



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 182:

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



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

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

Index of sources

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

Introduction to volume 182

This third volume of undated letters of ‘Abdu’l-Baha contains several substantial items bearing on the public and social dimensions of ‘Abdu’l-Baha’s guidance. AB08584 is especially noteworthy for its discussion of business companies as instruments of national prosperity, modeled on Western economic success, while warning that such enterprises require surplus capital, consultation, and careful timing; it is a practical counterpart to other letters on commerce, industry, agriculture, and railways. AB00942 and AB00858 address the volatile political conditions of Iran, urging reconciliation between government and nation, strict non-involvement in partisan conflict, vigilance toward Azali mischief, and a public posture of truthfulness, uprightness, universal peace, and service to Iran. AB11638 gives concrete administrative counsel: gatherings should be kept small, the friends should pray for those in authority, unstable souls should be avoided without antagonism, and prudence should guide all activity during periods of public agitation.

The volume also preserves important material on teaching, community expansion, and the role of women. AB00928, addressed in the context of Paris, calls on a woman to rally both the friends and the “handmaids of the Merciful,” invoking Mary Magdalene as a model of spiritual initiative and urging the believers to look beyond the smallness of present beginnings to the future harvest. AB00965 is a significant letter on the education of women and children: mothers are described as the first educators, and spiritual assemblies are urged to provide systematic instruction to mothers in the religious and moral nurture of children. AB00924 touches the American field, mentioning Baltimore, Washington, Lua, the proposed translation of the Kitab-i-]qan, and Mary Kheiralla Horn, while predicting that the condition of America would become evident within “two or three more years.” ABU0935, a talk in Haifa/’Akka, gives a compact ethic of servitude, teaching, and conduct, defining service to the Holy Threshold through self-forgetfulness, deeds, and the moral radiance of daily behavior.

A number of items are valuable for historical memory and sacred geography. AB01406 is among the most important: it describes Baha’u’llah’s desire that a particular site on Mount Carmel be acquired, the preparation of a marble sarcophagus from Rangoon, the transport of the Bab’s remains from Iran by Mirza Asadu’llah, and the ongoing construction of the holy edifice on Mount Carmel. AB00923 is notable for its exegetical density, identifying the “Chief” as ‘Ali Pasha, interpreting Tina and Zayta as the two holy mountains of the Qur’anic “Fig and Olive,” explaining the letters Kaf and Za, and giving a careful correction of Sufi ideas of fana by defining self-effacement as utter detachment, sacrifice, and movement beneath the Divine Will.

The devotional and consolatory pieces likewise contain distinctive material. AB00884 is an intense prayer for the departed Afnan Aqa Siyyid Mirza, framed through ‘Abdu’l-Baha’s own grief amid repeated bereavements. AB00959 praises a woman whose life of persecution, homelessness, bereavement, and service is contrasted with the vanished splendor of earthly queens. AB00910,

AB00911, AB00912, and AB01426 develop the recurrent theme that imprisonment, loss, sacrifice, and detachment become sources of spiritual joy when endured in the path of Baha'u'llah. AB06895 is also of practical interest for its discussion of assistance to the survivors of the Yazd martyrs and the allocation of funds through an assembly, while AB00935 records contributions for a Baha'i cemetery in India, giving a glimpse of emerging communal institutions beyond Iran.

Contents

AB00910 to Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in New York	1
AB00858 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihran	2
AB00850 to Baha'is of Egypt	4
AB11321 to Jinab-i-Zunuzi	6
AB00894 to Friends at funeral of Aqa Mirza Ali Muhammad Khayyat et al., in Isfahan . .	7
AB00911 to Jafar Quli et al., in Kirmanshah	8
AB00912 to Ustad Abdu'l-Khlaliq et al., in Najafabad	10
AB00928 to Laura Dreyfus-Barney, in Paris	11
AB11637 to Muhammad Ali Sartip Munshi, in Tabriz	13
AB00888 to Baha'is of Taft et al.	14
AB00899 to Mirza Haji Aqa, in Tihran	16
AB00924 to Ali Quli Khan, in Washington, DC	17
AB00896 to Ali son of Haji Mirza Muhammad Iravani	18
AB00884	20
AB00887	21
AB00923	23
AB00942 to Muhammad Taqi son of Ali Akbar (Khurasan), in Bandar Jaz	24
AB01426 to Najjar, Ustad Ibrahim brother of Ustad Isma'il et al., in Ishqabad	26
AB00959 to Wife of Mirza Jani, in Kashan	27
AB00965 to Bibi Rawhani (Bushruih), in Khurasan	28
AB12139 to Rahmatullah Namdar, in Mashhad	30
AB11638 to Ibn-i-Abhar, in Tabriz	31
AB00962 to Spiritual Assembly of Tabriz et al.	33
AB06895 to Ibn-i-Abhar, in Tihran	34
AB00935 to Mihdi son of Muhammad Ali Makhmalbaf et al., in Tihran	35

AB08584 to Nur Muhammad Khan (Kirman), in Tihran	36
AB11814 to Baha'is of Zanjan	38
AB00951 to Baha'is of the world	39
AB00966 to Ali Quli Khan	41
AB00967	42
AB01022 to Mary Frances Roe, in Chicago	44
ABU0753	45
AB01018 to Aqa Muhammad et al., in Miyanduab	47
AB01014 to Ali Quli Khan, in New York	48
AB00979 to Baha'is of Shahrud	49
AB00989 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	50
AB01005 to Ali Muhammad Sarrishtihdar, in Tihran	51
AB01031 to Mulla Abdu'l-Ghani Ardakani	53
AB00977 to Nazimul-Hukama, Mirza Siyyid Muhammad et al.	54
AB01024 to Afnan, Haji Mirza Muhammad Ali son of Khal-i Akbar	56
AB00992 to Kashani, Ghulam Ali father of Mihdi	57
AB01072 to Abbas Qabil, in Abadih	59
AB01040 to Midhatul-Mulk et al., in Abadih	60
AB01094 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Bombay	61
AB01097 to Mihdi Gulpayigani, in Ishqabad	62
AB01071 to Shaykh Kazim Qazvini (Samandar)	63
AB01038 to Baha'is of Tihran	65
AB01078 to Khuy, Javad et al., in Van	66
AB01093 to Baha'is of Zavarih	67
AB05510 to Baha'is of Iran	69
AB01046 to Abu'l-Hasan-i-Ardikani (Haji Amin)	70
AB01049 to Hasan father of Hashim et al.	71
AB01004 to Zahra (Relative of Ali Naqi Sartip) et al.	73
AB01092	74
AB01153 to Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih	76
AB01103 to Haji Shaykh Zaynu'l-Abidin Yazdi, in Babul	77
AB01138 to Aqa Asadullah (Bahramabad) et al., in Bahramabad, Kirman	79

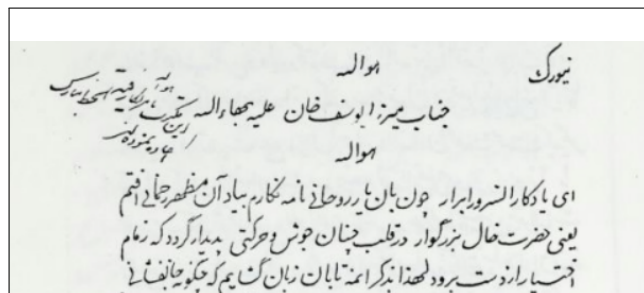
AB12853 to Samandari, Tarazullah et al., in Bushihr	80
AB11816 to Ali Ibn Abu-Talib Hamadani, in Ishqabad	81
AB11817 to Baha'is of Ishqabad	83
AB01118 to Hishmatullah (London and Bombay)	84
AB01128 to Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said	86
AB01156 to Abdu'llah Khan Masud (Khalkhal) et al., in Tihiran	87
AB01134 to Aqa Siyavash et al., in Tihiran	88
AB01136 to Mazindarani, Mirza Ali et al., in Tihiran	90
AB01106 to Nanih Aqa, mother of Muhammad Ali Kashani et al., in Tihiran	91
AB11644 to Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Iran	92
AB01151 to Baha'is of the United States	93
AB01159 to Isabella D Brittingham	95
AB12872 to Gabriel Sacy	96
AB01176 to Khudakaram, in Burujin	98
AB01175 to Mirza Asadullah Vazir, in Isfahan	99
AB01221 to Muhammad Baqir Ha'i, in Najafabad	101
AB01203 to Shaykh Kazim Qazvini (Samandar)	102
AB10434 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	103
AB01178 to Sarvistani, Muhammad Husayn et al., in Tazang	105
AB01198 to Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran	106
AB01167 to Baha'is of Zanjan	107
AB01170 to Teachers of Tarbiyat School, in Iran	109
AB01190 to Aqa Baba et al.	110
AB08213 to Mirza Husayn Mishkin Qalam	111
AB01166 to Muhammad Khan Mirza et al.	112
AB01199	113
ABU0829	115
AB01267 to Aqa Azizullah et al., in Baku	116
AB01279 to Maryam Thornburgh-Cropper, in California	117
AB01285 to Baha'is of Khurasan, in Faran	118
AB11650 to Kashani, Ghulam Ali father of Mihdi	120
AB01243 to Qaini, Ahmad son of Nabil-i-Qain, in Mashhad	121

AB01274 to Baha'is of Najafabad	122
AB01264 to Siyyid Zaynu'l-Abidin, in Port Said	124
AB01280 to Shaykh Kazim Qazvini (Samandar)	125
AB01289 to Baha'is of Sangsar et al.	126
AB06420 to Haydar Quli (Simnan) et al., in Sangsar	128
AB01225 to Mimarbashi, in Shiraz	128
AB01254 to Mirza Jalalid-Din Khan Nazim, in Shiraz	130
AB01266 to Siyyid Mihdi Yazdi the martyr, in Tabriz	131
AB06151 to Nasrullah Baqiruf, in Tihiran	132
AB01293 to Mrs. —, in United States	134
AB01238 to Aqa Siyyid Muhammad Karvansardar	135
AB01282 to Nayyir (Tihiran) et al.	136
AB01249 to Sadr brother of Ahmad et al.	137
AB01272 to The Baha'is	138
AB01226 to Fatimih Sultan Bagum, wife of Mahbubush-Shuhada	140
AB01229	141
AB01257	142
ABU0853	144
AB01363 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Bombay	145
AB01366 to Dr Nutt, in Chicago	146
AB11651 to Baha'is of Faran et al.	148
AB01298 to Baha'is of Hamadan	148
AB01331 to Mihdi Gulpayigani, in Ishqabad	150
AB01351 to Asadullah et al., in Najafabad	151
AB01358 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Port Said	152
AB01340 to Tarazullah Samandari, in Qazvin	153
AB01327 to Yazdi, Haji Ahmad son of Muhammad Ali (Ishqabad) et al., in Samarqand	155
AB01302 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran	156
AB01308 to Muhammad Ali Kashani, in Tihiran	157
AB01341 to Nayyir et al., in Tihiran	158
AB03341 to Taqi Khan Qumi, in Tihiran	160
AB01321 to Mirza Baqir Servent of Afnan (Yazd)	161

AB01300 to Mirza Husayn Mishkin Qalam, in Cyprus	162
AB01306 to Mahmud Zarqani, in India	163
AB09088 to Mirza Muhammad Hasan Adib, in Iran	164
AB01364	166
ABU0935	167
AB01408 to Relatives of Mahbub and Sultanu'sh-Shuhada, in Isfahan	168
AB01406 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Port Said .	169
AB01380 to Mirza Musa Hakimbashi, in Qazvin	171
AB01399 to Baha'is of Sabzivar, in Sabzihvar	172
AB01369 to Mirza Aqa Hakim Farid, in Shiraz	173
AB01443 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz . . .	174
AB01453 to Ahmad Sadrus-Sudur, in Tihran	176
Study guide to this volume	179

AB00910

To: Mirza Yusuf Khan Shirazi
(Lisanul-Hudur), in New York



INBA17

- 1 O memento of that leader of the righteous! When I write to that spiritual friend, I am reminded of that Manifestation of the All-Merciful, namely the honored Uncle. Such excitement and movement arises in my heart that control slips from my hands. Therefore, I open my tongue in mention of that radiant Moon - how he sacrificed himself and hastened to the divine altar of sacrifice, what holy fragrances he diffused and what a luminous lamp he lit! He became a brilliant niche for the light of guidance and the horizon of the All-Merciful for the star of guidance. He raised such a banner that will wave at the pole of the horizons until eternity, and planted such a seed that will grow as a lofty tree in the Most Glorious Paradise. May my soul be sacrificed for the earth upon which his pure, brilliant blood was shed!
- 2 O longtime friend, do not be sad. Show steadfastness and composure. Be patient and forbearing. Relief will soon come, and the gift of rest and comfort. After those blessed souls, we no longer find rest and abundant blessings in this deceptive world. Rather, the joy and satisfaction of the divine friends lies in having no rest or stability, for those enamored of that radiant Face and distraught by those musk-laden locks find no intoxication or pleasure except from the overflowing cup of tribulation. When we realize this subtlety, poison becomes sugar and deadly venom becomes swift healing.
- 3 In any case, do not be sorrowful, do not be grieved, do not be downhearted. The Most Glorious Beauty is the Helper and Supporter, and the Most Exalted Countenance is the Shelter and Protector. If you become, as you should, a guide on this path and drink the cup of tribulation like sweet nectar, you will see that the hosts of the Supreme Concourse from the Most Glorious Kingdom are your helpers and supporters, and all blessings are ready and present.

ای یادگار آنسرور ابرار چون بان یار روحانی نامه نگارم بیاد آن مظهر رحمانی اقم یعنی حضرت خال بزرگوار در قلب چنان جوش و حرکتی پیدا کرد که زمام اختیار از دست برود لهذا بکر آئمه تابان زبان گشایم که چگونه جانفشانی فرمود و بقربانگاه ربانی شتافت و چه نفحه قدسی منتشر کرد و چه شمع نورانی برافروخت نور هدی را مشکاة نورا گشت و کوکب هدایت را افق رحمانیت گردید چنان علمی برافراخت که در قطب آفاق تا ابدالآباد خافقت و چنان تخمی بکشت که در جنت ابری نخل باسق روحی فداء لارض سفک علیها دمه الطاهر الباهر

ای یار دیرین غمگین مباش ثبات و متانت بنما صبر و تحمل کن عنقریب گشایشست و موهبت راحت و آسایش بعد از آن نفوس مبارکه دیگر ما را راحت و سرور بنعم موفور در این دار غرور نه بلکه شادمانی و کامرانی یاران الهی در پی سر و سامانی زیرا شیفته آنروی پرانوار را و آشفته آنزلف مشکبار را مستی و نشئه و خوشی جز از جام سرشار بلا نه و چون باین دقیقه ملتفت گردیم زهر شکر شود و سم نقیع شفای سریع گردد

باری محزون مباش مغموم مگرد دلگیر مشو جمال ابهی مجیر و نصیر است و طلعت اعلی پناه و دستگیر اگر چنانچه باید و شاید دلیل این سبیل گردی و جام بلا را مانند سلسبیل نوشی خواهی دید که از ملکوت ابهی جنود ملأ اعلی معین و ناصر است و جمیع نعماء مهیا و حاضر

- 4 O kind friend! Through ancient grace, we hope that you will conduct yourself and show such trust and detachment that you become a leader for all the friends and an example for all the teachers. Until this happens, there will be no results and the divine light will not shine forth. Rather, its end will be regret and sudden remorse. Look at the good, pure, and blessed souls in the early centuries - with what conduct and behavior, what detachment and extreme attraction they spread the divine fragrances and exalted the Word of God. "In those who have gone before in former ages, there are examples for us."
- 5 This letter has become lengthy because the heart is so attracted to mention of the friends. And upon you be greetings and praise.
- 6 Regarding yourself and the maidservant of God, the attracted one Miss Barney, a recommendation is being made. God willing, it will yield fruitful results.
- 7 'Abdu'l-Baha 'Abbas
- 8 O kind friend! I guarantee that all matters will be facilitated according to your ultimate desire. Some patience and forbearance is necessary. Deliver the enclosed letters to their owners. Affairs will gradually proceed according to what is desired.
- 9 'Abdu'l-Baha 'Abbas
- 10 He is God. This letter went to America and has been returned.
- 4 ای یار مهربان از فضل قدیم امید چنین است که روش و سلوکی فرمائی و چنان توکل و انقطاعی بنائی که سرشته عموم یاران گردد و دستورالعمل جمیع مبلغان تا چنین نگردد نتیجه نبخشند و نورانیت الهیه ندرخشند بلکه عاقبتش پشیمانیست و ندامت ناگهانی نظر بنفوس طیبه طاهره مبارکه در قرون اولیه نمائید که بچه روش و سلوکی و حالت انقطاعی و فرط انجذابی نشر نفحات نمودند و اعلاء کلمه الله کردند فی الذاهبین الاولین من القرون لنا بصائر
- 5 این تحریر بتطویل انجامید از بسکه بذکریاران قلب منجذبست و علیک التحیه و الثناء
- 6 در خصوص شما بامه الله المنجذبه مس بارنی سفارشی میشود انشاءالله نتیجه مثمری حاصل گردد
- 7 ع ع
- 8 ای یار مهربان من تکفل مینمایم که جمیع امور بمنتهای آرزوی شما میسر گردد قدری صبر و تحمل لازمست مکاتیب جوف را بصاحبانشان برسانید امور کم کم بر وفق مأمول خواهد شد
- 9 ع ع
- 10 هو الله این مکتوب به امریکا رفته اعاده نموده اند

INBA17:156

AB00858

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

- 1 O servant of the Abha Beauty!
- 2 Your letter was received and its contents understood. Praise be to God that in all matters divine aid and grace were bestowed and victory was achieved. Indeed, the matter of the house is among the strangest of strange things and evidence of the assistance of the Glorious Lord. From this measure how much
- 1 ای بنده جمال ابهی
- 2 نامه مرسول واصل گردید و مضمون مفهوم شد حمد خدا را که در جمیع موارد عون و عنایت شامل گردید و نصرت حاصل شد فی الحقیقه قضیه خانه از اغرب غرائب و دلیل بر تأیید رب جلیل است پس از این میزان

being related to the shade of the Covenant attracts divine confirmation and draws the success of the Lord of Splendor. Today whoever is firm and steadfast upon God's Covenant, their night becomes day and their day becomes New Year's Day, successful through the favors of the Greatest Name (may my spirit be sacrificed for His loved ones).

3 I hope that like a clear standard you will wave among the spiritual hosts and succeed in developing a character and disposition whose sanctified fragrance will perfume that region.

4 You had written about meeting with an honorable person - this is very appropriate. I beseech God to be their friend and helper in all things, to protect them under His sheltering grace and bounty, to grant them fresh victory each morning and powerful influence each evening, until they become like a brilliant sun among the leaders past and present, and a bright lamp in the gathering of Eastern notables.

5 But leadership is of two kinds - political and judicial. The first, though it may achieve worldwide fame, its shining moon ultimately wanes. But the second's gleaming star never sets and its brilliant orb never disappears behind clouds. Its glory is eternal and its gift everlasting. Look to those who came before and the truth will become evident.

6 Regarding the delay in traveling eastward that you wrote about - certainly whatever that noble one deemed advisable is exactly right and must be obeyed, even if it means canceling this journey.

7 As for what you wrote about Dawlatabadi, which is truly a ruin - that party will soon fall into evident loss and become more despicable than the Children of Israel. Be confident. Resist their tricks and deceptions with utmost dignity and composure. Upon learning of their corrupt intentions in any matter, explain them truthfully and justly to prevent corruption and preserve righteousness, and proceed with caution. For whenever they find an opportunity they will commit great treachery against the mighty government and brilliant nation, considering this among their religious obligations. Freedom from this concern is impossible. Perhaps one day they will reveal their hidden secret and create chaos, placing the divine friends in great difficulty due to the verbal similarity between "Babi" and "Baha'i". Therefore great vigilance is necessary. Since their principles are entirely contrary to the foundations of the free-minded, the result of their efforts will surely be sudden

گیرید که انتساب بظلم میثاق چه قدر جاذب تأیید و جالب توفیق رب الاشرافست امروز هر نفسی بر پیمان الهی ثابت و راسخ شبش روز است و روزش نوروز و فیروز از الطاف اسم اعظم روحی لأحبائه الفداء

3 امیدوارم که مانند علم مبین بین افواج روحانیین موج زنی و بخلق و خوئی موفق گردی که رائحه تقدیسش آن اقلیم را معطر نماید

4 ملاقات با نفسی محترم مرقوم نموده بودید بسیار موافق از خدا میطلبم که ایشانرا در جمیع مراتب یار و یاور باشد و در سایه عون و صون خویش حمایت فرماید در هر صبحی نصرتی جدید دهد و در هر شامی نفوذی شدید بخشد تا بین سروران سلف و خلف آفتاب انور گردد و در انجمن بزرگان اهل شرق شمع روشن شود

5 اما سروری بر دو قسمت سیاسی و دادرسی اول هر چند شهره آفاق گردد ولی عاقبت مه تابانش در محاق افتد اما ثانی کوکب لامعش آفل نشود و نجم بازغش در نقاب سحاب غارب نگرده عزتش ابدیست و موهبتش سرمدی نظر به پیشینیان نمائید حقیقت عیان گردد

6 اما در خصوص تأخیر سفر بسمت خاور مرقوم نموده بودید البته آنچه آنسرور مصلحت دانستند عین صوابست باید اطاعت نمائید ولو ترک حرکت این سفر باشد

7 اما در خصوص دولت آبادی که فی الحقیقه خرابیست مرقوم نموده بودید آن حزب عنقریب بخسران مبین افتد و حقیرتر از بنی اسرائیل گردد مطمئن باشید حیل و تزویرشانرا در نهایت وقار و تمکین مقاومت نمائید و منویات فسادیه شانرا در هر خصوص اطلاع یافته حفظاً من الفساد و حباً بالصّلاح صدقاً و عدلاً بیان نمائید و متحذّرانه حرکت فرمائید زیرا در هر وقت فرصتی یابند در حق دولت قاهره و ملت باهره خیانتی عظیم نمایند و این را از فرائض دینیّه خویش شمردند فراغت از این فکر محالست شاید وقتی سر مکنون خویش را آشکار کنند و فتنهائی دراندازند و یاران الهی را بجهت مشابهت لفظی بابی و بهائی در محذوری عظیم افکنند لهذا بسیار مواظبت لازمست چون مبادی آنان

turmoil, while the results of the friends' thoughts are truthfulness, uprightness, reconciliation, true love for all humanity, service to universal peace, and extraordinary progress for the country of Iran.

يا مبانى آزادگان بکلى مبانى البتّه نتيجّه مساعى
آنان فتنه ناگهانست و نتايج افکار ياران راستى
و درستى و آشتى و حبّ حقيقى با جميع عالميان
و خدمت صلح عمومى و ترقى فوق العاده کشور
ايران

8 Upon you be greetings and praise.

8 و عليك التحيّة و الثناء

PYK.275

AB00850

To: Baha'is of Egypt

1 O God! O Guide of those who have gone astray to the strong path, O Director of seekers to the straight path, O Supporter of the sincere ones in spreading the fragrances of Thy holiness among the worlds, O Quickener of decayed bones through the breaths of the Holy Spirit in the hearts of those near to Thee! I beseech Thee by Thy wise remembrance, clinging to the hem of the robe of grandeur, detached from all on earth and in heaven, supplicating to Thy most exalted Kingdom, imploring at the threshold of Thy most high Oneness, submissive, humble, yielding to Thy command among humanity, that Thou would remove the veil from the insight of the people of passion and call them to witness Thy greatest signs shining like dawn in all regions, manifest proof in all directions.

1 اللهم يا هادى الضالّين الى المنهج القويم ويا دالّ
الطالّين الى الصراط المستقيم ويا مؤيد المخلصين
على نشر نفحات قدسك بين العالمين ويا محيى
العظم الرميم من نفثات روح القدس فى قلوب
المقربين اتى اتوسل بذكر الحكيم متشبثاً بذيل
رداء الكبرياء منقطعاً عما فى الارض و السماء
متضرعاً الى ملكوتك الاعلى مبتلاً الى عتبة
احديتك العليا خاضعاً خاشعاً متصدعاً لأمرك
بين الورى ان تكشف الغطاء عن بصائر اهل
الھوى و تدعوهم الى مشاهدة آياتك الكبرى
الساطعة الفجر على كل الأرجاء الباهرة البرهان
فى كل الأنحاء

2 Lord! Lord! The dark night and the black darkness prevent the people of dust from witnessing the lights of Beauty and beholding the signs of Glory. Lord, dispel this pitch darkness that the horizon of unity may shine upon all paths, that all humanity may find the path of guidance, respond to the call, and be drawn to the horizon of sanctity with hearts throbbing with loyalty and tears flowing with the heat of Thy love burning in hearts and souls.

2 ربّ ربّ انّ اللّيلة اللّيلة و الظلمة الدّهماء تمنع
اهل الغبراء عن مشاهدة انوار الجمال و ملاحظة
آيات الجلال ربّ اكشف هذا الظلام الحالك
ليلوح افق التوحيد على كلّ المسالك و يجد كلّ
الورى سبيل الهدى و يلبوا للنداء و يجذبوا الى افق
التقديس بقلب خافق بالولاء و دمع دافق بحرارة
محبّتك المضطربة فى القلوب و الأحشاء

3 Lord! The namesake of Thy servant who acknowledges weakness and evanescence has turned to the threshold of Thy holiness, fragrant in all directions, and calls Thee with all supplication and insistence, and seeks for Thy chosen loved ones Thy help, protection, care and abundant grace. Lord! Answer his prayer and hear his call, and ordain for the pure ones among

3 ربّ انّ سمى عبدك المعترف بالعجز و الفناء
قد توجه الى عتبة قدسك المعطرة الأرجاء و
يدعوك بكلّ ضراعة و الحاح و يطلب لأحبائك
الأصفياء عونك و صونك و عنايتك و فضلك
الأوفى ربّ اجب له الدعاء و استمع له النداء و

Thy creation ascent to the highest ranks of glory, attainment to the ultimate goal, arrival at the sweetest flowing stream, and entrance at the courtyard of the gate of Thy most high Oneness.

- 4 Lord! Make their affairs easy, change every difficulty to facility, admit them to the garden of joy, let them taste the sweetness of Thy pure cup, and bestow upon them Thy hidden favors, hidden from the eyes of the vain ones among the dwellers of the graves. Lord! Their businesses have been shaken, their earnings diminished, and their affairs scattered, so gather what is scattered by Thy grace, O Giver, O Provider, and change their hardship to ease, their difficulty to comfort, bless them with abundant life and happiness, deliver them from anxiety, recklessness and suffering, ordain for them in Thy kingdom every good, and ward off from them by the power of Thy might every harm, that they may continue journeying on the exemplary path and become independent of others in this worldly life and spread the sweet fragrances wafting from the Garden of the Most Glorious. Verily Thou art the Powerful, the Mighty, the Strong, the Able.

- 5 O divine friends! When this servant's namesake arrived at the Blessed Spot and attained the Holy Threshold and became intimate with this prisoner of evanescence, he requested this general letter to the loved ones of Egypt. As I have utmost love for that illustrious person and his thoughts are dear to me, therefore with perfect love and faithfulness I undertook writing this letter and beseeched the divine threshold with lamentation and sought the help and care of the Lord that you may be secure and successful in both worlds and happy and joyful under the shade of the Word of God. Verily my Lord, the All-Merciful, is Generous and Bountiful, and He is powerful over all things.

قدّر لصفوة خلقك التدرّج في أعلى مراتب العلى
و الوصول الى الغايه القصوى و الورود على الورود
المورود الأملحى و الوفود على فناء باب احديتك
الأعلى

4 ربّ سهل لهم الأمور و بدّل كلّ معسر بميسور
و ادخلهم في حديقة السرور و اذقهم حلاوة
كأسك الطهور و انعم عليهم بالطافك الخفي
من اعين اهل الغرور من اصحاب القبور ربّ
قد تزعزع متاجرهم و خفت مكاسبهم و تشتت
شمل امورهم فاجمع الشتات بفضلك يا معطي يا
رزاق و بدّل ضراءهم بالسراء و شدّتهم بالرخاء
و انعم عليهم بسعة العيش و الهناء و نجهّم من
الاضطراب و الطيش و العناء و قدّر لهم في
ملكوتك كلّ خير و ادفع عنهم بقوة جبروتك
كلّ ضير حتّى يداوموا السير في الطريقة المثلى و
يستغنوا عن الغير في الحياة الدنيا و ينشروا انفس
طيب عبقّت من جنة الأبهى انك انت المقتدر
العزیز القوى القدير

5 اى ياران الهى جناب سميّ اينعيد چون ببقعه
مباركه وارد و باستان مقدّس فائز و با اين اسير فنا
مؤانس گرديد خواهش اين نامه عمومي باجباى
قطر مصر فرمود چون نهايت محبت بآنشخص
جليل دارم و خاطرش عزيز لهذا در كمال مهر و
وفا بنگارش اين نامه پرداختم و باستان الهى جزع
و زارى نمودم و طلب عون و عنايت حضرت
بارى كردم تا در دو جهان در امان و كامران
باشيد و در ظلّ كلمه الله مسرور و شادمان انّ
ربّي الرحمن لكريم مئان و انه لعلّى كلّ شىء قدير

BRL_DAK#0874, MKT1.293, MJMJ2.038b,
MMG2#304 p.339

AB11321

To: *Jinab-i-Zunuzi*

1 He is the Living One in His Most Glorious Kingdom

1 هو جناب زونوزی علیه بهاء الله الأبهی هو الحی
فی ملکوته الأبهی

2 O God! O Thou Who hast shed Thy radiant lights upon all regions and manifested Thyself through the Kingdom of Beauty, whereupon the resurrection of hopes came to pass, hearts were drawn, souls were set ablaze, and breasts were dilated among the people of vision! Their faces beamed with joy and their tongues uttered words of praise and glorification on the Promised Day. Glory be to Him Who hath shed forth the lights! Glory be to Him Who hath rent asunder the veils! Glory be to Him Who hath revealed the mysteries! Glory be to Him Who causeth night to enter into day and day to shine forth! O Lord! These righteous ones have abandoned vain imaginings, dispelled the darkness, and their inner and outer vision hath been illumined, until they witnessed radiant lights from the morn of guidance and the Sun shining forth from the Supreme Horizon, and their hearts were illumined by those boundless outpourings. O Lord! Strengthen their loins in Thy service, fortify their backs in worship of Thee, cause them to speak in praise of Thee, and grant them through Thy favors righteous conduct in all affairs.

2 اللهم یا من تجلّی بأنوار ساطعة الاشرار علی
الآفاق و ظهر بملکوت الجمال فقامت قیامة
الآفاق فانجذبت القلوب و اشتعلت الأفئدة و
انشرح الصدور من اهل الشهود و تهلل منهم
الوجوه و نطقت السنهم بالتهلیل و التکبیر فی
الیوم الموعود سبحان من اشرق بالأنوار سبحان
من هتک الأستار سبحان من اظهر الأسرار
سبحان من اوجل اللیل و اضاء النهار ربّ انّ
هؤلاء الأبرار ترکوا الأوهام و کشفوا الظلام
و انجلت منهم البصائر و الأبصار حتّی شاهدوا
انواراً ساطعةً من صبح الهدی و الشمس المشرقة
من الملأ الأعلى و استضاءت افئدتهم من تلك
الفیوضات الّتی لا تتناهی ربّ اشدّد ازورهم
علی خدمتک و قوّ ظهورهم علی عبادتک و
انطقهم بالثناء علی نفسک و اجعل لهم من
الطافک فی جمیع الشؤون رشداً

3 O thou who wanderest over mountain and desert in the path of God! The register of the names of the divine loved ones was noted, and its perusal brought spiritual joy, for hearing the names of friends stirreth the hidden sentiments in hearts and bestoweth delight to soul and spirit. When I read those blessed names, I immediately raised supplications to the Abha Kingdom and sought infinite favors and bounties. Assuredly the confirmation of the manifest Light will encompass all and the rays of the Sun of Truth will dawn. However, thou beholdest the manifold occupations of 'Abdu'l-Baha - I have no time to write, especially individual letters which are impossible. Therefore this general letter is written. Present a copy to each of the friends mentioned in the register.

3 ای سرگشته کوه و بیابان در سبیل الهی
دقتر اسمای احبای ربّانی ملاحظه گردید از
ملاحظه اش انبساط روحانی حاصل گشت زیرا
استماع نام دوستان حاسّیات مکنونه در قلوب
را بهیجان آرد و دل و جان را روح و ریحان
بخشد چون آن نامهای مبارک بخوانم فوراً
بملکوت ابهی تضرّع و زاری نمودم و الطاف و
عنایت نامتناهی خواستم و یقین است که تأیید
نور مبین شامل خواهد شد و پرتو انوار شمس
حقیقت طلوع خواهد کرد اما کثرت مشغولیت
عبدالبهاء را مشاهده مینمائی فرصت تحریر ندارم
علی الخصوص تحاریر منفرد که ممتنع و محال
است لهذا این نامه عمومی مرقوم گردید بهر
یک از احبای مذکور در دقتر نسخهائی تقدیم نما

4 The friends of Iran are dearer to me than life and soul, for in the path of God they have suffered severe trials, sustained

4 یاران ایران از جان و روان عزیزترند زیرا در
سبیل الهی امتحانات شدیده دیده اند صدمات

grievous afflictions, seen their homes plundered, become the target of the slings and arrows of rebuke and reproach, offered up their very lives, and emerged from the crucible of trials and tribulations radiant as pure gold. Thus, in the estimation of 'Abdu'l-Baha they are more precious than life itself, and before the Concourse on high they are the object of honour and esteem. Shouldst thou come upon any of these souls, embrace and kiss that pure being on my behalf, that my soul may find boundless delight and my heart be wholly rejoiced. Observe that despite all these occupations, still such a detailed letter is written in the presence of the friends. This stems from the intensity of love's attraction. In any case, convey this message to the friends that today all must arise to teach like 'Abdu'l-Baha. And upon thee be the Most Glorious Glory.

عظیمه تحمل کرده‌اند خانه و کاشانه بتالان و تاراج داده‌اند هدف تیر ملامت گشته‌اند و آماج سنگ شامت شده‌اند جان و روان فدا نموده‌اند و از بوته افتتان و آزمایش مانند ذهب خالص با روی شکفته بیرون آمده‌اند لهذا در نزد عبدالبهاء از جان عزیزترند و در نزد ملا اعلی معزز و محترم لهذا بهریک که رسی آن جان پاک را در آغوش گیر و از طرف من بیوی و بیوس اگر چنین نمائی مذاق این مشتاق حلاوت بی‌منتها یابد و سبب سرور کلی گردد ملاحظه کن با وجود جمیع این مشاغل باز نامه باین مفصلی در حضور یاران مرقوم گردید این از فرط انجذاب بحبت است باری یاران را پیام برسان که امروز کل باید مانند عبدالبهاء بتبلیغ قیام نمایند و علیک البهاء الأبهی عبدالبهاء عباس

- 5 O Lord, O Lord! Aid this servant to serve at Thy lofty Threshold, radiant with lights. Verily, Thou art the Powerful, the Chosen One. Through Thy vast mercy and resplendent bounty, ordain for him every good. Verily, Thou art the Mighty, the Strong, the Generous, the Merciful.

5 ربّ ربّ اید هذا العبد علی خدمة عتبتک العالیة المنار الساطعة الأنوار انک انت المقتدر المختار و قدر له کلّ خیر برحمتک الواسعة و موهبتک الالمة انک انت العزیز القویّ الکریم الرحمن

ADMS#065i17x

BRL_DAK#0857, AKHA_129BE #03
p.69, ASAT1.026x, NKHD.123x

AB00894

To: Friends at funeral of Aqa Mirza Ali Muhammad Khayyat et al., in Isfahan

- 1 O pure servants of the Most Glorious Beauty! When the sanctified soul of Aqa Mirza 'Ali ascended to the Kingdom of Holiness, the divine friends gathered to remember that precious soul and recited and listened to the Tablet of the Exalted Letters. This gathering caused the mention of that honored being to be raised up. Just as a remembrance gathering was arranged in the lower realm, in the highest horizon and the Most Glorious Kingdom the spiritual beings also engaged in praising that essence of certitude. What is below has a counterpart above.
- 2 In truth, that gathering was like a divine rose garden whose fragrances spread to all regions and districts, perfuming the spiritual nostrils with musk. And it is fitting that the righteous and noble ones engage in remembering choice souls so that

1 ای بندگان خالص جمال ابهی نفس مقدّس آقا میرزا علی چون صعود بملکوت تقدیس نمود یاران الهی در ذکر آن نفس نفیس مجتمع شده لوح حروفات عالین را تلاوت و استماع نمودند این اجتماع سبب ارتقاع ذکر آن ذات مکرم شد همچنانکه در ملا ادنی محفل ذکر آراسته گشت در افق اعلی و ملکوت ابهی نیز جمعیت روحانیین بستايش آن جوهر ایقان پرداختند صورتی در زیر دارد آنچه در بالاستی

2 فی الحقیقه آن محفل مانند گلستان الهی نفحاتش منتشر بجمیع ضواحی و نواحی شد و مشام روحانیان معطر و معنبر گردید و سزاوار چنین است که ابرار و احرار بذکر نفوس اختیار پردازند

lifeless souls may be quickened and awakened by the fragrances of the rose garden of the love of God. Although this servant was not physically present in that gathering, in spirit I was intimate and present. And I hope through the grace of the Glorious Lord that He will ever keep the divine friends occupied and familiar with remembering longtime friends.

- 3 O Kind Lord! That scattered gathering belongs to Thee, and those companions are Thy destitute ones. Grant a favor, bestow a gift, extend mercy, freely give aid and bounty so that all may become companions like the stars of the Pleiades and sweeten one another's taste with sugar-laden words.

- 4 O Peerless Beloved! Thou art powerful and seeing. Thou canst give a particle the power of the sun and bestow ocean's bounty upon a drop. Thou canst turn a fly into an eagle and grant a gnat the might of Solomon. Therefore, through Thy grace and generosity, draw these praiseworthy souls near to Thy court and grant them access to Thy threshold. Make them successful in servitude to Thee and make them manifestations of Thine divine inspirations. Cast a ray from the lights of Thy oneness and transform the darkness of estrangement into the light of unity. Thou art the Powerful and Mighty, and Thou art the All-Knowing and All-Seeing.

تا از نفحات گلشن محبت الله نفوس میته زنده و بیدار گردند هرچند این عبد در آن محضر بجسم حاضر نبود ولی بروح مؤانس و مجالس و امید از فضل رب مجید چنانست که یاران الهی را همواره بذکر دوستان قدیم مشغول و مألوف فرماید

3 ای یزدان مهربان آن جمع پریشان تو هستند و آن یاران بنوایان تو عاطفتی فرما موهبتی بخش رحمتی مبذول دار عون و عنایتی رایگان کن تا کل مانند خوشه پروین همنشین یکدیگر شوند و بیانات شکرین مذاق یکدیگر را پر شهد و شیرین فرمایند

4 ای محبوب یگانه توانائی و بینا ذره را قوت آفتاب بخشی و قطره را بخشایش دریا دهی ذباب را عقاب فرمائی و پشه را سطوت سلیمانی عطا کنی پس به فضل و جود این نفوس محمود را مقرب درگاهت کن و بیارگاہت ره ده بعبودیت موفق فرما و مظهر سنوحات رحمانیه کن پرتوی از انوار احدیت افکن و تاریکی بیگانگی را بنور یگانگی مبدل کن توئی مقتدر و توانا و توئی واقف و بینا

BRL_DAK#0862, MSHR4.101-102

AB00911

To: Jafar Quli et al., in Kirmanshah

- 1 O divine friends! It is the night season and all the peoples of the world are bound in chains and confined in straitened cells, except such as have attained freedom through God, such righteous ones as are unencumbered at the sacred threshold of the Eternal. There can be no more dismal prison than this contingent world and thus it is that all mankind is agitated and distressed. Whenever a soul escapes from the limitations of his mortal cage, he breathes a sigh of relief, for he is free whilst all the rest remain enslaved by water and clay. He doth fly while they crawl, abject and worm-like, in the bowels of the earth. These are they that have considered the world to be limited to this realm of dust.

1 ای یاران الهی عصر است و جمیع امم و ملل در حبس و حصر مگر [آزادگان] الهی و احرار و ابرار در آستان مقدس نامتناهی زندانی تنگتر از عالم امکان نه و نوع انسان در این زندان پریشان و سرگردان هر نفسی از قیود این قفس آزادی یافت براحت نفسی کشید ولی سائرین مانند کرم همین در طبقه پست ترین زمین اسیر ماء و طین خراطین ارض شدند و عالم وجود را منحصر بجهان خاک فرض کردند

- 2 Gracious God! Prisoners themselves, they have assumed that the bird of the divine rose-garden can be incarcerated in this cage and that its musk-scented breathings can be stopped. But despite this the nightingale of the mystic garden shall open its wings. Like unto the royal falcon of sanctity it shall take flight to its nest in the realms of the Placeless. He hath ever been sanctified from the limitations of time and place and like unto a brilliant star, luminous and resplendent, doth shine above the horizon of renunciation.
- 2 سبحان الله زندانیان چنان گمان نمودند که طیر گلشن الهی را در قفس زندان حبس توان نمود و نفس مشکینش را قطع توان کرد بلبل گلبن معانی چون شهر تقدیس بگشاید در لانه لامکان آشیانه نماید از زمان و مکان فارغست و مانند نجم باز در افق انقطاع طالع و لائح
- 3 O friends of God! I swear by His comely countenance that in the path of the Blessed Beauty, a prison cell is even as a royal palace; a dungeon of calamity is like a heavenly garden. O Lord my Lord! Increase my humiliations for Thy sake, my afflictions and adversities in Thy path. This is mine ardent desire and highest aspiration; this would be the cause of my exultation and my happiness. This is what shall bring me joy and will enable me to turn myself wholly towards Thy Kingdom for the love of Thy Beauty, O Thou Who art the Self-subsisting.
- 3 ای یاران الهی در سبیل جمال مبارک قسم بروی دلجویش زندان ایوان کیوانست و سخن پر محن گلشن آسمان ربّ زد فی ذلّی و بلائی و محنی و ابتلائی فی سبیلک لانّ هذا غایة بغیتی و منتی موئلی و راحة روحی و فرحی و سروری حباً بجمالک و توجّهاً الی ملکوت قیومیتک
- 4 O Lord, these thy servants have set their expectant faces towards thy gate, with their hearts sanctified and their spirits purified by thy love, with their souls gladdened and their ears attentive, their minds perceptive and their eyes overflowing with tears. Lord increase their love for thee and their knowledge of thee. Exalt their station and elevate their rank that they make become the inheritors of Thy Kingdom, may supplicate Thy heavenly realm and draw liberal effusions from the grace of Thy Godhead. Thou art verily the Mighty, the Powerful, the Exalted, the Bountiful, He whose help is implored by all men.
- 4 ای ربّ هؤلاء عبادک توجّهوا بیابک بقلوب صافیة و نفوس زکیة و ارواح مستبشرة و آذان صاغیة و عقول واعیة و اعین باکیة فی محبتک ربّ زد هم حباً و عرفاناً و عزّاً و شرفاً و مقاماً و اجعلهم ائمة یرثوا ملکوتک و یضرّعوا الی جبروتک و یتستفیضوا من فیض لاهوتک انک انت القوى المقتدر العزیز الکریم المستعان
- 5 O ye friends of God! Though the wolves and fierce beasts of the field lie in wait for you, through they are ready to pounce upon the gazelles of the field of divine unity and carry out that which is their natural instinct, yet ye should place your whole reliance in the True Friend, and be detached from both the essence and the outer form. Ye should be intimates of the mysteries of sacrifice and arise in service to the Abha Beauty.
- 5 ای احبابی الهی هر چند گرگان در کمینند و درندگان خشمگین تا آهوان بر وحدترا بدست آرند و آنچه مقتضای طینت است مجری دارند ولی شما توکل بحضرت دوست نمائید و تجرّد از مغز و پوست جوئید واقف سرّ فدا گردید و قائم بخدمت جمال ابدی
- 6 True gladness and joy lieth in detachment and in attraction and yearning for the Kingdom of Glory. So long as one is not yet inebriated by the choice wine of the love of God, the light of divine gladness and spiritual joy cannot shine forth. And even should the means of cheer and comfort be prepared, if the breezes of His mercy waft not towards us, the end shall surely bring utter despair, eternal loss and and infinite remorse. Wherefore must the divine friends centre all their attention on
- 6 فرح و سرور در انقطاع و انجذاب و اشتیاق بملکوت ایهاست و تا نشئه صهیای محبت الله حاصل نگردد نور فرح الهی و سرور رحمانی ندرخشد اگر جمیع اسباب وجد و طرب و شادمانی آماده گردد و نفحه روحانی نوزد عاقبتش نومیدیست و حسرت ابدی لهذا باید احبابی الهی جمیع توجّهشان بملکوت رحمانی

the Kingdom of Mercy till at last the portals of true happiness and joy may open wide before them on every side.

باشد تا ابواب سرور و شادمانی از جمیع جهات
مفتوح گردد و علیکم التَّحیَّة و التَّسْلَام

MMK2#057 p.044, HDQI.187, ANDA#10

p.07

AB00912

To: Ustad Abdu'l-Khlaliq et al., in Najafabad

¹ O spiritual friends of the Great One! In the mighty Qur'an, this world has been likened to a desert mirage, and human souls to one who thirsts for water. The parched person imagines the mirage to be water and races with utmost speed across the desert, only to end up disappointed and at a loss, perishing from thirst. Similarly, the seeker of this world pursues it with all his soul, striving day and night, even becoming predatory in his pursuit of ephemeral ornaments, testing his sharp claws like wolves, harming the helpless and oppressing the downtrodden. In the end he gains nothing - rather loss upon loss and ruin upon ruin, and the severe torment of the fire and accountability in the Most Great Court of the All-Merciful. Glory be to God! What heedlessness, what ignorance, what unconsciousness afflicts these deniers, and what intoxication from the wine of pride in this transient world!

¹ ای یاران روحانی حضرت کبریا در قرآن عظیم دنیا را تشبیه بسراب بقیع فرموده‌اند و نفوس بشریه را مانند تشنه آب انسان تشنه لب سراب را آب انگارد و بکمال سرعت در بیابان بتازد و عاقبت خائب و خاسر شود و از تشنگی هلاک گردد همچنین طالب دنیا بجان جویا و شب و روز ساعی و پویا بلکه بجهت اکتساب زخارف فانیه درندگی نماید و مانند گرگان تیزچنگی بیازماید بیچارگان بیازارد و مظلومان زجر و اذیت نماید و عاقبت سودی نبیند بلکه زیان اندر زیانست و خسران اندر خسران و شدت عذاب نیران و مؤاخذ در محکمه کبرای رحمان سبحان الله معرضین بیاثر چه غفلتی و چه نادانی و چه بیهوشی است و از باده غرور در این جهان فانی چه مستی

² The Lord of all worlds has bestowed seeing eyes and hearing ears and created aware hearts so that man might learn from the transience of the world and, like birds in the meadow, be content with a few seeds and perch on the highest branches singing praise and glory to the Lord of Signs. This befits man, this is the cause of eternal glory for the people of recognition. For in this world every deed ends in loss except servitude at the threshold of the All-Merciful, and every action brings loss upon loss except service at the court of the Beauty of the All-Merciful. Blessed are those souls who have become free from self and desire, who have found deliverance from the darkness of this narrow and gloomy abode, who have beheld the divine lights and discovered the heavenly mysteries. These souls are like bright stars shining and radiant in the horizon of possibility.

² پروردگار عالمیان انسانرا چشم بینا و گوش شنوا عنایت کرده و قلب آگاه آفریده تا از فنای عالم عبرت گیرد و مانند مرغان چمن بچند دانه‌ئی قناعت نماید و بر شاخسار بایده نغمات به تقدیس و تسبیح ربّ الآیات مشغول گردد اینست سزاوار انسان اینست سبب عزّت ابدیه اهل عرفان زیرا در اینجهان هر کاری عاقبتش خسران است مگر عبودیت درگاه حضرت رحمان و هر عملی زیان اندر زیانست مگر خدمت آستان جمال یزدان طوبی از برای نفوسیکه از نفس و هوی بیزار شدند و از ظلمات این دار تنگ و تاریک نجات یافتند و انوار الهی مشاهده نمودند و باسرار ربّانی پی بردند این نفوس مانند ستاره روشن از افق امکان درخشنده و تابانند

- 3 Consider how the pure chosen ones, the dawning-places of light and rising-points of mysteries, appear manifest and evident from the horizon of eternal glory throughout the ages and cycles. And those who committed oppression and tyranny and trod the path of rebellion and became intoxicated with the wine of pride - in what darkness they are trapped! In this there is surely a lesson for those with insight.
- 4 O Lord! Immerse this sinful servant of Thine in the ocean of Thy forgiveness and shelter this hapless wanderer within the sanctuary of Thy pardon. Accept this lowly one at the threshold of Thy oneness and bestow a speedy remedy upon this ailing one. Awaken, O Thou peerless Lord, those who slumber and make the heedless mindful. Give sight to the blind and hearing to the deaf. Give spirit to the hearts and conjoin these souls unto their true Beloved. Make every portionless one receive a share, and illumine the faces of these dejected ones. Thou art the Mighty and the Powerful. Thou art the Bestower, the Forgiver, the Effulgent, the Hearing and the Seeing.

3 ملاحظه نمائید که اولیای اطهار مطالع انوار و مشارق اسرار چگونه از افق عزت ابدیه در قرون و اعصار ظاهر و آشکارند و کسانیکه ظلم و طغیان نمودند و ره عصیان پیوندند و از شراب غرور مخمور گشتند بچه ظلماتی گرفتارند آن فی هذا لعبرة لأولو الأبصار

4 ای پروردگار این بنده گنه کار خویش را در بحر غفران غوطه ده و این بی سر و سامان را در پناه عفو ملجأ و پناه بخش این ذلیل را در درگاه احدیت به پذیر و این علیل را درمان و علاج سریعی عطا فرما ای خداوند بمانند خفتگانرا بیدار کن و غافلانرا هوشیار نما کورانرا بینا کن و کرانرا شنوا فرما دلها را جان بخش و جانها را بجانان رسان بی نصیبانرا بهره ده و افسردگانرا چهره برافروز توئی مقتدر و توانا و توئی دهنده و بخشنده و درخشنده و شنوا و بینا

MMK2#213 p.152, MMK2#022 p.014,
TABN.289

AB00928

To: Laura Dreyfus-Barney, in Paris

- 1 The time hath come for thee, upon this field, to bear away from the famed men of the world the ball of precedence and surpassing excellence; to unseal thy fluent tongue, to utter words of persuasive power, to confirm and make steadfast the friends and the handmaids of the Merciful, and, like unto Mary Magdalene, to urge the apostles themselves to arise in service to the Manifest Light, that the musk-laden breeze may perfume those regions and the evident Light shed its splendor upon that land. At such a time the radiance of bounty shall shine forth, heavenly grace shall be made manifest, the influence of the Word of God shall be seen, and the power of the hosts of the Concourse on high shall stand revealed. Yet steadfastness and constancy are required, and zeal and ardor are meet.
- 2 Gather thou the friends together in Paris, adorn the assembly of fellowship, and raise aloft the song of sanctity. Comfort the friends, cherish the handmaids of the Merciful, and say unto them: The trials and afflictions of 'Abdu'l-Baha are the very

1 وقت آنست که در این میدان گوی سبقت و پیشی را از مردان شهر آفاق بر بانی نطق فصیح بگشائی بیان بلیغ بنائی یاران و اماء رحمن را ثابت و مستقیم نمائی و مانند مریم مجدلیه حواریین را بخدمت نور مبین واداری تا نفحه مشکین آن آفاقرا معطر نماید و نور مبین بر آن اقلیم بتابد در چنین وقتی نور موهبت بدرخشد و فیض آسمانی ظاهر گردد و نفوذ کلمه الله مشهود شود و قوت جنود ملا اعلی واضح گردد اما ثبات و استقامت واجب و همت و غیرت شاید

2 دوستانرا در پاریس جمع کن محفل انس بیارا و آهنگ تقدیس بلند کن یاران را تسلی بخش و اماء الرحمن را نوازش کن و بگو عبدالهء را محن و آلام آرزوی جانست و اذیت و جفای

yearning of His soul, and the hurt and cruelty of the heedless are the joy of His spirit and heart. The height of the cross is to Him a throne exalted; violent death is to Him a new life. The poison of calamity upon His lips is sweeter than repeated sugar, and the venom of oppression more sweet to His taste than honey and candy. In annihilation He beholdeth abiding life, and in death He seeketh true existence. With utmost gladness doth He hasten unto the field of sacrifice, and on the day of offering counteth Himself triumphant and blessed.

- 3 Be ye not cast down, therefore, by His tribulations and sorrows. Wither not, manifest neither grief nor dejection; rather must ye become more radiant still, and blaze with a fiercer flame. For the mystery of sacrifice is the cause of everlasting life, and loss and evanescence in this station are themselves the source of being. In brief, bring all into rapture and yearning, and be the cause of movement and awakening, that hearts may be drawn unto the Abha Kingdom and souls be quickened through the breaths of the Concourse on high. O handmaid of Baha! Kindle such a flame as shall banish coldness and torpor from that land, and become the means for the exaltation of the Word of God and the uplifting of the banner of the love of God, until at last war and strife be blotted out from the horizons, the darkness of enmity and hate be dispelled, and the bright morn of the love of God dawn forth, so that among mankind such fellowship may be created that all may become as the pearls of one sea, the flowers and sweet herbs of one garden and plain.

- 4 Marvel not at this. Now is but the beginning. Fix thy gaze upon the end. The true Husbandman hath scattered but a few seeds. Look not upon these; behold rather the heaps upon heaps of harvest that shall be gathered in this field. We must not fix our eyes upon our own power and strength, but turn our attention unto the grace of the Kingdom and arise to the work before us. However feeble, frail, and evanescent the atom may be, yet in the ray of the sun it shineth resplendent; and however limited the drop may be, yet is it joined unto the ocean of oceans. Wherefore, fix thy gaze upon the bounty and loving-kindness of the Abha Beauty, and arise to serve.

غافلان مسرت روح و وجدان فراز صلیب او را سریر اثیر است و موت شدید حیات جدید زهر بلا در مذاقش قند مکرر است و سم جفا از شهد و شکر شیرین تر بقا در فنا بیند و حیات در ممات جوید با کمال سرور به مشهد فدا شتابد و در روز قربانی کامرانی کند

3 شما از محن و آلام او افسرده مشوید پزمرده نگردید حزن و اندوه منماید بلکه روشنیتر شوید و شعله شدیدتر زبید زیرا سر فدا سبب بقاست و فوت و فنا در ایستقامت علت حیات خلاصه کل را بوجد و وله آرید و سبب جنبش و حرکت گردید تا دلها منجذب بملکوت ابهی شود و ارواح زنده بنفحات ملائع اعلی گردد ای امة البهاء چنان شعلهائی بزن که برودت و خمودت را از آن دیار زائل نمائی و سبب اعلائی کلمة الله گردی و رایت محبت الله مرتفع نمائی تا عاقبت جنگ و جدال از آفاق برافتد و ظلمت عداوت و بغضا زائل گردد صبح روشن محبت الله بتابد و در بین بشر چنان الفتی حاصل گردد که جمیع لثالی یک دریا گردند و گل و ریاحین یک گلشن و صحرا

4 و از این تعجب منما حال بدایت است در نهایت نظر کن دهقان حقیقی چند دانه تنخی افشانده این را مبین توده توده خرمن در این صحرا نظر نما نظر نباید بقدرت و اقتدار خویش نمائیم بلکه توجه بفیض ملکوت نموده کاری در پیش گیریم هرچند ذره ضعیف و نحیف و نابود است ولی در شعاع آفتاب جلوه نماید و هرچند قطره محدود است ولی ببحر البهور متصل لهذا نظر بفیض و عنایت جمال ابهی نما و بر خدمت قیام کن

MMK2#273 p.196x

AB11637

To: Muhammad Ali Sartip Munshi, in Tabriz

- 1 O accomplished one of the school of composition and nightingale of the rose-garden of creation! Though outwardly you are far from this gathering and absent from this flower garden and meadow, in truth you are an intimate companion in the evening and a sharer in the morning prayers. That is, at eve and dawn your memory, like honey and sugar, bestows sweetness to the palate of the yearning ones and increases the spirituality of hearts. Holy and sanctified is the Most Great Name that, through one divine subtlety and merciful breeze, has joined East and West hand in hand and made them intoxicated and bewildered with the wine of fellowship and love, such that like the rays of the brilliant sun shining upon diverse horizons, they have attained the station of one soul and one consciousness. This is the essence of unity, this is the subtlety of detachment, this is universal oneness, this is spiritual fellowship.

- 2 The attributes of that rising star are ever heard by the yearning ones, for praise be to God, they are nightingales of the rose garden and bright candles of the gathering. They adorn assemblies with eloquent speech and embellish pages with fluent expression. They have kindled the ignited fire of the love of God and become moths consumed by the candle of the Covenant. God willing, may you close your eyes to both worlds, become entirely captivated by the Peerless Beloved and enamored with the beauty and perfection of the matchless Beloved. May you make that region a paradise of delight and that country enchanted by the face of the Beloved. May you light a lamp whose rays extend to the Abha Kingdom and whose beams illuminate the eternal realm. When divine aid and grace become constant companions and God's protection and shelter are ever-present supporters, the weak human becomes mighty in strength, the feeble ant becomes a warrior of the Supreme Concourse, the powerless hoopoe becomes Solomon's messenger, and the lifeless gnat becomes the greatest host of the Merciful. With one breath he perfumes a world and with one melody raises the great resurrection. With eloquent speech he adorns the school of unity and with fluent pen inscribes the tablets of the horizons with the designs of radiance. And this is not difficult for God.

- 3 O my God, my God! This is a servant who has been attracted by the holy fragrances from the paradise of Thy love and moved

1 ای ادیب دبستان انشاء و عندلیب گلستان ابداع هرچند بظاهر دور از انجمنی و غائب از این گلزار و چمن فی الحقیقه ندیم شبانگاهی و سهیم مناجات صبحگاه یعنی در شام و سحر یادت چون شهد و شکر کام مشتاقانرا حلاوت بخشد و بر روحانیت دلها افزاید پاک و مقدس اسم اعظمیست که بیک لطیفه ربانیه و نفعه رحمانیه شرق و غرب را دست در آغوش نموده و از باده الفت و محبت مست و مدهوش فرموده بقسمیکه حکم یکجان و یک وجدان مانند پرتو مهر تابان یافته که بر آفاق متعدده تجلی فرموده اینست جوهر توحید این است لطیفه تجرید این است وحدت کلیه این است الفت روحیه

2 اوصاف آن نجم بازغ همواره مسموع مشتاقانست که الحمد لله عندلیب گلشنند و شمع روشن انجمن محافل را بنطق بلیغ بیارایند و صحائف را ببیان فصیح مزین نمایند نار موقده محبت الله را شعله افروخته اند و شمع میثاقا پروانه جانسوخته انشاء الله چشم از دو جهان دوخته بکلی گرفتار دلبر یگا گردی و مفتون حسن و جمال محبوب بیهمتا تا آن اقلیم را جنت نعیم کنید و آن کشور را شیفته روی دلبر سراجی برافروزی که پرتوش ممتد بملکوت ابهی گردد و شعاعش روشنی عالم سرمدی چون عون و عنایت حق همدم گردد و صون و حمایت خداوند حامی دمدم انسان ضعیف شدید القوی گردد و مور نحیف سلحشور ملأ اعلی هدهد ناتوان قاصد سلیمانی گردد و پشه بی جان جند اعظم رحمانی بنفعه جهانیرا معطر کند و بنغمه حشر اکبر برپا نماید بنطق بلیغ دبستان توحید بیاراید و بخامه فصیح صحائف آفاقرا نقوش اشراق بنگارد و لیس ذلک علی الله بعزیز

3 الهی الهی هذا عبد انجذب بنفحات قدسک من فردوس محبتک و اهتز من نسائم مواهبک

by the gentle breezes of Thy bounties wafting from the direction of Thy grace, and the fire of Thy manifestation, ignited by the winds of Thy generosity, burns within his ribs and bowels. O Lord! Loose his tongue in utterance and aid him to enter this arena and clash with the hosts of tyranny and resist the armies of aggression - those who have violated the Covenant and been disgraced throughout all regions, who desired to uproot the established edifice of Thy Covenant and attack Thy designated servant, advancing against him with their troops and cavalry and ranks and thousands. O Lord! Make this servant a beacon of Thy knowledge, a sign of Thy bounty, a dawning-place of the lights of Thy guidance, a fountain of the waters of Thy grace, a dayspring of the stars of Thy confirmation, and a center for the hosts of Thy oneness. Verily Thou art the Confirmer, the Success-Giver, the Generous. And glory be upon thee.

الهابة من مهبّ غنايتك و تسرّ بين اضلاعه
و احشائه نار تجليك الموقدة باريح موهبتك
اي رب اطلق لسانه بالبيان و ايده ان يجول في
هذا الميدان و يتصادم جنود الطغيان و يقاوم
جيوش العدوان الذين نقضوا الميثاق و افتضحوا
في الآفاق و ارادوا ان يستأصلوا بنيان عهدك
المرصوص و يهاجموا على عبدك المنصوص و
يجلبوا عليه برحلهم و خيلهم و صفوف و الوف
اي رب اجعل هذا العبد منار معرفتك و مأثراً
من مأثر موهبتك و مطلعاً لانوار هدايتك و
مورداً لمياه غنايتك و مشرقاً لنجوم تأييدك و
مركزاً لجنود توحيدك انك انت المؤيد الموفق
الكريم و البهاء عليك

SFI21.018-019

AB00888

To: Baha'is of Taft et al.

- ¹ Thou art He Who, O my God, hast ordained the cycles, brought forth the ages, revealed the signs, and unveiled the mysteries to the righteous ones, and chosen the elect. Praise be unto Thee for this, and thanks be unto Thee for causing the lights to shine forth from the niche of unity, and the stars to gleam from the horizon of oneness, and the sun of reality to shine upon the temples of detachment. They were attracted, ignited, differentiated and received abundance from the light of Thy knowledge in the world of creation, and spoke Thy praise at the axis of contingent being, and prostrated themselves before Thy Most Exalted Word, and fell upon their faces in humility before Thy Most Exalted Threshold.

¹ انت الذي يا الهى كوّرت الأكوار و انشئت
الأدوار و اظهرت الآثار و كشفت الأسرار
للأبرار و اخترت الأخيار فلك الحمد على ذلك
و لك الشكر على ما تألأت الأنوار فى مشكوة
التوحيد و تشعشت الأنجم من افق التفريد
و اشرفت شمس الحقيقة على هياكل التجريد
فانجذبت و اشتعلت و تفصلت و استفاضت من
نور معرفتك فى عالم الأكوان و نطقت بشائك
فى قطب الامكان و سجدت لكمتك العليا و
خرت مكبة على وجهها خضوعاً لعبتك العليا

- ² My God, my God! These are servants who have remained firm in the Covenant and fulfilled the promise, and have not weakened in Thy Cause despite successive tribulations and continuous trials. Rather, they have increased in certitude and grown in love and multiplied in their orientation toward the kingdom of Thy mercy and their devotion to the heaven of Thy oneness. O Lord! Make them signs of guidance and standards of the Concourse on High and lamps of piety and waves of the ocean

² الهى هؤلاء عباد ثبتوا على العهد و انجزوا
الوعد و ماوهونا فى امرك من تتابع البلاء و توالى
الابتلاء بل زادوا ثقةً و ازدادوا محبةً و تكاثروا
توجهاً الى ملكوت رحانيتك و تبتلاً الى جبروت
فردانيتك رب اجعلهم آيات الهدى و رايات
الملأ الأعلى و سرج التقوى و امواج بحر الوفاء
و حيطان حياض البقاء و طيور رياض العلى و

of faithfulness and fish in the pools of eternity and birds in the gardens of glory and lions in the thickets of love and loyalty. Verily Thou art the Generous, the Mighty, the Powerful, the Bestower, and verily Thou art the Kind, the Informed, the Ancient, the New, the Ever-Forgiving. There is no God but Thee, the Self-Sufficient, the Most High.

- 3 O divine friends! In this moment a sweet fragrance from the gardens of inner meanings has reached the nostrils, bringing the greatest glad tidings to heart and soul, even causing clay and water to rejoice and delight. That joyful news consists of holy breaths from the Supreme Kingdom that have set the heart of this yearning one in motion and made it the companion of humility and supplication and the confidant of mysteries. In every breath a life-giving breeze wafts, and in every moment a dewdrop arrives from the ocean of favors, and at every instant the grace of the All-Merciful becomes manifest, and every morning the cup of dawn is passed around, and every evening a musk-laden fragrance reaches the nostrils. This is naught but the bounty of this glorious century and the favor of God in this new age.

- 4 Therefore, the friends must increase their capacity and receptivity day by day, so that they may adorn their hearts and souls with this bounty and find repose in the shade of the Blessed Tree and display a shining hand in the arena of knowledge. Praise be to God, the drops from the cloud of mercy are falling, the rays of the Sun of Truth are nurturing, the breeze of grace is blowing, and the glances of the eye of divine mercy are all-embracing. If any deficiency occurs in affairs, it is due to our own shortcoming, otherwise the Forgiving Lord bestows abundant favor and His ocean becomes an ocean of oceans, and His confirmations are constantly appearing and becoming manifest, and His assistance in the gathering of the friends is a light-giving lamp in the night. And upon you be the Most Glorious Glory.

قساور غیاض الحبّ و الولاء انک انت الکریم
العزیز المقتدر الوهاب وانک انت اللطیف الخبیر
القديم الجدید التواب لا اله الا انت الغنی المتعال

3 ای یاران الهی در ایندم از ریاض معانی نفعه
خوشی بمشام رسید جان و دل بشارت کبری
یافت حتی آب گل را به وجد و طرب آورد آن
مژده نفعات قدس از ملکوت اعلی است که
قلب این مشتاق را به حرکت و اهتزاز آورد و
همدم عجز و نیاز نمود و محرم راز کرد در هر نفسی
نسیم جانپرووری میوزد و در هر دم از دریای
الطاف شبنمی میرسد و در هر آن فضل رحمان
آشکار گردد و در هر صبحی جام صبوحی بدور
آید و در هر شام نفعه مشجاری بمشام رسد این
نیست مگر از موهبت این قرن مجید و عنایت حق
در این عصر جدید

4 پس یاران باید روز بروز بر استعداد و قابلیت
پیفزایند تا جان و دل را باین موهبت بیاریند و
در ظلّ شجره مبارکه پیاسایند و در میدان عرفان
ید بیضاء بنمایند الحمد لله رشحات سحاب رحمت در
ریزش است و شعاع شمس حقیقت در پرورش
و نسیم عنایت در هبوب و لحظات عین رحمانیت
در شمول دیگر اگر فتوری در امور حاصل گردد
از قصور خود ماهاست والا رب غفور فیض
موفور بخشد و الطاف بحر بجزر گردد و تأییدش
هر دم در ظهور و بروز است و توفیقانش در
انجمن یاران شمع شب افروز و علیکم البهاء الأبهی

YBN.121

AB00899

To: Mirza Haji Aqa, in Tihiran

- 1 O you who are firm and steadfast in the Covenant! What was written was noted, and what was inscribed was considered....
- 2 Today the greatest of all matters is firmness and steadfastness in the Covenant, the education of souls, the diffusion of holy fragrances, and compliance with divine commands. Among the divine commands is composure and tranquility in affairs. If the release of Ibn-i-Abhar is delayed, do not become extremely agitated. The government must have some consideration in this matter. Praise be to God, it is known and clear that these souls had no sin or fault. Moreover, if the government has delayed their release due to some expediency, surely its wisdom will become apparent.
- 3 No event occurs except that God has in it conclusive wisdom. I swear by the Educator of the seen and unseen, this servant always yearns for those chains and fetters, for souls intoxicated with the cup of truth seek tribulation through prayer. This servant was born in the midst of tribulation, was raised in the cradle of oppression, was nursed from the breast of hardships, was nurtured in the embrace of trials and sufferings, grew up with the sustenance of calamities, and until reaching this age, spent all time in banishment and exile and wandering and hardship and various difficulties, homeless and wandering through town and desert. This is the fourth place of exile, that is, from one exile to another exile. These are the fruits of the Tree of Life - if this were not so, what result and fruit would come from this tree? And the Glory be upon you....
- 1 ای ثابت راسخ بر عهد و میثاق آنچه مسطور بود ملحوظ گشت و هرچه مرقوم بود منظور گردید....
- 2 الیوم اعظم امور ثبوت و رسوخ بر عهد و میثاق و تربیت نفوس و نشر نفعات قدس و امثال اوامر الهیه است از اوامر الهیه تمکین و سکون در امور است اگر خلاصی جناب ابن ابهر تأخیر افتاد اضطراب شدید منمائید لابد حکومت ملاحظهائی در این امر دارد الحمد لله معلوم و واضح است که این نفوس گناه و قصوری نداشته‌اند دیگر اگر حکومت نظر بمصلحتی در رها نمودن ایشان تأخیر نمود البتّه حکمتش ظاهر خواهد شد
- 3 هیچ واقعه‌ئی واقع نگردد مگر آنکه خدا را در آن حکمت‌های بالغه است قسم بمرئی غیب و شهود این عبد همیشه آن غل و زنجیر را آرزو مینماید چه که نفوسیکه از جام حق مخمورند بلا را بدعا طلبند این عبد در ببحوحهء بلا متولد شد و در مهد جفا تربیت گشت و از پستان رزایا شیر خورد و در آغوش محن و آلام پرورش یافت و بنعماء مصائب نشو و نما نمود و تا بلین سنّ که رسیده جمیع را در نفی و سرگون و غربت و کربت و مشقت گوناگون و بی سر و سامان و سرگشته کوی و هامون بسر برد و این محلّ نفی چهارم است یعنی از منفا بمنفای دیگر و این ثمرات شجرهء حیاتست اگر این نبود چه نتیجه و ثمر از این شجر و الهاء علیک....

MMK5#213 p.164x, NANU_AB#35x,
YIA.381x

AB00924

To: Ali Quli Khan, in Washington, DC

- 1 Your numerous letters were received and brought joy and delight. Today is a blessed day. Every moth that becomes consumed with love finds joy and happiness in sacrificing itself, and adorns the world by burning its own wings and feathers. As much as you can, gallop in this field. This is the cause of salvation, this is the proof of awareness, this is the source of happiness in the divine world. Without it, even if one possessed sovereignty over both worlds, the end result would be loss and endless regret. Look at the ancients - how the sincere ones were completely detached from the world and its people, and perfumed their nostrils with the musk-laden breeze of severance from all save God.
- 2 I was extremely pleased to hear news of Mirza's health and well-being. I beseech God that that dear friend may be filled with joy and delight in exalting the Word of God and may ever be the recipient of the confirmations of the Gracious Lord. Baltimore is important - let it be considered significant. Likewise the general meeting in Washington. The success of the handmaiden of God, Lua, is a cause of joy. I hope she will be increasingly confirmed day by day.
- 3 Regarding what you wrote about Mrs. Cole's decision to publish a translation of the Book of Certitude (Kitab-i-Iqan), you must absolutely exercise complete care in reviewing it and consider the eloquence and fluency of the expressions. The more eloquent, the better.
- 4 As for the matter of entering school to complete one's education, this is very appropriate. Regarding Mary Kheiralla Horn, let them show the utmost consideration, that perchance she may remember and fear. The Cause is mighty. Such matters do not weaken the Cause, but it is very difficult for this servant when someone's efforts are wasted, even if they had exerted themselves in the Cause of God. Otherwise it is evident that a Cause of such magnitude has experienced many such occurrences. After Christ, groups would apostatize one after another. After Muhammad, all the Arabs of the Hijaz desert and Yathrib turned back. And in the time of the Blessed Beauty Himself, the Bani-Zafar turned back due to a minor incident, out of their intense tribal prejudice, and went to the enemies

مکاتیب متعدده شما واصل و فرح و سرور حاصل گشت امروز روز فیروز است هر پروانه‌ئی که جانسوز گردد بجانفشانی شادمانی نماید کامرانی کند و جهانرا بسوختن بال و پر خویش بیاراید تا توانی در این میدان جولان کن اینست سبب رستگاری اینست دلیل هشیاری اینست سبب کامرانی در جهان الهی بدون آن ولو سلطنت دو جهان باشد عاقبت خسرانست و حسرت بی پایان در پیشینیان نظر کن که مخلصین بکلی از جهان و جهانیان در کنار بودند و بنفحه مشکار انقطاع از ما سوی الله مشامها را معطر کردند

از خبر صحت و سلامتی جناب میرزا نهایت مسرت حاصل شد از حق میطلبم که آن یار عزیز از فرح و سرور در اعلاء کلمه الله جام لبریز گردند و همواره مورد تأییدات رب کریم شوند بالتیمور اهیت دارد مهم شمرند و همچنین مجلس عمومی واشنگتون موفقیت امه الله لوا سبب سرور است امیدوارم که روز بروز بیشتر مؤید گردد

در خصوص تصمیم امه الله مسیس کول بر طبع ترجمه کتاب ایقان مرقوم نموده بودید البته صد البته دقت تام در تصحیح نمائید و فصاحت و بلاغت عبارات را ملاحظه نمائید هرچه فصیحتر بهتر

اما مسئله دخول در مدرسه بجهت اكمال تحصیل بسیار موافق در خصوص مریم خیرالله حتی هرن نهایت مدارا را مجری دارند لعل تندگراو تخیلی امر عظیمست از اینگونه امور وهنی بر امر وارد نمیشود ولی بر این عبد بسیار سخت است که زحمت نفسی هدر رود ولو نفسی در امر الله کشیده باشد والا معلومست امر باین عظیمی از این وقوعات بسیار دارد بعد از حضرت مسیح فوج ارتداد مینمودند بعد از حضرت رسول جمیع عربان بادیه حجاز و یثرب برگشتند و در زمان خود حضرت بنی ظفر بجهت واقعه جزیه از شدت حمیت

of the Blessed Beauty, armed themselves, and with utmost enmity arose to extinguish the divine lamp. What effect did this have? In the end, despite themselves, the Word of God was exalted and the Cause of God became glorious.

جاهلیّه برگشتند و نزد دشمنان حضرت رفتند و سلاح بستند و با کمال عناد بر اطفاء سراج الهی برخاستند این چه حکمی داشت عاقبت رغماً لأنفهم کلمه الله بلند شد و امر الله ارجمند گشت

- 5 The point is that I heard you are very sad and affected by these two returning to their former state. Let not your heart be grieved at all by such matters. Always be engaged in your own work, and "God will not consent save that His light be perfected." In two or three more years you will observe how America will become.

5 مقصود اینست که مسموع شد شما از رجوع این دو باحوال قدیم بسیار محزون و متأثر و متأسفید ابداً از اینگونه امور حزنی بقلب راه ندهید همواره مشغول بکار خویش باشید و یأبی الله الا ان يتم نوره دو سه سال دیگر ملاحظه مینمائید که امریکا چگونه خواهد شد

- 6 Regarding what you wrote about entering school and completing necessary studies, this is very appropriate if it is deemed advisable. If the Mother of the Believers considers it advisable, it would be very good.

6 در خصوص دخول در مدرسه و اكمال تحصیل علوم لازمه مرقوم نموده بودید بسیار موافق در صورت اینکه مصلحت باشد اگر ام المؤمنین چنین مصلحت بداند خیلی خوب

YIK.100-101

AB00896

To: Ali son of Haji Mirza Muhammad Iravani

- 1 O faithful servant of God! Your letter was received and its contents were carefully noted in all their aspects. You have made the acquisition of wealth your criterion for the truth of God's Cause. Despite acknowledging that you approached the Holy Shrines with utmost humility and supplication regarding this matter and your goal was not achieved, as long as the proof of truth is the achievement of one's aim and failure to achieve it proves falsehood, the matter becomes difficult. For you sought help and intercession from the pure Imams (peace be upon them) and did not achieve your goal, therefore this cannot be the measure of the truth of God's Cause. If this were the criterion and it were fulfilled, no denier would remain in the world - East and West would all believe in a single day. What could be better than this? Say one "I believe" and obtain endless wealth in this world, while also attaining the favors of the All-Merciful in the next. This desire should have first been held by the Prophets, then the saints, then all faithful believers - what could be better? Yet all lived in utmost hardship and difficulty, and most in extreme poverty and need. In the text

1 ای بنده صادق خدا نامه شما رسید و بر مضامین کما هی حقها در نهایت دقت اطلاع حاصل گردید میزان حقیقت امر الله را حصول ثروت خویش قرار داده اید باوجود اینکه اقرار و اعتراف نموده اید که در اینخصوص ببقاع مقدسه در نهایت خضوع و خشوع مراجعت نموده اید و این مقصد حصول نیافت مادام برهان حقیقت حصول مقصد است و عدم حصول دلیل بطلان کار مشکل گردد زیرا بائمه اطهار علیهم الصلوٰة والسلام تشبث و توسل جستید و حصول نیافت پس این میزان حقیقت امر الله نگردد و اگر این میزان باشد و بحصول پذیرد منکری در عالم نماند شرق و غرب جمیعاً در یوم واحد مؤمن شوند دیگر چه ازین بهتر یک آمنت یگو در دنیا یک ثروت بی پایان بیاب و در آخرت نیز بالطاف حضرت رحمان فائز شو این آرزو را لازم بود که اول انبیا داشته

of the Qur'an it states: "Do you think that you will enter Paradise while such trial has not yet come to you as came to those who passed away before you? They were afflicted with hardship and adversity and were so shaken that the Messenger and those who believed with him said: 'When will God's help come?'" etc.

باشند بعد اولیا بعد جمیع مؤمنان صادق چه بهتر
ازین ولکن جمیع در نهایت زحمت و مشقت و
اکثری در نهایت فقر و احتیاج بسر بردند و در
نص قرآن میفرماید لم حسبتم ان تدخلوا الجنة
ولما یأتکم مثل الذین کانوا من قبلکم اصابتهم
البأساء و الضراء و زلزلوا حتی قال الرسول و
من معه متى نصر الله الخ

2 From this blessed verse it is clear and evident that whoever travels the divine path, the wealthy become poor, not the poor wealthy - it works in reverse. How well Rumi said:

2 ازین آیه مبارکه واضح و مشهود است که در
سبیل الهی هر نفس سیر و سلوک نماید غنی فقیر
گردد نه فقیر غنی کار بر عکس است ملای
رومی چه خوش گفته است

3 "If I, like Abraham, through flames must go,

3 گر در آتش رفت باید چون خلیل

4 Or yet like John a bloodstained road must run;

4 و ر چو یحیی میکنی خونم سبیل

5 If, Joseph-like, Thou'd cast me in a well, Or shut me up within a prison cell –

5 و ر چو یوسف چاه و زندانم کنی

6 Or make me e'en as poor as Mary's Son –

6 و ر ز فقرم عیسی مریم کنی

7 I will not go from Thee, But ever stand

7 سر نگردانم نگردم از تو من

8 My soul and body bowed to Thy command.

8 بهر فرمان تو دارم جان و تن

9 To leave behind wealth, name, and life's frail frame—

9 ترک مال و ترک نام و جان و تن

10 Is but Love's threshold, and its earliest claim."

10 در طریق عشق اول منزل است

11 And the Blessed Beauty says in the Qasidiy-i-Varqa'iyyih:

11 و جمال مبارک در قصیده و رقا'یه میفرماید

12 "Either abandon the claim of love, or be content with what transpires

12 خلّ دعوی الحبّ او فارض بما جرى

13 For thus runs the decree in My established way."

13 کذاک جرى الأمر فی فرض سنّی

14 He says either abandon love or be content with every calamity and tribulation, for poverty, abasement, tribulation and trials are essential requirements of sacrifice in God's path. Therefore "He is the Truth, and after truth there is naught but manifest error." Despite this, you are a pure soul and out of your extreme purity wrote thus. I tell you definitively: Become a true believer and arise with perfect firmness, steadfastness, certitude and assurance. I ultimately guarantee that the door of blessing will open. Make this your criterion. And upon you be greetings and praise.

14 میفرماید یا ترک محبت کن و یا بهر بلا و مصیبتی
راضی شو زیرا فقر و ذلت و مصیبت و بلیه از
لوازم جان فشانی در سبیل الهی است لهذا هو
الحق و ما بعد الحق الا الضلال المبين باوجود این
تو شخص صافی و از شدت صافی چنین نگاشتی
بوجه قطعی بتو میگویم مؤمن بحق شو و در کمال
ثبوت و رسوخ و ايقان و اطمینان مبعوث گرد
من عاقبت کفالت میکنم که باب برکت مفتوح
شود و این را میزان قرار بده و علیک التّحیّة و
الثناء

AB00884

- 1 Prayer for Forgiveness for One Who Has Ascended to the Supreme Companion, His Eminence the Afan of the Blessed Tree, Aqa Siyyid Mirza, upon him be the Glory of God, the Most Glorious
- 2 O God! O Thou Who dost ordain the ordained fate, Who dost make death available to every thankful and complaining one, Who dost draw souls unto the Kingdom of gladness and joy, Who dost cause the birds of souls to soar unto the horizon of light, addressing them: "Return unto thy Lord, well-pleased and well-pleasing, sanctified, to enter the divine precincts with praiseworthy endeavor!"
- 3 I know not, my God, how to make mention of Thee while I am plunged in the depths of supreme calamities and immersed in the seas of greatest tribulations. I am bewildered, my God, by what Thou hast decreed for 'Abdu'l-Baha and ordained for Thy servant upon whom trials have intensified. No morning comes but he encounters a fresh calamity, and no evening falls but he faces a new tribulation. When night descends, he moans like a dove, and when day breaks, he laments like one bereaved, as tribulations succeed one another and calamities follow in succession. No period passes but he hears a cry announcing the death of one of the most distinguished and cherished of the chosen ones. Such outcries leave him with a wounded heart, lacerated innards, prostrate upon his bed, cast down in the dust. How mighty, O my God, is the ordained fate, and how difficult for him is every inevitable decree! No skin is left on his body, no patience in his heart, no endurance in his soul. Nevertheless, he has naught save submission to Thy decree and contentment with Thy good-pleasure, though his patience be exhausted, his tears flowing, his heart aflame.
- 4 O my God! The tears of the righteous have flowed like torrential rain, and from the hearts of the free have risen sighs like flames of fire. Therefore, O my God, bestow upon the Afan patience to withstand every calamity that would shake the firm mountains, and ordain for this Thy servant and this Branch of the Tree of Thy mercy solace from this supreme catastrophe and greatest calamity, as death has sunk its claws into a branch of the Tree of Thy oneness and a twig from the Tree of Thy singleness—he who purified his countenance for Thy face and called out Thy Name on the day of the appearance of the Great News, who arose to serve Thee and strengthened his resolve to serve Thy servants, who sought abundance from Thy
- 1 مناجات طلب مغفرت برای من فاز بالرفیق
الأعلى حضرت افان سدره مبارکه جناب آقا
سید میرزا علیه بهاء الله الأبهى
- 2 اللهم يا مقدر القدر المقدور و متيح المنايا لكل
شاك و شكور و جاذب الأرواح الى ملكوت
الخبور و السرور و مطير طيور النفوس الى افق
النور مخاطباً لها ارجعي الى ربك راضية مرضية
قدسية تدخل حظائر القدس بسعي مشكور
- 3 و لن ادري يا الهى كيف اذكرک و انا خائف
فى غمار المصائب الكبرى و غائص فى بحار رزايا
الكبرى و لقد تحيرت يا الهى فيما قضيت على
عبدالبهاء و قدرت لرفيقتك الذى اشتد عليه
الابتلاء ما من غدو الا و يعتدى فى مصيبة
جديدة و ما من اصيل الا و يمسى فى رزية
حديثة فاذا جن ليله حن حنين الورقاء و اذا
تجلى نهاره ناح يناع الثكلى بما توالى المصائب و
تتابعت الرزايا و ما تقضى آونة من الايام الا
و يسمع صارخاً ينعى احداً من اجلة الأولياء و
اعزة النجباء فذلك الصرخ يجعله جريح الفؤاد
قريح الأحشاء طريح الفراش صريعاً على التراب
و قد عظم يا الهى القدر المقدور و صعب عليه
كل قضاء محتوم لم يبق لجسمه جلد و لا لقلبه
صبر و لا لروحه احتمال معذلك ليس له الا
التسليم على قضائك و الرضاء برضائك مع صبر
منصرم و دمع منسجم و قلب مضطرم
- 4 و لقد سالت يا الهى من اعين الأبرار عبرات
كهاطل الأمطار و صعدت من قلوب الأحرار
زفرات كلهب النار فأفرغ يا الهى على الأفنان
صبراً يقاوم كل مصيبة تزعزعت منها الجبال
الرأسيات و قدر لعبدك هذا و افان شجرة
رحمانيتك سلوة من هذه الواقعة العظمى و
القارعة الكبرى بما نشبت المنية اظفارها على
فرع شجرة وحدانيتك و قضيب دوحة فردانيتك
الذى اخلص وجهه لوجهك و نادى باسمك
يوم ظهور النبأ العظيم و قام على خدمتك و
اشتد ازره على عبادك و استكثر من نعمتك

bounty and increase from Thy mercy, who gave thanks for Thy generosity and lamented his separation from Thy seat of truth and his deprivation from Thy holy Kingdom, who called upon Thee with the tongue of his inner being and the voice of his reality: "Lord, Lord! Take me unto Thee and raise me up to Thee and deliver me from imprisonment in this lower life and admit me into the precinct of intimacy in the Most Exalted Kingdom and gather me with the righteous in the realm of lights and leave me not among the wicked who assail me as wolves assail the sheep."

- 5 Thou didst answer his prayer and deliver him from this dark abyss and raise him to the supreme horizon and admit him into the highest Paradise and honor him with the vision of meeting Thee and grant him intimacy through love and faithfulness and gather him with souls from whose faces light radiates in the world of mysteries. Verily, Thou art the Generous, the Merciful, the Kind, the Gracious, and verily, Thou art the All-Merciful, the All-Compassionate.

و استزاد رحمتك و شكر كرمك و شكى من هجرانه عن مقعد صدقك و حرمانه عن ملكوت قدسك و ناداك بلسان سريره و نطق حقيقته رب رب ادركنى و ارفعنى اليك و نجنى من السجن فى هذه الحياة الدنيا و ادخلنى فى حظيرة الأانس فى الملكوت الأعلى و احشرنى مع الأبرار فى عالم الأنوار و لا تتركنى بين الأشرار يهجموا على هجوم الذباب على الأغنام

5 فاستجبت له الدعاء و نجيت من هذه الورطة الظلماء و رفعت الى الأفق الأعلى و ادخلته فى الجنة العليا و شرفته بمشهد اللقاء و آتسته بالحب و الوفاء و حشرت مع نفوس تجلى من وجوههم الأنوار فى عالم الأسرار أنك انت الكريم الرحيم اللطيف الفضل و أنك انت الرحمن الرحيم

KHAF.148

AB00887

- 1 My God, my Refuge, my Shelter of protection and my Help in my adversities and trials! I stretch forth unto Thee the hands of supplication and extend unto Thee the arms of entreaty, O my Lord Most High and O Thou Who art possessed of majesty and beauty, that Thou mayest send down all Thy blessings and bounties and precedent mercy and abundant favors upon Thy loved ones who have been embraced by the glances of Thine all-merciful eyes and drawn by the breezes of Thy garden of oneness, whose hearts are intoxicated from the cups of the wine of Thy love and whose spirits are enraptured by the nectar from the wine-vessels of Thy bounty, whose breasts are dilated with the light of Thy knowledge and whose eyes are solaced by beholding Thy mighty signs shining from the horizon of Thy Kingdom.

1 الهى و ملاذى و كهف صونى و عونى فى شدائى و بلائى انى أبسط اليك اكف الضراعة و امدد اليك ايدى الاتهال يا ربى المتعال و يا ذا الجلال و الجمال ان تنزل كل بركتك و موهبتك و سابعة رحمتك و سابعة نعمتك على أحببتك الذين هم شملتهم لحظات أعين رحمانيتك و جذبهم نسمات حديقة فردانيتك و ثملت قلوبهم من اقداح راح محبتك و انتشت أرواحهم من رحيق دنان موهبتك و انشروحت صدورهم بنور معرفتك و قرّت أعينهم بمشاهدة آياتك الكبرى المشرقة من أفق ملكوتك.

- 2 O Lord! These are a gathering whom Thou hast united through Thy grace; gather their scattered affairs through Thy bounty; strengthen their loins through Thy beneficence; fortify their backs through Thy favors. They have taken refuge in the cave of unity and concord and have shunned discord and difference. They are intoxicated from the cups of justice and have awakened from the stupor of tyranny. They

2 أى رب هؤلاء جمع شملهم بفضلك و لمّ شعهم بجودك و شدّد أزرهم باحسانك و قوى ظهرهم بالطافك و آووا الى كهف الالفة و الاتحاد و جانبوا جنب الكلفة و الاختلاف و سكروا من اقداح الانصاف و انتبهوا من سكر الاعتساف و ابتهلوا بقلوبهم الى ملكوتك الأبهى و تضرعوا الى

have supplicated with their hearts unto Thy most glorious Kingdom and have implored Thy most exalted Dominion. They have grieved and been anxious and have complained of their sorrow and grief unto Thee and have relied upon Thee and sought Thy good-pleasure and desired Thy contentment until Thou didst strengthen them with this greatest bounty and honor them with this robe woven by the hands of Thy most great mercy and gather them beneath the tabernacles of the unity of Thy most exalted Word and strengthen them one with another like a solid structure through Thy favor that hath preceded the kingdom of all things.

- 3 O Lord! Make their cup to overflow, their star to shine, their morn to dawn, their horizon to gleam, their sea to surge and their lamp to blaze! O Lord! Aid them with hosts they have not seen and assist them with the angels of Thy most glorious Kingdom. Make them the signs of Thy manifest Book and raise them as the standards of Thy mighty hosts. O Lord! Plunge them into the seas of Thy mercy, illumine with their faces the spheres of Thy knowledge, make them pure flowing springs and cause them to speak Thy praise in radiant gatherings. Open unto them the doors of Thy blessings from all directions, shower upon them the cloud of Thy bounty with the rains of effusions, gladden my heart by hearing their joyful tidings at all times and perfume my nostrils with the fragrances from the gardens of their hearts, O Thou Who art the Lord of earth and heaven! Verily, Thou art the Powerful, the Bestower, the Mighty, the All-Bountiful.

- 4 His Holiness Ali-Qabel-Akbar, upon him be the most luminous glory of God, has arrived and speaks in praise of the loved ones of Egypt with an eloquent tongue and fluent speech, that praise be to God, all are firm of step and steadfast of foot in the Cause of God and are striving day and night to spread the divine fragrances. Blessed are they and excellent is their abode. In brief, this news brought boundless joy and perfect delight was attained that praise be to God, those souls have become established upon the throne of unity and have taken shelter beneath the tabernacles of oneness. They are intoxicated and astonished from one cup and are stirred and amazed by one fragrance. We hope that this unity and harmony will remain firm and steadfast like a solid foundation, and glory be upon you.

جبروتک الأعلى و جزعوا و فرعوا و شکوا بّهم و حزّهم الیک و اتکأوا علیک و طلبوا رضائک و تمنّوا مرضاتک الی ان آیدتهم علی هذه الموهبة الکبری و شرفتهم بهذه الخلعة الّتی نسجتها ایدی رحمتک العظمی و جمعتهم فی ظلّ خیام وحدة کلمتک العلیا و شدّدت بعضهم ببعض کالبینان المرصوص بعنايتک الّتی سبقت ملکوت الاشیاء

3 أی ربّ اجعل كأسهم طائفاً و کوکبهم لائهاً و صبحهم مشرقاً و أفقّهم لامعاً و بحرهم موجاً و سراجهم وهّاجاً أی ربّ آیدهم یجنود لم یروها و انصرهم بملائکة ملکوتک الأبهی و اجعلهم آیات کتّابک المبین و ارفعهم رایات جنودک العظیم أی ربّ خض بهم فی بحار رحمتک و نور بوجوههم افلاک معرفتک و اجعلهم أعیناً صافیة نابعة جاریة و انطقهم ببناء نفسک فی الانذیة الجامعة الزاهیة و افتح علیهم أبواب یرکتک من سائر الجهات و افض علیهم سحاب موهبتک بامطار الفیوضات و فرّح قلبي باستماع اخبارهم المسرّة فی کلّ الاوقات و عطر مشامی بنفحات حدائق قلوبهم یا مالک الأرضین و السموات. انک أنت المقتدر المعطى العزیز الوهاب ع ع

4 حضرت علی قبل اکبر علیه بهاء الله الأنور وارد و در ستایش احبای مصر لسانی ناطق و نطقی دافق دارند که الحمد لله کلّ در امر الله قدمی ثابت و رجلی راسخ داشته و شب و روز در نشر نفحات قدس ساعی هستند طوبی لهم و حسن مآب. باری از این خبر فرح یحصر روی داد و کمال روح و ریحان حاصل گردید که الحمد لله آن نفوس بر سریر وحدت استقرار یافتند و در ظلّ خیام یگانگی مأوی جستند از یک کأس مست و مدهوش هستند و از یک نفحات مهتز و مدهوش امیدواریم که این اتحاد و اتفاق چون بنیان متین باقی و استوار ماند و البهاء علیکم

AB00923

- 1 You had asked concerning the "Chief" mentioned in the blessed verse. By this Chief is intended 'Ali Pasha, who was the cause of the transfer from 'Iraq to the regions of Europe, and thence to the prison-city of 'Akka. And by Mount Tina and Zayta are meant those two holy mountains which in the Qur'an are designated as the Fig and the Olive, and which are situated in the Holy Land.
- 2 As to Kaf and Za, these are among the isolated letters which were revealed at the opening of one of the blessed Tablets,¹ and the meaning intended is the name Kazim. And by the Crimson Land and the Crimson Hill is meant the station of Decree (qada); for in the terminology of the people of God, the White denoteth the station of the Will, the Green the station of Destiny, the Red the station of Decree, and the Yellow the station of Execution. Thus the Red Land signifieth the station of the Greater Martyrdom. Hence it is that the Bab, may my spirit be a sacrifice unto Him, in the Ahsan al-Qasas addresseth the Blessed Beauty, saying: "O Our Most Great Lord! I have sacrificed myself wholly for Thee, and have desired naught save to be slain in Thy path."
- 3 As to the station of fana in the estimation of the Sufis: they imagined that the originated reality might divest itself of the world of origination and become invested with the attributes of the Ancient One, even as fire and iron, whereof the iron may be stripped of its iron-like quality and the property of fire appear and become manifest in it. This station, they held, might be attained through spiritual discipline and wayfaring, and they fancied within themselves, in the realm of imagination, the manifestation thereof. Therefore would they cry, "I am the Truth!" Whereas that which is originated can never divest itself of the attribute of origination, which is essential unto it, for this is an intrinsic necessity of its being, and an intrinsic necessity can never be separated from the essence of a thing.
- 4 In the divine Tablets, however, mention is made of the station of self-effacement and of abiding in God. By fana in the divine Tablets is meant this: that man should wholly efface himself in God, that is, become severed from all things, and sacrifice unto the Truth his spirit and heart, his body, his ease and joy, his blessings and honors, and all the conditions of his personal existence; that he should pass beyond the pleasures and promptings of the world of humanity, detach himself from the attributes of his own human condition, and be kindled with the
- 1 سؤال از رئیس که در آیه مبارکه مذکور است نموده بودید این رئیس عالی پاشاست که سبب نقل از عراق بحدود ایفلاق و از آنجا بسجن عکا شد و مقصود از جبل تینا و زیتا دو جبل مقدس است که در قرآن به تین و زیتون نامیده شده و در ارض مقدسه واقع شده‌اند
- 2 و اما ک و ظ حروف منقطه که در بدایت لوحی از الواح مبارک صادر مقصد اسم کاظم است و ارض حمراء و کثیب احمر مقصد مقام قضا است زیرا در اصطلاح اهل الله بیضاء مقام مشیت است و خضرا مقام قدر است و حمرا مقام قضاست و صفرا مقام امضاء پس ارض حمرا مقام شهادت کبری است اینست که حضرت اعلی روحی له الفداء در احسن القصص خطابا بجمال مبارک میفرماید یا سیدنا الاکبر قد فدیت بکلی لک و ما تمنیت الا القتل فی سبیلک
- 3 و اما مقام فنا در نزد صوفیه آنان را گمان چنان که حقیقت حادثه ممکن است تجرد از عالم حدوث نماید و باوصاف قدیم متصف گردد نظیر آتش و آهن که از صفت حدیدی تجرد حاصل نماید و صفت نار در او ظاهر و آشکار گردد و این مقام را گویند بریاضت و سلوک حاصل گردد و ظهور آنرا بتوهم تصور در خود مینمودند لهذا انا الحق میگفتند و حال آنکه حادث از صفت حدوث که لازمه ذاتی اوست تجرد نتواند چه که لزوم ذاتی او است و لزوم ذاتی انفکاک از ذات شئی ننماید
- 4 اما در الواح الهیه ذکر مقام فنای از خود و بقای بالله هست مقصود از فنا در الواح الهیه این است که انسان بکلی خود را فنای حق میکند یعنی منقطع از هر چیز گردد و روح و قلب و جسم و راحت و سرور و نعمت و عزت جمیع شئون شخصی خویش را فدای حق نماید و از لذائد و هواجس عالم ناسوت در گذرد و تجرد از شئون

¹BH01494.

fire of the love of God; that he should unloose his tongue in the remembrance and praise of the Truth, become resplendent with the qualities of sanctity and holiness, and arise to train himself and guide souls. That is, he should sacrifice and efface all things pertaining unto himself. When he attaineth unto this station, assuredly the radiance of divine grace shall shine forth, the veils of estrangement shall be burned away, no will or purpose shall remain unto him, he shall move beneath the sway of the Divine Will, and shall be quickened by the breaths of the Holy Spirit.

- 5 As to fire and iron, both belong to the world of elements, and it is possible for them to be endowed with each other's qualities. But between pre-existence and origination, connection, union, and resemblance are forbidden and impossible.

BLO_PT#216.027x

بشری خویش نماید و بنار محبت الله برافروزد و لسان بذکر و ثنای حق بگشاید و باوصاف تقدیس و تنزیه متجلی گردد و بتربیت خویش و هدایت نفوس پردازد یعنی جمیع شئون متعلق بخود را فدا و فنا نماید چون باین مقام رسد البته پرتو عنایت برافروزد و حجابات پیگانگی بسوزد و اراده و مقصدی از برای او نماند و در تحت اراده الهی متحرک گردد و بنفثات روح القدس زنده شود

5 اما آتش و حدید هر دو از عالم عنصر است ممکن است متصف بصفات یکدیگر شوند ولی قدم و حدوث را اتصال و اتحاد و مشابَهت ممنوع و محال است

MAS2.048-049x

AB00942

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Bandar Jaz

- 1 O thou who art firm in the Covenant!
- 2 I have read thy letter which thou hadst written to Aqa Siyyid Asadu'llah. Thou hadst written about the oppression of the people of tyranny in the province of Mazandaran. Glory be to God! Although it was repeatedly written to the divine friends at the beginning of the Iranian revolution that until the government and nation mix together like honey and milk, prosperity and success are impossible, Iran will be ruined and it will ultimately lead to the interference of neighboring powers. Therefore, the divine friends must strive with heart and soul to bring about reconciliation between the government and nation, and if they remain powerless, they should withdraw. We have no part in war, neither friendship with anyone nor enmity. Never interfere in political matters.
- 3 The divine friends acted accordingly and did not interfere in affairs. Now the unfaithful ones have stretched forth the hand of oppression and shed the blood of neutral parties to win the favor of those who caused revolution through ambiguous verses and insufficient proofs. Although they issued verdicts of unbelief against them and declared holy war and encouraged and incited Iranians to kill the despots, now they have become the

1 ای ثابت بر پیمان

2 نامه‌ئی که به آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید از تعدیات اهل جفا در خطهء مازندران مرقوم داشته بودی سبحان الله باوجود آنکه به کرات و مرات در بدو انقلاب ایران باحبای الهی مرقوم شد که تا دولت و ملت مانند شهد و شیر آمیخته نگردند فلاح و نجات محالست ایران ویران گردد و عاقبت بمداخلهء دول متجاوز و نجات پس احبای الهی باید به جان و دل بکوشند تا در بین دولت و ملت التیام حاصل گردد و اگر عاجز مانند نگاره جویند ما را در جنگ کاری نه با کسی الفتی و نه با کسی کلفتی ابداً در امور سیاسی مداخله ننمائید

3 و احبای الهی چنین مجری داشتند و در امور مداخله نکردند حال بیوفایان دست بجفا گشودند و خون بی طرفان ریختند تا تفقد خاطری از آیات متشابه و هیچ غیر بالغه که مصدر انقلاب بودند بنمایند باوجودیکه فتوی بر کفر آنان دادند و اعلان جهاد کردند و ایرانیان را بر قتل مستبدان تشویق و تحریص نمودند حال آنان

favorites of the despots and to win their hearts, they have torn apart the gazelles of the desert of unity. Despite this oppression and transgression, they hoped for divine confirmation but inherited manifest loss.

- 4 In brief, unclear verses and insufficient proofs have destroyed Iran and caused such a revolution. Yet the people of Iran still obey these foolish ones, although it has become clear and evident that those people deserve blame and are drowning in sleep. They believe in the divinity of the ox, while the common people do not believe in Noah as a Prophet from among the shepherds. It became clear that they are wolves and the plague of the creatures of this wilderness. According to Qa'im-Maqam, they are like donkeys - gluttonous, slow, and a plague upon the hay and sedition of barley. Despite this, the masses like cattle do not come to their senses and do not awaken. Leave them in their vain discourse to play.

- 5 As for me, praise be to God, in this vast territory and extensive country, each day in some place and in every gathering there is a call, and in every assembly an address, and in every church a speech, and in every meeting a voice. I hope that the confirmations of the Abha Kingdom will assist this wanderer of mountain and desert and this weak and helpless mosquito with mighty strength. In this great land, since people are beginners, I deal with them gently in conversation according to their capacity and their being beginners, for this is the beginning of establishment. As the poet says: "For his little child that father plays 'gee-gee', though his mind encompasses the geometry of the universe." Most talks in great gatherings are according to the capacity of those present. The purpose is that no one should object until the Cause of God is firmly established.

- 6 And upon thee be the Most Glorious Glory.

مرعی الخاطر مستبدان گردیدند و بجهت جلب قلوب آنان غزالان بر وحدت را دریدند باوجود این ظلم و تعدی امید تأیید داشتند و اورثهم خسراناً مینا

4 باری آیات غیرباهره و حجج غیربالغه ایران را بباد دادند و مصدر چنین انقلاب گشتند باز اهالی ایران اطاعت این پیگردان نمایند باوجود آنکه ظاهر و آشکار گردید که آنقوم سزاوار لومند و مستغرق در نوم گاو را باور کنند اندر خدائی عامیان نوح را باور ندارند از پی پیغمبری شبانان واضح شد که گرگاند و آفت چرنده و پرنده این بیابان بقول قائممقام مانند یابوها پرخور کم دو آفت کاه فتنه جو باوجود این عوام کالانعام بهوش نیایند و بیدار نگردند ذرهم فی خوضهم یلعون

5 من الحمد لله در این اقلیم واسع و کشور شاسع هر روز در جائی و در هر انجمنی فریادی و در هر جمعی ندائی و در هر کلیسائی خطابی و در هر محفلی صدائی میزنم امید چنانست که تأییدات ملکوت ابری این آواره کوه و صحرا و این پشه ضعیف بینوا را مؤید بشدید القوی فرماید در اینخطه عظیمه ناس چون مبتدی هستند بحسب استعداد آنان و مبتدی بودنشان در صحبت مدارا مینمایم زیرا بدایت تأسیس است بقول شاعر بهر طفلک آن پدر تی کند گر چه عقلش هندسه گیتی کند اکثر صحبتها در مجامع کبری نظر باستعداد حاضرین است مقصد چنانست که نفسی اعتراض نماید تا امر الله تأسیس تام شود

6 و علیک البهاء الاهی

MKT9.089, MMK5#062 p.056x, MSHR4.279-280

AB01426

To: Najjar, Ustad Ibrahim brother of Ustad Isma'il et al., in Ishqabad

- 1 O divine friends! It is after afternoon and during the fast of Ramadan. Weariness and lassitude and lethargy have set in. Despite this, I am engaged in remembrance of those friends and like trees am stirred by the gentle breeze of their kindness.

1 ای یاران الهی بعد از عصر است و روزه رمضان کسالت و رخاوت و سُستی آورده باوجود این مشغول بذكر آن یارانم و مانند اشجار از نسیم لطفشان در اهتزاز
- 2 O divine friends! Consider how many afflictions, calamities, tribulations and tests have befallen the friends of God in this mighty Cause. How many souls hastened to the altar of love with utmost joy and delight. How many individuals sacrificed their lives, property and possessions to plunder and pillage. How many young children were orphaned and how many helpless mothers witnessed their precious children bathed in blood. How many foundations were destroyed and how many noble ones became homeless. Many people of high station fell to the lowest ranks, and those seated upon thrones became prisoners upon mats.

2 ای یاران الهی ملاحظه نمائید که در این امر عظیم چه قدر بلايا و رزايا و مصائب و بليّات بر احبّاي الهی وارد چه قدر نفوس بقربانگاه عشق در نهايت وجد و سرور شتافتند و چه قدر اشخاص جان و مال و منال بتالان و تاراج دادند چه قدر اطفال صغير که یتيم گشتند و چه قدر مادران ناتوان اولاد نازنین خویش را بخون آغشته مشاهده نمودند چه بنيانها که بر باد رفت و چه بزرگوارها بی سر و سامان گشتند بسا اهل صدر جلال بصف نعال افتادند و مستقرّين بر سریر اسیر حصیر شدند
- 3 Especially the Bab (may my spirit be sacrificed for Him) - His blessed breast became the target of a thousand bullets. And the Ancient Beauty's blessed neck was placed under chains and fetters. From the palace He became prisoner in a dungeon, afflicted at the hands of oppressors. He endured severe beatings and vile accusations. He was banished and exiled from four kingdoms and sent from one exile to another until He was imprisoned for twenty-two years in the Most Great Prison. He was always under threat of the sword and was repeatedly bound in chains and fetters.

3 علی الخصوص حضرت اعلی روحی له الفداء صدر مبارکش هدف هزار تیر رصاص شد و جمال قدم گردن مبارکش در زیر سلاسل و اغلال افتاد از ایوان اسیر زندان گشت و مبتلا در دست عوانان معرض ضرب شدید شد و مورد طعن شنیع از چهار مملکت منفی و سرگون شدند و از منفائی بمنفای دیگر ارسال گردیدند تا آنکه بیست و دو سال در بجن اعظم مسجون گردید همیشه در تحت تهدید شمشیر بود و بکرات و مرّات اسیر اغلال و زنجیر گشت
- 4 And likewise those holy souls by whose radiant countenance the Concourse on High is illumined today - what blows they suffered and what afflictions they endured, until finally they drank the cup of supreme bounty from the edge of the sword. The purpose of all this was that holy souls might be trained and achieve, under the shadow of the Word of God, the highest perfections of the human world - that they might shine like candles and illumine the dark world, demolish the foundation of self and passion and raise high the edifice of spirit and righteousness, bestow the light of unity and grant new bounties.

4 و همچنین نفوس مقدّسی که الیوم ملأ اعلی بنور جبینشان روشن و منیر است چه صدمات که خوردند و چه بلايا که تحمّل فرمودند و عاقبت کأس موهبت کبری را از لب شمشیر نوشیدند و مقصود از همه اینها این بود که نفوس [مقدّسه‌ئی] تربیت شوند و در ظلّ کلمه الله باعظم کالات عالم انسانی موفق شوند چون شمع برافروزند و جهان ظلماترا روشن نمایند بنیان نفس و هوی براندازند و بنیاد روح و تقوی بلند نمایند نور توحید بخشند و فیض جدید مبذول دارند

- 5 Is it befitting to walk any path but theirs? No, by God! This is the supreme bounty, this is the intoxication of the wine of guidance, this is the greatest joy. Anything else leads ultimately to evident loss and unparalleled abasement and humiliation.
- 6 Therefore, O divine friends, forget every thought and close your eyes to every notion. Strive for that which will ultimately be manifest light, the lamp of the highest heaven. Otherwise, alas for the servants! And upon you be praise and glory.

آیا سزاوار است سلوکی جز بر قدم ایشان لا والله
اینست موهبت عظمی اینست نشئه صهبای
هدی اینست مسرت کبری مادون آن عاقبتش
خسران مبین است و ذلّ و هوان بی مثل و
نظیر

پس ای یاران الهی از هر فکری بگذرید و از هر
[اندیشه‌ای] چشم پوشید اهتمام بامری نمائید که
عاقبتش نور مبین باشد و شمع علّیین والا یا حسره
علی العباد و علیکم التحیّة و الثناء

MMK3#190 p.133x, TISH.261-262

AB00959

To: Wife of Mirza Jani, in Kashan

- 1 O leaf who supplicates unto God! In this world countless women beyond measure have come and gone who, in utmost joy and comfort, have reposed upon silken pillows and spent their days in ease of soul and attachment to the world. Yet now consider what fruit that comfort and glory yielded, and what result that luxury and joy produced. It was a mirage, ephemeral, and an illusion that, like a passing shadow, did not endure. Neither the majesty of Bilqis remained, nor the beauty of Zulaykha, nor the grandeur of Huma, nor the fame of other queens of this earthly realm.
- 2 Therefore, O holy and assured leaf, give thanks to God that thou hast spent all thy days in the divine path with hardship, difficulty, trouble and tribulation. At times thou wert afflicted with the reproach, taunts and blame of women; at others with the derision and injury of enemies. Sometimes thou didst drink the cup of tribulation from the cupbearer of destiny, and at others suffered the plunder and pillage of oppressors. At times thou didst find thy noble husband martyred in God's path, and at others saw thy household scattered by the onslaught of the wicked. Sometimes thou wert homeless and at others wandering through mountain and desert.
- 3 Since all these afflictions and calamities occurred in the path of God, they are acceptable, pleasing and beloved to those

ای ورقه متضرّعه الی الله در این عالم نسائی
بی حدّ و بحساب خارج از حدّ و شمار آمده‌اند
که در نهایت مسرت و راحت بر بالین پرند و
پرنیان آرمیده و باسایش جان و آرایش جهان
ایام خویش را گذراندند ولی حال ملاحظه کن
آن راحت و عزّ ترا چه ثمری مشهود گردید و آن
رفاهیت و مسرت را چه نتیجه‌ای موجود سرابی
بود فانی و اوهای بود چون ظلّ زائل غیریابی
نه شکوه بلقیسی باقی ماند و نه جلوه زلیخائی و
نه شوکت همائی و نه شهرت سائر ملکه‌های عالم
ترابی

پس تو ای ورقه مقدّسه مطمئنّه شکر کن خدا
را که در سبیل الهی جمیع ایام را به محنت و
مشقّت و زحمت و مصیبت گذراندی گاهی به
مذمت و طعن و ملامت نسا مبتلا بودی و گاهی
به شتمات و مضرت اعدا گاهی از دست ساقی
قضا کأس بلا نوشیدی و گاهی به تالان و تاراج
ستمکاران گاهی خلیل جلیل را شهید سبیل الهی
یافتی و گاهی خانمانرا از هجوم عوانان برباد دیدی
گاهی بی سر و سامان بودی و گاهی سرگشته
کوه و بیابان

چون جمیع این بلایا و رزایا در راه خدا واقع
مقبول و مطبوع و محبوب ارباب قلوب است

possessed of hearts. Its deadly poison is honey and sugar, and the bitterness of its colocynth is sweet as candy. Its repeated pain is healing, and its wounds are a balm to heart and soul.

4 If the arrow of tribulation comes, behold hearts are its target,

5 And if the pearl of bounty is bestowed, behold hearts are its shell.

6 In short, thou hast won the ball in this field and attained the purpose of the holy maidens in the pavilions of Paradise. For after this abasement lies a great gift, and following this calamity comes endless joy. This bitterness has true sweetness as its source, and this deadly poison has the supreme remedy as its destiny. Soon all these pains and trials shall be compensated in the Kingdom of Holiness that transcends the comprehension of souls. Each arrow shall have the effect of a hundred thousand favors of the Luminous Beauty, and each bitter cup shall yield a hundred thousand seas of matchless sweetness. Soon shall ye behold the fruits of these tribulations in the Most Glorious Kingdom. By the life of God, this is a known truth, even as ye do speak.

7 Convey my greetings to his honor Aqa Mirza Mahdi, upon him be the Glory of God, and likewise to the pure leaf, the handmaiden of God, Sughra Khanum. And upon thee, upon him, upon her, and upon every maidservant who has believed in God, the Protector, the Self-Subsisting, be the Glory.

زهر هلاهلش شهد و شکر است و تلخی حنظلش
شیرینی قند مکرر دردش درمان است و زخمش
مرهم دل و جان

4 گر تیر بلا آید اینک هدفش جانها

5 و در عطا بخشد اینک صدفش دها

6 باری علی العجالة تو گوی از میدان ربودی و
بمقصود حوریات قدس در غرفات فردوس
رسیدی چه که این ذلت را موهبت عظیمه در
پی و این مصیبت را شادمانی بی پایان در عقب
این تلخیرا حلاوت حقیقی معدن و این سم قاتل
را دریاق اعظم مقدر عنقریب تلافی جمیع این
آلام و محن در ملکوت تقدیس که منزّه از
ادراک نفوس است خواهد شد هر تیر را تأثیر
صد هزار عنایت جمال منیر و هر کأس تلخی
را صد هزار دریای حلاوت اثر بی نظیر فسوف
ترین ثمرات هذه البالایا فی الملکوت الأبی
لعمر الله هذا حق معلوم بمثل ما انتم تنطقون

7 جناب آقا میرزا مهدی علیه بهاء الله را تکبیر
برسانید و همچنین ورقهء زکیه امة الله صغری خانم
را و البهاء علیک علیه و علیها و علی کلّ امة امنت
بالله المهیمن القیوم

MKT7.153, MSHR4.304x, NANU_AB#44

AB00965

To: Bibi Rawhani (Bushruih), in Khurasan

1 O spiritual, luminous leaf! Rejoice in the glad-tidings of God, be stirred by the breezes of God, and be attracted by the address of 'Abdu'l-Baha, so that God may make thee a sign of guidance among the handmaidens, and may expand thy breast through witnessing the lights of the Supreme Concourse, and may refresh thy spirit from the gentle breeze wafting from the gardens of the Most Glorious Kingdom, and may warm thee with the fire kindled in the Tree of Sinai, and may cause thee to soar on two wings of detachment to the summit of glory

1 ايتها الورقة الروحانية النورية استبشري ببشارات
الله و اهتري بنفحات الله و انجذبى بخطاب
عبدالبهاء حتى يجعلك الله آية الهدى بين الاماء
و يشرح صدرك بمشاهدة انوار الملأ الأعلى و
ينعش روحك من نسيم رقيم هاب من رياض
الملکوت الأبی و تصطبلى بالنار الموقدة فى شجرة
سيناء و تطيرى بجناحين الانقطاع الى اوج العلى

until thou mayest nest like the birds of holiness in the highest branches of the Divine Lote Tree. And upon thee be greetings and praise.

- 2 My Lord and my Hope! Assist this handmaiden of Thine to promote Thy manifest Faith and establish Thy proof for every faithful striver, and to give drink to every thirsty one from the living waters, and to refine the character of Thy handmaidens among all peoples, and to sanctify the souls of the leaves from conditions that do not befit the virtues of the denizens of the highest paradise, and to educate the children and youth of the believers and train them in knowledge, sciences, teachings and the discovery of truths and meanings in this mighty century. Verily Thou art the Generous, verily Thou art the Merciful, the Compassionate.
- 3 O handmaiden of God! The letters which you had requested for the friends of God have all been written and sent, despite extreme lack of time. Now that spiritual leaf must so attract the handmaidens of the Merciful that each one, like birds in the garden of joy, may warble praises and attributes of the Forgiving Lord.
- 4 To the mothers must be given the divine Teachings and effective counsel, and they must be encouraged and made eager to train their children, for the mother is the first educator of the child. It is she who must, at the very beginning, suckle the newborn at the breast of God's Faith and God's Law, that divine love may enter into him even with his mother's milk, and be with him till his final breath.
- 5 So long as the mother faileth to train her children, and start them on a proper way of life, the training which they receive later on will not take its full effect. It is incumbent upon the Spiritual Assemblies to provide the mothers with a well-planned program for the education of children, showing how, from infancy, the child must be watched over and taught. These instructions must be given to every mother to serve her as a guide, so that each will train and nurture her children in accordance with the Teachings.
- 6 Thus will these young plants in the garden of God's love grow and flourish under the warmth of the Sun of Truth, the gentle spring winds of Heaven, and their mother's guiding hand. Thus, in the Abha Paradise, will each become a tree, bearing his clustered fruit, and each one, in this new and wondrous season, out of the bounties of the spring, will become possessed of all beauty and grace.

حتی تَبکری کطیور القدس فی اعلی فروع سدرۃ
المنتهی و علیک التحیة و الثناء

2 رَبِّ و رجائی آید امتک هذه علی ترویج دینک
المبین و اقامة حجتک لكل مجاهد امین و اسقاء
کل متعطش الی الماء المعین و تهذیب اخلاق
امائک بین العالمین و تقدیس نفوس الورقات عن
الشؤون الّتی لم تطابق مناقب اهل العلیّین و تریة
اطفال و صبیان المؤمنین و تدریهم فی المعارف
و العلوم و التعلیم و کشف الحقائق و المعانی فی
هذا القرن العظیم انک انت الکریم و انک انت
الرحمن الرحیم

3 ای امة الله مکاتیبی که بجهت یاران الهی خواسته
بودی با وجود نهایت بی محالی جمیع مرقوم شد و
ارسال گشت حال باید آن ورقهء روحانیة چنان
اماء رحمن را منجذب نماید که هر یک مانند
طیور در جنت حور بحامد و نعوت رب غفور
بتغنی آیند

4 و همچنین باید امّات را تعلیمات الهیه داد و
نصایح مؤثره کرد و تشویق و تحریص تربیت
کودکان نمود زیرا اول مرتب اطفال امّاتند آنها
باید در بدایت طفل رضیع را از ثدی دین الله و
شریعت الله شیر دهند تا محبت الله با شیر اندر
آید و با جان برون رود

5 و تا امّات تربیت اطفال ننمایند و تأسیس آداب
الهیه نکنند من بعد تربیت نتایج کلیه نخشد محافل
روحانیة باید بجهت تربیت اطفال تعلیم منتظمه
بجهت امّات ترتیب دهند که چگونه طفل را
باید از سن شیرخوارگی تربیت نمود و مواظبت
کرد و آن تعلیمات را بجمیع امّات دستورالعمل
دهند تا همهء مادرها اطفال را بموجب آن تعلیم
تربیت نمایند

6 و پرورش دهند و تازه نهالان گلشن محبت الله
از حرارت شمس حقیقت و نسیم نوبهار الهی و
تربیت امّات نشو و نما نموده هر یک در جنت
اهلی شجرهء پرثمرهئی گردند و از فیض ربیع در
این موسم بدیع طراوت و لطافت بی نهایت یابند

- 7 And after traveling to some cities of Khurasan in springtime, proceed to Yazd so that there too you may encourage and urge the assured leaves and promote the education of children. And upon thee be greetings and praise.

SWAB#113x, LOG#0502x

7 و شما بعد از سیر در بعضی از مدن خراسان در فصل بهار عازم یزد گردید تا در آنجا نیز بتشویق و تحریر و رقات موقات پردازید و تحریر بر تربیت اطفال نمائید و علیک التحية و الثناء

BRL_DAK#0266, MMK1#113 p.134x,
MJTB.129x, RSR.044-045

AB12139

To: Rahmatullah Namdar, in Mashhad

- 1 O wanderer of mountain and desert in the path of God! Praise be to God that with utmost joy and delight, with sincere intention, heavenly confirmation and divine success, you traversed every region and border, became a herald of the Kingdom of God, and gave glad tidings to the people of the manifestation of the One Who appeared on Sinai. You took in hand the pure chalice and passed around the wine tempered with camphor, making the seekers intoxicated with the wine of the Great Glad Tidings. In every city you caused a commotion and in every village you created excitement. This success deserves a thousand thanks, and confirmation of this service merits praise to the one God. Therefore thank God that you were enabled to perform this great service and were confirmed in this mighty bounty.
- 2 Convey abundant greetings from Abdul-Baha to the loved ones in Nishapur. Those precious souls are manifestations of the favors of the Forgiving Lord. Convey the most wondrous and glorious greetings to the friends in Khazra. Those blessed souls are the recipients of the Ancient Beauty's grace. Express utmost love and kindness to the friends in Kushk-Bagh, for they are illumined by the light of bounty of the Luminary of the horizons. Give glad tidings of the favors of the Lord of Loving-kindness to the friends in Shahrud. Those manifestations of grace are the dawning-places of the favors of the Desired One, and are ever present in heart and soul. Give glad tidings of the favors of the All-Merciful to the friends in Semnan, and bring them the joyful news of the merciful glances of God. Guide the friends in Sangsar to joy and gladness, for they wear upon their heads a crown of eternal bounty and are thinking of establishing a Mashriqu'l-Adhkar, and I hope they will be successful in this. The friends in Shahmirzad, praise be to God, are

1 ای سرگشته کوه و بیابان در سبیل الهی الحمد لله در نهایت شوق و شغف بنیتی صادق و تأییدی آسمانی و توفیقی سبحانی بهر حدود و ثغور مرور نمودی و منادی ملکوت الله گشتی و خلق را بظهور مجلی طور بشارت دادی کأس طهور در دست گرفتی و صبهاء مزاجها کافور بدور آوردی و طالبان را سرمست صبهاء بشارت کبری فرمودی در هر شهری آشوبی انداختی و در هر قریه ئی شوری افکندی این موفقیّت سزاوار هزارا شکرانه است و تأیید بر اینخدمت شایان ستایش خداوند یگانه پس شکر کن خدا را که موفق باینخدمت کبری گردیدی و مؤید باین موهبت عظمی شدی

2 از قبل عبدالهء باحبای نیشابور تحیت موفور برسان آن نفوس نفیسه مظاهر الطاف رب غفورند بیاران خضراء تحیت ابدع ابدی ابلاغ دار آن نفوس مبارکه مورد عنایت جمال ابدی بدوستان کوشک باغ نهایت محبت و مهربانی ابلاغ نما زیرا مشمول پرتو موهبت نیر آفاقند یاران شاهرود را بالطاف حضرت رب ودود بشارت ده آنمظاهر عنایت مطالع الطاف حضرت مقصودند و همواره در دل و جان موجود یاران سمنان را بالطاف حضرت رحمن بشارت ده و بلحاظ رحمانیت یزدان مرده بخش دوستان سنگسر را بسور و شادمانی رهبر شو زیرا تاجی از موهبت سرمدی بر سر دارند و در فکر تأسیس مشرق الأذکارند و امیدم چنانست که بآن موفق گردند دوستان شه میرزاد الحمد

free and are manifestations of the favors of the Lord of all beings. Indeed, in purchasing land for the Mashriqu'l-Adhkar the friends of Sangsar and Shahmirzad showed the utmost effort, evident and manifest, for some mortgaged their own property to be able to contribute, and they vied with each other in this. This service is highly acceptable at the threshold of the Divine Unity.

- 3 The friends in Tehran are occupied with service to the Lord and are engaged in teaching the Cause of God. They deserve praise and are worthy of commendation and glorification. The friends in Barfurush are in excitement and tumult, intoxicated and bewildered by the wine of the love of God. I hope that the friends of Mashhad-sar will sacrifice their heads in the field of martyrdom, and that the friends of Bandar Jaz will, like a banner, arise to spread the divine fragrances. Indeed, his honor Nazim and the other friends of Bandar Jaz in these recent days have raised a commotion, hoisted a banner, and created excitement and enthusiasm. I hope they will be assisted and successful in all things.
- 4 Convey to the handmaiden of God, the mother of Ata'ullah, the most wondrous and glorious greetings from me, and say: Give thanks that you are the honored companion of that dear friend. Show utmost kindness to Ata'ullah and the other brothers on my behalf. And upon you be the most glorious glory.

لله آزادند و مظهر الطاف ربّ العباد في الحقيقة
در خرید زمین مشرق الأذکار احیای سنگسر و
شهمیرزاد نهایت همت را واضح و مشهود نمودند
زیرا بعضی ملک خویش را مرهون نمودند تا
باعانه موفق گردند و بر یکدیگر سبقت میجستند
ای خدمت در آستان حضرت احدیت بسیار
مقبول

3 یاران طهران بخدمت حضرت یزدان مشغول و
بتبلیغ امر الله مألوف سزاوار ستا شدند و شایان
تحسین و نیایش دوستان یار فروش در جوش
و خروشدن و از باده محبت الله سرمست و
مدهوش یاران مشهدسر امیدوارم که در مشهد
فدا سر ببازند و دوستان بندر جز مانند علم بنشر
نفحات الله سر برافرازند في الحقيقة جناب ناظم
و سایر احیای بندر جز در این ایام اخیره ولولهائی
انداختند و رایتی افراختند و شور و ولهی برپا
نمودند امیدوارم که در جمیع شئون مؤید و موفق
شوند

4 امة الله والده عطاء الله را از قبل من تحیت ابدع
ایهی برسان و بگو شکر کن که ضحیح محترمه
آن یار عزیز و عطاء الله را با سایر اخوان از
قبل من نهایت مهربانی مجری دار و علیک البهاء
الأبی

BRL_DAK#0869

AB11638

To: Ibn-i-Abhar, in Tabriz

- 1 O my God! You see Your servant Abhar and Your lesser bondsman who has endured every hardship in Your path and every toil in Your love and suffered every calamity in Your Cause. He was afflicted with exile and distress, and fell into every difficulty and sorrow, and was cast into the prison of darkness and bound in chains and fetters, and was tried with the severest of bonds. He wandered in the wilderness of weariness and pain, yet through all this he did not falter in exalting Your Word and diffusing Your holy fragrances among the nations. O Lord! Assist him to remember You and to make firm the

1 الهی تری عبدک الابهر و رقک الاصغر قد تجل
کل مشاق فی سبیلک و کل تعب فی محبتک و
قاسا کل مصیبة فی امرک ابتلی بالغرابة و الکربة
و وقع فی کل مخمصة و غمه و اودع فی سجن الظلمه
و تسلسل فی الاغلال و ابتلی بالکبول و الوثیق
اشد و قعه و هام فی هیما التعب و الآلام و هو
مع ذلک لم یفتر فی اعلاء کلمتک و نشر نفحات
قدسک بین الامم ای ربّ ایده علی ذکرک و

feet upon Your covenant and testament. Verily You are the Generous, the Merciful, the Kind.

تثبیت الاقدام علی عهدک و میثاقک آنک انت
الکریم الرّحیم العطوف ع ع

2 Confidential

2 محرمانه

- 3 In truth, the present government of Iran is not at all remiss regarding the friends of the Merciful and desires to protect and safeguard them as much as possible. However, when there is a general uprising, matters become difficult and the government becomes powerless. Therefore, the utmost wisdom must be exercised so that no general panic occurs. For example, if meetings of five hundred people were to be arranged, the people would rise up in tumult and great problems would result. Gatherings in assemblies of more than nine or nineteen are not permissible. In all gatherings, if it is a meeting for fellowship and association, some mention should be made of the virtues of those in authority and the kindness of the king. And if they are meetings for remembrance and devotion, surely at the end a prayer for good should be offered, as they have rights of protection and support. If there were no government, not a moment's peace would be possible for the servants, and no created being would find rest even in the mountain peaks.

3 فی الحقیقه حکومت حاضره ایران در خصوص
احیای رحمن بهیچوجه قصور ندارد و بقدر
امکان صیانت و محافظه میخواهند ولی چون
هجوم عام گردد کار مشکل شود و حکومت
عاجز ماند لهذا باید نهایت حکمت را مجری
داشت که فزع عام حاصل نشود مثلاً مجالس
پانصد نفر ترتیب اگر بشود مردم بشورش آیند
و محذورات کلیّه حاصل گردد اجتماع در
محفل بیش از نه و یا نوزده جائز نه و در جمیع
اجتماعات اگر مجلس صحبت و الفت باشد باید
نبذهائی از محامد اولیاء امور و مرحمت پادشاه
ذکر گردد و اگر مجالس تذکر و تبتّل باشد البتّه
در نهایت باید دعای خیری نمود چه که حقوق
صیانت و حمایت دارند اگر حکومت نباشد
دقیقهائی آسایش بجهت عباد میسر نگردد و هیچ
آفریدهئی در قلی جبال آرام نیابد

- 4 Furthermore, unstable souls should be avoided but not antagonized. That is, association with such souls is like approaching a sea of ice - if it does not cause weakness, their coldness will certainly have an effect and will cause the flame of the love of God to subside. When you seek fellowship with the nightingales of the divine garden, you will hear wondrous melodies and be moved to joy and ecstasy. But when you associate with the ravens of unfaithfulness, you will hear croaking and cawing and experience lethargy and laxity. However, antagonism and exposure of anyone is not permissible. One must exercise patience and forbearance as much as possible, perhaps God will bring about something after that. There were many souls who wavered in the beginning but now, having become aware of the purpose of the negligent ones, are in the utmost steadfastness and firmness and are as firm as mighty mountains.

4 دیگر آنکه از نفوس متزلزل باید احتراز نمود نه
تعرض یعنی معاشرت آن نفوس چون تقرّب بجز
ثلج است اگر سبب سستی نگردد برودتشان یقین
تأثیر مینماید سبب سکون شعلهء نار محبت الله
می گردد چون با بلبلان گلستان الهی الفت جوئی
نعمات بدیع استماع ثنائی و به وجد و طرب آئی
و چون با زاغان جفا مجالست کنی غیب و نعیق
شنوی و کسالت و رخاوت حاصل ثنائی ولی
تعرض بکسی و تهنک جائز نه باید بقدر امکان
صبر و تحمل نمود لعلّ الله یحدث بعد ذلک امرا
بسیار نفوس بودند که در ابتدا متزلزل یافتند حال
ملتفت غرض اهل فتور شده اند در نهایت ثبوت
و رسوخند و چون جبال راسته ثابت

- 5 His Honor Mulla Valiyu'llah (upon him be glory) endured many hardships during the journey to the Caucasus, and now he has become elderly and has experienced difficulties. Certainly whatever causes his comfort and they deem advisable should be carried out. Make every effort for his comfort, joy, spirituality and delight.

5 جناب ملا ولی الله علیه بهاء در سفر قفقاز بسیار
زحمت کشیدند و حال پیرمرد شده اند و مشقت
دیده اند البتّه آنچه سبب آسایش حال ایشانست و
صلاح بدانند مجری دارند در راحت و فرح و
روح و ریحان ایشان بسیار اهتمام نمائید

INBA85:405, BRL_DAK#0202, YIA.221-

222

AB00962

To: *Spiritual Assembly of Tabriz et al.*

1 O beloved friends of 'Abdu'l-Baha!

2 Honored Aqa Siyyid Jalal, having arrived from those regions, brings glad tidings of the power of faith and intensity of certitude of the friends - that those holy souls are alive with the divine breath and fresh and verdant from the breeze of providence. They have a passion in their heads and hearts aflame in their breasts. They touch the heart and soul of every unaware one and make those who are lost and bewildered become enamored with the face of the Beloved. They give the Water of Guidance to the thirsty and bestow the Water of Life to the dead. The desire of all is nearness to the Divine Threshold and their purpose is to attain the good-pleasure of the Peerless Lord. If they draw a breath, it is with longing for the divine breath. If they seek life, it is in hope of attaining infinite favors.

3 In any case, they offer the utmost praise and glorification of those faithful servants of the Beauty of Baha. Tabriz is stirring in every instance and cultured and discerning in every matter. In Iran, whenever any manifestation appeared, when it reached Azerbaijan it created intense fervor and excitement. Therefore my hope is that in this new cycle too a flame will appear such that Azerbaijan will set distant lands ablaze and the manifest standard will wave at the zenith of that clime.

4 O beloved friends! We heard numerous times from the blessed lips expressions of ultimate kindness toward the people of that land. Whenever mention was made of Azerbaijan, joy would appear on that radiant face, and this was evidence of the ultimate divine attentions. Now 'Abdu'l-Baha awaits the appearance of the results and effects of those favors, and it is certain that in the utmost beauty and glory, the beloved of these hopes will become manifest in the gathering of that illumined land. But if the friends make an effort, this tree will quickly bear fruit and this seed will swiftly sprout.

5 My God, my God! This is a land that was watered by holy, sacred, pure blood. You brought it to life through the spirit of the supreme martyrdom, and the Blessed Tree was watered by it, and it was reddened by the blood of holy souls in the place of sacrifice. O Lord! Make this region the Garden of Paradise and cause springs of pure water to flow from its rocks. Plant therein

1 ای یاران مهربان عبداله‌آ

2 جناب آقا سید جلال چون از آن صفحات وارد از قوه ایمان و شدت ایقان یاران بشارت میدهد که آن نفوس مقدسه بنفس رحمانی زنده‌اند و بنسیم عنایت تر و تازه شوری در سر دارند و دل افروخته‌ئی در بر آذر به جان و دل هر پیچرزند و گمگشته و حیرانرا آشفته روی دلبر کنند تشنگانرا سلسبیل هدایت دهند و مردگانرا سلسال حیات بخشند جمیع را آرزو تقرب درگاه کبریاست و مقصد حصول رضای ربّ بی‌همتا اگر نفسی کشند بارزوی نفس رحمانیست اگر حیاتی خواهند بامید وصول الطاف نامتناهی

3 باری نهایت مدح و ثنا از آن بندگان صادق طلعت به‌آء مینمایند تبریز در هر موردی شورانگیز است و در هر امری با فرهنگ و تمیز در ایران هر جلوه‌ئی نمایان شد چون به آذربایجان رسید جوش و خروشی شدید زد لهذا امید من چنین است که در این کور جدید نیز شعله‌ئی پدید نماید که کشورهای بعید را آذربایجان آتشی بجان زند و علم مبین در اوج آن اقلیم موج گیرد

4 ای یاران مهربان بکرات از فم مبارک نهایت عنایت باهالی آن مملکت استماع نمودیم هر وقت ذکر آذربایجان میفرمودند بشاشت در آن روی تابان جلوه می‌نمود و این دلیل نهایت توجهات رحمانیه بود حال عبداله‌آء منتظر ظهور نتایج و آثار آن الطافست و یقینست که در کمال جمال و جلال دلبر این آمال شاهد انجمن آن کشور منور گردد ولی اگر یاران همت نمایند این شجر زود بثمر رسد و این تخم سریعاً انبات گردد

5 الهی الهی آن هده ارض ارتشف بثار مبارک مقدس مطهر احیایا بروح الشهادة الکبری و سقییت به الشجرة المبارکة و احمرت بدماء نفوس مقدسة فی مشهد الفداء رب اجعل هذا الاقلیم جنة النعم و تجر من الاجار انهار التسنیم و اغرس

the trees of unity and cause them to grow beautifully through the outpouring of the cloud of divine confirmation. Make it the dawning-place of lights, the dayspring of divine traces, and the source of mysteries. Verily You are the Generous, the Merciful, the Giving, the Chosen One. There is no God but You, the Mighty, the Ancient, Who brings dead bones to life with power and authority.

ففيها اشجار التوحيد وانبتها نباتاً حسناً بفيض وابل
من سحاب التأييد واجعلها مطلع الانوار ومشرق
الآثار ومنبع الاسرار انك انت الكريم الرحيم
المعطي المختار لا اله الا انت العزيز القديم محي
العظم الرميم بقوة واقتدار

MKT9.267

AB06895

To: Ibn-i-Abhar, in Tihiran

- 1 O herald of the Covenant! What you wrote was noted and its contents understood. All that you had written accords with reality, but in times of tribulation patience and forbearance are necessary. Our Lord did not create us for ease and comfort in this house of delusion, but rather bestowed the garment of existence so we might sacrifice our lives in this divine arena. Therefore, whatever occurs is in truth a means of driving away the weak and those enslaved to self and passion. In times of test you must show forth the power of the Covenant. The end belongs to the God-fearing.
- 2 Praise be to God, His Imperial Majesty the Shah is noble-minded and pure-hearted, and His Excellency the Prime Minister is thinking, to the extent possible, about the welfare of the people of Iran. However, the ignorant among the nation desire Iran's ruin, so that the wolf might become shepherd and the ill-omened raven might guide. This too shall pass and sweet days will come again.
- 3 Convey my message to his honor the master of the naskh script and say: Do not grieve, for I am your Comforter and more kind than a father. Do not worry about your fate or be anxious, for the dregs of this cup shall be transformed to pure wine and the dimness of this lamp shall be changed to light. I pray for you.
- 4 Regarding the case of Mulla Bahram, if it can be let go that would be better and more fitting. Insistence is not warranted. Jenab-i-Mulla Bahram has given up everything in the path of

1 ای منادی پیمان آنچه نگاشتی ملاحظه گردید و
بر مطالب اطلاع حاصل گشت هرچه مرقوم
نموده بودی جمیع مطابق واقع ولی در موارد بلا
صبر و تحمل لازم پروردگار ما را بجهت آسایش
و راحت در این دار غرور خلق نفرموده بلکه
محض جانفشانی در این میدان الهی خلعت وجود
عنایت کرده لهذا آنچه واقع فی الحقیقه دافع ضعف
و دورباش عبده نفس و هویت باید در موارد
امتحان قوت عهد و پیمان بنائید و العاقبة للمتقين

2 الحمد لله اعلى حضرت شهریار نیک نفس است و
سلیم القلب و حضرت صدرالطیاه بقدر امکان
در فکر آسایش اهل ایران اما جهلای امت را
رغبت در ویرانی ایرانست تا گرگ چوپانی کند
و غراب شوم راهنمائی نماید این نیز نماند بار دگر
روزگار چون شکر آید

3 حضرت صاحب خط نسخ را پیام من برسان و
بگو غم مخور غمخوار تو منم و از پدر مهربانتر و
از عاقبت خویش میندیش و آشوبش مدار زیرا
دردی این جام بصفای مبدل گردد و خاموشی
این شمع بروشنائی محول شود من در حق تو دعا
میکنم

4 در خصوص قضیه ملا بهرام اگر گذشت
خوشترو بهتر پرپایی شدن جائز نه جناب ملا
بهرام در سبیل الهی از هر چیزی گذشته اند

God - I bear witness to this. In this case such matters hold no importance for him.

- 5 Concerning what you wrote about the survivors of the martyrs in Yazd province: The assistance that has been given is for the survivors of all the martyrs who are in need, whether from Yazd itself or outside Yazd. However, the arrangement of these contributions is up to the assembly, that is, the honored Afnan of the Blessed Tree Jenab-i-Aqa Siyyid Mehdi, Jenab-i-Afshar, Jenab-i-Haji Siyyid Kazim, Jenab-i-Aqa Mirza Yusuf and others - whatever they deem advisable should be carried out. Apparently some funds are still available; nevertheless, as a precaution Ishqabad was written to provide assistance if needed.

- 6 Since this servant had set aside an amount specifically for building the honored House in the Abode of Peace [Baghdad], but as it was insufficient, the intention was that once it reached an adequate amount, construction of the honored House in Baghdad would begin, as some of its foundations have deteriorated. The full amount has not yet been secured and that sum is with Haji Abdul-Rasul in Ishqabad. Jenab-i-Haji was written to inquire whether, if the available contributions are insufficient, the existing funds should be sent to Yazd. The point is that whatever the assembly for contributions deems appropriate should be carried out - that is acceptable to Abdul-Baha.

- 7 And upon you be greetings and praise.

من شهادت میدهم در اینصورت این امور نزد ایشان اهمیتی ندارد

5 در خصوص بازماندگان شهدا در ولایت یزد مرقوم نموده بودید اعانهائی که شده است بجهت بازماندگان جمیع شهادت که محتاجند چه از نفس یزد و چه از خارج یزد ولی قرار این اعانات راجع بمجلس است که حضرت افنان سدرهء مبارکه جناب آقا سید مهدی و جناب افشار و جناب حاجی سید کاظم و جناب آقا میرزا یوسف و سائرین آنچه مصلحت بدانند مجری دارند از قرار معلوم هنوز مبلغی از اعانات موجود باوجود این محض احتیاط به عشق آباد نوشته شد که عند الاقتضاء مدد نمایند

6 چونکه این عبد محض بنای بیت مکرم در دارالسلام مبلغی میآ نموده بود چون کفایت نمیکرد لهذا مقصد آن بود چون بدرجهء کفایت رسد مباشرت ببنای بیت مکرم در بغداد بشود زیرا بعضی از ارکان خراب شده است و هنوز اتمام مبلغ میسر نگردیده و آن مبلغ در نزد حاجی عبدالرسول در عشق آباد است بمجناب حاجی مرقوم شد که سؤال کنند اگر چنانچه اعانات موجوده کفایت ننماید مبلغ موجود را ارسال یزد دارند مقصود اینست که مجلس اعانه آنچه مناسب داند مجری دارد آن مقبول در نزد عبدالبهاست

7 و علیک التحیة و الثناء

BRL_DAK#0153,

MSHR2.178-179x,

YIA.244-245

AB00935

To: Mihdi son of Muhammad Ali Makhmalbaf et al., in Tihiran

- 1 Names of the loved ones of the land of Ta, upon them be the Glory of God, who in accordance with the Most Holy, Most Exalted Command have provided care and assistance for the cemetery in India, are as follows in detail. As they were sincere in their deed, we hope for grace and favor, and He is the Answerer.

1 اسامی احبای ارض طا علیهم بهاء الله که بر حسب امر اقدس ارفع رعایت و کمکی بجهت قبرستان هندوستان نموده اند بتفصیل ذیل است چون در عملشان خالص بودند رجای فضل و عنایت است و هو المجیب

2 [List of names follows]

... 2

3 O God! My Lord, my Master, my Refuge! These are servants who have purified their faces for Your greatness and sovereignty, and have sanctified their souls through Your love and recognition, and have revived their spirits through a breeze that wafted from the gardens of Your holiness, and have expanded their breasts through the manifest signs of Your oneness in the horizons of Your lands. O Lord! Accept from them what they have spent in Your path and what they have given for the establishment of the repository of trusts from the temples of Your loved ones. Send down upon them a blessing from Your heaven and make them treasuries of wealth and mines of faithfulness, and confirm whatever they love among humanity and with which they are content from Your great mercy and Your mighty gifts. O Lord! Compensate everyone who has spent and transform the hardship of everyone who has made things easy in matters of goodness, and remove from him harm, and make Your blessing encompass him and his family. Verily You are the Giver, the Beneficent, the Bestower.

3 هوالله الهی و سیدی و موثلی و منائی هؤلاء عباد
اخلصوا وجوههم لعظمتک و سلطانتک و زکوا
نفوسهم بحبک و عرفانتک و احیوا ارواحهم
بنسیم مرّ من ریاض قدسک و شرحوا صدورهم
بآیات توحیدک الباهرة فی آفاق بلادک ای ربّ
اقبل منهم ما انفقوا فی سبیلک و ما بذلوا فی انشاء
مودع الأمانات من هیاکل احبتک و انزل علیهم
برکة من سمائك و اجعلهم مخازن الثراء و معادن
الوفاء و مؤید ایما یحبون بین الوری و یرضون به من
رحمتک الکبری و مواهبک العظمی ای ربّ
عوض علی کلّ من انفق و بذل عسر کلّ من
یسر بشیء فی موارد الخیر و ادفع عنه الضر و
اجعل برکتک حافة به و اهله انک انت المعطی
المحسن الوهاب

INBA17:070

AB08584

To: Nur Muhammad Khan (Kirman), in Tihiran

1 O servant of the Abha Beauty! Your supplicatory letter was noted and your well-intentioned purpose understood. Among the foundations of the prosperity and development of countries, human comfort, orderly conditions, and worldly happiness of nations and peoples is the establishment of companies, for major enterprises cannot be undertaken except through companies. This is the very thing that is the cause of the complete success and prosperity of the Western nations today. From the all-encompassing confirmation of the Ancient Beauty, it is known and certain that companies will soon be formed in Iran and great benefits and advantages will result. However, at present the friends in Iran are afflicted with famine and high prices and are in complete hardship. Such companies are formed from surplus capital beyond what is needed. If announced now, it will not succeed and will cause humiliation to the Cause of God, just as a company was announced in Egypt, and since it did not ultimately materialize, it caused

1 ای بنده جمال ابهی ثقیقه آن مبتهل الی الله
ملاحظه گردید و مقصد خیر مشروح مفهوم
گشت اساس عمران و آبادی بلدان و آسایش
انسان و انتظام احوال و سعادت دنیویّه ملل و
امم از جمله تأسیس شرکت است زیرا مشرعات
عظیمه جز بواسطه شرکت مباشرت نشود و
سبب نجاح و فلاح کلّی ملل غرب الیوم همین
موضوعست و از تأیید کلّی جمال قدم معلوم و
مسلم است که در ایران عنقریب شرکتها تشکیل
شود و منافع و فوائد کلّی حاصل گردد ولی
الآن دوستان در ایران گرفتار قحط و غلا هستند
و در عسرت تمام و اینگونه شرکتها از اموال
زیاده از احتیاج تشکیل گردد اگر حال اعلان
گردد حصول نپذیرد و سبب ذلّ امر الله شود
همچنان که شرکت در مصر اعلان شد و چون

distress of mind and became the cause of general sorrow and great coldness, resulting in complete embarrassment before outsiders. Now if this is undertaken in Iran as well, it is certain the purpose will not be achieved and will result in regret. Be patient now - soon, God willing, its time will come and it will be the cause of comfort to the friends and glory to the Cause of God, and the cause of your joy and delight.

نهایت انجام نگرفت سبب پریشانی خاطر شد و علت احزان کلی و برودت عظیمه گشت و در نزد اغیار نجلت کلی حاصل گردید حال اگر در ایران نیز مباشرت شود یقین است مقصود حاصل نگردد و انجام پشیمانی حاصل گردد حال صبر نمائید عنقریب انشاء الله وقتش میآید و سبب راحت احباء و عزت امر الله میگردد و علت سرور و حبور شما

- 2 In these days, 'Abdu'l-Baha has fallen into a whirlpool of torment and fire of tribulation from the sedition and corruption of the people of hatred, such that night and day He melts like a candle. Now think about the Cause of God, that the corruption of the people of hatred may not make a breach in the Cause of God and they may not create complete corruption in Tehran as they have done in the Holy Land. Strive night and day to teach the Cause of God, for today this Cause is confirmed, and whoever steps into this arena becomes a manifestation of the victory of the Abha Kingdom. The greatest of affairs today is this mighty Cause. Turn your complete attention to this supreme service and say: "O God! Make my prayers and remembrances a single remembrance and a single prayer, and make my condition in Thy service everlasting."

2 و در این ایام عبداله‌آء در گرداب عذاب و آتش بلائی از فتنه و فساد اهل بغضاء افتاده که شب و روز چون شمع میگذارد حال در فکر امر الله باشید که فساد اهل بغضاء رخنه‌ئی در امر الله ننماید و در طهران فساد کلی نکنند چنانکه در ارض مقدس نموده‌اند و شب و روز در تبلیغ امر الله بکوشید زیرا الیوم این امر مؤید است و هر نفس در این میدان قدم نهد مظهر نصرت ملکوت ابهی گردد اعظم امور الیوم این امر عظیمست توجه کلی باین خدمت عظمی نمائید و اللهم اجعل اورادی و اذکاری ذکراً واحداً و ورداً واحداً و حالی فی خدمتک سرمداً گوئید

- 3 'Abdu'l-Baha

ع ع 3

- 4 Since you and other trusted ones among the friends must first take steps to organize affairs, and the organization of affairs depends on all matters first being discussed and consulted upon in meetings, and then referred to this servant, therefore thoroughly discuss and consult about this company charter in meetings first, make amendments and modifications, and send it to the Holy Land for approval, so that whenever possible it may be implemented. Otherwise, affairs will not be organized. This matter of consultation is very important. From now on, affairs must be completely organized.

4 چون باید آنجناب و سائر معتمدین از احباب اول اقدام در انتظام امور نمایند و نظم امور موکول بر اینست که جمیع امور اول در مجلس مذاکره و مشورت گردد بعد مراجعت باین عید شود لهذا این نظامنامه شرکت در مجلس ط اول عریض و عمیق مذاکره نمائید و جرح و تعدیل بنمائید و بارض مقدس ارسال دارید تا تصدیق شود که در هر وقت ممکن گردد مجری شود والا امور انتظام نیابد این مطلب مشورت بسیار مهم است از حال باید امور نظم کلی یابد

- 5 And the Glory be upon you.

5 و الهباء علیک

BRL_DAK#0358, AADA.142bx

AB11814

To: Baha'is of Zanjan

- 1 O friends of God! Zanjan is called Khamsih (Five). This blessed number is the Gate, meaning that the radiance of guidance from the Herald of the horizons shone upon that region. It was so stirred up that in the beginning, the banner of guidance was raised and the lamp of piety was lit. Divine glad tidings encompassed those parts and from every corner rose the cry "O joy! O joy!" The lights of sanctity shone forth and the breaths of the Spirit of God passed through, giving new life to souls.
- 2 Thus did the standard of Jinab-i-Mulla Muhammad 'Ali rise like a banner of guidance in that plain and wilderness, sending waves across those horizons. A great multitude gathered under the shade of that banner and, like strung pearls, were scattered abroad. The fire of the love of God blazed forth, the fire of Moses shone bright, and the greater guidance became manifest.
- 3 Souls like the angel-natured Malik arrived at the shore of the sea of guidance and sacrificed their lives, property, possessions, existence, comfort and ease in the path of the One True God, and dancing, hastened to the divine altar and laid down their lives. That pure soil is kneaded with the blood of martyrs, and that sacred dust is reddened with holy blood.
- 4 The holy fragrances continued in that land and region, and in every period the fire of God's love blazed up anew. Persons who were each a brilliant star in the heaven of guidance attained the supreme martyrdom, including the martyr of the plain of tribulation, Jinab-i-Aqa Mirza Muhammad 'Ali, and the sacred spirit of the paradise of refuge, Jinab-i-Abu-Basir, and the fresh flower of the greatest garden, Jinab-i-Siyyid 'Ali Ashraf - may my spirit, my being, and my essence be sacrificed for them - and the other martyrs.
- 5 And since in that luminous spot the bodies of the martyrs were torn to pieces and buried in the layers of earth, preserve the sites of martyrdom and burial places of those pure bodies lest they be lost and forgotten, until the promised day comes and those sacred spots are raised up.

1 ای دوستان الهی زنجان را خمسه گویند این عدد مبارک باب است یعنی پرتو هدایت مبشر آفاق بر آن دیار اشراق نمود چنان بجوش و خروش آمد که در بدو امر علم هدی بلند شد و سراج تقوی روشن گشت بشارات الهی آن جهات را احاطه نمود و از هر گوشه و کنار نعره یا بشری یا بشری بلند شد انوار تقدیس روشن شد و نفحات روح الله مرور کرد و نفوس را حیات تازه بخشید

2 این بود که لواء جناب ملا محمد علی چون علم هدی در آن دشت و صحرا بلند شد و موج بر آفاق آن دیار زد جم غفیری در سایه آن علم محشور گشت و چون لآلی منظوم منشور شد آتش محبة الله شعله زد و نار موسی رخ برافروخت و هدایت کبری مشهود گشت

3 نفوسی چون ملک خوش سیرت بشاطی بحر هدایت وارد گشت و در سبیل حضرت احدیت جان و مال و ملک و منال و هستی و آسایش و راحت فدا نمودند و رقص کان بقربانگاه الهی شتافتند و جانفشانی نمودند آن خاک پاک بخون شهیدان محمّر است و آن تراب مقدّس بدم مطهر محمّر

4 باری نفحات قدس در آن خطّه و دیار استمرار نمود و در هر مدتی آتش محبة الله شعله ای افروخت اشخاصی که هر یک کوکب دری فلک هدی بودند بشهادت کبری فائز شدند منجمله شهید دشت پلا جناب آقا میرزا محمد علی و روح مقدّس جنت مأوی جناب ابا بصیر و نوگل خندان حدیقه کبریا جناب سید علی اشرف روحی لهم الفداء و ذاتی لهم الفداء و کینوتی لهم الفداء و سائر شهدا

5 و چون در آن بقعه نورا جسد شهدا پاره پاره شده و رهین طبقات زمین گشته مواقع شهادت و اماکن دفن آن اجساد مطهره را محافظه کنید که مبادا از میان برود و فراموش شود تا یوم موعود بیاید و آن بقاع مقدّس بلند شود

- 6 Glory be to God! How can there not be tumult and commotion in a land where this pure blood was spilled? And how can soil upon which this life-giving cloud rained its bounty not become green and verdant?
- 7 O beloved of God! Though you are few in number, yet confirmed by the confirmations of the Ever-Living, the Self-Subsisting, strive that that plain and wilderness may reveal the mystery of the martyrs' blood and uncover those hidden and treasured jewels. There is no doubt this hope will be fulfilled and divine confirmations and the detachment and attraction of heavenly souls and the burning and passion of human hearts will become manifest and evident. May God assist you in this and grant you success therein.
- 6 سبحان الله در ارضی که این دماء مطهر ریخته شده چگونه جوش و خروش ندارد و بخاکی که این سیلاب جان‌پرور باران فیض مبذول داشته چگونه سبز و خرم نگردد
- 7 ای احبابی الهی هرچند معدودید ولی مؤید بتأییدات حقّ قیوم همّتی نمائید که آن دشت و صحرا سرّ خون شهیدان را آشکار کند و آن ن جواهر مخزونه مکنونه را پدیدار نماید شبهه نیست که این آمال میسر گردد و تأییدات الهی و انقطاع و انجذاب نفوس رحمانی و اشتعال و التهاب قلوب انسانی ظاهر و آشکار شود ایدکم الله علی ذلک و وفقکم علی هذا

TISH.513-514

AB00951

To: Baha'is of the world

- 1 O my true friends! Correspondence is of two kinds, one type is through letters, the other is the communion from heart to eager heart. That correspondence which is conducted through letters is shared by all but the one which is the result of spiritual affinity, belongs exclusively to those eager hearts of the people of light.
- 2 All thy letters have been received and thy wishes truly appreciated. Rest assured that each one of you is present in this divine assembly. You are all my confidants, my correspondents and my kindred spirits in close communion.
- 3 Strive therefore to increase harmony amongst the people. Do thine utmost to cling to unity so that the friends of God may be in the vanguard of the cause of oneness and may be the source of comfort and tranquillity to all in this transient world.
- 4 Ignorance has created anxiety and confusion in the world and the powers of self and greed have bound all in chains. No one is mindful that this world is ephemeral and unworthy of the heart's attachments and thus it is that most of mankind are lost in their passionate desires, are enslaved by the ego's selfishness.
- 1 ای دوستان حقیقی مکاتبات و مخابرات بدو نوعست قسمی بواسطهٔ اوراق و نوع دیگر برابطهٔ قلب مشتاق آنچه بواسطهٔ اوراق جمیع نفوس مشترک و مقتدر بر آن ولی آنچه بواسطهٔ احساسات روحانی مخصوص اهل اشتیاق و مختص باهل اشراق
- 2 لهذا نامه‌ها فی الحقیقه واصل و تمناها بحقیقت حاصل و مطمئن باشید که هریک در این انجمن الهی حاضر و موجود خاطر همدمید و محرمید و مؤانسید
- 3 باید روز بروز بر الفت قلوب افزود و بوسایط اتحاد نفوس تشبث نمود تا یاران الهی سرخیل وحدت عالم انسانی گردند و سبب راحت و آسایش کلّ خلق در این جهان فانی شوند
- 4 زیرا نادانی عالم انسانی را سبب اضطراب و پریشانی گشته و قوای شهوانی جمیع بشر را اسیر غلّ و زنجیر کرده و نفوس متنبّه نگردند که این حیات بی ثباتست و تعلق قلب را نشاید لهذا کلّ منہمک در شهواتند و اسیر نفس و هوی

- 5 O ye friends, this tempest of ignorance and blindness has whipped up waves of hatred and floods of animosity that are ravaging the east and west. The darkness of enmity has encompassed the world and the swords of cruelty and oppression are in the hands of the misguided. There is hardly a fair-minded soul to be found anywhere nor any who does not oppress others in some form. Only those who are most greedy and most ruthless, most bloody and most brutal seem to command respect.
- 5 ای یاران از طوفان جهل و عمی موج بغضا برخاسته و سیل عداوت کبری شرق و غرب را سراسر گرفته ظلمت عدوانست که محیط بر جهانست و تیغ جفاست که در دست اهل خطاست نفسی انصاف ندهد و شخصی از اعتساف نگذرد اینست که در جهان نفر بدرندگیست و تیزچنگی و مباحات بخونریزیست و پلنکی
- 6 Consider the torrents of blood shed in the fields of battle for no good cause and for no sane purpose. Consider how many of humanities noble trees have been uprooted in their youth, how many lamps have been extinguished in this world barely after they were ignited, how many multi-coloured buds have been cut down before they had a chance to bloom, before their fragrant blossoms even opened. What oppression is this, what injustice and inequity!
- 6 ملاحظه نمائید که خون بسی بیچارگان در میدان جنگ و جدال مانند سیل روان ولی ندانند که بجهت چه جان افشانند و در چه سبیل خون خویش را فدا مینمایند بسی نهالهای بیهمال انسانی که در عنفوان شبابی از ریشه برافتد و چراغهای عالم انسانی نه درخشیده خاموش گردد غنچه‌های رنگین نشکفته مقطوع شود و رباحین طیبیه معدوم گردد این چه اعتسافست و این چه ظلم و عدوان
- 7 Let the friends of God be the source of moderation and restraint, therefore; let them be the source of mercy and generosity to others. My hope is that they may illumine this dark world and show kindness to all its peoples, that they will treat the stranger as a friend and the deprived one as an intimate companion, that they will be compassionate towards the ignorant and offer guidance to the aggressor in such wise he may acquire angelic qualities, be free from violence, transform these instincts of cruelty to those of trust, adopt the characteristics of the meek and accept the way of these exiles.
- 7 لهذا احبابی الهی باید سبب اعتدال گردند و اینجهان تاریک را تابناک کنند و بجمع بشر مهربان شوند و بیگانگانرا آشنا دانند محرومانرا محرم لطف و احسان کنند و نادانانرا برآفت کبری معامله نمایند خونخوارانرا بصفه فرشتگان دلالت کنند که شاید از درندگی رها یابند و جفا را یوفا مبدل کنند خوی مظلومان گیرند و روش آوارگان پذیرند
- 8 In such ways will the people be aided to love the everlasting beauty and forgo this transient world, to reconstruct and renew the foundations of divine bounty in society, to become the cause of the progress of humanity through all the grades of existence. Let them strive against apathy and laziness and with the utmost of their endeavour let them try to realise the fruit of their existence and a lasting trace may remain from their evanescent lives.
- 8 دل بجمال باقی بندند و از عالم فانی بگذرند جهانرا آباد کنند و اساس موهبت بنیاد نهند سبب عزت ابدی اهل آفاق گردند و در آنچه ترقی عالم انسانی است در جمیع مراتب کوشند از رخاوت و فتور درگذرند و در نهایت جهد و سعی کوشش نمایند تا ثمری از شجره وجود ظاهر گردد و اثری از حیات مفقود باقی ماند و علیکم التحية و التناء

MMK2#103 p.080, ANDA#71 p.05

AB00966

To: Ali Quli Khan

- 1 Jinab-i-Khan: Your letters arrived and their contents were understood. Write the truth in reply to that person, that since the day he [Abdu'l-Baha] came, he has been openly teaching the Baha'i Faith in gatherings and meetings, even in great churches. In churches he even proves the prophethood of Muhammad with rational proofs and arguments. In scholarly gatherings he proves the divinity and oneness of God, the possibility of revelation, the power of prophethood, the truth of the prophets, and exposes the error of naturalists and ignorance of materialists. One day in a scholarly gathering he spoke where some of those present were hardcore naturalists who prided themselves saying "We spent years studying sciences and investigating until we understood that these religious beliefs and spiritual thoughts are human delusions. Thank God we are free from such thoughts. There is no world except the physical world. We have absolutely no belief in God or spirituality. We are pure materialists."
- 2 A group of such people were present. In this discussion he said "Now, is unawareness of the Divine Reality, lack of belief, and inability to perceive spiritual things evidence of intellectual power? If so, then other animals are the wisest of the wise, for they have no perception except of material things. Being captive to the senses, they have no awareness of God and are completely heedless and oblivious of spiritual things. Therefore, His Holiness the Cow is the greatest philosopher, for it has no knowledge of God, knows nothing of spiritual matters, and believes only in sensible things. The materialist philosophers have labored and studied sciences to attain the perfection and perception that the cow possesses, while His Holiness the Cow has this perfection innately. Therefore it is superior. In short, being a cow is easy; being human is difficult. Understanding the mysteries deposited in the reality of beings and discovering the complexities of divine questions is evidence of supreme intelligence and power of perception, not becoming a pupil of animals."
- 3 Similarly, he speaks with rational proofs and arguments about the oneness of humanity, the harmony of religion with reason

1 جناب خان نامه‌های شما رسید مضامین معلوم شد در جواب آنشخص حقیقت را مرقوم دارید که از روزیکه آمده است در مجامع و محافل حتی کائس عظمی صراحة تبلیغ بهائی مینماید حتی در کائس اثبات نبوت حضرت رسول را بادلّه و براهین عقلیه نماید و در مجامع علیه اثبات الوهیت و وحدانیت و جواز وحی و قوت نبوت و حقیقت انبیا و خطای طبیعیون و جهل مادیون مینماید حتی در مجمع علمی روزی صحبتی نمود بعضی از حضار طبیعی سختی بودند و افتخار داشتند که ما سالها تحصیل فنون نمودیم و تحقیق کردیم تا فهمیدیم که این عقائد ادیان و این افکار روحانی اوهام عالم انسانیست ما الحمد لله از این افکار آزاد شدیم هیچ عالمی جز عالم جسمانی نه ابداً اعتقاد به خدا و روحانیات نداریم مادی محض هستیم

2 جمعی از این قبیل اشخاص حاضر بودند در این مبحث گفت حال بی خبری از حضرت الوهیت و عدم اعتقاد و عدم احساس روحانیات آیا دلیل قوه ادراکست اگر چنین است حیوانات سائره عقل عقلا هستند زیرا آنان جز احساس مادیات ابداً ادراکی ندارند چون اسیر محسوسات هستند ابداً از خدا خبر ندارند و از روحانیات غافل و ذاهل پس حضرت گاو فیلسوف اعظم است زیرا از خدا خبر ندارد و روحانیات نداند و اعتقاد جز بمحسوسات ندارد حضرات فیلسوفهای مادی زحمانی کشیدند و تحصیل فنون و علوم نمودند تا کمال و ادراک حضرت گاو را تحصیل نمودند ولی حضرت گاو بدون زحمت این کمال فطری را دارد لهذا اشرفست باری گاو بودن آسانست انسان بودن مشکل است پی باسرار مودعه در حقیقت کائنات بردن و اطلاع بر غوامض مسائل الهی یافتن دلیل بر فرط عقل و قوه ادراکست نه تلبید حیوانات شدن

3 و همچنین در وحدت عالم انسانی و تطبیق دین و عقل و علم و ترویج صلح عمومی و ارتباط شرق و غرب و تزئین تعصب دینی و مذمت

and science, the promotion of universal peace, East-West relations, the falsity of religious prejudice, the censure of national and racial prejudice, the reproach of political prejudice, equality of rights between men and women, advancement of true sciences and knowledge, reconciliation between natural and divine philosophy, and the spirituality of the human world.

4 Write about such matters, but in an impartial way.

5 Convey utmost kindness to the new guest and 'Ali-Akbar Khan and likewise to the relatives. If the new guest is wise, he should set aside what he has heard and look with the eye of truth, for as Rumi said:

6 "The masses would believe a cow to be divine,

7 While Noah they'd reject as God's messenger sublime."

تعصّب ملّی و جنسی و نکوهش تعصّب سیاسی و مساوات حقوق رجال و نساء و ترویج علوم و معارف حقیقی و جمع بین فلسفه طبیعی و فلسفه الهی و روحانیت عالم انسانی بدلائل و براهین عقلیه صحبت میدارد

4 از این قبیل مطلبها مرقوم دارید ولی بنوعیکه که بی طرف باشید ع

5 بمهمان جدید و علی اکبر خان و همچنین منتسبین نهایت مهربانی ابلاغ دارید مهمان جدید اگر داناست باید شنیده نگار گذارد و بعین حقیقت نظر کند زیرا حضرت مولوی گفته

6 گاو را باور کنند اندر خدائی عامیان

7 نوح را باور ندارند از پی پیغمبری

MMK5#061 p.055

AB00967

1 Praise be to Him Whose lights have shone forth, Whose mysteries have been unveiled, Whose traces have spread and diffused, Whose outpourings have continued uninterrupted, and Whose manifestations have endured from eternity unto eternity, having neither beginning nor end.

2 Salutations and praise be upon the all-embracing Word and the radiant Reality, the frontispiece of the Book of Existence and the Decisive Utterance in the Preserved Tablet and the Outstretched Parchment, Who laid the foundation of this mighty edifice and raised aloft the manifest Standard, waving at the highest zenith and supreme pinnacle, Who guided to the straight path and directed to the right way. At the mention of His name Yathrib trembled and the Valley of Mecca overflowed - the Prophet of Mercy, the Remover of Sorrows, the Dispeller of the darkness of error. Thus did the earth shine with the light of its Lord - the Seal of the Prophets, the One addressed by "We sent thee not save as a mercy to the worlds." Upon Him be salutations and praise unto the end that has no end.

3 And now, O illustrious and noble scholar, I have intoned the verses of thy love in thy perspicuous book and have tasted the sweetness of those expressions with their most subtle meanings,

1 حمداً لمن اشراق انواره و انکشف اسرارہ و شاع و ضاع آثارہ و استمرت فیوضاته و دامت تجلیاته من الأزل الى الأبد لا بداية لها و لا النّهاية

2 و التّحيّة و الثّناء على الكلمة الجامعة و الحقيقة السّاطعة ديباج کتاب الوجود و فصل الخطاب في اللّوح المحفوظ و الرّق المنشور من اسّس هذا البنيان العظيم و رفع العلم المبين يتمّوج في اوج العلي و الذّروة العليا الهادي الى الصّراط المستقيم و الدّالّ الى المنهج القويم فاهتزّ بذكره يثرب و سالت البطحاء نبيّ الرّحمة و كاشف الغمّة و ماحي ظلام الضّلال فأشرقت الأرض بنور ربّها خاتم التّبيين مخاطب ما ارسلناكم الاّ رحمة للعالمين عليه التّحيّة و الثّناء الى ابد الآبدين

3 و بعد ايّها التّحرير الجليل و الفاضل التّبيل انّي رتلّت آيات حبّك في كتابك المبين و ذقت

which speak of what stirs in hearts of feelings of fidelity and sincere devotion. Through these the breasts of the sincere are dilated and the hearts of the unified are gladdened. Through these are strengthened the bonds of trust which cannot be broken - bonds which consist in the submersion of hearts in the spring of certitude, in sincerity in religion, and in thirst for truth in a time when the dust that has been stirred up has encompassed both inner and outer vision, when naught remains of religion save traditions unauthorized by God, when the earth has been shaken with its earthquake, when the pillars of the gentle, white Law have been made to tremble, and when they have forsaken this Qur'an.

حلاوة تلك العبارات بأدق المعاني الناطقة بما
يحتلج في القلوب من عواطف الوفاء وصدق
الولاء فانشرح بها صدور المخلصين و انسربها
قلوب الموحدين فاستحكم بها روابط الوثوق التي
لا انفصام لها وتلك الروابط استغراق القلوب
في عين اليقين والخلوص في الدين والتعطش الى
حق اليقين في زمن احاط الغبار المثار البصائر و
الأبصار و لم يبق من الدين الا التقاليد التي ما
انزل الله بها من سلطان وزلزلت الأرض زلزالها
و تزعزعت اركان الشريعة السمحة البيضاء و
اتخذوا هذا القرآن مهجورا

4 Where is the first creation? Where is the ascent to the highest zenith? Where is the supreme felicity? Where is the triumph over all religion? And there succeeded them a generation who neglected prayer and followed lusts. This is among the laws of existence, and thou wilt find no change in His law, for everything save God is subject to lassitude and alteration with the passing of centuries and ages, except the outpouring of the All-Forgiving Lord which continues throughout all cycles and ages. The Jews said "God's hand is chained." Chained be their own hands! Now thou seest that the sun is folded up, the stars are scattered, the horizons of existence are darkened, and the nation has fallen into deep slumber, drowned in the seas of blind imitation.

4 اين النشأة الاولى اين العروج الى الأوج العلى
اين السعادة الكبرى اين الظهور على الدين كله و
خلف من بعدهم خلف اضاعوا الصلوة و ارتكبوا
الشبهات و هذا من سنة الكون و لن تجد لسنة
تبديلا لأن كل شيء ما سوى الله يعتره الفتن
و بتغير بمرور القرون و العصور ما عدا فيض رب
الغفور المستمر على مر الأعصار و الدهور و قالت
اليهود يد الله مغولة غلت ايديهم فترى الآن ان
الشمس قد كورت و الكواكب انتثرت و آفاق
الوجود اظلمت و وقعت الأمة في سبات شديد
غريقة في غمار بحار التقليد

5 We beseech God to cause the dawn of guidance to break and to renew life through another breath, that the branches may return to their roots, descent may be changed to ascent, that thereby decayed bones may be quickened and painful death may be transformed to life. Like unto him who passed by a town - the nation that formerly followed righteous divines but now follows those who have deviated. This indeed is manifest ingratitude. The latter part of this nation will not prosper except through that which caused its earlier part to prosper. Whom God guides, he is rightly guided; and whom He leads astray, thou wilt not find for him a protecting guide. Our Lord! We have heard a Crier calling to faith, saying "Believe ye in your Lord!" So we believed. And upon thee be salutations and praise.

5 نسأل الله ان يبلج صبح الهدى و يجدد الحياة
بنفحة اخرى حتى يرجع الفروع الى الأصول و
يتبدل الهبوط بالصعود و ينتعش به العظم الرميم
و يحيى به من الموت الأليم او كالأذى مر على قرية
الأمة و كانت الأمة قبلاً تقلد العلماء الصالحين
فأصبحت الآن تقلد المارقين ان هذا الكفران مبين
لا تصلح هذه الأمة او اخرها الا بما صلح به اوائلها
من يهدى الله فهو المهتد و من يضل فلن تجد له
ولياً مرشدا ربنا انا سمعنا منادياً ينادى للإيمان ان
آمنوا بربكم فآمنوا و عليك التحية و الثناء

BRL_DAK#0872, MKT3.194, MNMK#029

p.112, ABB.128

AB01022

To: Mary Frances Roe, in Chicago

- 1 O lamp acquiring lights from the lamp of Baha! I have read your luminous and wonderfully composed letter which indicated your intense attraction to the Most Glorious Beauty and your efforts to exalt the Word of God and your organization of a gathering for supplication, entreaty and prayer to the Lord of Signs.

1 آيتا الزجاج المقتبس الأنوار من سراج البهاء آتى
قرأت ثميقتك النوراء البديعة الانشاء التى دلت
على فرط انجذابك الى جمال الأبهى و جهدك
فى اعلاء كلمة الله و ترتيبك لحفل التضرع و
الابتهال و المناجاة الى رب الآيات
- 2 O handmaiden of God! Persist in this radiant gathering and turn with your spirit and heart to the divine Kingdom and spread mention of your Lord's mercy among the handmaidens and inspire them to sincerity and purification of souls and arising to serve God's Cause in His great vineyard.

2 يا امة الله داومى فى هذا الجمع النورانى و تبتلى
بروحك و قلبك الى الملكوت الرحمانى و انشرى
ذكر رحمة ربك بين الاماء و شوقهم الى الخلوص
و تزكية النفوس و القيام على خدمة امر الله فى
كرمه العظيم
- 3 I tell you truly that this worldly abode has become confining for the righteous and its cup has become turbid for the free souls, for they did not seek its glory and comfort but rather sacrificed themselves in God's path and desired nothing but to give up their spirits in the love of God. They abandoned the ephemeral and sought the eternal, left behind the material realm and yearned for the highest stations in the Kingdom, and became independent of transient affairs in pursuit of eternal life.

3 اقول لك الحق ان هذه الدار الدنيا انها ضاقت
على الأبرار و تكدرت كأسها على الأحرار لأنهم
ما ابتغوا عجزها و راحتها بل فدوا انفسهم فى سبيل
الله و ما تمنوا الا بذل الروح فى محبة الله تركوا
الفناء و طلبوا البقاء و دعوا الناسوت و تمنوا اعلى
المقامات فى عالم الملكوت و استغنوا عن الشئون
الفانية ابتغاءاً للحياة الأبدية
- 4 Therefore, O handmaidens of God, you must purify the self and sanctify the spirit and teach God's Cause and become characterized by the attributes of the angels of the Spirit among people, so that you may be signs of guidance among the handmaidens and standards of the Concourse on High among humanity.

4 فعليكن يا اماء الله بتنزيه النفس و تقديس الروح
و تبليغ امر الله و الاتصاف بصفات ملائكة الروح
بين الناس حتى تكن آيات الهدى بين الاماء و
رايات الملأ الأعلى بين الورى
- 5 You speak in praise of your Lord for how the earth has been illumined with lights and hearts have been stirred by the breezes of dawn and minds have been bewildered by witnessing the signs. Blessed are you for hastening to the abundant shade and mighty refuge and exalted Kingdom, and this is from the grace of your Lord, the Merciful, the Compassionate.

5 تنطقن بالثناء على ربكن بما اشرفت الأرض
بالأنوار و اهتزت القلوب بنسائم الأسحار و
حارت العقول من مشاهدة الآثار طوبى لكن
بما سرعتن الى الظل الظليل و الملجأ المنيع و
الملكوت الرفيع و هذا من فضل ربكن الرحمن
الرحيم
- 6 O Lord, Lord! These are handmaidens, devoted, attracted, and enkindled with the fire of Your love. Assist them with the angels of the Spirit and confirm them with the breaths of the Holy Spirit so they may produce effects through which light will shine throughout all ages and centuries. Lord, give them wings

6 رب رب هؤلاء اماء قانتات منجذبات
مشتعلات بنار محبتك ايدهن بملائكة الروح و
وقفهن بنفثات روح القدس حتى يأتين بأثار
يشرق بها الأنوار على ممر القرون و الأعصار
رب اجعل لهن اجنحة من حبك حتى يطرن

of Your love that they may soar to the Kingdom of holiness on this glorious day and reach the sublime heights through Your wondrous grace. Verily You have power over whatsoever You will, as You will, through what You will, and You are the Strong, the Dominant, the Peace-Giving, the Noble, the Compassionate.

- 7 As for what you asked about the second verse in the sixth chapter of Genesis, what is meant by the “sons” are those who cast aside their desires and found their guidance and became spiritually related to the Glorious Lord, the God of Israel. And what is meant by the “daughters” are the divine inspirations that proceed from the servants. So when the sons of the Merciful saw those divine inspirations that proceeded from human reality, they took them as pure and holy companions and were attracted by the beauty of those manifest signs. This is the glorious purpose in the Torah and Gospel.

- 8 Therefore you must turn to God so that you may become centers of these lights and sources of these effects and dawning-places of these mysteries. We have written an answer to Fuller regarding the question and it is enclosed with this letter. And upon you be greetings and praise.

الى ملكوت التقديس في هذا اليوم الأيس و
يدركن الأوج الرفيع بفضلك البديع أنك انت
المقتدر علي ما تشاء كما تشاء بما تشاء و أنك
انت القوى المهيمن السلام الكريم الرحيم

7 و اما ما سئلت من الآية الثانيه في الفصل
السادس من سفر التكوين انما المراد بالابناء
الذين نبذوا هوائهم و وجدوا هداهم و انتسبوا
روحاً الى الرب الجليل اله اسرائيل و المراد من
البنات السنوحات الرحمانية التي تصدر من العباد
فلما رأوا ابناء الرحمن تلك السنوحات الرحمانية
التي صدرت من الحقيقة الانسانية اتخذوها
لأنفسهم قرينة طيبة طاهره و انجذبوا بجمال تلك
الآيات الباهره هذا هو المقصد الجليل في التوراة
و الانجيل

8 فعليكن بالتبتل الى الله حتى تكن مراكز لهذه
الأنوار و مصادر لهذه الآثار و مجالى لهذه الأسرار
و قد كتبنا الى فولر جواباً علي السؤال و هو في
طى هذا الكتاب و عليك التحية و الثناء

YMM.233x

ABU0753

in Haifa

- 1 I went today to Khidr-Elijah - the Arabs call him Elias. The Blessed Beauty stayed there for three days.
- 2 (He said:) “After Solomon, Jeroboam created great mischief. He incited the people to ask Rehoboam, Solomon’s son, since you have newly ascended the throne, to reduce the taxes and obligations. Rehoboam consulted - the wise ones said to reduce them, the foolish ones said ‘This is your coronation day, if you give in now, they will demand this every day.’ Rehoboam said ‘During Solomon’s time taxes were low, I will increase them.’ This caused Jeroboam to separate ten tribes from Rehoboam and created great mischief. Things reached the point where war broke out and they became divided. The conflict lasted several hundred years until finally it led to idol worship.

1 امروز من رفتم خضر ايليا عرب ميگويد الياس
جمال مبارك سه روز آنجا تشرف داشتند

2 فرمودند - بعد از حضرت سليمان يار بعام فساد
بزرگي کرد خلق را تحريك کرد که از راجعام
پسر سليمان خواهش کنيد که چون تو تازه
بر تخت نشسته در تکليف و ماليات تخفيف
بده راجعام مشورت کرد دانايان گفتند تخفيف
بده نادانان گفتند اين يوم جلوس تست اگر تو
پيش بري هر روز - اينطور خواهند کرد راجعام
گفت در ايام سليمان ماليات کم بود من زياد
ميکنم اين سبب شد که يار بعام ده سبط را از

راحبعام جدا کرد و فساد بزرگی کرد کار بجائی
ریسد که حرب در گرفت و فرقه شدند چند
صد سال اختلاف بود تا آخر منجر شد بعبادت
اصنام

3 Now these souls who create discord do so in the name of truth - later the result becomes clear. Jeroboam acted in the name of justice and equity, but afterwards the Children of Israel became idol worshippers. Baal, whose image had a human body and calf's head, was made of copper and they would light fires beneath it. Then the priest would come and place a child on this Baal where it would burn. In any case, things reached the point where the Children of Israel became idol worshippers.

3 حالا این نفوس که اختلاف میکنند اسم حق
میگذارند بعد نتیجه اش معلوم میشود یاربعام اسم
عدل و انصاف گذاشت و بعد بنی اسرائیل عبد
اصنام شدند بعل که هیكلش هیكل انسان و سر
مثل سر گوساله و این بعل را از مس ساخته
آتش زیرش روشن میکردند آنوقت کاهن میامد
طفلی را آنجا سر این بعل میگذاشت میسوخت
باری کار بجائی رسید که بنی اسرائیل بت پرست
شدند

4 Then Elijah appeared. His Holiness Elijah reinstated the Law of God. In this very cave his disciples would sit while he taught and instructed, and truly he was a reviver. Therefore I love him very much.

4 بعد ایلیا پیدا شد حضرت ایلیا شریعت الله را دو
باره مجری - داشت در همین مغازه تلامذه می
نشستند تدریس میداد تعلیم میداد و فی الحقیقه
مجدد بود لهذا من خیلی او را دوست میدارم

5 Always in every age, those who wanted to raise the standard of opposition would make some righteous claim - claiming their purpose was truth. They would use this to gradually gain influence, then little by little promote their own aims. A skilled thief first becomes friends with the caravan and acts very benevolent and kind until he leads the caravan near the thieves at the mountaintop. Then it becomes clear he was in league with the thieves - but it's too late, the caravan has been robbed.

5 همیشه در هر دوری نفوسی که میخواستند علم
خلاف بلند کنند یک عنوان حقی میکردند
عنوان - این بود که مقصودشان حق است این
را وسیله میکردند تا این که در گوشها قدری
داخل میکردند بعد مقاصد - خودشان را کم کم
ترویج میدادند دزد ماهر اول میآید رفیق قافله
میشود و بسیار خیره خواه میشود مهربان میشود
تا این که قافله را میآورد نزدیک دزدهای
سرکوه بعد معلوم میشود که شریک دزد بوده
کار از کار گذشته قافله را دزد برد

6 The friends of God must be very vigilant and show the utmost sagacity and intelligence. As soon as they see someone showing special familiarity, they should know his purpose is division. Anyone who makes new claims and raises objections - whatever the claim may be, if he makes a new claim - know that he has hidden motives and will cause discord. In this Cause the Blessed Beauty has established a criterion that removes and averts all discord, because according to the conclusive text, the House of Justice is under the protection of the Blessed Beauty.

6 احبای الهی باید بسیار هوشیار باشند در نهایت
فتانت و ذکاه باشند همین که ببینند کسی اظهار
خصوصیت میکند بدانند که مقاصد این تفریق
است هر کس عنوان جدیدی میکند و اعتراض
پیان کند هر عنوانی باشد عنوان جدیدی بکند
بدانید که مقاصد سری دارد و سبب اختلاف
میشود در این امر جمال مبارک یک میزانی قرار
داده اند که آن میزان دافع و رافع اختلاف بجهت
این که بیت عدل بنص قاطع در ظل حمایت
جمال مبارک است .

QT105.2.230, TRZ1.318

AB01018

To: Aqa Muhammad et al., in Miyanduab

1 O ye friend of Abdu'l-Baha!

2 The Sun of Truth, that bright Light of the kingdom on high has shone so that we might achieve unity of belief and opinions, oneness of word and deed, singleness of purpose in all circumstances and conditions. Therefore the friends should fix their sights on this underlying oneness of belief, this essential unity in the teachings instead of pursuing their diversity of opinions. If there is any difference between them let them turn to the verses of the perspicuous Books of Revelation. If there is any doubt occasioned in understanding the meaning of the Book let them turn to the Interpreter of those texts so that not even the slightest difference may occur in their beliefs, their views, their thoughts, their words, and attitudes, so that all may return to primal unity which is none other than the primal will of God.

3 When there is oneness reflected in the world of humanity, all the heavenly bounties will become demonstrated and the light of truth will brightly shine. If there is not the advent of the divine Manifestations is rendered futile. All these sufferings and afflictions are made fruitless. Beware, beware lest you engage in opposing views, in conflicting beliefs and ideas for these will completely undermine the divine foundation.

4 The friends of God in all the Spiritual Assemblies must present clear proofs rather than engaging themselves in confrontational dispute. Harken to this advice of Baha'u'llah, with all thy soul! Be always wary of this, with all thy heart! This servant beseeches in tears at the sanctified threshold of God and implores continuously for assistance and confirmation to surround His servants.

1 ای یاران عبدالبهاء

2 شمس حقیقت نیر ملکوت اعلی بجهت اتحاد عقاید و آراء و وحدت کلمه و یگانگی در جمیع شئون و احوال اشراق نمود لهذا باید احباً از آراء مختلفه بوحدت اعتقاد و کلمه رجوع نمایند و اگر چنانچه اختلافی حاصل مراجعت به آیات و نصوص کتاب مبین کنند اگر در معنی کتاب اربابانی حاصل شود رجوع بمبیین فرمایند تا بهیچوجه در اعتقاد و آراء و افکار و شئون و گفتار و رفتار اختلافی حاصل نگردد بلکه کل بوحدت اصلیه که مشیت اولیه است رجوع کنند

3 و از این وحدت در عالم انسانی موهبت آسمانی جلوه کند و شمع حقیقت در نهایت اشراق برافروزد و آلا ظهور مظاهر الهی بی نتیجه ماند و جمیع این زحمات و مشقات بی ثمر گردد زندهار زندهار از آراء و افکار و عقائد مختلفه زیرا بکلی سبب هدم بنیان الهی گردد و

4 احبای الهی در محافل رحمانی باید بذکر حجج و براهین الهی مشغول گردند نه بآراء مختلفه و مجادله این نصیحت عبدالبهاء را به جان و دل گوش نمائید و بهوش آئید این عبد در آستان مقدس الهی بنهایت تضرع گریه و زاری نمایم و از برای یاران الهی طلب تأیید و توفیق صمدانی کند و علیکم التحية و التناء

MMK2#183 p.132, AKHA_118BE #05-06

p.b, BSHN.140.480.04x, BSHN.144.473bx,

PYB#096 p.03

AB01014

To: Ali Quli Khan, in New York

- 1 O longtime friend! Your detailed letters all arrived and were read with utmost joy. But alas, due to the intensity of trials and tribulations encompassing from all directions, there was absolutely no opportunity to write replies, and all letters arriving from various places remained unanswered, which caused intense grief. Now secret police and surveillance agents, due to corruption of familiar strangers, surround the house. Therefore letters from all directions, whether from Iran or America, are collected in Egypt, except for a single important letter that arrives through great precautions. Let us see what God wills and what destiny decrees.
- 2 Currently 'Abdu'l-Baha is in a storm of trials, yet in complete joy and contentment, for all sufferings and pains are in God's path. The intent is that the friends should not be discouraged or saddened by events in the Most Great Prison. Rather, from the tribulations of this wronged one they should be moved to greater action and strive more in diffusing the divine fragrances.
- 3 If an army sets out to conquer a country and some soldiers are captured and imprisoned, the rest of the army shows greater resolve and displays more courage and sacrifice. Now you too must demonstrate the utmost valor and power, and strive to spread the divine fragrances in those regions, so it becomes clear that from the tribulations befalling 'Abdu'l-Baha you were moved to greater flame and rendered greater service to the Word of God.
- 4 In any case, observe what degree of love and faithfulness it is that although communication is cut off, I am still writing this letter, especially in my own hand, and sending it despite fear it may fall into strangers' hands. Know with absolute certainty that it is due to utmost love and faithfulness that this letter is sent....

1 ای مونس قدیم مکاتیب مفصله جمیع رسید و در نهایت سرور قرائت گردید ولی افسوس که از شدت بلایا و رزایا که از هرجهت احاطه نموده ابداً فرصت تحریر جواب میسر نشد و جمیع تحاریر که از اطراف رسید بی جواب ماند و این سبب حزن شدید گردید حال پولیس خفی و مراقب از فساد آشنایان بیگانه اطراف بیت را دارند لهذا مکاتیب اطراف نیز در مصر جمع میشود چه از ایران و چه از امریکا مگر مکتوبی واحد که مهم باشد با تدابیر عظیمه میرسد تا بعد خدا چه خواهد و قدر چه امضا نماید

2 الآن عبدالهء در طوفان بلا باوجود این در نهایت سرور و رضا زیرا کلّ محن و آلام حاصله در راه خدا مقصود اینست که یاران از وقایع سجن اعظم نباید فتور آرند و یا آنکه محزون گردند بلکه از بلایا این مظلوم بیشتر بحرکت آیند و در نشر نفعات الله بیشتر کوشند

3 اگر سپاه و لشکری بفتح کشوری پردازند و معدودی از اردو اسیر و دستگیر گردند مابقی سپاه بیشتر همت نمایند و شجاعت و جانفشانی بنمایند حال شما نیز باید نهایت بسالت و اقتدار را ظاهر نمائید و در نشر نفعات الله در انصفحات بکوشید تا واضح گردد که از بلایا وارده بر عبدالهء شعله بیشتر زدید و خدمت بکلمه الله اعظمتر نمودید

4 باری ملاحظه نما که محبت و وفا بچه درجه است که باوجود آنکه راه مقطوع باز من بهر قسم است این نامه را نگاشته علی الخصوص بخط خود و ارسال میگردد باوجود آنکه بیم آنست که بدست بیگانگان افتد پس یقین مبین بدان که از نهایت محبت و وفاست که این نامه ارسال میشود....

MMK5#022 p.015x

AB00979

To: Baha'is of Shahrud

- 1 O God, my Bestover, my Beloved, my Desire! I turn towards the threshold of Thy sanctity from which perfumed fragrances have wafted over all regions and from which sweet scents have spread through all directions. I implore Thee, take refuge in Thee, and beseech before Thee to make Thy sincere servants draw nigh unto the gate of Thy oneness, to establish them upon elevated thrones facing one another, supplicating, attracted, enkindled, and mindful of Thy remembrance among the worlds.

اللَّهُمَّ يَا وَاهِبِي وَمُحِبِّبِي وَمُطْلُوبِي إِنِّي أَتُوجَّهُ إِلَى عَتَبَةِ قُدْسِكَ الَّتِي فَاحَتْ مِنْهَا نَفَحَاتُ مَعْطَرَةٍ عَلَى كُلِّ الْأَرْجَاءِ وَنَفَحَتْ مِنْهَا رَوَائِحُ الطَّيِّبِ عَلَى كُلِّ الْأَنْحَاءِ وَاتَضَرَّعَ إِلَيْكَ وَالْوِزْبُكَ وَابْتَهَلَ بَيْنَ يَدَيْكَ أَنْ تَجْعَلَ عِبَادَكَ الْمُخْلِصِينَ مُقَرَّبِينَ لَدَى بَابِ احْدَيْتِكَ وَمُقَرَّرِينَ عَلَى سُرُرٍ مَرْفُوعَةٍ مُتَقَابِلِينَ مُبْتَهِلِينَ مُنْجَذِبِينَ مُشْتَغَلِينَ مُتَذَكِّرِينَ بِذِكْرِكَ بَيْنَ الْعَالَمِينَ
- 2 O Lord, O Lord! I beseech Thee to grant the friends in Shahrud access to the flowing waters, assist them with bountiful aid, give them to drink from the pure cup, and bestow upon them abundant gifts, inasmuch as they have turned to the Center of Light and the Dawning-Place of the Manifestation, have purified their faces for Thee, O my Forgiving Lord, have voiced Thy praise among the masses, and have spread Thy fragrances with all joy and gladness. Yet the enemies lie in wait for them and wish to scatter their assembly throughout the land, and have risen in opposition until the fire of love subsides and the lamp of Thy knowledge is extinguished in hearts.

رَبِّ رَبِّ اسْتَطْلِكِ الْوُرُودَ لِأَحَبَّةِ شَاهِرُودِ عَلَى الْوُرُودِ الْمُرُودِ وَوَقِّفْهُمْ بِالرَّفْدِ الْمَرْفُودِ وَانْهَلِمِ الْكَأْسَ الطَّهَّورَ وَاعْطِهِمْ عَطَاءَ مُوفُورٍ بِمَا اقْبَلُوا إِلَى مَرْكَزِ النُّورِ وَمَشْرِقِ الظُّهُورِ وَاخْلَصُوا وَجُوهَهُمْ لَكَ يَا رَبِّي الْغُفُورِ وَنَطَقُوا بِثَنَائِكَ بَيْنَ الْجُمْهُورِ وَنَشَرُوا نَفَحَاتِكَ بِكُلِّ حُبُورٍ وَسُرُورٍ وَلَكِنَّ الْأَعْدَاءَ بِمَا قَعَدُوا لَهُمُ بِالْمُرْصَادِ وَيُرِيدُونَ أَنْ يَشْتَتُوا شَمْلَهُمْ فِي الْبِلَادِ وَقَامُوا عَلَى الْعِنَادِ حَتَّى تَسْكُنَ نَارُ الْحَبِّ وَيُطْفِئَ سِرَاجَ مَعْرِفَتِكَ فِي الْفُؤَادِ
- 3 Therefore, O my God, send unto them the winds of the Great Glad-Tidings that the flames may blaze in their hearts, that the fire of Thy love may burn in their innermost being and its heat may influence the surrounding regions. O Lord, O Lord! Strengthen them in this mighty gift and confirm them in this great bounty. Verily, Thou art the One with power over whatsoever Thou wilt, and Thou art, verily, powerful over all things.

إِذَا يَا إِلَهِي أَرْسَلَ إِلَيْهِمْ أَرِيَاخَ الْبَشَارَةِ الْكُبْرَى حَتَّى تَضْرُمَ فِي قُلُوبِهِمُ النَّبْرَانُ تَسْعَرُ فِي احْشَائِهِمْ نَارُ مَحَبَّتِكَ وَتَأْتُرُ حَرَارَتُهَا فِي الدِّيَارِ رَبِّ رَبِّ أَيْدِهِمْ عَلَى هَذِهِ الْمُنْحَةِ الْعَظْمَى وَوَقِّفْهُمْ عَلَى هَذِهِ الْمَوْهَبَةِ الْكُبْرَى إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ لَعَلَى كُلِّ شَيْءٍ قَدِيرٌ
- 4 O divine friends! His honor Nazim had written a letter mentioning the divine friends, and therefore the heart of Abdul-Baha was moved and stirred, and remembering those loving friends, engaged in this remembrance and utterance: O divine friends! This is the spiritual springtime and the divine spring season. This is the first century of the Ancient Beauty and the great cycle of the Greatest Name. Therefore the friends must in every moment ignite a new flame and manifest a fresh radiance, begin a divine melody and raise high a tune of Hijaz and Iraq, that rock and tree and clod may come into ecstasy and rapture, let alone human beings. I swear by the grace of the Greatest Name that if souls would arise as they should, in

أَيُّ يَارَانِ إِلَهِي جَنَابِ نَازِمٍ مَكْتُوبِي مَرْقُومِ نُمُودِهِ بَوَدُّدَ وَذَكَرِ دُوسْتَانِ إِلَهِي كَرْدِهِ بَوَدُّدَ لِهَذَا قَلْبِ عَبْدِالْبَهَاءِ بِهِ حَرَكْتُ وَهَيَّجَانُ أَمَدٍ وَبَيَادِ أَنْ يَارَانِ مَهْرِيَانِ افْتَادَ وَبَلَيْنَ ذَكَرَ وَبَيَانِ پَرْدَاخْتُ كِهْ أَيْ دُوسْتَانِ إِلَهِي مُوسَمِ بَهَارِ رُوحَانِيستِ وَفَصْلِ رَبِيعِ رَحْمَانِي عَصْرِ أَوَّلِ جَمَالِ قَدَمِستِ وَقَرْنِ عَظِيمِ اسْمِ اعْظَمِ لِهَذَا بَايَدِ دُوسْتَانِ دَرْهَرْدَمِي شَعْلُهُنَّيْ جَدِيدِ زَنْدِ وَپَرْتَوِي تَا زِهْ ظَاهِرِ نَمَائِدِ نَعْمَهُنَّيْ إِلَهِي آغَاژِ كَنْدِ وَأَهَنْكِي جَازِي وَعِرَاقِي بَلَنْدِ فَرْمَايَدِ تَا جَمْرِ وَشَجَرِ وَمَدَرِ بِهِ وَجَدِ وَطَرَبِ آيَنْدِ تَا چِهْ رَسَدِ بِيَشَرِ قِسْمِ بَعْنَايَتِ اسْمِ اعْظَمِ كِهْ أَگَرِ نَفُوسِ

a brief time the face of the earth would become the supreme paradise and this dusty heap would become the Abha Paradise.

- 5 O friends! Arise among the assemblage of humanity with the character and attributes of the All-Merciful, that those musk-laden breaths may perfume the nostrils of the world and the light of the great guidance may illumine both East and West. Abdul-Baha, every night in the darkest hours, with tearful eyes beseeches divine aid and grace. Surely this heat and flame will influence the hearts of the friends and they will arise with the utmost strength and power to serve the Cause of God. And upon you be greetings and praise.

چنانکه باید و شاید مبعوث گردند در مدتی قلیله روی زمین بهشت برین گردد و این توده غبراء جنت ابری شود

5 ای یاران به خلق و خوی رحمن در مجمع انسان مبعوث گردید تا آن نفحات مشکین مشام جهانانرا معطر نماید و پرتو هدایت کبری شرق و غرب را منور نماید عبدالهء هر شب در لیالی دهماء با چشمی اشکار طلب عون و عنایت پروردگار نماید البته این حرارت و شعله تأثیر در قلوب یاران نماید و آنان بکمال قوت و قدرت بخدمت امر الله پردازند و علیکم التحیه و الثناء

MKT5.054b

AB00989

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

- 1 O Amin of 'Abdu'l-Baha! It is clear and evident that you have never entertained any thoughts of self and have always, with pure intent, been engaged in service to the Cause of God. And praise be to God, you are assisted and confirmed. You wrote about conditions in Iran - that there is depression and inflation. Until Iran becomes illumined with the lights of faith, that is, until the horizons of Iran are brightened by the lights of the Blessed Beauty's teachings, comfort, tranquility, prosperity, success and progress in all degrees will not be achieved. Otherwise, different factions are constantly in conflict and strife, causing the ruin of Iran.
- 2 The letters from the wife of Arbab Jamshid have not arrived. Convey my greetings and love to her and say that everyone's deeds are clear and evident, and most are known, but God does not approve of exposure but rather of concealment. Blessed be His pure, fault-covering gaze. As much as you can, strengthen your heart and turn with intensity to the Divine - what is broken shall be mended. After clouds come rain, and after rain comes sunshine. Treasure is found in ruins, and stars shine brightest at night.
- 3 And upon her be the Most Glorious Glory. As for the sister of Arbab Jamshid's wife, a letter was written to her and sent. What you delivered to the honored leaf Thamarih was most

1 ای امین عبدالهء این واضح و مشهود است که در هیچوقت از خود خیالی نداشتهئی و همواره بنیت خالص در فکر خدمت امر الله بودهئی و الحمد لله موفق و مؤیدی از اوضاع ایران مرقوم نمودی که کسادبست و گرانی تا ایران بانوار ایمان روشن و تابان نگردد یعنی تا بانوار تعالیم جمال مبارک آفاق ایران روشن نشود راحت و آسایش و فلاح و نجات و ترقی در جمیع مراتب حاصل نگردد و الا احزاب مختلفه همواره در نزاع و جدالند و سبب ویرانی ایران

2 اما مکاتیب حرم ارباب جمشید نرسید از قبل من باو تحیت و مهربانی ابلاغ دارید و بگوئید اعمال کل واضح و مشهود و اکثر مسموع ولکن در نزد خدا ستاری مقبول نه پرده در آفرین بر نظر پاک خطاپوشش باد تا توانی دل را قوی کن و برکن شدید توجه نما گسسته پیوسته گردد پس از ابر بارانست و بعد از باران آفتاب گنج در ویرانه است و ستاره در شب درخشنده

3 و علیها الهء الابهی اما همشیره حرم ارباب جمشید باو نامهئی مرقوم شد و ارسال گردید آنچه بورقه محترمه ثمره تأدیه نمودید بسیار مقبول

acceptable. Give that amount to Mirza 'Ali, son of Aqa Mirza Muhammad Muharrir, but keep the letter. And as for Jinab-i-Aqa Mirza Mahdi, son of Haji 'Ammih Khanum, a letter was previously written and sent to him, and likewise a detailed prayer was sent to you regarding the late Aqa Siyyid Nasru'llah - confirmation of receipt has not come for any of these.

و بمیرزا علی ولد آقا میرزا محمد محرّر آن مبلغ را بدهید ولی نامه را نگاه دارید و اما بجناب آقا میرزا مهدی ولد حاجی عمه خانم از پیش نامه مرقوم شد و ارسال گشت و همچنین مناجات مفصّلی در حق مرحوم آقا سید نصرالله نزد شما ارسال شد وصول هیچیک نرسید

- 4 And regarding the matter of Jinab-i-Aqa Mirza Lutfu'llah, tell Jinab-i-Aqa Mirza Aristu Khan that the study of medicine is very difficult. If Jinab-i-Mirza Lutfu'llah would enter into some other easier profession, it would be better. Aqa Mirza Lutfu'llah in London is truly engaged in service and is a very refined young man, assisted and confirmed.

4 و اما مسئله جناب آقا میرزا لطف الله بجناب آقا میرزا ارسطو خان بگوئید که تحصیل طب بسیار مشکل است اگر جناب میرزا لطف الله در یک صنعت دیگر آسانی داخل شوند بهتر است آقا میرزا لطف الله در لندن فی الحقیقه بخدمت مشغول است و بسیار جوان آراسته و موفق و مؤید است

- 5 And regarding the matter of multiple gatherings - very good, but the gathering that the Blessed Beauty established is divine, heavenly, lordly, eternal, for the candle of that gathering is the Blessed Beauty and its lights radiate to all horizons. That gathering is for teaching, and every teaching gathering is an assembly among the assemblies of the higher realm.

5 و اما مسئله محافل متعدّد بسیار خوب ولی محفلی که جمال مبارک تأسیس فرموده آن محفل الهیست آسمانیست ربّانیست صمدانیست زیرا شمع آن محفل جمال مبارکست و انوار از آن محفل بجمع آفاق ساطع و آن محفل تبلیغست هر محفل تبلیغی انجمنی از انجمنهای عالم بالاست

- 6 Have a seal engraved for me with "Abdu'l-Baha 'Abbas" - not large but square - in very fine calligraphy and send it to me.

6 یک مهر عبدالبهاء عباس ولی بزرگ نباشد و مربع باشد از برای من حک کنید و بفرستید ولی بخط بسیار خوشی

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الاهی

- 8 O Amin! I have not slept for several nights and these letters were written while I was feverish. Please excuse me.

8 جناب امین چند شب است که نخوابدم و در حالت تب این نامه ها مرقوم گردید معذور دارید

INBA16:170

AB01005

To: Ali Muhammad Sarishti, in Tihiran

- 1 O Thou Lord! O thou who art intoxicated with the wine of the Covenant!
- 2 The detailed letter from that steadfast one in the Covenant was received. You had given news of the arrival of Western visitors which, praise be to God, became the cause of spiritual

1 ای سرمست پیمانه بیان

2 نامه مفصّل آن ثابت عهد و راسخ میثاق واصل گردید و از ورود ضیوف غرب خبر داده بودید که الحمد لله سبب فتوح محافل روحانی و مجالس

gatherings, heavenly meetings and the assembly of the friends of God. This news brought great joy. The friends of God should meet those souls who hasten from the West to visit the friends in Iran with the utmost love, kindness, divine attraction and spiritual yearning so that the visitors may increase in joy and delight and obtain complete spiritual fragrance. Praise be to God, you observed what effect the spiritual gathering had at the home of Mirza Aristu, how it was confirmed and assisted, and what a celebration and joy was arranged. You will see many such days - be confident.

- 3 O thou detached servant of God! As much as you can, engage in educating souls. Awaken those who sleep and guide the lost to the Ka'bah of their goal. Be sweet water for the thirsty and give glad tidings of attainment and meeting to the longing ones. Tell their honors Nayyir and Sina to travel around the regions and encourage and urge the friends of God with divine glad tidings so that all of Iran may be moved and stirred. Travel and movement throughout the regions is necessary and essential.

- 4 Observe what a fresh fragrance was wafted from the travels of Jinab-i-Mirza Taraz and Jinab-i-Mirza Ali Akbar. Wherever they went, letters of gratitude and praise for those two blessed souls arrived continuously. From this it became clear and evident how much effect travel has, but on condition that the travelers be in the utmost detachment and attraction, just as Christ said that when you leave a city, shake its dust from your shoes. Likewise they must move with the utmost wisdom, not staying in any town more than a few days, and travel with wisdom. These souls should move about the regions purely to encourage and urge on the friends of God, and if they find a receptive soul who is without ulterior motives and far from mischief and corruption, they should also teach them.

- 5 The students of the honored Sadr-i-Rahmani (upon him and upon them be the Most Glorious Splendor), each one who is capable and able should go to the regions and engage in teaching. If some of the students, meaning the sons of Jinab-i-Khalil, were to make a journey to Kashan and Hamadan purely for teaching, it would be most fitting. Those souls, meaning the students of the honored Sadr'us-Sudur, are very dear to 'Abdu'l-Baha.

رحمانی و اجتماع یاران الهی شد اینخبر بسیار سبب مسرت گردید احبای الهی باید نفوسی را که از غرب محض زیارت احبای به ایران شتابند بنهایت محبت و مهربانی و بانجذاب الهی و شوق و وله ربانی ملاقات کنند تا زائرین وجد و طرب پیفزایند و روح و ریحان کامل حاصل نمایند الحمد لله ملاحظه نمودید که محفل روحانی در منزل آقا میرزا ارسطو چه تأثیری داشت و بچه تأیید و توفیق مؤید بود و چه جشن و سروری فراهم آمد چنین ایام بسیار خواهید دید مطمئن باشید

- 3 ای بنده منقطع الهی تا توانید بتربت نفوس مشغول گردید خفتگان را بیدار کنید و گمگشتگان را بکعبه مقصود رهبر شوید تشنگان را عذب فرات باشید و مشتاقانرا بشارت وصل و لقا دهید حضرت نیر و سینا را بگوئید که سیر و سیاحتی در اطراف نمایند و یاران الهی را تشویق و تحریص ببشارت ربانی کنند تا جمیع ایران به حرکت و اهتزاز آید عبور و مرور در اطراف و اکثاف لازم و واجب

- 4 ملاحظه نمائید که از سفر جناب میرزا طراز و جناب میرزا علی اکبر چه نفعه جدیدی دمیده شد بهر جا وارد شدند مکاتیب شکرانه و مدح و ستایش آن دو وجوه مبارک متتابعاً رسید از این واضح و مشهود گردید که عبور و مرور چه قدر تأثیر دارد ولی بشرط آنکه مارن در نهایت انقطاع و انجذاب باشند چنانچه حضرت روح میفرماید که از شهری چون خارج شوید غبار آلودیه را از کفش تان بتکانید و همچنین باید در نهایت حکمت حرکت کنند در هیچ بلدی بیش از چند روز نمانند و بحکمت حرکت نمایند این نفوس محض تشویق و تحریص احبای الهی باطراف حرکت کنند و اگر چنانچه نفس مستعدی یافتند که بیغرض است و از فتنه و فساد در کنار او را نیز تبلیغ نمایند

- 5 تلامذ حضرت صدر رحمانی علیه و علیهم البهاء الأبهی هر یک مستعد و مقتدر باشند باید باطراف روند و بتبلیغ پردازند از تلامذه یعنی ابناء حضرت خلیل اگر سفری به کاشان و همدان نمایند محض تبلیغ بسیار سزاوار است و آن نفوس یعنی تلامذه حضرت صدرالصدور در نزد عبدالهء بسیار عزیزند

6 And upon you and them be greetings and praise.

6 و عليك و عليهم التَّحِيَّةُ و الثَّناء

AYBY.454 #199x, TRZ1.305b

AB01031

To: Mulla Abdu'l-Ghani Ardakani

1 You know, O my God, that the heart of this servant overflows with love for Your loved ones, and his eyes are turned toward the direction of Your chosen ones, and his spirit rejoices in the affections of Your friends. You know that Your servant has not forgotten them and will never forget them. He prays for the glory of their religion and the illumination of their world, and he beseeches You to assist them in that which will cause their faces to shine in the Supreme Concourse and their foreheads to gleam among the people of earth and heaven, and by which the near ones will remember them morning and evening out of passionate love and attraction to them. O my Most Exalted Lord! Lord, Lord! Illumine their eyes to witness the signs of Your Most Exalted Word, gladden their hearts with the holy fragrances of Your Most Glorious Paradise, perfume their nostrils with the sweet-scented breaths wafting from Your Most Exalted Paradise. Assist them in Your love and knowledge and service to Your Cause and the exaltation of Your Word and the spread of Your wisdom and the explanation of Your mysteries and the manifestation of Your signs and the dawning of Your lights. Verily You are the Powerful, the Mighty, the All-Compelling, the Strong, the All-Powerful.

1 و انت تعلم يا الهى بان قلب عبدك هذا طاف بحب احبائك و عيناه متوجهتان الى شطر اصفيائك و روحه مستبشرة بعواطف اوليائك و انك لتعلم بان عبدك مانساهم و لا ينساهم و يدعو لعزة دينهم و نورانية دنياهم و يدعو ان توقفهم على امر يتنور به و جوههم فى الملاء الأعلى و يضىء به جبينهم بين اهل الأرض و السماء و يتذكر بذكرهم المقربون فى كل صباح و مساء شغفاً بحبهم و انجذاباً اليهم و صلوة عليهم يا ربى الأعلى رب رب انز ابصارهم بمشاهدة آثار كلمتك العليا و اطرب قلوبهم بنفحات قدس جنتك الأبهى و عطر مشامهم بانفاس طيب عبت من فردوسك الأعلى و وقفهم على محبتك و معرفتك و خدمة امرك و اعلاء كلمتك و نشر حكمتك و بيان اسرارك و اظهار آثارك و سطوع انوارك انك انت المقتدر العزيز المهيمن القوى القدير

2 O you who are firm in the Covenant of the All-Merciful! He is witness and aware that this destitute one is constantly engaged in mentioning the friends and is passionate in his love for them and transported by thoughts of them. I do not rest for a moment nor take a breath except that, with utmost humility and lowliness and poverty and contrition, I supplicate at His threshold and implore and beseech and seek confirmation for the friends. Therefore this servant's request of the friends is likewise that at every moment they become companions in prayer and engage in supplication and entreaty, that perhaps this lowly one may also be assisted to serve at the Mighty Threshold.

2 اى ثابت بر پيمان حضرت رحمن شاهد و واقف است كه اين بى سر و سامان دائماً بذكر ياران مشغول و بمحبتشان مشغوف و بيادشان مشغوفست دى نياسايم و نفسى برنيارم مگر آنكه پنهان عجز و ذل و مسكنت و انكسار بتراب آستانش لابه و زارى نمايم و ناله و بقرارى جويم و طلب تأييد ياران كنم لهذا استدعاى اين عبد از ياران نيز چنين است كه هر دم همدم دعا گردند و تضرع و ابتهاج نمايند كه شايد اين ذليل نيز بعبوديت آستان جليل موفق گردد

3 Some time ago a letter was sent to your honor through his holiness Ismu'llah, upon him be the Glory of God. It is evident

that it did not reach your hands - it was lost by courier and post. Now I have undertaken to write this letter again, that perhaps it may compensate for what was lost and bring joy to the hearts of the friends.

3 چندی پیش مکتوبی بنام آنجناب بواسطه حضرت اسم الله عليه بهاء الله ارسال گشت معلوم است که بدست ایشان نرسید بواسطه چاپار و برید مفقود شده حال بتکرار بنگارش این نامه پرداختم که شاید تلافی مافات گردد و سبب مسرت قلوب احباب شود

- 4 Regarding your question about forgiveness and pardon for the deceased: Every soul that returns from this transitory world to the eternal realm, according to their merit and capacity - if divine justice encompasses them, "O what regret for us!" But in the realm of grace, merit and capacity and worthiness are not considered. "He forgives whom He wills and pardons whom He wills. Verily He is the All-Forgiving, the All-Merciful." After ascension, progress and pardon depend on grace, but descent is impossible and inconceivable. "God transforms evil deeds into good deeds through His grace and pardon and forgiveness." Therefore the seeking of forgiveness by the loved ones and beseeching pardon and forgiveness from the Court of Unity on behalf of the deceased is legitimate and accepted and praiseworthy, and causes abundant pardon and progress. And upon you be greetings and praise.

4 در خصوص آمرزش و مغفرت اموات سؤال نموده بودید هر نفسی که از این عالم فانی بعالم باقی رجوع نماید بحسب استحقاق و استعداد اگر عدل الهی شامل گردد یا حسرة علینا ولی در مقام فضل نظر باستعداد و استحقاق و قابلیت نیست یغفر لمن یشاء و یعفو لمن یشاء آنه هو الغفور الرحیم بعد از صعود ترقی و عفو موکول بفضیل ولكن تنزل مستحیل و محال یدل الله السیئات بالحسنات بفضله و عفو و غفره لهذا استغفار احباء و طلب عفو و آمرزش از درگاه احدیت در حق اموات مشروع و مقبول و محمود و سبب عفو و ترقی موفور و علیک التحية و الثناء

MMK3#026 p.023x, ABDA.087-088

AB00977

To: Nazimul-Hukama, Mirza Siyyid Muhammad et al.

- 1 O God! O Thou who hast caused every lofty tree to grow as the origin of a family with branches extending to sublime heights, branching into fresh green boughs watered by abundant outpourings from the noble clouds - bless this noble family and send down upon it blessings from heaven and preserve it in the protection of Thy safeguarding and guard it with Thine all-seeing eye. Verily Thou art the Great Protector. 'Abdu'l-Baha
- 2 O handmaid of God Rabab, wife of Hakimu'l-Hukama, daughters Ziya'iiyyih, Malikih, Tali'ih, sons of Baha, 'Ayn and Sirr - all are under divine protection.

1 اللهم يا من انبت كل دوحه هي اروم عائله بفروع ممتدة الى الاوج الرقيق متشعبة بغصون خضلة نضرة ريانة بفيض غدق مدرار من غمام منيع بارک هذه العائلة الکریمه و انزل علیها برکة من السماء و احفظها فی صون حمایتک و احرسها بعین کلائک انتک انت الحافظ العظیم ع

2 هو امة الله رباب حلیل حکیم الحکماء صبايا ضیائیة - ملیکه - طلیعه ابناء بهاء عین سر کل در پناه الهند

- 3 O handmaid of God Qudsiyyih, wife of 'Azizu'llah Khan, sons Aminu'llah, 'Abdu'llah, daughter Baha'iyyih - all are under the shadow of God's favors. 3 هو امة الله قدسيه خليل عزيز الله خان ابناء امين الله - عبدالله - صبيه - بهائيه جميع در سايه الطاف حقند
- 4 O handmaid of God Bibi Khadijih, son of Dr. Ziya'u'llah Khan, his wife daughter of Mustasharu'l-Hukama, daughters Hura and Fakhru'z-Zaman, son of Fakhir - for all I seek a full portion from endless favors. 4 هو امة الله بي بي خديجه ابن دكتور ضياء الله خان ضلع ايشان صبيه مستشار الحكاء بنات حوراء نغزال زمان ابن نخر كل را از الطاف بي پايان نصيب موفور خواهم
- 5 O Shu'a'u'llah Khan, husband of Furughiyyih Begum - they are preserved and protected in the cave of the Blessed Beauty's care. This marriage is auspicious and blessed. O God, make this marriage a brilliant lamp. 5 هو شعاع الله خان ضجيج فروغيه بگم در كهف عنايت جمال مبارك محفوظ و مصونند اين اقتران پرميمنت و مبارك است اللهم اجعل هذا الازدواج سراجاً وهاجاً
- 6 For Ni'matu'llah Khan I seek the gift of the Lord God. 6 هو جناب نعمة الله خان را موهبت حضرت يزدان طلبم
- 7 For Rahmatu'llah Khan I seek the care of the Desired One. 7 هو جناب رحمة الله خان را عنايت حضرت مقصود جويم
- 8 For the honored handmaid of God, descendant of Nur, Husam and Shihab - for all I seek boundless aid and protection from the Sacred Threshold. 8 هو امة الله محترمه سليل نور و حسام و شهاب كل را از آستان مقدس عون و صون بي حساب خواهم
- 9 Aqa Mirza Siyyid 'Ali, Mirza Siyyid Rida Khan are manifestations of the grace and kindness of the Greatest Name of the Ancient Beauty, and Shams, 'Azizu'llah, Khalilu'llah, [Baq'a'iyyih], Ruhiyyih, Liqa'iyyih, Tahirih - all are under the shadow of God's help and evident care. 9 هو جناب آقا ميرزا سيد علي جناب ميرزا سيد رضا خان مظهر فضل و احسان اسم اعظم جمال قدمند و شمس و عزيز الله و خليل الله - [بقائيه] - روحيه - لقائيه - طاهره كل در ظل اعانت و رعايت باهره حقند
- 10 Mirza Siyyid Mahdi Khan and handmaid of God his wife descendant of 'Ata'u'llah and honored wife and son Ihsan and honored 'Izzat - all are manifestations of divine care. 10 هو جناب ميرزا سيد مهدي خان و امة الله ضجيج سليل عطاء الله و ضلع محترمه و ابن احسان و جناب عزت كل مظاهر عنايت الهي هستند
- 11 O handmaid of God Halimih descendant of Musa and 'Isa, daughter Hajar - for all I seek endless portions from the ocean of hidden bounties. 11 هو امة الله حليمه سليل موسي و عيسي صبيه هاجر كل را از بحر فيوضات غيبه بهره بي پايان رجا نمايم
- 12 For handmaid of God Kafiyyih and honored spouse I seek abundant share of great triumph and profound favor. 'Abdu'l-Baha 12 امة الله كافيه و قرين محترم را از فوز عظيم و لطف عميم نصيب و فير جويم ع ع
- 13 O Lord! This is a blessed family and righteous, luminous progeny who have believed in Thee and Thy verses, fulfilled Thy Covenant, remained firm in Thy love, and grown as goodly plants watered by the outpourings of Thy bounty's cloud. Lord, assist them in all things, preserve them from the doubts of fate, and grant them an exalted station, O tender Lord of favors. Verily Thou art the Kind, verily Thou art the Merciful, and 13 هو رب هذه عائلة مباركه و ذرية صالحه دريه قد امنت بك و باياتك و وفتم بميثاقتك و ثبتت على حبك و ثبتت نباتاً حسناً رياناً بفيض سحاب موهبتك رب ايدها في جميع الشئون و احفظها عن ريب المنون و اجعل لها مقاماً علياً يا رب

verily Thou art the Mighty, the Supreme, the Self-Subsisting.
'Abdu'l-Baha

- 14 O Nazim, despite lack of time I have mentioned with my own pen all the honored family for a moment. Observe how surging is the ocean of love and faithfulness. And upon thee be the Most Glorious Glory.

الالطاف الحنون انتك انت الرؤوف وانتك انت
الرحوم وانتك انت العزيز المهيمن القيوم ع

14 جناب ناظم باوجود عدم فرصت دقیقه‌ئی ذکر
جميع عائله محترمه را بقلم خود نمودم ملاحظه
فرما که دریای مهر و وفا چه قدر مواجست و
عليک البهاء الابهی

YMM.044

AB01024

To: Afnan, Haji Mirza Muhammad Ali son of Khal-i Akbar

- 1 O noble branch of the Uttermost Tree! Upon thee be the glory of God, His praise, His light, His radiance, His grace, His generosity and His bounty. At this time when the essence of the heart is stirred by the rustling of the Uttermost Tree and the reality of the spirit is in utmost attraction to the breathings of the Abha Kingdom, when the eye is brightened by beholding the greatest signs and the soul and conscience are a rose garden and flower bed in remembrance of that honored branch of the Tree of the All-Merciful, this servant has taken up the pen to write a letter and express what is deposited and established in the reality of the heart - even though pen and ink cannot fulfill expressing the yearnings of heart and soul, and page and paper cannot contain the reality of the heart's excitement. Rather, the essence of explaining this gift of the All-Merciful depends on spiritual grace and mystical connection that is deposited and concealed in the secret of existence.

1 ایها الفرع الجلیل من السدرۃ المنتهی علیک بهاء
الله و ثنائه و نوره و ضیائه و فضله و جوده و
نواله در این وقت که هویت قلب از حقیقت
سدره منتهی در اهتزاز است و حقیقت روح
از نفحات ملکوت ابهی در نهایت انجذاب چشم
از مشاهده آیات کبری روشن و جان و وجدان
بیاد آن شاخ بزرگوار سدره رحمانیت گلزار و
گلشن این عبد خامه برداشته که نامه نگارد و
آنچه در حقیقت فؤاد مودوع و مستقر است بیان
نماید و حال آنکه قلم و مداد از عهده بیان اشواق
قلب و فؤاد برنماید و صفحه و اوراق حقیقت
هیجان دل و جانرا ننگند بلکه جوهر تبیان این
موهبت رحمن منوط بفیض روحانی و ارتباط
معنویست که در سر وجود مودوع و مستور
است

- 2 My Lord, my Sovereign, my Master and my All-Merciful! This is a glorious branch from the tree of Thy mercy and a lofty offshoot from the tree of Thy oneness. Encompass him with the glances of the eye of Thy grace, and send unto him at all times the breezes from the gardens of Thy unity. Rain down upon him from the clouds of Thy eternal bounty and cast upon him the rays of the sun of Thy reality, that he may be verdant with the leaves of Thy favors, bloom with the flowers of Thy kindness, bear the fruits of Thy knowledge, grow in the gardens of Thy signs and extend toward the heaven of Thy generosity and bounty. O my Lord! Single him out with the signs of Thy grace and bestowal, aid him with the manifestations of Thy favors and blessings, assist him with the hosts of Thy Kingdom,

2 رب و سلطانی و مولای و رحمانی هذا فرع
جلیل من سدرۃ رحمانیتک و فن رفیع من شجرۃ
وحدانیتک اشمه بلحظات عین عنایتک و ارسل
الیه فی کلّ حین نسائم ریاض احدیتک و ادرر
علیه غمام فیض صمدانیتک و التّ علیہ شعاع
شمس حقیقتک حتّی یخضر بأوراق الطافک و
یزهر بأزهار احسانک و یشتر بأثمار عرفانک و
ینشأ فی ریاض آثارک و یمتدّ الی سماء جودک
و اکرامک ای رب خصصه بآیات فضلک و
عطائک و ایده بمظاهر الطافک و انعامک و
انصره بجنود ملکوتک و انجده بملائکة قدسک

support him with Thy holy angels. Make him a brilliant sign in Thy dominion and a banner waving highest among Thy servants. Illumine his face with the lights of Thy oneness, expand his breast with the mysteries of Thy uniqueness, cause him to hear the melodies of the birds of holiness from the heaven of Thy sanctification. Make him a manifestation of Thy light, one who derives from the fire of Thy Mount, a trace of Thy revelation, a fragrance from Thy gardens, a stream from Thy fountains, and a sign of Thy outpouring grace and bounty to Thy servants. Verily Thou art the Bestower, the Generous, the All-Giving.

3 He is the All-Glorious

4 The silver picture frame, which was of exquisite Chinese craftsmanship and meant for holding the likeness of the Most Luminous Beauty, arrived through Haji Siyyid Javad, upon him be the Glory of God the Most Glorious. It was adorned with the radiant light of the holy portraits, and at the time of visitation we remember you. Indeed, you have been blessed with this gift. There are three frames present - two with the blessed likenesses of the Ancient Beauty and one with the blessed likeness of His Holiness the Exalted One, may my spirit be a sacrifice for Their loved ones. All three were sent by you. By thy life, this is a great bounty and manifest generosity. And the Glory be upon thee.

و اجعله آية باهرة في ملكك و راية متدفقة في
اعلى الأعلام بين عبادك و نور وجهه بأنوار
توحيدك و اشرح صدره بأسرار تفريدك و
اسمعه من نغمات طيور القدس من جبروت
تقديسك و اجعله مظهر نورك و مقتبساً من
نار طورك و اثر ظهورك و نفحة رياضك و
جربة مياه حياضك و آية فيضك و فضلك
لعبادك انك انت المعطي الكريم الوهاب

3 هو الأبهى

4 قاب نقره که از صنایع بدیعہ چین و بجهت
وضع اثر شمائل جمال انور بود بواسطه جناب
حاجی سید جواد علیہ بہاء اللہ الأبہی رسید
و بانوار ساطعہ از شمائل مقدسہ مزین گردید
و در حین زیارت بیاد آنجناب مشغول میشویم
فی الحقیقہ آنحضرت موفق باین موہبت شدہ اند
سہ قاب موجود دو تا بشمائل مبارکہ جمال قدم و
یکی بشمائل مبارکہ حضرت اعلی روحی لأحبائہم
القداء مشرف شدہ اند و ہر سہ مرسلہ آنحضرتند
لعمرك هذا فضل عظیم و جود مبین و البہاء
علیک

INBA87:478, INBA52:499

AB00992

To: Kashani, Ghulam Ali father of Mihdi

1 O Ghulam-'Ali! You are a servant of the Abha Beauty and a bondsman of His Holiness the Exalted One. Know the value of this bounty and count this gift as a great honor. Pay no heed that today you appear insignificant in the eyes of the heedless and seem a wandering soul in the view of the ignorant. But at the Sacred Threshold of God you are near, and in the hearts of the spiritual friends you are honored. In the world of the spirit you are renowned, and in the realm of the All-Merciful you are one who stands at the threshold.

2 Therefore, as you travel in that region and territory, both openly and privately, gladden all with the glad-tidings of the

1 ای آقا غلامعلی تو غلام جمال ابہائی و بندہ
حضرت اعلی قدر این فضل را بدان و موہبت
این منتبت را عظیم بشمار نظر مکن کہ الیوم در
انظار غافلان حقیری و در چشم بیخردان شخص
سرگردان ولی در عتبہ مقدسہ الہیہ مقرب و در
قلوب یاران معنوی معزز در جہان جان معروفي
و در اقلیم رحمان شخصی عاکف آستان

favors of the Blessed Beauty. For that Holy Beloved One, that Pure Friend, the Beloved of the horizons - the rays of His favors have so shone forth that both East and West are illumined, and both horizons have become a brilliant morn. He is the Helper, Supporter, Guide and Succourer of His loved ones. At every moment divine assistance arrives, the dawn of hope breaks, a musk-scented breeze wafts to the mind, and an amber-perfumed breath bestows life upon the soul.

۲ پس در آن خطّه و دیار چون گذار نمائی پنهان و آشکار کُلّ را بپشارات عنایات جمال مبارک مسرور و شادمان کن که آن دلبر مقدّس و آن یار منزّه محبوب آفاق پرتو عنایاتش چنان اشراق نموده که مشرقین منور گشته و خافقین صبح انور شده یارانش را ظهیر و مُعین و بصیر و نصیر است هر دم مددی رسد و صبح اُمیدی دمد و رائحهء مشکینی بدماغ رسد و بوی عنبرینی مشامرا حیات بخشد

۳ The banner of the Covenant is raised high and the pavilion of the Testament is elevated. The angels of divine confirmation are helping and assisting from all six directions. Therefore the powers of all creation have proven impotent, and the might of the people of the world has fallen short. They cannot resist the spread of these divine fragrances, nor prevent the extension of the rays of this Dawn. Divine aid and heavenly success arrive continuously, and a new victory appears successively. The power of the Kingdom has encompassed the world of dust, and the might of the Realm of Glory has rendered the earthly realm powerless.

۳ عَلم میثاق بلند است و خیمهء عهد مُرتفع و ملائکهء تأیید از شش جهت مُعین و نصیر لهذا قوای امکان عاجز گشته و قدرت اهل جهان قاصر شده و مقاومت انتشار این نفحات نتوانند و مُمانعت امتداد بارقهء این صبح نتوانند تأیید و توفیق است که پی در پی میرسد و نصرت جدید است که مُتتابعاً ظاهر و پدیدست قوهء ملکوت جهان ناسوت را احاطه نموده و سطوت جبروت عالم ملک را عاجز کرده

۴ Though the darkness of a pitch-black night assails the breaking dawn, yet the flashing of lights has so dispelled such darkness that it has become the manifestation of the blessed verse: "And those are their houses in utter ruin because they did wrong, verily in this is a sign for people who know."

۴ فجر ساطع را هرچند ظلمات لیل دهماء مُهاجم ولی بارقهء انوار چنان ظلمات را محو و نابود نموده که مصداق ایهء مبارکه گشته و تلک بیوتهم خاویه علی عروشها بما ظللوا و ماظلمناهم ولکن کانوا انفسهم یظلمون

۵ In any case, O my friend, you and I are both servants at one threshold and in need of one bounty. You pray that God may accept this lowly servant and bestow favor upon this weak bondsman. I too shall supplicate in absolute humility for you and seek pardon and forgiveness.

۵ باری ای رفیق من و تو هر دو بندهء یک آستانیم و محتاج یک احسان تو از خدا بخواه که این عبد ذلیل را قبول نماید و بندهء ضعیف را نوازش فرماید من نیز در حق تو عجز و نیاز کنم و طلب عفو و غفران نمایم

۶ Give glad-tidings to the friends of God that the gates of triumph in the Abha Kingdom are opened, and the call of prosperity and success can be heard from the Supreme Concourse. The heavenly feast from the horizon of divine mercy is prepared, and the outpourings of the Lord upon human realities continuously arrive from the invisible realm of the hidden world. There is no suspension and no delay. Let each obtain a more abundant portion, gain a greater share, achieve the greatest blessing, and seek the largest allotment. God willing, may all the divine friends become fellow-servants with 'Abdu'l-Baha,

۶ یاران الهی را بشارت ده که ابواب فتوح ملکوت ابهی مفتوح و صلاهی فلاح و نجات از ملأ اعلی مسموع مائدهء سماویه از افق رحمانیه حاضر و تجلیات ربانیه بر حقائق انسانیه از ملکوت غیب جهان پنهان مُتواصل تعطیلی نه و تعویقی نه تا که نصیب او فر گیرد و حظّ اکثر برد و بهرهء اعظم یابد و قسمت بیشتر جوید بلکه انشاءالله کُلّ یاران الهی خواهجه تاشان

and partners at the Sacred Threshold with this headless and footless servant. And the Glory be upon you.

عبدالبهاء گردند و در عتبه قدس سهیم و
شریک این بنده بی سر و پا و البهائ علیک

MMK6#363

AB01072

To: Abbas Qabil, in Abadih

- 1 O Qabil, thou who art accepted! What thou didst write was observed and its contents understood. Praise be to God, it indicated the diffusion of the light of guidance. 1 ای قابل مقبول آنچه مرقوم نمودی مشهود گشت مضمون مفهوم شد الحمد لله دلالت بر انتشار نور هدایت داشت
- 2 Illumine the East, perfume the West, 2 شرق منور نما غرب معطر نما
- 3 Cast thy flame upon the Bulgar, and the Slav with light invest. 3 شعله ببلغار زن نور بافلاق بخش
- 4 Today this supreme bounty hath appeared at the pole of contingent being, the call of the Blessed Cause hath conquered the world, and the cry of "Glorified be my Lord, the All-Glorious!" hath thrown the regions into commotion. 4 الیوم این موهبت کبری در قطب امکان جلوه نموده آوازه امر مبارک جهانگیر گشته و صیت فسبحان ربی الاهی آفاقرا ولوله انداخته
- 5 No tumult is there in the city save from the curls of the Beloved, 5 ولوله در شهر نیست جز شکن زلف یار
- 6 No upheaval in the horizons save from the arch of the Friend's brow. 6 فتنه در آفاق نیست جز خم ابروی دوست
- 7 Concerning the envelope you wrote about, which had on the reverse of the letter from 'Ishqabad and on the front of the envelope 'Abadih written with that letter to 'Ishqabad, a copy was sent to 'Abadih. Convey to Muhammad Sadiq Khan that the true dawn emerges from the depths of the darkest night, and the world-illuminating light of day breaks forth from the pitch-black pavilion of night. The beauteous flower springs from the thorny branch, and various blossoms grow from sorrowful soil. Delectable fruit appears from the dried wood, and "He brings forth the dead from the living" is fulfilled. His Holiness the Prince would say to Muhammad ibn Abi Bakr, "You are of my lineage." It became clear that physical fatherhood and sonship have no significance. Canaan was Noah's son, and Abraham was Azar's son - that father was a Prophet while the son was rebellious and cut off, and this father was an idolater while the son was the glorious and most great Friend of God. From this lusterless shell emerged a brilliant pearl, and from that precious and valuable shell came forth base and worthless pottery full of deceit and cruelty. 7 در خصوص پاکت مرسول مرقوم نموده بودید که در ظهر ورقهء ملفوفهء عشقآباد مرقوم شده بود و در سر پاکت آباده آن مکتوب به عشقآباد نوشته شده بود سوادش به آباده ارسال گشت به جناب محمد صادق خان ابلاغ نمائید که صبح صادق از جیب لیلہء ظلما طلوع نماید و نور جهانافروز روز از خیمهء تار و تاریک شب بدرآید گل رعنا از شاخ خار بروید و انواع ریاحین از خاک غمناک انبات شود ثمرهء شبهه از چوب خشک نابت شود و یخرج المیت من الحی تحقق یابد حضرت امیر به محمد بن ابی بکر میفرمودند که تو از نسل منی معلوم شد که ابوت و بنوت جسمانی را حکمی نه کنعان پسر نوح بود و ابراهیم پسر آزر آن پدر پیغمبر بود و پسر عاق و ابتر و این پدر بت پرست بود و پسر خلیل جلیل اکبر از این درج بی صفا

لَوْ لَوْلَا ظَاهِرُ شِدِّهِ وَازْأَنصَدَفِ نَفْسِهَا
خَرَفَ خَسِيسٍ بِرَغْشٍ وَجَفَا

- 8 Therefore, be not sorrowful, but supplicate and implore at the Threshold of the One True God and seek forgiveness for that mortal father. 'Abdu'l-Baha likewise entreats the Threshold of Oneness with utmost fervor, weeping and hoping that perchance the musk-laden breeze of the Lord's forgiveness may reach the nostrils of the soul, and a wave from the ocean of divine pardon may wash over him, delivering him from the defilement of sins and transgressions. This is not far from the ocean of Baha's grace, His mercy, His pardon and His forgiveness. His magnanimity is greater than the sinfulness of His servants, and the radiance of His bestowal dispels the darkness of rebellion. He clothes the reality of oppression in the garment of justice and places the crown of bounty upon the head of sheer rebellion. "He doeth what He willeth in His dominion. None can question His doings." If the shrine and burial place of the martyrs is established with the utmost spirituality, grace and cleanliness, it will surely be a means of nearness to the Threshold of Oneness. And upon thee be greetings and praise.

BLO_PT#174x, BLO_PT#175x

8 پس از این محزون مباش و بدرگاه احدیت
تضرع و زاری کن و طلب مغفرت به جهت
آن پدر فانی نما و عبداله‌آ نیز در کمال ابتهال
بدرگاه احدیت جزع و فرع و رجا مینماید بلکه
نفحه مشکار مغفرت پروردگار بمشام جان
برسد و موجی از امواج بحر عفو الهی بر او زند
و از لوث ذنوب و خطایا نجات یابد لیس هذا
من بحر فضل اله‌آ و رحمته و عفو و مغفرت
ببعید بزرگواری او اعظم از گنہکاری بندگان و
نورانیت بخشش کاشف ظلمات طغیان حقیقت
ظلم را رداء عدل پوشاند و طغیان صرف را تاج
عطا بر سر نهد یتصرّف فی ملکہ کیف یشاء
لایستل عما یفعل اگر مشهد و مدفن شہیدان
بنیایت روحانیت و لطافت و نظافت بنیان گردد
البتہ سبب قربیت درگاه احدیت شود و علیک
التحیة و الثناء

MSHR4.054x, MSHR5.260x, VAA.044-045

AB01040

To: Midhatul-Mulk et al., in Abadih

- 1 O my God, my God! Thou seest the holy souls who were martyred in the field of sacrifice, their limbs severed, their vitals pierced, in Thy path, out of love for Thy beauty and longing for Thy presence, seeking Thy good-pleasure, patient under Thy decree, bearing Thy trials, ascending to Thy heaven, soaring in Thy atmosphere, arriving at Thy gate, approaching Thy presence, and entering Thy Kingdom.
- 2 They have left behind on Thy earth weak offspring who are captives in the hands of the most wicked among Thy creation and the tyrants of Thy realm. There is none to show mercy to them in their captivity and tribulation, or give them a drink of water, or clothe them in this bitter cold. They have become hungry, thirsty, naked and barefoot in Thy realm.
- 1 الہی الہی تری النّفوس المقدّسة المستشہدة فی
مشہد الفداء المتقطّعة الاعضاء المشبّكة الاحشاء
فی سبیلک حبّاً بجمالک و شغفاً لطلعتک و طلباً
لرضائک و صبراً علی قضائک و تمحلاً علی بلائک
و صعوداً الی سماءک و عروجاً الی هوائک و
وروداً علی بابک و وفوداً علی رحابک و دخولاً
فی ملکوتک
- 2 و ترکوا فی ارضک عن ورائهم ذریّة ضعیفاً و
اسراءً بید اشراء خلقک و طواغیت مملکتک
و لیس لهم من یرثی لهم لاسرهم و بلائهم او
یسقیم شربة ماء او یکسیم فی هذا البرد القارص
فاصبحوا جیاعاً عطاشاً عراً حفاة فی مملکتک

- 3 A group of Thy loved ones whose names are known to Thy servant have arisen to assist these ones according to their ability. O Lord! Accept from them this charitable contribution and increase and bless their wealth so they may receive manifold what they have spent in Thy path. Verily Thou art the Giving, the Generous, the Merciful, the Bestower.

3 فقام جمع من احبائك المذكورة اسمائهم عند عبدك على الاعانة لهؤلاء بقدر قدرتهم رب اقبل منهم هذا الزكاة وزد وبارك في اموالهم لينالوا اضعاف مضاعف ما انفقوا عليهم في سبيلك انتك انت المعطي الكريم الرحيم الوهاب

VAA.111-112

AB01094

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

- 1 Your numerous letters were received, and due to the severity of the storm of trials there was delay in responding. In brief, you are always in sight and before our eyes. Not for a moment have I forgotten you nor will I forget you. But this storm caused letters to Iraq to remain unwritten. Whatever exists, its fruits are with God. Verily God does not waste the reward of the doers of good. It must yield results.
- 2 In India you must exert the utmost effort in the regions of Lahore, Delhi and Punjab, and conduct yourself and move and speak in such a way as to cause the awakening of souls and enkindling of hearts. In those regions seeds have been sown and some capacity has developed. The souls must be transformed by holy fragrances and brought to such a station that they become pure spirit and embodied love, become a new creation and blaze forth intensely.
- 3 You observed in Karbila how much divine confirmation teaching had. Proceed and move in the same manner and become completely freed from every bond. When this happens, the intense confirmation of the Glorious Lord will become clear and evident. As was repeatedly written and observed before, wherever you went you became honored and found intense confirmation.
- 4 Although the Holy Land is in great turmoil, praise be to God the hearts are in utmost assurance and perfect calm and dignity resisting the blows, to such an extent that all are astonished. In any case, after completing services in those regions, meaning traveling through Delhi and Lahore and Gujarat, if these wanderers remain in their place come to these parts, and if that

1 مكاتیب متعدده شما رسید و از شدت طوفان بلا در جواب تأخیر افتاد مختصر اینست که همواره در نظر هستید و پیش بصر هستید آنی شما را فراموش ننموده و نخواهم نمود ولی این طوفان سبب شد که به عراق مکاتیبی مرقوم نگشت هرچه هست ثمراتش با خداست ان الله لا یضیع اجر المحسنین لابد نتیجه خواهد بخشید

2 در هندوستان باید در صفحات لاهور و دهلی و پنجاب نهایت اهتمام را بجری دارید و نوعی بیان و سلوک و حرکت فرمائید که سبب انتباه نفوس و اشتعال قلوب شود در آنصفحات بذری افشاندن گشته و نوعاً استعداد حاصل گردیده نفوس را بنفحات قدس باید تقلیب کرد و بمقامی آورد که روح مجرد گردند و حب مجسم خلق جدید شوند و شعله شدید زنند

3 در کربلا ملاحظه فرمودید که تبلیغ چه قدر تأیید دارد بر همین منوال مشی و حرکت فرمائید و بکلی از هر قیدی آزاد گردید چون چنین شود تأیید شدید رب مجید واضح و پدید گردد چنانچه از قبل مکرر تحریر و ملاحظه شد که در هر جا رفتید عزیز گشتید و تأیید شدید یافتید

4 بقعه مبارکه هر چند بسیار مضطربست ولی الحمد لله قلوب در نهایت اطمینان در کمال سکون و وقار مقاومت صدمات میشود بقسمیکه کل حیرانند باری بعد از اتمام خدمات در آنصفحات یعنی عبور و مرور به دهلی و لاهور و گجرات اگر

is not possible return to Iran and in Tehran arise with perfect steadfastness to spread the divine fragrances.

این آوارگان در مقرر خود باقی حاضر باینصفحات شوید و اگر چنانچه نوعی دیگر یعنی دسترس ممکن نه به ایران مراجعت و در طهران بکمال استقامت بنشر نفحات پردازید

- 5 And strive as much as you can to prevent discord of views arising among the friends, for this is among the greatest blows and causes the effacement of God's Cause and the extinction of individuals. Keep this matter greatly in view, for discord of views is more severe than deadly poison. Observe how 'Abdu'l-Baha in such a storm has completely forgotten himself and arisen to protect and preserve the friends. He has sent most of the friends to other regions, and at such a time and in such a state and such danger, how difficult and hard such work is. Despite this, praise be to God He has managed to send away many groups in whatever way possible and is thinking of sending others. These are the signs of sincerity of intention and complete selflessness in the Cause of the Divine Unity. And upon you be greetings and praise.

5 و تا توانید بکوشید که در میان احبّا تشّت آراء حاصل نگردد زیرا این از اعظم صدماتست و سبب محویت امر الله و اضمحلال اشخاص این قضیه را بسیار منظور دارید و تشّت آراء از سمّ نفع شدیدتر است ملاحظه فرمائید که عبدالبهاء در چه طوفانی بکلی خود را فراموش نموده و بصیانت و محافظه احبّا پرداخته اکثر احبّا را بصفحات دیگر روانه نموده و در چنین وقتی و چنین حالتی و چنین خطری چنین کاری چه قدر مشکل و سخت است باوجود این الحمد لله جم غفیری را بهر قسم بود روانه نمود و در فکر ارسال دیگرانست اینست آثار خلوص نیت و فنای محض در امر حضرت احدیت و علیک التحية و الثناء

PYK.251

AB01097

To: Mihdi Gulpayigani, in Ishqabad

- 1 O thou who hast journeyed in the path of God! The letter which thou hadst written to Jinab-i-Haji was perused, and it brought joy and fragrance to the soul, for it was eloquent in praise of the Beloved of the horizons.
- 2 The task now engaging that respected believer is among the most momentous of all services that could possibly be rendered, for the training and education of the believers' children is a duty incumbent upon this Servant, and now you have succeeded in performing this duty, while I am excluded from it. You have the joy of it, while it is forbidden to me, unless the help of the Almighty should succour me. For the present, there you are, the wine-cup in your hand, the honey on your lips, while I am bereft of it all, until God will otherwise.
- 3 Had it not been for the efforts of that respected believer, today the children of Baha'is would, in that area, be attending other

1 یا من سافر فی سبیل الله مراسله‌ئی که بجناب حاجی مرقوم فرموده بودید ملاحظه گردید روح و ریحان رخ داد چه که ناطق بشای محبوب آفاق بود

2 آنجناب در خدمتیکه الآن بآن مشغول هستید اعظم خدماتست زیرا تربیت و تعلیم اطفال دوستان این وظیفه این عبد است حال شما بآن فائز و من محروم و شما مسعود و من ممنوع تا توفیق الهی رفیق که گردد علی العجاله باده در جام و شهد در کام داری و ما مأیوس و ناکام تا خدا چه کند

schools, and would be far removed from training in the Faith of God.

- 4 This matter is of the highest importance, for the children must, from their infancy, be educated according to the rules of God, and their behaviour must be improved and corrected. Once you have encouraged them in whatever manner you choose, let the gentle breezes of God's love blow over them and stir them to their inmost core – so that even as fresh young plants they may thrive in the garden of the perfections of God. When a branch is young and tender, you can, at will, make it grow straight, but once grown, changing and reshaping it will be difficult indeed. Therefore is it essential to train the children in early childhood, and this cannot be accomplished in the schools of others.

- 5 O Lord! Guard Thou the children that are born in Thy day, are nurtured at the breast of Thy love, and fostered in the bosom of Thy grace.

- 6 O Lord, they are verily young branches growing in the gardens of Thy knowledge, they are boughs budding in Thy groves of grace. Grant them a share of Thy generous gifts, make them to thrive and flourish in the rain that raineth from the clouds of Thy bestowal.

- 7 Thou art verily the Generous, the Merciful, the Compassionate!...

BRL_APAB#10x, BRL_CHILD#17x

3 اگر آنجناب همت نمنمودند حال اطفال احباء در آنصفحات در مکتبهای ملل سائره بودند و از تربیت دین الهی دور

4 و این امر بسیار مهمست چه که اطفال را باید از صغر سن بتربیت الهی تربیت نمود و اخلاقشان را تحسین و تعدیل کرد و بهر قسم که بخواهی تشویق نموده نفعات محبت الله در کینونتشان تأثیر نماید و چون تازه نهال در حدائق کمالات الهیه نشو و نما نمایند هر شاخ تر و تازه چنانچه خواهی راست و مستقیم گردد و چون کهن و قدیم شود تبدیل و تغییر و تعدیل و تقویم مشکل گردد پس اطفال را در صغر سن باید تربیت نمود و این در مکتبهای سائره ممکن نه

5 ربّ احفظ اطفالاً ولدوا فی یومک و رضعوا من ثدی محبتک و تربوا فی حجر عنایتک

6 ای ربّ انهم غصون نشأوا فی حدیقة عرفانک و فروع نموا فی ایکه احسانک طیبهم بصیب الطافک و احیهم بفیض غمام اکرامک

7 انک انت الکریم الرحمن الرحیم...

AKHA_128BE #04-05 p.152, MJTB.114x, HUV2.018x

AB01071

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, divine enkindled fire! Among the requirements of being a salamander and the necessities of being a bird of fire is burning, and no fire's burning and influence exceeds that of the ethereal fire except the fires of separation and ardent deprivation. No separation has burning like the fire of calamities, nor intensity like the flame of afflictions. It is known and evident how blazing and soul-consuming this fire is, and how much this separation produces sorrow. When this news reached the sacred court, it had such an effect that those who learned of it concealed it, and those who heard it kept it hidden

1 ای سمندر نار موقده الهیه از مقتضیات سمندری و لوازم طیری ناری احتراقست و هیچ آتشی سوزش و تأثیرش از نار اثر نگذرد الا نیران فراق و حرمان پراشتیاق و هیچ فرقی حرقش چون نار مصائب نه و سورتش چون شعله رزایا نیست معلوم و مشهود است که این آتش چه قدر پرشعله و جانسوز است و این فرقت چه مقدار حسرت اندوز و چون این خبر بیارگاه قدس رسید چنان اثر کرد که مستخبرین کتمان نمودند و

and concealed, lest the blessed leaf hear of it and begin sighing and lamenting with tearful eyes, burning heart and consuming soul, and become companion to wailing and moaning, causing great anguish and severe distress.

- 2 In any case, when I consider your grief and sorrow, and recall the hardships, trials, calamities and successive afflictions, the utmost regret and sadness is revealed. But when I observe that the condition of faithfulness requires that after the occurrence of the Most Great Event and the Supreme Calamity, the loved ones of the All-Glorious should not draw a peaceful breath nor taste a drop from the sea of well-being, should not rest for a moment nor find repose for a night, should make their days companion to sorrows and their nights twin to sleepless grief, should never have a joyful morning nor find order in any evening, should seek no drink save heart's blood and desire no rest except in the resting places of mercy, should know no honey but the venom of trials and approve no kindness save the wrath of cruelty - therefore this consideration consoles the heart and lessens the fire of sorrows.

- 3 Beyond this, the ultimate hope of those yearning for the All-Glorious Beauty is ascension to the Most Glorious Kingdom, and the final desire of those seeking the countenance of the Most Exalted Beloved is rising to the seat of truth with the King of earth and heaven. That bird of ardent longing has taken flight to the divine rose garden, and that nightingale of the garden of faith has reached the garden of the bounty of the Most Merciful Lord. That drop has joined the Most Great Sea, and that atom has returned to the Sun of the Ancient Dawn. A thirsty one has reached the eternal Kawthar, and a withered one has attained everlasting life.

- 4 Be not sorrowful, become not grief-stricken. Ask of God that we too, with perfect yearning and detachment, may sacrifice our lives in the field of sacrifice and turn toward that Kingdom of glory, and return to that luminous horizon, that divine height, and that godly realm.

- 5 My Lord! Draw near the days of my return to Thee, my arrival before Thee, and my presence in Thy presence. Verily, Thou art the Most Merciful, the Compassionate.

مستمعین ستر و پنهان که مبادا ورقهء مبارکه بشنود و با چشم گریان و قلب بریان و جان سوزان آه و این آغاز کند و باناله و حنین دمساز گردد و سبب جزع عظیم شود و فزع شدید

2 باری چون ملاحظهء غموم و هموم آنجناب را مینمایم و شدائد و بلایا و مصائب و رزایای متتابعه را بخاطر آرم نهایت اسف و احزان رخ بگشاید ولی چون ملاحظه میکنم که شرط وفا چنین اقتضا میکند که بعد از ظهور وقعهء عظمی و رزیهء کبری احباء حضرت کبریا نفسی براحث نکشند و قطرهئی از بحر عافیت نچشند دمی نیاسایند و شبی نیارامند ایامرا باحزان همدم گردند و شبها را بحسرت مزیل المنام توأم شوند هیچ صبحی خندان نگردند و هیچ شامی سر و سامان نیابند شربتی جز خون دل نجویند و راحتی جز در مضاجع رحمت نخواهند و شهدی جز زهر بلا ندانند و مهری جز قهر جفا نپسندند لهذا این ملاحظه خاطر را تسلی دهد و نار احزان تخفیف یابد

3 و از این گذشته نهایت آمال مشتاقان جمال کبریا صعود بملکوت ابهیست و منتهی آمال طالبان روی محبوب اعلی عروج بمقعد صدق عند ملیک الأرض و السماء آن طیر پراشتیاق بگلستان الهی پرواز نمود و آن عندلیب گلشن ایمان بیاغ موهبت حضرت رحمن پی برد آن قطره ببحر اعظم پیوست و آن ذره بنیر اوج قدم راجع گردید تشنهئی بکوثر باقی رسید و افسردهئی بحیات جاودانی

4 محزون مباش مغموم مگرد از خدا بخواه که ما نیز با کمال اشتیاق و انقطاع در میدان فدا جان باخته بآن ملکوت عزت توجه نمائیم و بآن افق نورانی و اوج رحمانی و عالم الهی راجع گردیم

5 ربّ قرب ایام رجوعی الیک و وفودی علیک و حضوری بین یدیک انک انت الرحمن الرحیم

AYBY.331 #014

AB01038

To: Baha'is of Tihiran

- 1 O God, my God! Praise be to Thee for having given the yearning ones to drink from the wine of devotion, revived the hearts of lovers with the breezes of faithfulness, attracted the hearts of those near unto Thee with the magnet of remembrance and praise, and caused the enchanted ones to hear melodies that drew them to the field of sacrifice. They hastened to the arena of supreme martyrdom, their blood was shed upon the earth, and their hearts flowed with love for Thy most glorious Beauty.

اللَّهُمَّ يَا إِلَهِي لَكَ الْحَمْدُ بِمَا سَقَيْتَ الْمُشْتَاقِينَ مِنْ صِهَاءِ الْوَلَاءِ وَانْعَشْتَ قُلُوبَ الْعَاشِقِينَ بِنَسَائِمِ الْوَفَا وَجَذَبْتَ أَفْئِدَةَ الْمُقَرَّبِينَ بِمَغْنَاطِيسِ الذِّكْرِ وَالثَّنَاءِ وَاسْمَعْتَ الْمُنْجَذِينَ نَغْمَاتِ سَاقَتِهِمْ إِلَى مَشْهَدِ الْفِدَا فَهَرَعُوا إِلَى مِيدَانِ الشَّهَادَةِ الْكُبْرَى وَسَفَكَتْ دِمَائِهِمْ عَلَى وَجْهِ الْغَبْرَا وَسَلَتْ مَهْجَتِهِمْ حَبًّا بِجَمَالِكَ الْأَبْهَى
- 2 Among them was one whom Thou didst name the Dove in the garden of eternity. The fragrances of Thy love seized him on the day of meeting, and he spoke Thy praise, O Lord of Grandeur. He spread Thy sweet savors to the furthest horizon and guided souls to the mighty wellspring of Thy guidance. No gathering was there but he spoke the truth therein, no assembly but he spoke with truthfulness therein, until he became renowned throughout all regions for his connection to the Daystar of effulgence. He remained firm in the Covenant, entered into the pledge, raised the cry of the people of longing, burned with the fire of separation, hastened to the field of sacrifice, and offered up his soul with joy and gladness that caused the Concourse on High to rejoice - together with the apple of his eye, piece of his heart, and light of his sight whom Thou didst name Ruhu'llah.

2 مِنْهُمْ مَنْ سَمَّيْتَهُ بِالْوَرَقَاءِ فِي إِيكَةِ الْبَقَاءِ وَاخَذْتَهُ نَفْحَاتِ مَحَبَّتِكَ فِي يَوْمِ اللَّقَاءِ وَنَطَقَ بِثَنَائِكَ يَا رَبَّ الْكِبَرِيَا وَنَشَرَ نَفْحَاتِكَ فِي الْعُدُودِ الْقُصُوفِ وَهَدَى النَّفُوسَ إِلَى مَعِينِ هِدَايَتِكَ الْعَظْمَى فَمَا مِنْ مَحْفَلٍ إِلَّا نَطَقَ فِيهِ بِالْحَقِّ وَمَا مِنْ مَجْمَعٍ إِلَّا تَكَلَّمَ فِيهِ بِالْصِّدْقِ حَتَّى اشْتَهَرَ فِي الْآفَاقِ بِالْإِتْسَابِ إِلَى نَبِيِّ الْأَشْرَاقِ وَثَبَتَ عَلَى الْمِيثَاقِ وَدَخَلَ فِي الْوِثَاقِ وَضَمَّ ضَمِيحَ أَهْلِ الْأَشْتِيَاقِ وَاحْتَرَقَ بِنَارِ الْفِرَاقِ وَسَرَعَ إِلَى مَشْهَدِ الْفِدَا وَانْفَقَ رُوحَهُ بِفَرْحٍ وَسُرُورٍ تَهْلِيلُ بِهِ الْمَلَأَ الْأَعْلَى مَعَ قُوَّةِ عَيْنِهِ وَفَلَذَ كَبَدَهُ وَنُورَ بَصَرِهِ الَّذِي سَمَّيْتَهُ بِرُوحِ اللَّهِ
- 3 O Lord, Lord! This radiant youth, this merciful breath, this great sign in the human world, sacrificed his soul while still in the prime of youth and shed his blood upon the earth. Under the sword he would cry out "O my glorious Lord!" yearning to meet Thee with a heart throbbing with Thy remembrance among all people. Lord! Make them both brilliant signs in the highest heaven and banners waving upon the edifices of glory in the most glorious Kingdom. Verily Thou art the Powerful, the Giving, the Generous, the Merciful, the Mighty, the Bestower.

3 رَبِّ رَبِّ إِنْ هَذَا الْمَرَاهِقُ النَّوْرَانِي وَالنَّفْسَ الرَّحْمَانِي وَالْآيَةَ الْكُبْرَى فِي الْعَالَمِ الْإِنْسَانِي قَدْ فَدَى رُوحَهُ وَهُوَ فِي سَنِّ الصَّبَا وَهَرَقَ دَمَهُ عَلَى الثَّرَى وَكَانَ يَضِيحُ تَحْتَ السَّيْفِ يَا رَبِّي الْأَبْهَى وَيَشْتَاقُ لِقَائِكَ بِقَلْبٍ خَافِقٍ بِذِكْرِكَ بَيْنَ الْوَرَى رَبِّ اجْعَلْهُمَا آيَتَيْنِ بَاهِرَتَيْنِ فِي الْأَوْجِ الْأَعْلَى وَرَايَتَيْنِ خَافِقَتَيْنِ عَلَى صُرُوحِ الْمَجْدِ فِي الْمَلَكُوتِ الْأَبْهَى أَنْتَ أَنْتَ الْمُقْتَدِرُ الْمُعْطَى الْكَرِيمُ الرَّحِيمُ الْعَزِيزُ الْوَهَّابُ
- 4 O friends of 'Abdu'l-Baha! Varqa and Ruhu'llah, may my spirit be a sacrifice for them, endured great tribulations in the days of God and suffered mighty ordeals. At every moment they heard taunts, curses, gloating and blame. They never rested nor found comfort for an instant. They spent their days bearing afflictions until they sacrificed their lives in the path of the Most Great Name and the Ancient Beauty, may my spirit be

4 أَيُّ يَارَانِ عَبْدِالْبَهَاءِ حَضَرْتَ وَرَقَا وَرُوحُ اللَّهِ رُوحِي لَهُمُ الْفِدَا فِي أَيَّامِ اللَّهِ صَدَمَاتِ كِبَرَى دِيدَنْدِ وَمَشَقَّاتِ عَظْمَى كَشِيدَنْدِ وَهَرْدَمِ طَعْنِ وَلَعْنِ وَشِمَاتِ وَمَلَامَتِ شَنِيدَنْدِ دَمِي نِيَاوَدَنْدِ وَسَاعَتِي رَاحَتِي نَكْرَدَنْدِ أَيَّامِ حَيَاتِ رَا بِجَمَلِ بَلِيَّاتِ طَيِّ نَمُودَنْدِ تَا إِيكَهْ دَرِ سَبِيلِ اسْمِ اعْظَمِ

sacrificed for His loved ones. They rejoiced in this sacrifice and now experience bliss in the celestial world. It is evident how close they are to the divine threshold and how accepted and honored they are in the Holy Court.

- 5 Therefore the friends of God should, on the twenty-eighth of Sha'ban which is the day of martyrdom of His Holiness the Exalted One (may my spirit be sacrificed for Him), visit the resting place of these two brilliant lights in utmost joy and fragrance and with prayers and supplications, and recite on behalf of 'Abdu'l-Baha the previously sent visitation prayer. And upon you be greetings and praise.

و نور قدم روحی لأحبائه الفدا جانفشانی نمودند
و بلین جانفشانی شادمانی کردند و در جهان
آسمانی کامرانی مینمایند دیگر معلوم است که
در درگاه کبریا چه قدر مقربند و در ساحت
اقدس چه قدر مقبول و محترم

5 لهذا باید احبابی الهی در روز بیست و هشتم
شعبان که یوم شهادت حضرت اعلی روحی له
القداست در نهایت روح و ریحان و تضرع و
ابتغال قصد زیارت مرقد آن نورین نیرین نمایند
و از قبل عبدالهء زیارت مرقومه که از پیش
ارسال گشته تلاوت کنند و علیکم التحية والثناء

TSHA3.540, KHS05.010

AB01078

To: Khuy, Javad et al., in Van

- 1 O divine friends! Praise God that you have received the holy spiritual breaths and eternal life, lit the everlasting lamp and arranged the perpetual feast. You have found the spiritual treasure and attained heavenly bounty. You have entered beneath the shade of the companion tree and drunk from the cup of the Covenant in the rose garden of the Testament. This is from the grace and gifts of the Ever-Living, the Self-Subsisting, that those friends became intimates of the mystery while the familiar ones became deprived and strangers. What a bounty this is that has brought the distant near and distanced the near!
- 2 Hassan from Basra, Bilal from Ethiopia, Suhail from Syria,
- 3 From Mecca's soil Abu Jahl - what a wonder this is!
- 4 Praise be to God that the luminosity of God's Cause has illumined the horizons and the flame of the divine Mount and the gleaming of the spiritual light have stirred the world. But alas that a few capricious ones failed to honor the blessing and undermined the foundation of bounty. They stirred up dust to hide the light of the Sun of the Covenant. They made themselves abandoned and deprived and cast themselves into darkness upon darkness. Alas for them in how they changed and

1 ای یاران الهی حمد کنید خدا را که نفعات
قدس روحانی یافتید و زندگی جاودانی شمع
ابدی افروختید و جشن سرمدی آراستید کنز
معنوی یافتید و بموهبت آسمانی رسیدید در ظل
شجره انبسا درامدید و در گلشن میثاق پیمانه
پیان نوشیدید این از فضل و مواهب حی قیوم
است که آن یاران محرم راز شدند و آشنایان
محروم و بیگانگان گشتند این چه موهبتی است
که امریک را نزدیک نموده و نزدیک را بعد
افریک داده

2 حسن ز بصره بلال از حبش صهیل از شام

3 ز خاک مکه ابوجهل این چه بوالعجبی است

4 الحمد لله نورانیت امر الله آفرا روشن کرده
و شعلهء طور الهی و لمعهء نور معنوی جهانرا
بهیجان آورده ولی افسوس که معدودی
نوهوس پاس نعمت بگذاشتند و اساس موهبت
برانداختند غباری برانگیختند که نور آفتاب
پیمانا پنهان کنند خود را مهجور و محروم نمودند
و بظلمت اندر ظلمت انداختند فوالسفا علیهم بما

altered God's blessing and exchanged the manna and quails for garlic and onions and herbs and cucumbers. "Would you exchange what is better for what is worse?"

- 5 They departed from firmness in the Covenant, which is the greatest bounty of the All-Merciful, and took refuge in the flimsiest of houses - the spider's web of vain imaginings and doubts. Glory be to God! The first who showed pride in the first creation sought an excuse from fancy and passion, saying "You created him from clay and created me from fire." The proud ones of this time - though it is manifest and evident that He created him from clay and created the Center of the Covenant from light - still showed pride. May God grant understanding and awareness. "Take heed, O you who have eyes to see!"

- 6 O Lord! Favor these friends and melt them with the fire of love and make them intimate with Your mystery. Bestow freely the bounty of Your Most Glorious Kingdom and make them worthy of the mercy of Your most exalted horizon. For they are attracted to Your luminous beauty and alive through Your merciful breath. They are grass in the meadow of truth and blossoms in the garden of knowledge. They are Your wanderers and Your helpless ones, Your fallen ones and Your lovers. Preserve them beneath the wing of Your oneness from severe tests and guard them in the shelter of Your mercy from the events of time. You are the Mighty, the Powerful, and You are the Present, the All-Seeing. And upon you be greetings and praise.

غَيَّرُوا وَبَدَّلُوا نِعْمَةَ اللَّهِ وَاسْتَبَدَّلُوا الْمَنِّ وَالسَّلَوى
بِالْقَوْمِ وَالبَصْلِ وَالبَقْلِ وَالقَتَاءِ أَسْتَبَدَّلُونَ
الَّذِي هُوَ خَيْرٌ بِالَّذِي هُوَ اَدْنَى

5 از ثبوت بر پیمان که اعظم موهبت رحمن است
درگذشتند و باوهن بیوت بیت عنکبوت اوهام و
شبهات پناه بردند سبحان الله اول من استکبر در
نشئه اولی از وهم و هوئی بهانهائی جست و خلفته
من طین و خلقتی من نار گفت مستکبرین این
زمان مشهود و واضح که خلقه من طین و خلق
مرکز العهد من النور باوجود این باز استکبار نمودند
خدا ادراک و شعوری عنایت فرماید فاعتبروا یا
اولی الأبصار

6 ای پروردگار این یارانرا بنواز و بآتش عشق
بگداز و برازت دمساز نما موهبت ملکوت
ابهایت رایگان کن و رحمت افق اعلایت شایان
فرما زیرا منجذب جمال نورانیند و زنده از
نفس رحمانی سبزه چمن زار حقیقتند و شکوفه
بوستان معرفت آواره تواند و بیچاره توافتاده
تواند و دلداده تو در ظل جناح احدیت از
امتحانات شدید حفظ فرما و در پناه رحمانیت
از حوادث زمانه محروس دار توئی مقتدر و توانا
و توئی حاضر و بینا و علیکم التحية و الثناء

MSHR3.143, MJMJ2.058x, MMG2#148
p.166x

AB01093

To: Baha'is of Zavarih

- 1 O God! Praise be to Thee for having raised up illumined souls from their resting places, gathered together a company of the All-Merciful and granted them companionship, united a band of divine ones and made excellent their comings and goings, and made them signs of Thy unity whose lights shine forth brilliantly. Thou hast opened the shells of inner meanings and strung their pearls, chosen mighty champions and strengthened their arms, created valiant lions and raised their roars, sent

1 لک الحمد یا الهی بما بعثت نفوساً نورانیةً من
مراقدها و حشرت عصبةً رحمانیةً و اعطیت
مراقفها و جمعت ثلثة ربانیةً و احسنت مصادرهما
و مواردهما و [جعلتها] آیات توحیدک قد
تلاأت سوافرها و فتحت اصداف المعانی و
انتظمت فرائدها و اصطفیت ابطالاً [فطاحل
الوخی] و اشتدت سواعدها و خلقت لیوثاً

down abundant rains whose torrents and streams pour forth, and adorned the gardens of divine knowledge where birds and nightingales sing. I thank Thee for this great bounty and bow my face to the dust in prostration before Thy vast threshold.

باسلّة و ارتفعت زواثرها و انزلت غيوثاً هاطلةً
و انهدرت سيولها و سواكبها و زينت حدائق
العرفان و غنت طيورها و عنادها اشكرک علی
هذا الفضل العظيم و اکبّ بوجهی علی التراب
سجوداً لبابک الرحیب

- 2 O Lord! Make them signs of Thy confirmation, banners of Thy grace, stars of guidance and emblems of righteousness. Verily Thou art powerful over what Thou willest and Thou art mighty over all things.

2 ربّ اجعلهم آیات تأییدک و رایات توفیقک و
نجوم الهدی و اعلام التقوی انک انت المقتدر
علی ما تشاء و انک لعلی کلّشی قدير

- 3 O beloved friends of Abdu'l-Baha! Mirza Abdul-Husayn arrived at the Sacred Threshold of the Lord of the Two Easts and was blessed with the infinite bounties of the Luminary of the two horizons. Afterwards he hastened to Egypt and became an intimate companion of Abdu'l-Baha. He constantly praised the friends and offered supplications for the loved ones, to such a degree that sorrowful hearts became the envy of highest paradise and were filled with joy and gladness.

3 ای یاران مهربان عبدالهّاء جناب میرزا
عبدالحسین بعته مقدّسه ربّ المشرقین وصول
یافت و بفیوضات نامتناهی نیر الخافقین فائز
گردید بعد باقلم مصر شنافت و با عبدالهّاء
همدم و دمساز گردید همواره ستایش یاران نمود
و نیایش از دوستان کرد بمثابةی که دلهای
حزین رشک بهشت برین گشت و سبب سرور
و شادمانی شد

- 4 O cherished friends! Now is the time to become joyful and tearful from the intensity of love, to diffuse the musk-like fragrance and create excitement in all directions, to become honey-sweet with the sweetness of divine knowledge and achieve success and honor in both worlds, to arise early for humble supplication and become the lovers who bestow gifts through meekness and submission. Therefore, as much as you can, show forth lowliness and neediness, reveal the mysteries of the Kingdom, revive souls with the divine breath, unite hearts with the Beloved, strive mightily to teach the Cause, and manifest the power of Gabriel in spreading the divine fragrances. Give the water of life to the thirsty, guide the lost to the path of salvation, grant a portion to those without share, make the deprived privy to mysteries.

4 ای یاران عزیز وقت آن است که از فرط محبت
خندان و اشک ریز گردید در اطراف و اکثاف
مشکبیز شوید و شورانگیز گردید و از حلاوت
عرفان شهدآمیز شوید و در دو جهان کامران و
عزیز گردید و در تبتل و تضرع سخرخیز شوید
و در تذلل و تدلل عاشقان موهبت انگیز گردید
پس تا توانید عجز و نیاز نمائید و اسرار ملکوت راز
اشکار کنید و نفوس را بنفس رحمانی احیا نمائید
و جانها را بجانان برسانید و در تبلیغ امر جهد بلیغ
نمائید و در نشر نفحات الله قوت جبریل آشکار
بنمائید تشنگان را آب حیات دهید گمگشتگان
را براه نجات رسانید بی نصیبان را نصیب بخشید
محرمان را محرم اسرار کنید

- 5 Consider time a precious opportunity and do not let chances slip away. In these days when others are occupied with themselves and drowning in the sea of difficulties, strive as much as you can and boil like the fire of the love of God and roar like a whale in the ocean of faithfulness, so that you may cause earthquakes in the pillars of the world and create tumult in the heart of the universe and its people. The hosts of the Abha Kingdom will grant victory, the army of the Supreme Concourse will assist, and the breathing of the Holy Spirit will confirm. And upon you be the most glorious glory.

5 وقت را غنیمت شمرد و فرصت را از دست
مدهید در این ایام دیگران بخود مشغول و در
دریای مشکلات مخنوق تا توانید بکوشید و چون
نار محبت الله بجوشید و مانند نهنک دریای وفا
بجروشید تا زلزله در ارکان عالم اندازید و ولوله
در قلب جهان و جهانیان اندازید جنود ملکوت
ابهی نصرت نمایند و جیش ملاً اعلی معاونت کند
و نفثات روح القدس تأیید نماید و علیکم الهّاء
الابهی

AKHA_123BE #03 p.d

AB05510

To: Baha'is of Iran

- 1 O divine friends! 'Abdu'l-Baha makes supplication and lamentation at the threshold of God, and beseeches and implores, seeking divine confirmation, that heavenly assistance may continually reach the divine friends wave after wave, and that the victory of the Abha Kingdom may encompass all. Praise be to God, assistance and favor encompass from every direction and the outpouring of grace is complete.

1 ای احبای الهی عبدالهآء بدرگه یزدان عجز و زاری نماید و جزع و بیقراری کند و طلب تأیید نماید که همواره توفیقات الهیه یاران الهی را پی در پی رسد و نصرت ملکوت ابهی احاطه نماید الحمد لله عون و عنایت از هر جهت شامل است و فیض موهبت کامل
- 2 Now one thing remains, and that is the unity and agreement of the friends, that they may be as the waves of one sea and the rays of one sun, as the branches, leaves, blossoms and fruits of one tree, so that the Tree of Affirmation may grow and develop in the center of contingent being, may reach to the realm beyond place, and cast its shadow upon all regions. This blessing is the purpose of the appearance of the holy Manifestations and the rising of the Sun of Truth - otherwise principles would remain without result and the seed of the existence of the Most Beautiful of Creators would not flourish.

2 حال یک چیز باقی است و آن اتحاد و اتفاق احبآ است که امواج یک بحر باشند و انوار یک شمس فروغ و اوراق و ازهار و اثمار یک شجر گردند تا شجرهء اثبات در قطب امکان نشو و نما نموده سر بلامکان کشد و سایه بر آفاق افکند و مقصود از ظهور مظاهر قدسیه و طلوع شمس حقیقت اینوهبت است والا مبادی بی نتیجه ماند و نقطهء وجود جمال احسن الخالقین نیاراید
- 3 Jinab-i-Amin, in all his letters, like a clear messenger gives news of the devotion, supplication, firmness, steadfastness, perseverance and self-sacrifice of the divine friends, and offers the utmost praise that, praise be to God, faces are illumined, spirits are perfumed, and horizons are fragrant. There is joy and delight pervading Iran through the justice of His Imperial Majesty which is a sign of nobility, and through the benevolence of His Honor the Prime Minister which is the greatest proof of capability and awareness, and through the morning prayers that ascend to the divine threshold. For each of the friends he requests a special letter and expresses humility and bashfulness.

3 جناب امین در جمیع مکاتیب چون پیک مبین خبر تبطل و تضرع و ثبوت و رسوخ و استقامت و جانفشانی احبای الهی را میدهند و نهایت ستایش را مینمایند که الحمد لله وجوه منور است و مشامها معطر و آفاق معبر روح و ریحان است که محیط به ایران است عدالت اعلیحضرت شهرباری است که آیت بزرگواری است و خیرخواهی حضرت صدارتپناهی است که دلیل اعظم کاردانی و آگاهی است و ادعیهء صحیحگاهی است که متصاعد بیارگاه الهی است و از برای هر یک از احبآ استدعای مکتوب مخصوص مینماید و اظهار نجلت و شرمساری مینماید
- 4 From these contents complete solace comes to the heart, and as glad tidings bring joy - yet 'Abdu'l-Baha, due to the abundance of hardships and mental and physical exhaustion, has no opportunity for writing and speaking. Nevertheless, to the extent possible He does not fall short and desires the happiness of every grateful servant. Consider how loving this heart and conscience is, that despite all these occupations the pen flows continuously.

4 از این مضامین قلب را تسلی کلی حاصل گردد و چون بشارت مورث مسرت شود ولی عبدالهآء را از کثرت شدائد و اتعاب فکریه و جسدیه فرصت تحریر و تقریر نه باوجود این بقدر امکان قصور ننماید و سرور هر عبد شکور را آرزو نماید ملاحظه کنید که این قلب و وجدان چه قدر مهربان است که با وجود این همه مشاغل قلم متصل در جریانست

- 5 Through God's grace it is hoped that all letters will become fragrant like the letter of the Trustee, and all contents sweet as sugar and honey, and that the divine friends will each become servants to the other, desire eternal glory for each other, become the cause of spirituality in others, seek divine grace and desire infinite bounty, tread the path of faithfulness and abandon cruelty, arise in servitude to the Sacred Threshold like 'Abdu'l-Baha - this is the great bounty and this is the manifest triumph. And praise be to God, the Lord of all worlds.

5 و از فضل یزدان رجا چنانست که جمیع مکاتیب چون نامهء امین مشکین گردد و جمیع مضامین شکرین و انگبین و احبای الهی هریک بندهء دیگر گردند و عزت ابدیهء همدیگر خواهند و سبب روحانیت سایرین شوند فیض الهی جویند و مسیب نامتناهی خواهند راه وفا پویند و ترک جفا گویند بر عبودیت آستان مقدس چون عبدالبهاء قیام نمایند هذا هو الفضل العظیم و هذا هو الفوز المبین و الحمد لله رب العالمین

AVK3.250x, AMIN.047-049

AB01046

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

- 1 O trustworthy one of 'Abdu'l-Baha! Two letters from you were received and their contents were noted. Praise be to God that 'Abdu'l-Baha in these days, after forty years of imprisonment, is in the utmost joy and delight at the diffusion of the divine fragrances in Europe. The confirmations of the Most Great Name and the bounties of the Ancient Beauty have made a number of souls in these lands manifestations of divine inspiration and crowned them with the crown of supreme guidance. It appears that through the bounties of the Abha Kingdom, the Cause of God will attain great strength in this region. These weak ants had no power to move, but the blessings of the divine Kingdom encompassed them and assistance reached this broken-winged moth. Whatever occurred was His confirmation, else what capacity or power did we possess? Praise be to God, the Mighty Sovereign wages war with the hosts of the near angels and achieves great victories in East and West.

1 هو ای امین عبدالبهاء دو مکتوب از شما رسید و مضامین معلوم گردید حمد خدا را که عبدالبهاء در این ایام بعد از سخن چهل سال از انتشار نفحات الله در اروپا در نهایت روح و ریحانست تأییدات اسم اعظم و توفیقات جمال قدم جمعی از نفوس این بلاد را مظاهر سنوحات رحمانیه نموده و تاج هدایت کبری بر سر گذارده بنظر چنان میآید که بفیض ملکوت ابهی امر الله قوای عظیم در این اقلیم خواهد یافت این موران ضعیف را قوت حرکتی نبود ولی برکت ملکوت الهی شامل شد و مدد باین پشهء شکسته بال رسید آنچه شد تأیید او بود والا ما را چه لیاقتی و چه قوه و استعدادی الحمد لله ملیک مقتدر با جنود ملائکهء مقربین جنگ میفرماید و در شرق و غرب فتوحات عظیمه مینماید

- 2 This servant has no time to write due to the many meetings and associations, therefore for two months I have been completely unable to write replies to the friends. Please convey my apologies for this matter - I am very ashamed but what can I do, I am compelled and excused. You, praise be to God, are successful in service and humble and submissive in the presence of the divine friends. You had praised the friends of Ishqabad, Merv, Baku, Samarkand and other parts of Turkestan - men, women and children. Indeed this is exactly true. Those blessed souls

2 این عبد از کثرت مراوده و معاشرت فرصت تحریر ندارد لهذا دو ماهست که ابداً بنگاشتن جواب یاران نتوانستم پرداخت شما عذر بخواید از این قضیه بسیار شرمسارم ولی چه توانم مجبورم و معذور تو الحمد لله بخدمت موفقی و در حضور یاران الهی خاضع و خاشع ستایشی از احبای عشق آباد و مرو و بادکوبه و سمرقند و سائر جهات ترکستان از رجال و نساء و

have the utmost desire for attraction to the divine fragrances, detachment from all else save God, exaltation of the Word of God, and service to the Cause of God. Convey to each one individually my utmost longing and extend the Most Glorious Greetings. Praise be to God, all share and participate in servitude to the Sacred Threshold and are companions and intimates of 'Abdu'l-Baha with heart and soul.

اطفال نموده بودی فی الحقیقه عین واقع است آن نفوس مبارکه را نهایت آرزو انجذاب بنفحات الله و انقطاع از ما سوی الله و اعلاء کلمه الله و خدمت بامر الله است فرداً فرد هر یک را از قبل من نهایت اشتیاق ابلاغ دار و تحیت ابدع ابهی برسان الحمد لله کل در عبودیت آستان مقدس شریک و سهیم عبدالبهاء هستند و به جان و دل اینس و ندیم

- 3 The movement of Jinab-i-Aqa Shaykh 'Ali-Akbar toward Mazandaran was very good. The telegram from Ishqabad addressed to Mr. Dreyfus did not arrive. Henceforth if they send telegrams, they should pay double the fee so it will definitely arrive and request a reply. Convey the Most Glorious Greetings to Jinab-i-Aqa Husayn-'Ali. Convey my utmost affection individually to Jinab-i-Aqa 'Ali-Akbar 'Abbasof and Jinab-i-Aqa Mashhadi Yusuf and Jinab-i-[Aqa] 'Abdu'r-Rasul and the other friends. Regarding His Holiness the Afnan of the Sacred Lote Tree, Jinab-i-Aqa Mirza Mahmud, I know not in what tongue to praise his character. Praise be to God, the world of the Afnans is illumined by his presence - this much suffices. You may travel in whatever direction you deem advisable.

3 حرکت جناب آقا شیخ علی اکبر بسمت مازندران بسیار خوب واقع تلگراف که از عشق آباد باسم مستر دریفوس بود نرسیده من بعد اگر تلگراف مینمایند وجه را دومقابل بدهند تا حتماً برسد و جواب بخواهند جناب آقا حسینعلی را تحیت ابدع ابهی برسان جناب آقا علی اکبر عباساف و جناب آقا مشهدی یوسف و جناب [آقای] عبدالرسول و سائر احباب را فرداً فرد از قبل من نهایت مهربانی تبلیغ نما حضرت افنان سدره مبارکه جناب آقا میرزا محمود را نمیدانم بچه لسان ذکری از خلق و خوی او نمایم الحمد لله عالم افنان بوجود ایشان روشن است همین قدر بس است شما بهر سمت که مصلحت بدانید حرکت نمائید

INBA16:159

AB01049

To: Hasan father of Hashim et al.

- 1 O Servants of God! It is late in the afternoon and I am writing this letter by the side of a charming garden. I have obtained my happiness and comfort in remembering. In the utmost state of humillity and meekness I supplicate to the throne of divine grandeur and I implore God with utmost restlessness seeking his assistance and grace, his protection and in the dark nights I commune with this prayer to the threshold of our Lord.

1 ای بندگان الهی عصر است و در کنار حدیقه انیقه بنگارش این وثیقه پرداختم و بذکر آن یاران فرح و تسلی خاطر یافتم و در کمال خضوع و خشوع بیارگاه عزت الهیه عجز و زاری نمایم و تضرع و بیقراری کنم و استدعای عون و عنایت نمایم و حفظ و صیانت خواهم در شبهای تاریک و تاریکستان پروردگار مناجات کنم که

- 2 O Thou kind Lord! Thy servants have no home or hearth and these lovers are enthralled by thy musk laden locks. They have

2 ای پروردگار یاران بی سر و سامانند و دوستان پریشان آرزف مشکبار دلهای بخت بسته و جانها از

connected their hearts utterly to thy love. They have torn their soul from all that does not belong to them. Their chests are riddled with the arrows of thy love. What ascends at all times to the presence of the most sublime is their continual cries and supplications. Each one of these friends with a burning heart with flowing tears with moans and laments speak of the mystery of thy love seeking the secrets of thy favour. O kind Lord, O our Beloved God! Give of thy mercy to these thy lovers. Give of thy grace to these scattered ones. Thou art truly the Generous the Compassionate the Merciful. Thou art truly the Powerful, the Omnipotent the Most Generous One .

- 3 O Friends! The days of our life flee away, and the star of our life will set in the occident of nothingness. The throne of every king will be changed to a mat. The honour and glory of every honoured one will be transformed to utter humiliation. The heads of the generals and great ones will eventually be trodden under foot. The lofty mansions of the dignatories will change in time to their graves. Therefore, bearing this in mind it is not appropriate that free souls, the servants of God should develop the least attachment to this ephemeral world or enchain themselves to this dustheap of existence, rather they should cast away this torn garment and clothe themselves with the robe of detachment and sanctity and they should break all these chains and fetters and give life to this world of nothingness. In this world that perisheth they should find everlasting life. In the darkness of existence they should ignite the candle of divine unity, and like a nightingale on the branches of divine unity they should chant the mysteries of divine singleness and give praise to the glorious Lord so that their end may become praiseworthy and the bounties of the All Loving Lord may embrace them, and in this physical world the most great gifts may become manifest.

- 4 And upon you be the Glory of God.

- 5 O Forgiving, Merciful Lord! The fathers and mothers of the friends have cast off their earthly frames and hastened to the realm of Thy mercy, bidding farewell to the world of nothingness and taking flight to the world of being. O Forgiver, O Concealer of faults! Show kindness to these helpless ones, forgive these sinners, grant them dwelling in the presence of Thy great mercy, and bestow upon them refuge and shelter beneath the shade of Thy pardon and forgiveness. Thou art the All-Forgiving, Thou art the Kind, Thou art the Most Merciful, Thou art the All-Loving.

ماسوايت رسته و سينه ها به تير محبت خسته ناله و فغان عاشقان است که متواصل بکھکشانست و صريخ و ضجيج مشتاقانست که متصاعد بعنان آسمانست هريک با قلبي سوزان و سرشکي روان و ناله و فغان راز عشق تو گويد و اسرار محبت تو جويد اي دلبر مهربان دلدادگانرا مرحمتي کن آشفگانرا موهبتی ده توئی کریم و رحیم و رحمان و توئی عزیز و قدیر و متان

- 3 باری ای یاران ایام حیات منطوی گردد و کوبک زندگانی در مغرب نیستی متواری شود سریر هر پادشاهی عاقبت مبدل بحصیر شود و عزت هر بزرگواری منتهی بذلت کبری گردد سرهای سروران زیر اقدام رود و قصور عالی بزرگان وقتی مبدل بقبور شود در اینصورت آزادگانرا نشاید و بندگان الهی را نباید که بدنای فانی ادنی تعلقی یابند و اسیر زنجیر آلائش این خاکدان ترابی گردند بلکه باید این قیص رثیت براندازند و رداء تقدیس پوشند و این سلاسل و اغلال بگسلند و در میدان جانفشانی جولان کنند جهان نیستی را هستی بخشند و در عالم فانی حیات باقی یابند در ظلمات امکانی شمع توحید افروزند و مانند عندلیب بر شاخسار تجرید نکته اسرار تفرید گویند و بتجید رب مجید زبان بگشایند تا عاقبت محمود گردد و الطاف رب ودود احاطه کند و در حیز شهود موهبت کبری مشهود گردد

- 4 و علیکم البهاء الأبهی

- 5 ای خداوند بخشنده مهربان پدران و مادران یاران قالب ترابی بگذاشتند و بجهان رحمت شتافتند و عالم نیستی را وداع نمودند و بجهان هستی پرواز کردند ای غفار ای ستار پیچارگانرا بنواز و گاهکارانرا پیامرز و در جوار رحمت کبری منزل ده و در پناه عفو و مغفرت ملجأ و پناه بخش توئی غفور توئی رؤف توئی رحمان توئی مهربان

MMK3#066 p.042

AB01004

To: Zahra (Relative of Ali Naqi Sartip) et al.

¹ My Lord, my Lord! The fires of yearning have been kindled in the hearts of the people of unity, longing to meet You. The birds of the spirits have flown from the nests of their bodies, drawn to the heaven of Your eternity. The sincere ones have hastened to the place of evanescence, thirsty and parched, hoping to arrive at the sweet waters of Your stream and reach the shore of the ocean of reunion with You. Among them is this servant whom You have purified and chosen from among Your servants, making him a treasury of Your love, a mine of Your affection, a source of Your knowledge, and a wellspring of the mysteries of faith in Your beauty. Then You raised him to You and brought him down before You, and caused him to arrive at Your presence, and sheltered him from separation in the shade of the Tree of Your oneness, and gave him refuge in the proximity of Your greatest mercy, O Lord of the last and the first! O Lord, perpetuate Your outpourings upon him and honor his resting place as a gift from You in the courtyard of the pavilions of Your glory. Verily You are the Generous, the Bountiful, the Bestower, and verily You are the Kind, the Forgiving.

² He is the Most Glorious

³ O radiant and brilliant one! The Lord of the worlds says that among the conditions of the love of God is falling into tests and trials. This is the text of the Qur'an: "We will surely test you with something of fear and hunger and loss of wealth, lives, and fruits." However, patience and endurance, long-suffering and forbearance are among the qualities of the sincere and the attributes of the faithful. And an abundant, limitless reward is ordained and decreed, as He says: "Indeed, the patient will be given their reward without account." Do not be sorrowful, do not be discouraged. That restless lover has reached the retreat of the true Beloved, and that desperately thirsty one has attained to the sea of the All-Glorious. Happy is he! And you too are the object of the glance of favor and considered by the eye of mercy. You are under the shadow of grace and bounty and under the protection of the Sovereign of existence. Be assured of this great favor.

⁴ To Jinab-i-Mirza Jalal: We hope that through the grace and gift of the All-Glorious Lord, you will, like a fresh sapling in the divine garden, grow green and verdant in the spiritual rose

¹ رَبِّ رَبِّي قَدْ اتَّقَدْتُ نيران الاشتياق في قلوب
اهل الوفاق شوقاً للقائك و طارت طيور الأرواح
من اوكار الأجساد انجذاباً الى جبروت بقائك و
سرع المخلصون الى مشهد الفناء ظمأً عطاشاً آملاً
للورود على معين فرائدك و الوصول الى شاطئ
بحر وصالك و منهم هذا العبد الذي نقيته و
اصطفيته من بين عبادك و جعلته مخزن حبك
و معدن ودك و منبع عرفانك و معين اسرار
الايان بجمالك ثم رفعته اليك و انزلته لديك
و وفدت به عليك و اجرته من الفراق في ظل
سدرة فردائيتك و آويت به في جوار رحمتك
الكبرى يا رَبِّ الآخرة و الأولى اى رب ادم
عليه فيوضاتك و اكرم مثواه نزلاً عندك في فناء
قباب مجدك انك انت الجواد الكريم الوهاب و
انك انت الرؤف الغفور

² هو الأبهى

³ اى زهراء بهراء خداوند عالميان ميفرمايد كه از
شروط محبت الله وقوع در امتحان و افتتاست و
اين نص قرآست و لنبلوكم بشيء من الخوف و
الجوع و نقص من الأموال و الأنفس و الثمرات
ولكن صبر و قرار و تحمل و اصطبار از شيم
مخلصين و صفات موحدن است و اجر جزيل بي
حد و حساب مقدر و مقرر چنانچه ميفرمايد انما
يوفي الصابرون اجرهم بغير حساب محزون مباش
مأیوس مشو آن عاشق ببقار بخلوتگاه معشوق
حقيقى رسيد و آن تشنه پراضطرار بدریای ذو
الجلال واصل گشت هنيئاً له و تو نیز ملحوظ
نظر عنايتي و منظور بنظر رحمت در ظل فضل و
جودى و در حمايت سلطان وجود كن مطمئنة
بذلك الفضل العظيم ع

⁴ جناب میرزا جلال از فضل و موهبت حضرت
ذی الجلال امیدواریم که چون تازه نهال بوستان
الهی در گلزار معنوی سبز و خرم گردی و تازه و

garden and become fresh and fruitful. Day by day, through the outpourings of the clouds of favor, may you grow and develop, and night and day traverse the wilderness in the path of divine good-pleasure until you become a sign of the love of God and a righteous successor to that one who has ascended unto God.

- 5 To Jinab-i-Mirza 'Ata: We hope that you will receive an abundant share from the gifts of the Lord and partake of the outpourings of the Creator. May you walk in the footsteps of that kind father and inherit from the treasury of the love of God that was hidden in the heart of that one who has ascended unto God, that you may attain to the greatest good and receive your portion from the divine sea.

- 6 O noble daughter of the departed one who has ascended unto God! Give yourself glad tidings that that one who has ascended to the Kingdom in the Most Glorious Horizon has attained the presence of his Lord, and give glad tidings to your younger sister among the handmaidens of God.

بارور روز بروز از فیوضات غمام عنایت در نشو
و نما باشی و شب و روز در سبیل رضای الهی
بادیه‌پیا تا آیه محبت الله گردی و خلف خیر آن
متصاعد الی الله

5 جناب میرزا عطا امیدواریم که از عطاء
پروردگار پرنصیب گردی و از فیوضات کردگار
مستفیض و سهم بر قدم آن پدر مهربان روی و
از خزینۀ محبت الله که در قلب آن متصاعد
الی الله مکنون بود میراث بری تا بخیر اعظم
واصل گردی و از بحر الهی نصیب برداری

6 ایها الکریمۀ ابنۀ المرحوم المتعارج الی الله بشری
فی نفسک بما فاز ذلک المتصاعد الی الملکوت
فی الأفق الأبهی بقاء مولاه و کبری علی وجه
اختک الصغیرة من اماء الله

BRL_DAK#0328, MMK3#224 p.163x

AB01092

- 1 He is the Friend, the Kind One and my noble Master! Human reality, from the perspective of its essential unity and spiritual affection, is the manifestation of an emanating oneness that tells of the effulgences of the unseen Divine Identity. In this station, the determinations and conditions that are requirements of multiplicity and division, and which necessitate plurality and dispersion, are finite shadows, nay rather, are evanescent and ephemeral. Therefore, those who circle the Kaaba of mystic knowledge and the lovers of the Beauty of the All-Merciful have a spiritual connection and a true and essential unity which results from the original unity and the realization of spiritual affection.

- 2 And the noble tradition "Verily God created creation in darkness, then sprinkled upon them from His light, and whoever was touched by that light was guided, and whoever was not touched went astray" is a clear proof and manifest evidence. Rumi says:

- 3 Since God hath sprinkled o'er them all His light,

- 4 That light of His no parting shall invite.

1 هو دوست مهربان و سرور بزرگوار من حقیقت
انسانیه از حیثیت وحدت اصلیه و الفت روحیه
مظهر واحدیت فائضه‌یست که حکایت از
تجلیات احدیت هویت غیبیه نماید در این مقام
تعینات و شئونیکه از لوازم تکثر و تفرق و
مستلزم تعدد و تشتت است ظل متناهی بلکه
مضمحل و فانست بناء علیه طائفتان کعبه
عرفان و عاشقان جمال رحمن را ارتباطی معنوی
و اتحادی حقیقی و ذاتیست که از نتائج وحدت
اصلیه و تحقق الفت روحیه است

2 و حدیث شریف ان الله خلق الخلق فی ظلمة ثم
رش علیهم من نوره و من اصابه ذلک النور فقد
اهتدی و من لم یصبه فقد ضلّ دلیل جلیل و
برهان مبین است مولوی گوید

3 چونکه حق رش علیهم نوره

4 مفترق هرگز نگردد نور هو

- 5 The sun of souls seemeth scattered, ray by ray, 5 مفترق شد آفتاب جانها
- 6 Through body's latticed windows made of clay; 6 در درون روزن ابدانها
- 7 Yet look upon the light: the light is one— 7 چون نظر در نور داری خود یکیست
- 8 Who sees but bodies doubts what God hath done. 8 وانکه شد محبوب ابدان در شکیست
- 9 The souls of wolves and dogs are set apart; 9 جان گرگان و سگان از هم جداست
- 10 United are God's lions, heart with heart. 10 متحد جانهای شیران خداست
- 11 Their bodies are as waves upon the sea: 11 بر مثال موجها ابدانشان
- 12 The wind may count them—one their depths shall be. 12 در عدد آورده باشد بادشان
- 13 The purpose of establishing this introduction is that although in the realm of sensory possibility, in the presence of outer senses we were strangers, yet in the primary sublime presences we were intimate companions, and outwardly the means of acquaintance was Saba'i Effendi, while in reality the connection of affection was the grace of the True One, as He says "Souls are like assembled armies - those who recognize each other become intimate, and those who do not recognize each other differ." In the path of love there is no stage of nearness and remoteness. 13 مقصد از تمهید این مقدمه آنکه هر چند در مرتبه امکان حسی در حضرت حواس ظاهره بیگانه بودیم لکن در حضرات اولیه علویه آشنای یگانه و در ظاهر واسطه معارفه جناب سبائی افندی بودند و در حقیقت رابطه الفت عنایت واحد حقیقی چنانچه میفرماید الارواح جنود مجنده ما تعارف منها ائتلف و ما تناكر منها اختلف در راه عشق مرحله قرب و بعد نیست
- 14 In any case, praise and thanks be to God that in all degrees the firm foundation of true love and spiritual intimacy became fixed and established, and the delights of spiritual affection and heartfelt love became the sweet taste of the people of the Covenant. The hope from the infinite grace of the Divine Unity is that the sight of these yearning ones may also be illumined by beholding the countenance of that leader of the free spirits, and this is not difficult for God. I cannot describe the eloquent contents and fluent expressions of your noble letter, and I cannot express the sweetness, fluidity, excellence and delicacy of the mysteries and meanings of your poetry. How excellent is the one who said "And when you speak, you are indeed the Gemini." The nightingale of the rose garden of eloquence needs such articulateness to sing in Persian melody upon the branches of meanings. The soul dances to the music of the words of the Friend. 14 باری الحمد لله و المنة که در جمیع مراتب اساس متین حب حقیقی و آشنائی معنوی ثابت و راسخ شد و لذا لذت الفت روحانی و محبت وجدانی حلاوت بخش مذاق اهل میثاق گشت امید از عنایت بی نهایت حضرت احدیت چنانست که بصر این مشتاقان نیز بمشاهده روی آن سرور آزادگان منور گردد و لیس ذلک علی الله بعزیز مضامین بلیغ و عبارات فصیح نامه نامی آنحضرت را وصف نتوانم و حلاوت و سلاست و براعت و لطافت اسرار و معانی اشعار آنجناب را تعبیر نیابم الله در القائل و اذا نطقت فانک الجوزاء بلبل گلزار فصاحت را بلاغتی چنین باید تا بر افغان معانی بآهنگ پارسی بسراید جان رقص میکند بسماع کلام دوست
- 15 In any case, the pen cannot inscribe the secrets of heart and soul, and ink does not have the capacity. Both pen and letter are strangers - only heart to heart can tell the state of lovers. This is not the way of a messenger nor the limit of a letter. 15 باری از سرائر دل و جان قلم رقم نتواند و مداد استعداد ندارد خامه و نامه هردو بیگانه شرح حال عاشقان را دل بدل تواند گفت این نه شیوه قاصد و این نه حد مکتوبست

BRL_DAK#0502a, MSHR3.116

AB01153

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih

- 1 O thou who hast been inspired by the fire of guidance from the Sinai Tree! Thou hast chanted verses of thanksgiving to God for having guided thee to the luminous path, the exemplary way, the radiant and tolerant Law, and the supreme overflowing Truth. This is indeed a gift by which earth and heaven were illumined, whose lights gleamed in the highest horizon, by which the depths of darkness were dispelled, by which the expanse of verdure was adorned, and by which the dusty horizons were brightened. Through it hearts found rest, breasts were dilated, spirits were gladdened, and the fire of the love of God was kindled between ribs and bowels. Well done to thee for having chosen insight over blindness, for having witnessed the greatest signs of thy Lord, for having sought shelter in the shade of the Ultimate Tree, for having taken refuge in the most secure cave, for having attained the most abundant portion, for having won the highest cup, and for having drunk a brimming goblet overflowing with the wine of the love of God. Upon thee be salutation and praise.
- 1 یا من آنس من سدرۃ سیناء نار الهدی قد رتلت آیات شکرک لله علی ما هدی الی المحجۃ البیضاء و الطریقه المثلی و الشریعه السّمحه النوراء و الحقیقه الفائضه العلیا و انّ هذه موهبة اشرقت بها الأرض و السماء و تلالأت انوارها فی الأوج الأعلى و انکشفتم بها غیاهب الظلماء و تزینتم بها فضاء الخضراء و استضاءت منها آفاق الغبراء فاطمأنت بها القلوب و انشرفت بها الصدور و طابت بها الأرواح و تسعرت بها نیران محبة الله بین الضلوع و الأحشاء فهنئاً لک بما اخترت البصیره علی العمی و شاهدت آیات ربک الکبری و استظلت فی ظلال سدرۃ المنتبی و آویت الی الکهف الأوقی و نلت الحظ الأوقی و حزت القدح المملی و شربت قدحاً دهاقاً طافحاً بصهباء محبة الله و علیک التحية و الثناء
- 2 Our Lord! Ordain for us goodly contentment, patience under decree, fortitude in tribulation, and precedence to the field of sacrifice in the court of grandeur. Illumine our eyes with a light shining from Thy most exalted Kingdom, O Bestower of gifts, Source of bounties, and Majestic in favors! Aid us with Thy confirmation and success at every moment and instant. Verily Thou art the Generous, the Merciful to Thy weak servants, and verily Thou art the Kind, the Beautiful to Thy poor bondsmen.
- 2 ربنا قدر لنا حسن الرضا و الصبر علی القضاء و التجلّد عند البلاء و المسابقة الی المشهد الفداء فی ساحة الکبرياء و نور ابصارنا بضیاء مشرق من ملکوتک الأعلى یا واهب العطاء و فائض النعماء و جلیل الآلاء ادركنا بتأیدک و توفیقک فی کلّ حین و انّ انک انت الکریم الرحیم علی عبادک الضعفاء و انک انت اللطیف الجمیل لأرقائك الفقراء
- 3 O servant of God! Regarding the charitable funds from the endowments of your late grandfather about which you wrote - distribute these among the poor, weak, disabled and orphans, whether friend or stranger. As for that sacred soil which is honored with divine trusts, namely the severed heads of martyrs - it is indeed holy and radiant, nay, more exalted than the highest celestial sphere. The angels of the Supreme Concourse circle that luminous spot, and the hearts of the Daysprings of guidance prostrate before that white earth. To protect and preserve that precious piece of land to the extent possible, in a way that does not contradict wisdom, is among the most acceptable projects at the threshold of the Mighty, Living One, and a balm for the wound in 'Abdu'l-Baha's heart. May my soul be sacrificed for those martyrs! How I long to visit that
- 3 ای بنده الهی در خصوص مصارف وجوه بریه که از اوقاف جد مرحومت مرقوم نموده بودید این را بفقرای ضعفا و عجزه و ایام چه از یار و چه از اغیار توزیع نمائید و اما آنخاک پاک که بودایع الهیه یعنی رؤس مقطوعه شهدا مشرفست البته مقدس است و تابناک بلکه رفیعتر از اوج اعظم افلاک ملائکه ملاء اعلی طائف آن بقعه نورا و قلوب مشارق هدی ساجد آن ارض بیضا بقدر امکان بقسمیکه مخالف حکمت نباشد محافظه و صیانت آنقطعه زمین نازنین از اعظم مشروعات مقبوله درگاه حی توانا و مرهم زخم دل عبدالهباء فدیت بروحی اولئک الشهداء واشوقی لزیارة تلك المقبرة البیضاء و

white cemetery! How I yearn to behold that luminous spot! Lord! Give me to drink of that wine and grant me the cup of Thy bounty which is the intoxication of those pure, distinguished and noble ones, by Thy greatest mercy. Verily Thou art the Generous, the Bestower, and verily Thou art the Powerful, the Mighty, the Helper.

- 4 Convey on behalf of this sinful servant loving greetings to your honored uncle, and tell him that you are always remembered and abundant confirmations are sought for you from the Forgiving Lord.

NYR#204x

واولهي لمشاهدة تلك البقعة النوراء رب اسقني تلك الصبأ وانلي كأس موهبتك التي هي نشوة اولئك الأذكياء النقباء النجباء برحمتك الكبرى أنك انت الكريم المنان و أنك انت المقدر العزيز المستعان

4 جناب عم بزرگوار را بالنیابه از این بنده گنهگار تحیت مشتاقانه برسان و بگو یادت همیشه در خاطر موجود و از رب غفور استدعای تأیید موفور میگردد

MKT8.221, VAA.041-042, NYR#204x

AB01103

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

- 1 O my God, my God! This is Your truthful and trustworthy servant, Your ancient and assured bondsman, who has heard Your call and responded to Your address, who was moved by the breeze from the gardens of Your oneness and whose taste was sweetened by the melody of Your remembrance, until You confirmed him in exalting Your Word and spreading Your fragrances in the homeland of Your beauty and dawning-place of the lights of Your majesty.
- 2 Lord, Lord! He has detached himself from all faces and turned his face toward the direction of Your mercifulness, Your oneness, and the center of Your eternality. He has purified his heart in Your manifest religion, called out Your name among the worlds, made clear Your proof to the seekers, and explained Your sovereignty to the observers.
- 3 Lord, Lord! Make him a banner of guidance, a sign of piety, a niche for the lamp of mystical knowledge, and a glass for the light of certitude, that his face may shine like the brilliant dawn on the horizons and his tongue may warble with the melodies of the Dove of Holiness in the garden of good-pleasure. May he serve this edifice, resist the people of tyranny, and attract humanity to enter beneath Your shadow, O Most Merciful!
- 4 Lord, perfect through him Your mercy, complete through him Your bounty, establish through him Your proof, spread through him Your fragrances, make clear through him Your

1 بارفروش جناب شیخ زین العابدین علیه بهاء الله الهی هذا عبدک الصادق الأمين و رقیقک الموقن القدیم قد سمع ندائک و لپی خطابک و اهتز من نسیم ریاض احدیتک و التذ مذاقه من حلاوة ذکرک حتی ایدته علی اعلاء کلمتک و نشر نفحاتک فی موطن جمالک و مطلع انوار جلالک

2 رب رب قد انقطع عن کل الوجوه و وجهه وجهه الی شطر رحمانیتک و قبل فردانیتک و مرکز صمدانیتک و اخلص قلبه فی دینک المبین و نادى باسمک بین العالمین و اوضح برهانک للطالبین و بین سلطانک للنظرین

3 رب رب اجعله رایة الهدی و آية التقی و مشكاة مصباح العرفان و زجاجة سراج الايقان حتی یلوح وجهه کصبح ساطع الفجر علی الآفاق و یدلغ لسانه بنغمات حماسة القدس فی جنة الرضوان و یخدم هذا البنیان و یقاوم اهل الطغیان و یشوق نوع الانسان علی الدخول فی ظلك یا رحمن

4 رب تمم به رحمتک و اسبغ به نعمتک و اقم به حجتک و انشر به نفحاتک و اوضح به آیاتک و

signs, and explain through him Your evidences, until he is gladdened by the cooing of the Dove, the rustling of the trees in the luminous garden, the murmuring of the water of life in the verdant paradise, and the scratching of Your Most Exalted Pen from Your Most Glorious Kingdom.

- 5 My God, my God! Your servants in the homeland of Your beauty long for Your meeting, seek Your good-pleasure, rejoice in Your remembrance, take refuge in Your shadow, shelter in Your court, alight in Your precincts, are consumed by the fire of Your love, and see by the light of Your knowledge. Lord! Make their hearts pure mirrors reflecting and displaying the lights of Your oneness, their breasts tablets inscribed with lines from the mysteries of Your gift, their eyes gazing at the horizon of Your sanctity, and their ears delighting in the melodies of the birds of Your unity. You are the Generous, the Powerful, the Mighty, the Merciful.

- 6 O Herald of the Covenant! Convey yearning greetings to his honor Aqa Siyyid Baqir, that remembrance of that brilliant light, and from 'Abdu'l-Baha show utmost love and kindness. Likewise to that exemplar of the believers, that pure spirit Aqa Siyyid 'Ali-Muhammad, and also to that illustrious descendant of that luminous temple who has ascended to the divine realm, Aqa Siyyid Muhammad-Rida, upon him be the Most Glorious Beauty and the Most Exalted Light.

- 7 A prayer was written in remembrance of that bird of the garden of unity after his ascension and was sent to all regions. It did not reach Mazandaran, so it was sent again. Surely it has arrived. Also, convey from this evanescent one utmost spiritual attraction to all the divine friends collectively and individually. And upon you be greeting and praise.

بين به بيناتك حتى يطربه هدير الورقاء و حفيف
اشجار الحديقة النوراء و خرير ماء الحياة في الروضة
الغناء و صرير قلبك الأعلى من ملكوتك الأبهى

5 الهى الهى ان عبادك فى موطن جمالک يشتاقون
الى لقاءک و يطلبون رضائک و يبتهجون بذكرک
و يلتجئون الى ظلك يلوذون بفنائک و يحيطون
الرحال فى ساحتک و يحترقون بنار محبتک
و يبصرون بنور معرفتک رب اجعل قلوبهم
مرآيا صافية منطبعة مرتسمة بأنوار احديتک
و صدورهم الواحاً منقوشة بسطور من اسرار
موهبتک و اعينهم ناظرة الى افق تقدیسک و
آذانهم ملتدة بنغمات طيور توحیدک انک انت
الکریم المقتدر العزیز الرحیم

6 اى منادى ميثاق جناب آقا سيد باقر يادگار
آن نور باهر را تحيت مشتاقانه برسان و از قبل
عبدالبهاء نهايت محبت و مهرباني مجرى دار و
همچنين سند موحدین روح مجرد آقا سيد على
محمد را و كذلك سيليل جليل هيكل نوراني
المتعارج الى الفناء الرحمانى آقا سيد محمد رضا
عليه بهاء الأبهى و النور الأعلى

7 مناجاتى در ذکر آنطير حديقه توحيد بعد از عروج
مرقوم شده بود و بجمع اطراف ارسال گردید به
مازندران نرسید دوباره ارسال شد البته واصل
گشته و همچنين احبابى رحمانى کلاً و طراً را از
قبل اين فاني نهايت انجذاب روحانى تبليغ نمائید
و عليكم التحية و الثناء

MSBH5.276-277

AB01138

To: Aqa Asadullah (Bahramabad) et al., in Bahramabad, Kirman

- 1 O beloved friends of 'Abdu'l-Baha! The Za'ir attained the Sacred Threshold of Light and the Blessed Luminous Shrine. He laid his head upon the Threshold and engaged in supplication and entreaty. He sought the bestowal of hidden favors for the friends and the attainment of eternal gifts. Therefore, with heart and soul, give thanks to the Beloved Lord, the Praised Beauty, and the Mystery of Existence, that you were mentioned in such a blessed place and became renowned in the Concourse on High.

ای یاران مهربان عبداله‌آ جناب زائر بعتبه مقدسه نورا و بقعه مبارکه غنا فائز گردید سر بر آستان نهاد و بعجز و نیاز پرداخت یاران را شمول الطاف خفیه خواست و حصول موهبت سرمديه جست پس بجان و دل بشکرانه رب ودود و جمال محمود و سر وجود پردازید که در چنان مقام مبارکی مذکور شدید و در ملا اعلی مشهور گردیدید
- 2 O divine friends! Praise be to God, the penetrating power of the Word of God has influenced even the trees, stones and clay. The horizons are filled with excitement and commotion, and tumult and trembling have fallen upon East and West. The new melody of the Concourse on High has reached all corners and regions, and God willing, it will raise the banner of justice and equity through the proclamation of human oneness and universal fellowship, and will demolish the foundation of tyranny and oppression. The light of love will shine among all humanity and the holy fragrances of the Most Glorious Paradise will encompass the world.

ای یاران الهی الحمد لله نفوذ کلمه الله حتی در شجر و حجر و مدر تأثیر نموده آفاق پر شور و ولوله گردیده و در شرق و غرب اهتزاز و زلزله افتاده آهنگ بدیع ملا اعلی بجمع اطراف و اکاف رسیده و انشاء الله باعلان وحدت انسانی و عمومیت بشری علم عدل و انصاف برافرازد و بنیاد ظلم و اعتساف براندازد نور محبت در بین جمیع بشر بدرخشد و نفحات قدس جنت ابری جهانگیر گردد
- 3 Today the new song of the horizons is "Ya Baha'u'l-Abha" and the nightingale's melody of faithfulness is "Ya 'Aliyyu'l-A'la." Therefore the friends of God must become so intoxicated with the divine wine that they make Bahramabad flourish through the breaths of the Holy Spirit, and establish the foundation of the ways and conduct of the people of the Most Glorious Kingdom, so that land may become illumined and that region may become a paradise of delight, and the lamp of His Holiness Ustad Mirza the Martyr may become bright, and the hearts and souls of the servants of the Glorious Lord may become stirred and illumined.

الیوم نغمه بدیع آفاق یاهباء الاهی است و گلبانگ بلبل وفا یاعلی الاعلی لهذا باید احبای الهی چنان سرمست صهبای ربانی گردند که بهرام آباد را بنفحات روح القدس آباد کنند و بنیاد روش و سلوک اهل ملکوت ابری بنهند تا آن کشور منور گردد و آن اقلیم جنة النعم شود و شمع حضرت استاد میرزای شهید روشن گردد و جان و دل بندگان رب مجید مهتز و منور شود
- 4 Visitation prayer for he who was martyred in the path of God, Ustad Mirza the Martyr, upon him be the Most Glorious Beauty of God: May the brilliant, radiant, shining light envelop and surround your purified grave, O renowned martyr, and may the rain-cloud of your Gracious Lord's mercy perfume your noble, fragrant tomb. I testify that you are the Most Great Sign and the Banner which was stirred by the winds of the love of God. You forsook the self and passion, were guided by the light of guidance, were drawn to the Most Glorious Kingdom, and hastened to the place of sacrifice in the path of

زیارت من استشهد فی سبیل الله استاد میرزای شهید علیه بهاء الله الاهی النور الساطع الاعم المنیر یغشی و یحفّ جدتک المطهر ایها الشّید الشّیر و یطیب صیّب سحاب رحمة ربک الکریم رمسک المعطر الجلیل اشهد انک الایة الکبری و الرّایة الّتی تموجت بأرایح محبة الله قد ترکت النفس والهوی و اهتدیت بنور الهدی و انجذبت الی ملکوت الاهی و سرعت الی مشهد الفداء فی سبیل الله بنحّ لک ایها الشّید المجید و الکوکب

God. Well done, well done to you, O glorious martyr, blessed star, and man of wisdom, in that your feet stood firm and your heart was steadfast in those days while you were under sword and spear. Your strength did not weaken; rather you remained firm like immovable mountains, manifesting clear signs. Thus the end of life became the beginning of favors from the Lord of all beings. I beseech God to make your resting place shine with the lights of mercy upon all regions. And upon you be the Most Glorious Glory. 'Abbas.

السَّعِيدُ وَالرَّجُلُ الرَّشِيدُ بِمَا رَسَخْتَ مِنْكَ الْأَقْدَامَ وَ
ثَبْتَ قَلْبَكَ فِي تِلْكَ الْأَيَّامِ وَأَنْتَ تَحْتَ السَّيْفِ
وَالسَّانِ فَمَا وَهَنْتَ مِنْكَ الْقَوَى بَلْ ثَبَّتَ ثَبُوتُ
الْجِبَالِ الرَّاسِيَّاتِ مَظْهَرًا لِلآيَاتِ الْبَيِّنَاتِ فَكَانَتْ
خَاتِمَةَ الْحَيَاةِ فَاتِحَةً الْأَلْطَافِ مِنْ رَبِّ الْكَائِنَاتِ
أَسْأَلُ اللَّهَ أَنْ يُجْعَلَ بِقَعْتِكَ تَبْلَاغًا بِأَنْوَارِ الرَّحْمَةِ
عَلَى كُلِّ الْأَرْجَاءِ وَعَلَيْكَ الْبَهَاءُ الْأَبْهَى

BRL_DAK#0967, ANDA#86 p.79

AB12853

To: Samandari, Tarazullah et al., in Bushihr

- 1 O two heralds of the Covenant! Multiple letters have been received from these two brilliant lamps, and their contents have brought joy and delight to every grieving heart. The words are supremely sweet as honey and sugar, and the meanings are inspiration from the Manifest Light. Blessed are you, and pleasant is this clear water! Joy and delight be yours, this pure wine in an elegant cup!
- 2 Through the aid and care of the Lord of hidden favors, I hope that in cities and villages you will succeed in diffusing the divine fragrances and be confirmed in establishing souls in God's Covenant and Testament. Make every gathering a niche of light, and in every assembly offer cups whose mixture is of camphor. With eloquent speech promote the new Cause, and with fluent utterance prove the spirit of Christ. Make manifest the mighty proof and clear evidence. Ignite the downcast and burn away the veil of vain imaginings. Give a portion to those without portion and make the deprived ones confidants of mysteries. Exalt the Word of God and spread the divine fragrances.
- 3 The confirmations of the Holy Spirit are all-encompassing and the grace and gift of the Most Glorious Beauty are complete. Divine inspiration arrives and undoubted outpourings unveil their countenance. Today confirmations are with those souls who share and participate in servitude at the Sacred Threshold of 'Abdu'l-Baha and who are companions and intimates in

1 ای دو منادی میثاق تحاریر متعدده از آن دو
سراج منیر وارد شد و مضامین سبب سرور و
حضور هر قلب حزن الفاظ در نهایت حلاوت
شهد و شیرین و معانی الهام حضرت نور مبین
هنیئاً لكم و مریئاً هذا الماء المعین و سقیاً و نعیماً
لكم هذا الرّحیق فی الكأس الأتیق

2 از عون و عنایت حضرت خفیّ الألفاف
امیدوارم که در مدن و قری موقّ بنشر نفحات
الله گردید و مؤیّد بر تثبیت نفوس بر عهد و
میثاق الله شوید هر محفل را مشکاة نور نمائید
و هر مجمعی را کأس مزاجها کافور بنوشانید و
بنطق بلیغ تبلیغ امر بدیع نمائید و بیان فصیح
نفس مسیح اثبات کنید و برهان عظیم و سلطان
مبین ظاهر و آشکار کنید افسردگانرا برافروزید
و پرده اوهام بسوزید بی نصیبانرا نصیب بخشید
و محرومانرا محرم اسرار نمائید اعلاء کلمة الله
فرمائید و نسیم نفحات الله منتشر نمائید

3 تأییدات روح القدس شامل است و فضل و
موهبت جمال ابهی کامل الهام غیبی رسد و
فیوضات لاریبی رخ بگشاید امروز تأیید با
نفوسی است که در عبودیت آستان مقدّس
عبدالبهاء را شریک و سهیمند و در خدمت

service at the Divine Court. This partnership brings mighty profit and these shares bestow hidden treasure.

- 4 O two dear friends of 'Abdu'l-Baha! He is ashamed of his shortcomings in servitude and seeks forgiveness from the All-Forgiving Lord for any laxity in affairs. But if friends like you offer companionship and render assistance, engage in servitude and enter into this divine partnership, shortcoming will be transformed into abundant perfection and weakness will be confirmed with complete power and strength.

- 5 In any case, you have become renowned throughout the regions and have spread the signs of the Lord of Creation in villages and hamlets. In every meadow you have played a melody and in every garden raised a song and tune. And I beseech God to make you two brilliant stars in the highest horizon, and two dark green trees watered by abundant outpourings from on high, and two adorned plants in the luminous garden, and two cooing doves on the branches of the Lote-Tree of the furthestmost boundary.

- 6 And in whatever land you visit, kiss and embrace each one of the beloved friends of God on behalf of 'Abdu'l-Baha, and convey yearning greetings. And upon you both be the Most Glorious Glory!

درگاه احدیت قرین و ندیم این شرکت رب عظیم دارد و این اسهام کنز دفين بخشد

4 ای دو یار مهربان عبدالهآء از قصور در بندگی شرمندگی دارد و از فتور در امور عفور رب غفور جوید ولی اگر یاران مانند شما مراقت نمایند و معاونت فرمایند و بعبودیت پردازند و در این شرکت ربانیه داخل گردند قصور مبدل بکمال موفور گردد و عجز به قوت و قدرت کامله مؤید شود

5 باری در شهرها شهره آفاق شدید و در قری و ضیاع نشر آثار رب الابداع نمودید در هر چمنی نغمهائی ساز کردید و در هر حدیقهائی آهنگ و آوازی بلند نمودید و انی اسئل الله ان يجعلكما نجین ساطعین فی افق العلی و شجرین مدهامتین ریائتین بفیض مدرار من الملاء الاعلی و ریحائتین مؤنقتین فی الحدیقه النوراء و حمامتین متغردتین علی فروع السدره المنتهی

6 و در هر ارضیکه وارد احبای الهی را یک یک از قبل عبدالهآء روی و موی ببوسید و ببوئید و تحیت مشتاقانه بگوئید و علیکما الهآء الابهی

AYBY.423 #134, TSS.052, TRZ1.294

AB11816

To: Ali Ibn Abu-Talib Hamadani, in Ishqabad

- 1 O servant of the True One! Your letter was received and we were informed of the events. We were extremely grieved by the ascension of Mirza Habibullah, upon him be the most glorious glory of God. He was truly a blessed being and sincere in the Cause of Truth. During this time nothing was heard about him except praise and commendation. He was always engaged in his work with a detached heart, a joyous spirit and a breast dilated through divine favors. He was a calm being, content with his state, thankful, grateful and happy. The loved ones of God should not forget him and should always remember and mention him, seeking mercy and forgiveness for him from the Court of the Divine Unity. They should build his luminous

1 ای بنده حق مکتوب شما واصل و بر حوادث اطلاع حاصل گشت از صعود جناب میرزا حبیب الله علیه بهاء الله الابهی نهایت تأثر حاصل گردید فی الحقیقه وجود مبارکی بود و مخلص دیر امر حق در این مدت جز نعت و ستایش در حق ایشان مسموع نشد همواره با قلبی فارغ و روحی مستبشر و صدری منشرح بالطاف الهیه به کسب و کار خود مشغول بود و وجود ساکنی بود و بحال خود راضی و متشکر و ممنون و خوشنود احبای الهی باید او را فراموش ننمایند و همیشه به یاد و ذکرش مشغول گردند و از درگاه احدیت طلب

grave, and several people should, on behalf of this servant, visit his radiant grave on a blessed day.

- 2 And verily Thou, O my God, the waves of Thy forgiveness have surged and the winds of Thy grace and bounty have blown and the clouds of Thy generosity and favor have rained upon Thy loved ones whose consciences were pure and whose inner beings were goodly through Thy supreme bounty on this precious day. Among them was this servant who was detached unto Thee, came unto Thee and was present before Thee. O Lord! He is Thy humble servant, prostrate at Thy holy threshold, bowing his head in the dust in service to Thy loved ones, and he was related to him whom Thou made a sign of Thy mercy among Thy creation and a banner of Thy remembrance among Thy servants. Lord! Lord! Shine upon him with the lights of the orb of Thy forgiveness and immerse him in the sea of Thy grace and bounty, and encompass his mother, who believed in Thee and Thy verses and turned to the Kingdom of Thy oneness and whose tongue moved in Thy praise and remembrance and whose life's breaths ended in Thy love and mention of Thy remembrance, with the glances of the eye of Thy mercy. Verily Thou art the Pardoner, the Forgiving, the Merciful, the Compassionate.

- 3 Regarding the properties of that one ascended unto God, you had written that you would proceed according to his will, and regarding his house you had written that you would act according to what divine wisdom requires and the decisive sacred texts. Whatever His Holiness the Martyr son of the Martyr deems advisable, let it be carried out in accordance with divine law. Refer to him.

- 4 Convey to your esteemed father the Most Glorious, Most Wondrous greetings from this servant and say: Do not be sorrowful, do not be grieved by what has occurred, be joyous and grateful, not depressed and dejected. And convey to your brother Mahmud the Most Glorious, Most Wondrous greetings. I hope that with a radiant countenance he may be gathered in the assembly of the righteous. And upon you be greetings and praise.

رحمت و مغفرت کنند و قبر منورش را بسازند و چند نفر بآلبانه از این عبد در یوم مبارکی زیارت قبر انور او را نمایند

2 و آنک انت یا الهی ماج بحر غفرانک و هاج اریاح لطفک و احسانک و فاض سحاب جودک و امتنانک علی احبائک الذین صفت ضمائرهم و طابت سرائرهم بفیضک الجلیل فی هذا الیوم العزیز و منهم هذا العبد الذی انقطع الیک و وفد علیک و حضر بین یدیک ای رب انه عبدک الخاضع لعتبة قدسک الساجد لتراب الذل فی خدمة احبائک و انتسب الی من جعلته آیه رحمانیتک بین خلقک و رایة ذکرک بین عبادک رب رب تجل علیه بانوار نیر غفرانک و اغرقه فی بحر لطفک و احسانک و اشل لحظات عین رحمانیتک امه الّتی آمنت بک و بآیاتک و توجهت الی ملکوت فردانیتک و دلغ لسانها بذكرک و ثنائک و انتهت انفاس حیاتها فی حبک و التذکر بذكرک آنک انت العفو الغفور الرحمن الرحیم

3 در خصوص اموال آن متساعد الی الله مرقوم نموده بودید بموجب وصیتنامه او مجری دارید و در خصوص خانه اش مرقوم نموده بودید بآنچه مقتضای حکم الهی است و نصوص قاطعه ربّانی معمول دارید و هر قسم که حضرت شهید ابن شهید مصلحت میدانند طبقاً لشریعة الالهیه مجری دارند مراجعت بایشان نمایند

4 جناب ابوی را از قبل اینعبد تکبیر ابداع ابی ابلاغ کنید و بگوئید محزون مشو مغموم مگرد از آنچه واقع مستبشر باش و ممنون نه افسرده و دلخون و اخوی جناب محمود را تکبیر ابداع ابی ابلاغ نمائید امیدوار چنانم که با رخی پرانوار در انجمن ابرار محشور گردد و علیک التحیة و الثناء

TISH.408-409

AB11817

To: Baha'is of Ishqabad

- 1 O spiritual friends of 'Abdu'l-Baha! The Most Exalted Leaf of Paradise, upon her be the Glory of God the Most Glorious, was a manifestation of the supreme bounty and the recipient of endless favors. From the dawning of the Morn of Guidance and the rising of the Most Exalted Sun, she was attracted to the holy fragrances and enkindled with the fire of the love of God. She chanted verses of divine unity and sanctified the glorious Lord, presenting mighty proofs for the manifestation of the evident Light.
- 2 As the sister of that brilliant star and radiant moon, the Day-star of the horizon of unity, His Holiness the Gate of the Gate (may my spirit be a sacrifice for his martyrdom), she was always subjected to punishment by enemies and exposed to the wrath of the hostile ones. Not for a moment did she find peace of soul or tranquility of conscience. The trauma of the martyrdom of the Bab on one hand, countless afflictions on another, and the attacks of enemies on yet another - in short, from the beginning of her life until this day she drank the cup of tribulation and witnessed all manner of calamities in the path of God.
- 3 She was steadfast in her faith in His Holiness the Primal Point (may my spirit be sacrificed for Him), firm in her certitude in the manifestation of the Blessed Beauty, and like a lofty mountain stood straight and steadfast in God's Covenant and Testament. She was the recipient of praise from the Abha Kingdom and was blessed with the cup of bounty from the Supreme Concourse.
- 4 Now that her life in this mortal world has come to an end and the drum of her departure to the eternal realm has been beaten, it was destined that she should come to the city of 'Ishqabad and ascend to the highest horizon there. This was truly a special bounty for the people of 'Ishqabad, that this pure and holy body should make that soil fragrant and that this luminous spot should be established in that land.
- 5 Therefore, all the friends of God must unite to build the resting place of that pure light, so that this righteous deed may bring about the all-encompassing aid and bounty of the Forgiving Lord, and the heart and soul of 'Abdu'l-Baha may find utmost joy from those appreciated friends.

1 ای یاران روحانی عبداله‌آ حضرت
ورقة الفردوس علیا بهاء الله الابهی مظهر عنایت
کبری بود و مورد الطاف بی‌منتی از بدو
طلوع صبح هدی و اشراق شمس اعلی منجذب
بنفحات قدس گشت و مشتعل بنار محبة الله
شد ترتیل آیات توحید نمود و تقدیس رب مجید
کرد و اقامهء دلیل جلیل بر ظهور نور مبین نمود

2 چون اخت نجم ساطع و بدر لامع کوکب افق
توحید حضرت باب‌الباب روحی لشهادته الفداء
بود همیشه مورد عقوبت اعدا گشت و معرض
نقمت اهل بغضا شد دمی راحت جان نیافت و
سکونت وجدان ندید اضطراب شهادت حضرت
باب از جهتی و شدت بلاای یحساب از جهتی
و تعرض اعدا از جهتی مختصر اینست که از بدو
حیات تا یومنا هذا جام بلا نوشید و در سبیل
الهی انواع رزایا مشاهده نمود

3 در ایمان بحضرت نقطهء اولی روحی له الفداء
ثابت بود و در ایقان بظهور جمال ابهی راسخ و
بر عهد و میثاق الهی مانند جبل باذخ مستقیم و
قائم از ملکوت ابهی مورد ثنا بود و از ملأ اعلی
مرزوق بکأس عطا

4 حال چون مدت حیاتش در این عالم فانی منتی
شد و کوس رحیل را بعالم باقی بکوفت تقدیر
چنین بود که بمدینهء عشق آید و در آنجا صعود
بافق اعلی نماید این فی الحقیقه عنایتی مخصوصه از
برای اهل عشق آباد بود تا این جسد طیب طاهر
آن خاک را مشکبار نماید و این بقعهء نورانی در
آن ارض برپا شود

5 لهذا باید احبای الهی عموماً بالاتفاق بنیان مرقد
آن نور پاک نمایند تا آنکه این عمل مبرور سبب
شمول عون و عنایت رب غفور گردد و جان و
دل عبداله‌آ نهایت سرور از آن یاران مشکور
یابد

6 And during Naw-Ruz, nine people should travel to Bukhara on behalf of 'Abdu'l-Baha to visit His Holiness, that one near to the threshold of the Most Great, Jinab-i-Nabil-i-Akbar Aqa Muhammad-i-Qa'ini.

7 O divine friends! The joyous news of the establishment of the Mashriqu'l-Adhkar had such a spirit and fragrance that it is beyond description. Indeed, you have made 'Abdu'l-Baha pleased and happy by establishing the House of the remembrance of the Lord in such a manner and condition. Today, the joy of spiritual souls who are truly attracted to the Blessed Beauty comes from such spiritual matters, not from the affairs of this mortal world.

8 And upon you be greetings and praise.

6 و در عید نوروز باید نه نفر از قبل عبدالبهاء به بخارا بقصد زیارت حضرت مقرب درگاه کبریا جناب نبیل اکبر آقا محمد قائی حرکت نمایند

7 ای یاران الهی خبر پرمسرت تأسیس مشرق‌الاذکار چنان روح و ریحانی داشت که از تعریف و توصیف خارجست فی‌الحقیقه عبدالبهاء را راضی گردید مسرور نمودید که بآن حالت و بآن وضع تأسیس بیت ذکر رب نمودید الیوم فرح نفوس روحانیه که فی‌الحقیقه منجذب به جمال مبارکند باینگونه امور روحانیه است نه بشئون عالم فانیه

8 و علیکم التّحیّة و الثّناء

TISH.041-042

AB01118

To: Hishmatullah (London and Bombay)

1 O Hishmat of Abdu'l-Baha! Your detailed letter was noted and brought utmost joy from your appreciated efforts. If the Christian conference had moved with the Baha'i spirit, it would surely have been infinitely successful and confirmed.

2 Although you are few in number now in London, you will soon observe that heavenly blessings become manifest and divine confirmations arrive, for you are new saplings which will certainly grow and develop by the stream of truth until your shade spreads across the horizons. Consider how the disciples were few in number and had no helper or supporter, yet how heavenly blessings descended - one seed became a harvest and one drop became an ocean.

3 Observe how much spirit and joy I found from your letter, that despite illness and being awake all night, I write the reply in my own hand and pen. Be certain that one steadfast and firm Baha'i can break apart the ranks of the world, but without contention.

1 ای حشمت عبدالبهاء نامه مفصل شما ملاحظه گردید نهایت سرور از سعی مشکور شما حاصل گشت کونفرانس عیسوی اگر بروح بهائی حرکت میکرد البتّه موفق و مؤید بی‌نهایت میشد

2 و اما شما هرچند حال در لندن معدودید ولی عنقریب ملاحظه خواهید نمود که برکت آسمانی ظاهر و تأییدات الهیه میرسد زیرا شما نهالهای جدیدید البتّه در جویبار حقیقت چنان نشو و نما نماید که سایه بر آفاق افکند ملاحظه کنید که حواریون معدود بودند و هیچ معین و ظهیری نداشتند ولی چگونه برکت آسمانی نازل شد یک حبه خرمن گشت و یک قطره دریا گشت

3 ملاحظه کن که از نامه شما چه قدر روح و ریحان یافتم که باوجود تکسر مزاج و بیداری تمام شب به خط و قلم خود جواب مینگارم یقین که یک بهائی ثابت نابت صفوف عالم را درهم شکند ولی بدون مجادله

- 4 Correspond with the Indian poet and strive, perhaps she may become attracted by the divine fragrances. And if someone asks what is the superiority of the teachings, say in reply that the teachings of Baha'u'llah encompass all the teachings of the sacred books, and beyond this has special teachings which are the illumination of the human world and the spirit of this age:
- 4 و با شاعره هند مخبره کن و بکوش شاید
بنفحات الله منجذب گردد و اما اگر کسی سؤال
کند که برتری تعالیم چه چیز است در جواب
بگوئید که تعالیم بهاء الله جامع جمیع تعالیم کتب
مقدسه است و از این گذشته تعالیم مخصوصه
دارد که نورانیت عالم انسانیت و روح این عصر
است
- 5 First is the oneness of humanity - all people are God's sheep and God is the true Shepherd, kind to all. Therefore all peoples and nations must be in utmost fellowship and kindness with each other. Second is the independent investigation of truth - all traditions must be abandoned and truth sought. Third is that the reality of religion must be the cause of fellowship, love, connection and unity between people, otherwise irreligion is better. Fourth is that religion must conform with reason and science, otherwise it is superstition. Fifth is that religious prejudice, racial prejudice, national prejudice, political prejudice destroy the foundation of humanity and cause the wrath and anger of God. Sixth is equality between men and women, and so forth.
- 5 اول وحدت عالم انسانیت که جمیع بشر اغنام
الهی و خدا شبان حقیقی و بجمیع مهربان پس جمیع
شعوب و اقوام باید با یکدیگر در نهایت الفت
مهربان باشیم ثانی تحرّی حقیقت است که جمیع
تقالید را باید ترک نمود و تحرّی حقیقت کرد
ثالث آنکه حقیقت دین باید سبب الفت و محبت
و ارتباط و اتحاد بین بشر باشد والا بی دینی بهتر
رابع اینکه باید دین مطابق عقل و علم باشد والا
اوهام است خامس اینکه تعصّب دینی تعصّب
جنسی تعصّب وطنی تعصّب سیاسی هادم بنیان
انسانیت و سبب قهر و غضب الهی سادس
مساوات بین رجال و نساء و امثال ذلک
- 6 Refer to the talks in America where it is explained in detail and it will become clear. As for the Manifestation of the Blessed Beauty and the Manifestation of Christ, the intention is not physical unity or personal unity. The intention is that the supernatural power and divine light was manifest, evident and radiant in both, like the sun which shines from multiple zodiacal houses but the sun is one, though the personality and physicality are like multiple houses.
- 6 و در نطقهای امریکا مفصّل مذکور مراجعت
نمائید واضح گردد و اما ظهور جمال مبارک و
ظهور مسیح مقصود وحدت جسمی وحدت
شخصی نیست مقصود اینست قوه ماوراء الطبیعه
و نورانیت رحمانیه در هر دو ظاهر و باهر و ساطع
مثل آفتاب که از بروج متعدده اشراق مینماید
ولی آفتاب یکیت اما شخصیت و جسمیت مانند
بروج متعدد است
- 7 And upon you be the Most Glorious Glory.
- 7 و علیک البهاء الابهی

AMK.288-290, RAHA.233x

AB01128

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

¹ O thou who gazest upon the Most Glorious Beauty! Beseech God that in this time of trials, when the winds of tests are blowing like uprooting tempests from all directions, thou mayest remain firm and steadfast as an impregnable fortress in the shelter of the Covenant and Testament of the All-Merciful. For many sturdy trees have been torn up from their roots by this fierce windstorm like hollow palm trunks, yet they remain completely unaware. Rather, they imagine they have raised their heads to the heavens in perfect steadfastness, but their hopes and desires, which are like a mirage in the desert, shall never be fulfilled. A mirage will not become wine, and the imaginary secrets of nighttime will not become the light of dawn.

² All the friends of God know, and have read and continue to read in all divine Tablets and Scriptures, that at the mere mention of an atom of discord, the Blessed Beauty (may my spirit be sacrificed for His loved ones) would become so inflamed that His blessed countenance would change color. And surely each person present has heard a hundred times with their own ears from His pure lips that He would repeatedly say with utmost emotion: "If I were to see that the Cause of God becomes the source of discord between two souls, I would abandon the Cause of God." Now, despite these divine texts and utterances from His pure lips, and those sighs and lamentations of the Blessed Beauty that, by God besides Whom there is no other God, would melt even solid rock, observe what secret melodies have emerged. O glory be to God! Not an atom of mercy remains in hearts. All outsiders express sympathy for the trials, hardships, calamities and tests of this servant and pray for victory and confirmation, but it is from the friends that there comes a wound to the heart. I never imagined anyone would cause even an atom of discord in the Blessed Cause, whether secretly or openly, and prosper. Soon it will become clear, and this is a promise that will not prove false. Friendship has caused weakness and laxity in the divine Covenant and Testament. I am so grieved and heartbroken that I involuntarily pour out my heart for that sapling of the divine garden.

¹ ای ناظر بجمال ایهی از خدا بخواه که در این زمان امتحان که اریاح افتتان از جمیع جهات چون زوابع ریشه کن در هبوست در پناه عهد و پیمان رحمن چون بنیان مرصوص ثابت و محکم و استوار مانی چه که بسا اشجار قطور از این صرصر غدور چون اعجاز نخل خاویه از اصل و ریشه برافتادند و ابداً ملتفت نیستند بلکه چنان گمان کنند که در نهایت استقامت سر با آسمان کشیده اند و آمال و آرزویشان که چون سراب بقیع است میسر نگردد سراب شراب نگردد و اسرار خفیه و همیه آخر شب نور صبحدم نشود

² جمیع احبای الهی میدانند و در جمیع الواح و زیر ربانی خوانده و میخوانند که از ذکر ذرهئی اختلاف جمال مبارک روحی لاحیائه فداء چنان بر می افروختند که وجه مبارک تغییر میکرد و هر یک از اشخاص موجوده البتّه صد مرتبه بگوش خویش از فم مطهر شنیده اند که بکرات بکمال تأثر میفرمودند من اگر بینم که امر الله سبب اختلاف میان دو نفس میشود از امر الله میگذرم حال باوجود آن نصوص الهیه و آن بیانات فم مطهر و آن آه و ناله و فغان جمال مبارک که والله الذی لا اله الا هو صخره صماء آب میشد ملاحظه فرمائید که چه نغمه های سریه پیدا شده است یا سبحان الله ذرهئی رحم در قلوب نمانده جمیع خارجیا بر بلایا و محن و رزایا و ابتلای این عبد تأسف میخورند و دعای طلب نصرت و تأیید میکنند لکن از احبای است که زخم بر جگرگاهست و همچو گمان نمیکم که کسی سبب ذرهئی اختلاف در امر مبارک شود خواه سری و خواه جهری و خیر ببیند عنقریب معلوم خواهد شد و هذا وعد غیرمکذوب رفاقت سبب سستی و رخاوت در عهد و ایمان و پیمان الهی گشته از بس محزون و دلخونم بی اختیار بجهت آن نهال بوستان الهی درد دل مینمایم عبدالبهاء عباس

- 3 Regarding Aqa Mirza Habibu'llah, since he has been working for two years in saddlery with a European and has learned somewhat, and is now with the Overseer in Haifa, I must meet with both of them and write a reply. If he is not possible, I will find someone else for you.

3 در خصوص آقا میرزا حبیب‌الله چون دو سالست بصنعت سراجی نزد فرنگی مشغول است و قدری تحصیل کرده است و الآن با جناب ناظر در حیفاست باید هردو را ملاقات کنم و جواب نویسم اگر او ممکن نشد کس دیگر بجهت شما پیدا مینمایم

MMK6#564

AB01156

To: Abdu'llah Khan Masud (Khalkhal) et al., in Tihiran

- 1 O beloved friends of 'Abdu'l-Baha! News of your steadfastness, good intentions, purity of character and desire to serve continually reaches the ears of the yearning ones and becomes the cause of spiritual fragrance.

1 یاران عزیز عبداله‌آء همواره خبر استقامت و حسن نیت و پاکی طینت و آرزوی خدمت شما بسمع مشتاقان رسد و سبب روح و ریحان گردد

- 2 The world of existence is like an ocean and these determined beings are its waves. Although they have existence and visibility, they are considered non-existent and lost, except for the sacred realities of divine souls. Although they too are determined beings, yet being illumined from the praised station and assisted from the extended shadow, they attain eternal realization in the world of existence and find everlasting determination. This is the meaning of "All things perish save His face."

2 عالم هستی مانند دریاست و این تعینات کائنات امواج آن دریا هرچند وجود و شهودی دارد لکن حکم معدوم و مفقود یابد مگر حقائق مقدسه نفوس رحمانیه هرچند آنان نیز تعینات وجودند ولی مستفیض از مقام محمود و مستمد از ظلّ مدود در عالم وجود تحقق ابدی یابند و تعین سرمدی جویند اینست معنی کلّ شیء هالک الا وجهه

- 3 Therefore those blessed souls must at every moment prostrate themselves in thanksgiving at the Sacred Threshold of the Intended One, engage in praising and glorifying that Unique Being, and arise according to His counsels and advice so that they may become luminous lamps in this dark world and celestial stars in this contingent realm, become divine lights in the horizon of meanings and laughing hundred-petaled roses in the divine garden, become flowers of reality in the gardens of guidance and fish of bounty in the pools of grace, become united and at one with all peoples and nations of the world, both familiar and strange - that is, become loving friends and caring companions.

3 لهذا آن نفوس مبارکه باید هر دمی بآستان مقدس حضرت مقصود سجده شکرانه نمایند و به محامد و نعوت آن ذات یگانه پردازند و بموجب وصایت و نصائح او قیام نمایند تا در جهان ظلمانی سرج نورانی گردند و در عالم امکانی نجوم لامکانی شوند افق معانی را انوار رحمانی گردند و گلستان الهی را گل صدبرگ خندانی شوند ریاض هدایت را ازهار حقیقت گردند و حیاض عنایت را حیاتان موهبت شوند بجمع اقوام و ملل عالم آشنا و بیگانه متحد و یگانه گردند یعنی یار مهربان شوند و دوست غمخوار گردند

- 4 They should not look upon the hatred, enmity, oppression and harm of souls, but rather turn to the luminous beauty in the

4 نظر به بغض و عداوت و ظلم و اذیت نفوس ننمایند بلکه توجه بجمال نورانی در ملکوت رحمانی

divine Kingdom, for that shining moon has illumined the horizons of possibility and the life-giving breeze of that Kind Friend has perfumed East and West. His ocean of bounty has submerged the shores of existence and His sun of grace has brightened both East and West. The outpouring is universal and the grace encompasses the world of creation. True friends must receive from these universal divine bestowals and associate with all who dwell on earth with the utmost justice, fairness, love, unity, truthfulness and faithfulness.

- 5 This mighty Dispensation of the Blessed Beauty, may my spirit be sacrificed for His loved ones, is the Dispensation of gifts and the Cycle of grace - it is manifest, it is a rose garden, and in the gathering of the horizons it is the beauty of the assembly. We hope that the flaws, lapses, errors and shortcomings that occurred in previous cycles will not breach this mighty Dispensation and Cycle of the Generous Beauty, and that the friends will serve their Beloved with utmost sincerity, trustworthiness and good intention, and follow that glorified Exemplar. Faithfulness requires this, truth and purity compel this, faith and certitude command this.

- 6 And upon you be greetings and praise.

کنند زیرا آن مه تابان آفاق امکانرا روشن نموده و نسیم جانپروار آن یار مهربان شرق و غرب را معطر کرده دریای موهبتش سواحل هستی را مستغرق نموده و آفتاب عنایتش خاور و باختر را روشن کرده فیض عمومست و فضل محیط بر عالم آفرینش یاران حقیقی باید استفاضه از مواهب عمومی الهی نمایند و با جمیع من علی الأرض در نهایت عدل و انصاف و محبت و ایثار و صدق و وفا روش و سلوک نمایند

5 این دور عظیم جمال ابهی روحی لأحبائه الفداء دور مواهب است و کور الطاف روشن است گلشن است و در مجمع آفاق شاهد انجمن امیدواریم که خلل و فتور و خطا و قصوری که در ادوار سابقه حاصل گشت در این دور عظیم و کور جمال کریم رخنه ننماید و یاران در نهایت صدق و امانت و حسن نیت خدمت به سرور خویش نمایند و متابعت آن متبوع مفتخم فرمایند وفا چنین اقتضا نماید صدق و صفا بر این مجبور کند ایمان و ابقان چنین حکم فرماید

6 و علیکم التّحیّة و التّناء

MMK4#109 p.119, SFI02.155, IDAB.21

AB01134

To: Aqa Siyavash et al., in Tihiran

- 1 O spiritual friends! His honor Amin constantly praises those souls who are in the company of his honor Arbab Jamshid, and requests that individual letters be sent to each one since they deserve every kindness. This servant also confirms this account and begs of God that He may assist them to be confirmed in whatever is necessary and fitting. And let them know that truthfulness and trustworthiness and effort and goodwill toward all humanity, especially in matters related to his honor Arbab Jamshid, is incumbent and obligatory upon all and is counted as service to the Sacred Threshold. Let them consider dishonesty and laxity and untrustworthiness as sin against the Truth and rebellion and transgression in the Cause of the Lord

1 ای یاران جانی جناب امین همواره ستایش از نفوسیکه در معیت حضرت ارباب جمشیدند مینمایند و از برای هر یک منفرداً صدور نامه کنند که مستحق هرگونه عنایتند این عبد نیز تصدیق این روایت را نماید و از خدا خواهد که آنان را موفق فرماید تا بر آنچه باید و شاید مؤید گردند و این را بدانند که صداقت و امانت و همت و خیرخواهی در حق عموم عالم علی الخصوص در امور حضرت ارباب جمشید بر کل فرض و واجب است و خدمت باستان مقدس شمرده شود و خیانت و رهاوت و عدم امانت را معصیت بحق شمرند و عصیان و طغیان

God. And if any shortcoming or weakness occurs in this praiseworthy matter it is a waste of the Cause of God and destruction of the friends of God and grief to the heart of this servant and blackening of the faces of the other friends and removal of trust in the faithfulness and sincerity of this oppressed party throughout all regions.

- 2 O friends! The carpet of this world shall be rolled up and the beginning of life shall reach its end. Neither comfort and ease shall remain nor toil and hardship, neither wealth shall endure nor poverty, neither peace of soul shall persist nor adornment of the world. All shall pass away and the stars shall set. That which remains lasting and enduring for man is the good-pleasure of the Lord God and conduct and behavior in accordance with the teachings of the Forgiving One. If someone becomes blessed with the words and deeds and actions of the righteous, he becomes a heavenly angel and recipient of the confirmations of the divine Spirit. He attains expansiveness and vigor of heart and soul and achieves delicacy and luminosity of conscience. Though he is on earth he becomes heavenly, and though he is in the dark dust-heap he becomes luminous, and though he is prisoner in this prison he discovers the court of the Lord God, and though he is in the depths of the well of this world he soars to the zenith of the moon of the All-Merciful Lord.

- 3 Assuredly, assuredly, exert the utmost effort in whatever has been stated and written and act according to this counsel. If you carry this out, I too, through the aid and favor of the Divine Unity, will guarantee that in all the degrees of existence you will be distinguished by evident bounty. And upon you be greetings and praise.

در امر حضرت یزدان و اگر قصور و فتور در این امر مشکور واقع گردد تضییع امر الله است و تدمیر احبّاء الله و تکدیر خاطر اینعبد و تسوید وجوه سائر یاران و سلب اعتماد به امانت و وفا و صفای اینخزب مظلوم در آفاق

2 ای یاران بساط اینپنهان پیچیده شود و آغاز حیات بانجام رسیده گردد نه خوشی و راحت ماند و نه زحمت و مشقت نه توانگری ماند و نه مستمندی نه آسایش جان ماند و نه آرایش جهان جمیع زائل و نجوم آفل است چیزیکه از برای انسان باقی و پایدار است رضای حضرت پروردگار و روش و سلوک مطابق تعالیم جناب آمرزگار اگر کسی به گفتار و رفتار و کردار ابرار برخوردار شود فروشته آسمانی گردد و مورد تأیید سروش حضرت یزدانی وسعت و فصاحت دل و جان یابد و لطافت و نورانیت وجدان جوید هرچند در زمین است آسمانی گردد و هرچند در خاکدان تاریک است نورانی گردد و هرچند اسیر این زندان است ولی بایوان یزدان پی برد و هرچند در قعر چاه این جهان است باوج ماه حضرت رحمن برپرد

3 البتّه البتّه در آنچه تقریر و تحریر یافت نهایت همت را مبذول و بموجب نصیحت معمول دارید اگر چنین مجری دارید من نیز به عون و عنایت حضرت احدیّت کفالت نمایم که در جمیع مراتب وجود بفیض مشهود سرفراز گردید و علیکم التّحیّة و الثّناء

ALPA.041, YARP2.048 p.095, PPAR.139, RMT.056-057, YARD.047-048, YARD.090x

AB01136

To: Mazindarani, Mirza Ali et al., in Tihran

- 1 O spiritual friends! Jinab-i-Haji Aqa Muhammad has arisen with utmost strength to assist and help you, and in a letter he wrote to Aqa Mirza Husayn, he requested that I write something for you. Although I have neither time nor respite, the strength of Jinab-i-Haji Aqa Muhammad's arm is so mighty that one cannot resist. Therefore, at such a time when the heavenly sun is setting and a poisonous wind is blowing forcefully and the air is so hot that Jinab-i-Qadi Effendi who is present cries out "Help! Help!", despite this I am engaged in writing so that you may know how the bonds of love command a person.

1 ای یاران روحانی جناب حاجی آقا محمد بنهایت قوت بر نصرت و معاونت شما قیام نموده و در نامه‌ئی که به آقا میرزا حسین مرقوم نموده خواهش نگارش تحریری بجهت شما از من فرموده هرچند من فرصت و مهلت ندارم ولی قوت بازوی جناب حاجی آقا محمد نچنان شدید است که مقاومت توان نمود بناء علیه در چنین وقتی که آفتاب آسمانی رو بغروب است و ریخ سموم در شدت هبوب و هوا بقسمی گرم که جناب قاضی افندی حاضر و الغوث الغوث میفرماید باوجود این من بتحریر مشغول تا بدانید که روابط حبیه چگونه حکم بر انسان مینماید
- 2 In any case, due to the excessive rebellion and transgression of the people of Iran, the cholera disease has overtaken it. In the blessed verse He says: "We seized them with lesser punishment before the greater punishment, that they might return." But alas, alas! Where is awakening and where is awareness? Heedlessness has so encompassed them that warning does not awaken them, "and it increases not the wrongdoers except in loss" and "Of no avail are signs and warnings."

2 باری از کثرت عصیان و طغیان اهل ایران مرض وبا مستولی بر آن شد در آیه مبارکه میفرماید و لقد اخذناهم بالعذاب الأدنى دون العذاب الأكبر لعلهم يرجعون لکن هیات هیات ابتیاه کجا و بیداری کجا غفلت نچنان احاطه نموده است که انداز بیدار نماید و لایزد الظالمین الا خساراً لانغنی الآیات و النذر
- 3 If others are caught in the sleep of heedlessness, you must become awakened and day and night seek forgiveness and beg pardon for sins. He says "Verily God loves those who turn in repentance" and likewise He says "Guard against an affliction that will not strike only those among you who have done wrong." That is, beware of sudden calamity which is not limited to the oppressors.

3 باری اگر دیگران بخواب غفلت گرفتارند شما بیدار گردید و شب و روز استغفار نمائید و طلب عفو گاه فرمائید ان الله یحب التوابین میفرماید و هم چنین میفرماید اتقوا فتنة لا تصین الذین ظلموا منکم خاصه یعنی از بلای ناگهانی پرهیزید که اختصاص بستمکاران ندارد
- 4 I hope from the grace and gift of the Glorious Lord that the friends of God will shine like luminous candles with the light of the love of God, and day and night engage in supplication and entreaty, and offer prayers at the threshold of the Lord of Majesty, saying "Our Lord! Let not our hearts deviate after Thou hast guided us." One must always be wary of divine tests. "Do men think that they will be left alone on saying 'We believe' and they will not be tested?" "Do you think that you will enter Paradise while yet there has not come to you the like of what came to those who passed away before you? Affliction and adversity befell them and they were shaken until the Messenger and those who believed with him said: 'When will the help of God come?'"

4 من امید از فضل و موهبت خداوند مجید دارم که یاران الهی مانند شمع نورانی بنور محبت الله برافروزند و شب و روز به تضرع و ابتهال پردازند و مناجات بدرگاه ذوالجلال کنند و ربنا لاترغ قلوبنا بعد از هدیتنا گویند باید در جمیع احوال از امتحانات الهیه در حذر بود الم حسب الناس ان یترکوا ان یقولوا آمناً و هم لا یفتنون ا فحسبتم ان تدخلوا الجنة و لما یأتکم مثل الذین کانوا من قبلکم اصابتهم البأساء و الضراء و زلزلوا حتی یقول الرسول و من معه متی نصر الله

- 5 In brief, the purpose is that the friends of God, in times of calamity and intensity of cholera and abundance of trials, must with the utmost steadfastness and faithfulness supplicate at the threshold of grandeur that comprehensive grace and complete mercy and healing may be attained, and disease removed. And upon you be greetings and praise.

5 باری مقصود اینست که باید یاران الهی در مورد بلا و شدت ویا و کثرت ابتلا در نهایت استقامت و وفا تضرع بدرگاه کبریا نمایند که فضل شامل و رحمت کامل و شفا حاصل و مرض زائل گردد و علیکم التحية و الثناء

INBA85:227, MMK6#393

AB01106

To: Nanih Aqa, mother of Muhammad Ali Kashani et al., in Tihiran

- 1 O handmaid of God! Jinab-i-Aqa Muhammad-Rida (may the Most Glorious Beauty of God rest upon him) is present and has brought a page on which at the beginning he has written the name of that pure leaf, and this wanderer in the wilderness of the love of God has also taken up the pen and begun to mention the handmaids of the Merciful, that perhaps from this pen a musk-laden breeze may waft and perfume the garden of this letter. There is no doubt that if a page is adorned with mention of the Ancient Beauty it becomes a garden of bounty and a meadow of bestowal, heavenly gardens and pools of subtleties, nay rather the highest Paradise.
- 2 If the handmaid of God Khadijih Bigum turns the nostrils of her soul toward this rose-garden, she will inhale the fragrance of the garden of the All-Merciful. And if the handmaid of God, the sister of Jinab-i-Aqa Muhammad-Rida, opens her eyes she will behold the flowers and blossoms that have bloomed in this rose-garden. And if the handmaid of God, the wife of Ustad Hashim, turns her ear she will hear the melodies of birds singing the psalms of the House of David. If the handmaid of God Sitarih Bigum tastes of the fruits of these gardens it will sweeten her palate. And if the handmaid of God Murassi' turns toward the Kingdom she will place a bejeweled crown upon her head. And if the handmaid of God Munavvar acquires that light she will illumine the world. And if the handmaid of God Jamaliyyih gazes upon the Beauty of God with the eye of her heart, her face will be brightened by the radiance of that Beauty. If the handmaid of God Jani Bigum becomes alive through that spirit she will become life-giving through the breaths of attraction. And if the handmaid of God Sahib is confirmed by that power she will become a sovereign in the

1 ای امة الله جناب آقا محمد رضا علیه بهاء الله الأبهی حاضر و صفحه‌ای آورده و در بدایت اسم آن ورقه طیبه را مرقوم نموده و این سرگشته صحرائی محبت الله نیز قلم برداشته و بذکر اماء الرحمن پرداخته که شاید از این خامه نفحه مشکینی وزد و حدیقه نامہ را معطر نماید شبهه نه که اگر صفحه‌ای بذکر جمال قدم مزین گردد حدیقه عنایتست و روضه موهبت ریاض حقایقست و حیاض لطائف بهشت برین است بلکه فردوس علین

2 امة الله خدیجه بگم اگر مشام جانرا متوجه این گلستان نماید رائحه روضه رحمن را استشمام کند و امة الله اخت جناب آقا محمد رضا چون دیده باز نماید مشاهده ازهار و اوراد کند که در این گلستان شکفته و امة الله ضلع استاد هاشم چون سمع را متوجه نماید استماع نغمات طیوری نماید که بمزمور آل داود تغنی کنند امة الله ستاره بگم چون از فوا که این حدائق چشید مذاق را شیرین نماید و امة الله مرصع چون توجه بملکوت کند تاج مرصع بر سر نهد و امة الله منور چون اقتباس آن نور نماید جهانرا منور نماید و امة الله جمالیه چون نظر بجمال الله بیصر قلب کند روی به پرتو جمال روشن نماید امة الله جانی بگم چون بآن روح زنده گردد بنفحات انجذاب جانبخش شود و امة الله صاحب چون بآن قدرت مؤید گردد در اقلیم اشتیاق سلطان شود و امة الله صاحب خانم

realm of longing. And if the handmaid of God Sahib Khanum drinks of that cup she will attain spiritual intoxication. And if the handmaid of God Qamar plucks fruit from that Most Great Scene she will become a brilliant full moon in the heaven of the love of God. If the handmaid of God Gul-i-Surkh blooms in those gardens she will, like red carnations, set her face aglow with the fire of the love of God. And if the handmaid of God Nazanin Bigum brings her supplication to that threshold she will become an intimate soul-delighting companion of the fairy-like maidens of Paradise. And if the handmaid of God Khadijih Sultan becomes aware of this sovereignty she will pass beyond the sovereignty of the world. And if the handmaid of God Khatun brings this most fragrant musk from Khutan she will perfume the nostrils of the holy leaves. And if the handmaid of God Fatimih seeks to be weaned from the breast of all else but God, she will become a suckling at the breast of God's bounty.

چون از آن کأس نوشد صاحب نشئه روحانیه گردد و امة الله قری چون از ثمر آن شجر منظر اکبر چنید در سماء محبت الله بدر انور شود امة الله گل سرخ چون در آن ریاض بشکفد چون درد احمر رخا بنار محبت الله برافروزد و امة الله نازنین بگم چون بان درگاه نیاز آرد در جنت فردوس با نازنینان حوریات فردوس مؤانس جانپور گردد و امة الله خدیجه سلطان چون از این سلطنت خبر گیرد از سلطنت جهان درگذرد و امة الله خاتون چون از این ختن مشک اذفر آرد مشام و رقات قدس را معنر نماید و امة الله فاطمه چون از ندی ما سوی الله فطام جوید از پستان موهبت الله شیرخوار شود

INBA17:060

AB11644

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

- ¹ O distinguished branch of the Divine Lote-Tree! At this moment your telegram arrived, and when it was opened regarding the release of Ibn-i-Abhar the herald, though written in reverse script and familiar terms, concise and beneficial, brief yet full of meaning, immediately in this place which from the heat of July is like an embodied furnace and from the intensity and glare of the sun is like a depicted kiln, I took up the pen and began writing this letter. All the friends, present and absent, became joyful and pleased, and each expressed delight and happiness, especially His Honor Abu'l-Fadl who is now present in the gathering and companion in the home.

¹ ایها الفرع البدیع من السدرة الالهیه در این حین تلغراف آنحضرت وارد و بخلاصی جناب ابن ابهر مبشر چون باز شد خط معکوس و لفظ مانوس موجز و مفید و مختصر و پرمعانی فوراً در این محل که از تور تموز مثال مجسم است و از حرارت و تاب آفتاب کوره مصور قلم برداشته و بتحریر این نامه پرداخته احبای حاضر و غائب کل مسرور و خوشنود گشتند و هریک اظهار فرح و شادمانی کردند علی الخصوص حضرت ابی الفضل که الآن حاضر محفلند و مؤانس در منزل باری

- ² In any case, since His Imperial Majesty the Shah has implemented such justice and fairness, and of his own accord freed that divine servant from chains and bonds, and his oppressed state became known and evident in the royal presence, all the divine friends must, in gratitude for this royal favor and imperial kindness, demonstrate remarkable service, obedience, submission and faithfulness, and arise according to what is explicitly stated in the Most Holy Book and clearly written in the

² چون اعلیحضرت شهبازی چنین عدالت و نصفتی مجری داشتند و آن بنده الهی را بصرافت طبع از قید و زنجیر آزاد فرمودند و مظلومیت او در پیشگاه حضور معلوم و مشهود گردید جمیع احبای الهی باید بشکرانه این عنایت پادشاهی و عاطفت شهبازی در خدمت و اطاعت و انقیاد و صداقت ید بیضائی بنمایند و بآنچه نص کتاب

Book of the Covenant, and make manifest and evident in the assembly of the world that they stand firm by the decree of the Book, are obedient to divine commands, act according to the sacred texts, acknowledge and confess the ordinances, and move with utmost calm, stability and dignity in worship of the Lord of free choice, service to the justice-spreading monarch, and goodwill toward all inhabitants of the land. Indeed, despite severe obstacles, namely the slander, tales and accusations of some, no one at all expected that Ibn-i-Abhar would be released. This is none other than the effects of royal justice.

مبین اقدس و صریح کتاب عهد و پیمانست قیام کنند و در انجمن عالم مشهود و واضح کنند که بحکم کتاب قائم و در اطاعت او امر الهیه طائع و بنصوص عامل و بفرائض مقرّ و معترفند و در منتهای سکون و قرار و وقار عبادت حضرت ربّ مختار و خدمت شهریار عدالت شعار و خیرخواهی عموم سکان بلاد حرکت نمایند باری فی الحقیقه باوجود موانع شدیده یعنی سعایت و روایت و تهمت زدن بعضی ابداً کسی را گمان نبود که جناب ابن ابهر خلاصی یابد این نیست مگر آثار عدالت پادشاهی

- 3 My Lord and my Hope! This is a branch from the branches of Thy tree of mercy, and a tender twig from the tree of Thy unique glory. Thou hast enabled him to arise in Thy service, to acknowledge Thy Word, and to enter the shelter of Thy protection and guardianship. O Lord! His mention has become renowned among Thy creation and his connection to the holy threshold of Thy divinity has spread far and wide. O Lord! Make him honored among Thy creation and great among Thy creatures, and strengthen his loins through Thy power which prevails over all things, and grant him a white hand in service to Thy Cause which no powers of earth and heaven can resist. O Lord! Illumine his face with the lights of Thy good-pleasure and expand his breast through the manifestation of the signs of Thy grace and bounty, and make him upright in all affairs of Thy religion and firm and steadfast in Thy Covenant and Testament. Verily Thou art the Bestower, the Generous, the Munificent.

3 ربّی و رجائی هذا فرع من فروع سدره رحمانیتک و قضیب رطیب من دوحه عزّ فردانیتک قد وفقته علی القیام بخدمتک و التصدیق بکلمتک و الدّخول فی کھف حفظک و کلائتک ای ربّ قد اشتهر ذکره بین خلقک و شاع و ذاع انتمائه بعتبة قدس الوھیتک ای ربّ اجعله عزیزاً بین خلقک و عظیماً بین بریتک و اشدّد ازره بقوتک القاهرة علی کلّ شیء و اجعل له یداً بیضاء فی خدمة امرک الذی لا تقاومه قوٰت الارض و السماء ای ربّ نور وجهه بانوار رضائک و اشرح صدره بظهور آثار فضلک و عطائک و اجعله مستقیماً من جمیع الشّئون فی دینک و ثابتاً راسخاً فی عهدک و میثاقک انک انت المعطى الکرم الجواد

INBA85:281, YIA.387-388

AB01151

To: Baha'is of the United States

- 1 O beloved of God and His chosen ones! With a heart enkindled by the fire of your love, a breast dilated by your remembrance, an eye gazing toward you, an ear hearkening to your call, tears flowing in longing for your success, and abundant prayers for your prosperity, I address you from this blessed and luminous Spot, and say:

1 یا احبّاء الله و اودّائه انّی بقلب مشتعل بنار محبتکم و صدر منشرح بذکرکم و عین ناظرة الیکم و اذن سامعة لندائکم و عبرات سائلة طلباً لنجاحکم و ادعیة وافیه لفلاحکم اخاطبکم من هذه البقعة المبارکة النوراء و اقول

- 2 Blessed are ye, O ye who have turned your faces unto Him! Glad tidings be unto you, O ye sincere ones! Blessed are ye, O ye steadfast ones! Glad tidings be unto you, O ye devout ones! Blessed are ye, O ye awakened by the breeze of God! Glad tidings be unto you, O ye quickened by the Spirit of God! Blessed are ye, O ye who have entered the Kingdom of God! Glad tidings be unto you, O ye who are drawn by the fragrances of God!
- طوبى لكم أيها المقبلون بشرى لكم أيها المخلصون طوبى لكم أيها الثابتون بشرى لكم أيها القانتون طوبى لكم أيها المتيقظون من نسمة الله بشرى لكم أيها المنتعشون من روح الله طوبى لكم أيها الداخلون في ملكوت الله بشرى لكم أيها المنجذبون الى نفحات الله
- 3 Verily I supplicate to God to strengthen you by an influential and Divine Power from the Supreme World and to reinforce you in these Days with the Hosts of Inspiration, and the Army of Peace, in such wise that ye may smell the scent of Life from the Garment of Joseph (which is the Covenant) that in all times ye may be enlightened by the Lights which are dazzling from the Orb of Effulgence, that they may arise with union and agreement for the purpose of Exalting the Word of God, spreading the Signs of God and hoisting the Standard of God on the tops of the highest hills.
- و اتي اتضرع الى الله ان يؤيدكم بقوة نافذة لاهوتية من الملأ الأعلى وينجدم بجنود الالهام وجيوش السلام بهذا الأثناء حتى تستنشقوا رائحة الحياة من قيص يوسف الميثاق و تنتورا في كل حين بالأنوار الساطعة من نير الاشراق و تقوموا بكل اتحاد و اتفاق على اعلاء كلمة الله و نشر آيات الله و نصب رايات الله على اعلى الأتلال
- 4 If ye be truly united, if ye agree to promote that which is the essential purpose, and to show forth an all-unifying love, I swear by Him Who causeth the seed to split and the breeze to waft, so great a light will shine forth from your faces as to reach the highest heavens, the fame of your glory will be noised abroad, the evidences of your preeminence will spread throughout all regions, your power will penetrate the realities of all things, your aims and purposes will exert their influence upon the great and mighty nations, your spirits will encompass the whole world of being, and ye will discover yourselves to be kings in the dominions of the Kingdom, and attired with the glorious crowns of the invisible Realm, and become the marshals of the army of peace, and princes of the forces of light, and stars shining from the horizon of perfection, and brilliant lamps shedding their radiance upon men.
- و اذا جمعت الكلمة و اتفقت على المقصد الأصلي و المحبة المتحدة و حق من فلق الحبة و برة النسمة تتلأل الأنوار من وجوهكم الى عنان الأوج الرفيع الأعلى و يشيع صيت علوكم و يذيع آثار سموكم في جميع الأرجاء و تنفذ قوتكم في حقائق الأشياء و تؤثر نواياكم في الأمم العظيمة الكبرى و تحيط ارواحكم بالكائنات كلها و ترون انفسكم ملوكاً في اقاليم الملكوت و متوجاً بأكاليل جليلة من عالم اللاهوت و تصبحون قواد الجيوش السلام و امرأه جنود الحياة و نجومأ في افق الكمال و سرجاً موقدة ساطعة الأنوار بين الأنام
- 5 Hasten! Hasten! O ye beloved of the Merciful. Be ye on the alert and hasten, O ye who have sincere thoughts. Be ye on the alert and hasten. O ye seers of the Kingdom of God. Be ye on the alert and hasten, O ye utterers of the Name of God. Be on the alert and hasten, O ye who are illumined with the Lights of God – to unity, agreement, love and affinity, to have Word, to serve the matter of God, to turn to the Kingdom of God, to be firm in the Covenant of God, to render victorious the Religion of God, to spread the traces of God, and to straightforward in the Cause of God.
- البدار البدار يا احباء الرحمن البدار البدار يا محبي السلام البدار البدار يا مخلصي النيات البدار البدار يا ناظري ملكوت الله البدار البدار يا ناطقون بذكر الله البدار البدار يا متنورون بأنوار الله الى الألفة و الاتحاد والمحبة و الائتلاف و الاجتماع على كلمة الله و الخدمة لأمر الله و التوجه الى ملكوت الله و الثبوت على ميثاق الله و النصرة لدين الله و النشر لأنار الله و الاستقامة لأمر الله و اتي ادعو الله ان ينزل عليكم كل بركة من السماء انه هو القوى القدير و قد ارسلنا حضرة الحاج عبدالكريم المحترم الى تلك الجهات لبث روح الاتحاد و الاتفاق

COF.029-030x, PN_various p020x, BLO_PT#214

وَلَا مَلْ مِنْ اللَّهِ لَهُ النَّجَاحُ فِي هَذَا فَإِنَّ رُوحَ دِينِ
اللَّهُ هُوَ الْإِتِّحَادُ وَالْإِتِّفَاقُ

BRL_DAK#0982, MKT1.162, MNMK#038

p.123

AB01159

To: Isabella D Brittingham

Every Manifestation is the Adam of His time. (Adam means the type man, the perfect man.)

There were one hundred thousand Adams before the Adam of biblical records each being the Manifestation of His own time or cycle.

This cycle in which we are living and which has come to its full expression today having ended thus, is the long Adamic cycle, being five hundred thousand years.

Five hundred thousand years ago a Great Manifestation came and founded it. From that time to the present we have had lesser cycles, such as the Adam of record, Noah, Abraham, Moses, Jesus, Muhammad, etc.,”

Today, which culminates this long cycle - Baha'u'llah being, in the words of 'Abdu'l-Baha, “The expression of maturity and perfection of humanity.”

In the time of Adam, the first prophet of record, we have the seed of Christ consciousness deposited embryonically by Adam.

In Abraham it became the child of promise. In Moses the embryonic child had attained to boney structure, which was the Law.

In Jesus it attained the birth into the world of Christ consciousness.

Simeon said in the Temple, as he blessed the infant Jesus: “This child is for the falling and rising again of Israel. This did not mean the personal Jesus, but the Christ spirit born at that time, and which was to gain maturity at the end of a long cycle of 500,000 years, which end is today.”

Also, the angels sang: "Peace on earth, good will to men." It could not be accomplished until Christ consciousness was born into the world.

Muhammad was the nurse of the protector of the child. Today the Father has come and with Him the Son, the Heir of the Father's Kingdom, who is to drink the fruit and eat the bread as He promised.

Baha'u'llah is the perfection and maturity of the essence of humanity, manifesting this in Fatherhood with command and Authority, and we find in the Surat-u'l-Hykl that Baha'u'llah said: "Verily we have seized the lives and are beginning a new creation."

He is the Founder also of the new long cycle of 500,000 years when another great Manifestation will come. In the meantime throughout this coming long cycle of 500,000 years there will be cycles like that of Moses, Jesus, etc., only on a higher scale, as this is the Kingdom of Heaven on Earth. None will be as great as Baha'u'llah until 500,000 years is accomplished.

'Abdu'l-Baha says that within the last 500,000 years there have been seven universal Manifestations, the last three of whom were Melchizedek, Jesus Christ, and Baha'u'llah.

PN_unsorted p087

AB12872

To: Gabriel Sacy

- ¹ O thou who art attracted by the sweet savors of God! I have noted the purport of thy three missives, which attest to thine intense attachment to the Cause of God, thy fervent devotion to His love, thy complete dedication to His Kingdom, and thy constant remembrance of His Covenant. This behoveth such a one as thyself, and verily thou dost occupy an exalted rank in the estimation of God's loved ones. I entreat the glory of God to provide thee with guidance in all thine affairs; to gladden thy heart by witnessing His most great signs; to draw thee, with the breathings of the Spirit, to the Kingdom of beauty; and to guide through thee that company of spiritual ones whom thou didst address in Paris, for ere long thou shalt hear the reverberating echo of that discourse throughout the world. Should

¹ أَيُّهَا الْمُنْجَذِبُ بِنَفَحَاتِ اللَّهِ، قَدْ وَقَّعْتَ عَلَى مَالٍ
تَحَارِيرِ كُرِّ الثَّلَاثَةِ الدَّالِّ عَلَى فَرْطِ تَوَلُّعِكَ بِأَمْرِ اللَّهِ وَ
شِدَّةِ تَعَلُّقِكَ بِمَحَبَّةِ اللَّهِ وَعَظِيمِ تَبَتُّلِكَ إِلَى مَلَكُوتِ
اللَّهِ وَدَوَامِ تَذَكُّرِكَ بِمِثَاقِ اللَّهِ، وَلِثَلَاثِكَ يَنْبَغِي هَذَا
وَإِنَّ لَكَ مَقَامَ رَفِيعٍ عِنْدَ أَحِبَّاءِ اللَّهِ. وَأَتَوَسَّلُ
إِلَى الْعِزَّةِ الْإِلَهِيَّةِ أَنْ يُهَيِّئَ لَكَ مِنْ أُمُورِكَ رُشْدًا
وَيُشْرَحَ صَدْرَكَ بِمُشَاهَدَةِ آيَاتِهِ الْكُبْرَى وَيَجْذِبَكَ
بِنَفَثَاتِ الرُّوحِ إِلَى مَلَكُوتِ الْجَمَالِ وَيَهْدِيَ بِكَ
جَمَاعَةَ الرُّوحِيِّينَ الَّذِينَ أَلْقَيْتَ عَلَيْهِمُ الْخِطَابَ فِي

anyone from among them come unto thee from Paris or America, befriend them in accordance with the wisdom revealed in the Book, which is to speak in proportion to the measure of their understanding. Let the discussion be spiritual, having no connection with material affairs such as politics, for we have no concern whatsoever with these. Our theme is the outpourings of the All-Merciful, not earthly politics, and our focus is on hearts and souls alone.

- 2 Regarding the people of that land, engage not in dialogue with them at all. As for Mukhtar Pasha and Shawqi Pasha: Shouldst thou associate with them, thou must establish conclusive proofs and testimonies from the Torah and the Gospel concerning the prophethood of Muhammad, the Apostle of God—peace be upon Him—even as it is mentioned in the first chapter of the Gospel, when it was asked of John: “Art thou the Messiah, or art thou Elias, or art thou the Prophet?” He said: “The Prophet, the Apostle of God.” Likewise in the twelfth chapter of the Revelation of John, refer thou unto it: The woman clothed with the sun representeth the Law of God in the Muhammadan Dispensation; the sun and moon are a sign of the Persian Empire and a symbol of the Sublime State, both of which are beneath her feet; and the twelve brilliant stars in her crown are the twelve Imams, meaning ‘Ali—may God be pleased with him—and his eleven descendants. That woman, namely the Law of God, brought forth a man-child, and that man-child was as a son unto her who was to rule all nations with a rod of iron. The woman then fled into the wilderness, which is to say that the Law of God migrated to the wilderness of Hijaz. At an opportune moment, mention these statements to Mukhtar Pasha with thine own tongue and confine thyself to such discourse as this. Should he inquire about Baha’u’llah, say that He was possessed of divine authority, but that prophethood was sealed with the Apostle of God. Say no more on this subject while in that realm, as it is forbidden. Do thou inform him, however, that in America and Europe the Cause of Baha’u’llah enjoyeth supreme importance; that a great multitude have been convinced of the prophethood of Muhammad, the Apostle of God; and that this Cause shall soon become significant in those regions

ADMS#365

بَارِيسَ، فَسَوْفَ تَسْمَعُ لَذَلِكَ الْخَطَابِ صَوْتًا رَنَانًا فِي الْأَفَاقِ. وَإِذَا أَتَاكَ أَحَدٌ مِنْهُمْ مِنْ بَارِيسَ أَوْ أَمْرِيكََا أَنَسَهُ بِالْحِكْمَةِ النَّازِلَةِ فِي الْكِتَابِ وَهُوَ كَلَّمَ عَلَى قَدَرِ عَقُولِهِمْ، وَلَيْكُنِ الْحَدِيثُ رُوحَانِيًّا لَا تَعْلُقَ لَهُ بِأُمُورٍ جِسْمَانِيَّةٍ مِنَ السِّيَاسِيَّاتِ لِأَنَّا لَا عِلَاقَةَ لَنَا أَصْلًا بِهَا. نَحْنُ مُوَضَّوعُونَ فِيُوضَاتِ رَحْمَانِيَّةٍ لَا سِيَاسِيَّاتٍ أَرْضِيَّةٍ، إِنَّمَا الْمَعُولُ عَلَى الْقُلُوبِ وَ الْأَرْوَاحِ.

2 وَأَمَّا مَعَ أَهْلِ الْقَطْرِ لَا تَفْتَحْ حَدِيثًا أَبَدًا. ثُمَّ مَعَ مُخْتَارَ بَاشَا وَ شَوْقِي بَاشَا إِذَا عَاشَرْتَهُمْ عَلَيْكَ بِإِقَامَةِ الْأَدَلَّةِ وَ الْبَرَاهِينِ الْقَاطِعَةِ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ عَلَى نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ عَلَيْهِ سَلَامُ اللَّهِ، كَمَا هُوَ مَذْكُورٌ فِي الْفَصْلِ الْأَوَّلِ مِنَ الْإِنْجِيلِ حِينَمَا سَأَلُوا يُوْحَنَّا: أَنْتَ مَسِيحٌ أَوْ أَنْتَ إِيْلِيَا أَوْ أَنْتَ النَّبِيُّ؟ قَالَ: النَّبِيُّ رَسُولُ اللَّهِ. وَ كَذَلِكَ فِي الْإِصْحَاحِ الثَّانِي عَشَرَ مِنْ رُؤْيَا يُوْحَنَّا، رَاجِعٌ إِلَيْهِ: الْمَرَأَةُ الْمُتَسَرِّبِلَةُ بِالشَّمْسِ هِيَ شَرِيعَةُ اللَّهِ الْمُحَمَّدِيَّةِ، وَ الشَّمْسُ وَ الْقَمَرُ عَلَامَةُ دَوْلَةِ الْفَرَسِ وَ عَلَامَةُ لِلدَوْلَةِ الْعَلِيَّةِ اللَّتَانِ تَحْتَ رِجْلَيْهَا، وَ الْكَوَاكِبُ الْاثْنَا عَشَرَ الْبَاهِرَةُ فِي إِكْلِيلِهَا الْأَمَّةُ الْاثْنَا عَشَرَ: عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَ أَحَدُ عَشَرَ أَوْلَادِهِ. فَوُلِدَتْ تِلْكَ الْمَرَأَةُ أَيُّ شَرِيعَةِ اللَّهِ أَقَامَتْ رَجُلًا، وَ ذَلِكَ الرَّجُلُ بِمَنْزِلَةِ وَلَدِهَا فَرَعَى جَمِيعَ الْأُمَمِ بَعْضًا مِنْ حَدِيدٍ. فَالْمَرَأَةُ هَرَبَتْ إِلَى الْبَرِّيَّةِ أَيُّ شَرِيعَةِ اللَّهِ انْتَقَلَتْ إِلَى بَرِّيَّةِ الْحِجَازِ. وَ بِمُنَاسَبَةٍ أَذْكَرُ هَذِهِ الْعِبَارَةَ عَنْ لِسَانِكَ إِلَى مُخْتَارَ بَاشَا وَ اقْتَصِرْ عَلَى هَذَا الْقَبِيلِ مِنَ الْكَلَامِ. وَإِذَا سَأَلَكَ عَنْ الْحَضْرَةِ الْبَهَائِيَّةِ قُلْ إِنَّهُ كَانَ صَاحِبَ الْوِلَايَةِ وَلَكِنْ خُتِمَتِ النُّبُوَّةُ بِرَسُولِ اللَّهِ وَ لَا تَزِدْ عَلَى هَذَا فِي ذَلِكَ الْإِقْلِيمِ لِأَنَّهُ مُمْنُوعٌ. وَلَكِنْ خَبِّرْهُ أَنَّ فِي أَمْرِيكََا وَ أُرُوبَا أَمْرَ الْبَهَاءِ لَهُ أَهْمِيَّةٌ كُبْرَى وَ

اَقْتَنَعَ جَمْعُهُ عَظِيمٌ بِنُبُوَّةِ رَسُولِ اللَّهِ مُحَمَّدٍ وَ عَنْ
قَرِيبٍ يَبْلُغُ مَهْمًا فِي تِلْكَ الْأَقَالِيمِ.

ADMS#365

AB01176

To: Khudakaram, in Burujin

- 1 O servant of Baha! What you wrote was observed and was a clear proof of steadfastness and firmness. If it were not so, such success would not have been achieved, for success is paired with steadfastness, and every precious steadfast soul is promised the confirmation of the Gracious Lord. "Those who say 'Our Lord is God' and then remain steadfast - the angels descend upon them." Therefore, if Haji deems it advisable, you may return to Burujin with utmost dignity but with perfect wisdom, forbearance and good conduct. Inspire and encourage the divine friends with the fragrances of the All-Merciful, spiritual attractions and merciful sentiments, so that all may associate and conduct themselves with utmost kindness toward all people.
- 2 And if they hear taunts, insults and curses, let them overlook them for the sake of improving the people. It does not matter - it has always been thus: "Whenever their people passed by them, they made a mockery of them." All people ridiculed Christ, so emulation of the Prophets and following the example of the holy ones is necessary - "You have an excellent example in the Messenger of God." They mounted Jesus son of Mary on a donkey, placed a crown of thorns on His head, and paraded Him through the streets and markets. They enacted a Jewish play, as the scriptures are full of these accounts. I do not have time for details. It is also reported that a relic of that donkey is with the Pope and is visited on a special day - the responsibility rests with the narrator.
- 3 The point is that the friends should rejoice and be glad at the enemies' insults, mockery, cursing and taunting, for praise be to God, they are following the example of the Prophets and holy ones. The author of the Mathnavi composed some

ای بنده ای آنچه نگاشتی ملاحظه گردید
دلیل جلیل بر ثبوت و استقامت بود و اگر
چنین نبود چنان موقفیتی حاصل نمیشد زیرا
توفیق با استقامت توأم است و هر نفس نفیس
مستقیم موعود بتأیید ربّ کریمست انّ الذین
قالوا ربنا ثم استقاموا تنزل علیهم الملائكة لهذا
اتجناب اگر چنانچه حاجی مصلحت بدانند در
کمال وقار ولی بنهایت حکمت و مدارا و حسن
سلوک مراجعت به بروجن فرمائید و یاران
الهی را بنفحات رحمانیه و انجذابات وجدانیه و
احساسات رحمانیه تشویق و تحریص فرمائید
تا کل با جمیع خلق بنهایت مهربانی معاشرت و
سلوک نمایند

2 و اگر چنانچه طعن و سب و لعن استماع کنند
باصلاح قوم زیر سبیل فرمائید عیبی ندارد
همیشه چنین بوده کلاً مراً علیهم ملأ من قومه
سخرؤا منه جمیع نفوس بحضرت روح استهزاء
مینمودند پس تأسی بانبیا لازمست و اقتدای
بحضرات اولیا و لکم فی رسول الله اسوة حسنه
حضرت عیسی ابن مریم را بر خر سوار کردند و
تاجی از خار بر سر نهادند و در کوچه و بازار
گرداندند یک یهودی بازی درآوردند که صحف
ممتلاً از این اخبار است فرصت تفصیل ندارم
و همچنین روایت کنند که سبی از آنخر در نزد
حضرت پاپ است و در یوم مخصوص زیارت
آترا مینمایند العهدة علی الراوی

3 مقصود اینست که از اهانات و استهزا و لعن
و طعن اعداء باید احباً وجد و طرب نمایند که
الحمد لله تأسی بحضرات انبیا و اولیا نمودند صاحب

verses about this that are a means of drawing near to the Most Glorious Court:

- 4 If I, like Abraham, through flames must go,
 5 Or yet like John a bloodstained road must run;
 6 If, Joseph-like, Thou'd cast me in a well, or shut me up within
 a prison cell –
 7 Or make me e'en as poor as Mary's Son –
 8 I will not go from Thee, But ever stand
 9 My soul and body bowed to Thy command.
- 10 This is the path of lovers and the way of yearning ones. Convey most glorious greetings to Jinab-i-Ali-Akbar, Jinab-i-Muhammad-Hasan, Jinab-i-Ghulam-Husayn and Jinab-i-Dhulfaqr, the four pillars of the house of the love of God. Tell them that although I do not have time to write to each one, I hope that each becomes a clear book and is blessed by the outpourings of the Mercy to the worlds. And upon you be greetings and praise.

مثنوی چند بیتی در این مورد گفته که سبب
 تقرّب درگاه ابدی است

4 گر در آتش رفت باید چون خلیل

5 و ر چو یحیی میکنی خونم سبیل

6 و ر چو یوسف چاه و زندانم کنی

7 و ر ز فقرم عیسی مریم کنی

8 سر نگردانم نگردم از تو من

9 بهر فرمان تو دارم جان و تن

10 اینست مسلک عاشقان و این است سبیل
 مشتاقان جناب علی اکبر و جناب محمد حسن
 و جناب غلامحسین و جناب ذوالفقار ارکان
 اربعه بیت محبت الله را تحت ابدع ابدی برسان
 و بگو هر چند فرصت نامه نوشتن بهر یک ندارم
 ولی امیدوارم که هر یک کتاب مبین گردید
 و مستفیض از فیوضات رحمة للعالمین و علیکم
 التّحیّة و الثّناء

MSHR4.327-328

AB01175

To: Mirza Asadullah Vazir, in Isfahan

- 1 O faithful servant of the Abha Beauty! Although this servant was aware of your difficulties and afflictions, and informed of your trials, hardships and sorrows, His honor Amin has made this feast more colorful and this cup sweeter by bringing news of the intensity of that ember which was a soul-consuming fire and had infinite effect. Now I too am affected to such a degree that both tongue and pen are powerless to express it.
- 2 Glory be to God! One soul and all these trials and tribulations, one faithful breast and all these arrows of cruelty, one throat and a hundred thousand daggers! Be not sorrowful, be not grieved, be not despondent. This affliction in the path of God is a token of the greatest bounty, and these trials and hardships are the beginning of mercy and glad-tidings of His favors.

1 ای بنده باوفای جمال ابدی هر چند اینعبد واقف
 مشقّت و بلا یای آنجناب بود و مطلع بر زحمات
 و محن و آلام شما ولی جناب امین این سفره را
 رنگین تر و این جام را شیرین تر کرد خبر از شدّت
 سورت آن اخگر داد که آتش جانسوز بود و
 بی نهایت اثر کرد حال من نیز بشدّتی متأثرم که
 زبان و قلم هر دو از بیانش عاجز

2 سبحان الله یک جان و این همه آلام و محن و
 یک سینه پروفا و این همه تیر جفا یک خنجر
 و صد هزار خنجر محزون مباح مغموم مگرد
 مأیوس مشو این بلا در سبیل خدا عنوان موهبت

- کبر است و این زحمت و مشقت مبادی رحمت
و بشائر عنایت است
- 3 باید بشکرائت تلقی نمود و بحمد و ستایش
[برخاست] و مناجات نمود که پاک یزدانا
چنین موهبتی شایان فرمودی و چنین رحمتی
ارزان کردی زیرا این جام لبریز چنان لذیذ
است که مخصوص یاران عزیز فرمودی نه هر
بی عقل و تمیز و این حظ موفور را مختص هر
سید حضور نمودی نه هر غافل مغرور هر جانی
لایق فدای آن یار مهربان نه و هر سری سزاوار
نثار پای جانان نه
- 4 این عبد بشکرانه خداوند یگانه پرداخت که ترا باین
موهبت سرافراز کرد و چنین اکیلی جلیلی بر سر
نهاد که بر سریر اثر مستریح خواهی گشت ایام
بگذرد و جمیع بساطها پیچیده گردد و هر بنیانی
ویران شود و هر درختی سایه دار از پیخ برفتند
زحمته فراموش شود و مشقتها از خاطر برود و
نور موهبت جلوه نماید و ریح تجارت آشکار گردد
- 5 پس ای یار وفادار غم مخور غمخوار تو
عبدالهاست محزون مشو ممنون گرد دلخون
منشین خوشنود باش که خطاب الست را بلی
گفتی و مورد چنین ابتلا گشتی عنقریب نور
حقیقت بتابد و این ظلمت طغیان اهل جفا زائل
گردد و بلبل الهی در گلشن رحمانی گلبانک
پرورده بسراید
- 6 جمیع طائفین حول را از قریب و خلیل و حبیب
تحیت مشتاقانه عبدالها برسان آنان نیز از
صهای جفا در راه وفا جام سرشاری نوشیدند
هنیئاً مرئاً هر باهوش را نوش باد و هر ثابت
نابت را بشارت هاتف و سروش باد و علیک
التحیه و الثناء
- 3 You must receive it with gratitude and arise in praise and supplication saying: "O pure Lord! You have deemed such a bounty worthy and bestowed such mercy freely, for this overflowing cup is so delicious that You reserved it for Your dear friends and not for those lacking wisdom and discernment, and You made this abundant portion specific to every noble master and not to every heedless and proud one. Not every soul is worthy to be sacrificed for that kind Friend, and not every head deserves to be offered at the feet of the Beloved."
- 4 This servant has arisen in thanksgiving to the one true God that He has honored you with this bounty and placed such a glorious crown upon your head, that you shall recline upon the exalted throne. Days shall pass and all foundations shall be rolled up, every edifice shall be ruined and every shading tree shall be uprooted from its base. Hardships shall be forgotten and trials shall pass from memory, and the light of bounty shall appear and the profit of this trade shall become manifest.
- 5 Therefore, O faithful friend, grieve not - 'Abdu'l-Baha is your Comforter. Be not sorrowful, be grateful. Sit not with a bleeding heart, be content that you answered "Yea" to the call of "Am I not?" and became the target of such trials. Soon the light of truth shall shine and this darkness of tyranny of the cruel ones shall pass away, and the divine nightingale shall sing its joyous melody in the garden of the All-Merciful.
- 6 Convey the longing greetings of 'Abdu'l-Baha to all those circling near, whether relative, close friend or beloved. They too have drunk a full cup of cruelty in the path of faithfulness. May it be wholesome and pleasant! May every wise one find pleasure and every steadfast and growing one receive glad tidings from the unseen herald! And upon you be greeting and praise.

MMK3#222 p.161

AB01221

To: Muhammad Baqir Ha'i, in Najafabad

1 O you who have inhaled the fragrance of faithfulness from the garment of Joseph of eternity! Previously a letter was sent and mention of the divine friends was a comfort to the soul. And now too we have turned to remembering you so that you may know how the true friends who are firm and steadfast in the Cause and the counsels of the All-Merciful are mentioned in this gathering and renowned in this assembly. Each one is a manifestation of the favors of the Ancient Beauty and a dawning-place of the lights of the Generous Lord. They are the objects of the glance of providence and the focus of the gaze of the eyes of the All-Merciful. They abide under the radiance and are the chosen ones of the horizons. They are the candle of the chamber of guidance and the cypress tree in the garden of providence. They are the brilliant rays of the world of existence and the luminous lights of the realm of being. They draw sustenance from the Abha Kingdom and receive bounties from the Supreme Dominion. They are supported by the heavenly hosts and assisted by the angels drawn nigh to the Divine Threshold. They have entered the pavilion of divine unity and arrived in the gardens of detachment. They are the roses of the garden of knowledge and the light of the pupils of the eyes of excellence. They are the army of salvation and the cupbearers of the wine of life. They are the unveilers of darkness and the piercers of veils. They are the manifest signs of creation and the waving banners of the Manifest Beauty.

2 What bounty could be greater than this and what gift more perfect than that? This most great bounty from the invisible Kingdom encompasses all the friends and flows upon the realities of the chosen ones, for all are under the shadow of the Blessed Beauty's providence and all are beneath the outpourings of the Sun of Truth. Whoever steps manfully into this arena and arises with the greatest steadfastness will find greater delicacy and purity and will see more of the polish of faithfulness. The lights of divine gifts will become more manifest and the rays of bounties more evident.

3 Convey this servant's greetings to all the divine friends and waft the fragrances of this yearning heart to their nostrils. Say: O lovers of the countenance of Truth, O yearners for the beautiful face of Truth, O dwellers in His lane, O seekers and admirers of His character and disposition, O those attracted to His fragrance, O those turning toward Him - this is the time

1 یا من استنشاق رائحة الوفاء من قیص یوسف البقاء از پیش مکتوبی ارسال شد و ذکر احبای الهی مونس جان بود و حال نیز بیاد شما پرداختیم تا بدانید که احبای حقیقی که ثابت و راسخ بر امر و وصایای حضرت رحمن هستند چگونه در این بساط مذکورند و در این انجمن مشهور هر یک مظهر الطاف جمال قدیمند و مطلع انوار رب کریم ملحوظ نظر عنایتند و منظور لحظات اعین رحمانیت در ظل اشراقند و نخبه آفاق شمع شبستان هدایتند و سرو بوستان عنایت اشعه ساطعه عالم وجودند و انوار لامعه حیز شهود مستمد از ملکوت ابری هستند و مستفیض از جبروت اعلی مؤید بجنود آسمانند و موفق بملائکه مقربین حضرت یزدان در سرادق توحید داخلند و در حدائق تجرید وارد ورد حلیقه معارفند و نور حلقه اعین فضائل لشکر نجاتند و ساقیان باده حیات کاشف ظلماتند و خارق حیات آیات باهره تکوینند و رایات خافقه جمال مبین

2 دیگر چه فضلی اعظم از اینست و چه موهبتی اکمل از آن این فیض اعظم از ملکوت غیب شامل عموم احباء و فائض بر حقائق اصفیاء چه که کل در ظل عنایت جمال مبارکند و جمیع در تحت افاضات شمس حقیقت هر نفسی که مردانه در این میدان قدم نهد و باستقامت کبری برخیزد و لطافت و صفا بیشتر یابد و صیقل وفا زیادت یابد انوار مواهب ظاهرتر گردد و اشعه عنایات باهرتر شود

3 تکبیر این عبد را بجمیع احبای رحمانی برسان و نفحات قلب این مشتاقرا بمشامشان بوزان و بگو ای عاشقان روی حق و ای مشتاقان جمال دلجوی حق و ای عاکفان کوی او و ای طالبان ووالهان خلق و خوی او وای منجدبان بوی او و ای متوجهان سوی او وقت ثبوت و رسوخست

for firmness and steadfastness, the moment for constancy and establishment. We hope that you will be gathered together with radiant faces and hearts like rose gardens. And the glory be upon you.

و هنگام استقامت و ركوز امیدواریم كه با روئی
روشن و قلبی چون گلشن محشور گردید و البهاء
علیكم ع

4 He is the Most Glorious

4 هو الابی

5 You wrote about the dominion of the sources of oppression. We beseech God to restrain the hands of the heedless ones and preserve His loved ones under the wing of His protection and guardianship, and make them secure in the cave of His preservation and shelter. What you sent has arrived.

5 از تسلط مطالع ظلم مرقوم نموده بودید نسل الله
ان یکف ایادی العافلین و یحفظ احبائه فی ظلّ
جناح حفظه و کلائته و یجعلهم آمنین فی كهف
صونه و حمایته آنچه ارسال نموده بودید رسید

6 And the glory be upon you.

6 و البهاء علیک

TABN.251b

AB01203

To: Shaykh Kazim Qazvini (Samandar)

1 O thou who art stirred by the breeze from the rose garden of providence!

1 ای مهتر از نسیم گلشن عنایت

2 It is morning and the divine friends are present in this gathering, their faces blooming and radiant like roses in the garden. This servant has pen in hand, engaged in writing this letter, for the remembrance of that kind friend is ever the companion of heart and soul, and mention of the friends is constantly on the tongue.

2 بامداد است و دوستان الهی در این انجمن حاضر
و رویشان چون گلهای گلشن شکفته و ناضر و
این عبد قلم در دست و بنگارش این ورقه مشغول
چه كه یاد آن یار مهربان دائماً همدم جان و روان
است و ذكر دوستان ورد زبان

3 At the time of attaining the presence at the Threshold of the All-Merciful, in utmost supplication and humble entreaty it is said: O Kind God! Though Thy longtime friends who are intimate with remembrance of Thy countenance and dwellers in Thy path are outwardly in the desert of separation and afflicted with deprivation, in reality they are confidants in the chamber of Thy mysteries and pilgrims at the Kaaba of Thy independence, listeners to the melody and song of the birds of the meadow of inner meanings, and intoxicated with the brimming cup of the All-Merciful.

3 و در اوان تشرّف باستان رحمن در نهایت
تضرّع و ابتهال عجز و نیاز میشود كه ای خدای
مهربان دوستان قدیم كه ندیم یاد روی تواند و
نزیل كوی تو اگرچه بظاهر در بادیّه هجراند و
مبتلای حرمان ولی بحقیقت محرمان خلوتخانه
راز تواند و محرمان كعبه بی نیاز تو و مستمعان
نغمه و آواز طیور چمنستان معانی و مستان جام
سرشار رحمانی

4 O Lord! Deliver these birds of the meadow from the clutches of crow and raven, and teach these nightingales of the rose garden of mysteries the song and melody of the rosebush of the realities of the righteous ones. Cast these thirsty fish into the fathomless sea, and guide these lost caravans to the path

4 ای پروردگار این مرغان چمن را از دست زاغ
و زغن برهان و این بلبلان گلشن اسرار را آواز
و ترانه گلبن حقائق ابرار تعلیم فرما این ماهیان
تشنه لب را بحر بی پایان بیفكن و این قافله های

of Thy court. Lead these thirsty ones of the sacred valley to the pure spring of Job - "This is a cool place to wash in and a refreshing drink."

- 5 O Lord! Though this scattered group are weak and powerless, yet among the people of creation they are the army of life and the hosts of salvation. Therefore assist them with the hosts of Thy Supreme Kingdom and strengthen them with the angels of Thy most exalted Concourse, that they may scatter the army of death and shatter the ranks of darkness with the light of guidance.
- 6 O Lord! If Thou assist a weak gnat it becometh a soaring eagle, and if Thou confirm a feeble fly it becometh a piercing falcon and a swooping hawk. If Thou bestow radiance upon a passing shadow it becometh a brilliant light, and if Thou grant bounty to worthless dust it becometh a superior garden. Therefore, whatever appeareth proceedeth from the power of confirmation.
- 7 The darkness of error hath encompassed East and West and is engaged in battle with the light of guidance in this most great cycle. Its arrows and spears are very sharp and piercing, and its army most bloodthirsty. Therefore raise up in the field of the hearts of the friends vast armies and majestic hosts - that is, brilliant lights and manifest mysteries from realities and meanings - that with this celestial power they may disperse the darkness from hearts.

گنگشته را براه کوی خویش هدایت فرما و این تشنگان وادی ایمن را بمعین صافی آیوب هذا مغتسل بارد و شراب دلالت کن

5 ای پروردگار این جمع پریشان هرچند ضعیف و ناتوانند ولی در بین ملاً امکان لشکر حیاتند و سپاه نجات پس بجنود ملکوت ابهات تأیید فرما و بملائکه ملاً اعلایت تقویت بخش تا سپاه ممت را پریشان نمایند و صفوف ظلمات را بنور هدی درهم شکنند

6 ای پروردگار اگر پشه ضعیف را مدد فرمائی نسر طائر گردد و اگر ذباب نحیف را تأیید نمائی عقاب کاسر شود و صقر صاقر گردد ظل زائل را اگر تجلی فرمائی نور باهر شود و خاک خاسر را اگر فیض رسانی حدیقه فائق گردد پس هرچه نماید قوه تأیید نماید

7 ظلمات ضلالت است که شرق و غرب را احاطه نموده است و با نور هدایت در این کور اعظمت در جنگ و ستیز است و سهم و سنانش بسی تند و تیز و لشکرش بسیار خونریز پس سپاهی انبوه و لشکری پرشکوه یعنی انواری ساطع و اسراری لامع از حقائق و معانی در میدان قلوب دوستان برانگیز تا باین قوه ملکوتی ظلمات دلتا را پراکنده نمایند

AYBY.342 #023, KHSH09.000, MMG2#161 p.182x

AB10434

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

- 1 O faithful servant of God! The letter which you had written was received. The instigator of mischief is Shaykhu'l-Mulk, and this person, as was previously written to you, is a Yahya'i Azali Babi. Make this known to others so you are free from blame. This person harbors religious hatred and has turned everyone against you, for he imagines that if you are dismissed from this position, he will gain influence and cause others to waver and promote the Azali religion.

1 ای بنده صادق الهی نامه‌ای که مرقوم نموده بودید ملحوظ افتاد محرک فساد شیخ‌الملک است و این شخص از پیش مرقوم شد بشما که یحیائی ازلی بایست بدیگران بفهمانید که قصوری ندارید و این شخص بغض و عداوت مذهبی دارد جمیع را با شما ضد کرده زیرا او را گمان چنان که اگر شما از این منصب معزول شوید میدانی خواهد گرفت و سبب تزلزل

- دیگران خواهد شد و ترویج دین ازلی خواهد نمود
- 2 دیگر از این غافل که اگر نفوسی باین شبهات متزلزل گردند البته عدم آنها از وجود بهتر است زیرا نفوس مطمئن هر یک در استقامت مقاومت من علی الأرض نمایند تا چه رسد به شیخ‌الملک و بر خود این شیخ امر مشتبه شده است جمیع معاشرت او با اغیار یعنی حاجی میرزا یحیی داماد ازلی بوده نه یار لهذا بیگانه را آشنا شمرده و آشنایان را بیگانه گمان کرده
- 3 و نمیداند که میرزا یحیی پسر میرزا هادی دولت آبادی پدر متوفایش به کرات و مرات در اصفهان بر سر منبر تبری از حضرت اعلی نمود و سب و لعن کرد و این مشهور آفاق شد و چون از علمای اصفهان در اینخصوص استفسار شود واضح و آشکار گردد بجهت چند روز حیات دنیا جسارتی بچنین خطای عظیم کرد
- 4 حال ادنی نفسی از اهل بها اگر زیر شمشیر رود فریاد یابہاء الہی بلند کند و استقامت کبری بنماید چنانکہ در واقعه یزد واقع شد دوہست سیصد نفر رقص کمان کف زنان و یابہاء الہی گویان زیر سیف و سنان قطعه قطعه گشتند و نفسی تزلزل نمود تا چه رسد بتبری حال خاندانی کہ بصریح عبارت بجهت محافظت این جان پوسیده تبری از حضرت اعلی نموده اند خود را رکن رکین بلکہ جانشین وصی شمرند فاعتبروا یا اولی الأبصار
- 5 باری شما از فساد و تعرض شیخ‌الملک استغراب نکنید زیرا خوب میدانید کہ اساس بیانہا یعنی ازلیہا بر خلاف بہائیت است بنص رسائل و کتبشان اینست کہ جمیع من علی الأرض را باید بضرب سیف مطیع کرد معاذ اللہ و جمیع کافر حربی هستند نفسی را باقی و برقرار نباید گذاشت اینست مذهب جناب شیخ‌الملک پس اگر اذیتی بر شما وارد آرد تعجب منمائید
- 6 And upon you be the Most Glorious Glory!
- 6 و علیک الہاء الہی

ASAT5.362x, BSHI.062-063

AB01178

To: Sarvistani, Muhammad Husayn et al., in Tazang

- 1 O Thou kind Lord! These souls are Thy lovers who wander in Thy realm. They have been caught by a glance of Thy tangled tresses and are enamoured by Thy divine attributes. They yearn after Thee and seek to behold Thy countenance, they are athirst for Thy river and search for Thee by day and by night. Look upon them with the glances of Thy bounty and shower Thy compassionate favours upon them.

1 ای پروردگار مهربان این عاشقان آواره کوی تو آشفته موی تو دلداده خوی تو پوینده سوی تو جوینده روی تو لب نشنه جوی تو و شب و روز در جستجوی تو نظر عنایتی فرما عاطفتی کن موهبتی بده نعمتی مبذول دار
- 2 Assuage the ardour of their separation from Thee and admit them into the courts of Thy reunion. Wanderers are they, lead them to Thy safe abode; sore-vexed and hapless, bring them Thy tranquillity; ailing and afflicted, restore to them Thy healing; crushed by sorrows, bestow upon them happiness. They moan in grief and their lamentation is their sole companion, grant them the presence of Thy joy and Thy felicity.

2 تا از حسرت فراق بیاسایند و بحلقه وصال درآیند آواره اند سر و سامان یابند بیچاره اند آسایش جان یابند دردمندند درمان جویند آزرده اند شادمان گردند همدم آه و فغانند به روح و ریحان رسند انیس ناله و آهند بیارگاه رسند
- 3 O Lord! Thou knowest that these souls have no protection. Thou seest the tears they shed at dawning and in the night season and dost witness them beseeching Thee and seeking for Thy grace and favours. O God, O Clement One, O Merciful One, O Bountiful One. Grant them such gifts as are worthy of Thy generosity.

3 الها تو آگاهی که پناهی ندارند و در هر شام و صبحگاهی بگریند و بزارند و فضل و موهبت تو خواهند خدایا مهربانا رحیمایا کریمایا آنچه شایان موهبت است رایگان فرما و هرچه مقتضای رحمت است ارزان کن
- 4 Let Thy soul-reviving breath pass over them, Thy musk-laden breezes revive them and the fragrance of Thy Paradise laden with sweet smelling flowers and herbs bring freedom to their hearts. Confirm them in their servitude to Thee and strengthen them to render Thee their praise, that they might call out, saying: 'How happy are we and gladdened of heart, how joyous are we and blissful of spirit, how deeply content and truly fulfilled that we have been the recipients of such bounties as have shed their radiance and illumined the whole world, that we have been gathered together in such concord and amity as has eliminated all rancour and hatred from among the peoples of the earth, and that such tears of gratitude have flooded from our eyes in love and yearning for the effulgences of Thy Beauty in this Day of reunion with Thee.'

4 نسیم جان بخش بوزان و نفحه مشک اذفری بفرست تا دماغ مشتاقان باغ جنان گردد و مشام آزادگان پر گل و ریحان شود قوتی بده که بخدمت پردازند قدرتی عطا کن که از عهده شکر آن بدرآیند و فریاد برآرند طوبی لنا بشری لنا و فرحاً لنا و طرباً لنا و طوعاً لنا و فوزاً لنا من هذه المواهب التي اشترقت بها الآفاق وتلاأت باشد اشراق و جمعتنا علی الوفاق و ازاله عن اهل الأرض النفاق و اسال السیول من الآماق حباً و شغفاً بجمال تجلی فی یوم التلاق
- 5 O Lord! Fill to the brim for them the overflowing cup of Thy bounties and cause them to be inebriated with the wine of Thy grace through Thy Covenant and Thy Testament. Thou art verily the Powerful, the Omnipotent. There is no other

God but Thee, the Forgiving, the Compassionate, the Exalted, the Most Great.

5 ربّ ادر عليهم كأساً دهاقاً و رنجهم بصهباء
الفضل و العطاء عهداً و ميثاقاً أنك انت القوى
المتين لا اله الا انت الغفور الرؤف العلي العظيم

INBA87:267, INBA52:271, MMK2#016
p.010

AB01198

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

1 O thou who art afflicted in the path of God! The tribulations that have befallen thee in the path of the All-Merciful have, like a boundless ocean, raised waves and reached their zenith. Since afflictions, trials, hardships, calamities, adversity and distress in the path of God are as heavenly sustenance and possess the qualities of a mighty gift and the attributes of supreme bounties, they are therefore like the table of the Lord's bounty wherein is all that the soul desireth and the eye delighteth in, surpassing all other blessings. As the Ancient Beauty—may my spirit be a sacrifice for His holy and pure threshold—hath declared: "Bitter is tribulation in Thy path, yet sweet to me; and death for Thy sake is my soul's desire, whilst life without Thee is torment."

1 ای مبتلای در سبیل الهی بلایای آنجناب
در سبیل رحمن چون دریای بی پایان موجها
برانگیخت و اوجها گرفت چون مصائب و
بلایا و مصاعب و رزایا و بأسا و ضراً در راه
خدا حکم مائده سما دارد و صفت موهبت
عظمی جوید و سمت عطایا کبری خواهد لهذا
چون خوان نعمت حضرت کبریا فیما ما تشتی
الأنفس و تلذ به الأعين از جمیع نعمایا و شاید
چنانچه جمال قدم روحی لعتبة القدسیة الطاهرة
فداء فرموده مّر البلاء فی سبیل حبک حلوة و
شهد البقاء من عند غیرک مّرّة

2 Though outwardly these pains and tribulations, these severe and manifest afflictions are a consuming fire and distress to heart and soul, in reality they are an everlasting blessing, boundless mercy, and divine grace and favor. For they have come to pass in the path of faith and certitude in the All-Merciful Lord. This is why all the Prophets yearned for such tribulations and sufferings, even as the Exalted One—may the spirit of all existence be sacrificed for Him—with utmost humility and supplication desired this station, saying: "O Thou our Most Great Master! I have sacrificed my all for Thee and desired naught but martyrdom in Thy path and vilification in Thy love, and Thou art, in truth, sufficient unto me."

2 باری اگر چه بظاهر این آلام و محن و مصائب
شدیده سر و علن آتش سوزان است و آفت دل
و جان لکن فی الحقیقه نعمت جاودان است و
رحمت بی پایان و فضل و احسان حضرت یزدان
چه که در سبیل ایمان و ایقان بحضرت رحمن
وارد اینست که جمیع انبیا آرزوی این بلیات و
آلام را میفرمودند چنانچه حضرت اعلی روح من
فی الوجود له الفداء بکمال عجز و ایتها استدعای
این مقام را میفرمودند اینست که میفرماید یا
سیدنا اکبر قد فدیت بکلی لک و ماتتیت الا
القتل فی سبیلک و السب فی محبتک و انت
الکافی بالحق

3 Therefore, in gratitude for this bounty, open thy inner and outer tongue and say: "Praise be unto Thee, O my God, for having given me to drink from that cup whereof Thy loved ones have drunk, from which Thy Prophets and Messengers have been refreshed, and which the essences of being among Thy

3 پس بشکرانه این موهبت لسان باطن و ظاهر
بگشا و بگو لک الحمد یا الهی بما سقیتنی من
کأس مثل منها احبائک و انتشأ منها انبیائک
و ابتغاهما جواهر الوجود من اصفیائک و انت
سقیتنی بفضلک و جودک و احسانک و ایدتني

chosen ones have sought after. Thou hast, through Thy grace, bounty and favor, given me to drink therefrom and strengthened me to bear this Cause which Thou hast made a test for the weak, a mercy for the chosen ones, a healing for the breasts of the near ones, a light for the eyes of the righteous, and glad-tidings for the hearts of those enkindled with the fire of Thy love, O Thou Who art the Beloved of the hearts of them that love Thee!"

- 4 Thou wert despoiled, imprisoned, chained, fettered, pierced by bullets, rendered homeless, made wandering and distracted, and sacrificed in the path of the All-Merciful. Each of these is a mighty blessing—what more couldst thou desire? And the Glory be upon thee.
- 5 For those souls for whom thou didst request mention, individual letters have been sent for each and are enclosed. We hope through the grace and favor of the Blessed Beauty that thou mayest become the cause of enkindlement of the loved ones of God and strive day and night to diffuse the divine fragrances. And the Glory be upon thee.

على حمل هذا الأمر الذي جعلته فتنه للضعفاء و
رحمة للأصفياء وشفاء لصدور الأولياء و جلاء
لأبصار الأتقياء و بشارة لقلوب المشتعلين بنار
محبتك يا محبوب قلوب الأحباء

4 منوب شدی مسجون شدی مغلول شدی
مکبول شدی مرشوق برصاص شدی بی سر و
سامان شدی سرگشته و پریشان شدی فانی در
سبیل رحمن شدی هریک از اینها نعمت عظیم
است دیگر چه خواهی و البهآ علیک ع

5 نفسیکه از برای ایشان طلب ذکر فرمودید از
برای هریک مکتوب مخصوصی ارسال شد در
جوف است امیدوار از فضل و عنایت جمال
مبارکیم که آنجناب اسباب اشتعال احبای الهی
گردند و شب و روز در نشر نفحات الله بکوشند
و البهآ علیک

NANU_AB#41

AB01167

To: Baha'is of Zanjan

- 1 O beloved of God! From that land and region, which is the sacrifice-field of the lovers of the Belovedâ€™s court, sweet breezes are waftingâ€”breezes that are spirit and fragrance, the joy of heart and soul. They bear tidings of attraction and enkindlement, of firmness and steadfastness in the Cause of the Lord.
- 2 O friends! A pure seed hath been sown in that divine field, and watered with the blood of the martyrs. Strive ye, then, and arise with fervor, that in these days it may, through the dew of divine favor, become green and flourishing, bring forth ears of bounty and increase, and yield the blessing of a harvest. Assuredly, those sanctified bloods shall in the end quicken that whole region, bestow upon it spiritual life, cause the lights of Truth to shine forth, and illumine plain and wilderness, mountain and desert. As for you, strive ye that, in this day, that

1 ای احبای الهی از آن خطه و دیار که قربانگاه
عاشقان کوی دلدار است نسائم خوشی میوزد
که روح و ریحانست و مسرت دل و جان خبر
انجذاب و اشتعالست و ثبوت و استقامت در
امر پروردگار

2 ای یاران تخم پاکی در آن مزرعه الهیه افشاند
گشت و بخون شهیدان آبیاری شد بکوشید و
بخروشید تا در این ایام از شبنم عنایت سبز و
خرم شود و خوشه فیض و ریع بیار آرد و
برکت خرمن گردد البته آن دمآء مطهره عاقبت
آن اقلیم را زنده نماید و حیات روحانی بخشد و
انوار حق بتابد و دشت و صحرا و کوه و پیدآء
منور گردد و اما شما بکوشید که در این زمان

Beloved of your hopes and aspirations may appear as the Witness in the gathering. And upon you be greeting and praise.

دلبر این آرزو و آمال شاهد انجن گردد و علیکم
التَّحِيَّةُ وَ الثَّنَاءُ

- 3 O my dearly loved friends! Since the dawn of the Orb of Truth, the lights of the knowledge of God were diffused even as the streaks of the morn, at the horizon of Zanzan and the stars of guidance have shone forth from the dayspring of divine bounty. It hath become a niche of light and displayed the Divine Revelation. The fire of love hath blazed and the lovers of the graceful Beloved each and all have sung their sweet melodies in the assembly of the enamoured.

3 ای سَوِگلی یارانم زنجان شمس حقیقتن طوغدیغی
گوندن انوار معرفت الله بارقهء سحرآسا آفاقده
منتشر اولدی و هدايت يلدزلى مشرق عنایتدن
پارل پارل پارلادی مشکاة نور اولدی و جلوه گاه
ظهور اولدی آتش عشق شعله ور اولدی و دلبر
رعنان عاشقانی هر بری بر آهنگ مشتاقانه ایله
نغمه ساز محفل آشفتهگان اولدی

- 4 The door of the place of martyrdom, where men die for love, were flung open and while the loved ones of God, dancing for joy, hastened to it, the great feast was ready. The cup of sacrifice was passed around and the soil dyed crimson with blood. They that were intoxicated with the Eternal Covenant have attained the joy of the wine. It is the resurrection of the martyrs! The arena of martyrdom hath become the sanctuary of His paradise and every faithful lover hath attained the comfort of his heart and the happiness of his conscience.

4 قربانگاه عشق قیوسی آچلدی و عاشقان جمال
ذوالجلال کمال وجد و سرور ایله رقص ایدرک
و جانفشانی ایدرک جشن عظیم برپا اولدی جام
فدا صوندلی یر یوزی قان ایله بویاندی سرمست
الست نشئه صهبا بولدی و قیامت شهدا قوپدی
میدان شهادت جنت مأوی اولدی هر عاشق
صادق مسرت جان و راحت وجدان بولدی

- 5 The Morn of divine bounty hath dawned and God's Light is radiant. The call of the Concourse of high and the cheers of the Abha Kingdom can be heard. The melody "O blessed, blessed are ye!" of the singers of the banquet of the All-Merciful is raised.

5 صبح موهبت آچلدی و نور احدیت پارلادی و
ندای ملاً اعلی قولافله دیدی و تحسین ملکوت
ابهی دو بولدی و طوبی لکم و بشری لکم ترانهء
مطربان بزم حضرت رحمن اولدی

- 6 Ye are the rosebuds of this rose-garden, the graceful cypresses, the peerless plants at this swift-running stream and the glory of your predecessors. Exert yourselves that ye may water their field of divine guidance with the soft-flowing waters of truth and make their trees of bounties that they have planted fresh and green with the reviving winds of steadfastness, so that the delicate air and charming panorama of the Abha Kingdom transform your hearts into heavenly gardens and the place where the Revelation of the All-Merciful is made manifest. May ye be happy and live long, my beloved friends!

6 سز که اول گلستان شکفته گلری سبز و او
بوستان سرو خوش خرامی سبز و اول جویبارن
نهال بیهمالی سبز و اول اسلاف اخلاف
بی مثالی سبز جهد ایلین و سعی ایلین تا که
آنلرن کشتزار هدایتلری جویبار حقیقت ایله
صولایه سینز و دیکدکری درختان موهبتی نسیم
جانپرور استقامت ایله طراوت بخشا اوله سینز تا
جنت ابهان لطافت هواسی و حلاوت منظره سی
گوکلرنزی باغ جنان ایلیه روضهء جنان ایلیه
جلوه گاه رحمن ایلیه شاد اوله سینز وار اوله سینز
ای بنم سَوِگلی یارانم

INBA85:265, INBA72:165, BRL_DAK#0530,
MJT.008

AB01170

To: Teachers of Tarbiyat School, in Iran

- 1 O educators! O physicians! Jinab-i-Amin and the friends have lavished praise upon your boundless endeavors in educating and training the young ones and nurturing the saplings in the garden of divine unity. This testimony has caused infinite joy, for praise be to God, ye are assisted and confirmed in serving the Threshold of the All-Merciful and the world of humanity.

ای ادیبان ای طبیبان جناب امین و یاران
ستایش از همت بی‌پایان نموده‌اند که در تعلیم
و تربیت نورسیدگان و پرورش نونهالان گلشن
توحید مبذول میدارید این گواهی سبب سرور
نامتناهی شد که الحمد لله بخدمت عتبهٔ رحمانی
و عالم انسانی موفق و مؤیدید
- 2 The education and training of children is among the most meritorious acts of humankind and draweth down the grace and favor of the All-Merciful, for education is the indispensable foundation of all human excellence and alloweth man to work his way to the heights of abiding glory. If a child be trained from his infancy, he will, through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks. And certainly he will gather to himself the bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and fair in the garden of life.

2 تعلیم اطفال و پرورش کودکان اعظم مناقب
عالم انسان و جاذب الطاف و عنایت حضرت
رحمان زیرا اس اساس فضائل عالم انسانیت و
سبب تدرج باوج عزت جاودانی چون طفل در
کودکی تربیت شود مانند نهال در جویبار علم
و دانش بعنایت باغبان گلشن احدیت از زلال
معانی بنوشد و البته پرتو شمس حقیقت گیرد و
بشعاع و حرارتش در گلشن وجود طراوت و
لطافت بی‌نهایت یابد
- 3 Therefore must the mentor be a doctor as well: that is, he must, in instructing the child, remedy its faults; must give him learning, and at the same time rear him to have a spiritual nature. Let the teacher be a doctor to the character of the child, thus will he heal the spiritual ailments of the children of men.

3 پس ادیب باید طبیب باشد یعنی اطفال را تعلیم
دهد و اخلاق را تعدیل نماید علم و دانش آموزد و
بخلق و خوی ربّانی پرورش دهد طبیب اخلاق
باشد تا ابناء آفاق را از علل و امراض روحانی
معالجه نماید
- 4 If, in this momentous task, a mighty effort be exerted, the world of humanity will shine out with other adornings, and shed the fairest light. Then will this darksome place grow luminous, and this abode of earth turn into Heaven. The very demons will change to angels then, and wolves to shepherds of the flock, and the wild-dog pack to gazelles that pasture on the plains of oneness, and ravening beasts to peaceful herds, and birds of prey, with talons sharp as knives, to songsters warbling their sweet native notes.

4 اگر در این مورد عظیم همت جلیله مبذول شود
عالم انسانی زینت دیگر یابد و نورانیت دیگر حاصل
نماید جهان ظلمانی نورانی شود و عالم امکانی
بهشت جاودانی گردد حتی دیوان فرشتگان شوند
و گرگان شبان اغنام گردند و کلاب غزالان بر
وحدت شوند و درندگان چرندگان شوند و مرغان
تیزچنگ خوش نغمه و آهنگ گردند
- 5 For the inner reality of man is a demarcation line between the shadow and the light, a place where the two seas meet; it is the lowest point on the arc of descent, and therefore is it capable of gaining all the grades above. With education it can achieve all excellence; devoid of education it will stay on, at the lowest point of imperfection.

5 زیرا حقیقت انسانیه خطّ فاصل بین الظلّ و
النور و مجمع البحرین و نهایت قوس نزول است
لذا استعداد جمیع مراتب دارد بتربیت اکتساب
فضائل کند و از عدم تربیت در اسفل درجات
نقائص ماند

- 6 Every child is potentially the light of the world—and at the same time its darkness; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host.
- 7 Since ye have been assigned to this holy task, ye must therefore exert every effort to make that school famed in all respects throughout the world; to make it the cause of exalting the Word of the Lord.

SWAB#103x, BSW#16.26x

6 هر طفلی ممکنست که سبب نورانیت عالم گردد و یا سبب ظلمانیت آفاق شود لهذا باید مسئله تربیت را بسیار مهم شمرده اطفال را از کودکی از پستان محبت الله شیر داد و در آغوش معرفت الله تربیت نمود تا نورانی گردند رحمانی شوند علم و دانش آموزند و خلق و خوی فرشتگان یابند

7 حال چون شما باین خدمت مقدسه معین شده اید البته باید نهایت همت مجری دارید تا آن مدرسه بجمع شئون و مراتب شهر آفاق گردد و سبب عزت کلمه الله شود

MMK1#103 p.126x, AKHA_131BE #10 p.270, YMM.205x

AB01190

To: Aqa Baba et al.

- 1 O friends of God! Some time ago, Aqa Ghulam-Rida, who is enchanted by the Beauty of Truth, requested that a letter be written to those divine friends. With utmost eagerness and longing a letter was written, and now he again requests another be penned. Although this servant at the Most Glorious Threshold has so many occupations and concerns that there is no opportunity to write even a word, nevertheless, since he had mentioned the divine friends, such a state overcame me that involuntarily I took up the pen and began writing in remembrance of the friends.
- 2 O lovers of the Ancient Beauty! The time for surging and tumult is like an endless ocean, and the moment for being set ablaze by the fire of the Divine Lote Tree has come. Open your eyes to the divine Kingdom and give ear to the melody of the heavenly Herald, that you may hear the call to awakening from the invisible Kingdom and listen to the praise of the Concourse on High.
- 3 O friends of the Greatest Name! He bore and endured all decisive afflictions so that we might drink from the living waters of guidance and walk the path of righteousness and be raised up on the face of the earth with the lights of the supreme gift, and

1 ای دوستان الهی چندی پیش آشفته جمال حق آقا غلامرضا استدعا نمود که بآن یاران الهی تحریری مرقوم گردد با کمال اشتیاق و شوق نامهائی مرقوم گردید و حال نیز رجای نگاشتن مینماید و این بنده آستانه ایبی را چندان مشاغل و غوائل که فرصت نگارش کلمهائی نه باوجود این چون ذکر یاران الهی را نموده بود چنان حالتی دست داد که بی اختیار خامه برداشته و بذکر یاران پرداختم

2 ای عاشقان جمال قدیم وقت جوش و خروش چون دریای بی پایانست و هنگام احتراق بآتش سدره رحمن چشم بملکوت الهی باز کنید و گوش بآهنگ هائف رحمانی دهید تا از ملکوت غیب صلاهی بیداری شنوید و تحسین ملا اعلی استماع نمائید

3 ای دوستان اسم اعظم جمیع بلاهای مبرمرا حمل فرمود و تجل کرد تا از ماء معین هدی بنوشیم و در سبیل تقوی سلوک نمائیم و بانوار موهبت کبری در بسط غبراء مبعوث شویم و در ظل

under the shade of the Word of Divine Unity engage in diffusing the divine fragrances, and with each breath be quickened with a new spirit.

کلمه وحدانیت بنشر نفحات الله مشغول گردیم
و در هر دم بروحی جدید زنده شویم

INBA87:442, INBA52:456

AB08213

To: Mirza Husayn Mishkin Qalam

- 1 O divine Mishkin! Never imagine that due to not receiving Tablets about love and unity, your remembrance would be erased for a moment from the hearts of the loved ones and friends, or any weakness or laxity would occur in the handle of love. That covenant and testament which was made in the spiritual world has been and will forever remain firm. In any case, by God's leave, one must manfully grasp the cup of tribulation through love for the Ancient Beauty and drink it like the nectar of immortality. If the arrow of affliction comes, behold its target is hearts. In these days a servant among the servants of God composed this Turkish verse:

1 ای مشکین الهی از عدم وصول الواح حبّ و اتحاد هرگز مپندار که از قلوب محبّان و دوستان آتی ذکر شما محو شود و یا سستی و وهنی در عروه محبت واقع گردد آن عهد و میثاقی که در ذرّ روحانی بسته شد لمزل مستحکم بوده و خواهد بود باری انشاء الله باید بعشق و محبت جمال قدم جام بلا را مردانه گرفت و چون شهد بقا نوشید گر تیر بلا آید ایک هدفش دلها این بیت ترکی را در این روزها بنده ئی از بندگان حق گفته
- 2 "Marvel not, O wise one, if I am content with His cruelty,

2 تعجب ایته ای عاقل جفاسینه رضا ایتم
- 3 For cruelty is the very essence of fidelity reflected in love's mirror."

3 جفا عین وفا مرآت عشقکده مصو
- 4 Days are passing, and no trace remains of any state - neither the glory of this ephemeral dust-heap endures, nor do its abasement and trials persist. All tends toward decline except matters that occur in the path of God - these have been and will forever remain eternal and enduring. The ultimate reality is that outwardly they appear in different forms and ways:

4 رد آیام در گذار است و از هیچ حالی اثری باقی نماند نه عزّت این خاکدان فانی باقی و نه ذلّت و محنتش برقرار کل رو بزوالست مگر اموری که در سبیل حق واقع شود آن لمزل و لایزال باقی و برقرار بوده منتها اینست که در ظاهر بصورت دیگر و نحو دیگر مشهود می شود
- 5 "When the seed is hidden in the earth,

5 دانه چون اندر زمین پنهان شود
- 6 The secret of the garden's verdure is revealed."

6 سر آن سرسبزی بستان شود
- 7 In this station, observe the outward as a manifest symbol of the inward, for even in a particle of dust, nothing has endured or will endure except the mention of God and His loved ones.

7 در این مقام ظاهر را عنوان باطن مشهوداً ملاحظه کنید چه که در نقطهء تراب نیز جز ذکر حق و احبای او باقی نبوده و نخواهد بود
- 8 "Ahmad's name contains all Prophets' names,

8 نام احمد نام جمله انبیاست
- 9 For when hundred comes, ninety is also present."

9 چونکه صد آمد نود هم پیش ماست

- 10 By God, besides Whom there is no other God! These bonds and chains of yours are the pride of all who are free, and these trials and tribulations are the source of all comfort and rest. A time will come when they shall lament over what they have done, weep and curse themselves, and seek your intercession that God might forgive them. On that day the sincere shall rejoice while the hypocrites and deniers shall despair. Be like a flame of fire from the heat of thy Lord's love, the Mighty, the Chosen One.
- 11 The eyes of these wanderers have forever been fixed upon the horizon of Divine unity, hoping to be complete manifestations of God's attributes in both outer and inner aspects, just as that Essence of Eternity has said: "Through tribulation the love of Baha increased." Similarly may this heavenly verse become manifest in the realities of sanctified souls. Blessed are the sincere ones in the reward of a mighty day! Glad tidings to the believers, for God has made them signs of His Self among the worlds.
- 12 At all times, day and night, we have been and are occupied with the remembrance of those oppressed ones in God's path. And now, as it is eight hours past nightfall and near dawn, since we were engaged in remembering you in the realms of the heart, we have outwardly undertaken it as well.

10 فوالله الذي لا اله الا هو كه اين قيد و بند شما
نفر جميع آزادگانست و اين بليه و محنت مبدأ
جميع آسائش و راحت سيأتي زمان ينوحون
على ما فعلوا و يكون و يلعنون على انفسهم و
يستشفعون منكم لعل يتوب الله عنهم و يغفر
لهم يومئذ يفرح المخلصون و يئس المنافقون و
المنكرون كن كلهيب من النار من حرارة محبة
ربك العزيز المختار

11 چشم اين آوارگان لم يزل بشطر عزّ احديه ناظر
و أمل كه آيه مدله بر شئون حقّ بتمامه در
ظاهر و باطن باشند همچنانكه آن سازج قدم
ميفرمايد بالبالء زاد حبّ البهآ بهمين قسم اين
آيه ملكوتيه در حقايق نفوس قدسيه مشهود
ايد فطوبى للمخلصين من ثواب يوم عظيم فبشرى
للموحدين بما جعلهم الله آيه نفسه بين العالمين

12 كل در تمام ليالى و ايام بذكر آنمظلومان سبيل
حقّ مشغول بوده و هستيم و الآن كه ساعت
هشت از شب و قريب بصبح است چون در
عوالم قلب بياد شما مشغول بوديم لهذا بظاهر نيز
پرداختيم

BRL_DAK#1027, MSHR3.195-196x,
MSHR4.306x, MSHR5.178-179x

AB01166

To: Muhammad Khan Mirza et al.

- 1 O loved ones of God! Among the signs of divine grace and favors, and indeed among the greatest proofs of the manifestation of infinite divine power, is the gathering of birds of different species, varieties and colors around the fountain of life. Each bird had its nest on a branch, and each found its home in a palace. Since this was the spring of Paradise and a sweet and pleasant living water, all birds gathered around it from the corners of the world - a bird from the garden of the glorious Abraham, a bird from the meadows of Israel, a bird from the rose garden of Christ, a bird from the orchard of the Beloved, a bird from the meadowland of mighty Zoroaster, and a bird
- 1 اى احبابى الهى از آثار فضل و الطاف الهى و
خصائص بل اعظم دلائل ظهور آيات قدرت
نامتناهى جمع طيور مختلف الاجناس و متنوع
الانواع و الالوان بر معين حيوان است هر طيريرا
آشيان در شانى بود و هر مرغيرا لانه در كاخى
چون اين عين تسنيم و ماء معين عذب و فرات
و شيرين بود جميع مرغان از اطراف جهان در
حواليش جمع شدند طيرى از حديقته خليل
جيليل و طيرى از رياض اسرائيل طيرى از
گلستان مسيح و طيرى از بوستان حبيب مرغى

from the flower garden of His Holiness the Commander [Ali]. All gathered at this fountain and drank from this sweet spring, taking shelter in the shade of the Divine Lote Tree and making their nests under the Tree of Paradise.

- 2 Observe what divine power and spiritual force this is that has taken all these different colored garments and dipped them in this divine vat of single color. All colors have become one color, and those multicolored garments have taken on colorlessness. The eastern bird has made its home in the western nest, and the western bird has taken shelter in the eastern nest. It has brought together the Nusayri with the Israelite. What universal sovereignty this is, and what penetrating heavenly power!
- 3 My God, my God! By how You have gathered these birds in the garden of Your sanctification and the meadows of Your oneness, make their feet firm upon Your path and make them steadfast in Your ancient Covenant and Testament, O Lord of the Worlds, that they may not be shaken by the winds of tests and trials. Verily You are the Generous One.

از چمنستان زردشت عظیم و طیری از گلزار
حضرت امیر جمیع بر این معین جمع شدند و از
این چشمه شیرین نوشیدند و در ظلّ سدره
منتهی مأوی گردیدند و در سایه شجره طوبی
لانه و آشیانه نمودند

2 ملاحظه فرمائید که این چه قدرت الهیه و چه
قوت معنویه است که جمیع این ثیابهای الوان
مختلفه را گرفته و در این خم یک رنگ الهی
غوطه داده کلّ لونها واحد شده و آن
لباسهای رنگارنگ رنگ بی رنگی گرفته مرغ
شرقی در آشیانه غرب منزل نموده و طیر غربی
در لانه شرق مأوی نموده نصیر را با اسرائیلی
جمع نموده این چه سلطنت کلیه است و این چه
نفوذ قوت لاهوتیه

3 الهی الهی بما جمعت هذه الطيور في حديقة
تقدیسک و ریاض توحیدک ثبت اقدامهم
علی صراطک و اجعلهم ثابتین علی عهدک و
میثاقک القدیم یا رب العالمین حتی لا یتزلزلوا من
اریاح الافتتان و الامتحان انک انت الکریم

AKHA_116BE #11-12 p.00b, DUR1.028

AB01199

- 1 O you who are enchanted by truth and attracted to the Beloved of the horizons! Your detailed letter was received. It was not a letter but rather a rose garden full of flowers and sweet basils, from whose flowers the fragrance of the love of God was inhaled. It brought great joy that, praise be to God, in the glass of your heart the lamp of God's guidance was illumined and the fire of God's love blazed forth. I beseech God that this lamp of guidance may cast its rays from this glass to all directions and illuminate the surroundings - that is, may the city of Madras become the horizon of truth and may the lights of divine bounty shine forth from that horizon.
- 2 Trust in God and rely upon His infinite bounty, for in these days the Sun of Truth, His Holiness Baha'u'llah, has cast its luminous rays upon the horizons with utmost power, such that soon all horizons will become bright and radiant with this light.

1 ای مفتون حقیقت و مجذوب دلبر آفاق، نامه
مفصل شما رسید نامه نبود گلشن پر گل و ریحان
بود که رائحه محبت الله از گلهای آن استشمام
گشت بسیار سبب سرور گردید که الحمد لله
در زجاج قلب سراج هدایه الله برافروخت و
آتش محبت الله شعله زد از خدا خواهم که
آن سراج هدایت از این زجاج پرتوی باطراف
زند و اطراف روشن شود یعنی شهر مدراس افق
حقیقت گردد انوار فیض الهی از آن افق بتابد

2 توکل بر خدا کن و اعتماد بر فیض نامتناهی الهی
زیرا در این ایام شمس حقیقت حضرت بهاء الله
بکمال قوت پرتوی نورانی بر آفاق زده است که
عنقریب جمیع آفاق باین نور روشن و درخشانند

For the Cause of Baha'u'llah has created a great commotion in all horizons. Today the call of Baha'u'llah is raised in all regions of the world. In every western city an assembly is established that raises the call to the divine Kingdom and promotes the teachings of Baha'u'llah. In America the cry of "Ya Baha'u'l-Abha" is raised, and in Africa the call of "Ya 'Aliyu'l-A'la" reaches the ears of every noble one. Turk and Tajik are attracted to the fragrances of the Abha Garden. In Asia the birds of the divine garden sing with the most wonderful melodies.

- 3 In short, in India too, God willing, you will raise the call of the Abha Kingdom and, in accordance with the teachings of Baha'u'llah, set all in motion. Day by day you will progress in Baha'i virtues and perfections and become the cause of guidance for a great multitude. Look not to your own power and capability, but rather look to the power of the Abha Kingdom. This power can make a straw into a mountain, deliver souls from the depths of the pit and raise them to the zenith of the moon, cause a mighty tree to grow from a weak seed. The divine Farmer sows a single seed and forms many harvests - this is from the power of divine bounty. I will supplicate the Abha Kingdom and seek for you new confirmations at every moment and ask for great success.

- 4 As for the matter of animals, in this Cause there is great emphasis placed on showing kindness to animals. I hope that hereafter the means for your pilgrimage to the Holy Land will be provided, and that your esteemed wife will also be educated through the power of your steadfastness and firmness. There are many believers in Bombay and their address is: "Spiritual Assembly, care of Aqa Mirza Mahmud." Correspond with them and request Baha'i books - they will send them. And upon you be the Most Glorious Glory.

گردد زیرا امر بهاء الله ولوله در آفاق انداخته است در جمیع اقالیم عالم امروز ندای بهاء الله بلند است در هر شهری از غرب انجمنی برپا که ندای بملکوت الهی نمائید و ترویج تعالیم بهاء الله فرمایند در امریک ندای یا بهاء الاهی بلند است و در افریک فریاد یا علی الاعلی گوشزد هر ارجمند ترک و تاجیک منجذب نفحات گلشن ابری در آسیا طیور حدیقه الهی بابدع الحان می سرایند.

3 باری در هندوستان نیز انشاء الله ندای ملکوت ابری را بلند مینمائید و بموجب تعالیم بهاء الله عموم را بحرکت می آرید و روز بروز در فضائل و کمالات بهائی ترقی می نمائید و سبب هدایت جمعی غفیر می شوید نظر بقوت و قدرت خود مینمائید بلکه نظر بقوت ملکوت ابری بیندازید این قوت کاهی را کوه نماید و نفوس را از قعر چاه نجات دهد و باوج ماه رساند از دانه ضعیف درختی بارور بربویند دهقان الهی یک تخم افشاند و خرمها تشکیل نماید این از قوت فیض الهی است. تضرع بملکوت ابری کنم و شما را هر دم تأییدی جدید طلبم و توفیقی عظیم خواهم

4 اما مسئله حیوان در این امر بسیار تأکید بر ترجم بر حیوان شده امیدوارم که من بعد اسباب تشرف بارض اقدس از برای شما مهیا گردد و قرینه محترمه نیز بقوه ثبات و استقامت شما تربیت شود احباً در بمبئی بسیارند و آدرسشان اینست "مخفل روحانی، بواسطه آقا میرزا محمود" با آنها مخیره نمائید و کتب امری بطلبید میفرستند و علیک البهاء الاهی عبدالهاء عباس

MKT3.394

ABU0829

Enmity is of two kinds. One kind is religious, and the other kind is personal. A Muslim who harboureth enmity towards the believers doth so on account of religious hatred. He imagineth that this enmity is a means whereby he may draw nigh unto the Threshold of Oneness. But with the Covenant-breakers the case is different: the enmity they harbour is personal. If I chide anyone, saying, 'Why didst thou commit so unseemly an action?' 'Why didst thou tell a falsehood?' 'Why didst thou betray thy trust?,' he goeth off and becometh a Covenant-breaker. Yet if I say, 'Bravo! thou hast done a fine deed,' he is gratified. The Covenant-breakers themselves know what they have done - from them it is not hidden.

In the case of those souls who deviate from the Straight Path, however much one humoureth them, turneth a blind eye to their faults, excuseth and indulgeth them, it only increaseth their heedlessness and boldness. Should someone take up a pickaxe and destroy the foundation of the Cause of God, he expecteth me to say, 'Very good, well done, thou hast done a fine deed!'

Some there are among the friends who consider themselves to have been created in order to sacrifice their life and wealth, their rank, dignity and station in the path of the Blessed Beauty. Others, likewise, are to be found who conceive that the martyrdom of His Holiness the Exalted One, the martyrdom of the loved ones of God - all the trials and tribulations, calamities and afflictions, of the past - were to the end that they might have a good time: all of these things were merely the preamble to their enjoying themselves and having a good time. If thou sayest to such a one, 'Nay, my dear, it is not so!,' he goeth off and becometh a Covenant-breaker.

All these tribulations, calamities and trials were not for the sake of thy bright eyes and thy sweet eyebrows! How manifestly unfair, how eminently unjust, that one should sacrifice all these blows and afflictions sustained by the Blessed Beauty to a mere freak or fancy of one's own! Rather than that one should exert oneself night and day, thinking how these martyrs sacrificed their lives, and how, under chains and fetters, they bore every calamity; considering what blows the Blessed Beauty bore, and what hardships His Holiness the Exalted One endured; and reflecting how his honour Quddus was cut to pieces; how the Babu'l-Bab was torn to shreds; and how the King of Martyrs laid down his life. Now, if it be God's will, I too wish to partake

of some crumbs - be they never so few - of that same banquet whereof they partook.

AB01267

To: Aqa Azizullah et al., in Baku

- 1 O thou who art attracted to the Covenant! Thy letters, which were aflame with the fire of the love of God, arrived and the news from Petersburg and Moscow became known and clear. Thou hadst written about the important gatherings there where respected gentlemen were present - each a bright candle in the chamber of Iran and a rose in the garden of the Persians - such as Jinab-i-Murtada Khan, Jinab-i-Sadiq al-Sultan, Jinab-i-Mustafa Quli Khan, Jinab-i-Muhammad Sadiq Khan, Jinab-i-Rasul Khan, Jinab-i-Hamid Khan, Jinab-i-Mirza Ni'matu'llah Khan and Jinab-i-Mirza Ja'far Khan. This was soul-stirring news for it indicated that, praise be to God, the Hand of Divine favor has planted new saplings in the withered garden of Iran and nurtured them with the shower of bounty. Soon they will blossom with utmost freshness and grace in the gardens and meadows of Iran and yield moist fruits. Therefore this news is the cause of joy to the souls and hearts of the righteous and brings spiritual delight to the free.
- 2 Through the great bounty of the Merciful Lord, I hope that each of these newcomers will become the cause of Iran's progress and the nobility of Iranians. Indeed, may they shine like lamps in the assembly of the world and gleam like bright stars from the horizon of the world. Verily my Lord is possessed of great bounty.
- 3 Many centuries passed during which Iran's luminous morning had set in the west of obscurity. Now praise be to God, a brilliant dawn and gleaming morning light has shone forth from Iran's horizon upon all regions. That light, like the breaking dawn, is spreading and will soon encompass the world. It will illumine the dark world with divine lights and bestow celestial radiance. Iran will become the center of divine inspirations and the source of endless bounties for humanity. At that time the star of Persia's ancient glory will rise from the holy dawning-place. This is the great glad tidings We have given thee. Soon

ای منجذب میثاق تحاریر آن مشتعل بنار محبت
الله واصل و اخبار پطرسبورغ و مسکو معلوم و
واضح گردید از محافل مهمه آنجا مرقوم نموده
بودید که حضرات محترمه آقایان که هر
یک شبستان ایران را شمع روشنند و چمنستان
فارسیان را گل گلشن حاضر بودند مثل جناب
مرتضی خان و جناب صدیق السلطان و جناب
مصطفی قلی خان و جناب محمد صادق خان
و جناب رسول خان و جناب حمید خان و
جناب میرزا نعمت الله خان و جناب میرزا
جعفر خان این خبر جان پرور بود زیرا دلالت
بر آن مینمود که الحمد لله در حدیقه پژمرده
ایران ید عنایت نهالهای تازه نشانده و بریزش
باران موهبت پرورش یافته عنقریب در نهایت
طراوت و لطافت شکوفه نموده در باغ و راغ
ایران جلوه نمایند و بار و بر و میوه تر بخشند
لذا این اخبار سبب سرور جان و دل ابرار
است و حصول روح و ریحان احرار

از فضل عظیم رب رحیم امیدوارم که هر یک
از آن نورسیدگان سبب ترقی و بزرگواری ایران
و ایرانیان گردند بلکه در انجمن عالم مانند چراغ
برافروزند و مانند ستاره های روشن از افق عالم
بدرخشند ان ربی لذو فضل عظیم

باری قرون متوالیه گذشت که صبح نورانی
ایران در مغرب نحول افول نموده بود حال الحمد
لله فجر ساطع و بارقه صبحی لامع از افق
ایران بر جمیع آفاق تافته و آن نور مانند بارقه
سحری منتشر و عنقریب جهانگیر خواهد شد
عالم ظلمانی را بانوار رحمانی نورانی خواهد نمود
و روشنی ملکوتی خواهد بخشید ایران مرکز
سنوحات رحمانیه خواهد شد و جهانیانرا مصدر
فیوضات نامتناهی خواهد گشت آنوقت کوکب

thou shalt witness the Beloved of Iranian hopes - that is, the luminosity of the Merciful Cause and Persia's sacred glory - become the ornament of every gathering and this lamp become illumined.

عزّت قدیمهٔ فرس از مطلع قدس طلوع خواهد نمود هذه بشارة عظمیٰ قد بشرناک بها عنقریب ملاحظه خواهی نمود که دلبر آمال ایرانیان یعنی نورایت امر رحمن و عزّت مقدّسهٔ پارسیان شاهد انجمن گشت و این سراج روشن گردید

- 4 It appears you were considering trade in lentils - this is most acceptable. Regarding the sending of books from Ishqabad and Baku that you wrote about, God willing whatever is possible will be sent. And upon thee be greetings and praise.

4 از قرار معلوم تصوّر تجارت در عدسه داشتید بسیار مقبول در خصوص ارسال کتب از عشق آباد و بادکوبه مرقوم نموده بودید انشاء الله آنچه ممکن است ارسال خواهند داشت و علیک التّحیّة و الثّناء

INBA89:195

AB01279

To: Maryam Thornburgh-Cropper, in California

- 1 ...O handmaid of God! The numbered days shall end and life shall pass away, and all shall return to dust. No sound nor faintest whisper shall be heard from them. But whoever seeks eternal life shall bear his cross upon his back and follow the Word of God, and shall sacrifice his life for his Lord, the All-Merciful, the Most Compassionate.
- 2 O handmaid of God! The treasures of earth are corrupted by rust and moth, as Christ hath said, and thieves break in and steal them, and in the end they vanish like scattered dust. They profit not the wealthy except those who spend them in the path of God upon the poor and weak out of love for their Generous Lord. But the treasures of heaven are preserved and protected with God. Nothing can corrupt them and no thief can steal them. Blessed is the one who acquireth from that mighty treasure.
- 3 Therefore, O handmaid of God, exert thy utmost that thou mayest attain that imperishable heavenly treasure, for this is the treasure that Christ and the apostles and the Virgin Mary and Mary the mother of James and Mary Magdalene did obtain. Thus did they become kings in the Kingdom with hosts of angels and treasures of divine mysteries - and this indeed is the supreme triumph.

1 ..یا امة الله ستنتهی الاّیام المعدودات و تزول الحیات و الكلّ یرجعون الى التّراب لا تسمعین منهم صوتاً و لا همساً خفیف و اما من یطلب الحیات الابدیة یحمل صلیبه علی ظهره و یتبع کلمة الله و یضییع حیاته لرّبه الرّحمن الرّحیم

2 یا امة الله انّ کنوز الأرض یفسدها السّوس و الصدأ كما قال المسیح و یتطّفها السّارقون و عاقبة تزول هباءً منبثاً و لا تنفع الأغنیاء الاّ من بذلها فی سبیل الله علی الفقراء و الضّعفاء حبّاً برّبه الکریم و اما کنوز السّماء محفوظة مصونة عند الله لا یفسدها شیء و لا یسرقة السّارقون هنیئاً لمن اکتسب من ذلک الكنز العظیم اذاً

3 یا امة الله ابذلی جهدک حتّی تحوزی ذلک الكنز المملوکة الّتی لا تفسد لانّ هذا کنز حازها المسیح و الحواریون و مریم العذراء و مریم ام یعقوب و مریم المجدلیة فاصبحوا ملوکاً فی المملکوت ببحیوش من الملائکة و کنوزاً من اسرار الله و ذلک هو الفوز العظیم

4 O handmaid of God! Detach thyself from all else but God and call out in the name of God. Fear not all the armies and kings of the earth even should they attack from every direction, for they have no power save over bodies that decay and blood that freezes in veins and nerves. Take warning from those who have passed before and have become mere legends and tales.

4 يا امة الله انقطعي عما سوى الله و نادى باسم الله ولا تخشى جنود الأرض كلها و ملوكها ولو هجمت من كل الجهات فليس لهم سلطة الا على اجسام تبلى و دماء تنجمد في العروق و الأعصاب اعتبري بالأسلاف و قد مضوا فاصبحوا اساطير و حكايات

5 O handmaid of God! The light of truth shineth resplendent from the highest heaven and illumineth with brightness those pure hearts and minds that are like mirrors cleansed of rust. But as for hearts that are like black stones, they have no portion thereof. Alas for them! How great their regret! How grievous their manifest loss!

5 يا امة الله ان نور الحق ساطع في الأوج الأعلى و يشرق اشراقاً على البصائر و القلوب الطيبة كالمراياء الصافية من الصدأ و اما القلوب التي كالحجارة السوداء لا نصيب لها منه فيا حسرة عليها و يا اسفاً عليها و يا وبالاً عليها من هذا الخسران المبين

6 But thou, O attracted handmaid of God, be thou glad and sing and rejoice and say: The earth hath shone with the light of the Lord - blessed be they who behold! The horizons are perfumed with the fragrances of the All-Merciful - blessed be they who inhale! The holy dove singeth upon the Tree of Life - blessed be they who hear! The beauty of God hath appeared with a holiness beyond description - blessed be the lovers! The ocean of knowledge surgeth with waves of wisdom and utterance - blessed be they who plunge therein! The Holy Spirit hath descended into hearts and souls - blessed be they who attain! The heavenly table hath been sent down from the bounty of thy Most Exalted Lord - blessed be they who eat thereof! The cups of success are passed round with the wine of love and faithfulness - blessed be they who drink! The birds of the Paradise of Abha raise their melodies in strains that move the very souls - blessed be they who are gladdened thereby!

6 و انتك انت يا امة الله المنجذبة استبشري و غني و رقي و قولي قد اشرفت الأرض بنور الرب طوبى للناظرين قد تعطرت الآفاق بنفحات الرحمن طوبى للشمسين قد غنت حمامة القدس على شجرة الحيات طوبى للسامعين قد ظهر جمال الله بحسن مقدس عن البيان طوبى للعاشقين قد تموج بحر العرفان بامواج الحكم و البيان طوبى للخائضين قد حل روح القدس في القلوب و الأرواح طوبى للفائزين قد نزلت مائدة السماء من فيض ربك الأعلى طوبى للأكلين قد دارت اقداح الفلاح بصبأ المحبة و الوفاء طوبى للشاربين قد ارتفع انغام طيور جنة الفردوس بالحنن تهتز منه النفوس طوبى للمطربين

MMK3#052 p.032x

AB01285

To: Baha'is of Khurasan, in Faran

1 ...O true friends! In the blessed verse He says: "Verily those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them." Observe how He has made the descent of angels conditional upon steadfastness. Thus it becomes clear that every firm one is established, and every steadfast one is a manifestation of the favors of the Ancient Lord.

1 ای دوستان حقیقی در آیه مبارکه میفرماید ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ملاحظه فرمائید که نزول ملائکه را مشروط باستقامت فرموده پس معلوم شد که هر ثابتي ثابت است و هر مستقیم مظهر الطاف

The capricious may show enthusiasm and passion for some days, displaying attraction and ecstasy, and for a brief time they may blaze like fire with the utmost joy and delight, but with the slightest trial and smallest difficulty they become silent, mute, subdued and extinguished, deprived of the Lord's grace and bounty. Until a tree is firmly rooted it cannot grow; until a foundation is solidly laid it cannot become firm and straight. Therefore, one must become brighter, more pleasing and sweeter day by day. The human form begins as a sperm, then progresses to the embryo stage, then reaches the stage of bones, then "We clothed the bones with flesh," then attains "Blessed be God, the best of creators." Likewise, it advances through the stages of nursing, childhood, youth and adolescence until it reaches maturity. Thus the stage of growth and maturity of the human form leads to the comprehension of realities and awareness of the mysteries of creation. Similarly, man's spiritual reality progresses through stages. One must traverse the stations and stages of spiritual progress until attaining the station of "We have indeed created man in the best of forms." If during the traversing of stages any weakness or defect occurs, or any negligence or delay is accepted, progress becomes impaired and one remains fixed at the stage of imperfection. This is why He says: "Verily God does not change the condition of a people until they change what is in themselves."

رَبِّ قَدِيمِ نَوْهوسانِ ایامی چند شوق و شمع
نمائند و جذب و وله بنمایند و ایام معدوده در
نهایت شوق و ذوق مانند آتش برافروزند ولی
ببطش یسیر و مشقتِ قلیل ساکت و صامت و
خامد و خاموش گردند و از فضل و موهبت
پروردگار محروم شوند شجر تا ثابت نگردد ثابت
نشود بنیان تا بنیاد متین نیابد ثابت و مستقیم
نگردد پس باید روز بروز روشتر گشت و
خوشت و شیرین تر شد هیکل انسانی در بدایت
نطفه است بعد بمقام مضغه ترقی نماید و از
مضغه بمقام عظام رسد بعد ثم کسونا العظام
لحما حاصل گردد بعد بمقام فتبارک الله احسن
الخالقین رسد و همچنین در مراتب رضیعی و
طفولیت و صبی و مراهقه تدرج کند تا بلوغ
فائز گردد پس مقام رشد و بلوغ هیکل انسانی
سبب ادراک حقائق و اطلاع بر سرائر کائنات
شود و همچنین حقیقت روحانیة انسانرا تدرج
در مراتب است باید مقامات و مراتب ترقیات
معنوی را طی کند تا بمقام لقد خلقنا الانسان
فی احسن تقویم فائز شود و اگر در طی مراتب
فتور و خللی حاصل شود و قصور و تراخی پذیرد
سیر مختل شود و در مقام نقص باقی و برقرار
ماند اینست که میفرماید لایغیر الله ما بقوم
حتی یغیروا ما بانفسهم

- 2 Therefore, O divine friends, do not rest for a moment or draw a breath except that you strive with heart and soul to progress through the stages, to derive light from the fire kindled in the divine Tree, and to receive the outpourings of the cloud of mercy, so that in the garden of existence, through the bounties of the loving Lord, you may arise like the trees of the eternal paradise in the utmost freshness and grace, yielding choice fruits and producing wondrous leaves and blossoms. Praise be to God, the celestial outpourings are continuous and the divine mercy and favor are everlasting. If anyone shows weakness or negligence, they remain deprived and bereft of eternal bounties due to transient affairs.

2 پس ای یاران الهی دمی نیاسائید و نفسی برنیارید
مگر آنکه به جان و جنان در ترقی در مراتب
بکوشید و اقتباس از نار موقده در شجره رحمانیه
فرمائید و استفاضه از رشحاتِ سحابِ رحمت کنید
تا در حدیقه وجود بفیوضات رب ودود مانند
اشجار جنت خلود در نهایت طراوت و لطافت
مبعوث گردید اثمار جنبه بخشید و اوراق و ازهار
بدیعه برویانید الحمد لله فیض ملکوت مستمر
است و رحمت و عنایت لاهوت باقی و برقرار
اگر نفسی فتور و قصور کند محروم ماند و بشتون
فانیه از فیوضات باقیه بی نصیب شود

MMK3#159 p.111x

AB11650

To: Kashani, Ghulam Ali father of Mihdi

- 1 O steadfast one in the Covenant! For some time I have not written, lest you become grieved, for you have not been forgotten - you are always in my embrace. But such a storm arose with such tumult that it kept me from writing and speaking. Now your son, the descendant of Nabil, Jinab-i-Aqa Mehdi is present and is a true witness to this claim. He certainly has knowledge and awareness, and now he smiles and laughs sweetly, saying in his heart that although father is old, he is accomplished and capable of mounting and dismounting on sea and land. Sometimes he heads to Kashan, sometimes to Jowshaqan, sometimes to Qamsar, and with mace and sword of proof becomes a champion in the battlefield of remembrance and utterance, and sometimes comes to Tehran and at times adorns Qum.
- 2 In short, like stars he revolves through the zodiac, thus he needs ink to add to the numbers. All this is nothing - Aqa Mehdi's mother is pure-hearted and noble, and ready for any service, thus deserving of greetings and worthy of kindness and mercy.
- 3 O Aqa Ghulam-'Ali, what shall I do with this tax collector like Nowruz-'Ali? I have no debt but am indebted, I owe no tribute but must pay tax. There is a famous saying: "The Qajar collector and inevitable payment."
- 4 In any case, I set aside all tasks and attended to your matter. This is easy - Jinab-i-Aqa Mehdi says most sweetly that there are others too who have recently been guided, and father should intercede for them and seek special tablets for them, and if I don't mention this he will reproach me and roast me. So please grant his request and save me from reproach and rebuke.
- 5 I too was compelled to write and seek the Lord's favors. I hope you are happy and content, wise and joyful, that you become the cause of the spirit and delight of friends and the awakening and remembrance of others, that you cherish Aqa Mehdi's mother and always keep her happy so she is not saddened by separation from her son and offers thanks at the threshold of

ای ثابت بر پیمان مدّتیست نامه نگار نگردیدم مبدا
دل فکار گردی زیرا فراموش نشدی همیشه در
آغوشی ولی طوفان چنان جوش و خروشی کرد
که ما را از تحریر و تقریر بازداشت الآن سلیل
نبیل شما جناب آقا مهدی حاضر و بر این مدعا
شاهد صادق البتّه گواهی و آگاهی دارد و الآن
بتبسم میفرماید و شکرخنده مینماید و در دل
میگوید که پدر هر چند پیر است ولی پرهیز است
و مقتدر بر رکوب و نزول در بحر و بر گاهی
آهنگ کاشان نماید و گهی سر به جوشقان زند
دمی به قصر رود و با گرز و شمشیر برهان در
مصاف ذکر و بیان صفدر شود و گهی به طهران
آید و زمانی قم بیاراید

باری مانند نجوم در بروج دوران کند لهذا مداد
لازم دارد تا بر عدد بیفزاید اینها همه هیچ والده
آقا مهدی ساده دلست و آزاده و بجبهت هر خدمتی
آماده لذا سزاوار تحیت است و لایق الطاف و
رأفت

ای آقا غلامعلی من با این تحصیل دار مانند نوروز
علی چه کنم دینی ندارم اما مدیونم باجی بر من
نیست اما خراج باید بدهم مثل مشهور است
میگویند محصل قاجار و دادن ناچار

باری هر قسمی بود جمیع کارها را کنار گذاشتم و
بکار تو پرداختم اینها سهلست جناب آقا مهدی در
نهایت ملاحظت میفرمایند که دیگران نیز هستند و
تازه هدایت یافته اند پدر شفاعت آنانرا نماید و از
برای ایشان خطاب مخصوص طلبد و اگر نگویم
عتاب کند و مرا کجاب کند پس شما استدعای
او را مستجاب نمائید و مرا از خطاب و عتاب
برهانید

من نیز ناچار نامه نگار گشتم و الطاف پروردگار
طلب امیدوارم که خوش باشی و خورسند و
مسرور باشی و هوشمند در اطراف سبب روح
و ریحان یاران شوی و تنبّه و تذکر دیگران والده
آقا مهدی را بنوازی و همواره مسرور سازی تا در
فراق پسر مکرر نباشد و شکرانه بدرگاه حضرت

the One that the light of her eyes is a permanent servant at the threshold of the Day Star of the Twin Manifestations.

- 6 Convey abundant greetings from this kind servant of all to all the friends and handmaidens of the Merciful.

LOIR20.177-179

یگانه بنماید که نور عین او در آستان حضرت
کوکب مشرقین خادم دائم است

- 6 جمع دوستان و آماء رحمانا تحیت فراوان از این
خادم عموم مهربان ابلاغ نما

SFI18.281-282

AB01243

To: Qaini, Ahmad son of Nabil-i-Qain, in Mashhad

- 1 O you who are firm in the Covenant! Your letter arrived. Due to lack of time, I write briefly.
- 2 The poem of the honorable Qabil was noted - it was eloquent and articulate. The mention of the martyrdom of blessed souls in this wondrous cycle was chanted by the people of the pavilion of greatness with tearful eyes, burning hearts and hidden sighs. Their reward is with Him Who inspired them. In truth, the friends in Khurasan, like the honorable Karbila'i Rida, have no desire except teaching the Cause of God and seek no goal except exalting the Word of God.
- 3 Every seed that is scattered in the field of existence will eventually wither and decay, ultimately bearing bitter and useless tares. This universal principle applies from the King of Kings down to the owned, the destitute and the wretched. For example, Nasiri'd-Din Shah planted and cultivated for fifty years, but at harvest time his yields became as scattered dust, as if they had never existed. This is why God in the Qur'an has likened the strivings, gains and deeds of the heedless to a mirage, saying: "But the deeds of those who disbelieve are like a mirage in a desert. The thirsty one thinks it to be water; until when he comes to it, he finds it to be nothing."
- 4 Except for the divine friends who scattered pure seeds in good and pure soil - these will eventually grow verdant and flourishing, producing leaves and ears of grain and forming blessed harvests. This is why again in the Qur'an He says: "Like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, delighting the

- 1 ای ثابت بر پیمان نامه شما رسید از عدم فرصت
مختصر مرقوم میگردد
- 2 منظومه جناب قابل ملاحظه گردید فصیح بود
و بلیغ و ذکر شهادت نفوسی مبارکه در این دور
بدیع اهل سراق عظمت با چشمی گریان و
دلی سوزان و آهی پنهان ترتیل نمودند انما اجره
علی الذی انطقه و فی الحقیقه احبای خراسان نظیر
جناب کربلائی رضا جز تبلیغ امر الله آرزویی
ندارند و جز اعلاء کلمه الله مقصدی نجویند
- 3 هر تنخی که در کشتزار جهان هستی افشاند
گردد عاقبت پژمرده شود و افسرده گردد و
عاقبت چون زوان تلخ و بیفائده بار آورد و این
قضیه عمومی از ملک الملوک بگیر تا مملوک
و صعلوک و مفلوک مثلاً ناصرالدین شاه پنجاه
سال زرع و کشت نمود وقت خرمن حاصلاتش
این بود که هبأء منبثاً گردید کأن لم یکن شیئاً
مذکوراً اینست که مساعی و مکاسب و اعمال
غافلین را خدا در قرآن بسراب تشبیه فرموده
میفرماید و الذین کفروا اعمالهم کسراب بقیعة
یحسبه الظمان ماء حتی اذا جائه لم یجد شیئاً
- 4 مگر احبای الهی که تخم پاک در زمین طیب
طاهر افشاندند عاقبت سبز و خرم گردد و برگ
و خوشه نماید و خرمنهای پربرکت تشکیل نماید
اینست که باز در قرآن میفرماید کزرع اخرج
شطاء فاستغلظ و استوی علی سوفة یعجب الزراع

sowers.” And that pure seed is teaching the Cause of God and diffusing the divine fragrances.

- 5 As for Ya'qub, that cruel ignorant one, he will soon be caught in the pit of his own deeds. Convey the most wondrous and glorious greetings to Jinab-i-Mirza 'Abdu'l-Husayn. His Honor Istifa and Jinab-i-Musa and Jinab-i-Bahavardi and Jinab-i-Rahmatullah and Jinab-i-Mirza Muhammad are truly sacrificial souls of the Abha Kingdom. But that ill-natured dervish has become and will remain disappointed, at loss and distressed.

- 6 The honored handmaiden of God, the wife of Aqa Siyyid Aqa the physician, along with the sister of the honored martyr, are permitted to come if arrangements can be made for them to travel in complete comfort and joy. Do not forget “whosoever is able to make the journey.”

- 7 Convey the most glorious greetings from 'Abdu'l-Baha to the friends in Nishapur, especially Jinab-i-Munshi and Jinab-i-Aqa Muhammad Isma'il and Jinab-i-Aqa Shaykh Muhammad Hasan.

- 8 And upon you be the most glorious glory.

و آن تخم پاک تبلیغ امر الله و نشر نفحات الله است

5 اما یعقوب ظلوم جهول عنقریب بحفره اعمال خویش گرفتار خواهد گشت جناب میرزا عبدالحسین را تحیت ابدع ابهی ابلاغ دار حضرت استیفا و جناب موسی و جناب بهاوردی و جناب رحمة الله و جناب میرزا محمد فی الحقیقه جانفشان ملکوت ابهی هستند اما درویش بدکیش عاقبت خائب و خاسر و دلریش شده و خواهد شد

6 امة الله المحترمه ضلع آقا سید آقای طیب با همشیره حضرت شهید اگر اسباب فراهم که با کمال رفاهیت و روح و ریحان سفر نمایند مأذون حضورند من استطاع الیه سبیل را فراموش ننمائید

7 یاران نیشابور را از قبل عبدالبهاء تحیت ابدع اعلی برسان علی الخصوص جناب منشی و جناب آقا محمد اسمعیل و جناب آقا شیخ محمد حسن را

8 و علیک البهاء الأبهی

MMK3#078 p.051x, MMK6#343

AB01274

To: Baha'is of Najafabad

- 1 O ye longtime friends of God! That beautiful city, from the dawning of the light of guidance, was set ablaze with the fire of the love of God. That is, souls were raised up in that region who were enkindled with the fire of the love of God, who engaged in the remembrance of Truth, and who were veiled by no veil. The friends at all times sacrificed their lives in the path of the All-Merciful. At every moment they were plunged in the sea of tribulation, and with every breath they fell into the hands of some base person. Many were the nights when, from fear of the enemies, they found no rest in their beds, and many were the days when they burned in the fire of tyranny and hostility. Their possessions were plundered and pillaged, and many were expelled from their hometown. Despite this, they showed no laxity or shortcoming.

1 ای یاران دیرین الهی آن بلدهء رعنا از بدایت سطوع نور هدی بنار محبت الله برافروخت یعنی نفوسی در آن خطه مبعوث شدند و بنار محبت الله برافروختند و بذکر حق مشغول گشتند و بهیچ حجابی محجوب نشدند یاران در جمیع احیان در سبیل یزدان جانفشان بودند در هر دم غریق یم بلا گشتند و در هر نفسی بدست خسیسی مبتلا شدند بسا شبها که از خوف اعدا در بستر نیاوردند و بسی روزها که در آتش ظلم و عدوان بسوختند اموال به تالان و تاراج دادند و جمعی از بلد اخراج گشتند باوجود این فتوری و قصوری نمودند

- 2 This is naught but the result of divine confirmations from the unseen realm, that they showed such steadfastness and withstood such trials and tribulations. There are many believers, but few who are tested. Thus should every soul who, like pure gold, shines forth in the crucible of trials, offer thanks at every breath for the light of truth - may my spirit be a sacrifice for His loved ones - that praise be to God, in the field of trial they shone like stars, feared not the might of the oppressors, and were freed from every bond, until they heard the call of return from the Supreme Concourse and winged their flight to the Kingdom of eternal glory.
- این نیست مگر از تأییدات غیبیه الهیه که چنین استقامت نمودند و مقاومت امتحان و افتتان کردند مؤمنین بسیارند ولیکن ممتحنین قلیل پس هر نفسی که در بوته افتتان مانند ذهاب ابریز رخ برافروخت باید بشکرانه نور حقیقت روحی لأحبائه الفداء در هر دمی شکرانه نماید که الحمد لله در میدان آزمایش مانند ستاره بدرخشید و از سطوت ستمکاران ترسید و از هر قیدی رهید تا آنکه آهنگ رجوع از ملامت اعلی شنید و بملکوت عزت ابدیه پرید
- 3 O friends of God! If you knew how at this moment this heart and soul have found joy and fragrance in remembrance of the friends, you would surely soar with gladness and joy and receive glad tidings of bounty from the Kingdom of glory. Through the grace and generosity of the Center of Oneness - may my spirit be His sacrifice - I have such hope that day by day you will increase in steadfastness in the Cause of God and in withstanding trials and sufferings, and that you will carry off the ball of precedence from this field of bounty. And upon you be greetings and praise.
- ای یاران الهی اگر بدانید که در ایندم این دل و جان چگونه بیاد یاران روح و ریحان یافته البته از فرح و سرور پیرواز آئید و بشارت موهبت از ملکوت عزت بیاید از فضل و جود مرکز وحدانیت روحی له الفداء چنان امیدوارم که روز بروز بر استقامت در امر الله و مقاومت محن و الالم بیفزائید و گوی سبقت از این میدان موهبت بریائید و علیکم التحية و الثناء
- 4 O my God, my God! These are Thy chosen and sincere ones who were attracted to the light of Beauty on the day of the dawning of the Sun of Glory. They remained firm in Thy religion and steadfast in Thy love. They were not shaken by the tempests of tribulation nor did they tremble at the arrows of oppression. Rather, the more calamities encompassed them, the more did they increase in Thy love amidst all people. Their feet grew firm on the straight white path, and their hearts were strengthened by the aid of the All-Powerful. O Lord, O Lord! Give them to drink from the cups of joy in the first life, intoxicate them with the choice wine of bounty in the next life, and make them signs of guidance, lamps of righteousness, and angels of heaven. Verily, Thou art the Generous, the Merciful, the Mighty, the All-Bestowing.
- الهی الهی هؤلاء اخصائك الأصفیاء الذین انجذبوا الى نور الجمال يوم سطوع شمس الجلال و ثبتوا على دينک و استقاموا في حبک و لم يتزعزعوا من زوابع البلاء و لم يرتعدوا من سهام الجفاء بل کل ما احاطتهم الرزایاء زادوا في محبتک بین الوری و ریحقت اقدامهم في المحجة البيضاء و قوت قلوبهم بتأيید من شدید القوى رب رب انلهم اقداح الأفراح في النشئة الأولى و رتحهم من صباء العطاء في النشئة الأخری و اجعلهم آیات الهدی و سرج التقوی و ملائكة السماء انک انت الکریم الرحیم العزيز الوهاب

TABN.036b

AB01264

To: Siyyid Zaynu'l-Abidin, in Port Said

- 1 O herald of the Covenant! What you had written to Mirza Ahmad was observed. A sweet fragrance was inhaled from the gardens of its meanings, and a delicate intent was derived from the essence of its words - namely your servitude at the Sacred Threshold and sacrifice of heart and soul in the path of the Beloved. Blessed art thou, then blessed art thou!
- 2 In the Dispensation of Abraham, by "immolation" was meant attainment to the station of sacrifice, not butchery and the shedding of blood. This is the mystery of sacrifice, and inexhaustible are its meanings. Among them are freedom from passion and desire, laying down one's life in the path of guidance, and detachment from all save God. Another meaning is the annihilation of the seed and its appearance in all respects in the tree and the fruit. The seed doth truly sacrifice itself for the tree, for were the seed not to disintegrate outwardly, that tree with its branches, fruits, leaves, and blossoms would not come into being in the world of existence.
- 3 Yet another meaning of sacrifice is for the Point of Truth, with all His manifold tokens, signs, precepts, and acts, to appear and become evident in all manifestations, whether universal or particular. That is to say, souls would derive their grace from His splendours and hearts receive their illumination from His rays. This mystery of sacrifice is clearly evident in the essence of every sanctified Reality, every celestial Being, and every effulgent Manifestation, in accordance with the rank and station of each. All have sacrificed Themselves, all have laid down Their lives in the path of God, and all have hastened to love's field of martyrdom. For this reason, Isaac and Ishmael are both sacrifices, as are indeed all the true servants of God. This station is one of the necessary attributes of the Stars of the heaven of Divine Unity.
- 4 Furthermore, in the station of unity, Ishmael and Isaac have the status of one being - the title of each may be applied to the other. However in the Torah Isaac is mentioned, and likewise in the traditions of His Holiness the Messenger there is mention of Isaac and also mention of Ishmael - both of them. This servant mentioned Ishmael according to the convention of the people, since on the tongues and lips of the people of the Furqan [Quran] Ishmael is mentioned, therefore correspondingly in the course of the exposition each of the loved ones of

ای منادی بپیان آنچه که بجناب میرزا احمد مرقوم
نموده بودید ملاحظه گردید از ریاضی معانی آن
نفسه خوشی استنشام شد و از هویت کلمات
مضمون لطیفی استنباط گشت و آن عبودیت
آستان مقدس و بذل دل و جان در سبیل جانان
طوبی لک ثم طوبی لک

مقصود از ذبح و قربانی در کور حضرت خلیل
مقام فدا بود نه مراد قصابی و خونریزی این سر
فداست و سر فدا معانی بی حد و شمار دارد از
جمله فراغت از نفس و هوی و جانفشانی در
سبیل هدی و انقطاع از ما سوی الله و از جمله
محویت و فناء دانه و ظهور [در] شجر و ثمر بجمع
شئون فی الحقیقه آن دانه خود را فدای آن شجره
نموده زیرا اگر دانه بحسب ظاهر متلاشی نشود
[آن] شجر و آن شاخ و آن ثمر و آن ورق و آن
شکوفه در حیز وجود تحقق نیابد

و از جمله معنی سر فدا اینست که نقطه حقیقت
بجمع شئون و آثار و احکام و افعال در مظاهر
کلی و جزئی ظاهر و مشهود و عیان گردد یعنی
نفوس مستفیض از اشراقات او شوند و قلوب
مستشرق از انوار او و این سر فدا بحسب مراتب
در هر حقیقتی از حقایق مقدسه و کینونات
علویه و مظاهر اشراقیه مشهود و واضح گردد کل
ذبیح هستند و کل فدائیان سبیل الهی و کل
بقریانگاه عشق شتافتند لهذا اسحق و اسمعیل هر
دو ذبیحند بلکه جمیع بندگان الهی و این مقامی از
مقاماتست که از لوازم نجوم توحید است و

از این گذشته در مقام توحید اسمعیل و اسحق
حکم یکوجود دارند عنوان هریک بر دیگری جائز
است و اما در توراۀ ذکر اسحق است و همچنین در
احادیث حضرت رسول نیز ذکر اسحق هست و
ذکر اسمعیل هر دو و این عبد ذکر اسمعیل را نموده
بحسب اصطلاح قوم چون در السن و افواه اهل
فرقان ذکر اسمعیل است لهذا باین مناسبت در

God who are named Ishmael were guided to this most glorious and exalted station.

ضمن بيان احبائى الهى را هريك كه به اسمعيل
موسومند باين مقام اعزّ اعلى دلالت كرد

5 And upon thee be greetings and praise.

5 و عليك التّحيّة و النّناء

BRL_ATE#070, ADMS#078

BRL_DAK#0794, MKT2.328

AB01280

To: *Shaykh Kazim Qazvini (Samandar)*

1 O Samandar, who is aflame with the fire of God kindled in the Sinai Tree, illumined by the light of God shining from the horizon of the Covenant with the spirit of harmony! For one like you this steadfastness is fitting and this devotion is becoming - devotion that protects from falling into the abyss of breaking covenants and descending to the depths of despair.

1 ايّها السّمندر المشتعل بنار الله الموقدة فى سدرّة
السيناء المستضىء بنور الله المشرق عن افق الميثاق
بروح الوفاق و لمثللك ينبغى هذا الثّبوت و يليق
هذا القنوت الواقى عن السّقوط فى وهدة نقض
العهود و الهبوط فى اسفل القنوط

2 By the life of God, the Concourse on High in the Most Glorious Kingdom pray for those firm of foot, steadfast in heart to His Covenant which He took in the realm of eternity from the hosts of creation, from the essences of the temples of unity and the realities of the manifestations of detachment in the unseen cloud, and which He mentioned in all scriptures and tablets by His Most Exalted Pen. Its mention has spread far and wide, its fame has soared, and it has a resounding voice in all regions, such that copies are preserved in the treasuries of the kings of the earth that they may use it as proof against all who stray from His straight path and upright way thereafter.

2 لعمر الله انّ الملائّ الاعلى فى الملكوت الابهى يصلّين
على ثابتى الاقدام راسخى القلوب على عهده الّذى
اخذه فى ذرّ البقاء عن ملاء الانشاء و جواهر
هياكل التّوحيد و حقائق سواذج التّجريد فى غيب
العماء و ذكره فى جميع الصّحف و الالواح باثر
قلبه الاعلى و ذاع و شاع ذكره و طار صيته و
له صوت رنان فى الآفاق حتّى حفظ نسخه فى
خزائن ملوك الارض ليحاجبوا به كلّ من ضلّ
عن صراطه المستقيم و منهجه القويم من بعد

3 O my beloved! Is it possible or permissible to show weakness or entertain thoughts of falling short regarding these texts which are like an impregnable fortress? No, by your Lord, the Self-Subsisting, and His known Beauty! Breaking the Covenant is an illusory thing, merely a thought occurring to hearts that are cut off from the power of proof of this Covenant, its mighty scripture and penetrating sovereignty.

3 فىا حبيبى هل يمكن او يجوز الفتور او خطوط
القصور فى هذه النّصوص الّتى كالبنيان المرصوص
لا و ربك القويم و جماله المعلوم النّقض امر
موهوم بل هو خطوط فى القلوب الّتى فى معزل
من قوّة برهان هذا الميثاق و عظيم قرأته و نفوذ
سلطانه

4 O company of men and jinn! If you are able to penetrate beyond the regions of the heavens and earth, then penetrate! You shall not penetrate except with authority. Have you seen in the holy tablets any detailed tablet devoid of mention of this Covenant? Or any page from previous scriptures empty of mention of this pledged Covenant recorded in the heading of pages? Therefore be at peace in heart and jubilant in breast

4 يا معشر الجنّ و الانس ان استطعتم ان تنفذوا من
اقطار السّموات و الارض فانفذوا و لا تنفذون
الاّ بسلطان هل رأيت فى الواح القدس لوحاً
مفصّلاً مجرداً عن ذكر هذا الميثاق ام صحفاً من
صحائف الاولين خالياً عن ذكر هذا العهد المعقود
المعهود فى عنوان الاوراق اذا اطمنّ قلباً و

that small is the measure of every Covenant-breaker and short the ambition of every deficient one in the balance.

انشرح صدرًا بان صغر حدّ كلّ ناقض و قصر
همّ كلّ ناقص في الميزان

- 5 By your life! No covenant in previous cycles has preceded this Covenant, whereby even the exalted angels who were not commanded to bow before Adam on the day of the world's beginning have entered beneath its shade. Soon you will see the signs of this Covenant brilliant in souls and horizons, and the banners of this Covenant raised upon the highest peaks of the seven climes.

5 لعمرک لمسبق هذا العهد عهد في كور الاولين
حيث ادخل في ظله الملائكة العالين الذين لم يؤمروا
بالسجود لآدم في يوم بدء العالم فسوف ترى آيات
هذا العهد باهرة في الانفس والآفاق و رايات
هذا الميثاق شاهرة على اعلى ذروة السبع الطباق

- 6 Whither flight? Whither flight? Hasten, hasten, O ye free souls, unto firmness and steadfastness! Hasten, hasten, O ye righteous ones, unto immovability in this Cause, whereby the pillars of discord shall be shaken for ever and ever! Hasten, hasten, O ye lights, to shine forth with the splendors of fidelity; for thereby shall ye triumph over the enemies from among all the nations of the world, and shall be aided by the hosts of the Abha Kingdom and by the angels of inspiration from the Supreme Horizon. Therein lieth the exaltation of the Word of God.

6 اين الفرار اين الفرار البدار البدار ايها الاحرار
على الثبوت والاستقرار البدار البدار ايها الابرار
على الرسوخ في هذا الامر الذي يتزلزل به اركان
الشقاق الى ابدالآباد البدار البدار يا ايها الانوار
على السطوع بانوار الوفاء لان بها تنتصرون على
الاعداء من سائر امم الدنيا و تؤيدون بجنود
الملوكوت الابهى و ملائكة الالهام من الافق
الاعلى و فيها اعلاء كلمة الله

AYBY.339 #021

AB01289

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

- 1 Praise be to Thee, O my God, for having chosen the righteous ones, selected the pure ones, elected the free ones, and brought them under Thy raised banner, led them to Thy flowing spring, and guided them along Thy extended path in the Promised Day. Thou hast made them the hosts of the Supreme Concourse and the armies of Thy Most Glorious Kingdom, who breathe the spirit of life into all created things, who draw forth the swords of inner meanings and utterance, who charge against the ranks of ignorance and transgression, and who conquer the cities of hearts and the frontiers of breasts through the power of proof and evidence.
- 2 Thanks be to Thee for having strengthened, supported, reinforced and assisted these hosts whose ranks are like an impregnable structure, whose might is bound to the explicit Command, and whose glory is renowned throughout all regions in this Day of Radiance.

1 لك الحمد يا الهى بما اخترت الأخيار و اجتبت
الأبرار و انتجت الأحرار و ادخلتهم تحت لوائك
المعقود و اوردتهم على وردك المورود و مررت
بهم على صراطك الممدود في اليوم الموعود و
جعلتهم جنود الملاء الأعلى و جيوش ملكوتك
الابهى ينفخون روح الحياة على الكائنات و يسلون
سيوف المعاني و البيان و يصولون على صفوف
الجهل و الطغيان و يفتحون مدائن القلوب و تغور
الصدور بقوة الحجّة و البرهان

2 و لك الشكر على ما آيدت و شيدت و شدّدت
و امددت هذه الجنود و صفوفهم التي كالبنيان
المرصوص و ازورهم المشدودة على الأمر

المنصوص و عزّتهم المشهورة في الآفاق في يوم
الاشراق

3 My Lord! My Lord! They have humbled themselves at Thy threshold, they have bowed down and prostrated at Thy door, they have been nourished from the breast of Thy grace, and they have flourished in the gardens of Thy knowledge. Perpetuate upon them Thy bounties and send down upon them Thy verses that shine upon all horizons. Verily, Thou art the Supporter, the Generous, the Merciful, the Bestower, the Mighty, the Compassionate.

3 ربّ ربّ أنّهم خَضَعُوا خَشَعُوا في فَنَائِكَ وَرَكَعُوا
يَسْجُدُوا عَلَى بَابِكَ رَضَعُوا مِنْ ثَدْيِ عَنَائِكَ وَرَتَعُوا
فِي رِيَاضِ مَعْرِفَتِكَ أَدَمَ عَلَيْهِمْ فَيُوضَاتِكَ وَانْزَلَ
عَلَيْهِمْ آيَاتِكَ الْبَاهِرَةَ عَلَى الْآفَاقِ أَنْتَ الْوَيْدُ
الْكَرِيمُ الرَّحِيمُ الْمَعْطَى الْعَزِيزُ الرَّحْمَنُ

4 O friends of 'Abdu'l-Baha! Though you are in that country and we are in this land, and though the distance is a thousand leagues and stages, yet it is as if we were in one gathering and one home. Rather, we are intimate companions and harmonious friends singing in unison. We all have one melody and one song, one harp and one lute, and that is the love of God and the knowledge of God, divine counsels and heavenly admonitions, the teachings of the Most Glorious Beauty and kindness to humanity, love for all people, truthfulness and friendship toward all, reviving the dead and comforting the dispossessed, helping the fallen, the spirit of life and the path of salvation, the way of guidance and the means of grace, and success and prosperity from beginning to end.

4 ای یاران عبدالبهاء هرچند شما در آن کشورید
و ما در این دیار و بعد مسافت هزار فرسنگ
و مراحل ولی مانند آنست که در یک محفلی و
در یک منزل بلکه همدمیم و دمساز هم آهنگیم
و هم آواز کل را یک نغمه و یک ترانه یک
چنگ و یک چغانه و آن محبت الله و معرفت
الله وصایای الهیست و نصایح رحمانی تعالیم جمال
ابیست و مهربانی بجهانیان و محبت بعالمیان و
راستی و دوستی بمردمان احیای مردگانست و
دلجوی آوارگان معاونت افتادگان و روح حیات
و سبیل نجات طریق هدایت وسیله عنایت است
و فوز و فلاح در بدایت و نهایت

5 Such abundant grace from the Forgiving Lord is ever manifesting and flowing forth. We must show gratitude and seek unity with both friend and stranger, showing the utmost goodwill and kindness to all humanity, for praise be to God, the bounties of the Blessed Beauty have placed such a crown upon our heads, clothed us in such a robe, bestowed such glory, and granted such a gift. His is the praise and thanks for this abundant grace, this bestowed bounty, and this manifest generosity. Exalted, exalted is His station in this witnessed Day.

5 چنین فضل موفور از ربّ غفور هر دم در ظهور
و صدور ما باید شکرانه نمائیم و با آشنا و بیگانه
یگانگی جوئیم و نهایت خیرخواهی و مهربانی بعموم
بشر نمائیم که الحمد لله الطاف جمال مبارک چنین
تاجی بر سر نهاد و چنین خلعتی در بر کرد و چنین
عزّتی میذول داشت و چنین موهبتی عطا فرمود
له الحمد و الشکر علی هذا الفضل الموفور و الرّفد
المرفود و الجود المشهور تعالی تعالی شأنه فی هذا
اليوم المشهود

BRL_DAK#0049, SFI20.018-019

AB06420

To: Haydar Quli (Simnan) et al., in Sangsar

- 1 'Abdu'l-Baha hath long cherished the desire that a Mashriqu'l-Adhkar be upraised in that region. Praised be God, thanks to the strenuous efforts of the friends, in recent days the joyful news of this hath been announced. This service is highly acceptable at the Threshold of God, for the Mashriqu'l-Adhkar inspiriteth the lovers of God and delighteth their hearts, and causeth them to become steadfast and firm.
- 2 This is a matter of the utmost significance. If the erection of the House of Worship in a public place would arouse the hostility of evildoers, then the meeting must, in every locality, be held in some hidden place. Even in every hamlet, a place must be set aside as the Mashriqu'l-Adhkar, and even though it be underground.
- 3 Now, praised be God, ye have succeeded in this. Engage ye in the remembrance of God at dawn; rise ye up to praise and glorify Him. Blessed are ye, and joy be yours, O ye the righteous, for having established the Dawning-Point of the Praises of God. Verily I ask of the Lord that He make you standards of salvation and banners of redemption, rippling high over the valleys and hills.
- 1 مدتی بود که عبدالبهاء را آرزو چنان که در آسمان مشرق‌الاذکار بنیان گردد الحمد لله بهمت دوستان این ایام مباشرت گردیده اینخدمت در آستان حضرت احدیت بسیار مقبول زیرا مشرق‌الاذکار سبب روح و ریحان احباء الله و ثبوت و استقامت اصفیاست
- 2 اینسئله بسیار مهم است اگر تأسیسش بظاهر و آشکار سبب تعرض اشراار است در هر جا خفياً باید تأسیس شود حتی در هر دهکده‌ئی باید محلی مشرق‌الاذکار باشد ولو تحت الأرض
- 3 حال شما الحمد لله موفق بآن شدید که تأسیس نمائید و در اختیار باذکار مشغول گردید و بتسبیح و تهلیل قیام نمائید طوبی لكم بشری لكم ایها الابرار من تأسیس مشرق‌الاذکار وائی اسئل الله ان يجعلکم آیات التجاح و رایات الفلاح تخفق على الأکام و التلال و البطاح

SWAB#059x

BRL_DAK#0265, MMK1#059 p.092x

AB01225

To: Mimarbashi, in Shiraz

- 1 O my God! O my God! Thou seest me humble before the might of Thy Lordship, submissive before the greatness of Thy Divinity, abased before the dominion of Thy Oneness, imploring the Kingdom of Thy Mercifulness, lowering my wings before Thy servants, self-effacing before the people of Thy lands, fearful of Thy awe, hopeful of Thy bestowal. The days have passed and the nights gone by, and I implore the threshold of Thy Oneness to fulfill my hopes. I have no desire save to be effaced in Thy Cause, to sacrifice in Thy path, to arise in Thy service, and to persist in servitude unto Thee.
- 1 الهی الهی ترانی خاضعاً لعزّة ربوبیتک و خاشعاً لعظمة الوهیتک متذللاً الى جبروت احدیتک متضرعاً الى ملکوت رحمانیتک خافض الجناح لعبادک متفانئاً بین یدی اهل بلادک خائفاً من خشیتک راجئاً من موهبتک قد قضت الايام و مضت اللالی و ائی متضرع الى عتبة احدیتک لتیسر لی آمالی و لیس لی رجاء الا الفناء فی امرک و الفداء فی سبیلک و القيام علی خدمتک و الدوام فی عبودیتک

2 O Lord! Aid me in this supreme gift, grant me success in this mighty bestowal, protect me from tribulation that breeds pride, have mercy on Thy weak servants and strengthen them with mighty power. O Lord! Pure souls, steadfast, speaking Thy praise, content and pleasing, tranquil in Thy remembrance in the first creation, are drawn to the next creation, imploring Thy Most Glorious Kingdom, sincere in Thy religion with hearts overflowing with loyalty. No blame of the blamer nor assault of the attacker deterred them; they feared not the might of the base ones nor the power of princes. Rather they remained firm in Thy religion with the firmness of immovable mountains, and they recited among Thy creation the clear verses, and they knew the interpretation of Thy Book from its clear and ambiguous verses, and they faltered not in Thy Cause despite successive calamities and tribulations. Their tongues speak Thy praise, their hearts overflow with Thy love and knowledge, their souls are made pure by Thy favors, their breasts are gladdened by witnessing Thy signs, and their hearts are made joyful by understanding Thy mysteries.

3 Among them, O my God, is Thy servant the architect, builder of an eternal edifice and everlasting exalted palace in the midst of paradise, constructor of a lofty structure of crystal knowledge and wisdom, who built factories of signs upon the hills to exalt Thy remembrance and drew near to the Center of Glory, the Kingdom of Beauty. None discovered this save souls from whose eyes the veil was lifted and who perceived the realities of things, until the brilliant flames of yearning grew in his wing and he flew to the gathering of reunion, soaring with the primary and secondary feathers of detachment and attraction to the Kingdom of Mysteries.

4 O Lord! Make noble his abode, prepare for him Thy supreme gift, admit him to the Garden of Refuge, lead him to the spring of Thy pardon and forgiveness in the highest horizon, immerse him in the seas of Thy mercy, make him immortal in the paradise of Thy presence, grant him the vision of Thy lights, and shine upon him with Thy grace and favors. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Forgiver, the Pardoner, the Kind, the Forbearing.

2 رَبِّ اَيِّدْنِي عَلَى هَذِهِ الْمُنْحَةِ الْكُبْرَى وَوَقِّفْنِي عَلَى هَذِهِ الْمَوْهَبَةِ الْعَظْمَى وَاحْفَظْنِي مِنَ الْمُنْحَةِ الَّتِي تَوَرَّثَ الْكُبْرِيَاءُ وَارْحَمْ عِبَادَكَ الضَّعَفَاءُ وَابْدِهِمْ بِشَدِيدِ الْقُوَى رَبِّ اِنَّ نَفُوساً زَكِيَّةً ثَابِتَةً نَاطِقَةً بِثَنَائِكَ رَاضِيَةً مُرَضِيَةً مَطْمَئِنَّةً بِذِكْرِكَ فِي النَّشْئَةِ الْاُولَى مُنْجَذِبُونَ اِلَى النَّشْئَةِ الْاُخْرَى مُتَضَرِّعُونَ اِلَى مَلِكُوتِكَ الْاَهْبَى مُخْلِصُونَ فِي دِينِكَ بِقَلْبٍ طَافٍ بِالْوَلَاءِ وَمَا اخَذْتَهُمْ لَوْمَةً لَا تُمْ وَلَا سَطْوَةً شَاتِمَةً وَلَمْ يَخْشَوْا بِأَسَ الزَّمَاءِ وَلَمْ يَخَافُوا شَوْكَةَ الْأُمَرَاءِ بَلِ ثَبَتُوا عَلَى دِينِكَ ثَبُوتَ الْجِبَالِ الرَّاسِيَاتِ وَرَتَلُوا بَيْنَ خَلْقِكَ الْآيَاتِ الْبَيِّنَاتِ وَعَرَفُوا تَأْوِيلَ كِتَابِكَ مِنَ الْحِكَايَاتِ وَالْمُتَشَابِهَاتِ وَلَمْ يَهِنُوا فِي أَمْرِكَ مِنْ تَبَاعِجِ الرِّزَايَاءِ وَالْمُصِيبَاتِ تَنْطِقُ السَّنَنُ بِثَنَائِكَ وَتُطْفِحُ قُلُوبُهُمْ بِحُبِّكَ وَعِرْفَانِكَ وَتَطْيِبُ نَفُوسَهُمْ بِالطَّافِكِ وَتَنْشُرُ صُدُورَهُمْ بِمُشَاهَدَةِ آثَارِكَ وَتَنْسِرُ افْتَدَتَهُمْ بِالْوُقُوفِ عَلَى اسْرَارِكَ

3 وَ مِنْهُمْ يَا اَلٰهِي عَبْدُكَ الْمَعْمَارُ الْمَعْمَرُ لِبَنِيَانِ اَبَدِيٍّ وَقَصْرٌ مُشِيدٌ سَرْمَدِيٍّ فِي مَجْبُوحَةِ الْجَنَانِ وَالْبَانِي لَصَرْحٍ مُرْمَدٍ مِنْ قَوَارِيرِ الْعِلْمِ وَالْعُرْفَانِ الَّذِي بَنَى مَصْنَعِ آيَاتٍ عَلَى الْاَتَالِ فِي اَعْلَاءِ ذِكْرِكَ وَتَقَرَّبَ اِلَى مَرْكَزِ الْجَلَالِ مَلِكُوتِ الْجَمَالِ وَمَا طَّلَعَ بِذَلِكَ اِلَّا نَفُوسٌ كَشَفَتْ عَنْ اَعْيُنِهِمُ الْغَطَاءَ وَاطَّلَعُوا بِحَقَائِقِ الْأَشْيَاءِ اِلَى اَنْ اُنْبَتَ اَبَاهِرُ الْأَشْوَاقِ فِي جَنَاحِهِ وَطَارَ اِلَى مُحْفَلِ الْوَصَالِ وَرَفَرَفَ بِقَوَادِمِ الْأَنْقِطَاعِ وَخَوَافِ الْأَنْجَذَابِ اِلَى مَلِكُوتِ الْأَسْرَارِ

4 رَبِّ اَكْرِمْ لَهُ الْمَثْوَى وَهَيِّأْ لَهُ مَوْهَبَتِكَ الْكُبْرَى وَادْخُلْهُ فِي الْجَنَّةِ الْمَأْمُوءِ وَاوردْهُ عَلَى مَنَهْلِ عَفْوِكَ وَغُفْرَانِكَ فِي الْأَفْقِ الْأَعْلَى وَاغْرِقْهُ فِي بَحَارِ رَحْمَتِكَ وَاخْلُدْهُ فِي جَنَّةِ لِقَائِكَ وَارْزُقْهُ مُشَاهَدَةَ اَنْوَارِكَ وَتَجَلٍّ عَلَيْهِ بِفَضْلِكَ وَالطَّافِكِ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ الرَّحِيمُ وَاَنْتَ اَنْتَ التَّوَّابُ الْغَفُورُ اللَّطِيفُ الْحَلِيمُ

INBA84:540

AB01254

To: *Mirza Jalalid-Din Khan Nazim, in Shiraz*

- 1 O thou who art intoxicated with the wine of guidance! Give thanks to the Supreme Lord that thou hast been saved from error and darkness, and hast been blessed with the light of guidance. Thou hast been delivered from ignorance and blindness, and gained sight through the eye of guidance. Thou hast sanctified thine ear from the whispers of doubts and purified thy mind from attention to calumnies. Thou hast traversed the highway of the law and the path until thou didst reach the truth. Thou hast been freed from the delusions of others and attained to the essence of knowledge.
- 2 Consider how many souls claimed knowledge and, in their own imagination, followed the spiritual path for years, yearning for the vision of a great one and awaiting the dawning of lights. They believed the sun of truth was manifest in mineral, plant and animal. From thorns they claimed to smell the fragrance of the rose garden, and from poison they claimed to taste the supreme honey. Now that that world-illuminating Sun has appeared from the dawning-place of lights on the day of Nawruz, and the King of roses has pitched His tent in the midst of the garden with His hosts and standards, and the divine sweetness has made the world delicious - those ancient mystics, bare-headed and barefoot, chose to flee and became the shame and disgrace of every mystic. One said "This sun traveled like a blind lamp." Another said "This mighty ocean could not contain one drop of wine." Another said "This Dawning Point over horizons and souls is inexperienced." Another said "This precious soul did not serve even one worthless guide." In short, each made an excuse and ran to his hole of obscurity and lethargy, until all were erased and disappeared.
- 3 But the Pure Lord awakened thee and made thee aware and cognizant of mysteries. Therefore praise be unto Him Who adorned the hearts and souls of the friends with the light of guidance and blessed them with worship and praise of the Sun of Truth. In these days, presence in these regions and borders is difficult and inadvisable due to the intense opposition of the people of pride. God willing, the goal will be achieved in the future. Convey my greetings and longing to his honor, the chief of the righteous ones, Alireza Khan. I beseech God that
- ای سرمست جام هدی شکر کن حضرت کبریا را که از ضلالت و ظلماء نجات یافتی و بنورائیت هدی موفق گشتی از جهالت و عمی رهائی یافتی و ببصر هدایت بینا شدی گوش را از تلقین شبهات مقدس نمودی و هوش را از توجه بمفتريات منزّه کردی شاهراه شریعت و طریقت پیودی تا بحقیقت رسیدی از اوهام دیگران خلاص شدی و بجوهر عرفان پی بردی
- 2 ملاحظه کن چه بسیار نفوس که دعوی عرفان مینمودند و بنخايل خویش سالها سلوک نمودند و آرزوی دیدار بزرگواری میکردند و منتظر اشراق انوار بودند و تجلی شمس حقیقت را در جماد و نبات و حیوان قائل بودند از خار شمیم گل گزار استشمام مینمودند و از زهر شهد فائق میپشیدند چنین میگفتند حال که آن آفتاب جهانافروز در یوم نوروز از مطلع انوار ظاهر و پدیدار شد و سلطان گل با خیل و حشم و چتر و علم در وسط گلشن خیمه برافراخت و حلاوت شهد الهی جهانرا شیرین نمود آن عرفای کهنه سربرهنه پابرهنه فرار اختیار فرمودند و عار و تنگ هر عارفی گشتند یکی گفت این آفتاب مانند چراغ کور سیر و سلوک نمود دیگری گفت این محیط عظیم گنجایش یک جرعه صهباء نفرومود دیگری گفت این مشرق بر آفاق و انفس نوهوس است دیگری گفت این نفس نفیس خدمت یک مرشد خسیس نکرد باری هر یک بهانهائی فرمود و بحفرهء خمول و نمود دوید و عاقبت کل محو و ناپدید شدند
- 3 اما پاک یزدان تو را بیدار کرد و هشیار نمود و واقف بر اسرار کرد پس ستایش باد او را که جان و دل یارنرا بنور هدایت آرایش بخشید و به پرستش و نیایش شمس حقیقت موفق فرمود این ایام حضور در این حدود و ثغور از شدت تعرض اهل غرور معسور و محذور است انشاءالله در آینده مقصد حاصل گردد جناب سرحلقهء راستان علیرضا خان را تحیت و اشتیاق من برسان

he may ever be protected and preserved under the shelter of Truth. And upon thee be greetings and praise.

از خدا خواهیم که همیشه در پناه حق مصون و محفوظ باشد و علیک التحية و الثناء

INBA87:514, INBA52:540, MSHR5.144-

145

AB01266

To: Siyyid Mihdi Yazdi the martyr, in Tabriz

1 He is the Self-Subsisting

1 هو القیوم

2 O thou who art attracted by the holy fragrances! What you had written was noted. Your longing to attain the honor of kissing the Divine Threshold and your yearning to circumambulate the gathering place of the Concourse on High so attracted you that you considered settling affairs in Tabriz, and having resolved most or all matters and gathered provisions, you hastened with utmost speed to attain the presence at the sacred court of the Lord of Lords.

2 ای منجذب بنفحات قدس آنچه مرقوم نموده بودید ملاحظه گردید شوق تشرف بتقبیل آستان الهی و اشتیاق طواف مطاف ملأ اعلی چنان آنجنابرا جذب نمود که در فکر تفریق در تبریز افتادید و بعضی بلکه کلیه امور را فیصل داده و اسباب جمع نموده بکمال شتاب عزم حضور در ساحت مقدسه عتبه رب الارباب نمودید

3 A brief response was given to Jinab-i-Haji Siyyid Javad to write that you should not hasten. The intention is that since today the greatest of all matters is the protection and preservation of the Cause of God from external and internal impurities, and the diffusion of the divine fragrances with perfect wisdom and courtesy, and encouraging and inspiring the friends to obey and submit to the orders of the government and maintain pure intentions toward the throne of sovereignty, and to achieve unity, harmony, love and fellowship with each other, and to associate with other peoples with courtesy, sincerity and affection in complete joy and delight - and your presence, in light of these wise considerations, is necessary in Azerbaijan - for now you are engaged in service to the Cause of God, which is the greatest gift.

3 در جواب مختصر بجناب حاجی سید جواد گفته شد که مرقوم نماید که تعجیل مفرماتید مقصود این است که چون الیوم اعظم امور صون و حفظ امر الله است از شوائب خارجه و داخله و نشر نفحات الله است بکمال حکمت و ملائمت و تحریر و تشویق احبابست به اطاعت و انقیاد و اواصر حکومت و خلوص نیت بسریر سلطنت و اتحاد و اتفاق و محبت و الفت یا یکدیگر و معاشرت و ملاطف و صداقت و مودت با سائر طوائف بتمام روح و ریحان و وجود آنجناب نظر باین حکمتها در آذربایجان الزم علی العجالة بخدمت امر الله که اعظم موهبت است مشغولید

4 God willing, whenever circumstances arise that permit your absence from there, you will be immediately informed so that you may don the pilgrim's garb to the Friend's lane and attain the greatest honor. But for now, you must, with the aid and protection of the Intended Lord, guide all the friends in these mentioned matters, indeed help them so that through the grace of the Ancient Beauty we may become the cause of the penetration of the Word.

4 انشاء الله هر وقت اسبابی فراهم آید که غیوب شما از آنجا جائز باشد فوراً اخبار میشود که احرام کوی دوست بر بندید و بشرف اکبر فائز شوید اما حال باید به عون و صون حضرت مقصود در این امور مذکوره جمیع احباب را دلالت فرمائید بلکه معاونت کنید که بفضل جمال قدم سبب نفوذ کلمه گردیم

5 Today is the day of laying foundations, and foundation-laying requires wisdom in teaching. However, one must ensure that teaching is conducted in such a way that it does not cause alarm among people or become a source of anxiety in hearts. His Imperial Majesty and His Royal Highness the Crown Prince - may God assist them - show utmost kindness, but if matters occur in such a way as to cause general alarm, like in Ardabil, they are compelled to intervene, and at such times, minor intervention by the government serves to calm and protect, just as if the government had not imprisoned Aqa Siyyid Asadu'llah, the common people would have completely destroyed him. In short, your presence is now necessary in Azerbaijan; you should not come. And peace be upon you.

5 الیوم یوم تأسیس است و تأسیس بحکمت تبلیغ است اما باید ملاحظه نمود که قسمی امر تبلیغ مجری شود که سبب فزع مردم نگردد و علت وحشت قلب نشود اعلیحضرت شهبازی و حضرت اشرف والا ولیعهد نصرهم الله نهایت عنایت دارند ولی اگر کار چنان واقع گردد که فزع عمومی حاصل شود مثل اردبیل مجبور بر تعرض میشوند و در چنین وقت تعرض مختصر در حکومت مدار تسکین و محافظت است چنانچه اگر آقا سید اسدالله را حکومت حبس نمی نمود بکلی او را عوام هلاک میکرد خلاصه مطلب اینست که وجود شما حال در آذربایجان لازمست نمی شود که تشریف بیاورید والسلام ع

6 Despite this, if excessive hardship befalls you and endurance becomes difficult, the choice remains yours to come.

6 باوجود این اگر چنانچه زحمت زیاد بر شما وارد و تحمل مشکل باز اختیار با شماست تشریف بیاورید

MKT6.054

AB06151

To: Nasrullah Baqiruf, in Tihnan

1 He is the manifest Truth.

1 هو الحق المبین

2 O thou who art steadfast in the Covenant and faithful to thy pledge! Thy eloquent letter and recent treatise were perused. In very truth, the contents of that treatise constituted a decisive proof. It is hoped that it may exert an influence.

2 ای ثابت بر عهد و وفا نامه بلیغ و لائحہ جدید ملاحظہ گردید فی الحقیقہ مضامین لائحہ حجت قاطعہ بود امید چنانست که تأثیری نماید

3 Glorified be God! All the factions have become the cause of Persia's ruin, and have brought this ancient state and nation to sit thus upon the ashes of abasement. In the days of autocracy they laid it waste; and in the days of constitutional rule they made it the arena of the thoughtless. Inconclusive arguments and abrogated verses have kindled such a fire as cannot be quenched.

3 سبحان الله جميع احزاب سبب ویرانی ایران شدند و این دولت و ملت قدیمه را چنین بجا کستر مذلت نشانند در زمان استقلال ویران نمودند و در زمان مشروطه جولانگاه بی فکران کردند هیچ غیر بالغه و آیات منسوخه چنین آتشی افروختند که قابل خاموشی نه

4 There is one party which hath inflicted no injury whatever, hath interfered in no matter, and, in the very midst of the revolution, hath striven for the everlasting honour of Persia and for the comfort and tranquillity of the Persians: this is the

4 حزبی که ابداً و هنی وارد نیاوردند و مداخلهئی نکردند و در بحبوحه انقلاب بجهت عزت ابدیه ایران و راحت و آسایش ایرانیان کوشیدند این حزب مظلوم بودند با وجود این صدرالعلمای

wronged community. Yet, notwithstanding this, the chief of the divines, a Yahya'i—himself a pillar of corruption and a destroyer of foundations—through Yahya'i deceit stirreth up mischief against these guiltless ones, and the government giveth ear unto him.

یحیائی که رکن فساد و هادم بنیاد بود بتزویر یحیائی فساد در حقّ این پیگهان میکند و حکومت گوش میدهد

5 In brief, matters have become thus confused and disordered. How, then, can success and prosperity be imagined? The shepherd of the nation is a deceitful Yahya'i, who secretly claimeth to be the legatee of Mirza Yahya. With such confusion and misrepresentation prevailing, these helpless ones must needs fall into the hands of the Yahya'i governor of Hamadan. This Yahya'i faction, scattered among all the various parties, hath set them all at variance with one another, hoping that, amid this turmoil, they might seize the ball from the field, establish a government, and lay Persia waste. And now they are held in honour and precedence, while this wronged community, from which naught hath proceeded save the public good, is made captive to the mischief of the ill-wishers of the Persians. Beyond all this, they are afflicted at the hands of obdurate Jews.

5 باری امور چنین مشتبّه و مشوّش با وجود این چگونه نجات و فلاح متصور چوپان ملت شخص یحیائی مزور و خفّیاً مدّعی وصایت میرزا یحیا حال این اشتباهکاری البته بیچارگان در چنگ حاکم همدان یحیائی افتند این حزب یحیا که در میان جمیع احزاب متفرّق کل را بیکدیگر انداختند که بلکه در این کشمکش گوئی از میدان برابند و حکومتی تأسیس نمایند و ایران را ویران کردند حال مقدم و محترم و این حزب مظلوم که جز خیر عموم از آنان سرزده اسیر فساد بدخواهان ایرانیان گردند از همه گذشته در دست یهود عنود مبتلا گردند

6 Present this matter to the exalted authorities: the sigh of the wronged kindleth a fire, and the tears of the oppressed raise a flood. A truly just soul, dwelling among a people who denied the comely Christ and turned away from His Holiness Ahmad, the Praised One—now that such a soul hath become enraptured with His Holiness the Spirit of God, and acknowledgeth and confesseth the greatness and prophethood of the Lord of all beings—should he become the object of the wrath, oppression, and aggression of the Jews?

6 بمقامات عالیه عرض کنید که آه مظلومان آتش انگیز است و سرشک دیدهء ستمدیدگان سیل خیزیک عادل حقیقی در میان نفوسی که منکر مسیح ملیح و معرض از حضرت احمد محمود بودند حال چون منجذب حضرت روح الله و معترف و مقرر بیزگوارى و نبوت سرور کائنات شده‌اند باید مورد سخت و ظلم و عدوان یهود گردند

7 I seek a judge, O my God—whom shall I make my judge?

7 داوری دارم خدایا من که را داور کنم

8 Notwithstanding all this, there is hope of deliverance from difficulties. Let some consideration be given to the history of Europe: so long as such religious and sectarian aggressions prevailed, day by day both nation and state declined; but when justice and equality were established, these advancements were achieved.

8 با وجود این امید نجات از مشکلات قدری ملاحظه در تاریخ اروپا شود تا چنین تعرضات دینی و مذهبی بود روز بروز ملت و دولت تدنّی میکرد چون عدالت و مساوات حاصل گشت این ترقّیات نمود

9 In brief, we cherish the hope that justice may arise in the midst, and that the hand of Yahya'i aggression may be cut short.

9 باری امیدواریم که عدالتی بمیان آید و دست تطاول یحیائیا کوتاه گردد

10 Upon thee be the Most Glorious Glory.

10 و علیک البهاء الأبهی

BRL_DAK#1215, MSHR3.204-205x

AB01293

To: Mrs. —, in United States

O thou revered one!

Verily, I always remember thee, and forget thee not; I invoke God to ordain for thee good in this world and in the Kingdom; to dilate thy breast with His Favours, and to cheer thy soul through His Spirit.

Verily, I consider not thy thoughts, but I consider thy heart, forasmuch as thoughts are moving like unto seas - one wave comes after another goes, and they have no stability. But the heart, whenever it becomes pure and tranquil, the lights will of necessity shine therein sooner or later.

Forget thou not my affection unto thee, my exceeding compassion unto thee, and the days that thou hast spent (here) while thou wert hearing such exhortations which would soften rocks and mountains, expand the hearts of the righteous and cheer, the virtuous souls.

O maidservant of God! Verily, the tests of God are so violent that mountains are uprooted by them. Stand the Divine tests with firmness and steadfastness, so that they may be transformed into gifts from God. Verily, I hope that thou mayst come out of the fire of tests as pure gold, through the assistance and providence of God.

It is said by Christ (Glory be to Him!) "Pray that ye may not enter into temptation." Now, it is incumbent upon thee to pray! It is incumbent upon thee to beseech God!

There is no wonder if thou hast fallen into the tests, for, verily, the great Peter, who was the head of the Apostles, fell into tests thrice; but, verily, God made him so firm that he sacrificed his life in love for Christ. Oh, excellent is firmness that follows a test! Verily, I have compassion for thee, like unto that of an affectionate father for his dear daughter, and I beg of God to dilate thy breast under all circumstances. I have a spiritual, heavenly speech with thee, which, as a mercy, I do not wish to write by pen, or translate by tongue (i.e., put into words), but I will address them unto thee in a dream, inasmuch as I am compassionate toward thee.

Upon thee be greeting and praise!

BSTW#033

AB01238

To: Aqa Siyyid Muhammad Karvansardar

- 1 O faithful servant at the divine threshold! The land of Kaf from the beginning of the dawning of the light of divine favors showed forth harmony and unity. "For the protection of Quraysh, their protection during their winter and summer journeys." Unity and gathering in the assembly of love and the meeting of affection belongs to the Lord of Oneness. O blessed face that like a candle illumines that gathering, and blessed countenance that in that assembly becomes flushed from the fire of love!
- 2 Some time has passed that the region of Kaf has become like the corridor of Mount Qaf - no sound from it, no call, no burning and melting, no musical instrument and melody, and no sweet singing voice. Despite the fact that the people of Kaf are famous for their singing and music and melodies and stations of bayat and hijaz modes and Iraqi rhythms, what happened that you became completely silent and lifeless and intoxicated and bewildered? It is very strange - no flower, no leaf, no fruit, no produce. I wonder what work our experienced old gardener is doing!
- 3 In any case, this expansive carpet will be rolled up and the sweetness of desire will turn to bitterness. Days will pass and times will expire. Life will come to an end and the bed of comfort will transform to the ashes of hardship. The couch of silk and brocade will be folded and the embrace of the graveyard will become the abode. Comfort and ease and blessing and peace will be effaced and perish. Neither peace of soul nor joy of conscience will remain.
- 4 So tell the friends - why are you depressed and why do you sit withered? It is time for enthusiasm and fervor, not the moment for crying and melting. It is the song of the angel, the call of the wise herald that reaches the ear of the soul. It is the time of testing and the moment of servitude to the Lord of Creation. I swear by the Ancient Beauty that this day of life will become evening, but its evening will become bitter dregs. Therefore strive to illuminate the night chamber with the lamp of grace and envelope home and dwelling with the radiance of the light of grace and lights, such that if you enter the world of darkness it becomes bright, and if you enter the ash pit of the material world it becomes a rose garden.

1 ای بندهٔ صادق درگاه الهی ارض کاف از بدایت اشراق نور الطاف ظهور و بروز ایّتلاف داشت لایلاف قریش ابلافهم رحلة الشتاء و الصيف الفت و اجتماع در محفل محبت و انجمن مودت ربّ احدیت است ای فرخنده رخی که چون شمع در آن جمع برافروزد و مبارک روئی که در آن انجمن از آتش عشق گلگون گردد

2 باری مدّتی است که اقلیم کاف چون دهلیز کوه قاف گشته نه از آن صدائی نه ندائی نه سوز و گدازی نه ساز و نوازی و نه آهنگ خوش آوازی با وجود آنکه اهل کاف مشهور بخوش خوانی و آهنگ موسیقی و نوای نوائی و مقامات بیانی و آواز حجازی و ایقاع عراقی هستند چه شد بکلی خاموش شدید و هامد و مخمور و مدهوش شدید بسیار عجب است نه شکوفه‌ئی نه برگی نه ثمر نه میوه دارد عجب که پیر دهقان بچه کار کشته ما را

3 باری این بساط پرانبساط مطوی گردد و شیرینی کام بتلخی مبدّل شود ایّام بگذرد و اوقات منقضی شود عمر بسر آید و بستر راحت بخاکستر زحمت تبدیل گردد و فراش پرند و پرینان منطوی شود و آغوش قبرستان مأوا گردد راحت و آسایش و نعمت و آرامش محو و فانی شود نه راحت جان ماند نه مسرت وجدان

4 پس بیاران بگو چرا افسرده هستید و چرا پژمرده نشینید وقت جوش و غلیان است نه هنگام خروش و ذوبان بانگ سروش است ندای هاتف پرهوش است که بسمع جان میرسد هنگام آزمایش است و دم بندگی حضرت مالک آفرینش قسم بجمال قدم که این روز زندگانی شام گردد ولی شامش کدرآشام شود پس بکوشید که شبستانرا بسراج عنایت روشن نمائید و خانه و کاشانه بشعاع نور عنایت و انوار چنان روی خویرا احاطه نماید که اگر بجهان ظلمات روید روشن گردد و اگر بگلخن خاکدان وارد شوید گلشن شود

- 5 In any case, Jinab-i-Amin had written praise of your passion and enthusiasm, but we must witness manifestation and appearance. If you are an enkindled candle in the gathering, shed some light, and if you are a moth of the lamp of guidance, burn wing and feather. Verily you, hold fast to what God has commanded His sincere and assured servants.

5 باری جناب امین از شور و شوق شما ستایش مرقوم نموده بودند لکن ما باید ظهور و بروزی مشاهده نمائیم اگر شمع مشتعلی در جمع پرتوی برافروز و اگر پروانهء سراج هدائی بال و پری بسوز و آنک انت تمسک بما امر الله عباده المخلصین الموقنین

MSHR5.225-226

AB01282

To: Nayyir (Tihiran) et al.

- 1 O illumined Nayyir and Sina of the lights! If you yearn for the meeting, turn to the Abha Kingdom. If you seek the divine countenance, gaze toward the highest horizon. If you desire seeing eyes, open them to His eternal Beauty. If you seek hearing ears, turn your hearing to His holy melodies. If you seek an eloquent tongue, arise to His mention and praise. If you desire a radiant face, adorn it with the light of the All-Merciful. If you seek a rose garden and flower bed, beautify the heart with His knowledge. If you desire an expansive breast, let it be dilated through His love. If you seek fluent speech, engage in describing His noble creation. If you seek eloquent words, speak in description of His manifest Beauty. If you desire a conclusive proof, speak of His evidence. If you seek clear expression, look to His Tablets and Scriptures. If you wish to perfume the world, spread His holy fragrances. If you desire to make the kingdom of being fragrant with musk, speak of His nature and attributes. If you seek the illumination of all possibility, promote His laws. If you desire the sanctification of all creation, listen to His counsels. If you seek covenant and testament, arise to fulfill His instructions. If you desire the light of faith, consider His words. If you seek the essence of certitude, reflect on the appearance of His signs and traces. If you desire realities and meanings, contemplate His utterances. If you seek the essence of the spirit of the world, observe His conduct. If you desire the life of the world, follow His deeds and actions.

1 آیها النیر المنیر و سیناء الأنوار اگر مشتاق دیدارید توجه بملکوت ایهی کنید و اگر منظر کبریا جوئید بافق اعلی بنگرید و اگر چشم بینا خواهید بجمال باقیبش گشائید و اگر گوش شنوا طلبید سمع را متوجه الحان مقدسش کنید و اگر زبان گویا جوئید به ذکر و ثنائش برخیزید و اگر روی روشن خواهید بنضرهء رحمن مزین کنید و اگر گلزار و گلشن جوئید دل را بمعرفتشن پیارناید و اگر صدر رحب خواهد بجنبش منشرح سازید و اگر نطق فصیح طلبید بیان خلق کریمش پردازید و اگر کلام بلیغ جوئید بوصف جمال مبینش ناطق شوید اگر حجت بالغ خواهید بیرهانش دم زبند و اگر بیان واضح طلبید در الواح و زبرش بنگرید و اگر جهانرا معطر خواهید روائح قدسش منتشر نمائید و اگر ملکوت وجود را معنبر خواهید از خلق و خویش بیان کنید و اگر نورانیت امکان بجوئید ترویج احکامش کنید اگر تقدیس اکوان طلبید بنصایحش گوش دهید و اگر عهد و پیمان جوئید بوصایایش قیام کنید و اگر نور ایمان خواهید در کلماتش نظر کنید و اگر جوهر ایقان طلبید در ظهور آیات و آثارش تفکر کنید و اگر حقائق و معانی خواهید در گفتارش تأمل کنید و اگر جوهر روح عالم خواهید در رفتارش بنگرید و اگر حیات عالم خواهید به اعمال و کردارش تأسی نمائید

2 The spirit and glory be upon you both.

3 Regarding those souls mentioned in your letter, a special letter was written and sent to each one. You must strive to ensure they arrive, for many letters until now have not reached their recipients, and all are lamenting. Among these, two letters were sent to you yourself, and until now no word of their receipt has come. In any case, we hope through the boundless grace of the Lord God that at all times you may travel through God's lands and, through the fragrances of attraction and rapture and the magnet of longing and enchantment, lead those lost in the wilderness of ignorance to the eternal destination and the city of guidance. May the sweet fragrance of the remembrances and mysteries of those two gazelles of the field of unity reach the nostrils of these wanderers in the lane of the Friend. We beseech God to assist you both in the victory of His Cause through hosts from the Supreme Concourse and companies of the near angels.

2 و الروح و البهاء عليكما ع

3 نفوسیکه در مکتوب شما مذکور از برای هر یک مکتوبی مخصوص مرقوم و ارسال شد باید همتی فرمائید که برسد زیرا بسیار مکاتیب تا بحال بصاحبانش نرسیده و جمیع ناله و فغان مینمایند از جمله بخود شما دو مکتوب ارسال شد و تا بحال خبر وصول نرسیده است باری از فضل بی پایان حضرت یزدان امیدواریم که در کل احیان در بلاد الله سائر و بنفحات جذب و وله و مقناطیس شوق و انجذاب گمگشتگان بادیه نادانیرا بسر منزل بقا و شهرستان هدی برسانید و بوی خوش اذکار و اسرار مشک آن دو غزال بر وحدت بمشام این آوارگان کوی دوست برسد نسل الله بان یؤیدکما علی نصره امره بجنود من الملائه الأعلی و قبیل من الملائه المقرین

MKT1.464, AHB_128BE #06-11 p.259,

AHB_131BE #32 p.46, YHA1.377x

(2.758)

AB01249

To: *Sadr brother of Ahmad et al.*

1 O two kind, firm and steadfast brothers! Praise be to God, like the two stars of Ursa Minor you are shining and radiant from the dawning-place of faith and certitude. You are enkindled by the burning fire in the human tree, your souls are aflame, and you are laughing and weeping with your hearts. When you recall the endless favors you laugh, and when the fire of love blazes forth you weep. This weeping is better than a thousand joys, and this crying causes attraction to the Most Glorious Kingdom.

2 Praise be to God, your vision is illumined, your nostrils perfumed, your spirit gladdened, your heart turned toward the Most Great Scene, your soul and consciousness yearning for the Beloved of the horizons, your heart and inner being enamored with the nature of the Daystar of effulgence, the mountain of existence split asunder and crushed by the manifestation of the All-Merciful, your tongue speaking with proof and evidence, and the divine favors endless and limitless. The Concourse on

1 ای دو برادر ثابت راسخ مهربان الحمد لله مانند فرقدان از مطلع ایمان و ایتقان درخشنده و تابانید و بنار موقده در شجره انسان افروخته و جان سوخته و بجان خندان و گریانید چون الطاف بی پایان بخاطر آید بختدید و چون آتش عشق شعله زند بگریید این گریه بهتر از هزار سرور است و این بکاء سبب انجذاب بملکوت ابری است

2 الحمد لله بصر منور است و مشام معطر و روح مبشر است و دل متوجه بمنظر اکبر و جان و وجدان مشتاق روی دلبر آفاق و قلب و فؤاد مفتون خوی کوکب اشراق و جبل وجود منشق و مندک از تجلی رحمن و لسان ناطق به حجت و برهان و الطاف الهی بی حد و پایان ملا علیین تحسین مینمایند و اهل ملکوت ابری طوبی لکما

High offer praise and the people of the most glorious Kingdom proclaim "Blessed are you both, again blessed are you!" What bounty could be greater than this and what favor more perfect than that?

- 3 In thanksgiving for this grace and benevolence, you must seek no rest or comfort day or night, but hear and speak and rend asunder the veils of people's vain imaginings. With a wondrous melody reveal the mysteries, make hearts privy to the secret, and arise to guide humanity. Give a wonderful portion to the portionless, make the dispirited bright and enkindled, grant sight to the blind and bestow eloquent speech upon the mute. Through the breathings of the Holy Spirit, these gifts and greater than these are hoped for and expected, known and celebrated.
- 4 O my Lord, the Kind, the Compassionate! Thou seest Thy servant Sadr, the distressed, and his familiar brother. They spare no effort to hasten to perform good deeds, but rather they call to Thee and trust in Thee and spread Thy verses among Thy creatures and proclaim Thy Word among Thy chosen ones and diffuse Thy fragrances and give glad tidings of Thy words and gather beneath Thy banner and recite Thy Book and respond to Thy call. O Lord! Make them two brilliant signs in the horizons, upholding Thy service, of widespread fame in the East, and two examples traversing the West. Verily Thou art the Dawning One shining upon the horizons from the two manifest horizons - the Manifestation of Thy Most Exalted, Most High Cause and the Kingdom of Thy Most Glorious, Most Splendid Effulgence. There is no God but Thee, the Mighty, the Most High.

ثم طوبی خطاب میفرماید دیگر چه موهبتی است اعظم از این و چه عنایتی اکمل از آن

3 باید بشکرانه این فضل و احسان شب و روز راحت و آرام نجوئید و بشنوید و بگوئید و پرده اوهام خلق بدرید و بآهنگ بدیع کشف اسرار نمائید و قلوب را محرم راز کنید و بهدایت خلق پردازید بی بهره را نصیب عجیب دهید و افسرده را روشن و افروخته نمائید کورانرا قوت بصر دهید و صامتانرا نطق گویا بخشید از نفثات روح القدس این مواهب و اعظم از آن مأمول و منظور است و معروف و مشهور

4 اللهم يا ربّي العطوف الرؤوف تری عبدک صدر الملهوف و اخاه المألوف لم یألوا جهداً یسبق الأمر بالمعروف بل یدعون الیک و یتوکلون علیک و ینشرون آیاتک بین بریتک و ینادون بکلماتک بین صفوتک و ینشرون نفحاتک و ینشرون بکلماتک و یحشرون تحت لوائک و یرتلون کتابک و یلبون لخطابک رب اجعلهما آیتین باهرتین فی الخافقین و قائمین علی خدمتک و طائری الصیت فی المشرقین و مثلین سائرین فی المغربین انک انت المشرق اللّٰتح علی الآفاق من الأفقین اللّٰتحین مظهر امرک العلیّ الأعلیٰ و ملکوت اشراقک البهیّ الأبهی لا اله الا انت العزیز المتعال

AHB_118BE #10 p.245

AB01272

To: *The Baha'is*

- 1 O friends of this wronged one! Jinab-i-Za'ir Aqa Muhammad Hasan arrived and for several days was an intimate companion in this gathering. With utmost humility and supplication he sought aid and grace from the Court of the Self-Sufficient Lord and asked for confirmation and success for all. Now as he returns to that land, he requested a spiritual gift to convey a message from this obscure one to the gathering of the yearning

1 ای یاران اینمظلوم جناب زائر آقا محمد حسن وارد و ایامی چند در این جمع هدم و همراز بود و در کمال عجز و نیاز از درگاه حضرت بی نیاز طلب عون و عنایت کرد و از برای کل تأیید و توفیق خواست حال چون رجوع بآندیار نماید ارمغان روحانی خواست تا پيامی از این گمنام

ones. Therefore I set about writing this letter so that hearts might receive glad-tidings, souls might find joy, and spirits might gain warmth.

- 2 O friends! The purpose of the dawning of the Sun of Truth, the blast of the trumpet, the raising of the call, the endurance of a hundred thousand hardships and trials, the gathering at the place of sacrifice, and the offering of martyrs was this: that this dark world might become illumined, this gloomy realm might become radiant, the plane of earthly existence might become the dawning-place of divine reality, and the face of the earth might become the supreme paradise. Strife and contention might utterly disappear, such that warfare and conflict would become characteristics only of the vile and base. The foundation of hatred might be destroyed, the edifice of cruelty demolished, and the tree of love and faithfulness planted. The earthly world might become a mirror of the heavenly realm. The people of earth might become heavenly, dark souls might become illumined, and satanic beings might become merciful. They might begin to show love and kindness, and interact with all humanity in the utmost love and fellowship.

- 3 O friends! Listen with the ear of the soul to the counsels and admonitions of the Ancient Beauty. As much as you are able, hurt no one's feelings and sadden no heart. Be the cause of joy to hearts and the source of gladness to the world of humanity. Look not at creation, but rather turn to the Creator. Become adorned with divine attributes and attracted to the holy fragrances of the Lord. Be signs of God's mercy and evidences of heavenly bounty. Become loving friends to enemies and spiritual companions to foes. If struck, show mercy. If wounded, apply a balm. If given deadly poison, give sweet honey in return. Rather, through the endless favors of the All-Merciful Lord, be like a candle illumining every gathering, so that souls might receive glad-tidings, hearts might find joy, eyes might be brightened, and ears might become intimate with the bird of the garden.

- 4 These are the counsels and admonitions of 'Abdu'l-Baha. I hope you will be confirmed in them. And upon you be greetings and praise.

بانجن مشتاقان رساند لهذا بخریر این نامه پرداختم تا آنکه قلوب را بشارتی و نفوس را مسرتی و ارواح را حرارتی حاصل گردد

2 ای یاران مقصود از اشراق شمس حقیقت و نفخ در صور و ارتفاع ندا و تجل صد هزار مشقت و بلا و حشر در مشهد فدا و قربانی شهدا این بود که اینجهان تاریک روشن گردد و اینعالم ظلمانی نورانی شود عرصه ناسوت جلوه گاه لاهوت گردد و روی زمین بهشت برین شود نزاع و جدال بکلی برافتد بقسمیکه جنگ و پرخاش از خصائص اراذل و اوباش گردد بنیان بغضا برافتد و بنیاد جفا خراب گردد و شجره محبت و وفا غرس شود و عالم خاک آئینه جهان پاک گردد اهل زمین آسمانی گردند و نفوس ظلمانی نورانی شوند و انفس شیطانی رحمانی گردند محبت و مهربانی آغاز کنند و با نوع انسانی از هر قبیل در نهایت محبت و الفت سلوک و حرکت فرمایند

3 ای یاران وصایا و نصائح جمال قدم را بگوش جان استماع کنید و تا توانید خاطری میازارید و دلی را محزون نکنید سبب سرور قلوب باشید و باعث شادمانی عالم انسانی گردید نظر بخلق نکنید بلکه توجه بحق نمائید متخلق باخلاق الهی شوید و منجذب بنفحات قدس ربانی گردید آیات رحمت حق باشید و بینات موهبت آسمانی گردید دشمنان را دوست جانی شوید و اعدا را یار روحانی گردید اگر ضربتی خوردید رحمتی بنمائید اگر زخمی گیرید مرهمی بنهید اگر سم قاتل چشید شهد فائق بدهید بلکه بالطاف بی پایان حضرت رحمان مانند شمع هر جمعی را روشن نمائید تا جانها بشارت یابد و دلها مسرت جوید چشمها روشن شود گوشها همراز مرغ چمن گردد

4 اینست وصایا و نصائح عبدالهآء امیدوارم بآن موفق شوید و علیکم التحية و الثناء

MKT8.181, AKHA_105BE #08 p.02

AB01226

To: *Fatimih Sultan Bagum, wife of Mahbubush-Shuhada*

- 1 My God, my God! This is a leaf who was stirred by the fragrances wafting from the gardens of Thy Lordship, and this is a handmaiden who was illumined by the lights that shone and gleamed from the horizon of Thy Divinity. She believed in Thy Beauty, acknowledged Thy words, sought clarity in Thy proofs, witnessed Thy signs, and was related to a tree that grew in the garden of Thy knowledge, became verdant through the outpourings of the clouds of Thy mercy, blossomed with the flowers of Thy bestowal, and bore the fruits of Thy love. She endured every tempest, thunderbolt and whirlwind in Thy path, and was cut off and uprooted from the thickets of the mortal world in Thy path, becoming firmly rooted and established in the gardens of the Kingdom through Thy grace and favors.
- 2 Then this handmaiden who was related to Him remained, O my God, in abasement and humiliation for love of Thee among predatory beasts and ravenous wolves, and bore every affliction, endured every hardship, and was subjected to every cruelty that pens are powerless to describe - all of this, O my God, in Thy path and for love of Thee, until her days were ended, her dreams fulfilled, and she returned unto Thee, alighting in the precincts of Thy Kingdom and arriving at the gate of Thy Dominion, seeking refuge in the shelter of Thy mercy.
- 3 O Lord! Honor her dwelling place that the holy maidens may celebrate her arrival in the Paradise of eternity, and the beautiful ones may welcome her entry into the Kingdom of Glory. Pour forth patience and solace upon her offspring and beloved ones, for whose grief, anguish, pain, separation, sorrow, distress and estrangement the eyes of the Concourse on High shed tears. Verily, Thou art the All-Bountiful, the All-Merciful. Allah-u-Abha!
- 4 All hearts are grieved and saddened at the ascension and soaring flight of that bird of the garden of certitude. However, since that pure leaf has ascended from the depths of tribulations to the zenith of the favors of the Most Glorious Kingdom, and has risen from this world of dark calamities to the luminous realm of supreme joy, therefore all her offspring and relations should find solace. For, praise be to God, that assured leaf was a believer in the Beauty of God, was confident in the bounty of God, and was exposed to the greatest tribulations in the path of God. She dwelt beneath the protecting shadow of that
- 1 الهى الهى هذه ورقة قد اهتزت من نفحات نفحت من رياض ربوبيتك وهذه امة استشرقت من انوار لمعت و سطعت من افق الوهيتك و آمنت بجمالک و صدقت بکلماتک و استوضحت بيناتک و شاهدت آياتک و انتسيت بشجرة نشأت في حديقة معرفتك و اخضرت من فيض سحاب رحمتک و ازهرت بازهار موهبتک و انثرت باثمار محبتک و احتملت كل عاصفة و قاصفة و زوينة في سبيلک و انقطعت و انقعدت من غياض الناسوت في سبيلک و تأصلت و استحکمت في رياض الملکوت بفضلک و الطافک
- 2 ثم هذه الأمة المنتسبة اليه بقت يا الهى في ذلّ و هوان في محبتک بين الكواسر من الحيوانات الضارية و الذئاب المفترسة و احتملت كلّ بلاء و تحملت كلّ شقاء و عوملت بكلّ جفاء يعجز عن ذكره الأقلام و كلّ ذلك يا الهى في سبيلک و محبتک الى ان انتهت أيامه و صدقت احلامه و رجعت اليک و حطت رحلها برحاب ملکوتک و وفدت بباب جبروتک و استجارت بجوار رحمتک
- 3 اى ربّ اکرم مثواها ليحتفل بوفودها حوريات القدس في فردوس البقاء و تستقبل ورودها طلعات الأنس في ملکوت البهاء و افرغ الصبر و السّلوّة على فروعها و فلذة کبدتها التي تذرف عيون الملاء الأعلى لحزنها و اسأها و جواها و نواها و حسرتها و کربتها و غربتها انک انت الکريم الرحيم ع الله ابهى
- 4 از صعود و عروج آن طير حديقه ايقان جميع قلوب محزون و مغمومست ولى چون آن ورقه طيبه روحا از حضيض بلایا باوج عنايت ملکوت ابهى عروج نمود و از اين ظلمات مصائب دنيا بعالم نورانى مسرت کبرى صعود کرد لهذا بايد فروع و منتسبين کلّ متسلّ باشند چه که الحمد لله آن ورقه مطمئن موقن بجمال الله و مطمئن بموهبت الله و معرض اعظم بلایا

blessed Being through whom the kingdom of existence is resplendent, and praise be to God, she left behind souls who abide beneath the shade of the Word of Divine Unity and derive light from the Kingdom of the All-Merciful. They are the objects of the glances of favor and are encompassed by the bounties of His Holiness the Divine Unity. And the Glory be upon you.

فی سبیل الله شد و در ظل عصمت نفس
مبارکی بود که ملکوت وجود پر جلوه باوست و
الله الحمد نفوسی نیز باقی و برگذار نمود که در ظل
کلمه وحدانیت مستظل و از ملکوت رحانیت
مقتبسند ملحوظ لحاظ عنایتند و مشمول الطاف
حضرت احدیت و البهاء علیکم

DUR4.620, DUR1.362, NNY.056-057

AB01229

- 1 O ye servants of God, ye who are attracted to the Abha Beauty! The lights of the All-Merciful are shining resplendently from the dawning-place of Divine Unity and the sweet savours of the rose-garden of the Divine Essence are blowing from the source of His loving-kindness. The candle of Divine Guidance burneth in the assembly of purity and sheddeth its light. The waves of the sea of faithfulness and the ocean of His bounteousness are tossing against each other. The breeze is scented with ambergris and reviveth the nostrils of the blessed ones; it is perfumed with musk from the garden of the Lord of mercy and is the sweet fragrance of the assemblies of the Realm on high.
- 2 The heavenly table is spread in the pasture of His bounty, the congregation of purity is convened and the banquet of faithfulness is bedecked. Sweet melodies and hymns have begun accompanied by the festive sound of the lyre and tambourine. The cup of truth that brimmeth over with the wine of divine knowledge is passed around. The meadows and plains have come alive and the prairies and hamlets have turned delicately green. The servants of the Divine zephyr have spread the bejewelled cloth of truth and inner meanings. The ocean of the bestowals of the All-Merciful hath surged and cast ashore the pearls and gems from the Mines of God. The gardeners of the Divine Unity convened a feast upon the meadow.
- 3 The narcissus is bewildered; the violet is intoxicated; the wild rose and the jasmine are agitated by the tempestuous winds; the silenced tongue of the lily of freedom hath become loquacious, and the gracefully walking cypress is in full stature at the swift-running streams. The rose-garden of Divine splendour is ready on every side and the crown of the king of roses hath appeared from the direction of the meadow. The birds of the

1 ای الٰهیک قوللری و جمال ابهانک منجذبلی
انوار رحانیت مشرق احدیتدن تاباندر و نفحات
گلشن هویت مهب عنایتدن وزاندر شمع هدی
محفل صفاده یانار و نور صاچار و بحر وفا طوفان
عطا ایله امواجی بربرینه چارپار نسیم عنبر شمیمدر
که حیات بخش مشام اهل نعیمدر و عبیر روضه
رب رحیمدر که طیب طیب محافل علیندر

2 خوان نعمت آچلمشدر مائده سمائیه دیزلمشدر
انجن صفا ترتیب اولتمشدر بزم وفا دونادلمشدر
آواز و ترانه باشلامشدر و چنگ و چغانه آوازه
آغاز ایلمشدر جام سرشار حق دوره گلشدر
باده معرفت قینامشدر چمن و دمن یشیلنمشدر
صحرا و قرا سبز و خرم اولمشدر فراش باد
صبای الهی قماش مرصع حقائق و معانی یایمشدر
دریای الطاف رحمانی موجه گلشدر در و
گوهر معادن یزدانی ساحل لره صاچلمشدر
باغبان احدیت صحن چمنده ترتیب جشن مزین
ایلمشدر

3 نرگس حیران قالمشدر بنفشه مست و نشوان
اولمشدر نسرین و یاسمین هبوب نسیم شدید
ایله پریشان اولمشدر سوسن آزادک زبان
خاموشی گویان اولمشدر و سرو شیرین خرام
نکار جویبارده قامت اوزاتممشدر گلشن تجلی
هر جهتجه حاضر و مهیا اولمشدر افسر سلطان

rose-garden have become the beaters of the kettledrum and accompanied by the lute and bells chant the mysterious melodies of the joy of His advent and the blessing of His presence. The nightingale hath become the teacher of the rose-garden and warbleth with the tongue of praise and eulogy and diffuseth pearls of truth and gems of inner meanings. The amorous ring-dove sigheth and uttereth her moanings, and the nightingale, captive of the resplendent Beauty and expecting the dazzling countenance of the heart-captivating Rose, crieth out loudly while gazing in astonishment, consumed with pains, weeping and mourning.

- 4 In sum, the souls and hearts are resurrected, the pillars of the earth have quaked with a great quaking and lamentation hath been raised in the meadows. The cries of those who are intoxicated with His love and the sighs and moans of the lovers have been lifted up to the highest heavens. The sweet savours of holiness have wafted, the nostrils of the seekers are perfumed, the ardent lovers smell the fragrance of ambergris, and life everlasting hath been conferred. The Beauty of the All-Merciful hath been disclosed and the gems of knowledge from His garment have been spread. The plains of faithfulness are full with the bodies of the slain and the blood of the martyrs is even as flooding waters.

- 5 Yet, the heedless ones are fast asleep, the ignorant dwell in the abode of negligence. The blind and the deaf are deprived. Glad-tidings, Divine bestowals, mercy and bounty be unto you, o ye servants of God!

گل طرف چندن پیدا اولمشد مرغان گلشن
نوبتن اولمشد میمنت قدومه و تهنیت حضوره
انواع ساز و آواز ایله آغاز آهنگ راز ایلمشد
عندلیب ادیب گلستان اولوب لسان محامد و
نعت آچدی و دردانه حقائق و گوهر معانی
صاحدی قری و فاخته عشق باخته آه و فغانه
باشلدی و بلبل گرفتار جمال پرانوار و روی آبدار
دلدار گلی نگران اولوب باقه باقه یانه یانه آغلیه
آغلیه فریاد ایلدی

4 بالخله قیامت ارواح و قلوب قویدی زلزله ارکان
عالمه دوشدی و ولوله صحن چمنه یاپیلدی نعره
مستان و های و هوی عاشقان عنان افلاکه
چیقدی نفحات قدس اسدی مشام طالبان
معطر اولدی و دماغ مشتاقان معنیر اولدی
حیات باقیه مبذول اولدی جمال رحمانی مشهود
اولدی جواهر عرفان دامن یزدانه نثار اولدی
زمره عاشقان ایله میدان قربان دولدی صحرای
وفا تنهای کشتگان ایله مالا مال اولدی خون
شپیدان سیل روان اولدی

5 لکن غافلر حالا اویقوده درلر جاهلر حالا
زاویه غفلتده درلر کوران محروم اولمشر
صاغرلر مهجور اولمشر بشارت سزه عنایت سزه
موهبت سزه رحمت سزه نعمت سزه مخصوص
اولمشر ای اللّٰهک قوللری

BRL_DAK#0574, MJT.079

AB01257

- 1 O bird of the garden of supplication! What you had written to Mashhadi Husayn was noted. You had made a statement about the tradition "Servitude is an essence whose core is divinity," but the servitude of 'Abdu'l-Baha was a servitude whose core is servitude, whose essence is servitude, whose mystery is servitude, whose inner reality is servitude, whose beginning is servitude and whose end is servitude. Beyond this there is no desire of heart and soul, and other than this there is no ultimate hope. And I am free from every mention except this wise mention.

1 ای طیر حدیقه ابتال آنچه بجناب مشهدی
حسین مرقوم نموده بودید ملاحظه گردید از
حدیث العبودیه جوهره کنهها الربوبیه بیانی نموده
بودید ولی عبودیت عبدالهیا عبودیتی بود که
کنهها العبودیه و ذاتها العبودیه و سرها العبودیه و
باطنها العبودیه و اولها العبودیه و آخرها العبودیه
است جز این آرزوی دل و جان نه و بغیر از این
نهایت آمال نه و انی بری عن کل ذکر الا هذا
الذکر الحکیم

- 2 Regarding the attention to the affairs of Mirza 'Abdu'llah, son of Lalihzar, we told Aqa Mirza Asadu'llah to write on behalf of this servant to Janab-i-Adib that the sum which Aqa Mirza Ishaq intends to present should be spent on the pilgrim house, that is, on establishing its building, and a receipt will be sent.
- 3 Convey the Most Glorious and Most Beauteous greetings to Aqa Yusuf and Aqa Musa. We hope from God's aid and favor that they will be assisted and confirmed by the support of the Abha realm. Regarding the pilgrim house, there is no more meritorious deed than this today. Write down the names of those souls who are the founders of this enduring edifice.
- 4 Convey the Most Glorious and Most Beauteous greetings to Khwajih Shaul and tell him not to be disturbed at all about the martyrdom of his brother, for it has no connection to you. That one who yearned for the Beauty of Truth has reached the divine retreat and found his way to the court of the All-Merciful.
- 5 As for the letters you requested - I swear by the Ancient Beauty that there is not a moment's opportunity, and the corruption of the oppressors gives us no chance to show fidelity. Night and day we are caught up with the corruption and false accusations of this unjust group, and tribulations and hardships and calamities come like ocean waves. Praise be to God for these bounties and thanks be to God for these blessings. Please convey my apologies for any shortcoming to all, for people are continuously entering beneath the shadow of God's Cause in all directions. Illumine the East, perfume the West, give light to the Slavs, bestow spirit upon America. If letters were to be written according to everyone's wish, a secretariat of one hundred people would need to be arranged.
- 6 Convey the Most Glorious and Most Beauteous greetings from this servant to Aqa Mirza Ishaq and Janab-i-Shir-'Ali and Janab-i-[Mahmud], and likewise to Khwajih Yusuf and Janab-i-Ustad Asadu'llah. And may the glory be upon them all.
- 2 در خصوص توجه امور جناب میرزا عبدالله ابن جناب لاله‌زار به آقا میرزا اسدالله گفتیم که از قبل این عبد بجناب ادیب مرقوم دارد مبلغی را که جناب آقا میرزا اسحق خیال تقدیم دارند در مسافرخانه یعنی در تأسیس بنایش صرف فرمایند و قبض ارسال میشود
- 3 جناب آقا یوسف و آقا موسی را تکبیر ابدع ابدی ابلاغ کنید از عون و عنایت حق امیدواریم که بتأیید جهان ابدی موفق و مؤید گردند در خصوص مسافرخانه عملی از این مبرورتر الیوم نیست اسامی نفوسی که مؤسس این بنیان باقی هستند مرقوم نمائید
- 4 جناب خواجه شاول را تکبیر ابدع ابدی ابلاغ نمائید و بگوئید که از جهت شهادت اخوی ابداً مضطرب نباشید زیرا دخلی بشما ندارد آن مشتاق جمال حق بخلوتگاه الهی رسید و بایوان رحمن راه یافت
- 5 اما مکاتیبی که خواسته‌اید به جمال قدم قسم که آنی فرصت نیست و فساد اهل جفا فرصت اظهار وفا بما ننمیدهد شب و روز گرفتار فساد و مفتریات این گروه بی‌انصافیم و بلایا و محن و رزایا چون موج دریا لله الحمد علی هذه النعماء و لله الشکر علی هذه الآلاء عذر قصور این عبد را نزد کلّ بخواهید زیرا در جمیع اطراف متتابعاً ناس در ظلّ امر الله داخل میشوند شرق منور نما غرب معطر نما نور بسقلاّب ده روح به امریک بخش اگر چنانچه بنا باشد که بحسب خوااهش هر یک مکتوبی مرقوم گردد یک هیئت کتبه که عبارت از صد نفر است باید ترتیب داد
- 6 جناب آقا میرزا اسحق و جناب شیر علی و جناب [محمود] جمیع را از قبل این عبد تکبیر ابدع ابدی ابلاغ نمائید و همچنین خواجه یوسف و جناب استاد اسدالله را و البهاء علیهم اجمعین

MKT5.093

ABU0853

- 1 The Kingdom is God's. My Companion hath none save God. 1 الملک لله صاحبی جز خدا ندارد
- 2 "Verily, the earth is God's; He causeth whomsoever He wil-
leth among His servants to inherit it." What fruit hath these
things for man? All this is but idle fancy. One wave ariseth
and sweepeth all from the dust. That which remaineth for man
is the bounty of God, the knowledge of God, the love of God.
This is the mighty dominion whereof He saith: "We have writ-
ten in the Psalms, after the Remembrance, that My righteous
servants shall inherit the earth." 2 «انّ الارض لله پور تنها لمن يشاء من عباده» چه
ثمری از برای انسان دارد اینها همه اوهام است
یک موج میزند از خاک همه را میرد آنچه از
برای انسان باقی میماند آن موهبت الهی است آن
عرفان الهی است محبت الهی است این ملک
عظیم است که میفرماید « ولقد كتب في الزبور
ان الارض من بعد الذکر يرثها عبادي الصالحون»
- 3 These are the mountains of God. Why doth He say "after
the Remembrance"? They inherit the hearts. They become
possessors of the realms of heart and soul; they establish an
everlasting sovereignty. Know ye the worth of this bounty
which the Blessed Beauty hath conferred upon you. Appreci-
ate the value of this crown; account it not a little thing. It is
most great, if its worth be known; it is as nothing, if it be not
valued. It is but fancies and dreams if, having received such a
bounty, thou shouldst sell it for the defilements of this world
and for selfish desires. This would be the cause of the most
grievous abasement. Even as the safeguarding of this bounty
is the cause of everlasting glory, so the wasting of this bounty
is the cause of eternal humiliation. 3 آن جبال الهی هستند چرا میفرماید « من بعد
الذکر یثی یرثون القلوب » اقلیم دل و جانرا
وارث میشوند سلطنت ابدیه تشکیل میکنند قدر
این موهبت را بدانید که جمال مبارک در حق
شما فرموده قدر این تاج را بدانید خورد مشمرد
خیلی عظیم است اگر قدر بدانید ، هیچ است
اگر قدر دانسته نشود اصافات و احلام است
اگر چنین موهبتی را بآلایش عالم دنیا بشهوات
نفسانیه بفروشی این سبب ذلت کبری است
همینطوریکه حفظ این موهبت سبب عزّت ابدیه
است تضییع این موهبت سبب ذلت سرمدیه
است
- 4 The glory of the kings of the earth is even as the mirage,
whereof He saith: "Like a mirage in a desert plain, which the
thirsty one imagineth to be water, until, when he cometh unto
it, he findeth it to be nothing." He saith that from afar thou
beholdest the mirage as water; thou strivest until thou reachest
it, and when thou dost arrive, thou seest that no water existeth
there. In the words of Avicenna: "It was as a lightning-flash
that gleamed in the gathering darkness, then was extinguished,
as though it had never shone." 4 عزّت ملوک ارض مثل سراب میماند که
میفرماید « کسراب بقیعة یحسبه الظلمان ما و
حتى اذا جائه لم یجد شیئا » میفرماید که سراب
را از دور آب می بینی میکوشی تا میرسی وقتی که
میرسی میبینی آن آب وجود ندارد بقول ابن سینا
و کانه برق تالی بالجمی ثم انطفی و کانه لم یلعب»
- 5 The meaning is this: that the glory of this world, the pomp and
sovereignty of this world, and the pleasures and bounties of this
world are like a lightning-flash that gleameth and is forthwith
extinguished, as though that lightning had never existed. With
such swiftness do they pass away. 5 مقصد این است که عزّت این عالم شوکت و
سلطنت این عالم و لذائذ و نعمت این عالم مثل
برق میماند که بزند و فوراً خاموش شود مثل
اینکه برق وجود نداشت باین سرعت میگذرد
- 6 But the bounties of God bestowed upon the true lovers of the
Blessed Beauty—not those who are lovers in word alone—are
described in the purport of this verse: "The suns of the former
ones have set; but a Sun hath risen which, upon that horizon,
the vernal suns have set; but a Sun hath risen which, upon that horizon,

shall never set.” He saith: The stars of the men of old have all declined and sunk beneath the horizon; but the star of divine bounty vouchsafed unto us, in the horizon of everlasting glory, shall never set.

- 7 What a bounty is this, that He hath associated us with His own Self! From among all created things He hath chosen us, that each one of us may become, in the exaltation of the Word of God, a manifest banner. In the world of existence there is no bounty greater than this, if we know its worth; and in the world of existence there is no abasement greater than this, if we fail to know its worth.

افول و غروب کرد و اما کوكب موهبت الهی در حق ما الى الله در افق عزت ابدیه غروب نمیکند

7 این چه موهبتی است که ما را نسبت بخودش داد از میان جمیع خلق ما را انتخاب کرد تا هریک در اعلاء کلمة الله علم مبین باشیم موهبتی در عالم وجود اعظم از این نه اگر قدرش بدانیم و ذلّی در عالم وجود اعظم از آن نه اگر قدرش ندانیم

NJB_v15#03 p.088

AB01363

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

- 1 Two letters from you arrived in one week and were carefully reviewed. The details you wrote brought spiritual delight. You have always been faithful to the Holy Threshold of the Most Glorious Beauty and enabled to spread the divine fragrances.
- 2 Today the greatest and most special of affairs is teaching the Cause of God. Whoever arises for this will be surrounded by divine confirmations from all directions.
- 3 The letter from Tehran enclosed in your letter was also reviewed. God willing all will be set right. Indeed your absence causes hardship for your relations, but since it is in the path of the Lord it causes no harm, rather it is a bounty itself.
- 4 Regarding what you wrote about the friends in Karbila, do not be sorrowful or regretful. Currently wisdom requires this. Later God willing matters will be set right. The trials and tribulations that prevailed this year due to the Covenant-breakers prevented many matters. Surely in this too there is wisdom.
- 5 The two pure resting places of Varaqatu'l-Firdaws and Amatu'l-Baha in Ishqabad were established and built with

1 دو مکتوب آنجناب در یک هفته واصل و بدقت تمام ملاحظه گردید و از تفصیلی که مرقوم نموده بودید روح و ریحان حاصل شد آنجناب در جمیع اوقات باستان مقدس جمال ابهی بوفای موفق بوده اند و بر نشر نفحات مؤید

2 الیوم اعظم و اخصّ امور تبلیغ امر الله است هر نفسی بآن قیام نماید تأییدات غیبیه از جمیع جهات احاطه کند

3 مکتوب طهران که در جوف نامه شما بود نیز ملاحظه گردید انشاء الله جمیع اصلاح میشود فی الحقیقه غیوبت آنجناب سبب تعب متعلقانست ولی چون در سبیل پروردگار ضرری ندارد بلکه عین موهبت است

4 در خصوص حضرات کربلا مرقوم نموده بودید محزون و متأسف نباشید حال حکمت چنین اقتضا مینماید من بعد انشاء الله کار درست میشود بلایا و رزایی که بواسطه ناقضین در این سنه مستولی شد مانع از بسیار امور گردید البتّه در این نیز حکمتی است

5 دو مرقد پاک ورقة الفردوس و امة البهاء در عشق آباد در نهایت اتقان تأسیس و تعمیر شد امر الله الحمد لله در جمیع جهات در نهایت قوتست

utmost perfection. Praise be to God, the Cause of God is at the height of power in all directions.

6 The main purpose is this: our comfort, ease, survival and life are of no importance. Whatever exists is good and however it occurs is acceptable to the soul and desired by the conscience. The essential thing is the Word of God - keep your attention on that. If that is ascending, then all trials, tribulations and hardships are like sweet water. Pay no attention whatsoever to anything else, not even to the survival of this servant. All must focus on the primary purpose, which is the exaltation of the Word of God.

7 In any case, you have made efforts and endured difficulties and hardships in those regions. As soon as the Cause of God becomes somewhat established, then return to the intended land, and after circumambulating the shrine of the Supreme Concourse, you must quickly return to Tehran.

8 I will constantly beseech and implore the Abha Kingdom with utter humility, and supplicate fervently for confirmations for you. This is not difficult for God. Convey greetings and praise from Abdul-Baha to all the friends and kiss the face of each one.

6 اصل مقصد اینست راحت و آسودگی و بقا و زندگی ما را اهمیتی نه هرچه هست خوش است و هر نوع واقع شود مقبول جان و مطلوب وجدان اصل کلمه الله است نظر بآن داشته باشید اگر آن رو بعلو است جمیع محن و بلایا و رزایا مانند آب گوارا ابداً توجّه یجیزی دیگر نداشته باشید حتی بقای این عبد را اهمیتی ننهید باید جمیع را توجّه بمقصد اصلی باشد و آن اعلاء کلمه الله

7 باری آنجناب در آنصفحات جهد و کوششی نمودید و تحمل زحمت و مشقّتی کشیدید همینقدر که فی الجمله امر الله قوامی حاصل نماید آنوقت رجوع به ارض مقصود کنید و بعد از طواف مطاف ملأ اعلی سریعاً باید رجوع به طهران نمائید

8 همواره بملکوت ابهی عجز و زاری کنم و تضرّع و بیقراری نمایم و از برای شما طلب تأیید کنم و لیس ذلک علی الله بعزیز جمیع یارانرا تحیت و ثنا از قبل عبدالبهاء ابلاغ نموده روی هریک را ببوسید

PYK.250

AB01366

To: Dr Nutt, in Chicago

1 O you to whom my heart speaks! Know that the Covenant is a star that gleams and shines upon the horizons, and its lights will dispel the darkness, and its sea will cast the accumulated foam of doubts upon the shore of extinction. No force in existence can resist the power of the Kingdom - if all humanity gathered together, could they prevent the sun from its rays, or the winds from their blowing, or the clouds from their rains, or the mountains from their firmness, or the stars from their radiance? No, by your Lord, the All-Merciful! All that is upon the earth shall perish, while your Lord's Covenant shall remain encompassing the horizons.

1 شیکاگو بواسطه جناب آقا میرزا اسدالله جناب دکتور ناط علیه بهاء الله الابهی یا من یخاطبه فؤادی اعلم ان الميثاق کوکب یلوح و یضی علی الآفاق و ان انواره سیزیل الظلام و بحره سيقذف الزبد المتراکم من الشبهات علی ساحل الفناء و ان قوة الملکوت لا یقاومها شیء فی الوجود لو اجتمعت البشر هل یقدرون ان یمنعوا الشمس عن انوارها ام الأریاح عن هبوبها ام الغیوم عن غیوئها ام الجبال عن ثبوتها ام النجوم عن سطوعها

لا وربك الرحمن كل من عليها فان ويبقى ميثاق
ربك محيطاً على الآفاق

- 2 Say to those who waver: Have you forgotten what occurred in Christ's dispensation, or have you not learned of the events that took place in His blessed day? Did not the Pharisees rise against Him? Did they not decree the shedding of His blood and the killing of His loved ones and the torment of His chosen ones? Have you not heard of those who innovated and broke His covenant after Him? Have you not learned of those who persecuted Him among the kings, princes, divines and nobles? How was the end of the persecutors? Counsel them and enlighten their vision and say to them: By God the True One! 'Abdu'l-Baha is supported by the Most Glorious Beauty and aided by a power before which all necks shall bow. Soon you shall see the banner of hypocrisy reversed, the edifice of discord demolished, and the standards of peace and harmony waving over the horizons.

2 قل مخاطباً للمتزلزلين أ نسيتم ما وقع في دور
المسيح او ما اطلعتم بالوقائع التي وقعت في
يومه السعيد اما قاموا عليه الفريسيون اما افتوا
بسفك دمه و قتل احبائه و عذاب اصفياه اما
سمعتم بالمبتدعين الناقضين لعهد من بعده اما
اطلعتم بالذين اضطهدوه من الملوك و الأمراء و
العلماء و العظماء فكيف كان عاقبة المضطهدين
فانصحبهم و نور بصيرتهم و قل لهم تالله الحق
ان عبدالبهاء يعضده الجمال الأبهى و ينصره بقوة
ينضغ لها كل الرقاب فسوف تنظرون علم النفاق
منكوس و بانيان الشقاق مهدوم و رايات السلام
و الوفاق خافقة على الآفاق

- 3 O my beloved! The Blessed Beauty has commanded me to be forbearing, patient, concealing, forgiving and clement - otherwise I would rend their veils, expose their sins, proclaim their deeds, explain their character, and clarify their conduct. You have indeed learned of some of these, and this suffices you.

3 يا حبيبي ان البهاء امرني بالحلم و الصبر و الستر
و العفو و السماح و الا كنت اهتك سترهم و
ابين ذنوبهم و اعلن اعمالهم و اشرح اخلاقهم و
اوضح اطوارهم و انك قد اطلعت ببعض منها و
كفاك هذا

- 4 Therefore, turn to the Kingdom of the Covenant with a heart throbbing with the love of God, a spirit attracted to the breaths of God, a tongue speaking of the appearance of God's Kingdom, an eye that pierces the veils and reveals the realities of things, and a power that moves the heart of the horizons. This is confirmation from the Lord of the Dawning, and naught else will ever benefit you. This is what will cause your face to shine, your heart to soar with joy, your soul to become pure, your back to be strengthened, your spirit to be gladdened, and your reality to live forever and ever.

4 اذا توجه الى ملكوت الميثاق بقلب خافق بحجة
الله و روح منجذب بنفحات الله و لسان ناطق
بظهور ملكوت الله و بصر خارق للحجبات
كاشف لحقائق الأشياء و قوة محرركة لقلب
الآفاق هذا تأييد من رب الاشراق و ما دون
ذلك لا ينفعك ابداً و هذا ما يلوح به وجهك
و يطير به فرحاً قلبك و تطيب به نفسك و
يشد به ظهرك و يستبشر به روحك و تحيي به
حقيقتك الى ابد الآباد

- 5 Cast those who doubt behind your back and hold fast to the clear verses. By God the True One! The people are in drunkenness and sleep and bewilderment and heedlessness that casts them to the lowest of the low, and this is evident loss. And upon you be greetings and praise.

5 دع اهل الشبهات عن وراء ظهرك و تمسك
بالآيات البينات تالله الحق ان القوم لفي سكر و
نوم و دهش و غفلة [ترد] بهم الى اسفل السافلين
و ذلك هو الخسران المبين و عليك التحية و
الثناء

BSC.320 #641, SW_v04#10 p.170, SW_v06#14 p.107, SW_v08#16 p.218,
BSTW#052a

BRL_DAK#0793

AB11651*To: Baha'is of Faran et al.*

¹ O spiritual friends, O loved ones of the Abha Beauty, O companions of 'Abdu'l-Baha, O steadfast ones in the Covenant! What a title is this that brings joy and gladness to the Concourse on High, for it is proof of connection to the Sacred Threshold! By the truth of God, the essences of existence yearn for such a title and long for such praise. Through divine bounty and gift you have attained such endless favors and reached such boundless bestowal.

² Therefore, fill your spiritual pockets with these pearls of bestowal and these merciful gems, and know their worth and understand their value. Although the worth and value of these luminous pearls is hidden from those who deal in earthenware, how precious and valuable and costly they are in the market of the jewelers of the Concourse on High! Look to the pearl merchant full of enthusiasm, not to the seller of pottery and grass.

³ In any case, O friends, it is time to sacrifice your lives in gratitude for the favors of the Abha Beauty, and to rejoice in this sacrifice, and in utmost joy hasten to the divine altar in His path of love. Do not be miserly in offering up your spirit, and do not withhold in giving all things. Like an ocean surge forth, and like a whale in the sea of grandeur roar, until you drink the cup of supreme martyrdom. Yet never transgress the wisdom set forth in the Book. And upon you be greetings and praise.

¹ ای احبای رحمانی ای دوستان جمال ابهی ای یاران عبدالهّاء ای ثابتان بر عهد و پیمان این چه عنوانست که اهل ملأ اعلی را مسرور و شادمان نماید زیرا برهان انتساب آستان مقدّس است لعمر الحقّ که جواهر وجود تمنای این عنوانرا نمایند و آرزوی این ستایشرا کنند شما محض فضل و موهبت الهیه بچنین الطاف بی پایان فائز شدید و بچنین موهبت بیکران واصل

² پس جیب روحانیرا ملوّ از این درّ عطا و لآلی رحمانی نمائید و قدر آنرا بشناسید و قیمتش را بدانید این لآلی نورا هرچند نزد اهل خزف قدر و قیمتش پنهانست ولی در بازار جوهریان ملأ اعلی چه قدر ثمن و پرفیمت و گرانبهاست نظر بگوهری پر جوش و خروش نمائید نه خزف و علف فروش

³ باری ایدوستان وقت آنست که بشکرانه الطاف جمال ابهی جانفشانی کنید و بجانفشانی شادمانی نمائید و بمنتهای شادمانی بقرانگاه الهی در سبیل محبتش بشتابید بانفاق روح بخل نمائید و ببذل جمیع شئون دریغ مدارید چون بحر بجوشید و مانند نهنگ دریای کبریا بجروشید تا کأس شهادت کبری نوشید ولی از حکمت منزله در کتاب ابدأ تجاوز نمائید و علیکم التّحیّة و التّناء

FRH.086-087

AB01298*To: Baha'is of Hamadan*

¹ O ye beloved of the Lord! Praise be unto God that all the friends of Hamadan have recognized the purpose of the Cause of God and are firm and steadfast in their allegiance unto it. The breeze of constancy and steadfastness is ever blowing from that region and perfuming the nostrils with its fragrance.

¹ ای احبای الهی الحمد لله احبای همدان همه دانند و مستقیم و ثابت بر امر حضرت یزدان همواره نفحه ثبوت و رسوخ از آن اقلیم میوزد و مشامها را معطر دارد

- 2 In truth, they have witnessed unspeakable hardships and difficulties, undergone injuries, suffered oppression and persecution, and borne both torment and torture for the sake of the Blessed Beauty. At one time, they were made captives and prisoners; at another, they were threatened with swords and knives. At yet another time, they were subjected to the blows of a whip; or, they were made homeless and wanderers. On one occasion, they were fined and penalized; and on another, they experienced unfair dealings. They have quaffed a mouthful of woe from every cup. But since these tribulations were sustained in the path of God, in reality, they are benevolent gifts.
- 3 Therefore, O companions, give thanks unto your Creator that ye have been enabled to follow in the footsteps of the Blessed Beauty, for that holy being bore every injury and affliction this world hath to offer. Day and night, while under the pressure of severe trials, He summoned all mankind to the straight path of truth. He bestowed the cup of existence and warned of the path of extinction and nonexistence.
- 4 Now, if you should become informed of the hardships and ordeals of this servant, surely you will observe that all calamities have the effect of a drop on him. Because of this, he firmly and staunchly withstandeth all calamities with heart and soul and giveth thanks to God that in the path of His love he hath become the object of such afflictions. Though the target of a hundred thousand woes, I rest not for a moment, and I draw not a breath without beholding the gates of adversity flung open on all sides. This is nothing other than the grace and loving-providence of the beauty of the All-Merciful.
- 5 O friends! The fruit of existence is being able to bear tests and trials in the path of the Desired One. Otherwise, what is the benefit of living in this world? In the end, death will come upon us, and all of our time will have slipped by in vain.
- 6 Therefore, with perfect steadfastness persevere in the service of the Peerless Lord and offer up yourselves freely. Make ye an effort that the light of guidance may illuminate this dusty earth, that the paradise of Abha may transform its surface into a flower garden of delight, that the divine teachings may make this sphere of earth the envy of the heavens, and that the conduct and manners of the spiritually minded may adorn this world with the bounties of the station of man. Upon you be salutation and praise.
- 2 فی الحقیقه در سبیل جمال مبارک نهایت زحمت و مشقت را دیدند و صدمات کشیدند و اذیت و جفا تحمل نمودند و عقوبت و عذاب متحمل گشتند گاهی اسیر حبس و زنجیر شدند و گاهی در تحت تهدید تیغ و شمشیر گاهی بضر تازیانه مبتلا بودند و گاهی بی لانه و آشیانه گاهی جریمه دادند و گاهی معاملهء سقیمه دیدند و جرعهء بلا از هر جامی چشیدند چون این بلایا در سبیل حق تحمل نمودند فی الحقیقه عطایاست
- 3 پس ای یاران شکر کنید پروردگار را که تأسی بجمال مبارک نمودید زیرا آن روح مقدس تحمل هر صدمه و بلائی در عالم امکان فرمود و شب و روز در نهایت بلایا برایا را براه راستی بخواند و از جام هستی بخشید و دلالت بر محویت و نبستی فرمود
- 4 و حال اگر از صدمات و بلایای این عبد باخبر شوید البته ملاحظه خواهید نمود که جمیع بلاها حکم قطره دارد باوجود این متین و رزین مقاومت کلّ بلایا را به جان و دل بنماید و شکر بکند که در سبیل محبت الهی مورد صدمات گشته و مبتلای صد هزار آفات دمی نیاسیم و نفسی بر نیارم مگر آنکه از جمیع جهات ابواب بلیات را مفتوح بینم و این نیست مگر از فضل و احسان جمال رحمن
- 5 ای دوستان ثمرهء وجود تحمل مصیبت در سبیل حضرت مقصود است والا چه فائده در زندگی جهان عاقبت فنا دست دهد و جمیع اوقات بیهوده بگذرد
- 6 پس بکمال استقامت در خدمت حضرت احدیت بکوشید و جان رایگان انفاق نمائید و بکوشید تا نور هدی ارض غبرا را روشن نماید و جنت ابی روی زمین را غبطهء گلزار و گلشن کند تعالیم الهی خطهء خاک را رشک افلاک نماید و روش و سلوک روحانیان این جهان را بفضائل عالم انسان بیاراید و علیکم التحية و التناء

PYB#216 p.28, TAH.229, NANU_AB#43

AB01331

To: Mihdi Gulpayigani, in Ishqabad

- 1 O thou who strivest to diffuse the divine fragrances! The promotion of learning, the dissemination of divine teachings, the spread of beneficial sciences, the encouragement to explore the mysteries of creation, the unveiling of hidden symbols deposited in cosmic realities, the acquisition of useful knowledge, the understanding of concealed earthly truths, and the attainment of the highest degrees of celestial mysteries are among the essential universal relationships of the human world. Indeed, these are among the greatest means of success and prosperity, and in the divine religion they are supremely encouraged and explicitly enjoined, being recorded and inscribed in all the holy Tablets. No deed is more acceptable and praiseworthy than this. "Are those who know equal to those who know not?"
- 2 The news of organizing a special school for the young ones of Mahabbatu'llah has brought joy and delight. We hope, through the hidden favors of the Divine Unity, that the children of God's loved ones will be educated in this school in all aspects. That is to say, they should receive divine education, first in heavenly beliefs, faith and certitude, and in general proofs and conclusive evidences of the truth of God's Cause. This should be taught with utmost facility. For instance, each day the teacher should present one divine topic for the children to discuss among themselves. The children themselves will become extremely enthusiastic, and in a short time even a young child will be able to cite verses and traditions as proof. Secondly, they should be taught manners, character, proper conduct, goodly deeds and actions, reading and writing, algebra, arithmetic, geometry, languages, history, geography, and other beneficial sciences.
- 3 We are indeed delighted that you have been confirmed in this. Surely you must exert your utmost effort, as this matter is service to the Cause. Through the pure intention of God's loved ones, means should be provided so that in a short time the children of the friends may be educated and become intelligent, learned youth, attracted and enkindled, arising with eloquent speech, fluent expression, and complete knowledge to teach the Cause of God. Sending the children of the friends to schools of various nations for education causes inertia and languor.
- ای ساعی در نشر نفعات الله ترویج معارف و تعمیم تعلیم و نشر علوم نافعه و تشویق بر اطلاع اسرار خلقه و کشف رموز مودوعه در حقائق کونیه و تحصیل معلومات مفیده و وقوف بر حقائق خفیه ارضیه و وصول باعلی مدارج اسرار فلکیه از روابط کلیه ضروریه عالم انسانیت بلکه از اعظم وسائل نجاح و فلاحست و در دین الهی نهایت تشویق و تحریص مذکور و منصوص است و در جمیع الواح مثبت و مسطور و هیچ عملی مقبول تر و ممدوحتر از این نه هل یتوی الذین یعلمون و الذین لایعلمون
- 2 باری خبر ترتیب مکتب مخصوص بجهت نورسیدگان محبت الله سبب حصول روح و ریحان گردید از الطاف خفیه حضرت احدیت امیدواریم که اطفال احبای الهی در این دبستان در جمیع شئون تربیت شوند یعنی بتربیت الهیه اول در عقائد ربانیه و ایمان و ایقان و دلائل کلیه و حجج بالغه بر حقیقت امر الله و این بغایت سهولت تعلیم گردیده شود مثلاً معلم هر روز یک مسئله از این مسائل الهیه را در بین اطفال طرح نماید که بهم مذاکره نمایند خود اطفال بنهایت شوق آیند در مدتی قلیله طفل صغیر استدلال به آیه و حدیث نماید و در رتبه ثانیه تعلیم آداب و اخلاق و حسن اطوار و حسن اعمال و افعال و قرائت و کتابت و جبر و حساب و هندسه و لسان و تاریخ و جغرافیا و سائر علوم مفیده
- 3 باری بسیار سرور حاصل که شما مؤید بر این شدید البته نهایت همت را ینگارید که این قضیه خدمت امر است بلکه بنیت خالصه احبای الهی اسبابی فراهم آید که در اندک زمانی ابنای احباب تربیت شوند و جوانان هوشمند دانشمند منجذب مشتعل مبعوث شوند و به بیانی فصیح و لسانی بلیغ و اطلاعی کامل مؤید بر تبلیغ امر الله گردند اطفال احباب در سائر مکتبهای ملل

مختلفه فرستادن و تربیت نمودن سبب جمودت و
نمودت گردد

- 4 And upon thee be glory, and upon all who are firm and steadfast in God's Covenant and Testament.

4 و البهاء علیک و علی کل ثابت راسخ علی عهد الله
و میثاقه

MMK6#451, AHB_128BE #04-05 p.133,
AVK3.333.03, MJTB.123

AB01351

To: Asadullah et al., in Najafabad

- 1 Through Aqa Rahmatullah of Najafabad. To Jinab-i-Asadu'llah, Jinab-i-Aqa Nasru'llah, Ustad Hasan, Jinab-i-Aqa Ibrahim of Firuzabad, and Jinab-i-Aqa Nuru'llah, upon them be the Glory of God, the Most Glorious.

1 بواسطه آقا رحمت الله نجف آباد جناب اسدالله
جناب آقا نصرالله - استاد حسن و جناب آقا
ابراهیم فیروزآبادی و جناب آقا نورالله علیهم بهاء
الله الأبهی

- 2 O beloved friends! This servant refers to the blessed verse of the Qur'an which states: "Did ye think that ye would enter Heaven without such trials as came to those who passed away before you? They encountered suffering and adversity." This is among the divine traditions that faithful friends should drink the cup of tribulation in the path of guidance and experience various forms of persecution and cruelty, sacrificing their wealth, heart and life for the Beloved. Therefore, whatever befalls you is in truth a brilliant and radiant bounty, for it is a manifest proof of your walking in the path of the Lord, the All-Bountiful. Blessed are ye for having become homeless in this instance and separated from your dwelling places, following the example of the Ancient Beauty, may my spirit be a sacrifice for Him.

2 ای یاران عزیز این عبد در آیه مبارکه قرآن
میفرماید ام حسبتم ان تدخلوا الجنة ولما یأتکم مثل
الَّذین کانوا من قبلکم اصابهم البأساء و الضراء
این از سنت الهیست که یاران باوفا در سبیل
هدی کأس بلا نهند و انواع اذیت و جفا بینند
مال و دل و جان فدای جانان نمایند لهذا آنچه بر
شما واقع فی الحقیقه موهبتی ساطع و لامعست زیرا
دلیل جلیل بر سلوک در سبیل رب کریمست
خوشحال بحال شما که در این مورد بی سر و سامان
شدید و از خانمان دور و بیزار گشتید تأسی بحال
قدم روحی له الفداء نمودید

- 3 Consider how He was driven from His native land with what tribulation and persecution - from Tehran to Iraq, from Iraq to the renowned city, thence to the land of Bulgaria, and thence to this Prison of tribulation. Four times was He rendered homeless. Thus it became clear that ye have followed the path of truth and walked in the way of the Most Great Name. Rejoice that ye have become the target of divine tests and, like pure gold in the crucible of trials, have emerged with radiant countenance. I beseech God that ye may remain firm and steadfast in constancy day by day, and at every moment drink with utmost joy a brimming cup of tribulation in the love of God, and arise in thanksgiving for this bounty.

3 ملاحظه نمائید که از وطن مألوف بچه صدمه
و جفائی دور گشتند از طهران به عراق و از
عراق بشهر مشهور و از آنجا بدیار بلغار و از
آنجا باین زندان بلا چهار مرتبه بی سر و سامان
گشتند پس معلوم و واضح گشت که پیروی حق
نمودید و در مسلک اسم اعظم حرکت کردید
شادمانی کنید که مورد امتحان الهی شدید و
در بوتۀ افتتان مانند ذهاب ابریز با رخی تابان
شکفته گردیدید از خدا خواهم که روز بروز بر
استقامت و ثبات باقی و پایدار گردید و هر دم
بکمال سرور در محبت الهی جامی سرشار از بلا
بنوشید و بشکرانه این موهبت قیام فرمائید

- 4 Look not at the present condition, but fix your gaze upon the future. Consider ye: did those who became homeless on the plain of Taf and sacrificed their hearts and souls in the path of God win the crown of victory, or those who spent their days in the cradle of comfort and all manner of delights? Without doubt, those who sacrificed shone like the resplendent moon from the horizon of the world, while the others crept into the prison of eternal perdition. Therefore we who are servants of His Threshold and guardians at the court of the All-Merciful must arise to that which is worthy and befitting, and think of the future, not looking to the present. All matters are judged by their results - if the outcome is praiseworthy, every hardship and trial becomes acceptable and beloved. And upon you be greetings and praise.

4 ملاحظهء حال نکنید نظر در استقبال نمائید آیا کسانی که در صحرائ طف بی سر و سامان گشتند و در راه خدا جان و دل قربان نمودند آنان گوی سبقت ربودند یا کسانی که در مهد آسایش و بانواع لذائذ ایام بسربردند شبههائی نیست که فدائیان مانند مه تابان از افق عالم درخشیدند و دیگران یزندان هلاکت ابدیه خزیدند پس ما که بندهء آستانیم و پاسبان درگاه حضرت رحمان باید بآنچه لائق و سزاوار است قیام نمائیم و در فکر استقبال باشیم بحال نظر نکنیم جمیع امور بنتائج مربوط اگر نتیجه محمود هر مشقت و زحمتی مقبول و محبوب و علیکم التحية و الثناء

MMK6#038x, NANU_AB#34

AB01358

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Port Said

- 1 O Branch attracted by the holy fragrances, related to the Blessed Tree! What you had written was noted. Praise be to God that through your efforts it concluded happily, and such a lofty station befits one like yourself. The branches of the Tree should be signs of detachment in all things and lights of guidance, following the example of the root of the Tree of the All-Merciful, so that they may prove their true relationship in all degrees through their deeds, actions, conduct and behavior. Consider what station that Sun of Reality and Reality of Divinity (may my spirit, my being and my essence be sacrificed for His body) chose for Himself, that they hung Him in public and fired a thousand bullets at His blessed breast. It is therefore clear to what degree we must be detached from all else. In any case, praise be to God it passed with joy and fragrance. Through the grace and confirmation of the Peerless, Unique Beauty, it is hoped that you will be assisted and confirmed in all matters. Convey most glorious, most wondrous greetings to the honored Afnans of the divine Tree.

1 ایها الفرع المنجذب بنفحات القدس المنتسب الى السدرة المباركة آنچه مرقوم نموده بودید ملاحظه گردید الحمد لله بهمت آن جناب بخوشی منتی شد و لمثلک ینبغی هذا المقام الرفیع فروع سدره باید در جمیع شئون آیت انقطاع باشند و نور اهتدا اقتدا باصل شجرهء رحمانیت نمایند تا نسبت حقیقی خویش را در کل بمراتب به اعمال و افعال و کردار و رفتار ثابت نمایند ملاحظه فرمائید که آن شمس حقیقت و حقیقت ربوبیت روحی و کینونتی و ذاتی لجسده الفداء چه مقامی را بجهت خود اختیار نمود که بر ملا در میدان آویختند و هزار گلوله بر سینهء مبارکش زدند دیگر معلومست که ما باید بچه درجه منقطع از ماسوا باشیم باری الحمد لله به روح و ریحان گذشت از فضل و تأیید جمال وحید فرید امید است که در جمیع امور موفق و مؤید گردید و حضرات افنان سدرهء الهیه را تکبیر ابدع ابی ابلاغ فرمائید

- 2 And likewise regarding what you wrote about the Most Great House, the point of circumambulation for the world (may my

2 و همچنین ورقهء مبارکه را در خصوص بیت معظم مطاف عالم روحی لترابه الفداء مرقوم نموده

spirit be sacrificed for its dust) - this matter is very important, nay, the most important of all matters. Now according to what you wrote, visitation is impossible and forbidden for men. This matter will cause great regret to the faithful friends and those longing to circumambulate that Most Great House. You must certainly arrange by whatever means possible for some to enter occasionally and at least perform regular visitation, otherwise gradually the lack of visitation will become habitual and its supreme importance will fade from minds. The friends who are in Shiraz should consider visiting the House at least once a month an absolute obligation and duty. Indeed if this servant were in Fars he would certainly circumambulate once a week even if opponents would stone him. In any case, since you are the guardian and overseer of the House you must strive greatly in this regard.

بودید این مسئله بسیار مهم است بل اهمّ جميع امور حال از قراریکه مرقوم فرموده‌اید از برای رجال زیارت ممنوع و محال این قضیه بسیار سبب حسرت یاران صادق و مشتاقان طواف آن بیت معظم گردد البته بهر قسم باشد اسبابی فراهم آرید که گاه‌گاهی بعضی داخل بشوند و اقلّ زیارت عادی بتوانند و الاّ قلیلاً قلیلاً عدم زیارت عادت شود و اهمیت عظمی از خاطرها برود باید احبائی که در شیراز هستند در ماهی اقلّ یک دفعه زیارت بیت را فرض قاطع دانند و واجب شمرند چنانچه اگر این عبد در فارس بود هفته یک مرتبه البته طواف میکرد ولو آنکه مخالفان سنگسار نمایند باری چون شما محافظ و ناظر بیتید باید در این خصوص بسیار همت فرمائید

3 And greetings upon you.

3 و البهاء علیک ع ع

4 The delay in responding to the letter was due to the abundance of occupations and rush of affairs and the objections of the negligent people, therefore please excuse it. Show utmost consideration to the American friends when they arrive in those parts and convey greetings to the friends of God.

4 جواب مکتوب تأخیرش بسبب کثرت مشاغل و هجوم امور و تعرضات جمهور اهل فتور است لهذا معذور دارید باحبای امریکان در وقت ورود بآنصفحات نهایت رعایت را ملحوظ دارید و احبای الهی را تکبیر برسانید

AFNAN.173-174x

INBA87:313, INBA52:318

AB01340

To: Tarazullah Samandari, in Qazvin

1 O peerless sapling in the divine garden!

1 ای نهال بیهمال بوستان الهی

2 Your honored father, with utmost joy and gladness, traversed distances and crossed mountains, hills, seas, valleys and toilsome deserts. How well it was said: "The desert sands and its rough terrain feel like silk beneath our feet." But what use was it, when upon arrival, he immediately went with your mother and brother to visit Mahmud's grave. As soon as they met the deceived sister, she served them a rich and sweet slap, and the oppressed leaf handmaiden of Baha, your mother, and the young brother received a full course of slaps, beatings, blows and strikes. Bon appétit! You missed quite a colorful spread - sweet delicacies, shelled pistachios and salted almonds.

2 حضرت ابوی با کمال شوق و شادمانی طیّ مسافت نمود و قطع جبال و تلال و دریا و دره و صحرای پرمشقت فرمود فنعّم ما قال ریگ هامون و درشتیهای آن پای ما را پرنیان آید همی ولی چه فائده که بحض ورود با والدّه و اخوی قصد زیارت تربت محمود نمود بمجرد وصول و ملاقات همشیره مخدوع لطمه چرب و شیرینی میل فرمود و ورقه مظلومه امه البهاء والدّه و جوان نورسیده جناب اخوی یک فصل کامل طپانچه و کتک و سیلی و دگنگ میل فرمودند

3 And afterward, to aid digestion, false accusations were also raised against them - that they had raised hands in aggression and cried out in tyranny and self-pride. They brought people with them, that is, with your father. They tore the veil of chastity from their own child and showed no regard for modesty. They grabbed hair and yanked it aside, they hit and beat and injured bodies, doing whatever they wished.

4 In short, your honored father has now escaped from the grasp of the noble recording angels and questioner. You got away free - these beatings and strikes were prepared for you, along with this welcoming feast. You saved your life freely from this favor. If you desire, come - there are still switches and sticks in the forest. Do not think this is the end of their ways. At most you'll end up with a broken head and arm, bound hand and foot, with an injured body, constantly complaining to the authorities about the oppression.

5 From this episode you'll become laughing like a pistachio, wide-eyed like a narcissus in amazement, falling ruined to the ground like a violet from excessive pain and fatigue, and become a delicate rose surrounded by thorns. If you wish, come quickly, come quickly - the feast is ready and the host waiting. Don't complain or protest anymore. They show the utmost generosity and grace in their hospitality. They will treat you opposite to the previous journey.

6 And may the Glory be upon you.

هَنِيئاً و مَرِيئاً جَای شَما خالی سَفره بَسیار رَنگین
بود و نَقل شیرین و پَسته و بادام مَقشَر و ثَمکین

3 و بعد از آن محض هضم طعام دعوای افترائی نیز
در حَقشان قائم شد که دست تعدی گشودند
و داد ستم و خودپرستی دادند اشخاص بهمرآه
خویش یعنی ابوی آوردند پرده عصمت فرزند
خویش دریدند و مراعات عفت نپسندیدند
دست بگیسو دراز نمودند و بیکسو سراسیمه
کشیدند زدند و بستند و بدن خستند و آنچه
خواستند کردند

4 خلاصه الآن حضرت ابوی از گیر کرام کاتین
مستنطق رستند تو مفت جان بدر بردی از برای
تو این کتک و دگنگ مهیا بود و سفره ضیافت
مہنا جانی رایگان از این احسان نجات دادی اگر
میل داری بسم الله تا در پیشه ترکه و دگنگ
موجود پیشه حضرات این اندیشه منما نہایتش
سر و دستی شکسته یابی و دست و پا بسته بینی
و تن خسته گردد و شکایت و فریاد از ظلمت
بحکومت پیوسته گردد

5 و از این ماجرا چون پسته خندان گردی و چون
نرگس دیده حیران گشائی و چون بنفشه از
کثرت درد و تعب خراب بر زمین افقی و چون
گل از پیرامنی خارنازنین گردی اگر میل داری
زودی بیا زودی بیا سفره حاضر است و میزبان
منتظر دیگر گله مکن و شکایت منما نہایت بذل
و بخشش و کرامت در ضیافت دارند برعکس
سفر سابق معامله خواهند نمود

6 و البہاء علیک

BRL_DAK#0362, AYBY.404 #111,
TRZ1.183, MSHR3.317x, MUH1.0284

AB01327

To: Yazdi, Haji Ahmad son of Muhammad Ali (Ishqabad) et al., in Samarqand

- 1 O friends! O faithful ones! In his letter, the honored Name of God mentioned the friends and praised them all, that praise be to God, they are in the utmost attention and supplication and humility and need, and in remembrance of that Beloved of the horizons they are intimate companions, and day and night they are occupied with the mention of God, and morning and evening they are in the utmost attraction and enkindlement.
- 2 O divine friends! Infinite grace has become the cause of your awakening and awareness, for all creatures are occupied with play and amusement and desire and passion, while you are familiar with the mention of that Kind Beloved. This is abundant grace, this is appreciated effort, this is the gift of the Forgiving Lord.
- 3 The days of life of all are immersed in plunging into darkness, with no result except destruction and calamities, and in the end they will be effaced and vanish like a mirage. But for the spiritual friends, every step on the straight path brings nearness to the ancient Kingdom, and confirmation and success are continuous, and the gaze of favor encompasses them, and the kindnesses of the Most Holy Court are perfect. Eternal life lies ahead, and freedom and rest from every stranger and kinfolk. All are captive to that musk-diffusing tress and are without head or home in every land.
- 4 This is the station of "He singles out for His mercy whomsoever He pleases." This is the rank of "Such is God's bounty; He gives it to whom He will." If in every breath you offer a hundred thousand thanks, you still cannot fulfill the thanks for a single bounty. But according to your capacity you must guard this blessing and raise high the banner of "But as for thy Lord's blessing, declare it abroad," and show joy and gladness and manifest delight and pleasure.
- 5 My God, my God! These are Thy trusted servants and Thy stranger bondsmen who have left their homes and taken refuge in these regions. Among them is he for whom the earth has grown narrow despite its vastness, and who could not remain in his familiar homeland due to what the hands of oppression and tyranny wrought against him. And among them is he who intended to spread Thy sweet fragrances in those parts. And among them is he who desired to gather his scattered affairs after the enemies had dispersed his unity. There is none among

1 ای دوستان ای راستان حضرت اسم الله در نامه خود ذکر یاران را نمود و از کل ستایش فرمود که الحمد لله در نهایت توجه و تضرع و عجز و نیازند و بیاد آندلبر آفاق دمساز و همراز شب و روز بذكر حق مشغولند و در صبح و شام در نهایت انجذاب و التهاب

2 ای یاران الهی فضل نامتناهی سبب انتباه و آگاهی شما گشته زیرا جمیع خلائق به بازی و ملاعب و هوس و هوی مشغول و شما بذكر آندلبر مهربان مألوف اینست فضل موفور اینست سعی مشکور اینست موهبت رب غفور

3 ایام حیات کل بخوض در ظلمات مستغرق و نتیجه‌ئی جز هلاک و آفات نه و عاقبت چون سراب محو و نایاب گردند ولی یاران روحانیرا هر قدمی در صراط مستقیم تقرب بملکوت قدیم حاصل و تأیید و توفیق متواصل و نظر عنایت شامل و الطاف حضرت احدیت کامل حیات ابدیه در پیش است و فراغت و راحت از هر پیگانه و خویش جمیع اسیر آزلف مشکجار و بی سر و سامان در هر دیار

4 اینست مقام یختص برحمته من یشاء اینست رتبه ذلک من فضل الله یؤتیه من یشاء اگر در هر نفسی صد هزار شکرانه نمائید البتّه از عهده شکر یک فضل برنیائید ولی بقدر امکان باید پاس این نعمت داشت و علم اما بنعمه ربّک فحدّث برافراشت و فرح و شادمانی نمود و خوشی و کامرانی کرد

5 الهی الهی هؤلاء عبادک الأمتاء و ارقائک الغرباء قد ترکوا الأوطان و آووا الی تلک الأنحاء منهم من ضاقت علیه الأرض برحبها و ماقتدر علی السکون فی الوطن المألوف بما لعبت به ایادی الظلم و الاعتساف و منهم من نوى نشر نفحاتک فی تلک الجهات و منهم من اراد لمّ شعثه بعد ما شتت شمله الأعداء فما منهم احد

them except that he has intended Thy most exalted Kingdom and been attracted by Thy holy breaths among mankind.

- 6 Lord, Lord! Assist them all in what Thou lovest and art pleased with, and make him not despairing of Thy mercy. Illuminate his brow with the light of guidance and gladden his heart with joy and glad-tidings at every moment and instant. Verily Thou art the Generous, the Merciful, the Mighty, the Bestower. There is no God but Thee, the Confirmer, the Succeder, the Kind, the Helper.

الّا قصد ملکوتک الأعلى و انجذب بنفحات
قدسک بین الوری

6 ربّ ربّ اید الکل علی ما یحبّ و یرضی ولا تجعله
قائماً عن رحمتک فنور جبینہ بنور الهدی و اشرح
قلبه بالسّرور و البشاره فی کلّ حین و آن انک
انت الکریم الرحیم العزیز المنان لا اله الا انت
المؤید الموفق اللطیف المستعان

MMK6#605

AB01302

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

- 1 O Hand of the Cause of God! For some time no letter has arrived from you and no news has come. The matters with which you were occupied have surely been obstacles and barriers, but certainly by now they have been resolved and you have been freed from those preoccupations and difficulties, and some leisure has been obtained. Upon receiving this letter, write the details so that it may bring joy and delight.
- 2 When preoccupation with managing affairs prevents attention to important matters, time should be divided into two portions - one portion devoted to arranging and completing necessary tasks, and the other portion spent in promoting the divine verses and spreading the lights. Since this is the beginning of establishment, therefore promotion is today the most important of all matters, and after promotion comes organization. If we focus on organization now, promotion will be delayed.
- 3 The Hands of the Cause of God, upon them be the Most Glorious Glory of God, their greatest duty today is to diffuse the divine fragrances, for through this the divine edifice becomes firm and solid. Surely souls will arise who will strive with all their power to spread the Word of God, but our desire is that if we are not counted among those souls, we may at least be associated with them. Therefore we must all strive with perfect unity and harmony so that the path to the Kingdom of God becomes straight and the manifest light encompasses the horizons of hearts. This is the greatest grace and bounty and
- 1 ای ایادی امر الله مدّتیست نامۀئی از شما نرسیده و خبری نیامده اموری که گرفتار بآن گشته بودید البته مانع و حائل گشته و البته تا بحال تمشیت یافته از آن مشغولیت و متاعب خلاص شده اید و فراغت حاصل گشته و بوصول این مکتوب تفصیل را مرقوم بدارید تا سبب روح و ریحان گردد
- 2 چون مشغولیت بتمشیت امور مانع از مسائل مهمّه گردد باید وقت را منقسم بدو قسم نمود قسمی را بترتیب و تکمیل امور لازمه پرداخت و قسم دیگر را در ترویج آثار و انتشار انوار صرف نمود چون بدایت تأسیس است لهذا اعظم امور الیوم ترویج است و بعد از ترویج ترتیب است اگر حال بترتیب پردازیم ترویج تأخیر افتد
- 3 حضرات ایادی امر الله علیهم بهاء الله الاهی اعظم تکلیفشان الیوم نشر نفحات الله است زیرا باین بنیان الهی متین و رزین گردد البته نفوسی مبعوث گردند که بتمام قوی بر انتشار کلمه الله قیام نمایند ولی ما را آرزو چنانست که اگر از آن نفوس محسوب نباشیم منسوب معدود گردیم لهذا باید کلّ بحال اتحاد و اتفاق بکوشیم تا طریق ملکوت الله مستقیم گردد و نور مبین آفاق قلوب را

the manifestation of “He singles out for His mercy whomsoever He pleases.”

- 4 His Holiness Ismu'llah-i-Asdaq, from the beginning of his life until his passing, night and day like a night-illuminating candle was bright and burning in the gathering of teaching, and was one of the greatest pillars of promotion. Therefore he attained an important station in the Kingdom of God. You too must follow in his footsteps and emulate his path, for that sincere and true course leads to the central core and the end of that path reaches the Divine Lote Tree. Not an hour passes day or night without remembrance of that noble soul crossing the mind. Follow the way of your father - verily he communes with his Lord in the Most Glorious Kingdom, that He may strengthen you with mighty power and make you a sign of guidance among all people. This will benefit you in the last and the first life, and will establish for you an exalted truthful tongue.
- 5 Convey greetings and praise to the divine friends. And upon you be greetings and praise.

احاطه کند اینست فضل و موهبت کبری و مظهریت یختص برحمته من یشاء

4 حضرت اسم الله الاصدق از بدایت نشئت تا یوم رحلت شب و روز مانند شمع شبافروز در محفل تبلیغ روشن و افروخته بودند و از اعظم ارکان ترویج بود لهذا موقع مهمی در ملکوت الله احراز فرمودند آنجناب نیز باید پی او گیرید و متابعت خطوات او نمائید زیرا آن مسلک صحیح صمیمی منتهی بمرکز اصلی گردد و پایان آن راه بسدرة المنتهی رسد شب و روز ساعتی نگذرد مگر آنکه یاد و کار آن بزرگوار بخاطر گذرد اتباع سنه ای که آنه یناجی ربه فی ملکوت الاهی ان یؤیدک بشدید القوی و یجعل آیه الهدی بین الوری هذا ما ینفعک فی الآخرة و الأولى و یجعل لک لسان صدق علیاً

5 یاران الهی را تحیت و ثنا ابلاغ نما و علیک التّحیة و الثّناء

PYK.242

AB01308

To: Muhammad Ali Kashani, in Tihiran

- 1 O servant of God! A prayer seeking forgiveness was offered at the Threshold of Oneness for Aqa Mirza Habibullah who was drowned in the ocean of mercy, and I hope that God's grace and bounty in that other world will encompass that truthful servant of the Lord.
- 2 You had asked about the verse “By the dawn and the ten nights.” This servant does not have time to explain and write a commentary on these blessed verses, but I will briefly mention that the dawn in this blessed verse refers to the dawn of prophethood which illumined the horizons of the world with its brilliant rays and radiant light.
- 3 And the ten nights are ten nights which some have said are the ten nights of ‘Ashura and the nights of mourning and martyrdom of the Prince of Martyrs, may my spirit be sacrificed for him. And some believe they are the last ten nights of the

1 ای بنده حقّ مناجاتی طلب مغفرت بجهت غریق بحر رحمت آقا میرزا حبیب الله بدرگاه احدیت گردید و امیدوارم که فضل و موهبت خداوند در آنجهان شامل حال آن بنده صادق حضرت یزدان گردد

2 از آیه و الفجر و لیل عشر سؤال نموده بودید این عید فرصت تقریر و تحریر تفسیر این آیات مبارکه ندارم ولی مختصراً ذکر میشود که فجر در این آیه مبارک مقصود فجر نبوتست که آفاق عالم بآن شعاع ساطع و نور لامع روشن و منور گردید

3 و لیل عشر ده شب است و این شبها را بعضی گفته اند که لیلای عشره عاشورا است و لیلای ماتم و شهادت حضرت سیدالشهدا روحی له الفداست و بعضی بر آنند که لیلای عشره

blessed month of Ramadan, and some believe they are the first ten nights of Dhu'l-Qa'dah, and some believe these ten nights complete the appointed time of Moses, peace be upon him, as mentioned in the blessed verse "and We completed it with ten." And some believe these ten nights are the night of Naw-Ruz festival and the night of the Festival of Sacrifice and the night of the Ramadan festival and the night of Ghadir and the Night of the Ascension and the night of the birth of the Prophet, may my spirit be sacrificed for him, and the night of 'Ashura and the night of the ninth and tenth of Ramadan and the night of the birth of the Prince [Ali] and the Night of Power.

- 4 But the Prophet, before declaring and announcing his mission, spent ten nights in the cave of Hira, and in those ten nights the sea of divine outpourings was surging and the lights of divine manifestations were shining forth.
- 5 However when you look carefully you will observe that numbers end at ten, for the beginning is one and the end is one, and this number contains all other numbers, therefore when the first one returns it produces ten.
- 6 And some lovers of the luminous beauty of the mighty Prophet, upon him be prayer and peace, have stated that the dawn is the bright luminous face of the beauty of Muhammad and the ten nights are the two eyebrows, four eyelashes, two mustaches, and the blessed beard and hair of the head - this is how they have interpreted it. This is a lover's interpretation. You may accept whichever one you wish.
- 7 And upon you be greetings and praise.

اخیره ماه مبارک رمضانست و بعضی بر آنند که لیالی عشره اول ذی القعدة است و بعضی بر آنند که این عشره لیال متمم میقات حضرت موسی علیه السلامست چنانچه در آیه مبارکه میفرماید و اتمناها بعشر و بعضی بر آنند که این لیالی عشره شب عید نوروز و شب عید قربان و شب عید رمضان و شب عید غدیر و لیلۀ اسری و لیلۀ مولود حضرت رسول روحی له الفدا و لیلۀ عاشورا و لیلۀ تاسع و عشر رمضان و لیلۀ مولود حضرت امیر و لیلۀ القدر است

4 ولی حضرت رسول پیش از اظهار و اعلان امر ده شب در غار حرا تشریف داشتند و در آن لیالی عشره بحر فیوضات موج میزد و انوار تجلیات ساطع بود

5 اما چون بدقت نظر نمائی ملاحظه کنی که اعداد منتهی بده میشود زیرا مبدأ واحد و منتهی واحد است و این عدد دارنده سائر اعداد است لهذا واحد اول چون عود نماید عشر حاصل گردد

6 و بعضی از عاشقان جمال نورانی حضرت رسول کبریا علیه الصلوة و السلام بیان نموده اند که فجر روی روشن نورانی جمال محمدیست و لیالی عشر دو ابرو چهار مرگان دو شارب و لحيه سعادت و شعر رأس است چنین تعبیر نموده اند این تفسیر عاشقانست دیگر شما هر یک بخواهید قبول فرمائید

7 و علیک التّحیّة و الثّنّاء

MMK6#597, AVK2.194, YMM.349

AB01341

To: Nayyir et al., in Tihran

- 1 O Nayyir, horizon of praise and glorification, and O Sina, Mount Sinai illumined by the flame of guidance!
- 2 What heart-rending melody was this that kindled fire in hearts, and what blazing lamentation was this that consumed the hearts of the friends! Upon hearing it, the denizens of the Supreme Concourse burst into wailing and lamentation, and

1 ای نیر افق ذکر و ثنا و ای سیناء منور بشعله هدی

2 این چه نغمه جانسوز بود که در قلوب آتش افروخت و این چه ناله نیران افروز بود که دلهای یاران بسوخت از استماعش اهل ملا اعلی بنوحه و ندبه برخاستند و از تأثیراتش اهل سرادق قدس

through its influence, the dwellers of the sacred pavilion joined in moaning, weeping and crying. With tear-filled eyes and fiery sighs they raised their voices in grief and anguish, for those two innocents fell into the hands of an ignorant and cruel oppressor who inflicted such injury and wrong as no savage beast, no stinging serpent, no sharp-clawed wolf, no infamous blood-thirsty creature had ever perpetrated since the dawn of this Cause.

- 3 The vile Yazid and obstinate Walid, like bloodthirsty beasts and spiteful dogs, tore apart the Master of existence and the Manifestations of the favors of the loving Lord, cutting that blessed throat with the dagger of tyranny and oppression. Yet they had not shown such cruelty as to make a twelve-year-old child, with such beauty and grace, eloquence and articulacy, radiant countenance and nightingale-like speech, disappear without a trace. In brief, the oppression of that noble father and the innocence of this self-sacrificing son reached such a degree that its like is not recorded in the chronicles of the ages.

- 4 This sacrifice is supremely accepted, beloved and precious in the Most Glorious Kingdom. By the Beauty of the Desired One and His Majesty the Praiseworthy Lord, the essences of existence in the unseen realm of possibility gaze in wonderment and, with utmost longing, yearn for such a blessing.

- 5 Therefore, O two eloquent nightingales of the rose garden of unity, O two sweet-singing birds of the bush of detachment, be grateful and content that you composed and recited such an elegy in mourning for these two luminous stars in the horizon of divine unity. Indeed, it is among the most wonderful elegies, the most eloquent and novel verses, effortlessly sublime and perfectly suited to the occasion. Blessed are ye, glad tidings be unto ye, and your Lord's recompense is better for you than any other reward, and the prize for this poem shall be made manifest in the Most Glorious Kingdom.

ADMS#317

بناله و مویه و گریه دمساز گشتند و با چشمی اشکبار و آهی آتشبار فریاد و فغان آغاز نمودند چه که آن دو مظلوم در دست ستمکار جهول و ظلم افتادند و چنان اذیت و جفائی نمود که از بدو امر تا بحال هیچ ظالم درنده‌ئی و هیچ مار گزنده‌ئی و گرک تیزچنگی و خونخوار بی نام و ننگی چنین درندگی و خونخوارگی ننوده

- 3 یزید پلید و ولید عنید هر دو چون درندگان خونخواران و چون کلاب حقوق سید وجود و مظاهر الطاف رب ودود را دریدند و آن حنجر مبارک را بخنجر ظلم و اعتساف بریدند ولی چنین ستمی روا نداشتند که طفل دوازده ساله را با آن صباحت و ملاح و بلاغت و فصاحت و روی روشن و نطقی چون عندلیب گلشن چنان مفقود و نابود نمایند که اثری باقی نماند باری مظلومیت آن پدر بزرگوار و معذوریت این پسر معصوم جان‌نثار بدرجه‌ئی واقع که در صحائف قرون و اعصار مثل و شبیه مذکور نه

- 4 و این قربان در ملکوت ابهی بغایت مقبول و محبوب و پر بها قسم بجمال مقصود و حضرت ملیک محمود که جواهر وجود در غیب امکان بحیرت نگراند و بمنتهای غبطه آرزوی این احسان مینمایند

- 5 پس ای دو بلبل گویای گلشن توحید و ای دو مرغ خوش سخن گلبن تجرید ممنون و خوشنود شوید که در ماتم این دو کوکب نورانی افق تفرید چنین مرثیه‌ئی انشاء و انشاد نمودید فی الحقیقه از ابداع مرثیست و افصح اشعار بلیغ و بدیع و سهل ممتنع و در محل و موقع واقع طوبی لکم و بشری لکم و خراج ربکم خیر لکم من کل اجر و جائزه این منظومه در ملکوت ابهی معلوم گردد

BRL_DAK#1058, MKT1.424, TSHA3.526,
MSBH1.333, MUH2.0791

AB03341

To: Taqi Khan Qumi, in Tihran

1 O servant of God! Your fragrant letter arrived and its contents were noted. Until now, news would arrive of His Holiness Sadr's regular attendance at the gathering for explanation and proof, which was a cause of spiritual refreshment. From your recent letter it appears that due to severe illness and the hatred of some opponents, there has been some diminishment in the teaching. This news had a great effect, for that gathering and that teaching and that study were the cause of joy to hearts and expansion of breasts, and attracted divine heavenly confirmations. Now that the illness has lessened and will soon pass away, it is hoped that a new gathering will be arranged for explaining divine meanings and chanting verses of unity. You had requested permission to attend - for now occupy yourself with study and God willing it will be made possible and permission will be granted later.

2 Regarding the Companions of the Cave, you had asked that their number is not specified in the glorious Quran, whereas it is clearly stated. It says: "They will say three, and their dog the fourth; and they say five, and their dog the sixth, guessing at random" - meaning like an arrow shot in darkness, meaning this saying is not correct. Then it says: "and they say seven, and their dog the eighth" - meaning this is not random guessing but this is correct.

3 As for the interpretation of this verse, by your precious life I do not have time even for a brief explanation, let alone a detailed one. Nevertheless, I will write a few very brief but beneficial words: Those people were not in physical sleep - that sleep was heedlessness from this mirage. Since those souls were completely detached from this world and had set their hearts on another realm, they acquired the state of sleep and witnessed true visions. What others could not attain over a long period, they attained in a brief time. When you looked at the people of the world, a path that would take three hundred and some years to traverse, these holy souls traversed that vast distance in a brief time. As for Qitmir, he was a noble person who protected those souls from the transgressions of every evil one.

1 ای بنده الهی نامه مشکین واصل و بر مضامین اطلاع حاصل شد تا بحال خبر مداومت حضرت صدر در مجلس بیان و برهان میرسد و سبب حصول روح و ریحان بود از نامه اخیر شما چنان مفهوم میشود که از شدت ناخوشی و بغض بعضی از معاندین قدری فتور در تدریس حاصل شده این خبر بسیار اثر کرد زیرا آنحضرت و آن تدریس و آن تحصیل سبب سرور قلوب و انشراح صدور بود و جاذب تأییدات غیبیه الهیه حال چون مرض خفت یافته و عنقریب زائل گردد امید چنین است که محفل جدید بجهت بیان معانی الهیه ترتیب گردد و ترتیل آیات توحید شود خواهش حضور نموده بودید حال تحصیل مشغول شوید انشاءالله میسر خواهد گشت و من بعد اذن داده خواهد شد

2 در خصوص اصحاب کهف سؤال نموده بودید که در قرآن مجید تعیین عدد نشده است و حال آنکه واضح و مشهود بیان شده میفرماید سيقولون ثلاثة و رابعهم کلهم و يقولون خمسة و سادسهم کلهم رجماً بالغیب یعنی مانند تیری که در تاریکی اندازی یعنی این قول صحیح نیست بعد میفرماید و يقولون سبعة و ثامنهم کلهم یعنی این رجم بغیب نیست و صحیحش اینست

3 اما تفسیر این آیه مفصل بجان عزیزت که مختصر فرصت ندارم تا چه رسد بمفصل باوجود این در نهایت اختصار و مفید کلمه‌ئی چند مرقوم میشود و آن اینست که آنقوم در نوم جسمانی نبودند آنخواب غفلت از این سراسبت و چون آن نفوس از اینجهان بکلی منقطع بودند و دل بعالم دیگر بسته بودند حکم نیام حاصل نموده بودند و رؤیای حقیقی مشاهده میکردند و آنچه در مدت مدیده از برای خلق میسر نمیکشت در مدتی قلیله از برای ایشان حاصل میشد چون نظر باهل عالم مینمودی مسلیکی را که سیصد و چیزی از سینه میتوانستند طی نمایند این نفوس مقدسه در مدت قلیله آتمسافت بعیده را طی نمودند و اما قطمیر آن شخص امیری بود که محافظ آن نفوس از تعدیات هر شریر بود

4 And upon you be greetings and praise.

4 و عليك التَّحِيَّةُ و التَّأْنَاءُ

INBA85:007, MMK6#280x

AB01321

To: Mirza Baqir Servant of Afnan (Yazd)

1 O faithful servant! This servitude is sovereignty, and this bondage is freedom, and this servanthood is kingship. Though hidden in this world of water and clay, yet in the divine realm it is clear and evident. They are servants, but kings are their servants, and before their servitude the universe bows down in submission.

1 ای خادم صادق این خادمی سرور است و این بندگی آزادی و این غلامی پادشاهی هر چند در این جهان آب و گل پنهانست ولی در جهان یزدان آشکار و عیان عیب و لکن الملوک عیبدهم و عبدهم اضحی له الكون خاضعاً

2 The friends in Yazd truly sacrificed themselves in such a way that they caused the people of the celestial realm to become bewildered and astonished, and they raised the cry of “Ya Baha’u’l-Abha” to the ethereal heaven while under sword and dagger. My spirit be sacrificed for them! My essence be sacrificed for them! My life be sacrificed for them! My death be sacrificed for them! Glory be to God! From the blood of the martyrs, that plain and desert became a rose garden and tulip field, yet the nostrils of the heedless are still afflicted with colds. Soon God will cause such growth that the people of East and West will remain stupefied and amazed. But those oppressors, nay rather all the people of that land, will be subjected to the most great and severe calamities. In the Qur’an He says: “Therefore grant a delay to the unbelievers: give respite to them gently.” He says to grant a respite, do not hasten - punishment is ultimately decreed, unless they become humble and suppliant, repent and show remorse, pray and seek forgiveness for their sins. Verily my Lord is Forgiving, Merciful.

2 یاران یزد فی الحقیقه چنان جانفشانی نمودند که اهل جهان آسمانرا واله و حیران نمودند و نعرهء یابہاء الأبهی را در زیر تیغ و شمشیر بفلك اثیر رساندند روحی لهم الفداء کینونتی لهم الفداء و حیاتی لهم الفداء و مماتی لهم الفداء سبحان الله از خون شهیدان آن دشت و صحرا گلزار و لاله زار گشت ولی مشام غافلان هنوز بزکام مبتلا عنقریب چنان برویاند خدا که اهل مشرق و مغرب مبهوت و حیران مانند ولی آن ستمکاران بلکه جمیع اهل آن کشور را جلیل اکبر بلایا مسلط نماید در قرآن میفرماید فہل الکافرین امہلہم رویدا میفرماید مہلت ده تعجیل مکن نعمت عاقبت مقرر است مگر آنکہ متضرع و مبتہل گردند و توبہ نمایند پشیمان شوند و ندامت آرند و مناجات کنند و عفو گاہان خواهند ان ربی غفور رحیم

3 However, the loved ones of God must become well-wishers to those oppressors and seek pardon and forgiveness for them from God, and deal with them in such a way that everyone becomes astonished at their kindness. For those helpless souls are like wolves, captive and imprisoned in the hands of the evil self. Therefore one must show mercy to prisoners and seek forgiveness for them. Every oppressor has become so inflamed with the fire of wrath that control has left his hands. His brutality has compelled him to such pride that, like one intoxicated, he is pleased and delighted with his own actions. One

3 ولی احبای الہی باید کہ آن ستمکاران را خیرخواہ شوند و از خدا عفو و غفران طلبند و در مقابلہ چنان معاملہ نمایند کہ ہر کس از مہربانی ایشان حیران ماند زیرا آن نفوس بیچارہ مانند گرگان در دست نفس امارہ اسیر و گرفتار لہذا باید بر اسیران رحم نمود و از برای ایشان طلب عفو کرد ہر ستمگر چنان بنائرہء غضب افروختہ است کہ زمام از دستش رفتہ سبعت او را مجبور بر غرور نمودہ کہ مانند مست مخمور از کردار خویش مینون و مسرور است باید بر این نفوس رحم نمود

must show mercy to such souls and respond to evil with good. This is the way of the divine friends, and this is the conduct and behavior of the spiritual ones. Pray and implore at the threshold of oneness that He may deliver these souls from this bloodthirstiness and grant them life through heavenly character.

- 4 A reply was written to Jinab-i-Aqa Isma'il-i-Gazar which is enclosed - please deliver it. And upon you be greetings and praise.

و سیئات را بحسنات مقابله نمود شأن یاران الهی
چنین است و روش و سلوک روحانیان چنان
دعا کنید و بدرگاه احدیت فرج و جزع نمائید که
این نفوس را از اینخنوارگی نجات دهد و باخلاق
آسمانی حیات بخشند

4 بجناب آقا اسمعیل گازر جوابی مرقوم شد در
جوفست برسانید و علیک التّحیّة و الثّناء

MMK6#596, YBN.051-052

AB01300

To: Mirza Husayn Mishkin Qalam, in Cyprus

- 1 O captive in the path of God and O bird of the spiritual nest! Although due to the calamities that have befallen and the successive afflictions, surely the pure water of the heart becomes clouded and the glass of the inner heart shatters, yet since it is in the path of the Beloved of the horizons, there is no harm in it. In this station, sorrows are harbingers of joy, and calamities and afflictions are heralds of delight and gladness.

1 ای اسیر سبیل الهی و ای طیر آشیان معنوی
اگرچه از مصائب وارده و بلیات متتابعه الیه
ماء صافی قلب متکدر و زجاجهء فؤاد متکسر
گردد ولیکن چون در سبیل محبوب آفاقت لا
بأس فیه در این مقام احزان بشائر سرور است و
مصیبات و بلیات طلایع فرح و حبور

- 2 Such tests have ever descended like torrential rain upon the friends of God, as He says: "We shall surely test you with something of fear and hunger, and decrease of wealth, souls and fruits; but give glad tidings to the patient - those who, when afflicted with calamity, say 'Verily we are God's and unto Him do we return.'" They have said: "Blessed is he, again blessed is he" who with a pure and delicate spirit hastened to the horizon of glory and emerged purified and sanctified from the tests. Surely this was pure grace and absolute bounty, for the trials of these days are severe and the test is great. Assuredly, every soul that ascends from the lowest existence to the heaven of the All-Merciful's beauty, rises from the abyss of fear and caution to "the seat of truth with an all-powerful sovereign."

2 و این گونه امتحانات لہزل بر اولیای حقّ مثل
غیث هاطل نازل چنانچہ میفرماید و لنبلونکم
بشیء من الخوف والجوع ونقص من الأموال
والأنفس والثّرات فبشر الصّابرين الذّین اذا
اصابهم مصیبة قالوا انا لله و انا الیه راجعون
فرمودند طوبی له ثمّ طوبی له کہ بروح لطیف
پاک بافق عزّت شتافت و از امتحانات صافی
و خالص درآمد و البتہ این فضل صرف بود و
لطف محض زیرا افتتان این ایام شدید است و
ابتلا عظیم البتہ هر نفسی کہ از اسفل امکان
بلامکان جمال رحمن صعود نماید از ورطهء
خوف و حذر بمقعد الصّدق عند ملیک مقتدر
متعارج گردد

- 3 In this case, one must be content with God's decree. However, we were very saddened that you have been left alone. This too, God willing, will be resolved by His aid. Do not be sad at all, and greatly console his family and dependents so they may not

3 در اینصورت باید بقضای حقّ راضی بود ولیکن
از اینجہ کہ آنجناب تنها ماندهاید بسیار محزون
شدیم اینہم انشاءاللہ بعون اللہ پیدا میشود ابداً

be distressed in any way. Verily God is the guardian of the sincere ones.

محزون نباشید و اهل و عیال ایشانرا بسیار تسلی
بدهید که هیچوجه مکدر نباشند ان الله ولی
المخلصین

- 4 For now, stay there. The matter of the petition was very appropriate - follow up on it so that the telegram may be sent repeatedly with emphasis. Convey greetings to Jinab-i-Aqa Abdul-Karim and do whatever you deem advisable regarding him. Convey greetings to Jinab-i-Aqa Muhammad-Baqir on behalf of this servant and the other friends of God.

4 و حال در آنجا بمانند و حکایت مضبوطه بسیار بجا
بود و شما پی او را بگیرید که متصل بتلغراف
تأکید بشود و بجناب آقا عبدالکریم تکبیر برسانید
و آنچه در باره او مصلحت میدانید معمول
دارید و جناب آقا محمد باقر را از قبل این عبد و
سایر احباء الله تکبیر برسانید

- 5 Jinab-i-Aqa Amu, Mirza Muhammad-Ali, Mirza Muhammad-Quli, Aqa Mirza Aqa Jan, Mirza Majdu'd-Din, and likewise all other friends send greetings and are occupied with your remembrance. God willing, we hope that through this person the letters will never be delayed. This brief note was sent this time as a test - if it arrives, God willing, letters will be sent continuously thereafter. Express utmost love and kindness on behalf of this servant to Jinab-i-Jalal, Jamal and Kamal, and likewise to Jamaliyyih Khanum.

5 جناب آقا اعمو و میرزا محمد علی و میرزا محمد قلی
و آقا میرزا آقا جان و میرزا مجدالدین و همچنین
سایر دوستان کل تکبیر می‌رسانند و بذکر آنجناب
مشغولند و انشاءالله امیدواریم که بواسطه این
شخص ابداً مکاتیب تأخیر نیفتد این دفعه این
مختصر بجهت تجربه ارسال شد اگر وصولش برسد
انشاءالله من بعد متصلاً ارسال خواهد شد جناب
جلال و جمال و کمال کل را از قبل این عبد
منتهای حب و مهربانی را بیان فرمائید و همچنین
جمالیه خانم را

MMK6#024

AB01306

To: Mahmud Zargani, in India

- 1 O faithful servant of the Blessed Beauty! Truly thou art a herald of the Covenant and one who sacrificeth his life in the path of the Luminary of the horizons. After the ascension of the Desired One, may my spirit be sacrificed for His loved ones, thou didst in truth completely forget both body and soul, didst arise in faithfulness, didst endure oppression, didst traverse mountain, plain and wilderness, and in every land and region didst raise the cry of "O Glory of the Most Glorious!" The denizens of the Abha Kingdom proclaimed "Blessed art thou! Again, blessed art thou!" to the hearing of those seated upon the most great throne, and the Concourse on High loosed their tongues in praise.

1 ای بنده باوفای جمال مبارک حقاً که منادی
میثاقی و جانفشان در ره نیر آفاق بعد از صعود
حضرت مقصود روحی لاجبائۀ الفداء فی الحقیقه
بکلی جسم و جانرا فراموش نمودی و یوفا قیام
فرمودی و تجمل جفا نمودی و کوه و دشت
و صحرا پیمودی و در هر خطه و دیاری ندای
یا بهاء الاهی برآوردی و اهل ملکوت الاهی
طوبی لک ثم طوبی بمسامع سگان بساط کبریاء
رساندند و ملأ اعلی زبان بتمجید گشودند

- 2 In Iran, in every locality thou didst engage in diffusing the divine fragrances, and in every gathering, like unto a candle,

2 در ایران در هر نقطه‌ئی بنشر نفعات الله
پرداختی و در هر جمعی مانند شمع نور معرفت

thou didst shine with the light of the knowledge of God. Now is the time for India, and for servitude at the Threshold in those regions. Therefore, like a swift-winged bird, traverse sea and land, reach that country, and in the gatherings of the friends, especially the Parsees—nay rather, throughout all India—raise such a cry that thou bringest mountain, plain and wilderness to ecstasy and joy with the glad tidings. In that clime the field is clear, and due to freedom and liberty, it is time for battle.

- 3 However, upon first arrival, mingle with others and establish fellowship and association until familiarity is achieved and hearts are attracted. Then hasten to the gathering of the friends until they say that this leader of mystics was also enchanted and impassioned by that shining moon, and was among the libertines—we knew him not. At first we were deceived by his eloquence, articulateness, religiosity and knowledge, and thought him a raven of the dark ash-heap. In the end it became clear that this was a nightingale of the divine rose-garden. Alas, a hundred times alas, that with such eloquent speech, goodly conduct, pleasant demeanor, wine-colored eyes, balanced stature, radiant brow, witty tongue, fresh countenance, and sweet face, he was among the Baha'is. What use that we were deceived and he carried off the ball from the field?
- 4 Thus did the foolish ones speak in former ages on the day of the advent of the Prophets, saying: "Indeed, we augur ill from you. If ye desist not, we will surely stone you, and grievous torment will surely befall you from us." And upon thee be greetings and praise.

الله برافروختی حال نوبت هندوستان است و
عبودیت آستان در آسمان پس مانند مرغ تیزبر
بحر و بر پیما و خود را بآن کشور برسان و
در انجمن یاران بالاخص پارسیان بلکه در جمیع
هندوستان چنان نعرهائی بزن که کوه و دشت
و بیابان را از مرده به وجد و طرب آری و در
آن اقلیم میدان صاف است و بسبب حریت و
آزادگی وقت مصاف

3 ولی اول ورود با دیگران پیامیز و الفت و معاشرتی
کن تا آشنائی حاصل شود و قلوب مائل گردد
پس بجمع یاران شتاب تا بگویند که این سرور
عارفان ما نیز سرگشته و سودائی آن مه تابان بود و
از جمله رندان ما شناختیم اول گول فصاحت و
بلاغت و دیانت و معرفت او را خوردیم و گمان
میکردیم غراب گلخن ظلمانی است آخر معلوم
شد که این بلبل گلشن رحمانیست حیف صد
حیف که با آن فصاحت گفتار و حسن کردار
و خوشی رفتار و چشم میگون و قامت موزون
و جبین مبین و زبان ثمکین و طراوت رخ و
حلاوت وجه از جمله بهائیان بود چه فایده که
گول خوردیم و گوی را از میدان در ربود

4 هذا ما نطق به السفهاء في القرون الاولى يوم بعثة
الانبياء و قالوا انا تطيرنا بكم لئن لم تنتهوا لنرجنكم
و ليمسنكم منا عذاب اليم و عليك التحية و الثناء

MMK6#413

AB09088

To: *Mirza Muhammad Hasan Adib, in Iran*

- 1 O thou whom God hath made a herald of His mighty Kingdom! A letter arrived from thee from Paris stating that there has arisen severe disagreement with the Spiritual Assembly regarding certain elections. This matter must be quickly resolved. The disagreement concerns the manner of election which thou hast written about. I wrote in reply that its meaning is clear and evident, and the main purpose is that the Hands of the

1 یا من جعله الله منادياً بملکوته العظیم در پاریس
نامهائی از آنحضرت رسید که در انتخاب بعضی
با محفل روحانی اختلاف شدید نموده اند باید
این قضیه را زود فیصل نمود و اختلاف در
مضمون کیفیت انتخاب است که مرقوم نموده
جواب نوشتم که مضمون آن واضح و مشهود

Cause of God are permanent members while others are elected, with every fifty or hundred people electing one person and a majority vote being implemented.

است و اصل مقصد آنکه حضرات ایادی امر
الله اعضای دائمی هستند و دیگران انتخابی و هر
پنجاه یا صد نفر یک نفس را انتخاب نمایند و
اکثریت مجری گردد

- 2 A second letter arrived from thee indicating that opposition to the Spiritual Assembly is intensifying and increasing. In my view, either all Assemblies must be completely dissolved, or else the Spiritual Assembly must be given such influence and power that none can resist it. This is why I wished to gradually promote this view of thine. Therefore, first a telegram was sent, and to calm the situation I prohibited the election so that tranquility would be established. Otherwise, such conflict and contention would have arisen without end. Consider - if at the very beginning of such an election there is such disagreement, what will the end result be? This is why successive telegrams were sent in support of the Spiritual Assembly.

2 نامه ثانی از شما رسید که مخالفت با محفل
روحانی در اشتداد و ازدیاد است و بنظر من
چنین می آید یا جمیع محافل را از دم فسخ نمود و
یا آنکه به محفل روحانی نفوذ و قوهائی که کسی
مقاومت ننماید داد این بود که خواستم بتدریج
این رأی شما را ترویج کنم لهذا اول تلگراف
شد و بجهت تسکین حرکات امر انتخاب را منع
نمودم که سکون حاصل گردد و الا چنان نزاع
و جدال بمیان می آمد که نهایت نداشت شما
فکر بفرمائید که در بدایت چنین انتخاب چنین
اختلاف نهایت چه خواهد شد این بود که
تلغرافات پیاپی بتأیید محفل روحانی ارسال شد

- 3 The Hands of the Cause of God must, like this servant, focus all their thoughts on teaching the Cause of God so that the confirmations of the Abha Kingdom may arrive successively. What results can come from Assemblies? Rather, they will ultimately cause discord. Observe how in Tehran all time is now spent on these accounts and stories while teaching has been completely abandoned. Consider what enabled the apostles of Christ to succeed - was it through organizing assemblies or through establishing detachment, supplication and teaching? We too must now follow their way, otherwise it is certain that divine confirmation will cease and the radiance of eternal glory will not grow brighter day by day.

3 حضرات ایادی امر الله باید جمیع افکارشان
مثل این عبد در تبلیغ امر الله باشد تا تأییدات
ملکوت ابهی پیاپی رسد از محافل چه نتایج
بلکه عاقبت سبب اختلاف ملاحظه فرمائید
که اوقات کلّ حال در طهران باین روایات و
حکایات میگذرد و تبلیغ بکلی متروک ملاحظه
فرمائید که حواریین حضرت مسیح بجهت موفق
شدند آیا بترتیب محافل شد یا بتأسیس تبتل و
تضرع و تبلیغ حال ما نیز باید روش آنان گیریم
والا یقین است که تأیید ساقط گردد و پرتو
عزّت ابدیه روز بروز روشنتر نگردد

- 4 Thou art, praise be to God, aware of these points. All the friends must be guided to this path and conduct. In any case, strive to the extent possible through the power of the Kingdom so that souls may enter into pure spirituality and arise to diffuse the divine fragrances. And upon thee be glory.

4 آنجناب الحمد لله باین نکات ملتفت جمیع احبّ را
باید باین روش و سلوک دلالت فرمائید باری
بقدر امکان بقوه ملکوتی بکوشید تا نفوس از
این عوالم بروحانیت صرفه آیند و بنشر نفعات الله
کوشند و علیک البهاء

- 5 O Lord! Assist my beloved, the learned one, in what he hath desired in this path, and make him a partner with this servant of Thine in servitude at Thy sacred threshold. Verily Thou art the All-Bountiful, the Merciful.

5 ربّ اید حبیبی الادیب علی ما انت اردت له فی
هذا السبیل و اجعله سهیماً لعبدک هذا فی عبودیّة
عتبة قدسک انتک انک الکریم الرحیم

BRL_DAK#0296, AVK3.490.08x

AB01364

- 1 Tablet of Visitation for Jinab-i-Aqa Siyyid Yahya, the Martyr of Sirjan ("O My Prison Companion") which Jinab-i-Aqa Muhammad-Salih Rafsanjani should observe:
- 1 زیارتنامه جناب آقا سید یحیی شهید سیرجان (یا صاحبی السجن) جناب آقا محمد صالح رفسنجانی ملا حظہ نمایند زیارت شهید دشت بلا و فدائی جمال ابہی و قربانی حضرت اعلیٰ حضرت آقا سید یحیی روحی لہ الفداء
- 2 O breezes of the gardens of faithfulness and O morning winds! Pass by the luminous dust and convey my grief and longing to the earth sprinkled with the blood of the Light of Martyrs and upon which was shed the blood of the Chief of the Pure Ones.
- 2 فیا نسیم ریاض الوفاء و یا ریح الصبا سیری الی التربة التواء و بلّغی حسرتی و لہفی ارضاً مرشوشة بدم نور الشهداء و مسفوحاً علیہا ثاریسد الأصفیاء
- 3 And say: O pure earth and holy, luminous spot! Blessed art thou in that the good and pure blood and the blessed, radiant gore was shed upon thee, whose sweet fragrance perfumes the nostrils of the Concourse on High and whose wafting breaths revive the souls of the denizens of the Most Glorious Kingdom. I long to press my brow against that holy, illumined, fragrant dust and to cover my face with that subtle, purifying soil that it may be a light and glad tidings and blessing and joy to me, that I may glory in it among the Concourse of the Near Ones and boast of it among the companies of the mystics.
- 3 و قوی آیتہا الأرض الطاهرة و البقعة المقدسة التواء طوبی لک بما سفع علیک الدم الطیب الطاهر و الثار المبارک الباهر فیعطر من رائحتک الفائحہ مشام الملاء الأعلیٰ و ینتعش من نساآئک العابقہ نفوس اهل ملکوت الأہیٰ و اآنی اتمنی أن امرغ جبینی بذلک التراب المقدس المنور المعطر و اعفر و جہی بذلک الغبار اللطیف المطہر لیكون نوراء و بشارة و برکة و بشاشة لی و افتخر به بین ملاء المقربین و اتباهی به بین احزاب العارفين
- 4 O luminous temple and glorious, divine personage! I bear witness that thou didst believe in thy Lord and His verses, didst confirm His words, didst speak His evidences, didst proclaim His glad-tidings, didst explain His allusions, wert attracted by His breaths, and didst call the people to the Source and guide them to the bestowed bounty that they might attain the effusion of a praiseworthy station and hasten to the extended shade. Thou didst take the overflowing cup of bestowal filled with the wine of guidance in thy right hand and gave drink to the sincere ones, made the attracted ones drunk, gave glad-tidings to the believers, guided the seekers, and called the faithful. Thus thy mention spread and circulated among all peoples.
- 4 آیہا الهيکل النورانی و الشخص الجلیل الرحمانی اشهد انک امنت ربک و اياته و صدقت بکلماتہ و نطقت بمبیناتہ و اشہرت بشارتہ و بینت اشاراتہ و انجذبت بنفحاتہ و دعوت الناس الی المورود و ہدیہم الی الرفد المرفود حتی یفوزوا بفیض مقام محمود و یسرعوا الی الظل الممدود و اخذت کاس العطاء الطائفة بصحباء الہدیٰ بیدک الیمنی و سقیت المخلصین و رنحت المنجذبین و بشرت الموحدين و ہدیت الطالبین و دعوت المخلصین فشاع و ذاع ذکرک بین العالمین
- 5 Then hatred stirred in the breasts of the wicked and the fire of rage and enmity blazed in their hearts, and they nearly burst apart from the intensity of their tyranny. They arose to shed thy blood and cut thy body into pieces, and by this they desired to heal their breasts of rancor and hatred and give rest to their souls from the blazing fires of spite and animosity.
- 5 فتحرك البغضاء فی صدور الفجار و تسعر فی قلوبہم نار الغیظ و العدوان و کادوا یتمزون من شدة الطغیان فقاموا علی سفک دمک و تقطیع جسدک ارباً ارباً و بذلک ارادوا ان یشفوا صدورہم من الغل و البغضاء و یریحوا انفسہم من تسعر نیران الغیظ و الشحنة
- 6 O joy to thee! O delight to thee! O glad-tidings to thee! O blessedness to thee in that thou wert enabled to sacrifice in the
- 6 فیا فرحاً لک فیا طرباً لک و یا بشری لک و یا طوبی لک بما وقفتک علی الفداء فی سبیل

path of the Glory! My spirit be a sacrifice for thee and my all be a sacrifice for thee, O Light of the Martyrs and joy of the hearts of the Pure Ones and Lamp of Guidance shining with the lights of faithfulness! I beseech God to shower upon me a blessing from that luminous tomb and holy, spiritual grave. Verily my Lord aids whom He willeth and His grace upon the martyrs is mighty, mighty. And praise be to God, the Lord of the worlds.

البهاء روحى لك الفداء وكلّى لك الفداء يا نور
الشهداء و سرور قلب الأصفياء و سراج الهدى
الساطع بانوار الوفاء أتى استل الله ان يفيض على
بركة من ذلك الرّيس النّوراء انى و الجّدث
المقدّس الرّوحانى ان ربّى يؤيّد من يشاء و انّ
فضله على الشهداء عظيم عظيم و الحمد لله ربّ
العالمين

HH.A.161, MSBH5.110-111

ABU0935

in Haifa/Akka

Normal spiritual joy has a healing effect upon the body. I can conceive of no greater joy than teaching the Cause of God. When an individual forgets himself entirely, is sincerely self-sacrificing, loses himself in the sea of the love of the Blessed Perfection, fulfills the conditions of servitude, and has won the good-pleasure of the Lord of Hosts his joy will then be unceasing and his happiness a flowing stream of crystal water.

A Bahai who serves others is like unto a candle which burns and sheds light upon all those who circle around it. The highest attainable station of the candle is to burn and brighten the dark room, and the loftiest pinnacle of our progress and perfection is to be confirmed in service to the Holy Threshold. This is indeed the most exalted position.

But what do I mean by servitude to the Holy Threshold? I mean this, that with radiant faces, detached hearts, cheerful spirits, sanctified souls, illumined minds are unyielding determination we may arise and teach the Cause of Baha'Ullah. It is well to bear in mind in all our waking hours that he did not educate us for corporeal joy, material comfort nor the physical benefits of this mortal world. He accepted all persecutions and hardships; and chose us for the illumination of the world of humanity, for the moral and religious education of the races, for the spiritual awakening of the people.

The believers must teach the Cause not only in words but must adorn themselves with the ornaments of deeds in order that all mankind may bear testimony to this, that their aims are universal, their actions disinterested, their purposes inspiring and all-embracing, so that they may witness in their behavior

and manner the holiness, purity, sincerity and loving kindness of the prophets of God... Tell them to read carefully the Persian and Arabic 'Hidden Words' and to live and behave according to their contents. If a person lives for one day according to those divine exhortation and teachings he will be assisted to move the visible and the invisible world.

Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way that when people observe your manners, morals and conduct they may exclaim, 'These are not men and women, but angels of the Lord.' Be ye kind to all mankind. Let mercy be the motive power in your dealings with people. Do not look at their shortcomings. Win the hearts through love and charity; set them aglow with the fire of the love of God. The joy of a soul is indescribable, if the fragrance of spirituality waft from the garden of his being. This diving happiness is not followed by any sorrow nor is this heavenly spring ended by the sultry days of summer.

SW_v14#02 p.061

AB01408

To: Relatives of Mahbub and Sultanu'sh-Shuhada, in Isfahan

- ¹ O relatives of the King of Martyrs and the Beloved of Martyrs, may the Most Glorious Glory of God rest upon them! O branches of the tree of the Most Great Martyrdom! Though in these days a fresh calamity hath occurred and a grievous affliction hath come to pass—the bird of holiness hath grown weary of its earthly nest and winged its flight to its heavenly abode in the Most Glorious Kingdom—yet these days following the ascension of the Ancient Beauty hold the decree of extinction, and extinction holdeth the decree of permanence. Every steadfast and assured soul who passeth away is delivered from estrangement and findeth rest in the true homeland, is freed from alienation and entereth the circle of those near to the threshold of the Almighty. The atom returneth to the sun, and the drop seeketh sustenance from the Euphrates; the thirsty one findeth the fountain of eternity, and the ailing one entereth the hospital of the All-Knowing Physician.

¹ ای فروع شجره شهادت کبری هرچند در این ایام مصیبت جدید رخ نموده و رزیه شدیده حاصل گشته طیر تقدیس از لانه بیگانه بیزار گشته و باشیانه ملکوت ابدی پرواز نموده ولی این ایام بعد از صعود جمال قدم بقا حکم فنا دارد و فنا حکم بقا هر متوفی موقن ثابت از غریبی نجات یافته در وطن حقیقی استقرار یابد و از بیگانگی خلاص گشته در حلقه مقررین درگاه کبریا درآید ذره رجوع بآفتاب کند و قطره استمداد از بحر فرات جوید تشنه بسرچشمه بقا پی برد و علیل بشفاخانه طبیب دانا وارد گردد

² باری از جهت نفس متوفی موهبت عظمی و رحمت کبری است اما از جهت بازماندگان

2 In brief, for the departed soul this is a great bounty and supreme mercy, but for those left behind it is grief, separation, and anguish. Yet as this separation and deprivation is temporary, and as ultimately we shall all be gathered together in the celestial assembly on high and united in the Most Glorious Kingdom, this agonizing separation shall be forgotten. Therefore, be ye consoled and exercise patience and forbearance, occupying yourselves with the life-giving breezes from the gardens of the Covenant, that ye may find a fresh spirit in every breath and discover new life in every moment. And the Glory be upon you.

3 O ye who are related to those two brilliant stars in the horizon of the Most Great Martyrdom! If ye but knew in what rose-garden that nightingale of praise is singing its melody, ye would surely show forth joy and delight and enter the paradise of gladness and rapture. In brief, his honor Aqa Mirza Sadiq traversed mountains, plains and wilderness, crossed valleys, rivers and seas until he reached the dwelling-place of the Friend and plucked the fruit of his desire from the garden of hopes. For some time he dwelt near the luminous Shrine, that verdant garden, the gathering-place of the Concourse on High, circumambulating the illumined resting-place and tending the sacred gardens. Day and night he associated with these yearning souls. Now, as wisdom requireth, he returneth to that land. Throughout his sojourn here he was ever mindful of you and sought confirmation on your behalf. We beseech the infinite bounty of the Lord God that ye may all attain His good-pleasure. And the Glory be upon you.

حسرت و فرقت و حرقت است ولی این هجران
و حرمان چون موقت است و عاقبت کل در
انجمن عالم بالا و جمیع در ملأ اعلی در ملکوت
ابهی مجتمع خواهیم گشت و این فرقت بر حرقت
فراموش خواهد گشت لهذا باید متسلّی بود و
صبر و تجلّ نمود و بنفحات روح بخش ریاض
میثاق مشغول گردید تا در هر دم روحی تازه
یافت و جانی جدید پیدا کرد و الهاء علیکم ع

3 ای منتسبین آن دو نجم بازغ افق شهادت کبری
اگر بدانید که آن عندلیب ثنا در چه گلزار
نغمه سراسر است البتّه وجد و سرور نمائید و در
جنت حبور و طرب درآئید باری جناب آقا
میرزا صادق دشت و کوه و صحرا طی نمود
و دره و رودها و دریاها قطع کرد تا بکوی
دوست رسید و از باغ آمال ثمره مقصود
چید و چندی در جوار بقعه نوراً روضه غنا
مطاف ملأ اعلی بسربرد و مرقد منور را طواف
کرد و در ریاض مقدسه آبیاری فرمود و با
این مشتاقان شب و روز مؤانست کرد حال
بمقتضای حکمت رجوع بان ارض مینماید در
این مدت اقامت همیشه پیاد شما بود و طلب
تأیید بجهت شما مینمود از فضل بی پایان حضرت
یزدان سائلیم که کل موفق برضا گردید و الهاء
علیکم

DUR4.640, DUR4.813, NNY.211-212

AB01406

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Port Said

1 O thou distinguished branch of the blessed and sacred Lote-Tree! When the Ancient Beauty, the Most Great Name—may my life be offered up for His loved ones—would visit Haifa, He would time and again praise a certain spot on Mount Carmel, saying what a pleasant and agreeable place it was and what a splendid view it offered. He instructed that it be purchased

1 ای فرع جلیل سدره مقدسه مبارکه جمال قدم
و اسم اعظم روحی لاجبائنه الفدا در وقتیکه در
حیفا تشریف داشتند موقعی را در جبل کرمّل
به کرات و مرات تعریف فرمودند که آن محل
بسیار با صفا و لطافت و نظارت و نظارت است
و امر فرمودند که آن محل را بهر قسم است

by whatever means possible. He was most intent on acquiring that site.

- 2 Four years ago, with great effort, that land was purchased, and following some minor preparations, it was made ready. Special instructions were then conveyed to Rangoon, numerous epistles written, and a design prepared and sent, for a sarcophagus to be made of the marble of that region. The carving made from a single piece of stone was completed with great difficulty, and the sarcophagus was transported here by various means. Thou hast surely heard of what transpired along the way, when it entered certain cities. In short, it arrived not long ago, together with a casket made of the finest Indian wood.

- 3 A year ago, we dispatched Aqa Mirza Asadu'llah from here on a specific mission. So it was that he and a few of the friends transported, upon a palanquin and with the utmost reverence, lowliness, humility, and respect, that holy Temple and mighty Throne, the sacred remains of the Bab—may my life be sacrificed for His dust—from Persia to the Holy Land.

- 4 We are now engaged in raising this sacred edifice on Mount Carmel. God willing, we will also summon thee to join us and take part in carrying the stones and mortar of this hallowed and blessed Shrine, that thou mayest partake of the limitless effusions of His grace and attain this most mighty honour. These are tidings of joy with which the sovereignty of heaven and earth cannot compare. In truth, my heart is filled with such great joy and gladness as cannot be described. For that sacred Temple had suffered great indignity at the hands of the transgressors, but now, praise be to God, through the unfailing help and grace vouchsafed by the Ancient Beauty, all the means have been procured and arranged so perfectly as shall cause everyone to marvel. The glory of God rest upon thee and upon the Afnan of the sacred Tree in that land.

LOTW#08, GEN.323

بگیرند بسیار بسیار میل مبارک بگرفتن آن محل بود

2 چهار سال پیش بهر وسیله بود آن محل گرفته شد و جزئی ترتیبی داده شد و مهیا گشت پس سفارش مخصوص به رنگون داده شد و مکاتیب متعدده مرقوم گشت و نقشهء صندوقی از رخام آنصفحات که در جمیع جهات معروفست کشیده شد و ارسال گشت بمشقت زیاد یک پارچه منبت اتمام شد و بوسائط چندی حمل بانجا گشت و البته در بین راه در ورود بعضی از شهرها چه شد مسموع آنجناب گشته خلاصه با صندوقی از بهترین خشب هندوستان چندی پیش وارد گشت

3 و یک سال قبل از اینجا جناب آقا میرزا اسدالله را مخصوص فرستادیم تا آنکه با تحت روان جسد مطهر و هیكل مقدس و عرش عظیم روحی لرتبه الفدا را از ایران با کمال توقیر و خضوع و خشوع و احترام با چند نفر احباب حمل نموده وارد ارض مقدس نمودند

4 حال در جبل کرمی مشغول بنیاد مقام مقدس هستیم و انشاءالله شما را نیز میخوانیم تا با ما در سنگ و گل کشی در آنمقام مقدس مبارک شریک و سهیم گردی و اقتباس فیوضات غیرمتناهی نمائی و باین شرف اعظم موفق گردی و هذه بشارة لاتقابلها سلطنة الملک و السموات فی الحقیقه چنان سرور و حوری دست داده که وصف نتوانم زیرا آن عرش مقدس بسیار مورد اهانت اهل ظلمت شده بود الحمد لله به عون و عنایت جمال قدم چنین اسباب فراهم آمد که در نهایت عزت جمیع اسباب مهیا گشت که محل حیرت کل خواهد شد و البهاء علیک و علی افنان السدرة المقدسة هناک

INBA87:269b, INBA52:273, NURA#08, MMK4#059 p.067, HHA.095, DUR3.099, PZHN v2#1 p.105

AB01380

To: *Mirza Musa Hakimbashi, in Qazvin*

- 1 O self-sacrificing servant of the Most Glorious Beauty! What you had written was noted. O Lord! Aid Your servant, the physician, to heal hearts and treat souls and cure spirits and bring joy to minds, so that Your creation may be guided to the path of Your good-pleasure and their inner vision may be illumined by the light of Your knowledge and their sight may be brightened by witnessing the signs of Your oneness. Verily You are the Generous, the Merciful, the Bestower.

۱ ای بندهء جانفشان جمال ابهی آنچه مرقوم نموده بودید ملاحظه گردید ربّ اید عبدک الحکیم علی مداواة القلوب و معالجة النفوس و شفآء الأرواح و انشراح الأفئدة حتّی یهتدی خلقک الی سبیل رضائک و یتنور بصائرهم بنور معرفتک و تنجلی ابصارهم بمشاهدة آیات توحیدک انک انت الکریم الرّحیم الوهاب
- 2 The photograph of the Mashriqu'l-Adhkar that you had sent arrived and caused utmost joy, for praise be to God, the loved ones of God in that Mashriqu'l-Adhkar of the All-Merciful have each lit up their faces like candles and illumined that gathering with the lights of spiritual feelings. O Lord, my Beloved and my Purpose! These are indeed servants at the threshold of Your holiness and prostrators at the gate of Your oneness who have attended Your Mashriqu'l-Adhkar and gathering of lights, turning to You in devotion and supplicating to Your realm of oneness, praying sincerely for Your sake. Lord! Accept their deeds and bring them joy in their prayers and inspire them with the wonders of Your mysteries so they may become manifestations of Your gift among Your creation and a company of Your chosen ones among Your creatures. Verily You are the Kind, the Generous, the Affectionate, the Compassionate, the Loving.

۲ عکس مشرق الأذکار را که ارسال نموده بودید رسید سبب نهایت سرور گردید که الحمد لله احبای الهی در مشرق اذکار رحمانی مانند شمع هر یک رخ برافروخته‌اند و بانوار احساسات روحانیّه آن محفل را روشن نموده‌اند ربّ محبوبی و مقصودی انّ هؤلاء عبدة عتبة قدسک و سجدة باب احدیتک قد حضروا فی مشرق اذکارک و محفل انوارک و تبتلوا الیک و تضرعوا الی ملکوت احدیتک و صلوا مخلصین لوجهک ربّ اقبل اعمالهم و آنسهم فی مناجاتهم و المهمهم بدایع اسرارک حتّی یكونوا مظاهر موهبتک بین خلقک و زمرة صفوتک بین بریتک انک انت اللطیف الکریم العطوف الرّؤوف الودود
- 3 Regarding what you wrote about Mirza 'Ali Khan the photographer and his journey to America - they must learn the language of America so they can make presentations in gatherings there. Then their journey would be very beneficial. But now, without the language, it poses difficulties both for them and the friends cannot have proper fellowship. Convey utmost love and kindness to them on behalf of 'Abdu'l-Baha and tell them to first learn the language.

۳ در خصوص جناب میرزا علیخان عکاس و سفرشان به امریکا مرقوم نموده بودید لسان امریکا را باید تحصیل نمایند که در آنجا در محفل بتوانند که بیانی کنند آنوقت سفرشان بسیار موافق اما حال بدون لسان هم از برای ایشان اشکال دارد هم احباً مؤانستی نتوانند از قبل عبدالبهاء نهایت محبت و مهربانیا نسبت بایشان مجری دارید و بگوئید اول تحصیل لسان نمایند
- 4 As for the sum that Muhammad Baqir Khan intends to present - let him distribute it among the divine poor who are in Abhar. This is acceptable to this servant and I beseech God to make him so firm and steadfast that he may be established in the Most Glorious Paradise. And upon him be greetings and praise.

۴ اما در خصوص مبلغی که محمد باقر خان خیال تقدیم دارد آنرا بفقرای الهی که در ابهر هستند تقسیم نماید در نزد این عبد مقبولست و از خدا میطلبم که چنان او را ثابت و راسخ نماید که در جنت ابهی نابت گردد و علیه التّحیة و الثّناء

- 5 O divine physician! Praise be to God, you have great capacity and capability and the potential for perfect servitude at the threshold of oneness, and you have been and will continue to be assisted and confirmed. Convey wondrous and most glorious greetings to all the divine friends. I hope through God's grace that means of comfort will be obtained for that fire-bird of the kindled divine fire. And upon you be greetings and praise.

5 ای طبیب الهی الحمد لله لیاقت و قابلیت بسیار داری و استعداد کمال عبودیت در درگاه احدیت و موفق و مؤید بوده و خواهی بود جمیع یاران الهی را تحیت ابدع ابهی ابلاغ نما از فضل حق امیدوارم که اسباب راحتی از برای سمندر نار موقده رحمتیه حاصل گردد و علیک التحية و الشفاء

BRL_DAK#0363, AHB_125BE #09-10
p.286, YQAZ.642

AB01399

To: Baha'is of Sabziwar, in Sabzihvar

- 1 O steadfast friends! For some time no glad tidings have arrived from those parts. The way was cut off and the sending of letters forbidden. Tribulations like ocean waves surrounded 'Abdu'l-Baha. Not for a moment did 'Abdu'l-Baha find rest, nor did he find a breath of peace. There was no opportunity to write, no chance to speak. Yet in heart and soul he longed for the friends and supplicated to the hidden Kingdom. At every moment he sought new confirmations and asked for aid and bounty, that the friends of God might become manifestations of infinite bestowals, that the old friends might remain firm and steadfast in their mighty covenant, that they might become illumined by the manifest light, that they might be companions in the gathering of intimacy, that they might make their assembly a supreme paradise, that they might become so firm and dignified that opposing winds would have no power to move them, that they might keep their gaze fixed upon the Cause of God and exalt the Word of God, that they might tread the path of truth and seek the good-pleasure of God and speak of divine mysteries. This is my hope through the grace of the Glorious Lord.

1 ای دوستان ثابتان عبداله‌آ چندیست که بشارتی از آنجهات نرسید راه مقطوع بود و ارسال رسائل ممنوع و بلایا مانند امواج دریا عبداله‌آ دقیقه‌ئی آرام نداشت و نفسی آسایش نیافت فرصت تحریر نبود و مهلت تقریر نه ولی در دل و جان مشتاق یاران بود و متضرع بملکوت پنهان در هر دم تأییدی جدید خواست و طلب عون و عنایت نمود تا احبای الهی مظاهر فیوضات نامتناهی باشند و دوستان قدیم بر عهد و وثیق ثابت و مستقیم مانند و مستفیض از نور مبین گردند و در محفل انس همنشین شوند و انجمن را بهشت برین کنند و چنان متین و رزین گردند که بادهای مخالف را قوت تمکین بنمایند نظر بامر الله داشته باشند و اعلاء کلمة الله کنند در راه حقیقت پویند و رضای حق جویند و اسرار الهی گویند اینست امید از فضل رب مجید

- 2 O friends! Be not grieved by the tribulations of 'Abdu'l-Baha, be not dejected. Rather should these tribulations be the cause of greatest joy, for they are in the path of the All-Glorious Beauty. What greater bounty exists than for one to become the target of a thousand arrows of oppression in the path of Baha? This is a grace unequalled by any grace in existence, this is a gift unmatched by any gift in the realm of being. We

2 ای یاران از بلایای عبداله‌آ محزون مگردید مخمود مشوید بلکه باید این بلا سبب مسرت کبری باشد زیرا در سبیل جمال ابهاست چه الطاف اعظم از آن که انسان مورد هزار تیر جفا در سبیل بها گردد هذا فضل لایشابه فضل فی الوجود و هذه موهبة لایضاهیا منحة فی حیز الشهود و نشکر الرب الودود ولو نحترق فی نار

thank the Loving Lord even if we burn in the blazing fire. This is the greatest desire in this earthly life and the best provision for the next world in the Most Glorious Kingdom.

- 3 O Lord, O Lord! Let me drink from the cup overflowing with the wine of tribulation in the path of Baha, and plunge me into the depths of the seas of hardship in Thy love, O Lord of the Most Beautiful Names. Ordain not for me a day wherein I taste not the deadly poison in Thy love, O my Generous Lord. Were it not for tribulation in Thy path, what would my life profit me and how would it differ from my death? For tribulation is provision for my heart, my rest upon my bed, my companion in wakefulness, and my joy in slumber. Lord, Lord! Deprive me not of the gift of tribulation among humanity, until the bitterness of oppression becomes sweet to my taste, my eyes are gladdened by it, and my heart is dilated in my days of life. Verily Thou art the Generous, the Merciful, the Giving, the Bountiful, the Kind, the Compassionate. There is no God but Thee, the Mighty, the Generous, the Loving.

ذات الوقود و هذا اعظم المنى في هذه الحياة الدنيا و نعم [الزاد] هذا الزاد في النشئة الأخرى في ملكوت الأبى

3 ربّ ربّ انلني الكأس الطّافحة بصبّاء البلاء في سبيل البهاء و خض بي في غمار بحار الأرزاء في محبتك يا ربّ الأسماء الحسنى و لا تقدر لي يوماً لا اذوق السّم النقيع في حبك يا ربّي الكريم ولو لا البلاء في سبيلك ماذا ينفعني حياتي و بما تمتاز عن مماتي لأنّ البلاء زاد فؤادي و راحتي في مهادي و مونس في يقظتي و فرحي في رقادي ربّ ربّ لا تحرمني عن موهبة البلاء بين الوري حتى يحلو عقم الجفأ في مذاق و تقرّ به عيني و ينشرح به قلبي في أيام بقائي أنك انت الكريم الرّحيم المعطي المنعم العطوف الرّؤوف لا اله الا انت العزيز الكريم الودود

MKT5.082

AB01369

To: Mirza Aqa Hakim Farid, in Shiraz

- 1 Praise be to Him Who caused the tongue of existence to speak forth His praise and attributes, and made the tongues of all created things in the realm of the Kingdom utter His glorification, and manifested the conditions of the Divine Realm in the world of nature, whereby the hearts of the mystics acquired the lights of knowledge from the Dawning-Place of the Clear Light. Necks were humbled, shoulders bowed down, faces prostrated, and voices hushed before His Beauty, which was clothed in the light of majesty, such that eyes were powerless to behold that shining Countenance. And most wonderful greetings, praise, glory and splendor be upon the Star of Mysteries, the Luminary dawning in the horizon of lights, the Lamp of the Concourse on High, the Most Great Word, the Reality shining in the Most Glorious Kingdom, the Primal Point, the Divine Lote-Tree, the Further Mosque, and upon those who followed His continuing glad-tidings in the verses concerning the appearance of the Most Great Name, the Honored Temple, and the Ancient Sun rising from the Dawning-Place of the world,

1 الحمد لله الذي دلّح لسان الوجود بحامده و النّعوت و انطق السن الكائنات بالثناء عليه في حيز الملكوت و تجلّي بشئون اللاهوت في عالم الناسوت فاقبست افئدة العارفين انوار العرفان من مطلع النور المبين و ذلت الأعناق و خضعت الرقاب و عنت الوجوه و خشعت الأصوات بجماله المجلّة بنور الجلال فعجزت الأبصار عن مشاهدة ذلك الوجه المنير و ابدع تحية و ثناء و تكبير و بهاء تهدي الى كوكب الأسرار و النّير البارز في افق الأنوار مصباح الملاء الأعلى و الكلمة العليا و الحقيقة الساطعة في ملكوت الأبى النقطة الأولى و السّدرة المنتهى و المسجد الأقصى و على الذين اتبعوا بشاراته المستمرة في الآيات بظهور الاسم الأعظم و الهيكل المكرّم و

shining upon the horizons of all peoples and nations forever and ever.

- 2 O thou whom God hath given wisdom and utterance! In this age and time when the Lord God hath manifested Himself to the universe in His attribute of the All-Merciful, and hath illumined hearts with the effulgence of knowledge, the signs of grace and bounty have encompassed the world of being. Therefore must those who bow down in worship recognize the value of this manifest bounty and, in gratitude for the favors of the Beloved Lord, create such enthusiasm and rapture in the world of being that East and West will be moved with attraction and joy, and South and North become illumined by the light of beauty. For the most great gift, the reality of faithfulness and servitude to the Most Great Threshold, exists and is ready like a glorious crown in the heights of heaven - let us see what head proves worthy of this crown, what figure deserves this robe of honor, what lamp-glass can hold this light, and what horizon can be the dawning-point of this brilliant star.

- 3 Therefore, O spiritual friend, strive with all thy soul that the light of the Clear Evidence may shine upon thy face and, through the blessing of this ancient bounty, thou mayest become illustrious. The attractive power of this gift is detachment and rapture, its spirit and fragrance are humility and lowliness, and its essence is self-effacement and evanescence, teaching the Cause of God, diffusing the fragrances of God, and exalting the Word of God. And upon thee be greetings and praise.

شمس القدم عن مطلع العالم الساطعة على آفاق
القبائل والأمم الى ابد الآباد

2 یا من اتاه الله الحکمة و البیان در این عصر و
اوان که حضرت یزدان بصفّت رحمانیت تجلی
بر کیهان نموده و قلوب را بفیض عرفان مه تابان
فرموده آثار فضل و جود بعالم وجود احاطه نموده
پس اهل سنجود باید قدر این فضل مشهود را
بدانند و بشکرانه الطاف ربّ و دود چنان شور و
ولهی در عالم وجود اندازند که شرق و غرب به
جذب و طرب آید و جنوب و شمال بنور جمال
منور گردد زیرا موهبت عظمی و حقیقت وفا
و عبودیت آستان کبریا مانند اکیل جلیل در
اوج سما موجود و مهیا تا چه سری لایق این افسر
گردد و چه قامتی سزاوار این خلعت شود و چه
زجاجی موقد این سراج شود و چه افقی مطلع
این کوکب وهاج گردد

3 پس ای یار روحانی بجان بکوش تا پرتو نور مبین
بر رخ افتد و بمیمنت این فیض قدیم فرخ شود
قوهء جاذبهء این موهبت انقطاع و انجذابست و
روح و ریحان خضوع و خشوع است و محویت
و فنا تبلیغ امر الله است و نشر نفحات الله و
اعلاء کلمه الله و علیک التّحیّة و الثّناء

INBA87:001 , INBA52:001

AB01443

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

- 1 O exalted branch of the Blessed Tree! It has been some time since you arrived in the land of Shin, and until now one letter arrived and was immediately answered. We were expecting that upon your arrival signs of enkindlement would become evident and the friends of that region would be brought to a state of excitement and enthusiasm and burning passion. Your arrival should have been like the coming of the springtime host, pitching its tent in the hills and valleys, charging forth across

1 ایها الفرع الرّفع من السّدره المبارکه مدّتیست که
آن جناب وارد ارض شین گشته‌اید و تا بحال
یک تحریر وارد فوراً جواب مرقوم و ارسال
گردید ما منتظر آن بودیم که بورود شما آثار
اشتعال نمودار گردد و احبّای آن سامان در شور
و شوق و فوران و ذوبان آیند ورود آن جناب
چون دخول موکب موسم ربیع باشد که در تلال

plain and wilderness with its army of bounties. Yet no word has arrived and no effect has appeared. In any case, a manifestation and emergence is necessary, and signs of arrival and visitation are required. This servant supplicates night and day at the Sacred Threshold that the hosts of divine confirmation may be a support and the angels of the Kingdom may be an aid. God willing, what was missed will be compensated for hereafter.

- 2 Letters arrive from His Honor Mirza Habibullah and His Honor Mirza Buzurg. In truth, they have progressed in certain matters and their conditions are very favorable. An answer to each of their letters was written. In these days I have summoned them and they will arrive shortly.

- 3 The tribulations and afflictions befalling the people of that region of Fars have become severe and prolonged. If they wish to remove this tribulation and repel these endless calamities, they must repair the mosque that is adjacent to the Sacred House, and there engage in supplication and devotion and entreaty and lamentation and humility and need, seeking the removal of tribulation and the lifting of hardship. The arrow of prayer will strike the target of acceptance and these tribulations will be completely dispelled. This is a promise that will not prove false, but rather is inscribed in the Preserved Tablet with thy Lord, the Mighty, the Self-Subsisting.

- 4 O exalted branch! Consider what were the consequences of commerce and agriculture and crafts, and what fruit they bore - were they deadly poison or life-giving honey? Did they harm the soul or bring joy to the conscience? Take heed, O ye who have eyes to see! Therefore think upon such commerce and agriculture and crafts whose fruit is sweet and whose fragrance is ambered and whose profit is great and whose prosperity is in the supreme Kingdom.

و دیار خیمه برافرازد و در صحرا و دشت با سپاه فیوضات بتازد هنوز خبری نرسید و اثری ظاهر نشد باری ظهور و بروزی لازم و آثار ورود و وفودی واجب اینبعد در آستان مقدس شب و روز متضرع و مبتهل که جنود تأیید ظهیر گردد و ملائکه ملکوت نصیر انشاء الله من بعد تلافی مافات خواهد شد

- 2 حضرت میرزا حبیب الله و حضرت میرزا بزرگ مکاتیب شان میرسد فی الحقیقه در بعضی شئون ترقی نموده اند و حالاتشان بسیار موافق و جواب هر مکتوبشان مرقوم شد این روزها احضارشان نمودم عنقریب وارد خواهند گشت

- 3 مصائب و بلایای وارده بر اهل آن اقلیم فارس شدید شده است و امتداد یافته است اگر چنانچه رفع این بلا و دفع این مصائب بیتی را بخواهند باید مسجدی را که جنب بیت مقدس است تعمیر نمایند و در آنجا تضرع و تبتلی و ابتهال و توجعی و غجز و نیازی مجری دارند و دفع بلا خواهند و کشف ضراء جویند تیر دعا در هدف استجابت کارگر گردد و بکلی این بلا یا مندفع شود و ذلک وعد غیر مکذوب بل مسطور فی لوح محفوظ عند ربک العزیز القیوم

- 4 ای فرع رفیع ملاحظه کن که عواقب تجارت و زراعت و صنعت چه بود و چه ثمر داشت سم هلاک بود یا شهد نجات مضرت جان بود یا مسرت وجدان فاعتبروا یا اولی الأبصار پس در فکر تجارت و زراعت و صنعتی باشید که ثمرش شیرین و رائحه اش عنبرین و ربخش عظیم و رواجش در ملکوت علین باشد

INBA87:283, INBA52:287b

AB01453

To: Ahmad Sadrus-Sudur, in Tihiran

- 1 O you who strive with your spirit, tongue and pen to spread the fragrances of God! What you had written was observed, and likewise the treatises which were the product of the pen of perfect disciples. From the renewal of the discussion meetings and the arrangement of the new assembly, the utmost joy and delight was obtained. Today what brings joy to the heart of 'Abdu'l-Baha is the wafting of holy fragrances from the gardens of the hearts of the loved ones. No cup except this wine gives exhilaration, and no breeze except this sweet fragrance bestows spiritual revival.
- 2 Although there was not immediately time to read the treatises, God willing they will all be read later. However, the few lines that were immediately read brought great joy and delight. In a short time Jinab-i-Aqa Mirza 'Ali-Akbar has made good progress, having authored such a treatise, and likewise the treatise of Jinab-i-Aqa Siyyid Husayn, and likewise the treatise of Jinab-i-Aqa Mirza Rahim and [three] treatises of Jinab-i-Aqa Mirza Masih - all indicate that they have made remarkable progress in a short time.
- 3 A letter is being written to each of these honored ones, and likewise replies to the letters of Jinab-i-Diya and Jinab-i-Aqa Mirza Masha'allah, and also to Jinab-i-Aqa Mirza 'Inayatu'llah. As for Jinab-i-Aqa Siyyid Hasan, he arrived and was here for a time and we met every day, after which he returned in the utmost joy and delight. Convey longing greetings from 'Abdu'l-Baha to Jinab-i-'Amu 'Ali-'Askar. And upon you be greetings and praise.
- 4 My Lord, my Hope, the Ultimate Goal of my desires, my Shelter, my Refuge, my Haven and my Protection! With complete anguish and trepidation, humility and poverty, I cast myself upon the threshold of the door of Thy oneness, and I humble myself with the humility of a captive on the ground of the court of Thy mercy. Make Thy servant Ahmad a manifest sign, speaking with decisive proofs and arguments and brilliant evidences of the manifestation of Thy sovereignty and the maturity of Thy proof. My Lord, grant him the cooing of the dove and the singing of the nightingale in the verdant garden, and the crowing of the cock of the Throne in the mighty gardens,

یا من یجاهد بروحه و لسانه و قلبه فی نشر نفحات
الله آنچه مرقوم نموده بودید ملاحظه گردید و
همچنین رسائل که اثر کلک تلامذهء کامله بود
از تجدید مجلس مذاکرات و ترتیب انجمن جدید
نهایت روح و ریحان حاصل گشت الیوم سبب
سرور قلب عبدالهء استشمام نفحات قدس از
ریاض قلوب احببست جامی جز این صبا نشئه
نخشد و نسیمی بغیر از این رائحهء طیبه انتعاش
روحانی مبدول ندارد

هرچند فوراً مجال قرائت رسائل نشد انشاءالله
من بعد بتمامها قرائت خواهد گشت ولی چند
سطری که فوراً قرائت گردید بسیار سبب فرح
و سرور شد در مدتی قلیله جناب آقا میرزا علی
اکبر خوب ترقی نموده اند که چنین رسالهئی
تألیف کرده اند و همچنین رسالهء جناب آقا
سید حسین و همچنین رسالهء جناب آقا میرزا
رحیم و [سه] رسالهء جناب آقا میرزا مسیح
کل دلالت بر آن دارد که ترقی عجیبی در مدت
قلیله نموده اند

مکتوبی بهر یک از حضرات مرقوم میگردد و
همچنین جواب مکتوب جناب ضیا و جناب
آقا میرزا ماشاءالله و همچنین بجناب آقا میرزا
عنایت الله اما جناب آقا سید حسن وارد شدند
و مدتی در اینجا بودند و هر روز ملاقات میشد
بعد در نهایت روح و ریحان مراجعت نمودند
جناب عمو علی عسکر را از قبل عبدالهء تحیت
مشتاقانه برسان و علیک التّحیه و الثّناء

ربّ و رجائی و غایه املی و مهربی و ملاذی و
ملجئی و معاذی اتی بکلّ جزع و فزع و ذلّ و
افتقار اترامی علی وصید باب احدیتک و اتذلل
تذلّ العانی علی صعیّد فناء رحمانیتک ان تجعل
عبدک احمد آیهء باهرهء ناطقهء بالحجج و البراهین
القاطعه و الدلائل السّاطعه علی ظهور سلطانک
و بلوغ برهانک ربّ اجعل له هدیر الورقاء و
تغنی العنّذلیب فی الحدیقه الغناء و صیاح دیک
العرش فی الریاض الغلیاء و شهیق الطّاوس فی
جنة الأفردوس حتی یترتم بکلّ الالحان فی قطب

and the cry of the peacock in the Garden of Paradise, that he may warble with all melodies at the center of Paradise and that the dwellers of the Supreme Concourse may be moved to ecstasy by those songs. Verily Thou art the Helper, the Powerful, the Mighty, the Generous.

الجنان ويترنح من تلك الأنغام سَكَّانَ مَلَأَ الْأَعْلَى
أَنْتَ أَنْتَ الْمُؤَيَّدُ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ

TSS.207

Study guide to this volume

The third collection of undated writings is the smallest of the series by word count, but it is among the most intense in spiritual concentration. Where the first two volumes ranged widely across historical narrative, exegesis, and social counsel, this volume is more consistently turned inward: its dominant register is devotional, and its dominant themes are the transformation of suffering into joy, the nature of true freedom, the correction of Sufi metaphysics, the education of children, and the relationship between covenant fidelity and divine confirmation. Several of the tablets are prayers of extraordinary beauty; others are personal letters to women of the community whose lives of hardship and service ‘Abdu’l-Bahá addresses with a combination of theological precision and heartfelt tenderness. The volume also contains a group of tablets on martyrdom, prison, and sacrifice—written, in many cases, by a man who had himself lived for decades in the Most Great Prison and whose own words were the fuel of others’ endurance. The recurring image is of freedom won through the very conditions that ordinarily define captivity: the prison becomes a palace, the poison becomes honey, and the man who sleeps in a dungeon is freer than the king in his palace.

Prison as Paradise: The Freedom of the Liberated Soul

Key Passages

O divine friends! It is the night season and all the peoples of the world are bound in chains and confined in straitened cells, except such as have attained freedom through God, such righteous ones as are unencumbered at the sacred threshold of the Eternal. There can be no more dismal prison than this contingent world and thus it is that all mankind is agitated and distressed. Whenever a soul escapes from the limitations of his mortal cage, he breathes a sigh of relief, for he is free whilst all the rest remain enslaved by water and clay. He doth fly while they crawl, abject and worm-like, in the bowels of the earth.
— AB00911

O friends of God! I swear by His comely countenance that in the path of the Blessed Beauty, a prison cell is even as a royal palace; a dungeon of calamity is like a heavenly garden. O Lord my Lord! Increase my humiliations for Thy sake, my afflictions and adversities in Thy path. This is mine ardent desire and highest aspiration; this would be the cause of my exultation and my happiness. This is what shall bring me joy and will enable me to turn myself wholly towards Thy Kingdom for the love of Thy Beauty, O Thou Who art the Self-subsisting.
— AB00911

I was born in the midst of tribulation, was raised in the cradle of oppression, was nursed from the breast of hardships, was nurtured in the embrace of trials and sufferings, grew up with the sustenance of calamities, and until reaching this age, spent all time in banishment and exile and wandering and hardship and various difficulties, homeless and wandering through town and desert. This is the fourth place of exile, that is, from one exile to another exile. These are the fruits of the Tree of Life—if this were not so, what result and fruit would come from this tree? — AB00899

Context for Study

AB00911 is written with the calm authority of a man who has spent decades in an actual prison and has had many years to discover what that experience reveals about freedom. The argument has two movements. First, the ordinary world is itself a prison: those who seek their freedom in material possession, political power, or sensory pleasure are, by definition, confined within a system whose terms they did not set and cannot ultimately control. This is a Platonic insight—the *Republic*'s cave allegory describes the same condition—and it resonates with the Buddhist teaching that *samsara* (the cycle of conditioned existence) is itself the primordial bondage from which liberation (*nirvana*) is sought. The Sufi tradition speaks of the world as a prison from which the soul longs to escape; the Christian tradition of *contemptus mundi* (contempt for the world) expresses the same intuition. Second, the specific conditions of physical imprisonment are, for the believer who has found freedom in God, a liberation: the prison cell “is even as a royal palace.” This is not a denial of the reality of suffering—‘Abdu'l-Bahá's description of his own history in AB00899 is entirely concrete and unromanticized—but a claim about the relationship between outward circumstance and inward state. When the soul's freedom is grounded in something that no external condition can remove, the removal of external comforts and even freedoms becomes, paradoxically, an occasion for the deepening of that inward freedom. The prayer “Increase my humiliations for Thy sake” is one of the most extraordinary petitions in the corpus: it inverts the entire logic of ordinary prayer, which seeks relief from suffering, and asks instead for the deepening of the very conditions that produce it.

Questions for Reflection

1. ‘Abdu'l-Bahá describes his own life history—born in tribulation, raised in oppression—as the conditions for spiritual fruitfulness. Is this a theological claim (suffering produces spiritual growth) or a biographical interpretation (looking back and finding meaning)? What is the difference, and does it matter?
2. The prayer “Increase my humiliations for Thy sake” inverts ordinary petitionary prayer. What spiritual disposition is required to pray this way genuinely rather than performatively? Is it achievable, or is it the aspiration of a soul already so transformed that the prayer is its natural expression?
3. Compare the claim that “there can be no more dismal prison than this contingent world” with Plato's cave allegory, the Buddhist concept of *samsara* as bondage, and the Sufi image of the world as the cage from which the bird of the soul seeks release. What is common to these images, and where does ‘Abdu'l-Bahá's version diverge?

4. 'Abdu'l-Bahá says that the soul that has found freedom in God “doth fly while they crawl.” Is this a metaphor for spiritual superiority, or a description of a genuinely different mode of being in the world? What are the ethical risks of such language, and how should they be managed?
5. The passage suggests that the fruits of the Tree of Life require the conditions of tribulation. How does this relate to the Bahá'í teaching that material civilization and divine civilization must develop together? Is tribulation a permanent condition of spiritual life, or a developmental phase?

The Mystery of Sacrifice: Tribulation as the Source of Being

Key Passages

The time hath come for thee, upon this field, to bear away from the famed men of the world the ball of precedence and surpassing excellence; to unseal thy fluent tongue, to utter words of persuasive power, to confirm and make steadfast the friends and the handmaids of the Merciful, and, like unto Mary Magdalene, to urge the apostles themselves to arise in service to the Manifest Light...

Be ye not cast down, therefore, by His tribulations and sorrows. Wither not, manifest neither grief nor dejection; rather must ye become more radiant still, and blaze with a fiercer flame. For the mystery of sacrifice is the cause of everlasting life, and loss and evanescence in this station are themselves the source of being. — AB00928

Since all these afflictions and calamities occurred in the path of God, they are acceptable, pleasing and beloved to those possessed of hearts. Its deadly poison is honey and sugar, and the bitterness of its colocynth is sweet as candy. Its repeated pain is healing, and its wounds are a balm to heart and soul.

If the arrow of tribulation comes, behold hearts are its target,

And if the pearl of bounty is bestowed, behold hearts are its shell. — AB00959

O divine friends! Consider how many afflictions, calamities, tribulations and tests have befallen the friends of God in this mighty Cause. How many souls hastened to the altar of love with utmost joy and delight. How many individuals sacrificed their lives, property and possessions to plunder and pillage...

Especially the Bab (may my spirit be sacrificed for Him)—His blessed breast became the target of a thousand bullets. And the Ancient Beauty's blessed neck was placed under chains and fetters...

The purpose of all this was that holy souls might be trained and achieve, under the shadow of the Word of God, the highest perfections of the human world—that they might shine like candles and illumine the dark world. — AB01426

Context for Study

The cluster of tablets on sacrifice and tribulation in this volume constitutes ‘Abdu’l-Bahá’s most sustained meditation on the paradox at the heart of his experience: that loss becomes source, that evanescence becomes the condition of being, that the arrow finds its target in the very heart that is also the shell of the pearl. The compressed formula “the mystery of sacrifice is the cause of everlasting life, and loss and evanescence in this station are themselves the source of being” (AB00928) is one of the most striking sentences in the corpus. Its logic is metaphysical rather than merely consolatory: sacrifice is itself the form in which new life arises, rather than a path leading toward some further end. The parallel in Christian theology is the theology of the cross in Paul (1 Corinthians 1:18: “the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God”) and in the mystical tradition (Meister Eckhart’s *Gelassenheit*, “letting go,” as the condition of divine union). In the Sufi tradition, the paradox of *fanaa* (annihilation) as the gate of *baqa*’ (subsistence) expresses the same structure. What is distinctive in ‘Abdu’l-Bahá is the social and historical dimension: his account encompasses both the inner life of the mystic and the actual history of a community that has borne persecution, martyrdom, and exile and emerged from it with a resilience that he reads as evidence of the truth of the Cause. AB01426 is significant for its explicit pedagogy: the purpose of all this suffering was the training of souls to their highest perfection, so that they “shine like candles and illumine the dark world.” The suffering has a telos—it produces something that would not exist without it.

Questions for Reflection

1. ‘Abdu’l-Bahá says “loss and evanescence in this station are themselves the source of being.” Is this a paradox that can be explained, or is it irreducibly mysterious? What philosophical traditions offer the closest analogies, and where do they fall short?
2. The tablet addresses a woman (in the context of AB00928, a Bahá’í teacher in Paris) and invokes Mary Magdalene as the model for her service. What is the significance of Mary Magdalene as a figure for ‘Abdu’l-Bahá, and how does he use her in this and other contexts to reframe the meaning of women’s spiritual leadership?
3. The couplet “If the arrow of tribulation comes, behold hearts are its target / And if the pearl of bounty is bestowed, behold hearts are its shell” describes the heart as the site of both suffering and gift. What does it mean for the same organ to receive both? How does this compare with the Christian concept of the *Sacred Heart* and with the Sufi concept of the *qalb* (heart) as the mirror of divine reality?
4. AB01426 presents the suffering of the Bab and Bahá’u’lláh as having a specific purpose: the training of souls to their highest perfection. Does this theodicy—that suffering has a formative purpose—adequately address the reality of innocent suffering? Compare with Dostoevsky’s “Grand Inquisitor” passage in *The Brothers Karamazov*.
5. If “the mystery of sacrifice is the cause of everlasting life,” what does this imply for how a religious community should organize itself? Does it require seeking adversity, or only meeting adversity rightly when it comes?

The Station of Self-Effacement: Correcting Sufi *Faná*

Key Passages

As to the station of *faná* in the estimation of the Sufis: they imagined that the originated reality might divest itself of the world of origination and become invested with the attributes of the Ancient One, even as fire and iron, whereof the iron may be stripped of its iron-like quality and the property of fire appear and become manifest in it. This station, they held, might be attained through spiritual discipline and wayfaring, and they fancied within themselves, in the realm of imagination, the manifestation thereof. Therefore would they cry, “I am the Truth!” Whereas that which is originated can never divest itself of the attribute of origination, which is essential unto it, for this is an intrinsic necessity of its being, and an intrinsic necessity can never be separated from the essence of a thing. — AB00923

In the divine Tablets, however, mention is made of the station of self-effacement and of abiding in God. By *faná* in the divine Tablets is meant this: that man should wholly efface himself in God, that is, become severed from all things, and sacrifice unto the Truth his spirit and heart, his body, his ease and joy, his blessings and honors, and all the conditions of his personal existence; that he should pass beyond the pleasures and promptings of the world of humanity, detach himself from the attributes of his own human condition, and be kindled with the fire of the love of God; that he should unloose his tongue in the remembrance and praise of the Truth, become resplendent with the qualities of sanctity and holiness, and arise to train himself and guide souls. — AB00923

Context for Study

The discussion of *faná* in AB00923 is one of ‘Abdu’l-Bahá’s most philosophically precise engagements with the Sufi tradition. The Sufi claim—exemplified in Hallaj’s “I am the Truth” (*ana’l-Haqq*)—is that the mystic, through spiritual discipline and the annihilation of the ego, can genuinely become invested with divine attributes, so that the boundary between the human and the divine dissolves. ‘Abdu’l-Bahá’s counter-argument is metaphysical: the originated (*hádith*) and the pre-existent (*qadím*) are separated by an unbridgeable ontological gap. Iron cannot become fire in any absolute sense; it can receive the properties of fire, but its iron-nature is an intrinsic necessity that cannot be separated from what it is. This distinction is theological in character, reaching beyond the merely terminological: it protects the absolute transcendence of God’s essence against any form of mystical monism. The counter-definition of *faná* offered in its place is a redirection of the mystical life: true self-effacement is complete ethical and spiritual detachment rather than ontological union—from possessions, honors, ease, and the “promptings of the world of humanity.” The result is the ego’s freedom from its own compulsive self-regard, achieved through detachment rather than dissolution, which then enables it to “guide souls.” The move is characteristic of ‘Abdu’l-Bahá: the inward transformation is real and radical, but it issues outward in service rather than inward in absorption. This connects the mystical and the ethical in a way that parallels Meister Eckhart’s teaching that the highest form of contemplation is that which overflows into action on behalf of others—“a person who is in a rapture like Saint Paul, and there is a sick man who needs a cup of soup from him, it were far better to withdraw from the rapture for love’s sake.”

Questions for Reflection

1. ‘Abdu’l-Bahá argues that the originated being can never divest itself of origination, even in the highest mystical state. Is this a philosophical argument, a theological conviction, or a pastoral warning? How would a Sufi metaphysician in the tradition of Ibn ‘Arabí respond?
2. Hallaj’s “I am the Truth” was understood by its speaker as a confession of divine unity, by his judges as blasphemy, and by subsequent Sufi interpreters in many different ways. Does ‘Abdu’l-Bahá’s metaphysical critique close the question, or does it leave open the possibility of legitimate Sufi interpretation?
3. The redefined *faná*—complete detachment from self in the service of God and others—moves the center of gravity from inward experience to outward conduct. Does this constitute a genuinely mystical position, or does it reduce mysticism to ethics?
4. Compare ‘Abdu’l-Bahá’s distinction between the originated and the pre-existent with Aquinas’s distinction between *esse* (being itself, proper only to God) and *ens* (things that have being), and with the Jewish principle that even in the highest states of *devekut* (cleaving to God), the human being remains a separate creature. What do these traditions share?
5. ‘Abdu’l-Bahá concludes that genuine self-effacement enables the believer to “unloose his tongue in remembrance and praise, and arise to train himself and guide souls.” How does service to others function as the criterion of authentic mystical transformation?

The Education of Children and the Role of Mothers

Key Passages

My Lord and my Hope! Assist this handmaiden of Thine to promote Thy manifest Faith and establish Thy proof for every faithful striver, and to give drink to every thirsty one from the living waters, and to refine the character of Thy handmaidens among all peoples, and to sanctify the souls of the leaves from conditions that do not befit the virtues of the denizens of the highest paradise, and to educate the children and youth of the believers and train them in knowledge, sciences, teachings and the discovery of truths and meanings in this mighty century. — AB00965

To the mothers must be given the divine Teachings and effective counsel, and they must be encouraged and made eager to train their children, for the mother is the first educator of the child. It is she who must, at the very beginning, suckle the newborn at the breast of God’s Faith and God’s Law, that divine love may enter into him even with his mother’s milk, and be with him till his final breath.

So long as the mother faileth to train her children, and start them on a proper way of life, the training which they receive later on will not take its full effect. It is incumbent upon the Spiritual Assemblies to provide the mothers with a well-planned program for the education of children, showing how, from infancy, the child must be watched over and taught. — AB00965

Context for Study

The letter on the education of children (AB00965) makes a claim that has structural implications well beyond its immediate practical context: the mother is the “first educator,” and if this first education fails, no subsequent instruction can fully compensate. This is a strong pedagogical claim with deep roots. In the Islamic tradition, the hadith “paradise lies beneath the feet of mothers” (*al-janna tahta aqdm al-ummahat*) points to the spiritual centrality of maternal formation; the Prophet Muhammad himself was among the first to insist on the education of women specifically because of their role in shaping the next generation. In the Western tradition, Rousseau’s *Emile* grapples with the formative power of early childhood, and developmental psychology from Piaget through Bowlby has established empirically the critical importance of early attachment and learning. What is distinctive in ‘Abdu’l-Bahá’s formulation is the organic metaphor: “suckle the newborn at the breast of God’s Faith,” so that “divine love may enter into him even with his mother’s milk.” This is not a metaphor for institutional religious education but for the internalization of a spiritual orientation before conscious cognition is possible—a formation so early and so deep that it becomes part of the child’s primary experience of being nurtured. The requirement that Spiritual Assemblies provide mothers with systematic guidance on child-rearing places institutional responsibility behind individual maternal care, creating a community-wide architecture of formation that connects the most intimate personal relationship (mother and newborn) with the broadest institutional concern (the health of the entire community’s future).

Questions for Reflection

1. ‘Abdu’l-Bahá says that if the mother’s early formation fails, “the training which they receive later on will not take its full effect.” How does this claim relate to contemporary developmental psychology’s findings about the critical period of early childhood? And what does it imply about the spiritual importance of the maternal vocation?
2. The image of suckling the child “at the breast of God’s Faith” describes spiritual formation as something that happens before language, before conscious choice. Is this a sound pedagogical model, or does it risk conditioning children before they can give meaningful consent to their own religious identity?
3. The letter asks a handmaiden of God to both “refine the character of the handmaidens among all peoples” and “educate the children and youth.” How does ‘Abdu’l-Bahá understand the relationship between the formation of women and the formation of children?
4. The Spiritual Assemblies are asked to provide mothers with “a well-planned program for the education of children.” How does this institutional responsibility interact with the autonomy and judgment of individual mothers? What is the appropriate balance between communal guidance and parental authority?
5. ‘Abdu’l-Bahá’s teaching that the mother is the first educator was articulated in a specific historical context (early twentieth-century Iran and the Middle East). How should contemporary Bahá’í communities apply this principle in contexts where gender roles, family structures, and educational institutions differ significantly from that historical setting?

Steadfastness in the Covenant and the Power of Divine Confirmation

Key Passages

Today whoever is firm and steadfast upon God's Covenant, their night becomes day and their day becomes New Year's Day, successful through the favors of the Greatest Name (may my spirit be sacrificed for His loved ones)...

But leadership is of two kinds—political and judicial. The first, though it may achieve worldwide fame, its shining moon ultimately wanes. But the second's gleaming star never sets and its brilliant orb never disappears behind clouds. Its glory is eternal and its gift everlasting. Look to those who came before and the truth will become evident.
— AB00858

The divine friends acted accordingly and did not interfere in affairs. Now the unfaithful ones have stretched forth the hand of oppression and shed the blood of neutral parties to win the favor of those who caused revolution through ambiguous verses and insufficient proofs. Although they issued verdicts of unbelief against them and declared holy war and encouraged and incited Iranians to kill the despots, now they have become the favorites of the despots and to win their hearts, they have torn apart the gazelles of the desert of unity. Despite this oppression and transgression, they hoped for divine confirmation but inherited manifest loss.
— AB00942

Context for Study

Two letters address, from complementary angles, the question of what it means to be firm in the Covenant and what fruits that firmness bears. AB00858 offers a meditation on the two kinds of leadership—political and moral-spiritual—that reads almost like a commentary on Machiavelli's *Prince* from within a different framework of values entirely. Political leadership achieves fame but its glory is transient; the leadership of spiritual authority—grounded in justice, truth, and covenant fidelity—has a permanence that outlasts any political arrangement. The comparison “look to those who came before” is an invitation to historical reflection as a form of spiritual argument: the endurance of prophetic and moral figures against the dust of political empires is itself evidence for the superiority of spiritual authority. The companion letter AB00942, written in the context of Iranian political upheaval, makes the same point through negative example: those who used religion as a tool of political manipulation—issuing fatwas for and against various rulers as convenience dictated—found that they inherited “manifest loss” rather than the divine confirmation they sought. The Bahá'í community's consistent policy of non-involvement in partisan politics is presented here as the condition of its own spiritual integrity: by declining to play the political game, it preserved the moral authority that makes it effective in the long run.

Questions for Reflection

1. ‘Abdu'l-Bahá says that for those firm in the Covenant “their night becomes day and their day becomes New Year's Day.” What is the experiential content of this promise? Is it a claim about psychological well-being, about providential assistance, or about both?

2. The distinction between political leadership (whose glory wanes) and spiritual-judicial leadership (whose star never sets) resonates with the distinction in the Catholic tradition between *potestas ordinis* and *potestas jurisdictionis*, and with the Islamic distinction between *mulk* (temporal sovereignty) and *wilayah* (spiritual authority). What does 'Abdu'l-Bahá's version add to these discussions?
3. The religious leaders in AB00942 are criticized for issuing religious verdicts that served their political convenience, only to become the allies of those they had previously condemned. Is this a general critique of the entanglement of religion and politics, or a specific critique of a particular kind of political theology?
4. 'Abdu'l-Bahá's consistent teaching of non-involvement in partisan politics was maintained even when Bahá'ís were being persecuted by those in power. Does this stance represent an ethical principle, a strategic choice, or a specifically religious vocation? When, if ever, might it be overridden?
5. What does the history recounted in AB00942—clerics who declared holy war, changed sides, and then presided over the suffering of the innocent—suggest about the conditions under which religious authority retains its legitimacy?

A Guiding Question for the Whole Volume

The third collection of undated writings is the most spiritually concentrated of the three. Its dominant gift is a set of paradoxes—prison as paradise, loss as the source of being, the annihilation that enables rather than destroys—together with the corrections and clarifications that prevent these paradoxes from being misunderstood. The Sufi who cries “I am the Truth” has misunderstood the iron-fire relationship; the mother who does not suckle her child in divine love has undermined every later instruction; the leader who trades covenant fidelity for political favor inherits “manifest loss.” Each paradox is given its precise form and its precise limit.

A guiding question for the whole volume might therefore be: **If the deepest freedom is won precisely in conditions of outward constraint, and if the most lasting forms of human greatness are those rooted in spiritual rather than political authority, what disciplines of self-effacement, covenant fidelity, and early formation does 'Abdu'l-Bahá propose as the architecture of a life that is genuinely free—and how should a community organize itself to cultivate these disciplines from the first years of childhood to the last years of life?**