate friend Aqa Javad, my friend Karbala'i Hasan. I whisper to my Lord during my prayers in the dark night and seek confirmation for them from His new Kingdom and His Glorious Dominion, that they may become singing birds in the gardens of knowledge, roaring lions in the thickets of exposition, and swimming fish in the pools of the Covenant with power and assurance. And upon them be the Most Glorious Glory.

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عين الأصفياء حضرة نورالله عليه بهاء الله الأبهي

9 وابتل إلى الله وادعو لأسدالله ان يوفقه الله على الوصول إلى البقعة النوراء وبلغ تحيتي إلى حبيبي سيف الله خان ورفيقي اردشير بن جمشيد وحميمي آقا جواد و صديقي كربلائي حسن وانا جى ربي حين مناجاتي في الليل الداجي واطلب لهم التأييد من ملكوته الجديد وجبروته المجيد حتى يكونوا طيوراً صادحة في رياض العرفان واسوداً زائرة في غياض التبيان وحيثناً ساجدة في حياض الميثاق بقوة واطمينان وعليهم البهاء الأبهي

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- 1 O distinguished and eloquent questioner! Ascend to the heights of divine wisdom, then enter the spiritual paradise of God and seek shelter in the shade of the blessed tree planted in the midst of paradise, that it may drop for you the ripe fruit of knowledge and you may witness the signs of your Lord in this blessed garden, wherein God has ordained what no eye has seen and no ear has heard, as it was veiled from sight and hidden from vision except from those whom God has shown the kingdom of the spirit and made firm upon the straight path.

- 2 Know that the question you have asked has explanations and interpretations that cannot be explained today, nor can ears bear to hear them, for souls are veiled by veils of darkness and eyes are covered by a curtain of fire. How can these birds, wounded by arrows of hatred, fly in the atmosphere of meanings and expression, or sing wonderful melodies on the branches? However, since I found you thirsting for the Kawthar of divine knowledge and yearning for the pure, sweet spring flowing in the garden of oneness, my heart desired to mention to you a word of what God has cast into the hearts of the sincere ones.

- 3 Know that spirits are divided into animal spirit, human spirit, divine spirit, and heavenly spirit. As for the animal spirit

1 يا أيها السائل البارص الصّادع فاصعد إلى معارج الحكم الربّانية ثم ادخل في جنة الرّوحانية الالهية واستظل في ظلال شجرة المباركة التي غرست في بحبوحة الفردوس لتساقط لك ثمرة جنية عرفانية وتشهد آيات ربك في هذه الرّوضة المباركة التي قدّر الله فيها ما لا رأيت عين ولا سمعت اذن بما كانت مستورة عن الأنظار ومخفية عن الأبصار ألا من اشهد الله ملكوت الرّوح وجعله على الصّراط القيم مستقيماً

2 ثم اعلم بأنّ مسألة التي سألت عنها ان لها شروح وتفسير لا يمكن اليوم بيانها ولا تقتدر الآذان ان تسمعها لأنّ النفوس محجوبة بحجب الظلام والأبصار ضربت عليها غشاوة من النار كيف يقتدر هذه الطيور المجرّحة بسهام البغضاء ان تطير في هواء المعاني والبيان او تترنم ببدايع الألحان على الأفنان ولكن لما وجدت حضرتك ظمآنًا إلى كوثر معرفة الله وعطشانًا إلى معين الصّافي العذب الجارى في جنة الأحديّة لذا اشتاق قلبي ان اذكر لحضرتك كلمة مما التقى الله في قلوب المخلصين

3 فاعلم بأنّ الأرواح منتسم بروح حيوانية وروح انسانية وروح رحمانية وروح لاهوتية فأما الرّوح

which is shared between humans and animals, it perishes in itself and ceases to exist when bodies decompose and forms disintegrate, for it is made of elemental matter. Since its substance is subject to destruction and changes with the passage of time, it must necessarily perish.

الحيوانية الذي مشترك بين الانسان والحيوان انها فانية في ذاتها و معدومة عند انعدام الأجساد و اضمحلال الأجسام لانها من مواد العناصر فلها كانت مادتها قابلة الانعدام و متغيرة في تتابع الأزمان فلا بد انها تنفنى

- 4 The human spirit refers to the rational soul by which humans are distinguished from animals. It is not from the realm of physical elements but rather from spiritual substances that are not subject to corruption. It is tormented when veiled from God its Lord and prevented from witnessing its Creator and perceiving the signs of its Originator in the worlds of souls and horizons. It has the capacity to perceive all things and encompass the realities of contingent beings as they are, if it turns to the center of guidance among the concourse of creation. Otherwise it descends into the depths of ignorance and blindness and falls into the lowest levels of misguidance and error.

4 واما روح الانسانية عبارة عن النفس الناطقة التي يمتاز بها الانسان عن الحيوان انها ليست من عوالم العناصر الجسمية بل هي من مواد روحانية لا يعتريها الفساد و هي معذبة بما انحجبت عن الله ربها و احتجبت عن مشاهدة بارئها و ادراك آيات موجدتها في عوالم الأنفس و الآفاق و هي متصرفة بذاتها في ادراك كل شيء و محيطة بحقائق الممكنة على ما هي عليها ان تتوجه الى مركز الهدى بين ملاء الانشاء و الآتزل في دركات الجهل و العمى و تهبط في طبقات السفلى من الضلالة و الغوى

- 5 The divine spirit which is from God's command refers to the holy power, divine confirmations, eternal assistance, divine knowledge and heavenly sciences with which God aids whomever He wishes among His righteous servants. Through it they attain spiritual unveilings and certain visions, and they achieve complete, precedent mercy and abundant grace. They enter the paradise of oneness and the eternal garden where they rejoice and delight in what God has given them of His bounty and thank Him for His favors and blessings.

5 واما روح الرحمانية التي من امر الله فهي عبارة عن القوة القدسية و التأييدات الربانية و التوفيقات الصمدانية و المعارف الالهية و العلوم السماوية التي يؤيد الله بها من يشاء من عباده الصالحين و بها يحصل لهم المكاشفات الغيبية و المشاهدات الاربابية و يفوزون بالرحمة الكاملة السابقة و النعمة السابعة و يدخلون في جنة الأحديّة و الحديقة الصمدانية و يطربون و يحبرون بما اعطاهم الله من فضله و يشكرونه على نعمه و آلائه

- 6 The heavenly spirit is a holy essence, a perfect word, a complete sign, the mystery of existence and the reality hidden from the eyes of all beings. It is the Supreme Pen, the Divine Soul, and the manifestation of Truth from the dawning-place of creation and its sun at the dayspring of invention. This is specific to the Prophets in the worlds of creation.

6 واما روح اللاهوتية فهي جوهره قدسية و كلمة تامة و آية كاملة و سر الوجود و حقيقة المكنونة عن اعين كل موجود و هي القلم الأعلى و النفس الرحمانية و ظهور الحق عن مشرق الابداع و شمس في مطلع الاختراع فهذه مختصة بالأنبياء في عوالم الانشاء

- 7 Beyond these spirits that I have explained and mentioned to you, God has created countless other spirits, including the vegetable spirit, the angelic spirit, the celestial spirit, and the intellectual spirit. Likewise among the Prophets there are shared spirits and specific spirits, such as the Faithful Spirit which is specific to the Most Exalted Word and the Supreme Pen, Muhammad the Messenger of God, peace be upon him, as God the Exalted said: "The Faithful Spirit descended upon your heart." However, if we wished to explain this, papers

7 و من غير هذه الأرواح التي بينتها و ذكرتها لحضرتك قد خلق الله ارواحاً لا تعد و لا تحصى و منها روحاً نباتياً و روحاً ملكوتياً و روحاً جبروتياً و روحاً عقلياً و كذلك بين الأنبياء ارواح مشتركة و ارواح مختصة كروح الأمين انها مختصة بالكلمة العليا و القلم الأعلى محمد رسول الله صلى الله عليه و سلم كما قال الله تعالى و نزل روح

would not suffice and ears could not bear to hear it, therefore we conclude our words at this point and consider it sufficient.

- 8 O noble questioner! By my life, if you inhaled the fragrance of faithfulness, I would cast upon you a word which, if you heard it, would make you soar in an atmosphere where from the rustling of its winds you would hear "There is no god but He." But at this time the tongues of the nightingales of truth have grown weary of wonderful melodies. Rather, divine wisdom flows from hearts to breasts like the flowing of spirit in souls. How excellent are the words: "I have been alone with the Beloved, and between us was a secret more subtle than the breeze when it moves."

الأمين على قلبك ولكن لو اردنا بيان ذلك لا يكفيه الأوراق ولا تستطيع الأذان ان تسمعها لذا نختم القول الى هذا المقام ونكتفي به

8 يا ايها السائل الجليل لعمرى لو استنشقت رائحة الوفاء لألقيت عليك كلمة لو تسمعها تطير في هواء تسمع من هزيز ارياحه بأنه لا اله الا هو ولكن حينئذ كلت السن بلابل الحق عن بدائع النغمات بل تسرى حكم الربانية من القلوب الى الصدور كسريان الروح في النفوس نعم ما قال و لقد خلوت مع الحبيب و بيننا سر ارق من النسيم اذا سرى

NLAI_BH3.093, BRL_DAK#0779, MKT1.480, MAS2.092-094

ABU0455

- 1 There was in Baghdad a man by the name of Haji Faraj Kahhal [oculist]. He himself used to say, 'I blinded three thousand eyes until at last I became an oculist.' This man frequented the Iranian Consulate and would take news to the Iranians. In those days, the Tehran Gazette, the first Iranian newspaper, was brought to the Consulate once every month. My uncle [Jinab-i-Kalim] would spend some time every day at the Salih coffeehouse which was located in the old section of Baghdad. He would also take me there and other Iranians would be there too.

1 حاجی فرجی کحال در بغداد بود خودش می گفت سه هزار چشم کور کردم تا کحال شدم به کارگذاری می رفت و برای ایرانیان اخبار می آورد و در آن ایام روزنامه طهران را که اول روزنامه ایران بود توسط چاپارچی ماهی یک بار به کارگذاری می آوردند و چون آقاخو روزها به قهوه صالح که در طرف بغداد کهنه بود می رفتند می نشستند مراهم می بردند ایرانی ها هم می آمدند.

- 2 One day Haji Faraj related, 'It is reported in the paper that Aqa 'Abdu'l-Qasim-i-Hamadani went to Sulaymaniyyih. In Urman he was invited by its governor, Husayn-'Ali Khan. For his guest's safety, the governor sent several mounted guards with him. The guards took him by a wrong road to the top of a mountain. There they cut his throat and covered his body with rocks. Then they took all his possessions. Passing by the site of the crime, the residents of the nearby villages saw the blood on the ground. After some search, they exhumed the body and discovered that Aqa 'Abdu'l-Qasim was still alive. They took him to a village and stitched his throat. He could not talk but made known that he wanted paper and a pen. Then he wrote his own story:

2 روزی حاجی فرج حکایت کرد که در روزنامه نوشته اند آقا بالقاسم همدانی بسلیمانیه آمد در اورامان حاکم آنجا حسینعلی خان سلطان اورا شب میهمان کرد و بعد برای امنیت او چند سوار همراهش روانه کرد سوارها اورا براه کج می برند و بالای کوه می برند سرش را می برند و برجسدش سنگ می چینند و اموالش را می برند. اهل دهات نزدیک چون از آنجای گذرند خون را مشاهده می کنند و پس از تجسس نعش را از زیر خاک درمی آورند میبینند که هنوز جان دارد چون که گلوش بتمامه بریده نشده بود می برند به ده و گلوش را می دوزند آن مقتول نمی توانست حرف بزند لکن فهماند

کاغذ و قلم بیاورند آوردند. شرح حال خود را نوشت که

- 3 "I am Aqa 'Abdu'l-Qasim, a merchant from Hamadan. In Urman Husayn-'Ali Khan invited me to his house. He then sent some people with me. They did this to me on the road and took all my belongings. Now I want requital. They should return all my belongings which should be delivered to Darvish Muhammad-i-Irani who lives on Sar-Galu mountain. He is free to do with them whatever He wishes. I had returned to Iran from a visit to Him and was going back to Him again."

3 من آقا ابوالقاسم تاجر همدانی هستم در اورامان من راحسین علی خان سلطان میهمان کرد آدمها به همراهی من فرستاد آنها در راه این کار را کردند و اشیایم را بردند. حال مجازات می خواهم و اشیاء را مسترد دارند که در کوه گلوبه درویش محمد ایرانی تسلیم بدارند و من بعد از دیدن ایشان مراجعت به ایران کرده و باز هم بدیدن ایشان می رفتم و هر نوع که بخواهند در اشیایم معمول دارند، مختارند.

- 4 After hearing this story, we knew that this Darvish Muhammad was the Blessed Beauty. In our respective homes, both Mirza Aqa Jan and I repeated the supplication, 'O Thou Who art invoked!' 2,001 times. Then we asked Haji Faraj if he knew of any other Iranians in Sulaymaniyyih. He said that there was one whose name was Haji 'Abbas. Through Haji Faraj we wrote to Haji 'Abbas, who wrote back, 'This erudite darvish is residing on Sar-Galu mountain. It is impossible to go there because of the presence of hooligans. He comes to the town once a week to go to the public bath.'

4 ما چون این قضیه را شنیدیم دانستیم که این درویش محمد جمال مبارک است من و میرزا آقا جان ختم "یا الله المستغاث" کهد و هزارویک بار است گرفتیم من در اندرون و او در خانه خود. بعد از حاجی فرج پرسیدیم که در سلیمانیه ایرانی کسی هست گفت حاجی عباس نامی هست بتوسط حاجی فرج به آن حاجی عباس نوشتیم او نوشت: "این درویش فاضل کامل که نوشتید در کوه گلساکن است و بواسطه اشرار رفتن بانجا ممکن نیست هفته ای یک بار برای حمام بشهر می آیند

- 5 Hence, Shaykh Sultan and Aqa Muhammad-Javad left for Sulaymaniyyih. There they investigated and made inquiries about His whereabouts. At last they learned that He was indeed residing on Sar-Galu mountain and that it was impossible for them to go there. So they waited in Sulaymaniyyih until He arrived. They attended His presence and presented their plea. Baha'u'llah, however, did not agree. Then they said, 'We do not want to do anything contrary to Thy blessed will but we are not leaving Thy presence either.'

5 لذا شیخ سلطان و آقا محمد جواد خطاب عزیمت به سلیمانیه کردند و در آنجا تفتیش کردند و نشانی جستند و بالاخره دانستند که در کوه گلو تشریف دارند و رفتن بانجا ممکن نیست. آنقدر صبر کردند تا تشریف آوردند مشرف شدند التجا کردند راضی نشدند آنها گفتند ما هم مخالف رضای مبارک نمی کنیم اما از حضور مبارک هم مرخص نمی شویم

STAB#077x

AHDA.509-510

ABU0472*in Haifa*

True happiness is found in purity of thought. Whenever I look into your radiant faces I am made most happy because your thoughts are pure. You must in such a manner that whenever I think of you I may be made joyous; whenever I behold your shining countenances I may become happy; whenever I hear good news of you my heart may be filled with delight.

Man must so live that he may become beloved in the sight of God, beloved in the estimation of the righteous ones and beloved and praised by the people. When he reaches this station the feast of eternal happiness is spread before him. His heart is serene and composed because he finds himself accepted at the threshold of His Highness, the One. His soul is in the utmost felicity and bliss even if he be surrounded by mountains of tests and difficulties. He will be like unto a sea on the surface of which one may see huge white waves, but in its deeps it is calm, unruffled and undisturbed. If he trusts his happiness to worldly objects and fluctuating conditions he is doomed to disappointment. Should he gain a fortune and anchor his happiness to that he may hypnotize himself into a state of so-called joy for a few days, and then that very fortune will become a millstone around his neck, the cause of his worry and melancholy.

But if he lives in accordance with the good-pleasure of the Lord he will be favored at the court of the Almighty. He will be drawn nigh unto the throne of Majesty. He will be respected by all mankind and loved and honored by the believers. This fortune bestows eternal happiness. The tree of this fortune is ever green. The autumnal wind does not sear its leaves nor does the frost of winter rob it of its perennial freshness. This is a happiness which is not followed by any misery but is always a source of gratefulness and blessedness. The most great, peerless gift of God to the world of humanity is happiness born of love - they are the twin sisters of the superman; one is the complement of the other. Everything that contributes to the sum total of this human happiness if a gift on the part of God, and that thing which does not add to the aggregate of this ideal felicity must be, little by little or all at once eliminated.

Therefore, it becomes self-evident that the first bestowal to the world of humanity is happiness, that kind of happiness which is unalterable and ideal. If, by happiness physical enjoyment of material things is meant then the ferocious wolf is made happy

because he kills the innocent lamb and satisfies his hunger for a few hours. This is not happiness. Happiness is a psychological condition created in brain, mind and heart, the effect of which works out from the center to the circumference. For example, after many days and nights of reflection the philosopher unravels a seemingly unsolvable problem. As the result, a wave of supreme happiness surge through his being. The philanthropist comes to the assistance of thousands of half-starved, half-clothed, afflicted people of a nation. In his deeds he wins much contentment. An engineer spans a large river with a suspension or cantilever bridge, or an architect makes the design of an edifice. Each finds true enjoyment in his work.

It is related that Baseer Tousy was well versed in the science of astronomy. Many nights he walked on the roof of his house watching the stars. Whenever he happened to discover the true position of a planet or to locate the place of a constellation he became so enraptured with the joy of a new idea that he would get up and dance and sing, saying: 'Where are the kings? Where are the monarchs of the earth? What is true felicity? Let them come and see what real happiness means, what ideal bliss really is.'

It is for this reason that Baha'Ullah in all his tablets has made it incumbent upon all to study sciences and arts, encouraging everyone in the acquirement of learning and a liberal education for the eternal happiness of mankind lies in these (things).

Praise be to God that for the present you are all well and happy! I have met you and associated with you this hour. You are living on the slope of Mount Carmel, are near to the Holy Tomb of the Bab, inhaling the fragrances of its rose garden, are looking at the unique panorama and are enjoying the gifts of heaven. This is the ultimate hope of the lovers of truth, to be in the neighborhood of the Most Eminent Mercy!

SW_v13#05 p.102-104

AB00495

To: Son of Ustad Ali Akbar Banna Yazdi, in Ishqabad

- 1 O blessed offspring of that noble soul! The shocking and terrible news of the martyrdom of that lamp of guidance caused sorrow and grief to heart and soul, and brought forth regret and distress and renewed the greatest of calamities, such that the cry of the holy leaves reached the ethereal heaven and the lamentation of pure and sanctified souls ascended to the lofty heights.
- 2 This supreme catastrophe and mighty calamity struck the vitals of aware souls and filled pure hearts with blood, causing rivers of tears to flow from eyes. A cry of anguish arose from the realities of all things and wailing and lamentation was raised by the Concourse on High. The bright day turned dark and dismal, and this supreme mourning caused trembling and tumult among the peoples of East and West. Eyes are weeping and hearts are burning to such degree that grief and sorrow has encompassed the denizens of the Supreme Concourse and regret and yearning appeared in the Abha Kingdom. What severe oppression was this, and what unprecedented tyranny! But regret is only for us mortals, for that servant of God and chosen one of the All-Merciful has soared from the place of sacrifice to the zenith of the Abha Kingdom, while we remain deprived and forsaken in this lower realm. They have drunk a single draught from the ocean of the greatest bounty, while we remain caught in the yearning for a single drop, suffering a hundred thousand afflictions.
- 3 Otherwise, that pure spirit ascended unto the Kingdom of Glory with such glad-tidings as set the realities of all created things in motion. The thirsty fish found its way to the ocean of mercy; the bird, whose breath had been stilled, winged its flight to the divine rose-garden, and, with wondrous melodies, opened its eloquent tongue upon the branches of the Tree of Oneness. In the horizon of contingent being it had set, yet in the zenith of placelessness it rose as a radiant star. In the west of non-existence it had been hidden, yet in the east of existence it shone forth as a resplendent orb. It was delivered from the world of darkness and took up its abode in the divine nest; it had been captive in the arena of dust, and was set free in the heights of the heavens; it had been a prisoner of the dungeon, and now appeared in splendor in the court of God. What bounty is greater than this, and what grace more complete? Were the people of the mortal world to apprehend

ای مبارک فرزند آن بزرگوار خبر موحش
مدھش شہادت آن سراج ہدی سبب اندوہ و
احزان دل و جان گردید و مورث حسرت و
کدورت و تجدد مصائب عظمی شد بتسمیکہ
ضحیح و رفات مقدسہ بفلک اثیر رسید و صریح
نفوس طیبہ طاھرہ باوج رفیع واصل شد

این مصیبت کبری و رزئہ عظمی بجزگرگاہ
نفوس آگاہ زد و دھای پاکزرا پر خون نمود و از
دیدہ ہا رود جیحون روان کرد فریاد و فغان از
حقایق اشیا بلند شد و نالہ و حنین از ملا مقربین
مرتفع گردید روز روشن تار و تاریک شد و
این ماتم اعظم زلزلہ و ولولہ در امم تاجیک
و امریک انداخت چشمہا گریانست و قلبہا
سوزان بتسمیکہ حزن و اندوہ در قلوب ملا اعلی
حاصل شد و تأسف و تحسر در ملکوت ابہی
پیدا گشت این چہ ظلم شدید بود و این چہ
جور بی نظیر ولی حسرت از برای اینفانیانست
کہ آن بندہ یزدان و برگزیدہ رحمن در مشہد فدا
باوج ملکوت ابہی پرید و ما در این حبز ادنی
محروم ماندیم و مہجور گشتیم آنان دریای مہبت
کبری را یکجرعہ نوشیدند و ما در حسرت یک
قطرہ گرفتار صد ہزار بلا

والآ آن روح مجرّد بہ بشارتی صعود بملکوت
عزّت نمود کہ حقایق اشیا را بحرکت آورد
ماہی لب تشنہ ببحر رحمت پی برد و مرغ دم بستہ
بگلشن الہی پرواز کرد و بابدع نعمات در
شاخسار احدیت بفصاحت نطق بگشاد در افق
امکان آفل بود در اوج لا مکان نجم بازغ شد
در باختر نیستی متواری بود در خاور ہستی
کوکب ساطع گشت از عالم ظلمانی رہائی
یافت و در آشیان الہی مقرر گردید در عرصہ
خاک گرفتار بود در اوج افلاک آزاد گشت
اسیر زندان بود در ایوان یزدان جلوہ نمود چہ
مہبتیست اعظم از این و چہ فضیلت اتم
از آن اگر اہل ناسوت باوج رفیع آن کوکب
ملکوت پی برند قسم بحضرت دوست کہ در
اینبھان فانی دمی نیاسایند و راحت و آرام

the lofty station of that star of the Kingdom, by the Ancient Beauty, they would not rest for a moment in this fleeting world, nor would they seek ease or repose. Rather, with the utmost longing, they would hasten to the sacrifice-field of love, and offer up life and head in the path of the Beloved.

- 4 But what avail, when eyes are blind and hearts are afflicted with the darkness of the blackest night? Thus hath the glory of this station and the honor of this rank been veiled from the sight of men, that no unworthy soul may gain access to the Kingdom of Glory; that no one drunken with the wine of pride may receive a portion from the pure cup; that no one deprived may become the confidant of the mysteries of the Self-Sufficient Lord; that no cold and lifeless soul may be kindled with the fire of love; that the sparrow of cruelty may not fly wing to wing with the nightingale of faithfulness; and that the raven of malice may not, like the peacock of the realms on high, spread the pinions of sanctity. For the birds of holiness soar in the divine rose-garden, while the crows of deprivation make their dwelling and abode in the perishing ash-heap.

- 5 In brief, ye, who are the signs of that star of guidance and the banners of that prince of fidelity, must conduct yourselves after the manner of your noble father. Show forth patience and forbearance; practice supplication and trust in God; console those who remain behind, and give to the grief-stricken the glad-tidings of His boundless grace, that all, with tearful eyes, may open their lips in thanksgiving unto the Lord and say:

- 6 “O peerless Lord! Thanks be to Thee for having kindled that lamp in the glass of the Supreme Concourse and guided that bird of faithfulness to its nest in the Abha Kingdom. Thou hast led that noble stream to the mighty ocean and caused that radiant beam to return to the Sun of Truth. Thou hast admitted the captive of deprivation into the garden of reunion and blessed the yearning heart with the gathering of manifestation and meeting. Thou art the Kind Lord, Thou art the ultimate goal of the longing ones, and Thou art the heart’s desire of the martyrs.”

BRL_APAB#12x

نجویند بلکه بنهایت آرزو بقربانگاه عشق دوند و
جان و سر فدای حضرت معشوق نمایند

4 ولی چه فائده که چشمها کور است و قلوب
مبتلا بظلام دمیور لهذا عزت ایستقام و شرف
این رتبه از انظار بشر مستور تا هر نااهلی
بملکوت عزت پی نبرد و هر مخمور خمر غرور
از کاس طهور نصیب نگیرد و هر محروم محرم
راز حضرت بی نیاز نشود و هر مخمودی بآتش
عشق نیفرورد صعو جفا با بلبل وفا همپر نگرود
و غراب کین مانند طاوس علین شهر تقدیس
نگشاید زیرا طیور قدس بگلشن الهی پرند و
زاغان حرمان در گلخن فانی مقر و مأوی
گیرند

5 باری باید شما که آیت آن نجم هدایت و رایت
آئیم وفا مانند پدر بزرگوار رفتار نمائید صبر و
تحمل کنید و تبطل و توکل نمائید و بازماندگانرا
تسلی بخشید و حسرت زدگانرا بفضل یتنها نوید
دهید تا کل با چشمی اشجار بشکرانه حضرت
پروردگار لب بگشایند که

6 ای خداوند بیاند شکر ترا که آن سراج را
در زجاج ملأ اعلی برافروختی و آن طیر وفا را
بآشیانه ملکوت ابهی راه نمودی آن نهر کریم را
ببحر عظیم رساندی و آتشیاع ساطع را بشمس
حقیقت راجع فرمودی اسیر حرمانرا بحدیقه
وصال درآوردی و مشتاق دیدار را بحفل تجلی
و لقا فائز فرمودی توئی یزدان مهربان و توئی متنها
مقصد مشتاقان و توئی آرزوی جان شهیدان

MKT1.428, AKHA_107BE #05 p.02,
DUR1.513x, TISH.123-124, MSBH3.607-
609, NANU_AB#09

AB00505

To: *Siyyid Murtida (Khulinjan) et al., in Riz*

1 O ye beloved of God and ye companions of 'Abdu'l-Baha!

2 Jinab Hashim Tahriri hath sent a letter couched in fluent utterance and most wondrous expression; and when I opened it, lo, it was as a book of the righteous, wherein the names of the freed ones and the chosen ones were inscribed. From its perusal there was obtained the utmost joy of spirit and sweet savours of fragrance, for it was a chart that called to mind the Book of 'Illyyin, inasmuch as the names of the nigh ones were therein set down. At the close of the letter he had besought that Tablets be addressed unto those heavenly friends. The mental preoccupations, the weighty concerns, the divers affairs, and the ceaseless inpouring of missives from East and West all interpose as a veil, and hinder that a separate letter be penned to each one of the friends; wherefore, of necessity, this one letter is written collectively.

3 O spiritual companions of 'Abdu'l-Baha! Praise be to God, ye are all remembered in the Kingdom of the All-Glorious and in the Court of the Almighty; in the concourse of the highest realm ye are known and renowned, and in the heart of this one, drowned in the ocean of poverty and annihilation, ye are present and mentioned. Each one of you, from the Kingdom of the unseen, hath in this heart a scroll of grace, and upon his breast an imperial cypher of the supreme bounty. The ray of divine favour shineth upon your heads, and the robe of guidance is upon your shoulders. Ye are the recipients of endless loving-kindness, the landing-place of the angels of unbounded mercy. The gaze of His tender providence is all-embracing, and the effusion of the Lord of Oneness complete.

4 In thanksgiving for these mighty bounties and hidden favours, be ye ever engaged in the chanting, with measured tones, of the verses of divine unity; with most wondrous melodies strike the harp of love's songs; and raise a cry of ardent longing. Be not wearied by afflictions and trials, nor be tearful at the gibes and mockery of strangers; for in the path of the love of the Abha Beauty, tribulation is the greatest mercy, and hardship the supreme bounty. Pillage and plunder are a crown and a royal diadem; prison and chains are a palace and throne in the highest firmament. The arrow and the spear are balm to heart and soul; the deadly poison is the antidote and healing for the true lover. Hath not the lover of this fleeting world said:

1 ای احبای الهی و یاران عبدالهآء

2 جناب هاشم تحریری با فصاحت تقریر و ابداع تعبیر ارسال نمودند و چون گشودم کتاب ابرار بود اسماء احرار و اخیار در آن مذکور از قرائت آن نهایت روح و ریحان حاصل گشت زیرا نقشه‌ئی بود که از کتاب علیین حکایت میکرد چه که اسماء مقربین در آن مسطور و در ختام نامه خواهش نگارش مکاتیب بجهت آن یاران الهی نموده بود مشاغل ذهنیه و شواغل عظیمه و امور متفرقه و ورود اوراق غیرمتناهی از شرق و غرب مانع و حائل که بهر یک از یاران منفرداً مرقوم گردد لذا مجبوراً مجتمعاً مرقوم میشود

3 ای یاران روحانی عبدالهآء الحمد لله کل در ملکوت ابهی و ساحت کبریا مذکورید و در انجن عالم بالا معروف و مشهور و در قلب این مستغرق بحر فقر و فنا موجود هر یک از ملکوت غیب منشوری از فیض در قلب و طغرائی از موهبت کبری در صدر پرتو عنایت بر سر دارید و خلعت هدایت در بر مورد الطاف بنیایانید و مہبط ملائکہ رحمت بیکران نظر عنایت شامل است و فیض حضرت احدیت کامل

4 بشکرانہ این نعم جلیله و الطاف خفیہ ہموارہ بترتیل آیات توحید پردازید و بابدع الحان ترانہ عاشقانہ بنوازید و فریادی مشتاقانہ برآرید از بلا و محن ملول نگردید و از ثنات اغیار اشکار نشوید زیرا در سبیل محبت جمال ابهی بلا رحمت کبری است و جفا موهبت عظمی تالان و تاراج تاج و خراج است و زندان و زنجیر ایوان و سریر فلک اثیر سهم و سنان مرهم دل و جان است و سم قاتل دریاق و درمان عاشق مجازی گفته

- 5 Never a morn in slumber or in laughter found I, 5 هیچ صبحم خفته یا خندان نیافت
- 6 Never an eve in order or in comfort found I. 6 هیچ شامم با سر و سامان نیافت
- 7 Though in the fire I go, like unto Abraham I must be; 7 گر در آتش رفت باید چون خلیل
- 8 And though, like John, Thou makest of my blood a pathway for Thee; 8 و ر چه یحیی میکنی خونم سبیل
- 9 Though, like Joseph, into the pit and prison Thou dost cast me; 9 و ر چه یوسف چاه زندانم کنی
- 10 Though, through my poverty, Thou makest me as Jesus son of Mary; 10 و ر ز فقرم عیسی مریم کنی
- 11 Never will I turn my head away, nor from Thee will I depart; 11 سر نگردانم نگردم از تو من
- 12 For Thy command I offer up my very life and heart. 12 بهر فرمان تو دارم جان و سر
- 13 Such is the attribute of the lovers and the token of the longing souls. 13 این صفت عاشقان است و سمت مشتاقان است
- 14 In sum, the hope from the outpourings of the divine grace and the heavenly bestowals is this: that from the severity of trials and the greatest of calamities the fire of the love of God may burn yet more fiercely in the hearts, the lights of truth may shine yet more resplendently, the world may become the scene of the faithfulness of the spiritual ones, and that each and every one of us may take life and heart in hand and lay them down in sacrifice in the path of the loving Friend. 14 باری امید از فیض الهی و موهبت ربّانیه چنین است که از شدائد بلایا و اعظم رزایا نار محبت الله در قلوب افروخته تر گردد و انوار حقیقت روشن تر شود جهان جلوه گاه وفای روحانیان شود و هریک جان و دل بکف گیریم و نثار راه یار مهربان نمائیم و
- 15 Upon you be greetings and praise. 15 علیکم التحية و التناء

INBA87:148, INBA52:145, MMK2#301
p.219x

AB00507

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

- 1 O faithful servant of the Blessed Beauty! Your letters are always a source of joy. The letter you wrote was read and its details were noted. Praise be to God that those regions are flourishing and the friends of God are advancing. 1 ای بندهٔ صادق جمال مبارک همواره محرّرات آندوست حقیقی سبب مسرّاست مکتوبیکه مرقوم نموده بودید قرائت شد و بر تفصیل اطلاع حاصل گردید الحمد لله آنصفحات رو بانتعاش است و احبّای الهی رو بترقی
- 2 از کتاب منهاج الشیاطین مرقوم نموده بودید این کتاب بسیار خوبست زیرا از عبارات و 2

- 2 You wrote about the book Minhaju'sh-Shayatin (Path of Satans). This book is very good because from its phrases, allusions, title and stories, hatred, enmity, ignorance and rebellion are clear and evident. Anyone with the least fairness will realize upon first glance at that book that it stems purely from hatred and ignorance. Its vile phrases show clear enmity. In truth, it rejects all the religions of the world except for the Balasari sect, and from the context of its words it is clear that it has no respect even for that. Due to extreme poverty this person made this book a snare of deception hoping to receive a gift and gain some benefit, as he explicitly wrote on the back of his book. But like Satan he became disappointed and hopeless. He sent it to all regions of the world, even to the Holy Land.
- 3 You will see many such compositions. These cause no harm to the Cause. What harms the Cause is conduct contrary to the blessed good-pleasure and lack of adornment with the virtues and qualities of the people of truth. If the divine friends become centers of divine inspirations, they will with a single ray obliterate and destroy these darknesses. The proof of the true lover is in his sleeve. Half of this person's book consists of fabrications and he has altered and changed many words. Soon he will find himself in manifest loss.
- 4 In Azerbaijan, with perfect wisdom spread word that this person's writings were purely intended as slander. If you want the truth of this matter, the books and treatises of proofs are available - observe that none of these fabrications are mentioned in them. Or is there anyone capable of answering? Since they are incapable of explanation and proof, therefore they engage in these fabrications, hoping thereby to extinguish the kindled fire. "They desire to extinguish God's light with their mouths, but God refuses except to perfect His light, though the disbelievers dislike it."
- 5 In the days of the Messenger (may my spirit be sacrificed for Him) they also composed and recited many such things, for example: "The elephant, what is the elephant, and what will make you understand what the elephant is - it has a long trunk" - and they would recite this in gatherings and assemblies and call it the Quran. But did this disputation and argument cause the Cause of God to decline? No, by God! Rather it caused the Cause to become stronger. So be confident that the Cause will soon soar and with one wave cast these twigs and straws into the valley of destruction. You should focus on teaching.
- اشارات و عنوان و حکایاتش بغض و عدوان و جهل و طغیان واضح و عیانست هر نفسی که اندک انصافی داشته باشد بحض نظر بآن کتاب واقف گردد که منشأ صرف بغضا و جهل است عبارات قبیحه اش عداوت صریحه است و فی الحقیقه جمیع فرق عالم را رد کرده ماعدای طریقه بالاسری آنرا نیز از قرائن کلماتش معلومست اعتنائی ندارد این شخص از کثرت تقلیس این کلاما دام تلیس نمود که بلکه عطیهئی گیرد و منفعتی برد چنانکه در ظهر کتابش صریح مرقوم نموده است ولی مانند ابلیس مأیوس و نومید شد بجمیع صفحات عالم فرستاده حتی به ارض مقدس
- 3 و از اینگونه تألیفات بسیار خواهید دید اینها ضری بامر نرساند آنچه ضرر امر است حرکتی مخالف رضای مبارک و عدم آراستگی به فضائل و خصائل اهل حقیقت یاران الهی اگر مرکز سنوحات رحمانیه گردند بشعاعی ساطع این ظلمات را محو و نابود کنند گواه عاشق صادق در آستین باشد این شخص نصف کتابش مفتریاتست و بسیار از کلمات را تغییر و تبدیل داده فسوف یری نفسه فی خسران مبین
- 4 شما در آذربایجان بحکمت تادم شهرت دهید که این شخص آنچه نوشته است مقصدش صرف افترا بوده اگر حقیقت این امر را بخواهید کتب و رسائل استدلالیه موجود ملاحظه نمائید که هیچ اثری از این مفتریات در آن مذکور و یا نفسی مقتدر بر جواب هست چون از بیان و برهان عاجزند لهذا باین مفتریات پردازند که شاید بدین سبب نار موقده را خاموش کنند یریدون ان یطفئوا نور الله بافواههم ویأی الله الا ان یتم نوره ولو کره الکافرون
- 5 در ایام حضرت رسول روحی له الفداء نیز از این قبیل اشیا بسیار انشا و انشاد نمودند مثلاً الفیل ما الفیل و ما ادراک ما الفیل له خرطوم طویل و این را در محافل و مجالس میخواندند و قرآن میگفتند ولی آیا این نزاع و جدال سبب اضمحلال امر الله شد لا والله بلکه سبب قوت امر گردید پس مطمئن باشید که امر عنقریب اوج گیرد و بیک موج این خس و خاشاکها را بوادی هلاک اندازد شما در فکر تبلیغ باشید

6 Furthermore, the friends of God should keep hidden and concealed those important people who show support. Whoever knows of such should never reveal it to another. For example, if today one of the prominent ones meets with you and makes inquiries, you should never reveal this to another. Similarly if someone asks about another of the friends in a way that indicates fairness, they should keep it confidential, because mere publicity would cause them to flee, as they fear falling into the arena of tests and trials. Know the allusion through clear indication. The intention is that you should thus teach the divine friends, and if it becomes possible for the friends to all keep each other concealed and not mention them, this would be even better. This is very conducive to promotion. And upon you be greetings and praise. 'Abdu'l-Baha

6 دیگر آنکه احبای الهی باید نفوس مهمه را که اظهار حمایت مینمایند مخفی و مستور بدارند هر نفسی که داند بدیگری ابدأ ابراز ندارد مثلاً شاید امروز یکی از بزرگان با آنجناب ملاقات نمود و جستجوئی کرد شما ابدأ بدیگری ابراز ندارید و همچنین اگر کسی از شخص دیگری از احباب سؤالی کرد که دلیل بر انصاف بود باید او را مکتوم بدارد زیرا نفس شهرت سبب فرار او گردد چرا میترسد که در معرض امتحان و افتتان افتد فاعلم الکلیه بصریح الاشارة مقصود اینست که یاران الهی را چنین تعلیم نمائید و اگر چنانچه ممکن بشود که احبای کلّ یکدیگر را مستور بدارند و ذکر نکنند این دیگر بهتر خیلی مدار ترویج است و علیک التحیة و الثناء ع

7 For example, if one of the divine friends guides someone, they should keep it concealed and it would certainly be better if they did not mention his guidance to others, for he would remain protected and secure, and beyond this other benefits and advantages would also result.

7 مثلاً یکی از یاران الهی نفسی را هدایت نمود باید مکتوم بدارد و پیش دیگران ذکر هدایت او را اگر ننماید البته بهتر است زیرا محفوظ و مصون ماند و از این گذشته فوائد و منافع دیگر نیز حاصل گردد

INBA89:267, MMK6#188, AVK3.497.03x,
MSHR4.382-384

AB00525

To: Gabriel Sacy, in Egypt

1 O thou whose nostrils are perfumed with fragrances from the Holy Spirit!

1 یا من تعطر مشامه بنفحات من روح القدس

2 I have read your new letter and thanked the Glorious Lord for making you a sign of unity in the land of Egypt. So praise God for this great bounty and extol Him for this supreme mercy by which God has chosen you from among various parties.

2 قد طالعت تحریرک الجدید و شکرک الربّ المجید بما جعلک آية التوحید فی قطر صعيد فاحمد الله علی هذه النعمة العظمی و اثن علیه علی هذه الرحمة الکبری الّتی اختارک الله لها من بین احزاب شتی

3 As for your sending the translation of the papers to the Count, well done! Address every prince, dignitary, renowned philosopher or eminent politician that all lofty principles are perishable and transient, mere illusions like desert mirages and images reflected in water, except for divine principles, heavenly

3 و اما ارسالک ترجمة الأوراق الی الکونت فنعم ما عملت فخطب کلّ امیر او عظیم او فیلسوف شهیر او سیاسیّ جلیل انّ کلّ المبادئ السامیه بائدة فانیة بل اوهام کسرّاب البقاع و الصور

projects, godly thoughts, eternal wisdom and merciful inspirations.

المريئة في المياه الآ مبدء ملكوتي ومشروع الهى و افكار ربانية وحكمة صمدانية و سنوحات رحمانية

- 4 Consider that since the appearance of Christ, how many skilled sages, righteous philosophers, noble scribes, holders of lofty thoughts, possessors of high ambitions, and famous geniuses of ages and centuries have come and gone, and today you hear neither sound nor mention of them. But the divine principle and merciful project which Christ explained and established is eternally fixed, everlasting in effects, strong in pillars, firm in foundation - the vicissitudes of time do not shake it and weakness does not affect it through the passage of ages and centuries.

4 تفكر من يوم ظهور المسيح كم من حكماء مهرة و فلاسفة بررة و كرام سفرة و ارباب افكار عالية و ذوهم سامية و مشاهير الآفاق و نوابغ القرون و الأعصار جاثوا و ذهبوا و لاتسمع اليوم لهم صوتاً و لا صيتاً ولكن المبدء الرحمانى و المشروع الرحمانى الذى بينه و وضعه المسيح هو ابدى القرار سرمدى الآثار قوى الأركان متين البنيان لا يضععه طوارق الزمان و لا يعتريه القصور على ممر الدهور و الأعصار

- 5 Therefore it behooves you, O illustrious prince, to establish an edifice in heaven and light a lamp in the Supreme Concourse, for the people of earth love pitch darkness in the blackest night. Be not deceived by their commotion and waves - by God the True One, it is noise without grinding, followed by grace as in previous centuries. Upon you be greetings and praise.

5 فينبغى لك ايها الأمير الجليل ان تأسس بنياناً فى السماء و توقد سراجاً فى الملأ الأعلى لأن اهل الغبراء يحبون الظلمة الدهماء فى الليلة اللبلاء و لاتغتر بهياجهم و امواجهم تالله الحق جمعجة من دون طحن و يعقبه المن كما سبق فى القرون الأولى و عليك التحية و الثناء

- 6 As for the writing of Sabr al-Mukhtar, send it to us so we may see his discovery of planets in the vast space.

6 و اما تأليف صبر المختار ارسله لنا حتى نرى اكتشافه للسيارات فى الفضاء الفيحاء

- 7 As for the matter of taking a pledge from the Wronged One of the horizons and forcing Him to leave His homeland to other regions, and the rejection by other states and acceptance by the Sublime State with strong conditions - this is talk invented by the slanderous enemies with absolutely no basis. For the Wronged Beauty Himself requested permission from the government of Iran to emigrate to Iraq, and to this day the official papers from the Prime Minister of Iran and the embassy of the Sublime State in Tehran are in hand, speaking and declaring explicitly that the Wronged Beauty is the one who requested to emigrate and no one forced Him to do so.

7 و اما قضية اخذ التعهد من مظلوم الآفاق و اجباره على الخروج جبراً من وطنه الى سائر الأقطار و عدم قبول سائر الدول و قبول الدولة العلية مع شروط قوية هذا كلام اخترعه المرجفون من الأعداء فلا اصل له ابداً لأنّ الجمال المظلوم طلب بنفسه من دولة الأيران اذن الهجرة الى العراق و الى الآن الأوراق الرسمية من صدارة ايران و سفارة الدولة العلية فى طهران موجودة فى اليد و ناطقة مصرحة بأنّ الجمال المظلوم هو الذى طلب الهجرة و لم يجبره على ذلك احد

- 8 At that time the foreign embassies showed all consideration, but the Wronged One of the horizons requested migration to Iraq, so the government of Iran permitted Him and He never appealed to any state about this matter at all. The recommendation from the embassy of the Sublime State in Tehran to the Governor of Iraq exists and is present, from which everything is clear. But our Iranian enemies in the Sublime State spread that the Wronged Beauty fled as a fugitive from Iran to Baghdad, and none of those in authority investigated this

8 فبوقتها السفارات الأجنبية اظهرت كل رعاية ولكن مظلوم الآفاق طلب الهجرة الى العراق فاذنت له دولة الأيران و ماراجع احدى الدول بهذا الخصوص قط و التوصية من سفارة الدولة العلية فى طهران الى والى العراق موجودة حاضرة منها يظهر كل شيء ولكن اعدائنا من الأيرانيين فى العلية اشتهروا بأنّ الجمال المظلوم فرّ هارباً من ايران الى بغداد و لم ينحصر احد من اولياء الأمور

matter but rather believed them without clear proof. This is the reality of the matter and the existing official papers speak to this and testify to it. If you happen to be in these parts we will show you those papers.

هذه القضية بل صدقهم من دون بينة وبرهان هذا حقيقة الأمر والأوراق الرسمية الموجودة ناطقة بهذا وشاهدة عليه فإذا صادف وجودكم بهذه الجهات ننشر لكم تلك الأوراق

- 9 As for the matter of teaching in these kingdoms, you are most aware that it is completely forbidden - no one is able to utter a word. The proof of that is that forty years have passed for us in these lands and kingdoms - do you find any trace of that? Is this not sufficient proof? Otherwise you would see its effects manifest as the sun at high noon. But what can be done after hope is cut off?

9 واما قضية التبليغ في هذه الممالك حضرتكم اعظم مطلع بأنه ممنوع بالكلية فلا يقتدر احد ان يتفوه بكلمة و البرهان على ذلك انه مضى علينا اربعون عام ونحن في هذه الديار والممالك فهل تجد حضرتكم اثرًا لذلك اليس هذا برهان كافٍ والا لرأيت آثارها ظاهرة كالشمس في رابعة النهار ولكن ما العمل بعد قطع الأمل

- 10 As for the matter of your presence in these lands, it is not permitted in these circumstances. And if you get the opportunity, you should return to Paris so you may meet with loved ones whose faces are radiant, whose eyes are illumined, whose breasts are expanded and whose hearts are revived by the appearance of God's Kingdom and the outpouring of His Divinity. This is excellent work if it becomes possible for you.

10 واما قضية حضوركم الى هذه الديار فلا يجوز بهذه الظروف واذا حصلت لكم الفرصة عليكم بالقول الى باريس حتى تجتمع مع احباء تهلت وجوههم وتنورت عيونهم وانشرحت صدورهم وانتعشت قلوبهم بظهور ملكوت الله و فيض لاهوته هذا نعم العمل اذا تيسر لكم

- 11 And compose a speech from now in the most wonderful expression and most eloquent composition which you will read in the gatherings of the loved ones there and to the spiritual ones who await the appearance of God's Kingdom. And upon you be greetings and praise.

11 وانشأ خطبة من الآن بابدع عبارة وافصح انشاء تقرؤونها في محافل الاحباء هناك وعلى الروحانيين المنتظرين لظهور ملكوت الله و عليك التحية والثناء

ADMS#356

MNMK#046 p.131, MAS9.081, KKD2.064

AB00529

To: *Mir Fath-Ali Bayk et al., in Faran*

- 1 O my God! I have turned my face toward the Kingdom of Thy sanctification and the Realm of Thy transcendence with a submissive heart, broken wing, humble form, bowed back, prostrate brow, weeping eye and flowing tears, beseeching that Thou wouldst encompass Thy loved ones with the outpourings of Thy mercy, the confirmations of Thy Lordship, and the assistance of Thy Divinity, and aid them with the angels of Thy holiness, support them with the hosts of Thy inspiration, and strengthen them with the armies of Thy Concourse on high

1 انني يا الهى وجهت وجهى الى ملكوت تقدسك وجبروت تنزيهك بقلب خاضع و جناح منكسر وهيكل متدلل و ظهر راکع و جبين ساجد و عين باكية و دموع جارية ان تدبرك احبايك بفيوضات رحمانيتك وتأيدات ربانيتك وتوفيقات صمدانيتك وتجدهم بملائكة قدسك و تنصرهم بجنود الهامك و تؤيدهم بجيوش ملائكة الاعلى و ملكوتك الابقى حتى

and Thy most glorious Kingdom, so that the clouds of grief may be lifted from their hearts, the sighs of anguish may be stilled in their breasts, the waves of tears may be calmed in their eyes, their souls may be gladdened by the appearance of Thy favors, their sight may be enlightened by witnessing Thy signs, their insight may be purified by observing Thy verses, and their innermost thoughts may find rest in the succession of Thy bestowals.

- 2 O Lord! These are Thy chosen loved ones, Thy devoted servants, Thy noble bondsmen, and Thy distinguished captives. They have endured every affliction in Thy path, become targets for the arrows of oppression, drunk from a cup brimming with the venom of death, been persecuted in all regions, been humiliated in all quarters, and borne what cannot be endured from the people of discord. Yet their patience did not fail though their hearts burned and tears flowed. Rather, they bore these calamities with expanded hearts, broadened breasts, attracted souls and joyful spirits, clinging to the signs of Thy holy might.

- 3 O Lord! Gladden their souls and let them hear the cooing of the dove in the Garden of Paradise. Pour out for them the cups of the wine of knowledge at every moment. Verily Thou art the Helper, the Sustainer. Make them birds of the gardens of Thy love, lions of the thickets of Thy knowledge, and fish in the pools of Thy bounty. Grant them a lofty tongue of truth, until the horizons are filled with mention of the people of radiance and existence is illumined by the brilliant light from a praiseworthy station. Verily Thou art the Generous, the Mighty, the Loving, and verily Thou art the Lord of the unseen and the visible. There is no God but Thee, the Sovereign, the Worshipped One.

- 4 O beloved friends of 'Abdu'l-Baha! Although the distance is great, occupations and engagements many, and trials severe, despite all this I have at this moment turned to remember those precious friends and found solace in their remembrance. When the clouds of worldly cares close in dark and tight around this wronged one, I remember my dear friends and find great comfort - sorrows are transformed to joy and pains become the cause of spiritual delight. I am immediately filled with ecstasy and find rest from all directions, and arise to praise the divine friends.

- 5 Observe how this prisoner is indebted to the love of the friends, and how this wronged one is bewildered by love for the beloved ones. For the friends are wanderers in the desert of divine love,

ینکشف غمام الغموم عن قلوبهم و تسكن زفرات الحسرات من صدورهم و تخف امواج العبرات من عيونهم و تطيب بظهور الطافک نفوسهم و تنجلي بمشاهدة آثارک ابصارهم و تصفو بملاحظة آياتک بصائرهم و ترتاح بتتابع افضالك ضمائرهم

2 رَبِّ هَؤُلَاءِ أَحِبَّائِكَ الْأَصْفِيَاءِ وَارِقَائِكَ الْأَتْقِيَاءِ وَ عبيدك التجيأ و اسرائك النقبأ قد تحملوا في سبيلك كل بلاء و استهدفوا سهام الجفأ و تجرعوا من كأس طافحة بنقيع من سم الردى و اضطهدوا في كل الأنحاء و امينوا في كل الأرجاء و احتملوا ما لا يطاق من اهل الشقاق و لم ينصرم منهم الصبر ولو اضطرم القلب و انسجم الدمع بل احتملوا هذه الأرزاء بقلوب منشحة و صدور متسعة و نفوس منجذبة و ارواح مستبشرة معلقة بآيات عز قدسك

3 رَبِّ طيِّبْ لَهُمُ النَّفُوسَ وَاسْمِعْهُمْ تَشَهُيقَ الطَّاوُوسِ فِي جَنَّةِ الْاَفْرِيدُوسِ وَ ادر عليهم الكؤوس من صهبأ العرفان في كل حين و آن انك انت المعين المستعان ثم اجعلهم طيور رياض محبتك و ليوث غياض معرفتك و حيتان حياض موهبتك و اجعل لهم لسان صدق علياً حتى يمتلأ الآفاق بذكر اهل الاشراق و يستضيء الوجود بالنور الساطع من مقام محمود أنك انت الكريم العزيز الودود و أنك انت رب الغيب و الشهود لا اله الا انت الملك المعبود

4 ای یاران عزیز عبدالهآ هر چند مسافت بعید است و شواغل و مشاغل مزید و امتحانات شدید با وجود این در این حین بیاد آن یاران نازنین پرداختم و بذکرشان تسلی خاطر یافتم و چون غمام غموم جهانرا بر اینظلوم تنگ و تاریک نماید بیاد یاران عزیز پردازم و تسلی عظیم یابم احزان مبدل بشادمانی گردد و آلام سبب سرور وجدانی شود فوراً به وجد و طرب آیم و از هر جهت بیاسایم و بستایش یاران الهی قیام نمایم

5 ملاحظه نمائید که این مسجون چگونه مرهون حب یارانست و اینظلوم چه قدر سرگشته عشق دوستان زیرا یاران گمگشته بادیه عشق

stained with heart's blood in heavenly love, wanderers in the path of the luminous Beauty and enchanted by that celestial Beloved. Surely they are cherished, accepted, respected and beloved. This is from the bounty of their All-Merciful Lord, and this is from His mercy which has preceded all the worlds.

الهي هستند و آغشته بخون دل در محبت ربّانی
سرگشته کوی جمال نورانی هستند و مفتون
آندلبر آسمانی البته عزیزند و مقبول و محترمند و
محبوب هذا من فضل ربهم الرحمن الرحيم و هذا
من رحمته التي سبقت العالمين

MKT9.013, MJMJ3.051, MMG2#338
p.374, FRH.084-085

AB00526

- 1 O God! I beseech You as a captive beseeches the Supreme King, and I implore You as one bound in chains of iron implores the Mighty Pillar, to assist Your loved ones in this new age and glorious century in whatever You love and desire. O Lord! Make firm their feet, raise their banners, spread their lights, illumine their mysteries, strengthen their appearance, and gird up their loins until their light shines forth brilliantly. Verily, You are the Strong, the Powerful, the Mighty.

1 اللهم اني اتضرع اليك تضرع العاني الى المليك
المتعالى و ابتهل اليك ابتهال اسير تحت السلاسل
الحديد الى الركن الشديد ان تؤيد احبائك في
هذا العصر الجديد و القرن المجيد على ما تحب
و تريد اى رب ثبت اقدمهم و ارفع اعلامهم
و انشر انوارهم و نور اسرارهم و قو ظهورهم
و اشدد ازورهم حتى يكفهر نورهم انك انت
القوى المقتدر القدير

- 2 O you who derive knowledge from the Great Announcement and are illumined by the lamp of the Supreme Concourse in this wondrous Day! Know that your Lord has power over all things. He gives life to bones when they are decayed, and He casts down to the lowest depths, just as that rebellious rejected one fell who was in the highest heaven - a glorious king and one drawn near to the Peerless Lord. When he showed pride toward one of God's servants, he fell from the Supreme Concourse to the lowest degree. Though he was among the greatest angels of heaven, he descended to the lowest plane when he grew proud and said "I am the most noble, the most high," veiled by elements from the dazzling Light. He looked at the physical temple and earthly element while heedless of the divine mystery deposited in that luminous temple. He focused on the niche while neglecting the lamp, and saw the dark shells while ignorant of the radiant and noble Pearl hidden in that supreme shell. Woe to him - blind, deaf and dumb, wandering in the desert of darkness and roaming in the pitch-black night, veiled from witnessing the Sun shining in the Most Glorious Horizon.

2 ايها المستنبأ من النبأ العظيم المستضيء من مصباح
الملا الأعلى في هذا اليوم البديع اعلم ان ربك
لمقتدر على كل شيء يحيى العظام و هى رميم و يرد
الى اسفل السافلين كما سقط المروء المريد و هو
فى الفلك الأعلى ملك مجيد و مقرب الى الرب
الفريد و لما استكبر على عبد من عباد الله سقط
من الملا الأعلى الى الدرجة السفلى ولو كان
اعظم ملائكة السماء قد اصبغ فى الطبقة السفلى
حيث استكبر و قال انى انا الاشراف الأعلى
محتجباً بالعناصر عن النور الباهر فنظر الى الهيكل
الجسمانى و العنصر الترابى و غفل عن السر
الالهى المودع فى ذلك الهيكل النورانى و امعن
النظر فى المشكاة و غفل عن المصباح و رأى
الأصداف الغبراء و جهل عن الفريدة النوراء و
انخرىدة الغراء المودعة فى ذلك الصدف الأعلى
تباً له من اعمى و اصم و ابكم يسير فى بيداء
الظلماء و يسبح فى الليلة اللبلاء و يحتجب عن
مشاهدة الشمس المشرقة فى الأفق الأبهى

3 After this, is your Lord's power confined by anything? No, by God! Rather He acts in His dominion as He pleases, gives sovereignty to whom He wishes and takes it from whom He wishes, exalts whom He pleases and abases whom He pleases. As for the word "choosing," how did you become heedless of it when this is clearly stated in the Qur'an where the All-Merciful says "Then We made inheritors of the Book..." Pay attention to the rest of the verse and ponder it carefully until you understand the reality of the matter. Then remember what was revealed by the Ancient Tongue regarding that person, who acknowledges and confesses in all his letters in his own hand that this verse was revealed about him: "If he deviates for an instant from the shadow of the Cause, he will become utter nothingness." With such great clarity, is there any deviation greater than breaking God's Covenant? Take heed, O people of understanding!

4 Until now, nothing has flowed from my pen to demean any of the servants except hints to awaken those in the lands from the sleep of doubts. So assist me now to convey my Lord's commands to the East and West of the earth. But you, O learned and discerning one, leave aside these mentions and do not think on these matters, for they will distract you from the mystery of mysteries, from spreading God's fragrances and exalting God's Word. Seek good in what you desire in the name of your Lord, the Merciful, the Compassionate. Release the reins in the field of teaching and call out in the loudest voice: "O veiled ones! The hidden secret and guarded symbol has appeared - the Most Exalted Light, the Sun of Glory - and has shone upon the horizons [with lights] before which necks bow and heads are humbled. The dark night has been transformed by a brilliant light from the Sun of Manifestation. His beauty will never be veiled throughout ages and centuries, even if [concealed by clouds] of the unseen and hidden from the eyes of the doubtful. But His mighty outpouring is like a torrent descending from the lofty mountain, ever-flowing and eternal with no cessation or end. As for the people of doubts, they imagine His day has turned to night and His lights have set behind clouds of darkness. Woe to them for these vain imaginings! Look at His brilliant lights upon the horizons and His call raised between earth and heaven and the waves of His outpouring stirred by the winds of His power which have shaken the horizons. And upon you be greetings and praise."

3 أ فبعد هذا تتقيّد قدرة ربك بشيء من الأشياء لا والله بل يتصرف في ملكه كيف يشاء ويعطي الملك من يشاء وينزع الملك عن من يشاء يعز من يشاء ويذل من يشاء وأما كلمة الاصطفاء كيف غفلت عنها مع أن هذا مصرّح في القرآن كما قال الرحمن ثم أورثنا الكتاب وانتبه لباقي الآية ودقق النظر فيها حتى تتطلع بحقيقت الأمر ثم تذكر ما نزل من لسان القدم في حق ذلك الشخص و هو مقرر ومعترف في جميع رسائله بخطه أن تلك الآية نزلت في حقه اگر آتی از ظل امر منحرف شود معدوم صرف خواهد بود مع هذه الصراحة الكبرى فهل من انحراف اعظم من نقض ميثاق الله فانتهوا يا اولی الأبواب

4 والى الآن لم يصدر من قلبي توهيناً بحق احد من العباد الا اشارة لايقاظ من في البلاد من نوم الشبهات فاجبروني الآن حتى ابليغ اوامر ربي الى شرق الأرض وغربها ولكن انت ايها الفاضل التحرير دع هذه الأذكار ولا تتفكر في هذه الامور لأنها تلهيك عن سر الأسرار ونشر نفحات الله و اعلاء كلمة الله فاستخرن ما تريد باسم ربك الرحمن الرحيم و اطلق العنان في ميدان التبليغ و ناد بأعلى الصوت ايها المحتجبون قد ظهر سر المكنون والرمز المصون النير الأعلى شمس البهاء و اشرق على الآفاق [بانوار] خضعت لها الأعناق و ذلت لها الرقاب و تبدل الليل الديجور بنور ساطع من شمس الظهور وليس بجماله احتجاب على ممر الدهور والعصور ولو [تجلل بغمام] الغيب و خفي عن اعين اهل الريب ولكن فيضه العظيم سيل منحدر من الجبل الرفيع ولا زال مستمر ابدى لا انقطاع له ولا نفاذ له واما اهل الشبهات يظنون أن يومه تبدل بالليل وانواره غابت في غمام الظلام تبا لهم من هذه الأوهام انظر الى انواره الساطعة على الأرجاء وندائه المرتفع بين الأرض والسماء و امواج فيضه المتبيح بارياح قدرته التي ارتجت منها الآفاق و عليك التحية و الثناء

MMK6#407

ABU0498

When the Blessed Perfection (Baha'Ullah) was exiled from Bagdad the large number of believers who went with him divided the work of the party among them. For example, Darveesh Sedk Ali and Haji Ebrahim acted as equerries, Ostad Mohammed Ali looked after the baggage, Mirza Mohammed Goli supervised the pitching of the tents and I was, if we may here use a military term, a commissary officer and had to supply the party, including horses, etc., with food and the daily necessities. Often, by day or by night we covered a distance of from twenty-five to thirty miles. No sooner would we reach a caravanserai than from sheer fatigue everyone would lie down and go to sleep: utter exhaustion having overtaken everybody they would be unable even to move.

But Mirza Mahmoud and Aga Reza rested not for a moment. After our arrival they would immediately become engaged in cooking for this party of nearly seventy-two people—and this after their arduous work of guiding all day or all night the horses which carried the palanquin of the Blessed Perfection. When the meal was cooked and made ready all those who had slept would wake, eat and go to sleep again. These two men would then wash all the dishes and pack them up. By this time they would be so tired that they could have slept on even a hard boulder.

During the journey when they became utterly weary they would sleep while walking. Now and again I would see one of them take a bound and leap from one point to another. It would then become apparent that he was asleep and had dreamed that he had reached a wide creek—hence the jump.

In a word, from Bagdad to Samsoun they served with rare faithfulness. Indeed no human being had the fortitude to bear cheerfully all this heavy labor. But, because they were kindled (by the spirit of God) they performed all these services with greatest happiness. I remember how, in the early morning, when we wanted to start for another caravanserai, we often saw these two men fast asleep. We would go and shake them and they would wake with much difficulty. While walking they always chanted communes and supplications.

In those days a famine raged all along the road. When we reached a station Mirza Jafar and I could ride from one village to another, from one Arab or Kurdish tent to another trying to get food, straw, barley etc., for men and animals. Many a time we were out till midnight.

One day we happened to call on a Turk who was harvesting. Seeing his large pile of straw we thought we had come to the end of our search. I approached the Turk politely, and said, "We are your guests and one of the conditions of (religious) Faith is to honor the newly arrived guests. I have heard that you are a very liberal people, very generous, and that whenever you entertain a guest you kill and cook for him a whole sheep. Now, we desire such and such a thing, and are ready to pay any price that you demand. We hope this is sufficiently reasonable."

He thought for a moment, and then said, "Open your sack."

Mirza Jafar opened it and he put into it a few handfuls of straw.

I was amused, and said, "Oh, my friend! What can we do with this straw? We have thirty-six animals and we want feed for every one of them!"

In brief, everywhere we encountered many difficulties, until we arrived in Karpout. Here, we saw that our animals had become lean, and walked with great difficulty. But we could not get straw and barley for them.

At Karpout the Acting Governor-General came to call on us—and with him brought ten car-loads of rice, ten sacks of barley, ten sheep, several baskets of rice, several bags of sugar, many pounds of butter, etc. These were sent as gifts by the Governor-General, Ezzat Pasha, to the Blessed Perfection.

After our experiences, and knowing how difficult it was to get anything from the farmers along the way—when I looked at these things I knew that they were sent from God, and they were gladly accepted.

At that time Aga Hossein Ashjee was the assistant cook. He worked day and night and had no time to sleep.

We stayed at Karpout one week and had a good rest. For two days and nights I did nothing but sleep.

The Governor-General, Ezzat Pasha, called on the Blessed Perfection. He was a very good man and showed much love and service.

SW_v13#10 p.277-278, BKOg.179+186+192x

AB00555

To: *Baha'is of Shahabad et al., in Arak*

- 1 I behold Thee, O my God, prostrate with my face to the dust, thunderstruck by the effulgence of lights, bewildered by the witness of signs, overcome by the intensity of trials surging from every direction, abased and broken before the Kingdom of mysteries, my ribs and vitals aflame with the fire kindled in the Blessed Spot. Despite this, I have forgotten my self, my spirit, and my conditions, so consumed am I with love for the righteous ones. My heart is filled and through my veins courses the love of the chosen ones, even as spirit courses through veins and arteries. I commune with Thee in the depth of night and through the day, at dawn's first light and eventide.
- 2 I beseech Thee to aid them with Thine excellent assistances, Thy former grace, and Thy subsequent bounty, and to cause the flight feathers to grow upon their weakened wings, that they may soar to the summit of Thy transcendent greatness and the heaven of Thy exalted might, that they may find solace in Thy enduring favors and be illumined by Thy resplendent lights.
- 3 O Lord! Give them to drink from a cup whose mixture is of camphor, grant them an abundant portion from the Spring of Tasnim, bring forth for them an open book, raise for them a victorious standard, build for them near Thy mighty throne a prosperous house, and make each one of them a noble master and leader, that they may spread Thy signs throughout the horizons and manifest Thy lights in the Mother of Iraq, that they may exalt Thy Word to the Kingdom of Splendor, that the fire of Thy love may blaze in the hearts of those who long for Thee, and that tears may stream down their cheeks like torrents from their eyes.
- 4 O Lord! Make their morning blessed, illumine their lamp, fill their cups, and uplift their spirits. Verily, Thou art the Omnipotent, the Mighty, the Bestower. Verily, Thou art the Generous, the Kind, the Righteous, the Compassionate, the All-Bountiful.
- 5 O friends of 'Abdu'l-Baha! The power of illumination from the Sun of the horizons hath set East and West in motion. The world of creation hath been adorned and a new creation hath appeared. The cry of "Glorified be my Lord, the All-Glorious!" hath been raised from the East, and the anthem of

1 ترانی یا الهی مکتباً بوجهی علی التراب صعباً
من تجلی الأنوار مندهشاً من مشاهدة الآثار
مغمماً علیه من اشتداد الافتتان المتراکمة من کل
الأشطار متذلاً منکسراً الى ملکوت الأسرار
متأجج الصلوع و الأحشاء من النار الموقدة فی
البقعة الأنوار مع ذلك انسانی نفسی و روحی
و شتونی بما شغفونی حبّ الأبرار و امتلاً قلبی و
سری فی عروقی حبّ الأخیار سریان الروح فی
العروق و الشریان و اناجیک فی جنح اللیل و
خلال النهار و بحوحة الغدو و الآصال

2 و ارجو ان تمدهم بامداداتک الفائقة و
عنايتک السابقة و موهبتک اللاحقة و تنبت
الأباهر و القوادم فی اجنحتهم النسیلة حتی یطیروا
الى اوج عظمتک السامية و فضاء عزتک
العالية و ینشروحوا بألطافک الباقية و یتنبیروا
بأنوارک الساطعة

3 ربّ انلهم كأساً کان مزاجها کافورا و اجعل
لهم من عین التسنیم نصیباً موفوراً و اخرج لهم
کتاباً یلقوه منشورا و اعقد لهم لواءً منصوراً و ابن
لهم عند عرشک العظیم بیتاً معموراً و اجعل
کلّ واحد منهم سیّداً و حصوراً حتی ینشروا
آثارک فی الآفاق و یظهروا انوارک فی امّ العراق
و یعلوا کلمتک الى ملکوت الاشراق و یتوقّد نار
محبّتک فی قلوب اهل الاشتیاق و ینحدر الدموع
على الخلدود کالسیول من الآماق

4 ربّ انعم صباحهم و انر مصباحهم و املأ
اقداحهم و رتج ارواحهم انک انت المقتدر
العزیز الوهاب و انک انت الکریم اللطیف البرّ
الرؤوف المنان

5 ای یاران عبدالبهاء قوه اشراق از نیر آفاق شرق و
غرب را بحرکت آورده عالم آفرینش آرایش یافته
و خلق جدید گردیده ندای سبحان ربّی الأبهی
از خاور بلند شده و آهنگ یابهای الأبهی از باختر

“O Thou Glory of the Most Glorious!” hath reached the ears of every person of insight from the West. The tongues of all peoples speak in praise of the Most Great Name and tell of the appearance of the Ancient Beauty. Some are in the utmost joy and gladness, some are bewildered by these traces, and others are heedless and deny. In every gathering mention of the Most Great Name prevaieth, and these glad-tidings from the Kingdom of verses flow continuously through the veins and arteries of contingent being.

- 6 Therefore must the divine friends, the true lovers, and the spiritual companions raise to the zenith of the ether, both night and day, the call of “O gladness!” and “O blessed art thou!” For these souls have become illumined from the light manifested on Sinai’s Mount, have witnessed the radiance of light, and have won an abundant portion. In gratitude for these bestowals they must, at every moment, raise a new melody and, like unto whales in the ocean of the love of God, surge with excitement and tumult, so that through the power of the authoritative Word of God the dusty earth may become a paradise of glory and the face of the world may become the exalted heaven, that the peacock of the highest paradise may spread its sanctified feathers and appear in utmost adornment.
- 7 The appearance of this bounty dependeth upon the sincerity of the friends, the attraction of the loved ones, and the joy and gladness of conscience. For some time now the songs of the dove have not reached other lands from that immortal sanctuary. The nightingale of the rose-garden of oneness must needs raise its divine melody, and the star of the morn of sanctity must needs shed its celestial light. The enkindled candle is bright, and the consumed moth is witness to every gathering. The friends must needs be attracted and enkindled, and the loved ones must needs be enraptured and transported.
- 8 The ears of ‘Abdu’l-Baha are ever attentive to hear from which clime wondrous songs may arrive and from which country soul-stirring melodies may be heard. If ye desire the joy of this heart and soul, raise such song and melody that the dwellers of the Supreme Concourse may be stirred into motion and the denizens of the Abha Kingdom may become intimate companions. And upon you be greetings and praise.

گوش زد هر هوشمند گشته السن جمیع ملل بذکر اسم اعظم ناطق و بظهور جمال قدم مخبر قومی در نهایت سرور مستبشر و حزبی در موارد آثار متحیر و جمعی غافل و منکر در هر انجمن ذکر اسم اعظم متداول و این بشارات از ملکوت آیات در عروق و شریان امکان متواصل

6 پس یاران الهی و احبای حقیقی و دوستان معنوی باید شب و روز گلبانگ یابشری و یاطوبی باوج اثیر رسانند زیرا آن نفوس مستشرق از مجلی طور گشتند و لمعة نور مشاهده نمودند و نصیب موفور بردند و بشکرانه این الطاف باید دمبدم آهنگ جدید بلند کنند و مانند نهنگ دریای محبت الله بجوش و خروش آیند تا بقوة کلمه الله المطاعه خطه غبرا جنت ابدی گردد و روی زمین بهشت برین شود و طاوس علین شهر تقدیس گشاید و در کمال تزیین جلوه فرماید

7 ظهور این موهبت بخلوص یارانست و انجذاب دوستان و فرح و مسرت وجدان چندیست که نغمات ورقا از آن ایکه بقا بسایر بلدان نرسیده بلبل گلشن توحید را گلبانگ ربانی لازم و ستاره فجر تقدیس را سطوع نور آسمانی واجب شمع افروخته روشن است و پروانه سوخته شاهد هر انجمن یاران را جذب و وله لازم و دوستان را وجد و طرب واجب

8 سمع عبدالهآء دائماً مترصد تا از چه اقلیمی الحان بدیع رسد و از چه کشوری نغمات جانپرور مسموع آید اگر سرور این دل و جان را خواهید چنان نغمه و آوازی بلند کنید که اهل ملأ اعلی بآهتزاز آیند و سگان ملکوت ابدی همدم و همراز گردند و علیکم التحية و التناء

BRL_DAK#0777, MKT1.256, YHA1.378x

AB00557*To: Mahmud Furughi, in Khurasan*

...Every one of the friends should highly praise the other and each should regard himself as evanescent and as naught in the presence of others. All matters should be consulted upon in the meeting and whatever is the majority vote should be carried out. I swear by the one true God, it is better that all should agree on a wrong decision, than for one right vote to be singled out, inasmuch as single votes can be sources of dissension, which lead to ruin. Whereas, if in one case they take a wrong decision, in a hundred other cases they will adopt right decisions, and concord and unity are preserved. This will offset any deficiency, and will eventually lead to the righting of the wrong....

BRL_CONSULT#15x, COC#0181x

AB00553*To: Ethel J Rosenberg, in London*

- 1 O thou handmaid afire with the love of God! I have considered thine excellent letter, and thanked God for thy safe arrival in that great city. I beg of Him, through His unfailing aid, to cause this return of thine to exert a powerful effect. Such a thing can only come about if thou dost divest thyself of all attachment to this world, and dost put on the vesture of holiness; if thou dost limit all thy thoughts and all thy words to the remembrance of God and His praise; to spreading His sweet savors abroad, and performing righteous acts; and if thou dost devote thyself to awakening the heedless and restoring sight to the blind, hearing to the deaf, speech to the mute, and through the power of the spirit, giving life to the dead.
- 2 For even as Christ said of them in the Gospel, the people are blind, they are deaf, they are dumb; and He said: "I will heal them."
- 3 Be thou kind and compassionate to thine enfeebled mother, and speak to her of the Kingdom, that her heart may rejoice.

1 أَيُّهَا الْمُسْتَعْلَةُ بِنَارِ مَحَبَّةِ اللَّهِ قَدْ أَطْلَعْتُ بِمَضْمُونِ
تَحْرِيرِكَ الْمُنِيرِ وَحَمَدَتِ اللَّهِ عَلَى وَصُولِكَ سَالِمًا
إِلَى تِلْكَ الْمَدِينَةِ الْوَاسِعَةِ الْإِرْجَاءِ وَارْجُو اللَّهَ أَنْ
يَجْعَلَ لِرُجُوعِكَ تَأْثِيرًا عَظِيمًا بِعَوْنِ اللَّهِ وَذَلِكَ
أَنَّمَا يَتَبَسَّرُ عِنْدَ تَجَرُّدِكَ عَنْ عِلَاقَتِي هَذِهِ الدُّنْيَا
بِأَنْ تَلْبَسَ قِيَصَ التَّقْدِيسِ وَتَجْعَلَ كُلَّ افْكَارِكَ
وَإِذْكَارِكَ مُحْصُورَةً فِي الْإِشْتَغَالِ بِذِكْرِ اللَّهِ وَ
نَشْرِكْ لِنَفْحَاتِ الْقُدُسِ وَالْأَعْمَالِ الصَّالِحَةِ وَ
إِقْظَاظِ الْغَافِلِينَ وَإِبْرَاءِ الْآكِمَةِ وَالْأَصَمِّ وَالْأَبْكَمِ وَ
أَحْيَاءِ الْأَمْوَاتِ بِقُوَّةِ الرُّوحِ

2 لِأَنَّ النَّفْسَ صَمًّا بِكُمْ عَمَى كَمَا أَخْبَرَ عَنْهُمْ الْمَسِيحُ
فِي الْإِنْجِيلِ وَقَالَ أَنِّي أَشْفَى هَؤُلَاءِ

3 وَتَرَأَى بِوَالِدَتِكَ الضَّعِيفَةَ وَكَلَّيَهَا بِكَلَامِ مَلَكُوتِي
حَتَّى يَنْشَرِحَ قَلْبُهَا

- 4 Give thou my greetings to Miss Ford. Convey to her the glad tidings that these are the days of the Kingdom of God. Say unto her: Blessed art thou for thy noble aims, blessed art thou for thy goodly deeds, blessed art thou for thy spiritual nature. Verily do I love thee on account of these thine aims and qualities and deeds. Tell her further: Remember the Messiah, and His days on earth, and His abasement, and His tribulations, and how the people paid Him no mind. Remember how the Jews would hold Him up to ridicule, and mock at Him, and address Him with: "Peace be upon thee, King of the Jews! Peace be upon thee, King of Kings!" How they would say that He was mad, and would ask how the Cause of that crucified One could ever spread out to the easts of the world and the wests thereof. None followed Him then, save only a few souls who were fishermen, carpenters, and other plain folk. Alas, alas, for such delusions!
- 5 And see what happened then: how their mighty banners were reversed, and in their place His most exalted standard lifted up; how all the bright stars in that heaven of honor and pride did set; how they sank in the west of all that vanisheth—while His brilliant Orb still shineth down out of skies of undying glory, as the centuries and the ages roll by. Be ye then admonished, ye that have eyes to see! Erelong shall ye behold even greater things than this.
- 6 Know thou that all the powers combined have not the power to establish universal peace, nor to withstand the overmastering dominion, at every time and season, of these endless wars. Erelong, however, shall the power of heaven, the dominion of the Holy Spirit, hoist on the high summits the banners of love and peace, and there above the castles of majesty and might shall those banners wave in the rushing winds that blow out of the tender mercy of God.
- 7 Convey thou my greetings to Mrs. Florence, and tell her: The diverse congregations have given up the ground of their belief, and adopted doctrines that are of no account in the sight of God. They are even as the Pharisees who both prayed and fasted, and then did sentence Jesus Christ to death. By the life of God! This thing is passing strange!
- 8 As to thee, O handmaid of God, softly recite thou this commune to thy Lord, and say unto Him:
- 9 O God, my God! Fill up for me the cup of detachment from all things, and in the assembly of Thy splendors and bestowals, rejoice me with the wine of loving Thee. Free me from the assaults of passion and desire, break off from me the shackles
- و بلّغى تحيّي الى امة الله ميس فورد و بشرها بايام ملكوت الله و قولى لها طوبى لك ليتك الصالحه طوبى لك لاعمالك البرية طوبى لك لاخلاقك الروحانيه اتى احبك لهذه النوايا و الاعمال و الاخلاق و قولى لها تذكرى المسيح و ايامه و ذلّه و بلائه و عدم اعتناء الناس به كانوا اليهود يستهزءون به و يسخرون منه و يقولون السلام عليك يا ملك اليهود السلام عليك يا ملك اليهود و كانوا يسندونه الى الجنون و يقولون كيف امر هذا المصلوب يحيط بالآفاق شرقها و غربها و لم يتبعه الا انفس معدودات من الصيادين و التجارين و سائر الاوغاد هيئات هيئات هذه الاوهام
- ثم انظري ما ذا وقع قد انتكس رايات العظمه و ارتفعت رايته العلياء و افل كل الكواكب الساطعة في سماء الافتخار في مغرب الزوال و اما كوكبه الالامع اشرق من افق العزة الابدية على ممر القرون و الاعصار فاعتبروا يا اولي الابصار و الآن سترون اعظم من هذا
- ثم اعلمى بان القوى كلها عاجزة في تأسيس السلم العام و مقاومة السلطة الحاكمة بالحرب العوان في كل عصر و اوان ولكن القوة الملوكوتية و قدرة روح القدس سترفع راية الحب و الصلح الى الالوج الاعلى و تخفق على صروح المجد بنسمات قوية من مهب عناية الله
- و بلّغى تحيّي الى ميسيس فلورانس و قولى لها ان اهل الكائس تركوا الاساس و تشبثوا باصول ليس لها اهمية عند الله مثلهم كمثل الفريسيين كانوا يصلون و يصومون و يفتون بقتل المسيح لعمر الله ان هذا لشيء عجاب
- و انك انت يا امة الله ناجى ربك بهذه المناجات و قولى
- الهي الهى انلنى كأس الانقطاع و رتحنى بصهباء محبتك في محفل التجلّى و الاحسان و نجنّى من شئون النفس و الهوى و اطلقنى من قيود الدار الدنيا منجذبة الى ملكوتك الاعلى و منشحة بنفحات قدسك بين الاماء

of this nether world, draw me with rapture unto Thy supernal realm, and refresh me amongst the handmaids with the breathings of Thy holiness.

- 10 O Lord, brighten Thou my face with the lights of Thy bestowals, light Thou mine eyes with beholding the signs of Thine all-subduing might; delight my heart with the glory of Thy knowledge that encompasseth all things, gladden Thou my soul with Thy soul-reviving tidings of great joy, O Thou King of this world and the Kingdom above, O Thou Lord of dominion and might, that I may spread abroad Thy signs and tokens, and proclaim Thy Cause, and promote Thy Teachings, and serve Thy Law, and exalt Thy Word.

10 ای رب نور وجهی بنور الالطاف و اجل بصری بمشاهدة آثار قدرتك الكبرى و اشرح صدری بنور معرفتك العظمی و فرح روحی ببشارتک الحیمة للارواح یا مالک الملک و الملکوت و ظاهر العزة و الجبروت حتی انشر آثارک و ابلغ امرک و ارفع کلمتک و اخدم شریعتک و اروج تعالیک

- 11 Thou art verily the Powerful, the Ever-Giving, the Able, the Omnipotent.

11 انک انت المقتدر المعطى القوى القدير

- 12 As to the fundamentals of teaching the Faith: know thou that delivering the Message can be accomplished only through goodly deeds and spiritual attributes, an utterance that is crystal clear and the happiness reflected from the face of that one who is expounding the Teachings. It is essential that the deeds of the teacher should attest the truth of his words. Such is the state of whoso doth spread abroad the sweet saviors of God and the quality of him who is sincere in his faith.

12 و اما اصول التبلیغ اعلمی ان التبلیغ اما بالاعمال الملکوتیة و الاخلاق الرحانیة و البیان الواضح المبین و البشارات الواضحة الساطعة من وجه الانسان عند النطق و البیان و یجب ان اعماله و افعاله تشهد بصدق اقواله و یبانه هذا شأن کل ناشر لنفحات الله و صفة کل مخلص فی امر الله

- 13 Once the Lord hath enabled thee to attain this condition, be thou assured that He will inspire thee with words of truth, and will cause thee to speak through the breathings of the Holy Spirit.

13 و اذا وفقک الله علی هذا اطمئن ان ربک یلهمک بکلام الحق و ینطقک بنفثات روح القدس و علیک التحية و الثناء

SWAB#146, BSW#17.11x, BPRY.057-058

MNMK#023 p.103, MMK1#146 p.169

AB00547

To: Haji Rais, in Mashhad

- 1 O thou who art attracted to God!

1 ای منجذب الی الله

- 2 When the Morn of Guidance dawned from the supreme horizon, it brought gladness to the righteous and retribution to the wicked. The seeing ones found endless joy, and the lovers plunged into an infinite ocean of delight. The yearning ones became joyous, and the seekers found the paradise of good-pleasure freely given. But the dark-hearted ones, like bats,

2 صبح هدی چون از افق اعلى طلوع نمود بشارتی بود ابرار را و نعمتی بود اشرار را بینایان سرور نیایان یافتند و عاشقان در بحر فرح پیکران غوطه زدند مشتاقان شادمان شدند و طالبان جنت رضوان رایگان دیدند ولی سیه دلان خفاش صفت بحفرات شباهت خزیدند و

crept into the caverns of doubts, clung to ambiguous verses, and remained deprived of the decisive verses.

بمتمشابهات تشبث نمودند و از آیات محکمات محروم گشتند

- 3 One raised the cry of "but He is the Apostle of God and the Seal of the Prophets," while another loudly proclaimed "he hath fabricated against God." One said the glorious Law with its decisive texts is permanent in its ordinances and eternal in its application, while another said the Great Resurrection is conditional upon mighty events and occurrences.

3 یکی نعرهء ولکنه رسول الله و خاتم النبیین برآورد و دیگری فریاد اقترأ علی الله ام به جنة بلند کرد یکی گفت شریعت غرأ نصوص قاطعه مستمر الاحکام و ابدی الاجراست و دیگری گفت قیامت کبری مشروط بوقایع و حوادث عظمی

- 4 One asked "Where is the Antichrist and where is the Ass?" Another said "Where is the quaking of the earth with her quaking, and where is her declaring her tidings that Day? And where is the Bridge, and where the Reckoning, and where the Balance, and where the gathering and raising of the dead and the fires? And where are the angels of punishment, and where the questioning and answering? Where is the Fire and its flames, and where Paradise and its blessings?"

4 یکی گفت این الدجال و این الحمار دیگری گفت این زلزلة الارض زلزالها و این یومئذ تحدت اخبارها و این الصراط و این الحساب و این المیزان و این الحشر و النشر و النیران و این ملائكة العقاب و این السؤل و الجواب این النار و بحیمها و این الجنة و نعيمها

- 5 In brief, each of the ignorant ones raised an objection and cast doubts, and like bats remained veiled from the appearance of the Sun of Truth. Meanwhile the people of truth saw all these signs fulfilled with utmost clarity. Blessed are they and a goodly return!

5 باری هریک از جاهلان بهانهء نموده و شبهاتی القا کرده و از ظهور شمس حقیقت خفأش صفت محتجب گشتند و حال آنکه اهل حقیقت جمیع این آثار را در کمال وضوح فهمیده مشاهده نمودند طوبی لهم و حسن مآب

- 6 Therefore render thanks to the One God that thou hast rent asunder these veils and uncovered these coverings, found the light of truth and kindled the brilliant flame of supreme guidance, sought shelter and refuge in the shade of the Divine Lote-Tree, and entered the garden of the All-Glorious Paradise.

6 پس بشکرانهء حضرت احدیت پرداز که این حجاب ترا هتک نمودی و این سبحات را کشف کردی نور حقیقت یافتی و شعلهء نورانیةء هدایت کبری برافروختی و در ظل سدرهء منتهی منزل و مأوی جستی و در حدیقهء جنت ابدی داخل شدی

- 7 Now observe the people of the Bayan, who despite the fact that the Bab's Revelation was conditional upon all these conditions and dependent on the appearance of these mighty signs and great events - and the Bab, may my spirit be sacrificed for Him, stated that these mighty events and the Great Resurrection occurred in the twinkling of an eye with utmost splendor and passed, while those who were veiled never perceived it and never awakened from their slumber of heedlessness - still cry out "Where are the kings of the Bayan? Where are the temples of the Bayan? Where are the monasteries of the Bayan? Where is the spread of the Bayan? Where is the school of Him Whom God shall make manifest?"

7 حال اهل بیان را ملاحظه نما که باوجود آنکه ظهور حضرت اعلی بجمع این شروط مشروط و بظهور این علائم کبری و وقوعات عظمی منوط و حضرت اعلی روحی له الفدا میفرماید که این وقایع عظیمه و قیامت کبری در طرفه العین واقع و در کمال شکوه وقوع یافت و گذشت و محتجبین ابدأ ملتفت نشدند و از خواب غفلت بیدار نگشتند

- 8 - even though the Bab, with explicit phrases universally accepted, like a divine lion in the forests of the Bayan and gardens of explanation, cries out "Beware, beware lest thou be veiled by the Vahid of the Bayan or by what was revealed in the Bayan!" Among what was revealed in the Bayan is the

8 باز محتجبین بیان نعره میزند این ملوک البیان این معابد البیان این صوامع البیان این انتشار البیان این مکتب من ینظره الله باوجود آنکه حضرت اعلی بصریح عبارت و مسلمی در نزد عموم در

school of Him Whom God shall make manifest, and better still He says be not veiled by a Vahid of the Bayan - and the Vahid of the Bayan consists of the sacred Being and the thirteen Letters of the Living, among whom is Quddus, who according to the explicit text of the Bab has thirteen Vahids of mirrors under his shadow.

غیاض بیان و ریاض تبیان مانند غضنفر الهی
فریاد میفرماید ایّاک ایّاک ان تحتجب بالواحد
البیانی او بما نزل فی البیان از جمله ما نزل فی
البیان مکتب من یظهره الله است و از این بهتر
که میفرماید بواحد بیان از او محتجب مشو و
واحد بیان ذات مقدس و سیزده حروف حی
است از جمله حروف حی حضرت قدوس است
که بنص حضرت اعلی سیزده واحد مرآت در
ظلّ اوست

- 9 He says do not consider whether the Vahid of the Bayan believe in Him Whom God shall make manifest or not. This is the intensity of emphasis and extreme encouragement so that no one would make the excuse that such-and-such an individual is a manifest mirror, or such-and-such a soul is the embodied sign, or such-and-such a being is the personified standard, and since they did not believe, therefore we too are compelled to deny and forced to show pride.

9 میفرماید ملاحظه بواحد بیانی نکن که مؤمن
بمن یظهره الله میشوند یا نمی شوند این از شدت
تأکید است و فرط تشویق تا نفسی بهانه نکند
که فلان شخص مرآت مشخص است و فلان
نفس آیت مصور و فلان ذات رایت مجسم و
چون ایمان نیاوردند لهذا ما نیز مجبور بر انکار و
ناچار بر استکباریم

- 10 In brief, in the Dispensation of the Furqan (Quran) there were never such explicit statements, yet the people of the Bayan wonder how the people of the Furqan could cling to these conditions and signs, and when they did not outwardly occur, showed rejection and pride. Meanwhile they themselves are worse than the people of the Furqan, caught in the whirlpool of vain imaginings and drowned in the seas of doubts. Glory be to God! What is wrong with these people that they can barely comprehend a single word?

10 خلاصه در دور فرقان ابداً این تصریحات نبوده
باوجود این حضرات بیانی استغراب مینمایند که
چگونه اهل فرقان تمسک باین شروط و علامات
نمودند و چون بظاهر واقع نشد اعراض و استکبار
کردند و حال خود ایشان از اهل فرقان بدتر
و در غرقاب اوهام گرفتار و در بحور شبهات
مستغرقند سبحان الله فواللهؤلاء القوم و لایکادون
یفقهون حدیثاً

MMK4#176 p.212

AB00550

To: Spiritual Assembly of Mashhad

- 1 O members of the Spiritual Assembly and faithful friends of 'Abdu'l-Baha! With utmost eagerness and attraction, through the aid and grace of the Incomparable Beauty (may my spirit be sacrificed for the dust of His threshold), a journey was made to Europe. Despite weakness and frailty, ocean storms, lengthy deserts and distance of travel, comfort was found in comfort. The rough sands of the desert felt like silk beneath our feet. Praise be to God, through the confirmations of the Greatest Name, in those regions the banners of verses were raised high

1 مشهد اجزای محفل روحانی عبدالهّاء علیهم بهاء
الله الابهی ای یاران باوفای عبدالهّاء در نهایت
شوق و انجذاب به عون و عنایت جمال بیهثال
روحی لعبتة تربته الفدا سفر باقلیم اروپا شد
باوجود ضعف و ناتوانی طوفان دریا و طولانی
صحرا و بعد مسافت راحت اندر راحت بود
ریگ هامون درشتیهای آن پای ما را پرنیان آید
همی الحمد لله از تأیید اسم اعظم در آنصفحات

and a great commotion arose. The blessed verse "We shall aid whosoever arises to assist My Cause with hosts from the Concourse on High and a company of favored angels" was fulfilled. A group entered beneath the blessed tree, pure seeds were scattered, and assuredly through the sprinklings of the cloud of grace, heat of the Sun of Truth, and breezes from the Abha Paradise, they will sprout - this is ordained with certainty.

رایات آیات بلند شد و ولوله عظیمی افتاد و آیه مبارکه و نصیر من قام علی نصره امری بجنود من الملائه الاعلی و قبیل من الملائکه المقربین تحقق یافت جمعی در ظل شجره مبارکه درآمدند تخی پاک افشاندند شد و البته برشحات ابر عنایت و حرارت شمس حقیقت و هبوب نسیم جنت ابری انبات خواهد گشت و هذا حتما مقضیا

2 Since there was constant occupation day and night, and from morning until midnight there was an unceasing flow of people, absolutely no time remained to write even one word. Therefore there was a shortcoming in sending letters. However, at all times heart and soul were supplicating at the threshold of the Beloved, seeking aid, protection and shelter for the friends. The tongue was occupied with teaching but the heart and soul were familiar with remembrance of the friends.

2 چون مشغولیت شب و روز بود و از صبح تا نیم شب هجوم عموم ابداً فرصت تحریر یک کلمه نبود لهذا قصور در ارسال رسائل گشت اما در جمیع اوقات دل و جان تضرع بدرگاه جانان مینمود و یاران را عون و صون و حمایت طلب میگشت زبان بتبلیغ مشغول بود ولی دل و جان پیاد یاران مألوف

3 In any case, it is certain that the Spiritual Assembly has been constant in spreading the divine fragrances and corresponding with other regions at all times, and has not lost this opportunity. Today the banner of sanctification waves in East and West, and the cry of "O Glory of the Most Glorious!" is raised in all climes, even in the Hawaiian Islands. The friends must be joyous and glad, and be filled with delight at these glad tidings.

3 باری یقین است که محفل روحانی بنشر نفعات و مخایره با سائر جهات در جمیع اوقات مداوم و این فرصت را از دست نداده اند الیوم رایت تقدیس در شرق و غرب موج میزند و ندای یابها الاهی در جمیع اقالیم حتی در جزائر هونولولو بلند است باید یاران مسرور و شادمان باشند و از این بشارات بوجد بطرب آیند

4 Consider that in this revolution in Iran, thousands of souls were drenched in blood, thousands of nobles became homeless, millions of homes were destroyed. Despite this, there was no fruit, no trace, no reward, no recompense, no worth, no value - all became forgotten and will be forgotten. But when the blood of one holy soul is spilled, it causes a commotion in all regions. Praise be to God that the beloved friends did not interfere in this revolution and did not cause the ruin and destruction of Iran. Other groups, especially the traditional clergy, created upheaval, raised an outcry, issued religious decrees and arose for holy war until they destroyed Iran.

4 ملاحظه کنید که در این انقلاب ایران هزاران نفوس در خون غلطیدند هزاران سروران بی سر و سامان شدند کورورها خائمان ویران گردید باوجود این نه ثمری نه اثری نه جزائی نه ثوابی نه قدری نه قیمتی نسیاً منسیاً گشته و خواهند شد ولی چون خون یک نفس مقدس ریخته گردد ولوله در آفاق افتد الحمد لله احباً در این انقلاب مداخله ننمودند و سبب خرابی و ویرانی ایران نشدند طوائف سائره بالاختصاص علماء رسوم شوری افکندند و نعره بلند نمودند و فتوا دادند و بجهاد برخاسته اند تا ایران را ویران نمودند

5 From the beginning of the revolution, it was written repeatedly and both sides were counseled that until government and people mix together like honey and milk, prosperity and success are impossible - Iran will be ruined and finally it will end in the interference of neighboring powers. Therefore the beloved friends of God must strive to bring about reconciliation between government and people, and if they remain powerless, they should withdraw. Beware, beware of becoming involved in the bloodshed of any Iranian!

5 از بدایت انقلاب به کرات و مرات مرقوم گردید و بدو طرف نصیحت شد که تا دولت و ملت مانند شهد و شیر بیکدیگر آمیخته نگردد فلاح و نجاح محالست ایران ویران گردد و عاقبت منتهی بمداخله دول متجاوره شود پس احبای الهی باید بکوشند تا در میان دولت و ملت التیام حاصل گردد و اگر عاجز مانند نگاره

گیرند زندهار زندهار از اینکه در خون یک ایرانی
داخل شوند

6 In any case, whatever counsel was given was not accepted, and government and people joined hands in working for destruction and clashed with each other until Iran became thus ruined. The beloved friends of God must be thankful that they did not interfere in affairs and did not cause destruction. Now they must, day and night, with firm resolve, spiritual power, heavenly confirmation, divine breath and celestial determination, engage in educating and guiding the people so that the heavenly hosts may confirm them and the armies of the Abha Kingdom may grant victory.

6 باری آنچه نصیحت شد پذیرفته نگشت و دولت و ملت دست بیکدیگر داده در خرابی کوشیدند و بهم درآویختند تا ایران چنین ویران شد احبای الهی باید شکر کنند که در امور مداخله ننمودند و سبب ویرانی نگشتند حال باید شب و روز بعضی ثابت و قوی روحانی و تأییدی آسمانی و نفسی رحمانی و همی ملکوتی به تربیت و هدایت خلق پردازند تا جنود آسمانی تأیید نمایند و جیوش ملکوت ابهی نصرت کند

7 Convey to all the friends with utmost longing the most wonderful, most glorious greetings from 'Abdu'l-Baha, and every three months send a report from the Spiritual Assembly so that it may be the cause of spirit and fragrance. And upon you be glory, upon you be praise, and upon you be the favors from the Lord of the first and the last.

7 جمیع احبای را با کمال اشتیاق از قبل عبدالهآء تحیت ابدع ابهی ابلاغ دارید و هر سه ماه لائحهایی از محفل روحانی ارسال فرمائید تا سبب روح و ریحان گردد و علیکم البهاء و علیکم الثناء و علیکم اللطاف من رب الآخرة و الاولى

MKT9.228, MSHR3.318

AB00545

To: Mulla Rida, in Najafabad

1 O descendant of that distinguished personage, content and pleasing in the court of the All-Powerful Lord! It is morning time, when people are busy with their personal affairs and desires. Each one is caught up in some fancy, each person manifesting some purpose. One is immersed in the sea of benefits, another consumed in the shop of earnings. One seeks comfort of soul, another gladness of conscience. One person craves honey and sugar, while another wants incense and ambergris burning in the censer. One pursues pleasure and merriment, another is bound by folly and the fetters of ease. One yearns for the heights of glory, another desires hosts of victory and protection.

1 ایسلامه شخصی خطیر راضی و مرضی درگاه حضرت ربّ قلیر وقت ضعی و هنگام حرکت و اشتغال ناس بشئون نفس و هواست هر کس بهوسی گرفتار و هر شخصی در غرضی نمودار یکی در بحر منافع مستغرق و دیگری در مغازه مکاسب مستهلک یکی راحت جان طلبد و دیگری مسرت وجدان نفسی شهد و شکر جوید و کسی عود و عنبر بر آتش بمجر خواهد یکی در عیش و عشرت و دیگری در بند طیش و قید راحت یکی آرزوی اوج عزّت نماید و دیگری تمنای فوج نصرت و حمایت

2 And this servant sits in a corner of obscurity, with His Holiness Zaynu'l-Muqarrabin (may the Most Glorious Glory of God be upon him) present, along with some military commanders of this land, and some friends also in attendance. On one hand I

2 و این عید در زاویهء نمول نشسته و حضرت زینالمقرّین علیه بهآء الله ابهی حاضر و بعضی از امراء عسکر این کشور نیز موجود و بعضی از دوستان نیز داخل از جهتی با امراء عسکر در مکالمه و مصاحبت و از جهتی با دوستان در

am in conversation and companionship with the military commanders, and on the other hand in fellowship with the friends. On one side occupied with conducting internal and external affairs, and on another side engaged in writing this letter.

3 Observe how the heart is so aflame with love for the loved ones of God that none of these obstacles presents a barrier, and the pen remains occupied with mention of the friends and remembrance of the companions, while the spirit is full of the sweet fragrance of their love. This indeed is the mighty favor, the manifest grace, and the abundant generosity.

4 O friends of God! This is the time of passion and joy, the moment of song and melody. It is the instant of "glad tidings!" and "blessed art thou!" It is a time of fervor and enthusiasm, of consciousness and exultation. Do not remain withered, do not become dejected. Rest not for a moment, pause not for an instant. Be ever soaring, and always in humility and supplication. Forget not the Blessed Beauty, and let not His endless favors slip from memory.

5 Consider what trials and tribulations that Holy Being endured for our guidance, what afflictions He bore upon His blessed Self openly and secretly. In the dawn of creation He rose with the lights of the Most Great Calamity, and on the horizon of the world of origination He appeared with the radiance of the Supreme Catastrophe. For although those trials and tribulations were harsh and difficult upon His holy Self, they became the cause of guidance and illumination for all beings, and the reason for life and existence in the worlds of the seen and unseen.

6 Therefore we must remember these tribulations day and night, recall those afflictions, mention those favors, and in gratitude for those bounties hold fast to the Covenant and Testament, remain firm and steadfast, occupy ourselves with spreading the divine fragrances, strive to exalt His Cause, and endeavor to spread His virtuous character.

7 O Lord! These friends are Thy loved ones, and this gathering consists of Thy bewildered lovers. They have no refuge save Thy shelter, and seek no haven but Thy court. Therefore assist them and grant them Thy grace and victory. Guide them and direct them to that which is Thy good-pleasure, and make them firm and steadfast in Thy Cause. We are helpless ones, we are wanderers, we are powerless ones, we are dejected ones, we are withered ones. Grant us life, bestow upon us spirit, open a door, show us a way out, give us stability, grant us

مؤانست از جهتی مشغول به تمشیت مهام امور داخله و خارجه و از جهتی مشغول بتحریر اینورقه

3 ملاحظه کن دل چگونه بنار محبت احباء الله مشعلست که جمیع این موانع مانع نمیگردد و قلم به ذکر دوستان و یاد یاران مشغولست و روح بنفحات محبتشان پر روح و ریحان و آن هذا هو الفضل العظیم و اللطف المبین و الجود الكثير

4 ایدوستان الهی وقت شوق و اهتزاز است و هنگام نغمه و آواز دم یابشری و یابشری است و نفس یاطوبی و یاطوبی است آن شعله و جوش است و حین هوش و خروش پرمردۀ نمائید و افسرده نگردید دمی نیاسائید و آتی راحت نکنید همیشه در پرواز باشید و مدام در عجز و نیاز جمال مبارک را فراموش نکنید و الطاف بیپایانرا از خاطر مبرید

5 ملاحظه کنید که آن ذات مقدس بجهت هدایت ما چه بلایا و محن تحمل فرمود و چه رزایا در سر و علن بر نفس مبارک هموار نمود در فجر ابداع بانوار مصیبت کبری طلوع فرمودند و در افق عالم انشا پرتو رزیه عظمی ظهور نمودند چه که آن مصائب و بلایا هرچند بر نفس مقدس سخت و دشوار بود ولی سبب هدایت و نورانیت من فی الوجود گردید و علت حیات و زندگانی عالم غیب و شهود

6 پس باید شب و روز اینصائب را بخاطر آریم و آن بلایا را یاد آریم و آن عنایات را ذکر کنیم و بشکرانه آن الطاف به عهد و پیمان محکم تمسک جوئیم و ثابت و راسخ مانیم و بنشر نفحات الله مشغول گردیم و در تعزیز امرش بکوشیم و در انتشار خلق و خویش جهد نمائیم

7 ای پروردگار این دوستان یاران تواند و این جمع عاشقان پریشان تو ملجئی جز پناه تو ندارند و مأمنی بغیر از بارگاه تو نجویند پس مدد فرما و عنایت و نصرت فرما و هدایت و آنچه رضای خودت است دلالت کن و بر امرت مستقیم و استوار بدار بی چارگانیم آوارگانیم درماندگانیم افسردگانیم پرمردگانیم جانی بخش روانی بده دری بگشا گشایشی بجا سر و سامانی بخش [دارو] و

remedy and healing. Place a balm upon the wound and make the poison sweet. Transform darkness into light and hardship into comfort. We have none but Thee, we know none but Thee, we seek none but Thee, we speak of none but Thy Name, we tread no path but the desert of Thy love. Show us mercy, grant us grace, bestow guidance. Verily Thou art the Mighty, the Powerful.

ADMS#185x

درمانی بنما زخم را مرهمی کن و زهر را شگري
نما ظلمات را انوار کن و زحمت را راحت
آشکار جز تو نداریم جز تو ندانیم جز تو نجویم جز
نامت نگویم جز در بادیه محبت نبویم مرحمت
فرما عنایت کن هدایت بخش آنک انت القوی
القدير

INBA75:058x, Ghazi3072.137-141,
MKT8.107b, TABN.196, ADH2.023x,
ADH2_1#11 p.021x, MJMJ1.062x,
MMG2#194 p.220x, MJH.021cx

AB02770

To: Mirza Ali Muhammad Yazdi (Varqa), in Tabriz

- 1 O thou dove of the rose-garden of faithfulness! O nightingale of the groves of praise to the Abha Beauty! May the glory of God, His mercy, His bounty, and His praise rest upon thee.
- 2 That which thou hadst written with the pen of grief upon the page of woes was read and perused with the utmost attention. From its contents, brimming with bitter lamentation, the savour of profound sorrow and anguish was perceived. On the one hand, I was saddened; on the other, surprised and amazed. My sorrow was due to the intensity of thy sighs, whilst my surprise stemmed from the fact that this servant hath already written a number of letters to thee, dear friend, in all of which I expressed the utmost measure of love and affection. They were written in such wise that I imagined that such bliss and ecstasy would fill thy soul upon their perusal as to cause thee to rend asunder the raiment of the material world.
- 3 How is it that through a single word thou hast become so dispirited and dejected, so heartbroken and despondent? And yet, in this day, neither is praise the measure of honour, nor censure the sign of abasement and disgrace. Acceptance or denial, approval or rejection, all depend upon him whom God hath raised to serve His Cause and to exalt His Word amidst humankind. Know thou that all matters pertaining to the Cause revert to this servant. To none is given the right to reject or accept before hearing what this humble servant hath pronounced.

1 ای ورقاء حقیقهء وفاء و ای حمامهء ایکهء ثناء
بر جمال ایهی علیک بهاء الله و فضله و جوده و
ثناؤه

2 آنچه از کلک احزان بر صفحهء اشجان مرقوم
نموده بودید قرائت و بکمال دقت تلاوت شد از
مضامین پر انین و حنینش نفعهء اندوه و حزن
عظیم استشمام گردید از جهتی محزون شدیم و از
جهت دیگری استغراب و استعجاب نمودیم اما
حزن از شدت نالهء شما و اما استغراب از اینکه
تا بحال چند مکتوبست که این عید بآن حبیب
مرقوم نموده و در جمیع نهایت محبت و منتهای
مراتب الفت را بیان نموده و چنان مرقوم شده
که گمان چنین بود در حین تلاوت از شدت
وجد و شوق قیص عالم جسمانی را خرق نمایند

3 چگونه شد که بکلمهئی چنین افسرده و محزون
و آزرده و دلخون گردید و حال آنکه الیوم نه
توصیف مدار ستایشست و نه تزییف دلیل
سقوط و هبوط تصدیق و تکذیب و رد و قبول
کل راجع الی من اقامه الله علی خدمه امره و
اعلاء کلمته بین العالمین اعلم ان الامر بکله رجع
الی هذا المقام و لیس لاحد ان یرد او یقبل الا
بعد ان یسمع ما ظهر من هذا العبد الفقیر

- 4 Forget then all these matters and, with the utmost resolve, firmness, and steadfastness in the Covenant of God, and with faithful adherence unto His Testament, strive to exalt His Word. Neither give ear to commendation and praise, nor be saddened or heartbroken by censure and humiliation. Arise amidst the peoples of the world and, wholly detached and sanctified from all save God and stirred by His Covenant and Testament, strive to awaken the heedless; for, in this day, most people are unaware and oblivious of the power of God's Covenant and Testament.
- 5 Although no explicit Covenant was established in any previous age or Dispensation, yet the followers of the Qur'an say that the Apostle of God—may the life of the worlds be offered up for His sake—stated at Ghadir-i-Khumm: "Whoever hath Me as his Master, hath 'Ali as his Master." Likewise, the Christians say that the One Who is the Spirit—may the soul of all existence be sacrificed for Him—addressed Simon, known as Peter, with these words: "Thou art Peter, and upon this rock I will build My church."
- 6 Now, in this Most Great Dispensation, the Covenant hath been conclusively established in clear terms and unmistakable language, leaving room for no interpretation whatever, in the Most Holy Book—a Book that abrogateth all the Sacred Scriptures of the past, and whose laws have annulled whatever laws in other Tablets that are not in conformity with it. Furthermore, in the book of the divine Covenant and Testament, revealed by the Pen of Glory and named "The Book of the Covenant", Baha'u'llah entered into a Covenant with all created things. In all His Tablets and prayers, He hath made firm adherence to the divine Covenant and Testament to be the surest means of receiving heavenly bestowals, that all may apprehend the majesty and grandeur of that Covenant and Testament.
- 7 Now, some are conscious of the power of this Covenant, and are firm and steadfast in the straight path, whilst others are not yet as aware of its significance as they should be. The sincere friends of the Blessed Beauty must strive to awaken the people. As this mighty, this impregnable stronghold shall remain inviolate and safe, let not thy heart grieve. All other matters are secondary and can be easily resolved with a word or two. Rest thou assured and hopeful, and remain firm and steadfast. The glory of God rest upon thee, and upon the beloved of the Lord.
- 4 حال شما جميع این شئون را فراموش فرما و بکمال استقامت و ثبوت و رسوخ بر عهد و میثاق الهی و تثبیت و توسل به ایمان و پیمان ربّانی در اعلاء کلمه الله بکوش نه گوش به تعریف و توصیف ده و نه محزون و دلتون از ذم و تزییف شو منقطعاً الی الله و مقدساً عمّا سواه و متحرکاً بعهدہ و وصایاه در بین وری مبعوث گرد و بجہت نفوس غافلہ سبب انتباه شو چه کہ الیوم اکثر ناس از قوت عهد و میثاق الهی غافل و ذاهلند
- 5 باوجود آنکہ در هیچ عهد و عصری اخذ عہدی واقع نگشت اولی الفرقان میگفتند کہ حضرت رسول روح العالمین لہ الفدا در غدیر خم فرمودند من کنت مولاه فهذا علیّ مولاه و نصارا میگفتند کہ حضرت روح روح الوجود لہ الفدا فرمودہ اند مخاطباً لشمعون کہ معروف بہ پطرس است انت الصخرہ و علی هذه الصخرہ ابني کنيستی
- 6 حال در این کور اعظم بنصّ صریح و بیان واضح و لائح من دون تفسیر و تأویل در کتاب اقدس کہ نایخ جمیع کتب و احکامش نایخ احکام جمیع الواح کہ مطابق نباشد بیان شافی کافی بیان شدہ و در کتاب عهد و میثاق الهی باثر قلم اعلی اخذ عہد از من فی الوجود گرفته شدہ و کتاب عهد نامیدہ شدہ و در جمیع الواح و مناجات تثبیت بہ عهد و میثاق الهی را اعظم وسیلہء موهبت شمرده تا کلّ بعظمت عهد و پیمان الهی پی برند
- 7 حال بعضی ملتفت قوت این عهد و پیمانند و بر صراط مستقیم ثابت و راسخ و بعضی چنان کہ باید و شاید ملتفت نیستند احبای خلص جمال مبارک باید ناس را بیدار نمایند چون این حصن حصین متین و محفوظ و مصون ماند شما اندوہ ننمائید جمیع امور فروع است بکمال سہولت بدو کلمہ درست میشود مطمئن باش و امیدوار باش و ثابت و راسخ باش و البہاء علیک و علی احباء الله ع

- 8 Thou hast asked for permission to write of certain matters. “Let thy sorrowful heart recount all that it desireth”, for my ears are attuned to thee.

LOTW#66

8 اما در خصوص استئذان ذکر امور هرچه
میخواهد دل تنگت بگو این سمع مستعد استماع

NURA#66, MMK4#162 p.178x,
MSHR5.300x

AB00559

To: *Sakinih Sultan (Sister of Mirza Hasan Sadiquf)*

- 1 Praise be unto Thee, O my Lord! O my Lord! I cry unto Thee from within the depths of my heart, within mine inmost being, the reality of mine essence, the very core of my life. I call Thee to mind from mine outward and mine inward self, from out my very bones and flesh and blood, from my soul and heart and tongue and pen – aflame with the fire of my love for Thy chosen ones, frenzied with yearning over Thy greatly favoured ones, those who have cast away their lives upon Thy pathway, and given up their own selves for love of Thee, and their own blood for desire of Thee. They are the ones who have made themselves the arrow's target, who have found sweet the lance-head's biting steel; who craved that, for the upraising of Thy Word, their heads be raised upon the spear-point, and that their hearts be torn apart — out of adoration for Thy beauty, and yearning for Thy presences, and longing for Thy love, and in ardently seeking to extol Thy glory, to be drawn unto Thy heaven, and to be drowned in the sea of devotion unto Thee.

1 سبحانک اللهم یا الهی اناجیک فی سرّی و ذاتی
و کینونتی و حقیقتی و اذکرک بروحی و قلبی و
لسانی و قلبی و عظمی و لحمی و دمی و خفّیاتی و
جیهاری مشتعلاً بنار محبّة اولیائک و شغفاً بجوهر
ود اصفیائک الذین انفقوا ارواحهم فی سبیلک
و انفسهم فی محبتک و دماهم فی شوقهم الیک و
استهدفوا السهام و استحلوا مرارة السنان و اشتی
رؤوسهم الارتفاع علی الرّماح و قلوبهم ان یقطّعوا
ارباً ارباً فی اعلاء کلمتک غراماً فی جمالک و
هیاماً فی ولائک و شوقاً الی لقائک و ولها فی
بهائک و انجذاباً الی سمائک و استغراقاً فی بحر
وفائک

- 2 Among these was this youth, comely and sweet, he whom Thou didst call ‘Ali-Asghar in the kingdom of names, he whom Thou hast made, in the kingdom of attributes, to be ‘Ali-Akbar. For he, O my Lord, when he did drink from the cup of bestowals at the hands of the cupbearer of Thy grace, became drunken with the red wine of love for Thee, and there rose, over the horizon of his heart, the bright rays of knowing Thee. Then was he enraptured with the wine of desire for Thee, and out of longing for Thee he sped to the martyr's field, and following Thy path he quit the bridal chamber on his wedding night, he left his cushioned ease and joy for a place of affliction and pain, and from his rank of honour and esteem was cast down to the depths of humiliation and abasement.

2 و منهم هذا الغلام الصّبیح الملیح الذی سمّیته فی
ملکوت الاسماء علیاً اصغراً و جعلته فی جبروت
الصفّات علیاً اکبراً لانه یا الهی لما شرب کأس
العطاء من ید ساقی عنایتک و ثمل من صهباء
محبّتک و اشرق من ارجاء فؤاده انوار معرفتک
و اخذته نشوة مدام الشّوق الی لقائک حتی سرع
الی میدان الفناء فی حبّک و رکض من محلة
الزّفاف الی مشهد الفداء فی سبیلک و من غمارق
الراحة و السّراء الی مهابط المشقّة و الضّراء و من
وسادة العزّ و الوقار الی وهاد الذلّة و الانکسار فی
محبتک

- 3 And then, at the decree of the worst among Thy creatures, did he redden his smooth and delicate cheek with the blush of his spilled-out blood, and with his life-blood dyed his clustered

3 و احمرّ خدّه اللّطیف الاسیل من دمه المسفوک و
خضب سوائقه و غداثره بثاره المهدور بفتوی شرّ

locks. Then did he exchange the fine embroidered garment, put on for his wedding night, for clothing dark with gout of blood, and laid himself down in the bed of the scorned and despised, down in the dust of misery and loss, in exchange for his safe couch of bliss. This he did in his yearning for Thy realm, the all-glorious, and Thine Abha Company. Then they rent his breast that had rejoiced in the tokens of Thy love, and they ripped at his heart, flaming with desire for Thee; and on Thy path, they shot their arrows of hate at his fair, open bosom, and because of his love for Thee, with their cruel blade struck off the noble head. Then they set his head on the point of their tyrant's lance, and they carried it to his tender-hearted and grievously-wronged mother, and to his honourable, his sorrowing bride. And to terrify their hearts and threaten them with more — so to make them waver in their faith and cause their feet to stumble on Thy highway of truth, Thy path that runneth straight — they flung it into the courtyard of their spacious home.

- 4 Praise be unto Thee, O my Lord, that Thou didst keep their hearts firmly grounded in Thy love. They took that noble head, and set it down outside the house, returning that precious substance to the merciless among Thy creatures, and told them: "God forbid! The head that we have offered up on the path of of God, we will not take back. We will not ask for it again, the hidden gem, the treasured and well-guarded pearl that we have given up in love for God. O, may this comely head but vanish under the galloping horses' hooves! May the steeds of the obdurate trample it to dust!"

- 5 O my Lord! Make Thou this martyr a hero of Thy Kingdom, make him a mighty pillar in Thy supernal realms, a blazing star in Thy resplendent heaven, a pure spirit in the temple of fidelity, and a shining light in the glass of "then drew near and hung suspended, until he was two bow-lengths away, or even closer." Send down Thy blessings, Thy prayers, and Thy salutations upon the mother who bore him, and the breasts that suckled him, and the arms that nurtured him, and pour forth upon her patience and solace through Thy greatest mercy and Thy mighty gift. Envelop his noble spouse, the leaf of Thy Lote-Tree of the Uttermost End, with the lights of glory and majesty, and shade her with the clouds of might and beauty, and crown her head with the diadem of Thy mighty grace, O Thou Lord of the mystics. And encompass all his kindred with the glances of Thine eyes of grace, in honor of him, through Thy bounty, O Thou Lord of all beings and Goal of all who dwell on earth and in heaven. Verily Thou art the All-Merciful,

خلافتك و لبس ثياب النّجيع بدلاً عن الطّراز اللّطيف الّذى لبسه في ليلة الاقتران و اضطجع في مضاجع الدّلال و الهوان على تراب المسكنة و الفقدان عوضاً عن فراش المسرة و الفرح و الامان توقاً الى افتك الأبهي و رفيقك الأبهي حتّى شقّوا صدره المنشرح بآيات محبتك و قطعوا كيده الحريق بنار عشقك و اصابوا قلبه المنير الرّحيب بسهام البغضاء في سبيلك و قطعوا رأسه الشّريف بمخنجر الحفّاء في ولائك و نصبوه على ظلمات الطّغيان و حملوه الى امه الحنونة المظلومه و حليلته الجلييلة الحزونه و رموه في ساحة دارهم الرّحيب ترهيباً لهم و تهديداً بهم حتّى يتزلزلن في ايمانهم و تزل اقدامهن على صراطك المستقيم و منهجك القويم

4 و لك الحمد يا الهى بما اثبتّ قلوبهم على ولائك حتّى اخرجوا ذلك الرأس الكريم من مأواهّن و وضعن خارج البيت و ارجعن ذلك الجوهر اليتيم الى طغات خلقك و قلن حاش لله رأس الّذى فديناه في سبيل الله لانسترجه ابداً و الجوهر المكنون و اللؤلؤ المخزون المصون الّذى نثرناه في محبة الله لانستعيده مطلقاً يا ليت هذا الرأس الكريم اضمحلّ تحت سنايك الجياد و هشم تحت حوافر خيل اهل العناد

5 اى ربّ اجعل هذا الشّهيد رشيداً في ملكوتك و ركناً شديداً في جبروتك و كوكباً لامعاً في افقك الأبهي و نيراً بازغاً في رفيقك الأعلى و روحاً خالصاً في هيكل الوفاء و نوراً لامعاً في زجاجة دنى فندلى و كان قاب قوسين او ادنى و انزل بركاتك و صلواتك و تحياتك على الامّ الّتى حملته و التّهود الّتى رضعته و الأحضان الّتى ربته و افرغ عليها صبراً و سلوة برحمتك الكبرى و موهبتك العظمى و جلّلي قرينته الجلييلة ورقة سدرتك المنتهى بانوار العزة و الجلال و ظلّلتها بغمام العزّ و الجمال و كلّل رأسها باكليل فضلك العظيم يا مولى العارفين و اشمّل لحظات اعين رحمانيتك بكافة اقرباه كرامةً له بجودك يا مولى الورى و مقصود من فى الأرض و السّماء انك

and verily Thou art the All-Bountiful. There is no God but Thee, the Mighty, the Help in Peril.

BRL_APAB#23

انت الرحمن و انتك انت المَنَّان لا اله الا انت
العزیز المستعان

BRL_DAK#0070,

AKHT2.509,

AKHT2.509a

AB00542

- 1 You wrote about the spreading of the wings of the birds of night. This is what the Supreme Pen has informed in all scriptures and tablets. Therefore, recite them and reflect deeply upon them until the greatest proof appears that your Lord has encompassed all things in knowledge. But you, O you who are firm and steadfast in the religion of God, be not grieved by what they do, for surely Our hosts shall be victorious.

از انتشار اجنحه طيور ليل مرقوم نموده بوديد
هذا ما اخبر به القلم الاعلى في جميع الزبر والالواح
فعليك بتلاوتها و امعان النظر فيها حتى يظهر
البرهان الاعظم بان ربك احاط بكلشيء علما
ولكن انتك انت يا ايها الثابت الراخي على دين
الله لا تبتئس بما كانوا يعملون و ان جندنا لهم
الغالبون
- 2 Where is the flutter of flies compared to the wing-beats of eagles in this lofty heaven, and where is the flight of weak birds compared to the soaring falcons in this mighty height? Soon the rays of the sun of the kingdom of unity will so illuminate the horizons of the new cycle that it will cast the dark bats into the narrow and dark depths of the ash-heap.

اين رفرقة الذباب من حركة اجنحة العقاب في
هذا السماء الرفيع و اين طيران البغاث من التسور
الصافات في هذا الاوج العظيم عنقريب اشعه
افتاب ملكوت توحيد آفاق كور جديد را چنان
روشن نمايد كه خفاشان ظلماتي را اسير مهالك
تنگ و تاريك گلخن فرمايد
- 3 In the previous generations we have examples. Has any age or era passed without manifestations of negation? In ancient times, the manifestations of falsehood who stood against the Dawning Places of the All-Merciful had, outwardly, some existence and appearance. Once there was the stubborn Nimrod who was lord of the world. At one time there was the great Pharaoh who was outwardly the philosopher of the Egyptians and renowned among all peoples, ruler of the realm of Egypt and unique among his contemporaries. Once there was the shameless Caiaphas who was chief of the learned ones and the greatest rabbi of the Israelites. And so forth.

في الداهيين الاولين من القرون لنا بصائر آيا در
هيچ عهد و عصر بي مظاهر نفى يومي گذشته
در قرون اولي مظاهر بطلان كه در مقابل
مطالع رحمن بودند بحسب ظاهر وجودي و
ظهور و بروزي داشتند وقتي نمروود عنود بود
كه سرور جهانيان بود زماني فرعون اعظم بود
كه بظاهر فيلسوف مصريان و شهير عالميان بود
مالك ممالك مصر بود و فريد ابناء عصر وقتي
قيافاي ييچيا بود كه سردفتر دانايان و حبر اعظم
اسرئيليان بود و قس على ذلك حال
- 4 Now praise God that the tree of negation in this dispensation has been someone unknown, despised and rejected by all the peoples of the world. The signs of ignorance, falsehood, abasement and abandonment are evident and clear from all his conditions, traces, deeds, writings, poems and the repulsive actions of his children.

حمد كنيد خدا را كه شجره نفى در اين كور
شخصي بوده مجهول و محقور و مرذول در نزد
كل طوائف عالم و آثار جهل و بطلان و ذل و
خذلان از جميع اطوار و آثار و افعال و نوشتجات
و اشعار خود و اعمال قبيحه اولادش ظاهر و
عيان
- 5 Cyprus, which in Turkish is called "Devil's Island," still exists and is ready, and all its inhabitants are informed and aware

قبريس كه در لسان تركي بشيطان جزيره سي
مستأست حال موجود و مهبأست و جميع اهالي

of the details. His honor Mirza Yahya Qazvini arrived at that island with utmost devotion and met that person with a humility and submission beyond imagining. Then he came to this land. When he reached the Most Holy Court and witnessed the greatness of God's Cause and observed the signs of exaltation, inaccessibility and the appearance of God's sovereignty in the Most Great Prison before all governments and peoples, and saw the purity and sanctity of the loved ones of the All-Merciful, and perceived with the eye of insight clear proof, evident demonstration, conclusive argument and perfect shining bounty in all matters even in the minutest affairs, and was present at the time of the revelation of verses in the Most Holy Court, he became free from the darkness of falsehood and joined with the lights of the All-Merciful and recited the verse "I have turned my face toward Him Who created the heavens and earth."

- 6 Among other things, he had a writing in that unknown person's own hand where he had written the blessed Quranic verse "What are these images to which you are devoted" (ma hadhihi al-tamathil allati antum 'alayha 'akifun) as "What are these images to which you are 'afikun" - and this is still in the possession of Mirza Yahya Qazvini. Consider how the leader of these people cannot distinguish between "'akif" and "'afik" and how he alters with his own hand a clear verse of the Book of God. Despite his wishes, this writing issued from his pen to make clear that he is the chief of the people of alteration and leader of the people of hell.

- 7 Some followers of that unknown one, even though they saw this with their own eyes, still did not awaken, thus proving they are like cattle who follow every caller and incline with every wind. The misguiding guide repeatedly denounced the Exalted One from pulpits in Isfahan. Now he should at least feel shame and no longer mention the name of His Cause. Despite this audacity and wretchedness he considers himself the greater idol after the greatest idol. Therefore take heed, O people of insight.

آنجا از تفصیل مطلق و آگاه جناب میرزا یحیی قزوینی در نهایت ارادت بآن جزیره وارد شدند و به خضوع و خشوعی که فوق آن تصور نتوان با آن شخص ملاقات فرمودند بعد باین ارض آمدند چون بساحت اقدس رسیدند و عظمت امر الله را مشاهده فرمودند و آثار علو و امتناع و ظهور سلطنته الله را در سجن اعظم مقابل جمیع دول و ملل ملاحظه کردند و تنزیه و تقدیس احبای رحمن را دیدند و برهان واضح و دلیل لائح و حجة قاطعه و موهبت کامله لامعه را در جمیع شئون حتی در جزئیات امور بعین بصیرت ادراک کردند و در حین نزول آیات در ساحت اقدس حاضر شدند از ظلمات بطلان بیزار شدند و بانوار رحمن پیوستند و آیه اتی وجهت وجهی للذی فطر السموات و الارض تلاوت نمودند

- 6 از جمله از شخص مجهول نوشته‌ئی بخط دست او داشتند آیه مبارکه قرآن ما هذه التماثل التي انتم عليها عاكفون را عاکفون نوشته بود و الآن در نزد میرزا یحیی قزوینی موجود است ملاحظه فرمائید که مقتدای این قوم عاکف را از عاکف فرق نمیدهد و چگونه آیه صریحه کتاب الله را بخط خویش تحریف مینماید رغماً عن انفه از قلمش این خط صادر تا واضح شود که رئیس اهل تحریف است و زعیم اهل حیم

- 7 بعضی از تابعین آن مجهول باوجود آنکه برأی العین این را مشاهده نمودند باز بیدار نشدند تا ثابت کردند که هیچ رعاع اتباع کل ناعق یمیلون بکل ریج هستند هادی مضل در سر منابر از حضرت اعلی در اصفهان بکرات تبری جست حال اقلأ نجات بکشد دیگر اسم امر حضرترا نبرد باوجود این جسارت و شقاوت خود را صنم اکبر بعد از صنم اعظم میشمرد فاعتبروا یا اولی الابصار

INBA85:362, MMK6#430, YMM.036, AADA.129x

ABU0530

in Haifa

- 1 The Blessed Beauty did not accept any meeting with the governor, so the Sultan became concerned and telegraphed the governor to definitely come meet Him. So he came into His presence with a group of government officials, and the Blessed Beauty neither stood up nor spoke with them. They sat on the ground and the Blessed Beauty, with a gesture, did not leave the chair, but they accepted sitting on the ground. By order of the Blessed Beauty a water pipe was brought, but out of respect they did not smoke it and did not dare say anything. After ten minutes, with utmost embarrassment they asked permission and departed.
- 2 Mirza Mohsen Khan, the Iranian ambassador in Istanbul, was an enemy of this Cause. Once in the presence of forty ministers and representatives, he asked one of the Ottoman officials about the condition of the Blessed Beauty, and he replied that soon no trace would remain of Him. "I myself saw Akka and spent a night there but could not sleep and was concerned about its extremely unhealthy air, such that a bird flying above would surely fall from the extreme putridity of the air." The ambassador also made grand preparations to uproot the tree of the Cause and sought to gain favor with the Sultan. He associated with local newspaper writers and reporters, especially foreign newspapers, and bribed publications like the London Times and Paris papers to write articles praising the Sultan. For example, they wrote that contrary to what European papers wrote, the Sultan was just, wise and merciful, and Christians in his domain were more comfortable than Muslims as they were free from military attacks. The ambassador's main goal was to attract the Sultan to himself. The Sultan became pleased with him and gave him medals, invited him and seated him to his right at his special dining place reserved for the Grand Vizier, kissed both his cheeks and placed his own medal in the special place.
- 3 I knew all of this and silently observed these schemes. When the ambassador succeeded in attracting the Sultan to himself, he wrote to the Iranian consul in Damascus to write a report to the Sultan claiming that Baha'u'llah was conspiring with
- 1 جمال مبارک ملاقات هیچ متصرفی را نپذیرفتند و سلطان باندیشه شد و بمتصرف تلگراف کرد که حتماً بملاقات ایشان بیاید پس او با جمعی از دولتیان بحضور آمد و جمال مبارک نه پیا خاست و نه با آنان حرف زد و ایشان بزمین نشستند و جمال مبارک با اشاره صندلی را نماندند ولی آنان همان نشست روی زمین را پذیرفتند و بامر جمال مبارک قلیان حاضر شد ولی محض رعایت پاس احترام نکشیدند و جرأت هیچ حرفی نکردند و پس از ده دقیقه باکمال نجلت اذن خواستند مرخص شدند"
- 2 " . میرزا محسن خان سفیر ایران در اسلامبول از اعداء این امر بود نوبتی بحضور چهل نفر از وزراء و وکلاء یکی از عثمانیان حکومتی را از حال جمال مبارک پرسید و اوجواب داد که عنقریب از او اثری نمیماند من خود عکا را دیدم و شبی در آن ماندم ولی نتوانستم بخوابم و از هواء بغایت ناسالمش اندیشه داشتم چنانچه مرغ در طیران بالای هوای آنجا بیشک از غایت عفونت آن میافتد و سفیر هم تدارک بزرگ کرد که شجرهء امر را از جای بکند و خواست نزد سلطان تقرب یابد و با محرمین و مخبرین جرائد محلیه خصوصاً جرائد اجنبیه مصاحبت کرد و بمانند جریدهء تیس لندن و جریدهء پاریس هم رشوه داد که مقالاتی در مدح و ثناء سلطان بنگارند مثلاً نوشتند که سلطان برخلاف آنچه جرائد اروپا نوشتند عادل و عاقل و بارحم است و مسیحیان در محبذ دولت او از مسلمانان راحت ترند چه از هجومهای لشکری خلاص میباشند و عمدهء مقصود سفیر جذب سلطان بسوی خود بود و سلطان از او خوشحال شد و نشانها باو داد و او را دعوت کرده برای غذا بطرف راست خودش در محل مخصوص صدراعظم جای داد و دو گونه اش را بوسید و بدت خود نشان بجل مخصوص نهاد
- 3 و من همهء اینها را خبر داشتم و این تدابیر را با سکوت تحت نظر گرفتم و چون سفیر در جذب سلطان بسوی خود موفق شد و بقونسول ایران

contractors in Tripoli, Sudan and Syria to depose the Sultan. When he did this, I said now is the time to stop and arrest this transgression. So I requested from Ali Eiran, the Iranian consul in Sidon, the aforementioned letter that the ambassador wrote to the Damascus consul. I wrote a detailed report about the current political situation and sent it through Nuri Bey, the Sultan's secretary. He became very pleased and his scribe informed me as ordered, promising to fulfill whatever I wanted with complete joy. In those same days an order came from the Iranian government dismissing the ambassador and all their officials.

در شام نوشت که لائحه بسطان بنگارد و خبر دهد که بهاءالله یا متعهدی در طرابلس غرب و سودان و سوریه در تحریک برای خلع سلطان متفق است و چون چنین کرد گفتم نه دیگر الآن محض تعدیش باید توقیف و قبض کرد و لذا از علی عیران قونسول ایران در صیدا مکتوب مذکور سفیر را که بقونسول شام نوشت خواستم و لایحه مفصل از احوال سیاسیّه حاضره نوشته بواسطه نوری بیک منشی سلطاننزد او فرستادم و او خیلی خوشحال شد و کاتبش حسب الامر بمن خبر داد و وعده بود که آنچه میخواهم بتمام مسرت انجام دهد

- 4 The ambassador feared for his life that if he returned to Iran he would be killed since the government had dismissed him. He immediately sought and wrote to the Blessed Beauty, despite all his enmity, consulting about his situation - that since he was perplexed about his affairs, should he obtain Ottoman citizenship and find employment with the Turks? These matters were presented to the Blessed Beauty who said it would be better for him to return to Iran where he would be successful. He obeyed the command and when he reached Iran they gave him a high position and he became Minister of Foreign Affairs. Such was Baha'u'llah's kindness to enemies.

4 و در همان ایام امر از دولت ایران بعزل سفیر و جمیع مأمورینشان رسید و سفیر برجان خود ترسید که چون بایران برگردد کشته شود چه دولت او را معزول کرد و فوراً خواست و با همه عداوتهایش بجمال مبارک نوشته در کارش مشورت کرد که چون در کارش متحیر است تبعیت عثمانی گیرد و شغلی نزد اتراک پیدا کند و اینطالب را بحضور جمال مبارک معروض داشت و فرمودند بهتر این است که بایران برگردد که انجام موفق خواهد شد و اطاعت امر نمود و چون بایران رسید باو شغلی عالی دادند و وزیر امور خارجه شد و لطف بهاءالله باعداء چنین بود

ASAT4.352-354

AB11632

To: Baha'is of Khurasan et al., in Mashhad

- 1 O my eastern friends! The East has embraced the West, and the North and South have become two intimate companions resting their heads on one pillow. The supreme paradise of the Covenant has perfumed the world, and the bright candle of the Testament has shed its rays upon the universe. Due to the intensity of its radiance it has illumined the world of light, for it has brightened its countenance with the manifest light of servitude at the Holy Threshold and has perfumed its face and

1 ای یاران خاوری من خاور با باختر دست در آغوش گشته و شمال و جنوب دو یار نازنین سر بیک بالین نهاده و بهشت برین میثاق جهان را مشبک نموده و شمع روشن پیمان کیهان را پرتو نثار کرده و از شدت سطوع عالم انوار نموده زیرا جبین را بنور مبین عبودیت آستان مقدس منور کرده و روی و موی را بغبار درگاه احدیت معطر نموده و عالم را معبر کرده و یلوح وجهه و

hair with the dust of the gate of oneness, making the world fragrant. Its face shines and is illumined by the dust of the Holy Threshold, whose precincts are sweet and whose soil and fragrance revive hearts and spirits with its perfume.

- 2 In brief, O true friends and spiritual companions, keep the night alive with remembrance of the Ancient Beauty, with supplication, devotion and prayer, and complete the day by spreading the divine fragrances and establishing clear proofs. In the morning, awaken joyfully in remembrance of the Friend, and in the evening find shelter and solace in the protection of His grace. Today is the day of servitude. Today is the day of service and bondage. Become partners and companions of 'Abdu'l-Baha, and friends and intimates of this associate of poverty and evanescence.

- 3 From the beginning of the Cause, the believers of Khurasan have been the object of the gracious regard of the Glorious Lord and have been considered by the eye of the favors of the Generous One. They were the focus of the attention of the Ancient Beauty and the recipient of the tender care of the Most Great Name. And praise be to God, they remain firm and steadfast in the Covenant and Testament like an impregnable fortress, and they hold fast to the hem of the Center designated in the Text. The foul odor of violation has in no way spread in that land, and the darkness of pride and vainglory has left no trace in that region. This is the greatest cause for thankfulness. They must ceaselessly offer praise with their tongues and exert mighty efforts to promote the religion of God and spread the divine teachings.

- 4 News of their unity, harmony, enthusiasm and occupation has brought joy and delight. Those souls who have newly entered the divine law are all mentioned in this divine gathering and will, God willing, become the manifestation of great divine confirmations. Today, praise be to God, "And thou seest men entering the religion of God in troops" has been fulfilled. And since 'Abdu'l-Baha has a hundred thousand occupations and afflictions and calamities and trials at every moment, there is absolutely no opportunity to correspond individually any more except collectively. Therefore we send loving greetings with the holy, divine fragrances to all the friends of God, and we are full of spirit and delight in mentioning them at the Holy Threshold. Likewise we convey the Most Glorious, Most Wondrous greetings to the handmaidens of the Merciful. We hope from the bounty of the Intended One that each one may, through the heat of the enkindled fire, like enclosed flames set the heart of the horizons ablaze, and in utmost detachment be gathered under the shadow of the Glorious Lord, and in

یضیء بغبار العتبة المقدسة الارحاء الطيبة التربة
والشدأ تحيي القلوب والارواح من رايها

2 باری ای یاران حقیقی و خواجہ طاشان روحانی
شب را بذکر جمال قدم و تضرع و بتل و مناجات
زنده نمائید و روز را بنشر نجات و اقامه آیات
بینات پایان رسانید در صبح پیاد دوست بیدار و
خندان گردید و شام در پناه عنایت سر و سامان
یابید الیوم یوم عبودیت است امروز روز خدمت
و رقیقت است شریک و سهم عبدالبهاء شوید و
رفیق و انیس این قرین فقر و فناء

3 احیای خراسان از بدو امر منظور نظر عنایت
ربّ جلیل بودند و ملحوظ عین الطاف حضرت
کریم مورد توجهات جمال قدم بودند و موقع
تعطّفات اسم اعظم و الحمد لله بر عهد و پیمان
چون بنیان مرصوص ثابت و مستقیم و ثابتند و
بذیل مرکز منصوب متشبّث و متمسک رائج
کریهه نقض را در آن دیار بهیچوجه انتشاری
نه و ظلمات دیجور کبر و غرور را در آن دیار
اثری نیست این اعظم اسباب شکرانیت است
باید شب و روز لسان بشکر باز نمایند و در ترویج
دین الله و نشر تعالیم الهی سعی بلیغ و جهد عظیم
مبذول دارند

4 خبر اتحاد و اتفاق و اشتعال و اشتغالشان سبب
روح و ریحان گردید نفوسی که تازه بشریعه
الهیّه وارد گشته اند کلّ در این انجن الهی
مذکور و انشاءالله مظهر تأییدات عظیمه الهیه
خواهند شد الیوم الحمد لله و رأیت الناس یدخلون
فی دین الله افواجاً تحقّق یافته و عبدالبهاء را
صد هزار مشاغل و بلاایا و مصائب و رزایا
در هر دمی لهذا فرصت مخاّره فرداً فرداً ابداً
دیگر ممکن نه مگر جمعاً لهذا کلّ یاران الهی را
بنفحات قدس رحمانی تحیت مشتاقانه میفرستیم
و در آستان مقدّس بذکرشان بر روح و ریحانیم
و همچنین اماء الرحمن را تکبیر ابداع ایهی ابلاغ
مینمائیم و از فضل حضرت مقصود امیدواریم
که هر یک از حرارت نار موقده چون نیران
موصده قلب آفاق را بشعله درآرند و در کمال
تزیه در ظلّ ربّ جلیل محشور گردند و در

firmness and steadfastness in God's Covenant be seen as an immovable mountain. And upon them all, men and women alike, be the Glory.

ثبوت و رسوخ بر میثاق الهی چون جبل راسی
مشهود شوند و البهاء علیهم و علیهن اجمعین

FRH.106-107

AB00581

To: Baha'is of Najafabad

¹ O sincere servants of the Blessed Beauty, may my spirit be a sacrifice for your remembrance and my soul be a sacrifice for your love! The letter of Aqa Nasru'llah arrived and the names of all the friends were read one by one, bringing utmost joy that praise be to God, the divine friends are in complete devotion and supplication, firm and steadfast in the love of God and attracted to the Abha Kingdom. According to your wish and hope, God willing, tomorrow morning I will go up to the roof and, turning towards the Truth and gazing at the Luminous Spot, will visit on your behalf and will seek confirmation and success. Surely the lights of favors will shine forth from the circumambulation place of the holy ones to those regions. I hope you will be successful and confirmed in following the divine counsels and admonitions and will move and behave according to the teachings of the manifest light.

¹ ای بندگان صمیمی جمال مبارک روحی لذکرکم
القداء و نفسی لحبکم القداء نامه آقا نصرالله
واصل و اسماء جمیع احباً فرداً فرداً قرائت گردید
و نهایت مسرت حاصل شد که الحمد لله یاران
الهی در نهایت تبتل و تضرع و ثابت و مستقیم
بر محبت الله و منجذب بملکوت ابهی بحسب
خواهش و رجای شما انشاءالله فردا صبحی بیام
رفته متوجّهاً الی الحقّ ناظرّاً الی البقعة النوراء
بالنیابه از شما زیارت خواهم نمود و طلب تأیید
و توفیق خواهم کرد و یقین است که انوار
الطاف از مظاف قدسیان بآن اطراف پرتو
اندازد و امیدوارم که موفق و مؤید به وصایا
و نصائح الهی گردید و بموجب تعالیم نور مبین
حرکت و سلوک فرمائید

² O friends! This mighty cycle is the cycle of lights and the age of mysteries and the century of effects. It cannot be completed through stories and narratives, nor accomplished through pure intention alone. Deeds are needed, conduct is required, divine counsels and admonitions must be carried out. Among these is that the divine friends must be a balm for every wound in the human world and a remedy for every ill in this mortal realm. They must be a shelter for the helpless and a refuge and sanctuary for the distressed. They must give a portion to those without portion and become intimate with the deprived. To the treacherous they must be faithful, to the tyrannical they must become just. They must consider strangers as familiar and others as friends. That is, they must conduct themselves in a way befitting friends and familiar ones.

² ای یاران این دور عظیم کور انوار است و عصر
اسرار و قرن آثار به حکایت و روایت تمام نگردد و
بنیت خالصه انجام نپذیرد کردار باید رفتار شاید
اجراء نصائح و وصایای الهی لازم آید من جمله
اینست که یاران الهی باید مرهم هر زخمی در
عالم انسانی باشند و درمان هر دردی در این
جهان فانی بیچارگانرا پناه باشند و درمندگانرا ملجأ
و بارگاه بی نصیبانرا نصیب بخشند و محرومانرا
محرم گیرند خائن را صادق باشند و ظالم را
عادل گردند بیگانه را آشنا شمردند و اغیار را یار
پندارند یعنی نوعی سلوک فرمایند که سزاوار یار
و آشناست

³ What befits the servants of the Blessed Beauty is to serve all humanity and strive to spread universal peace, to raise the

³ آنچه سزاوار بندگان جمال مبارکست اینست که
خدمت بعموم عالم انسانی نمائید و همت بر انتشار

banner of harmony and lay the foundation of friendship, to lift up the call of truth-worship and become the cause of fellowship and unity among all peoples. They must not oppose any nation nor deal unjustly with any soul. They must consider the human world as their kith and kin and carry out what befits this station. They must serve the just government of the sovereign in complete obedience and submission and protect and guard the throne of the kind king. For if it were not for royal justice and ministerial endeavor, the fierce wolves would not leave the divine sheep in Iran - they would tear them all to pieces and rend them limb from limb.

صلح عمومی بگزارید رایت آشتی برافرازید و بنیان دوستی بنهید و ندای حق پرستی بلند کنید و سبب الفت و یگانگی اهل عالم گردید بهیچ ملتی تعرض ننمائید و بر نفسی جفا روا مدارید عالم بشر را خویش و پیوند خویش بدانید و آنچه سزاوار این مقامست مجری دارید حکومت عادلانه شهریاری را در نهایت اطاعت و انقیاد خدمت کنید و سریر تاجداری پادشاه مهربان را حفظ و حراست فرمائید زیرا اگر عدالت پادشاهی و همت صدارت پناهی نبود گرگان درنده در ایران اغنام الهی نمیگذاشتند کل را پاره پاره مینمودند و شرحه شرحه میکردند

4 Just as in this land certain oppressors among the people showed such causeless enmity to these exiles that it defies description, and together with the respected brother they submitted petitions of pure calumny to the seat of the Caliphate of His Majesty the Ottoman Sultan, may God strengthen him. A commission of inquiry was dispatched from the seat of sovereignty to investigate this servant. By chance they went directly to the house of the enemies, and all the foes surrounded them. In short, those who had prepared the slanderous petition became both witness and expositor. The complainant, witness and judge were one and the same person. It is obvious then what kind of order the petition and report took on - calumnies that would not occur to the mind of any tyrant or rebel, let alone these exiles. In brief, it was a mighty storm, the enemies' assault was swift and the slander severe, but the patience, dignity, calm, composure and justice of His Majesty the refuge of the Caliphate, the Ottoman Sultan (may God strengthen him) prevented the enemies' passion and rashness. Otherwise no trace of these exiles would have remained. Therefore the divine friends must pray night and day for these two kings and seek confirmation and success for them.

4 چنانکه در این بلاد جمعی از ظالمان اهالی بدون سبب چنان عداوت باین آوارگان نمودند که وصف ندارد و با حضرت اخوی محترم بالاتفاق لویحی صرف اقترا بمقر سریر خلافت حضرت سلطان عثمانیان ایده الله تقدیم نمودند هیئت تفتیشیه از مقر سلطنت مأمور بایجناب شد از قضای اتفاق یکسر بخانه دشمنان وارد شدند جمیع اعدا آنان را احاطه کردند خلاصه نفوسیکه لایحه اقترائیه را ترتیب دادند شاهد و شارح گشتند مشتکی و شاهد و حاکم یک شخص بود دیگر معلومست که لایحه و راپورت چه نوع انتظام یافت مفتریاتی که بخاطر هیچ طاغی باغی نیامده تا چه رسد باین آوارگان باری طوفان عظیم بود و جولان دشمنان سریع و بهتان شدید ولی تأتی و وقار و سکون و قرار و عدالت اعلیحضرت خلافتپناه پادشاه عثمانیان ایده الله مانع از جوش و طیش دشمنان گردید و الا غباری از این آوارگان باقی نمانده بود لهذا باید یاران الهی شب و روز دعای خیر در حق این دو پادشاه بنمایند و طلب تأیید و توفیق فرمایند

5 And upon you be greetings and praise.

5 و علیکم التحية و الثناء

MMK5#029 p.030x, TABN.031

AB00580

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

1 O true Amin! Your letter was received and its contents understood. The friends of God in that region, namely Tehran, have truly always sacrificed themselves and stood firm and steadfast. They showed constancy in the Cause and resistance in the face of trials and tests. They endured reproaches, heard blame, listened to taunts, suffered cruelties, witnessed the attacks of enemies, and heard the lamentations of the ignorant. Despite this, they showed no laxity, sought no negligence, displayed no weakness, and desired no self-worship. They are faithful servants at the Sacred Threshold and steadfast servants at the Court of Oneness. I am pleased with them and God is satisfied with them. All should offer thanks to the eternal Kingdom with utmost joy that, praise be to God, they were blessed with this guidance and confirmed with this bounty.

2 This applies to the group as a whole, but it is possible that one of the friends may rarely show forgetfulness and fall short. I ask God that such a one may quickly become aware and awakened and behave as befitting. Certainly among a large group of people, a few individuals may show shortcomings. This is called error, not hatred; forgetfulness, not rebellion; falling short, not transgression. If someone commits an error, they should cover it with the veil of forgiveness and strive to awaken that person, so the error may be transformed into right conduct and sin may lead to awakening. Verily thy Lord is Forgiving, Merciful.

3 As for what was written in the letter to Ibtiḥaj, while a point was mentioned, no specific person was identified. No one should be accused without sufficient proof and clear evidence of violation. Therefore, this matter should be left unspoken, and the intent of that statement was that the divine friends should be vigilant and alert. If they hear insinuations of doubt from any quarter, they should avoid them, for steadfastness in the Covenant has a soul-refreshing musk-like fragrance that delights the nostrils, while violation of the Covenant has a foul odor that torments every sense of smell. Therefore that point was written as a warning and reminder. But no one should accuse another person, speak against them, disparage or belittle them. Rather, they should be alert and vigilant at all times. If they sense any heaviness or hint of violation from someone, they should offer counsel if possible, but with utmost kindness,

1 ای امین حقیقی مکتوب شما ملاحظه گردید و مضمون مفهوم شد یاران الهی در آن سامان یعنی طهران فی الحقیقه همواره جانفشانی نمودند و قدم ثبوت و رسوخ نمودند در امر استقامت کردند و در مورد امتحان مقاومت افتتان فرمودند سرزنشها خوردند ملامتها شنیدند شمایتها استماع نمودند جفاها کشیدند تعرض اعدا دیدند و واویلا ی جهلا شنیدند با وجود این تکاسل نمودند و تهاون نجسند سستی نکردند خودپرستی نخواستند آستان مقدس را بندگان صادقند و بارگاه احدیت را خادمان ثابت من از آنان خوشنود و حق از آنان راضی کل باید در نهایت شادمانی شکرانه بملکوت باقی نمایند که الحمد لله باین هدایت موفق شدند و باین موهبت موهبت مؤید

2 این من حیث المجموعست ولی ممکن است که یکی از یاران نادراً نسیانی نماید و قصوری فرماید از خدا خواهم که بزودی متنبه و بیدار گردد و بآنچه سزاوار است رفتار نماید البته در میان جمع غفیری از نفوس معدودی تقصیر حاصل گردد این را خطا گویند نه بغضا نسیان گویند نه عصیان قصور گویند نه طغیان اگر چنانچه از نفسی خطائی صادر باید پرده عطا پوشند و در تنبه آن کوشند تا خطا پدل بصواب گردد و نگاه منتهی باتباه شود آن ربک لغفور رحیم

3 اما در مکتوبی که بجناب ابتهاج مرقوم شد فقره‌ئی مذکور ولی تعیین شخصی نگشته نفسی نباید بدون برهان کافی و ظهور نقض وافی متهم شود لهذا این کیفیت را باید مسکوت عنه بگذارند و مقصد از آن بیان آن بود که احبای الهی بیدار باشند و هشیار گردند اگر چنانچه از گوشه و کنار القای شبهاتی استماع کنند اجتناب نمایند زیرا ثبوت بر میثاق رائحه مشک جان دارد مشام را معطر نماید و نقض عهد رائحه کریمه دارد که هر شامه‌ئیرا معذب نماید لهذا من باب تنبیه و تذکیر آن فقره ترقیم گردید اما نباید نفسی نفس دیگر را متهم نماید و سخنی براند و تزییف نماید و تحقیر فرماید بلکه باید در جمیع اوقات هشیار و

humility and submissiveness. If it is not accepted, they should avoid that person.

- 4 O Lord! These are the guides to Thy Cause, humble at Thy gate, poor in Thy land yet rich through Thy bounty, weak before Thy power yet strong through Thy might. They have remained firm in Thy Covenant, drawn from the effulgence of Thy radiance, discovered Thy traces, drunk from Thy sweet waters, been guided by Thy lights, and made themselves targets for the arrows of enemies in Thy love. They have borne every calamity in Thy path, shown patience when trials descended on Thy Faith, endured every hardship in Thy Cause, swallowed deadly poison in love for Thee, tasted every bitterness in passion for Thee, detached themselves from soul and body in longing for Thee, and left all they possessed in reliance upon Thee and desire to attain Thy presence. Lord! Make their end praiseworthy, their fire of love blazing, their drinking places frequented, their foreheads blessed, open unto them the doors of all things, [grant them] all bounties and favors, protect them from the arrows of enemies, guard them from the darts of hatred, and grant them from Thyself a clear authority. Verily Thou art the Generous, possessed of great bounty. There is no God but Thee, the Merciful, the Compassionate.

بیدار باشد اگر بوی کلفتی و رائحه نقضی و لو
باشاره از نفسی احساس کند اگر بتواند نصیحت
کند ولی بکمال مهربانی و خضوع و خشوع و اگر
نپذیرفت اجتناب نماید

4 رَبِّ رَبِّ اَنْ هَوْلَاءِ اَدْلَاءِ لِأَمْرِكَ وَاذْلَاءِ
بِبَابِكَ وِفْقَاءِ فِي اَرْضِكَ وَاغْنِيَاءِ بِفَضْلِكَ وِ
ضَعْفَاءِ عِنْدَ قُدْرَتِكَ وَاَقْوِيَاءِ بِقُوَّتِكَ قَدْ ثَبَتُوا
عَلَى مِيثَاقِكَ وَاَقْتَبَسُوا مِنْ فَيْضِ اشْرَاقِكَ وِ
اَكْشَفُوا آثَارَكَ وَاَرْتَشَفُوا مِنْ عَذْبِ فَرَائِكَ وِ
اسْتَهْدُوا مِنْ اَنْوَارِكَ وَاَسْتَهْدَفُوا سَهَامَ الْأَعْدَاءِ
فِي حَيْكٍ وَاَحْتَمَلُوا كُلَّ مُصِيبَةٍ فِي سَبِيلِكَ
وَتَجَلَّدُوا عِنْدَ نَزُولِ الْبَلَاءِ فِي دِينِكَ وِقَاسُوا
كُلَّ مَشَقَّةٍ فِي أَمْرِكَ وَتَجَرَّعُوا السَّمَ النَّقِيعَ حَبًّا
بَكَ وِذَاقُوا كُلَّ مَرٍّ شَغَفًا بَكَ وَاَنْقَطَعُوا عَنْ
الْأَرْوَاحِ وَالْأَبْدَانِ شَوْقًا إِلَيْكَ وَتَرَكُوا كُلَّ مَا
يَمْلِكُونَ تَوَكَّلًا عَلَيْكَ وَبَغْيَةً الْحُضُورِ بَيْنَ يَدَيْكَ
رَبِّ اجْعَلْ عَاقِبَتَهُمْ مَحْمُودَةً وَنَارَ مَحَبَّتِهِمْ مَوْقُودَةً
وَمَنَافِلَهُمْ مَوْرُودَةً وَنَوَاصِيَهُمْ مَسْعُودَةً وَافْتَحْ
عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ وِ [] بِكُلِّ الْآلَاءِ وَ
النِّعَمَاءِ وَاحْفَظْهُمْ مِنْ نَصَالِ الْأَعْدَاءِ وَاحْرَسْهُمْ
مِنْ نِيَالِ الْبَغْضَاءِ وَاجْعَلْ لَهُمْ مِنْ لَدُنْكَ سُلْطَانًا
مَبِينًا إِنَّكَ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا إِلَهَ
إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ

AVK3.251-254, AMIN.110-113, AMIN.176-

179

AB00579

To: Daughter of Hujjat, in Tihiran

- 1 O captive in the path of God! Give thanks to the Ever-Living, All-Powerful Lord that in this mighty Cycle you have become a believer in the manifest Light and become certain of the luminous Star.
- 2 You are from the goodly lineage of His Holiness the Proof and the daughter of that radiant and illumined Light. You are the memento of that presence who reigns in the realm of the Kingdom and that countenance who shines forth with the most

1 ای اسیر سبیل الهی شکر کن حضرت حقّ قدیر
را که در این کور عظیم مؤمن بنور مبین گشتی
و موقن بکوکب منیر.

2 از سلاله طیبّه حضرت جتّ بزرگواری و
صبیه آن نیر نورانی نوربار یادگار حضرتی که
در جهان ملکوت سروری نماید و برگذار طلعتی
که در افق جبروت تجلّی انوری میفرماید. در

brilliant light in the horizon of omnipotence. He is renowned throughout the divine world and is mentioned in the divine Tablets with the greatest virtue.

- 3 Although he was the most excellent scholar of his age in the earthly realm and the most famous jurist in the land, distinguished among the notable men, respected in the court of Iran and the most dignified and venerated among the leaders of religion, possessing great glory and ancient wealth, living in the utmost comfort and ease and in the height of luxury and blessing - he turned his eyes from all of this and became detached from everything.
- 4 He cast aside glory and respect, emptied his heart of fame and pride, passed beyond pleasure and comfort, and turned his radiant face from wealth and blessing. He abandoned life, property, possessions, leadership, homeland and wisdom before the wicked ones, turned to the light of guidance, entered beneath the extended shade and advanced to the praiseworthy station.
- 5 His face became luminous, his heart merciful, his spirit divine and his soul heavenly. He became a mighty sign and raised up the manifest banner. He became a radiant star and gave light to the face of the earth. He taught the Cause of God and spread the divine fragrances. He promoted the religion of God and exalted the Word of God.
- 6 Then he sacrificed all he had and hastened to the field of sacrifice. He became a martyr and victim, and a blessed guest of the Lord. He gave up his wealth to plunder and submitted his family and children as captives to the oppressors and tyrants. He sacrificed all he possessed and hastened to the Kingdom, raising up his banner in the Supreme Concourse.
- 7 Now his luminous face shines in the manifest horizon and his precious countenance gleams like a candle in the assembly of the Generous Lord. Soon the fame of his nobility will encompass the world and the call of his freedom will reach the highest heaven.
- 8 The details of the manners, words, deeds, conditions and events of that holy one are elaborately and sequentially recorded in the honored history of Nabil. Observe how its reading brings the soul to eagerness and rapture, and knowledge of it brings the heart to attraction and joy. His tribulations make the eye weep and his afflictions make the heart burn.

جهان الهی پر صیت و شهرتست و در الواح الهی مذکور باعظم منقبت.

3 باوجود آنکه در ملک و کشور افضل علمای عصر بود و اشهر فقهای ارض و در بین مشاهیر رجال مشار بالبنان بود و در دیوان ایران معتبر و موقرترین رؤسای ادیان عزّت عظیمه داشت و ثروت قدیمه در نهایت آسایش و راحت بود و در منتهای ناز و نعمت از جمیع چشم پوشید و از کل منقطع گشت.

4 عزّت و اعتبار را بپنداخت و دل از شهرت و افتخار برداخت. از لذّت و راحت درگذشت و از ثروت و نعمت روی تابانش بگشت. ترک جان و مال و منال و ریاست و دیار و یکاست نزد اشرار نمود و توجه بنور هدی فرمود و بظل ممدود درآمد و بمقام محمود توجّه فرمود.

5 رویش نورانی شد و قلبش رحمانی و روحش لاهوتی و نفسش ملکوتی. آیت عظیم شد و رایت مبین برافراخت. کوکب اثیر شد و روشنی بر روی زمین بخشید. تبلیغ امر الله نمود و نشر نفحات الله ترویج دین الله کرد و اعلاء کلمه الله.

6 پس آنچه داشت فدا نمود و بمیدان جانفشانی شتافت. شهید و قربان شد و سعید و مهمان یزدان. اموال بتالان داد و اهل و اطفال اسیر ظالمان و تسلیم ستمکاران فرمود. آنچه داشت فدا نمود و بملکوت شتافت و علم در ملاء اعلی برافراخت.

7 حال وجه منیرش در افق مبین تابان و روی نازنینش در انجمن ربّ کریم چون شمع درخشان. عنقریب صیت بزرگواریش جهانگیر گردد و آوازه آزادگیش بفلک اثیر رسد.

8 تفصیل اطوار و گفتار و کردار و احوال و وقایع آنحضرت در تاریخ نبیل جلیل مشروح و مسلسل است. ملاحظه نمائید که از قرائتش جان به شوق و وله آید و از اطلاّعش دل به جذب و طرب. از مصائبش چشم گریان گردد و از بلا یائش قلب سوزان.

- 9 In any case, you who are the unique pearl of that ocean of certitude and the pure ruby of that mine of faith - follow his example and walk in his path. 9 باری تو که یگانه گوهر آن بحر ایقانی و یاقوت خالص آن معدن ایمان تائی باو کن و پیرو او باش.
- 10 That is, give thanks to the Ever-Living, All-Powerful that in childhood you became a captive in His path and were guided. In the path of His love, in the calamity of your noble father, you went as a captive from country to country and from city to city in utter abasement and degradation. 10 یعنی شکر حقّ قدیر را نما که در کودکی اسیر سبیل او شدی و دستگیر. در راه محبت او در مصیبت پدر بزرگوار از کشوری بکشوری اسیری رفتی و از شهری بشهری در نهایت خواری و ذلیل.
- 11 You found no rest any night and no peace any morning. Your companion was the weeping eye and your intimate the burning heart. Sighing and lamenting were your friends, and wailing and restlessness your powerful helper. 11 هیچ شبی نیارمیدی و هیچ صبحی نیاسودی. مونس چشم گریان بود و همدمت جگر بریان. آه و فغان یارت بود و ناله و زاری و بیقراری یاور باقتدار.
- 12 What you suffered was in the path of Truth and what you witnessed was in the way of Truth. If you look with truth, this was not affliction but devotion, not hardship but mercy, not vengeance but blessing, for it was in the love of the Lord of Glory. 12 آنچه کشیدی در راه حقّ کشیدی و آنچه دیدی در سبیل حقّ دیدی. اگر بحقیقت نگری این بلا نبود و لا بود زحمت نبود رحمت بود نعمت نبود نعمت بود چه که در محبت ربّ عزّت بود.
- 13 Our hearts will be as open shells, should He the pearls of grace bestow; 13 گر در عطا بخشد اینک صدفش دلها
- 14 Our lives will ready targets be, were He to hurl the darts of woe. 14 ورتیر جفا آید اینک هدفش جانها
- 15 And upon you be glory. 15 و الهاء علیک

MSHR4.335-336

AB00593

To: Muallim (Qazvin) et al.

- 1 From the confirmations of the Unseen we beseech that Jinab-i-Mu'allim may at all times sing like a nightingale in the garden of unity with wondrous melodies of divine praise and attributes, stirring passion and ecstasy in that rose garden and flower garden. 1 جناب معلّم از تأییدات غیبیه میطلبیم که در کلّ احیان در گلشن توحید چون عندلیب بالخان بدیع بقصائد محامد و نعوت الهیه بسرایند و شوق و شوری در آن گلزار و گلشن افکنند
- 2 The honored Mirza Abdul-Husayn, Shaykh Ahmad and Mirza Taraz are all gathered under the shade of the favors and benevolence of the Sovereign Lord and are observed with grace and kindness. Surely Aqa Mirza Taraz will practice according to the instruction and encouragement I provided. 2 جناب میرزا عبدالحسین و شیخ احمد و میرزا طراز کلّ در ظلّ الطاف و عنایت ربّ مختار محشورند و بلحاظ فضل و عنایت ملحوظ آقا میرزا طراز البتّه بر حسب تعلیم و تشویقی که مینمودم مشق مینمایند

- 3 Praise be to God that Karbala'i Aqa Buzurg became illumined with the light of guidance, walked the path of the Merciful Lord and sought His shelter, arrived at the stream of certitude and reached the springs of divine gift. They have permission to visit the purified tomb.
- 4 The honored Aqa Seyyed Musa is constantly remembered in this gathering and mention of him flows continuously on the tongues and in the hearts of the friends. We beseech and hope for new grace from the Glorious Lord that in all conditions he may become the dawning-place of the lights of favor of the Self-Subsisting Lord.
- 5 Furthermore, convey to all the loved ones of God and hand-maidens of God on behalf of this servant the Most Glorious, Most Wondrous greetings and say: O you who are bewildered by love for the Ancient Beauty and enamored with the countenance of the Beloved of the world! Turn your faces to the Most Glorious Kingdom and gaze upon His Greatest Scene. In this Most Great Cycle the camphor fountain of truth from the cup-bearer's hand of grace is like a surging sea - drink and give others to drink, surge and roar until you shine like brilliant stars in His most exalted Kingdom.
- 6 Your petitions were sent to the service of the Branches of the Blessed Tree. A reply will be sent. Since there is urgency in sending this letter, those replies will be sent in the next post.
- 7 Convey to the honored Haji Khalil on behalf of the dust of the threshold of the Most Glorious Beauty the Most Wondrous, Most Exalted greetings and say that you should be in ecstasy and rapture for having attained to a bounty that the angelic hosts and the company of those near to God have sought and still seek - and that is the signs of the good-pleasure of the Beauty of the Merciful as shown by humanity. These signs became manifest in your case.
- 8 Remind the honored Aqa Muhammad Javad with spiritual mention on behalf of this servant. His services to the Cause of God have always been known and evident. Truly from the beginning of his existence until now he has been occupied with service at all times, and this is a great success that causes his face to be illumined in the Most Glorious Kingdom.
- 9 The honored Aqa Yahya exists in the world of hearts and mention of him is a companion to the divine friends. We beseech and hope from the great bounty of the Manifest Beauty that like a piercing flame he may drive away the realities of the
- 3 جناب کربلائی آقا بزرگ حمد خدا را که بنور هدی روشن و منیر شدند و در سبیل رب رحمن سالک و پناهِش مستجیر بر شریعه ایقان وارد شدند و بر مناهل موهبت حضرت یزدان وارد گشتند اذن شرف زیارت رمس مطهر را دارند
- 4 جناب آقا سید موسی در این بساط دائماً مذکورند و ذکرشان متواتر در لسان و قلوب دوستان از فضل جدید رب مجید سائل و آملیم که در جمیع شئون مطلع انوار عنایت حضرت قیوم گردند
- 5 دیگر جمیع احباب الهی و اماء الله را از قبل این عبد تکبیر ابداع ابی برسانید و بگوئید ای آشفتهگان محبت جمال قدم و ای عاشقان روی محبوب عالم توجه بملکوت ابی نمائید و نظر بمنظر اکبرش نمائید در این کور اعظم کوثر کافور حق از ید ساقی عنایت چون بحر مواجست بنوشید و بنوشانید بجوشید و بخروشید تا در ملکوت اعلایش چون نجوم لامعه بدرخشید
- 6 عرائض شما بخدمت اغصان سدره مبارکه ارسال شد جواب ارسال میشود حال چون استعجال در ارسال این مکتوب بود در پوست آینده آن اجوبه ارسال خواهد شد
- 7 جناب حاجی خلیل را از قبل تراب آستان جمال ابی تکبیر ابداع اعلی ابلاغ فرمائید و بگوئید که در وجد و وله باش که بعنایتی فائز شدی که ملا کرویین و گروه مقربین طالب و آمل آن بوده و هستند و آن آثار رضای جمال رحمن از انسانست این آثار در حق شما مشهود گردید
- 8 جناب آقا محمد جواد را از قبل این عبد بذکر روحانی متذکر دارید خدمات ایشان در امر الله همیشه معلوم و مشهود بوده حقیقه از بدایت نشئت وجودشان الی الآن در کل احیان بخدمت مشغول بوده اند و این موقفیت عظیمه است که سبب نورانی وجهشان در ملکوت ابی است
- 9 جناب آقا یحیی در عالم قلوب موجود و ذکرشان مونس یاران الهی از فضل عظیم جمال مبین سائل و آملیم که چون شهاب ثاقب طارد

rebellious ones and like a brilliant star guide the souls of the seekers. Be the dawning-place of divine proof and argument and the rising-place of merciful lights.

- 10 May the honored Haji Abdul-Karim be confirmed and assisted by such grace that its brilliant effects remain fixed and eternal in the enduring world. May he be encompassed by the favors of the Supreme Lord and observed by the grace of the Most Glorious Beauty. Verily His bounty upon him is great, great and His favors upon him are ancient, ancient.

- 11 May the honored Haji Javad be intoxicated and enraptured by the wine of favors and alive and delighted by the fragrances of the holy gardens. May he be a candle in the gathering of the remembrance of God and a bird in the garden of praise and glorification. Convey the Most Glorious, Most Wondrous greetings.

- 12 May the honored Aqa Fayzullah partake of the outpourings of the Most Glorious Kingdom and the Realm of Eternity and receive an abundant share from the manifestations of the King of Names and Attributes. May he be occupied day and night with divine praises and gratitude for the bounty of the King of Oneness.

حقائق ماردین و چون نجم بازغ هادی نفوس
طالبین باشند مطلع بیان برهان الهی باشید و
مشرق انوار رحمانی

10 جناب حاجی عبدالکریم انشاءالله بعنایتی موفق
و مؤید شوند که آثار باهره‌اش در جهان باقی
ثابت و جاودانی گردد مشمول الطاف حضرت
کبریا باشند و ملحوظ عنایت جمال ابهی گردند
آن فضله علیه عظیم عظیم و الطافه علیه قدیم قدیم

11 جناب حاجی جواد از کوثر الطاف مست و
مخمور باشند و از نفحات ریاض قدس زنده و
محظوظ شمع محفل ذکر الله باشند و طیر حدیقه
نعت و ثنا تکبیر ابداع ابهی ابلاغ فرمائید

12 جناب آقا فیض‌الله از فیوضات ملکوت ابهی
و جبروت بقا بهره‌ور باشند و از تجلیات ملک
اسما و صفات نصیب او فرزند در شب و روز
بجایگاه الهیه و شکر فضل سلطان احدیه مشغول
گردند

AYBY.340 #022b

AB00592

- 1 Convey my utmost longing to Jinab-i-Aqa Mirza Husayn Khan Burujirdi, for when thoughts turned to him, spirit and fragrance were obtained.
- 2 Convey greetings to Jinab-i-Mahdiquli Mirza and his kind-nurturing brothers. I beseech God that they may keep their father's lamp lit and water the sapling of that spiritual leader's hopes until they become renowned throughout the horizons for his characteristics and conduct, and the means for return to Malayir be provided.
- 3 Convey the intensity of 'Abdu'l-Baha's love to Jinab-i-Aqa Mirza Ibrahim Kalimi and his two refined sons Aqa Sulayman and Aqa Jalal. That father and two sons are the focus of the Most Great's glorious gaze.

1 جناب آقا میرزا حسین خان بروجرودی را از قبل
من نهایت اشتیاق ابلاغ نما که چون دل و جان
بیادشان افتاد روح و ریحان حاصل گردید

2 جناب مهدیقلی میرزا و برادران مهرپرورش را
تحیت برسان از خدا خواهم که چراغ پدر را
روشن نمایند و نهال آمال آنسرور روحانیان را
آبیاری کنند تا به شیم و اخلاق او مشهور آفاق
گردند و اسباب مراجعت به ملایر فراهم آید

3 جناب آقا میرزا ابراهیم کلیمی و دو نجل ظریف
آقا سلیمان و آقا جلال را شدت محبت عبداله‌آ
ابلاغ نما آن پدر و دو پسر منظور نظر جلیل
اکبرند

- 4 Express in whatever manner you know that will bring joy to the conscience of Jinab-i-Aqa Muhammad Mahdi. Guide Jinab-i-Aqa Muhammad Isma'il on behalf of this infirm one to the path of glad-tidings of the Glorious Lord. Grant spirit and fragrance through the grace and favor of the Kind Lord to Jinab-i-Karbala'i 'Ali-Akbar. Give hope through hidden and manifest grace to Jinab-i-Aqa Najaf-'Ali. Give glad tidings of the honor of meeting in the Abha Kingdom to Jinab-i-Aqa Mirza Aqa. Make Jinab-i-Ustad 'Abdu'l-Muhammad Najjar intoxicated from the overflowing cup of God's bounty. Express utmost love and longing to Jinab-i-Karbala'i Lutf-'Ali. Pray that Jinab-i-Ustad Aqay-i-Kuchik and Karbala'i Rahim Avarzamani be doubly illumined by the light of the love of God. Give tidings of the Lord's bestowals and forgiving grace to Jinab-i-Mulla Mahdi and Jinab-i-Ism-'Ali Big Hisari.
- 5 Give glad tidings of divine bestowal and heavenly grace and bounty to Jinab-i-Aqa Mirza 'Abdu'l-Husayn Burujirdi and say that I hope you will be joyful and successful in both worlds through the grace of the All-Merciful Lord.
- 6 I beseech God for Jinab-i-Qurban-'Ali that his ultimate desire be fulfilled, his faith and covenant be preserved, and he achieve a goodly end.
- 7 I am infinitely longing for Jinab-i-Aqa Muhammad Hasan and I beseech God that he remain protected and preserved from every affliction in the protection and shelter of the Divine Unity, and that he burn the oil of life like a lamp in the path of God. May the Lord protect his blessed son Ahmad Aqa along with the maidservant of God his wife and other children, and the children of Jinab-i-Yusuf from all pain.
- 8 Tell Jinab-i-Murtada-Quli Mirza on my behalf to raise up a balanced figure like his father and not be sorrowful, and to be hopeful in the grace of the Self-Subsisting Lord, that God willing you may make manifest and preserve the traces of that noble one.
- 9 Convey abundant greetings to Jinab-i-Mirza Qurban Amzajirdi and express the feelings of 'Abdu'l-Baha's heart and soul.
- 10 I beseech God that Jinab-i-Brother Aqa Muhammad Isma'il with his two sons and two daughters be confirmed and assisted
- 4 جناب آقا محمد مهدی را بهر زبانی که دانی بیانی کن که سبب سرور وجدانی گردد جناب آقا محمد اسمعیل را از قبل این علیل بسبیل بشارت ربّ جلیل دلیل شو و جناب کربلائی علی اکبر را به فضل و عنایت خداوند مهربان روح و ریحان بخش و جناب آقا نجف علی را بلطف خفی و جلی امیدوار کن و جناب آقا میرزا آقا را مرده بشرف لقا در ملکوت ابهی ده و جناب استاد عبدالمحمد نجار را از جام سرشار موهبت الله مست و مخمور نما و جناب کربلائی لطفعلی را در نهایت محبت بیان اشتیاق فرما و جناب استاد آقای کوچک و کربلائی رحیم آورزمانی را دو گونه بنور محبت الله افروخته و روشن خواه و جناب ملا مهدی و جناب اسم علی پیک حصارى را به بخشش پروردگاری و عفو آمرزگاری نوید بخش
- 5 و جناب آقا میرزا عبدالحسین بروجردى را بخشش ایزدی و فضل و موهبت ربّانی بشارت بخش و بگو که امیدوارم در دو جهان بفضل حضرت رحمان شادمان و کامران باشی
- 6 و جناب قربانعلی را از حقّ طلبم که منتهای مراد حاصل گردد و ایمان و پیمان محفوظ دارد و بحسن خاتمه موفق شود
- 7 و جناب آقا محمد حسن را بنی‌نهایت مشتاقم و از حقّ خواهم که در صون و حمایت حضرت احدیت از هر آفت محفوظ و مصون ماند و دهن حیات را مانند چراغ در سبیل الهی بسوزاند و نجل سعید احمد آقا را با امة‌الله ضعیع و اطفال دیگر و اولاد جناب یوسف را خداوند از جمیع آلام محافظه نماید
- 8 و جناب مرتضی قلی میرزا را از قبل من بگو که مانند پدر قامتی موزون برافراز و محزون مباش و بلطف حیّ قیوم امیدوار گرد بلکه انشاءالله آثار آن بزرگوار را آشکار و باقی و برقرار نمائی
- 9 جناب میرزا قربان امزاجردی را تحیت فراوان برسان و بیان حسیّات دل و جان عبدالبهاء نما
- 10 جناب اخوی آقا محمد اسمعیل را با دو پسر و دو دختر از خدا خواهم که مؤید و موفق به عون

by divine aid and favor, and find success in God's spiritual realm.

- 11 I beseech God that Jinab-i-Aqa Mirza Sulayman, son of Hakim Ishaq, may show a blooming countenance like pure gold in the fire of tests and find new luster.
- 12 I wish for Jinab-i-Karbala'i Muhammad Hadi smiling lips and a joyful heart until he reaches his desire and becomes free from every sorrow.
- 13 I have utmost love for Jinab-i-Aqa Sulayman son of Aqa Mirza Ibrahim and I beseech God to bless his mother and respected wife through His grace and greatest bounty.

و عنایت گردند و در جهان الهی عالم روحانی
کامرانی یابند

11 و جناب آقا میرزا سلیمان ولد حکیم استحق را از
خدا خواهم که در آتش امتحان مانند زر خالص
رخ شکفته نماید و رونقی جدید بیابد

12 و جناب کربلائی محمد هادی را لبی خندان و
دلی شادمان خواهم تا مراد خویش رسد و از
هر غمی آزاد گردد

13 و جناب آقا سلیمان ولد آقا میرزا ابراهیم را نهایت
محبت دارم و از خدا خواهم که والده و ضجیع
محترمه را به فضل و موهبت کبری برخوردار
فرماید

TAH.333

AB00596

- 1 O you who calls to the Covenant throughout all regions! Your detailed, beneficial, comprehensive and convincing letter that you had written to that illustrious person was noted. It was eloquent and articulate, with clear proofs, evident evidence and complete arguments. No better or more pleasant refutation of allegations is possible. The divine verses and words that refute and deny these reports were included and incorporated, with brilliant proofs, radiant evidence and circumstantial indicators shining like the sun.
- 2 That illustrious person was truly silent and mute, no longer concerned with religious denominations. He is wise, but the religious authorities are objecting and protesting, deliberately spreading lies and slander. They speak and fabricate while knowing better. The letter they forged in the name of this servant truly degraded that sacred station which should be the source of the light of truth, but has now become the source of fabrications and great slander. I complain of my distress and grief to God alone. Their scheming will rebound upon their own necks. Verily your Lord lies in wait.
- 3 I pray to God that these letters of yours to that known illustrious person may have an effect, although fairness is rarer than red sulfur and injustice rules everywhere today. But verily your Lord causes rivers to gush forth from rocks and stones,

1 یا من ینادی بالمیثاق فی الآفاق نامه مفصل مفید
و مشیع و مقنع که بآنشخص جلیل مرقوم نموده
بودید ملاحظه گردید فصیح و بلیغ بود برهان
واضح و دلیل لائح و حجت کامل بود بهتر از این
و خوشتر از این مدافعه مفتریات ممکن نه آیات
و کلمات الهیه که دافع و مکذب این روایات بود
مندرج و مندرج و ادله ساطعه و براهین لامعه
و شواهد حال و قرائن مثل آفتاب ظاهر و باهر

2 و آن شخص جلیل فی الحقیقه ساکت و صامت
دیگر پایی مذهب و ملل نیست عاقل است ولی
هیئت علییه متعرض و معترض و عمداً افترا
و بهتان متداول یقولون و یفترون و هم یعلمون
نامهائی که باسم این عبد تصنیع نمودند و فی الحقیقه
تضییع آئین مقام مقدس کردند که باید مصدر نور
حقیقت باشد حال منشأ مفتریات و بهتان عظیم
گشته انما اشکوا بتی و حزنی الی الله سیرجع
مکرهم الی نحرهم ان ربک بالمرصاد

3 از خدا خواهم که این نامه‌های شما بآن شخص
جلیل معهود تأثیری نماید اگرچه انصاف کبریت
احمر است و اعتساف الیوم حکم فرما در جمیع

and He has power over all things. Most of the heavenly verses and divine words in the sacred scriptures and tablets concerning avoiding corruption, bringing joy to the servants, showing kindness and love to all peoples and religions, wishing good for all nations, and not taking revenge but rather showing kindness and mercy even to the rebellious, were included in your letter. If there is an atom of consciousness and fairness, there is no room for hesitation.

اطراف و انحاء ولی آن ربّیک یفجر من الصّخور
و الاجار ینایع الانهار و انه لعلی کل شیء قدیر
اکثر آیات و کلمات سماویّه که در صحف و
الواح رحمانیه در اجتناب از فساد و اجتناب
سرور عباد و رأفت و مهربانی بجمع ملل و نحل
و خیرخواهی طوائف عالم و عدم انتقام بلکه
بالعکس رأفت و رحمت بر اهل طغیان در نامه
شما مندرج اگر ذره‌ئی شعور و انصاف باشد مجال
توقّف نه

- 4 Praise be to God that those two oppressed ones were freed, while that ignorant oppressor Sayed Abdul-Hussein, editor of the Najaf newspaper, fell into the pit of humiliation with utmost degradation. Among the divine confirmations was that they investigated at the Baghdad consulate and discovered the truth, not opening their mouths to allegations but investigating and examining secretly with complete composure, privately comparing that letter with Abdu'l-Baha's handwriting, signature and seal. It became clear that it was a fabrication and forgery. In any case, give thanks that this matter became clear and evident. Soon you will see the people in severe regret and remorse.

4 و الحمد لله آن دو مظلوم آزاد و جهول ظلم
سیّد عبدالحسین مدیر جریدهء نجف یکال ذلّت
پناه خذلان گرفتار از تأییدات الهیه آنکه در
کارپردازخانهء بغداد غوررسی نمودند و بحقیقت
پن بردند و بافترا دهان نگشودند و در نهایت
سکون تحقیق و تدقیق خفیه کردند و آن نامه را
سرّاً با خطّ و امضا و مهر عبدالبهاء تطبیق نمودند
واضح و آشکار شد که تصنیع است و تزویر
باری شکر کنید که این قضیه واضح و مشهود
گشت فسوف تری القوم فی اسف و ندم شدید

- 5 Observe how they have devastated Iran. Refer to that treatise written through you about politics fifteen years ago and published in Bombay. When the minister was excommunicated, all these events were mentioned and understood therein. Signs and warnings are of no avail.

5 ملاحظه نمائید که ایران را چگونه ویران نمودند
مراجعت بآن رساله نمائید که پانزده سال پیش
بواسطهء شما در سیاست مرقوم گشت و در بمبئی
طبع و نشر شد وقتی که وزیر تکفیر شد جمیع این
وقایع در آن مذکور و مفهوم لاتغنی الآیات و
النذر

- 6 Regarding the illumined resting place of the one who met his Lord in the Supreme Companion, the Most Truthful Name of God - write whatever you deem advisable according to the time and circumstances so it may be written to Hamadan and we can arrange things from here. Show utmost consideration to the descendant of Jinab Aqa Sayed Muhammad Hisari and strive for his education and training.

6 در خصوص مرقم منور من ادرك لقاء ربّه
فی الرّقیق الاعلی اسم الله الاصدق هر نوع که
مصلحت میدانید بحسب وقت و زمان مرقوم
دارید تا به همدان نوشته شود و اسباب فراهم از
اینجا آریم سلیل جناب آقا سیّد محمد حصاری را
نهایت رعایت مجری دارید و در تربیت و تحصیل
او بکوشید

- 7 Convey most glorious greetings to all relatives and connections. We beseech the hidden favors of the Lord of creation to protect and preserve them in His shelter and protection. I hope that in all instances of trials you will follow the example of the Intended One. By God's command I have utmost longing and am certain of the attainment of confirmation. In Qa'ani's words: "He has God's command and the Prophet's decree."

7 و جمیع متعلّقین و متعلّقات را تحیت ابدع
ابهی ابلاغ دارید از الطاف خفیه ربّ البریه
مستدعیم که آنانرا در کف و حمایت خویش
محفوظ و مصون دارد و امیدوارم که در جمیع
موارد بلا تأسی بحضرت مقصود نمائی بفرمان
خدا نهایت اشتیاق دارم و یقین است حصول
تأیید است بقول قاتنی فرمان خدا دارد و یرلیغ

The meaning of the command was most pleasing. And the glory be upon you.

پیبر معانی فرمان بسیار دلنشین بود و البهاء
علیک

PYK.264

AB00941

To: Mir Habibullah Khui, in Khuy

- 1 O steadfast one in the Covenant! At all times, whether in Shiraz or Azerbaijan, the sweet fragrance from your garden of faith and certitude reached our nostrils, and from your spiritual throat was heard the melody of "Ya Baha'u'l-Abha." Therefore we hope from the Generous Lord that day by day your face will become more radiant and your knowledge, faith and certitude will increase. May you become the commander of spiritual hosts and the leader of heavenly armies. May you unlock the cities of hearts and conquer the fortresses of souls.
 - 2 No earthly army can resist this spiritual force, for its weapons are knowledge and certitude, and its sword is all-conquering light. Physical forces may resist earthly armies but cannot contend with heavenly hosts.
 - 3 As has been proven thousands of times - the rebellious Thamud tribe were fierce enemies but could not prevent the power of Salih; and though the people of 'Ad were oppressive, still the spiritual sword of Hud was not sheathed and the kindled fire of God was not extinguished; and though the wretched Nimrod made the clash of weapons echo to the horizons, he could not resist the glorious Abraham; and though the misguided Egyptians arranged their army in ranks, they could not wage war against Moses; and though the obstinate Jews raised an uproar and considered the Promised Beauty as extinguished fire, and though they raised their voices and engaged in all kinds of persecution and cruelty, in the end they could not resist; and the chiefs of Hijaz inflicted all manner of persecution and injury upon the Lord of Batha [Muhammad] and caused Him tribulations to the extent possible, even forcing that Lord of the Righteous to migrate, whereupon He proclaimed the Word of God in Yathrib. Then different peoples and various nations united and the Battle of the Confederates ensued and that Center of Light was besieged, yet still they could not prevail.
- 1 ای ثابت بر پیمان در جمیع اوقات چه در شیراز و چه در آذربایجان از گلشن ایمان و ایقانت رائحه طیبه بمشام میرسید و از حنجر روحانی آئینش آهنگ یابهاء الاهی استماع میگشت لهذا از رب کریم امید چنین است که روز بروز رخ برافروزی و بر عرفان و ایمان و ایقان بینفزائی سرور جنود روحانی گردی و امیر جیوش آسمانی شوی شهر بند دلا را بگشائی و قلاع قلوب را فتح نمائی
- 2 این قوه جندیه را سپاه آفاق مقاومت نتواند زیرا سلاحش عرفان و ایقانت و شمشیرش نور جهانگیر قوای جسمانی مقاومت جنود ارضی نماید نه مبارزه با لشکر آسمانی
- 3 چنانچه هزاران بار تجربه گردیده قوم ثمود عنود عدو صائل بودند ولی قوه حضرت صالح را حائل نگشتند و قوم عاد هر چند بیداد نمودند باوجود این سیف روحانی حضرت هود مغمود نشد و نار الله الموقده مخمود نگشت و ثمود ذلیل هر چند صلیل سلاح را بمسامع آفاق رساند ولی خلیل جلیل را مقاومت نمود و قبطیان گمراه هر چند صف سپاه آراستند ولی با حضرت موسی حرب و جدال نتوانستند و یهود بخود هر چند عربده نمودند و جمال موعود را نار مخمود انگاشتند و فریاد و صیحه برافراشتند و بانواع اذیت و جفا برخاستند ولی عاقبت مقاومت توانستند و صنایع حجاز سید بطحا را انواع اذیت و جفا کردند و بقدر مقدور صدمه زدند و بابتلا انداختند بلکه سید ابرار از شدت هجوم هجرت فرمود و در یثرب اعلاء کلمه الله فرمود بعد اقوام مختلفه و ملل متعدده متفق شدند و حرب احزاب حاصل گشت و آن مرکز انوار محاصره شد باز مقابله ننمودند

4 These are but brief examples from past experience, but alas, the present people, being heedless of this distinguishing matter, still attempt in utter negligence to resist the Promised Beauty and rush forward with a hundred thousand arrows of cruelty and swords of error. Soon they shall see what a grave mistake they have made. They seek to confine the all-encompassing ocean and swiftly prevent the spring cloud from its wondrous outpouring. Far be it! The morning breeze from the Abha Kingdom shall not cease, nor shall the musk-fragrance of faithfulness from the Abha garden be abolished.

5 In the days of Christ, the blessed Cause did not extend beyond the vicinity of Jerusalem - what transpired happened afterwards. And in the days of the Lord of Batha (may my spirit be sacrificed for the near ones), His glorious call was confined to Hijaz, but the fame of this mighty Cause in the Blessed Days reached East and West and Tablets to the kings were revealed. These blameworthy people heard and understood that the oppressive people could not resist the Lord of the Righteous, yet they remain heedless that this mighty blessed Cause has caused the horizons to quake and these weak groups cannot resist it. Soon they shall find themselves in manifest loss, just as that sinful son of a sinful one saw the recompense of his deeds and today thou seest him in great loss and abasement.

6 Convey to all the friends of God the Most Glorious, Most Wondrous greetings. His honor Amin praised you highly and always called upon this servant to seek confirmation and success for you. I too, when turning toward the Holy Shrine from the rooftop, have sought and continue to seek confirmation for you.

BRL_FIRE_AB#19x

4 این مختصر از تجربه‌های سابقست ولی صد افسوس که قوم لاحق چون ملتفت باین امر فارق نیستند باز در نهایت غفلت مقاومت جمال موعود خواهند و بصد هزار تیر جفا و تیغ خطا در هجومند عنقریب ملاحظه خواهند نمود که خطائی عظیم نموده‌اند بحر محیط را تضییق جویند و ابر ربیع را از فیض بدیع منع سریع خواهند هیات نسیم صبا از ملکوت ابهی منقطع نگردد و رائحه مشک وفا از گلشن ابهی منسوخ نشود

5 در ایام حضرت مسیح امر مبارک از حوالی بیت مقدس تجاوز نمود آنچه واقع بعد حاصل و در ایام سید بطحا روح المقرین له الفداء صیت جلیل محصور در حجاز بود ولی آوازه این امر عظیم در ایام مبارک به شرق و غرب رسید و الواح ملوک صادر این قوم پرلوم شنیدند و فهمیدند که سید ابرار را قوم جفاکار مقاومت توانستند باز غافلند که این امر مبارک عظیم زلزله در آفاق انداخته و این طوائف ضعیفه مقاومت نتوانند فسوف یرون انفسهم فی خسران مبین همچنانکه ائیم ابن ائیم جزای عمل خویش را دید و تراه الیوم فی خسران و خذلان عظیم

6 جمیع یاران الهی را تکبیر ابدع ابهی برسان جناب امین نهایت ستایش را از آنجناب مینمودند و همواره اینبعد را بر طلب تأیید و توفیق میخواندند من نیز حین توجه از سطح بام بروضه مبارکه طلب تأیید از برای شما نموده و مینمایم

BRL_DAK#0992, MMK3#124 p.085x,

NANU_AB#68x, NSS.227-229

AB00622

To: Shaykh Kazim Qazvini (Samandar)

- 1 Whatever supplications have been made in the hidden mysteries and secrets at the threshold of the Blessed Beauty, there is hope through His glorious bounty that they have been answered. Be assured and it is clear with absolute certainty that every ailment's remedy is the supreme antidote of God's Covenant and Testament. When the divine friends are as firm and steadfast as they should be, every wound finds healing and every poison is transformed into repeated sweetness. And when the foundation of the edifice is firm and strong, every breach is sealed and every weakness becomes the cause of renewed strength.
- 2 In any case, you have absolute certainty and are aware, as you have witnessed with your own eyes and heard with your own ears, that this servant has sought and will continue to seek exaltation for all those who take shelter beneath the Tree of Divine Unity, both in the past and future. Day and night I have been and am occupied with promoting the Faith of God and exalting the Word of God, and have not had nor have a moment's opportunity for other matters, especially resisting the attacks of enemies which come from all directions. Consider further the waves of tribulations from one direction and the hosts of enemies from another, and promoting God's Faith amidst this storm, and beyond this, responsibilities like an endless ocean. How appropriate is the poet's verse: "How can those carefree ones on the shore know our state? You have but a distant hand over the fire."
- 3 In any case, among other things, teaching work has begun in Europe and America, and groups are continuously entering beneath the Word of Divine Unity and their letters arrive successively. Several letters are being sent within this letter for you to observe. At the Holy Threshold, the gathering place of the Supreme Concourse, prayers, supplications and entreaties were offered according to your request on behalf of the loved ones of the land of Qaf. Please deliver the writings of the honored Varqa of the Garden of Eternity to Mirza Abdullah Khan, as this inherited treasure is for Aqa Mirza Azizu'llah. The receipts were sent.
- 4 O Lord! This is a bird that You have nurtured in the heat of the fire ignited in the Tree of Your mercifulness. Make him intensely ablaze with the fires of Your love among Your loved

1 در خفایای اسرار و سرائر آنچه مناجات بدرگاه جمال مبارک شده امید بفضل مجید است که مستجاب گردیده مطمئن باش و بحق یقین واضح و مبین است که هر دردیرا درمان دریاق اعظم عهد و پیمان حضرت یزدانست چون یاران الهی چنانچه باید و شاید ثابت و راسخ باشند هر زخمی مرهم یابد و هر زهری بدل بقند مکرر گردد و چون بنیاد بنیان محکم و استوار باشد هر رخنه مسدود شود و هر فتور سبب تجدید محکم قصور

2 باری شما یقین حتمی دارید و مطلعید چه که بصر مشاهده نمودید و بسمع استماع که این عبد من قبل و من بعد از برای کلّ مستظّلین سدره توحید علو امتناع خواسته و خواهد داشت و شب و روز بترویج دین الله و اعلاء کلمه الله مشغول بوده و هستم و آنی فرصت بشئون دیگر نداشته و ندارم و علی الخصوص مقاومت هجوم اعداء که از جمیع جهاتست دیگر ملاحظه فرمائید که امواج بلایاء از جهتی و افواج اعداء از جهتی و ترویج دین الله در میان این طوفان و از این گذشته مشاغل چون بحر بی پایان چه مناسب است شعر خواجه گجا دانند حال ما سبکباران ساحلها دستی از دور بر آتش داری

3 باری از جمله در اروپ و امریک دست تبلیغ گذاشته شده است و جمعی در ظلّ کلمه وحدانیت داخل و متصل و متتابع مکاتیبشان میرسد چند مکتوب در طیّ این مکتوب ارسال میگردد که ملاحظه فرمائید در عتبه مقدسه مطاف ملأ اعلی بر طبق رجاء شما در حق احبای ارض ق دعا و تضرع و ابتهال گردید نوشتجات حضرت ورقاء حدیقه بقا را تسلیم جناب میرزا عبدالله خان بفرمائید که این کنز میراث از برای جناب آقا میرزا عزیرالله است قبوضات ارسال گردید

4 ای ربّ هذا طیر ریّته فی حراره النار الموقدة فی سدره رحمانیتک اجعله شدید الاجیع بنیران

ones, and protect him from the arrows of vain imaginings, the spears of tests, and the lances of trials in the fortress of Your protection and shelter. Make his face radiant in the Kingdom of Your sanctification, gather his scattered affairs in the paradise of Your oneness, make him speak with Your proof, and guide through him hearts filled with doubts, and remove through him veils that have covered hearts with darkness. O Lord! He is in need of Your aid, Your protection, Your shelter and Your guardianship. Preserve him through Your protection and the eye of Your care, and encompass him with the sympathies of the temple of Your providence. Verily You are the Generous, the Merciful.

- 5 Due to the turmoil in Iran and the ignition of the fire of corruption by the foolish ones, and the occurrence of the bloodshed of His Majesty the deceased monarch (may God curse his killer and those who had a role in this inauspicious matter), correspondence was not advisable, therefore letters were not sent. Glory be to God! How did those ignorant people and that oppressive party dare to commit such an act! Indeed they caused corruption whose evil consequences will remain until the Day of Resurrection. What did they imagine? Verily God's curse be upon the ignorant! Verily God's wrath be upon the transgressors! In any case, the divine friends must serve the throne of sovereignty of this new monarch with utmost sincerity and goodwill, and be fully obedient subjects, and always supplicate at the Divine Threshold that this royal threshold may endure and that divine assistance and victory for the crown may be continuous and established.

- 6 And upon you be Glory. Abbas.

محبّتک بین احبّتک و احفظه عن سهام الاوهام
و سنان الامتحان و رماح الافتتان فی حصن
صونک و حمایتک و بیض وجهه فی ملکوت
تقدیسک و اجمع شمله فی جنة توحیدک و انطقه
ببرهانک و اهد به قلوباً امتلئت من الشبهات و
اکشف به حجاب غشت الافئدة بالظلمات ای
ربّ انه محتاج لعونک و صونک و حمایتک و
کلائک صنه بحفظک و عین رعایتک و اشمه
بعواطف هیکل عنایتک انک انت الکریم الرحیم

5 بجهت اغتشاش ایران و اشتعال نائره فساد
بی خردان و وقوع سفک دم اعلیحضرت شهریار
مغفور لعن الله قاتله و الذین لهم الراى فی هذا
الامر المشثوم مصلحت مکاتبه نبود لهذا مکاتیب
ارسال نشد سبحان الله آن قوم جهول و حزب
ظلوم چگونه این جسارت را نمودند فی الحقیقه
فسادی نمودند که سیئاتش تا قیام السّاعه باقی
آیا چه تصوّر نمودند الا لعنة الله علی الجاهلین
الا غضب الله علی المعتدین باری احبای الهی
باید که در نهایت صداقت و خیرخواهی بسریر
سلطنت باین خسرو جدید خدمت نمایند و
رعیت پراطاعت باشند و همیشه بدرگاه احدیت
تضرع نمایند که این سدهء ملوکانی پایدار گردد
و عون و نصرت تاجدارى متابع و برقرار باشد

6 و البهاء علیک

AYBY.345 #026, MSHR4.239x

AB00623

To: Shaykh Kazim Qazvini (Samandar)

- 1 Your letters were observed, and the intense lamentations embedded and infused within the essence of the words were understood and known. Praise be to God that this servant has found a partner and companion in sorrows and pains, and found one who shares in grief.

1 مکاتیب آنجناب ملاحظه گردید و ناله های شدید
که در هویت کلمات مندرج و مندمج مفهوم و
معلوم شد حمد خدا را که این عبد در احزان و
آلام شریک و سهم داشت و غمخوار یافته

2 Your distress has been embodied in the form of consolation, for praise be to God, through the grace and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones, blessed souls have been nurtured under the holy shade who dedicate all their thoughts, remembrances, prayers and secrets to protecting the Cause of God, preserving the Cause of God, guarding the mighty fortress of the religion of God, and safeguarding the firm foundation of God's Law. They are aware of the harms of the slightest discord and cognizant of the dangers of division in the Word of God, and they strive with heart and soul for unity of word, the penetration of the Cause, firmness in the Covenant and steadfastness in the Testament. The blame of the blamer and the severity of the reviler do not deter them in the path of God. Rather, they remain firm in the explicit Covenant like a solid structure. The whirlwinds of tests and storms of trials do not shake them, nor do doubtful calculations and interpretations of allegorical verses based on the imaginings of the suspicious in all matters. Rather, they see with the eye of truth and hear with the ear of truth. Their concern is to exalt the Word of God, their thought is to spread the divine fragrances, and their remembrance is to preserve the unity of God's Word. They are repelled by dispersion and avoid division. They find the spring of oneness sweet and relish the honey of uniqueness. They guard the sanctuary of God's Cause from the folding of discord and protect the refuge of God's religion from the assault of scattered forces against the people of unity. They know with certainty the harm of discord and the poison of schism.

3 So praise and thanks be to God for making you firm, steadfast and upright in His decisive, clear and mighty Cause. In any case, O distinguished one, you must strive to strengthen the structure of the Cause and fortify the foundation of God's brilliant religion. When the religion of God and the Law of God gain strength, these symptoms will disappear by themselves. Every wavering one will become firm, every restless one will find peace, every extinguished one will be rekindled, and every feverish one will have a crisis. Therefore, you should strive to spread the divine fragrances and exalt the Word of God, like this servant who in no way becomes occupied with these affairs or attentive to these matters except incidentally. Day and night my time is spent on important matters, and I am thinking about the very foundation of the Cause, that perhaps through the help and favor of the Holy Beauty - may my spirit, being and essence be sacrificed for His sincere servants - the structure of God's Cause may gain intense strength in these days. Then you will observe that the wavering ones will outstrip the firm ones.

2 تأثرات آنجناب بهیکل تسلی مجسم گردید که الحمد لله بفضل و عنایت جمال مبارک روحی لاحیائه الفدا نفوس مبارکی در ظل مقدس تربیت شده اند که جمیع افکار و اذکارشان و اوراد و اسرارشان صیانت امر الله و حفظ امر الله و حراست حصن حصین دین الله و محافظت بنیان متین شریعت الله است و مطلع بر مضرات ادنی اختلاف و واقف بر مخاطرات تفریق کلمه الله هستند و بجان و دل در وحدت کلمه و نفوذ امر و ثبوت عهد و رسوخ میثاق میکوشند و لاتأخذهم فی الله لومة لائم و لا شدة شاتم بل ثابتون علی العهد المنصوص کالبنيان المرصوص لاتهزهم زواجع الامتحان و لا اعصار الافتتان و لا حاسب الشبهات و لا تأویل المتشابهات علی اوهام اهل الظنون فی کل الشئون بل ينظرون بعين الحق و يسمعون بسمع الحق همهم اعلاء كلمة الله فكرهم نشر نفعات الله و ذكرهم حفظ وحدة كلمة الله يستوحشون التشييت و يتجنبون التفریق يستعذبون عين التوحيد و يستحلون شهد التفرید يحافظون حمی امر الله عن طواء الاختلاف و يحمون ملاذ دين الله عن هجوم جنود مشردة لاهل الايتلاف و يعلمون حق العلم مضرة الشقاق و سميته الانشقاق فله الحمد و الشكر بما جعلك ثابتاً راسخاً مستقيماً فی امره المبرم الواضح العظيم

3 باری ای جناب باید در تقویت بنیه امر و تحکیم اس اساس دین منیر الهی کوشید چون دین الله و شریعت الله قوت گیرد بنفسه این عوارض را زائل نماید هر متزلزلی ثابت شود و هر متحرکی ساکن گردد مخمود مشتعل شود و محوم بحران کند پس آنجناب در نشر نفعات الله بکوشید و در اعلاء کلمه الله مثل این عبد که بهیچوجه مشغول باین شئون و ملتفت این امور نمیکردم مگر بالعرض شب و روز اوقاتم صرف امور مهمه است و در فکر اصل اساس امر هستم که بلکه بعون و عنایت جمال مقدس روحی و ذاتی و کینونتی لعباده المخلصین فدا بنیه امر الله قوت شديده در این ایام یابد آنوقت ملاحظه میفرمائید که متزلزلین ثابتین را سبقت گیرند

- 4 If the loved ones of God, as they should and ought, hold fast with perfect steadfastness and firmness to the firm handle of God's Covenant and Testament and the strong rope of divine faith and pledge, in a short time all symptoms will be repelled and the unity of God's religion and harmony among the scattered hearts of some of the weak ones will be realized. Otherwise, instability will increase day by day, wavering will gain strength, the structure will be breached, the foundation will be destroyed. This servant will complete his numbered days and turn to the threshold of the Beloved Beauty, flying to a realm that is sanctified from wavering and firmness, from doubts and interpretations of clear verses.
- 5 Regarding the praise of that important known person you had expressed - this servant has the utmost trust and love for them, and in truth it is far greater than what you had written.
- 6 Your letter to that known person was delivered.
- 4 اگر چنانچه احبای الهی چنانچه باید و شاید بکمال استقامت و تمانت بعروة الوثقی عهده و میثاق الهی و جبل متین ایمان و پیمان ربانی تمسک جویند در اندک زمانی جمیع عوارض مندفع و وحدت دین الله و الفت قلوب متشتته بعضی ضعیفاء تحقق یابد والا تزعزع روز بروز تزايد یابد و تزلزل قوت گیرد بنیان رخنه یابد بنیاد منهدم شود این عبد ایام معدود را بسر برد و بآستان جمال مقصود توجه نماید بعالمی پرواز کند که مقدس از تزلزل و ثبوت و شبهات و تأویل محکمت باشد
- 5 در ستایش شخص مهم معهود بیانی فرموده بودید این عبد نهایت اعتماد و محبت را بایشان دارم و فی الحقیقه از آنچه مرقوم نموده بودید خیلی اعظم است ع
- 6 مکتوب آنجناب بشخص معلوم تسلیم شد

AYBY.346 #027

AB12121

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

- 1 O Amin of God! That which thou hadst written was read with the utmost joy, for it made mention of the spirituality and radiance of the hearts of the beloved of God, and set forth their steadfastness and firmness in the Covenant and Testament of the Lord. In truth, the praise, the commendation, and the eulogy thou hast written are in accordance with reality. The letter, from beginning to end, was a description and portrayal of the loved ones of God and the handmaids of the Merciful; and this is a proof of thy purity of intention and freedom from selfish purpose.
- 2 I, too, bear witness that, praise be to God, the friends and the handmaids of the Merciful in every region are, with the utmost endeavour, arising in service, sacrificing their lives, and standing in the station of certitude and assurance. The honoured handmaid of God, Parzi, after her return from Persia, praised the loved ones and the handmaids of the Merciful; and for this Prisoner there is, in this mortal world, no joy, gladness, or consolation save the tidings of the heartfelt attraction
- 1 ای امین الهی آنچه مرقوم نموده بودید به نهایت بهجت قرائت گردید زیرا ذکر روحانیت و نورانیت قلوب احبای الهی بود و بیان ثبوت و رسوخ بر عهد و پیمان ربانی فی الحقیقه ستایش و نعت و مدح شما مطابق واقع چنین است که مرقوم نموده اید نامه سرایا تعریف و توصیف احبای الهی و اماء رحمن بود و این دلیل خلوص نیت و بی غرضی.
- 2 من نیز شهادت دهم الحمد لله دوستان و اماء رحمن در هر نقطه به کمال همت به خدمت قائم جان فشاندند و در مقام یقین و اطمینان حق امه الله پارزی بعد از رجوع از ایران ستایش از احباء و اماء رحمن نمود و این زندانی را سرور و شادمانی و تسلی در این خاندان فانی جز خبر انجذاب وجدانی احبانه چون بشارت استقامت

of the friends. When the glad news of the steadfastness of the companions reacheth Me, every hardship becometh ease; nay rather, the brimming cup of affliction becometh the draught of fidelity, imparting purity to the heart and healing to the breasts. Calamities become bounties, and sorrows turn into gifts.

- 3 Convey, on behalf of 'Abdu'l-Baha, the most wondrous Abha greeting to Jinab-i-Aqa Siyyid Sadiq and to the assured handmaid of God, Fa'izih. It is but a short while since I wrote to them; and had there been opportunity, I would have written again. In truth, they are intent upon service, and in this fleeting world have no purpose save the good-pleasure of God.

- 4 Convey to all the beloved of God, on behalf of this Prisoner, the utmost longing and affection, and beg their pardon for the absence of separate letters. Do thou make mention of each one with praise, and ask that special letters be written to certain ones. At present there is no opportunity, and the condition of all is manifest and clear, and the endeavour and service of each is well known. Do thou show kindness unto all, that they may be assured that no matter is hidden; all things are mentioned and renowned. I beseech God to aid them all to observe the counsels and behests of the Abha Beauty, and to grant them a share and portion of the ancient bounty of the Ancient Beauty. And this is not hard for God, the Almighty.

5 Prayer

- 6 O Lord! Thy loved ones are self-sacrificing; they are occupied with the diffusion of Thy fragrances; by night and by day they rest not, nor seek they ease for a single moment. With heart and soul they strive, that haply they may be enabled to render some service. They kindle a candle and burn away a veil of vain imaginings. They are targets for the shafts of calamity and exposed to the sword of cruelty. They have severed themselves from all else and have cleaved unto Thee. They have become detached from the world, yet are initiated into Thy mysteries. They are heart-bound unto Thee, liberated, adorned, yet broken of wing and pinion, and wounded by the arrows and spears of the ill-wishers.

- 7 Preserve them; protect them. Heal their pain and lay balm upon their wounds. Make them ever the companions of Thy remembrance, and bestow upon them deliverance from grief and sorrow. Grant them successive aid and favour, that they may awaken the world and make the wise vigilant; that they may make the human realm a world of gladness, and this mortal household a mirror of the everlasting realm; that they may

یاران رسید هر زحمتی راحت گردد بلکه جام بلا سرشار پیاده وفا گردد و قلب را صفا و صدور را شفا بخشد مصائب مواهب گردد و رزایا عطایا شود.

- 3 جناب آقا سید صادق و امه الله المطمئنه فائزه را از قبل عبدالهء تحیت ابدع ابهی برسان مدتی قلیل است که به ایشان نامه نگاشتم و اگر فرصت بود باز مرقوم میگردد فی الحقیقه در فکر خدمتند و در این جهان فانی مقصدی جز رضای الهی ندارند.

- 4 احبابی الهی را جمیعاً از قبل این مسجون نهایت اشتیاق ابلاغ نما و عذر مکاتیب منفردہ بخواه شما ذکر خیر هر یک را نمائید و نامه مخصوص به جهت بعضی خواهش کنید حال فرصت نیست و حال جمیع مشهود و واضح است و همت و خدمت هر کس معروف. شما به جمیع مهربانی نمائید که مطمئن باشند امری مستور نه، جمیع امور مذکور و مشهور. از خدا خواهم که کل را موفق به نصایح و وصایای جمال ابهی فرماید و از فیض قدیم جمال قدم بهره و نصیب بخشد و لیس ذلک علی الله العزیز.

5 مناجات

- 6 ای پروردگار یاران جان فشاند و مشغول به نشر نفحات شب و روز نیاسایند و دمی راحت نجویند، به جان و دل کوشند تا به خدمتی موفق گردند. شمع برافروزند و پرده اوهای بسوزند، هدف تیر بلایند و معرض شمشیر جفا. از همه بریدند و بتو پیوستند، از جهان بیزار گشتند ولی به اسرار برند. دل بسته اند و رسته و آراسته و بال و پر شکسته و از سهم و سنان بدخواهان خسته. صیانت کن، حمایت فرما، دردشان را درمان بخش و زخمشان را مرهم نه؛ همواره به یاد خود همدم کن و از حزن و غم رهانی بخش.

- 7 عون و عنایت متابع فرما تا جهانیان را بیدار کنند و عاقلان را هوشیار نمایند، عالم انسانی را جهان شادمانی کنند و این خاندان فانی را آئینه عالم باقی. سر محبت تعلیم نمایند و نور الفت منتشر کنند، دل ها را جان گردند و جان ها را به جانان

teach the secret of love and spread abroad the light of fellowship; that they may become as life unto hearts and lead souls unto the Beloved; that they may uproot the very foundation of strife and contention, and cut away the root of hatred and enmity.

- 8 Teach Thou, through them, the human race friendship, truthfulness, worship of the True One, and concord. Burn away, in this world of nothingness, the veils of self-love, and bestow everlasting being. Thou art the Powerful, the Mighty, the Worthy, the Bountiful, and the All-Seeing.
- 9 And upon thee be the Glory of the All-Glorious.

رسانند، نزاع و جدال را بنیاد براندازند و بغض و عداوت را ریشه قطع نمایند.

8 نوع انسان را دوستی و راستی و حق پرستی و آشتی بیاموزند و حجابات خودپرستی در این جهان نیستی بسوزند و هستی جاودانی بخشند. تویی مقتدر و توانا، ارزنده و بخشنده و بینا.

9 و عليك البهاء الابهی.

AMIN.154-158

AB00621

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

- 1 O martyr, son of the martyr, upon you be the Glory of God! Upon you be the praise of God! By the life of God, the heart of Abdul-Baha is stirred by the fragrances of the love of God's loved ones. And I beseech God to assist His Hands of the Cause with hosts from the Supreme Horizon and vast armies from the Most Glorious Kingdom. Soon you will witness the successive attacks of these armies and the advancing ranks of these forces from the Heaven of the Lord of Hosts. O Lord, assist Your servant, the martyr son of the martyr, with the hosts of Your Kingdom of mercy, and aid him with the legions of Your angels, and send upon him waves from the ocean of Your mercy, and illumine his face with the lights of Your service. Verily You are the Powerful, the Ordainer, the Former, the Helper, the Confirmer, the Generous.
- 2 O spiritual friend, your arrival in Tehran brought joy and delight, for in the land of Ta there remained some sorrows and inner disturbances among the friends, especially the dearest and most honored beloved ones, which God willing will be removed through heavenly power. This was a service that has no equal, for today differences and ill-feelings between the friends, especially the dear ones, brings great harm to the foundation of God's Cause, rather it extinguishes the kindled fire in hearts and completely removes spirituality.

1 ایها الشہید ابن الشہید عليك بهاء الله عليك ثناء الله لعمر الله ان قلب عبدالبهاء مهتز بنفحات محبة احباء الله و اتى اتضرع الى الله ان يؤيد ايادى امره بجنود من الافق الاعلى و بحافل عرمرم من الملكوت الابهی و سوف ترون تتابع هجوم هذه الجيوش و ترادف صفوف هذه الفیالق من جيروت رب الجنود رب ايد عبدك الشہید ابن الشہید بجنود ملكوت رحمانيتك و انصره بافواج ملائكتك و اردف عليه امواج بحر مرحمتك و نور وجهه بانوار خدمتك انك انت المقتدر المقدر المصور المؤيد الموفق الكريم

2 ای حبيب روحانی از ورود آنحضرت به طهران روح و ريحان حاصل گرديد زيرا در ارض طا بين احباء على الخصوص الاخلاء الاجلاء الاعزاء قدری ازان و كدورت باطنیه باقى بلکه انشاء الله بقوه ملكوتيه زائل گردد اين خدمتى بود كه مثل و نظير ندارد زيرا اليوم اختلاف و كدورت بين احباء على الخصوص الاعزاء باصل اساس امر الله ضرر عظيم ميرساند بلکه نار موقده را در قلوب منطفي

و خاموش مینماید و بکلی روحانیت را مفقود
مینماید ع

- 3 All nations of the world are attacking and all earthly powers are assaulting with utmost might - all religious leaders, political trustees and military forces surround and dominate - and especially the Covenant-breakers with complete hatred and enmity are engaged in corruption and sedition. Despite this, the friends are quarreling and occupied with disputes among themselves. Consider my tribulations. In any case, your arrival was very beneficial. You must strive with utmost effort to completely remove this discord and establish love and affection.

3 جميع ملل عالم مهاجم و جميع قواء من على الارض بکمال صولت در يورش کل رؤساء دينيه و امناء سياسيه و قواء حريه محيط و مستولى و على الخصوص اهل نقض بکمال بغضاء و عداوت در فساد و فتنه باوجود اين احباء منازعه دارند و بخود و جدال با يکديگر پرداختند ملاحظه کن بلاياي اين عبد را باري بسيار موافق بود ورود شما بايد بکمال همت بکوشيد تا بکلی اين اختلاف را از ميان برداريد و الفت و محبت اندازيد ع

- 4 You had requested to attain the presence. Due to this wisdom and also because the Holy Land is disturbed by the corruption of the Covenant-breakers, we delayed your coming. Especially since Jamal returned to Tehran to create great mischief before the authorities according to the instructions of the chief of the Covenant-breakers, although he himself needs no Satan in slander and corruption and sedition, let alone others. You must prepare in advance to counter his corruption, meaning explain to the authorities that these people have separated from us and claim authenticity, and are thinking to create corruption by any means and bring calamity upon those firm in the Covenant so they can have the field to themselves. Whatever they say and relate is pure slander. Investigate and examine - do not believe every sinful slanderer. These souls are rejected and repudiated by those firm in the Covenant. Soon "as for the foam, it vanishes as waste, while that which benefits mankind remains on earth" will become manifest. In any case, they sent Jamal from here to the Iranian consul in Damascus to create corruption, and from there to Istanbul to the ambassador to cause sedition - exactly like the actions and behavior of Mirza Yahya who sent Siyyid Muhammad to the Iranian ambassador in Istanbul and created those corruptions. Now the Covenant-breakers are also following that same pattern exactly. Through the grace of the Ancient Beauty, I hope you will be successful and bring healing between the loved ones of the Merciful and prove the corruption of these people to the authorities so they do not listen to their words. And upon you be glory.

4 شما خواهش حضور نموده بوديد نظر باین حکمت و ديگر آنکه ارض اقدس از فساد اهل نقض مشوش لهذا آمدن شما را تأخير انداختيم على الخصوص جمال مراجعت به طهران نمود تا فساد عظيم نزد اولياء امور بدستور العمل رئيس الناقضين ثمايد هرچند خود او در افترا و فتنه و فساد حتى احتياج بشيطان ندارد فكيف بما دونه شما بايد از پيش تمهيد رفع فساد او نمائيد يعنى باولياء امور تفهيم كنيد كه اين اشخاص از ما منفصل شده اند و ادعاى اصالت مینمایند و در فكر اند بهر وسيله باشد فسادى بنمایند و ثابتين بر ميثاق را در فلاكت اندازند تا ميدان بجهت خودشان خالى يابند آنچه بگويند و روايت كنند محض افتراست تحقيق كنيد فخص نمائيد لاتصدقوا كل ثمام ائيم اين نفوس مطرود و مردود نزد ثابتين بر ميثاقتد عنقریب اما الزبد فيذهب جفاء و اما ما ينفع الناس فيمكث في الارض ظاهر گردد باري جمال را از اینجا نزد قونسول ايران در شام فرستادند كه فساد كند و از آنجا به اسلامبول نزد سفير فرستادند كه فتنه نمايد بعينه حرکات و سكات ميرزا يحيى كه سيد محمد را نزد سفير ايران به اسلامبول فرستاد و آن فسادها را نمود حال اهل نقض نیز بر آن وتيره حرکت مینمایند طابقوا التعل بالتعل باري از فضل جمال قدم اميدوارم كه موفق گرديد و التيام بين احباء الرحمن دهيد و فساد حضرات را نزد اولياء امور ثابت و محقق نمائيد تا گوش باقوال آنها ندهند و البهاء عليكم

PYK.273

AB00624

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

- 1 O my Refuge and Shelter, O my Lord and Hope! I beseech Thee with all humility and contrition, by Thy All-Merciful Kingdom - O Thou Who eraseth the sign of darkest night and causeth the sign of day to dawn from the heart of early morn - to strengthen, through Thy pervading power of Oneness that penetrates the realities of all things, this martyr son of martyr in this glorious age. Verily Thou art the Mighty, the Powerful, the Most Praiseworthy.
- 2 Regarding reconciliation that you wrote about - this is your station and the station of the servants of Baha. May the Lord assist you and strengthen you with mighty power.
- 3 Regarding those arriving from the Holy Land and their accounts that you wrote about - any account without documentation should not be trusted, for even if true it still causes confusion. Only the sacred texts should be followed, nothing else.
- 4 Regarding the handmaiden of God, the pure and sanctified leaf that you wrote about - they had prior permission, but some time ago permission was requested from Ishqabad for the spiritual leaf. She went, stayed for a while, and returned. In this case, who will accompany her? But the handmaiden of God, the mother, is permitted to bring along whomever they wish at any time - no permission is needed.
- 5 Regarding the gathering of friends in groups of nineteen at this time - this is acceptable. But regarding non-compliance with the decisions of the Spiritual Assembly - whatever the consultative assembly decides in this and other matters, all must obey without hesitation. For if this is not done, it is far from wisdom and causes chaos in affairs and leads to differences and increase in the trials of 'Abdu'l-Baha. Surely the friends of God would not consent to the daily increase of this servant's difficulties. If the friends of God show complete acquiescence to the Spiritual Assembly, affairs will become well-ordered and 'Abdu'l-Baha will not be afflicted with countless hardships.
- 6 Regarding mention of S in the Tablets that you wrote about - God willing, it will be mentioned henceforth. A letter for M.Sh. was sent - please deliver it, as well as one for the relatives of

یا ملجئ و ملاذی یا ربی و رجائی اتی ابتهل بکل
ذلّ و انکسار الی ملکوت رحمتیک یا ماحی آیه
اللیل الالیل و مشرق آیه النهار من کبد الاسحار
ان تؤیّد بقوة فردائیک النافذة فی حقائق الاشیاء
الشهید ابن الشهید فی هذا القرن المجید انک انت
المقتدر العزیز الحمید

در خصوص اصلاح بین مرقوم نموده بودید هذا
شأنک و شأن عبيد البهاء ایدک الرب و وفقک
بشدید القوی

در خصوص واردین از ارض مقدّس و روایات
مرقوم نموده بودید هر روایتی که سند در دست
نباشد اعتماد نشاید زیرا اگر صدق باشد هم باز
اسباب پریشانست نصوص معمول بهاست و بس

در خصوص امة الله ورقه مطهره زکيه
مرقوم فرموده بودید اذن از پیش داشتند ولی
چندی قبل از عشق آباد اذن بجهت ورقه
روحانیه خواسته بودند رفت چندی پیش آمد
و مراجعت نمود در اینصورت رفاقت که
خواهد کرد ولی امة البهاء والده در هر وقت و
هرکس را بخواهند همراه بپارند مأذونند احتیاج
باستئذان نیست

در خصوص اجتماع احباب نوزده نوزده در
این ایام موافق اما عدم استماع قرار شوری آنچه
مجلس شور قرار در اینخصوص و خصوصیات
دیگر بدهند کل باید بدون توقف اطاعت نمایند
زیرا اگر چنین نباشد از حکمت دور است و
اسباب هرج و مرج امور و علت اختلاف و
ازدیاد بلایاء عبدالبهاء البته احبای الهی راضی
باین نمیشوند که مصائب این عبد روز بروز
مزداد گردد احبای الهی اگر تمکین تام از محفل
شور روحانی نمایند هم امور منتظم میگردد و هم
عبدالبهاء در مشقات لا تحصی مبتلا نمی شود

در خصوص ذکر ص در الواح مرقوم نموده بودید
انشاء الله من بعد ذکر خواهد شد مکتوبی بجهت م
ش ارسال شد برسانید و همچنین بجهت اقارب

His Holiness, the Name of God who has ascended to the Most Glorious Kingdom. Convey greetings to all the friends.

- 7 Regarding teaching assemblies - strive greatly that they be formed. Teaching with wisdom is obligatory upon each individual, and time is passing.
- 8 The members of the Assembly must keep confidences with each other. Concealment causes grief and even anger and discord, except in matters pertaining to individuals - that is, if someone makes one of the Assembly members their confidant and reveals their secret, requesting it be kept confidential. Otherwise, if each member were to conceal secrets and reveal nothing, consultation could not take place. Especially since, praise be to God, we have no secrets except the love of God, faith and certitude, knowledge of God, servitude at the Sacred Threshold, obedience and submission, truthfulness and trustworthiness toward the throne of sovereignty, and goodwill toward all. The Blessed Beauty made it easy for us by commanding us to be well-wishers to all people and to deal with everyone with love, truthfulness and kindness, especially to strive in obedience to the government and to not interfere in political matters in any way, nor even to breathe a word about them. In this case, what secret remains for anyone to conceal, except personal matters where someone has a problem they don't want others to know about, or has a love they don't want others to discover?

- 9 And upon you be the Glory.

LOG#1431x

حضرت اسم الله المتصاعد الى الملكوت الابهی
جميع دوستانرا تکبير برسانید ع ع

7 در خصوص محافل تبلیغ بسیار سعی نمائید که
تشکیل شود بر هر فرد بحکمت تبلیغ واجب است
و وقت از دست می رود ع ع

8 حضرات اعضای شور باید محرم یکدیگر باشند و
کتمان سبب حزن و بلکه غضب و اختلاف
میشود مگر اموری که تخصیص با افراد دارد یعنی
نفسی یکی از اعضای شور را محرم خویش کند
و سرش را بیان نماید و خواهش کتمان کند
والا اگر بنا باشد که هریک اعضا کتمان اسرار
نماید و چیزی ابراز نکند در اینصورت شور تحقق
نیابد علی الخصوص الحمد لله ما جز محبت الله و
ایمان و ایقان و معرفت الله و عبودیت آستان
مقدس و اطاعت و انقیاد و صداقت و امانت
بسریر سلطنت و خیرخواهی عموم سری و رازی
نداریم جمال مبارک ما را راحت فرمودند که
بجميع اهل عالم خیرخواه باشید و با کلّ بحبّت
و صداقت و مهربانی معامله کنید علی الخصوص
در اطاعت اولیاء امور بکوشید و بهیچوجه من
الوجه در امور سیاسیه مداخله ننمائید بلکه شق
شفه نکنید در اینصورت دیگر چه سری میماند
که کسی کتمان نماید مگر مصالح شخصیه که
نفسی دردی داشته باشد و نخواهد کسی اطلاع
یابد و یا خود محبتی داشته باشد و نخواهد کسی
مطلع گردد

- 9 و الهاء علیک

AVK3.483.12x, AVK4.319x, PYK.235

AB00598

To: Baha'is of Yerevan et al.

- 1 O my God! These are servants and bondsmen whose innermost thoughts are pure, whose hearts are good, whose breasts and hearts are aflame with the fire of Thy love, whose cries in chanting the verses of Thy sanctification rise to Thy Supreme Concourse and Most Glorious Kingdom. The fire of separation

1 اللهم يا الهی ان هؤلاء عباد و ارقاء صفت
ضمائهم و طابت سرائرهم و اشتعلت نار محبتک
بین ضلوعهم و الأحشاء و ارتفع ضجيجهم فی
ترتیل آیات تقدیسک الی ملائک الأعلی و

from Thee blazes in their hearts, its flames reaching the highest heaven and the liver of the sky. Lord, Lord! They are little ones - make them great in Thy Kingdom. They are weak - make them strong through the power of Thy Dominion. They are poor - make them rich through the bounty of Thy Divine Realm.

- 2 Lord! I know that every fly that Thou confirmest with the breaths of Thy days becomes an eagle soaring in the highest heaven, seizing the dark birds, fluttering and hovering in the midst of the sky, uttering a cry that shakes the pillars of all birds nesting in the grove of this lowest material world.
- 3 Lord, Lord! Make them signs of Thy oneness in the world of creation and standards of Thy glorification waving in the winds of Thy confirmation throughout all regions. Make them dawning-places of the lights of unity, manifestations of the signs of detachment, and rising-points of the lights of the outpouring of Thy attributes in the world of divine unity, until they acquire virtues whose sweet fragrance perfumes the East and West of the earth, and their faces shine with a light bright as the dawn illuminating the North and South of the earth. Thou art the Mighty, the Powerful, the Strong, the Omnipotent.
- 4 O my beloved friends! The Sun of Truth has reached its zenith, its brilliant dawn shining forth from the Muhammadan Reality, and its radiant moon gleaming from the horizon of oneness. Since the equator lies at the midpoint of the sphere facing north and south, with both directions equal and the north and south poles aligned and being discovered, day and night are equal, receiving solar emanations at all times with intense heat and unmatched generative power. Similarly, people of truth choose the equatorial line and seek the temperate zone that is worthy and capable of divine bounties in every way. Therefore, the divine friends must seek a point and station where they may always partake of the Abha Kingdom and the effulgences of the Sun of Truth. That station is love and devotion, self-effacement and extinction, attraction and enkindlement, detachment and abstention, and opposition to the demands of self and desire.

ملکوتک الہی و تسرّاجیح نار فراقک فی
قلوبہم و امتدّ علیہا الی الأوج الأعلى و کبد
السّماء ربّ ربّ انہم صغراء اجعلہم کبراء فی
ملکوتک و انہم ضعفاء اجعلہم اقویاء بقوّة
جبروتک و انہم فقراء اجعلہم اغنیاء بفیض
لاہوتک

2 ربّ ائی اعلم أنّ کلّ ذباب ایدتہ بنفحات
ایامک امسی عقاباً فی الأوج الاسماء یفترس
الطیور الظلماء و یرفرف و یصفّ فی بحبوحة
السّماء و یصفر صغیراً یتزلزل بہ ارکان کلّ
الطیور المتعشّشۃ فی ایکة الناسوت الأدنى

3 ربّ ربّ اجعلہم آیات توحیدک فی عالم الانشاء
و رایات تجیدک خافقة بأریاح تأییدک علی
الأرجاء و اجعلہم مطالع انوار التوحید و مظاهر
آثار التجرید و مشارق انوار فیض صفاتک فی
عالم التفرد حتی یخلّقوا بأخلاق یتعطر من طیب
انفاسہا شرق الأرض و غربہا و یتنور وجوہہم
بنور ساطع الفجر یستضی بہ جنوب الأرض و
شمالہا انک انت المقتدر العزیز القویّ القدير

4 ای بنم سوگلی یارانم شمس حقیقتک نقطہء
احتراقہ آفاقہ فجر ساطعی حقیقت محمدین
اشراق بیور مشدر و مہ تابانی افق احدیتدن لمعان
بیور و خط استوانک انتصاف کرویدہ واقع
اولوب جنوب و شمالہ ناظر اولندیغندن و ایکی
جہتی متساوی قطب جنوبی و قطب شمالی
بربرینہ محاذی اولوب قطبین کشف اولتقدہ
بولندیغندن لیل و نہاری متساوی اولہرق ہر
زمان فیوضات شمسیدن مستفیض و حرارتی
شدید و قوہء انباتیہ سی بی شبیہ و مثیل در
بونک گئی اہل حقیقت خط استوائی انتخاب
ایدرک و ہر جہتجہ فیوضات الہیہ استعداد
و استحقاق اولان منطقہء اعتدالی دخی آرارلر
بناءً علیہ احبای رحمانی بر نقطہ و مقامی تحری
بیورمہلری لازمدر کہ ہر زمان ملکوت ابہادن
و اشراقات شمس حقیقتدن بہرہ مند اولسونلر او
مقام ایسہ عشق و محبت فنا و محویت انجذاب و
اشتعال و انقطاع و اجتناب و مخالفت مقتضیات
نفس و ہوی در

5 O ye who are near to the Divine Threshold! Praise be that in this spiritual springtime ye have received an abundant share of divine bounties and attained the tender mercies of the All-Forgiving Lord. Praise be that ye are tall palm trees in the gardens of oneness. Thanks be that ye are brilliant lights at the horizon of God's love. May my Lord make you successful as the true dawn at the dawning-place of divine knowledge.

5 ای درگاه احدیّه مقربّ اولانلر حمد اولسون که بو بهار روحانیده فیوضات رحمانیدن نصیب موفوره و عواطف رحمانیّه حضرت غفوره نائل اوله یلدیگر ریاض احدیّه حمد اولسون نخل باسقسکز افق محبت اللّهد شکر اولسون نور بارقسکز مطلع عرفانده ربم موفق بیورسون صبح صادق

6 Now that ye have become the recipients of such great divine favors, ye must be filled with joy and delight, with happiness and gladness, with pleasure and success, and must begin to sing and chant by day and night with soul-stirring melodies and tunes until the eastern nations and western peoples, indeed all the peoples of the world, become immersed in wonder and ecstasy, and the cry of "O what glad tidings! O what joy and delight! O what happiness! O what pleasure!" rises to the zenith, causing even the Supreme Concourse to be filled with joy and delight and rapture. May you be joyous, may you endure, may you be friends.

6 آرتق بونجه نعم جلیله الهیّه مظهر اولدیغکر حالده شوق و طرب ایتملی فرح و شادمانی ایتملی و مسرت و کامرانی بیورملی و گیجه و گوندوز نغمه جانسوز ایله آهنگ و ترانهیه باشلاملی تاکیّم امم شرقیه و ملل غربیه بلکه بتون جهانیان حیرت و وله مستغرق اولسونلر و یابشری و یاطوبی و یافرحا و یاسرورا آهنگ و هواسی عیوقه چیقوب حتی ملأ اعلی ذوق و شوق و طربه گلسونلر شاد اوله سکز وار اوله سکز یار اوله سکز

7 O divine friends! They say the Caucasus was originally Mount Qaf, and Mount Qaf is the nest of the divine Phoenix and the celestial Simurgh. The divine friends must show forth endeavor and sacrifice their lives so that in truth that country may become the nest of the Simurgh of love for the Most Glorious Beauty and the dwelling of the Phoenix of knowledge of the Dawning-Place of the Most Exalted Countenance. And upon you be greetings and praise.

7 ای یاران الهی قفقاز را گویند اصلش کوه قافست و کوه قاف آشیانه عنقای الهی و سیمرغ آسمانیست یاران الهی باید همّتی نمایند و جانفشانی کنند تا بحقیقت آن کشور آشیانه سیمرغ محبت جمال اهبی و لانه معرفت عنقای مشرق طلعت اعلی گردد و علیکم التحیه و الثناء

MJT.001

BTO#06x

AB00613

To: Mulla Muhammad Shafi Nayrizi, in Iran

1 O thou who praises God, who art firm in the Divine Covenant! The sighs and moans uttered by your heart and your soul set ablaze by the fire of the love of God and pained by the separation from the Beloved of the World caused my heart to pound and my soul to tremble. My eyes are tearful and my body yearns for the fire kindled by the lives of those who suffer from The Separation, ignited by the very existence of those who were stricken. Even the most hardened heart melted because

1 ای ناطق بشای حقّ و ثابت بر عهد و پیمان الهی ناله و فغانی که با دلی سوخته و جانی افروخته در فراق محبوب آفاق نمودی قلب را بجوش آورد و روح را بخروش چشمها را گریان نمود و جگرها را بریان آتش بخرم وجود مهجوران زد و شعله بهستی محزونان دل سنگرا بگداخت و به آه و حنین دمساز کرد و به ناله و این همراه

of the heat, became the companion of the sighs and the moans, and an intimate of the sad and grieving melodies.

- 2 As the pain of The Separation became more severe and the raging inferno increased, the sea of sorrows surged high and the fire of regret rained sparks upon them. Still, that Daystar of the Dawning Place of Oneness arose in the Heaven of Eternity, ever shining in the Singleness of the Horizon of Holiness. That Most Great Sun is always manifest and victorious in His Heaven of Singleness emanating through His Rays of Uniqueness. The Grace of the Abha Kingdom has surrounded the Dominion of Existence and the Rays of the Realm On High have illuminated and brightened the World of Possibilities and Placelessness. The Waves of the Greatest Sea have quenched the thirsty shores of Creation, scattering far and wide the Pearls of Knowledge and Wisdom. If the horizon of the nether world is darkened, praise be to God, the Exalted Realm is always luminous. Successive waves of grace flow continuously. Divine radiant splendor shines incessantly.

- 3 O Ye Lovers of the True Spiritual Friend! It is the time to be ignited by the Fire of Love and Attraction, to be stunned by the Beauty of the Truth! Be neither dejected nor depressed! Seethe and roar like the sea! Scatter pearls like waves! The wind moves the waves that scatter the pearls! Be benevolent to all the people of the world. Uphold justice and equity among all the people. Be the sign of mercy and the dawning place of the compassion of The Ancient Beauty. Endeavor to reform and reconcile. Strive to acquire divine virtues and attributes, so that like unto the trees in the Garden of Mercy, ye may bear leaves and fruits and ye may be as generous as the abundant clouds of springtime.

- 4 I swear, by the Essence of Existence and the effulgent sun of the seen and the unseen, that if, today, even one of those who prostrate themselves before God were to arise in accordance with the Divine Injunctions and steadfastness in The Covenant, to diffuse the Word of God among the people and walk on the path of patience and peace, then the grace of the Abha Kingdom will confirm him and the glorious victories of the Realm on High will descend upon him unceasingly.

- 5 May Ye be Blessed by this Most Great Bounty, O Ye, Friends of God!

- 6 If it be the Will of God, May His Excellency, Muhammad Hasan be radiant.

2 درد فراق اشتداد یافت و نائزۀ احتراق شدت و ازدیاد جست بحر احزان موج خیز شد و آتش حسرت شرانگیز و لکن آن آفتاب مشرق احدیت در افق تقدیس خویش لمیزل طالع و لائح و آن نیر اعظم در سماء تفریدش بانوار توحید همیشه باهر و فائض فیوضات ملکوت ابی جبروت وجود را احاطه نموده است و انوار افق اعلی امکان و لامکان را روشن و منور فرموده امواج بحر اعظم سواحل ایجاد را سیراب کرده و لآلی حکمت و عرفان افشانده افق ادنی اگر تاریک شده حمد خدا را که افق اعلی روشن است و فیوضات پیاپی و تجلیات دمام

3 پس ای عاشقان دوست معنوی حقیقی وقت اشتعال بنار محبت است و هنگام جذب و وله در جمال حقیقت پزمرده نباشید و افسرده نشینید چون بحر بخروشید و بجوشید موجی زید و دراری لآلی بیفشانید و هیچ الریح موجاً یقذف الدرا خیرخواه عموم اهل عالم باشید و مطیع عدل و انصاف بین امم مظهر رحمت باشید و مطلع رأفت جمال قدم در صلاح و اصلاح بکوشید و در تقوای الهی و اتصاف بصفات رحمانی سعی نمائید چون اشجار بوستان رحمت با برگ و ثمر باشید و چون ابر نیسانی با فیض و اثر

4 قسم به جوهر وجود و آفتاب روشن غیب و شهود که اگر امروز نفسی از اهل سجود ثابِتاً راسخاً علی عهد الله و میثاقه بر امر قیام نماید و در اعلاء کلمة الله بکوشد و بوصایای الهیه عمل نماید و باخلاق الهیه بین خلق مبعوث شود و در سبیل صبر و سکون سالک گردد و به حلم و خلق و خوی اهل الله ظاهر شود فیوضات ملکوت ابی تأیید نماید و توفیقات جلیله افق اعلی پیاپی رسد

5 هینئاً لکم یا احباء الله من هذا الفضل العظیم

6 جناب حاجی محمد حسن باید انشاء الله یک شعله نورانی باشند

- 7 May His Excellency, Haji Muhammad Rahim be as a divine sign. 7 و جناب حاجی محمد رحیم آیه رحمانی
- 8 May His Excellency, Sheikh Mohsen find shelter under the protection of God 8 و جناب شیخ محسن در پناه حق پناهی جویند
- 9 May His Excellency, Nad Ali be awakened by the call of God. 9 و جناب نادعلی بندای الهی بیدار باشند
- 10 May His Excellency, Abuil-Quasem be the disseminator of the Love of God. 10 و جناب ابوالقاسم قاسم نعمت محبت الله باشند
- 11 May His Excellency, Mirza Ahmed be one who gives praise for the Bounty of God. 11 و جناب میرزا احمد حامد لطف پروردگار
- 12 May His Excellency, Mirza Fathoil-lah be satisfied by the Decree of God and may he become a kind father to the remaining family members of Mirza Jalal. 12 و جناب میرزا فتح الله بقضای الهی راضی و بازماندگان میرزا جلال را پدر مهربان باشند
- 13 May His Excellency, Agha Baba Bala cast his glance toward the World Above. 13 و جناب آقا بابا نظر بعالم بالا کنند
- 14 May His Excellency, Mirza Yusef attain the Egypt of the Love of God. 14 و جناب میرزا یوسف در مصر محبت الله عزیز گردند
- 15 May His Excellency, Mullah Muhammad Baquer grow in the Knowledge of God. 15 و جناب ملا محمد باقر باقر در معرفت الله
- 16 May His Excellency, Mirza Baba be inflamed by the Divine Fire. 16 و جناب میرزا بابا مشتعل بنار الهی شوند
- 17 May His Excellency, Mirza Hussein glide high in Divine Knowledge. 17 و جناب میرزا حسین معین معرفت الله
- 18 And may His Excellency, Abdu'l-Hussein be the symbol of Divine Remembrance. 18 و جناب عبدالحسین آیه ذکر الهی
- 19 May their spirit be present in every divine gathering of the friends. 19 در هر محفل رحمانی باشند
- 20 Extend my greetings to all of the divine friends from the youngest ones to the oldest ones. Besides this, extend my most glorious and vibrant greetings to the handmaidens of God. 20 دیگر جمیع احبای الهی را صغیراً و کبیراً و جمیع اماء الله را از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید
- 21 Upon thee be His spirit and His glory! 21 و الروح و البهاء علیک

ABU0559*Words to Laura Barney*

Christ said, "Go into thy chamber and shut the door, and pray to thy Father which is in heaven." Why did he say this? It is with the tongue that man expresses his feelings to another man. But with the language of the heart man prays to God. Though God is within the heart of man, is ever present in every place, yet man lifts up his eyes to heaven and prays as if God were there, seated upon a throne. Surely this is pure superstition! Why should he utter the words, "O heavenly Father?" Why should it be necessary for him to repeat prayers aloud and with the tongue? One reason for this is that if the heart alone is speaking the mind can be more easily disturbed. But repeating the words so that the tongue and heart act together enables the mind to become concentrated. Then the whole man is surrounded by the spirit of prayer and the act is more perfect.

Another reason is that by the outward signs of entering into his room and praying the attention of others is attracted and they begin to ask, "Why does he do this?" and are aroused to enquire about the truth.

Man may say, "I can pray to God whenever I wish, when the feelings of my heart are drawn to God; when I am in the wilderness, when I am in the city, or wherever I may be. Why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs when I may not be in a frame of mind for praying?" To think in this way is useless imagination for where many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather together then their united spiritual feelings help each other and their prayers become more acceptable.

A wise schoolmaster may send his scholars out to play or to practice gymnastics for an hour so that their minds and bodies may be refreshed and during the hour of the lesson they may learn it better. If the teacher proves that his pupils are advancing no onlooker has a right to object to his system or to question his wisdom and say, "Why does he waste the boys' time?" If a wise father plays with his children who has a right to say it is not good for them? He calls them to come to him as the hen calls her chicks, he knows that they are little and must be coaxed along, coaxed along, because they are young and tiny.

For the time of Moses the law of “an eye for an eye, and a tooth for a tooth” was ordained. It is very hard to see the wisdom of this, but the people then were in the wilderness and needed teaching. Different teachings were needed for different people. If you give the same teachings to all some might be retarded by them instead of helped. Christ taught some things to his disciples which he commanded them not to tell the Pharisees. It is not for the soldier to question the general’s orders. If he knows him to be the real general he must carry out and obey his orders exactly. If the general orders that a certain place must be taken and held the soldiers might say, “Why risk so much by leaving this secure and safe position for a point which is the aim and target of the enemy?” But the general knows that this is the important point which must be held at all costs. The true doctor, the true teacher, the real captain must be obeyed.

If every man knew what was best for his health, if every man could teach himself, if every soldier knew how to fight by himself, if every passenger could sail the ship, what need would there be for the doctor, for the teacher, for the general or for the captain? As he has not this wisdom he must first ascertain their truth and then follow their directions. Until he does this he cannot advance.

SW_v08#04 p.046-047

AB00606

To: Mirza Ali Sayyah Maraghihi

- ¹ O beloved of the hearts of the emigrants! Your three letters descended one after another from the heaven of love and harmony and truthfulness and faithfulness, and like the messenger of Sheba brought infinite joy and gladness to the dwellers of Solomon’s realm. We hope that at every moment and hour God will bestow new strength to your musk-scented pen which ever gladdens the hearts of friends and brings good tidings to loving souls. In the turmoil of transient worlds, the spiritual expansion of hearts comes through the fragrant breaths of spiritual friends. This greatest bounty and special supreme gift is equal to the sovereignty of earth and heaven. But what can be done when people’s taste is sickened and human nature has changed from its original creation?

¹ ای حبيب قلوب مهاجران سه پاکت آنجناب
واحداً بعد واحد از سماء حبّ و وفاق و صدق
و وفا نازل و چون پیک سبا عشق ساکنین اقلیم
سلیمان را فرح و مسرت بی‌نهایت باعث گشت
امیدواریم که حقّ در هر آن و ساعتی کلک
مشکینیت را قوّت جدیدی احسان فرماید که
در کلّ اوان مفرح قلوب دوستان و مبشر نفوس
محبّانست در کشاکش عوالم فانی گشایش قلوب
روحانی بنفحات معطره یاران جانپست و این
نعمت کبری و موهبت مخصوصه عظمی مقابل
است بسطنت ارض و سماء لیکن چه توان کرد

- که ذائقهء ناس معلّ و طبایع اشخاص از فطرت
اصلیه مبدّل
- 2 In these days a Turkish ghazal came to mind, and it is this: 2 در این روزها غزل ترکی بخاطر رسیده و آن
اینست
- 3 Within this world, one joy alone I own: my Loved One's love
is all; 3 عالم ایچرده ذوق آنجق عشق جانانم یتر
- 4 Before both Paradise and Eden, His bright Face is all. 4 جنت و فردوس دن اول روی تابانم یتر
- 5 What witness needs the inward fire that burns with longing's
flame? 5 آتش شوق درونه شاهد کافی گرک
- 6 My chilly sighs, my scalding tears, my charred heart's ache is
all. 6 آه سردم اشک گرم قلب بریانم یتر
- 7 O zealot, keep thy houris fair, thy palaces and bowers; 7 زاهدا حور و قصور آنجق سکا اولسون سکا
- 8 Above the feast of mirth and ease, the knowing soul is all. 8 لذت عیش و طربدن روح عرفانم یتر
- 9 Could but mine eye behold one ray from Truth's effulgent
Light, 9 پرتو انوار حق مشهود چشمک اولسه گر
- 10 Why speak of aught beside? For me the scent of God is all. 10 سویلورسن ماسودان بوی رحمانم یتر
- 11 My shining Sun—shouldst Thou but cast Thy glance upon the
mote, 11 شمس تابانم نظرانداز اول حرباصفت سویله
- 12 Beyond both worlds, that radiant love, that deathless Beam,
is all. 12 عالمدن بکا اول مهر رخشانم یتر سن دها
- 13 Thou still, like suckling babes, hast never tasted weaning's cup; 13 طفل رضیع آسا فطامی گورمدک
- 14 No wonder, then, thou criest still: "My mother's milk is all!" 14 لاجرم فریاد ایدرسن شیر پستانم یتر انتهی
- 15 I have had no purpose in this mortal dust-heap except perhaps
that a few souls might ascend from this dark realm of nothing-
ness to the luminous court of eternal existence. But they have
blindly stepped into this earthly center and return blindly to
the lower depths. If you inquire about events and news, in
this city too it has become widely rumored that the prisoners
will be released, and it has also been written in the Jawa'ib
newspaper. But all affairs are under God's will - we shall see
what God desires. This servant desires and seeks God's good
pleasure: 15 هیچ مقصدی در این خدا کدان فانی نداشته جز
اینکه بلکه نفوسی چند از این ظلمت سرای نیستی
بساحت نورانی هستی باقی متعارج شوند ولکن
کورکورانه در این مرکز خاک قدم گذاشته
و بهمین کوری بطبقات سفلی عائداند اگر از
حوادث و اخبار مستفسرید در این مدینه نیز
بسیار شهرت یافته که محبوبین خلاص خواهند
شد و در روزنامه جوائب نیز نوشته شده است
ولیکن کل امور در تحت ارادهء حق بوده تا
خدا چه خواهداین عبد رضای حق را خواسته
و طالبم
- 16 Our hearts will be as open shells, should He the pearls of grace
bestow; 16 گر در عطا بخشد اینک صدفش دها
- 17 Our lives will ready targets be, were He to hurl the darts of
woe. 17 ور تیر بلا آید اینک هدفش جانها

- 18 The essential thing is to remain firm in God's Cause and to make one's soul a shield before enemies. Otherwise these transient days will surely come to an end. In Istanbul all the deputies, ministers and officials have been changed and replaced. Now if permission is not obtained for you, you must continuously write letters to Istanbul, since all the higher ranks have been totally dismissed, especially Cevdet Pasha who is in the State Council. Write particularly to him and others and the Grand Vizier. And after completing the work there, Aqa Abdul-Karim should return here.
- 18 اصل استقرار بر امر الله است و جان در مقابل اعدا سپر نمودن والا این ایام فانی البته بانها رسد در اسلامبول جمیع وکلا و وزرا و مأمورین تغییر و تبدیل یافته حال اگر مرخصی از برای آنجناب حاصل نشود البته متصلاً مکاتیب به اسلامبول بنویسید چه که طبقه اعلا کلاً و طراً معزول شده‌اند بخصوص جودت پاشا در شورای دولت اعضاست باو و غیر او و صدر اعظم بخصوص بنویسید و آقا عبدالکریم بعد از اتمام کارهای آنجا باینجا مراجعت کنند
- 19 The loved ones here are all well. Convey complete love and longing from this servant to Aqa Muhammad-Baqir and tell him: "Let pass the days more bitter than poison - do not be saddened. In the spiritual path whatever comes to the wayfarer is for his good." Likewise convey most wondrous and sweet greetings to Aqa Abdul-Karim. We are longing in complete love and affection for His Honor Jalal and Jamal and Kamal, and their mother and Mirza's sister are, God willing, at peace and rest through divine spiritual breaths. All the household members ask about them and long to meet them.
- 19 و احباب در اینجا کلّ سالمند و جناب آقا محمد باقر را از قول این عبد کمال حبّ و اشتیاق را ابلاغ فرمائید و بگوئید بگذرد ایام تلختر از زهر محزون مباش در طریقت هرچه پیش سالک آید خیر اوست و همچنین جناب آقا عبدالکریم را تکبیر ابداع احلی برسانید و حضرت جلال و جمال و کمال را در کمال حبّ و وداد مشتاقیم و والدیه‌شان و همشیره میرزا انشاءالله بنفحات روحیه حق مستریج و ساکنند اهل خانه کلّ از احوالشان جويا و مشتاق ملاقاتشان هستند
- 20 His Honor Aqa 'Ammu and Mirza Muhammad-Quli and Mirza Majdu'd-Din and Aqa Mirza Aqa Jan and other loved ones are all occupied night and day, moment by moment, in remembrance and thought of you, and they send most loving, yearning, exalted greetings.
- 20 و جناب آقا عمو و میرزا محمد قلی و میرزا محمدالدین و آقا میرزا آقا جان و سایرین احبّاً کلّ لیلاً و نهاراً اَنّا قاناً به ذکر و فکر آنجناب مشغولند و تکبیر احب اشوق اعلی میرسانند

MSHR4.344-345

ABU0547

- 1 Material things, if they be beneath the shadow of spiritual things, will advance; otherwise, not many days shall pass ere they become as scattered dust and yield no fruit. They are like a seed that does not take root, or the seed of a tree that sends forth no root: it sprouts, and for a few days is green and flourishing, possessing freshness and delicacy, but soon it dries up and bears no result. No harvest is gathered from it; no fruit is obtained.
- 1 جسمانیات اگر در ظلّ روحانیات باشد ترقی میکند و الا ایامی چند نمیگذرد هباء منبشاء میشود نتیجه نمی کند مثل تخمی میماند که ریشه نکند یا دانه درختی که ریشه نکند سبز میشود ایامی چند سبز است و خرم است صفائی دارد و لطافتی دارد لکن زود خشک میشود نتیجه ندارد اصلاً خرمن اندوخته نمیشود ثمر حاصل نمیشود.
- 2 But if material affairs are founded upon spiritual realities—that is, if they are brought under the rule of spiritual things—they are like a seed that takes root. From such a seed mighty
- 2 اما اگر امور مادیات مستند بر معنویات شود یعنی در تحت حکم معنویات باشد آن مثل دانه

results are produced in the world of creation and in the Kingdom.

- 3 How many souls appeared upon this mountain who, in material affairs, stood in the highest rank! What roads they built, what labors they endured—yet no result, no trace, no fruit whatsoever came forth. No sign of them remains.

- 4 His Holiness Moses, however, established spiritual foundations; and now, after three thousand years, in the material world, hospitals have been built. Those spiritual realities, even in the material world, have become the means of such hospitals, such charities, such beneficent institutions. Because they were founded upon spiritual realities, after three thousand years and more, those spiritual foundations have now exerted such influence in the material world. Thousands upon thousands of children are educated; thousands upon thousands of orphans are cared for; thousands upon thousands of the helpless are provided for.

- 5 Likewise, behold now what an organization exists! Nay, look throughout the whole world and see what has come to pass. In America, the Jews have established many schools, many gatherings, and many temples, all most orderly and well arranged. From what has this arisen? In these days in America, such institutions—these schools, these assemblies, these homes for the aged—have been established through the influence of the foundations laid by His Holiness Moses three thousand years ago.

- 6 In brief, O loved ones of God, let your thought be this: to put the divine Teachings into practice. This is what bestows life upon the world. This is what quickens man. This is what makes your faces bright before the Blessed Beauty. Acting in accordance with the divine Teachings is the cause of your everlasting glory.

- 7 There are two thousand million souls—that is, all the potentialities upon the face of the earth—and these two thousand million are moved by their own passions and desires, captives of the world of nature. Now you, who are but a small number, or almost nothing, must stir up such a commotion among these two thousand million that all your motions and your rest may be according to the divine Teachings, and that you may be distinguished among men.

- 8 Consider how much influence refinement has in a speck of dust, in the world of dust. If this be so in the world of dust, what then must be the case in the world of hearts?

میماند که ریشه بکند این است که از آن نتایج عظیمه در ملک و ملکوت حاصلی میشود.

- 3 چقدر نفوس در این جبل پیداشدند که در مادیات در اعلی طبقه بودند چه خیابانها ساختند چه زحمتهای کشیدند لکن ابدان نتیجه نه اثری نه ثمری میسر هیچ اثری نیست.

- 4 حضرت موسی تأسیسات معنوی فرمود بعد از سه هزار سال در عالم مادیات حالا مارس ساخته اند آن معنویات حتی در عالم مادیات چه ماری چه مصافی چه محاسی شده و بجهت آنکه مستند بر معنویات بوده سه هزار سال و کسور است حالا تازه آن معنویات اینطور حکم در عالم مادیات پیدا کرده هزاران هزار طفل تربیت میشود هزاران هزار ایام رعایت میشود هزاران هزار عجزه رعایت میشود.

- 5 همچنین حالا ببینید چه دستگاہی است دیگر در جمیع عالم ببینید چه خبر است در امریکا مدارس بسیار و مجامع و معابد بسیار یهود تأسیس کرده اند بسیار مرتب و منظم حالا این از چه چیز است در این ایام در امریکا اینگونه تأسیسات این مدارس و مجامع و محلّ عجز تأسیس شده از تأثیرات تأسیساتی است که حضرت موسی کرده است سه هزار سال پیش.

- 6 باری احبای الهی فکرتان این باشد که تعالیم الهی را مجری بدارید این است که جان بعالم میربخشد این است که انسان را زنده میکند این است که روی شما را در پیش جمال مبارک سفید میکند عمل بموجب تعالیم الهی سبب عزّت ابدیه شما است.

- 7 دو هزار میلیون نفوس است یعنی آنچه استعداد است در روی ارض این دو هزار میلیون بهوی و هوس خود متحرکه اسیر عالم طبیعت اند حالا شما که معدود قلیل هستید یا نیستید باین دو هزار میلیون یک هیجانی کنید که جمیع حرکات و سگالتان بموجب تعالیم الهی باشد ممتاز از بین ناس باشید.

- 8 شما ببینید که در نقطه تراب لصفاء چقدر نفوذ دارد در عالم تراب که اینطور باشد دیگر در عالم قلوب چه خبر است.

- 9 All these creatures are like a helpless bird in the talons of an eagle, held fast in the claws of passion and desire. What are these passions and desires, this commanding self? They are the exigencies of the world of nature; they are not some imaginary thing. Nature itself is the commanding self. If a child be left in the state of nature and not educated, he will remain an animal. This is the requirement of nature, and he will commit every deed contrary to humanity.
- 10 “And I do not acquit my own self; verily, the self enjoineeth evil, save that whereon my Lord hath had mercy. Verily, my Lord is Forgiving, Merciful.”
- 11 What is the meaning of this? It means that nature does not guide man to good; it guides him to evil. Among the exigencies of nature is the struggle for existence. Among the exigencies of nature is self-love. Among the exigencies of nature is anger. Among the exigencies of nature are deceit and guile. Among the exigencies of nature is the love of domination.
- 12 See how these kings and governments have fallen upon one another. What is this? It is the exigency of nature. This is what is meant by the commanding self. See what they are doing! This is nothing but the requirement of the world of nature. Behold how nature rules in this world.
- 9 جميع این خلق مثل عنوری که در پنجه عقاب باشد در چنگ هوی و هوس این هوی و هوس و نفسش آماره چه چیز است مقتضیات عالم طبیعت است چیز موهومی نیست طبیعت نفسش آماره است اگر طفلی را بحالت طبیعت بگذاری تربیتش نکنی حیوان میماند مقتضای طبیعت است و ارتکاب هر امر ضدّ مردمی را میکند.
- 10 « و ما اتره نفسی انّ النفس لا قارة به لسؤالاً مارحم ربّی انّ ربّی غفور رحیم »
- 11 معنی آن چه چیز است یعنی طبیعت انسان را دلالت بسود کند دلالت به شری میکند در مقتضای طبیعت منازعه در بقا است از مقتضای طبیعت حبّ نفس است از مقتضای طبیعت غضب است از مقتضای طبیعت حیله و خدعه است از مقتضای طبیعت حبّ غلبه است.
- 12 ببینید چطور این ملوک و دول بهم ریخته اند چه چیز است مقتضای طبیعت است نفس آماره که میگویند این است ببینید که چه میکنند این نیست مگر از مقتضای عالم طبیعت ببینید طبیعت چگونه حکمران است در این دنیا.

NJB_v15#07 p.216

AB00627

To: Baha'is of Khurasan

- 1 O ye wronged captives! The divines in that land have put forth the hand of aggression and have surpassed in cruelty the Pharaohs who executed their victims upon the stake, and the people of Nimrod, Thamúd, and 'Ad. They have closed the eye of justice, and with the darts of tyranny have pierced the hearts of the oppressed. They have set on fire the harvest of the wronged ones, and deemed it expedient to inflict upon them every cruelty, molestation, and torture, that perchance by so doing the divinely kindled fire might be extinguished, the seething and roaring of the ocean of God's bounty subside, the outpourings of the clouds of His loving-kindness be stopped, the meteor of heavenly guidance be hindered from shedding its radiance upon those regions, the reviving breezes of divine blessing which blow from the direction of His tender mercy be
- 1 ای اسیران مظلومان علای آسمان دست تطاول گشودند و از فرعون ذی الاوتاد و قوم ثمود و عاد گوی سبقت ربودند چشم انصاف بستند و به تیر اعتساف دل مظلومان خستند آتش بخرمن ستمدیدگان زدند و هر جور و اذیت و عقوبتی را روا داشتند که شاید نار موقدهء الهیه خاموش گردد و دریای فیض حضرت یزدان از جوش و خروش بيفتد سیاح عنایت از رشحات منقطع گردد و شهاب هدایت از اشراق بآن صفحات ممنوع گردد نسیم موهبت از مهبّ عنایت باز ماند و شمیم گل عاطفت از گلزار احدیّت

withheld, the fragrance of the rose of His gracious providence no longer be diffused from the garden of divine unity, the light of its brilliant orb be obscured, and the secrets of the manifestation of heavenly bestowals be forgotten.

- 2 Alas! Alas! Those divines are unaware that the waves of the ocean of glory will surge high and the pervasive power of the Cause of God will acquire unprecedented glory. Its orb will shine resplendent and the effulgent light of its meteor will permeate the world. Its spark will develop into a flame, its luminous star into a sun, and its drop into a downpour and a flood. Its grain will grow into a harvest, its glittering gem will sparkle in every gathering, its fame will be noised abroad, and the anthem of its glorification will reach the highest heavens.

- 3 As to these servants and homeless ones, we were so inebriated with our fill from the draught of the love of God that we yearned to drink deep of that wine of God's Covenant. Thus, chalice in hand, dancing and leaping with joy, we hastened into the arena of sacrifice. We offered supplications begging for adversity. We exposed our breasts as a target for the shafts of oppression and with the whole affection of our hearts and souls we welcomed the sword of injustice.

- 4 This body is the abode of ills and this darkened self a cage to every warbling bird. One's corporeal frame shall become dust and a target to dreadful darts. Therefore if it were offered up in the field of sacrifice for the sake of God, no favour or blessing could be greater than this. Earthly possessions will certainly be lost, and what hath been accumulated will be dispersed; excessive riches will be cast adrift, and the flush of fortune will wither away and fade into nothingness; immense treasures will be squandered, and the wealth gathered up by the wind will eventually be blown away by the wind. Hence, better is it for one's riches to be pillaged and plundered in the path of God than be a booty of the changes and chances of the world.

- 5 As to lofty buildings, imposing mansions, and magnificent palaces: Every inhabited and flourishing place will become desolate and every mighty edifice reduced to ruin. Therefore, how much better it is for these habitations which are more fragile than a spider's web to be wrecked and ruined for the love of the sovereign Lord of the Kingdom. For if a house of clay be destroyed, there will be reared in its stead a glorious mansion within the soul-uplifting immensity of the realms above. If one's home and dwelling-place be laid waste in this transitory dust-heap, one will be provided with a matchless and incomparable nest within the rose-garden of eternity.

مقطوع شود انوار کوكب بازغ پنهان گردد و اسرار مطلع مواهب فراموش شود

2 هیات هیات دیگر نمیدانند که قلم کبریا موجش شدید شود و نفوذ امر الله سطوتش جدید کوكبش ساطع گردد و شهابش ثاقب لمعش اشعله گردد اخترش آفتاب گردد و قطره اش سیل و فیض سحاب دانه اش خرمن شود و دردانه اش شاهد هر انجمن صیبتش جهانگیر گردد و آوازه اش بفلک اثر رسد

3 و اما این بندگان و آوارگان از جام اول از صهای محبت الله چنان سرمست شدیم که مدهوش جام الست گشتیم و قح بدست در میدان فدا پاکوبان و رقص کنان بشتافیم بلا را بدعا خواستیم و تیر جفا را سینه هدف نمودیم و تیغ ستم را به جان و دل آرزو کردیم

4 این تن خانهء محن است و این نفس قفس هر مرغ خوش سخن جسم خاک گردد و جسد هدف تیر سهمناک شود پس اگر در سبیل الهی در میدان فدا قربان گردد موهبتی دیگر اعظم از آن نه و نعمتی اکبر از این نیست اموال دنیا البته متفرق شود و جمعش متشتت اندوخته اش پریشان شود و افروخته اش پژمرده و بی نشان گنج روانش بهدر رود و کنز بادآورش نیز بیاد رود پس اگر در سبیل الهی تالان و تاراج شود بهتر از آنست که خراج سلطنت حوادث گردد

5 اما خائمان و بیوت عالیه و قصور منیعه هر معموری مطمور گردد و هر بنیان متینی از بنیاد برافتد پس این بیوت که او هن از بیت عنکبوت است اگر در محبت سلطان ملکوت خراب شود و از بن و بنگاه برافتد البته بهتر است چه که اگر این بیت گلین خراب شود بمقابل قصر مشید در فضای جانفزای علین تأسیس شود و اگر لانه و کاشانه ای در گلخن فانی ویران شود آشیانه ای بی مثل و نشانه در گلشن باقی ترتیب گردد

- 6 Thus all that is related to the loved ones of God—their former glory, their present services, the grievous sufferings they have borne—all will, even as carving on slabs of emerald, be recorded on the scrolls of the Abha Kingdom, and therefrom will they shed their radiance upon all the worlds of God. Then when that light sheddeth its rays upon the tongues of the world of existence, it giveth rise to expressions of praise and glorification; when directed towards human hearts, it evoketh the memory of noble traits, deeds, and virtues; when reflected upon the pages of the world, it becometh the object of the verse “and give me a good name among posterity”; it illumineth the surface of the earth; it is made manifest in the form of consecrated spots and sacred Shrines.

BRL_FIRE_AB#16

اینست که احبای الهی جمیع شئونشان و عزّت قدیمه‌شان و خدمات جدیدشان و بلایای شدیدشان چون نقش حک بر الواح زمردین در صفحات ملکوت ابدی نقش بندد پس جمیع عوالم اشراق نماید آن شعاع ساطع چون بر زبان امکان زند مدح و ستایش شود و چون بر قلب اکوان زند یاد و تخطّ اطوار و اعمال و مناقب شود و چون بر صفحات آفاق زند و اجعل لی لسان صدق فی آخرین گردد و چون بر کره خاک زند بقاع مقدّسه و مراقد مطهره شود

NANU_AB#42

AB00648

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

- 1 ...But the difficulty lies in that whenever any wretched person commits an error, these faithful ones - upon whom obedience, faithfulness and goodwill are obligatory according to the divine Covenant and heavenly commandments - become accused.
- 2 For example, now the notorious Siyyid Jamalu'd-Din, who is an enemy to these wanderers, is present in Istanbul and is associated, intimate and allied with Yahya Azal's sons-in-law, namely Shaykh Ahmad Kirmani and Aqa Khan Kirmani. These two persons are both sons-in-law of Azal and have gathered a group around themselves including Muhammad-'Ali Tabrizi, Muhammad-'Ali Isfahani, and Haji Ibrahim Dabbagh. And these are connected with Siyyid Jamalu'd-Din - that is, the intermediaries between this corrupt group and Siyyid Jamalu'd-Din are the two sons-in-law of Azal, and they correspond with Tehran and likewise with other places as intermediaries for distributing the seditious letters of Siyyid Jamalu'd-Din. These two persons even correspond in Tehran itself with Haji Mulla Hadi Dawlat-Abadi who is an Azali and one of the devoted servants of the aforementioned Siyyid. And certainly this corruption will become evident. At that time they will immediately say that the Babis have become intermediaries for Siyyid Jamalu'd-Din's corruption. Who then will investigate to discover that Siyyid Jamalu'd-Din is

1...ولکن مشکلات اینجاست که هر بدبختی خطائی کند این صادقان که اطاعت و صداقت و خیرخواهی بموجب عهد الهی و احکام ربّانی فرض و واجب بر آنهاست متهم شوند

2 مثلاً الآن سیّد جمال‌الدین معهود که اعدا عدوّ این آوارگانست در اسلامبول موجود و با دامادهای یحیی ازل مرتبط و مؤانس و متفق یعنی شیخ احمد کرمانی و آقا خان کرمانی این دو شخص هردو داماد ازلند و جمعی دور خود جمع نموده‌اند از جمله محمد علی تبریزی و محمد علی اصفهانی و حاجی ابراهیم دباغ و اینها با سیّد جمال‌الدین مرتبط یعنی واسطه میان این جمعیت فساد و سید جمال‌الدین دو دامادهای ازل هستند و به طهران مخایره دارند و همچنین بسائر جهات واسطه نشر مکاتیب فسادآمیز سیّد جمال‌الدین هستند این دو نفر حتی در نفس طهران با حاجی ملا هادی دولت‌آبادی که ازلیست مخایره دارند و ملا هادی مذکور از جمله بندگان جانفدای سید مذکور است و یقیناً است این فساد بروز خواهد کرد آن وقت فوراً خواهند گفت که بابیها واسطه فساد سید

our enemy and these persons who have become intermediaries for distributing corrupt papers are Azal's sons-in-law?

- 3 Now this requires no effort - the honored trustees can inquire from the embassy in Istanbul whether they have heard that Shaykh Ahmad Kirmani and Aqa Khan Kirmani, who are two secret sons-in-law of Azal, are mixing and associating and consorting with Siyyid Jamalu'd-Din, and these two persons have several others under their direction like Muhammad-'Ali Tabrizi, Muhammad-'Ali Isfahani, Haji Ibrahim Dabbagh and several other persons - is this report true or not? They will give a clear answer.

- 4 The point is that these enemies of ours create corruption and the hearts of our loved ones are troubled because these ones too are called Babis, whereas they are the Babis and these are Baha'is - the difference between Babi and Baha'i is as heaven from earth, because the obligations and duties of the Babis are the destruction of the world, while the aims and obligations of the Baha'is according to the Kitab-i-Aqdas and Ishraqat and Tajalliyat are the enlightenment of the human world and love and sincerity toward all peoples high and low, and truthfulness and steadfastness in following and citizenship, and goodwill toward government and loyalty to the state, and freedom from prejudice and the manifestation of the Most Merciful Name. See how great is the difference in path from here to there!

- 5 In any case, you should present these matters so that they may inquire from the illustrious embassy in Istanbul and it may be clear and verified before the authorities that when corruption appears, they may know from what source it springs. And certainly their corrupt odor will soon spread because this Shaykh Ahmad and Aqa Khan used to write articles from Istanbul and secretly send them to the Qanun newspaper, and Malkum would publish them in the Qanun newspaper in London. Now that Siyyid Jamalu'd-Din is in Istanbul and they are his associates and companions, God knows what they will do! If the illustrious embassy makes a small effort, it will completely close the doors of this corruption.

- 6 The rest - and upon you be the Glory.

جمال‌الدین شده‌اند دیگر کی فحص این میکند تا معلوم گردد سید جمال‌الدین دشمن ماست و این اشخاص که واسطه نشر اوراق فساد شده‌اند دامادهای ازلند

- 3 حال این کاری ندارد حضرات امنا میتوانند که از سفارت اسلامبول جستجو نمایند که شنیدم شیخ احمد کرمانی با آقا خان کرمانی که دو داماد سری ازلند با سید جمال‌الدین مخالطه دارند و مرتبطند و معاشرت میکنند و این دو نفر چند نفر دیگر زیر دست دارند مثل محمد علی تبریزی و محمد علی اصفهانی و حاجی ابراهیم دباغ و چند نفر اشخاص دیگر این خبر صحیح است یا خیر جواب صریح خواهند داد

- 4 مقصود اینست که این اعدای ما فساد میکنند و قلوب احبای ما مضطرب زیرا اینها را نیز بایی میگویند و حال آنکه بایی آنها هستند و اینها بهائی فرق در میان بایی و بهائی از زمین تا آسمانست چه که فرائض و واجبهای بابیای خرابی عالمست و مقاصد و فرائض بهائیها که بموجب کتاب اقدس و اشراقات و تجلیات است روشنی عالم انسانی و محبت و خلوص با جمیع طوائف از اعلی و ادانی و صداقت و استقامت در تبعیت و رعیتی و خیرخواهی دولت و دولتخواهی حکومت و عدم تعصب و مظهریت اسم رحمانیت است بین تفاوت ره از یکاست تا بکجا

- 5 باری شما این مراتب را عرض نمائید تا از سفارت جلیله در اسلامبول استفسار فرمایند و در پیشگاه حضور اولیاء امور واضح و محقق باشد که چون فساد ظاهر گردد بدانند که از چه منبع است و یقین است که عنقریب رائحه فسادشان نشر خواهد نمود زیرا این شیخ احمد و آقا خان از اسلامبول مقاله‌ها مینوشتند و سرّاً بروزنامه قانون میفرستادند و ملکم در روزنامه قانون در لندن درج مینمود حال که سید جمال‌الدین در اسلامبول و آنها معاشر و مجالس او دیگر خدا میداند که چه خواهند کرد اگر سفارت جلیله اندک همی فرماید ابواب این فساد را بکلی مسدود مینماید

- 6 باقی و البهاء علیک

QT108.123-124

AB00645

- 1 When Christ appeared, twenty centuries ago, although the Jews were eagerly awaiting His Coming, and prayed every day, with tears, saying: "O God, hasten the Revelation of the Messiah," yet when the Sun of Truth dawned, they denied Him and rose against Him with the greatest enmity, and eventually crucified that divine Spirit, the Word of God, and named Him Beelzebub, the evil one, as is recorded in the Gospel.
- 2 The reason for this was that they said: "The Revelation of Christ, according to the clear text of the Torah, will be attested by certain signs, and so long as these signs have not appeared, whoso layeth claim to be a Messiah is an impostor. Among these signs is this, that the Messiah should come from an unknown place, yet we all know this man's house in Nazareth, and can any good thing come out of Nazareth? The second sign is that He shall rule with a rod of iron, that is, He must act with the sword, but this Messiah has not even a wooden staff. Another of the conditions and signs is this: He must sit upon the throne of David and establish David's sovereignty. Now, far from being enthroned, this man has not even a mat to sit on. Another of the conditions is this: the promulgation of all the laws of the Torah; yet this man has abrogated these laws, and has even broken the sabbath day, although it is the clear text of the Torah that whosoever layeth claim to prophethood and revealeth miracles and breaketh the sabbath day, must be put to death. Another of the signs is this, that in His reign justice will be so advanced that righteousness and well-doing will extend from the human even to the animal world – the snake and the mouse will share one hole, and the eagle and the partridge one nest, the lion and the gazelle shall dwell in one pasture, and the wolf and the kid shall drink from one fountain. Yet now, injustice and tyranny have waxed so great in His time that they have crucified Him!
- 3 Another of the conditions is this, that in the days of the Messiah the Jews will prosper and triumph over all the peoples of the world, but now they are living in the utmost abasement and servitude in the empire of the Romans. Then how can this be the Messiah promised in the Torah?" In this wise did they object to that Sun of Truth, although that Spirit of God
- 1 چون حضرة مسیح در بیست قرن پیش ظاهر شد با وجود آنکه یهود در نهایت انتظار ظهور آنحضرت بودند و هرروز دعا میکردند که خدا یا ظهور مسیح را تعجیل نما و گریه میکردند لکن بعد از طلوع آن شمس حقیقت انکار کردند و بنهایت عداوت برخواستند و عاقبت آن روح الهی و کلمه الله را بصلیب زدند و نام شریفش را بعل زبول استغفر الله یعنی شیطان نهادند چنانکه نصّ انجیل است
- 2 و سبب این بود که میگفتند که ظهور مسیح بنصّ واضح تورات مشروط بعلاماتی و تا این علامات ظاهر نشود هر کس ادّعی مسیحی کند کاذبست و آن علامات اینست که آن مسیح باید از محلی غیر معلوم بیاید و ما خانه او را در ناصره جمیع میدانیم و آیا از ناصره شخص صالحی ظاهرخواهد شد علامت ثانی اینست که عصای او باید از حدید باشد یعنی با شمشیر باید چوپانی کند حال این مسیح عصای چوبی نیز در دست ندارد و من جمله شروط و علامت اینست که باید بر سریر داود بنشیند سلطنت داودی تشکیل نماید حال سریر داود سهل است حتی حصیر ندارد و من جمله شروط ترویج جمیع احکام توراتست حال بکلی احکام تورات را نسخ کرده حتی سبت را شکسته و حال آنکه نصّ توراتست که اگر نفسی ادّعی نبوت کند و معجزات نیز ظاهر کند و سبت را بشکند او را بکشید و من جمله شروط اینست که در زمان سلطنت او عدالت بدرجه ئی رسد که عدل و حق از عالم انسان بعالم حیوان سرایت نماید مار و موش با هم در یک حفره مأوی نماید و باز و کبک در یک آشیانه لانه کند و شیر و آهو در یک چراگاه بچرند و گرگ و میش از یک چشمه بنوشند حال ظلم و عدوان در زمان او بدرجه ئی رسیده که خود او را بصلیب زنند
- 3 و از جمله شروط اینست که در زمان مسیح باید یهود سر فراز گردند و غالب بر جمیع امم عالم شوند حال یهود در کمال ذلت اسیر و ذلیل دولت روماند پس چگونه این مسیح موعود توراتست چنین اعتراض بر آن شمس حقیقت مینمودند

was indeed the One promised in the Torah. But as they did not understand the meaning of these signs, they crucified the Word of God.

- 4 Now the Baha'is hold that the recorded signs did come to pass in the Manifestation of Christ, although not in the sense which the Jews understood, the description in the Torah being allegorical. For instance, among the signs is that of sovereignty. For Baha'is say that the sovereignty of Christ was a heavenly, divine, everlasting sovereignty, not a Napoleonic sovereignty that vanisheth in a short time. For well nigh two thousand years this sovereignty of Christ hath been established, and until now it endureth, and to all eternity that Holy Being will be exalted upon an everlasting throne.

- 5 In like manner all the other signs have been made manifest, but the Jews did not understand. Although nearly twenty centuries have elapsed since Christ appeared with divine splendor, yet the Jews are still awaiting the coming of the Messiah and regard themselves as true and Christ as false.

SWAB#020, DWN_v2#08 p.060-061, BNE.006-008

و حال آنکه آن روح الهی موعود تورات بود ولی چون یهود معنی این علامات و شروط را نفهمیدند کلمه الله را بصلیب زدند

4 اما بهائیان گویند جمیع این علامات بتمامه در ظهور حضرت مسیح تحقق یافت ولی یهود حقیقت این علامات که بعنوان رمز در تورات بیان شده نفهمیدند لهذا روح الله را انکار نمودند و بدار زدند مثلاً از جمله شروط سلطنت است گویند سلطنت حضرت مسیح سلطنت آسمانی بود الهی بود ابدی بود نه سلطنت ناپلیونی که باندک زمانی زایل شد و قریب دو هزار سال است که این سلطنت حضرت مسیح تأسیس شده و الی الآن باقی و برقرار والی الأبد آن ذات مقدس بر این سریر ابدی مستقر

5 و همچنین سائر علامت کلّ ظاهر شده ولی یهود نفهمیدند و قریب دو هزار سال است که حضرت مسیح با جلوه ئی الهی ظاهر شده‌اند و هنوز یهود منتظر ظهور مسیحند و خود را حقّ و مسیح را باطل میدانند

MNMK#154 p.287, MMK1#020 p.041

AB12123

- 1 Prayer in remembrance of he who attained the Supreme Companion, Jinab-i-Mulla Ja'far-i-Jasbi
- 2 Glory be to Thee, O my God! I have turned away from all directions and directed my face toward the presence of Thy mercifulness. I have returned from all doors, seeking and approaching the door of Thy oneness. I have detached myself from all faces, aiming toward the Ka'bah of Thy singleness. I have left behind the valleys, springs and rivers to arrive at the ocean of Thy eternality, for all these draw from the vast, deep sea of Thy grandeur. What need have I, O my God, to draw from limited bounty and drink from poured water when the sea surges with mountain-like waves upon which sail the elevated ships?
- 3 My Lord! Aid me in remembering Thy loved ones and assist me in praising Thy chosen ones. Loose my tongue in extolling Thy friends whose inner beings are pure, whose hearts are good,

1 مناجات در ذکر من فاز بالرفیق الأعلى جناب ملا جعفر جاسبی

2 سبحانک اللهم یا الهی قد قطعت النظر عن کلّ الجهات و وجهت وجهی لحضرة رحمانیتک و رجعت عن کلّ الأبواب رائداً وافداً باب احدیتک و انقطعت عن کلّ الوجوه قاصداً کعبة فردایتک و ترکت الأودية و الينابيع و الأنهار و وردت علی بحر صمدانیتک لأنّ کلّها تستمدّ من طمطام ققام قزم کبریاک فما لی یا الهی ان استمدّ من الفیض المحدود و استسقی من الماء المسکوب و البحر يتلاطم بأموّاج کالجبال و علیه تسری الجوار المنشعات

3 ربّ ابدنی علی ذکر احبائک و امددنی فی نعت اصفيائک و اطلق لسانی بالثناء علی اولیائک الذین صفت ضمائرهم و طابت سرائرهم و تنورت

and whose insight is illumined by witnessing the signs of Thy oneness in the realities of all things. Their hearts were stirred and their spirits were attracted by the dawning light of Thy oneness from the daybreak of Thy mercifulness, until they forgot themselves and their precious things in love for Thy beauty. They left behind all that exists, clinging to the hem of Thy exaltation. They bid farewell to all possessions, drawn to Thy countenance, and offered up their spirits in ecstasy before the lights of Thy face.

- 4 Among them was Thy servant, slave and attendant Ja'far, who rubbed his face and forehead in the dust of lowliness in humility before Thy greatness, in devotion to Thy sovereignty, in supplication to Thy kingdom, and in attachment to the hem of Thy grandeur. Lord! Lord! Praise be to Thee for making him drink the cup of Thy love and intoxicating him with the wine of Thy knowledge and attracting him through Thy wondrous beauty until he called out Thy name and cried out like the people of the Kingdom from the pulpit of discourse on the Day of Return. His cry rose up exalting Thy word in a gathering among Thy creatures. He proclaimed Thy manifestation, established Thy proof, made clear Thy evidence, announced Thy dawning, recited Thy verses and chanted Thy words. No blame of any blamer took hold of him in Thy Cause, nor did he fear the assault of the oppressors among Thy creation.

- 5 All rose up against him with every injustice, enmity, beating, cursing, stabbing, humiliation and torment. But he did not tire from all that, nor did his tongue weaken in Thy remembrance. Rather, he increased in joy, gladness, attraction and delight until he appeared in the gathering of the most wretched of Thy creatures who challenged him, saying: "If you believe in your Lord, then grasp these burning embers and blazing fire." He placed his hand in the flames of fire until smoke rose from it. They seized him in Thy path and made him taste bitter torment in Thy love. They expelled him for calling out Thy name and sent him to the great city and imprisoned him in the dark pit and made him taste bitter trials and intensified the torture and punishment until he drank the cup of sacrifice and tasted the sweetness of annihilation. He ascended to the Supreme Companion and sang upon the branches of the Lote-Tree of the Uttermost End and roamed the meadows of the Garden of Refuge and was refreshed by the breezes of faithfulness in the highest Paradise and enjoyed the fragrance of the gardens of Thy most glorious Kingdom. He ascended to the most exalted station and entered the gathering of divine manifestation and meeting.

بصائرهم بمشاهدة آيات توحيدك في حقائق الأشياء و اهتزت قلوبهم و انجذبت ارواحهم بسطوع نور احديتك من فجر رحمتك حتى نسوا انفسهم و انفسهم حباً بجمالک و ترکوا ما في الوجود عن ورائهم تشبثاً بذيل علائک و ودعوا کل حطام و اثاث انجذاباً الى طلعتک و ودعوا ارواحهم ولها في انوار وجهک

4 و منهم عبدک و رفيقک و وصيفک جعفر قد غفر وجهه و مرغ جبينه بتراب الذل تذلاً لعظمتک و تبلاً الى سلطنتک و تضرعاً الى ملکوتک و تشبثاً بذيل کبرياتک رب رب لک الحمد بما جرعتہ کأس محبتک و اسکرته من صہباء معرفتک و جذبتہ بديع جمالک حتى نادى باسمک و ضج ضجيج اهل الملكوت على منبر الخطاب من يوم الاياب و علا صرخته اعلاءً لکلمتک في محفل حافل بين بریتک و صرح بظهورک و اقام حجتک و اوضح برهانک و بشر باشرافک و تلا آياتک و رتل کلماتک و لم تأخذہ لومة لائم في امرک و لا خشی سطة الطغاة من خلقک

5 فقام الكل عليه بكل ظلم وعدوان وضرب وسب و طعن و توهين و عذاب فما مل من كل ذلك و لا كل لسانه في ذکرک بل ازداد فرحاً و سروراً و جذباً و حوراً الى ان حضر في محفل اشقى خلقک و کلفه و قال ان آمنت بریتک فأقبض على جمر الغضا و ناراً تلظى فوضع يده في لبيب النار الى ان انتشر منه القنار فألقوا عليه القبض في سبيلک و اذاقوه مرّ العذاب في محبتک و اخرجوه بما نادى باسمک و ارسلوه الى المدينة الکبرى و سجنوه في البئر الظلمات و اذاقوه مرّ البلاء و شددوا عليه العذاب و العقاب حتى شرب كأس الفداء و ذاق حلاوة الفناء و صعد الى الرفيق الأعلى و صبح على فروع سدرۃ المنتهى و سرح في مروج جنة المأوى و تضرع نسيمات الوفاء في الفردوس الأعلى و تمتع من شميم رياض ملکوتک الأبهى و عرج الى المقام الأسمى و ولج في محفل التجلی و اللقاء

6 Lord! Lord! Praise be to Thee for what Thou hast bestowed, and thanks be to Thee for what Thou hast perfected, and glory be to Thee for what Thou hast given, and gratitude be to Thee for what Thou hast granted. My God! My God! I beseech Thee by the greatness of Thy mercifulness to make 'Abdu'l-Baha drink that wine from the brimming cup and intoxicate him with that nectar which causes radiance in the cheeks and eyes and flows through the spirit, body and veins. Verily Thou art the Protector of the people of unity and the Succorer of all who seek refuge at the door of Thy mercy in every way.

6 رَبِّ رَبِّ لَكَ الْحَمْدُ عَلَى مَا أَنْعَمْتَ وَلَكَ الشُّكْرُ
بِمَا أَكَلْتَهُ وَلَكَ الثَّنَاءُ بِمَا أَعْطَيْتَهُ وَلَكَ الْوَفَاءُ
بِمَا أَوْلَيْتَهُ الْهَى الْهَى اسْأَلُكَ بِعَظِيمِ رَحْمَتِكَ أَنْ
تَجَرِّعَ عَبْدَ الْبَهَاءِ تِلْكَ الصَّبِيَاءِ فِي الْكَأْسِ الدَّهَاقِ
وَتَسْكِرَهُ مِنْ ذَلِكَ الرَّحِيقِ الَّذِي لَهُ إِشْرَاقٌ فِي
الْخُدُودِ وَالْأَحْدَاقِ وَسَرِيَانٌ فِي الرُّوحِ وَالْجَسْمِ
وَالْأَعْرَاقِ أَنْتَ مَجِيرُ أَهْلِ الْوَفَاقِ وَمَغِيثُ
كُلِّ مُسْتَجِيرٍ بِيَابِ رَحْمَتِكَ عَلَى الْإِطْلَاقِ

BRL_DAK#0727

ABU0583

Baha'u'llah loved the beauty and verdure of the country. One day He passed the remark: 'I have not gazed on verdure for nine years. The country is the world of the soul, the city is the world of bodies.' When I heard indirectly of this saying I realized that He was longing for the country, and I was sure that whatever I could do towards the carrying out of His wish would be successful. There was in 'Akka at that time a man called Muhammad Pasha Safwat, who was very much opposed to us. He had a palace called Mazra'ih, about four miles north of the city, a lovely place, surrounded by gardens and with a stream of running water.

I went and called on this Pasha at his home. I said: 'Pasha, you have left the palace empty, and are living in 'Akka.' He replied: 'I am an invalid and cannot leave the city. If I go there it is lonely and I am cut off from my friends.' I said: 'While you are not living there and the place is empty, let it to us.' He was amazed at the proposal, but soon consented. I got the house at a very low rent, about five pounds per annum, paid him for five years and made a contract. I sent labourers to repair the place and put the garden in order and had a bath built. I also had a carriage prepared for the use of the Blessed Beauty.

One day I determined to go and see the place for myself. Notwithstanding the repeated injunctions given in successive firmans that we were on no account to pass the limits of the city walls, I walked out through the city gate. Gendarmes were on guard, but they made no objection, so I proceeded straight to the palace. The next day I again went out, with some friends and officials, unmolested and unopposed, although the

guards and sentinels stood on both sides of the city gates. Another day I arranged a banquet, spread a table under the pine trees of Bahji, and gathered round it the notables and officials of the town. In the evening we all returned to the town together.

One day I went to the Holy Presence of the Blessed Beauty and said: 'The palace at Mazra'ih is ready for you, and a carriage to drive you there.' ... He refused to go, saying: 'I am a prisoner.' Later I requested Him again, but got the same answer ...

There was, however, in 'Akka a certain Muhammadan Shaykh, a well-known man with considerable influence, who loved Baha'u'llah and was greatly favoured by Him. I called this Shaykh and explained the position to him. I said, 'You are daring. Go tonight to His Holy Presence, fall on your knees before Him, take hold of His hands and do not let go until He promises to leave the city!' He was an Arab ... He went directly to Baha'u'llah and sat down close to His knees. He took hold of the hands of the Blessed Beauty and kissed them and asked: 'Why do you not leave the city?' He said: 'I am a prisoner.' The Shaykh replied: 'God forbid I Who has the power to make you a prisoner You have kept yourself in prison. It was your own will to be imprisoned, and now I beg you to come out and go to the palace. It is beautiful and verdant. The trees are lovely and the oranges like balls of fire!' As often as the Blessed Beauty said: 'I am a prisoner, it cannot be,' the Shaykh took His hands and kissed them. For a whole hour he kept on pleading. At last Baha'u'llah said, 'Khayli khub (very good)' and the Shaykh's patience and persistence were rewarded. He came to me with great joy to give the glad news ... I took the carriage the next day and drove with Him to the palace. No one made any objection. I left Him there and returned myself to the city.

ABCC.039-041, BKOG.357-359, BNE.040-041

AB00657

To: James Morton, in New York

1 ...the reality of Divinity in its fullness cannot be comprehended within human capacity, for that which proceeds from minds and thoughts is limited while the reality of Divinity is unlimited. What is clear and evident are His manifest signs which have set the world of being in motion. But the reality of Divinity is sanctified and exalted above the comprehension of all created things. How can a contingent reality comprehend the Ancient Reality? This is impossible and unattainable. The mineral and vegetable kingdoms are unaware of the human and animal realms and can never conceive of them. Is it possible for mineral and vegetable to comprehend the reality of hearing and sight? God forbid! And yet all these are within the realm of creation. How then can a contingent being comprehend the Ancient Reality? The utmost that man can do is to comprehend the divine signs and traces. I hope that you will attain to this.

2 Were you present, conclusive proofs would be established concerning the existence and attributes of Divinity. I hope that one day we shall meet and doubts will be dispelled. The realities of the Prophets, peace be upon them, are not the Essential Reality of Divinity. Rather, the reality of Divinity is like the sun and the realities of the Prophets are like mirrors. The rays and heat of the sun shine and appear in these mirrors, but the sun remains in its own transcendent station - there is neither descent nor incarnation nor entrance. The reality of Divinity has always been and will always be sanctified from embodiment. Thus this matter has become clear and evident to you and no room remains for doubts.

3 As to orientation - since the reality of Divinity cannot be grasped by thought and understanding such that we might orient ourselves toward it, and since any reality we might conceive of and orient ourselves toward would be limited while Divinity is unlimited, indeed such conceptions would be mere imaginings - therefore, to free ourselves from mental imaginings we turn toward a mirror which is illumined and radiant with the effulgences of the sun. For gazing at the sun dazzles the eye and indeed cannot even be conceived. Is it possible for

1 ...حقیقت الوهیت بتمام معانی ادراکش در حوصلهٔ انسانی ننگند زیرا آنچه نتایج عقول و افکار است محدود است و حقیقت الوهیت نامحدود آنچه واضح و آشکار است آیات باهرهٔ اوست که عالم کون را متحرک نموده اما حقیقت الوهیت مقدس و منزّه از ادراک جمیع کائناتست حقیقت حادثه چگونه ادراک حقیقت قدیمه نماید این ممتنع و مستحیل است کائنات جمادیه و کائنات نباتیه از عالم انسان و حیوان بیخبرند ابداً تصور آنرا نتوانند آیا ممکن است که جماد و نبات حقیقت سمع و بصر را ادراک نماید استغفرالله و حال آنکه کل در حیز حدوث هستند پس چگونه کائن حادث حقیقت قدیمه را ادراک نماید نهایت اینست که انسان ادراک آیات و آثار الهی کند امیدوارم که تو بآن فائز گردی

2 اگر حاضر بودی ادلهٔ قاطعه بر وجود و شئون الوهیت اقامه می شد امیدم چنانست که روزی یکدیگر را ملاقات نمائیم و شبهات زائل گردد حقائق انبیا علیهم السلام حقیقت شاخصه الوهیت نیست بلکه حقیقت الوهیت مانند آفتاب و حقائق انبیا نظیر مرایا شعاع و حرارت آفتاب در این مرایا ساطع و لائح ولی آفتاب در ذروهٔ تقدیس خویش باقی و برقرار نه تنزلی و نه حلولی و دخولی حقیقت الوهیت همیشه مقدس از تجسم بوده و هست پس بر آنجناب واضح و مبرهن شد و شبهات را مجال نماند

3 و اما توجه چون حقیقت الوهیت بفکر و فهم درنیاید تا توجه بآن نمائیم و هر حقیقتی که تصور آن نمائیم و توجه بآن کنیم محدود است و الوهیت نامحدود بلکه تصورات اوهام محض است لهذا بجته خلاصی از اوهام فکریه توجه به آئینهٔ منمائی که از فیوضات آفتاب روشن و منور است زیرا نظر در آفتاب چشم را خیره کند بلکه بتصور نیاید آیا ممکن است از برای انسان وصول بآفتاب این واضح است که مستحیل و ممتنع است

man to reach the sun? It is clearly impossible and unattainable. But reaching the mirrors is possible. The wise person does not strive to reach the sun, but rather observes the luminous effulgences of the sun in mirrors and becomes connected to them.

- 4 As to the question of souls' independence in receiving from the Sun of Reality, it is clear that all humanity needs education. Given this need for education, how can independence be conceived? Is it possible for any individual to acquire by himself, without a teacher, all human perfections? Thus independence is not possible. Yes, even while learning and receiving from others, man has his own feelings and perceptions and can make new discoveries, but he cannot dispense with teacher and educator. This is the reality of the matter. Reflect deeply on this question and you will see that no doubt remains.

- 5 As to infallibility, it is possible for man to be under divine protection and God may preserve him from error. For instance, the moon has no light of itself but receives light from the sun. This is the infallibility of the human world. A skilled physician protects man from every illness. Praise be to God that you are serving through divine teachings, and the more you serve, the more doubts will vanish and the manifest truth will become clear and evident.

ولكن وصول برایا ممکن انسان عاقل نمیکوشد تا بافتاب برسد بلکه انوار فیوضات آفتاب را در مرایا مشاهده کند و بان متصل شود

4 و اما قضیه استقلالیت نفوس در استفاضه از شمس حقیقت این واضح است که عموم بشر محتاج تربیت است با وجود احتیاج بتربیت استقلالیت چگونه تصور میشود آیا ممکن است فردی از افراد بشر جمیع کمالات عالم انسانرا بنفسه بدون مربی تحصیل نماید پس استقلالیت ممکن نه بلی انسان با وجود تعلّم و استفاضه از دیگری خود نیز احساسات و ادراکاتی دارد خود نیز میتواند که کشفی جدید نماید ولیکن از مربی و معلّم مستغنی نمیتواند بشود اینست حقیقت واقع درست تعمق در این مسئله نما ملاحظه مینمائی که هیچ شبهه باقی نماند

5 و اما عصمت ممکن است که انسان در صون حمایت الهیه باشد خدا او را از خطا حفظ فرماید مثلاً قمر بذاته نوری ندارد ولی اقتباس نور از آفتاب میکند عصمت عالم انسانی اینست طیب حاذق انسانرا از هر مرضی محافظه میکند باری الحمد لله تعالیم الهیه خدمت مینمائی و هرچه بیشتر خدمت کنی شبهات زائل و حقیقت ساطعه واضح و لائح گردد

MMK3#018 p.010x

AB00650

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

- 1 You had asked about the blessed verse "O Chief! We revealed Ourselves to you once on Mount Tina and once on Mount Zita and in this blessed spot, but you were unaware because you followed your desires and were among the heedless." Although I have absolutely no time for interpretation, explanation and clarification - there is but one pen that must correspond with all horizons, so how can such a pen find time for interpretation and exposition - nevertheless I will write briefly so that you

1 از آیه مبارکه ان یا رئیس قد تجلّنا علیک مرّة فی جبل تیناء و مرّة فی زیتاء و فی هذه البقعة المبارکة و انک ما استشعرت بما اتبعت هویک و کنت من الغافلین سؤال نموده بودید هرچند فرصت تفسیر و تشریح و توضیح ابداً ندارم یک قلم است و باید با جمیع آفاق مکاتبه کند دیگر چنین خامه کجا فرصت تفسیر و تأویل دارد

may contemplate deeply and the gates of meaning may open from every direction.

- 2 Tina and Zita are outwardly two hills in Jerusalem on which divine revelation was sent to the prophets of God. What is meant by revelation are the divine addresses that appear in the heavenly books and the universal manifestations, and this is through the prophets. When you look at the holy books, you see the divine glad-tidings clear and evident therein. Similarly, the revelation of address from the blessed spot came directly to the Chief without any intermediary, but that base chief was heedless and oblivious of all these revelations and addresses.
- 3 By the mount of Tina the reality of Christ is intended, and by the mount of Zita, the reality of Muhammad, which was the planting place of the blessed olive tree "neither of the east nor of the west, whose oil would almost glow even if untouched by fire - light upon light." Tina and Zita in the Hebrew language are Tin and Zaytun, and these are the same fig and olive by which oaths are sworn in the Qur'an, for they were places of revelation. Thus He says "By the fig and the olive, and Mount Sinai" which was the place of revelation to Moses, "and this secure city" which is Mecca, "We have indeed created man in the best of molds" meaning the perfect individual, the human being who possesses all perfections.
- 4 This is a brief explanation that was given. There is no time for more. You will surely excuse me. Every day numerous letters full of questions arrive from all directions - even if a hundred pens were writing they could not answer all the questions, let alone other correspondence. Therefore the loved ones of God must turn to the Abha Kingdom and seek infinite bounty so that mysteries may be unveiled and realities and meanings may become manifest.
- 5 You wrote that on the first and second nights of Muharram you gathered in the blessed House and passed the night with utmost joy and delight. His honor Muvaqqar is indeed engaged in service. Though 'Abdu'l-Baha was physically absent, he was present in that gathering in spirit and heart - the body in Egypt but the heart in Shiraz. However great care must be taken regarding the blessed House lest it draw the attention of strangers, for there is danger. The Iranians have not yet abandoned their savagery, recklessness and destructiveness. In such an illumined century when civilization and culture have encompassed all horizons, after six hundred years they still

باوجود این مختصر مرقوم میگردد تا آنکه امعان نظر فرمائید و ابواب معانی از هر جهت مفتوح شود

2 تینا و زیتا بظاهر دو جبلند در قدس که بر انبیای الهی در آن دو جبل تجلی رحمانی شد و مراد از تجلی خطابات الهیه است که در کتب سماویه و اخبار بظهور یگانه است و این بواسطه انبیا چنانکه کتب مقدسه را ملاحظه نمائید بشارات الهی در آن واضح و مشهود می بینید و هم چنین تجلی خطاب از بقعه مبارکه بدون واسطهئی بر رئیس گردیده ولی آن رئیس خسیس از جمیع این تجلیات و مخاطبات غافل و ذاهل بود

3 و هم چنین مقصد از جبل تینا حقیقت عیسی بود و از جبل زیتا حقیقت محمدیه که مغرس شجره مبارکه زیتونه لاشرقیه و لاغربیه یکاد زیتها یضیء ولو لم تمشه نار نور علی نور بود تینا و زیتا در لغت عبری تین و زیتونست و این همان تین و زیتون است که در قرآن قسم بان یاد گردیده زیرا محل تجلیات بودند اینست که میفرماید و التین و الزیتون و طور سینین که محل تجلی بحضرت موسی بود و هذا البلد الامین که مکه باشد لقد خلقنا الانسان فی احسن تقویم یعنی فرد کامل انسان جامع جمیع کمالاتست

4 این مختصر بیانست که شد بیش از این فرصت نیست البته معذور میدارید در هر روزی مکاتیب متعدده پر از سؤالات از جمیع اطراف میرسد که اگر صد قلم بتحریر پردازد از عهده جواب سؤالات برنیاید تا چه رسد بمکاتیب سائر لهذا احبای الهی باید توجه بملکوت الهی نمایند و طلب فیض نامتناهی کنند تا کشف اسرار گردد و حقایق و معانی جلوه نماید

5 مرقوم نموده بودید که در شب اول و ثانی محرم در بیت مبارک اجتماع نموده بودید و بکمال سرور و فرح شب را صبح فرمودید حضرت موقر فی الحقیقه بخدمت قائمند عبدالهآء ولو بجسم غائب ولی در انجن به جان و دل حاضر بود جسم در مصر و دل در شیراز ولی ملاحظه بیت مبارک بسیار لازم تا سبب دقت نظر بیگانگان نگردد زیرا خطر دارد ایرانیان هنوز از درندگی و بی باکی و ویران نمودن نگذشته اند در چنین قرنی نورانی که مدنیت و آداب عموم آفاق را احاطه نموده بعد

violate the tombs of Sa'di and Hafiz. Therefore they may learn of the gatherings and during times of upheaval and revolution show disrespect to the sacred House. Thus it would be better and more appropriate for gatherings to be held elsewhere. And upon you be the Most Glorious Glory.

از ششصد سال تعرض بمقبره سعدی و حافظ
مینماید لهذا شاید از اجتماع اطلاع یابد و در
وقت شورش و انقلاب بی ادبی به بیت مقدس
کنند لهذا محل اجتماع در جای دیگر باشد بهتر
و اولی تر است و علیکم البهاء الأبهی

INBA85:448, MMK6#609, BSHI.029-031

AB00679

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

- 1 O thou for whom I beseech God to shelter thee in His protection and assist thee with the hosts of His aid and providence! Verily thou art a true successor to God's Most Truthful Name, who has ascended to the Supreme Companion in a station of truth most noble. I address thee from the center of the greatest servitude, with wings lowered, limbs humble, presence meek before God, and spirit tender toward the loved ones of God, and I say: O my beloved! Be a physician to hearts and wise counselor to the loved ones, intense in love and wondrous in speech in the great gatherings and mighty assemblies. Speak in remembrance of thy Lord, the All-Merciful, give glad tidings of the Kingdom of thy Gracious Master, and roar like lions in the thickets of calling to God. Convey thy Lord's Cause to the East and West of the earth, for He has aided thee with angels of inspiration and the power of proof. With thy tongue thou shalt pierce ranks, break swords, and scatter thousands. He has made thee His greatest sign and His banner that waves upon the highest edifices.

1 یا من ارجو الله ان یجیره فی صون حایته و ینجده
بجیوش عونہ و عنایتہ انه خلف صدق لاسم الله
الأصدق الذی صعد الی الرقیق الأعلى مقعد
صدق کریم اتی اخاطبک من مرکز العبودیة
الکبری خافض الجناح خاضع الأركان خاشع
الصون لله و حنون الروح علی احباء الله و اقول
یا حبیبی کن طیب الأئدة و لیبب الأحبة و
شدید الحب و بدیع التطق فی المحافل العظمی و
المجامع الکبری و انطق بذكر ربک الرحمن و بشر
بملکوت مولاک المنان و ازتر زئیر اللیث فی
غیاض الدعوة الی الله و بلغ امر ربک مشارق
الأرض و مغاربها لانه یدک بملائکة الألهام
و بقوة برهان فیاللسان تحرق الصفوف و تکسر
السیوف و تشرّد فی الألوف و جعلک آیتہ
الکبری و رایته الّتی تخفق علی الصروح العلیا

- 2 I beseech God to illumine thy face, expand thy breast, gladden thy heart, perfume thy soul, and bring joy to thy spirit, for thou art a servant of the Covenant whose lights have spread across the horizons and before whose grandeur necks have bowed. Soon thou shalt see the lights of divine confirmation dawning bright as morning over all regions, the voice of glorification and magnification ascending to the ethereal sphere, and the waves of the spirit of the Covenant like waves of the sea of effulgence following one after another to the horizons. Verily, the standard of violation is reversed, the wing of breach is clipped, and the edifice of devotion is firmly established in this mighty universe. So rejoice at these glad tidings which gladden the hearts

2 و اتی ابتل الی الله ان ینور وجهک و یشرح
صدرک و یفرح قلبک و یطیب فؤادک و یشیر
روحک لآتک خادماً للبیثاق الذی انتشرت
انواره علی الآفاق و ذلت لعظمته الرقاب فسوف
ترى انوار التأیید ساطعة الفجر علی کلّ الأقالیم
و صوت التهلیل و التکبیر متصاعداً الی الفلک
الأثیر و افواج روح الميثاق کامواج بحر الأشرار
تتابع علی الآفاق و انّ علم النقض منکوساً و
جناح النکث مقصوصاً و بنیان التبتل مرصوصاً
فی هذا الکون العظیم فاستبشر بهذا البشارة الّتی

of the sincere and exalt the word of the Hands of the Cause of God in the great gathering.

- 3 The letter sent has arrived. Its contents and meanings indicate divine success. Praise be to God, your services at the Holy Threshold have been and are accepted. It was written some time ago that you should not be distressed by the calumnies that have arisen and the evil intentions of false persons and the efforts of the dying, not living, band. Soon, by the aid of the Glorious Lord, the truth of the matter will become clear and evident, and the party of corruption will be afflicted with severe punishment. Thanks be to God that the light of truth has shone forth and His Imperial Majesty and His Excellency the Prime Minister have distinguished the corrupt from the upright. Praise be to God that the depths of this sea are pure, and the duty of all is peace and reconciliation, truth and purity, service and obedience to the uniquely gracious Prince. As long as the foundation of God's religion and the Faith of the All-Merciful is so firm and solid, what fear or dread is there from the plots and malice of the calumniators and spreaders of false rumors? Trust in the Desired One and seek orientation to the Praised Station under the extended shade of the appointed banner, and be assured of the promised confirmation.

- 4 The divine maidservant, the merciful leaf who has ascended to God, was honored to visit the Blessed Spot, and when she received permission to return, numerous letters and abundant papers were sent with her to Khurasan, and likewise after her ascension, a detailed prayer was written and sent. Surely it has arrived by now. The son of the martyr has written, and you too have written, that after your departure, separation would cause distress to the son of the martyr. This consideration is appropriate, therefore it is better either to have him move with you or entrust him to the care of a zealous, caring, truthful custodian who will maintain complete vigilance until your return. And upon you be greetings and praise.

يفرح بها قلوب المخلصين و يعلو بها كلمة ابادى
امر الله فى الحشر الكبير

3 نامهء مرسول وصول يافت مضمون و معانى
دلالت بر توفيق ربانى داشت الحمد لله خدمات
آنحضرت در آستان مقدس مقبول بوده و
هست چندی پیش مرقوم گردید که از
مفتریات حاصله و سوء نیت نفوس کاذبه و
مساعی عصبیه یومیّه لا یحیائیّه ملال بخاطر راه
مدھید عنقریب بعون رب مجید حقیقت حال
واضح و پدید شود و حزب فساد بعذاب شدید
مبتلا گردند المنة لله که نور حقیقت بتافت و
اعلیحضرت پادشاهی و جناب صدارت پناهی
مفسد را از مصلح بشناخت و الحمد لله عمق این
بحر صاف است و تکلیف کلّ صلح و صلاح
و صدق و صفا و خدمت و اطاعت امیر بدیع
الأنطاف مادام اساس دین یزدان و آئین رحمن
چنین رزین و رصین است از کید و کین
مفترین و مرجفین چه باک و بیم توکل بحضرت
مقصود نمائید و در ظلّ ممدود تحت لوآء معقود
توجه بمقام محمود جوئید و مطمئن بتأیید موعود
گردید

4 امة الله الربانية الورقة الرحمانية المتصاعدة الى الله
به بقعهء مبارکه مشرف شدند و چون مأذون
مراجعت گشتند مکاتیب متکاثره و اوراق وافره
بهمراهی ایشان ارسال به خراسان شد و همچنین
بعد از صعودشان مناجات مفصله مرقوم گشت
و ارسال گردید البتّه تا بحال رسیده ابن شهید
مرقوم نموده اند و شما نیز مرقوم فرمودید که بعد
از خروج شما غربت سبب سرگردانی ابن شهید
میشود این ملاحظه بجاست لهذا بهتر آنست یا
بهمراهی خود حرکت دهید و یا آنکه بدست امین
غیور غمخوار صادقی تسلیم فرمائید تا حین رجوع
شما مواظبت تامّه نماید و علیک التّحیّة و الثّناء

PYK.240

AB12124

To: Khadijih Sultan daughter of Ammih, in Tihran

- 1 O leaf stirred by divine fragrances! What you had written was noted and brought joy and delight, for praise be to God that that pure leaf has arisen to this service and striven to transform hearts, that perchance a sweet breeze may waft and an attractive fragrance spread, and sore eyes be illumined, and hearts that had fled be drawn to the Abha Kingdom, and birds with broken wings grow new feathers and soar to the heights of sanctified ascent.
- 2 That honored leaf whom you met - the Blessed Beauty Himself taught her the Faith, and when He emerged from the prison of Tehran, she undertook all services for the Blessed Beauty, standing day and night in service at the Most Holy Court, and was so enkindled with the fire of the love of God that she was a torch of flame and a gleaming light. But when the Ancient Beauty proceeded to Iraq, the notorious Siyyid Muhammad found the field empty and the house without a guardian. He strove and struggled mightily, spending day and night in schemes until gradually he extinguished that blazing fire and caused that leaf of the Lote-Tree of the utmost boundary to wither. Now perhaps through your efforts that honored leaf will again become fresh and verdant and find boundless life through holy fragrances. This would be a service from you to the very root of the Tree of the All-Merciful, and would be mentioned forever in the tongue of holiness in the gatherings of the righteous and assemblies of mystery, such that the sweet fragrance of this service would ascend to the Abha Kingdom.
- 3 God willing, through the power of firmness in the divine Covenant and Testament you will be assisted in this service, for today those firm in the Covenant are assisted by the hosts of the Abha Kingdom and signs of divine confirmation and assistance shine from their brows like the light of truth. In any case, convey the Most Glorious, Most Wondrous greetings to his honor Aqa Siyyid Nasru'llah and the brothers and to the pure, assured leaf their mother and sister. We are always occupied with remembering and thinking of them in the Holy Shrine. And upon you and upon every leaf firm in the Covenant be glory.

1 ای ورقه مهتره از نفحات الهیه آنچه مرقوم نموده بودید ملاحظه گردید و سبب روح و ریحان شد که الحمد لله آنورقه طیبه باین خدمت قیام نمودند و بر تقلیب قلوب همت گماشتند که شاید نسیمی خوشی بوزد و رائحه دلکشی ساطع گردد و دیده های رمدیده روشن شود و قلوب رم کرده منجذب ملکوت اهی شود و طیور بال و پر شکسته پر تازه برویاند و باوج معراج تقدیس پرواز نمایند

2 آن ورقه محترمه که باو ملاقات نمودید جمال مبارک بنفس مقدس او را تبلیغ فرمودند و در وقتی که از سخن طهران بیرون آمدند جمیع خدمات جمال مبارک را او متکفل بود و شب و روز در ساحت اقدس بخدمت ایستاده و بنار محبت الله چنان افروخته بود که مشعله نیران و لمعه ای از نور بود و چون جمال قدم به عراق تشریف فرمودند سید محمد معهود میدانرا خالی یافت و خانه را بی والی بنهایت کوشید و جوشید و شب و روز فکر صرف کرده تا کم آن آتش افروخته را افسرده کرد و آن ورقه سدره منتهی را پرموده حال بلکه بهمت تو باز آن ورقه محترمه تر و تازه گردد و از نفحات قدس حیات بی اندازه یابد و این خدمتی باشد از تو به اصل شجره رحمانیت و بلسان تقدیس در مجامع ابرار و محافل اسرار تا ابدالآباد مذکور آید بلکه نفحه خوش این خدمت تا ملکوت اهی متصاعد شود

3 و انشاء الله بقوت ثبوت بر عهد و میثاق الهی بر این خدمت موفق گردی چه که الیوم ثابتین بر عهد بنمود ملکوت اهی موفق و مؤیدند و آثار تأیید و توفیق در جبینشان چون نور حقیقت ساطع و لامع باری جناب آقا سید نصرالله و حضرات اخوان و ورقه طیبه مطمئنه والده و همشیره را تماماً تکبیر ابداع اهی ابلاغ فرمائید همیشه در روضه مبارکه بذکر و یاد ایشان مشغولیم و الهاء علیک و علی کل ورقه ثبتت علی الميثاق ع

4 O leaf stirred by the fragrances of God! This matter is a mighty service and noble endeavor if, through the aid and favor of the Blessed Beauty, you succeed in it and cause that isolated, severed leaf to return again to the Blessed Tree. I swear by the Ancient Beauty that the holy maidens in the pavilions of the Abha Kingdom and the leaves of intimacy in the chambers of the Supreme Concourse will raise their voices in praise and commendation. So strive with heart and soul and be very clever and wise, lest this very matter become cause for her to cast doubts upon the handmaidens of God. Associate with her alone. And upon you be glory.

4 ای ورقه مهتره بنفحات الله خدمت عظیمی و همت جلیلی این کیفیت است اگر بعون و عنایت جمال مبارک از عهده برآئی و آن ورقه مهجوره منقطعه از سدره را باز بشجره مبارکه راجع نمائی قسم بجمال قدم که طلعات قدس در غرفات ملکوت اهی و ورقات انس در حجرات ملأ اعلی تحسین و توصیف ندا بلند نمایند پس بجان و دل بکوش و بسیار فتن و زیرک باش که مبادا همین کیفیت سبب شود که او شبهاتی بر اماء الله القا نماید خود تنها مراوده نما و البهاء علیک ع ع

5 A detailed letter was written to the great lady containing every kind of melody - truly it would affect solid rock and if read to a dead person would give life. Show this letter to the Hands of the Cause, then mention it to the great lady, and after making her thirsty for it, give it to her.

5 مکتوب مفصّلی بخانم بزرگ مرقوم شد ولی از هر نغمه‌ئی در آن موجود فی الحقیقه در صخره صمّا تأثیر مینماید و اگر بر مرده قرائت شود حیات بخشد شما این مکتوب را به حضرات ایادی امر بنمائید بعد نزد خانم بزرگ ذکرش را بکنید بعد از آنکه او را تشنه نمائید بدهید

BRL_DAK#0810

AB05966

To: *Mirza Abu'l-Fadl Gulpaygani*

1 O thou who hast sacrificed thy life in the exaltation of the Word of God, and offered up thy spirit in spreading the fragrances of God!

1 یا من فدا حیاتہ فی اعلاء کلمۃ الله و بذل روحہ فی نشر نفحات الله

2 Some time ago a brief communication from thy honoured self was received, wherein it was intimated that a fuller account would be sent. Until now I have awaited the arrival of that detailed exposition, but it hath not come. I have therefore set myself to write these few lines. The chief purpose is to diffuse that which is contained within the vessel; for when a delicate cup is filled to overflowing, sprinklings and outpourings must needs appear. This drop is but a sprinkling from the chalice of hearts. Through the unseen confirmations of His Holiness the One, it is fondly hoped that this brimming cup may become the ocean of the horizons, and this overflowing chalice a surging, storm-tossed sea, until its sprinklings and outpourings are transformed on every side into billowing waves:

2 مدّتی پیش مختصر تحریری از آنحضرت وارد و اشاره رفته بود که مفصل ارسال خواهد شد تا بحال انتظار ورود آن فصل مشروح کشیده شد و نرسید لهذا بتحریر این مختصر پرداختم و مقصد اصلی نشر ما فی الاناء بود چه که کأس لطیف را چون لبریز نمائی ریشحات و طفحات حاصل گردد و این قطره رشه‌ئی از جام قلوب است از تأییدات غیبیّه حضرت احدیت چنان امید است که این کأس دهاق قلزم آفاق گردد و این جام لبریز دریای شورانگیز و طوفان خیز شود تا ریشحات و طفحات مبدل بامواج از جمیع جهات گردد

- 3 The drop of knowledge Thou didst first bestow, Unite it with
Thine own abounding seas.
- 4 To proceed: through one of the friends, correspondence was
opened with the first person. The mediator's letter arrived,
and a reply was sent. Since thy honoured self art able to dis-
cern the hidden effects of such communications, a copy of the
original letter and a copy of the reply have been forwarded,
that thou mayest peruse them; and should any thoughts oc-
cur to thee in this connection, arising from thy knowledge and
insight, do thou write them down.
- 5 Consider how the confirmations of the Kingdom of Abha are
arriving in unbroken succession. Likewise, several letters have
come from Tihiran stating that the officials of the French Lega-
tion are insisting that certain teachers should turn their faces
toward the regions of Africa—that is, Tunis and Algeria—and
that the utmost consideration will be shown by the authorities
of the French Government, so that they may teach the commu-
nities of those regions. After much reflection on this matter,
I found no soul capable of undertaking this task, unless per-
chance thy honoured self, should it be possible, might make
a journey to those parts, so that the necessary writings and
letters of recommendation may be obtained.
- 6 Likewise, in 'Ishqabad, the government summoned certain dis-
tinguished friends, and the Governor himself met with them
in person. He stated that from the Prime Ministry of the Im-
perial Government a decree had been received, the purport of
which was: "Convey My message to this community, and ob-
tain a sealed document attesting that the said message hath
been delivered." The message was this: "We have conducted a
searching inquiry concerning the late Shah, and it hath become
clearly established that this community is innocent. Therefore,
in the eyes of the government, ye are an honoured people, and
are accounted among the first rank and class of well-wishing
subjects." He then showed them the utmost kindness and dis-
missed them.
- 7 Observe how this homeless and helpless one, though night and
day he burneth in the fire of deprivation, is nevertheless en-
gaged in the exaltation of the Word of God and the diffusion
of the fragrances of God. Yet instead of all arising to assist
him, they, on the contrary, rise up in contempt; they strive
to extinguish the flame, and busy themselves with spreading
pages of doubt. Alas for the servants! We are in the very heart
of the battlefield, arrayed in conflict and contention with all
the nations of the world, and suddenly faithless friends strive
to scatter the hosts and divide the army of salvation. O glory
- 3 قطره دانش که بخشیدی ز پیش متصل گردان
بدریاهای خویش
- 4 باری بواسطه شخصی از احباب مخیره با
شخص اول شد مکتوب واسطه رسید و جواب
ارسال گردید چون آنحضرت از سرائر تأثیرات
این مخایرات تفتن نتیجه میفرماید لهذا سواد
اصل مکتوب با سواد جواب ارسال گردید تا
ملاحظه کنید و اگر چنانچه در اینخصوصات
نظر باطلاعات فکری بنظر آید مرقوم نمائید
- 5 ملاحظه فرمائید که تأییدات ملکوت ابدی
چگونه متتابعاً میرسد و همچنین از طهران چند
مکتوب رسید که اولیای سفارت فرانسه اصرار
دارند که بعضی از مبلغین بصفحات افریق یعنی
تونس و جزائر توجه نمایند و از اولیای دولت
فرانسه نهایت رعایت خواهد شد تا جماعات آن
سامانرا تبلیغ نمایند آنچه در اینخصوص فکر شد
نفسی که از عهده این کار برآید موجود ندیدم
مگر آنکه آنحضرت اگر ممکن باشد یک سفری
بآنصفحات نمایند تا نگاشته و سفارش نامه
استحصال شود
- 6 و همچنین در عشق آباد بعضی از ممتازین دوستان
را حکومت احضار نمود و خود والی بالذات
ملاقات کرد و مذکور داشت که از صدارت
دولت امپراطوری رقی وارد مضمون اینکه باین
طائفه پیغام مرا تبلیغ کنید و سند مهور دال
بر بلوغ پیغام مذکور بگیریید و پیغام اینکه ما
در خصوص شاه مغفور تحقیق دقیق نمودیم
بوضوح پیوست براءت این طائفه لهذا شما در نظر
حکومت ملت محترمید و در صف و صنف
اول رعای خیرخواه بعد نهایت مهربانرا نمود و
مرخص فرمود
- 7 ملاحظه نمائید که این بی سر و سامان شب و
روز باوجود سوزش در آتش حرمان در اعلائی
کلمه الله و نشر نجات الله مشغول بجای آنکه
کل معاونت نمایند بالعکس باهانت برخیزند در
نمودت کوشند و در نشر اوراق شبهات پردازند
یا حسرة علی العباد ما در بحبوحه معرکه با تمام
ملل عالم و صف حرب در جنگ و جدال بغتة
یاران جفاکار در تشیت افواج و تفریق سپاه
نجات کوشند یا سبحان الله داوری دارم خدایا
من که را داور کنم

be to God! I seek a judge, O my God—whom shall I make my judge?

- 8 In brief, thy honoured self art fully aware and keenly conscious of the harm wrought by such publications. Act in such wise that they may not become the cause of unsettling minds and disturbing consciences. When the Ancient Ocean shall surge, it will drive away from the surface of the waters all these froths of doubt, and the pure and limpid water shall remain. Alas, that these souls deprive themselves of the confirmations of the Kingdom of Abha.

- 9 And upon thee be the Glory, and upon every soul steadfast in the Covenant of God.

8 باری آنحضرت بمضرت اینگونه نشریات آگاه و پرانتهای نوعی فرمائید که سبب تخدیش اذهان و تشویش وجدان نگردد چون بحر قدم موجی زند جمیع این کفهای شبهات را از وجه میاه براندازد و ماء صافی لطیف باقی ماند حیف که نفوس خود را از تأیید ملکوت ابهی محروم مینمایند

9 و البهاء علیک و علی کلّ ثابت علی میثاق الله

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AB00681

- 1 O Thou before Whom the tongues of all created things speak forth words of praise and attributes in glorification of His Being - though He is sanctified above them all - and the cock of the empyrean crows out praise in affirmation of His oneness - though He is holy beyond it! O my God, minds are stupefied and souls are bewildered, O my Beloved, in comprehending even a particle of the realities of creation - how much more Thy divinely merciful Reality that transcends the knowledge of the Daysprings of Light in the world of creation! None has any path to comprehension, and how can the spiders of idle fancy weave their gossamer threads of conjecture upon the highest domes of heaven? Every proof is weak in pointing to Thy glorious Kingdom - how much more the knowledge of Thine Essence that is sanctified above what the Manifestations of Unity distinguish in the station of glorification!

- 2 Therefore, O my God, what is the state of my soul which is lower than dust that it should praise the Mighty, the All-Bestowing? And alas for my understanding which is more helpless than a fly's wing - how can it reach the court of bounty of the Lord of Lords and utter comprehensive words and decisive speech? I have no recourse but to address myself, O my God, and say: "Lower your gaze from flying in this atmosphere - do you not see the eagle with broken wing and plucked feathers

1 هو الله يا مَنْ نَطَقَ السُّنُّ الكائنات بآيات الحمادِ وَ الثُّعُوتِ فِي سُبُوحِ ذَاتِهِ وَ هُوَ مَنْزَهٌ عَنْهُ وَ دَلَعٌ دِيكَ السَّنَاءِ بِالثَّنَاءِ فِي تَوْحِيدِ أَوْصَافِهِ وَ هُوَ مُقَدَّسٌ عَنْهُ لَقَدْ ذَهَلَتِ الْعُقُولُ يَا إِلَهِي وَ حَارَتِ النُّفُوسُ يَا مَحْبُوبِي فِي إِدْرَاكِ ذَرَّةٍ مِنْ حَقَائِقِ الْأَبْدَاعِ فَكَيْفَ حَقِيقَتُكَ الرَّحْمَانِيَّةُ الْمُتَعَالِيَّةُ عَنْ عِرْفَانِ مَطَالِيعِ الْأَنْوَارِ فِي عَالَمِ الْأَخْتِرَاعِ فَلَيْسَ لِأَحَدٍ سَبِيلٌ إِلَى الْأِدْرَاكِ وَ أَتَى لِعَنَاكِبِ الْأَوْهَامِ أَنْ تَنْسَجَ بُلْعَابِ الظُّنُونِ عَلَى أَعْلَى قِبَابِ الْأَفْلَاكِ وَ كُلُّ دَلِيلٍ عَلِيلٌ فِي الدَّلَالَةِ إِلَى مَلَكُوتِكَ الْجَلِيلِ فَكَيْفَ عِرْفَانٌ هُوَ يَتِيكَ الْمُنْزَهَةِ عَمَّا مَيَّزَهُ مَظَاهِرُ التَّوْحِيدِ فِي مَقَامِ التَّمْجِيدِ

2 إِذَا يَا إِلَهِي مَا شَأْنُ نَفْسِي الَّتِي هِيَ دُونَ التُّرَابِ أَنْ تُثْنِيَ عَلَى الْعَزِيزِ الْوَهَّابِ وَ وَاسْفَأْ عَلَى إِدْرَاكِ وَ هُوَ أَعْجَزُ مِنْ جَنَاحِ الذُّبَابِ فَكَيْفَ الْوُصُولُ إِلَى سَاحَةِ الْجُودِ مِنْ رَبِّ الْأَرْبَابِ وَ التَّقَوُّهُ بِجَوَامِعِ الْكَلِمِ وَ فَضْلِ الْخُطَابِ مَا لِي إِلَّا أَنْ أُخَاطِبَ نَفْسِي يَا إِلَهِي وَ أَقُولَ أَطْرِقْ كَرَى أَنْ تَطِيرَ فِي هَذَا الْفَضَاءِ

at the zenith of these domes? How then can you plunge into the depths of this vast, bottomless ocean?"

- 3 Therefore, O my God, cast me into the seas of bewilderment and rapture, and plunge me into the depths of effacement and wonderment and ecstasy, and cause me to take refuge in the nest of my silence and stillness and deprivation, and to acknowledge and confess my lowliness and neediness and poverty and want. My Lord! Make me forget myself and deliver me from my abasement, and guard me from transgression, and protect me from the whisperings of Satan, and preserve me from falling into the snares of pride and vainglory and from descending into the abysses of might and arrogance. Inspire me, O my God, with lowliness and brokenness before the threshold of Thy holiness that gleams with lights, and inspire me with steadfastness in the Covenant and Testament though leg be wrapped around leg and unto Thee is the final goal. My Lord! Extinguish my fire and guide me to that whereby my light subsists, and keep me from the shadows of error, and aid me in humility and submissiveness and truth and self-effacement.

- 4 My God, my God! How long shall my deprivation and grief and abasement continue in this wilderness wherein there is no hope in its expanses, and my plunging in the seas of rebellion that have no bottom? My Lord, my Lord! Guard me from the evil of my self and my transgression, and protect me with the eye of Thy care and shelter from my abasement and disobedience. Verily Thou art the Protector, the Confirmer, the Powerful, the Mighty, the Generous.

- 5 My God, my God! Verily those who are nigh unto Thee among Thy servants and the sincere ones among Thy chosen ones - whom Thou hast made the signs of unity and the banners of detachment in Thy realm and in whom Thou hast cast the word of sanctification and taught them the universal meanings that flow and course through the inner realities of Thy words - are afflicted with the persecution of the people of tyranny and the oppressors of injustice and aggression. Thou seest them, O my God, chanting Thy verses and reciting Thy words and gathering beneath Thy banners and relating the best of stories from Thy Book and deriving from Thy light and being enkindled with the fire of Thy love and longing to sacrifice themselves in the path of guidance and bearing every tribulation in search of Thy good-pleasure, content with Thy decree out of love for Thy Most Glorious Beauty. My Lord! Make

أَمَا تَرَى الْعُقَابَ كَسِيرَ الْجَنَاحِ نَسِيلَ الرِّيشِ فِي
أَوْجِ هَذَا الْقِيَابِ فَكَيْفَ تَخُوضُ فِي عُبَابِ هَذَا
الْبَحْرِ الْخِصَمَ الَّذِي لَيْسَ لَهُ قَرَارٌ

3 إِذَا يَا إِلَهِي نُجِّبِي فِي بَحَارِ الْخَيْرَةِ وَالْهِمَامِ وَخُصِّ
بِي فِي غَمَارِ الْخَيْرِ وَالْوَلَهِ وَالْوَجْدَانِ وَأَجْعَلْنِي أَوَى
إِلَى وَكْرِ صَمْتِي وَسُكُوتِي وَحِرْمَانِي وَأَقْرُ وَأَعْتَرِفُ
بِذَلِّي وَمُسْكِنَتِي وَفَقْرِي وَفَاقَتِي رَبِّ أَنْسِنِي نَفْسِي
وَنَجِّنِي مِنْ هَوَانِي وَآخِرُسْنِي مِنَ الطَّغْيَانِ وَفَنِّي مِنَ
وَسَاوِسِ الشَّيْطَانِ وَاحْفَظْنِي الْوُقُوعَ فِي حَبَائِلِ
الْعُجْبِ وَالْكِبْرِيَاءِ وَالسَّقُوطَ فِي مَهَاوِي الْعِزِّ وَ
الْإِسْتِكْبَارِ وَالْهَمْنِي يَا إِلَهِي الذَّلَّ وَالْإِنْكَسَارَ إِلَى
عَتَبَةِ قُدْسِكَ الْمُتَلَتِّلَةِ بِالْأَنْوَارِ وَالْهَمْنِي الثُّبُوتَ
عَلَى الْعَهْدِ وَالْمِيثَاقِ وَلَوْ اشْتَدَّتِ السَّاقُ بِالسَّاقِ وَ
إِنَّ إِلَيْكَ الْمَسَاقُ رَبِّ أَطْفِئْ نَارِي وَاهْدِنِي إِلَى
مَا بِهِ نُورِي وَجَنِّبْنِي ظُلَالَ الضَّلَالِ وَوَقِّفْنِي عَلَى
الْخُصُوعِ وَالْخُشُوعِ وَالْحَقِّ وَالْإِضْمِحَالِ

4 إِلَهِي إِلَهِي إِلَى مَتَى حِرْمَانِي وَحَسْرَتِي وَهَوَانِي فِي
هَذِهِ الْبِيدَاءِ الَّتِي لَا رَجَاءَ فِي أَرْجَائِهَا وَخَوْضِي فِي
بَحَارِ الْعَصِيَانِ الَّتِي لَا قَرَارَ لَهَا رَبِّ احْفَظْنِي
مِنْ شَرِّ نَفْسِي وَطُغْيَانِي وَآخِرُسْنِي بِعَيْنِ رِعَايَتِكَ وَ
كَلَامِكَ عَنْ هَوَانِي وَعِصْيَانِي إِنَّكَ أَنْتَ الْحَافِظُ
الْمُؤَيَّدُ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ

5 إِلَهِي إِلَهِي إِنَّ الْمُقَرَّبِينَ مِنْ عِبَادِكَ وَالْمُخْلِصِينَ مِنْ
أَصْفِيَائِكَ الَّذِينَ جَعَلْتَهُمْ آيَاتِ التَّوْحِيدِ وَرَايَاتِ
التَّفَرُّدِ فِي مُلْكِكَ وَالْقِيَتِ كَلِمَةَ التَّقْدِيسِ وَ
عَلِمَتَهُمُ الْمَعَانِي الْكَلِمَةَ السَّارِيَةَ الْجَارِيَةَ فِي بَوَاطِنِ
كَلِمَاتِكَ الْمُبْتَلُونَ بِإِضْطِهَادِ أَوْلَى الطُّغْيَانِ وَ
طَوَاغِيتِ الظُّلْمِ وَالْعُدْوَانِ تَرَاهُمْ يَا إِلَهِي يَرْتَلُونَ
آيَاتَكَ وَيَتْلُونَ كَلِمَاتِكَ وَيَحْشُرُونَ تَحْتَ رَايَاتِكَ
وَيَقْصُونَ أَحْسَنَ الْقَصَصِ فِي كِتَابِكَ وَيَقْتَبِسُونَ
مِنْ نُورِكَ وَيَتَأَجَّجُونَ بِنَارِ مَحَبَّتِكَ وَيَتَمَنُونَ
الْفِدَاءَ فِي سَبِيلِ الْهُدَى وَيَتَحْمَلُونَ كُلَّ بَلَاءٍ طَلِبَاءُ

their mornings blessed and illuminate their lamp and ordain their success and prosperity and comfort their spirits with holy fragrances that perfume their gatherings and breezes of intimacy that pass through their assemblies and sweet breaths that spread in their sanctuaries. Verily Thou art the Generous, verily Thou art the Merciful. There is no God but Thee, the All-Bountiful, the Munificent, the Giver, the Bestower, the Compassionate, the Great.

لِلرِّضَاءِ يَرْضُونَ بِالْقَضَاءِ حُبًّا بِجَمَالِكَ الْأَبْهَى رَبِّ
أَنْعَمُ صَبَاحَهُمْ وَأَزْرُ مَصْبَاحَهُمْ وَقَدَرُ فَوْزِهِمْ وَ
فَلَاحَهُمْ وَأَرْحُ أَرْوَاحِهِمْ بِنَفْحَاتِ قُدْسٍ تَعْبِقُ
فِي مَحَافِلِهِمْ وَنَسَائِمِ أَنْسٍ تَمُرُّ فِي مَجَامِعِهِمْ وَطِيبُ
أَنْفَاسٍ يَنْتَشِرُ فِي صَوَامِعِهِمْ إِنَّكَ أَنْتَ الْكَرِيمُ
إِنَّكَ أَنْتَ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْفَضْلُ الْبَازِلُ
الْمُعْطَى الْمُنْعَمُ الرَّؤُفُ الْعَظِيمُ

MKT3.190, ADH2.077, ADH2_2#11

p.106, MMG2#139 p.154

AB00710

To: Laura Dreyfus-Barney, in Catskill Mountains, NJ

- 1 O thou who art attracted by the fragrances of God! I have read thy eloquent and wonderfully composed letter, and I reply to thee at this time while 'Abdu'l-Baha's heart is overflowing with the love of God, his spirit is attracted to the glad-tidings of God, and he yearns for the field of sacrifice as the thirsty one yearns for sweet, flowing water.
- 2 Know thou that in every word and movement of the obligatory prayer there are allusions, mysteries and a wisdom that man is unable to comprehend, and letters and scrolls cannot contain. But I shall mention to thee, God willing, when meeting becomes possible, a portion of these. And now, since occupations and distractions are attacking from all directions and 'Abdu'l-Baha is the target of drawn arrows from all sides, he cannot explain this, but its time shall come.
- 3 As for the matter of plural marriage, the Most Great Name enacted it only for a hidden wisdom and divine mystery. His action cannot be compared with anyone else's action, for He does what He wishes and decrees what He wills, while all others are under the shadow of His laws. Have you not read in the Gospel that they poured upon Christ's feet a great amount of perfume, and one of those present objected, saying "Is this not wasteful? If this large sum had been used to help the poor it would have been better than this." Christ said "You will always have the poor with you, but you will not always have me." This was specifically for Christ and it is not permissible

1 أَيُّهَا الْمُنْجَذِبَةُ بِنَفْحَاتِ اللَّهِ أَنِّي قَرَأْتُ نَمِيقَتَكَ
الْغُرَاءَ الْبَدِيعَةَ الْإِنْشَاءَ وَاجْبِيبَكَ فِي هَذَا الْحَيْنِ وَ
قَلْبَ عَبْدِالْبَهَاءِ طَافَ بِحَبَّةِ اللَّهِ وَرُوحِهِ مَنْجَذِبٌ
بِبَشَارَاتِ اللَّهِ وَيَشْتَاقُ مَشْهَدَ الْفِدَاءِ اشْتِيَاقُ
الظَّمْآنِ إِلَى الْمَاءِ الْعَذْبِ الْفَرَاتِ

2 أَعْلَمِي أَنَّ فِي كُلِّ كَلِمَةٍ وَحَرَكَةٍ مِنَ الصَّلَاةِ
لِإِشَارَاتٍ وَحِكْمَةٍ وَاسْرَارٍ تَعْجِزُ الْبَشَرَ عَنْ
ادْرَاكِهَا وَلَا تَسَعُ الْمَكَاتِيبُ وَالْأَوْرَاقُ وَلَكِنِّي
سَأَذْكُرُ لَكَ إِنْ شَاءَ اللَّهُ إِذَا تيسَّرَ الْإِقَاءُ نَبْذَةً مِنْهَا
وَالْآنَ بِمَا أَنَّ الْمَشَاغِلَ وَالشَّوَاغِلَ مَهَاجِمَةٌ مِنْ كُلِّ
الْجِهَاتِ وَعَبْدُالْبَهَاءِ هَدَفَ لِسَهَامٍ مَفُوقَةٍ مِنْ كُلِّ
الْأَطْرَافِ لَا يَسْعُهُ بَيَانُ هَذَا فَسُوفَ يَأْتِي زَمَانُهُ

3 وَآمَّا قَضِيَّةُ تَعَدُّدِ الزَّوْجَاتِ فَمَا أَجْرَاهُ الْإِسْمُ
الْأَعْظَمُ إِلَّا لِحِكْمَةٍ مَخْفِيَّةٍ وَسِرِّهِ لَا يُقَاسُ
عَمَلُهُ بِعَمَلِ أَحَدٍ لِأَنَّهُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا
يُرِيدُ وَمَا دُونَهُ فِي ظُلِّ الْأَحْكَامِ أَمَا قَرَأْتَ فِي
الْإِنْجِيلِ أَنَّهُمْ صَبَّوْا عَلَى رِجْلِ الْمَسِيحِ مِنَ الْعَطْرِ
مَبْلَغًا عَظِيمًا فَاعْتَرَضَ أَحَدُ الْحَاضِرِينَ وَقَالَ أ
لَيْسَ هَذَا بِاسْرَافٍ لَوْ ابْتِاعَ بِمَبْلَغِ جَسَمٍ وَانْفَقَ
عَلَى الْفُقَرَاءِ لَكَانَ خَيْرًا مِنْ هَذَا فَقَالَ الْمَسِيحُ أَنْتُمْ
تَجِدُونَ الْفُقَرَاءَ فِي كُلِّ حِينٍ وَلَكِنِّي لَا تَجِدُونَنِي
فِي كُلِّ الْأَوَانِ هَذَا أَمْرٌ مُخْتَصٌّ بِالْمَسِيحِ فَلَا يَجُوزُ

for anyone to follow that by pouring such abundant perfume on everyone's feet.

- 4 The Holy Manifestations have two stations: one station specific to them which none other may follow, and a station which all must follow. The second station comprises God's law and teachings. They are like a physician - for a physician in perfect health may do things that patients must not follow. Likewise, whatever the Holy Manifestations choose, whatever they do, whatever they enact contains perfect wisdom. Even some of them fought against people, but their fighting was not like the fighting of other persons - rather it was based on justice and fairness. But the warfare of people in general stems only from hatred and enmity or worldly conquest. How different these are, when that fighting was to establish justice and fairness, prevent oppressors from tyranny and execute retribution, while this fighting springs from doubt, evil whisperings, love of base desires, plunder and raids. How far, how far is that from this! The loving father rebukes and strikes the treacherous son out of love for him, so he may be disciplined, refined and avoid madness. And the enemy and adversary also rebukes and strikes that praiseworthy child - is this rebuke like that rebuke? God forbid! That is love, education and tenderness from the kind, affectionate father, while this springs from hatred, enmity, rebellion and evil. So do not compare what the Holy Manifestations enacted in all matters with what the heedless enact.

- 5 Let us return to explaining God's laws. Know that God's law does not permit plural marriage, for it explicitly states contentment with one wife and makes a second wife conditional upon justice and fairness between them in all ranks and conditions. But justice and fairness between two wives is impossible and unattainable. Making this matter conditional upon something impossible to achieve is clear proof that it is not permitted in any way. Therefore only one wife is permitted for each person.

- 6 And upon thee be greetings and praise.

BRL_PMDA#26x, BRL_PDL#58x, COC#1748x, LOG#1521x

لأحد أتباع ذلك ان يصبّ على رجل كلّ
إنسان هذا العطر الوفير

4 فظواهر المقدّسة لهم شأنان شأن يختصّ بهم و
لا يجوز لغيرهم و شأن يجب على الكلّ اتّباعه
فالشأن الثاني هو شريعة الله و تعاليمه مثلهم كمثّل
الطبيب فالطبيب في حالة الصّحة التامة يتعاطى
اموراً لا يجوز للمرضى اتّباعه كذلك المظاهر
القدسية مهما شأؤوا و مهما عملوا و مهما اجروا
فيه حكمة تامة حتى بعضهم قاتلوا الناس و ليس
قتلهم كقتال سائر الأشخاص بل أنّها كانت مبنية
على اساس العدل و الانصاف ولكن حرب
عموم الناس ليست الا للضعيفة و البغضاء او
تملك ملك الدنيا اين هذا من هذا حيث انّ
ذلك القتال كان لتأسيس العدل و الانصاف
و منع الظالمين عن الاعتساف و اجراء القصاص
و هذا القتال انما منبعث من الريب و الوسواس
و حبّ الشهوات و التّهبّ و الغارات هيئات
هيئات ذلك من هذا و الأب الجنون يزجر
و يضرب الابن الخوّن حباً به حتى يتأدّب و
يتهدّب و يجتنب الجنون و العدو و اللدود ايضاً
يزجر و يضرب ذلك الولد المحمود أ هذا الزجر
بمثل ذلك الزجر استغفر الله عن ذلك ذلك
حب و تربية و حقّ من الأب الرؤف العطوف
و هذا منبعث من كره و بغضاء و عتو و شرور

5 فلا تقيس ما اجرى المظاهر المقدّسة في جميع
الشؤون بما يجرونه الغافلون فلنرجع الى بيان احكام
الله اعلمى انّ شريعة الله لا تجوز تعدّد الزّوجات
لأنّها صرحت بالقناعة بواحدة منها و شرط الزّوجة
الثانية بالقسط و العدالة بينهما في جميع المراتب و
الأحوال فأما العدل و القسط بين الزوجتين من
المستحيل و الممتنع و تعليق هذا الأمر بشيء
ممتنع الوجود دليل واضح على عدم جوازه بوجه
من الوجوه فلذلك لا يجوز الا امرأة واحدة
لكلّ إنسان

6 و عليك التّحيّة و الثّناء

BRL_DAK#0438, COMP_PDLP#58x

AB00684

To: Nasirul-Mulk, in Ishqabad

- 1 Praise be to God who has opened the door of the hidden treasure and showered with manifest and hidden bounties upon the realities concealed therein - the sign of knowledge that tells of the outpouring of the All-Merciful, inscribed through the Most Holy effulgence shining from the Ancient Sun and the Greatest Name upon the horizons of nations, revealed by the people of generosity, from which the holy fragrances have wafted throughout the world, causing the parties of the righteous who have attained abundant bounties to quiver. And the holy, pure, blessed salutation described in God's scrolls be upon the Ancient Root, the Manifest Light, the Great Mystery, the Impregnable Shelter, the Exalted Refuge, the Universal Reality, the Primal Will, the Absolute Purpose, and the Dawning Identity, and upon those who received from its bounty, drew from its fountain, acquired from its lights, and were illumined by its rays blazing like dawn across the horizons.

1 الحمد لله الذي قد فتح باب الكنز الخفي و افاض بالفيض الجليّ و اخفى على الحقائق المودعة فيها آية العرفان المستنبئة عن فيض الرحمان المرتسمة بالتجليّ الأقدس اللائح من شمس القدم و الأسم الأعظم على آفاق الأمم و باح به اهل الكرم و فاح منه نفحات القدس في العالم فاهتزت منها احزاب الأبرار الفائزون بجزيل النعم و التحيّة المقدّسة الطيّبة المباركة المنعوتة في صحائف الله على الأصل القديم و النور المبين و السرّ العظيم و الكهف المنيع و الملاذ الرفيع الحقيقة الكلية و المشيئة الأوليّة و الإرادة المطلقة و الهوية المشرقة و على من استفاض من فيضها و استسقى من حوضها و اقتبس من انوارها و استشرق من اشعتها الساطعة الفجر على الآفاق
- 2 O victorious helper and accepted servant at the sacred threshold of thy forgiving Lord! The nostrils of the people of knowledge have inhaled from thee a sweet and fragrant perfume that perfumes breaths, and they beseech God to increase thee in knowledge, faith and certitude until the lights of thy Lord's greatest gift are reflected in the mirror of thy reality and thou shinest like a brilliant lamp in that white spot spreading lights and that valley adorned with signs, for thy Lord's favor upon thee is great indeed.

2 أيّها النصير المنصور و الرقيق المقبول عند عتبة قدس ربّك الغفور أنّ مشام اهل العرفان قد استنشقت منك رائحة طيّبة الفاتحة معطرة الأنفاس و يتهلون الى الله ان يزيدك عرفانا و ايمانا و ايقانا حتّى ينطبع في مرآة حقيقتك انوار موهبة ربّك الكبرى و تتوقّد كالسراج الساطع في تلك البقعة البيضاء المنتشر الأنوار و القيعة المزدانة الآثار لأنّ فضل ربّك عليك عظيم
- 3 My God, my God! This is a servant who seeks Thy victory - so grant victory! Who seeks Thy help - so help! Who seeks reinforcement from Thee - so reinforce him with an army of Thy gifts! Make his life abundant and through Thy protection, aid, shelter and guardianship, dispel from him recklessness. My God, my God! Make affairs easy for him, transform hardship to ease for him, shower abundant rain upon him, and aid him through the lions of Thy power's thickets, O my Forgiving Lord! Lord, illumine his lamp, prepare his path, raise his banner, perfect his protection, expand his breast, strengthen his back, and make him a sign of Thy gift among Thy creation. Verily Thou art the Generous, the Powerful, the Mighty, the Bestower.

3 الهى الهى هذا عبد يستصرّك فانتصر و يستجِدك فانجِد و يستمدد منك فامدده من مواهبك بجيش و ارغد له العيش و ادفع عنه الطّيش بصونك و عونك و حمايتك و كلائيك الهى الهى سهّل له الأمور و بدّل له المعسور بالميسور و اغدق له الغيوث و انصره بليوث غياض قدرتك يا ربّي الغفور ربّ نور سراجيه و مهّد منهاجه و ارفع رايته و كلّ حمايته و اشرح صدره و اشدد ازره و اجعله آية موهبتك بين خلقك أنّك انت الكريم المقتدر العزيز الوهاب
- 4 From the dawn of the manifestation of the Greater Prophet-hood's light, the Master of all worlds, upon him be peace and

4 از بدو ظهور نور نبوت كبرى سيّد اكوان عليه الصّلاة و السّلام الى يومنا هذا هزاران امير بر

blessings, until this day, thousands of princes have sat upon thrones and hundreds of thousands of ministers have occupied seats of glory and majesty. Each attained the height of ministerial power and beat the drum of sovereignty. A wave arose from the sea of dust and all became hidden in the layers of earth. How well spoke the Turkestan poet: "Empty do I see the palace chamber of the beloved's face, And void do I see the garden of that straight cypress. In place of goblet and wine cup, the blind have left footprints; Instead of harp and reed and flute, 'tis the voice of crow and raven."

- 5 But the ancient servant, the manifest Imam, 'Ali ibn Yaqtin, unto this time shines like the radiant moon in the highest horizon. His transient glory was transformed to enduring bounty; his ministry was transferred to eternal and everlasting grace. His eminence and nobility are manifest and evident in the eternal world, and his blessed name remains forever immortal even in this ephemeral world, praised by the people of knowledge. Therefore one must seize such a ball from the field of eternal glory with the polo stick of high resolve, and place upon one's head such a brilliant crown whose sparkling jewels will illumine centuries and ages. And upon thee be greetings and praise.

سریر نشست و صد هزاران وزیر بر صدر جلال
و مسند اجلال جلوس نمود هر یک در کمال
عزت بر کرسی وزارت مقیافت و کوس لمن
الملک زد موجی از دریای خاک برخاست و
جمع در طبقات تراب مخفی و پنهان شدند شاعر
ترکستان چه خوش گفته از روی یار خرگهی
ایوان همی بینم تہی - و از قد آن سرو سہی خالی
همی بینم چمن بر جای رطل و جام می کوران
نہادستند پی - بر جای چنگ و نای و نی آواز
زاغست و زغن

5 ولكن بندهٔ دیرین امام مبین علی بن یقطین
الی حین مانند مه تابان رویش در افق اعلی
روشن و عیان عزت فانیہ بموہبت باقیہ منتہی
شد وزارت بعنایت ابدیت و سرمدیت منتقل
گشت سرفرازی و بزرگواریش در جہان
جاودان ظاہر و عیان و نام نامیش نیز در این
عالم فانی تا باید باقی و ستودۂ اہل عرفان پس
باید بچوگان ہمت چنین گوئی از میدان عزت
ابدیہ ربود و چنین تاج و ہاجی بر سر نہاد کہ
جواہر زواہریش قرون و اعصار را روشن نماید
و علیک التحیۃ و الثناء

INBA84:537b

AB00711

To: Mahmud Furughi, in Mashhad

- 1 O thou who art a partner with 'Abdu'l-Baha in servitude at the threshold of the All-Glorious Lord! Your detailed letter was received and its reading produced profound emotions. Indeed, eyes are weeping and hearts are burning from this oppression and hostility visited upon one steadfast in the Covenant.
- 2 O dear friend, O faithful companion! They made the breast of the Exalted One the target of these bullets, so this is proof that the gaze of grace was all-encompassing and the bounty and gift complete, that you became the target of the arrow of cruelty and attained this triumph and success. Would that that arrow had struck 'Abdu'l-Baha's breast - surely it would have been most sweet. But this feast of steadfastness was destined for you,

1 ایہا السہیم لعبدالہاء فی عبودیۃ الربّ الکبریاء
نامۂ مفصل آنحضرت وصول یافت و از قرائتش
تأثرات عظیمہ حصول پذیرفت فی الحقیقہ دیدہ
گریان است و قلب سوزان از این ظلم و عدوان
کہ بر ثابت پیمان وارد شدہ

2 ای یار عزیز ایدوست باوفا سینۂ حضرت اعلی
را هدف این رصاص نمودند پس دلیل بر آنست
کہ نظر عنایت شامل بود و فضل و موہبت
کامل کہ آماج تیر جفا شدی و باین فوز و فلاح
نائیل گشتی ایکاش آن تیر بر سینۂ عبدالہاء بود
البتہ بسیار گوارا بود ولكن این مائدۂ استقامت
نصیب آنحضرت بود و این جام سرشار بہرۂ

and this brimming cup became the portion of the exemplar of the righteous. It is proven that you are a partner and sharer in servitude at the Sacred Threshold, and an intimate companion at the banquet of manifestation. Praise be to God, you are at the feast of lovers, passionate and enraptured with the Kind Beloved. I hope we may hasten to the altar of love and drink the poison of tribulation like the honey of faithfulness. Now you have been assisted and confirmed - let us see what we shall do.

- 3 What a strange coincidence occurred, that celebration and mourning, joy and grief, feast and battle became twins in that household. The cup of gladness was circulating while the chalice of sacrifice overflowed; the banquet of delight was prepared while humiliation and beating were at hand. It was a reflection of the plain of Karbila, and an image from the realm above. If He bestows the pearl of grace - behold its shell is souls; if the arrow of tribulation comes - behold its target is hearts. At a single moment both were present and ready. This was a strange coincidence and a remarkable proof.
- 4 But do not imagine that arrow was upon your mirrored breast - in truth that poisoned arrow was upon the fevered breast of 'Abdu'l-Baha, and it is proof of nearness to the court of the All-Glorious and evidence of steadfastness in the Cause of the One God. By Him Who holds my soul in His hand, the Concourse on High yearn for this tribulation, and the mysterious voices from the Abha Kingdom cry out: "Glad tidings to thee, again glad tidings, in that thou hast hastened to the field of sacrifice in the path of the Lord of faithfulness."
- 5 With utmost calm and dignity, steadfastness and composure, refer this matter to the authorities in those regions and Tehran, so that this oppression and hostility may reach the ears of all the people of Iran, that they may know that constitutionalism is not at all implemented, and freedom exists only for the rebellious ones. Freedom has become the cause of domination by the violent over the oppressed, and aggression by the tyrannical against the downtrodden. Perhaps, God willing, it will affect hearts and the helpless will remain protected and preserved from the cruelty and oppression of the oppressors.
- 6 And if that land and region becomes restrictive for you, and the attacks of fierce wolves and predatory beasts continue one after another, and rest and comfort are lost, move to Ishqabad - but only if you desire this move.

قدوه ابرار ثابت شد که در عبودیت آستان مقدس شریک و سهمی و در بزم تجلی انیس و ندیم الحمد لله در جشن عاشقانی و شیدائی و سودائی دلبر مهربان امیدوارم که بقربانگاه عشق شتاییم و سم بلا را مانند شهد وفا بنوشیم حال تو موفق شدی و مؤید گردیدی تا ما به بینیم که چه خواهیم کرد

3 چه قدر تصادف عجیبی حاصل گردید که جشن و ماتم و سرور و غم و بزم و رزم در آن خاندان توأم گشت جام فرح در دور بود و پیانه فدا سرشار بزم طرب آماده بود و توهین و ضرب میا انعکاسی از صحرای کربلا بود و صورتی در زیر از عالم بالا گرد عطا بخشید اینک صدفش جانها - و ر تیر بلا آید اینک هدفش دها در وقت واحد هر دو حاضر و میا شد این تصادف عجیبی بود و برهان غربی

4 ولكن تصور مفرما که آن تیر بر سینه آئینه تو بود فی الحقیقه آن سهم مسموم بر صدر محموم عبدالهآء بود و دلیل مقربی درگاه کبریا و برهان ثبوت بر امر خداوند یگا فوالذی نفسی پیده آن الملا الأعلى یتنون هذا البلاء و هواتف الغیب من ملکوت الأبهی ینادی بشری لک ثم بشری بما سرعت الی میدان الفداء فی سبیل رب الوفاء و علیک البهآء الأبهی

5 در نهایت سکون و قرار و ثبوت و استقرار مراجعت باولیای امور در آنصفحات و طهران فرمائید تا این ظلم و عدوان گوشزد هر یک از اهل ایران گردد و بدانند که ابداً مشروطیت مجری نیست و آزادی جز از برای اهل طغیان نه آزادی سبب تسلط متهوران بر مظلومان شده است و تطاول ستمکاران بر ستمدیدگان بلکه انشاءالله بقلوب اثر نماید و بینوایان از جور و جفای عوانان محفوظ و مصون مانند

6 و اگر چنانچه بر شما آن خطه و دیار تنگ و تعرض گرگان درنده و سباع ضاربه پایی و راحت و آسایش مفقود به عشق آباد حرکت فرمائید ولی در صورتیکه میل آنحضرت باین حرکت باشد

7 Convey yearning greetings to all the friends - they too have partaken of this cup and endured hardship and trouble, and witnessed harm and cruelty. But all of these are proof of truth and righteousness and love of truth, and the favors and bounties of the realm above.

7 جمیع یاران را تحیت مشتاقانه رسانید و آنان نیز از این جام نصیب بردند و صدمه و زحمتی کشیدند و اذیت و جفائی دیدند ولی جمیع اینها برهان راستی و درستی و حق پرستی و عنایت و الطاف عالم بالاستی

8 And upon thee be the Most Glorious Glory.

8 و علیک البهاء الأبهی

MSHR4.342-344, MSBH3.466

AB00693

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

...The members of the Investigation Commission made secret inquiries from strangers and relatives, but they did not ask anyone impartial. All their investigations were through the assistance of the honored brother and they completed their mission according to his instructions and departed. But affairs are in God's mighty grasp - all things are captive in the grasp of His power and this is easy for Him. We shall see what God wills and what will appear from behind the veil of the unseen. In any case, we exiles are in utmost contentment and joy, even yearning and longing for sacrifice. O Lord! Ordain for Thy poor and helpless servant to drink from that cup which overflows with Thy great bounty....

...حضرات هیئت تفتیش از بیگانه و خویش تحقیقات خفیه نمودند ولی از نفسی بیغرض استفسار نکردند جمیع تحقیقاتشان از عونه جناب اخوی بود و جواب بموجب دستورالعمل اخوی مأموریتشانرا تمام کردند و رفتند ولی امور در قبضه قدرت حق است کل شیء فی قبضة قدرته اسیر و ان ذلک علیه سهل یسیر دیگر تا خدا چه خواهد و از پس پرده غیب چه جلوه نماید در هر صورت این آوارگان در نهایت رضا و سرور بلکه تمی و آرزوی جانفشانی داریم رب قدر لعبدک البأس الفقیر التجرع من تلک الکأس الطافه بفضلک العظیم...

MMK5#025 p.018x

AB00718

To: Husayn, Mulla et al., in Shahrud

1 O my Lord, my Lord! Praise be unto Thee for Thy mercy hath preceded all things, Thy bounty hath been perfected, Thy Word hath been completed, Thy wisdom hath been made manifest, Thy gift hath dazzled all, Thy lights have shone forth, Thy mysteries have been revealed, Thy signs have been spread

1 مولای مولای لک الحمد بما سبقت رحمتک و سبقت نعمتک و تمت کلمتک و ظهرت حکمتک و بهرت موهبتک و اشرفت انوارک و ظهرت اسرارک و شاعت آثارک و ثبت آياتک و لاح برهانک و تجلی سلطانتک و اشرق

abroad, Thy verses have been established, Thy proof hath become evident, Thy sovereignty hath been manifested, and the Sun of Effulgence hath risen upon the horizons with all names and attributes.

نَبْرُ الْإِشْرَاقِ عَلَى الْآفَاقِ بِجَمِيعِ الْأَسْمَاءِ وَالصِّفَاتِ

- 2 This is a bounty the like of which the eye of creation hath not witnessed in former centuries and past ages that cannot be numbered or counted. The morning of prosperity hath dawned and the lamp of success hath been lit by the lights of Thy mercy which have preceded all things. The lightning flash of the dawn of manifestation hath spread forth from the Dayspring of Light, and the intense darkness hath been dispelled through Thy grace, O my All-Forgiving Lord.

2 وَ هَذَا فَضْلٌ لَمْ تَرَ عَيْنُ الْوُجُودِ مِثْلَهُ فِي الْقُرُونِ الْأُولَى وَالْعُصُورِ الْخَالِيَةِ الَّتِي لَا تَعْدُ وَلَا تَحْصَى فَلَاحُ صَبَاحِ الْفَلَاحِ وَأَضَاءُ مَصْبَاحِ النَّجَاحِ بِأَنْوَارِ رَحْمَتِكَ الَّتِي سَبَقَتْ الْأَشْيَاءَ وَانْتَشَرَتْ بَارِقَةُ الْفَجْرِ الظُّهُورِ مِنْ مَطْلَعِ النَّوْرِ فَانْكَشَفَ الظُّلَامُ الَّذِي جُورَ بِفَضْلِكَ يَا رَبِّي الْغَفُورَ

- 3 The Hour hath come to pass, the Resurrection, the gathering and raising of the dead have appeared, the earth hath quaked, the seas have boiled, the heaven hath been cleft asunder, the sun hath been folded up, the stars have been scattered, the Balance hath been set up, the Bridge hath been extended, the fires have been kindled, Paradise hath been brought nigh, the palaces have been adorned, the gardens have been embellished, and the fountains have gushed forth, the trees have been beautified in this witnessed Day.

3 وَ قَامَتِ الْقِيَامَةُ وَظَهَرَ الْحَشَرُ وَالنَّشُورُ وَزَلَزَتِ الْأَرْضُ وَتَجَرَّتِ الْبُحُورُ وَانْثَقَّتِ السَّمَاوَاتُ وَكُورَتِ الشَّمْسُ وَانْتَثَرَتِ النُّجُومُ وَوُضِعَ الْمِيزَانُ وَامْتَدَّ الصَّرَاطُ وَسَعَرَتِ النَّيِّرَانُ وَازْلَفَتِ الْجَنَانُ وَازْدَانَتِ الْقُصُورُ وَتَأَنَّنَتِ الرِّيَاضُ وَتَدَفَّقَتِ الْحِيَاضُ وَتَزَيَّنَتِ الْأَشْجَارُ فِي ذَلِكَ الْيَوْمِ الْمَشْهُودِ

- 4 Some people among the companions of the right hand have discovered the manifest Light, have drunk from flowing waters, have quaffed from the fountain of certitude, have been guided to Thy straight path, have cast off restraint in their love for Thee among the sincere ones, and have been set ablaze with the fire of Thy love that quickeneth even old bones. The breeze of Thy tender mercy hath wafted over them, the pure wine of Thy bounty hath intoxicated them, and the attraction of Thy radiant beauty hath seized them.

4 فَقَوْمٌ مِنْ أَصْحَابِ الْيَمِينِ اكْتَشَفُوا النَّوْرَ الْمُبِينُ وَ شَرَبُوا مِنْ مَاءٍ مَعِينٍ وَتَجَرَّعُوا مِنْ عَيْنِ الْيَقِينِ وَ هَدُوا إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَخَلَعُوا الْعِذَارَ بِحَبِّكَ بَيْنَ الْمُخْلِصِينَ وَتَسَعَّرُوا بِنَارِ مَحَبَّتِكَ الْحَيَّةِ لِلْعَظِيمِ الرَّحِيمِ فَأَدْرَكَهُمْ نَسِيمُ عَنَانِكَ وَرَتَّحَهُمْ رَحِيقُ مَوْهَبَتِكَ وَأَخَذَهُمْ جَذَبُ جَمَالِكَ الْمُنِيرِ

- 5 And some people among the companions of the left hand have been driven to the lowest depths of hell, have been made to drink of boiling water, have tasted the food of the sinful and painful torment, and have been gathered with every contemptible reprobate, veiled from the Truth. This indeed is the manifest loss and the great misery.

5 وَ قَوْمٌ مِنْ أَصْحَابِ الشَّامِلِ سَقُوا إِلَى اسْفَلِ الْجَحِيمِ وَ سَقُوا بِمَاءِ الْحَمِيمِ وَذَاقُوا طَعَامَ الْأَثِيمِ وَالْعَذَابِ الْأَلِيمِ وَحَشَرُوا مَعَ كُلِّ زَنِيمٍ ذَمِيمٍ مُحْتَجِبِينَ عَنِ الْحَقِّ وَ هَذَا هُوَ الْخُسْرَانُ الْمُبِينُ وَالشَّقَاءُ الْعَظِيمُ

- 6 Praise be unto Thee, O my God, for having made these servants to be among the company of the ancients, free from the latter ones, and singled them out through Thy great bounty, and caused them to enter the gardens of guidance, an honored station and an enduring paradise. This verily is the great attainment and the manifest bounty.

6 لَكَ الْحَمْدُ يَا إِلَهِي بِمَا جَعَلْتَ هَؤُلَاءِ الْعِبَادَ ثَلَّةً مِنَ الْأَوَّلِينَ بَرَاءً مِنَ الْآخَرِينَ وَاخْتَصَصْتَهُمْ بِفَضْلِكَ الْعَظِيمِ وَادْخَلْتَهُمْ فِي رِيَاضِ الْهُدَى مَقَامِ كَرِيمٍ وَ نَعِيمٍ مُقِيمٍ وَ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ وَالْفَيْضُ الْمُبِينُ

- 7 Therefore, O my God, cause to flow upon them in the abode of joy and the gathering-place of light and the right side of the Mount from the hand of the Cup-bearer of Manifestation, a cup

7 فَأَدْرِ عَلَيْهِمْ يَا إِلَهِي فِي دَارِ السَّرُورِ وَمَحْفَلِ النَّوْرِ وَالْوَادِي الْأَيْمَنِ مِنَ الطُّورِ مِنْ يَدِ سَاقِي الظُّهُورِ

tempered at the Camphor Fountain. Grant them eternal life in the Kingdom of mysteries and the Center of lights throughout the succession of ages and centuries.

- 8 O Lord! Make their endeavors appreciated, their difficulties eased, their portion abundant, and their banner victorious. Provide for them through Thy mercy, make them signs of Thy bounty, adorn their heads with crowns of glory and their faces with the radiance of lights, quicken their hearts with the breathings of mysteries, comfort their eyes with the witnessing of signs, and cause their breasts to dilate with the verses of Thy knowledge among the righteous.
- 9 Verily Thou art the Powerful, the Bestower, the Generous, the All-Bountiful, and verily Thou art the Mighty, the Strong, the Gracious, the All-Giving, the Chosen One.

کأساً مزاجها کافور و اخلاهم فی ملکوت
الأسرار و مرکز الأنوار ما تعاقب القرون و الدهور

8 ربّ اجعل سعیم مشکورا و معسورهم میسورا
و نصیبهم موفورا و لوائهم منصورا و ارزقهم
برحمتک و اجعلهم آیات موهبتک و زین
رؤوسهم بأکلیل الفخار و وجوههم بسطوع
الأنوار و احی قلوبهم بنفحات الأسرار و اقرّ
اعینهم بمشاهدة الآثار و اشرح صدورهم بآیات
معرفتک بین الأبرار

9 آنک انت المقتدر المعطى الکریم الوهاب و آنک
انت العزيز القوى [الکریم] الواهب المختار

BRL_DAK#0861, MKT5.045, MNMK#078

p.148

AB00719

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

- 1 O handmaids of the Merciful! It has been heard that you held a gathering and arose to serve the holy Threshold. Blessed are you, blessed, that in Age of the Lord, you were engaged in mentioning God. You rushed into this field with heart and soul until you reached the abode of the Desire of the world, learned the secret of creation, found the beauty of the Promised One and comprehended the truth of the world of being.
- 2 The radiance of the Sun of Truth is imparting blessings and the bounties of the Blessed Beauty encompass women endowed with faith and certitude. At every moment, a bounty is revealed, and at every breath the divine breath is wafted abroad. Every day favours accompany [you], and every instant infallible confirmations appear.
- 3 The handmaids of the Merciful must take advantage of the opportunities of these days and each of them strive to approach the threshold of the Lord God and obtain blessings from the Source of being. [They must] reach such a condition and be

1 یا اماء الرحمن از قرار مسموع محفل آراستید و
بخدمت آستان مقدس برخاستید طوبی ثم طوبی
که در عصر ربّ بذکر حقّ پرداختید و در
این میدان بجای دل شتافتید تا بمنزل مقصود
رسیدید و بسر وجود پی بردید و جمال موعود
یافتید و حقیقت شهود ادراک نمودید

2 پرتو انوار شمس حقیقت فائض و الطاف جمال
مبارک شامل حال مؤمنات و موقنات در هر
دمی موهبتی جلوه نماید و در هر نفسی نفس
رحمانی منتشر گردد و در هر روزی بدرقه
عنایت رسد و در هر آنی تأییدات لاریبی جلوه
نماید

3 اماء رحمان باید فرصت این ایام را غنیمت شمرند
و هریک جهدی نمایند تا بدرگاه ربّ اله تقرّب
جوید و استفاضه فیض از مبدء وجود کند
حالتی پیدا کند و بقوتی مؤید گردد که هر شخص
ذلیل را بجزد القاء کلمه نفس عزیز کند و محروم
را محرم لاهوت نماید و مأیوس را امیدوار نماید و

aided by such a power that they would, as soon as they impart the Word, change each lowly person into an exalted being, make the deprived one a confidant of the unseen, make the hopeless one hopeful, give the destitute a share of the most great bounty, make the ignorant and the blind, wise and seeing, and the heedless and the negligent, wakened and aware. This is the characteristic of the handmaids of the Merciful; this is the attribute of the maidservants at the threshold of Grandeur.

- 4 O ye Leaves who are well-assured! In Europe and America, the handmaids of the Merciful have taken precedence over the men and have done wonders in teaching and spreading the fragrances of God. Erelong will they, like the birds of the Celestial Concourse, take flight throughout the world and guide every soul and initiate him into the mysteries. You who are the holy leaves in the East must be more kindled than they, spread the fragrances of God and chant the verses of God.

- 5 Therefore, as much as you can, arise to obey the counsels and exhortations of the Blessed Beauty so that all wishes may be made possible and that stream and meadow may become the rose-garden of unity. Upon you be the glory of the Most-Glorious.

BRL_WOMEN#095x, COC#2186x

بی‌نصیب را از موهبت کبری بهره و نصیب دهد
و جاهل نابینا را دانا و پینا کند و غافل کاهل را
بیدار و هوشیار نماید اینست صفت اماء رحمان
اینست شیم کنیزان درگاه کبریا

4 ای ورق‌ات موقنات در صفحات اروپا و امریکا
اماء رحمان گوی سبقت و پیشی را از میدان
رجال ربوده‌اند و در تبلیغ و نشر نفحات الله
ید بیضا نموده‌اند عنقریب مانند طيور ملاً اعلی
در اطراف و اکاف دنیا پرواز آیند و هر نفسی
را هدایت کنند و محرم راز گردانند شماها که
ورقات مبارکه شریکد باید بیش از آنان شعله
زنید و بنشر نفحات الله پردازید و ترتیل آیات
الله کنید

5 پس تا توانید بنصایح و وصایای جمال مبارک قیام
نمائید تا جمیع آرزوها میسر گردد و آن جویبار و
چمن گلشن احدیت شود و علیکم و علیکن البهاء
الابهی

INBA87:106, INBA52:104, BRL_DAK#0833,
COMP_WOMENP#095x, MKT7.218,
AKHA_135BE #04 p.71, RRT.043x,
QIRT.08bx

AB00701

To: *Siyavash Farsi (Siyavash Sifidvash), in Tihiran*

- 1 O Siyavush! The Turks spilled Siyavush's blood without consequence, beheaded him and cruelly and oppressively shed his pure blood. Yet what an effect that pure blood had on the earthly world - its surging reached to the heights of heaven!
- 2 Now too, the ignorant ones who are heedless of God have spilled your blood without consequence and followed in the footsteps of their tyrannical predecessors, thinking perhaps they could cause that precious pearl of life to emerge from the shell of contingent existence and find rest in the embrace

1 ای سیاوش ترکان خون سیاوش را هدر دادند
سر بریدند و دم مطهرش را به ظلم و جفا ریختند
لکن آن خون پاک چه اثری در جهان خاک
نمود که جوششش بدامنه افلاک رسید

2 حال جاهلان از خدا بیخبر نیز خون ترا هدر دادند
و پی ستمکاران سلف گرفتند که بلکه سبب شوند
آن دردانه جان از صدف امکان بدر آید و در
آغوش دلبر یگا بیاساید ولی وقت نرسیده هنوز

of the Peerless Beloved. But the time has not yet come, days still remain. God has raised up souls who are loving, faithful and truthful - they have arisen with determination and raised the banner of protection.

- 3 Glory be to God! Those ones are predatory, bloodthirsty and cruel, while these are soaring, caring and faithful. Those ones have devilish nature, demonic character and are treacherous, while these have angelic nature, worship God and are beneficent. Though both appear in human form, one is like the moon and the other like cattle - such is the difference that exists within the human species!

- 4 In any case, praise be to God that you became the target of the ignorant ones' aggression in the path of God and the aim of the arrows of the foolish ones' cruelty. Thank God that you were blessed with this bounty. But you must always act according to the pleasure of Jinab-i-Arbab Jamshid and consider whatever he says as your course of action. And upon you be glory.

ایام باقی خدا نفوسی برانگیخت مهرجو و وفاخو
و حق گو همت بگاشتند و علم حمایت برافراشتند

3 سبحان الله آنان درنده و خونخوار و جفاکار و
اینان پرنده و غمخوار و وفاکار آنان دیوسیرت
و اهرمن طبیعت و غدار و اینان فرشته سیرت و
یزدان پرست و نیکوکار و هر دو بصورت بشریکی
قمر و دیگری بقر چه قدر تفاوت است که در نوع
انسانست

4 باری الحمد لله در سبیل الهی معرض تعرض
نادانان گشتی و هدف تیر جنای یخزدان شکر
کن خدا را که باین موهبت موفق شدی ولی
باید همواره برضای جناب ارباب جمشید رفتار
نمائی و آنچه بگویند دستورالعمل خویش بدانی و
علیک البهاء

INBA72:143, ALPA.054, YARP2.063 p.105,
PPAR.118, RMT.026-027, RMT.066,
QUM.218-219, YARD.042

AB00688

- 1 My God, my God! Save me in the depths of the seas of tribulations, rescue me from the overwhelming waves of calamities, deliver me from these pitch-dark shadows, and cause me to ascend to the summit of sanctification in Thy luminous worlds. By Thy might! The pangs of deprivation have intensified between my ribs and bowels, and the afflictions and hardships have grown severe, assailing from every direction. Tears flow, the heart burns, patience is exhausted, hearts have melted and livers have been rent asunder. How long, O my God, wilt Thou leave me in the pit of deprivation, where children's hands toy with me, where the rebellious ones torment me, and where they shoot at me the arrows of suspicion and fancy? O Lord! I am alone - aid me with Thy hosts. I am solitary - assist me with a company of Thy angels and a group from the Supreme Concourse, as Thou hast promised Thy pure-hearted servants. Thou art my Helper, O my God! Thou art my Protector, O my Beloved! Thou art my Companion, O my Desired One! I have none but Thee, hope in none but Thee, trust in none

1 الهی الهی ادرکنی فی غمار بحار البلیا و انقذنی
من غمرات طمطام الرزایا و نجینی من هذه
الظلمات الدھماء و عرجنی الی اوج ذروة
التقدیس فی عوالمک النوراء فوعزتک قد
اشتدت لواحج الحرمان بین الضلوع و الأحشاء
و عظمت البأساء و الضراء المهاجمة من کلّ
الألحاء فالدمع منسجم و القلب مضطرم و الصبر
منصرم و ذابت الأفئدة و تفتت الأکباد الی متى
یا الهی تترکنی فی وھدة الحرمان یتلاعب بى
ایدى الصبیان و یعدّبنی اهل الطغیان و یرمونى
بنبال الظنون و الأوهام یرب اتی فرید فانصرنى
بجنودک و وحید انجذنی بفریق من ملائکتک
و قبیل من الملائع الأعلی کما وعدت به عبادک
الحنفاء انت نصیرى یا الهی و انت مجیرى یا
محبوبى و انت سمیرى یا مقصودى لیس لى الا
انت و لا ارجو الا انت و لا اتوکل الا علیک و
لا اتوجه الا الیک و لا اتمنى الا الوفود لدیك

but Thee, turn to none but Thee, and wish for nothing save presence before Thee.

- 2 Aid me, O my God, and give me to drink from Thy brimming cup of mercy, filled with the wine of reunion at Thy most exalted pavilion in Thy Most Glorious Kingdom. Assist me to remember Thy servant who became a star of guidance, a lamp of piety, a master of the righteous, and an exemplar for the free on the day when lights shone forth from the Dayspring of mysteries and the radiance of morning spread from the highest horizon. He believed in the Herald of Thy Beauty, the Recipient of Thy inspiration, the Manifestation of Thy grandeur, the Dawning-Place of Thy sanctification, and the Essence of Thy glorification - may my spirit be a sacrifice for Him. He was detached from self and desire, attracted by the holy fragrances wafting from the gardens of the Supreme Concourse. He arose to guide humanity, healed the deaf, the dumb and the blind, and brought the dead to life through the spirit of guidance. He served Thy Most Exalted Threshold through the confirmation of the All-Powerful One. He spoke in praise and called to Thy Most Supreme Kingdom. He fell into great hardship from those who transgressed and rebelled, and bore every grievous calamity and overwhelming tribulation in Thy path out of love for the most excellent way. He kindled the fire of Thy love in heart and soul, called out Thy name before all, and spoke with clear proof openly without concealment, until the cup of faithfulness overflowed for him with the wine of Thy gift which spread and diffused in all regions. He left this world and soared to the gardens of Thy mercy, the verdant paradises. He made his nest in the Tuba tree and warbled melodies of thanksgiving in various tones in Thy Paradise of Refuge.

- 3 O Lord! Intoxicate him with the pure wine of reunion and the nectar of bestowal in the world of eternity. Verily Thou art the Generous, the Merciful, the Compassionate, the Forgiving, the Pardoning, the Ever-Relenting. Then I beseech Thee with the supplication of one who stands humbly at the door of the All-Merciful, and I call upon Thee with my tongue and my heart to aid Thy good and pure maidservant who has ascended on the wings of certitude to the heaven of vision and observation, and has returned to Thee submissive, humble, content, well-pleasing, at peace with Thy grace, Thy generosity and Thy favor, O my Lord, the All-Merciful! This as an honor to her illustrious spouse and a bounty upon her at Thy spacious gate. Give her to drink from the cups of joy in the gathering of reunion until she attains the highest station in the Kingdom of Heaven. Verily Thou art the Munificent, the Abundant in gifts. Verily Thou art the Generous, the Great in bounties to

2 اعنني يا الهى وانلني كأس رحمتك الطالفة بصهباء اللقاء عند رفرفك الأعلى في ملكوتك الأبهى وايدني على ذكر عبدك الذي غدا نجم الهدى و سراج التقوى وسيد الأبرار وقدوة الأحرار يوم اشرفت الأنوار من مطلع الأسرار وانتشرت بارقة الصباح من افق الأعلى قد آمن بمبشر جمالك ومهبط الهامك ومظهر عظمتك ومطلع تقديسك وجوهر تنزيهك روحى له الفداء وهو منقطع عن النفس والهوى ومنجذب بنفحات قدسك المنتشرة من رياض الملاء الأعلى وقام على هداية الورى وابراء الأصم والأبكم والأعمى وأحياء الموتى بروح الهدى وخدم عتبتك العليا بتأييد من شديد القوى ونطق بالثناء ودعا الى ملكوتك الأعلى فوق في محضمة كبرى ممن طغى وبغى واحتمل كل مصيبة عظيمة وبلية دهماء في سبيلك حباً بالطريقة المثلى واوقد نار محبتك في القلب والأحشاء ونادى باسمك على الملا ونطق بالبرهان جهراً من دون خفا الى ان طففت له كأس الوفاء بصهباء موهبتك التي شاعت وذاعت في الأرجاء وترك الدنيا وطار الى رياض رحمتك الحقائق الغلياء واتخذ وكراً في شجرة طوبى وترنم بنغمات الشكر بفنون الألحان في جنتك المأوى

3 ايرب رحمة بسلاف اللقاء ورحيق العطاء في عالم البقاء أنك انت الكريم الرحيم الرؤوف الغافر العفو التواب ثم ابتهل اليك ابتهال العانى الى الباب الرحمان وادعوك بلساني وجنانى ان تدرك امتك الطيبة الطاهرة التي صعدت بالجنته الايقان الى سماء المشاهدة والعيان رجعت اليك خاضعة خاشعة راضية مرضية مطمئنة بفضلك وجودك واحسانك يا ربى الرحمن كرامة لقرينها الجليل وفضلاً عليها في بابك الرحيب وانها اقداح الأفراح في محفل اللقاء حتى تنال المرتبة العليا في ملكوت السماء أنك انت الجواد الجزيل العطاء وأنك انت

the people of devotion. Verily Thou art the Compassionate to maidservants, O my Lord, the Helper!

الکریم العظیم المواهب علی اهل الولاء و انک
انت الحنان علی الاماء یا ربی المستعان

MSBH3.428

AB00705

- ¹ O herald of the Covenant! The effect of the musk-scattering pen was observed - it was as if it were the Garden of Ridvan with the gardens of mystical knowledge. Sweet fragrances were inhaled and infinite sweetness was obtained, for its meanings were supplication and entreaty, and its foundations were firmness in the Covenant and Testament. You had expressed shame - Rumi says: "Limping and stumbling and sleeping-like, Without effort moving toward Him and seeking Him." As long as your heart is aflame with the fire of the love of God and your spirit is gladdened by the glad-tidings of the Abha Beauty, and the collar of servitude to His Holy Threshold is around your neck and the ring of bondage and obedience to Him is in your ear - never be sorrowful, never be ashamed, never be embarrassed and never despair. The light of His grace and favor encompasses all and His hand of benevolence and generosity gives freely. You are at rest in the shade of the Sacred Tree and reposing in the shadow of the tent of His favor, free from all things. Be not ashamed, be not sorrowful, be not grief-stricken.

¹ ای منادی میثاق اثر کلک مشکبار ملاحظه
گردید گویا جنت رضوان بود با ریاض حدیقه
عرفان نجات معطری استشمام شد حلاوت بی
منتها مذاقرا حاصل گردید زیرا معانیش تضرع
و ابتهال بود و مبایش ثبوت بر عهد و میثاق
اظهار تجلت نموده بودید ملای رومی میگوید
لنگ و لوک و خفته شکل بی تعب سوی او
میغیژو او را میطلب مادام قلبت بنار محبت الله
مشعل و روح پبشارت جمال ابهی مستبشر و
طوق عبودیت درگاه مقدسش در گردن است
و حلقه بندگی و اطاعتش در گوش ابداء محزون
مشو مخجول مگرد شرمسار مشو و مایوس مگرد
پرتو فضل و عنایتش شامل است و ید احساس و
مکرمش باذل در ظل سدره تقدیسش مستریخی
و در سایه خیمه عنایتش آرمیده و فارغ از هر
چیز مخجول مباش محزون مشو دلتون مگرد

- ² Know at least this much - that the heart of 'Abdu'l-Baha was always occupied with thoughts of you, and He beseeched from the Divine Threshold that through His nurturing grace you might become a fruitful tree and like a rose garden and meadow attain infinite freshness and delicacy from the dewdrops of His bestowal. Like an eagle may you soar in the boundless atmosphere of His assistance and protection, and in the gatherings of Iran may you chant His divine praise with the most beautiful melody, engage in His eloquent mention, establish proofs and evidences, and present magnificent arguments - so that souls who are perishing, who are afflicted with deadly darkness, may ascend from the depths of ignorance to the chambers of the All-Merciful canopy, and those lost in the wilderness of self and passion may find the path of guidance. May silent and mute birds burst forth in melodies like the Psalms of David that minds and consciousness are amazed, and like brilliant candles may they become illumined and radiant with the lights of recognition. This guidance and bestowal and promotion and

² باری آنقدر بدان که قلب عبدالباها همیشه پیادت
مشغول بود و از درگاه احدیت نظر عنایت
استدعای نمود تا بفیض تربیتش درخت بارور
گردد و چون گلزار و چمن از شبنم موهبتش
طراوت و لطافت بی منتها یابی چون عقاب
اوج عزت در فضای نامتناهی عون و صیانتش
پرواز کنی و در مجامع ایران بشهنای الهی حمد
و ثنایش گوئی و بذکر بلیغش پردازی و اقامه
حجج و براهین کنی و دلیل جلیل بیان فرمائی تا
نفوس هالکه که مبتلای ظلمات هالکه اند از
غمرات جهل و نادانی بحجرات رفرف رحمانی
صعود نمایند و گنگشتگان بادیه نفس و هوی
براه هدی پی برند طیور ساکنه صامت بنغمات
مزامیر آل داود پردازند و محیر عقول و شعور
گردند و چون شمع تابان بانوار عرفان روشن و
منیر گردند و این هدایت و موهبت و ترویج و

direction is possible in every time and country and land and city - it is not specific to one place versus another.

- 3 As for the matter of your honoring Hamadan with your presence - since it was observed that a group in that place were among the seekers of the Path of Knowledge, eager to hear the words of an eminent person who would be trustworthy and a source of unity, and his honor Haji Baqir also insisted most strongly that Hamadan needed an eloquent teacher who would, over several months, raise up the Word of God with fluent speech and present divine proofs and evidences, and they pleaded that you be appointed - in view of the need there and the insistence of his honor Haji, 'Abdu'l-Baha wrote something about this matter but arrangements did not materialize. You are excused - so why are you sorrowful? Be happy and grateful that praise be to God you are the manifestation of His good-pleasure and the essence of faithfulness. Now arise to do what these two bounties require, and that is to diffuse the divine fragrances and exalt the Word of God.

- 4 O my God! O my God! Assist this poor and lowly servant in what Thou lovest and approvest through Thy grace and bounty and beneficence, and preserve him from all that Thou dost not approve through Thine aid and protection and guardianship and shelter and care, and establish him in servitude to Thy Holy Threshold, and make him a partner with this servant in service to Thy Cause. Verily Thou art the Generous, the Confirmer, the Supporter, the Great.

دلالت در هر موقع و مملکت و بلد و شهری ممکن اختصاص بجائی دون جائی ندارد

3 و اما قضیه تشریف بردن شما بهمدان چون ملاحظه شده بود که جمعی در آن صفات از طالبان هیچ مدان مشتاق استماع بیان شخص بزرگوار هستند که محل اعتماد باشد و مصدر اتحاد جناب حاجی باقر نیز نهایت اصرار را فرمودند که همدان مبلغ بلیغی لازم دارد که در چند ماه بلسان فصیح اعلأ کلمة الله و بیان حجج و براهین الله نماید و التماس نمودند که شما تعیین شوید نظر باحتیاج آنجا و الحاح جناب حاجی عبدالهأ در این خصوص چیزی بنگاشت اسباب فراهم نیامد شما معذورید دیگر چرا محزونید مسرور باش و ممنون که الحمد لله مظهر رضائی و جوهر وفا حال بانچه مقتضای این دو موهبت است قیام کن و آن نشر نفحات الله و اعلأ کلمة الله است.

4 الهی الهی اید هذا العبد البائس الفقير على ما تحب و ترضى بفضلک و جودک و احسانک و احفظه عن كل ما لا ترصاه بعونک و صونک و حفظک و حراستک و کلائتک و وقفه على عبودية عتبتک المقدسه و اجعله سهما لهذا العبد فى خدمة امرک انک انت الکريم الموفق المؤيد العظیم

TSS.203, MSHR5.026x

AB00728

To: Jamshid Khudadad Farsi, in Bombay

- 1 O thou worthy servant of the sacred Threshold!
- 2 The dreadful news of the passing of that dear handmaiden of God reached the assemblage of the Merciful. All the friends of God, whether women or men, became infinitely sorrowful and heartsick; they were grieved and filled with regret that such an affliction should have befallen thee and that such a bereavement should have occurred, in such wise that all became partners and sharers in this grief and sorrow.

1 ای بندهء زبندهء آستان مقدس

2 خبر وحشت اثر فوت آن کنیز عزیز الهی بانجن رحمانی رسید جمیع یاران الهی چه از نساء و چه از رجال بی نهایت محزون و دلخون گشتند و متأسف و متحسر شدند که چنین مصیبتی بر شما وارد و چنین ماتمی حاصل بقسمیکه کل در این حزن و اندوه شریک و سهیم گشتند

- 3 All are supplicating the Kingdom of the merciful Lord that He may cause that handmaiden of God to enter the Kingdom of sanctity, may enable that soul enraptured with God to attain the court of His effulgent splendor, and may bestow a beautiful patience upon that wanderer in the wilderness of the love of God. Although the anguish of this grief and sorrow is intense, and the terror of this bereavement swift in its effect, yet one must look to the close of life, which, praise be to God, was the opening chapter of divine bounties. That pure soul, in the utmost love, attraction, and steadfastness in the Cause of the Lord of Lords, and in firmness in the Covenant and Testament, ascended to the world of God. Like a moth she circled round the divine Lamp, until she offered up soul and heart as a sacrifice to the Candle of the Beloved. This is not death and passing away; nay, it is the arrival of the yearning soul at the retreat of the Beloved of all horizons, and the entrance of the thirsting and fire-stricken spirit upon the shore of the river Euphrates. That bird of the dawn hath winged its flight to the life-giving rose-garden, and that captive of the prison hath hastened to the court of the Lord. The distraught one, long bereft, hath attained the bounty of His presence, and the prisoner of separation hath returned to the Center of radiance.
- 4 Therefore must thou manifest the utmost patience and endurance, seek solace and tranquillity in the condolences of 'Abdu'l-Baha, and know with certainty that this parting shall end in an everlasting meeting, and this remoteness shall at last become abiding reunion.
- 5 One must look to the end, and turn one's thoughts toward the Kingdom of God. Upon thee be greetings and praise.
- 6 O Thou Kind Lord! This dearly cherished maidservant was attracted to Thee, and through reflection and discernment longed to attain Thy presence and enter Thy realms. With tearful eyes she fixed her gaze on the Kingdom of Mysteries. Many a night she spent in deep communion with Thee, and many a day she lived in intimate remembrance of Thee. At every morn she was mindful of Thee, and at every eve she centred her thoughts upon Thee. Like unto a singing nightingale she chanted Thy sacred verses, and like unto a mirror she sought to reflect Thy light.
- 7 O Thou Forgiver of sins! Open Thou the way for this awakened soul to enter Thy Kingdom, and enable this bird, trained by Thy hand, to soar in the eternal rose garden. She is afire with longing to draw nigh unto Thee; enable her to attain Thy presence. She is distraught and distressed in separation from Thee; cause her to be admitted into Thy Heavenly Mansion.
- 3 و جمیع متضرّع بملکوت ربّ رحیم که آن امة الله را بملکوت تقدیس درآرد و آن منجذبه الى الله را بمخمل تجلی فائز فرماید و صبر جمیل بآن سرگشته صحرای محبة الله عنایت فرماید هرچند حسرت این حزن و غم شدید است و وحشت این ماتم سریع التّأثیر ولی باید نظر بخاتمة الحیات نمود که الحمد لله فاتحة الألفاف بود آن نفس زکیّه در نهایت محبت و انجذاب و استقامت در امر ربّ الأرباب و ثبوت بر عهد و پیمان صعود بجهان یزدان نمود مانند پروانه حول سراج الهی پرواز کرد تا جان و جنان را فدای شمع جانان نمود این موت و فوّت نه بلکه وصول جان مشتاق بخلوتگاه دلبر آفاقست و ورود تشنهء جانسوخته بر شاطئی بحر فرات آن مرغ سحر بگلشن جانپروار پرواز نمود و آن اسیر زندان بایوان یزدان شتافت آشفتهء مهجور بفیض حضور فائز گشت و اسیر فراق بمرکز اشراق رجوع نمود
- 4 لهذا باید نهایت صبر و تجلّی را بنمائید و از تعزیت عبدالبهاء تسلی و سکون جوئید و همچو بدانی که این فرقت منتهی بملاقات ابدی خواهد گشت و این دوری عاقبت وصلت دائمی خواهد داشت
- 5 باید نظر پیاپی نمود و فکر در ملکوت یزدان کرد و عليك التحية و الثناء
- 6 یزدان مهربانا این کنیز عزیز و له انگیز بود و با عقل و تمیز مشتاق دیدار بود و آرزوی آن دیار مینمود و با چشمی اشکار توجه بملکوت اسرار داشت بسا شبها که مشغول براز و نیاز بود و بسا روزها بیاد تو همدم و دمساز هیچ صبحی غافل نبود و هیچ شامی آفل نگشت مانند مرغ خوش آهنگ هر دم بتلاوت الواح و آیات مشغول بود و بمثابه آئینه آرزوی نور تجلی مینمود
- 7 ای آمرزگار این هوشیار را بیارگاه بزرگواری خویش راه ده و این مرغ دست آموز را بحدیقه بقا پرواز بخش این مشتاق پراحتراق را بوثاق وصال داخل کن و این آشفتهء پریشانرا از حرمان نجات بخش و بایوان رحمن درار

8 O Lord! We are sinners, but Thou art the Forgiver. We are submerged in the ocean of shortcomings, but Thou art the Pardoner, the Kind. Forgive our sins and bless us with Thine abundant grace. Grant us the privilege of beholding Thy Countenance, and give us the chalice of joy and bliss. We are captives of our own transgressions, and Thou art the King of bountiful favours. We are drowned in a sea of iniquities, and Thou art the Lord of infinite mercy. Thou art the Giver, the Glorious, the Eternal, the Bounteous; and Thou art the All-Gracious, the All-Merciful, the Omnipotent, He Who is the Bestower of gifts and the Forgiver of sins. Verily, Thou art He to Whom we turn for the remission of our failings, He Who is the Lord of lords.

BPRY.045-046x

8 ای پروردگار هرچند گنه کاریم توئی آمرزگار
هرچند غریق بحر عصیانیم توئی خداوند مهربان
عفو قصور فرما و مغفرت موفور بنما فیض
حضور بخش و صهای سرور بنوشان ما اسیر
خطائیم و تو امیر عطا ما غریق معصیتیم و تو
خداوند رحمت کبری هرچه هستیم منسوب
بآستان توئیم و هرچه باشیم مقیم درگاه تو توئی
بخشنده و درخشنده و پاینده و مهربان و توئی
کریم و رحیم و عظیم الأحسان و کثیر الغفران
انک انت التواب یا ربّ الأرباب

BRL_DAK#1199,

MJMJ3.111x,

MMG2#419 p.465x, YARP2.434 p.326

AB00749

To: Baha'is of Jewish background of Hamadan

1 O my Lord, my Hope, my Succour and my Refuge! Verily, Thy sincere loved ones and Thy noble friends, descendants of Thy servant Abraham and the family of Thy beloved one, have rent asunder the veils, discovered the mysteries, dispelled all doubts, witnessed the manifest signs, followed the ways of Abraham, and turned their faces with sincerity, O my Gracious Lord. Neither vain imaginings nor the veils of the people have prevented them from turning to the Dayspring of the light of Thy mercy, the Dawning-place of the signs of Thy oneness, and the Manifestation of Thy Revelation in this renowned Day. O Lord! Aid them to remain firm, grant them success in becoming steadfast, make their feet firm upon the path, make them leaders of the tribes, distinguish them through Thy grace and bounty, and encompass them with the glances of the eyes of Thy mercy amidst Thy creation, that they may call out Thy Name, exalt Thy Word, speak forth Thy praise, spread Thy signs, guide people to the straight path and the right way, hasten to the Mashriqu'l-Adhkar in the early hours of dawn, and supplicate Thee with hearts throbbing with remembrance. Verily, Thou art the Bestower, the Powerful, the Mighty, the Omnipotent, the Beloved. There is no God but Thee, the Glorious, the All-Loving.

1 ربّ و رجائی و غیائی و ملاذی انّ احبائک
الأصفیاء و اودائک النّجباء اسلاء عیدک
الخلیل و آل حبیبک ابراهیم قد هتکوا الأستار
و اطلّوا بالأسرار و کشفوا السّجّات و رؤوا
الآیات البینات و اتبعوا سنن الخلیل و اخلصوا
وجوههم یا ربّی الکریم و مامنّهم الأوهام و
لا حجات الأنام عن التّوجّه الی مشرق نور
رحمانیتک و مطلع آیات فردائیتک و مظهر
ظهورک فی هذا الیوم المشهور ربّ ایدهم علی
الثّبوت و وفقهم علی الرّسوخ و ثبت اقدامهم علی
الصّراط و اجعلهم نقباء الأسباط و خصّصهم
بفضلك و جودک و اشلهم بلحظات اعین
رحمانیتک بین بریتک حتّی ینادوا باسمک و یعلموا
کلمتک و ینطقوا بشائک و ینشروا آثارک و
یهدوا النّاس الی المنهج القویم و الصّراط المستقیم
و یرهعوا الی مشرق الأذکار فی بطون الأسحار و
یتضرعوا الیک یقلوب خافقة بالأذکار انک
انت المعطى القوى القدير المقتدر المحبوب لا اله
الا انت العزيز الودود

2 O descendants of Abraham! Truly, in the appearance of the Great News, you have surpassed and excelled most of the peoples of the world in acceptance, faith, understanding and certitude. With heart and soul you hastened to the heavenly Jerusalem, gained access to the Holy of Holies in the House of the Lord, became intimates of mysteries, and were gathered among the company of the righteous. You heard the celestial glad-tidings, and like saplings in the garden of unity, you gained freshness and grace from the outpourings of the clouds of bounty. You were stirred by the breeze of guidance and illumined your hearts and souls with the radiant lights of the Sun of Truth. This grace and gift springs solely from pure bounty, else what merit have we to become the recipients of the favors of the Luminary of the horizons? What capacity have we to discover the divine light, to walk in the path of the Kingdom, and to enter beneath the shadow of the Lord of Hosts? It is pure grace and bounty that in this renowned Day bestows upon such a non-entity as ourselves this praiseworthy station and guides us to the Promised Beauty.

3 Therefore, O loving friends, in gratitude for the favors of the All-Merciful, rest not for a moment. Strive day and night with heart and soul to kindle the flame of the fire of love, create commotion, and shake the pillars of the world. Raise high the banner of the Most Great Glad-Tidings and guide all people to essential unity, true oneness, eternal love and everlasting fellowship. Look not upon the shortcomings of creation; view with the eye of perfection. Though they be weak, ignorant, and inconstant in the Covenant and Testament, yet you must show magnanimity and kindness. Show honor and respect, care and service. Consider yourselves as servants and others as masters. Account yourselves as imperfect and all others as perfect. That is, conduct yourselves as an imperfect one would show respect to a perfect being, or as one lowly would behave before one great. These are the counsels of the Blessed Beauty and the exhortations of the Most Great Name, may my spirit be a sacrifice for His servants. And upon you be greetings and praise.

TEW.015-016

2 ای دودمان حضرت ابراهیم حقا که در ظهور نبأ عظیم در اقبال و ایمان و عرفان و اطمینان سبقت و پیشی از اکثر ملل عالم یافتید و بجان به اورشلیم آسمانی شتافتید و بقدس الأقداس در بیت رب راه یافتید محرم اسرار شدید و در زمره ابرار محشور گردیدید مرده آسمانی شنیدید و از رشحات سیلاب عنایت مانند نهال گلشن وحدت طراوت و لطافت جستید و از نسیم هدایت اهتزاز یافتید و دل و جان را بانوار ساطعه از شمس حقیقت روشن و منور نمودید این فضل و موهبت منبعث از صرف عنایتست والا ما را چه استحقاق که مظهر الطاف نیر آفاق گردیم و ما را چه استعداد که بنور الهی پی بریم و در سبیل ملکوت سلوک کنیم و در ظل رب الجنود درائیم محض فضل و جود است که مانند ما بی وجودی را در این یوم مشهود مقام محمود احسان فرماید و بجمال موعود هدایت کند

3 پس ای یاران مهربان بشکرانه الطاف حضرت رحمن دمی میسائید شب و روز به جان و دل بکوشید که شعله آتش عشق برافروزید و ولوله دراندازید و زلزله بارکان عالم دهید علم بشارت کبری برافرازید و جمیع خلق را بوحدت اصلیه و یگانگی حقیقی و محبت ابدی و الفت سرمدی دلالت و هدایت فرمائید نظر بنقصان خلق نکنید بدیده کمال نظر نمائید هرچند ضعیف و نادانند و سست در عهد و پیمان اما شما نظر بزرگواری کنید و خوشرفتاری نمائید عزت و احترام دارید و رعایت و خدمت کنید خود را خادم دانید و جمیع خلق را مخدوم شمردید خود را ناقص گوئید و عالمیانرا کامل بینید یعنی نوعی رفتار کنید که شخص ناقصی احترام بانسان کاملی نماید و حقیری در مقابل کبری رفتار کند اینست وصایای جمال مبارک و نصائح اسم اعظم روحی لعباده الفداء و علیکم التحية و التناء

AVK3.093.04x, MJMJ3.096, MMG2#448

p.494

AB00736

To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin

- 1 O thou who art intoxicated with the cup of bounty! 1 ای سرمست جام عنایت
- 2 In truth, whatever complaint thou makest, even if thou shouldst voice grievance, thou art justified, for considering the surging oceans of divine love that wave in the essence of the heart, one should write a clear book, nay rather a mighty scroll, to the loved ones of God every month, nay rather every week, nay rather every day - God forgive me - every moment. For occupation with the mention of the loved ones of God is attraction to the divine breaths and inhaling the fragrance of the love of God is the desire of heart and soul. 2 فی الحقیقه آنچه گله نمائید حتی اگر شکایت فرمائید حتی با شمایست زیرا نظر ببحر محبت رحمانیه که در هویت قلب مواجست باید هر ماهی بلکه هر هفته‌ی بلکه هر روزی استغفرالله هر دمی باحباب الهی کتاب مبینی نگاشت و صحف عظیمی مرقوم نمود زیرا اشتغال بذکر احباء الله انجذاب بنفحات الله است و استشمام رائحه محبت الله آرزوی دل و جان
- 3 I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones, that when mention of the friends is made in the gathering of the companions, the soul is filled with spirit and fragrance, and when I take up the pen to write of the character and qualities of the loved ones of the All-Merciful, the nostrils of the spirit become perfumed. Thus it is clear and evident that comfort and joy, nay rather spiritual delight and conscious gladness, lie in the mention and thought of the divine friends - this is the ultimate hope of illumined hearts. 3 قسم به جمال قدم روحی لاحبابه الفداء که چون ذکر دوستان در انجمن یاران شود جان به روح و ریحان آید و چون خامه گرفته و بتحریر خلق و خوی احباء رحمن پردازم مشام روح معطر گردد پس واضح و مبرهن است که راحت و مسرت بلکه فرح روحانی و شادمانی وجدانی در ذکر و فکریاران الهیست و این منتهی آمال قلوب رحمانی
- 4 But what shall I write? You hold your hand far from the fire - you know not how the waves of mighty occupations rise high from every direction, making even a moment's rest impossible and unattainable. Were you present, you would observe to what degree this servant's heartfelt love for the friends is firm and steadfast, that despite all these occupations, night and day I am engaged in mentioning the true friends. No obstacle prevents and no barrier intervenes. 4 ولی چه نگارم که دستی از دور بر آتش داری نمیدانی که امواج مشاغل عظیمه از هر جهت چگونه بلند و مرتفع است و دقیقه‌ی فراغت محال و ممتنع اگر حاضر بودید ملاحظه میفرمودید که بچه درجه محبت قلبیه این عبد نسبت بدوستان متین و محکم است که باوجود جمیع این مشاغل شب و روز بذکر احباب حقیقی مشغولم هیچ مانعی مانع نه و هیچ حاجزی حائل نیست
- 5 Especially on the day of attaining the presence of the Blessed Shrine and winning the bounty of visiting the Sacred Thresh-old, all the friends are made present in the gathering of the heart and this prayer is recited: 5 علی الخصوص یوم تشرف به روضه مبارکه و فوز بزیارت عتبه مقدسه جمیع دوستانرا در محفل قلب حاضر نموده زیارت تلاوت میشود
- 6 O my God, my God! These are servants who have forsaken all attachment and clung to the hem of the robe of Thy grandeur, who have turned their faces from every direction and faced the countenance of Thy mercy, who have cut off hopes from all doors and aimed for the door of Thy mercy. O Lord! Be their companion in their loneliness and associate with them 6 الهی الهی هؤلاء عباد ترکوا کل ذیل و تعلقوا بذیل رداء کبریاک و ولوا وجوههم عن کل شطر و توجهوا الی وجهه رحمانتک و قطعوا الآمال عن کل الابواب و قصدوا باب رحمتک ای رب آنهم فی وحشتهم و جالسهم فی

in their solitude. Illumine their eyes by witnessing the hosts of Thy confirmation descending from Thy most glorious Kingdom. Gladden their hearts through the dawning of the lights of Thy sanctification upon them from on high. Make firm their feet in Thy mighty religion and guide them to derive light from Thy manifest light. Preserve them in Thy impregnable fortress and Thy lofty citadel. Make them signs of divine unity pointing to Thee and banners of detachment waving in the breezes of holiness before Thee. Make them lamps shining with Thy lights, stars rising in Thy horizons, luminous orbs in Thy heaven, birds singing in Thy gardens, and fish swimming in Thy pools. O Lord! The earthquake of Thy calamity has seized them, grief in Thy tragedy has encompassed them, the fires of deprivation have blazed in their hearts, the arrows of separation have pierced their breasts, their hearts are consumed and their livers are shattered. Have mercy on them through Thy mercy, show compassion to them through Thy grace and generosity, guard them from the arrows of doubts and the veils of allusions, and make them like firmly-fixed mountains in Thy ancient covenant and mighty testament, that storms and tempests may not shake them, nor destructive blasts and whirlwinds blowing from the direction of the hearts of the prodigal move them. Then send down upon them every good thing Thou hast ordained for those near Thee and specially reserved for the sincere ones. Make them those who call out Thy name, proclaim Thy manifestation, and spread the sweet fragrance of Thy praise. Verily Thou art the Mighty, the Powerful.

وحدتهم و نور ابصارهم بمشاهدة جنود تأييدك
التأزله من ملكوتك الابهى و اشرح افئدتهم
بسطوع انوار تقديسك عليهم من ملكك الاعلى
و ثبت اقدامهم على دينك العظيم و اهدهم
على الاستضاءة من نورك المبين و احفظهم في
حصنك الحصين و قصرك المشيد و اجعلهم
آيات التوحيد الدالة عليك و رايات التجريد
الخالقة بنسائم القدس بين يديك و اجعلهم
سُرُجاً ساطعة بانوارك و نجوماً بارزة في آفاقك
و كواكب لامعة في سماءك و طيوراً صادحة
في رياضك و حيتاناً ساجدة في حياضك اى
رب اخذتهم الرجة في مصيبتك و احاطتهم
الحسرة في رزيتك و تسعرت نيران الحرمان في
قلوبهم و نفذت سهام المجران في صدورهم
و احترقت منهم الفؤاد و تفتت منهم الابدان
ارحمهم برحمتك و اشفق عليهم بفضلك
و وهبيتك و احرسهم من سهام الشبهات و
حجبات الاشارات و اجعلهم كالجبال الراسيات
في عهدك القديم و ميثاقي الغليظ لئلا تزلزلهم
العواصف و الاعاصير و تحركهم القواصف و
الزوايع الهابة من شطر قلوب المسرفين ثم انزل
عليهم كل خير قدرته للمقربين و خصصت به
المخلصين و اجعلهم يدعون باسمك و ينادون
بظهورك و ينشرون انفاس طيب ثنائك انك
انت القوى القدير

MKT8.103b, MJMJ3.032x, MMG2#117
p.128x, YQAZ.210-211x

AB00744

To: Baha'is of Sangsar

- ¹ O ye friends of God and spiritual co-workers! The years of our lives soon pass away and our days shall end. The canopy of this earthly existence is soon rolled up and night's darkness shall overtake the dawn. The springtime of youth leads with inevitable step towards the autumn of frailty and weakness, for

¹ اى ياران الهى و دوستان ربانى سالها بگذرد و
اَيام بسر آيد و بساط اين حيات منطوى گردد
و صبح زندگاني بشام ظلماتى تبديل شود و بهار
جواني بخزان ناتواني بنيان عافيت برافتد و بنياد
مسرت و راحت بر باد رود و شجر وجود بي ثمر

even as the foundation of health is undermined so doth one's happiness and mirth diminish. The tree of the physical being shall become fruitless and external existence leaves no trace behind for soon will the book of one's intentions be closed forever and the evidence of one's actual deeds is placed on the divine Balance. The strength and beauty of the body will be transformed to mouldering bones and the power and might of the human temple will become even as dust and sand.

- 2 Therefore O true friends of mine! Waste no more time! Be not content with the comfort of the body! Do not depend on mere human happiness. Strive to be connected to the Kingdom of the All Glorious and cling to the robe of the Exalted Lord. Bestir yourselves, spread wide your wings and soar upwards. Surge like the waves of the sea and let your swelling hearts rise to the high heavens. Breathe deep of the heady breezes of the Kingdom and the sweet smelling scents wafting from the gardens of divine dominion.
- 3 The Ancient Beauty passed His days loaded with chains and fetters; the life of the Most Great Name was spent in the darkness of prison and exile. But despite the threat of the sword He raised His call and though laden with heavy fetters He summoned humankind to the path of true servitude. He bore every calamity that God's servants might be better guided and suffered every affliction to educate His friends so that the lights of certitude might shine from the perspicuous horizon and the Lamp of the highest Paradise would be enkindled in its earthly niche.
- 4 Now that that Sun of the Horizon of Divinity is concealed behind its veil of glory, doth it beseem us who are the servants of His Threshold and the bond slaves at His door to remain motionless, to seek rest, to be dormant, to fall into a torpor? Do we want to deprive ourselves of all bounties? Nay by the righteousness of God! This would not be just; it would not be consonant with wisdom or intelligence. Let us rather become the cause of enflaming the fire of the Love of God and instruments for the spreading of the divine fragrances. In every gathering let us shine resplendent and unto every soul be a fragrant breath of life. Let us not rest for one-minute n or be tranquil for a moment.
- 5 May we consort with the people adorned with divine morals, merciful manners, lordly attributes, a heavenly conduct, a holy ardor, and a Sinai-like fervor.
- 6 Jinab-i-Mulla Yahya, Jinab-i-Mulla Mawla, Jinab-i-Mulla Yusuf, and Jinab-i-Mulla 'Ali-Muhammad—upon them be the Glory of God, the All-Glorious—are remembered by us with

ماند و کینونت مشهود بی اثر دفتر آمال پیچیده گردد و حقیقت اعمال سنجیده بنیه قویه عظام رمیم شود و وجود محکم متین چون خاشاک و هشیم

2 پس ای یاران حقیقی وقت را از دست مدهید و براحت جسم و مسرت دل دل مبندید تعلق بملکوت ابهی جوئید و توسل بذیل اطهر اعلی قدری بحرکت آئید و پری بگشائید پروازی بنمائید موجی بزیند اوجی بگیریید از نفحات ملکوت مشامی معطر نمائید و از حدائق ریاض جبروت دماغی معنبر

3 جمال قدم و اسم اعظم ایامرا در تحت سلاسل و اغلال گذراندند و اوقات را در تنگای زندان در تحت سیوف ندا فرمود و در زیر قیود فریاد برآورد و ما را طریق عبودیت آموخت و هریک را بطریقی آزمود و هر مشقت و بلائی را بجهت هدایت عباد تجمل فرمود و هر مصیبت و ابتلائی را بجهت تربیت دوستانش حمل نمود تا آنکه انوار یقین از افق مبین بتافت و سراج علین در مشکاة روی زمین روشن گشت

4 حال چون آنشمس افق توحید سر در حجاب نمود و رخ در نقاب فرمود ما که بنده آن آستانیم و برده آن درگاه آیا جائز است که ساکن نشینیم و راحت بجوئیم آرام بجوئیم و مخود بمانیم محروم بشویم لا والله این انصاف نیست و از خرد و عقل خارج ما حال باید سبب ازدیاد نار محبت الله گردیم و اسباب نشر نفحات الله در هر انجمنی روشن باشیم و از برای هر نفسی گلشن دقیقهئی آرام نجوئیم و ساعتی راحت نیابیم

5 باخلاق الهی و اطوار رحمانی و صفاتی ربّانی و روشنی آسمانی و جوششی قدوسی و حرارتی سینائی در بین ناس محشور گردیم ع ع

6 جناب ملا یحیی و جناب ملا مولی و جناب ملا یوسف و جناب ملا علی محمد علیهم بهاء

the most wondrous and all-glorious greeting, and with the utmost longing. By night and by day we beseech, seek, and hope from the bounties of the Beloved Lord that He may open before their faces the portals of victory, give them to drink of the essence of the morning draught, shelter them beneath the wing of success, cause them to quaff from the fountain of life, and enable them to soar in the fragrant atmosphere of longing.

- 7 O Lord! These are Thy servants who have been drawn unto the lights of Thy countenance, have been enkindled with the fire which Thou hast kindled in the Tree of Thy Singleness, have supplicated the Kingdom of Thy oneness, and have taken refuge in Thy mighty stronghold, seeking sanctuary at the door of Thy Unity. O Lord! Aid them to exalt Thy Word among Thy creatures and to diffuse Thy fragrances amidst Thy creation. Verily, Thou art the Generous, the Merciful, the Pardoning, the Forgiving.
- 8 Jinab-i-Aqa Mulla 'Ali-Akbar—upon him be the Glory of God, the All-Glorious—is present here and conveys his greetings.

الله الاهی را بتکبیر ابدع اهی و بنهایت اشواق
متذکریم و در شب و روز از الطاف حضرت
ودود سائل و طالب و آملیم که ابواب فتوح بر
رخ ایشان بگشاید و از جوهر صبح بنوشاند و
در ظل جناح نجات مأوی بخشد و از چشمه
حیات بنوشاند و در هوای خوش اشتیاق پرواز
دهد

7 ای ربّ هؤلاء عباد انجذبوا الی انوار طلعتک و
اشتعلوا بنار اوقدتها فی سدرۃ فردائیک و ایتلوا
الی ملکوت توحیدک و آووا الی رکنک الشدید
ملتجئين بیاب احدیتک ای رب ایدهم علی اعلاء
کلمتک بین بریتک و نشر نفحاتک بین خلقک
انّک انت الکریم الرّحیم العفو الغفور

8 جناب آقا ملا علی اکبر علیه بهاء الله الاهی
تشریف دارند و تکبیر می‌رسانند

MMK2#260 p.187, MMK4#050 p.055

AB00729

To: Mahmud Furughi, in Tihran

O servant of the Covenant! Your letter, which began in English and ended in Persian, was reviewed. You had lamented about this servant's new imprisonment and severe tribulation, when in fact this is the greatest glad tidings and a mighty bounty. It is not a prison but a palace; it is not the poison of cruelty but the honey of faithfulness; it is not the depths of a pit but the heights of the moon; it is not affliction but a gift; it is not hardship but mercy; it is comfort to the soul, joy to the conscience, and a spiritual delight. A hundred thousand regrets and sorrows upon one who, after the tribulations of the Blessed Beauty and the ascension of the King of existence, still seeks comfort and ease, desires rest for heart and soul, yearns for freedom and happiness, and wishes to relax for a moment. Today the sincere believer desires a hundred thousand trials and treads the path of sacrifice with supplication and lamentation, seeking the good-pleasure of the Most Glorious Beauty. Therefore

ای بنده میثاق مکتوب آنجناب که بدایتش
به انگلیسی و نهایتش به پارسی مرقوم ملاحظه
گردید از سخن جدید و بلائی شدید این عبد ناله
و حنین فرموده بودید و حال آنکه بشارت کبری
است و موهبت عظمی زندان نیست ایوان است
زهر جفا نیست شهد وفاست قعر چاه نیست
اوج ماه است محنت نیست منحت است زحمت
نیست رحمت است راحت جان است و مسرت
وجدان و روح و ریحان صد هزار حسرت و
افسوس انسانی را که بعد از بلایای جمال مبارک
و صعود ملوک وجود دیگر راحت و آرام جوید
و آسایش دل و جان خواهد آزادی طلبد و
شادمانی خواهد و دمی بیاساید الیوم مؤمن صادق
آرزوی صد هزار بلا نماید و به تضرع و زاری
در سبیل فدا پوید و رضای جمال اهی جوید

be filled with joy at 'Abdu'l-Baha's imprisonment and, with utmost gladness, give thanks to the Lord of Oneness....

لذا از بچن عبدالهآء پریشاریت باش و در نهایت
مسرّت بشکرائیت رب احدیت پرداز...

MMK5#006 p.002x

AB00730

To: Sidihi, Mirza Naim (Tihran) et al.

O Lord! These souls are Thy friends, and this gathering consists of Thy companions, and this assembly comprises Thy scattered ones who are stirred by the breeze of Thy favor and whose nostrils are perfumed by the sweet savors of Thy bounty. Manifest Thy mercy and grant solace and bounty. Set their hearts free and quicken their souls through Thy ever-increasing bestowals and gifts. Protect them beneath the shelter of Thy protection and grant them steadfastness in Thy mighty Cause and manifest sovereignty. Create them anew and breathe into them the spirit of detachment. Kindle the fire of love and unity in their hearts and consume the veils of diverse imaginings. Make them firm and steadfast, deep-rooted and flourishing. Open wide the gates of bestowal, pass round the cup of purity, adorn the feast of bounty, and send down the heavenly repast, that they may become celestial and divine. Thou art the All-Bountiful.

ای پروردگار این نفوس دوستان تواند و این جمع
یاران تو و این انجمن پریشان تو از نسیم عنایت
مہترند و از شمیم مہبت مشام معطر تجلی رحمتی
کن و تسلی و مہبتی بخش دہا آزاد کن و جانہا
را زندہ بہ بخشش و عطای مزداد نما در صون
حمایت صیانت فرما و در امر عظیم و سلطان
مہبت استقامت بخش خلق جدید کن و روح
تفرید بدم آتش حبّ و اتحاد در قلوب برافروز و
پردہء اوہام مختلفہ بسوز ثابت و راسخ کن نابت
و باسق فرما ابواب عطا بگشا جام صفا بدور
آر بزم عنایت بیارا و موائد مہبت نازل فرما تا
سمائی گردند ملکوتی شوند انت الکریم

INBA17:170, BSHN.140.404, BSHN.144.399,
MJMJ2.053, MMG2#187 p.213,
MHT1b.165

AB00776

To: Rida Quli Sultan Sarvarush-Shuhada et al., in Hamadan

- ¹ O loving friends of 'Abdu'l-Baha! All the chosen ones in past ages and centuries wept and yearned for a single day of the Days of God, and with this longing they passed from this mortal world to the immortal realm. Behold the grace and bounty of the Blessed Beauty who, purely out of grace and loving-kindness, without any capacity or worthiness on our part, gave us the spirit of life in this radiant century, gathered us beneath the banner of the King of horizons, and distinguished us with

¹ ای یاران مہربان عبدالهآء جمیع اولیا در اعصار
و قرون ماضیہ گریان و سوزان آرزوی آئی از
ایام اللہ را مینمودند و در این حسرت از این
عالم فانی بچہان باقی شتافتند فضل و جود جمال
اہبی را مشاہدہ نمائید کہ ما را بدون استعداد
و استحقاق محض فضل و اشفاق در این قرن
اشراق روح حیات بخشید و در ظلّ رایۃ شاعر

a gift that was the ultimate desire of the noble ones. He bestowed the bounty of guidance and regarded us with the eye of loving-kindness. He gave the cup of bestowal from the hand of the Lord of faithfulness and lit the lamp of the All-Merciful in the gathering of these destitute ones. He made strangers into intimates and blessed the bereft with bounty. He made the deprived into confidants of mysteries and guided the intimate ones to the private chamber of favor. What grace is this, what gift, what loving-kindness is this, and what guidance - "This is that which causeth the faces of the sincere to shine in the Concourse on High and maketh the holy ones in the Abha Kingdom to be proud!"

- 2 Therefore, since He has bestowed such favor and granted such abundant grace, we servants too, in gratitude for this gift, must sacrifice ourselves as we ought and hasten to the altar of the All-Merciful, completely forsaking our own comfort and ease. We must raise the cry of "O Glory of the Most Glorious!" and call out "O my Lord Most High!" We must harmonize with the melody of the Kingdom and create such a song that it will bring the dead world to life and illumine the dark world. It will awaken the sleeping ones and make the heedless ones mindful, give a portion and share to those without portion, and make the distant ones near and close.

- 3 O my God! We are weak servants, unable to thank Thee for Thy bounty and favor, and incapable of fulfilling the servitude due to Thy Holy Threshold. Lord, strengthen our loins for Thy service, make firm our backs for Thy worship, illumine our eyes to behold Thy holy signs, delight our ears with the call of Thy hidden Kingdom, prepare for us guidance in our affairs, guide us to the path by which we may reach Thee and arrive before Thee and take refuge in the shelter of Thy mercy, be sustained from Thy tables and bounties, arise to exalt Thy Word among Thy servants, spread Thy fragrances among Thy creation, and mention Thy praises and attributes in the supreme gatherings and great assemblies until the Concourse on High hears our cry and the people of Thy Most Glorious Kingdom are moved by the heat of our burning. Verily Thou art the Generous, the Merciful, the Giving, the Mighty, the Bestower.

آفاق محشور فرمود و بموهبتی مخصوص داشت که منتها آرزوی بزرگواران بود فیض هدایت میذول داشت و بلحاظ عین عنایت منظور کرد کأس عطا از دست میر وفا بخشید و شمع رحمانیت را در انجمن این بینوایان افروخت بیگانگانرا آشنا کرد و فاقدان را واجد احسان فرمود محرومانرا محرم اسرار کرد و محرومانرا بخلوتگاه عنایت دلالت فرمود این چه فضلست و این چه موهبت و این چه عنایتست و این چه هدایت و هذا ما یلوح به وجوه المخلصین فی الملأ الأعلى و یفتخر به المقدسون فی ملکوت الأبهی

2 پس چون چنین احسانی شایان فرمود و چنین الطافی شایگان کرد این بندگان نیز بشکرانه این موهبت چنانکه باید و شاید جانفشانی نمائیم و بقربانگاه رحمانی بشتاییم و بکلی از راحت و آسایش خویش چشم پوشیم نعره یابهایه الأبهی برآریم و فریاد یاریی الأعلى بزنیم و باهنگ ملکوت دمساز شویم و ترانهائی ساز نمائیم که جهان مرده را زنده نماید و عالم ظلمانی را نورانی فرماید خفتگانرا بیدار کند غافلانرا هشیار نماید بی نصیبان را بهره و نصیب بخشد بعیدانرا نزدیک و قریب نماید

3 الهی نحن عباد ضعفاء نعجز عن الشکر بحدود و احسانک و لاقتدر علی ایفاء عبودیة عتبة قدسک رب اشدد ازورنا علی خدمتک و قو ظهورنا علی عبادتک و نورایصارنا بمشاهدة آیات قدسک و اطرب آذاننا بندا ملکوت غیبک و هیأ لنا من امرنا رشدأ و اهدنا الی سبیل نصل به الیک و نفذ به علیک و نلتجأ الی جوار رحمتک و نرزق من موائدک و الاثک و نقوم علی اعلاء کلمتک بین عبادک و ننشر نفحاتک بین خلقتک و نذکر محامدک و نعتک فی المحافل العلیا و الجوامع العظمی حتی یسمع ضجیجنا الملأ الأعلى و یتأثر من حرارة اچیجنا اهل ملکوتک الأبهی انک انت الکریم الرحیم المعطى العزیز الوهاب

MMK3#283 p.204, HDQI.190, ANDA#10

p.06

AB00755

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

1 O faithful servant of the Ancient Beauty!

2 The summary of events is that the Commission of Investigation made most thorough inquiries and investigations, but what the enemies - who are the harmful and deceitful companions of Mirza Muhammad Ali - said was according to his instructions. However, the depths of the sea are clear, meaning the reality of these servants is goodwill toward the government, absence of treachery, perfect sincerity and kindness toward all the world, and avoidance of even mentioning politics, let alone discussing or interfering in it. We are commanded to follow this path according to the sacred instructions. It is hoped that the arrow of my brother's calumny will not have much effect, but the situation is precarious - God knows what will happen.

3 Therefore the matter of correspondence has become very difficult, extremely hard, and the government is vigilant and has intercepted several letters. But praise be to God, nothing was mentioned in them except our affairs, unless my brother has added something or distorted them, for he has great skill in distortion - may God protect us from his evil. In any case, the point is that letters must be sent according to instructions, meaning papers should be sent in the name of Aqa Mirza Jalal, for Aqa Siyyid Taqi, since he was known as an intermediary for correspondence, was temporarily sent from Haifa to Egypt. If matters settle down he will return to the original arrangement, otherwise God knows best how things will proceed.

4 In any case, you and the friends of God in all regions must remain firm and steadfast in God's Cause and His love according to the sacred instructions, and deal with all peoples of the world with utmost love, and wherever you reside show perfect sincerity and trustworthiness toward the government of that land. Trust in God and think about educating humanity, sacrifice yourselves, and through good character and illumined nature make this dark world luminous. For the world is very dark and human society is like hell and the inferno. Consider that for thirty-six years we have been confined in this prison, withdrawn in a corner occupied with our own affairs, showing utmost sincerity toward the sublime government according to the emphatic instructions of the Blessed Beauty, and perfect

1 ای بندهٔ صادق جمال کبریا

2 خلاصهٔ حوادث اینست که هیئت تفتیشی در نهایت کنج کاوی جستجو و تفتیش نمودند ولی از اعدا که رفقای مؤذی و مزور میرزا محمد علی هستند و آنچه گفتند بدستورالعملی او بود ولی چون عمق دریا صاف یعنی حقیقت حال این عباد خیرخواهی دولت و عدم خیانت و فرط صداقت و مهربانی بجمع عالم و اجتناب از ذکر اسم سیاست است تا چه رسد به مذاکره و مداخله در آن و باین روش بموجب وصیتهای مبارک مأموریم امید است که تیراقترای اخوی چندان تأثیر زیاد ننماید ولی کار در خطر است تا خدا چه خواهد

3 لهذا مسئلهٔ مکاتیب بسیار مشکل شده است بینهایت سخت و حکومت مواظبت دارد و مکاتیب چندی گرفته است اما الحمد لله اموری غیر ما نحن فیه در آن مذکور نه مگر آنکه بواسطهٔ اخوی چیزی علاوه کرده باشند یا آنکه تحریف نمایند زیرا اخوی در تحریف ید طولی دارد اعاذنا الله من شره باری مقصود اینست که باید بموجب تعلیمات مکاتیب ارسال شود یعنی اوراق را باسم آقا میرزا جلال ارسال دارید زیرا آقا سید تقی چون شهرت وساطت مکاتیب داشت موقتاً از حیفاً به مصر ارسال گردید اگر امور سکون یابد دوباره بر قرار اصلی رجوع یابد والا الله اعلم بحجاری الامور

4 باری در هر صورت شما و احبابی الهی در جمیع صفحات باید مستقیماً علی امر الله ثابتاً راسخاً علی حبه بموجب وصایای میارک حرکت و با جمیع ملل عالم در نهایت محبت روش و معامله نمائید و در هر مملکت هستید بحکومت آن اقلیم نهایت صداقت و امانت را مجری دارید و توکل بخدا فرمائید و در فکر تربیت عالم انسانی باشید و جانفشانی کنید و به حسن اخلاق و نورانیت فطرت این عالم ظلمانی را نورانی فرمائید زیرا جهان بسیار تاریک است و عالم بشر مانند جیم و سقر ملاحظه نمائید که سی شش سالست

love toward all peoples - no error, no sin - yet despite this what calumnies arise! In any case, days pass and permanence is unstable, therefore whatever happens is fine, especially in the path of the love of God and goodwill toward all humanity.

که ما در این زندان در گوشه‌ئی خزیده بحال
خود مشغولیم و بدولت علیه بموجب وصایای
شدیده جمال مبارک در نهایت صداقت و با
کل ملل در نهایت محبت نه خطائی نه گناهی
باوجود این چگونه مفتریاتی در میان باری ایام
در گذر است و بقا غیر مستقر لهذا هر قسم است
خوش است علی‌الخصوص در سبیل محبت الله
و خیرخواهی عموم بشر

- 5 As much as you can, act according to the divine teachings and instructions. Serve all creation without exception, and strive as much as you can to make souls happy and work for the comfort, joy and gladness of all. Be compassionate to every helpless one, nurse every sick one, be a kind father to every orphan, be remedy and cure for every suffering one, be refuge and shelter for every fearful one, and be problem-solver and well-wisher for every desperate one. In any case, convey loving greetings to all the friends.

5 تا توانید بموجب تعالیم و وصایای رحمانیه عمل نمائید
بخدمت جمیع خلق من دون استثناء پردازید و
تا توانید بکوشید که نفوس را مسرور نمائید و
در راحت و سرور و شادمانی خلق بکوشید هر
بیکس را غمخوار باشید و هر بیمار را پرستار هر
یتیم را پدر مهربان گردید و هر دردمندی را علاج
و درمان هر خائفی را ملجأ و ملاذ گردید و هر
بیچاره‌ئی را چاره‌جو و خیرخواه باری جمیع یاران
را تحیت مشتاقانه برسان والسلام

MMK5#021 p.013, ASAT4.359x

AB00765

To: *Husayn Khan et al., in Rafsanjan*

- 1 O noble seeker! You asked about the Most Exalted Horizon and the Abha Kingdom. The Bab declared "Verily, I am living in the Most Glorious Horizon," and from the Blessed Beauty was revealed in the Tablets "We shall show you from My Most Glorious Horizon," and likewise "the Abha Kingdom." Know that in language, 'Kingdom' (Malakut) is an intensification of 'dominion' (Mulk), meaning sovereignty. In the terminology of the people of truth, it refers to the divine realm which encompasses the earthly realm and is sanctified from the conditions, characteristics, limitations and imperfections of the material world - pure, perfect, ancient, luminous, spiritual; neither within contingent existence nor outside it; neither confined to space nor perceivable by physical senses. Its example is like the world of mind and spirit in the human temple, which encompasses the physical form and directs all conditions, members,

1 ای سائل جلیل از افق اعلی و ملکوت ابهی
سؤال نموده بودید حضرت اعلی اتنی انا حی
فی الافق الابهی فرمودند و از جمال مبارک و
نریکم من افقی الابهی در الواح نازل و همچنین
ملکوت ابهی وارد بدان که ملکوت در لغت
مبالغه ملک است یعنی سلطنت و در اصطلاح
اهل حقیقت عالم الهی که محیط بر عالم ملکی و
مقدس از شئون و خصائص و قیود و نقائص
عالم ملکی مجرد مکل قدیم نورانی روحانی نه
داخل در امکان نه خارج از امکان غیرمتحیز
و غیرمحسوس بحواس جسمانی مثالش عالم عقل
و روح در هیكل انسانی بود که محیط بر قالب
جسمانی و مدیر کافه شئون و اعضاء و اجزاء و
قوی و حواس و مشاعر عالم بشری نه داخل

parts, powers, senses and faculties of the human world - neither within nor without, for entering, exiting and mixing are characteristics of the physical world.

نه خارج زیرا دخول و خروج و اختلاط از
خصائص عالم اجسامست

- 2 The divine worlds are infinite. One world among the worlds of God is this elemental world, which is but a sign of other worlds. But those of limited vision, lacking spiritual insight, imagine that existence is confined to the material realm and thus become veiled from the worlds of God by earthly conditions.

2 باری عوالم الهی غیرمتناهی یک عالم از عوالم حقّ
این عالم عنصریست که نشانه‌ئی از دیگر عوالمست
ولی کوتاه‌نظران چون قوه بصیرت ندارند گمان
کنند که عالم وجود منحصر در عالم ملک است
لذا بشئون این عالم محتجب از عوالم حقّ گردند

- 3 The Most Glorious Horizon and Supreme Kingdom refer to the divine world and heavenly realm, the seat of spiritual sovereignty and the joy of the loved ones of the All-Merciful. The Ancient Beauty and Most Great Name (may my spirit be a sacrifice for His loved ones) was established upon the throne of that world of reality before His dawning on the horizon of contingency and after His setting, and remains so now, for His sacred Reality has no rising or setting, no manifestation or concealment, no beginning or end. He has ever been, and will ever be, in the heights of sanctity. These stages relate to His dawning in His honored Temple, not to His Essence and Reality.

3 باری افق ابدی و ملکوت اعلی عبارت از عالم
الهی و جهان رحمانی مقرر سلطنت روحانی و
کامرانی احبای رحمانیست جمال قدم و اسم
اعظم روحی لاحبائه الفداء قبل از اشراق در
افق امکان و بعد از غروب بر سریر عظمت آن
جهان حقیقت مستقر بوده و حال نیز چنانست
زیرا از برای حقیقت مقدّسه‌اش نه طلوعی و
نه غروبی و نه ظهوری و نه بطونی نه اولی نه
آخری لم‌زل در علو تقدیس بوده و هست این
مراتب بالنسبه باشراف در هیکل مکرم است نه
در ذات و حقیقت

- 4 And the Glory be upon you!

4 و البهاء علیک ع ع

- 5 As for the question of the Unseen Educator and the Visible Educator, that too is His sacred Being and Blessed Beauty - in the days of manifestation He was the Visible Educator, and now the Unseen Educator.

5 و اما مسئله مربّی غیب و مربّی شهود آن نیز
ذات مقدّس و جمال مبارک است در ایام ظهور
مربّی شهود بوده و الآن مربّی غیب

- 6 Regarding the matter that a believer might attain a superior understanding of realities and meanings that a learned one cannot bear to hear, and that the most special might have perceptions that the special would deny due to being veiled - such whispers come from those who wish to create a breach in God's religion, using the tradition "If Abu Dharr knew what was in Salman's heart, he would declare Salman an unbeliever" as a means. However, this tradition has a different meaning and has no connection to the fundamental beliefs of God's religion nor relation to God's Law. The reality of God's religion is one reality; at most, the difference lies in brevity and detail, in imitation and investigation. One must be very careful lest in this Dispensation, as in the Dispensation of the Qur'an, certain souls use such means and vain imaginings to create a breach in God's mighty stronghold and cause division in the sacred community.

6 و اما مسئله اینکه مؤمن افضل درک حقائق
و معانی‌پی نماید که فاضل تحمل استماع آن نتواند
و اخص را ادراکاتی باشد که خاص بحسب
احتجاب انکار آن نماید این زمزمه را نفوسی نمایند
که میخواهند در دین الله رخنه نمایند و حدیث
لوعرف ابوذر ما فی قلب سلمان لکفر سلمان را
وسیله کنند و حال آنکه این حدیث را معنی دیگر
است دخلی باصول عقائد دین الله ندارد و تعلقی
بشریعت الله نداشته حقیقت دین الله حقیقت
واحد است نهایتش اینست تفاوت در اجمال
و تفصیل و تقلید و تحقیق است باری بسیار باید
ملاحظه نمود که مبدا در این کور نیز چون
کور فرقان بعضی نفوس باین وسائل و اوهامات
در حصن حصین الهی رخنه نمایند و در ملت
مقدّسه تفریق اندازند

- 7 And the Glory be upon you!

7 و البهاء علیک

MKT9.134b, ASAT5.156, BSHN.140.364,
BSHN.144.362, MHT1a.074, MHT1b.032,
YMM.418

AB12126

To: Azizullah Varqa, in Tihiran

- 1 O remembrance of that martyr of the Most Glorious Beauty! 1 ای یادگار آن فدائی جمال ابهی
- 2 Your numerous letters were received and I became aware of your grief and sorrows. If all the sorrows, pains and tribulations of those on earth were gathered together and compared with the trials and afflictions of this servant, I swear by the Desired One that they would be as a drop compared to an ocean. Despite this, from each of the friends a letter arrives, all full of sighs, cries, wailing and lamentation. It is obvious what effect reading these pages has, despite a hundred thousand sorrows. 2 مراسلات متعدده شما واصل و بر دلتنگی و احزان شما اطلاع حاصل گردید احزان و آلام و بلاهای من علی الارض بتمامها اگر جمع شود و با محن و رزایای این عبد مقایسه گردد قسم بحضرت مقصود که حکم قطره و دریا دارد باوجود این از هریک از احباب مکتوبی رسید جمیعش آه و ناله و فریاد و فغان و انین و حنین دیگر معلومست باوجود صد هزار احزان قرائت آن اوراق چه تأثیری میبخشد
- 3 Although praise be to God the doors of sorrow are closed to the faces of the friends, the Cause of God is ascending day by day, the glad-tidings of the Abha Kingdom encompass all directions, and divine confirmation and success increase daily. One must look at matters with the eye of wisdom and consider with thought and reflection. 3 باوجود آنکه الحمد لله ابواب احزان بر وجه دوستان مسدود امر الله روز بروز در اعتلاء بشارت ملکوت ابهی از جمیع جهات محیط تأیید و توفیق یوماً فیوماً در مزید باید در امور بعین تعقل نظر نمود به فکر و ملاحظه نظر کرد
- 4 Now you, dear one, are in the beginning of growth and development. You must, through the assistance and grace of the Most Glorious Beauty, think about acquiring material and spiritual perfections, strive to arrange your affairs, and organize your work. I swear by the Ancient Beauty in the Holy Land that the utmost sorrows exist and due to the abundance of pain there is not a moment's respite. If we were to desire your current state, you too would be afflicted with these trials and sorrows and become completely disheartened. Now whatever befalls you, remembrance of what has passed brings consolation to the heart, and engagement in teaching causes expansion of the breast. 4 حال آنعزیز در بدایت نشو و نما باید به عون و عنایت جمال ابهی در فکر تحصیل کالات صوری و معنوی باشید و در ترتیب امور بکوشید و کارهای خویش را منتظم نمائید در ارض اقدس به جمال قدم قسم که نهایت احزان موجود و از کثرت آلام فرصت نفسی نه اگر حال شما را بخواهیم شما نیز مبتلا باین محن و آلام میگردید و بکلی دلتنگی میشوید حال آنچه بشما وارد گردد تذکر بذکر ما سبب تسلی قلب است و اشتغال بتبلیغ باعث انشراح صدر
- 5 In any case, organize and arrange your affairs there, make an effort, refer to Jenab-i-Adib and consult with him, and carry 5 باری امورتانرا در آنجا نظم و ترتیب دهید و همت بنمائید و بجناب ادیب مراجعت کنید و مشورت

out whatever he deems advisable. A recommendation will be written to him. By God, besides Whom there is no other God, I am not free from thoughts of you for a moment, and I hope from God's grace that He will grant confirmation and success so that the candle of the virtues of that family will be illumined in the world of being and their mention and qualities will be recorded in the pages of existence.

- 6 But you must carry out whatever is commanded with perfect contentment and joy, and set aside your own thoughts. For now your affairs must be organized in Tehran and you must become engaged in work and act with the utmost wisdom and knowledge, and do something that day by day brings means of joy and delight, not that which brings means of dispersion and distraction and makes you dejected in future. In any case, carry out whatever Jenab-i-Adib considers advisable and know with certainty that your good lies in that and without it there is no success or prosperity. Night and day you are in my thoughts and present before me - we pray for confirmation and seek success.

- 7 A prayer of visitation has been written for your illustrious grandfather and unique spirit who bore hardships in the path of his One Lord - it is enclosed with this letter. And glory be upon you.

- 8 Upon receipt of the first prayer of visitation you should, with several others on behalf of 'Abdu'l-Baha, intend to visit the luminous resting place of that one ascended to God and perform the visitation by proxy. And glory be upon you.

نمائید و آنچه مصلحت دانند مجری دارید سفارش
بایشان مرقوم میشود والله الذی لا اله الا هو که
دقیقه‌ئی از یاد تو فارغ نیستم و از فضل حق امید
که تأیید و توفیق عنایت فرماید که شمع مناقب
آن دودمان در قطب امکان روشن گردد و ذکر
و اوصافشان در صحائف کیهان ثبت گردد

6 ولی باید شما آنچه امر میشود بکمال رضا و سرور
امثال نمائید و فکر خود بکار گذارید علی‌العجله
در طهران باید امور شما نظم و ترتیب داده شود و
بکاری مشغول گردید و در منتهای عقل و دانش
حرکت نمائید و کاری کنید که روز بروز اسباب
روح و ریحان فراهم آید نه اینکه اسباب تشنگی و
پریشانی فراهم آید و در استقبال افسرده گردید
باری آنچه جناب ادیب مصلحت بینند مجری
دارید و یقین بدانید که خیر شما در همانست و
بدون آن نجات و فلاح نه شب و روز در خاطری
و در محضر حاضر دعای تأیید میکنیم و طلب
توفیق مینمائیم

7 زیارتی در حق جدّ مجید و روح فرید الذی تجلّ
المشقات فی سبیل ربّه الوحید مرقوم شد در طیّ
مکتوبست و البهاء علیک ع

8 برود زیارت اول باید با چند نفر از قبل
عبدالهاء قصد مرقم منور آمنتصاع الی الله نمائید
و بالنیابه زیارت کنید و البهاء علیک

INBA85:470, BRL_DAK#0815

AB07567

To: Ibn-i-Abhar, in Tihran

- 1 O herald of the Covenant! Two letters arrived at once and their contents were carefully noted. Despite numerous preoccupations and diminished physical and mental strength, out of love for you I will respond to all questions in detail. A letter was recently written to Jinab-i-Aqa Siyyid Nasru'llah through Hadrat-i-Haydar-Qabli-'Ali. A letter was written to Musavvir-i-Rahmani and is enclosed. A letter was written to the assured

1 ای منادی میثاق دو نامه یکدفعه وارد و
مشروحات بدقت ملاحظه گردید باوجود
کثرت شواغل و تحلیل قوی و جسم ضعیف
نخیف محض محبت بشما بجواب جمیع مسائل
پردازم و تفصیل دهم مکتوبی بجناب آقا سید
نصرالله بوساطت حضرت حیدر قبل علی تازه

handmaiden of God, the confident leaf, the mother. A letter was written to Aqa Muhammad Hasan Sabzivari. A letter was written to Hadrat-i-Mas'ud and Jinab-i-Basir and the brothers. A note was written to Mashhadi Rida and Mashhadi Mustafa. A few lines were written to Ghulam-'Ali Jasbi. All are enclosed with this letter.

مرقوم شده بود نامه‌ئی به مصوّر رحمانی تحریر یافت و در جوفست نامه‌ئی بامه‌الله الموقنه ورقهء مطمئنّه والده مرقوم گشت نامه‌ئی به آقا محمد حسن سبزواری محرر گردید مکتوبی بحضرت مسعود و جناب بصیر و برادران مرقوم شد و خطّی به مشهدی رضا و مشهدی مصطفی ترقیم گردید و سطری چند به غلامعلی جاسبی نگاشته گشت و جمیع در طیّ این مکتوبست

- 2 Regarding the letter that was sent to those regions through Aqa Mirza Taraz, you had written about making copies of it. In these days it would not be wise to make copies. Explain its contents verbally to the seekers and according to the instructions of the Covenant, establish bonds of love, steadfastness and firmness with them. When Aqa Mirza Taraz returns, read the letter to the seekers.

2 در خصوص مکتوبی که بواسطهء آقا میرزا طراز ارسال آنصفحات شد مرقوم نموده بودید تنسیخ آن در این ایام موافق حکمت نه نفس مضمونرا برای طالبان بیان کنید و بحسب دستورالعمل عهد و میثاق محبت و ثبات و استقامت را با آنان ببندید و چون آقا میرزا طراز مراجعت نماید مکتوبرا از برای طالبان بخوانید

- 3 The establishment of charitable assistance for the education of children and support of teachers and students from the Teaching Assembly, as well as sending teachers to various regions, is very appropriate. The members of the assembly should exert their utmost effort and strive with heart and soul so this assembly may be established with utmost perfection.

3 تأسیس اعانت خیریه بجهت تربیت اطفال و معاش معلّمین و متعلّمین از اهل محفل تدریس تبلیغ و همچنین ارسال مبلّغین باطراف بسیار موافق باید اعضای محفل تأسیس نهایت همت را مجری دارند و به جان و دل بکوشند تا در کمال اتقان این محفل تأسیس گردد

- 4 Regarding the known matter, Jinab-i-Shawkat, upon him be the Glory of God, must make every effort and be vigilant. Whenever appropriate, they should explain to the Ambassador what the Blessed Beauty, may my spirit be sacrificed for His loved ones, has said about obedience to kings and loyalty and goodwill toward crowned rulers, especially the prayers He has offered for His Majesty the Sultan and His Majesty the Shah of Iran, so that the truth of the matter becomes clear and evident to the authorities. For enemies both familiar and foreign have risen and will continue to rise with endless calumnies and accusations to completely obscure the truth of the matter. At least let His Excellency the Ambassador know the foundation upon which this Cause rests.

4 در خصوص مسئلهء معهوده جناب شوکت علیه بهاء الله باید نهایت همت و مواظبت را مجری دارند هر وقت که مناسب افتد در نزد سفیر شرح و تفصیل دهند و آنچه جمال مبارک روحی لأحبّائه الفداء در اطاعت ملوک و صداقت و خیرخواهی بسریر تاجداران علی‌الخصوص ادعیهء خیریه که در حق اعلیحضرت سلطان و اعلیحضرت پادشاه ایران فرموده‌اند بیان کنند تا در نزد اولیای امور حقیقت حال واضح و آشکار و مشهود گردد زیرا دشمنان آشنا و بیگانه به افترا و بهتان بی‌پایان قیام نموده‌اند و خواهند نمود تا بکلی حقیقت حال را مشنبه نمایند اقلاً حضرت سفیر بدانند که مبنای امر بر چه منوالست

- 5 Concerning the formation of the House of Justice, the friends must await favourable circumstances. As previously mentioned, you should accomplish your task step by step with utmost caution, care and calm, lest this matter should create alarm and perturbation in the hearts of the people who, being ignorant of the actual facts, would conceive the idea of a large organisation. Then the mischief-makers would engage

5 در خصوص تشکیل بیت عدل منتظر وقت مساعد باشید بهمانقسم که از پیش مرقوم شد در نهایت حکمت و سکون و تأتی شیئاً فشیئاً مجری دارید تا مبدا این مسئله سبب وحشت قلوب گردد و حقیقت حال را ندانند و گمان اجتماع کنند و مفسدین بتحریک پردازند و

in intrigues and a great commotion would ensue. One must exercise the greatest caution and act most carefully, inasmuch as the enemies are lying in wait. That is why this servant has time and again urged the friends not to assemble more than nine persons in one place. Thus it is evident what a formidable task the emergence of the House of Justice out of the Spiritual Assemblies would prove to be. Beware, beware, lest you act in such wise as to give rise to misgivings. The significance of this matter cannot be over-emphasised.

6 And upon you be greetings and praise.

فساد کلی پیش آید خیلی احتیاط دارد بسیار باید ملاحظه نمود زیرا اعدا در کمینند اینست که اینبعد به کرات و مرات تأکید نموده که بیش از نه نفر در محلی احباً اجتماع ننمایند دیگر معلومست که تشکیل بیت العدل محفل روحانی چه قدر مشکل است زنهار زنهار نوعی ننمائید که سبب اوهام شود و بیش از این تأکید نتوان نمود

6 و علیک التّحیّة و التّناء

INBA85:396, BRL_DAK#0159,
AVK4.306x, YIA.308-309

AB00758

To: Nasrullah Baqiruf, in Tihiran

1 O steadfast one in the Covenant! Your perfumed letter, O one attracted to the manifest light, was received, and likewise the letter you had written to His Holiness Haydar-Qabli-'Ali - both were reviewed. Both spoke of exalting the Word of God and diffusing the divine fragrances. We thank God that the banner of truth waves among the people.

2 In these days in Tehran, indeed in the East and West of the entire world, a wonderful receptivity has emerged, for the call of God's Cause has encompassed the world and news of the rising of the Sun of Truth has stirred the horizons. Despite this, the Iranians are asleep, confused and distracted, spending their lives in trifles, and the end for all is manifest loss.

3 Consider how they have tried every proposition - at times kindling the fire of independence, at times raising the banner of constitutionalism, one moment turning to the democratic party, another moment recognizing the unity party. From the beginning they eagerly pursued abrogated verses and insufficient proofs, but found no benefit and saw nothing but harm. They tried all these things and observed that there was absolutely no fruit, no trace, no blossom or yield. Yet despite this they remain submerged in negligent slumber and do not realize even this much: that the hand of divine bounty has lit the lamp of success and prosperity in the heart of Iran, for the

1 ای ثابت بر پیمان نامهء مشکین آن منجذب نور مبین وصول یافت و همچنین نامهائی که بحضرت حیدر قبل علی مرقوم نموده بودید هر دو ملاحظه گردید هر دو ناطق باعلاء کلمه الله و انتشار نفحات الله بود نشکر الله علی ترفرف رایة الحق بین الخلق

2 این ایام در طهران بلکه در مشارق و مغارب جمیع جهان استعداد عجیبی حاصل زیرا صیت امر الله جهانگیر گشته و آوازهء طلوع شمس حقیقت آفاق را بحرکت آورده با وجود این ایرانیان خفته و آشفته و آفته عمر خویش را در کم و بیش صرف نمایند و عاقبت کل خسران مبین است

3 ملاحظه نمائید که هر قضیهائی را تجربه نمودند گهی نائرهء استقلال برافروختند و گهی علم اشتراط برافراختند دمی بحزب دیمقراط پرداختند و گهی حزب اتحاد شناختند و از بدایت بجان و دل در پی آیات منسوخه و حجج غیر بالغه شتافتند ولی فائدهائی نیافتند و جز مضرت ندیدند و جمیع این شئون را تجربه نمودند و ملاحظه کردند که ابدان نه ثمری نه اثری و نه شکوفه و بار و بری با وجود این در خواب غفلت مستغرقند و این قدر ملتفت نمیشوند که

Sun of eternal glory has risen from Iran's horizon and cast its radiance upon all horizons. The great and distinguished leaders in other regions have awakened, but the Iranians remain bewildered and wandering. "Water in the jug while we wander thirsty-lipped, the Beloved in the house while we wander the world."

ید عنایت در قطب ایران سراج فلاح و نجات
روشن نموده زیرا آفتاب عزّت ابدیه از افق
ایران طلوع نموده و بر جمیع آفاق پرتو انداخته
اعاظم و افخم رجال در اقالیم سائر بهوش
آمده ولی ایرانیان مبهوت و سرگردان آب در
کوزه و ما تشنه لبان میگردیم یار در خانه و ما
دور جهان میگردیم

4 These chronic ailments of Iran will not be cured by pennyroyal and cassia. It requires a divine power that can cause advancement from the lowest depths to the highest summit - a power that elevated the savage Arabs of the waterless, plantless desert to eternal glory; a power that transformed a few lowly Jews into Peter the Great and John and Paul the Apostle and made them the pride of all Europe; a power that granted the weak and lowly Israel the kingdom of Solomon. In short, such a brilliant sun has risen from Iran's horizon, yet Iran remains in the darkness of vain imaginings. How well it was said: "Truth has come manifest as the shining sun - What a pity it has come to a city of the blind!"

4 این امراض مزمنه ایران بیارتنگ و خاکشیر
معالجه نگردد یک قوه الهیه میخواهد که سبب
ترقی از حقیض ادنی باوج اعلی گردد قوهئی
که عرب وحشی بادیه بی آب و گیاه را باوج
عزّت ابدیه رساند قوهئی که یهودیان چند ذلیل
را بطرس اعظم و یوحنا و بولس حواری نمود
و سرور جمیع فرنگستان کرد قوهئی که اسرائیل
ضعیف ذلیل را سلطنت سلیمانی بخشید باری
چنین آفتاب درخشندهئی از افق ایران طلوع نمود
و ایران هنوز در ظلمات اوهام چه خوش گفته
حقّ عیان چون مهر رخشان آمده حیف کاندلر
شهر کوران آمده

5 In any case, strive to the extent possible to become the cause of Iran and Iranians' eternal glory. With that respected Iran-loving leader in Paris, discussions were held that are the magnet of divine confirmation and success. It was submitted that if such a lofty aspiration appears, the hosts of the Supreme Concourse will assist. Today the success and prosperity of Iran and Iranians lies in this. And now too it is submitted that this is the brilliant star, this is the life-giving remedy. If you desire Iran's ascent to Saturn's height, you must serve at the divine court so the All-Merciful's palace gate may open. Otherwise the future will be like the past and Iranians will remain followers and imitators of mufti and judge.

5 باری شما بقدر امکان بکوشید تا سبب عزّت
ابدیه ایران و ایرانیان گردید بحضرت سرور
ایران‌پرور محترم در پاریس مذاکراتی شد که
مغناطیس تأیید و توفیق الهیست و عرض شد
که اگر چنین همت بلندی ظهور یابد جنود ملأ
اعلی نصرت نماید امروز فلاح و نجات ایران و
ایرانیان در اینست و حال نیز عرض میشود
که اینست کوکب درخشنده اینست دریاق
حیات بخشنده اگر ایران را علویّت کیوان
خواهی خدمت بدیوان الهی باید تا ایوان رحمانی
در بگشاید والا مستقبل نظیر ماضی و ایرانیان
مرید و مقلّد مفتی و قاضی

6 And upon you be glory.

6 و علیک البهاء

BRL_DAK#0816, MSHR2.015x,
MSHR3.152x, KHSK.108-109

AB12127

To: Unknown, in Yazd

- 1 O you who are firm and steadfast in the Covenant! Since your return until now, you have lamented and cried out due to not receiving letters, while you observed here with both outer and inner vision how occupied this servant is. The important affairs both internal and external: managing all the detailed matters on one hand, the attacks of enemies from all directions on another, the hostility of opponents and corruption and sedition from sources of cruelty on another, and correspondence with all regions both internal and external increasing day by day. I swear by the Lord of the seen and unseen that there is not a minute's opportunity for rest and repose to attend to promoting all requests. Otherwise, there has not been and is not a minute free from your remembrance and mention. You have always been and are present in the gathering and mentioned in thought.

1 ای ثابت راسخ بر عهد و میثاق بعد از رجوع آن جناب الی‌الآن از عدم ارسال مکاتبات ناله و فریاد فرمودید و حال آنکه در این جا به بصر و بصیرت هر دو ملاحظه فرمودید که مشغولیت این عبد بچه درجه هست مهم امور داخل و خارج از جهتی تمشیت جزئیات کل امور از جهتی هجوم اعدا از جمیع انحاء از جهتی خصومت خصما و فتن منابع جفا از جهتی مخابرات بجمیع جهات از داخل و خارج یوماً فیوماً در تزیاد قسم بمری غیب و شهود که دقیقه‌ئی فرصت و آرام و آسایش نه تا بترویج جمیع رجاها پردازد والا دقیقه‌ئی فراغت از یاد و ذکر نتوده و نیست همیشه در محفل حاضر و در خاطر مذکور بوده و هستید
- 2 We beseech and hope for the invisible confirmations of the Divine Unity that in all conditions and every place you may be the manifestation of the aid and favor of the All-Merciful, and in every situation be confirmed in serving the Cause of God and be the cause of unity, oneness, fellowship and love. For today the greatest service to the Cause of God is the healing, connection, unity and agreement of the loved ones of God.

2 از تأییدات غیبیه حضرت احدیت مستدعی و راجی هستیم که در جمیع احوال و در هر مکان مظهر عون و عنایت حضرت رحمن باشید و در هر موقعی بخدمت امر الله مؤید و سبب اتحاد و یگانگی و الفت و محبت گردید زیرا اليوم اعظم خدمت بامر الله التیام و ارتباط و اتحاد و اتفاق احباء الله است
- 3 O Lord! Aid this servant of Thine to create harmony between the hearts of the loved ones of God and fellowship between the souls of the near ones, and make him an attractive force drawing scattered hearts to the center of unity in the Cause of God. Verily Thou art powerful over whatsoever Thou wilt. Verily Thou art the Strong, the Mighty.

3 ربّ اید عبدک هذا علی التوفیق بین قلوب احباء الله و التالیف بین نفوس الأرقاء و اجعله قوة جاذبة تجلب القلوب مشنته الآراء فی مرکز الوحدة فی امر الله انک انت المقتدر علی ما تشاء انک انت القویّ القدیر
- 4 Regarding your own duties that you had asked about - your duty is that in the land of Ya [Yazd] with utmost detachment, attraction, enthusiasm, calmness and dignity you should associate and gather with the loved ones of God. And if you observe two people between whom there is any dust [of disagreement], through whatever means possible create harmony between them. Similarly, move with perfect wisdom and guide the loved ones to wisdom and tolerance, lest people become alarmed and agitated due to lack of wisdom. Likewise, in gatherings of fellowship and holy assemblies be like a bright candle, radiant and effulgent with the lights of the remembrance of

4 در خصوص تکلیف خویش سؤال نموده بودید تکلیف آنجناب اینکه در ارض یا بنهایت انقطاع و انجذاب و اشتعال و سکون و وقار با احباء الله مجالس و معاشر گردید و اگر چنانچه دو نفس ملاحظه فرمائید که در مابینشان اغبراری بهر وسیله که ممکن باشد تألیف مابین فرمائید و هم‌چنین بکمال حکمت حرکت کنید و احبّ را به حکمت و مدارا دلالت نمائید که مبدا ناس از عدم حکمت به فرع و جزع آیند و هم‌چنین در محافل انس و مجامع قدس چون شمع روشن

God. And when you have arranged your affairs in the land of Ya, either bring your family with you to the land of Ta [Tehran] or if it is advisable to remain in the land of Ya, request the items present in the room in Tehran. Regarding your question about the first day of Ridvan - the first day of Ridvan is that same day when two hours remain until sunset, you enter the festival. That day is counted among the days of Ridvan. The letter you had requested for his honor Sa'id al-Mulk is enclosed - please deliver it. And upon you be glory.

و بانوار ذکر الله ساطع و لامع گردید و چون امور خویشرا در ارض یا تمشیت دهید یا اهل و عیال را بارض طبعیت خویش آورید و یا آنکه اگر مصلحت چنان باشد که در ارض یا بمانید اشیاء موجوده در حجره در طهران را بطلبید و در خصوص اول عید رضوان استفسار نموده بودید اول یوم رضوان همان روز است که دو ساعت بغروب مانده داخل عید میشوید آن یوم از ایام رضوان معدود مکتوبیکه بجهت جناب سعیدالملک خواسته بودید در جوفست برسانید و البهآ علیک

- 5 O my Lord! I beseech the Kingdom of Thy Oneness to make this servant a bright lamp shining with the light of Thy knowledge, and a lofty palm tree bearing fresh, ripe dates in the gardens of Thy love, and speaking Thy praise in the temples of glorification and sanctification, devoted to the presence of Thy mercy. Verily Thou art the Confirmer, the Helper, the Giver, the Generous.

5 ربّ اتی ابتهل الی ملکوت احدیتک بان تجعل عبدک هذا سراجاً منیراً ساطعاً بنور معرفتک و نخلاً باسقاء یثمر رطباً جنیاً فی ریاض محبتک و ناطقاً بذکرک فی صوامع التّسبیح و التّهلّیل متبتلاً الی حضرة رحمانیتک انک انت المؤید الموفق المعطى الکرم

INBA85:235

AB00772

To: Taylor, Benjamin R et al.

- 1 O my spiritual friends! What you had written was noted. All was supplication and entreaty, and the desire to serve the Lord God. I hope that through the favors of God you will increase day by day in faith, certitude and assurance, and that moment by moment the flame of the fire of the love of God will grow stronger, and the call of the Word of God will become louder in that region. May the holy fragrances gradually waft and spiritual attractions set that country in motion. The assistance and grace of God is ever-present and the confirmations of the Kingdom of the All-Merciful come wave upon wave. The time has come for those spiritual friends to arrange divine gatherings and arise to teach the Cause of God, to diffuse the fragrances of God, and to promote the Word of God, so that the breaths of the Holy Spirit may give life to hearts and bring souls to the Beloved. The letter you had sent previously has not yet arrived, and if it had arrived a reply would certainly have been

1 ای یاران روحانی من آنچه مرقوم نموده بودید ملاحظه گردید جمیع تضرع و ابتهل بود و آرزوی عبودیت حضرت پروردگار از الطاف حضرت یزدان امیدوارم که روز بروز بر ایمان و ایقان و اطمینان بیفزاید و انا فانا شعله نار محبت الله افزونتر گردد و ندای کلمه الله در آن اقلیم بلندتر شود نفحات قدس بمروارید و انجذابات وجدانیّه آن کشور را بحرکت آرد عون و عنایت حق همدست و تأییدات ملکوت رحمانیت دمبدم وقت آنست که آن یاران روحانی محافل رحمانی بیاریند و بتبلیغ امر الله پردازند و بنشر نفحات الله قیام کنند و بترویج کلمه الله برخیزند تا نفثات روح القدس دلها را جان بخشند و جانها را بجنانان رسانند مکتوبیکه از پیش ارسال نموده بودید تا بحال نرسیده و اگر رسیده بود البته جواب ارسال

sent, for this servant has the utmost love and attachment for the friends of that city and will always correspond.

- 2 Prayer: O Kind Lord! These friends are wandering in Thy lane and are enamored of Thy countenance and are turned toward Thy Kingdom. They are intoxicated with the wine of faith and hold the cup of longing in the assembly of the Covenant. They are in need of Thy favors and yearn for heavenly bounty. O Lord! Make these souls the recipients of Thy grace and the objects of Thy merciful glance. Make each one a brilliant lamp so they may illumine that region with the light of guidance. Make them all partners and participants with this servant in servitude at Thy Holy Threshold. O Lord! Strengthen the weak souls and brighten the longing eyes with the vision of the Kingdom's beauty, so that all may arise to serve Thee with heavenly power, celestial grace, divine bounty, spiritual breath and godly confirmation. May they dispel the doubts of the suspicious ones and present proofs and arguments to the seekers. May they heal the sick and be kind and compassionate to the poor. May they become a refuge and shelter for the helpless and ignite those who are cold. Thou art the Mighty and Powerful, and Thou art the Kind Lord.

- 3 O my friends! Strive as much as you can so that love and unity may increase day by day, and the love of God may so dominate hearts that mention of aught else is forgotten. Be occupied day and night with remembrance of the Kingdom, the signs of the Realm of Might, and the verses of the Divine Kingdom. If love, oneness, affection and unity are achieved among the friends as they should be, the doors of all meanings will be opened and each of the divine friends will be able to interpret and explain all the sacred books.

- 4 O divine friends! The tests of God are severe. One must supplicate and implore to remain firm and steadfast in times of test. Upon you be greetings and praise.

میشد زیرا این عبد باحبابی آن شهر نهایت محبت و تعلق را دارد و همیشه مخیره خواهد

2 مناجات ای خداوند مهربان این یاران سرگشته کوی تواند دلدادده روی تو و متوجه بملکوت تو از صهبای ایمان سرمستند و در محفل میثاق جام اشتیاق در دست محتاج الطافند و مشتاق موهبت آسمان ای پروردگار این نفوس را مورد عنایت فرما و ملحوظ نظر رحمانیت کن هریک را شمع روشن فرما تا بنور هدی آن اقلیم را منور نمایند جمیع را با این عبد در عبودیت آستان مقدس شریک و سهم کن ای پروردگار نفوس ضعیفه را قوی کن و دیده مشتاقانرا بمشاهده جمال ملکوت منور فرما تا کل بقوتی ملکوتی و فیضی جبروتی و موهبتی آسمانی و نفسی رحمانی و تأییدی ربانی بر خدمت قیام نمایند شبهات اهل ارتباب را زائل کنند و طالبانرا بیان حجت و برهان نمایند مریضان را شفا دهند و فقیرانرا رءوف و مهربان گردند بیچارگانرا ملجأ و مأوی شوند و افسردگانرا مشتعل نمایند تویی مقتدر و توانا و تویی خداوند مهربان

3 ای یاران من تا توانید بکشید که روز بروز الفت و اتحاد ازدیاد یابد و محبت الله در قلوب چنان استیلا کند که آنچه ذکر دون حقیقت فراموش شود شب و روز بذكر ملکوت و آثار جبروت و آیات لاهوت مشغول گردید اگر محبت و یگانگی و الفت و اتحاد چنانکه باید و شاید در میان احباء حاصل گردد ابواب جمیع معانی مفتوح شود و هریک از احبابی الهی تفسیر و تأویل جمیع کتب مقدسه نمایند

4 ای احبابی الهی امتحانات حق شدید است باید که تضرع و زاری نمود که در موارد امتحان ثابت و مستقیم ماند و علیکم التحية والثناء

MMG2#154 p.173x, NJB_v01#16 p.001-

002

ABU0634

- 1 His Holiness the Exalted One, during His stay in Bushihr, would do strange and wondrous things, and He utterly destroyed the baseless practices of the people. For example, the merchants of Bushihr had a custom that, after the conclusion of every transaction, at the time when the payment was being exchanged, they would demand a discount on the receipt. This they called “dabbih”, and they would take a certain sum from the seller of the goods.
- 2 “They came into His presence and made a transaction for indigo, purchasing a considerable quantity. After the transaction had been concluded and the indigo had been conveyed to their own counting-house, the time came for payment. They came to make their dabbih. His Holiness would not accept it, and said: ‘Ye have made a transaction; ye have recited the formula; the matter is finished, and I shall give no discount.’
- 3 “They insisted. He said: ‘The matter is as I have stated.’ They said: ‘It is the custom of the country.’ He replied: ‘Erelong many of these wrong customs shall be changed.’
- 4 “However much they insisted, He would not accept. The merchants again persisted. He said: ‘If the goods are too costly, then return them.’ They submitted: ‘This dabbih and discount is the custom of this city.’ He said: ‘I desire to abolish this custom.’
- 5 “They said: ‘The merchandise has been purchased and conveyed to our counting-house. If it is returned, it will bring about our loss of credit.’ He said: ‘Ye are free: accept it, and make no dabbih.’ Again they said: ‘It is the custom of the country.’ He replied: ‘I shall abolish this custom.’”
- 6 ‘Abdu'l-Baha said: “He had the indigo sent for and brought back, and He did not accept their dabbih. And during the days of His trade in Bushihr He caused many of their contemptible practices to be abandoned.”
- 7 He then said: “It was not long before one of the Blessed Bab’s maternal uncles came to Bushihr. Those same merchants came to the uncle of His Holiness and complained, saying: ‘So-and-so has destroyed our credit. We made a transaction, asked for a discount, and he would not accept it; he returned the merchandise from our counting-house, and this matter is a great disgrace for merchants. Counsel him as to why he does not go

حضرت اعلی درایام توقفشان در بوشهر کارهای غریب می کردند وشالوده یحسابی مردم رابکلی خراب کردند مثلاً تجار بوشهری رسی داشتند که بعد ازختم هر معامله ای دروقت ردوبدل وجه قبض تخفیف می خواستند وآن را "دبه" میگفتند ومبلغی افزروشنده کلامی گرفتند.

آمدند خدمت حضرت معامله نیلی کردند ومبلغ گزافی خرید کردند پس ازخاتمه معامله که نیل هارا به حجره خودشان انتقال دادند نوبت به پرداخت وجه شد.آمدند دبه نمایند حضرت قبول نفرمودند وفرمودند معامله کرده اید صیغه خوانده اید عمل تمام شده و من تخفیف نمی دهم

اصرار کردند فرمودند مطلب همان است که گفتم، گفتند رسم مملکت است فرمودند خیلی ازاین رسوم غلط عنقریب تغییر می کند.

آنچه اصرار کردند قبول نفرمودند تجار باز اصرار کردند فرمودند اگر نتخواه گران است پس بدهید عرض کردند این دبه وتخفیف رسم این شهر است فرمودند می خواهم این رسم را موقوف کنم .

عرض کردند جنس خریده شده وحمل به حجره ماشده اگر عودت داده شود اسباب بی اعتباری مافراهم خواهد شد.فرمودند مختارید قبول کنیدو دبه ننمائید.باز عرض کردند رسم مملکت است فرمودند این رسم را موقوف می کنم.

حضرت عبدالهءا فرمودند نیل هارا فرستادند آوردند ودبه آنها را قبول نکردند وخیلی ازآداب سیخفه آنها را درایام تجارت بوشهر ترک دادند.

بعد فرمودند طولی نکشید یکی ازخالوهای مبارک آمدند بوشهرهمان تجار آمدند به خالوی حضرت شکایت کردند که اعتبار ما را فلانی زائل کرد معامله کردیم تخفیف خواستیم قبول نکردند ومال التجاره را ازحجره ماعودت دادند واین فقره برای تجار وهن بزرگ است شماییشان

along with the wishes of the people and why he overturns the customary practice.'

- 8 "The Blessed Uncle said to His Holiness the Exalted One: 'Pray have regard for the condition of the people and the customs of the town.'

- 9 "He replied: 'Even now, should they wish to make a transaction and afterward demand dabbih, I shall again not accept it.'"

STAB#073, GEN.012-013

را نصیحت کنید که چرا به میل مردم راه نمی روند و رسم معمول را بهم می زنند.

- 8 خال مبارک به حضرت اعلیٰ فرمودند رعایت احوال مردم و رسوم بلدی را بفرمائید.

- 9 فرمودند حالا هم هرگاه بخواهند معامله کنند بعد دبه نمایند باز قبول نخواهم کرد.

AHDA.041-042

ABU0640

To be typed.

NJB_v15#01 p.056

AB07847

To: *Shaykh Ahmad (Sultanabad), in Arak*

- 1 Praise be to God Who, through the manifestation of His Self, has caused the suns to be folded up, the stars to be darkened, the mountains to be scattered, the earth to quake, its burdens to be brought forth, the heaven to be cleft asunder, the waters to overflow, every nursing mother to forget what she nursed, every pregnant one to lay down her burden, souls to be raised up in drunkenness, the straight path to be extended, the pavilion to be raised up, the balance to be set up, the weights to appear, the trumpet to be blown, those in the graves to be raised, the companions of the right hand to attain the garden of delight, the companions of the left hand to be grieved in the hell of error, the veil to be removed, the barrier to be lifted, the Manifester of the Mount to be revealed on the Day of Resurrection, and the earth to shine with the light of its Lord - while the heedless remain in their stupor, unconscious of when they shall be raised. Leave them to plunge in vain discourse and play.

- 2 Greetings, glory, prayers and peace be upon the Luminary of the Supreme Concourse, the Star of Guidance, the Morning Light that has dawned from the horizon on high, the Unique

1 الحمد لله الذى بظهور مظهر نفسه قد تكوّرت الشّمس و انطمست النّجوم و نسفت الجبال و زلزلت الأرض و اخرجت الأثقال و انفطرت السماء و سحرت المياه و ذهلت كلّ مرضعة عمّا ارضعت و وضع كلّ ذات حمل حملها و بعثت النفوس سكارا و امتدّ الصّراط و ارتفع القسطاط و وضع الميزان و ظهرت الأوزان و نفخ في الصّور و بعث من في القبور و فاز اصحاب اليمين في جنة النّعيم و غبن اصحاب الشّمال في جحيم الضّلال و كشف النقاب و زال الحجاب و تجلّى مجلّى الطّور في يوم النّشور و اشرقت الأرض بنور ربّها و الغافلون في سكراتهم يعمهون و لا يشعرون أنّي يبعثون ذرهم في خوضهم يلعبون

- 2 و التّحيّة و البهاء و الصّلوة و السّلام على نبيّ الملائ الأعلیٰ و كوكب الهدی و الصّبح المشرق من افق

Radiant Pearl, the White Gem, the Protected Pearl, and upon all who in this witnessed Day, this promised Time, this praised Century, have claimed relationship with Her.

- 3 O distinguished learned one! I have chanted the verses of your gratitude to God for having guided you to the Ancient Light, the Manifest Dawn, the Smiling Morn, for having given you to drink of the Crystal Spring and made you quaff the Choice Sealed Wine from this Beautiful Cup. Thank God for this supreme gift and this greatest guidance. Pay no heed to the clamor of the foolish, the tumult of the ignorant, the mockery of the foolish, the anxiety of the cowardly, and the fear of the weak. Trust in God and say: "O people! Cease your blame. I have believed in God and His signs. My eye has been gladdened by witnessing His clear tokens. I have been cheered by His glad-tidings, have understood His allusions, my insight has been illumined, my inner being has been made good, and my conscience has been assured. He is my Protector and my Helper."

- 4 O people! Put aside doubts, recognize the allegorical verses, carefully consider the clear signs, turn your gaze to the court of bounty, and with the eye of witnessing behold the Praised Light in this Promised Day. Hasten to the Offered Rose, the Bestowed Gift, the Abundant Fortune, and the Cup whose mixture is of camphor. Seize this greatest gift and enjoy this supreme bounty. Do not deprive yourselves of this bestowal which shines at the zenith of the horizons and increases in radiance day by day through the passing of ages and centuries.

- 5 O thou who art enraptured by the breaths of God! Alas, alas! The arena of the understandings of men hath become sorely straitened; the people possess no eye wherewith to behold the Truth. The sight of man is feeble, while that Essence of essences is most subtle and refined. The ears are stopped, and the call of the Concourse on high is but a gentle whisper. The eyes are blind; what fruit, then, can the effulgence of Sinai and the flame of Light yield?

- 6 Praise be to God that you have found your way to the gathering of divine manifestation, have taken refuge in the Strong Pillar, have become aware of God's mystery, and are confirmed, successful, victorious and triumphant. But act according to the wisdom revealed in the Book:

- 7 "Do you know what the harp and lute are saying?"

- 8 Drink wine in secret, for they pronounce the sentence of infidelity."

العلی الفریدة النوراء و الدرّة البیضاء و الیتیمه العصماء و علی کلّ من بها اتّمت فی هذا الیوم المشهود و الوقت الموعود و القرن المحمود

3 ایها الفاضل الجلیل اتّی رتلت آیات شکرک للّه بما هداک الی النور القدیم و الصّبح المبین و الفجر البسیم و سقاک من الماء المعین و جرّعت الرّحیق المختوم فی هذه الکأس الأنیق اشکر الله علی هذه الموهبة العظمی و الهدایة الکبری و لالتفت الی ضوضاء البلهاء و غوغاء الجهلاء و استهزاء السفهاء و جزع الجنّاء و فزع الضعفاء توکل علی الله و قل یا قوم دعوا اللّوم اتّی آمّنت بالله و آیاته و قرّیت عینی بمشاهدة بیناته و استبشرت ببشاراته و اطلعت بأشاراته و تنورت بصیرتی و طابت سریرتی و اطمئنّ ضمیرتی و هو مجیری و نصیرتی

4 یا قوم دعوا الشّبهات و اعرفوا المتشابهات و امعنوا النّظر فی الآیات البینات و قلیوا طرف الطّرف الی ساحة الجود و انظروا بعین الشّهود الی النور المحمود فی هذا الیوم الموعود حیوا الی الورد المورود و الرّفد المرفود و الحظّ الموفور و الکأس الّتی مزاجها کافور اغتموا هذه الموهبة الکبری و تمتعوا بهذه النّعمة العظمی و لانحرموا انفسکم من هذه المنحة الّتی تتلأل فی قطب الآفاق و تزداد اشراقاً یوماً فیوماً علی مرّ القرون و الأعصار

5 ای منجذب بنفحات الله ایدریغا عرصه افهام خلق سخت تتگ آمد ندارد خلق حقّ دیده انسان ضعیف و آنجوهر الجواهر بسیار لطیف گوشها بسته و ندای ملأ اعلی آهسته چشمها کور پس از جلوه طور و شعله نور چه ثمر بخشد

6 حمد خدا را که آنجناب در محفل تجلّی راه یافتید و برکن شدید پناه بردید و بر سرّ حق آگاه شدید و مؤیّدید و موقّق و منصورید و مظفّر ولی بحکمت منزله در کتاب عمل نمائید

7 دانی که چنگ و عود چه تقریر میکنند

8 پنهان خورید باده که تکفیر میکنند

9 And upon you be greetings and praise.

9 و علیک التّحیّة و التّناء

BRL_DAK#0985, MSHR2.099x,
MSHR3.198x, MSHR3.198x

AB00788

To: Mirza Sadiq (Son of Mahbubush-Shuhada) et al., in Isfahan

To be typed.

DUR4.645

AB00811

To: Intizamul-Vizarah et al., in Kirman

1 O beloved friends of 'Abdu'l-Baha! A letter from a loving friend arrived containing your blessed names. Upon reading those names, heart and soul were moved to joy and delight, and the spirit was gladdened, for praise be to God, Kirman has been stirred. It is hoped that that cherished region will become a supreme paradise.

1 ای یاران عزیز عبدالهّاء نامهء یار مهربانی رسید و نامه‌ای مبارک شما در آن مرقوم بود بحض قرائت آن اسماء دل و جان به وجد و طرب آمد و روح مستبشر شد که الحمد لله کرمان بهیجان آمده امید است که آن خطّه نازنین بهشت برین گردد

2 The capacity of the people of that land is boundless, but the severity of the bitter cold prevented germination and veiled the appearance of clear signs. Now that the heavy cloud has disappeared and the veil has vanished and the bitter cold has been transformed into the moderation of spring, surely the Sun of Reality will shine forth and the lifeless earth will stir and bring forth vegetation, and every beautiful kind will reveal its beauty, and "thou seest the earth barren and lifeless, but when We send down the rain upon it, it stirreth and swelleth and bringeth forth every kind of beautiful growth."

2 استعداد اهل آنسامان بی‌پایان ولی شدّت زمهریر عقیم مانع از انبات و حاجب ظهور آیات ینّات بود حال چون ابر شدید ناپدید شد و حاجب غائب گشت و زمهریر باعتدال ربیع مبدّل گردید البتّه شمس حقیقت بتابد و اراضی هامده باهتزاز آید و انبات نماید و من کلّ زوج بهیج بهیج چهره گشاید و تری الارض هامده و اذا انزلنا علیها الماء اهتزت و ربّت و انبتت من کلّ زوج بهیج

3 The autumn storms and tempests and the hardships and blasts of severe cold will surely cause the verdant earth to wither and fade, but the life-giving breezes of spiritual springtime and the outpouring of the April rain and the heat of the divine Sun

3 عواصف و قواصف خریف و شدائد و زوابع برد شدید البتّه زمین خرم را افسرده و پژمرده نماید ولی نسائم جان‌پرور بهار روحانی و فیضان ابر نیسانی و حرارت آفتاب یزدانی چنان بجوش آرد که روی زمین رشک بهشت برین گردد

will so stir it that the face of the earth will become the envy of paradise on high.

- 4 The purpose is that the time has come for Kirman to stir and move, so that that region may become a paradise of delight and that country may be perfumed with holy fragrances and that territory may become, through the power of the Ever-Living, the Ever-Subsisting One, the rising-places of stars.
- 5 In brief, O friends, the glance of favor is directed toward Kirman, and as the holy fragrances pass over that land they bring divine glad-tidings, and the melody of the Abha Kingdom brings ecstasy and rapture. I hope that the song of the nightingale of inner meanings will make the friends enamored of the rose of the All-Merciful and make them passionate for the divine Beloved, until one becomes intoxicated with the eternal Beauty, another becomes enraptured with the celestial Beloved, another becomes wandering in the lane of the Holy One, and another becomes lost in the desert of love for the true Beloved.
- 6 And upon you be the most glorious glory.

4 مقصد آنست که وقت جنبش و حرکت
کرمانست تا آن اقلیم جنت النعم شود و آن
کشور بنفحات قدس معطر گردد و آن مرز و
بوم بقوهٔ حق قیوم مواقع نجوم شود

5 باری ای یاران نظر عنایت متوجه کرمانست و
نفحات قدس در مرور بر آن سامان بشائر الهی
میرسد و آهنگ ملکوت ابهی به وجد و سماع
آرد امیدوارم که گلبانگ بلبل معانی یارانرا
مفتون گل رحمانی نماید و مجنون دلبر ربّانی
فرماید تا یکی سودائی جمال باقی گردد و دیگری
شیدائی دلبر آسمانی و دیگری سرگشتهٔ کوی
حضرت سبحانی و دیگری گمگشتهٔ صحرای
عشق محبوب حقیقی

6 و علیکم البهاء الابهی

MKT9.262, MMK6#326

AB00808

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

- 1 O spiritual friend! Your letter was received through Mirza Ahmad Sohrab and from its contents the ultimate patience and tranquility of the divine friends became evident, for it bore the glad tidings that in such times of disorder and hardship and weariness and strife and contention, still the friends of God remained in utmost enkindlement. And thus it is befitting that they find coolness in fire and seek dryness from the sea, becoming lamps of guidance in the day of trials and seeking soul's comfort in days of hardship and toil. This news brought much joy.
- 2 Regarding the company, one letter from you arrived and a reply was sent. It is hoped this company will be blessed. God willing, the friends of God have and will continue to exert utmost effort in operating the agricultural machinery. And after the machinery is properly operating and ultimate proficiency

1 ای یار روحانی بواسطهٔ جناب آقا میرزا احمد
سهراب نامهٔ شما رسید و از مضمون نهایت
صبر و سکون احبای الهی معلوم گردید زیرا
بشارت این داشت که در چنین اوقات اختلال
و مشقت و ملال و نزاع و جدال باز احبای
الهی در نهایت اشتعال بودند و چنین سزاوار که
در آتش خنکی یابند و از دریا خشکی جویند
دریوم بلا سراج هدی گردند و در روز مشقت
و زحمت راحت جان جویند این خبر بسیار
سرورپرور بود

2 در خصوص شرکت یکنامه از شما رسید و
جواب ارسال شد امید چنانست این شرکت
برکت یابد انشاءالله در تمشیت ماشین زراعت
احبای الله نهایت همت را نموده و خواهند نمود
و بعد از اینکه ماشین درست بکار رود و
نهایت اتقان در استعمال تجربه گردد و یقین

in its use has been gained through experience, and you are certain there will be no delays or interruptions in the equipment, at that time purchase the designated land. We have placed one of the well-trained youth of the friends who has completed primary schooling into agricultural school to study this field. After completing studies it will be possible to send him to those parts. Such company establishments are very beneficial, but conditional on proficiency, steadfastness and firmness. As for the company name, whatever you choose is fine, and if the company letterhead and papers are printed in your name and the factories are titled under your name, there is no harm. And I hope divine assistance and favor will arrive.

- 3 For some time in these parts 'Abdu'l-Baha has been occupied day and night with spreading the clear verses. Not a minute of free time exists. Despite the rush of seekers and endless occupations and lack of respite, out of utmost love for the friends of Tabriz I undertook writing this letter so it may bring them solace and they not become dejected and weary from difficulties and hardships that have occurred, but rather engage as they should and must until they become verses of guidance and standards of the Supreme Concurrence.

- 4 Praise be to God, it has become established and known to all that the friends have no quarrel or contention with any faction, and they destroyed no homes. Rather they have love for all and their ultimate desire is the progress of Iran and Iranians, but without war and strife, for fighting and contention weaken Iran's constitution, and when the constitution is weak, each day brings a new ailment. Therefore one must act to strengthen the constitution, and Iran's constitution is strengthened through promotion of commerce, increase of industry, expansion of agriculture, teaching of beneficial sciences, truthfulness and trustworthiness and justice in affairs. We are engaged in promoting beneficial modern sciences and new advances that result in constitutional strength. We hope God grants success.

- 5 Convey to all the divine friends individually the Most Wondrous, Most Glorious greetings. And upon you be the Most Glorious Glory.

نمائید که در آلات تعطیل و تعویقی نخواهد شد آنوقت زمین معلوماً بخرید و ما یک نفر از جوانان باتربیت احباب را که در مدارس اولیه اكمال علم نموده در مدرسه زراعت گذاشتیم تا تحصیل این فن بنماید بعد از تحصیل ممکن است که روانه آن صفحات بشود اینگونه تأسیسات شرکت بسیار مفید است ولی بشرط اتمان و استقامت و ثبات اما اسم شرکت را هر قسم بگذارید ضرر ندارد و اگر پاکت و کاغذهای شرکت باسم آنجناب طبع شود و عنوان کارخانه‌ها باسم شما باشد ضرری ندارد و امیدوارم که عون و عنایت الهی برسد

- 3 عبداله‌آ مدتیست در اینصفحات شب و روز بنشر آیات بینات مشغول ابداً دقیقه‌ای فرصت ندارد باوجود هجوم طالبان و مشغولیت بی‌پایان و عدم مهلت از نهایت محبتی که باحبای تبریز دارم بتحریر این نامه پرداختم تا آنانرا باعث تسلی خاطر گردد و از زحمات و مشقاتیکه حاصل شده افسرده و ملول نگردند بلکه بآنچه باید و شاید مشغول شوند تا آیات هدی و آیات ملاً اعلی گردند

- 4 الحمد لله در نزد عموم مسلم و معلوم شد که احباب با حزبی از احزاب نزاع و جدال ندارند و خانه‌ای خراب نکردند بلکه بعموم محبت دارند و نهایت آرزوی ایشان ترقی ایران و ایرانیان ولی بدون حرب و جدال زیرا جنگ و جدال بنیه ایران را ضعیف مینماید و چون بنیه ضعیف گردد هر روز مرضی عارض میشود پس باید کاری کرد که بنیه قوی شود و بنیه ایران بترویج تجارت و تزئید صنعت و توسیع زراعت و تدریس علوم نافع و صداقت و امانت و عدالت در امور حاصل شود ما بترویج علوم عصریه مفیده و ترقیات جدیده که منتج قوت بنیه است مشغولیم امیدواریم که خدا موفق فرماید

- 5 جمیع یاران الهی را فرداً فرداً تحیت ابدع ابدی ابلاغ دارید و علیکم الهاء الابی

AB11635

To: Ibn-i-Abhar, in Tihiran

1 O Herald of the Covenant!

2 'Abdu'l-Baha acknowledges shortcomings in sending successive replies to the Hands of the Cause of God, but at every moment is exposed to attacks from every fierce claw of beasts and birds, and the sea of tribulation is a tumultuous ocean, and is constantly occupied with rectifying the corruptions of the people of pride. Similarly, letters arrive successively from all horizons, especially from the American continent, not giving respite for Turk or Tajik, demanding answers with utmost urgency. Given this, how can 'Abdu'l-Baha raise his head from the depths of this sea and scatter pearls of meaning upon all shores, unless the Hand of Ancient Power places a hundred thousand tongues in one tongue and thousands of pens in one pen as a trust - even then it is doubtful this would suffice, for the burning thirst of the friends would only increase. In any case, be assured that I always wish to write letters at every moment and engage in fresh conversation with you and be the cause of joy to that kind friend's heart, but it does not prove possible - what can I do?

3 The matters you had written about became known. I had written before that you should not be affected or saddened by the calumnies of the spreaders of rumors and the slanders of the fabricators. The One God is the helper of the truthful and supporter of the well-wishers, the protector of the oppressed and the humbler of the ill-wishers. Soon the foolish corruptors will become disgraced in the world, abject and contemptible in the eyes of nations, and rejected and defeated by the people of the world. Praise be to God, the truth became evident and the hidden secret of the rebellious people became manifest. Noble and poor became aware, and lowly and distinguished became cognizant that the source of corruption are the people of enmity and the destroyers of foundations. But the Baha'is, praise be to God, are well-wishers and innocent and free from these lies and calumnies - this is the gift of God and the victory of the All-Merciful.

4 In any case, know this much that His Majesty the King is kind and has no purpose except the comfort of his subjects, but the foolish give no respite and do not leave him in peace. Each day they raise a commotion and begin a sedition. They keep

1 ای منادی میثاق

2 عبدالبهاء در ارسال اجوبهء متتابعهء حضرات ایادی امر الله مقرر بقصور است ولی هر دم معرض هجوم هر تیزچنگی از وحوش و طیور و دریای بلا بحر مسجور و دائماً مشغول باصلاح مفساد اهل غرور و همچنین اوراق از جمیع آفاق متتابع علی‌الخصوص از خطهء امریک که فرصت به ترک و تاجیک نمیدهند و در نهایت تعجیل جواب میطلبند باوجود این چگونه عبدالبهاء از عمق این دریا سر برآرد و لثالی معانی بر جمیع سواحل افشاند مگر آنکه ید قدرت قدیمه صد هزار لسان در لسانی و هزاران اقلام در قلبی تعبیه فرماید و ودیعه گذارد باز گان نغیرود که کفایت کند زیرا حرارت عطش یاران بیشتر گردد باری یقین فرما همیشه خواهم که هر دم بنگارش نامه پردازم و با شما گفتگوئی تازه نمایم و سبب سرور قلب آن یار مهربان شوم ولی میسر نمیگردد چه چاره کنم

3 مطالبی که مرقوم نموده بودید معلوم گردید از پیش نگاشته بودم که از افتراء مرجفین و سعایت مفترین متأثر و متأسف نشوید حضرت احدیت ناصر صادقانست و حامی نیکخواهان معین مظلومانست و مہین بدخواهان عنقریب مفسدان بیخردان رسوای عالم گردند و ذلیل و حقیر در نظر امم شوند و مخدول و منکوب اهل عالم الحمد لله حقیقت عیان شد و سرّ نهان اهل طغیان آشکار گشت امیر و فقیر آگاه شدند و وضع و شریف انتباه یافتند که منشأ فساد اهل عنادند و مخرب بنیان اما بهائیان الحمد لله خیرخواهند و بری و بیزار از این کذب و بہتان اینست موهبت یزدان و نصرت رحمن

4 باری اینقدر بدانید که اعلیحضرت شہریار مہربانست و مقصدی جز راحت زیردستان ندارد ولی بیخردان مہلت ندهند و بفراغت نمیگذارند هر روز ولولہائی اندازند و فتنہائی آغاز

the government occupied with ordinary matters and prevent it from important affairs. Now is the time for all subjects to strive with perfect sincerity, trustworthiness and obedience so that ultimate comfort and ease may be achieved in the center of sovereignty, and the authorities may attend to the administration of internal affairs and external considerations and relationships, and establishing laws for human happiness, and adjusting current dealings, and strengthening legal principles, and increasing national wealth, and promoting scientific benefits, and protecting and ensuring the future. But alas, the heedless ones are the cause of mental disturbance and scratching of minds. We pray that God may make the heedless ones mindful and awaken them from sleep so that they may cling to that which today is the cause of Iran's greatness, and the star of eternal glory may shine from the horizon of the kingdom of Jamshid upon all the horizons of the world, and the throne of His Majesty the Victorious Shah may rival the throne of the government of Nushirvan the Just, and the star of former government and magnificence and grandeur may rise and shine again.

5 And upon you be greetings and praise.

کنند حکومت را مشغول بامور عادی نمایند و از مهم امور ممنوع کنند حال وقت آنست که جمیع رعایا بکمال صداقت و امانت و اطاعت بکوشند تا نهایت راحت و آسایش در مرکز سلطنت حاصل گردد و اولیای امور بتمشیت امور داخله و ملاحظات و روابط خارجه و تأسیس قوانین سعادت بشریه و تعدیل معاملات مرعیه و تحکیم قواعد قانونیه و تزئید ثروت ملیّه و ترویج فوائد علمیه و صیانت و تأمین استقبال پردازند ولی و الاسفا که بیپوشان سبب تشویش خاطرند و تخدیش اذهان ما دعا مینمائیم که خداوند بی‌هوشانرا هوشیار فرماید و از خواب بیدار کند تا بآنچه الیوم سبب بزرگواری ایرانست تشبّث نمایند و کوکب عزّت ابدیه از افق ملک جم بر جمیع آفاق جهان بتابد و اریکه اعلیحضرت شاه مظفر باذل سریر حکومت نوشیروان عادل گردد و ستاره دولت و حشمت و عظمت سابق دوباره طلوع نماید و سطوع کند

5 و علیک التّحیّة و الثّناء

INBA85:392, BRL_DAK#0196, YIA.312-

314

AB00806

To: Abdu'l-Vahhab Afnan

- 1 O true believer in the verses of God! It is said that the greatest power in the world is the power of an all-compelling sovereignty and the might of an all-subduing government. However, the utmost that such might and power can achieve is to besiege men and conquer fortified strongholds. Such power and might is only made manifest by the aid of massed troops and conquering armies.
- 2 Yet, reflect thou on the power and ascendancy of the Greatest Name, on its might and dominion. Ponder how, though alone and forsaken, with none to help or succour Him, He, through the might and power of God and the sovereignty of the Kingdom, subdued the realm of being and conquered the citadels of the hearts of men. He prevailed over the whole world and established His authority over all existence. Single-handedly,

1 ای موقن بآیات الله گویند که قوای اعظم عالم قوه سلطنت قاهره و سطوت حکومت باهره است و حال آنکه نهایت اقتدارش اینست که اجسامرا محاصره نماید و قلاع حصینه را مسخر کند و این قوت و قدرت نیز بواسطه جیوش جراره و جنود قهاره ظاهر میشود

2 اما تو در قوت و قدرت و سطوت و سلطنت اسم اعظم ملاحظه نما و تفکر کن که باوجود آنکه وحید و فرید و بی ناصر و معین بود بقوت الهیه و قدرتی ربّانیه و سطوتی ملکوتیه ملکوت وجود را مسخر فرمود و مدائن قلوبرا فتح نمود آفاق امکانرا بگشود و کشور هستی را در تحت

He scattered the battalions of the earth; unaided, He defeated the unyielding hosts of darkness. In this day, the evidences of these victories exist in the invisible realm, but in the future they will appear in the visible plane as well. Then shall all witness the truth of the verse "Behold the confusion that hath befallen the tribes of the defeated!"

- 3 Travel and explore the deserts—places such as the cities of Salih and Thamud, the sand dunes of the tribe of Hud, the cities of Lot and of Sheba, and the settlements of the people of Rass and Midian, and other lands. Behold how they have been, even as a defeated army, dispersed and scattered across these barren wastes.

- 4 My meaning is that although the Prophets of God and His chosen ones were, in every age and dispensation, alone and forsaken and subjected to relentless attacks by all the peoples and kindreds of the earth, yet their light shone bright and their stars gleamed resplendent, whereas the lamps of worldly power were extinguished, one and all.

- 5 He is God.

- 6 O thou sanctified bough of the Tree of Holiness! Though that illustrious offshoot was severed from the garden of the contingent world, he hath been joined to the sacred Lote-Tree and hath grown fresh and verdant in the garden of the Placeless. He hath been nurtured from the wellspring of living waters and stirred by the breezes wafting from the bowers of the Abha Kingdom. He hath entered the paradise of the Divine Presence, attained the court of the Almighty, and found his habitation in the bountiful realm of the All-Glorious.

- 7 And now, from the Concourse on high and the realm of effulgent glory, he beholdeth those that are left behind, and raiseth an inner summons for the heart and soul to hear, saying, "O my kindred, water ye all that I have sown, with the hands of faith and certitude. Nurture ye all that I have planted. Ye are the boughs and fruits of this bountiful tree; ye must reveal its true savour and fragrance and bring forth gem-like fruits. Be not dismayed by the winds of tests, nor shaken by the tempests of trials. Let your roots grow deep in the soil of the Covenant and be nourished by the stream of the Testament of the Day-Star of the world. Hold ye fast unto the firm Cord, and seize the hem of the Covenant of the Lord of all worlds, that ye may become as fresh and graceful boughs that yield sweet fruits. This is my counsel and my admonishment unto you." The glory of God rest upon you.

LOTW#54

تصرف آورد یکسواره بر صف عالم زد و تنها جنود عنود ضلالت را شکست داد ولی آثار این فوج ایوم در غیب وجود است و در استقبال در حیز شهود خواهد آمد آنوقت ملاحظه خواهد شد جند هنالک مهزوم من الأحزاب میفرماید

3 در صحراها سیر و تماشا نمائید مثل مدائن صالح و ثمود و احقاف قرارگاه قوم هود و مدائن لوط و مدینه سبا و مدائن اصحاب رس و مدین و سائر جهات را سیر و تماشا نمائید که مثل اردوهای شکسته در این بیابان ریخته و پاشیده اند

4 مقصد اینست که انبیای الهی و اولیای رحمانی در هر عهد و عصری ولو اینکه فرید وحید بودند و جمیع قبائل و شعوب مهاجم باوجود این نورشان ساطع شد و کوکیشان لامع و سراجهای عالم جمیع خاموش شدند

5 هو الله

6 ایها الفرع الزکی من السدرة الرّحمانیة آن فرع جلیل اگرچه از باغ امکان منفصل شد اما بسدره متنی متصل گردید و در حدیقه لامکان سبز و خرم شد از عین تسنیم سقایه گشت و از نسیم حدائق ملکوت ابهی مهتر گردید در جنت لقا وارد شد و در ساحت کبریا وارد گشت و در حیز نزل ذو الجلال مقریافت

7 و حال از ملاً اعلی و رفیق ابهی ناظر ببازماندگان است و نداء غیبی میفرماید که گوش جان استماع کند و سمع وجدان ادراک نماید که ای بازماندگان آنچه من بدست ایمان و ابقان کشتم شما سقایه نمائید و آنچه من غرس نمودم شما تربیت نمائید شما شاخ این شجرید و ثمر این درخت پربرکت باید طعم و رائحه اصل بدهید و گوهر ببار آرید از اریاح امتحان متزلزل نشوید و از عواصف افتتان متحرک نگردید ریشه در ارض میثاق دوانید و از جویبار عهد نیر آفاق نشو و نما نمائید تمسک بجبل متین جوئید و تثبث بذیل پیمان رب العالمین کنید تا فرع پر طراوت و لطافت شوید و میوه پر حلاوت ببار

آورد اینست وصیت من و نصیحت من و
البهاء علیکم

INBA87:497x, INBA52:522x, NURA#54,
MMK4#117 p.125x, MATA.033-034x

AB00804

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O dawning-place of bounty! The Ancient Beauty and the Most Great Name remember you day and night in this gathering, and like a flower in the rose garden the remembrance of meeting you is present and visible. When the pen writes letters and the tongue speaks, mentioning the friends and remembering the loved ones bestows sweetness and delight like heavenly foods to the spiritual taste. The heart is moved to joy and exultation, and the soul is given spirit and fragrance. The sight becomes bright and the heart becomes like a meadow and garden. Being comes into motion and souls are filled with joy and gladness.

1 ای مطلع عنایت جمال قدم و اسم اعظم در این
بساط شب و روز مذکوری و در این انجن چون
گل گلشن یاد دیدارت موجود و مشهود چون
خامه نامه نگارد و لسان بیان کند نام یاران و یاد
دوستان مذاق روحانرا حلاوت و شیرینی موافد
سمائی بخشد قلب در وجد و طرب آید و جان
را روح و ریحان بخشد بصر روشن شود و دل
چون مرغزار و چمن گردد وجود باهتزاز آید و
نفوس بفرح و استبشار
- 2 This connection and attachment is from the outpourings of the Sovereign of existence and the King of the seen and unseen, Who in this Most Great Cycle has connected the pure realities to the appointed Center in such wise that the conscious emanations of those essences of unity flow from the periphery toward the center, and spiritual breezes from the center toward the periphery, successive, continuous and uninterrupted. Therefore there is not a moment's rest, rather the ebb and flow of this ocean is constant and permanent.

2 این ارتباط و اتصال از فیوضات سلطان وجود و
ملیک غیب و شهود است که حقائق صافی را
در این کور اعظم مرتبط بمرکز منصوص فرموده
بقسمیکه انبعاثات وجدانیّه آن جواهر توحید
از محیط متوجه مرکز و نفحات روحانیه از مرکز
متوجه محیط و متتابع و مترادف و متواصلست
لذا آتی فراغت نیست بلکه جزر و مدّ این بحر
مستمر و مستدامست
- 3 So O fiery bird, open your tongue in praise of the Most Glorious Beloved (may my spirit be sacrificed for those sincere in His Cause) and begin lauding and glorifying, saying: "O Lord, Forgiver and Creator! Through Thy profound grace and mighty generosity Thou hast illumined the horizons of existence with the lights of bounty and made the world of creation radiant with the brilliant rays of the Sun of favor. The spring rain of Thy grace has made the world of existence verdant and flourishing, and Thy Most Great All-encompassing bounty has clothed creation with the new garment of the new creation. Thy favors have encompassed the world of existence and Thy benevolence has included the seen and unseen.

3 پس ای طیر ناری لسان را بشکر محبوب ابدی
روحی للمخلصین فی امره الفدا باز کن و محامد
و نعوت و ستایش آغاز کن که ای پروردگار و
آمرزگار و کردگار از فضل عمیم و کرم جلیل
آفاق وجود را بانوار موهبت روشن فرمودی و
باشعهء ساطعهء آفتاب بخشایش جهان آفرینش
را منور کردی ابر نیسان عنایتت جهان ایجاد را
سبز و خرم نمود و فیض محیط اعظمت کائناترا
حلهء جدید خلق جدید پیوشانید الطافت عالم
وجود را احاطه کرد و احسانت غیب و شهود
را شامل شد

- 4 Through Thy greatest grace Thou hast made the Dawning-place of guidance luminous and caused the morn of piety to appear, the flood of bounty to flow and the torrent of the divine call to rush forth. Thou hast adorned the horizon of Thy love with the lights of knowledge and illumined the dayspring of Thy recognition with the effulgences of certitude. Thou hast not cut off Thy mighty grace nor withheld Thy profound favor. Thou hast made the unity of hearts the greatest blessing and the love of souls the most great mercy. Thou hast made Thy manifest religion the light of the horizons and Thy noble law the sun of the seven heavens.
- 5 O Pure God! Grant power and might, and bestow aid and favor that we may arise to fulfill Thy counsels and exhortations and engage in reviving the world and its peoples through the breaths of Thy virtuous character. Through a wave from the waves of Thy Most Great Sea may the world of existence become filled with the pearls of wisdom, and through an outpouring from the ocean of Thy mercy may the realm of contingent being become the envy of the gardens of Paradise. Grant steadfast feet and bestow the power of firmness and constancy that we may arise to exalt Thy Cause and stand firm in guiding all who dwell on earth." And glory be upon thee.
- 6 The reply to the letter of Mirza Muhammad, brother of Mirza Ibrahim Khan, is enclosed, and likewise a letter was written to Mirza Ibrahim himself which is enclosed in this letter. The reply to the blessed leaf Thuraya Khanum, upon her be the Most Glorious Beauty of God, is also enclosed in this letter. Convey greetings to all the friends of God.
- 4 از فضل اعظمت مطلع هدی را روشن نمودی و صبح تقوی را لائح و فیض نبی را سائل و سیل ندا را صائل فرمودی افق محبت را بانوار عرفان مزین و مشرق معرفت را بتجلیات ایقان منور کردی فیض جلیلت را مقطوع نفرمودی و لطف عمیمت را ممنوع نداشتی الفت قلوب را نعمت عظمی فرمودی و محبت نفوس را رحمت کبری دین مبینت را انوار آفاق کردی و شرع شریف را آفتاب سبع طباق
- 5 ای پاک یزدان قوت و قدرتی عنایت فرما و عون و عنایتی مبذول کن تا بوصایا و نصائحت قیام نمائیم و بنفحات خلق و خویت باحیای عالم و امم پردازیم موجی از امواج بحر اعظمت جهان ایجاد پر از لثالی حکمت گردد و بفیضی از بحر رحمت فضای امکان رشک روضهء جنان گردد پای استقامتی عنایت فرما و قوهء ثبوت و رسوخی بخش تا بر آنچه سبب اعلاء کلمهء امر تو است قیام نمائیم و بر هدایت من علی الارض بایستیم و البهاء علیک
- 6 جواب مکتوب میرزا محمد اخوی جناب میرزا ابراهیم خان در جوفست و همچنین بجهت خود میرزا ابراهیم مرقوم شد در طی این مکتوبست جواب ورقهء مبارکه ثریا خانم علیها بهاء الله الاهی نیز در جوف این مکتوبست جمیع احبای الهی را طراً تکبیر ابلاغ فرمائید

AYBY.329 #011, MMG2#066 p.071x

AB00801

To: Mr. J.J. van Rijckevorsel, in Holland

- 1 Esteemed one, your detailed letter was received. Due to the abundance of correspondence pouring in from all directions, I do not have time for a detailed response.
- 2 In brief: the people of the world are in need of eternal life, and eternal life depends on the manifestation of the Kingdom, and the manifestation of the Kingdom depends on the penetration
- 1 ای شخص محترم، نامه مفصل شما رسید و من چون از کثرت مکاتیب که از اطراف میریزد فرصت جواب مفصل ندارم
- 2 مختصر این است که اهل عالم محتاج بحیات ابدیه هستند و حیات ابدیه منوط بظهور ملکوت و

of the Word of God and the confirmation of the Holy Spirit - that is, it depends on the divine power that brings the dead to life, makes the blind see and the deaf hear, and fulfills the second birth mentioned in the Gospel text: "That which is born of flesh is flesh, and that which is born of spirit is spirit. You must be born again."

- 3 As for other religions, in the texts of Baha'u'llah and writings of the friends, such as the book of Mirza Abu'l-Fadl, there are explicit mentions of Zoroaster, Buddha, Brahma and Confucius. Similarly in my letters, the original foundations of Zoroaster and Buddha were very compatible but were later altered and changed. It seems you have not seen these tablets and books where this is written. Obtain the published book of Mirza Abu'l-Fadl - it will suffice and satisfy you that the teachings of Baha'u'llah are universal teachings, confirmed by the penetration of the Word of God, the breaths of the Holy Spirit and heavenly power.

- 4 At most you have seen the published writings of Baha'u'llah - the published tablets are very small compared to the unpublished tablets. The foundation of divine religions is one - that foundation will become universal through the power of Baha'u'llah. In the East, various teachings were previously spread that appeared universal, but as they were not confirmed by divine power, their flame was quickly extinguished. But the teachings of Baha'u'llah penetrated to such a degree that twenty thousand souls were martyred, yet day by day their power increased.

- 5 As for place, it has no significance whatsoever - Christ appeared in Palestine but His teachings spread to all the world. Through divine power He gathered different nations under one word. Spatial limitations had absolutely no effect. The Holy Spirit encompasses all perfections - it is the first teacher.

- 6 The knife you sent brought much joy.

- 7 The human spirit attains eternity through faith and second birth.

- 8 As for the passages you extracted from the holy books - those that conform to true knowledge, reason and divine wisdom are

ظهور ملکوت مشروط بنفوذ کلمه الله و تأیید روح القدس یعنی مشروط بقوت الهیه که مرده را زنده مینماید و کور را بینا و کر را شنوا میکند و ولادت ثانویه که در نص انجیل است تحقق می‌یابد "المولود من الجسد جسد هو و المولود من الروح هو الروح ینبغی لکم ان تولدوا مرّة أخرى"

- 3 اما از جهت ادیان سائر در نصوص بهاء الله و کتب احبّا مثل کتاب میرزا ابوالفضل ذکر حضرت زردشت و حضرت بودا و برهما و کانفیوشس مصرح است و همچنین در مکاتیب من در بدایت اساس حضرت زردشت و حضرت بودا بسیار موافق ولی بعد تحریف و تغییر یافت گویا شما این الواح و کتب که در آن مسطور است ندیده‌اید کتاب مطبوع میرزا ابوالفضل را بدست آرید کفایتست قناعت حاصل خواهد شد که تعالیم بهاء الله تعالیم عمومی است و مؤید بنفوذ کلمه الله و نفثات روح القدس و قوتی آسمانی

- 4 شما نهایتش اینست که آثار مطبوعه حضرت بهاء الله را مشاهده کرده‌اید الواح مطبوعه بالنسبه بالواح غیر مطبوعه بسیار جزئی است اساس ادیان الهی یکیست آن اساس بقوت حضرت بهاء الله عمومیت حاصل خواهد نمود. در شرق تعالیم متعدده از پیش منتشر شد که بظاهر مومنت داشت ولی چون بقوه الهیه مؤید نبود شعله زود خاموش شد ولی تعالیم بهاء الله بدرجهئی نفوذ یافت که بیست هزار نفس کشته شد با وجود این روز بروز قوتش بیشتر گشت.

- 5 اما مکان بهیچ وجه حکمی ندارد حضرت مسیح جلیل در فلسطین ظاهر شد ولیکن تعالیم بجمیع عالم سرایت نمود بقوت الهیه ملل مختلفه را در ظلّ کلمه واحده جمع کرد حدودات مکانی ابداً حکمی نداشت اما روح القدس جامع جمیع کالاتست معلّم اوّل است

- 6 کاردی که ارسال نموده بودی بسیار سبب سرور شد

- 7 روح انسانی باایمان و ولادت ثانویه ابدیت حاصل مینماید.

according to their outward meaning, while other passages all have interpretations that conform to reason, knowledge and wisdom. God willing, you will discover this matter.

- 9 My hope is that through divine confirmation you will discover the interpretation of all these matters. I do not have time for these matters individually. If we meet sometime, I will give detailed verbal answers to each of these matters. There is no doubt that the basis of these questions stems from the search for truth, therefore this brief response was written with utmost love and kindness. And upon you be greetings and praise.

KSHK#27x

8 و اما نصوصی که از کتب مقدسه اخراج نموده بودید آنچه بعلم صحیح و عقل و حکمت الهیه مطابق آن نصوص بحسب ظواهر است و اما نصوص دیگر کل تأویل دارد و تأویل مطابق عقل و علم و حکمتست انشاء الله این مسئله را کشف خواهید نمود

9 امیدم چنانست که جمیع این مسائل را بتأیید الهی تأویلش را کشف بفرمائید. من فرصت این مسائل را فرداً فرداً ندارم اگر وقتی ملاقات حاصل شود شفاهاً هر یک از این مسائل را جواب مفصل خواهم داد و شبهه نیست که اساس این سؤالات منبعث از تحری حقیقتست لهذا بنهایت محبت و مهربانی این مختصر مرقوم گردید و علیک التحية والثناء

MKT3.378, AVK1.071.03x, AVK3.453.14x

AB00830

To: Karbala'i Hasan et al., in Badiqan

- 1 O ye lovers of the Abha Beauty! When souls become attracted to the variegated colours and physical beauty of this contingent existence, they grow so enamoured that they are ready to give up their lives for a world of dust. They forget themselves and abandon all comfort to surge with the passion of a turbulent ocean. Each eve they grow more anxious in their love; each morn they burn more with desire. Consider, if this is the condition of those who love ephemeral things, what then must be the state of the lovers of the True Beloved? What cries of ardour, what groans of longing must ascend from their hearts? If attraction to the world of dust can cause such ecstasy, surely the love of the Spirit of sanctity can achieve more!

- 2 This is the day when the lovers of the Abha Beauty must show self-sacrifice and hasten to the field of martyrdom for His sake. This is the day when they must kindle the lamp of the Most Merciful that they might be granted the spirit of life. Let them sing with the accents of Iraq so that hearts may be moved and souls may be quickened; let them chant the melodies of Hijaz that all spirits may be animated by this divine vitality. Thus

1 ای عاشقان جمال ابهی اهل مجاز چون تعلق خاطری به آب و رنگ در عالم خاک یابند از جان بیزار گردند و خویش را فراموش نمایند و مانند دریا بجوش آیند سر و سامانی نجویند و راحت و آرامی نخواهند هر شامی گریانند و هر صبحی نالان و سوزان مادام اهل مجاز را چنین اهتزازی دیگر معلومست عاشقان جمال حقیقی را چه ساز و آوازی عشق خاک چنین حیرت و وله بخشد دیگر معلومست که جان پاک چه کند

2 باری امروز روزیست که باید عاشقان جمال ابهی جانفشانی نمایند و بقربانگاه عشق بشتابند روح حقیقی بخشدند و شع رحمانی برافروزند آهنگ عراقی بنوازند و نغمه عجزی برآرند تا قلوب را بحرکت آرند و نفوس را زنده نمایند و ارواح را نشئه و فرح بخشدند جشن الهی برپا کنند و بزم محبت الله پیاریند تا بانگ و آهنگ آن محفل و

shall they celebrate at the banquet of the love of God with such exaltation, such exhilaration and rapture of the spirit that the melodies of that gladsome assembly and the songs sung in those peerless gatherings may echo to the very heights of the divine empyrean, thrilling the denizens of the Concourse on high.

BLO_PT#081.72x

آواز و شهنواز آن بزم بی نظیر بفلک اثر رسد و
اهل ملکوت ابهی به وجد و طرب آیند و علیکم
التَّحِیَّۃُ و التَّنَآءُ

MMK2#072 p.056

AB00819

To: Baha'is of Fathabad et al., in Jushiqan

¹ O friends of God! O companions of 'Abdu'l-Baha! Ibn-i-Abhar has offered the utmost praise for those spiritual friends who, praise be to God, are believers in the Supreme Lord, are turned toward the Abha Kingdom, are firm and steadfast in the Covenant, and are attracted to the divine fragrances. Night and day they are companions to soul-stirring lamentations, and with radiant countenance they associate with all peoples. At every moment they raise a melody, and with every breath they strike up a tune, engaging in praise and glorification of the Manifest Light.

² O beloved friends of 'Abdu'l-Baha! If you knew in what state I am now occupied with your remembrance, you would surely spread your wings from exceeding joy and would openly soar. But God's consummate wisdom has kept this hidden mystery preserved and protected, so that the stranger might not find the path to the One Lord, and the unworthy might not receive a portion from this boundless ocean. You who are intoxicated with the camphor-fountain of truth, beat the drum of joy and, in gratitude to the Abha Beauty, raise such a melody that the leviathan of the horizons will roar and the culture of the Concourse on High will be amazed. And upon you be greetings and praise.

¹ ای احبای الهی ای یاران عبدالهآء جناب
ابن ابهر نہایت ستایش را از آن یاران روحانی
نمودہ کہ الحمد للہ مؤمن بحضرت کبریا و
متوجہ بملکوت ابہی و ثابت و راسخ بر میثاق و
منجذب بنفحات اللہ ہستند شب و روز ہمدم
نالہء جانسوزند و با رخی شب افروز با عالمیان
محشور ہر دم نغمہائی زند و ہر نفسی آہنگی
برآرند و بہ ستایش و نیایش نور مبین پردازند

² ای یاران عزیز عبدالہآء اگر بدانید الآن در چہ
حالتی بذکر شما مشغولم البتہ از فرط سرور بال و پر
بگشائید و واضحاً پرواز نمائید ولی حکمت بالغہء
الہیہ این سر مکنونرا محفوظ و مصون نمودہ تا
بیگانہ پی بخداوند یگانہ نبرد و نامستحق از این بحر
بی پایان نصیب نبرد شما کہ از کوثر کافور حق
سرمستید کوس سرور را بکوید و بشکرانہء جمال
ابہی آہنگی بلند کنید کہ نہنگ آفاق بخروش
آید و فرهنگ ملاء اعلیٰ حیران ماند و علیکم التَّحِیَّۃُ
و التَّنَآءُ

HDQI.303

AB00843

To: Ali Muhammad Sarrishtihdar, in Tihran

- 1 My kind Friend! Thy letter was like a precious pearl to me, a luminous gem, for its contents were laden with the love of God. 1 یار مهربان من رقیقهء کریمه فریدهء غراء بود و خریدهء نورا زیر مضمون مشحون بحبب الله بود
- 2 Thou didst write of the security of Tehran and the peace in Iran. But in truth we neither seek for tranquillity and comfort nor are anxious and afraid of the storms and revolutions round us. We are engaged in our sacred undertaking and wholly detached from all such involvements. What true happiness is there in material comfort? What real enrichment is there in mere tranquillity? And what harm can honestly come from material loss? If thou dost look with the eye of truth thou shalt see that suffering confers grace and bounty on the soul and all manner of comfort and luxury can create nothing more than feebleness and apathy. Impediments encountered in this path are but a mercy and hardship the essence of consolation. Outwardly it is the cup of calamity at our lips but inwardly it offers us the choice wine of divine loving providence. 2 از امن و آسایش طهران بلکه ایران مرقوم نموده بودید ما را نه به راحت و آسایش کاری و نه از طوفان و انقلاب خوف و هراسی بکار خود مشغولیم و از جمیع این قیود در کنار از آسایش چه آرایشی و از آزمایش چه خسرانی اگر بدیدهء حقیقت نظری نمائی بلا عطا بخشد و راحت و رخا سستی و عنا حاصل کند زحمت در این سبیل رحمت است و مشقت عین راحت هرچند جام جام بلاست ولی صہباء موهبت کبری
- 3 Consider what the Arab poet has said: "Our insights are given us by those who came before us." In other words the past offers us a lesson in this regard for consider what little benefit it was to souls who passed the days of their lives in the utmost comfort and joy and ask thyself what real loss was suffered by others who spent their time afflicted by hardship in the path of God, the Revealer of verses. What advantage did the wicked Yazid derive from his vast empire and limitless pomp and yet what loss and disadvantages befell the Prince of martyrs, Imam Husayn, the Master of the wronged ones of the world, in his homelessness, his suffering, his imprisonment, his captivity and finally with his martyrdom. 3 ملاحظه فرما شاعر عرب گفته است فی السَّابِقِينَ الْأَوَّلِينَ مِنَ الْقُرُونِ لَنَا بَصَائِرُ يَعْنِي پیشینیان ما را بینشند نفوسی آیام خویش را به کام دل و راحت جان گذراندند چه ربح و سودی یافتند و نفوسی تمام حیات در سبیل ربّ الایات تحمل انواع مشقات فرمودند چه زیانی دیدند یزید پلید را ملک وسیع و حشمت بی پایان و راحت جان چه مزیتی بخشید و چه منفعتی دست داد شاه شهیدان و سرور مظلومان حضرت سیدالشہداء را از بی سر و سامانی و زحمت و پریشانی و اسیری خانمانی و تجرّع کأس شہادت در سبیل ربّانی چه ضرر و زیانی وارد
- 4 Learn well from this O ye endowed with insight for as the poet says: "I know nothing, neither one thing nor another, O minstrel so let the music play! I have fallen in love with love itself, O beloved, pass round another cup therefore". That which is an essential prerequisite of faith and certitude to abstain from interference in party politics and to sacrifice thine all in the path of the Lord of Lords.... 4 فاعتبروا یا اولی الأبصار باری من این و آن ندانم سرمست جام عشقم مطرب بزن نوائی ساقی بده پیاله آنچه از لوازم ایمان و ایقانت عدم مداخلهء با هر حزبی از احزابست و جانفشانی در سبیل ربّ الأرباب...

MMK2#282 p.202

AB12129

To: Mirza Muhammad Hasan Adib, in Tihiran

- 1 O thou candle of the Baha'i gathering! In this meadow thou hast blossomed like the rose and jasmine, and like the morning bird thou hast strung the pearls of meanings and brought the birds of the divine garden into spiritual rapture and heavenly delight. Thou hast adorned Baha'i gatherings and bestowed grace upon heavenly assemblies. Thou art supported by the hosts of the Kingdom and confirmed by the forces of the Realm of Might.

1 ای شمع انجن بهائیان در این چمن چون گل
و یاسمن بشکفتی و چون مرغ سحر لثالی معانی
سفتی و مرغان چمن الهی را بوجد رحمانی و طرب
روحانی آوردی و محافل بهائیان بیاراستی و مجامع
ملکوتیان زینت بخشیدی مؤید بنجود ملکوت
گردیدی و موفق بتأیید قواء جبروت
- 2 The Ancient Beauty and the Most Great Name are our support and shelter, our refuge and sanctuary. Soon thou shalt observe that thy countenance in the glass of His protection and preservation shineth like a candle, and thy character is as the rose-garden of the favor of the All-Bountiful. The Holy Spirit teacheth, and the Faithful Spirit confirmeth. The unseen forces are thy support and the divine inspirations thy secretary and counselor.

2 جمال قدم و اسم اعظم پشت و پناه ماست و
ملجأ و ملاذ آگاه عنقریب ملاحظه فرمائی که
رویت در زجاجهء عون و صونش چون شمع
روشن است و خویت گلستان عنایت ذوالمنن
روح القدس تلقین مینماید و روح الامین تأیید
قواء غیبیه ظهور است و الهامات لاریبیه دبیر و
مشیر
- 3 Now this servant at the threshold of Baha, alone in a spot on the slopes of Mount Carmel, pen in hand, engrossed in thoughts of thy face and character, is occupied with writing. If thou knew in what state I have engaged in writing, surely such longing and attraction, such enthusiasm and burning would take hold that thou wouldst cry out "from my burning the fire of the Friend is like a ember" and forget all circumstances and conditions, for "dominion belongs to the victor" is proven true. When spirit and joy prevail, sorrow and grief vanish. When light dawns, darkness sets - that is, is effaced and destroyed. And glory be upon thee.

3 الآن این عبد آستان بها در محلی تنها در دامنهء
کوه کرمل خامه در دست و پیاد روی و خوی
تو مألوف و بتحریر مشغول اگر بدانی بچه حالت
بگفت پرداخته ام البته شوق و انجذاب و شور
و اشتعال چنان استیلا نماید که و من حرقی
نار الخلیل کجذوة بر زبان رانی و جمیع طواری و
احوال فراموش فرمائی چه که الحکم للغالب ثابت
است چون روح و ریحان غالب گردد غموم و
احزان غائب شود چون نور طلوع کند ظلمات
افول نماید یعنی محو و نابود گردد و البهاء علیک
- 4 O God, my God! Pour forth upon the reality of Thy attracted servant from the outpouring of Thy presence and the sweetness of Thy bounty until his witnessing becomes a divine essential delight flowing and coursing through all his limbs, organs, members and innermost parts. Realize him, O my God, with a humanity that becomes the universal eye of all things which nothing can encompass and none can measure save Thee. And cause him to hear, O my God, the sweetness of Thy address in all his conditions with his entire being until no part of him is deprived of the delight of the address, O Mighty, O Bestower!

4 اللهم یا الهی افض علی حقیقة ذات عبدک
المنجذب بفیض شهودک و لذة جودک حتی
یصبح شهوده لذة ذاتیة الهیه ساریة جاریة فی
جمیع ارکانه و اعضائه و جوارحه و احشائه و
حقیقه یا الهی بانسانیة تکن انسان العین الکلی
لا یحصرها شیء و لا یقدر قدرها سواک و اسمعه
یا الهی لذیذ خطابک فی کل حال من احواله
بکلیته حتی لا یحرم جزء من اجزائه من لذة
الخطاب یا عزیز و یا وهاب
- 5 And verily, O my God, realize me with a pure servitude containing no trace of lordship, until my servitude becomes so firm and established that the manifestation of scenes of grandeur

5 و انی یا الهی حقیقتی بعبودیة محضة لا نفحة
ربویة فیها حتی ترسخ قدم عبودیتی رسوخاً و

cannot shake it nor am I distracted from it during the outpouring of the manifestations of the Most Glorious Kingdom. Let me taste, O my God, the sweetness of that servitude in all my conditions, phases, breaths and feelings until it manifests to me as an eternal reality and my essence becomes pure and unmixed truth, eternal and everlasting. For servitude is the translation of the Divine Book, O my All-Merciful! Make me wholly immersed in its ocean, drawing from its outpouring, drinking from its river.

- 6 Then unveil to me, O my God, the mystery of Thy Sustaining Power by which all things subsist, that I may become aware of the reality of the Divine Seat flowing upon the levels and stations, encompassing all created realities, receiving from the Ancient Outpouring and benefiting from the gifts of the Most Great Name. Then cause Thy distinguished servant to plunge into this deep ocean and aid him to heal the blind, the leper and the deaf, O Sublime in bounty and Great in generosity! Verily Thou art the Sufficient, the Fulfiller, the Protector, the Mighty, the Powerful, the Merciful.

ثبوتاً لا تزلزله تجلّي مشاهد الكبرياء و لا اذهل عنها عند فيض تجليات الملكوت الابهى و اذقني يا الهى حلاوة تلك العبودية في كل احوالى و اطوارى و انفاسى و احساسى حتى تتجلّى علىّ هى حقيقة ابدية فيصبح ذاتى صدقاً محضاً خالصاً ابدياً سرمدياً فانّ العبودية هى ترجمة الديوان الالهى يا رحمانى فاجعلنى بكليتى مستغرقاً فى بحرهما مقترباً من فيضها مغترفاً من نهريها

6 ثمّ اكشف لى يا الهى عن سرّ قيوميّتك التى قامت بها كلّ الاشياء لعلّى اطلع على حقيقة الاستواء الفائضة على المراتب و المقامات و الجامعة للحقائق الكونية باسرها المستفيضة من فيض القدم و المستفيدة من مواهب الاسم الاعظم ثمّ اجعل عبدك الاديب خائضاً فى هذا البحر العميق و ايدّه على ابراء الاكّة و الابرص و الاصم يا جليل النعم و عظيم الكرم انك انت الكافى الوافى الحافظ المقتدر العزيز الرحيم

BRL_DAK#0879

AB00825

To: Khuy, Javad et al., in Van

- 1 O two truthful servants of God! What you had written to the Siyyid was noted. These tribulations in the path of God are the essence of bounty, for you committed no wrong and made no error. Merely because you were enkindled with the fire of the love of God have they treated you thus. This is because the Consul has not yet realized that His Imperial Majesty has raised the tent of justice and has no concern with anyone's beliefs or religion. But he will soon become aware.
- 2 If they harass you again, write the details to Ibrahim Bey, the interpreter at the embassy, and petition His Excellency the Ambassador. If you receive no redress, write directly to the Ministry of Foreign Affairs and submit a petition to His Imperial Majesty stating: "We follow the Baha'i religion and have committed no wrong. We are harassed solely because we

1 اى دو بندهء صادق حق آنچه بجناب سيّد مرقوم نموده بوديد ملاحظه گرديد اين صدمات در راه الهى بوده عين عنايت است زيرا قصورى ننموده ايد خطائى نكرده ايد مجرد بجهت آنكه بنار محبت الله افروخته ايد چنين روا داشته اند و اين بجهت اينست كه سركارپرداز دام اقباله هنوز مطلع نشده اند كه اعليحضرت شهربارى خيمهء عدالت پرافرخته اند و كاري پي روش و طريقت نفسى ندارند ولى عنقریب مطلع خواهند شد

2 اگر چنانچه باز تعرض نمودند تفصيل را به ابراهيم بيك ترجمان در سفارت مرقوم داريد ع و دادخواهى بحضرت سفير كنيد و اگر چنانچه دادرسي نديديد راساً وزارت خارجه مرقوم داريد و بحضور اعليحضرت شهربارى عريضه

are Baha'is, while in Iran this community lives securely and peacefully under the protection of the government, yet we are tormented abroad." However, do not write anything that could be considered a complaint against the Consul, for respect for those in authority is obligatory. You may mention some of the functionaries, just stating that they assume we have fallen from royal favor and therefore mistreat us.

کنید که ما از طریقت بهائی هستیم و هیچ
قصورى نداریم مجرد بجهت آنکه بهائی هستیم
تعرض بما مینمایند و حال آنکه در ایران این
طائفه در ظل حمایت حکومت امین و مستریح
هستند و ما در خارج معذب ولى نسبت بسرکار
کارپرداز کلمه‌ئى مرقوم ننمائید که شکایت باشد
زیرا حرمت اولیاء امور فرض و واجب است
از بعضی عملجات ذکرى ننمائید همین قدر که
چنین گمان مینمایند که ما مغضوب پادشاهی
هستیم لهذا جفا نمایند

- 3 You must not become sorrowful at tribulations in the path of God, for trials in God's path are the ultimate desire of the righteous. Were it not for this, if all the hosts in existence were to attack, not a single hair would fall from the head of God's chosen ones. Consider how the Prince of Martyrs (may my spirit be sacrificed for him) and all his companions longed for the draught of martyrdom, and how John the Baptist offered his throat to the dagger, and how Zechariah endured tribulation, and what afflictions each of the Prophets and saints suffered, and what persecution each of the pure Imams endured. In the Qur'an it states: "Is it not the case that whenever there came to you a Messenger with what your souls desired not, you grew arrogant, and some you treated as liars and some you slew?"

3 و شما باید که از بلا در سبیل خدا محزون نشوید
زیرا بلایای سبیل الهی منتها آرزوی دل ابرار
است و اگر این نبود اگر جنود من فی الوجود
هجوم می نمودند یک مو از سر اصفیا کم نمی شد
ملاحظه نمائید که حضرت سیدالشهداء روحی
له الفداء با جمیع اصحاب چگونه آرزوی شربت
شهادت نمودند و حضرت سید حصوریحی ابن
زکریا چگونه حنجر بخنجر تسلیم فرمود و حضرت
زکریا چگونه تحمل بلا نمود و انبیا و اولیا هر یک
چه صدماتی دیدند و ائمه اطهار علیهم السلام هر
یک چه جفائی کشیدند در آیه قرآن میفرماید
أفکلما جاءکم رسول بما لاتهی افسکم استکبرتم
ففریقاً کذبتم و فریقاً تقتلون

- 4 Love was fierce and bloody from the start

4 عشق ز اول سرکش و خونین بود

- 5 So that the outsider might flee

5 تا گریزد آنکه بیرونی بود

- 6 Sacrificing life and wealth and self

6 ترک جان و ترک مال و ترک تن

- 7 Is but the first stage on love's path

7 در طریق عشق اول منزلست

- 8 Now praise be to God that in Iran the just government of His Majesty protects the oppressed and guards the persecuted. Through your conduct, speech and deeds you must strive to be, God willing, a source of comfort and ease to the government, state and nation. With the utmost patience, tranquility, trustworthiness, religiosity, love, kindness and humanity, interact and deal with all people of all communities and nations. Know nothing but goodwill, good conduct and care, even toward bloodthirsty enemies. This is the attribute of the truthful ones, this is the way of the servants of the Threshold. And upon you be greetings and praise.

8 حال که الحمد لله در ایران حکومت عادلانه
شهریاری حامی مظلومانست و حافظ ستمدگان
شما باید که به رفتار و گفتار و کردار خویش
ملاحظه نمائید که انشاءالله سبب راحت و
آسایش حکومت و دولت و ملت باشید در
نهایت صبر و سیکون و امانت و دیانت و محبت و
مهربانی و انسانیت با نوع بشر از جمیع طوائف و
ملل معامله و حرکت نمائید ابداً جز خیرخواهی
و خوش رفتاری و غمخواری ولو با دشمنان
خونخوار باشد ندانید اینست صفت راستان

اینست روش بندگان آستان و علیکم التحیة و
الثناء

MSHR4.150-151

AB12131

To: Baha'is of Baku

- 1 O divine friends of Baku, upon them be the Most Glorious Glory of God! 1 بادکوبه احبای الهی علیهم بهاء الله الأبهی
- 2 O divine friends, O manifestations of the favors and bounties of the Blessed Beauty! That luminous Orb dawned from the horizon of sanctification and holiness at the human dayspring, and that Hidden Beloved rent asunder the veil of concealment and appeared in the gathering of the world - so that the lovers of the beauty of that Peerless Beloved might attain His presence, and divine teachings might openly proceed from the sacred mouth, that we might hear with the ear of the spirit and strive in the path of the Beloved, might observe His way and conduct, might witness His nature and character, might drink the cup of favors and taste the honey of beneficence, might take up His path and seek His truth and obey His law and follow His example. 2 ای احبای الهی ای مظاهر الطاف و عنایات جمال ابهی آن نیر نورانی از افق تنزیه و تقدیس در مطلع انسانی تجلی فرمود و آن دلبر پنهانی حجاب غیب را بدرید و در انجن عالم جلوه نمود تا عاشقان جمال آن دلبر یگذا بلقا فائز شوند و تعالیم الهیه چهاراً از فم مقدس صادر گردد و ما بگوش جان بشنوم و در سبیل جانان بکوشیم روش و حرکت او بینیم و خلق و خوی او مشاهده کنیم جام الطاف بنوشیم و شهد احسان بچشیم طریقت او گیریم و حقیقت او جوئیم و بشریعت او اطاعت کنیم و بمنقبت او متابعت نمائیم
- 3 O friends! His nature was mighty and His character was gentle. He was the ultimate in humility and submissiveness, and the epitome of modesty and courtesy. He was a refuge of protection for every fearful one, and an endless shelter for every fugitive. For every thirsty one He was a sweet-flowing sea, and for every lost one a path of salvation. For every suffering one He was healing, and for every wounded one He was the supreme healing remedy. 3 ای یاران خلق او عظیم بود و خوی او سلیم در نهایت خضوع و خشوع بود و در غایت تواضع و آداب مشکور هر خائفی را پناه امان بود و هر هاربی را ملجأ بی متنا هر تشنه‌ئی را بحر فرات بود و هر گمگشته‌ئی را سبیل نجات هر دردمندی را درمان بود و هر زخم‌دیده‌ئی را دریاق فاروق اعظم
- 4 In any case, you have surely heard and read the blessed counsels. Now we are heedless of them and fly in our own desires, tear at our own collars, follow our own wishes, and travel our own imagined paths. Is it fitting that we turn this rose garden into a furnace, and this highest paradise into an ancient house? That we seek to destroy this foundation and wish to ruin this edifice? That we forget the divine teachings and cast the divine commands behind our ears? That we perish of thirst 4 باری نصائح مبارک را البته شنیده‌اید و خوانده‌اید حال ما از آن غافل و در هوای خویش می‌بریم و گریبان خویش می‌دریم و بخواش خویش پی‌بریم و باوهم خویش ره‌سپریم آیا سزاوار است که این گلشن را گلخن کنیم و این بهشت برین را بیت عتیق نمائیم این بنیاد را بر باد جوئیم و این بنیان را ویران خواهیم تعالیم الهیه را فراموش نمائیم و

while claiming with our tongues to be a surging sea? That we become like phantoms from loss while claiming to have found?

اوامر ربّانیه را پشت گوش اندازیم از تشنگی
هلاک گردیم و بزبان دریای پرموج باشیم از
فقدان چون اوهام گردیم و دعوی وجدان نمائیم

- 5 I swear by the bounty of the Blessed Beauty that nothing yields fruit except sincerity, and nothing gives benefit except complete attention. Every possession except detachment is rejected, and every thought except humble supplication, imploring, awakening and remembrance is fruitless and unacceptable. We must completely gather our scattered thoughts and cleanse and purify the hem of existence from every defilement, and make the dwelling of the heart a nest and shelter for the dove of holiness. Then it will become evident what confirmation is and what success, and the power of the Kingdom will appear and the hosts of the Supreme Concourse will gallop their steeds in the field of victory. The hearts of east and west will be conquered, and the spirits of south and north will become the realm of the love of God.

5 قسم به عنایت جمال مبارک که جز خلوص
چیزی ثمر نبخشد و جز توجه تامّه فائده‌ئی ندهد
جز انقطاع هر متاعی مردود و جز بتلّ و تضرّع
و تنبّه و تذکّر هر فکری بی حاصل و غیر مقبول
باید فکر پریشان را بکلی جمع کنیم و ذیل وجود
را از هر آلودگی پاک و مطهر نمائیم و کاشانه‌ء
دل را لانه و آشیانه‌ء حمامه‌ء قدس نمائیم آنوقت
مشهود گردد که تأیید چیست و توفیق چه و
قوّت ملکوت ظاهر گردد و جنود ملأ اعلی
دواسبه در میدان نصرت بتازد شرق و غرب
دلها مسخر گردد و جنوب و شمال روحها اقلیم
محبه‌ء الله شود

- 6 Praise be to God that the region of the Caucasus, especially Baku, is a delicate lamp-niche for the lamp of oneness, and a wondrous place of appearance for the Beloved of sanctification. Its friends are sincere, and its loved ones are among the chosen ones of the court of Truth. This is a mighty grace and an immense bounty. And upon you be Glory!

6 الحمد لله که خطّه قفقازیّه علی‌الخصوص بادکوبه
سراج توحید را مشکوة لطیف است و دلبر
تقدیس را محلّ جلوه‌ء بدیع احیایش مخلصند و
دوستانش از خاصان درگاه حقّ این فضلی است
عظیم و این بذلی است جسیم و البهاء علیکم

BRL_DAK#0863

AB00881

To: Siyyid Asadullah Qumi, in Kirmanshah

- 1 O thou who art steadfast and established and confirmed through the bounty of God! Your several letters were received, and from their contents joy and delight were obtained. You had complained about the cold in those regions. Indeed coldness had prevailed in all directions, and lethargy and weakness were encompassing and dominant. However, through the grace and favor of the Most Great Name (may my spirit be sacrificed for His loved ones) and through the fragrances from the gardens of the hearts of God's chosen ones, that coldness was transformed into warmth, that darkness changed

1 یا من ثبت و نبت و تأیّد بفضل من الله مکاتیب
متعدّده‌ء آنجناب واصل و از مضمون جمیع روح
و ریحان حاصل از برودت آنصفحات شکایت
فرموده بودید اصل در جمیع جهات برودت
مستوی بود و کسالت و فترت محیط و مستوی
ولی به فضل و عنایت اسم اعظم روحی لاحیائه
الفداء و نفعات حدائق قلوب اصفیاء الله آن
برودت بحرارت تبدیل شد و آن ظلمت بانوار
مبدل گشت آن علت شفا یافت و آن درد بصفای
منتی و آن جور بویفا تبدیل گردید

to light, that illness found healing, that pain ended in purity, and that cruelty turned to faithfulness.

- 2 Therefore you who are a lion and champion, be attacking not fleeing, so that you may shatter the ranks of the foxes' agitation and turmoil and defeat the forces of coldness and lifelessness in those regions. Roar like a lion, O lion of God! I swear by the face and hair of that veiled Beloved that in those very lands, through the aid and favor of the Ancient Beauty (may my spirit be sacrificed for the dust of His threshold), such a fire of the love of God will blaze forth that its flames will reach to the zenith of heaven and a hundred thousand buyers will appear to purchase the divine Joseph of Egypt. But I wish for you to be the cause. Take up the polo mallet and snatch this ball from the field. Do not grow weary, do not become exhausted, do not lose hope, do not grow cold.
- 3 His Holiness Noah (peace be upon him) called the people for nine hundred and fifty years each day, and they would abuse him so severely with sticks, clubs, fists, slaps, stones and whips that they were certain he would die. Despite this he did not flag or fall short. Now if you too occasionally partake of some of those sticks and clubs to follow the example of the Prophets and keep company with the holy ones, just to change things up, as you have already experienced the flood of it - soon, by your precious life, the enkindled fire of God will blaze forth. If you can bear it, I will quickly arrange it - so choose for yourself what is sweet.
- 4 Convey the Most Glorious Abha greetings to Ali Pasha Khan. Regarding his request, prayers were offered at the Holy Shrine. He has permission to attain presence.
- 5 You had asked about the conditions of steadfastness and requirements of orientation. The proof of steadfastness is to acquire the characteristics of the people of sanctity - truthfulness, trustworthiness, love, religious devotion, enthusiasm and warmth, tranquility and detachment, diffusing the divine fragrances, and exalting the Word of God in speech and deed. This is the sign of every signless one and the nature of everyone firm in the Covenant. And may the glory be upon you.
- 6 Regarding your debts, today another letter was written through Aqa Mirza Hasan Afnan to Aqa Mirza Aqa Afnan in Tehran. Indeed you went to great trouble regarding the transfer and burial place of his holiness the Afnan of the Divine Lote Tree. Now you must also bear the burden of debt.

2 پس تو که اسد و غضنفری کَرّار شوی نه فرّار تا صفوف ثعالب تزلزل و اضطراب را درهم شکنی و جنود برودت و نحوودت آنصفحات را شکست دهی غَرّهائی کن شیروار ای شیر حق قسم به روی و موی آن دلبر پرده‌نشین که در همان بلاد به عون و عنایت جمال قدم روحی لُتراب عتبتۀ الفداء چنان نار محبت الله برافروزد که شعله‌اش بعنان آسمان رسد و صد هزار مشتری بجهت خریداری یوسف مصر الهی پیدا گردد ولی من میل آن دارم که تو سبب شوی چوگان بدست گیر و این گوی را تو از میدان بریا ملال میار و خسته مشو نومید مگرد سرد مشو

3 حضرت نوح علیه السلام نهصد و پنجاه سال هر روز دعوت میفرمود و بقسمی به چوب و دنگ و مشت و طپانچه و سنگ و تازیانه آنحضرت را اذیت مینمودند که یقین بر ممت میکردند باوجود این فتور نیامد و قصور نکرد حال شما نیز اگر گاه‌گاهی بجهت تأسی بانیا و رفاقت باولیا قدری از آن چوب و چماقها محض تغیر ذائقه میل فرمائید چنانچه از پیش سببش را دیدید بزودی زود بجان عزیزت نار موقدهء الهیه شعله زند اگر چنانچه تحمل توانی زود حواله کنم فاختر نفسک ما یخلو

4 جناب علی پاشا خان را تکبیر ابداع ابهی ابلاغ فرمائید در خصوص مطلبشان در روضهء مبارکه دعا شد اذن حضور دارند ع

5 از شروط ثبوت و لوازمات توجّه سؤال نموده بودید دلیل ثبوت تخلّق باخلاق اهل تقدیس از صدق و امانت و محبت و دیانت و شعله و حرارت و سکون و انقطاع و نشر نفعات الله و اعلاء کلمه الله قولاً و عملاً این نشانهء هر بی‌نشانست و نتیجهء هر ثابت بر پیمان و البهاء علیک

6 در خصوص دیون آنجناب مجدّد الیوم بواسطهء آقا میرزا حسن افنان بجناب آقا میرزا آقای افنان در طهران مرقوم گردید فی الحقیقه در خصوص نقل و مدفن حضرت افنان سدرهء منتهی بسیار زحمت کشیدید حال هم باید غصهء قرض

MSHR4.185-186

AB12132

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

- 1 O steadfast one in the Covenant! The letter you wrote to Jenab Aqa Seyyed Taqi was noted. You wrote about the incidents of this servant's imprisonment which have become the cause of joy for the heedless ones and the delight of the foolish ones. As the Kurds say, tell them: "O helpless one, O helpless one! You are unaware that this prison is the sovereignty of the placeless realm and this jail is the court of the All-Merciful. It is the supreme paradise and the soul-refreshing garden of the highest heaven. Its light is radiant and its sun is rising and shining in the eternal world. Its heavenly tables are the cause of the spirit of life and its divine bounties are the reason for growth and development. Its blessing is eternal and its delight is everlasting sweetness.
- 2 O helpless one, O helpless one! Such is the influence of this prison on the celestial realm that it causes earthquakes in the pillars of contingent existence. O helpless one, O helpless one! You are unaware that the feast of presence has become more adorned and the celebration of joy has become more pleasant. The cup of bestowal has become more full and the gathering of faithfulness more illumined.
- 3 O helpless one, O helpless one! The Word of God has been elevated and the Cause of God has become glorious. The divine call has become world-embracing and the lesser star has become a celestial star. O helpless one, O helpless one! The drop has become an ocean and the atom has become a sun. The blade of grass has become a lofty tree and the taste of honey has become supreme.
- 4 O helpless one, O helpless one! The bottom of the pit has become the height of the moon, the mat of poverty has become the throne of sovereignty, the sick has found healing and the captive has found release to the supreme realm. O helpless one, O helpless one! You have experienced a hundred thousand times that in the Cause of God the greatest abasement is the glory of the Supreme Concourse and the greatest hardship is the comfort of the most glorious paradise. Tribulations are the cause of the shining forth of lights and calamities are the reason for the exaltation of the Word of God.
- 5 They called Christ "Messikh" and made Him ride on a despicable donkey and paraded Him through the streets and markets, and spat on His blessed, beautiful and sweet face, and mocked

ای ثابت بر پیمان مکتوبی که بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گشت از حوادث سبب این عبد که سبب فرح غافلان و سرور ابلهان شده مرقوم نموده بودید بقول کردها بگو ای بیچاره ای بیچاره شما غافلید که این سجن سلطنت لامکانست و این زندان ایوان حضرت رحمن بهشت برین است و باغ جانفزای علین نورش ساطع است و آفتابش در جهان ابدی مشرق و لامع موائد سماویّه اش سبب روح حیاست و آلاء و نعم رحمانیه اش علت نشو و نما نعمتش ابدیست و لذتش حلاوت سرمدی

ای بیچاره ای بیچاره چنان تأثیری این زندان در ایوان آسمان بخشد که زلزله در ارکان امکان افکند ای بیچاره ای بیچاره غافلید که بزم حضور مزین تر گشت و جشن حور خوشتر شد جام عطا سرشارتر گشت و محفل وفا پرانوارتر شد

ای بیچاره ای بیچاره کلمه الله بلند شد و امر الله ارجند گشت صیت الهی جهانگیر شد و نجم صغیر کوکب اثر گشت ای بیچاره ای بیچاره قطره دریا شد و ذره آفتاب گشت سبزه شجر باسق شد و لذت شهد فائق گشت

ای بیچاره ای بیچاره قعر چاه اوج ماه شد حصیر مسکنت سریر سلطنت گشت علل شفآ یافت و اسیر رهائی بعالم بالا ای بیچاره ای بیچاره صد هزار مرتبه تجربه نموده اید که در امر الله ذلت کبری عزّت ملأ اعلی است و مشقّت عظمی راحت فردوس ایهی بلائی سبب سطوع انوار است و رزایآء علت اعلاّء کلمه الله

حضرت مسیح را مسیح خواندند و بر حمار قبیح سوار نمودند و در کوچه و بازار گرداندند و بر وجه صبیح ملیح مبارکش آب دهن انداختند

and ridiculed Him, cursed Him, and finally adorned the cross with Him and hurled a hundred thousand curses, insults and abuse at Him. Now it has become clear that riding on that donkey was nobler than the celestial throne, and that crown of thorns was a brilliant and glorious diadem, and that greatest abasement was the eternal glory of the Supreme Concourse, and that mockery and ridicule was the praise and glorification of the Most Glorious Kingdom.

- 6 In brief, you wrote about the justice and kindness of His Excellency Sho'a' al-Saltaneh - may his exalted fortune endure. The noble prince's justice and fairness is eternal sovereignty and kindness toward subjects is a gift of the Glorious Lord. For that balanced stature there is no garment more befitting than abundant justice, and for that royal crown there is no diadem more brilliant than coming to the aid of the oppressed. We hope that the head of that leader will be adorned and honored with this crown full of pearls and jewels. That is from God's grace which He bestows on whomever He wishes, and God is possessed of mighty grace."

و سخره و استهزاء نمودند دشنام دادند و عاقبت زینت دار نمودند و صد هزار لعن و سب و شتم روا داشتند حال معلوم شد که آن رکوب بر حمیر اشرف از سریر اثیر بود و آن افسر خار اکلیل جلیل پرانوار آن ذلت کبری عزت ابدیه ملأ اعلی بود و آن سخره و استهزاء تهلیل و تکبیر آهنگ ملکوت ابدی

6 خلاصه از عدالت و رأفت حضرت والا شعاع السلطنة الکبری دآم اقباله العالی مرقوم نموده بودید شهزاده آزاده را عدل و داد سلطنت جاوید است و رأفت با رعایا موهبت رب مجید آن قامت موزون را جامه فی براننده تر از عدل موفور نه و آن تارک شهریاری را تاجی تابان تر از فریادرسی مظلومان نه امیدواریم که سر آن سرور بلین افسر پر در و گهر مزین و مفتخر باشد ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

BSHL077-078

AB00852

To: Haji Sadr from Hamadan, in Tihnan

- 1 My God, my God! I press my brow into the dust of Thy holy Threshold and rub my face in that sweet-scented, pure earth, imploring Thee, supplicating before the gate of Thy mercy, and humbling myself before the kingdom of Thy oneness, beseeching Thy help and favor for Thy servant who has turned to Thy Beauty and directed his face to the kingdom of Thy majesty, who has been illumined by the lights of Thy supreme guidance and been blessed by the clouds of Thy mercy which have preceded all things, in whose heart burns the fire of Thy love blazing across all regions, from whom Thou hast removed the veil to show him Thy greatest signs, who has heard Thy call from Thy most glorious kingdom and has arisen to serve Thy Cause through the confirmation of the Mighty, the Powerful, who has promoted Thy religion, unfurled Thy banners, and raised up Thy word, and who persists in Thy service.

1 الهی الهی اتی اغبر جبینی بتراب عتبة قدسک الطاهره و امرغ وجهی بتلک التربة الطیبة العاطره مبتهلاً الیک متضرعاً الی باب رحمانیتک و منکسراً الی ملکوت فردانیتک مستدعیاً عونک و عنایتک لعبدک الذی توجه الی جمالک و وجه وجهه للملکوت اجلالک و استشرق من انوار هدایتک الکبری و استفاض من غمام رحمتک الی سبقت الاشیاء و توقد فی قلبه نار محبتک الملهیه علی الأرجاء و کشفته عنه الغطاء فاریته آیاتک الکبری و سمع ندائک من ملکوتک الأبدی و قام علی خدمة امرک بتأیید من شدید القوى و روج دینک و نشر اعلامک و رفع کلمتک و استمر علی خدمتک

- 2 O Lord, O Lord! Be Thou his protector, his shelter, and his intimate companion. Aid him to educate the youth who have

grown up in Thy love and been nurtured in the embrace of Thy knowledge and reached maturity through Thy bounty and grace, that he may teach them the proofs of Thy Manifestation, the evidences of Thy Cause, and the signs of Thy dawning, and instruct them in the Book and wisdom until their breasts become receptacles of knowledge, their hearts treasuries of Thy hidden mystery, and their innermost beings fountains of the pure water of Thy preserved secrets.

3 O Lord, O Lord! Grant him and them success, strengthen him and them, inspire him and teach them until they speak forth Thy manifest proofs, Thy clear evidences, and Thy brilliant glad-tidings, quench the thirst, heal the sick, and guide people to the path, O my Glorious Lord! Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the All-Compassionate.

4 O faithful servant of the Most Glorious Beauty! Praise be to God that thou hast lifted up thy head in servitude to the Supreme Lord and attained the chief seat in the gathering of supreme guidance. Thou hast drunk from the cup of the wine of truth and shown humility and supplication at the Sacred Threshold. Now that thou art confirmed in spreading the divine fragrances and explaining the clear verses, teach the young believers of the party of the All-Merciful and nurture the tender saplings of the Abha Paradise with the outpourings of the bounties of knowledge and wisdom, so that through the grace of the Abha Kingdom they may receive an abundant portion and bear Merciful fruit and Divine Paradise produce with the utmost freshness, delicacy and sweetness.

5 One of the friends wrote this glad news to the Holy Land, bringing the utmost joy to this servant, for praise be to God that souls have arisen to educate others so that the youth may receive an endless portion from the ocean of the All-Merciful's bounties, learn the principles and fundamentals of teaching, and engage in spreading the divine fragrances. This is the great bounty and the manifest triumph! Upon thee be greetings and praise.

6 And they have written from America that even if there were a hundred teachers it would not be sufficient, for the people are extremely eager to hear proofs and evidences, while we do not have even one teacher who knows the language, and through translation the purpose is not achieved as it should be.

2 رَبِّ رَبِّ كُنْ ظَهيراً لَهُ وَمَجِيراً لَهُ وَ سَمِيراً لَهُ وَ وَقْتَهُ عَلَى تَرْبِیَةِ شَبَّانِ نَشُوا فِي مَحَبَّتِكَ وَ نُمُوا فِي حَضْنِ مَعْرِفَتِكَ وَ بَلِّغُوا رَشْدَهُمْ بِجُودِكَ وَ فَضْلِكَ حَتَّى يَلْقَنَهُمْ بِرَاهِینِ ظُهُورِكَ وَ حُجِّجْ أَمْرَكَ وَ دَلَاتِلِ إِشْرَاقِكَ وَ یَعْلَمَهُمُ الْکِتَابُ وَ الْحِکْمَةُ حَتَّى تَمْسِيَ صُدُورَهُمْ أَوْعِیَةَ الْعُلُومِ وَ قُلُوبَهُمْ مَخَازِنَ سِرِّ الْمَکْنُونِ وَ افْتَدَتْهُمْ یُنَایِعُ سِلْسَالِ رَمْزِکَ الْمُصَوَّنِ

3 رَبِّ رَبِّ وَقْتَهُ وَ وَقْتَهُمْ وَ آئِدَهُ وَ آئِدَهُمْ وَ الْهَمَّهُمْ وَ عَلَهُمْ حَتَّى یَنْطَلِقُوا بِبِرَاهِینِکَ الْإِلَاحَةِ وَ دَلَاتِلِکَ الْوَاضِحَةِ وَ بَشَارَاتِکَ السَّاطِعَةِ وَ یُرَوُّوا الْغَلِیلَ وَ یَشْفُوا الْعَلِیلَ وَ یَهْدُوا النَّاسَ إِلَى السَّبِیلِ یَا رَبِّی الْجَلِیلَ أَنْتَ الْکَرِیمُ وَ أَنْتَ الْغَظِیمُ وَ أَنْتَ الْرَّحْمَنُ الرَّحِیمُ

4 ای پندۀ صادق جمال ابهی الحمد لله که بعبودیت حضرت کبریا سر برافراختی و صدر محفل هدایت کبری یافتی از جرعه صهبای حق تجرّع نمودی و در عبودیت آستان مقدس تبّتل و تضرّع فرمودی حال موفق بنشر نفحاتی و بیان آیات بینات نورسیدگان حزب رحمن را تعلیم ده و تازه نهالان جنت ابهی را برشحات فیوضات علم و حکمت پرورش فرما تا از فیض ملکوت ابهی نصیب موفور یافته در نهایت طراوت و لطافت و حلاوت میوه رحمانی بیار آرند و فاکهه فردوس ربانی بثمر آرند

5 یکی از یاران بشارت این خبر را به ارض مقدّس مرقوم نمود نهایت سرور از برای این عبد حاصل شد که الحمد لله نفوسی قیام نمودند که تربیت دیگران نمایند تا نوجوانان از دریای فیوضات رحمن نصیب بی پایان برند و قواعد و اصول تبلیغ تحصیل نمایند و بنشر نفحات الله مشغول شوند هذا هو الفضل العظیم و هذا هو الفوز المبین و علیک التّحیّة و الثّناء

6 و از امریکا مرقوم نموده اند که اگر صد مبلغ موجود باشد کفایت نماید زیرا ناس در نهایت اشتیاق طالب استماع دلائل و براهین هستند و حال آنکه یک مبلغ لسان آشنا نداریم و بواسطه ترجمان مقصد چنانکه باید و شاید حاصل نگردد

Study guide to this volume

The second collection of undated writings is smaller in total volume than the first but no less rich in doctrinal and historical substance. Its range is considerable: a cosmological treatment of reciprocity and co-operation as the structural principle of existence; a Qur’anic commentary on the “Fig and the Olive” that culminates in a remarkable anthropology of the human being as archetype of the universe; a taxonomy of four kinds of spirit; a practical and visionary letter on Iran’s economic development through commerce, industry, and railways; letters on the relationship between the *‘ulama* and the state; a dream interpretation in the classical Islamic mode; and two vivid eyewitness accounts of Bahá’u’lláh’s years in Baghdad and in exile. These materials span the devotional, the philosophical, the historical, and the practical, and they share a common orientation: the conviction that spiritual truth is not separate from the world of human affairs but is the animating principle that gives human activity its deepest coherence and direction.

The Body of the World: Co-operation, Reciprocity, and the Foundation of Huqúqu’lláh

Key Passages

As preordained by the Fountain-head of Creation, the temple of the world hath been fashioned after the image and likeness of the human body. In fact each mirroreth forth the image of the other, wert thou but to observe with discerning eyes. By this is meant that even as the human body in this world, which is outwardly composed of different limbs and organs, is in reality a closely integrated, coherent entity, similarly the structure of the physical world is like unto a single being whose limbs and members are inseparably linked together. — AB00446

Consider for instance how one group of created things constituteth the vegetable kingdom, and another the animal kingdom. Each of these two maketh use of certain elements in the air on which its own life dependeth, while each increaseth the quantity of such elements as are essential for the life of the other. In other words, the growth and development of the vegetable world is impossible without the existence of the animal kingdom, and the maintenance of animal life is inconceivable without the co-operation of the vegetable kingdom. Of like kind are the relationships that exist among all created things. Hence it was stated that co-operation and reciprocity are essential properties which are inherent in the unified system of the world of existence, and without which the entire creation would be reduced to nothingness. — AB00446

Now consider, if among the people who are merely the manifestations of the world of being this significant matter is of such importance, how much greater must be the spirit of co-operation and mutual assistance among those who are the essences of the world of creation, who have sought the sheltering shadow of the heavenly Tree, and are favoured by the manifestations of divine grace...

This is the basic principle on which the institution of Huqúqu'lláh is established, inasmuch as its proceeds are dedicated to the furtherance of these ends. Otherwise the one true God hath ever been and will always be independent of all else beside Him...the wisdom of this command is that the act of giving is well-pleasing in the sight of God. Consider how well-pleasing must this mighty act be in His estimation that He hath ascribed it unto His Own Self. Rejoice ye then, O people of generosity! — AB00446

Context for Study

AB00446 is one of the most philosophically ambitious texts in the corpus: it derives the obligation of Huqúqu'lláh—the “Right of God,” a specific portion of one’s net wealth given for the benefit of the Cause and humanity—from a cosmological principle rather than a merely legal mandate. The argument proceeds in three steps. First, the universe is structured like a body: its parts are constitutively interdependent, going far beyond mere adjacency, so that the life of each part depends on its contribution to the life of the whole. Second, this interdependence intensifies as creation ascends the hierarchy of being: it is more present in the animal kingdom than in the mineral, more present in the human than in the animal. Third, it follows that among those who have received the highest spiritual gifts, the obligation of mutual aid and sacrifice is most binding of all. Huqúqu'lláh is the legal expression of a structural reality that already obtains at the cosmic level, going far deeper than any tax imposed from outside the community. The philosophical lineage of this argument includes the Platonic and Neo-Platonic tradition of the *One* and its emanations, in which the richness of being flows downward and the obligation of the lower to return toward the higher is built into the structure of reality; the Aristotelian tradition in which the *polis* is natural because human beings are social by their very nature; and the Islamic concept of *zakat* (almsgiving as one of the Five Pillars), which also grounds social obligation in the nature of things rather than mere convention. What is distinctive in ‘Abdu'l-Bahá’s version is the grounding in a specifically biological metaphor: the mutual dependence of the vegetable and animal kingdoms in the oxygen/carbon dioxide cycle is the concrete natural illustration of the abstract principle.

Questions for Reflection

1. ‘Abdu'l-Bahá derives a religious obligation (Huqúqu'lláh) from a cosmological claim (the universe is structured like a body). Is this derivation logically sound, or does it commit a version of the naturalistic fallacy? How might an Aristotelian natural law theorist evaluate the argument?
2. The passage says co-operation and reciprocity increase as creation ascends the hierarchy of being, and that among those who have received the most spiritual gifts the obligation is greatest. How does this compare with the Christian concept of *noblesse oblige*, with the Islamic concept that wealth is a trust (*amanah*), and with Rawls’s “difference principle” in *A Theory of Justice*?

3. God is described as the one who “ascribes unto His Own Self” the act of giving, making generosity a divine attribute that the believer participates in when they give. How does this theology of giving compare with the Christian understanding of the Trinity as a giving relationship, and with Sufic accounts of divine generosity (*jud*)?
4. The biological example—plant and animal kingdoms each producing what the other needs—is a real ecological fact. What are the limits of this analogy when extended to human social and economic relationships?
5. What would a social order look like that took seriously the principle that “without co-operation and reciprocity the entire creation would be reduced to nothingness”? How does this compare with current global economic arrangements?

The Human Being as Archetype of the Greater World

Key Passages

Such is the view that hath been expounded and considered sufficient in the literal interpretations. While confirming such interpretations, the people of truth, they who consider the hidden realities and inner significances, have carefully examined this blessed verse and unraveled therein other far-reaching meanings. — AB00447

The sublime meaning of these blessed verses is this: I swear by Mount Tina, Mount Zayta, Mount Sinai, and this Secure City, which are the most blessed and honoured of all the places in the sight of God, the source of His effulgent glories, and the site of the fervent supplications of His prophets, that I have created the human temple and the reality of man in the most excellent form, and according to the most perfect order and arrangement. That is, while other creatures, and indeed the entirety of creation, are the manifestations of God’s clear tokens, only the excellent figure of man representeth His most luminous sign and the sum of all Divine perfections. For he is the most great demarcation, the archetype of the greater world, the luminous book, the manifestation of the splendours of the Realms above, the Inscribed Tablet, and the Outspread Roll. He it is who hath been made the recipient of the holy verse: “Read thine own record; Sufficient is thy soul in this day to make out an account against thee.” — AB00447

Context for Study

The commentary on the Qur’anic oath “By the Fig and the Olive” (AB00447) offers a model of multi-level hermeneutics in which literal interpretation is confirmed and then surpassed by symbolic reading. The four locations to which the oath refers—Mounts Tina and Zayta in the Holy Land, Sinai, and Medina—are read as a symbolic geography of revelation: they are sacred because they are the sites where divine light has touched the earth through the prophetic word. From this sacred geography, ‘Abdu’l-Bahá moves to the anthropological claim that is the tablet’s heart: the human being is the “archetype of the greater world,” the point at which all the perfections distributed across creation are gathered into a single being. The phrase “most great demarcation” (*barzakh al-a’zam*) is a technical term from Islamic metaphysics, derived from the Qur’anic word for the barrier

between the realms of being. In Ibn 'Arabí's cosmology, the Perfect Human (*al-insán al-kámil*) serves precisely this function: the isthmus through which the divine descends to the world and the human ascends toward the divine. 'Abdu'l-Bahá's version is characteristically more accessible and less technical, but the structural insight is the same: the human being is unique in creation as the locus where spirit and matter, transcendence and immanence, meet. The Qur'anic verse "Read thine own record"—placing the soul itself as the sufficient witness to its own deeds—reinforces this by making the human being the site of cosmic accountability. This anthropology has implications for questions of human dignity, environmental stewardship, and the relationship between inner and outer development that extend well beyond its Qur'anic occasion.

Questions for Reflection

1. 'Abdu'l-Bahá describes the human being as the "archetype of the greater world." How does this compare with the Renaissance concept of humanity as *microcosmos*, with Islamic doctrines of the Perfect Human (*al-insán al-kámil*), and with the Jewish idea that the human being is created *b'tzelem Elohim* ("in the image of God")?
2. The commentary moves from a literal meaning of the "Fig and Olive" (as beneficial fruits) to a sacred geography (two holy mountains in the Holy Land) to an anthropology (the human being as archive of all divine perfections). What does this layered movement reveal about how 'Abdu'l-Bahá understands the relationship between text, history, and the human person?
3. If the human being is the "luminous book" and the "Inscribed Tablet," what are the implications for how we understand self-knowledge? Is knowing oneself a spiritual act, and if so, how does it relate to knowing God?
4. The verse "Read thine own record; sufficient is thy soul in this day to make out an account against thee" makes the soul its own judge. What does this imply about moral self-assessment and self-deception? Compare with the Kantian idea of moral autonomy and with the Sufi concept of *muhásaba* (spiritual self-reckoning).
5. 'Abdu'l-Bahá confirms literal interpretation before surpassing it. What does this dual movement—"confirming and transcending"—imply about the relationship between scholarly exegesis and mystical insight? Is there a risk that symbolic readings can become untethered from historical and textual accountability?

The Four Spirits: A Taxonomy of the Inner Life

Key Passages

Know that spirits are divided into animal spirit, human spirit, divine spirit, and heavenly spirit. As for the animal spirit which is shared between humans and animals, it perishes in itself and ceases to exist when bodies decompose and forms disintegrate, for it is made of elemental matter. — AB00479

The human spirit refers to the rational soul by which humans are distinguished from animals. It is not from the realm of physical elements but rather from spiritual substances

that are not subject to corruption. It is tormented when veiled from God its Lord and prevented from witnessing its Creator and perceiving the signs of its Originator in the worlds of souls and horizons. It has the capacity to perceive all things and encompass the realities of contingent beings as they are, if it turns to the center of guidance among the concourse of creation. — AB00479

The divine spirit which is from God's command refers to the holy power, divine confirmations, eternal assistance, divine knowledge and heavenly sciences with which God aids whomever He wishes among His righteous servants. Through it they attain spiritual unveilings and certain visions, and they achieve complete, precedent mercy and abundant grace. They enter the paradise of oneness and the eternal garden where they rejoice and delight in what God has given them of His bounty and thank Him for His favors and blessings.

The heavenly spirit is a holy essence, a perfect word, a complete sign, the mystery of existence and the reality hidden from the eyes of all beings. It is the Supreme Pen, the Divine Soul, and the manifestation of Truth from the dawning-place of creation...This is specific to the Prophets in the worlds of creation. — AB00479

Context for Study

The taxonomy of four spirits in AB00479—animal, human, divine, and heavenly—provides ‘Abdu’l-Bahá’s most systematic treatment of the hierarchy of the inner life. It is important to read this taxonomy as a dynamic account of the possibilities and dangers of each level, rather than as a fixed metaphysical structure. The animal spirit is mortal and elemental; the human or rational soul is immortal but can be “tormented” by separation from God—a remarkable formulation that places spiritual suffering as an interior state rather than an external punishment. The divine spirit is a specific gift given to the righteous through divine confirmation, bestowed rather than universally possessed, enabling spiritual vision and heavenly knowledge. The heavenly spirit is reserved for the Prophets and Manifestations, whose function in creation is unique. This hierarchy intersects with several philosophical and theological traditions. Aristotle’s three-part soul (vegetative, sensitive, rational) is an ancestor of the lower three levels. The Islamic distinction between *nafs* (soul in its ordinary sense) and *rúh* (spirit as divine breath) maps partially onto the distinction between the human and divine spirits here. The insistence that the heavenly spirit—the spirit of the Manifestations—is specific, unique, and not achievable through spiritual discipline guards against the Sufi *ittihád* (union with God) in which the mystic’s ego is dissolved into the divine, a position ‘Abdu’l-Bahá consistently corrects. The human soul’s torment when veiled from God is a striking description of a form of existential suffering caused by interior alienation rather than by external circumstances—a formulation that resonates with Augustine’s “our heart is restless until it rests in You” and with Kierkegaard’s account of anxiety as the condition of a freedom that has not yet found its true ground.

Questions for Reflection

1. ‘Abdu’l-Bahá says the human soul is “tormented when veiled from God.” Is this claim empirically verifiable, and what would constitute evidence for or against it? How does it compare

with Augustine's "restless heart," with Kierkegaard's "despair," and with the Buddhist account of *dukkha* as the fundamental condition of unsatisfied existence?

2. The divine spirit is given specifically to the "righteous servants" God chooses—it is a gift, not an achievement. How does this "spirit of grace" relate to the human being's own spiritual effort and moral discipline? Is the relationship synergistic, and if so, in what proportion?
3. The heavenly spirit is exclusive to the Prophets. What does this exclusivity imply about the nature of prophetic knowledge and the limits of mystical aspiration? How does it guard against the claim "I am the Truth" (*ana'l-Haqq*) that 'Abdu'l-Bahá explicitly rejects in a companion text?
4. Compare this taxonomy with Aristotle's vegetative, sensitive, and rational soul; with the Neoplatonic hierarchy of soul, intellect, and the One; and with the Pauline tripartite anthropology of body, soul, and spirit (1 Thessalonians 5:23). What does 'Abdu'l-Bahá preserve from these traditions, and what does he transform?
5. The tablet ends with the suggestion that, if the questioner were truly faithful, much more could be said—"if you heard it, would make you soar." What does this withholding of fuller teaching imply about 'Abdu'l-Bahá's pedagogy? Is there a parallel with Plato's "unwritten doctrines" or with the Sufi principle of communicating only what the listener can bear?

Civilization, Commerce, and the Development of Nations

Key Passages

The Blessed Beauty has commanded in all Tablets the acquisition of beneficial sciences, expansion of commerce, advancement of industry, increase of agriculture, and attention to the development of the country, for civilization is among the fundamental principles of the Law of God—but religious civilization, not material civilization. Between these two there are thousands of leagues of distance and separation...

Among the greatest means of development is the arrangement of roads and organization of pathways, especially railways which today are like the arteries and veins in the body of the nation, without which development is impossible and unattainable...Now the merchants and wealthy ones among the Bahá'ís must think day and night about building railways in Iran. — AB00459

O my best-beloved friends! Without the aid of the Peerless and the confirmation of the Most High the efforts of men produce no results and will be negative. A manifest proof for this is that whereas such a long time has passed and every spot of the world has developed, the East and the West have been revived and the modern advancements have increased, only the people of Iran are still wandering in the wilderness of ignorance and are plunged into the whirlpool of error. Its misery, degradation and contempt waxes day by day. And the established cause and terrible reason for this is that the *'ulamá* interfere in the affairs of the state and oppose the government. — AB00442

Context for Study

Two letters on Iranian social development—one on the relationship between clerical authority and the state, one on commerce and railways—reveal the practical dimension of ‘Abdu’l-Bahá’s social thought with unusual directness. AB00442 is a political analysis: Iran’s stagnation is attributed to the *‘ulamá*’s interference in state affairs, while the Ottoman state’s relative progress under Tanzimat-era reforms is cited as a counter-example of what the establishment of laws can accomplish. This is a position in favor of the secular rule of law, not against religion: the proper function of religious leaders is moral and spiritual guidance, and when they overstep into political governance they damage both the state and themselves. The distinction has a long genealogy in Islamic political thought, from the Muktazilites’ rationalism to the nineteenth-century reformers of the Tanzimat period, but ‘Abdu’l-Bahá gives it a specifically Bahá’í coloring: human civilization under divine guidance requires that spiritual authority and temporal governance remain in their proper relationship. AB00459 is more visionary: railways as the “arteries and veins” of the nation is a striking metaphor that applies the same biological-cosmological logic as AB00446 to the infrastructure of economic life. The argument that Bahá’í merchants should acquire shares in foreign railway companies if domestic financing proves impossible shows a pragmatic economic realism that is unusual in a religious context.

Questions for Reflection

1. ‘Abdu’l-Bahá identifies clerical interference in government as the primary cause of Iran’s stagnation. How does this analysis compare with Islamic political thought on the relationship between *dín* (religion) and *dawla* (state), and with the Western principle of the separation of church and state?
2. The railway is described as the “arteries and veins of the nation.” What theory of the relationship between economic infrastructure and social development does this metaphor embody? How does it compare with contemporary development economics?
3. ‘Abdu’l-Bahá distinguishes “religious civilization” from “material civilization” and says thousands of leagues separate them. What is the content of this distinction? Is it a distinction between ends (spiritual versus material flourishing) or between means (with or without divine guidance)?
4. The letters urge Iranian Bahá’ís to engage in commerce, industry, and agriculture as forms of service to the nation. How does this posture of engaged citizenship compare with Christian monastic withdrawal, with the Calvinist vocation of worldly work as divine calling, and with the Islamic concept of *khiláfah* (stewardship of the earth)?
5. ‘Abdu’l-Bahá praises the Tanzimat-era Ottoman reforms as evidence that law-based governance produces progress. What does this admiration for a particular historical instance of reform reveal about his theory of governance? Is there a tension between this historical optimism and the darker assessments of human nature elsewhere in his writings?

Memories of Bahá'u'lláh in Baghdad: Sacred History as Living Testimony

Key Passages

There was in Baghdad a man by the name of Haji Faraj Kahhal [oculist]. He himself used to say, 'I blinded three thousand eyes until at last I became an oculist...'

After hearing this story, we knew that this Darvish Muhammad was the Blessed Beauty. In our respective homes, both Mirza Aqa Jan and I repeated the supplication, 'O Thou Who art invoked!' 2,001 times. Then we asked Haji Faraj if he knew of any other Iranians in Sulaymaniyyih...Hence, Shaykh Sultan and Aqa Muhammad-Javad left for Sulaymaniyyih. There they investigated and made inquiries about His whereabouts. At last they learned that He was indeed residing on Sar-Galu mountain and that it was impossible for them to go there. So they waited in Sulaymaniyyih until He arrived. They attended His presence and presented their plea. Bahá'u'lláh, however, did not agree. Then they said, 'We do not want to do anything contrary to Thy blessed will but we are not leaving Thy presence either.'

— ABU0455

When the Blessed Perfection (Bahá'u'lláh) was exiled from Baghdad the large number of believers who went with him divided the work of the party among them...Often, by day or by night we covered a distance of from twenty-five to thirty miles. No sooner would we reach a caravanserai than from sheer fatigue everyone would lie down and go to sleep: utter exhaustion having overtaken everybody they would be unable even to move.

But Mirza Mahmoud and Aqa Reza rested not for a moment. After our arrival they would immediately become engaged in cooking for this party of nearly seventy-two people—and this after their arduous work...When the meal was cooked and made ready all those who had slept would wake, eat and go to sleep again. These two men would then wash all the dishes and pack them up...

While walking they always chanted communes and supplications.

— ABU0498

Context for Study

Two oral testimonies—one about how the believers located Bahá'u'lláh during his two-year retreat in Sulaymaniyyih (ABU0455), one about the exhausting journey from Baghdad into exile (ABU0498)—preserve the most intimate kind of historical memory: the memory of those who were present at the founding events of a religion. ABU0455 is particularly valuable for the detail of how the news traveled through a Baghdad coffeehouse and an Iranian newspaper, the practical problem of reaching a mountain hermit, and the delicate confrontation in which the disciples refused to leave while professing to accept the Master's will. The episode has the texture of the Gospel narratives of Jesus' disciples refusing to accept the announcement of the passion, or of the Zen stories of disciples who refused to leave even when the master denied them. ABU0498 is a record of physical hardship that dignifies the ordinary: Mirza Mahmoud and Aqa Reza are remembered for never resting, for chanting supplications while walking asleep—rather than for any theological contribution. This is a theology of service as spiritual practice, expressed in the most concrete terms. Together, these

accounts ground the great doctrinal edifice of Bahá'í teaching in the lived reality of specific bodies, specific roads, specific acts of love and determination.

Questions for Reflection

1. The story of locating Bahá'u'lláh in Sulaymaniyyih came through an apparently accidental chain of events—an injured merchant's written testimony, a coffeehouse, an old newspaper. How does this mode of providential discovery compare with how the disciples found Jesus after the Resurrection, or how Uways al-Qarani found the Prophet through spiritual longing?
2. The disciples who found Bahá'u'lláh said they would not leave, though they accepted His will. Is this a model of appropriate spiritual persistence, or of disregard for the Master's expressed wish? How should disciples relate to a teacher who asks them to go?
3. ABU0498 remembers Mirza Mahmoud and Aqa Reza for their tireless service and for chanting supplications while walking asleep from exhaustion. What theory of spiritual life does this image embody? Is the chanting significant as an act of will, as a habitual practice, or as something that continued even when the will was exhausted?
4. The eyewitness accounts give proper names, specific roads, and vivid physical details. Why does this kind of historical particularity matter for religion? What is lost when sacred history becomes purely allegorical, and what is gained when it retains its material specificity?
5. 'Abdu'l-Bahá himself is the narrator of both accounts, speaking of events in which he was a child participant. What does the fact that these oral histories were preserved and transmitted to posterity suggest about his understanding of the relationship between memory, identity, and religious community?

A Guiding Question for the Whole Volume

The writings of this second undated collection move between the cosmic and the intimate: the universe as a body in which every part sustains every other; the human being as the archive of all divine perfections; four kinds of spirit ordered from the mortal to the prophetic; and two remembered scenes of men walking through the dark chanting prayers from sheer love. What the volume offers is less a systematic theology than a phenomenology of sacred life at every level—from railway policy to the mystery of why a man who has been asleep on his feet for twelve miles is still chanting.

A guiding question for the whole volume might therefore be: **'Abdu'l-Bahá argues that co-operation and reciprocity are built into the structure of creation, increasing as being ascends toward its source—so what does it mean to be a human being who embodies that principle fully, in both the cosmic sense (archetype of the world) and the most practical sense (cooking for seventy-two people while walking asleep), and how are these two scales of the same task related?**