



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 183:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

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

II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 183

This fourth volume of undated letters of ‘Abdu’l-Baha is especially rich in calls to action, teaching, and consecrated service. AB01587 is among the finest pieces in the collection: a sweeping summons for the appearance of those “holy beings” who will travel through all regions, speak in every tongue, revive every gathering, and consecrate every moment to the diffusion of the divine fragrances. Closely related are AB01486, which insists that the friends concentrate their energies on teaching before turning to other forms of organization; AB01927, which sends a pilgrim back from the Holy Land charged with proclaiming the Kingdom; and AB12187, which offers an instructive glimpse of ‘Abdu’l-Baha’s teaching work in Paris, where brief public talks and short personal encounters are described as seeds whose growth depends upon the confirmations of the Kingdom.

Several items are valuable for their treatment of women, family, and community formation. AB01508 is a powerful address to persecuted Baha’i women who had been imprisoned, paraded through streets and bazaars, stripped of safety and social honor, and yet are exhorted to rejoice in their abasement in the path of the Beloved. AB01625 show womens as active agents of reconciliation and spiritual restoration, entrusted with the delicate task of reviving estranged or wavering souls through tact, love, and firmness in the Covenant. AB01511 praises the Parsi believers of India as a luminous spiritual assembly whose influence is “shaking” India and whose fame should spread East and West. AB01437, addressed to believers bound for Bukhara, combines teaching with a broad social ethic: freedom from racial, national, religious, and political prejudice; kindness toward every people; and complete avoidance of political entanglement.

The volume also preserves a number of historically and doctrinally notable pieces. AB01415 comments on cholera as a “lesser punishment” and records the striking claim that, during an outbreak in ‘Akka after Baha’u’llah’s ascension, the friends within the fortress remained protected. AB01397 stresses that the Cause must gain honor abroad so that its worth may be recognized in Iran, and it ties the fruit of revelation to love, fellowship, and unity among the friends. AB09643 is a compact exegetical work explaining several passages from the Hidden Words and related symbolic expressions, including the “ruby Tablet,” the “fifth Tablet of Paradise,” the Covenant beneath the Tree of Anisa, the “emerald height,” and the two letters of the Greatest Name. ABU0974 offers a philosophical comparison between the kingdoms of mineral, plant, animal, human, and the afterlife, using the child in the womb as an analogy for the soul’s present inability to grasp the powers of the next world. ABU0933, a talk on poverty, is remarkable for its uncompromising praise of the poor and its critique of accumulation as a source of tyranny and injustice, while ABU0943 preserves a humorous moral anecdote about the German consul in Haifa who became “the victim of Bravo,” illustrating the spiritual danger of flattery and public applause.

A final cluster centers on martyrdom, affliction, and the transformation of suffering into spiritual triumph. AB01479 eulogizes the martyr Sadiq, counsels against vengeance, urges intercession for

persecutors, and instructs that gatherings continue with wisdom and in groups of no more than nine. AB01371 is an elevated visitation-like address to a martyr whose severed body and spilled blood become signs of triumph in the Kingdom. AB01523 celebrates release from grave danger after threats of exile to Fezzan or death at sea, yet characteristically laments the loss of tribulation as a means of spiritual joy. AB01959 turns even prayer itself toward the “chalice of calamity,” making suffering in the path of God the truest petition of the servant. AB01581, AB01491, AB01644, and AB02061 likewise return to the same register of steadfastness: exile, homelessness, captivity, and hardship become tokens of divine favor when joined to the Covenant and to service.

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AB01415

To: Ibn-i-Abhar, in Tihiran

- 1 O herald of the Covenant! Your numerous letters were received but there was no opportunity to reply, thus it was delayed. If you knew to what degree 'Abdu'l-Baha is occupied, you would surely excuse this. Furthermore, for a long period severe ailments afflicted this frail body and prevented writing, thus the delay occurred. Now, praise be to God, through the prayers of the loved ones at the Luminous Threshold, signs of recovery have appeared, therefore I have engaged in writing.
- 2 You wrote about the prevalence of cholera, the severity of the affliction, and the heedlessness of the ignorant. In the Qur'an it states: "We seized them with lesser punishment before the greater punishment, that they might return." This lesser punishment is plague and cholera, but where is the awakening? "Leave them in their perplexity to play."
- 3 You also wrote about the passing of the one firm in the Covenant, Aqa Mulla Ahmad-'Ali. News of this reached us and God willing whatever is necessary and appropriate will be carried out.
- 4 Regarding the request for permission to attain the presence for Jinab-i-Aqa Muhammad Hasan, Jinab-i-Aqa Asadu'llah, Jinab-i-Aqa Muhammad and Jinab-i-Aqa 'Abdu'l-Husayn, son of Aqa Asadu'llah - they are permitted to come, for they have endured severe tribulations in the path of Truth. I hope that the loved ones of God remain protected and preserved under the protection of the Ancient Beauty. Although in such cases, as stated in the Qur'an, "affliction shall not befall those who are unjust among you exclusively," nevertheless it is certain that it passes lightly over the loved ones. Just as during the twenty-five years that the Ancient Beauty was in 'Akka, illness repeatedly prevailed in this region and came up to the gates of 'Akka but turned back - and all the inhabitants of 'Akka from all nations testify to this. Immediately after the Ascension this disease became prevalent in 'Akka while this servant and the relatives were outside. Since most of the friends were in the fortress, in order to be with the friends we brought all the relatives inside the fortress. As we were entering, the people - men and women,

ای منادی میثاق مکاتیب متعدده شما رسید ولی فرصت جواب حاصل نشد لهذا بعهدہ تعویق افتاد اگر بدانی که مشغولیت عبدالهآء بجه درجه است البته معذور دارید و از این گذشته مدتی مدیده بود که عوارض شدیدہ بر این جسم نحیف طارئ و مانع از تحریر بود لهذا تقصیر حاصل حال الحمد لله بدعای احبّا در عتبہ نورا آثار شفا ظاهر گشته لهذا بتحریر مشغول گشتم

از استیلای مرض وبا و شدت ابتلا و عدم انتباه جهلا مرقوم نموده بودید در قرآن میفرماید و لقد اخذناهم بالعذاب الأبدی دون العذاب الأكبر لعلمهم يرجعون این عذاب ادنی طاعون و وباست ولی انتباه کجاست ذرهم فی خوضهم یلعبون

دیگر از فوت ثابت بر میثاق آقا ملا احمد علی مرقوم نموده بودید خبر رسید و انشاء الله آنچه باید و شاید مجری میگردد

اما در خصوص استیذان حضور بجهت جناب آقا محمد حسن و جناب آقا اسدالله و جناب آقا محمد و جناب آقا عبدالحسین پسر آقا اسدالله نموده بودید مأذون حضورند زیرا صدمات شدید در سبیل حق تحمل نمودند امیدوارم که احبای الهی در صون حمایت جمال قدم محفوظ و مصون مانند اگرچه در این موارد چنانچه در قرآن میفرماید لا یصیب الذین ظلموا منکم خاصه هست باوجود این یقین است بر احبّا خفیف میگذرد چنانکه در مدت بیست و پنج سال که جمال قدم در عکا بودند ناخوشی بکرات مستولی بر این اقلیم شد و تا دروازه عکا آمد و برگشت و جمیع اهالی عکا از جمیع ملل شهادت بر این میدهند و بحض صعود این مرض مستولی بر عکا شد و این عبد با منتسبین در خارج بود چون اکثر احبّا در

young and old - were fleeing outside. Nevertheless, praise be to God, not one of the friends was afflicted with cholera. All - men and women, young and old - remained protected and preserved.

قلعه بودند تا با یاران همحال باشیم جمیع منتسبین را برداشته بداخل قلعه آمدم ما داخل میشدیم و مردم ذکوراً و اناثاً کبیراً و صغیراً بخارج فرار مینمودند مع ذلک الحمد لله نفسی از احباً معرض مرض وبا نگشت کلّ رجالاً و نساءً کبیراً و صغیراً محفوظ و مصون ماندند

5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

BRL_DAK#0172, MMK6#391, YIA.316-

317

AB01397

To: Mirza Abu'l-Fadl Gulpaygani, in Egypt

1 O true friend and kind companion! What you had written was noted. Indeed, all of it accords with reality and aligns with truth. Certainly the grandeur of God's Cause must be made evident to the people of Iran through its manifestation outside Iran, so it may become apparent that if this hidden pearl and treasured gem finds no value or worth in Iran, when it falls into the hands of jewelers abroad it becomes precious and souls are sacrificed for it. And if the divine Joseph finds no buyer in the Canaan marketplace, when He appears in Egypt's bazaar of lovers, the mystics will sacrifice heart and soul and give up the coin of spirit. Then the Canaanites will become aware and become buyers. In any case, when the divine Cause is sanctified abroad, it becomes a cause of glorification and honor within Iran.

1 ای دوست حقیقی و یار مهربان آنچه مرقوم نموده بودید ملاحظه گردید فی الحقیقه جمیع مطابق واقع و کلّ مقارن حقیقت البتّه باید عظمت امر الله را در خارج ایران در نظر اهل ایران جلوه داد تا مشهود گردد اگر این در مکنون و لؤلؤ مخزوزا در ایران قیمت و بها پدیدار نه چون در دست جوهریان خارج افتد گرانها گردد و جانها فدا شود و یوسف الهی را اگر در سوق کنعانیان خریداری نه چون بیزار مصر عاشقان جلوه نماید عارفان دل و جان قربان نمایند و نقد روح ابدال کنند پس کنعانیان خبردار گردند و خریدار شوند باری چون امر الهی در خارج تقدیس گردد در داخل ایران سبب تعظیم و تکریم شود

2 And regarding the recommendation for fellowship and love between the friends of every region, God willing it will be written and sent. And truly the fruit of the appearance and manifestation of the signs of unity is fellowship and friendship and love and oneness between the friends. If this is not achieved, the cycle yields no result and the lights of truth do not shine upon the horizons, the lamp of sanctification does not ignite and the veils of vain imaginings do not burn away. The morn of guidance spreads its lights upon the horizons only when unity of hearts is achieved.

2 و در خصوص سفارش بجهت الفت و محبّت در مابین دوستان هر سامان انشاء الله مرقوم و ارسال میشود و فی الحقیقه ثمره ظهور و بروز آیات توحید الفت و دوستی و محبّت و یگانگی بین دوستان است اگر این حاصل نگردد کور نتیجه نبخشند و انوار حقّ بر آفاق نتابد شمع تقدیس نیفزود و حجاب اوهام نسوزد صبح هدایت انوارش وقتی در آفاق منتشر گردد که وحدت قلوب میسر شود

3 And as for certain doubts, surely you are aware of the hidden meanings and purposes, such as "I mean you, O neighbor." This servant has no complaint - "I only complain of my grief and sorrow to God" - it is like "they came to their father in the evening, weeping." But observe to what degree the unknowing and ignorant friends are considered as mere rabble, that they wish to erase from hearts a Covenant of such firmness and a Pact of such strength, and with a few tales and narratives abrogate the decisive texts of God's Covenant. How evil are these thoughts and vain imaginings! Soon they shall find themselves in manifest loss.

3 و اما در خصوص بعضی شبهات البتّه آنجناب ملتفت مضامین و مقاصد خفیه هستید از قبیل ایّاک اعنی یا جار است این عبد شکایتی ندارد امّا اشکو بئی و حزنی الی الله از قبیل و جاءوا اباهم عشاءً یبکون است ولی ملاحظه فرمائید که بچه درجه احباء نادان و جاهل و همج رعاع شمردہ شده‌اند که پیمان باین متینی و میثاق باین غلیظی را میخوانند از قلوب محو نمایند و بحکایاتی چند و روایاتی چند نصوص قاطعه عهد الهی را نسخ نمایند فبئس هذه الظنون والاهوام فسوف یرون انفسهم فی خسران مبین

4 And regarding the matter of Tunis, a recommendation will be written to obtain it. And in the Holy Shrine, with utmost humility and supplication, confirmation is sought for you. Lord! Enable this servant to that which Thou lovest and approvest. And upon thee be glory!

4 و اما در خصوص مسئله تونس بجهت استحصال سفارش مرقوم میشود و در بقعه مبارکه بکمال تضرّع و ابتهال طلب تأیید بجهت آنجناب میگردد ربّ وفقّ عبدک هذا علی ما تحبّ و ترضی و الباء علیک

PYB#063 p.03, ANDA#71 p.31

AB01421

To: Munirih Khanum, in Palestine

1 O thou sorrowful Leaf! Be not sad and grieve not. That is the way the world hath been since its beginning. This is God's way. No change and variation wilt thou ever find in God's way. It is exactly the same. Although this Servant is outwardly alone, the breezes of the Kingdom of Abha are wafting and the bounties of the Blessed Beauty descending. The remembrance of His Countenance is My companion and from all else I have severed My hope.

1 ای ورقه محزونہ محزون مباش و دلخون مگرد دنیا تا بوده است چنین بوده است و هذه من سنّة الله و لن تجد لسنّته تبدیلا و لا تحویلا طابق التعل بالّعل این عبد اگرچه بظاهر تنهاست ولی نفحات ملکوت ابهی در مرور و فیوضات جمال مبارک در نزول پیاد روی او مأنوس و از دون او مأیوس

2 In this desert, for many years, His Holiness Christ uttered: 'Here am I, O My God, here am I', and in this wilderness for several centuries the Prophets and the chosen ones associated together. The fragrance of their remembrance hath perfumed the mountains and the field, and their quickening breezes have imbued the desert and the sea with new life. Should the sense of hearing be refined, it would at this very moment hear those lamentations and supplications, and would perceive those melodies with the inner ear.

2 در این صحرا سالها حضرت روح لیّک اللهم لیّک فرمود و در این پیابان قرونی چند انبیاء و اولیاء بنفحات قدس مألوف عطر اذکارشان کوه و دشت را معطر نموده است و نسائم جانپورشان صحرا و دریا را زنده کرده است اگر سمع لطیف شود آن نالها و مناجات‌ها را الآن استماع مینماید و آن الحان را بگوش جان میشنود

- 3 Convey my loving greetings to Her Highness the Greatest Holy Leaf, the Abha holy fruit; also to the blessed Leaf Diya Khanum, Tuba Khanum, and Munavvar Khanum; the mother of Aqa Mirza Jalal, Gawhar Bagum, Radiyyih Bagum, and other leaves and handmaids of God, upon them be Baha'u'llahu'l-Abha.
- 4 Praised be God, I am feeling better, for I am busy with prayers and supplications and weary of all else.
- 5 Let not the whisperings of people cause thee grief, and be not saddened by some events. I am the target of these sayings and rumours. It hath been and will become manifest. During Baha'u'llah's time, whoever wanted to revolt would first say: 'Dear aunty is the cause of all the Blessed Beauty's anger.' While with his peers, he would say secretly, 'What am I to do? Bibi hath no feelings for me. She is the cause of all the troubles in the Holy Court.' Now they are using you as the scapegoat. I am the target, not you. It hath been in the past and will in the future become very evident.
- 6 My meaning is this: Engage day and night in remembering the Blessed Beauty and forget all else. I have come here and left the field empty that those who are weak in their faith may do as they please, that they may do it openly, not in secret. 'And soon will the unjust assailants know what vicissitudes their affairs will take!'
- 3 حضرت ورقهء علیا و ثمرهء مقدسهء ابهی خانمرا تکبیر اشتیاق برسانید و همچنین ورقهء مبارکه ضیا خانم و طوبی خانم و منور خانم و والدهء آقا میرزا جلال و گوهر بگم و رضیه بگم و سائر ورقات و اماء الله علیهن بهاء الله الابهی را
- 4 احوالم الحمد لله بهتر است چه که در توجه و تذکر مشغولم
- 5 و از هرچه غیر اوست بیزار از روایات مغموم مشو و از بعضی شئون مهموم مگرد از این اقوال و روایات مقصود منم ظاهر شده و خواهد شد در ایام مبارک هر نفسیکه بنای طغیان میگذاشت اول ذکر این مینمود که عمه قزی سبب جمیع تغییرات جمال مبارک است پیش همقطاران خویش سرّاً میگفت چه کنم بی بی بمن بی ارادت است و همهء این فتنهها را در ساحت اقدس مینماید حال نیز ترا بهانه میکنند مقصود منم نه تو واضح شده و خواهد شد
- 6 مقصود اینست که شب و روز بذکر جمال مبارک مشغول شوید و مادونرا فراموش نمائید من باینجا آمدم و میدانرا خالی گذاشتم تا هر کس از متزلزلین آنچه بخواهد بکند سرّاً نکنند چهاراً بکنند فسیعلم الذین ظلموا ایّ منقلب ینقلبون

LTDT.330-331

MMK6#412

AB01371

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

- 1 O resplendent light and radiant beam from the Sun of Truth and Mystery of Oneness! O brilliant star and manifest dawn! May divine outpourings encompass your illumined resting place and purified grave, O most luminous countenance and most holy temple, possessor of magnificent character and noble nature in most excellent form. O believer in your Glorious Lord, certain of His signs in this path, attracted by His fragrances which have perfumed all worlds, moved by the gentle breeze from the Garden of Paradise, martyred in the
- 1 التور الساطع و الشعاع الالامع من شمس الحقيقة و سرّ الأحديّة الكوكب المنير و الصّبح المبين تغشى مرقدک المنور و رمسک المطهر ایها الوجه الأنور و الهيکل الأطهر ذو الخلق العظيم و الخلق الکريم فی احسن التقويم المؤمن برّه الجلیل الموقن بآياته فی هذا السبیل المنجذب بنفحاته الّتی نفحت علی العالمین المهتزّ بنسيم رحيم من جنة النعيم المستشهد

path of your Ancient Beloved, your blood spilled upon the earth, your limbs severed by the drawn sword from the hand of every obstinate oppressor.

في سبيل محبوبه القديم المهروق دمه المرشوش على
الصعيد المتقطع الأعضاء بسيف مسلول من يد
كل جبار عنيد

- 2 I bear witness that you heard the call and responded to the Lord of Lords, answered God's summoner on the Day of Return, spoke the truth, took the Book in your right hand on the Day of Reckoning, and welcomed rebuke by finding sweetness in torment and accepting punishment in love of the Lord of Lords. You were torn limb from limb by the hand of every brutal liar, yet did not recoil from the neck-severing dagger. No wailing or lamentation was heard from you when they violated, nay destroyed you and spilled your blood upon the dust. Rather, you yearned for the Most Glorious Kingdom as the dove yearns for the verdant garden, and rejoiced like the thirsty one at the sweet, flowing waters of might.

2 اشهد أنك سمعت الخطاب وليت رب الأرباب
واجبت داعي الله يوم الاياب ونطقك بالصواب
واخذت الكتاب يمينك يوم الحساب و آمنت
العقاب بما استعذبت العذاب واستحللت العقاب
في حب رب الأرباب وتقطعت ارباً ارباً بيد كل
عتل كذاب وماجزعت الخنجر القاطع للرقاب
ولمسمع منك العويل والأنين عندما هتكوا بل
فتكوا وسفكوا ثارك على التراب بل حننت الى
ملكوت الأبهى حنين الورقاء الى الحديقة الغناء
واستبشرت بشاره الظماء بمعين عذب فرات

- 3 Glory be unto you, mercy be upon you, praise be unto you, and may all faces be turned toward you throughout endless ages and centuries. Though your heart was wounded and your body cast upon the earth, it matters not, for your spirit has ascended to the highest horizon, risen to the Most Glorious Kingdom, soared to limitless heights and a heaven before which all heavens bow, to the loftiest summit and ultimate goal. Yours is indeed a true station with your Lord, a seat of honor with your Master, entry into the Garden of Eternity, and immortality in the gathering of divine presence.

3 العزة لك والرحمة لك والثناء عليك والوجوه
متوجهة اليك الى ابد الدهور والأعصار ان
كنت جريح الفؤاد طريق التراب لا بأس من
ذلك لأن الروح متعارج الى الرفرف الأعلى
متصاعد الى ملكوت الأبهى متطائر الى اوج
لايتناهى و سماء خضع لها كل سماء و علاء
الذروة العليا والغاية القصوى و ان لك نزل
عند ربك مقعد صدق لدى مولاك والدخول
في حديقة البقاء والخلود في محفل اللقاء

- 4 O how I long for what you have attained in the Supreme Throne! How I thirst for the cup you drank from the hand of the Cup-bearer of faithfulness! How I regret being deprived of this bounty! How I grieve that I remain in this dust while you have ascended to the highest horizon! How joyous is the one intoxicated by this wine! How noble is the one blessed to visit your fragrant shrine! I seek your intercession with your Lord for the forgiveness of sins and errors. My soul be a sacrifice for you, and upon you be greetings and praise.

4 فيا شوقى الى ما نلت به في العرش الأعلى و يا
ظمأى للكأس التي شربتها من يد ساقى الوفاء و
يا اسفى على ما حرمت من هذا العطاء و يا لهفى بما
بقيت في هذه الغبراء و عرجت الى الأفق الأعلى
فيا فرحاً لمن ترتج من هذه الصهباء و يا شرفاً لمن
فاز بزيارة تربتك المعطرة الأرجاء و انى اشفق
بك عند ربك لغفران الذنوب والخطاء و روحى
لك الفداء و عليك التحية والثناء

ABDA.320

AB01395

To: Manuchihr brother of Jamshid

- 1 O thou informed heart! The shelter of all the world is the Divine Threshold, and the refuge and haven of humanity is the Sacred Court of the Lord. Therefore give thanks that thou hast reached the threshold of the One Lord and sought confirmation for both friend and stranger, and spent some days with this grief-stricken one, and at last returned to thy familiar homeland.
- 2 When thou arrivest in that land, convey to Mr. Jamshid of Husaynabad utmost longing from Abdul-Baha and say: O Jamshid, I hope that in the feast of the love of God thou mayest become unique and peerless, and in the spiritual battlefield thou mayest so utterly rout the armies of self and passion that a Nowruz celebration will arise and thou wilt gain victory over Ahriman.
- 3 Make Kiyumars Bahman's face radiant and make his heart and soul a rose garden and meadow with the fragrance of the love of God, so that he may become a shining candle in the assembly and a brilliant star in the horizon of divine knowledge. Show kindness to dear Hushang and encourage and inspire him with godly conduct and manner. Make Khudamurad Rustam joyous and delighted with divine glad-tidings.
- 4 I seek with heart and soul divine bounty for dear Nushiravan, and I desire with utmost love success for faithful Shahriyar, and I seek brilliance like Bahram for dear Bahram, and I send a message from heart and soul to dear Manuchehr, and I seek utmost joy for Sanambar Salamat, and I seek fulfillment of desire for Dulat Khudamurad, and I desire nectar and milk from the cup-bearer of grace for Zarbanu Ardashir, and I seek dear Farangis to be a manifestation of the favors of the Lord, and I seek the grace of the Mighty All-Knowing for Surur Bahram, and I seek Firuz Ardashir to be a manifestation of sublime grace through the favors of the Powerful Lord.
- 5 And convey utmost longing from this unknown one to Mulla Bahram. Every moment he comes to mind, heart and soul seek joy and gladness arises. In truth he is a self-sacrificing servant of the Ancient Beauty and an evanescent servant at the threshold of the Greatest Name - evanescent and eternal:

1 ای دل آگاه پناه عالمیان درگاه اله است و ملجأ و ملاذ آدمیان عتبه مقدسه پروردگار پس شکرانه نما که بدرگه حضرت یگانه رسیدی و طلب تأیید خویش و بیگانه نمودی و ایامی چند با این دردمند بسر بردی و عاقبت بوطن مألوف رجوع نمودی

2 چون بآن کشور رسی جناب آقا جمشید حسین آبادی را از قبل عبدالبهاء نهایت اشتیاق ابلاغ دار و یگوای جمشید امیدوارم که در بزم محبت الله وحید و فرید گردی و در میدان رزم روحانی جنود نفس و هوای را چنان درشکفی که جشن نوروزی برپا شود و بر اهریمن فیروزی یابی

3 جناب کیومرث بهمن را رخ روشن نما و جان و دل بنفحه محبت الله گلزار و چمن کن تا در انجمن شمعی رخشنده و در افق عرفان ستاره درخشنده گردد بجناب هوشنگ مهربان مهربانی کن و باخلاق و روش یزدانی ترغیب و تشویق نما و جناب خدامراد رستم را بپشت الهی مسرور و مشعوف نما

4 و جناب نوشیروان مهربان را به دل و جان طالب فیض حضرت یزدانم و جناب شهریار وفادار را بنهایت محبت کامکار خواهم و جناب مهربان بهرام را مانند بهرام درخشندگی جویم و جناب منوچهر مهربان را پیامی از دل و جان رسانم و صمبر سلامت را نهایت مسرت جویم و دولت خدامراد را حصول مراد طلبم و زربانوی اردشیر را از دست ساقی عنایت شهد و شیر خواهم و فرنگیس مهربان را مظهر الطاف حضرت یزدان جویم و سرور بهرام را عنایت عزیز علام جویم و فیروز اردشیر را بالطاف رب قدر مظهر فضل جلیل جویم و

5 جناب ملا بهرام را از قبل این گننام نهایت اشتیاق ابلاغ دار هر دم که بخاطر آید جان و دل بهجت جوید و سرور حاصل گردد فی الحقیقه بنده جانفشان جمال قدم است و عبد آستان اسم

evanescent from his own desires and passions, eternal through the favors of the Most Glorious Beauty. And upon him be greetings and praise.

اعظم فانست و باقیست فانی از هوی و هوس
خویش باقی بالطف جمال ابدی و علیه التَّحیَّة و
الثناء

YARP2.339 p.277, PPAR.104

AB12828

To: Muhammad Husayn Usku'i

¹ O radiant pilgrim! Praise be to God that thou hast arrived in this blessed land, attained unto this sacred Spot, achieved that which is the cause of eternal life, and received thy portion and share from the ocean of the bounty of the Divine Unity. If at every moment thou wert to offer a thousand thanks, thou wouldst not fulfill the obligation of praise and gratitude. I hope that thou mayest be considered a grateful servant at the Threshold of the Divine Unity and be specially favored with abundant grace.

¹ ای زائر باهر الحمد لله باین ارض مبارکه وارد
شدی و ببقعه مقدسه فائز گردیدی و بآنچه
سبب حیات ابدیه است فائز شدی و از بحر
موهبت حضرت احدیت بهره و نصیب یافتی اگر
در هر دم هزار شکرانه نمائی از عهده حمد و ثنا
برنیائی امیدوارم در درگاه احدیت عبد شکور
محسوب گردی و بفیض موفور مخصوص شوی

² Convey my longing greetings to the friends of God - Mashhadi 'Ali Milani, Aqa Hasan and Aqa Muhammad Aqa Samadof, the cousins of 'Abbas-of, Aqa Husayn son of Karbila'i Mahdi Milani, Aqa Muhammad son of Vahhab Isku'i, Haji Muhammad Isku'i, Pasha Khan Sidqiyani, and Ata'u'llah - and tell them that this prisoner is in the utmost longing and has the greatest desire to behold their radiant faces. Indeed, his longing exceeds yours, but what can be done when wisdom in these days does not permit attendance, for the Holy Land is inwardly much disturbed and this prisoner is afflicted. Therefore, I shall ascend to the roof and, from afar, turning toward the Sacred Dust, make pilgrimage on your behalf. I hope that this pilgrimage may be accepted at the Threshold of the Divine Unity. It is acceptance that matters, not arrival. How many souls have arrived at the Sanctuary of the spiritual ones and circum-ambulated, yet remained deprived and disappointed; and how many have arrived in spirit at every moment, visited with their hearts, and benefited in all degrees from the radiant Shrine. We hope that in the future, physical presence may also be made possible.

² یاران الهی مشهدی علی میلانی و آقا حسن و
آقا محمد آقا صمداف همشیره زاده های عباس اف
و آقا حسین ابن کربلائی مهدی میلانی و آقا محمد
ابن وهاب اسکوئی و حاجی محمد اسکوئی و پاشا
خان صدقیانی و جناب عطاءالله را از قبل من
تحت مشتاقانه برسان و بگو این زندانی در نهایت
اشتیاقست و منتای آرزو بمشاهده وجوه نورانی
دارد بلکه اشتیاقش بیش از شما است ولی چه
توان نمود که حکمت در این ایام اقتضای حضور
نماید زیرا ارض مقدس در باطن بسیار منقلب
است و این مسجون مبتلا لهذا من پیام برآیم و از
دور متوجهاً الی التربة المقدسه از قبل شما بالتیابه
زیارت نمایم امیدوارم که در درگاه احدیت این
زیارت مقبول گردد اصل قبول است نه ورود
چه بسیار نفوس که بمطاف روحانیان وارد و
طائف ولی محروم و مأیوس و چه بسیار که بروح
هر دم وارد و بقلب زائر و در جمیع مراتب
مستفیض از مرقد باهر امیدواریم که در آینده
بظاهر نیز میسر گردد

³ Let those friends, in return for this blessed journey, assist to the extent possible the poor and weak from among all the peoples

³ آن یاران در مقابل این سفر مبارک بقدر مقدور
معاونت از فقرا و ضعفا از جمیع ملل عالم فرمایند

of the world, that it may be acceptable in every way. O pilgrim, from the favors of the Incomparable Lord, such is my hope that the effulgence of divine knowledge may so adorn thee that thou mayest remain protected in the impregnable fortress of the love of God from the evil of self and passion, become favored with divine confirmations, be enabled to make pilgrimage again in the future, and may the forgiving Lord immerse the parents of that grateful servant in the ocean of forgiveness and confirm them in achieving the desires of their hearts and souls. And upon thee be the Most Glorious Glory!

از هر جهت مقبول گردد ای زائر از الطاف حضرت بیچون رجا چنین است که جلوه معرفت الهیه چنان تزیین دهد که در حصن حصین محبت الله از شر نفس و هوی محفوظ مانی و بتأییدات الهیه محفوظ گردی و در آینده باز زیارت میسر گردد و رب غفور والدین آن عبد شکور را در بحر غفران مستغرق فرماید و بآنچه آرزوی دل و جان مؤید نماید و علیک البهاء الأبلی

BRL_DAK#1172

AB01373

To be typed.

DUR4.616, DUR4.675

AB01437

1 O ye helpers of Abdu'l-Baha!

1 ای یاوران عبداله‌آ

2 Bukhara was at one time the source of the increase of wisdom and the centre of knowledge and learning. Persons were trained there who indeed became the cause of the dissemination of learning and the sciences and the arts in the human world. The most renowned among the early exponents of learning in Islam studied in Bukhara. Later, however, all that pomp and glory was rolled up entirely and knowledge and learning became reduced to preambles and jurisprudence. Now the friends of God shall travel there and, God willing, establish themselves and become the cause of the progress of the people in those regions.

2 بخارا وقتی عقل افزا بود و مرکز علم و دانش نفوسی در آنجا تربیت شدند که فی الحقیقه سبب نشر معارف و علوم و فنون در عالم انسانی گشتند مشاهیر قدمای فضیلاى اسلام در بخارا تحصیل نمودند ولی بعد بکلی آن بساط برجیده شد علم و عرفان محصور در مقدمات و فقه گردید حال احبابی الهی بآنجا سفر نموده انشاء الله لانه و آشیانه خواهند نمود و سبب ترقی نفوس در آنصفحات خواهند شد

3 It now behoves them to show fellowship and harmony and occupy the station of selflessness, that is to say they should completely forget themselves and deal with the utmost truthfulness and trustworthiness with friend and stranger alike. They should even regard enemies as friends, the ignorant as enlightened, the uninformed as informed, the blind as seeing, the dead as living and the demons as angels. In other words, they should

3 حال لایق و سزاوار است که الفت و التیام نمایند و در مقام محو و فنا استقرار جویند یعنی بکلی خویش را فراموش کنند و با بیگانه و خویش نهایت صدق و امانت رفتار کنند حتی دشمنان را دوست شمرند و غافلان را متذکر داند و بیخبران را باخبر نامند و کوران را بینا شمرند و مردگان را زنده داند و اهریمنان را فرشته انگارند یعنی

treat the stranger and the bloodthirsty enemy in the same way they would deal with the friend and the faithful companion.

- 4 O friends of God! Be wholly free from the odour of ignorant prejudice, the enmity and hatred common among the masses, and the idle fancies relating to race, nationality and religion. These are utterly contrary to the religion of God and divine good-pleasure and are the cause of humanity's deprivation from the bounties of the Merciful. Strip yourselves of these vain imaginings and cleanse the mirror of your hearts of the dust of this ignorant prejudice, that you may become truly loving towards the world of humanity, that is to say, to all people.
- 5 Have no hatred towards any person from any nation, religion, tribe, race or land, but rather show the utmost kindness and friendship that perhaps, through divine aid and bounty, the horizon of the world of humanity may be cleansed and sanctified of these thick clouds of ignorant prejudice and common hatred and enmity, and you may, day by day, become the cause of fellowship and love among all the nations of the world.
- 6 Do not involve yourselves with or discuss matters of government and politics, for God hath created you to give exhortations and counsels, correct the morals and bring enlightenment and spirituality to the world of humanity. This is your duty. Salutations and praise be upon you.

با بیگانه و دشمن خونخوار چنان رفتار نمایند که با آشنا و دوست و فادار معامله مینمایند

4 ای احبابی الهی از رائحهء تعصب جاهلانه و عداوت و بغض عامیانه و اوهامات جنسیه و وطنیه و دینیّه که بتمامه مخالف دین الله و رضای الهی و سبب محرومی انسانی از مواهب رحمانی است بیزار شوید و از این اوهامات تجرد یابید و آئینهء دلرا از زنگ این تعصب جاهلانه پاک و مقدّس کنید تا بعالم انسانی یعنی عموم بشر مهربان حقیقی گردید

5 و بهر نفسی از هر ملت و هر آئین و هر طایفه و هر جنس و هر دیار ادنی کراهی نداشته باشید بلکه در نهایت شفقت و دوستی باشید شاید بعون و عنایت الهیه افق انسانی از این غیوم کثیفه یعنی تعصب جاهلانه و بغض و عداوت عامیانه پاک و مقدّس گردد و روز بروز سبب الفت و محبت در میان جمیع ملل عالم شوید

6 و ابداً در امور حکومت و سیاست مداخله و تکلم ننمایند زیرا شما را خدا یحیّت و وعظ و نصیحت و تصحیح اخلاق و نورانیت و روحانیت عالم انسانی خالق فرموده این است وظیفهء شما و علیکم التّحیّة و الثّناء

BRL_DAK#1035, MKT2.152, AKHA_088BE
#07 p.01, ASAT2.027x, AHB_107BE #15
p.328, AVK2.134, PYM.096x, GTB.122

AB09643

- 1 "In the third line of the lines of holiness, which in the ruby Tablet hath been inscribed by the hidden Pen, this is written: O brethren..."
- 2 "In the eighth line of the lines of holiness, which is in the fifth Tablet of Paradise, He saith: O ye dead ones upon the couch of heedlessness! Centuries have passed..."
- 3 "In the first line of the aforesaid Tablet it is written and recorded, and in the pavilion of God's preservation concealed: O My servant! The imperishable dominion..."
- 4 These are heavenly Tablets, inscribed by the Pen of the Most High upon the Preserved Tablet. Such Tablets have not descended from the world of the Kingdom into the world of mortal existence; rather, they are guarded and preserved in the
- 1 "در سطر سیم از اسطر قدس که در لوح یاقوتی از قلم خفی ثبت شده اینست ای برادران"
- 2 "در سطر هشتم از اسطر قدس که در لوح پنجم فردوس است میفرماید ای مردگان فراش غفلت قرنهای گذشت"
- 3 "در سطر اول لوح مذکور و مسطور است و در سراق حفظ الله مستور ای بنده من ملک بیزوال را"
- 4 این الواح ملکوتست که از قلم اعلی در لوح محفوظ مرقومست چنین الواحی از عالم ملکوت

hidden treasures. Should a soul at any time produce such Tablets and ascribe them to the Truth, saying, "This is the ruby Tablet," or "This is the fifth Tablet of Paradise," it hath no foundation.

در عالم ناسوت نازل نگشته بلکه در خزائن غیبیه محفوظ و مصونست اگر وقتی نفسی چنین الواحی ابراز نماید و نسبتش بحق دهد که این لوح یاقوتی است یا لوح پنجم از فردوس است اصل ندارد ع ع

- 5 "O My friends! Call ye to mind the Covenant which ye made with Me upon Mount Paran, situated in the blessed Spot of Zaman."

5 "ای دوستان من یاد آورید آن عهدهی را که در جبل فاران که در بقعه مبارکه زمان واقع شده با من نموده‌اید"

- 6 This is the Covenant and Testament which the Blessed Beauty, in the Holy Land, took with the Pen of the Most High beneath the shade of the Tree of Anisa; and after His ascension it was proclaimed.

6 این عهد و میثاقیست که جمال مبارک در ارض مقدس بقلم اعلی در ظلّ شجره انیسا گرفته‌اند و بعد از صعود اعلان شد ع ع

- 7 "O son of justice! In the night-season, the Beauty of the Temple of Eternity returned from the emerald height of fidelity unto the Sadratu'l-Muntaha.":

7 "ای پسر انصاف در لیل جمال هیکل بقا از عقبه زمردی وفا بسدره منتهی رجوع نمود"

- 8 The station and the emerald height, according to the terminology of the illustrious Shaykh Ahsa'i and of His Holiness the Primal Point—may my spirit be a sacrifice for Him—signify the world of destiny; and that height is most arduous to traverse.

8 مقام و عقبه زمردی باصطلاح شیخ جلیل احسائی و حضرت اعلی روحی له الفداء عالم قدر است و آن عقبه بسیار صعب المرور است ع ع

- 9 "And all were mentioned save one Name from among the Names. And when insistence was made, the first letter proceeded from the tongue; whereupon the denizens of the chambers hastened forth from their retreats of glory. And when it reached the second letter, all fell upon the dust. At that moment a call was raised from the hidden retreat of nearness: 'More than this is not permissible.' Verily, We were witnesses unto that which they did, and at that time they were doing.":

9 "و جمیع مذکور شد الا اسمی از اسماء و چون اصرار رفت حرف اول از لسان جاری شد اهل غرفات از مکامن عزّ خود بیرون دویدند و چون بحرف دوم رسید جمیع بر تراب ریختند در آن وقت ندا از ممکن قرب رسید زیاده بر این جائز نه انا کما شهداء علی ما فعلوا و حینئذ کانوا یفعلون"

- 10 That Most Great Name is the Greatest Name; the intent is the Blessed Beauty. And that which is today in hand is the meaning of two letters of the Greatest Name, namely B and H.

10 آن اسم عظیم اسم اعظمست مراد جمال مبارکست و آنچه الیوم در دست است معانی دو حرف از اسم اعظمست و آن ب و ه ع ع

- 11 "The essence of loss is for him whose days have passed away and who hath not known himself.":

11 "اصل الخسران لمن مضت ایامه و ما عرف نفسه"

- 12 The meaning is this: until man knoweth the Truth, he is deprived also of the knowledge of his own self; for man must first perceive the light of the sun, and by that light behold himself as well, since without light no thing can be seen.

12 مقصود اینست که انسان تا حق را نشناسد از شناسائی خود نیز محرومست زیرا که باید اول انسان نور آفتاب را ادراک نماید و بنور خویش را نیز مشاهده کند زیرا بی نور هیچ چیز مشاهده نشود ع ع

BRL_DA#214x, BLO_sazedj#21x, BLO_sazedj#22x, BLO_sazedj#24x

BRL_DAK#1218, MAS2.056ax,
MAS2.056cx, MAS2.057bx

ABU0918

To be typed.

TZH2.094-095

ABU0933

My lot has ever been with these who have not the goods of this world.

When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God. God is the real shepherd.

This poor have been the cause of the freedom of the world of humanity.

The poor have been the cause of the upbuilding of the country: the poor have ever labored for the world's production: The morals of the poor have ever been above those of the rich. The poor are ever near to the Threshold of God. The humanitarianism of the poor has ever been more acceptable at the Threshold of God.

Consider His Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family. All the apostles of Christ were of humble birth and His followers were of the poorest in the community.

This is what Christ states in the Gospels: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient.

It is easy for the poor, very easy, for them to enter into the Kingdom of God.

In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the Threshold of God.

If wealth were a necessity, Christ would have wished it for Himself. He lived a simple life.

One of the titles of Baha'u'llah was "the poor one". In Persian His title was "dervish" and that means one who has not a slave.

All the Prophets of God were poor. His Holiness Moses was a mere shepherd.

This will show you that in the estimation of God, poverty is greater than the accumulation of wealth, that the poor are more acceptable than the lazy rich.

A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous.

ALL THE TYRANNY AND INJUSTICE IN THE WORLD COMES FROM ACCUMULATION.

The poor have ever been humble and lowly; their hearts are tender. The rich are not so. Sorrow not; griever not; be not unhappy because you are not wealthy. You are brothers of Jesus Christ. Christ was poor. Baha'u'llah was poor. For forty years He was imprisoned in poverty. The great ones of the world have come from a lowly station.

Be ever happy; be not sad.

Trust in God and if in this world you undergo dire vicissitudes, I hope that in the Kingdom of God you will have the utmost happiness.

BSTW#187

ABU0943

This morning Abdul Baha accompanied by Shoghi Effendi came to our house and sat for about half an hour. Throughout his talk he laughed, giving us much happiness. He told us the story of a German Consul in Haifa, illustrating how certain people come to a sad end because they enjoy and believe the flattery of sycophants.

In Haifa there was at one time a German Consul who became Abdul Baha's friend. He used to call on him often, and Abdul Baha returned his visits. At one time, he disappeared for a whole month.

Suddenly, one day he entered Abdul Baha's room. He had a stick in his hand and was lame. "Oh, sir, how is it that you have not inquired about my health during the past month?" – "Why, friend, what has happened to thee?" "Yes," he pitifully answered, "I am the victim of 'Bravo.' Let me tell you how it happened. The German Colony had prepared a ball, to which I was bidden. The governor, the judges and the officials of Haifa were likewise invited. When the dancing was over, they had a jumping contest. One by one they started to jump, but in a

clumsy manner. I saw that none of them had learned the secret of jumping a long distance, but I had learned it in boyhood, going to gymnasium in Germany. When the last one failed to reach the mark, I volunteered as a candidate.

All eyes were on me now. My first attempt was so successful that it elicited the hearty 'Bravo' of the governor. In my heart I was pleased and thought I would try again, and go beyond the first limit. I went back and back, then jumped forward, and when I landed on the other side, a tumultuous applause was raised from the governor and the officials. 'Bravo, bravo,' rang in my ears. By this time, I was puffed up with pride and became blind to my own limitations.

'Now I will show them,' I said to myself, 'what real jumping is,' and with this determination I started the third time. I wanted to go further, much further than the first and second time, and so, when I came down upon the earth with a great crash, I felt a most excruciating pain in my right foot. My leg was broken. I became unconscious, and when I opened my eyes, I found myself in bed. For the last thirty days I have suffered much. Thus you see now, how I became the victim of the 'Bravos' of the governor."

There are many people in this world who will go to the limit of doing anything, even in attacking the purity and the motives of their friends just to gain a temporary applause and Bravo without thinking of the ruinous effect of such a thing upon themselves in the future, and the loss of public confidence.

ABIE.312, BLO_PN#007, STAB#100

AB01515

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

- 1 Dear and deeply spiritual sister! At morn and eventide, with the utmost ardour and humility, I supplicate at the Divine Threshold, and offer this, my prayer:
- 2 "Grant, O Thou my God, the Compassionate, that that pure and blessed Leaf may be comforted by Thy sweet savours of holiness and sustained by the reviving breeze of Thy loving care and mercy. Reinforce her spirit with the signs of Thy Kingdom, and gladden her soul with the testimonies of Thy everlasting dominion. Comfort, O my God, her sorrowful heart

1 آیتها الشقیقة الروحانیة در شب و روز بدرگاه
احدیّت عجز و نیاز کم و ناله و فغان نمایم که

2 ای پروردگار مهربان آنورقه طیبه طاهره را
بنفحات قدس تسلی بخش و بنسائم انس تصدی
ده و بآیات ملکوت تمکین عنایت فرما و به
بینات جبر و تت تفریح احسان کن ای خداوند
آن غمگین را اینس یاد رویت فرما و آن مخزنه
را باسرار مکنونت مانوس کن و بتجلیات انوار

with the remembrance of Thy face, initiate her into Thy hidden mysteries, and inspire her with the revealed splendours of Thy heavenly light. Manifold are her sorrows, and infinitely grievous her distress. Bestow continually upon her the favour of Thy sustaining grace and, with every fleeting breath, grant her the blessing of Thy bounty. Her hopes and expectations are centred in Thee; open Thou to her face the portals of Thy tender mercies and lead her into the ways of Thy wondrous benevolence. Thou art the Generous, the All-Loving, the Sustainer, the All-Bountiful...”

BHK_2#03

احدیّت مألوف نما از هر جهت اسباب احزان
بجهت او مهیا و از جمیع وجوه وسائل حسرت
موجود و بی منتی . در هر آنی عنایتی کن و
در هر دمی فضل و موهبتی فرما ابواب رجا از
جمیع جهات مسدود باب الطاف بگشا و راه
امید از هر طرف مقطوع شاهراه احسان جدید
بنا توئی کریم و مهربان توئی معین و صاحب
احسان...

BHKP_2#03

ABU0974

There are two kinds of life. There is that existence which is palpable to our touch but does not grow or possess sensation - the mineral kingdom. Then there is the higher stage of existence, plant life, which grows but cannot feel. Above this is the animal kingdom which is palpable to touch and has the power of growth and feeling but cannot attain to the station of man which is the highest of all. That which is lower cannot perceive the higher. The mineral cannot understand or feel the plant; plants cannot understand or perceive the animals; and animals cannot comprehend man.

Now these degrees all belong to one kingdom, are all composed of matter. As it is impossible for these different kingdoms belonging to the same world to understand one another to is it impossible for man to understand the things of the future life. For as the difference between these grades or conditions so is the difference between man and the spiritual kingdom. It is impossible for man to perceive or understand it because he has no power with which to perceive it. As a child in the matrix of its mother cannot understand the world outside so is the human conception on this earth. We can form no conception or idea of the heavenly Kingdom because we have no sense with which to perceive it.

As it is not yet apparent while the child is in the matrix of its mother what its condition will be - whether or not it will have all the gifts of God, whether or not it will be perfect in all its members, whether it will be blind or deaf or dumb, but afterwards, when it enters the world it becomes clearly apparent if it be defective or not - so is it with the soul in its

present state. Its perfections or its defects are not understood until it enters the heavenly Kingdom. Then they are clearly seen and then the soul understands whether or not it is lacking in the gifts of God.

All the time, too, that the child is in the matrix of its mother it receives all its life and nourishment from (a source) outside of itself. If it were cut off from that life it would die. So it is with the soul here. If it is cut off from its spiritual food it dies.

As a child in the matrix does not yet know the use of its members - what its eyes are for, its nose, ears or tongue - so also is it with the soul on earth. It cannot understand here the uses and powers of its spiritual gifts. But as soon as it enters the eternal Kingdom these will become apparent.

SW_v14#01 p.010, PTIM.046

AB01523

To: *Dai Husayn et al., in Abadih*

- 1 Praise be to Him Who illumined the horizon of existence with the light of prostration before the Loving Lord...
 1 حمداً لمن انار افق الوجود بنور السجود للرب
 الودود...
- 2 O servants of the Abha Beauty! In these days of hardship there was assault and denial, there was severity and tribulation, doors were closed, paths were cut off, friends were forbidden, hearts were saddened, loved ones were imprisoned, while enemies were in utmost comfort and ease, in endless pleasure and delight, awaiting the occurrence of a great calamity upon the loved ones of God. Some said that the prisoners would soon find their abode in the Sahara of Fezzan, while others gave each other the glad tidings that the friends would shortly find their graves in the depths of the sea. In such a terrifying situation and dangerous moment, Abdul-Baha wrote to all the friends in different regions:
 2 ای بندگان جمال ابهی در ایام شداد هجوم بود
 و جحود و شدت بود و بأساء ابواب مسدود
 سبیل مقطوع یاران ممنوع قلوب محزون دوستان
 مسجون اعدا در نهایت راحت و رخا و عیش
 و طرب بینتها و منتظر وقوع صدمه عظمی بر
 احباء الله بودند بعضی گفتند که مسجونانرا
 مأوی عنقریب صحرای فیزان و برخی بیکدیگر
 مرده دادند که یارانرا مقابر بزودی قعر دریا
 در چنین موردی هولناک و موقعی خطرناک
 عبداله‌بهاء به جمیع یاران اطراف مرقوم نمود
- 3 “These bitter days shall pass away, And once again sweet days shall come.”
 3 بگذرد این روزگار تلختر از زهر بار دگر روزگار
 چون شکر آید
- 4 The grievous days have ended; await days of joy and gladness of heart. Many letters to this effect were written and spread to all regions and corners. The glad tidings of triumph were given and the joyous news was spread, until suddenly in this year a mighty earthquake struck the base of wickedness, and severe trembling overtook both near and far. It was but a
 4 ایام شداد منتی شد منتظر ایام فرح و سرور
 فؤاد باشید مکاتیب متعدده باین مضمون مرقوم
 شد و به جمیع اطراف و اکاف منتشر گشت
 بشارت فتوح داده شد و مرده سرور منتشر
 گشت تا آنکه در این سنه بغتة زلزله عظیم بر

single cry that appeared. Lofty palaces were seized by violent trembling, and the edifice of enmity was scattered to the winds. Prison doors were opened, and fortresses and strongholds were breached. The friends were freed, and the oppressors fell into chains and fetters. The high were brought low, and the lowly were raised high. The victory of the Most Glorious Kingdom arrived, and the lights of confirmation of the Sun of Truth shone forth. But what benefit is there, for life now yields no fruit? There is no tribulation, no reproof, no divine address, no imprisonment, no chains and fetters, no anguish, no calamity, no abasement, and no hardship.

- 5 Henceforth, by what shall these hearts find solace, and through what means shall these spirits find joy and gladness? Until now we would say: "Praise be to God that we are abased in God's path, and that in pursuit of truth we are disheveled under chains and fetters, and imprisoned and confined in jail." At every moment we would offer thanks and praise to the single God. In any case, O divine friends, open your tongues in prayer and engage in supplication and entreaty, that the cup of tribulation may once again make its rounds, and that the wine of faithfulness may bestow sweetness and spiritual intoxication to the pure ones' palate, so that life may yield fruit, and living may leave its trace, and principles may produce results, and the darkness of contingent being may find a brilliant lamp. And upon you be the Most Glorious Glory.

رکن لثیم افتاد و اضطراب شدید در قریب و بعید حاصل گشت ان هی الا صیحة واحدة ظاهر شد قصور مشیده بزلزلہ شدیدہ گرفتار گشت و بنیان عدوان بر باد شد ابواب سجون مفتوح شد و قلاع و حصون گشوده گردید یاران آزاد شدند و عوانان به زنجیر و سلسله افتادند عالیها سافلها شد و هابطها رافعها گشت نصرت ملکوت ابری رسید و انوار تأیید شمس حقیقت درخشید ولی چه سود زیرا حیاترا الان نتیجہ مفقود نہ بلائی نہ عتایی نہ خطائی نہ اسیری و نہ سلاسل و زنجیری نہ کربئی نہ مصیبتی نہ ذلتی و نہ زحمتی

5 من بعد این قلوب تسلی بچہ یابد و این ارواح سرور و فرح بچہ امری نماید تا به حال میگفتیم الحمد لله در سبیل الهی ذلیم و در راه حق در تحت سلاسل و زنجیر بیسر و سامانیم و مسجون و محبوس در زندان در هر دمی شکرانه مینمودیم و ستایش خداوند یگانه میکردیم باری ای یاران الهی زبان بدعا بگشاید و تضرع و ابتہال بنمائید کہ جام بلا دوبارہ بدور آید و صہای وفا در کام اصفیا حلاوت و نشئه بخشاید تا حیات را ثمری و زندگانیرا اثری و مبادی را نتایجی و ظلمات کونیہ را سراجی و حاجی حاصل گردد و علیکم البہاء الأبی

MSHR2.252-253x

AB01511

To: Baha'is of Bombay

- 1 O my loving, good-natured, radiant and fragrant friends! Upon arriving in Egypt, Haji Niyaz began praising and extolling those friends. He gave such praise and descriptions of the Parsee assembly that it brought endless joy to heart and soul. Among the descriptions was that the Parsee assembly is so luminous that it is a spiritual gathering and a divine assembly - it is the highest paradise and reflects the form and pattern of the supreme gatherings. Its loved ones have faces illumined by the fire of the love of God, and the veil of deprivation of the deprived ones has been burned away. Verses of unity are

1 ای یاران دلجوی خوشخوی مہروی خوشبوی من جناب حاجی نیاز بوصول مصر زبان بہ اوصاف و محامد آن یاران گشود چندان تعریف و توصیف از انجن فارسیان نمودند کہ دل و جان را مسرت بی پایان بخشود از جملہ اوصاف اینست کہ انجن فارسیان چنان روشن است کہ محفل روحانیان است و مجمع یزدانیان بہشت برین است و صورت و نقشہء مجامع علیین احبایش بآتش محبہ الله رخ افروخته و پردهء

being chanted and the hosts of inspiration are descending from the Abha Kingdom. The cry of "O Glory of the Most Glorious!" is loud and the radiance of the Supreme Concourse is evident and unmatched. It is causing a tremor in the land of India and its influence in that region is without equal. Soon its radiance will increase further, its call will grow louder, its effulgence will become brighter and its fame will spread wider. In any case, from these events Haji acquired the utmost joy and gladness and spiritual delight and fragrance, and this deserves gratitude.

- 2 O Parsee friends! I hope that moment by moment you will progress and advance in spiritual stations. Ignite a greater flame and raise a louder cry. Adorn the gathering of love and add to the spiritual assembly. Exalt the name of the Parsees in the Abha Kingdom and spread the fame of the Iranians in East and West. May your souls be happy!
- 3 O Pure [God]! These Parsees are longtime friends and companions of old. They were wandering and homeless and rootless. Now You have given them shelter in Your protection and bestowed endless favors. You have made them devoted to Your path and enamored of Your countenance and blessed with Your nature. Make these pure souls radiant and grant them dwelling and refuge in the highest chambers of heaven. Be their helper and supporter and make them sovereigns of the ethereal realm, so that each may become a shining star in the horizon of existence and seek a crown and diadem from the treasury of Your love and guidance. You are the Powerful, You are the Mighty, and You are the Hearer and the Seer.

احتجاب محرومان سوخته آیات توحید در ترتیل است و جنود الهام از ملکوت ابهی در تنزیل نعره یابهای ابهی بلند است و جلوه ملأ اعلی مشهود و بی مانند زلزله کشور هند است و ولوله آن اقلیم بی مثل و مانند عنقریب جلوه بیشتر نماید و نداء بلندتر گردد و اشراق روشن تر شود و صیت بلندتر گردد باری از این حوادث جناب حاجی نهایت سرور و شادمانی و روح و ریحان روحانی حاصل گردید و سزاوار شکرانه است

- 2 ای احبای فارسیان امیدوارم که آنا فنا در مراتب روحانیه ترقی و تدرج نمائید شعله بیشتر زبید و نعره بلندتر برافرازید محفل محبت بیارائید و بر انجمن روحانیان بیفزائید نام فارسیان را در ملکوت ابهی بلند کنید و صیت ایرانیان را در شرق و غرب منتشر فرمائید جانتان خوش باد
- 3 ای [یزدان] پاک این فارسیان یاران دیریند و دوستان قدیم آواره بودند و سرگردان و بی سر و سامان حال در پناه خود جای بخشیدی و الطاف بی پایان روا داشتی معتکف کوی خویش نمودی و دل داده روی خویش و بابه از خوی خویش این جانهای پاک را تابناک کن و در اعلی غرف افلاک منزل و مأوی بخش ظهیر و نصیر شو و شهریاران کشور اثر فرما تا هر یک در افق وجود تابنده اختری گردند [و] از گنج محبت و هدایت دیهم و افسری جویند تویی مقتدر تویی توانا و تویی شنونده و بینا

MKT2.325, AKHA_133BE #17 p.557x,
 MJMJ1.098x, MMG2#449 p.496x,
 MJH.042x, YARP2.171 p.176, YARP2.155
 p.166

AB01491

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

- 1 O two brothers shining and radiant like the twin stars! The true light in the world of creation is the light of the love of God and the rays of God's bounty. Praise be to God that the faces of those two brothers are illumined by the divine light like the brilliant moon.

۱ ای دو برادر چون فرقدان درخشنده و تابان نور حقیقی در عالم خلق پرتو محبت الله است و شعاع موهبت الله الحمد لله روی آن دو برادر بپرتو الهی چون مه انور منور
- 2 Especially since you became homeless in the path of God, were separated from nest and shelter, became prisoners, and now wander through mountain and wilderness. This bounty is from the favors of the Most Great Unity ordained for those two servants of the Sacred Threshold. The lovers of the Beloved were always intoxicated with the cup of trials and homeless wanderers - sometimes prisoners, sometimes the most lowly of people. Finally, in utmost joy they hastened to the altar of love, lifted up their heads, and galloped on the steed of endeavor from the earthly realm to the Supreme Concourse.

۲ علی الخصوص که در سبیل الهی بی سر و سامان شدید و از لانه و آشیانه دور گشتید و اسیر زندان گردیدید و حال سرگردان کوه و بیابان این موهبت از الطاف حضرت احدیت است که در حق آن دو بنده آستان مقدر شده همواره عاشقان روی جانان سرمست جام بلا بودند و آواره از خائمان گهی اسیر زندان گشتند گهی حقیرترین مردمان عاقبت در نهایت مسرت بقریانگاه عشق شتافتند و سر برافراختند و از عالم خاک بملا اعلی با ستمند همت بتاختند
- 3 Therefore those two brothers, like the two figures of the constellation Gemini in the celestial heaven, shone forth from the horizon of fulfillment. At every moment offer a hundred thousand thanks that you are intoxicated with the cup of tribulation and wandering through plain and desert. Open an eloquent tongue and demonstrate fluent speech so that you may kindle the fire of love and [burn away] the veil of the heedless ones. Become a friend and loving companion to all humanity and a guide for the spiritually-minded among the materially-minded.

۳ لهذا آن دو برادر چون دو پیکر یعنی برج جوزاء آسمانی از افق کامرانی بدرخشیدند و در هر دم صد هزار شکرانه نمائید که سرمست جام بلائید و آواره دشت و صحرا و لسان بلیغ بگشائید و نطق فصیح بنمائید تا نار عشق برافروزد و پرده غافلان [بسوزد] جهانانرا یار و مهربان گردید و جسمانیانرا دلیل روحانیان
- 4 The days pass and the joyous morning turns to darkening night. So blessed is the being who becomes a sign of joy and a banner of the praiseworthy station. And blessed is the soul who completes the numbered days in hardship and difficulty on the path of the Beloved Beauty. Deprived is the head that is not sacrificed in His path, and disappointed the soul that does not become a sacrifice for the Beauty of the All-Merciful.

۴ ایام میگردد و صبح شادمانی بشام ظلمانی تبدیل گردد پس فرخنده وجودی که آیت سرور گردد و رایت مقام محمود و نجسته نفسی که ایام معدود را در راه جمال معبود بزمخت و مشقت پایان رساند و محروم سری که در راه او فدا نگردد و مأیوس نفسی که قربان جمال رحمن نشود
- 5 For now you have lost home and dwelling on the path of the One God. God willing, you will make your nest and shelter in the rose garden of the Supreme Concourse and will shine forth like two brilliant rising stars in the horizon of the love of God. And upon you be greetings and praise.

۵ علی العجالة شما خانه و کاشانه را در راه حضرت یگانه از دست بدادید انشاء الله در گلشن ملا اعلی لانه و آشیانه خواهید نمود و در افق محبت الله چون دو نجم بازغ ساطع خواهید گشت و علیکم التحية و التناء ع
- 6 اشعاری که از قریحه آنجناب چون آب زلال جاری و ساری گشته ملاحظه گردید سبب

۶

- 6 The poetry that has flowed like pure water from your nature was observed and became the cause of spiritual delight. Always be engaged in the remembrance of Truth and, like the nightingale of love in the rose garden of the love of God, be occupied with singing melodies.

روح و ریحان گشت همیشه بذکر حق مشغول
باشید و در گلشن محبت الله چون عندلیب عشق
بغزل خوانی مشغول گردید

BSHN.140.273, BSHN.144.273, MHT1b.197,
QUM.256

AB01508

To: Wife of Karbala'i Taqi et al., in Khurasan

- 1 O leaves attracted to the divine! Blessed are you who [like men] have become captives in the path of the All-Glorious and [were paraded through the streets and bazaars]. One has endured the brand of torment and punishment, had her veil torn, becoming renowned throughout the horizons and disgraced in street and market. Another was made prisoner and captive, her collar rent and her hair cut, living with tearful eyes in the hands of oppressors. Another has seen a hundred cruelties and afflictions, hardships and suffering. Another fell into the hands of oppressors and experienced the persecution of the cruel ones, enduring blows and hardships. Another has borne a hundred thousand punishments and penalties. Another fell into the hands of the merciless, who took and carried away whatever possessions she had. And others were left homeless and wandering, confused and distracted, scattered in mountain and plain.

1 ای ورقات منجذبه خوشا بحال شما که [چون
رجال در سیل] ذو الجلال گرفتار گردیدید و
[آشپز کوچه و بازار شدید] یکی داغ عذاب و
عقاب دیده و مقنعه دریده شهره آفاق گشته
و رسوای کوچه و بازار شده دیگری اسیر و
دستگیر شده گریان دریده گیسوان بریده با
دیده گریان در دست عوانان زبسته دیگری صد
جفا و بلا و اذیت و عنا دیده و دیگری در
دست ستمکاران افتاده و اذیت جفاکاران دیده
صدمات خورده و مشقات کشیده و دیگری
صدهزار نقت و عقوبت تحمل نموده و دیگری در
دست بیروتان افتاده و آنچه زخرف داشته گرفته
و برده اند و دیگران بی سر و سامان و سرگشته و
حیران پراکنده در کوه و صحرا مانده

- 2 O handmaidens of the Most Merciful! These endless afflictions have come upon you in the path of the Beloved. Be not sorrowful, be not grieved. Show forth joy and gladness, manifest delight and freedom, for praise be to God, you were made captive and prisoner, abased and humbled in the path of the Most Glorious Beauty. You saw oppression and endured cruelty. You experienced a hundred thousand afflictions and trials. You drank the blood of your hearts and tasted the poison of wrath and drank the cup of tribulation and became the target of anger. Therefore sing joyfully in this rose garden:

2 ای اماء رحمن این بلاهای بی پایان در ره جانان
وارد محزون مباشید دلخون نگردید فرح و شادی
نمائید و سرور و آزادی بنمائید که الحمد لله در
سیل جمال اهی اسیر و دستگیر و ذلیل و حقیر
شدید ستم دیدید و جفا کشیدید و صدهزار اذیت
و بلا دیدید خون دل خوردید و زهر قهر چشیدید
و جام محنت نوشیدید و مورد سخط گشتید پس
شادی کتان در این گلستان بسرائید

- 3 "Our hearts will be as open shells should He the pearls of grace bestow;

3 گر در عطا بخشد اینک صدفش جانها

- 4 Our lives will ready targets be were He to hurl the darts of woe."

4 ورتیر بلا آید اینک هدفش دلها

5 And upon you be glory, O handmaidens of God!

5 و البهآء علیکن یا امآء الله

MSHR4.341-342

AB01517

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

1 O wise man! I have chanted the verses of your gratitude to God, for He has assisted you with the hosts of victory from the Supreme Concourse and strengthened your back in servitude at His Most Exalted and Supreme Threshold, until you chanted the verses of guidance in those regions and guided pure souls in that furthest bank until they saw the greatest signs of their Lord and heard the call of their Lord from the Most Glorious Kingdom. So thank God for having crowned your head with a majestic crown adorned with brilliant jewels shining upon the regions - namely, the Greatest Guidance. Blessed are you, then blessed.

1 ایها الرجل الرشید اتی رتلآ آیات شکرک لله بما ایدک بجنود النصر من الملاء الاعلی و شدد از رک علی عبودیة عتبتہ السامیة العلیا حتی رتلآ آیات الهدی فی تلك الأرجآء و هدیت انفساً زکیة فی تلك العدوۃ القصوی حتی رؤوا آیات ربهم الکبری و سمعوا نداء ربهم من الملکوت الأبی فاشکر الله بما توج هامتک باکلیل جلیل مزدانة بجواهر متلاؤة ساطعة علی الأرجآء الا و هی الهدایة الکبری طوبی لک ثم طوبی

2 O steadfast one in the Covenant! Praise be to God that in Shishvan the light of guidance of the All-Merciful has become brilliant and radiant. His Holiness Dhu'l-Asmayn has received illumination from the light of the East and West and benefited from the bounty of the Lord of the Two Easts and the Lord of the Two Wests. Likewise, the two blessed brothers have heard the call spread throughout East and West. The East is illumined, the West is perfumed, the Orient and Occident are in each other's embrace. It is hoped that the means of travel to the West will be made possible for those two distinguished ones, so that in those regions they may acquire, with the utmost joy and fragrance, the sciences current in this time. And this is not difficult for God.

2 ای ثابت بر یمان الحمد لله در شیشوان نور هدایت رحمن درخشنده و تابان گشت و حضرت ذوالاسمین استفاضه از نور خافقین نمودند و استفاده از فیض رب المشرقین و رب المغربین کردند و همچنین اخوین سعیدین استماع نداء منتشر در خافقین فرمودند شرق منور است غرب معطر است خاور با باختر دست در آغوش یکدیگر است امید چنانست که اسباب سفر بباختر میسر از برای آن دو سرور گردد تا در آنسامان بنهایت روح و ریحان تحصیل علوم مروجه در این زمان نمایند و لیس ذلک علی الله بعزیز

3 You had written that you were summoned by your organized assembly, and the friends in Tabriz have also made this request. For now, you should remain in Urmia and Shishvan spreading the divine fragrances and completing the service, and maintain fellowship with that respected person and those respected souls. This appears more suitable. Otherwise, proceed as you deem appropriate. Convey to the respected friends, with utmost longing, the Most Glorious Greetings from Abdul-Baha. I am yearning with heart and soul for Jinab Aqa Mirza Karim

3 مرقوم نموده بودید که از محفل مرتب ط شما را احضار نموده اند و حضرات تبریز نیز این خواهش را نموده علی العجالة شما باید در ارومیه و شیشوان بنشر نفحات رحمن پردازید و خدمت را اکیال کنید و بالفت آنشخص محترم و آن نفوس محترمه پردازید این بنظر مناسبت میآید دیگر هر نوع که مصلحت بدانید همان مجری حضرات محترم را از قبل عبدالبهآء بنهایت اشتیاق تحیت ابدع ابهی ابلاغ دارید جناب آقا میرزا کریم حکیم را به جان و دل

Hakim, and I seek eternal, everlasting bounty for him and confirmations from the Abha Kingdom. I beseech divine protection and care for the new plantings in the garden of providence. Show utmost respect on my behalf to that elderly person and tell him not to grow weary or dejected in conducting his affairs, and to trust in God. God willing, after affairs are settled, permission for presence will be granted. And upon you be the Most Glorious Glory.

مشتاقم و ایشانرا فیض ابدی سرمدی خواهم و تأیید ملکوت ابهی جویم و نورسیدگان بوستان عنایت را حفظ و حمایت حضرت احدیت طلبم آنشخص سالخورده را از قبل من نهایت احترام مجری دار و بگو در تمشیت امور خویش کلال و ملال میار و توکل بر خدا کن انشاءالله بعد از تمشیت امور اذن حضور داده خواهد شد و علیک البهاء الابهی

INBA17:143

AB01486

To: Muayyid, Muhammad Husayin Mirza the Prince et al., in Tihiran

1 O you two who are firm in the Covenant of the Blessed Beauty! The Supreme Pen established a binding covenant and a mighty testament, and according to this covenant and testament all must show submission and obedience. No escape was left for anyone, and it was not made conditional upon anything. Therefore, in every important matter that concerns all, the friends of God must seek permission and request authorization, and whatever issues from the Pen of the Covenant they must carry out. This is the truth.

1 ای ثابتان بر پیمان جمال مبارک بقلم اعلی عهد وثیقی و میثاق عظیمی تأسیس نمود و بموجب عهد و میثاق باید کل اطاعت و انقیاد نمایند مفری از برای نفسی باقی نگذاشتند و بشرطی مشروط نفرمودند لهذا در هر امر مهمی که تعلق بعموم دارد باید احبای الهی استیذان نمایند و اجازه طلبند و آنچه از قلم میثاق صادر مجری دارند هذا هو الحق

2 Now the friends of God must strive night and day to promote the Word of God and diffuse the divine fragrances. This is the important matter, and pursuing anything else will lead to lukewarmness. Although intentions are pure and the aims are to serve the Cause, still whatever issues from the Pen of the Covenant must be carried out. And that is that the friends of God must focus their thoughts solely on teaching the Cause of God. First one must prepare the necessary materials for construction, then begin building. Until stone and mortar are adequately prepared, starting construction or thinking about decoration will lead to lukewarmness.

2 حال احبای الهی باید شب و روز بکوشند تا ترویج کلمه الله گردد و نشر نفعات الله شود این امر مهم است و تشبث بمادون سبب فتور گردد هرچند نوایا خالص است و مقاصد خدمت امر ولی باید آنچه از قلم میثاق صادر مجری گردد و آن اینست که احبای الهی حصر افکار در تبلیغ امرالله نمایند اول باید مایحتاج بنا را حاضر کرد پس به بنیان پرداخت تا سنگ و آهک بدرجه کفایت مهیا نگردد دست به بنیان زدن و یا بفکر نقش و نگار افتادن سبب فتور شود

3 Now, like 'Abdu'l-Baha, all the friends must concentrate their thoughts on exalting the Word of God. After achieving this goal, they should attend to order and arrangement. Do not scatter your thoughts, for this will result in dispersion. Focus all effort on what is the greatest of matters, and that is teaching the Cause of God, just as all the blessed Tablets are focused

3 حال مانند عبدالهاء باید جمیع احبای فکر خویشرا حصر در اعلاء کلمه الله نمایند بعد از حصول مقصود باید به نظم و ترتیب پرداخت افکار را متفرق ننمایند زیرا تشتت حاصل میشود جمیع همت را حصر در امری که اعظم امور است

on this - in no Tablet is there mention of anything else. However much we strive and imagine, surely whatever issued from the Supreme Pen is most fitting. How it was in the blessed days, that same must be carried out, and anything else has no importance.

- 4 For the exaltation of the Word of God and the diffusion of the divine fragrances, 'Abdu'l-Baha has emigrated from the Holy Threshold which is his very spirit and soul, and become separated from kissing that Threshold which is the desire of his heart and soul, solely that he might succeed in rendering some service and servitude. And he has no thought or arrangement except for exalting the Word of God.

5 How can I raise my head in shame before the Friend,

6 When no worthy service came from my hand?

نمائید و آن تبلیغ امر الله است چنانکه جمیع الواح مبارکه حصر در اینست در هیچ لوحی ذکر دون آن نه ما آنچه بکوشیم و تصور نمائیم البته آنچه از قلم اعلی صادر آن موافق در ایام مبارک چگونه بود همان باید مجری شود و مادون آن اهمیتی ندارد

4 عبداله‌آء بجهت اعلاء کلمه الله و نشر نفحات الله از عتبه مقدسه که روح و روان اوست هجرت نموده و از تقبیل آستان آرزوی دل و جان مهجور گشته محض اینکه بلکه موفق بخدمتی و عبودیتی شود و هیچ فکر و ترتیبی جز اعلاء کلمه الله ندارد

5 چگونه سر زنجالت برآورم بر دوست

6 که خدمتی بسزا برنیامد از دستم

INBA85:181, MKT8.235

AB01512

To: Baha'is of the world, in Khusif

- 1 O friends of 'Abdu'l-Baha and servants of the Ancient Beauty! The Sun of Truth revolved in the zodiac until it shone forth in the sign of Leo, shedding its light upon all regions. Such heat and intensity did it bestow, and so brightly did it shine upon all created things, that it brought forth the realities of all things from the realm of potentiality into the arena of manifest existence. And the truth of "When the earth is shaken with her final earthquake, and the earth yields up her burdens, and man asks 'What ails her?' On that Day she will recount her tidings because your Lord will have inspired her" was fulfilled. The hidden secret and the guarded mystery that lay concealed in receptive souls became clear and manifest.

- 2 The divine springtime came and infinite bounty descended. The cloud of mercy bestowed eternal grace and the Sun of Truth shone from the sign of Cancer. The realm of existence appeared like a garden in the universe. One became a blessed tree, another the accursed tree. One, like rose and eglantine, diffused ambrosial fragrances, while another, like a thorn, caused distress to the dwellers of the highest paradise. One bore goodly fruit, while another [brought forth] bitter [poisonous

1 ای یاران عبداله‌آء و بندگان جمال ابدی شمس حقیقت در منطقه البروج دور زد تا در قلب الاسد اشراق فرمود و نور بافاق بخشید و چنان حرارت و سورتی مبذول داشت و بر کائنات بتافت که حقایق اشیاء را بتمامها از حیر کمون برعهده وجود مشهود و ظاهر نمود و حقیقت زلزله الارض زلزالها و اخرجت الارض اثقالها و قال الانسان ما لها يومئذ تحدث اخبارها بان ربك اوحى لها تحقق یافت و سر مکنون و رمز مصون که در اراضی قابلیات مستور بود واضح و آشکار شد

2 بهار الهی آمد و فیض نامتناهی نازل شد ابر رحمت فیض جاودانی بخشید و شمس حقیقت تابش برج سرطانی نمود عرصه وجود مانند بوستان در جهان کیهان جلوه کرد یکی شجره مبارکه شد و دیگری الشجرة الملعونه یکی چون گل و نسرین روائح عنبرین منتشر نمود و دیگری مانند خار سبب آزردهی خاطر اهل علین گشت یکی ثمره

fruit]. Every land and region became either a rose garden of guidance or a sterile waste sprouting the thorns and weeds of error. One became a goodly land, manifesting “brings forth its vegetation by permission of its Lord,” while another clearly showed forth the reality of “but that which is bad brings forth nothing but hardship.”

طیبه بیار آورد و دیگری میوه تلخ [پرزهر آرد]
بوم و بری گلشن سرای هدایت شد و شوره زار
بداختری خار خس ضلالت انبات کرد یکی بلد
طیب شد و مظهر یخچ نباته باذن ربّه گشت و
دیگری حقیقت و الذی خبت لایخرج الا نکدا
[را] واضح و آشکار نمود

- 3 In brief, O loved ones of God, though the bounty is infinite, what spiritual benefit or physical gain can come to those who waste it? They are utterly deprived, forbidden, despairing, rejected, tormented and subdued. What fault lies with the morning light if the night-blind bat seeks no shelter save the cavity of endless doubts? What blame attaches to the holy fragrances if the dung beetle finds no pleasure in sweet scents and its nostrils remain unperfumed?

3 باری ای احبای الهی هرچند فیض نامتناهی
است ولی تباه کاران را چه فائده روحانی و چه
عائده جسمانی بکلی محرومند و ممنوع و مأیوس
و مدحور و معذب و مقهور انوار صبحگاهی را
چه گاهی اگر خفاش ظلمانی جز حفره شبها
نامتناهی پناهی نبجود نفحات قدس را چه خطائی
اگر جعل را روائح طیبه گوارا نگردد و مشام
معطر نشود

- 4 Therefore, O true friends and steadfast ones in the divine Covenant, give thanks for the merciful favors of the All-Merciful, that you became chameleons and not bats, nightingales and not dung beetles, goodly trees and not withered ones, fresh rose gardens and not cold ash heaps. This is from the bounty of your Lord, the All-Merciful, which encompasses all possibilities. And upon you be greetings and praise.

4 پس ای دوستان حقیقی و ثابتان پیمان الهی شکر
کنید عنایات رحمانی را که حرباء شدید نه
خفاش و بلبل گشتید نه جعل اشجار طیبه شدید
نه درختان پژمرده گلین تر و تازه گشتید نه
گلخن افسرده و هذا من فضل ربکم الرحمن
الذی احاط الامکان و علیکم التحية و الثناء

MMK6#612, SFI09.013b, ANDA#65 p.05

AB01479

To: Ibrahim Munir Divan, in Tabriz

- 1 O thou who art firm in the Covenant! The hearts are burning and the eyes are weeping at the news of the martyrdom of that flashing light, Sadiq. The breasts are wounded and the spirits crushed by sorrow and anguish, for that wronged one fell under the hands of an unjust and ignorant people, and on account of the severity of the blows and injuries he sustained, he drained the honeyed cup of martyrdom. Although for him, this was a gift and the fruit of bounty confirmed by sacrifice, and he gave away his life in the city of the martyrdom of His Highness, the Exalted One (the Bab), even so the hearts of these yearning ones are wounded and the souls of these destitute ones are overcome with sadness and grief.

1 ای ثابت بر پیمان از خبر شهادت حضرت صادق
بارق قلوب سوزان و دیده ها گریان گشت و
صدور مجروح گردید و ارواح به حزن و حسرت
مبتلا شد که آنمظلوم در دست حزبی ظلوم و
جهول افتاد و از شدت ضرب و لطم و وکڑ شهید
شهادت نوشید هرچند این در حق او موهبت
بود و آثار حصول عنایت که موفق بفدا گردید
و جان در مدینه شهادت حضرت اعلی افشاند
ولی قلوب این مشتاقان مجروح گشت و نفوس
این بینوایان مبتلا به حسرت و افسوس شد

- 2 O would that our eyes were an encompassing sea so that the waves of our tears, like a flood, could flow forth. But what is the use, when the world itself is not vast enough to contain the mourning of the friends. In this world, burning anguish, weeping, and lamentation are bound by natural limits, but in the Kingdom the expressions of dismay caused by this calamity have no such limitations. We beseech God to support and assist the children of that great person, that they may cause the lamp of their father to become illumined and follow in his footsteps.
- 2 ایکاش چشمها دریای محیط بود تا امواج سرشک مانند سیل نازل میشد ولی چه توان نمود که در عالم امکان وسعت ماتم یاران نیست سوختن و گریستن و ناله و فغان نمودن در این عالم محدود محدود است ولی از این مصیبت در ملکوت وجود فزعی نامحدود از حق میطلبیم که اولاد آن بزرگوار را موفق فرماید و مؤید کند که سراج پدر افروزند و بر قدم او روش و سلوک نمایند
- 3 O thou who art steadfast in the Covenant! Thou hadst written concerning vengeance. The friends must be the wronged ones of the world, and must intercede on behalf of their slayers and implore forgiveness for them from the True One, for they are ignorant, heedless, bewildered, and bereft of understanding. They imagine that the blood of the loved ones is lawful to shed, and that the friends deserve a grievous death. Were they to know, they would not commit this oppression, nor would they stretch forth the hand of aggression. Yet what can be done? They are steeped in compound ignorance; they are beasts wearing turbans.
- 3 ای ثابت بر پیمان در خصوص انتقام مرقوم نموده بودید یاران باید مظلوم آفاق باشند و از برای قاتلان شفاعت نمایند و از حق طلب غفران کنند زیرا نادانند و غافل و مدهوش و بیوش گمان کنند که خون احباً سبیل است و یاران سزاوار قتل شدید و اگر بدانند این ظلم نمایند و این دست تظاول نگشایند ولی چه توان نمود که جهل مرگبند و حیوان معمم
- 4 O thou who art steadfast in the Covenant! Do not suspend the meetings and gatherings, but let them be held with the utmost wisdom, and let not more than nine souls assemble in any one place; for the very act of gathering together causeth alarm in the people of enmity.
- 4 ای ثابت بر پیمان مجالس و محافل را تعطیل ننمائید ولی بنهایت حکمت باشد و نفوس در جائی بیش از نه نفر اجتماع نکنند زیرا نفس اجتماع سبب استیحا اهل عدوان گردد
- 5 O thou who art steadfast in the Covenant! Convey unto the friends of 'Abdu'l-Baha My yearning greetings, and say: In the day of trial, the most great steadfastness is required, and firmness and constancy are incumbent. Grieve ye not. Ere long the heedless shall awaken, and the ignorant shall at last become knowing. And upon you be the Glory of the All-Glorious.
- 5 ای ثابت بر پیمان یاران عبدالهآء را تحیت مشتاقانه برسان و بگو در یوم بلا استقامت کبری لازم و ثبوت و رسوخ واجب غم مخورید عنقریب غافلان بیدار شوند و نادانان عاقبت دانا گردند و علیکم الهآء الابهی

MKT9.087, NANU_AB#10

AB12160

To: *Yadullah Al Naddaf, in Tihran*

- 1 O thou who art firm in the Covenant! Your letter of the 7th of Ramadan of this year which you had written to Jinab-i-Aqa Siyyid Asadu'llah was read. Its contents, like musk-laden fragrance, perfumed the nostrils of the spiritual ones and indicated the attraction of hearts, expansion of breasts, and the spirit and joy of the friends of God. Therefore the utmost happiness was attained.
- 2 This servant would be unfair if he were not satisfied with the Naddaf family, for that family endured every affliction in the path of God and drank every bitter cup. They saw every humiliation and bore every calamity. For thirty years they were under the torture of the people of error. Every day they made their breasts the target of the arrow of cruelty. Every evening they saw the wound of a sword, and in all circumstances they remained firm and steadfast. I am certainly pleased, content and happy with them, and I will beseech infinite assistance and bounties from the Center of Favors for the Naddaf family. May that lineage shine like a candle in the assemblage of the world, and may each and every one of those afflictions and trials become the talk of every gathering.
- 3 In any case, give complete assurance to the cultured Colonel Husayn-Quli Khan that he is the recipient of divine favors and is renowned among the divine friends.
- 4 Convey the message of 'Abdu'l-Baha to Ustad Karbila'i 'Ali Najjar and Ustad Ghulam and Jinab-i-'Abdu'l-Husayn Najjar: O family of Najjar! Praise be to God that the lights of confirmation are clear and evident and the favors of the Lord are limitless. A ray from the Sun of Truth struck those souls. Praise be to God their hearts were illumined and their souls were gladdened. My hope is that day by day you will increase in firmness and steadfastness.
- 5 O Yadullah! Although you meet me in the world of dreams, this servant meets you in soul and consciousness, for you are always in my thoughts and present in the court of my heart. Convey to all the relatives - the cousin, the brother, the nephew, the son-in-law and the family - the Most Glorious and Most Wondrous greetings. I hope to see you again.

۱ ای ثابت بر پیمان نامهء هفتم رمضان سنهء حالیه که بجناب آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید مضامین مانند نافهء مشکین مشام روحانیان را معطر نمود و دلالت بر انجذاب قلوب و انشراح صدور و روح و ریحان احبای الهی مینمود لهذا نهایت سرور حاصل گشت

۲ اینعبد از خاندان نداف اگر راضی نباشد بی انصافست زیرا آن خانواده هر بلائی در سبیل خدا کشیدند و هر جام تلخی نوشیدند هر ذلتی دیدند و هر مصیبتی تحمل نمودند سی ۳۰ سال در شکنجهء اهل ضلال بودند هر روز سینه را هدف تیر جفا نمودند هر شامی زخم شمشیری دیدند و در جمیع موارد ثابت و مستقیم بودند یقین است من از آنان راضی و خوشنود و مسرورم و از مرکز الطاف خاندان نداف را عون و عنایت بی منتی خواهم آن دودمان مانند شمع در انجمن عالم روشن گردد و جمیع آن مصائب و بلایا یک یک ورد زبان هر انجمن شود

۳ باری بجناب سرهنگ بافرهنگ حسینقلی خان نهایت اطمینان بدهید که مشمول نظر الطاف الهیست و معروف در نزد احبای رحمانی و

۴ جناب استاد کربلائی علی نجار و جناب استاد غلام و جناب عبدالحسین نجار را پیام عبدالبهاء برسانید که ای خاندان نجار الحمد لله انوار تأیید واضح و آشکار است و الطاف پروردگار بی حد و شمار پرتوی از شمس حقیقت بر آن نفوس زد الحمد لله قلوب روشن شد و جانها مستبشر گشت و امیدم چنانست که روز بروز بر ثبات و استقامت بیفزائید

۵ ای یدالله هرچند تو در عالم خواب ملاقات مینمائی لکن اینعبد در جان و وجدان ملاقات مینماید زیرا همواره در خاطری و در ساحت دل حاضری منتسبین را کلاً و طراً ابن عم و اخوی و اخوی زاده و داماد و اهل بیت تحیت ابدع ابهی برسانید امیدوارم که بار دیگر ترا به بینم

- 6 Convey the Most Glorious and Most Wondrous greetings to Jinab-i-Mirza Ni'matu'llah Khan. 6 جناب میرزا نعمت‌الله خان را تحیت ابدع ابری برسان
- 7 And upon thee be the Most Glorious Glory. 7 و علیک البهاء الابهی

QUM.165-166, QUM.192x

AB02061

To: Haji Mirza Muhammad Yazdi Alaqihband, in Iran

- 1 O you who are firm in the Covenant! One who has drunk from the cup of the Covenant and become swift as the wind in the desert of the love of God - what need has such a one for drops of water? Yes, you are right - reinforcement of the fighting army at the borders is necessary and obligatory. But this reinforcement is of two kinds: one kind is strengthening, and the other kind is congratulation. Praise be to God, you are a fighting army and an alert host not in need of strengthening. This is mentioned by way of congratulation. 1 ای ثابت بر پیمان کسیکه پیانهء پیمان پیود و در صحرای محبة الله بادپیا گشت دیگر چه احتیاجی بقطرات میاه دارد بلی حق با شماست مدد لشکر جنگجو در حدود و ثغور لازم و واجب اما این مدد بر دو قسم است یکقسم تقویت است و قسم دیگر تهنیت الحمد لله شما لشکر جنگ جوئید و سپاه پرانتباه محتاج بتقویت نیستید من باب تهنیت ذکر میشود
- 2 O faithful servant of the Blessed Beauty! Know with absolute certainty that you have never been forgotten - you have always been and are in my thoughts. Through the eternal bounty of the Most Merciful Lord, I hope that you will always be full of spirit and joy, that you will strive to spread the divine fragrances, and that you will become a shooting star and swooping eagle against the people of the Covenant-breaking. 2 ای بندهء صادق جمال مبارک یقین حتمی بدان که ابداً نسیان نشدی همواره در خاطر بوده و هستی از فیض ابدی حضرت رحمانی امیدوارم که همیشه پرروح و ریحان باشی و در نشر نفعات کوشی و امت نقض را شهاب ثاقب شوی و عقاب کاسر گردی
- 3 If there has been any shortcoming or laxity in correspondence, this is due to occupations, distractions and difficulties that have so encompassed me that there is absolutely no opportunity to write. Despite this, whenever this servant found an opportunity, he wrote. 3 اگر چنانچه در مکاتبه قصور و فتوری رود این گاه مشاغل و شواغل و غوائل است که چنان احاطه نموده که ابداً مجال تحریر نیست باوجود این هر وقت این عبد فرصت یافت بتحریر پرداخت
- 4 O firm and steadfast one! You may judge the trustworthiness of every steadfast soul by this proof: they are trustees of the treasures of the Kingdom and confidants of the Lord of the Realm of Might. Consider then to what degree they are trusted and reliable. The funds you sent for building the bath were accepted, but as it happened some friends were preparing to return but had treasure in their sleeve while their purse was empty. It was observed that the sweetness of spending it on the friends' journey exceeded the comfort and cleanliness of the bath. Therefore it was spent on their behalf for what 4 ای ثابت راسخ اعتبار هر ثابتی را باین استدلال نمائی که امین کنوز ملکوتد و معتمد ربّ جبروت پس ملاحظه کنید که اعتماد و اعتبار بچه درجه است نقودی که بجهت بنای حمام ارسال نموده بودید مقبول ولی از قضای واقع بعضی از یاران عازم رجوع بودند ولی گنج در آستین و کیسه تهی ملاحظه شد که حلاوت مصروف راه یاران بیش از راحت و نظافت حمام است لهذا بالتیابه از شما صرف مصروف

was necessary, and so you should offer thanks at the Divine Threshold that you were enabled to render this service.

- 5 A letter was previously written and sent to Muntasir al-Dawlih, and now another is being written. Haji Muhammad Husayn Haji Bayk Ali is permitted to attain the presence.

- 6 In any case, O you who are assured in God, be confident that Abdul-Baha has not forgotten you for a moment and never will. Always bowing my head at the Sacred Threshold, I beg confirmation and success for you. And upon you be Glory.

ملزوم شد لهذا باید بدرگاه احدیت شکرانه نمائید
که موفق باین خدمت گشتید

5 بجناب منتصرالدوله مکتوبی از پیش مرقوم شد
و ارسال گشت حال نیز مجدداً مرقوم میشود
جناب حاجی محمد حسین حاجی بیک علی مأذون
حضورند

6 باری ای موقن بالله مطمئن باش که عبداله‌آ
دمی ترا فراموش ننوده و نخواهد کرد همیشه
بآستان مقدس سر نهاده تمنای تأیید و توفیق
مینمایم و علیک اله‌آ

INBA85:209, MSHR4.377-378x

AB01465

To: Ibtihajul-Mulk, in Iran

- 1 O wanderer in the path of Truth! Due to the dominion of the people you were forced to journey from Gilan to Tehran and became a wanderer and homeless. 'Abdu'l-Baha with tearful eyes remembers day and night the martyrdom of the righteous ones and the tribulations of the free, and finds not a moment's rest or peace. But if you were to compare all tribulations to the calamities and hardships of 'Abdu'l-Baha, they would be as a drop compared to an ocean. The denizens of the Supreme Concourse and the inhabitants of the Most Glorious Kingdom have wept over His suffering and tribulation, and their lamentations have risen high.

- 2 Among these tribulations are the unfaithful Covenant-breakers who outwardly show steadfastness to the friends while inwardly secretly promoting violation of the Covenant, striking at the divine foundation, imagining that 'Abdu'l-Baha is unaware and that matters become confused for Him. The purpose is to alert you that there is someone in Tehran who for five or six years now has secretly maintained connections with the Covenant-breakers and promotes violation of the Covenant in utmost secrecy. 'Abdu'l-Baha has remained silent out of forbearance, hoping he might become aware and abandon this cruelty and error. But he, contrary to this, imagines 'Abdu'l-Baha to be mistaken. This person shows some courtesy to you as well, and through various means, stories and accounts, secretly desires

1 ای آواره حق از تسلط خلق مجبور بر رحلت
از گیلان به طهران گشتی و آواره و سرگردان
شدی عبداله‌آ با چشمی اشکار ذکر شهادت
ابرار و مصیبت احرار در لیل و نهار مینماید و
آتی راحت و فراغت نجوید ولی اگر جمیع مصائب
را به غوائل و متاعب عبداله‌آ قیاس خواهی
حکم قطره و دریا دارد بکت علی ضرر و بلائه
اهل الملاء الاعلی و ارتفع نجیب البکاء من اهل
ملکوت الابهی

2 از جمله بلاء بی‌وفایان ناقضان که بظاهر نزد
یاران اظهار ثبوت مینمایند و در باطن خفياً
ترویج نقض میکنند و تیشه بر بنیان الهی میزنند
و گمان دارند که عبداله‌آ غافل است و امر
بر او مشتبه میشود مقصود ایقاع آجناب است
که بیدار باشید که شخصی در طهران هست
که الآن پنج شش سالست که خفياً با ناقضین
راه دارد و ترویج نقض در سر سر مینماید و
عبدالله‌آ محض ستاری سکوت میکند که شاید
متنبه گردد و از این جفا و خطا دست بردارد او
برعکس توهم اشتباه در حق عبداله‌آ مینماید و
آن شخص بعضی با آجناب نیز مدارا میکند و بهر

to cast doubts. Be aware, and when you detect the odor of Covenant-breaking from him, counsel him with utmost kindness, saying: "O thoughtless one! Would it not be a pity for you to cast yourself needlessly into the abyss of destruction through Covenant-breaking and become an object of the displeasure of the Blessed Beauty and the hatred of the people of truth? Observe the center of violation and learn a lesson - how that lasting glory was transformed into such abasement. And do not imagine that 'Abdu'l-Baha will continue to forbear beyond this, for other souls too will be endangered. Therefore His duty is to cease concealment unless you repent and show remorse."

- 3 In any case, you should counsel him extensively. If he does not accept, then God will surely seize him with the grip of One mighty and powerful, and this is a promise that will not prove false.
- 4 And upon you be greetings and praise.

وسيله و حکایت و روایت خفياً القاء شبهات آرزو دارد ملتفت باشید و چون رائحهء نقض از او استشمام نمودید در کمال مهربانی نصیحت کنید که ای بی فکر حیف تو نباشد که چنین خود را در ورطهء هلاک نقض بدون سبب اندازی و مغضوب جمال مبارک و مبغوض اهل حق نمائی مرکز نقض را ملاحظه کن و عبرت گیر که آن عزت پایدار بچه ذلتی میدل شد و گمان منما که عبدالهآء بیش از این تحمل نماید زیرا نفوس دیگر نیز در خطر افتند لهذا تکلیف او اینست که دست از ستاری کشد مگر آنکه توبه نمائی و نادم شوی

3 باری آنجناب بسیار باو نصیحت نمائید اگر نپذیرفت فسوف يأخذه الله اخذ عزیز مقتدر و هذا وعد غیر مکذوب

4 و عليك التحية و التناء

MKT5.229

AB01527

- 1 Glory be to Thee, O my God!
- 2 How many souls have soared to the horizon of sanctity, drawn by the fragrances of Thy holiness; how many spirits have cast off the garment of their bodies, enkindled by the fire of Thy love; how many birds have left their physical forms and flown to the Kingdom of Thy mercy; and how many realities, aflame and ignited by the fire of Thy love, have hastened to the scenes of annihilation out of love for Thy beauty. They have detached themselves from this world and clung to Thy Most Glorious Kingdom. They spurned this dark and transient abode and became enamored with the fragrances of Thy holiness, ascending to Thy Supreme Concourse.
- 3 Among them was Thy servant Husayn, who believed in Thee and Thy verses, was attracted by the signs of Thy oneness, was enchanted by Thy beauty, and was bewildered by the manifestations of Thy might and majesty, until he migrated unto Thee, arrived at Thy holy court, and took shelter under the shadow of the King of Thy Lordship. The glances of Thy merciful eye were directed toward him from all directions, and the lights of

1 هو الله سبحانه اللهم يا الهی

2 کم من نفوس طارت الى افق التقديس انجذاباً بنفحات قدسک و کم من ارواح خلعت رداء الاجساد اشتعالاً بنار محبتک و کم من طيور ترکت الاجسام و طارت الى ملکوت رحمانيتک و کم من حقائق مشتعلة موقدة بنار محبتک اسرعت الى مشاهد الفناء حباً لجمالک فانقطعوا عن هذه الدنيا و تعلقوا بملکوتک الأبهی و انفوا هذه الدار الفانية الظلماء و الفوا نفحات قدسک متصاعدين الى ملائک الأعلى

3 منهم عبدک الحسين الذی آمن بک و بآياتک و انجذب بآيات توحیدک و شغف بجمالک و وله بظهورات عزک و جلالک الى ان هاجر اليک و ورد بساحت قدسک و استظل فی ظل ملک ربوبيتک و کانت لحظات عين رحمانيتک منعطفة اليه من کل الجهات و انوار موهبتک ساطعة عليه من کل الانحاء و استجار بجوارک و

Thy bounty shone upon him from every quarter. He sought refuge in Thy protection, lived beneath Thy shadow, found tranquility in Thy remembrance, and his heart was gladdened by Thy favors.

عاش في ظلك واطمئنت نفسه بذكرك وانشرح صدره بالطافك و

- 4 He remained firm in Thy Covenant and Testament, served Thy Most Holy and Exalted Threshold and Thy Presence - which transcends the comprehension of the people of wisdom - striving in Thy path and offering up his soul in Thy love, until he fled from the abode of delusion. His heart grew weary of the affairs of this forsaken world, and he longed to meet Thee in the Frequented Fane and yearned for the shelter of Thy mercy, O my Forgiving Lord. The fires of longing blazed within his heart and innermost being, and he hastened to the scene of annihilation with utmost eagerness, joy and delight from the light of dawn.

4 ثبت على عهدك و ميثاقك و خدم عتبتك المقدسة السامية البناء و حضرتك المنزهة عن عرفان أهل الحجي ساعياً في سبيلك باذلاً روحه في محبتك الى ان نفر من دار الغرور و ضاق صدره من شئون هذا الكون المهجور و اشتاق لقائك في البيت المعمور و تاق الى جوار رحمتك يا ربّي الغفور فتأججت بين ضلوعه و الاحشاء نيران الاشواق و سرع الى مشهد الفناء بكل شوق و فرح و سرور من نور الاشراق

- 5 O Lord! Honor his dwelling place, make prosperous his abode, cause him to enter Thy noble habitation in Thy mighty Kingdom, shelter him in the vicinity of Thy Great Mercy, grant him the joy of meeting Thee in Thy Most Glorious Kingdom, make him immortal in Thy Supreme Paradise, and admit him beneath the shadow of Thy Divine Lote Tree.

5 أي ربّ اكرم مثواه و عمّر مأواه و انزله في نزلك الكريم في ملكوتك العظيم و اجره في جوار رحمتك الكبرى و ارزقه لقاءك في ملكوتك الأبهي و خلده في فردوسك الأعلى و ادخله في ظلّ سدرتك المنتهى

- 6 O Lord! He was indeed Thy servant who remained firm in Thy Covenant, was distressed in separation from Thee, was consumed by the fire of longing for Thee, was illumined by the light of Thy effulgence, chanted the verses of Thy oneness, devoted himself to Thy Kingdom of detachment, remembered Thee in Thy remembrance, contemplated Thy Cause, was gladdened in heart by Thy favors, and pondered Thy signs. Treat him, O my God, in a manner worthy of him, and make him one of those honored at Thy Holy Threshold, which transcends the knowledge of all mankind.

6 أي ربّ انه عبدك الذي ثبت على ميثاقك و جزع في فراقك و احترق بنار اشواقك و تنور من نور اشراقك و رتل آيات توحيدك و تبتل الى ملكوت تجريدك و تذكر بذكرك و تفكر في أمرك و انشرح صدره بالطافك و تمعن في آثارك عامله يا الهى بما هو أهله و اجعله من المكرمين في عتبتك المقدسة عن عرفان العالمين

- 7 Verily, Thou art the All-Bountiful, the Merciful. Verily, Thou art the Kind, the All-Merciful, the Gracious, the All-Knowing.

7 أنك أنت الكريم الرحيم و أنك أنت الرؤف الرحمن اللطيف العليم

MKT1.431

AB01529

- 1 I do not know how long this fire of separation and remoteness will continue to burn and consume, and how long the doors of nearness and reunion will remain closed and shut. It seems that as long as body draws breath and spirit is stirred by fragrant breezes, the chain of regret and longing and the fetters of grief and bewilderment will remain stretched around the necks of these emigrants.
- 2 Although in all times and with the passing of days and ages, hands are raised in prayer and supplication to the court of the Lord, and the tongue is occupied with lamentation and crying and the heart with burning and restlessness - has the tongue any power of movement left to begin telling, or can we open our lips to complain, or reveal a drop or splash of what blazes in the heart and wells up in the breast?
- 3 Glory be to God! Every dark night is followed by a luminous morning, and every hardship and trial and difficulty is succeeded by victory and relief - except the night of separation from friends which has no end, and the ocean of remoteness from loved ones which has no shore.
- 4 What can be done? The pen of destiny is in the hand of divine decree, not in the grasp of human design, and the reins of fate are in the hands of the All-Powerful Lord, not His poor servants - and all things are captive in the grip of His power. Therefore it would be better if, though we be complaint from head to toe and lamentation from toe to head, we should in one station die to all desires and imaginings and surrender heart and soul to His good-pleasure.
- 5 And if we observe and witness with subtle vision, in that station we would see naught but our own good-pleasure, and from the rose-garden of destiny would pluck only the flowers of longing and desire to return. For after the servant is effaced in the good-pleasure of the Worshipped One and the good-pleasure and desire of the lover is erased in the decree of the Beloved, the servant's good-pleasure becomes identical to the good-pleasure of the Worshipped One, and the Beloved's good-pleasure becomes the very reality of the lover's good-pleasure.
- 6 When the pen reached the description of this state, both pen broke and paper tore. We magnify Uncle Qazi with the magnification of God, and we are also seekers and most eager for Aqa.
- 1 هو هو ندانم که این آتش هجر و فراق آخر تا بکی در سوز و گداز است و ابواب قرب و وصل تا بکی مسدود و فراز است گویا تا تن از جان و روح از ریحان در اهتزاز است زنجیر افسوس و حسرت و سلسله غم و حیرت بر گردن این مهاجران ممدود و دراز است
- 2 با آنکه در کل اوان و مرور ایام و ازمان دست دعا و طلب بساحت حضرت ربّ فراز است و زبان به ناله و زاری و دل به سوزش و بیقراری دمساز زبانرا قدرت حرکتی باقی مانده که بحکایت آغاز کنیم و یا لب را بشکایت باز نمائیم و یا رشی و طفحی از آنچه در قلب فروزان و در سینه بغوران است ابراز نمائیم
- 3 سبحان الله هر لیل ظلمانی را صبح نورانی از پی و هر مشقت و زحمت و سختی را فتوح و گشایشی از عقب مگر شب فراق دوستانرا که آنرا انتهای نه و دریای هجر محبان را که پایانی نه
- 4 چه توان نمود که قلم قضا در کف تقدیر است نه در قبضه تدبیر و زمام قدر بدست ربّ قدیر است نه عباد فقیر و کلّ شیء فی قبضة قدرته اسیر پس خوشتر آن بود که اگر از سر تا پا حکایت و از پا تا سر شکایت باشیم در یک مقام از جمیع آرزوها و خیالات مرده و دل و جان برضای او سپرده باشیم
- 5 و اگر بنظر لطیف ملاحظه کنیم و مشاهده نمائیم در آئین مقام جز رضای خود نه بینیم و از گلشن قدر جز گلهای طلب و آرزوی عود نچینیم زیرا بعد از فنای عبد در رضای معبود و محور رضا و طلب عاشق در قضای معشوق رضای عبد نفس رضای معبود گردد و رضای معشوق حقیقت رضای عاشق
- 6 چون قلم در وصف این حالت رسید هم قلم بشکست و هم کاغذ درید عمو قزی را بتکبیر الله مکبریم و آقا را هم طالب و بسیار شایق

MSHR3.101

AB01620

To: Baha'is of Ishqabad

O loving friends of 'Abdu'l-Baha! Although due to the hardships of travel and countless tribulations and day and night effort and striving, and separation from the world-illuminating Threshold, the body of 'Abdu'l-Baha became ill and strength dissipated such that upon arrival in Port Said physical ailments prevented movement, yet divine protection arrived and confirmations from the Abha Kingdom comforted the spirit. Therefore in these days the illness has abated and these weak fingers have again taken up writing. And praise be to God, through the grace of the Abha Beauty the body has been revived and strength renewed, and now near complete health is at hand. The divine friends must pray for confirmation of this penitent servant and beseech intense assistance from the threshold of the Blessed Beauty, that perhaps one day he may be enabled to serve at the divine Threshold and draw a breath in this path. This is my ultimate hope and final prayer and ultimate desire....

ای یاران مهربان عیدالبهاء هرچند از مشقات سفر و زحمات بی حد و حصر و سعی و کوشش شبانه روز و محرومی از آستان جهان افروز جسم عبدالبهاء علیل و قوی بتخلیل رفته بود که بوصول پورتسعید امراض جسم را از حرکت انداخت ولی بدرقه عنایت رسید و تأییدات ملکوت ابهی روح را بنواخت لهذا این ایام خفت علت حاصل شد و این انامل ناتوان دوباره بتحریر پرداخت و الحمد لله از فضل جمال ابهی جسم منتعش شد و قوی متجدد گردید و حال قریب صحت تام است و یاران الهی باید بدعا تأیید این عبد منیب نمایند و از درگاه جمال مبارک رجای مدد شدید فرمایند که شاید روزی بخدمت آستان الهی موفق گردد و در این سبیل نفسی برآرد هذا غایة املی و منتی رجائی و نهاية بغیتی...

MMK5#115 p.090x

AB01644

To: Qaini, Ahmad son of Nabil-i-Qain, in Khurasan

- 1 God! O thou who hast been tested in the path of God and followed in thy father's footsteps in his adherence to the friends of God and his detachment from all else but God and his drinking of the bitter cup of hardship and calamity in the love of God! Excellent, excellent art thou, O thou who art attracted to God, gladdened by the favors of God, enkindled with the fire of the love of God, and occupied with the remembrance of God! I beseech God to make thee a brilliant lamp and a fresh, verdant, growing, leafy, flowering, fruit-bearing branch, to illumine thy face with the light of prosperity and success, to cause thy brow to shine with brilliant rays from the lamp of guidance, to make thee successor to him who sacrificed his all in the path of God, companion to love and detachment from

1 ارض خا جناب آقا احمد ابن من صعد الى الله حضرة نبیل قائین علیه بهاء الله الأبهی ملاحظه نمایند هو الله الأبهی یا من ابتلی فی سبیل الله و تأسی بأبيه فی اقتدائه باولیاء الله و انقطاعه عما سوى الله و تجرعه نحر علقم الضراء والبأساء فی محبة الله یحیح لک یا ایها المنجذب الى الله و المستبشر بعنايات الله و المشتعل بنار محبة الله و المشتغل بذكر الله و اسئل الله ان يجعلک سراجاً وهّاجاً و قضیاً رطباً خضلاً نامیاً مورقاً مزهراً مشمراً و ینور وجهک بنور الفلاح و النجاح و یضیء جبینک باشعة ساطعة من مصباح الهدی و يجعلک خليفة من فدی بکله فی سبیل الله و

all save God, associate of His mention and praise, and intimate of His holy fragrances among all peoples.

- 2 Blessed art thou for becoming intoxicated with the cup of tribulation and enkindled with the fire of the love of God. Thou found the poison of torment to be sweet and palatable, and severe punishment to be honey and wine. Thou followed the example of that one ascended to the Abha Kingdom and emulated that one who reached the Supreme Companion. Days pass and breaths come to an end, but there is a difference between one who passes them in comfort, ease and desires, and one who spends them in calamity, hardship, tribulation and captivity in God's path. The end of the former is like a desert mirage which the thirsty one mistakes for water, while the latter's end is "Hasten to forgiveness from your Lord and mercy." The former begins in pleasure and ends in regret; the latter starts bitter but ends in an ocean of honey and sugar. The former appears as a lamp but inwardly leads astray; the latter appears as darkness but contains the spring of the water of life. The lesson lies in the outcomes and endings - beware of being deceived by beginnings!

- 3 As extreme sorrow was felt from the tribulations that befell you, therefore this brief note is written. God willing, replies to your letters will be sent soon. Convey most glorious greetings to all the friends of God. In the Holy Shrine, the circumambulation point of the Supreme Concourse, we remember all the friends. And glory be upon you and upon them all.

حلیف الحبّ و الانقطاع عمّا سوى الله و قرین ذکره و ثنائیه و انیس نفحات قدسه بین الوری

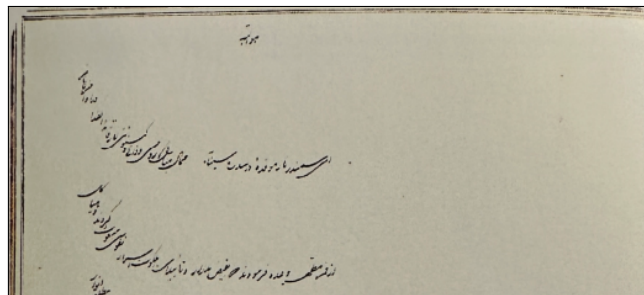
2 خوشا بحال تو که سرمست جام بلا گشتی و مستوقد نار محبة الله زهر عذاب را عذب گوارا یافتی و شدید عقاب را شهد و شراب دانستی تأسی بآن متصاعد ملکوت ابری نمودی و اقتدا بآن واصل بر فیق اعلی ایام بگذرد و انقاس منتی شود ولی فرق است میان آنکه به راحت و آسایش و شهوات بگذراند و آنکه به مصیبت و مشقت و محنت و اسارت در سبیل خدا آن عاقبتش سراب بقیع یحسبه الظمان ماء و این پایانش و سارعوا الى مغفرة من ربکم و رحمه آن بدایتش مسرت و نهایتش حسرت این اولش تلخ و پایانش دریای شهد و شکر آن ظاهرش سراج و باطنش استدراج این ظاهرش ظلمات و باطنش معین ماء حیات العبرة فی العواقب و النهایات ایاک من الغرور بالبدايات

3 چون از بلا یاء وارده آنجناب نهایت تأثر حاصل گردید لهذا این مختصر مرقوم میگردد انشاء الله عنقریب جواب مکاتیب شما ارسال خواهد شد جمیع احبابی الهی را تکبیر ابدع ابری ابلاغ دارید در روضه مقدسه مطاف ملاً اعلی بذکر جمیع دوستان مشغولیم و البهاء علیک و علیهم اجمعین

MMK6#076

AB01587

To: Shaykh Kazim Qazvini (Samandar)



ASAM

- 1 O phoenix of that immortal flame kindled in the sacred Tree! Baha'u'llah - may my life, my soul, my spirit be offered up as a sacrifice unto His lowly servants - hath, during His last days on earth, given the most emphatic promise that, through the outpourings of the grace of God and the aid and assistance vouchsafed from His Kingdom on high, souls will arise and

1 ای سمندر نار موقده در سدره سینا جمال مبارک روحی و ذاتی و کینونی لأرقائه الفداء در اواخر ایام از فم مطهر وعده فرمودند که بفیض مدرار و تأییدات ملکوت اسرار نفوسی مبعوث گردند و هیاکل مقدسی مشهود شوند

holy beings appear who, as stars, would adorn the firmament of divine guidance; illumine the dayspring of loving-kindness and bounty; manifest the signs of the unity of God; shine with the light of sanctity and purity; receive their full measure of divine inspiration; raise high the sacred torch of faith; stand firm as the rock and immovable as the mountain; and grow to become luminaries in the heavens of His Revelation, mighty channels of His grace, means for the bestowal of God's bountiful care, heralds calling forth the name of the One true God, and establishers of the world's supreme foundation.

- 2 These shall labour ceaselessly, by day and by night, shall heed neither trials nor woe, shall suffer no respite in their efforts, shall seek no repose, shall disregard all ease and comfort, and, detached and unsullied, shall consecrate every fleeting moment of their lives to the diffusion of the divine fragrance and the exaltation of God's holy Word. Their faces will radiate heavenly gladness, and their hearts be filled with joy. Their souls will be inspired, and their foundation stand secure. They shall scatter in the world, and travel throughout all regions. They shall raise their voices in every assembly, and adorn and revive every gathering. They shall speak in every tongue, and interpret every hidden meaning. They shall reveal the mysteries of the Kingdom, and manifest unto everyone the signs of God. They shall burn brightly even as a candle in the heart of every assembly, and beam forth as a star upon every horizon. The gentle breezes wafted from the garden of their hearts shall perfume and revive the souls of men, and the revelations of their minds, even as showers, will reinvigorate the peoples and nations of the world.

- 3 I am waiting, eagerly waiting for these holy ones to appear; and yet, how long will they delay their coming? My prayer and ardent supplication, at eventide and at dawn, is that these shining stars may soon shed their radiance upon the world, that their sacred countenances may be unveiled to mortal eyes, that the hosts of divine assistance may achieve their victory, and the billows of grace, rising from His oceans above, may flow upon all mankind. Pray ye also and supplicate unto Him that through the bountiful aid of the Ancient Beauty these souls may be unveiled to the eyes of the world.

- 4 The glory of God rest upon thee, and upon him whose face is illumined with that everlasting light that shineth from His Kingdom of Glory.

که انجم سماء هدایتند و انوار فجر عنایت مظهر
آیات توحیدند و مطلع انوار تقدیس مهابط
الهامند و مشاعل انوار جبال راسخه‌اند و اطواد
باذخه سرج نوردند و بدور ظهور وسائط الطافند
و وسائل اعطاف منادی باسم حقّند و مبادی
تأسیس بنیان اعظم

2 این نفوس شب و روز آرام نگیرند و آلام نبینند
و فراغت نجویند در مضجع راحت نیارمند
آسوده نشینند آلوده نگردند اوقات را صرف
نشر نجات الله کنند و ازمانرا وقف اعلاء کلمه
الله وجوهشان مستبشر است و قلوبشان منشرح
فؤادشان ملهم است و بنیادشان بر اساس اقوم
در ارجاء عالم منتشر گردند و در بین امم
متفرّق در هر محفلی درآیند و در هر انجمنی مجمع
بیاریند بهر لسانی تکلم نمایند و هر معنی تفهیم
کنند اسرار الهی کشف نمایند و آثار رحمانی نشر
کنند چون شمع در شبستان هر جمع برافروزند و
چون ستاره صبحگاهی بر جمیع آفاق بدرخشند
نجات حقائق قلوبشان چون نسائم سحرگاهی
آفاق قلوب را معطر نماید و فیوضات عقولشان
چون باران بهاری هر اقلیمی را مخضر کند

3 این عبد در نهایت انتظار است که این نفوس
مبارکه کی موجود و این مظاهر مقدّسه [کی]
ظاهر و پدیدار گردد شب و روز در تضرع و
ابتهالم که آن نجوم بازغه مشرق و لائح گردد و
آن وجوه مقدّسه جلوه نماید افواج تأیید رسد و
امواج توفیق از بحر ملکوت غیب واصل گردد
مقصد اینست که دعا و تضرع فرمائید که این
نفوس بفضل جمال قدم زود مبعوث گردد

4 و البهاء علیک و علی کلّ وجه تنور بالنور اللائح
من افق الملکوت

AB01541

To: Tarazullah Samandari, in Qazvin

- 1 O God! O my mighty refuge and my exalted shelter, my succor and my protection and my sanctuary! I supplicate before the Throne of Thy mercifulness and the threshold of Thy oneness that Thou mayest rain down Thy manifold confirmations and favors upon this servant of Thine who was born in the cradle of Thy love, nourished from the breast of Thy knowledge, reared in the lap of Thy servitude, nurtured in the bosom of Thy life-giving Faith, until such time as he was fully developed through the outpourings of Thy bounty, attained maturity through Thy loving-kindness and turned his face with devotion toward Thy countenance, with his heart wholly centered on Thee and his reliance completely placed in Thee.
- 2 O Lord! He yearns for every service at Thy holy threshold and seeks complete servitude at the gate of Thy oneness, that he may become a diffuser of the fragrances of Thy mercy, a herald of Thy Cause in Thy realm, one who mentions Thy remembrance among Thy servants, and a guide for those who have gone astray to the wellspring of Thy mercifulness, and thereby draw near unto Thee and approach the court of Thy holiness.
- 3 O Lord, my Lord! Graciously aid him to attain this glorious bounty and to partake of this rare privilege. Gladden his bosom with the light of Thy knowledge and loose his tongue through the vitalizing breaths of Thy celestial might. Enable him to intone the verses of divine unity in the assemblies of the detached and to chant with sanctified melody in the rose-gardens of Thy singleness. Grant him the joy of gazing upon the resplendent light of Thy mercy in the mystic Paradise and enable him to reveal the evidences of Thy grace amongst Thy servants by the manifestation in his luminous temple of the signs of Thy bounty. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the One possessed of great bounty.
- 4 O faithful servant of the Most Glorious Beloved! This prayer was offered at the threshold of the All-Glorious for the fulfillment of your hopes, that divine confirmation and success might be granted, and surely this wish will be fulfilled. The services of his honor Samandar, the kindled divine fire, from early childhood until now, have been accepted, beloved and witnessed at the Sacred Threshold. Now too they increase day
- اللهم يا ملجئ المنيع و ملاذی الرفیع و غیائی و عیاذی و ملاذی اتی اضرع الی سدة رحمتک و حضرة فردائیک ان تنزل کل تأییدک و توفیقک علی عبدک الذی قد ولد فی مهد محبتک و رضع من ثدی معرفتک و تربی فی حجر عبودیتک و نشأ فی حضن روحانیتک حتی بلغ اشدّه فضلک و ادرك رشده بعنائیک و اخلص وجهه لوجهک و توجه الیک بجماع قلبه متوکلّاً علیک
- ای ربّ الله یتقّی کلّ خدمة فی عتبة قدسک و یتبغی تمام العبودیة فی باب احدیتک حتی یصبح ناشراً لنفحات رحمتک و منادياً بامرک فی مملکتک و متذکراً بذکرک بین عبادک و هادياً لأهل الضلال الی معین رحمتیک و بذلك یتقرب الیک و یدنو الی حضرة قدسک
- ربّ ربّ آیدہ علی هذه الموهبة العظمی و وفقه علی هذه المنقبة الکبری و اشرح صدره بنور معرفتک و اطلق لسانه بنفثات روح قدرتک و اجعله مرتلاً لآیات التوحید فی محافل التجرید و مترنماً بالحنان التقدیس فی ریاض التفرید و متنزهاً فی فردوس المعانی بمشاهدة انوارک الرحمانی و التحدث بنعمتک بین خلقک بظهور آثار موهبتک علی هیکله النورانی انک انت الکریم انک انت الرحیم و انک انت ذو فضل عظیم
- ای بندہ صادق دلبر ابھی این مناجات بجهت حصول آمال آنجناب بدرگاه ذوالجلال گردید تا تأیید و توفیق عنایت شود و البتہ این حاجت روا گردد خدمات حضرت سمندر نار موقدهء الهی از بدو طفولیت الی الآن در آستان مقدس مقبول و محبوب و مشهود حال نیز یوماً فیوماً

by day, including the teaching gathering which they have recently arranged, and surely confirmations will reach it.

- 5 Convey to the assured, confident and tested maidservant of God, the All-Compelling, the Self-Subsisting - your mother and aunt - the Most Glorious and Most Beautiful greetings from 'Abdu'l-Baha, making them joyous and glad. Also convey utmost longing to his honor the teacher and the honored brothers. And upon you be greetings and praise.

در ازدیاد است از جمله مجلس تبلیغ که جدیداً فراهم آورده اند و البته تأیید میرسد

5 ورقهء موقتهء مطمئنہء ممتحنه امه الله المہمین القیوم والده و خاله را بختی ابدع ابھی از قبل عبدالہاء مسرور و مشعوف نمائید و جناب معلّم و حضرات اخوان کرام را نیز نہایت اشتیاق ابلاغ دارید و علیکم التّحیّۃ و الثّناء

AYBY.407 #115, TRZ1.191, MJMJ2.006, MMG2#273 p.305

AB01581

To: Mustafa Rumi, in Rangoon

- 1 O thou who art intoxicated with the wine of the Covenant! That which thou hadst written was noted. All were glad tidings of the diffusion of divine fragrances and signs of the appearance of clear verses. Although trials and persecution from brothers and corruption and sedition from the envious have reached such a degree that even rock and clay weep over the state of 'Abdu'l-Baha, despite this the contents of that loved one's letter brought joy and gladness, for praise be to God, that bewildered and passionate one is enamored with the divine Beauty and disgraced by love of that heavenly Beloved. Night and day like a moth he has burned wings and feathers around the candle of the Covenant, and day and night he has intoxicated the friends from the cup of the Covenant, and constantly thinks of guiding the people of that land and realm, his morning fragrant and his evening chamber illumined.

1 ای سرمست بادہء پیان آنچه مرقوم نموده بودید ملاحظہ گردید ہمہ اشارات نشر نفحات بود و اشارات ظہور آیات ینات ہرچند بلایا و جفای اخوان و فساد و فتنہء حاسدان بدرجہئی رسیدہ کہ حجر و مدر گریہ بر حال عبدالہاء مینماید باوجود این مضمون مکتوب آنحبوب سرور و حبور مبذول داشت کہ الحمد للہ آن سرگشتہء سودائی شیدای جمال الہیست و رسوای عشق آن دلبر یزدانی شب و روز چون پروانہ گرد شمع میثاق بال و پر سوخته و روز و شب از پیانہء پیان یاران را سرمست نموده و دمبدم در فکر ہدایت اہالی آن بوم و برآست و صبحدم مشامش معبر و شبانگاہ شبستانش منور

- 2 O longtime friend! Whatever is witnessed will ultimately become illusion, imagination, reflections in mirrors, or shadows - except for the divine universal forms that become embodied and personified in the mirror of the Abha Kingdom and cast their radiance below and show their image in the world of earth, so that the truth "all things perish save His Face" may be inscribed on the scroll of the horizons. Therefore, O wise one of the age, seek with thy soul and desire with thy heart and watch with thine eye until that Beloved of bounty appears in the palace of hopes and that brilliant Star rises from the manifest horizon.

2 ای یار دیرین آنچه مشاہدہ گردد عاقبت وہم او خیال او عکوس فی المرایا او ظلال شود مگر صور کلیہء الہیہ کہ در آیتہء ملکوت ابھی مجسم و مشخص گردد و پرتوی بر زیر افکند و صورتی در عالم ملک بنماید تا حقیقت کلّ شیء ہالک الّا وجہہ در منشور آفاق مسطور گردد پس ای فرزائہء زمانہ بجان بجو و بدل آرزو کن و بچشم منتظر باش تا آن دلبر مہبت در کاخ آمال جلوہ نماید و آن کوکب منیر از افق مبین طلوع نماید

- 3 Now is the time of polo and the season of plain and field. Consider the opportunity a blessing and let not the chance slip away. Water the seed that the divine Farmer has planted in that field, and as much as thou canst become a heavenly farmer and scatter pure seed in that soil so that through the bounty of the Covenant it may become verdant and flourishing and through the heat of the kindled fire of the Covenant it may quickly bear fruit. We have always been and are awaiting news from you.
- 4 Gather all the friends together and like a candle aflame in the assembly convey to all this servant's longing, so they may be moved to ecstasy and joy by the sanctified fragrances.

3 حال وقت گوی و چوگانست و هنگام دشت و میدان فرصت را غنیمت شمار و مهلت را از دست مده تخی که دهقان الهی در آن کشتزار کشت آتش بده و تا توانی دهقان یزدانی شو و تخم پاک در آن خاک بیفشان تا بفیض میثاق سبز و خرم گردد و بحرارت نار موقدهء پیمان زود بثمر رسد همیشه منتظر ورود اخبار شما بوده و هستیم ع ع

4 جمیع دوستانرا و یاران را جمع نموده و در محفل چون شمع افروخته بکل بیان اشتیاق این عبد را بنائید تا از نفحات تقدیس مهتر گشته بوجد و طرب آیند

MMK5#218 p.167

AB01630

To: Ahmad Sadrus-Sudur, in Tihiran

- 1 O thou who art attracted by the fragrances of the gardens of the Covenant! Months, nay years and ages have passed, and we have not heard thy sweet call, nor have the breezes of faithfulness wafted from that luxuriant garden. Where are thy spiritual attractions, and where are thy melodies in the divine gardens, and where is thy rising and shining like candles in spiritual gatherings? Arise to serve thy Lord's Cause, speak forth in praise of thy Master, and call the people to the fountain of life and the path of salvation. Roar like lions in the thickets, and coo like the holy dove in the gardens. Sing and chant and cry out, saying: "By God the True One! The Spirit hath awakened me from my slumber and established me in such servitude to my Lord that I glory and pride myself therein above kings throughout all ages, cycles and epochs. I am he whom my Lord hath crowned with the diadem of acceptance at His holy luminous threshold, and seated upon the throne of certitude in the realm of faithfulness. I am he whom He gave to drink from the cup of bestowal, removed from me the veil, immersed me in the sea of bounty, clothed me in the robe of supreme guidance, and made me a sign of His resplendent love in the highest horizon."

1 ایها المنجذب بنفحات ریاض الميثاق قد مضى شهر بل سنون ودهور و لم نسمع ندائك الأهل و لم تمر نسائم الوفاء من تلك الحديقة الغلباء أين انجذاباتك الروحية و أين نغماتك في الرياض الرحمانية و أين شروقك و بزوغك كالشموع في المحافل الروحانية قم على امر ربك و انطق بثناء مولاك و ادعو الناس الى معين الحياة و سبيل النجاة و ازتر زئير الليث في الغياض و اهدر هدير حمامة القدس في الرياض و غن و رن و ناد و قل تالله الحق ان الروح قد بعثني من مرقدي و اقامني بعبودية ربي مقاماً افتخر و اتباهي به على الملوك على ممر الدهور و العصور و الأدهار انا الذي توجني ربي باكليل القبول في عتبة قدسه التوراء و اجلسني على سرير الاطمینان في اقليم الوفاء انا الذي سقاني كأس العطاء و كشف عني الغطاء و اغرقني في بحر الندى و البسني رداء الهداية الكبرى و جعلني آية لجه الباهرة في افق العلی

2 Hasten! Hasten! O ye who long to witness radiant lights that have shone forth! Hasten! Hasten! O ye who are attracted to a countenance that hath dawned! Hasten! Hasten! O ye who are in need of wealth that hath overflowed! Hasten! Hasten! O ye who are fearful, to the impregnable shelter! Hasten! Hasten! O ye who thirst, to the spring of living waters! Hasten! Hasten! O ye who are deprived, to the mighty portion! By the life of Baha! This call delighteth attentive ears, these melodies gladden pure hearts, this address remindeth heedless souls and gathereth them beneath the unfurled standard, bringeth them under the extended shade, and leadeth them to the praised station.

2 البدار البدار أيها المشتاقون الى مشاهدة انوار سطعت البدار البدار أيها المنجذبون الى طلعة اشرفت البدار البدار أيها المحتاجون الى ثروة طففت البدار البدار أيها الخائفون الى الكهف المنيع البدار البدار أيها الظمأ الى الماء المعين البدار البدار أيها المحرومون الى الحظ العظيم لعمر البهأ يطرب هذا النداء الآذان الصاغية و تسر هذه الأنعام القلوب الصافية و يذكر هذا الخطاب النفوس الساهية و يحشرهم تحت اللواء المعقود و يدخلهم في الظل الممدود و يوصلهم الى المقام المحمود

3 My God, my God! Thou art the Helper and the Supporter of every soul that hath arisen to assist Thy manifest Cause and Thy mighty Covenant. Thou confirmest whomsoever Thou wilt with hosts that thunder like pealing thunder in bondage, from Thy Most Glorious Kingdom and Thy Most Exalted Dominion. O Lord! Aid this servant of Thine with the angels of inspiration and confirmation, spread through him Thy fragrances throughout all worlds, strengthen him to present Thy proofs and evidence, and make him successful in guiding Thy creation with power and sovereignty. Verily Thou art the All-Merciful, and verily Thou art the Confirmer of all humanity.

3 الهى الهى انت النصير و انت الظهير لكل نفس قامت على نصره امرک المبين و ميثاقک العظيم تؤيد من تشاء بجيوش مدمدم كرمزمة الرعود فى الأصفاد من ملكوتک الأبهى و جبروتک الأعلى رب انجد عبدک هذا بملائکة التأيد و الالهام و انشر به نفحاتک فى الأكوان و آيدہ على بيان حججک و البرهان و وفقه على هداية خلقک بقوة و سلطان انک انت الرحمن و انک انت المؤيد لكل انسان

TSS.152

AB01648

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

1 O thou whom the Lord hath aided to magnify His Word and to diffuse the sweet savours of the rose-garden of His holiness. Thou hast, for some time, been a companion of these enraptured souls and hast associated with these yearning ones in this Most Great Prison. Praise be to God, for thy brow hath been illumined and thy sight brightened by the dust of the sacred Shrine. Time and again, thou hast attained the honour of visiting the Exalted Threshold—that Spot round which circle the celestial Concourse, that Sanctuary of the denizens of the Abha Kingdom—and hast detected the sweet scents of holiness.

1 يا من آيدہ الله لاعلاء كلمة الله و نشر نفحات رياض قدسه چندی بود که در این سجن اعظم مجالس این آشفتهگان بودی و مؤانس این مشتاقان حمد خدا را که بتراب روضه مطهره جبهه و دیده را روشن و منور فرمودی و زیارت عتبه علیا که مطاف ملاء اعلی و کعبه اهل ملکوت ابی است مرّة بعد مرّة فائز شدی و از نفحات قدس مشامرا معطر فرمودی

2 Now, aided by heavenly power, divine strength, celestial attraction, and spiritual vigour; endowed with inner joy, a radiant countenance, an eloquent tongue, an outstanding utterance, and words of perfect praise; and confirmed by the outpouring flood of His Grace, return thou to the land of Ta', and thence to the land of Kha'. Gather then together the believers in that land round the all-embracing Word, the luminous bounty, the manifest sign, and the glorious banner of the Book of God and His Faith, so that they may be revived and refreshed through the breaths of this supreme bestowal, and may be so set ablaze with the immortal flame kindled in the sacred Tree that each may become a kindled torch, a shining orb, and a brilliant star. The glory of God rest upon thee.

3 Convey my warmest loving greetings to the beloved of the Merciful, and tell them on behalf of this servant: "O ye who have quaffed from the Heavenly Cup, O ye who are attracted to the beauty of the All-Merciful! The Abha Beloved and desire of the celestial Concourse—may I offer up my soul, my spirit, my life, my essence, and mine inmost being for His loved ones—throughout these long years endured all manner of trials and tribulations, woes and hardships, chains and fetters, and even this afflictive prison. All the while, He trained you beneath the shadow of the divine Teachings that ye might, on a day such as this, arise to proclaim the Faith of God and magnify His Word. Now is the time for you to forget all else but Him, even as did the disciples of Christ. Now is the time for you to surge forth like a mighty ocean, that the sweet savours of God may perfume the East and the West."

LOTW#49

2 حال بقوتی ربّانیّه و قدرتی رحمانیّه و جذبه‌ئی صمدانیّه و همیتی روحانیّه و بشارتی وجدانیّه و نضرتی نورانیّه و لسانی ناطق و بیانی فائق و ذکرّی کامل و فیضی از تأیید شامل مراجعت به ارض ط و از آنجا به ارض خا بفرمائید و جمیع احبّای ارض خا را بر کلمهء جامعہ و موهبةء لامعه و آیت باهره و رایت زاهرهء کتاب الله و دین الله جمع کنید که بنفحات این موهبت کبری زنده و تر و تازه باشند و بنار موقدهء در سدرهء سیناء چنان مشتعل گردند که هریک مشعلی روشن و نجی طالع و کوکبی لامع گردند و البهاء علیک ع ع

3 و جمیع احبّای رحمن را از قبل این عبد بذکر ابداع اہبی ذا کرشود و بگوئید ای مخوران پیمانهء الہی و ای منجذبان جمال رحمانی محبوب اہبی و مقصود ملأ اعلی فدیت احبّائہ بروحی و ذاتی و کینونتی و هویتی و حقیقتی این مدت مدید جمیع بلایا و رزایا و مصائب و نوائب و غل و زنجیر و سجن عظیم را بنفس مبارک تجمل فرمود و شما را در ظلّ تربیت الہیہ تربیت فرمود کہ در چنین روزی قیام بر امر الله و اعلاء کلمہ الله بکنید حال آن وقت است کہ چون حواریین حضرت روح ہرچہ جزاوست فراموش نمائید و چون بحر اعظم در جوش و خروش آئید تا نفحات حقّ شرق و غرب را معطر نماید

NURA#49, MMK4#047 p.051x, PYK.270

AB01625

To: Khadijih Sultan daughter of Ammih, in Tihrah

1 O speaking leaf, attracted by the fragrances of God, stirred by the breeze wafting from the gardens of God's bounty! Your eyes have been cooled by beholding the manifest light, your spirit has been revived by inhaling the pure and fragrant musk, your face has beamed with supreme joy, and your tongue has been loosened in praise of your gracious Lord. Blessed art thou for having remained firm in the Covenant, detested discord, held fast to the hem of the robe of grandeur, clung to the

1 آیّہا الورقة النّاطقة المنجذبة بنفحات الله المہترّة من نسیم ہبّ من ریاض موهبة الله قرّت عیناک بمشاهدة النور المبین وانتعشت روحک باستنشاق رائحة المسک الزکی و تہلل وجہک بالبشر العظیم و تہلل لسانک بذکر ربّک الکریم طوبی لک بما ثبت علی الميثاق و ابغضت الشقاق و تمسکت بأهداب رداء الکبریاء و تعلقت بذیل ہیکل

garment of guidance, rejoiced in the glad-tidings of God, and been attracted by the light that shone forth and gleamed from the horizon of unity and the dawning-place of oneness. Well is it with thee to have this cup brimming with the choice wine of the love of God. Therefore, be thou gladdened in heart, revived in spirit, smiling of countenance, and of joyful eye. Let thy face beam with delight, for this is the great bounty, this is the manifest light, this is the ancient triumph.

- 2 How much your news brought joy and delight to the leaves, especially the news about the honored aunt. They became very hopeful that God willing, that wanderer would find stability, that scattered one would find peace of mind, that estranged one would enter the exalted palace of the Lord, and that suffering one would find the healing of the All-Merciful. Indeed, if you succeed in rendering such service, you will become distinguished among all the handmaidens of God and in the gathering of the leaves of the Tree of Bounty, and you will cause several leaves to become fresh, delicate, verdant and flourishing. Therefore, show forth effort and zeal. Turn to the Abha Kingdom and seek assistance from the Supreme Concourse. With a radiant face, an enkindled heart, a spirit filled with glad-tidings, an abundant soul, an eloquent tongue and compelling speech, turn to her. Surely the confirmations of the Spirit will arrive and the divine confirmations will be your companion. Convey to the brothers, Aqa Siyyid Nasru'llah, the handmaiden of God the mother, the handmaiden of God the sister, and all the other leaves, the Most Glorious, Most Wondrous greetings, and give them the glad-tidings of the holy fragrances that are spreading from the direction of grace. Soon the breezes of fellowship will waft from the paradise of God's bounty and will perfume all regions and districts. And you will see the sincere men and women in great joy. Praise be to God, the Lord of the Worlds.

الهدى واستبشرت ببشارات الله وانجذبت بنور
اشرق ولاح من افق التوحيد و مطلع التفرید
هنيئاً لك هذه الكأس الطافحة بصهباء محبة الله
فانشرحي صدرًا انتعشي روحاً اقترى ثغراً و قرى
عيناً تهللى وجهاً هذا هو الفضل العظيم هذا هو
النور المبين هذا هو الفوز القديم ع

2 اخبار شما چه قدر سبب روح و ریحان و رقات
شد علی الخصوص خبر عمه خانم محترمه بسیار
امیدوار شدند که انشاء الله آن آواره سر و
سامان یابد و آن پریشان جمعیت خاطر جوید
آن مهجوره بایوان بلند یزدان درآید و آن دردمند
بدرمان رحمان پی برد فی الحقیقه اگر بچنین خدمتی
موفق گردی در بین جمیع اماء الله و در انجن
ورقات سدره موهبت سر بلند شوی و سبب
طراوت و لطافت و سبزی و خرمی و رقاتی چند
پس همت کن و غیرت بنما توجه بملکوت اہی
و استمداد از ملا اعلی جو با رخی افروخته و
جگری سوخته و دلی پر بشارت و روحی پرفروش
و لسانی فصیح و بیانی بلیغ رو باو کن البتہ
تأییدات روح میرسد و توفیقات حق رفیق
میگردد حضرات اخویہا و جناب آقا سید
نصر الله و امه الله والدہ و امه الله همشیره و سائر
ورقات را جمیعاً تکبیر ابدع اہی ابلاغ نما و
بنفحات قدس کہ از مہب عنایت منتشر است
بشارت ده سوف تہب نسائم الانس من فردوس
موہبة الله و تعطر جمیع الأرجاء و الأنحاء و
ترى المخلصین و المخلصات فی فرح عظیم و الحمد
لله رب العالمین

MKT7.089

AB12163

To: *Mirza Muhammad Hasan Adib, in Tihnan*

- 1 O thou whom God hath educated and perfected in courtesy! 1 یا من ادبه الله واحسن ادبه
- 2 That which was inscribed by the pen of the love of God upon the page of writing was noted. In truth, delivering the aforementioned letter from the Counsellor to the Ambassador contradicts the wisdom mentioned in psalms and tablets. However, Sheikh Reza's intention was to render a service, and he sent that letter here with utmost speed, but we did not give it, for the same consideration that His Honor Yamin holds and has concealed from you. Please convey this wanderer's greetings to them and say that we are considerate in every respect, and the proof is that we did not allow the aforementioned letter to be sent from here. 2 آنچه از خامه محبت الله بر صفحه تحریر ترقیم یافت ملاحظه گردید فی الحقیقه ایصال مکتوب معهود مشیر بسفیر منافی حکمت مذکوره در زیر الواح است ولی جناب شیخ رضا را مقصد خدمتی بنماید و آن مکتوب بکمال سرعت بانجا ارسال نمود ولی ما ندادیم بهمان ملاحظه که جناب یمین دارند و از آنحضرت کتمان نموده اند خدمت ایشان تحت این آواره را ابلاغ بفرمائید و عرض کنید که ما از هر جهت ملاحظه داریم و برهان اینکه مکتوب معهود را نگذاشتیم که از اینجا بفرستند
- 3 In short, that letter from the Counsellor is enclosed within this letter, but it must be delivered to the Counsellor himself hand to hand, as it is a trust - it must either reach His Honor the Ambassador or be presented to the Counsellor himself. Verily God commands you to deliver trusts to their owners. 3 خلاصه آن مکتوب مشیر در جوف این مکتوب است ولی باید تسلیم خود حضرت مشیر گردد یداً بید زیرا امانت است یا باید بجناب سفیر برسد و یا باید تقدیم حضور حضرت مشیر گردد ان الله یأمرکم ان تؤدوا الامانات الی اهلها
- 4 In any case, there is no time or opportunity to write more than this now, as a group of American pilgrims are waiting to meet, and truly meeting them brings spirit and fragrance, for they are people of arts and sciences, among the notables and eminent ones of that land, and are in the utmost state of being enkindled with the fire of the love of God. 4 باری الآن فرصت و مجال تحریر بیش از این نیست زیرا جمعی از زوار امریکا منتظر ملاقات هستند و فی الحقیقه ملاقاتشان مورث روح و ریحانست زیرا اهل فنون و علوم و از معارف و مشاهیر آن اقلیم و در نهایت اشتعال بنار محبت الله هستند
- 5 And do not forget this point: that if His Imperial Majesty's royal will is inclined, or if the honored nobles, great princes and illustrious ministers deem it expedient that travel from Iran to these parts should cease, at the mere indication from the justice-dispensing court, we will issue a definitive command and severe prohibition that not even a bird should fly from Iran to this region. 5 و اینطلب را فراموش نفرمائید که هرگاه اعلیحضرت شهبازی را اراده ملوکانی تعلق گرفته و یا آنکه مصلحت دید حضرات کرام و امرای عظام و وزرای نظام این است که تردد از ایران باین صفحات نشود بمجرد اشارتی از دربار معدلت مدار ما حکم قطعی و نهی شدید میکنیم که پرندهئی از ایران باین خطه و دیار نپرد
- 6 Praise be to God, the holy fragrances have perfumed the horizons, for we are commanded by clear text and evident, perspicuous utterance that admits of no interpretation or explanation to obey, be faithful to and submit to the government, and we can never oppose in small or great matters, secretly or openly. 6 الحمد لله نفحات قدس آفاق را معطر نموده زیرا ما بنص صریح و بیان واضح مبین که هیچ تفسیر و تأویل قبول نمینماید مأمور به اطاعت و صداقت و انقیاد بحکومت هستیم و ابداً مخالفت در جزئی

This is the truth, and after truth there is naught but manifest error.

و كَلِّ و سَرِّ و جَهْرِ نتوانم هذا هو الحق و
ما بعد الحق ألا الضلال المبين

BRL_DAK#1062

AB01539

To: *Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran*

¹ O God! How subtle is the flow of Thy love in hearts drawn to the fragrances of Thy holiness, and how sweet is beholding the signs of Thy oneness in realities informed by the outpouring of Thy mercy, and how delectable is the sweet water from the Kawthar of Thy knowledge springing from hearts stirred by the breezes of the gardens of servitude unto Thee. O Lord! Thou hast created nothing more wondrous in all creation than this, nor ordained any station in existence greater than this. O Lord! Servitude is wonderful to behold, and bondage is before the eyes of the discerning, and evanescence at the gate of Thy oneness is the ultimate hope of the stars in the heaven of lights, and effacement is the final goal of the possessors of mysteries.

¹ الله ابيهى اللهم يا الهى ما الطف سريان محبتك
فى القلوب المنجذبة بنفحات قدسك و ما احلى
مشاهدة آيات وحدانيتك فى الحقائق المستنبته
من فيض رحمتك و ما اعذب سلسال كوثر
عرفانك النابع من قلوب اهتزت بنسائم رياض
عبوديتك اى رب ما خلقت شأننا فى الابداع
ابداً من هذا و لا قدرت مقاماً فى الاختراع
اعظم من هذا اى رب ان العبودية بدية فى
الانظار و الرقية نصب عين اولى الابصار و
الفناء فى باب احديتك منتهى آمال انجم سماء
الانوار و المحوية غاية مآرب اولى الاسرار

² By Thy mighty sovereignty! If Thou shouldst raise me to the highest horizon of glory and seat me upon the throne of grandeur, and make my face shine with the light of beauty, and cause the waves of the sea of perfection to surge around me, and perfect upon me all blessings, O my exalted Lord, and support me with all the hosts of the Concourse on High, and raise the banner of my being upon the loftiest peaks of grandeur, and ordain for me every good thing Thou hast created in the kingdom of creation - none of these would equal even a tenth part of a particle of servitude at Thy exalted threshold and bondage before Thy sublime presence.

² فبِعِزَّةِ قِيَمِيَّتِكَ لو ترفعنى الى اعلى افق الجلال
و تجلسنى على عرش الاجلال و يشرق وجهى
بنور الجمال و يتلاطم فى حولى امواج بحر الكمال
و تكمل على جميع النعماء يا ربى المتعال و تؤيدنى
بجميع جنود الملأ الاعلى و ترفع لواء وجودى على
اعلى قلال الكبرياء و تقدر لى كل خير خلقته
فى ملكوت الانشاء لا تقابل عندى عشر معشار
ذرة من عبوديتك فى عتبتك السامية و الرقية
لحضرتك العالیه

³ For this is the comfort of my spirit, the joy of my heart, the healing of my illness, the cooling of my burning, the quenching of my thirst, the light of my countenance, the solace of my eyes, the whiteness of my face, the perfume of my nostrils, the sweetness of my taste, the peace of my heart, and the tranquility of my soul. Therefore, O my God, confirm me in this station, for which I yearn for drops from the overflowing of its surging crimson sea, and long to inhale its fragrances that

³ فانها راحة روحى و بهجة فؤادى و شفاء علتى و
برد لوعتى و رواء غلتى و نور وجهى و قرة عينى
و بياض وجهى و تعطر مشامى و حلاوة مذاقى
و اطمئنان قلبى و سكينه نفسى اذا يا الهى ثبتنى
على هذا المقام الذى اتنى رشحات من طفحات
بحره القلزم المواج و اتحسر على استنشاق نفحاته
التي تعطرت منها الآفاق انك انت الكريم المتعال
ع ع

have perfumed the horizons. Verily Thou art the Generous, the Exalted. 'Abdu'l-Baha

- 4 O Lord! This is a servant who has turned with his whole being to Thy glorious Kingdom, who has detached himself from all else but Thee, who has been set ablaze by the fire kindled in the Tree of Thy mercy, who has been drawn by the sweet-scented breaths wafting from the gardens of Thy oneness, who has held fast to Thy sure handle and clung to the hem of the robe of grandeur. O Lord! Make him a banner among the people, a radiant lamp in the kingdom of creation, a tongue speaking Thy remembrance, O Lord of the hereafter and this world, a herald calling out Thy name in the assemblies of the wise, a guide to Thy path among humanity, and a promoter of Thy religion, O Lord of the highest heavens. Verily Thou art the Powerful, the All-Giving.

4 ای ربّ هذا عبد قد توجه بکلیته الى ملکوتک
الابهی وانقطع عن کلّ ماسواک واشتعل بالنار
الموقدة فی سدره رحمانیتک و انجذب بانفاس
طیب عبت من ریاض وحدانیتک و تمسک
بعروتک الوثقی و تشبث بذیل رداء الکبریا ای
ربّ اجعله علماً بین الملأ و سراجاً ساطعاً فی
ملکوت الانشاء و لساناً ناطقاً بذكرک یا ربّ
الآخرة و الاولى و منادياً باسمک فی مجامع اولی
النّبی و هادياً الى سبیلک بین الوری و مروّجاً
لدینک یا ربّ السموات العلی انک انت المقتدر
الوهاب

INBA85:364, YMM.037

AB01595

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran

- 1 O you who are steadfast on the path of God's Cause! Steadfastness is the greatest attribute of the human world and the most glorious gift of the All-Merciful Lord. As He says: "Those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them." The proof of this steadfastness and evidence of this gift is sacrifice and zeal and fervor in the divine path. When a tree establishes firm roots and strengthens its foundation, it bears fruit and yields fresh produce. This means that souls who are firm and steadfast in the Cause of God become successful in deeds and confirmed in conduct that brings joy and delight to the friends and gladdens the hearts of the beloved ones.

1 ای مستقیم بر صراط امر الله استقامت اعظم
منقبت عالم انسانی و ابهی موهبت حضرت
رحمانیست چنانچه میفرماید الذین قالوا ربنا الله
ثم استقاموا تنزل علیهم الملائکه و دلیل این
استقامت و برهان این موهبت جانفشانی و همت
و غیرت در سبیل الهیست هر شجره بیخ محکم
کند و ریشه مستحکم گرداند ثمر و بر برآورد و
میوه تر مبدول دارد یعنی نفوس ثابته مستقیمه
در امر الله موفق بر اعمالی گردند و مؤید بر
اطواری شوند که سبب حصول روح و ریحان
دوستان گردد و علت خوشنودی قلوب یاران

- 2 During the time when His Holiness Ali-Qabli-Akbar (upon him be the Most Glorious Glory of God) was bound in chains for the divine path and companion to prison, bearing successive trials in love for the Manifest Light, wearing golden collars around his neck and chains like the ornamental sashes of earthly kings, that honored one showed the utmost care for the well-being of his relatives and consoled them. Therefore, they loosed their

2 در اوقاتیکه حضرت علی قبل اکبر علیه بهاء الله
الابهی در سبیل الهی قرین اغلال بودند و انیس
زندان از بلایای متابعه در محبت نور مبین در
گردن طوق زرین داشتند و سلاسل چون حائل
ملوک روی زمین آنجناب نهایت تفقد احوال از
منتسبان فرمودند و تسلی دادند لهذا ایشان از این
همّت آنجناب زبان پرشکری باز نمودند و بشکرانه
آغاز فرمودند

tongues in utmost gratitude for his noble efforts and began offering thanks:

- 3 “My Lord and my Hope! This is Your servant who has clung to the hem of Your favors and been attracted by Your holy fragrances and been ignited by the fire kindled in the Tree of Your oneness and has arisen with all his strength to exalt Your Word and spread Your sweet savors and cause Your lights to shine forth and Your mysteries to be revealed and to magnify Your signs and adorn Your banners and proclaim Your virtues and make universal Your mercies. O my Lord! Assist him with Your confirmations and make him a clear standard in Your Cause and a brilliant lamp in the glass of Your love and a sweet spring for those thirsting for Your love and a verdant garden for the birds of Your mercy and make perpetual upon him Your outpourings and shower upon him the rain of Your blessings. Verily You are the Generous, the Mighty, the Merciful.”

3 رَبِّ وَ رَجَائِ هَذَا عَبْدُكَ الَّذِي تَشَبَّثَ بِذِيْلِ الطَّافِكِ وَ انْجَذَبَ بِنَفْحَاتِ قُدْسِكَ وَ اسْتَعْلَ بِالنَّارِ الْمَوْقَدَةِ فِي سِدْرَةِ فِرْدَاوَيْسِكَ وَ قَامَ بِجَمِيعِ قَوَاهِ عَلَى اعْلَاءِ كَلِمَتِكَ وَ نَشَرَ نَفْحَاتِكَ وَ سَطَّوَعَ اَنْوَارَكَ وَ ظَهَرَ اسْرَارَكَ وَ تَعْظَمَ شَعَائِرُكَ وَ تَزَيَّنَ مَعَالِمُكَ وَ تَشْهَرُ مَنَاقِبُكَ وَ تَعْمِمْ مَرَاحِمُكَ اَي رَبِّ اَيَّدْهُ بِتَأْيِيدَاتِكَ وَ اجْعَلْهُ عَلَماً مُبِيناً فِي امْرُكَ وَ سَرَاجاً مُنِيراً فِي زُجَاجَةِ حَيْكِ وَ مَعِيناً عَذْباً لَظْمَاءِ احْتِكِ وَ حَدِيقَةً مُؤَنَّفَةً لَطِيبُورِ رَحْمَتِكَ وَ اَدَمَ عَلَيْهِ فَيُوضَاتِكَ وَ اَفْضَ عَلَيْهِ وَ اَبْلَ بَرَكَاتِكَ اِنَّكَ اَنْتَ الْكَرِيمُ الْعَزِيزُ الرَّحِيمُ ع ع

- 4 Convey to the pure and sanctified leaf, the handmaid of God, his wife, the Most Glorious Most Wondrous greetings, and likewise to his illustrious children and to Mustashar and to Mirza Sadiq and the brothers and relatives. We hope through God's bounty that all may rest beneath the Lote Tree of the Utmost Paradise and be confirmed by the confirmations of the Most Glorious Kingdom. And glory be upon you and upon all who are firm in God's Covenant.

4 وَرَقَهُ طَيِّبَهُ زَكِيَّهٗ اَمَّةُ اللهِ ضَلَعٌ رَا بِتَكْبِيرِ اِبْدَعِ اِهْيَ مَذْكُورِ دَارِيْدِ وَ هَمِچْنِيْنَ اَنْجَالِ عِظَامِ وَ جَنَابِ مُسْتَشَارِ وَ جَنَابِ مِيرْزَا صَادِقِ وَ اِخْوَانِ وَ مُنْتَسَبَانِ رَا اَزْ فَضْلِ حَقِّ اَمِيْدُوَارِيْمِ كِهْ كَلِّ دَرْ ظِلِّ سِدْرَةِ مُنْتَهَى مُسْتَرِيحِ وَ بِتَأْيِيْدَاتِ مُلْكُوتِ اِهْيَ مُؤَيَّدَ بَاشَنْدِ وَ الْبَهَاءِ عَلِيْكَ وَ عَلٰى كَلِّ ثَابِتِ عَلٰى مِيثَاقِ اللهِ

INBA85:366, MMK6#471, YMM.047

AB01615

To: Baha'is of Yazd et al.

- 1 O Zoroastrian friends and beloved ones of God! Jamshid mentioned your names in his letter and praised you, saying that those enamored of the Face of the Beloved and bewildered by His tresses have shed their outer shell and reached the sweet kernel within, have escaped from the snares of the evil ones and flown to the rose garden of God. This sweet message brought joy, and this writing brought happiness and comfort.
- 2 We arose in praise and glorification of the Lord: “O Creator! These Persians are enchanted by Your Face, intoxicated by Your nature, and wandering in Your path. Grant them shelter in Your protection and admit them to Your court. Make their

1 اَي يَارَانِ زَرْدَشْتِيَانِ وَ اَي دُوسْتَانِ يَزْدَانِ نَامِ شِمَا رَا جَمَشِيْدِ دَرْ نَامَهُ خُوِيْشِ يَادِ نَمُوْدَهٗ وَ دَرْ سَتَايِشِ سَفْتَهٗ وَ كَفْتَهٗ كِهْ اَنَّ شِيْفَتْگَاْنِ رُويِ دُوسْتِ وَ اَشْفَتْگَاْنِ مَويِ دُوسْتِ پُوسْتِ دَرِيْدَنْدِ وَ بِمَغْزِ نَغْزِ رَسِيْدَنْدِ اَزْ دَامِ اِهْرِيْمَانِ رِهِيْدَنْدِ وَ بَگَلَشْنِ يَزْدَانِ پَرِيْدَنْدِ اَيْنِ پِيَامِ شِيْرِيْنِ كَامِ نَمُوْدِ وَ اَيْنِ نَگَارَشِ خَرْمِيِ وَ اَسَايِشِ دَادِ

2 وَ بَسْتَايِشِ وَ نِيَايِشِ پُرُوْرْدِگَارِ پَرْدَاخْتِيْمِ كِهْ اَي كَرْدِگَارِ اَيْنِ فَارْسِيَانِ شِيْدَايِ رُويِ تُوَانْدِ وَ سَرْمَسْتَانِ خُويِ تُو وَ اَوَارْگَاْنِ كُويِ تُو دَرْ پَنَاهِ

station lofty and their star bright and luminous. Kindle their lamp and make their day victorious. Burn away their veils and turn their gaze away from the earthly world so they may behold the pure realm, gather bouquets of yearning from the mystic rose garden, begin their servitude at Your threshold, harmonize with the songs of the celestial birds, and like the truthful ones, prostrate with this servant of Your threshold in worship. You are the Mighty, You are the All-Seeing.”

خویش پناه ده و در بارگاه خویش راه بخش
پایه‌شانرا بلند کن و اخترشانرا تابان و روشن
فرما چراغشانرا برافروز و روزشانرا فیروز نما
پرده‌شانرا بسوز و دیده‌شانرا از جهان خاک
بدوز تا جهان پاک بینند و از گلشن راز
گلدسته نیاز چینند و آغاز بندگی درگاه نمایند و
پا‌آواز مرغان آسمانی دمساز گردند و با این بنده
آستان چون راستان بر خاک پرستش افتند
توئی توانا توئی بینا

YARP2.112 p.137

AB01549

To: Bibi Tuba sister of Varqa, in Yazd

1 O handmaiden of God, illumined leaf! Although many spiritual letters have been sent to your esteemed name until now, at this moment I was again reminded of you and spiritual feelings arose from the martyrdom of His Holiness the martyr. Without hesitation and involuntarily, I was compelled to write this letter. O sister of the martyr! That glorious light has a new bestowal for you in the Abha Kingdom and constantly chants verses of unity in the Supreme Concourse.

1 ای امة‌الله الورقة النورانية هرچند تا بحال
نامه‌های متعدد روحانی بنام نامی شما ارسال
گشت ولی در ایندم باز بیاد تو افتادم و
احساسات روحانیه از شهادت حضرت شهید
حاصل گشت و بی‌محبا و بی‌اختیار مجبور
بنگارش این ورقه گردیدم ای اخت شهید آن
نور مجید در ملکوت ابدی عنایتی جدید بتو
دارد و همواره آیات توحید در ملأ اعلیٰ ترتیل
میفرماید

2 O handmaiden of God! I was engaged in writing this letter when Aqa Siyyid Muhsin arrived and just now, while writing this letter, delivered your letter. Among its contents was “I think only of you, why don’t you remember me? You never leave my thoughts.” What a coincidence! Be fair and do not complain unjustly, for I was thinking of you when this letter was delivered. The Blessed Beauty - may my spirit be sacrificed for His loved ones - knows and sees that I am always thinking of you. I never cease, and I beseech God to make you the essence of sanctification among the handmaidens of the Merciful, to make you pure, to make you a sign of guidance and an illumined, sanctified handmaiden of God and a cherished maidservant of the Blessed Beauty. There is no doubt that the helplessness and supplication of this servant will be accepted at the Divine Threshold.

2 ای امة‌الله حال بتحریر این مکتوب مشغول بودم
که آقا سید محسن حاضر و مکتوب شما را الآن
در بین نگاشتن این نامه تسلیم نمود از جمله مضمون
نامه جز یاد تو خیالی ندارم چرا یادم نمیکنی زیادم
نمیروی اتفاق چنین افتاد انصاف بده شکایت
بناحق مکن زیرا من بیاد تو مشغول بودم که
این مکتوب تسلیم نمود جمال ابدی روحی لاجبائمه
الفداء دانا و بیناست که همیشه بیاد تو هستم
ابداً فراغتی ندارم و از حق میطلبم که تو را بین
اماء رحمن جوهر تقدیس فرماید و لطیفه تنزیه
نماید آیت هدی گردی و امة‌الله المقدسة التوراء
و کنیز عزیز جمال ابدی و شبهه‌ئی نیست که عجز
و نیاز این عبد در درگاه کبریا مقبول خواهد
شد

3 O handmaiden of God! Arouse and entice the handmaidens of God, and show them the way of training the children with enthusiasm and detachment, because the first educators of children are mothers. They must foster them with the milk of the love of God from infancy and rear them in the bosom of His knowledge. They must animate and stimulate them to show forth praiseworthy character and good behaviour and demeanour, so that these saplings of the rose garden of God's bestowals will be infinitely refreshed and beautified in the Abha Paradise with the life-giving breeze of guidance. Convey spiritual regards on behalf of 'Abdu'l-Baha to the handmaidens of God in that land. Upon thee be praise and salutation.

3 ای امة الله اماء رحمن را به شور و وله آر و به جذب و انقطاع بر تربيت اطفال دلالت كن زيرا اول مربى اطفال امهاتند بايد از سن رضى از ثدى محبت الله كودكانرا پرورش دهند و در آغوش معرفت الله نشو و نما بخشدند و باخلاق حميده و روش و سلوك پسنديده تشويق و تحريص نمايند تا اين نهالهاى رياض موهبت الله در جنت ابهى بنسيم جانپرور هدى طراوت و لطافت بى منتهى يابند و اماء رحمن را در آسمان تحيت روحانيه از قبل عبدالهآء ابلاغ نما و عليك التحية و الثناء

MKT7.039

AB01649

To: Mirza Abu'l-Fadl Gulpaygani, in Egypt

- 1 O thou who hast devoted thy life to the service of the Cause of God, and spent thy time in diffusing the divine fragrances, and joined thy night to thy day in exalting the Word of God!
- 2 For such a one befits this glorious station and drinking from this cup whose mixture is of Zanjabil, due to the potency of its pure wine and the force of its all-encompassing influence. The sweet contents of the clear book gave the taste of flowing water and the spring of Tasnim to those who long for it. It arrived at a time when intense sorrows encompassing heart and soul became the cause of comfort to the conscience and solace to the spirit, for it emanated from a heart full of spirit and fragrance.
- 3 Your hardships and difficulties in the path of the Lord of Glory are beyond measure, and this is the greatest proof of acceptance at the court of the Most Luminous and Greatest Beauty. So thank God for this.
- 4 Regarding the two newly-lit candles, two writings were requested and have been written, enclosed with the letter.
- 5 Among the friends in Egypt, unity is necessary in whatever way possible, even if outwardly, for opposition makes others bold and causes disgrace to the Cause of God, harming all. "Hold

- 1 يا من بذل حياته لخدمة امر الله و حصر اوقاته فى نشر نفعات الله و واصل ليله بنهاره فى اعلاء كلمة الله
- 2 و مثله ينبغى هذا المقام الجليل و شرب هذه الكأس التى مزاجها زنجبيل لشدة نفوذ سلافها و قوة سورة شمولها مضامين شكرين كتاب مبين مذاق مشتاقانرا حلاوت ماء معين و عين تسنيم بخشيد در وقتى واصل شد كه شدت احزان محيط بر دل و جان سبب راحت وجدان و تسلى قلب و روان گرديد زيرا منبعث از فؤاد پر روح و ريحان بود
- 3 زحمات و مشقات آنحضرت در سبيل رب عزت بى حد و حصر و اين برهان اعظم بر مقبولى درگاه جمال انور و جليل اكبر فاشكر الله على ذلك
- 4 بجهت دو شمع افروخته تازه دو تحرير خواسته بوديد مرقوم گشت در طى مكتوبست
- 5 در ميان احباى مصر بهر قسم ممكن است ولو بظاهر ايتلاف لازم زيرا اغيار را جسور و سبب افتضاح امر الله ميگردد و ضررش راجع بكل و

fast, all together, to the cord of God and be not divided.” And upon you be glory.

- 6 Constant communication with the Hands is necessary at all times, and showing love is beneficial as it increases the warmth of the love of God.
- 7 At the end of your letter, you promised to send a second letter with details, but the second letter has not arrived. We are waiting.
- 8 Jadaid has some love, but he is a changeable youth. Show him love but intimacy with him is not permissible. Raphael is a quiet person, sincere and good-natured. Make an effort in his education and training.
- 9 You have surely seen the treatises of doubts from the people of languor, and now Jamal Parvabal is also continuously publishing meaningless papers and making false accusations against this servant that even the mindless understand such base expressions are fitting for those lying mouths, not this servant. Anyway, the new paper of that deranged one will be sent - observe in what realm they are gathered. And if there is opportunity, write a reply.

اعتصموا بحبل الله جميعا ولا تفرقوا والبهاء عليك

6 با حضرات ایادی در جمیع اوقات مخیره لازمست و اظهار محبت مفید زیرا سبب ازدیاد حرارت محبت الله گردد

7 در آخر مسطور مرسوم آنجناب وعدهئی بارسال مکتوب ثانی فرموده که تفصیل مرقوم خواهد شد ولی مکتوب ثانی نرسید منتظریم

8 جادعید قدری محبت دارد ولی جوان متلونست با او اظهار محبت فرمایند ولی محرمیتش جائز نه جناب روفائیل شخص ساکنیست و بی غرض و خوش خلق در تربیت و تعلیم او همت فرمایند

9 رسائل شبهات اهل فتور را البته ملاحظه فرموده اید و حال تازه جمال پروبال نیز متصل اوراق بی مال نشر مینماید و مفتریاتی اراجیف نسبت باین عبد میدهد که هر بی خردی نیز مینماید که چنین عبارات سخیفه لائق آن افواه افکیه است نه این عبد باری ورقهء تازه آن معتوه ارسال میشود ملاحظه فرمائید که در چه صمعی محشورند و اگر فرصت باشد جوابی مرقوم فرمائید

MMK6#074

AB01592

To: Alice R P Morton

- 1 Through Mrs. McKnaughton, handmaiden of God Mrs. Alice R.P. Morton: O thou handmaiden of God! What thou hadst written was noted. If thou wishest to discover the mysteries of the divine Kingdom, move beyond the world of imitation, observe with thine own eyes, hear with thine own ears, and carefully consider the Cause of Christ and likewise the Cause of the Blessed Beauty.
- 2 When Christ ascended, only a small number had become believers and were assured, and the greatest of the apostles was Peter the renowned. Despite this, he denied Christ three times. But observe the Cause of the Blessed Beauty - at the time of His ascension, hundreds of thousands of souls were gathered

1 بواسطهء مسس مکات امة الله مسس الیس ر پ مورتون ای کنیز الهی آنچه نگاشتی ملاحظه گردید اگر خواهی که پی باسرار ملکوت الهی بری از عالم تقلید بگذر و بصیر خویش نظر نما و بگوش خود بشنو و بدقت ملاحظه کن امر مسیح را و همچنین امر جمال مبارک ابی را

2 حضرت مسیح وقتیکه صعود میفرمود معدودی قلیل مؤمن و موقن گشتند و اعظم حواریین پطرس جلیل بود باوجود این سه مرتبه حضرت مسیح را انکار نمود لکن امر جمال مبارک را

under the banner of certainty and were in complete steadfastness and firmness. The proof of this is that hundreds upon hundreds hastened to the field of martyrdom with utmost joy and gladness and sacrificed their lives and property. Among these is the incident in Yazd - surely thou hast heard how men and women sacrificed their lives and were cut to pieces by the sword of oppression with utmost steadfastness. Observe how great this Cause is!

- 3 Likewise, the fame of Christ in His time spread in Palestine, but the fame of the Blessed Beauty in the days of God became world-encompassing. Christ resisted a small band from among the Jewish people and was mostly hidden in wilderness and desert, while the Blessed Beauty arose openly and visibly against all nations and governments. Christ did not write even a letter to Herod and Pilate who were two governors of the Holy Land, but the Blessed Beauty sent sufficient and complete proclamations to all the kings of the world. Know then how great this Cause is!

- 4 Though others are heedless, be thou awakened and walk not in imitation of fathers and ancestors. Soon thou shalt see that the divine standard is raised in all regions of the earth and the banner of truth waves. I beseech God that thou mayest open the eye of truth and discover reality and become a cause of illumination in this dark world. And upon thee be greetings and praise.

ملاحظه نما که در وقت صعود صد هزاران نفوس در ظل علم مبین محشور بودند و در کمال ثبوت و رسوخ بودند و برهان بر این آنکه صد صد با نهایت فرح و مسرت بمشهد فدا شتافتند و جان و مال نثار کردند از جمله واقعه یزد است البته شنیدی که رجال و نساء چگونه جانفشانی نمودند و در نهایت استقامت بتیغ جفا پاره پاره گشتند ملاحظه نما که چه قدر امر عظیم است

3 و همچنین صیت حضرت مسیح در زمان مسیح در فلسطین منتشر شد اما صیت جمال مبارک در ایام الله جهانگیر گردید و حضرت مسیح در مقابل شرمهائی از قوم یهود مقاومت نمودند و اکثر اوقات در صحرا و بیابان مخفی بودند و جمال مبارک واضحاً مشهوداً در مقابل جمیع ملل و دول قیام نمودند حضرت مسیح به هیروُدس و پیلطس که دو والی ارض مقدس بودند نیز کتبی تحریر نفرمود اما جمال مبارک بجمیع ملوک عالم خطابهائی کافی وافی ارسال فرمودند

4 پس بدان که این امر چه قدر عظیم است هر چند سائرین غافلند تو بیدار شو و بتقلید آباء و اجداد رفتار منما عنقریب ملاحظه خواهی فرمود که علم الهی در جمیع اقطار ارض بلند گردد و پرچم حقیقت موج زند از خدا خواهم که دیده حقیقت باز نمائی و بحقیقت پیبری و سبب نورانیت این عالم ظلمانی شوی و علیک التحیة و الثناء

MMK3#123 p.084

AB01580

To: Aqa Mir Aqa Khan

- 1 O wandering and impassioned one! Will there come a time when you become renowned in East and West for your divine madness and become notorious throughout the world, without name or trace among humanity - meaning that you completely

1 ای سرگشته و سودائی آید وقتی که در شرق و غرب مشهور بشیدائی گردی و رسوای عالم شوی و بی نام و نشان بین بنی آدم یعنی بکلی دل و جان فدای جانان کنی و از خاندان و دودمان و سرو سامان بگذری اگر بدانی این مقام چه قدر

sacrifice heart and soul for the Beloved and forsake family, lineage, self and belongings? If you knew how precious this station is and how delicious this food, you would surely forsake everything, take up the overflowing cup, create excitement and fervor, and scatter musk and ambergris.

عزیز است و این مائده چه قدر لذیذ البتّه از هر چیز بگداری و جام لبریز بدست گیری و شور و شغف انگیزی و مشک و عنبر بیزی

- 2 Time makes humans nameless. Consider that the famous ones and renowned kings have crept into the corner of forgetfulness "and thou hearest not from them any sound or whisper." Given this, what permanence, what remedy, what existence and what self-worship remains for you and me? The truly mad ones of the world are those who see yet are blind, who hear yet are deaf. Madness has many forms.

2 ایام انسانرا گمنام نماید ملاحظه نما که مشاهیر انام و ملوک بنام در زاویهء نسیان خزیدند و لاتسمع لهم صوتاً و لا رکراً باوجود این دیگر از برای من و تو چه بقائی و چه درمانی و چه هستی و چه خودپرستی مجنون عالم آنانند که باوجودیکه می بینند کوراندند و می شنوند کرانند الجنون فنون

- 3 In any case, if you are sober, follow the path to the dwellings of the mad ones, and if you are wise, make your home in the nest of those possessed - meaning become mad and estranged from the affairs of this world, and become intimate with and wise to the holy fragrances, peerlessly rational. Become unaware of this world and gain knowledge of that other realm. Become unconscious of this dustheap and conscious of the eternal world. Walk in the footsteps of the free ones and follow the path of the noble ones. Free yourself and release yourself from every bond until you become a star in the heavens and a shining moon, delivered from the eclipse and darkness of this world.

3 باری اگر هوشیاری بکوی دیوانه ها پی بر و اگر عاقلی در آشیانهء مجنونان محلّ گزین یعنی از شئون این عالم دیوانه و بیگانه باش و بنفحات قدس آشنا و دانا و عاقل بیمنتا پیخیز از این عالم شو از آنجهان خبر گیر بیپوش اینجا کدان گرد و هوشیار جهان جاودان شو بر قدم آزادگان حرکت کن و پی بزرگواران گیر خود را آزاد کن و از هر قیدی رها نما تا ستارهء آسمان گردی و مه تابان شوی و از خسوف و از کسوف این جهان رهائی یابی

- 4 Whatever you do and show forth and strive and boil and cry out, you will become like those who came before - meaning no trace or fruit will remain enduring and established - unless you become bewildered by that Beauty and yearning for that brilliant Moon. Take the path of the lovers and run in pursuit of the yearning ones. Heave a heart-burning sigh and set that realm ablaze with the fire of the love of God.

4 آنچه کنی و بنمائی و بکوشی و بجوشی و بخروشی مانند پیشینیان گردی یعنی هیچ اثری و ثمری باقی و برقرار نماند مگر سرگشتهء آندلبر گردی و مشتاق آن ماه انور شوی ره عاشقان گیری و در پی مشتاقان دوی آه جانسوزی برآری و آن کشور را بنار محبت الله بسوزی

- 5 This is my counsel. Accept it if you wish, or leave it if you wish. Verily my Lord is independent of all the worlds. And upon you be greetings and praise.

5 اینست نصیحت من ان شئت فاقبل و ان شئت فاترك انّ ربّی لغنی عن العالمین و علیک التّحیّة و الثّناء

MMK6#294

AB01599

To: Azizullah Misbah

- 1 O thou who art attracted by the divine fragrances! Thy spiritual mathnavi was read and thy peerless ghazal was recited. That one was supplication and entreaty and prayer to the Kingdom of Verses, and this one was an expression of attraction and enkindlement with the fire of the love of God. Both were eloquent and articulate, novel and pleasing. They contained universal meanings and explained the mysteries of divine bounty. They mentioned the Ancient Beauty and praised and extolled the Most Great Name. As the poet says: "Whence comes this musician who uttered the Beloved's name?"
 1 ای منجذب بنفحات الهی مثنوی روحانی قرائت شد و غزل بی بدل تلاوت گردید آن تبتل و تصرع و مناجات بملکوت آیات بود و این بیان انجذاب و اشتعال بنار محبة الله هردو فصیح بود و بلیغ بدیع بود و ملیح بیان معانی کلیه بود و شرح اسرار موهبت رحمانیه ذکر جمال قدم بود و نعت و ستایش اسم اعظم بقول شاعر این مطرب از یکاست که برگفت نام دوست
- 2 His praises and attributes of the Divine Unity are comprehensive, His praise encompasses all creation, and His laudation and glorification include all the Manifestations of grace. When thou praisest the sun, thou hast praised all the stars, even every brilliant lamp. The attributes and praises of the ocean include every spring and river.
 2 محامد و نعوت حضرت احدیتش جامع ستایش جمیع آفرینش و مدح و ثنائش مدح عموم مظاهر بخشایش چون شمس را ستائی ستایش کل نجوم نمودی حتی هر سراج و هاجی را محامد و نعوت بحر شامل هر چشمه و نهر است
- 3 Blessed is the tongue that engages in His praise and prayer, and blessed is the eye that removes the veil, and how fortunate is the soul that gallops in this field! Give thanks to God that thou art intoxicated from the cup of the Covenant and in this divine feast thou holdest the cup of the All-Merciful. Thou hast found spiritual ecstasy and divine joy, become intoxicated with the heavenly Kawthar, drunk from the fountain of Tasnim, and been refreshed by the living waters.
 3 فرخنده زبانی که بستایش و نیایش او پرداخت و مبارک دیده‌ئی که پرده برانداخت و ای خنک جانی که در این میدان بتاخت شکر کن خدا را که از جام میثاق سرمستی و در این بزم الهی ساغر رحمانی بدست نشئه روحانی یافتی و فرح ربّانی جستی و سرمست کوثر الهی شدی از عین تسنیم نوشیدی و از ماء معین سیراب گشتی
- 4 Thy talent has become the companion of divine inspiration and has strung the pearls of the mysteries of inner meanings. Thou must strive night and day so that this flowing spring may become a gushing fountain and this small stream may become a mighty sea. Then in this divine garden, like a spiritual nightingale with celestial melodies, thou wilt express spiritual stations and teach the mysteries of divine unity. In the school of mystical knowledge thou wilt explain reality, make every student a dear teacher, and nurture every infant with sweet milk. Thou wilt transform earthly children into heavenly youths and make Persian children into spiritual adolescents. Thou wilt open thy tongue with the bounty of the All-Merciful in such a way that with wondrous melodies thou wilt cause the people of the Supreme Concurrence to cry out. This is the great bounty!
 4 قریحه‌ات همدم هائف الهام شد و در اسرار معانی بسفت باید شب و روز همت نمائی که این معین نایع عین فواره گردد و این نهر صغیر بحر عظیم شود تا در این گلشن الهی چون بلبل معنوی بگلبانگ ملکوتی بیان مقامات معنوی نمائی و اسرار توحید درس و سبق دهی و در دبستان عرفان حقیقت تبیان بیان کنی هر تلمیذ را استاد عزیز نمائی و هر رضيع را از لبن لذیذ پرورانی طفلان ناسوتی را جوانان لاهوتی کنی و کودکان پارسی را نورسیدگان ملکوتی فرمائی و زبان بفیض رحمان چنان بگشائی که از بدائع الحان اهل ملا اعلی را بخروشانى هذا هو الفضل

This is the manifest triumph! And upon thee be greetings and praise.

العظیم هذا هو الفوز المبين و عليك التَّحِيَّة و
الثَّنَاء

MKT4.102, AHB_121BE #04 p.000,
TZH8.0399, MSHR2.144x, YMM.063,
DMSB.031

AB01598

To: Gulshad daughter of Murtida Sarvistani et al.

¹ O relatives of his honor Za'ir Aqa Morteza! May you attain divine good-pleasure and achieve heavenly grace and bounty. I beseech God that like Aqa Morteza the martyr, may my spirit be sacrificed for him, you may sacrifice your lives and hasten to the altar of love, so that in the other world you may raise the banner high and witness another bounty and drink from another cup and find rest in the Supreme Kingdom above. Here he took refuge at the Sacred Threshold and beseeched a new bounty and blessing for each of you. I too have firm hope through the grace of the Most Great Name, may my spirit be sacrificed for His loved ones, that each of you may become a great sign and an emblem of the Supreme Concourse, associating with people and mingling with the friends with illumined faces, pure hearts and joyful spirits, so that all receptive souls may inhale the fragrance of the Paradise of Abha and all observers may witness the signs of the Supreme Concourse.

¹ ای منتسبین جناب زائر آقا مرتضیٰ رضای الهی
فائز و به فضل و موهبت ربّانی حائز از خدا
خواهم که مانند آقا مرتضای شهید روحی له
الفداء جانفشان گردد و بقربانگاه عشق شتابد تا
در جهان دیگر علم افرازد و موهبت دیگر بیند و
از جام دیگر نوشد و در عالم بالا ملکوت ابری
بپاساید در اینجا بعتبه مقدّسه التجا نمود و از برای
هر یک از شما موهبتی جدید رجا و آرزو نمود من
از فضل اسم اعظم روحی لأحبّائه الفداء نیز امید
وطید دارم که هر یک از شما آیت کبری گردد
و نشانه‌ئی از ملأ اعلیٰ شود با رخی منور و قلبی
مطهر و روحی مبشّر با خلق معاشرت نماید و با
یاران آمیزش کند تا جمیع مشامهای باز رایحه
جنت ابری استشمام نمایند و کلّ ناظرین آثار
ملأ اعلیٰ مشاهده کنند

² O my God, my Beloved, my Desire! Your mention has spread and Your Cause has become renowned in a region where the Manifestation of Your mercy dwelt and the Dawning-Place of Your oneness made His home, and where pure and holy souls were guided, becoming attracted by the lights of Beauty and enkindled with the fire of reunion and submitting to the verses of Glory, speaking in praise and calling out with the loudest cry and becoming intoxicated with the wine of faithfulness. My Lord! Cause them to be immersed in the seas of bounty and to plunge into the depths of the supreme gift, that they may extract the pearls of truth and meaning from the shells of this surging, overflowing ocean upon the shores. Verily You are the Powerful, the Mighty, the Most High. There is no God but You, the All-Glorious, the Most Holy, the Mighty, the Generous.

² اللهم یا الهی و محبوبی و منائی قد شاع ذکرک و
ذاع امرک فی اقلیم انتسب الی مظهر رحمانیتک
و توطن فیہ مطلع فردانیتک و اهتدی فیہ نفوس
طیّبة طاهرة فانجذبت بأنوار الجمال و اشتعلت بنار
الوصال و خضعت لآیات الجلال و نطقّت بالثناء
و نادت بأعلى الداء و ترنّحت من صهبا الوفاء
ربّ اجعلهم مستغفرین فی بحار العطاء و خائضین
فی غمار الموهبة الکبریٰ لیخرجوا لآلی الحقائق و
المعانى من اصداف هذا البحر الذّاخر المواج علی
الشّواطئ انّک انت المقتدر العزیز المتعال لا اله
الا انت السّبح القدّوس العزیز الکریم

- 3 O his honor Za'ir, upon you be the Glory of God and His praise. 3 ای جناب زائر علیک بهاء الله و ثنائه صبیّه
 Name the young girl Atiyyih. صغیره را عطیه نام نه

INBA87:185, INBA52:186

AB01611

To: Khayyat, Ali Muhammad et al.

- 1 O true friends! The gathering that Jinab-i-Khan arranged was an assembly that reflected the Concourse on High - it has below what exists above. When the gathering of Baha'is is organized and the yearning lovers of the Divine Beauty come together like the Pleiades constellation in their sphere and arrange a meeting, that is the reflection of the Abha Kingdom and the radiance of the fellowship of the Supreme Concourse. 1 ای یاران حقیقی جناب خان محفل که آراستند
محضری بود که تصویر ملاً بالا بود صورتی در زیر
دارد آنچه در بالاستی چون انجن بهائیان ترتیب
یابد و مشتاقان جمال کبریاء چون عقد ثریا در
برجی اجتماع نمایند و محفل پیاریند آن انعکاسات
ملکوت ابهت و پرتو الفت ملاً اعلی
- 2 O friends of Truth! In every moment offer a hundred thousand thanks and joy, and show enthusiasm and delight that in the cycle of the Greatest Name and the dispensation of the Ancient Beauty (may my spirit be sacrificed for His loved ones), you have been gathered under the shade of the Divine Lote Tree and have been blessed with the most great bounty of the All-Glorious, have been quickened by the breath of life, have found repose in the shadow of the Tree of Paradise, have been seated upon the throne of ancient and supreme glory, have entered the ranks of those whom He singles out for His mercy as He willeth, have clung to the hem of the Covenant, have become of the people of radiance, and have drunk from the overflowing cup. 2 ای یاران حق در هر دم صد هزار شکر و طرب
نمائید و شوق و شغف کنید که در کور اسم
اعظم و دور جمال قدم روحی لاجبانه الفدا در
ظلّ سدره منتهی محشور شدید و بموهبت اعظم
ابهی موفق گشتید و بنفحه حیات زنده شدید و
در سایه شجره انیسا آرمیدید و بر کرسی عزّت
قدیمه عظمی جلوس نمودید و در صفوف ملاً
یختص برحمته من یشاء داخل شدید و بذیل میثاق
دراویختید و از زمره اهل اشراق شدید و از
کأس دهاق نوشیدید
- 3 In the Supreme Concourse you have been named the servants of Baha, and in the earthly kingdom you are mentioned by His name. Soon will the pavilion of "Verily glory belongeth unto God and unto His servants who are firm in the Covenant" be raised high in the Abha Kingdom, and those sheltered in that extended shade shall attain to the praiseworthy station. 3 در ملاً اعلی بعید البهاء نامیده شدید و در
ملکوت دنیا باسم او مذکور شدید عنقریب
سراپرده انّ العزّة لله و لعباده الثابتین علی الميثاق
در فراز ملکوت ابهی بلند شود و مستظّلین در
آن ظلّ ممدود بمقام محمود فائز گردند
- 4 And the Glory be upon you. 4 و البهاء علیکم

MSHR4.103-104

AB01561

To: Mahmud Zarqani

- 1 O thou who art firm in the Covenant! Your detailed letter was read and its events noted. Surely you remember the day you left this Holy Land for that region, what promise was made to you verbally and what words were explicitly uttered. These are the fruits of 'Abdu'l-Baha's heartfelt supplications that have appeared and will continue to appear. Be confident in the assistance of the Abha Kingdom and the confirmations of the Blessed Beauty.

1 ای ثابت بر پیمان مکتوب مفصل آنجناب ملاحظه گردید و بر وقایع اطلاع حاصل گشت البته در خاطر دارید روزیکه از این ارض مقدس عازم آن دیار گشته شفاهاً چه وعده بشما واقع شد و بصریح عبارت چه ذکر از لسان جاری گشت این آثار آن تضرعات قلبیه عبدالبهاء است که ظاهر شد و ظاهر خواهد گشت مطمئن بنصرت ملکوت ابهی باش و بتأییدات جمال مبارک کبریا
- 2 Praise be to God that you are engaged in diffusing the divine fragrances with utmost sincerity and are occupied with teaching the Cause of God. The divine hosts show their might in this arena and the overwhelming power of the Lord arrays its battle lines in the realm of heart and spirit. Observe how from the day of your departure from this land until now, in all circumstances and situations, confirmation and success have arrived. And certainly you will witness even greater things than what you have seen. Praise and glory be to the Ever-Living, Self-Subsisting Lord who has nurtured His loved ones with such bounties and confirmed them with such assistance.

2 حمد خدا را در نهایت خلوص بنشر نفعات الله مشغولی و تبلیغ امر الله مألوف قوه جندیه الهیه در این میدان جولان نماید و قوه قاهره ربانیه در عالم قلب و روح صف جنگ بیاراید ملاحظه فرمائید از یوم خروج از این ارض الی یومنا هذا در جمیع موارد و مواقع تأیید و توفیق رسید و البته اعظم از آنچه مشاهده نمودید خواهید دید ستایش و نیایش حضرت حی قیوم را که احبای خویش را بچنین الطافی پرورش داد و بچنین تأییدی مؤید و موفق فرمود
- 3 In any case, arise with utmost power to exalt the Word of God. Have absolutely no hesitation or fear. Like a nightingale, sing the most wondrous melodies in the garden of the love of God and guide all birds to the garden of the Abha Kingdom. Consider wisdom somewhat as well, so that you may become a manifestation of "We strengthened them with a third."

3 باری البته بکمال قوت در اعلاء کلمه الله قیام نمائید ابداً توهمی و هراسی نداشته باشید چون بلبل گویا در گلشن محبة الله بابدع الحان بسرائید و جمیع مرغان را بگلشن ملکوت ابهی هدایت کنید قدری حکمت را نیز منظور دارید تا مظهر فعز زانها بثلث گردید
- 4 Travel through Khurasan is necessary and essential so that you may discuss the greatness of the Covenant with the friends of God in utmost joy and fragrance. First, reach Sabzivar as soon as possible and there engage in explaining the mysteries of the Covenant and servitude at His threshold. Successive confirmations will arrive and continuous success will follow.

4 بصفحات خراسان مرور و عبور واجب و لازم تا در کمال روح و ریحان با احبای الهی در عظمت پیمان مذاکره نمائید اول تا ممکن است بزودی به سبزوار رسید و در آنجا بیان اسرار میثاق و عبودیت درگاه دمساز گردید تأیید متتابع میرسد و توفیق مترادف خواهد گشت
- 5 Regarding what you wrote about meeting with his honor the most glorious one - excellent indeed is what you have done. God willing, it will yield great fruits for the Cause of God. I beseech God to confirm you in matters even greater than this.

5 در خصوص ملاقات بحضرت اجل مرقوم نموده بودید فنعم العمل ما عملت انشاء الله ثمرات کلیه در امر الله میبخشد اسئل الله ان یؤیدک علی

He is truly the Guardian, the Praiseworthy. And upon you be greetings and praise.

امر اعظم من هذا انه هو الولي الحميد و عليك
التحية و الثناء

INBA84:438

AB01596

To: Mirza Sadiq (Son of Mahbubush-Shuhada)

- 1 O thou who art enkindled with the fire of the love of God! 1 ای مشتعل بنار محبت الله
- 2 At this time when the heaven of existence is adorned with the manifestations of praiseworthy lights, and the sea of realities bestows the pearls of wisdom upon the shores of creation, and the fire of guidance shines forth from the Kingdom of Abha, and the candle of divine manifestations is bright and luminous in the chamber of hearts - at such a time must that memento of the two brilliant Daysprings and radiant Orbs be so enkindled with the fire of the love of God as to set ablaze all the friends of God in that land and region. 2 در این وقت که سماء وجود بشئون انوار محمود مزین و بحر حقائق لثالی حکمت بر شواطی ایجاد ایثار مینماید و نار هدی از ملکوت ابهی اشراق میفرماید و شمع تجلیات رحمانیه در شبستان قلوب روشن و منیر است باید آن یادگار نبرین مشرقین و کوکبین لامعین چنان مشتعل بنار محبت الله باشند که جمیع احبای الهی را در آن مرز و بوم مشتعل نمایند
- 3 These fleeting days shall end, this temporary carpet shall be rolled up, this earthly edifice shall be demolished and ruined. Therefore, O flower of the rose-garden of the love of God, it is time to bloom and brighten the face, time to diffuse the fragrance of musk and perfume, to spread sweet scents and make the world fragrant with the breaths of the All-Merciful. It is not the time for withering, fading and languishing. 3 این ایام فانیه بسر آید و این بساط موقت منطوی گردد و این بنیان ترایی خراب و ویران شود پس ای گل گلزار محبت الله وقت شکفتن و رخ افروختن است و هنگام بوی عطر و مشک انگیختن و نشر روائح طیبیه نمودن و عالما بنفحات رحمن معطر نمودن است نه وقت افسردگی و پژمردگی و نحوست است
- 4 Consider how those two noble souls rose above the horizon of this world with such radiant countenance, raised such a lofty standard, pitched such a pavilion, laid such a foundation, and proclaimed such an ancient glory and eternal, everlasting grandeur. In all the divine worlds they became exalted, and in all the spiritual kingdoms they became kings, princes and commanders. Even in this transient world they left an eternal trace, lit the candle of oneness, and illumined the horizons of contingent being with the light of certitude. As to the other divine worlds, I swear by the mystery of existence that they are beyond description, praise and explanation. 4 ملاحظه فرمائید که آن دو بزرگوار در افق این عالم بجه روی تابانی مشرق و لائح گشتند و چه علم بلندی برافراختند و چه خیمه و خرگاهی برافراشتند و چه بنیانی بساختند و چه عزت قدیمه و حشمت ابدیه سرمدیه اعلان نمودند در جمیع عوالم الهیه سرفراز گشتند و در کل ممالک معنویه شهریار و امیر و سالار شدند حتی در این عالم فانی اثر جاوید گذاشتند و شمع توحید روشن نمودند و آفاق امکانرا بنور ایقان منور نمودند سائر عوالم الهیه قسم بسر وجود که خارج از وصف و بیان و ستایش و تبیانست
- 5 The wolf and the spotted snake also departed this world and tasted the poison of death and became decaying dust. But 5 ذئب و رقشا نیز از این دنیا رفتند و زهر موترا چشیدند و خاک پوسیده شدند لکن در میان

between this departure and that flight there is a profound difference - this one became a star in the apex of glory while that one descended to the lowest depths; this one became a kindled fire in the essence of the people of guidance while that one became accumulated darkness in error and misguidance; this one became a pure, sweet, flowing spring while that one became a salty, bitter fountain. Therefore take heed, O ye who have eyes to see!

6 And upon thee be glory!

این رفتن و آن پریدن فرقیست ژرف این کوکب
اوج علا شد و آن نازل درکات سفلی این نار
موقده در کینونت اهل هدی شد و آن ظلمت
متراکه در ضلالت و غوی این معین صافی عذب
فراش شد و آن چشمهء ملح اجاج فاعتبروا یا
اولی الابصار

6 و البهاء علیک

DUR4.664

AB01578

To: Shojai, Izzatullah et al.

1 O divine friends! It is nearly evening and sunset, and these fingers are tired, weary and powerless from excessive writing. Despite this, due to the intensity of attraction to the love of the divine friends, the pen has sprung into motion and the fingers have completely forgotten their tiredness, weariness, pain and ache. For the limbs and members are captive to the heart and servant to the spirit. Heart and soul are filled with the fragrant mention of the friends, therefore the limbs and members are in ceaseless motion. However, his honor Sina, upon him be the Most Glorious Glory of God, has requested separate letters for each of the friends individually. What could be better than this! But it would have been necessary for them to also send a printing press from Paris or a photographic apparatus from England - then perhaps one could fulfill this request. The purpose of this writing is to remember the friends and to encourage and urge the friends to become stripped and bare of every garment until they don the pure shirt of "O thou wrapped up in thy mantle" and become the manifestation of "Arise and warn! And thy Lord magnify!"

2 O ye intoxicated with the wine of the Covenant! Raise high the melody of supplication and devotion to the Abha Kingdom and cry out in lamentation: "O Thou Pure and Omnipotent God! O Thou my kind Lord! Grant me such power as to enable me to withstand the onslaught of the peoples and kindreds of the world, and give me such might as to cause the waves of my endeavours, like unto the Pacific Ocean, to reach the shores of both East and West."

1 ای دوستان الهی قریب شامست و غروب آفتاب
و این انامل از کثرت تحریر خسته و مانده و
ناتوان باوجود این از شدت انجذاب محبت یاران
الهی قلم در جولان آمده و انامل بکلی خستگی
و ماندگی و درد و وجع فراموش نموده چه که
اعضا و جوارح اسیر دلند و اجیر روح دل و جان
بذکر یاران پر روح و ریحان لهذا جوارح و ارکان
بی‌فتور در جولان ولی جناب سینا علیه بهاء الله
الاهی از برای هر یک احباً محوری بالاستقلال
خواهش نموده‌اند چه از این بهتر ولی لازم بود
که کارخانهء طبع از پاریس یا دستگاه عکس از
انگلینس نیز ارسال فرمایند بلکه آنوقت از عهده
توان برآمد و مقصود از این نگارش یاد یاران
و تشویق و تحریص دوستانست که از هر ثیابی
برهنه و عریان گردند تا قیص طاهر یا ایها المدثر
پوشند و مظهر قم و اندر و ربیک فکبر شوند

2 ای سرمستان بادء پیمان آهنگ تضرع و تبطل
بملکوت ابهی بلند کنید و جزع و فزع نمائید که
ای پاک یزدان من و ای خداوند مهربان من
قوتی ده که مقاومت قبائل بسیط زمین نمایم و
قدرتی بخش که چون بحر محیط موج بر ساحل
شرق و غرب زنم

3 And upon you be the Glory.

4 O Lord! Forgive Thy servant Qasim who has ascended to the kingdom of Thy sanctification and the heaven of Thy oneness, and ordain for him every good through Thy grace. Verily Thou art the All-Forgiving, the Merciful.

MNYA.206-207x

3 و البهاء علیکم ع

4 ربّ اغفر عبدک القاسم المتصاعد الى ملکوت تقدیسک و جبروت توحیدک و قدرله کلّ خیر بفضلک انک انت العفو الرحیم

INBA85:439, BCH.180, DUR2.184x,
DUR1.136x, MJMJ1.061ax, MMG2#109
p.122x, MJH.021ax, KNSA.151 (273)x

AB01588

1 O namesake of Moses! The word "Moses" in Hebrew was "Moshi," meaning "drawn from the water," for Asiyih drew him from the water. Now you too should not be drowned in abundant weeping and floods of tears in the sea of grief, for the hand of the Asiyih of grace has lifted you up and saved you from drowning in heedlessness.

2 Despite this bounty, you should not be saddened or grieved by any sorrow, nor be sorrowful from any calamity, for this is the nature of the world and the end of this ephemeral dust-heap is decline and faithlessness. Have you ever heard of anyone being saved from this deadly poison, or can you believe that anyone has found deliverance from this wound? The end of every morning is evening, and the conclusion of every desire is disappointment. Every star must set and every caravan must return. Kings and slaves are both captive to this chain and without helper.

3 So why do you weep and wail and burn in the fire of regret - especially since that bird of clipped wings has grown new wings and flown to another world, and has entered another rose garden and picked other fruits, and has attained the supreme bounty, and has risen like a star from another horizon, crying out "Would that my people knew of what my Lord has forgiven me and made me one of those who are honored!"

4 Soon, God willing, I too shall take flight to that world so that I may find deliverance from these blows and calamities and difficulties and hardships. I swear by the Educator of existence that the life of this world is death and its comfort is affliction, but as long as the veil remains, man is not aware of the harshness and constriction of this world. When the veil is lifted

1 ای سَمّی کلیم کلمه موسی در لسان عبرانی موشی بود یعنی برداشته از آب زیرا آسیه او را از آب برداشت حال تو نیز از کثرت گریه و سیل اشک در دریای سرشگ مستغرق مشو زیرا دست آسیه عنایت تو را برداشته و از غرقاب غفلت نجات داده

2 باوجود این موهبت نباید از هیچ حزنی محزون و دلخون شوی و از هیچ مصیبتی مغموم گردی زیرا شأن دنیا این است و عاقبت این خاکدان فانی زوال و بی وفائی. هیچ شنیده‌ای که کسی از این سمّ نفع خلاصی یافت و هیچ باور کنی که شخصی از این زخم رهایی یافت عاقبت هر صبحی شام است و نهایت هر کامی ناکامی هر نجی را افول است و هر قافله‌ای را قفول. ملوک و مملوک هر دو اسیر این زنجیر و بی مجیر

3 پس چرا گریه کنی و مویه نمائی و در آتش حسرت سوزی علی الخصوص که آن طیر مقصوص الجناح بال و پر برآورد و به جهان دیگر پرید و به گلستان دیگر چمید و میوه دیگر چید و به نعمت عظمی رسید و از افق دیگر چون ستاره دمید و ندای یالیت قومی یعلون مینماید بما غفرلی ربی و جعلنی من المکرمین.

4 عنقریب ان شاءالله من نیز به آن جهان پرواز نمایم تا از این صدمات و مصیبات و مشقات و زحمت نجات یابم. قسم به مربّی وجود که حیات این عالم ممت است و راحتش آفات ولی تا حجاب و غطا باقی انسان ملتفت سختی و تنگی

through ascension to the Kingdom of bounty, one realizes that this world was like a woman's womb and this space a narrow prison of trials.

این عالم نه چون کشف غطاء به سبب صعود به ملکوت عطا گردد ملاحظه نماید که این جهان چون رحم نساء بود و این فضاء زندان تنگ بلاء.

- 5 In any case, we hope that you will find solace and show patience in this calamity so that you may become the manifestation of "Verily, the patient ones shall be paid their reward without measure" and "We shall surely test you with something of fear and hunger, and loss of wealth and lives and fruits."

5 باری امیدواریم که آن جناب تسلی یابد و در این مصیبت صبر ثنائید تا مظهر ائمه یوفی الصابین اجرهم بغیر حساب گردید و نبلوئکم بشیء من الخوف والجوع ونقص من الاموال والانسف و الثمرات.

MMK5#269 p.206

AB01613

To be typed.

DUR4.811

AB01639

- 1 Glorified art Thou, O Lord, and praised be Thy name!
- 2 Sanctified are Thy names and exalted are Thy attributes! Thou hast transcended and manifested Thyself beyond the comprehension of the spiritual ones among the chosen ones, and Thou hast magnified and elevated Thyself in the majesty of Thy divinity beyond the understanding of the luminous ones among the holy ones. The virgin thoughts and minds are powerless to move in the gardens of Thy knowledge, and the wings of the birds of understanding are weary of flying in the heights of Thy glory and elevation. In the eternity of Thy essence, Thou wert sanctified from association with contingent things, and the oneness of Thy being was hallowed from the reach of the perceptions of those endowed with reason.
- 3 When the path was cut off and proof failed and the guide lost the way on this path, Thou didst create a luminous being and a merciful reality and made it the sign of perfection, comprehensive of all attributes, and the word of majesty, gathering together the established realities in the highest degrees. It wholly reflects the identity of Thy essence and the conditions of Thy being.

1 سبحانک اللهم و بحمدک

2 تقدست اسمائک و تنزهت صفاتک تعالیت و تجلیت عن ادراک الروحانیین من الأصفیاء و تعظمت و تسامیت بجلال الوهیتک عن ادراک التورانیین من الأولیاء عجزت ابکار الأفكار و العقول عن الحبور فی حدائق عرفانک و کلت اجنحة طيور الأفهام عن الطیران فی اوج عرک و علائک کنت فی قدم ذاتک منزهاً عن مقارنة الحدوث و احدیة کینونتک مقدساً عن وصول ادراکات ذوی العقول

3 فلما انقطع السبیل و عجز الدلیل و ضلّ الرائد فی هذا الطريق خلقت کینونة نورانیة و حقيقة رحمانیة و جعلتها آية الکمال المستجمعة لجميع الصفات و کلمة الجلال الجامعة للحقایق الثابتة فی اعلى الدرجات تحکی بتمامها عن هویة ذاتک و شؤون کینونتک

- 4 Thou didst make it the center of the sphere of creation and a mighty luminary from which brilliant rays spread to all regions, and a sea whose waves surge across the horizons, and a spring whose clouds pour forth upon hills and mountains and lands, and whose breezes pass over gardens and thickets and meadows and regions until through its effects the temples of beings were renewed and the dead in the depths of graves were brought to life by its fragrances. Thou didst make that divine Point the reference for luminous realities and the source of unique letters and the fountainhead of perfect words and the manifestation of resplendent verses. Thou didst make it the station of Thy Self among created things.
- 5 Blessed is the one who submits to its authority and is humble before its proof and whose heart is made pure by its fragrances and whose eye is delighted by witnessing its effects and whose breast is expanded by the radiance of its lights. And woe to the one who grows proud and denies and turns away and whose face is darkened and who turns aside from its beauty and whose skin crawls from observing its effects and whose back is broken from the appearance of its sovereignty.
- 6 And I, O my God, seek refuge in Thee from heedlessness of its signs and from pride and vainglory and aversion and evil in its day and time. I beseech Thee for protection and preservation and safeguarding from this greatest sin and most grievous transgression, and for assistance in acquiring its lights and gaining its effects and gathering its fruits and chanting its verses and honoring its rites and magnifying its manifestations and dawning-places. Verily Thou art the Strong, the Preserver, the Powerful, the Watchful, the All-Knowing, the All-Wise.

4 و جعلتها مركزاً لمحيط الابداع و تيراً اعظماً تنبعث منها الأشعة الساطعة على الأرجاء و بحراً يتلاطم امواجه على الآفاق و ربيعاً يفيض سخابه على التلال و الجبال و الديار و يمر نسيمه على الرياض و الغياض و المروج و البقاع حتى بآثاره جددت هياكل الكائنات و حيّت الأموات في بطون القبور بالتفحات و جعلت تلك النقطة الربانية مرجعاً للحقائق النورانية و مبدأً للحروف الفردانية و مصدراً للكلمات التامات و مظهرًا للآيات الباهرات و جعلتها مقام نفسك بين الكائنات

5 فطوبى لمن خضع لسلطانها و خضع لبرهانها و طاب قلبه بنفحاتها و قرت عينه بمشاهدة آثارها و انشرح صدره بسطوع انوارها و الويل لمن استكبر و انكر و ادير و اغبر وجهه و اعرض عن جمالها و اقشعر جلده من ملاحظة آثارها و انكسر ظهره من ظهور سلطانها

6 و اتى يا الهى اعوذ بك من الغفلة عن آياتها و الاستكبار و الغرور و النفور و الشرور فى يومها و اوانها استلك الستر و الحفظ و الصون من هذه الخطيئة العظمى و الموبقة الكبرى و العون على اقتباس انوارها و اكتساب آثارها و اقتطاف اثمارها و ترتيل آياتها و تكريم شعائرها و تعظيم مظاهرها و مطالعها انك انت القوى الحفيظ المقتدر الواقف العليم الحكيم

FDDB.025

ABU0991

Words spoken on Naw-Ruz at the Most Holy Shrine

- 1 Today is the Feast of Naw-Ruz. Our festivals are most magnificent, having no equal among all peoples. Likewise, our days of mourning are most intense. However, when we were in this world with the Blessed Beauty, we would celebrate the feast during those blessed days. Now, after His ascension, we no longer experience the state of festival, for we remember how on such days we were blessed to be in His most holy presence. When this memory comes to mind, it does not allow for joy

1 مارچ روز عيد نوروز است اعياد ما خيلى عظيم است در ميان جميع ملل نظيرى ندارد همين طور ايام ماتم ما هم خيلى شديد است لكن چون ما در يوم مبارك در اين عالم بوديم عيد را در ايام مبارك ميگرفتيم ديگر بعد از صعود مبارك حالت عيد نداريم زيرا بخاطر مى آوريم در چنين روزى

- otherwise we would observe the festival most perfectly. We would rise in the morning in utmost joy; in those days we were very happy. The festival days were, to the extent possible, most orderly and well-arranged, with flowers, fragrant herbs and sweets.

- 2 Our true festival is the day when, through divine assistance and favor, the means of martyrdom are prepared for us. That is eternal joy and that is the everlasting festival. If such circumstances should arise and the means of tribulation gather from every direction, and we fall into hardship in the path of God and are imprisoned and tormented - that day is our day of glad-tidings, joy and delight. That day is our wedding day, when they lead us to the gallows. No greater joy or delight than this can exist.

- 3 In truth, these days, which are holidays when souls are joyful and are days of fellowship, love and gathering together, should have some result. There should be some discussions and consultations about beneficial matters, so that they may yield eternal fruits. For example, there should be a general consultation about teaching, a general consultation about charitable works and beneficial matters. In brief, there should be some result; it should not remain without fruit, so that from this joy, delight, attraction, enthusiasm and gladness, traces may become manifest. Furthermore, during these days the wealthy must show great consideration for the poor, so that all may be joyful, and joy and delight not be confined to the wealthy alone. Both poor and wealthy should be in the same state and enjoy the same kind of festivity.

ADMS#296

در ساحت اقدس مشرف بودیم چون این بخاطر می آید حالت سرور نمیگذارد و الا عید را خیلی مکل می گرفتیم صبح برمیخواستیم در نهایت سرور در این ایام خیلی با فرح بودیم ایام اعیاد بقدر امکان خیلی منظم و مرتب بود گل و ریاحین و شیرینی

- 2 عید ما روزی است که بعون و عنایت الهی از برای ماها اسباب شهادت فراهم آید آن سرور ابدی است و آن عید سرمدی است اگر چنین چیزی فراهم بیاید و اسباب بلا از هر جهت جمع گردد و در سبیل الهی در مشقت افتیم و در حبس و زجر باشیم آن روز روز بشارت و فرح و سرور ما است آن روز روز عروسی ما است که ما را روس صلابه بکشند دیگر سروری و فرحی اعظم ازین نمیشود

- 3 فی الحقیقه باید این ایام که ایام تعطیل است و نفوس مسرورند و ایام الفت محبت است و یوم اجتماع است یک نتیجه ئی داشته باشد یک مذاکرات و مشورتها ئی در امورات مفیده شود تا نتایج ابدی بخشد مثلاً یک شورای عمومی شود برای تبلیغ یک شورای عمومی برای امور خیریه و مسائل نافعه خلاصه یک نتیجه ئی داشته باشد بی نتیجه نماند تا ازین فرح و سرور و انجذاب و اشتعال و انشراح آثاری ظاهر گردد و دیگر آنکه باید اغنیاء درین ایام خیلی مراعات فقرا را بنمایند تا آنکه عموم مسرور باشند نه اینکه سرور و فرح حصر در اغنیا باشد فقرا و اغنیا باید هم حال باشند یک نوع عیش و عشرت نمایند.

NJB_v14#12 p.384

AB01700

To: Shirazi, Karbala'i Haji Mirza et al., in Darab

¹ O you who are firm in the Covenant! Darab was the native place of His Holiness Vahid, and that blessed soul shone like the morning star in the horizon of Iran. He was respected and honored by all, and his excellence and perfection were universally acknowledged. When the great glad-tidings dawned from the horizon of His Holiness the Exalted One, may my spirit be a sacrifice for Him, that essence of piety attained the honor of His presence and beheld the lights of the Manifestation in the countenance of the Promised One. He became completely detached from wealth, life, children, honor, comfort and worldly bounties, and hastened to the divine altar with utmost joy, delight and gladness. He sacrificed his life for the Beloved and offered all he had and had not in the path of the Lord. Consider with what resolve and power he arose, such that the mention of his sanctity will endure forever in the divine realm, and his holy spirit will abide eternally joyous and delighted in the Abha Kingdom in the Paradise of meeting.

² Now that you are the people of that land and from that city and country of the realm of love, you must, God willing, make Darab into a tower of the sun and that country into a mirror reflecting the effulgences and outpourings of the luminous orb. Strengthen the foundation of the religion of God and engage in worship of the Lord. Be constant in prayer and mindful in fasting. Day and night occupy yourselves with devotion, supplication and prayer, especially at the designated time. Likewise engage in diffusing the divine fragrances and explaining the clear verses, but with wisdom so that the alarm of the ignorant is not raised and the agitation of the foolish does not intensify. The assistance and favor of the Ancient Beauty, may my spirit be sacrificed for Him, is with you, and the grace and gift of the Most Great Name is your constant companion and intimate friend in your spiritual gathering.

³ And upon you be Glory.

BRL_IOPF#2.08x

¹ ای ثابتان بر میثاق داراب موطن اصلی حضرت وحید بود و آن نفس مبارک چون ستارهٔ سحری در افق ایران میدرخشید و در نزد کل محترم و مکرم و در فضل و کمال مسلم بود چون صبح بشارت کبری از افق حضرت اعلی روحی له الفداء طلوع نمود آن جوهر تقی بشرف لقا فائز شد و انوار شهود را در جمال موعود مشاهده کرد و از مال و جان و اولاد و عزت و راحت و نعمت دنیویه بکلی بیزار شد و بقربانگاه الهی در نهایت سرور و بهجت و شادمانی بشتافت جان را فدای جانان کرد و بود و نبود را قربان حضرت یزدان نمود ملاحظه نمائید که بچه همتی و چه قوتی قیام کرد که ذکر تقدیسش در جهان الهی الی ابدالآباد باقی و برقرار و روح مقدسش در ملکوت ابهی در جنت لقا محظوظ و مسرور و باقی و ابدی و سرمدی پایدار

² حال که شما اهل آن دیارید و از آن شهر و کشور حُب آباد باید انشاء الله داراب را بُرج آفتاب کنید و آن کشور را آئینه تجلیات و فیوضات مهرانور نمائید اساس دین الله را محکم و استوار کنید و عبادت پروردگار پردازید نماز را مداومت کنید و صیام را مواظبت شب و روز به تبتل و تضرع و مناجات مشغول گردید علی الخصوص در وقت مخصوص و همچنین بنشر نفعات پردازید و بیان آیات بینات کنید ولی بحکمت تا فرع جاهلان بلند نشود و جزع بیخردان اشتداد نیابد عون و عنایت جمال قدم روحی له الفداء با شما است و فضل و موهبت اسم اعظم قرین دائمی و دلنشین انجمن روحانی شماست

³ و علیکم البهاء

ABDA.048-049

AB01665

To: Baha'is of Faran et al.

- 1 O handmaidens of the Merciful! Praise be to God that you are the leaves of the divine Tree and the flowers in the Garden of guidance and spirituality. You have drunk from the Living Waters and grown and developed through the clear waters and the pure springs of certitude. Now you must ever be stirred and moved by the breezes of bounty from the direction of divine favors, and day by day acquire fresh grace, delicacy and spirituality, so that you may adorn the Abha Paradise with holy fragrances. May each of you become a sign of bounty and a kindled fire of guidance. Night and day, gladden and delight the Concourse on High with mention of the Abha Beauty, and bring joy and gratitude to the angels of heaven with your cry of "O Glory of the Most Glorious!" Never seek respite from the flame of His love, nor desire a moment's rest from remembrance of His Beauty.

- 2 O handmaidens of the Merciful and maidservants of the Abha Beauty! Do you realize in what age and cycle you live, and in what century and era? This is the cycle of the Almighty Lord and this is the century of the Abha Beauty. O glad tidings! O glad tidings! O joy! O joy! O delight! O delight! O rapture! O rapture! What great bounty is this, and what mighty blessing, whose lights have shone upon the earth from east to west, and whose fragrances have spread to all regions, north and south. And upon you be greetings and praise!

1 ای اماء رحمن الحمد لله ورقات سدره رحمانیتید و ازهار حلیقه هدایت و روحانیت از چشمه حیوان نوشیده اید و از ماء معین و عین تسنیم ایقان نشو و نما نموده اید حال باید همواره بنسیم موهبت از مهب غنایت در اهتزاز و حرکت آئید و یوماً فیوماً طراوت و لطافت و روحانیت تازه حاصل نمائید تا جنت ابها را بنفحات قدس بیارائید هر یک آیت موهبت شوید و نار موقده هدایت شب و روز بذکر جمال ابهی ملأ اعلی را محظوظ و مسرور کنید و بنعره یابهاء الابهی ملائکه سماء را مشعوف و ممنون نمائید از شعله محبتش دمی نمودت نجوئید و از یاد جمالش نفسی فراغت نخواهید

2 ای اماء رحمن و کنیزان جمال ابهی آیا میدانید در چه عهد و دورید و در چه قرن و عصر این دور حضرت کبریاست و این قرن عصر جمال ابهی یا بشری یا بشری یا طوبی یا طوبی یا فرحا یا فرحا یا سرورا یا سرورا من هذه الموهبة الكبرى ومن هذه المنحة العظمی قد اشرقت انوارها علی الارض شرقها و غربها و انتشرت نفحاتها علی الافاق جنوبها و شمالها و علیکن التحيه و الثناء

MKT7.008b, FRH.087-088

AB01743

To: Baha'is of Hamadan

- 1 O friends of 'Abdu'l-Baha! In this divine cycle and heavenly age, the primary foundation and true purpose is the unity of the human world, so that through this unity and agreement, all conflicts and hostilities may be eliminated from among humanity and the beauty of true oneness may appear in the assemblage of the world. Now the promoters of this unity must be the friends of God, so that through divine power they may

1 ای یاران عبدالهء در این دور الهی و عصر ربانی اساس اصلی و مقصد حقیقی وحدت عالم انسانیست تا بسبب این اتحاد و اتفاق جمیع منازعات و مخاصمات از بین بشر برخیزد و شاهد وحدت حقیقیه در انجمن عالم جلوه نماید حال مروج این وحدت باید احبای الهی باشند تا

dispel the darkness of estrangement from the human world and the beloved of oneness may manifest itself in utmost grace and beauty. If there exists the slightest trace of ill-feeling among the friends themselves, how then can such a mighty matter be realized? Therefore, each of the friends must strive with heart and soul to ensure that not even the slightest dust settles upon the mirror of essential unity, and that day by day love, harmony, fellowship, association and kindness may increase among the friends.

- 2 My God, my God! I rub my brow and face in the dust of lowliness and self-effacement before Thy Kingdom of Mysteries, and I call upon Thee with a submissive, humble, imploring, beseeching heart, wounded and detached, at the threshold of Thy holiness in the world of lights, to rend asunder the veils of multiplicity until the beauty of essential unity appears in hearts with clear signs. O Lord! Make Thy loved ones waves of the sea of Thy oneness, and breezes from the gardens of Thy singleness, and stars of the heaven of fellowship and love, and pearls of the oceans of love and guidance, that they may drink from a single spring and inhale a single air and be illumined by a single ray and turn with their whole being toward the world of detachment and the center of unity. Verily Thou art the Powerful, the Mighty, the Generous, the Supreme, the Glorious.

- 3 O friends of 'Abdu'l-Baha! After reading this letter, gather in groups of nineteen in various places and at different times, mixing together friends from among the followers of the Qur'an and of Moses, and after reciting verses and prayers, read this letter from this yearning one and recite the prayer, and shake hands and embrace one another, renewing the covenant of love and oneness. And upon you be greetings and praise.

DAS.1913-09-16, ABIE.322, BLO_PN#007

بقوه رحمانی ظلمات بیگانگی را از عالم انسانی زائل نمایند و دلبر یگانگی در نهایت صباحت و ملاحت عرض جمال فرماید اگر چنانچه در میانه خود یاران ادنی اغبراری باشد دیگر چگونه چنین امر عظیم تحقق یابد لهذا باید هر یک از یاران به دل و جان سعی بلیغ فرماید که ادنی غباری بر آئینه وحدت اصلیه نشیند و روز بروز محبت و الفت و مؤانست و معاشرت و ملاطفت در بین احباب تزايد یابد

2 الهی الهی ائی اغبر جبینی و اعفر وجهی بتراب الذل و الانکسار الی ملکوت الأسرار و ادعوک بقلب خاضع خاشع مهتبل متضرع مجتزع منتزع الی عتبة قدسک فی عالم الأنوار ان تخرق حجاب الکثرات حتی یتجلی جمال الوحدة الأصلیه فی القلوب بآیات ینبات رب اجعل احبائک امواج بحر احديتک و نسائم ریاض فردایتک و نجوم سماء الألفة و الوداد و لثالی بحور المحبة و الرشاد حتی یشریبا من معین واحد و یستنشقوا من هواء واحد و یتنوروا بشعاع واحد و یتوجهوا بکلیتهم الی عالم التجريد و مرکز التوحید انک انت المقتدر العزیز الکریم المتعالی المجید

3 ای یاران عبدالهء بعد از قرائت این نامه نوزده نوزده در امکنهء متعدده و ازمنهء مختلفه مختلط از احبای فرقانی و کلیمی اجتماع نمائید و بعد از تلاوت و قرائت آیات و مناجات نامهء این مشتاقرا بخوانید و مناجات را تلاوت کنید و با یکدیگر مصافحه و معانقه نموده و میثاق الفت و یگانگی را تجدید نمائید و علیکم التحیه و الثناء

MKT3.510, AKHA_134BE #18 p.694,
AKHA_125BE #03 p.j, TAH.298,
ADH2.089x, ADH2_2#14 p.118x,
MMG2#044 p.044x

AB01673

To: *Hakim Khudabad Kalimi, in Hamadan*

- 1 O servant of God! We have noted what thou didst write to Jinab-i-Ibn-Abhar, and thy question regarding the verse: "Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor."
- 2 The meaning of this is that any individual who, before the expiry of a full thousand years—years known and clearly established by common usage and requiring no interpretation—should lay claim to a Revelation direct from God, even though he should reveal certain signs, that man is assuredly false and an impostor.
- 3 This is not a reference to the Universal Manifestation, for it is clearly set forth in the Holy Writings that centuries, nay thousands of years, must pass on to completion, before a Manifestation like unto this Manifestation shall appear again.
- 4 It is possible, however, that after the completion of a full thousand years, certain Holy Beings will be empowered to deliver a Revelation: this, however, will not be through a Universal Manifestation. Wherefore every day of the cycle of the Blessed Beauty is in reality equal to one year, and every year of it is equal to a thousand years.
- 5 Consider, for example, the sun: its transit from one zodiacal sign to the next occurreth within a short period of time, yet only after a long period doth it attain the plenitude of its resplendency, its heat and glory, in the sign of Leo. It must first complete one full revolution through the other constellations before it will enter the sign of Leo again, to blaze out in its full splendor. In its other stations, it revealeth not the fullness of its heat and light.
- 6 The substance is, that prior to the completion of a thousand years, no individual may presume to breathe a word. All must consider themselves to be of the order of subjects, submissive and obedient to the commandments of God and the laws of the House of Justice. Should any deviate by so much as a needle's point from the decrees of the Universal House of Justice, or falter in his compliance therewith, then is he of the outcast and rejected.

1 ای بنده الهی آنچه بجناب ابن ابهر مرقوم نمودید
ملاحظه گردید از آیه من یدعی امرأ قبل اتمام
الف سنة كاملة انه من المفتين سؤال نموده بودید

2 این مقصد آنست که نفسی قبل از الف معلوم
مشهور عند الناس من دون تأویل ادعای امری
نماید ولو آیاتی ظاهر نماید انه من المفتين

3 این امر مراد ظهور کلی نیست چنانچه در آیات
مبارکه صریحاً مذکور که قرنهای بگذرد و الوف
از سنه منقضی شود تا ظهوری مانند این ظهور
ظاهر شود

4 اما یحتمل بعد از الف بعضی از نفوس مقدسه
موفق بامری گردند اما نه ظهور کلی لهذا کور
جمال مبارک فی الحقیقه هر روزش سالیست و
هر سالی هزار سال

5 مثلاً در آفتاب ملاحظه نما که انتقالش از برجی
ببرجی در مدت قلیله حاصل گردد ولی حرارت
و شعاع شدیده آفتاب در برج اسد بعد از مدتی
مدیده بتابد یک دور تام در سائر بروج زند تا
ببرج اسد رسد و چنین جلوه و ظهور نماید در
سائر بروج شدت حرارت و سطوع نه

6 خلاصه کلام اینست که قبل از الف نفسی
نفس نتواند زد باید در سلک رعیت باشد و
خاضع و خاشع اوامر الهی و احکام بیت العدل
اگر از حکم بیت العدل عمومی مقدار رأس ابره
تجاوز نماید یا در اطاعت توقف کند مردود و
مطرود است

7 As to the cycle of the Blessed Beauty—the times of the Greatest Name—this is not limited to a thousand or two thousand years...

7 اما کور جمال مبارک و دور اسم اعظم سنین و دهور است و آن دور و کور مقید به الف و الفین نه...

8 When it is said that the period of a thousand years beginneth with the Manifestation of the Blessed Beauty and every day thereof is a thousand years, the intent is a reference to the cycle of the Blessed Beauty, which in this context will extend over many ages into the unborn reaches of time.

8 مقصود از این عبارت که بدایت این الف ظهور جمال مبارکست و هر روزش هزار سال مقصد دور و کور جمال مبارکست که باین اعتبار مدتی مدیده است و دهوری عدیده

MMK1#033 p.064

SWAB#033, BSW#19.22x

AB01681

To: Mirza Muhammad Tabrizi, in Hamadan

1 O steadfast one in the Covenant! The letter you had written was read with the utmost joy and fragrance. Indeed it is as you wrote that the human self is at the height of pride, strength and power, and without the hand of divine power and the hem of grace, there is no remedy. The self is like a rapacious wolf and humans are like sheep in the clutches of that bloodthirsty one. Surely that predator will destroy that helpless one unless divine protection and assistance comes to aid and guidance leads the way.

1 ای ثابت بر پیمان مکتوبیکه مرقوم نموده بودی در نهایت روح و ریحان قرائت گشت فی الحقیقه چنین است که مرقوم نمودی که نفس انسانی در نهایت غرور و قوت و اقتدار است و بدون ید قدرت و ذیل فضل چارهائی نتواند نفس مانند ذئب مفترس است و انسان مانند اغنام در چنگ آن خونخوار البته آن درنده آن بیچاره را هلاک نماید مگر آنکه صون و عون الهی مدد بخشد و هدایت رهبر گردد

2 Regarding the trials of some of the divine friends that you had written about - this is not tribulation, it is the essence of bounty; this is not cruelty, it is true faithfulness. What gift is greater than that one should suffer harm and cruelty in the path of the Beloved, and what is sweeter than that sincere servants should be afflicted with the utmost hardship and trial in the path of the Most Glorious Beauty? If the arrow of tribulation comes, here are hearts as its target! Those friends should arise day and night in thanksgiving to the Most Glorious Beauty - may my spirit be sacrificed for His loved ones - that they have been blessed with such complete success and all-encompassing grace.

2 در خصوص بلاای بعضی از یاران الهی مرقوم نموده بودید این بلا نیست عین عطاست و این جفا نیست حقیقت وفاست چه موهبتی اعظم از این که انسان در ره جانان اذیت و جفا کشد و چه خوشتر از اینکه بندگان صادق در سبیل جمال ابدی بنهایت مصیبت و بلا مبتلا گردند گر تیر بلا آید اینک هدفش جانها آن یاران باید شب و روز بشکرانه جمال ابدی روحی لأحبائه الفداء قیام نمایند که بچنین فوزی کامل و فیضی شامل موفق گشتند

3 Letters were previously sent to the friends and now also a collective letter is being written. Convey greetings and praise from Abdul-Baha to the esteemed brother Jinab-i-Aqa Muhammad Ismail and say: Take up such a work that the self-sacrificing

3 مکاتیبی از پیش بجهت یاران ارسال شد و الآن نیز جمعا مکتوبی مرقوم میگردد جناب اخوی محترم آقا محمد اسمعیل را از قبل عبدالهآ تحیت و ثنا برسان و بگو کاری پیش گیر که جانبازان

ones of the past are forgotten, and hasten to the divine altar of sacrifice in such a way that offering one's life becomes bliss. Convey the Most Glorious Greeting to Jinab-i-Ustad Qurban-Ali and say: Praise be to God, until now you have been at the station of sacrifice according to your name; now God willing you will drink the cup of grace from the hand of the All-Merciful cup-bearer. Remember the assured leaf, the handmaiden of God, the esteemed Daji, with divine mention. I beseech God to make her a cause of the enkindling of the hearts of the handmaidens of the All-Merciful. And upon you be greetings and praise.

پیش فراموش شوند و بقسمی بقربان گاه الهی
بشتاب که جانفشانی کامرانی گردد و جناب
استاد قربانعلی را تکبیر ابداع ابهی تبلیغ کن و
بگو الحمد لله تا بحال بموجب اسم در مقام قربانی
بودی حال انشاء الله جام عنایت را از ید ساقی
رحمانیت بنوشی ورقهء موفقه امة الله ضجیع محترمه
را بذکر الهی متذکر دار از خدا میطلبم که او را
سبب اشتعال قلوب اماء رحمن فرماید

MSHR4.305-306

AB11822

To: Baha'is of Ishqabad

1 O friends of 'Abdu'l-Baha and handmaidens of the Merciful in 'Ishqabad, through Mashhadi 'Ali of Urumiyyih, unto all the friends of God and handmaidens of the Merciful, upon them and upon them be the Glory of God, the Most Glorious!

1 عشق آباد بواسطهء جناب مشهدی علی ارومیهئی
احبابی الهی و اماء رحمان عموماً علیهم و علیهن
بهاء الله الابهی ای یاران عبدالبهاء و اماء رحمان

2 From the East, that is from the City of Love, a sweet breeze is wafting and a fragrant musk is diffusing. Each day brings life-giving tidings and each moment brings glad-tidings of the spread of the holy fragrances. The friends in 'Ishqabad are cheerful, good-natured, faithful and sweet-scented. Truly they are firm in the Covenant and steadfast in the Pact and Testament of the Lord God, for firmness and steadfastness are matters of the heart and soul, not mere words and tongue.

2 از سمت شرق یعنی مدینهء عشق نسیم خوشی
میوزد و رایحهء معطری می آید هر روز خبر
جانپرووری آید و هر دمی مردهء انتشار نفحات
قدس رسد یاران عشق آباد خوشرو خوشخو
وفاجو و مشکبو هستند حقاً که ثابت بر پیمانند و
راستخ بر عهد و میثاق حضرت یزدان زیرا ثبوت
و استقامت به دل و جانست نه لفظ و زبان

3 The Covenant and Testament is the lamp, hearts are the crystal, and the pillars are the niche. Surely the delicacy of the light must become visible and manifest in the crystal, and the niche must also be illumined. Now 'Ishqabad has attained the station of the niche, and the light of the Covenant has shone from the crystal of the hearts of the friends upon that niche. Surely day by day it will become brighter, and the fire of the love of God will blaze more intensely, and the lights of eternal glory will shine forth, and the star of guidance will kindle such a brilliant ray that the surrounding regions will also be illumined.

3 عهد و میثاق سراج است و قلوب زجاج و ارکان
مشکاة البتّه باید که لطافت نور در بلور ظاهر
و مشهود گردد و مشکاة نیز روشن شود حال
عشق آباد حکم مشکاه یافته و پرتو عهد از زجاجهء
قلوب احباب بر آئینهء درخشیده البتّه روز
بروز روشنتر گردد و نار محبت الله شعله یبشتر
زند و انوار عزّت ابدیه بتابد و کوکب هدایت
چنان شعاع ساطعی افروزد که اقالیم متجاوره نیز
روشن شود

- 4 O friends of 'Abdu'l-Baha! Well done! Well done! How wonderful, how wonderful that you have thus arisen! Blessed, blessed are you that you have risen to serve! Glad tidings, glad tidings that you have sought servitude at the Sacred Threshold!
- ای یاران عبدالبهاء احسنتم احسنتم خوشا خوشا
که چنین قیام نمودید طوبی طوبی که بر خدمت
برخاستید بشری بشری که عبودیت آستان
مقدس خواستید
- 5 Today the proof of firmness is the diffusion of the divine fragrances and the exaltation of the Word of God, the guidance of the wayward and direction of the seekers, and the conduct and behavior of the spiritual ones, and kindness to all people, and self-sacrifice and goodwill to all humanity. Therefore, be not grieved by anyone, become not sorrowful. If they desire war, seek ye peace. If they bring pain, bestow treasure. If they kindle fire, cause it to be extinguished. If they inflict a sting, give honey in return. If they offer poison, mix it with nectar. If they bring pain, give healing. If they show the flame of wrath, display the light of kindness. This is the characteristic of the firm ones, this is the token of the assured ones, and this is the sign of the steadfast ones. And upon you be the Glory of the Most Glorious!
- الیوم دلیل ثبوت نشر نفعات الله است و اعلاء
کلمه الله هدایت گمراهانست و دلالت طالبان و
سلوک و روش ربانیان و مهربانی بعموم خلق و
جانفشانی و خیرخواهی بجمع بشر لهذا از کسی
دلگیر نگردید غمگین مشوید اگر جنگ خواهند
صلح جوئید اگر رنج آرند گنج بخشید اگر آتش
افروزند خاموش نمائید اگر نیش زنند نوش
دهید زهر چشانند شهد پیامیزید درد رسانند
درمان دهید شعله قهر نمائید لمعه لطف بنمائید
اینست صفت ثابتین اینست نشانه واثقین و
اینست علامت راستخین و علیکم البهاء الاهی
- 6 O Lord! Assist the friends in that which Thou lovest and art pleased with, and single out with Thy mercy whomsoever Thou wilt. There is no God but Thee, the Generous, the Merciful, the Powerful, the Bestower.
- ربّ ایدّ الأحباء علی ما تحبّ و ترضی و تختصّ
برحمتک من تشاء لا اله الا انت الکریم الرحیم
المقتدر المنان

TISH.043-044

AB11823

To: Ustad Ali Akbar Banna Yazdi, in Ishqabad

- 1 O thou who hast sacrificed thy soul and spirit for love of the Beauty of God, who hast left thy homeland and traversed the wilderness, and attained to the presence of the Mighty, the Compelling One!
- یا من بذل النفس والروح حباً لجمال الله و هاجر
الدیار و قطع القفار و فاز بالوفود علی العزیز الجبار
- 2 Though there may be delays in correspondence and letter-writing, in every moment thy remembrance is my companion, and thy mention in gatherings of fellowship brings joy to hearts and dispels sorrow. Praise be to God that thou art the object of His gracious favors and art a lofty tree in the garden of mercy, resting in the shade of His bestowals and secure and protected in the cave of His preservation.
- اگر در مراسلات و مکاتبت فتور گردد در هر
دمی یادت همدمست و ذکرک در مجامع انس
سبب فرح قلوب و کشف غم حمد خدا را که
منظور نظر عنایتی و نخل باسق حدیقه مرحمت
در ظلّ الطاف مستریحی و در کفّ حفظ
مصون و امین

- 3 Therefore, arise to fulfill the Covenant and Testament, and strive to spread the virtues and qualities that are the gift of the human world. The education of the children of the friends, who are nurtured in the embrace of the love of God, is among the most important matters and most beloved pursuits, and is the foundation of the divine religion and the greatest obligation of parents, relatives and spiritual companions.
- 4 Exert effort and strive diligently that the children born under the shadow of the Word of God may be scattered among the people of the world like hidden pearls and be presented before all eyes like precious jewels. In this divine Dispensation, teaching and learning are considered as spiritual bounty and true spiritual parenthood and childhood, and have become the cause of inheritance and succession, likewise in all the infinite divine degrees and worlds. Therefore, blessed is the one who steps into this arena and happy the noble soul who strives to bestow this divine gift and eternal life.
- 5 I have heard that the distinguished son of that dear friend possesses great skill in teaching, especially the official language of that region, and has extraordinary teaching ability. Therefore, he must make a great effort and mighty endeavor in the education and training at the school of the friends, so that in all matters and every particular and aspiration he may become the manifestation of the confirmations of the Abha Kingdom and the dawning-place of the assistance of the King of Names and Attributes.
- 6 And upon thee be glory, and upon all who are firm in the Covenant and Testament.
- 3 پس بر عهد و پیمان قیامی و در نشر فضائل و خصائل موهبه عالم انسان سعی و اهتمامی تربیت اطفال دوستان که در آغوش محبت الله پرورش یافته از اهم امور و احب شئون و اساس دین الهی و اعظم دین آباء و خویشان و یاران رحمانی
- 4 همت را بگراید و جهد و کوشش بنماید که اطفال مولوده در ظل کلمه الله چون لالی مکنونه در بین ملاء عالم منثور گردند و چون جواهر نفیسه در انظار عمومیه عرضه شوند تعلیم و تعلم در این کور الهی بمثابه فیض معنوی و نسبت ابوت و بنوت حقیقی شمرده گشته و سبب ایراث و توارث شده و همچنین در جمیع مراتب و عوالم غیرمتناهیة الهیه پس فرخنده شخصی که قدمی در این میدان نهاد و نجسته بزرگواری که در بذل این بخشش یزدان کوشید و حیات جاودان مبدول فرمود
- 5 از قرار مسموع نجل جلیل آن یار مهربان در تعلیم علی الخصوص لسان رسمی آن اقلیم مهارت عظیمه دارند و استعداد تعلیم فوق العاده لهذا باید در تربیت و تعلیم در دبستان دوستان سعی بلیغ و جهد عظیم نمایند تا در جمیع شئون و هر خصوص و آمال مظهر تأییدات ملکوت ابهی گردند و مطلع توفیقات ملوک اسما و صفات
- 6 و البهاء علیک و علی کل ثابت علی العهد و الميثاق

TISH.091-092

AB01768

To: Muhammad Husayn Bayk (Bushruiyih), in Khurasan

- 1 O thou who art enraptured by the sweet savours of God! Make haste, make haste towards the forgiveness and mercy of thy Lord! Press on, press on unto the wellspring of grace and compassion! Rush forth, rush forth to the fountainhead of bounty and favour! That is, arise to exalt the Word of God, to
- 1 یا من انجذب من نفحات الله البدار البدار الی مغفرة من ربک و رحمہ العجل العجل الی معین الفضل و الرأفة حییل حییل الی منبع الجود و الموهبه الا و هو القيام علی اعلاء کلمه الله و

diffuse the sweet savours of God, to strive to spread the light of God, to kindle the fire of the love of God, to hold fast unto the Covenant and Testament of God, and to stand firm, by His gracious aid, in the Cause of God. It behoveth one such as thee to be even as a banner raised above all other banners, which waveth in the breezes of holiness wafting from the meads of the loving-kindness of thine Ancient Lord, and is set astir by the sweet-smelling fragrances that are shed abroad from the Abha Kingdom. Glorified be my Lord, the Most High!

- 2 Thy letter, which testified to the firmness and constancy of the friends of God in the Covenant and the Testament, was perused and read out.
- 3 It is clear and evident that in every cycle and dispensation an implicit statement was made in order to safeguard the Word of Oneness, to preserve the Cause of God from harm, and to ensure the unity of all that are gathered beneath the shadow of the Divine Tree, so that the impregnable stronghold of His Faith might remain safe and secure under the shadow of a single Word. While statements such as "Whosoever hath Me as his Master ..." were indeed allusions and not explicit, in this Most Great Dispensation a Divine Covenant hath been established, and the Book of the Covenant hath been revealed by the Most Exalted Pen. Mention hath been made of this ancient Covenant and mighty Testament in all the sacred Tablets and Scriptures, so that the Word of Oneness might be revealed and made manifest in all degrees and stations in the form of singleness, the light of Divine Unity might illumine the East and the West of the world of being, and all the peoples of the earth might gather round the same wellspring and be unified upon the same Path.
- 4 And since thou art well informed of the mysteries enshrined in the Cause of God, thou must be vigilant at all times, lest the tempests of trials overtake feeble souls from any side, or the debilitating influence of vain interpretations and doubts cause the believers to waver. The glory of God rest upon thee.

LOTW#62

النَّشْرَ لِنَفَحَاتِ اللَّهِ وَالسَّعْيَ فِي سَطْوِخِ أَنْوَارِ اللَّهِ وَ
الْإِقَادَ لِنَارِ مَحَبَّةِ اللَّهِ وَالتَّمَسُّكَ بِالْعَهْدِ وَمِيثَاقِ اللَّهِ
وَالثَّبُوتَ بِعَوْنِ اللَّهِ عَلَى أَمْرِ اللَّهِ وَلِثَلَاثٍ يَنْبَغِي
أَنْ تَكُونَ كَالْعَلَمِ عَلَى الْأَعْلَامِ تَخْفُقُ بِأَرْيَاحِ الْقُدُسِ
الْهَابَةِ مِنْ رِيَاضِ عَنَاءِ رَبِّكَ الْقَدِيمِ وَتَهْتَزُّ مِنْ
نَفَحَاتِ مَنِبَعَةِ الْمَلَكُوتِ الْأَبْهَى فَسَبِّحَانَ رَبِّي
الْأَعْلَى ع

2 مسطورہء ناطقہء بہ ثبات و استقامت احباء
رحمن بر عہد و میثاق قرائت و تلاوت گردید

3 این معلوم و واضح است کہ در ہر کور و دوری
محض حفظ کلمہء وحدانیت و صون امر اللہ
از خلل و اتحاد جمیع نفوس مستظلہء در ظلّ
سدرہء رحمانیت باشارہ امری گشتہ تا حصن
حصین امر اللہ در تحت ظلال کلمہء واحدہ
محفوظ و مصون ماند چون فی الحقیقہ اشارہ بودہ
نہ بصحیح عبارہ مثل من کنت مولاه انخ ولكن
در این کور اعظم عہد و میثاق الہی گرفتہ شدہ
است و باثر قلم اعلی کتاب عہدی صدور یافتہ
و در جمیع الواح و زبر الہی ذکر این عہد قدیم
و میثاق عظیم شدہ تا کلمہء وحدانیت در جمیع
مراتب و مقامات در ہیئت تفرید جلوہ و ظہور
نماید و انوار توحید مشرق و مغرب وجود را
روشن فرماید و جمیع من علی الأرض بر معین
واحد جمع و بر شریعہء واحدہ مجتمع گردند

4 و چون آنجناب بر اسرار مودعہء در امر اللہ
مطلع لهذا باید دائماً ملتفت باشند کہ از جہتی از
جہات اریاح افتتان بوجود ضعفا نرسد و سستی
تاویلات و شبہات نفوس را متزلزل ننماید و البہاء
علیک

NURA#62, MMK4#157 p.169

AB01677

To: Barat Ali father of Rahmatullah, in Najafabad

- 1 O faithful servant of God, servant of the Most Exalted Shrine! Your pure-hearted son requested that I write this letter to gladden hearts and bring joy to souls. Give thanks to God that your noble son is a servant of the Threshold and that this distinguished offspring is among the company of the righteous. Beseech God to keep him firm and steadfast, and to maintain him in sincerity of purpose and pure love. The prayer of a pure-hearted father for an appreciative son is accepted at the threshold of the Lord God.

1 ای بندهٔ صادق الهی خادم مقام اعلیٰ پسر پاک‌گهرت خواهش تحریر این نامه نمود تا سبب تسریر قلوب و انشراح صدور گردد شکر کن خدا را که مخدوم‌زاده خادم آستان است و نجل سعید جلیل از حزب راستان از خدا بخواه که او را ثابت و مستقیم بدارد و در خلوص نیت و صافی محبت مستدیم بدارد دعای پدر پاک‌جان در حق پسر قدردان مقبول درگاه حضرت یزدان است
- 2 Convey my longing greetings to all the friends. I hope they will not slip in the field of tests, but like the chosen ones of God in every age and dispensation remain firm in the Covenant and Testament. For it is easy to serve the Lord and rend one's collar in love for that radiant Moon and tear one's breast to pieces in times of comfort, wealth, and sweet pleasure, but in the field of tests to immediately choose flight over standing firm. It is through tests that the true friend is distinguished from the weak hypocrite.

2 جمیع یاران را از طرف من تحیت مشتاقانه برسان امیدوارم که در میدان امتحان نلغزند و مانند اولیای الهی در هر عهد و عصر ثابت بر عهد و پیمان باشند زیرا به خوشی و دلکشی و زری‌پوشی و جام شهنوشی هر کس بندگی پروردگار نماید و گریبان بعشق آئمه تابان بدرد و سینه شرحه شرحه نماید ولیکن در میدان امتحان فوراً فرار بر قرار اختیار نماید پس بامتحان حبیب موافق از ضعیف منافق معلوم شود
- 3 Without tests, how can souls be trained? For the first instrument of education is trials and tribulations. Souls are like soil - the more you plow its breast, the more bounty and blessing it yields, and the roots of thorny bushes are completely destroyed. Consider that the onslaught of self and passion can only be broken through the power of the hosts of tribulation. Therefore the chosen ones of God have always been subject to divine tests, and this is the very essence of God's gift and the cause of excellent training.

3 اگر امتحان نباشد چگونه نفوس تربیت گردد زیرا اول تازیانه تربیت بلایا و محن است نفوس بمشابه زمینند هرچه بیشتر بشخم سینه‌اش بخرایش فیض و برکت بیشتر دهد و ریشهٔ خار مغیلان بکلی منقرض شود ملاحظه نمائید صولت نفس و هوی جز بشوکت جنود بلا شکستن ممکن نه لهذا اولیای الهی همواره معرض امتحانات ربانی بودند و این عین موهبت است و سبب حسن تربیت
- 4 So tell the friends of God not to be sorrowful and grieved by impacts and difficulties, but rather to be joyous and grateful, and at all times to associate with each other in perfect fellowship and love. Likewise they should show utmost kindness to all other peoples. They should never look at others' shortcomings, but rather turn to the forgiving Lord and treat everyone accordingly.

4 پس یاران الهی را بگو که از صدمات و مشقات محزون و دلخون نباشند بلکه مسرور و ممنون گردند و در جمیع اوقات در نهایت روح و ریحان با یکدیگر الفت و محبت فرمایند و همچنین بسائر طوائف نهایت مهربانی مجری دارند ابداً نظر بقصور ننمایند بلکه توجه برب غفور کنند و بمقتضای آن معامله با جمهور نمایند
- 5 Upon you and upon them be greetings and praise.

5 و علیک و علیهم التَّحِیَّةُ وَ الثَّنَاءُ

AKHA_107BE #12 p.02, TABN.352

AB01696

To: *Mirza Musa Hakimbashi, in Qazvin*

- 1 O you who are firm and steadfast in the Covenant and Testament! The fragrances of steadfastness, sincerity of purpose, and firmness in the divine Covenant and Faith that spread from the garden of your heart in the land of Kha have perfumed our nostrils and brought joy and gladness to the hearts of the friends.

1 ای ثابت راسخ بر عهد و میثاق نفحات استقامت و خلوص نیت و ثبوت و رسوخ بر بیان و ایمان الهی که در ارض خا از حدیقه قلب آنجناب منتشر گردید مشامرا معطر نمود و قلوب دوستان را مسرور و مستبشر فرمود
- 2 The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His sincere, firm and steadfast loved ones), like a kind father, educated His loved ones and made them manifestations of God's glorious favors. Night and day He delighted ears with divine counsels, and constantly and continuously, through both allusion and explicit statement, explained the harms and dangers of even an atom's weight of discord. In all conditions, times and Tablets, He repeatedly and emphatically mentioned the Covenant and Testament. For thirty or forty years He educated souls with this spiritual sustenance.

2 جمال قدم و اسم اعظم روحی لاجبائه المخلصین الثابتین راسخین فدا چون پدر مهربان احبای خویش را تربیت فرمود و مظهر عواطف جلیله الهیه کرد شب و روز از فم مظهر بنصائح الهیه آذان را محظوظ نمود و دائماً و مستمراً بتلویح و تصریح تشریح مضرات و مخاطرات مقدار سم ابره از اختلاف فرمود در جمیع احوال و اوقات و الواح مؤکد و مکرر ذکر عهد و میثاق کرد سی چهل سال نفوس را باین رزق روحانی تربیت نمود
- 3 He laid the foundation of obedience and submission upon the Covenant and Testament, establishing it upon solid rock, and encompassed it around creation like an impregnable fortress and mighty citadel, so that the hosts of doubts could not breach it and the waves of intimations could not damage it, and this edifice of God's Cause, this palace of God's bounty, these mighty foundations and lofty castle would remain protected and preserved forever.

3 بنیان اطاعت و انقیاد را بر اساس عهد و میثاق گذاشت و بنیاد را بر صخره صماء نهاد و چون حصن حصین و قلعه متین بر جهان آفرینش محیط کرد تا افواج شبهات رخنه ننماید و امواج اشارات خلل نیارد و این بنیان امر الله و ایوان موهبت الله و مبانی عظیم و قصر مشید تا ابد الابد محفوظ و مصون ماند
- 4 Now, God forbid, certain immature ones wish through various schemes, subtle tricks, allusions, traditions and metaphors to weaken this mighty structure and elevated refuge, unaware that God raises up certain souls from among His firm and steadfast servants who arrive like Gabriel and, like shooting stars, repel doubts and drive away the jinn of intimations.

4 حال معاذ الله بعضی نوهوسان بانواع تدبیر و لطائف الحیل و اشارات و روایات و کلیات میخوانند که وهنی بر این صرح عظیم و ملاذ رفیع وارد آرند و غافل از اینکه حق نفوسی از بندگان ثابت راسخ خویش مبعوث میفرماید که چون جبریل میرسند و چون شهاب ثاقب دفع شبهات و رجم اجنه اشارات میکنند
- 5 Blessed are you, and good news to you, for God has made you firm and steadfast, and a guardian of this mighty sanctuary and a defender of this manifest religion. And upon you and upon all who are firm, steadfast and resolute in this mighty Covenant be glory.

5 طوبی لک ثم بشری لک بما جعلک الله ثابتاً راسخاً و محافظاً لهذا الکهف المنیع و رادعاً عن هذا الدین المبین و البهاء علیک و علی کل ثابت مستقیم و راسخ علی هذا العهد المتین

MMK5#225 p.176, MSBH4.478x

AB01715

To: Shaykh Kazim Qazvini (Samandar)

¹ O Samandar, Fire ignited by the divine! In this Most Great Cycle and century of the Sovereign King of Eternity, souls are confirmed and assisted by the hosts of the Abha Kingdom such that, like armies of power and might, they storm forth in the arena of diffusing the divine fragrances and strive to exalt the Word of God. They are like a luminous dawn dispelling the pitch darkness of error, and like the intensely heated rays of the merciful Sun dispersing the dense and accumulated clouds on the world's horizon. They are like a fountain of salvation for those thirsting for the pure waters of guidance, and a sure guide to life for those lost in the desert of heedlessness. Today, any purpose other than this glorious purpose is vain, and any effort not in this path is fruitless. Today, whoever arises for this cause - that is, to teach the Cause of God - I swear by the Ancient Beauty that they will witness divine confirmations like the waves of the seas and heavenly assistances clear as the sun.

² Therefore, O bird of fire, cast a flame from the divine fire of the love of God upon the heart of the horizons, and a spark from the radiance of Sinai and the flame of light upon the heart of creation. After the concealment of that radiant Countenance from sight, patience and composure are not praiseworthy, and occupation with any other matter, even if it be the essence of divine unity, is not commendable. Encourage all the loved ones of God to teach, and guide all the sincere ones to illuminate the sight of others. These days will soon come to an end. Through the help and favor of the Ancient Beauty (may my spirit be sacrificed for His loved ones' footsteps), we must succeed in rendering such service that when we ascend, we may enter His Abha Kingdom with a radiant face, a soul like a rose garden, a joyful spirit, a perfumed breath, and an illumined vision, and find our place beneath the shade of His merciful Tree.

³ O Lord! Assist Your servant who is assured of Your signs and who proclaims Your glad tidings to diffuse Your fragrances, spread Your breezes, manifest Your traces and radiate Your lights. O God! Send Your blessings upon the Tree of Your oneness and the Root of Your unity, and upon its branches, twigs, leaves and fruits.

¹ ای سمندر نار موقده ربّانیه در این کور اعظم و قرن سلطان ملک قدم نفوسی بجنود ملکوت ابهی مؤید و موفق گردند که چون افواج قدرت و قوت در میدان نشر نفعات الله هجوم نمایند و در اعلاء کلمه الله بکوشند ظلمات حالکۀ ضلالت را صبح نورانی باشند و غیوم متراکمۀ متکاثفۀ افق عالم را اشعه شديدة الحرارة آفتاب رحمانی تشنگان زلال هدایت را سلسبیل نجات باشند و گمگشتگان بادیۀ غفلت را دلیل معین حیات الیوم هر مقصدی جز این مقصد جلیل عبث و هراسی و کوششی جز در این سبیل بی ثمر این مقصد الیوم موفق است هر نفسی بر این امر قیام نماید یعنی تبلیغ امر الله قسم به جمال قدم که تأییدات الهی را چون امواج بحار مشاهده نماید و توفیقات رحمانیه را چون آفتاب آشکار

² پس ای طیر ناری شعله ای از نار موقده محبت الله بر کبد آفاق زن و شراره ای از لمعه طور و شعله نور بر قلب امکان بعد از احتجاب ابصار از مشاهده آن وجه پرانوار صبر و قرار مشکور نه و بامر دیگر ولو جوهر توحید باشد مشغولیت ممدوح نیست جمیع احبای الهی را تشویق بر تبلیغ فرما و کلّ مخلصین را بر تنویر ابصار سائرین دلالت کن این ایام عنقریب منتهی گردد بعون و عنایت جمال قدم روحی لاقدام احبائه فدا باید بخدمتی موفق گردیم که حین صعود با رخی روشن و جانی چون گلشن و روحی مستبشر و مشامی معطر و بصری منور در ملکوت ابهائش داخل و در ظل سدره رحمانیتش مقرر یابیم

³ ربّ اید عبدک الموقن بآیاتک و المبشّر ببشارتک علی نشر نفعاتک و هبوب نسماّتک و ظهور آثارک و سطوع انوارک و صلّ اللهم علی دوحة فردائتک و ارومة وحدائتک و علی اغصانها و افنانها و اوراقها و اثمارها

AYBY.332 #015, RRT.035

AB01741

To: Spiritual Assembly of Qazvin

1 O spiritual friends and companions of 'Abdu'l-Baha! Praise be to God, you are accepted in the Abha Kingdom and mentioned in the Supreme Concourse. You are manifestations of the favors of the Blessed Beauty and dawning-places of the gifts of the Divine Unity. You are intoxicated from the overflowing cup of the love of God and hold the goblet of the wine of the knowledge of God. You are united, in agreement, affiliated and harmonious. Praise be to God, your nostrils are perfumed with the sanctified fragrance of essential unity and your faces are illumined by the radiant beam from the Sun of Truth. From the oneness, harmony, detachment and intoxication of those dear friends, 'Abdu'l-Baha is in the utmost joy and fragrance. Would that the friends in some other places were also united, agreed, harmonious and loving like the people of that country. I am completely satisfied with you, especially with the love that exists among those divine friends, for it is the result of the dawning of divine and eternal love among the people of longing. If this spiritual love, essential unity and heartfelt affection is not realized, the tree of being will remain fruitless. By the glory of my Lord, when remembrance of the friends of Qazvin passes through this grieving heart, the taste becomes sweet and the palate of the soul becomes sugary. Blessed are they and excellent is their reward.

2 O friends of God! The establishment of the Mashriqu'l-Adhkar is one of the greatest principles of the Lord. This important matter is more necessary than other matters of importance, but should its establishment appear to be contrary to wisdom and become the cause of clamor and mischief by other peoples, then certainly a place should be designated for it in secret and be called by a different name. This is more suitable and in accordance with the wisdom revealed in the Tablets, Scriptures and Scrolls of the Glorious Lord.

3 O my God, my God! These are servants whom the wine of bounty has intoxicated, whom the breezes of faithfulness have stirred, whom the lights of Beauty have attracted, and whom the fire kindled in the Sinai of Glory has guided to Thy straight path, Thy firm highway, Thy even road and the kingdom of Thy mighty glory. O Lord! Make them lamps of guidance, hosts of Thy Supreme Concourse, signs of Thy great bounty

1 ای یاران رحمانی و دوستان عبداله‌آء الحمد لله در ملکوت ابهى مقبوليد و در ملا اعلی مذکور مظاهر الطاف جمال مبارکيد و مطالع مواهب ذات احدیت از جام سرشار محبت الله سرمستيد و از صهای معرفت الله پیمانه بدست متحدید و متفق مقتربید و مؤتلف الحمد لله بنفحه تقدیس وحدت اصلیه مشام معطر دارید و بشعاع ساطع از شمس حقیقت وجوه منور از یگانگی و ائتلاف و آزادی و مستانگی آن یاران مهربان عبداله‌آء در نهایت روح و ریحانست ایکاش احبای بعضی جهات نیز مثل اهل آن کشور متحد و متفق و مؤتلف و مهرور بودند من از شما نهایت رضایت را دارم علی‌الخصوص از محبتی که در مابین آن احبای الهیست زیرا نتیجه اشراق محبت الهیه ایدیه بین اهل اشتیاق است اگر این محبت روحانیه و وحدت اصلیه و الفت قلبیه تحقق نیابد شجر وجود بی‌ثمر ماند فوعزّه ربی چون یاد احبای قزوین باین دل غمگین گذرد مذاق شیرین گردد و کام جان شکرین شود طوبی لهم و حسن ثواب

2 ای احبای الهی تأسیس مشرق‌الاذکار از اعظم اساس حضرت پروردگار است و این امر مهم لازمتر از سائر مهامّ اما اگر تأسیسش بظاهر مخالف حکمت و سبب جزع و فزع و شرارت سائر طوائف گردد البته در نهایت ستر و خفا محلّ معین شود و عنوان دیگر گذاشته شود و این موافقتر است و مطابق حکمت منزله در الواح و صحف و زیر جلیل اکبر

3 الهی الهی هؤلاء عباد رتحتهم صباه العطاء و هزتهم نسائم الوفاء و جذبتهم انوار الجمال و هدتهم النار الموقدة فی سیناء الجلال الی سبیلک المستقیم و منهجک القويم و صراطک السوی و ملکوت مجدک العظیم رب اجعلهم سُرُج الهدی و جنود ملائک الاعلی و آیات موهبتک الکبری و آیات

and standards of Thy most glorious Kingdom. Verily Thou art the Generous, the Powerful, the Mighty, the Bestower.

ملکوتک الاهی آنک انت الکریم المقتدر العزیز
الوہاب

AHB_125BE #09-10 p.282, AYBY.350
#032, YQAZ.572-573x

AB01739

To: Baha'is of Sarvistan et al.

¹ O divine friends and cherished handmaidens of the All-Merciful! The sapling of the divine garden, Jinab-i-Ismail Qurbani, became an intimate confidant to this prisoner, comprehending with heart and soul the divine mysteries. He traversed the desert of separation until reaching the destination of the Beloved, finding spiritual delight and becoming joyous and glad. In this prison he remembered the friends and sought boundless bounty. I too took up the pen and wrote this letter to send a message to the yearning ones, to mention the lovers, to remember the enraptured ones, to become foremost among the impassioned ones, to be enkindled with the fire of love for the kind Beloved, and like a moth to burn my wings around the candle of God's Cause.

² O friends and handmaidens of the All-Merciful! It is the spiritual springtime and the season of joy and gladness. It is the day of the divine call and the time for attaining infinite grace. Let every soul rend their garment in love for that Beloved of the horizons, tear their collar in passion for Him, let their face be illumined by the enkindled fire of the Lord and burn away the veils of fancy and imagination. Let them become the joy of lovers and foremost among the yearning ones. Let them witness the lights of reunion and observe the verses of beauty, for that Beloved of the Lord will shine forth from the unseen realm upon creation and bestow endless bounties. The yearning ones are in tumult and the lovers embrace. Therefore be glad and rejoicing, be delighted and enraptured, that this radiance may grow more resplendent and this light more brilliant. And upon you be the Most Glorious Glory.

¹ ای یاران الہی و کنیزان عزیزان رحمائی نونہال
باغ الہی جناب اسماعیل قربانی باین زندانی ہمدم
راز نہانی گردید بہ دل و جان باسرار الہی پی برد
و بادبہء ہجران طیّ کرد تا بسرمنزل جانان رسید
روح و ریحان یافت و مسرور و شادمان گشت
در این زندان بیاد یاران افتاد و موهبت بی پایان
خواست من نیز خامہ گرفتم و این نامہ نگاشتم تا
پیامی بمشتاقان فرستم و نامی از عاشقان برم و بیاد
شیدائیان افم و سرحلقہء سودائیان گردم و بنار
محبت دلبر مہربان برافروزم و مانند پروانہ حول
شمع امر اللہ بال و پر بسوزم

² ای یاران و اماء رحمان بہار روحانیست و موسم
فرح و شادمانی یوم نداشت و وقت حصول
فضل بی منتهی ہر نفس بمحبت آن دلبر آفاق
پیرہن چاک کند و بعشقش گریبان بدرد و
بنار موقدہء ربانیتہ رخ برافروزد و پردہء ظنون
و اوہام بسوزد سرور عاشقان گردد و سرحلقہء
مشتاقان شود انوار وصال مشاہدہ کند و آیات
جمال ملاحظہ نماید زیرا آن دلبر یزدان از جہان
پنهان تجلی بامکان نماید و فیوضات بی پایان
شایان فرماید مشتاقان در جوش و خروشند و
عاشقان دست در آغوش پس مسرور باشید
و مشعوف و خوشنود باشید و مشعوف تا این
جلوہ درخشندہ تر گردد و این پرتو روشن تر شود
و علیکم البہاء الابی

AHB_121BE #04 p.124

AB01690

To: *Mirza Siyyid Muhammad Nazimul-Hukama, in Tabriz*

- 1 O thou who art firm in the Covenant! Thy detailed letter was read and chanted, and it brought the utmost joy and delight, for it was not a letter but rather a perfumed musk from whose meadows of meanings wafted the fragrance of the love of God and from which could be inhaled the sweet-scenting breeze of the knowledge of God. How wonderful is the gift that leads man to the mercy of the Lord, and how excellent the success that becomes the cause of drawing near to the threshold of the All-Glorious.
- 2 In any case, now that thou art in beloved Tabriz, create enthusiasm, scatter sweetness, and diffuse fragrance. Think how that pure spirit may surge forth, that region become perfumed, and that horizon become illumined. May a fire be kindled in the soul of Azerbaijan and such a melody be raised from Tabriz that the Concourse on High will be stirred into motion. The governor of that region hath, praise be to God, a pure heart and manifest justice. He cherisheth the people and dispenseth justice, is kind to all humanity, and is a protector of mankind rather than an accomplice of the oppressors. He seeketh obedience and desireth truthfulness. The friends must engage day and night in prayer and supplication, that the Revealer of mysteries and the peerless Lord may cause this distinguished prince to become a radiant sun and his might to encompass the world. Throughout all regions of Iran in recent times, oppressors have stretched forth the hand of tyranny, except in the region of Azerbaijan which remained protected and preserved. This is due to nothing but the justice and fairness of that region's equitable government. And upon thee be greetings and praise. 'Abdu'l-Baha 'Abbas
- 3 He is the Most Glorious! O thou who art firmly rooted and established! When thou reachest that land, if possible make a journey to the surrounding areas as far as Urumiyyih, that thou mayest be the cause of excitement of heart and soul to the spiritual friends and mayest cause the silent and quiet souls to become articulate. For man is like a sapling by a stream - he needeth divine irrigation; and like a lamp - he constantly requireth replenishment from the oil of wisdom. If this matter will not cause commotion among strangers, and if friends become pleased and happy, and if it can be accomplished with
- ای ثابت بر پیمان نامه مفصل تلاوت و مرتل گردید و نهایت روح و ریحان حاصل شد زیرا نامه نبود نافه مشکین بود از ریاض معانیش رائحه محبت الله منتشر و نفحه معرفت الله استشمام گردید زهی موهبت که انسانرا برحمت پروردگار رساند و خوشا موقتیت که سبب تقرب درگاه کبریا گردد
- 2 باری حال که در تبریز عزیز هستی شوری انگیز و قندی بریز و مشکین بیز در فکر آن باش که آن دم مطهر بجوش آید و آن اقلیم معطر گردد و آن افق منور شود آذری بجان آذربایجان زند و آهنگی از تبریز بلند شود که ملأ اعلی باهتزاز آید امیر آن اقلیم را الحمد لله قلب سلیم است و عدل مبین رعیت پرور است و دادگستر و مهربان بجمیع بشر حامی انسانست نه همدستان ستمکاران حزب پیشینیان اطاعت خواهد و صداقت جوید احباً باید شب و روز به دعا و نیاز پردازند تا کاشف راز و حضرت بی انباز این امیر شهر را مهر منیر فرماید و پرتو عرش جهانگیر گردد در جمیع نواحی ایران در عهد اخیر ظالمان دست تطاول گشودند مگر اقلیم آذربایجان محفوظ و مصون ماند و این نیست مگر از عدل و داد حکومت عادلانه آسمان و علیک التحية والثناء ع
- 3 هو الأبهی ای ثابت نابت چون بآن بر و بوم رسیدی اگر ممکن سفری باطراف تا به ارومی فرما تا یاران رحمانی را سبب هیجان دل و جان گردی و نفوس ساکت صامت را ناطق نمائی زیرا انسان مانند نهال جویبار است آبیاری الهی خواهد و مانند سراجست دائماً مدد از دهن حکمت لازم دارد اگر این مطلب سبب ضوضاء بیگانه نگردد و آشنا مینم و شادمان شود و به سهولت و خوشی میسر گردد موافقت و سبب حصول تأیید شود والا فلا

INBA85:372, YMM.041

ease and joy, then it is appropriate and will be the cause of divine confirmations. Otherwise, no.

AB01680

To: Qumi, Siyyid Asadullah et al., in Tabriz

- 1 O you who are firm in the Covenant! Your numerous letters were received and whenever even a brief opportunity arises, a reply is immediately written. 1 ای ثابت بر پیمان مکاتیب متعدده شما رسید و هر وقت بمحض آنکه فرصتی حاصل گردد فوراً جواب مرقوم میشود
- 2 Regarding what you wrote about his honor Mirza Yusif Khan - last year you had requested permission for him to attain the presence. Since you had offered the utmost praise and commendation of him and had requested permission for him to visit the Holy Shrine, therefore, in consideration of his connection to the brilliant star of the glorious horizon, his honor Vahid-i-Farid (may my spirit be a sacrifice for the near ones), despite the general prohibition, permission for his presence was granted and a letter was written to you at that time regarding this matter. Now leave this matter to his own preference and press it no further. 2 در خصوص جناب میرزا یوسف خان مرقوم نموده بودید در سنه ماضیه اذن حضور از برای ایشان خواسته بودید چون نهایت تعریف و توصیف را از ایشان نموده خواهش اجازه حضور ببقعه مبارکه برای ایشان نموده بودید لهذا نظر به نسبی که بکوکب منیر افق مجید جناب وحید فرید روح المقربین له الفداء داشتند باوجود منع کل بایشان اجازه حضور داده شد و مکتوبی در همان وقت در این خصوص بشما مرقوم گشت حال این مسئله را بمیل خودشان تفویض نمائید دیگر اصرار نکنید
- 3 As for the matter of sending a special letter to all the friends of Azerbaijan - one month ago, through his honor Aqa 'Abdu'l-'Ali and Ustad 'Abdu'l-Ghani, a detailed and comprehensive letter filled with spirituality was written to all the friends of Azerbaijan and it will arrive. And special letters were written for his honor 'Ali Khan and 'Aziz Khan. 3 و اما قضیه ارسال مکتوب مخصوص بجهت جمیع احبای آذربایجان یکماه پیش بواسطه جناب آقا عبدالعلی و استاد عبدالغنی مکتوب مفصلی مشروح در نهایت روحانیت بمجمیع احبای آذربایجان مرقوم شد و میرسد و اما بجهت جناب علیخان و عزیز خان مکاتیبی مخصوص مرقوم گردید
- 4 Through the grace and favor of the Blessed Beauty (may my spirit be a sacrifice for His loved ones), I hope that day by day the enthusiasm, rapture, attraction and joy of the friends of Azerbaijan will increase, for the Greatest Name, the Luminary of Truth dawning upon the horizons of nations (may my spirit be a sacrifice for His loved ones), had a special consideration for the Turks of Azerbaijan. In light of that consideration, it is hoped that the luminous divine flame will so blaze forth in that land that it will completely illumine and enlighten all the neighboring regions. 4 و از فضل و عنایت جمال مبارک روحی لأحبائه الفداء امیدوارم که روز بروز بر شوق و وله و جذب و طرب احبای آذربایجان پیفزاید زیرا اسم اعظم نیز حقیقت مشرقه بر آفاق امم روحی لأحبائه الفداء را نظر عنایت خاص بترکان آذربایجان بود نظر بان نظر امید چنان است که شعله نورانی الهیه چنان در آن کشور برافروزد که آفاق مجاوره را بتمامها روشن و منور نماید

- 5 As for the matter of your own presence - for now it would be better if you would spread the divine fragrances throughout Azerbaijan, Sanandaj, Kermanshah and those regions. Nevertheless, it is still up to you - if you wish to sanctify your face and hair for a time with the dust of the Sacred Threshold and then, after receiving bounties from the circumambulation point of the Supreme Concourse, return again to those regions, that too is acceptable and beloved.
- 6 And upon you be greetings and praise.

5 و اما قضیه حضور خود شما حال اگر در اطراف آذربایجان و سنه اردلان و کرمانشاه و آنصفاحت بنشر نفاحت پردازید اولی است مع ذلک باز بمیل شماست اگر چنانچه بخواهید که روی و موی را بتراب آستان مقدس چند صباحی متبرک نمائید و بعد از استفاضه از مطاف ملا اعلی دوباره رجوع باطراف نمائید آن نیز مقبول و محبوب

6 و علیک التحیة و الثناء

MKT8.057

AB12172

To: Ayadi, Mulla Ali Akbar Shahmirzadi et al., in Tihiran

- 1 O my God! Thou seest and beholdest the dust that hath risen to the highest heaven, and the smoke that hath enveloped humanity, and the mist that hath spread from all directions. The whirlwind of doubts hath come, and the tornado of veils, and the storm of individual interpretation, and the thunderbolt of "the Book is sufficient for us," and it hath uprooted the trunks of trees, and broken the branches, and pulled out the roots, and scattered the nests, and demolished the dwellings.
- 2 O Lord! They have abandoned the appointed Center and the firm edifice, and have taken refuge in the flimsiest of houses and sheltered in the spider's web. They have spread doubts and abandoned the clear verses, and have cast discord into Thy manifest religion and Thy straight path and Thy right way. They have split the staff of unity and risen in opposition and raised the standard of disagreement and shown disloyalty and hated faithfulness and were displeased with loyalty and violated the sanctity of the Covenant and denied the favors of the Day-Star of the horizons.
- 3 They transgressed and deviated and oppressed and dealt unjustly and objected and mocked and cast aside, then wailed and cried out and lamented and appealed and complained and wept and protested and spoke and fabricated and accused and called out in woe and poured forth like a torrent. Affairs became confused for some of Thy weak servants and simple souls were shaken, thinking these arose against Thy sheltered servant because of some grave matter. But Thou knowest that

1 اللهم يا الهی تنظر و ترى النقع المثار الى عنان السماء و الدخان الذي غشي الوری و الضباب المستولی من كل الانحاء و اتي حاصب الشبهات و زوبعة المحجبات و عاصفة الاجتهاد و قاصفة حسينا الکتاب و استأصلت اعجاز الاشجار و هصرت الفروع و اقلعت الاصول و طيرت الاوکار و هدمت الدیار

2 ای رب ترکوا المركز المنصوص و البیان المرصوص و آووا الى اوهن البيوت و التجأوا الى بيت العنکبوت و نشروا الشبهات و ترکوا الآيات المحکمات و القوا الاختلاف فی دینک المبین و صراطک المستقیم و منهجک القويم و شقوا عصاء الوفاق و قاموا بالشقاق و رفعوا علم الخلاف و اظهروا الجفاء و ابغضوا الوفاء و استاءوا من الولاء و هتکوا حرمة الميثاق و انکروا الطاف نیر الآفاق و

3 جاروا و زاغوا و ظلّموا و اعتسفوا و اعترضوا و استهزؤا و نبذوا ثم ولولوا و صاحوا و ناحوا و استغاثوا و تظلموا و بکوا و شکوا و قالوا و افترؤا و اتهموا و نادوا بالويل و انحدروا کالسیل و اشتبهت الامور على بعض عبادک الضعفاء و تنزل عباد بسطاء و ظنوا بان هؤلاء قاموا على عبدک المستجير بسبب امر عسیر و انک لتعلم

the rancor in their breasts caused these things, and for every spiteful one Thy manifest Covenant was difficult, and this dust was raised only from the hidden spite in hearts and the desires ruling over souls.

- 4 O Lord! These are weak ones, captive to self and passion, and helpless before the fierce winds of desire and disloyalty. They are, O my God, but as chaff scattered by the winds of the great tornado. Therefore, O my God, forgive their sins and conceal their faults and save their souls and rescue their spirits and guide them to Thy manifest path and extended shade, and pardon and forgive them - they are weak captives. Verily, Thou art the Pardoner, the Forgiving.

آن غلّ الصدور ووجب هذه الامور و كلّ حقوق
صعب عليه ميثاقك المشهود و ما انبعث هذا الغبار
الا من الضغينة المستجنة في القلوب و الشهوات
المتسلطة على النفوس

4 ای ربّ هؤلاء ضعفاء اسراء فی يد النفس
و الهوى و عجزاء عند اشتداد ارياح الشهوة و
الحفاء و ليسوا يا الهی الا كالقذا المتطاير عند
هبوب ارياح الزوبعة الكبرى اذا فاعفر لهم
يا الهی ذنوبهم و استر عيوبهم و نج نفوسهم و
انقذ ارواحهم و اهدهم الى صراطک المشهود
و ظلك الممدود و اعف و اصفح عنهم اتهم
ضعفاء اسراء انک انت العفو الغفور

BRL_DAK#1070

AB12170

To: Mirza Muhammad Hasan Adib, in Tihiran

- 1 O educator in the divine school! Your efforts in diffusing the divine fragrances are truly worthy of profound praise, and your dedication to establishing the loved ones in the Covenant and Testament deserves great commendation. How befitting this is of you, for praise be to God, through the grace and gift of the Blessed Beauty, may my spirit be sacrificed for His loved ones, you possess a breast expanded by holy fragrances and a countenance illumined by the lights of divine confirmation. The hosts of the Kingdom are your helper and the powers of the realm of might your supporter. Therefore thank your Lord for having confirmed you and cast upon you the mantle of grace from the Sun of Reality, and purified your garments, and spread abroad your book, and caused your cloud to rain, and made your address to be heard, and caused you to speak His praise among the near ones with absolute certitude.

1 ای ادیب دبستان الهی مساعی آنجناب در نشر
نفحات الهیه فی الحقیقه سزاوار تحسین بلیغ و همت
آنجناب در ثبوت احباب بر عهد و ميثاق لائق
ستایش عظیم از شما چنین سزاوار چه که الحمد لله
به فضل و موهبت جمال مبارک روحی لاحبابه
الفداء صدری بنفحات قدس منشرح داری و
رخي از انوار تأیید روشن جنود ملکوت نصیر
داری و قوت لاهوت ظهیر فاشکر الله ربک بما
ایدک و القی علیک رداء فیض شمس الحقیقه و
طهر ثیابک و نشر کتابک و امطر سخابک و اسمع
خطابک و انطقک بثنائه بین الملائم القرین

- 2 Know with certainty that you will be confirmed with such confirmations that you yourself will be astonished, while the heedless will be bewildered at how these unseen hosts have rushed forth from all directions, becoming stones cast at the rebellious and assured victory for the longing ones. Therefore, pass round the sealed wine and adorn the feast of the Covenant, light the

2 حقّ یقین بدان که بتأییداتی مؤید گردی که
خود حیران مانی و غافلان سرگردان که این
جنود لم تروها از چه جهات هجوم نمود که ماردین
را رجوم بود و مشتاقین را نصرت محتوم پس جام
رحیق مختومرا بدور آر و بزم ميثاق بیارا و شمع

brilliant candle of the Testament, and raise high the melody of steadfastness until the croaking voices are cut off.

- 3 Regarding what you wrote about the embassy request, this matter is truly a great service to the Cause of God and God willing, important results and praiseworthy benefits will come from it. However, qualified souls who are familiar with the tastes, beliefs and traditions of the Sunni people are needed, otherwise no results will be achieved. Such souls need to be prepared and arranged - they are not presently available. This is why the response was delayed, otherwise whatever you wrote is absolutely correct and delaying a response is not permissible except for major obstacles.

- 4 This matter has now been communicated to Mirza Abu'l-Fadl but no response has yet been received, as he has been associating with the scholars and learned ones in Egypt for some time. In any case, your service is most acceptable at the threshold of the One, and soon you will witness its brilliant effects. And may glory be upon you and upon all who are firm in the Covenant and safe from the croakers.

عهد نیر آفاقرا روشن کن و نغمه ثبوت بلند
کن تا صوت نعاق منقطع گردد ع ع

3 در خصوص خواهش سفارت مرقوم فرموده بودید فی الحقیقه این قضیه خدمت عظیمه بامر الله است و انشاء الله نتایج کلیه و فوائد مستحسنة از این قضیه حاصل خواهد شد ولی نفوس مستعدّه که واقف بر مذاق و عقائد و اخبار اهل سنّه لازم است والاّ ثمره حاصل نگردد و چنین نفوس باید تهیه و تدارک نمود بالفعل موجود نه لهذا جواب تأخیر افتاد والاّ آنچه آنجناب مرقوم فرمائید محض صواب است و تأخیر جواب جائز نه مگر بسبب موانع کلیه

4 حال بجناب آقا میرزا ابوالفضل در اینخصوص مخبره شد هنوز جواب نرسیده است چه که ایشان چند وقتی میشود در مصر با علماء و فضلاء معاشرت دارند باری خدمت آنحضرت در درگاه احدیت بنهایت مقبول و عنقریب آثار باهره اش را مشاهده خواهید نمود و الهاء علیک و علی کل ثابت علی الميثاق و سالم من النعاق

BRL_DAK#1074

AB11660

To: Munirih Ayadi Zadih, in Tihiran

- 1 O leaf afflicted with the great calamity! Your wailing and lamentation has cast such grief and sorrow upon 'Abdu'l-Baha that even the denizens of the Supreme Concourse, despite their sanctification and detachment from sorrows, were affected and saddened.

- 2 In truth, if in this mourning a flood of tears were to flow like the Oxus River, it would be fitting and appropriate, for that precious soul who was the comfort of every dear one and the cause of joy to the hearts of rich and poor alike, has vanished like a luminous star behind the clouds of absence. The candle of the gathering has been extinguished, and from the intensity of pain and grief, it has caused tumult in the hearts and souls of the friends. The bright morn of gladness has turned to evening

1 ایّها الورقة المبتلیة بالمصیبة الکبری ناله و فغان شما عبدالهّاء را چنان به حسرت و احزان انداخت که اهل ملأ اعلی باوجود تقدیس و تنزیه از آلام متأثر و محزون شدند

2 فی الحقیقه در این ماتم سیل بکا اگر بمثابه جیحون روان گردد سزاوار و شایانست زیرا نفس نفیسی که تسلی خاطر هر عزیز بود و سبب سرور قلوب غنی و فقیر چون کوكب نورانی در پس سحاب غیاب متواری گردید شمع جمع خاموش شد و از شدّت درد و غم دل و جان یاران را جوش و خروشی افکند صبح

of sorrow, and the doors of joy and delight have become closed and sealed.

- 3 It is evident how much sorrow has befallen all the friends. All the loved ones of Tehran became sorrowful and despondent, as did other friends. In brief, this discourse has no end.

- 4 The point is that this grief and sorrow and anguish relates to the friends and loved ones, but that star of guidance, although it has set from the nearest horizon, has risen in the highest horizon. And that nightingale of the rose-garden of divine knowledge, although it has flown from the thorny patch of this world, has made its nest in the rose-garden of the placeless realm upon the Sadratu'l-Muntaha, and with the most wondrous melodies has engaged in praise and glorification of the Lord of Lords, Who caused it to attain the paradise of eternity and the gathering of manifestation and presence.

- 5 Therefore, do not weep and lament, do not heave burning sighs, and do not pass your time with tearful eyes. Engage in praise of the All-Merciful Lord Who has caused that luminous star to rise and shine in such a clear horizon. Console the esteemed maidservant of God, the mother, on behalf of 'Abdu'l-Baha and comfort her.

- 6 And upon you be the Most Glorious Glory.

روشن شادمانی مبدل بشام غم گردید و ابواب
فرح و کامرانی مسدود و محکم شد

3 دیگر معلوم است چه قدر احزان بکلّ یاران رخ
داد جمیع احبای طهران محزون و مأیوس شدند
و همچنین سائر دوستان باری این بیان پایان ندارد

4 مختصر اینست که این حسرت و کدورت و
احزان و آلام نظر به یاران و دوستانست ولی
آن نجم هدی هرچند از افق ادنی غروب نمود
ولی در افق اعلی طلوع کرد و آن بلبل گلبن
عرفان هرچند از گلخن این جهان پرواز کرد
ولی در گلشن لامکان بر سدره طوبی اشیان
نمود و بابتغای انعام به تسبیح و تهلیل حضرت
یزدان پرداخت که او را بخت بقا و محفل تجلی
و لقا فائز فرمود

5 لهذا شما گریه و لابه ننمائید و آه سوزان برمیاورید
و با چشم گریان اوقات مگذرانید بستایش
حضرت رحمن پردازید که آن کوکب منیر را
در چنان افق مبینی طالع و لائح فرمود امة الله
المقرّبه والده را از قبل عبدالهآء تعزیت دهید و
تسلی بنمائید

6 و علیک الهآء الاهی

YIA.400-401

AB01663

To: Baha'is of Iran et al., in Turkestan

- 1 O faithful friends of the Beauty of Abha! Four hundred blessed souls from among the friends in the West have jointly sent this letter, making a covenant of unity, brotherhood and oneness with each other, establishing the foundation of fellowship, and have sent it to 'Abdu'l-Baha seeking confirmation and prayers. I hope that through the favors of the Most Merciful Lord they may achieve what is mentioned in their letter. Verily my Lord is powerful over all things and worthy to answer prayers.

1 ای احبای باوفای جمال ابهی چهار صد نفس
مبارک از دوستان غرب بالاتفاق این نامه را
ارسال نموده اند و بایکدیگر عقد اتحاد و اخوت و
یگانگی بسته طرح الفت انداخته اند و محض تأیید
و طلب دعا نزد عبدالهآء فرستاده اند از عنایت
حضرت رحمانیت امیدوارم که بر مضمون نامه
موفق گردند انّ ربی لعلی کلّشی قدير و بالاجابة
جدیر

2 Now the friends of the Merciful in Iran and Turan must likewise follow their example and make a covenant and pledge with each other. However, there is no need for writing. Let them gather in groups of nine and make a covenant and pledge with each other that all will share in every matter that arises, whether ease or hardship. The harm to one is harm to all, the good of one is good of all. Let no one utter anything but good about another, and never speak ill. If a shortcoming is found, let there be forgiveness and forbearance, treating the opposite way. Let them wish nothing but good for all peoples of the world.

3 In whatever country they live, let them act with utmost truthfulness, obedience, goodwill and trustworthiness toward that government. Let them be faithful servants to friends and well-wishers to enemies. Let them be firm and steadfast in the love of God and sacrifice their lives in the path of the Beauty of Abha. Let them be pleased and patient in the descent of trials, and let no calamity cause them to falter. Let them strive to teach the Cause of God according to their ability.

4 If any affliction or trouble occurs in the Holy Land, let it cause no change in their condition - rather, let them become brighter and more radiant. Even if 'Abdu'l-Baha is raised upon the gallows, or finds his place in the depths of the sea, or becomes lost and nameless in the endless desert, let them not falter or fall short. Rather, let them shine like a candle and raise such a sweet melody in praise of the Beauty of Abha that it brings joy to the denizens of the Supreme Concourse.

2 حال احبابی رحمن در ایران و توران نیز باید اقتدا بآنان نمایند و بایکدیگر عهد و میثاق نمایند ولی احتیاج بنوشتن نیست انجن انجن نه نه جمع شوند و بایکدیگر عهد و میثاق نمایند که کلّ باهم در جمیع امور وارده چه راحت و چه زحمت شریک و سهیم باشند ضرّ هر یک ضرّ کلّ خیر هر یک خیر کلّ نفسی در حقّ نفسی دیگر کلهئی جز خیر تفوّه ننماید و ابداً بدگوئی نکنند و اگر قصوری یافت عفو و سماح فرماید و معامله بالعکس کند و در حقّ جمیع ملل عالم جز خیر نخواهد

3 و در هر مملکت که زیست کند بحکومت آسمان در نهایت صدق و اطاعت و خیرخواهی و امانت حرکت نماید دوستانرا خادم صادق باشد دشمنانرا خیرخواه موافق گردد در محبت الله ثابت و راسخ باشد و در سبیل جمال ابهی جان فدا نماید و در نزول بلا خوشنود و صابر گردد و از هیچ مصیبتی فتور نیارد و بتبلیغ امر الله بقدر امکان بکوشد

4 و در ارض اقدس هر بلاء و اضطرابی واقع گردد ابداً تفاوت در حال او حاصل نشود بلکه روشنتر و شعله‌ور شود و اگر عبدالبهاء بر فراز دار رود و یا در قعر دریا مقرر یابد و یا در صحرائ بی‌پایان بی‌نام و نشان گردد ابداً فتور نیارد و قصور نکند بلکه چون شمع برافروزد و چنان آهنگی خوش در ذکر جمال ابهی برافرازد که اهل ملأ اعلی را بسرور آرد

AYBY.420 #131, PYB#146 p.15,
KHSH09.046, TRZ1.278

AB01755

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar, in Yazd

1 My Lord, my Lord! Sanctified and exalted art Thou above my mention and praise, and hallowed art Thou beyond my tributes and descriptions. The tongues of the realities of the Kingdom fall silent in describing a single sign of Thy power, and the wings of the birds of the minds of the people of the realm of

1 رَبِّ رَبِّ تَقَدَّسَتْ وَ تَعَالَيْتَ عَنْ ذِكْرِي وَ ثَنَائِي وَ تَزَهَّيْتَ عَنْ مَحَامِدِي وَ نَعَوْتِي قَدْ كَلَّتِ السُّنَنُ حَقَائِقُ الْمَلَكُوتِ عِنْدَ وَصْفِ آيَةٍ مِنْ آيَاتِ قُدْرَتِكَ وَ انْكَسَرَتْ اجْنَحَةُ طُيُورِ عُقُولِ أَهْلِ الْجَبَرُوتِ عَنْ الصُّعُودِ إِلَى أَوْجِ ادْرَاكِ

might are broken in their attempt to soar to the summit of comprehending Thy sovereignty and grandeur. Despite this great powerlessness and extreme abasement, how can I utter Thy praise and ascend to the heaven of the excellence of Thy knowledge? I have naught but silence before the surging ocean of Thy mention and attributes, and nothing save confession of inability to ascend to the Kingdom of descriptions. O Lord! I am the most worthless of birds to ascend to a heaven where the wings of eagles are powerless to fly in its atmosphere, and I am but a spider of delusions to weave its web upon the highest portico of majesty and power. Therefore I say: Lord, Lord! Overlook my shortcomings, forgive my laxity, pardon my sins, remove my difficulties, and ease my affairs through Thy mercy, O Thou Most Merciful One!

- 2 Then I commune with Thee, O my God, and cast myself upon the dust in humility and submission before Thy grandeur and self-subsistence, seeking the excellence of Thy confirmation and the greatness of Thy grace for this noble branch from the Tree of Thy mercy. O Lord! He is Thy servant, believing in Thy beauty, certain of Thy signs, accepting of Thy words, holding fast to Thy Covenant and Testament. Lord! Open unto him the gates of bounties, illuminate his sight with witnessing the clear signs, and make him a mighty barrier of iron resisting Gog of doubts and Magog of allusions and the people of veils. Verily Thou art the Powerful, the Mighty, the Generous.

- 3 O mighty branch of the blessed Tree! This is the day of steadfastness and the time of firmness. The flame of light dispels the darkness of night, and the emanation from the manifest Mount Sinai transforms the hearts of those who are resurrected into the blessed valley. Therefore, through the bounty and favor of the Most Exalted Horizon, arise in servitude to the Most Exalted Threshold like 'Abdu'l-Baha, so that you may share with him in this holy attribute and, detached from all in existence, become a servant at the Sacred Threshold. This is the greatest gift, this is the supreme bounty, this is the mercy of the Lord of earth and heaven.

سلطنتک و عظمتک مع هذا العجز العظيم و الذل الشديد كيف انطق بثناءک و اعرج الى سماء علاء معرفتک فليس لي الا السكوت عند تلاطم بحر ذکرك و اوصافک و ما لي الا الاعتراف بالقصور عن الصعود الى ملکوت النعوت اى رب اتى لاحقر الطيور العروج الى سماء کلت اجنحة النور عن الطيران فى فضائها و اتى لعناكب الاوهام ان ينسج على اعلى رواق العظمة و الاقتدار بلعابها اذا اقول رب رب اعف عني قصورى و اصفح عن فتورى و اغفر ذنوبى و اكشف كروبنى و يسر امورى برحمتک يا ارحم الراحمين

- 2 ثم اناجيك يا الهى و اترامى على التراب خاضعاً خاشعاً لعظمتک و قيوميته طالباً حسن تأييدک و عظيم توفيقک للفرع الكريم من شجرة رحمتک اى رب انه عبدک المؤمن بجمالک الموقن بآياتک المصدق بکلماتک المتمسک بعهدک و ميثاقک رب افتح عليه ابواب القیوضات و نور بصره بمشاهدة الآيات البينات و اجعله سداً سديداً من زبر الحديد يقاوم بأجوج الشبهات و مأجوج الاشارات و اهل الحجب انک انت القوى القدير الكريم ع

- 3 اى فرع عظيم شجره مبارکه يوم يوم ثبوتست و وقت وقت رسوخ شعله نور ظلام ديجور را محو نماید و فیض مجلى طور صدور اهل نشور را وادى ايمن طور کند پس بعنايت و موهبت افق اعلى بر عبوديت عتبه عليا چون عبد بها قيام نما تا در اين منقبت مقدسه شریک و سهم او گردى و از جميع من فى الوجود منقطع گشته بنده آستان مقدس شوى اينست موهبت عظمى اين است عنايت کبرى اينست رحمت رب الارض و السماء

YBN.117

AB01735*To: Unknown, in Yazd*

To be typed.

NKHD.121-122

AB12176*To: Unknown, in Iran*¹ Confidential.

² In truth, the present government of Iran shows no negligence whatsoever regarding the loved ones of the All-Merciful and desires to protect and preserve them to the extent possible. However, when there is a general uprising, the situation becomes difficult and the government becomes helpless. Therefore, the utmost wisdom must be exercised so that general panic does not arise. For example, if meetings of five hundred people are arranged, the people will rise up in tumult and major problems will result. Gatherings in meetings of more than nine or nineteen are not permitted. In all gatherings, if it is a meeting for conversation and fellowship, some mention must be made of the praiseworthy qualities of those in authority and the kindness of the Pasha. And if they are meetings for remembrance and devotion, certainly at the end prayers for good must 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 on mountain peaks.

³ Furthermore, unstable souls should be avoided but not antagonized - meaning association with such souls is like approaching a sea of ice. If it does not cause weakness, their coldness will surely have an effect and cause the flame of the love of God to subside. When you seek fellowship with the nightingales of the divine rose garden, you will hear wondrous melodies and be moved to joy and delight. But when you associate with the crows of cruelty, you will hear cawing and croaking and experience laziness and lassitude. However, antagonizing or insulting anyone is not permitted. One must exercise patience and forbearance to the extent possible - perhaps God will bring

¹ محرمانه

² فی الحقیقه حکومت حاضرہ ایران در خصوص احبابی رحمن بہیچوجہ قصور ندارد و بقدر امکان صیانت و محافظہ میخوانند ولی چون هجوم عام گردد کار مشکل شود و حکومت عاجز ماند لهذا باید نہایت حکمت را مجری داشت کہ فرع عام حاصل نشود مثلاً مجالس پانصد نفر ترتیب اگر بشود مردم بشورش آیند و محذورات کلیہ حاصل گردد اجتماع در محفلی بیش از نہ و یا نوزدہ جائز نہ و در جمیع اجتماعات اگر مجلس صحبت و الفت باشد باید نبذہائی از محامد اولیاء امور و مرحمت پاشا ذکر کرد و اگر مجالس تذکر و تبتل باشد البتہ در نہایت باید دعای خیری نمود چہ کہ حقوق صیانت و حمایت دارند اگر حکومت نباشد دقیقہائی آسایش بجهت عباد میسر نگردد و هیچ آفریدہائی در قلل جبال آرام نیابد

³ دیگر آنکہ از نفوس متزلزلہ باید احتراز نمود نہ تعرض یعنی معاشرت آن نفوس چون تقرّب بحر [ثلج] است اگر سبب سستی نگردد برودشان یقین تأثیر مینماید سبب سکون شعلہ نار محبت اللہ میگردد چون با بلبلان گلستان الہی الفت جوئی نعمات بدیع استماع نمائی و بہ وجد و طرب آئی و چون با زاغان جفا مجالست کنی نعیم و نعیق شنوی و کسالت و رخاوت حاصل نمائی ولی تعرض بکسی و تہتک جائز نہ باید بقدر امکان صبر و تحمل نمود لعلّ اللہ یحدث بعد ذلک

about something after that. There were many souls who were unstable at first but, having now become aware of the purpose of the people of weakness, are now in the utmost steadfastness and firmness and are as firm as mighty mountains.

- 4 His honor Mulla Valiullah, upon him be glory, endured many hardships in his journey to the Caucasus and is now elderly and has experienced difficulties. Certainly whatever causes his comfort and they deem advisable should be carried out. Take great care to ensure his comfort, joy, spirit and delight. 'A'A

امراً بسیار نفوس بودند که در ابتدا تزلزل یافتند حال ملتفت غرض اهل فتور شده‌اند در نهایت ثبوت و رسوخند و چون جبال راسته ثابت

4 جناب ملا ولی‌الله علیه بهاء در سفر قفقاز بسیار زحمت کشیدند و حال پیرمرد شده‌اند و مشقت دیده‌اند البته آنچه سبب آسایش حال ایشانست و صلاح بدانند مجری دارند در راحت و فرح و روح و ریحان ایشان بسیار اهتمام نمائید

INBA85:406

AB01668

To: Aqa Husayn-Ali son of Haji Mihdi Firuzabadi et al.

- 1 O refugees of the Abha Beauty! Although ye have been exiled and removed from your native land, persecuted at the hands of the ungodly, deprived of your possessions by pillagers and plunderers, forced to witness your habitations laid to waste by oppressors, made targets for the darts of injustice from every direction, and taunted and tormented from every side, this was not on account of sinfulness, nor because of any wrongdoing, rebellion, or infraction of conduct. Praise be to God, ye have behaved toward all peoples with truthfulness and friendliness, and toward the government, ye have evinced the utmost obedience and submission.
- 2 Even so, this calamity in the path of God befell you, and this tragedy for love of the Peerless Lord afflicted you. The owls of hostility tore at the birds of the divine rose garden, and the ravens of inequity strove to injure the doves of praise. Wild dogs inflicted wounds upon the gazelles of the wilderness of unity, and ravenous wolves scattered the grazing flock. What was the crime of Joseph? Just as he was innocent, in like manner, since these trials and tribulations, these ordeals and hardships, were sustained in the path of the Beloved of the worlds, they are as honey and sugar.
- 3 Consider how much exultation this brimful cup hath proffered in every age, so much so that the friends of God prepared a feast of delight on the field of sacrifice at love's altar. Evoking joy and gladness, they became drunk with the wine of martyrdom, and with the utmost jubilation they returned to

1 ای آوارگان جمال ایهی هرچند از موطن مألوف دور و مهجور گشتید و معذب در دست اهل شرور خائمان به تاراج و تالان دادید و لانه و کاشانه را در دست عوانان ویران یافتید از هر سمتی تیر جفا را هدف گشتید و از هر جهتی معذب و مبتلا شدید اما این نه از گاهی بود و نه از عصیان و طغیان و سوء رفتاری الحمد لله با کل ملل به راستی و آشتی رفتار نموده‌اید و در اطاعت دولت در نهایت متابعت حرکت نموده‌اید

2 اما این بلا در راه خدا بر شما وارد و این مصیبت در محبت حضرت احدیت بر شما واقع جغدان ستمکار جفا بمرغان گلزار نمایند و غراب عنود اذیت بجمامهء محمود کند کلاب و ذئاب زخم بغزالان بادیهء توحید زنند و سباع درنده اغنام چرنده را اذیت کنند غیر خوبی جرم یوسف چیست پس چون این مصائب و بلاها و رزایا و محن و آلام در راه آن دلبر دلآرامست شهد و شکرین است و قند و انگبین

3 ملاحظه نمائید که این جام لبریز در هر دوری چه قدر فرح‌انگیز بود که یاران الهی در میدان فدا قربانگاه عشق بزم طرب آراستند و سرور و شادمانی خواستند سرمست صهبای شهادت

the kingdom of glory while declaring "Would that my people knew!"

- 4 Therefore, O companions of 'Abdu'l-Baha, offer your prayers with heart and soul and seek the wine of the most great gift. Haply we may each receive a portion from that sea, and be granted a share of that gracious favor. Oh, how I long for that day! Oh, how I thirst for that chalice overflowing with the wine of bounty!

- 5 Glorified be my Lord, the Most Glorious!

گشتند و بنهایت مسرت بملکوت عزّت رجوع نمودند و یالیت قومی یعلبون فرمودند

4 پس ای یاران عبدالهّاء به جان و دل مناجات نمائید و آرزوی آن صهبای موهبت کبری کنید شاید از آن بحر نصیبی بریم و از آن الطاف بهره‌ئی گیریم واشوقی لذلک الیوم و واضمئی لتلک الکأس الطّاحنة بصهباء الألفاف

5 فسبحان ربّی الأبهی

AHB_122BE #05-06 p.000, MSHR4.191,
NANU_AB#56

AB01744

To: Mirza Husayn-Ali (Khurasan) et al.

- 1 O beloved friends of 'Abdu'l-Baha! The spiritual youth, in his distinguished letter, has offered utmost praise and glorification of those faithful friends, saying that each one has lit a candle in the Divine gathering and become a consumed nightingale in the heavenly rose garden, teaching wondrous melodies to the birds of the gardens of the horizons. And this is indeed true, and this news brings joy to this grieving heart, for praise be to God, the Blessed Beauty has nurtured in His embrace souls who bear the light of guidance upon their brow, possess honeyed speech, and manifest the radiance of the peacocks of the highest paradise.

- 2 O friends of 'Abdu'l-Baha! Each one of you deserves multiple letters, but due to the multitude of occupations and concerns, 'Abdu'l-Baha has no opportunity to write even a word. Nevertheless, at this moment I am engaged in remembering you with the utmost joy and delight, and occupied with writing. But the essential thing is that the heart is associated with your remembrance and filled with sweetness, and this comes from the musk-laden breath of the Holy Spirit. Therefore, spiritual letters are continuously being sent from the world of the heart; a spiritual messenger is present and a divine courier is manifest. Open the ears of awareness and hear that melody and song that constantly reaches the ears of the heart and nourishes the soul and spirit.

1 ای یاران عزیزان عبدالهّاء حضرت جوان روحانی در نامه نامی خویش نهایت ستایش و ثنا از آن یاران باوفا نموده که هریک در محفل رحمانی شمع افروخته‌اند و در گلشن ربّانی بلبل جان سوخته بقسمیکه طیور چمنستان آفاقرا الحان بدیع آموخته‌اند و فی الحقیقه چنین است و این خبر سبب سرور این قلب حزین است که الحمد لله جمال ابدی در آغوش تربیتش نفوس پرورش داده که نور هدی در جبین و نطقی شکرین و جلوه‌ئی مانند طاوس علین

2 ای یاران عبدالهّاء هر یک سزاوار نامه‌های متعدّد و ولی عبدالهّاء از کثرت مشاغل و غوائل فرصت تحریر حرفی ندارد باوجود این الآن در نهایت روح و ریحان بذکر شما مشغول و بنگاشتن مألوف اما اصل این است که قلب بیاد شما قرین و مذاق شکرین و این از نفس مشکین از روح المؤمن لهذا نامه‌های روحانی در هر آتی پی در پی از جهان قلب ارسال میگردد پیک روحانی در میانست و قاصد رحمانی عیان گوش هوش باز دارید و آن نغمه و آواز را بشنوید که همواره بگوش دل میرسد و جان و روان می‌پرورد

- 3 O friends of 'Abdu'l-Baha! Praise be to God, the bestowals of the Greatest Name are manifest like the rays of the sun, its radiance is evident, and all are present in His Kingdom. In gratitude for this bounty, you must not rest for a moment, nor take a breath, nor seek repose, nor desire patience and calm. Blaze forth like the fire of Sinai and become brimming full like the camphor-mixed cup, so that you may give the overflowing goblet to the dear ones and pour the stirring wine into the mouths of the friends. And upon you be greetings and praise.

3 ای یاران عبدالهّاء الحمد لله مواهب اسم اعظم
مانند آفتاب پرتوش ظاهر و شعاعش باهر و کلّ
در ملکوتش حاضر پیاداش این بخشایش باید
دمی نیاسائید و نفسی برنیاورید و سکونی نجوئید و
صبر و قراری نطلبید چون شعلهء طور برافروزید
و مانند کأس مزاجها کافور سرشار گردید تا
جام لبریز بعزیزان بخشید و بادهء شورانگیز بکام
یاران ریزید و علیکم التّحیّة و التّناء

MKT8.191b

AB01765

To: Mulla Ali Akbar Shahmirzadi Ayadi (Tihiran)

- 1 O thou whom God hath reserved for the promulgation of His Covenant! Several letters from you have been received and we were grieved by the sorrows that have befallen you. However, if you were to become aware of the trials, afflictions, hardships and tribulations that have descended upon this servant, you would completely forget yourself and your own troubles. But there is no remedy except patience and forbearance. The Ancient Beauty and the Most Great Name - may my spirit be a sacrifice for the tribulations of His loved ones - for fifty years had not a moment's rest. The arrows of hardship and tribulation rained down from all directions. Now shall this servant and you remain in comfort? What a vain thought! What an impossible fancy! In any case, these sorrows and pains must be forgotten and, in faithfulness to the favors and bounties of the Ancient Beauty, we must strive day and night in service to the Cause - that is, in diffusing the divine fragrances, exalting the Word of God, and promoting God's Covenant - and completely forget these realms.

1 یا من ادّخره الله لنشر الميثاق چند مکتوب
آنجناب رسید و از احزان واردهء بر شما تأثر
حاصل گشت ولی اگر از بلایاء و رزایاء و
مصائب و بلایاء این عبد مطلع گردی بکلی خود
و بلایاء خویش را فراموش خواهی نمود ولی
چاره جز صبر و تمجّل نه جمال قدم و اسم اعظم
روحی لبلاء احبّائه الفداء پنجاه سال دقیقهئی
نیاسود سهام مصائب و بلاء از جمیع جهات
وارد بود حال این عبد و شما آسوده خواهیم
ماند این چه تصوّر باطل این چه خیال محال
باری این احزان و الآمرا باید فراموش نمود و
وفاء به الطاف و عنایات جمال قدم شب و روز
بخدمت امر یعنی نشر نفعات الله و اعلاء کلمة
الله و تشهیر ميثاق الله کوشید و بکلی این عوالم
را فراموش کرد

- 2 "Our hearts will be as open shells should He the pearls of grace bestow;
- 3 Our lives will ready targets be were He to hurl the darts of woe."
- 4 You complain that what you write remains unanswered. Whatever you wrote was answered each time, except for the letters you requested in each missive for various individuals - more than possible were written and sent. There has never been

2 گر در عطا بخشد اینک صدفش دلها

3 ورتیر بلا آید اینک هدفش جانها

4 شکایت میفرمائید که آنچه مرقوم مینمائید
بی جواب میماند آنچه مرقوم نموده بودید هر
وقت جواب داده شده است مگر از برای جمعی
در هر مکتوبی نوشته خواسته بودید بیش از

and will never be any neglect. But writing to all of them is beyond possibility. If you knew how much writing there is, I swear by God you would be content with two words a year. The fingers and hands have given out. You write one letter a month and within it request letters for several people. If there is a delay in response you are surprised. Now consider how much this pen must write just to compose one letter to you. In any case, a set of unsigned letters was sent - whoever you deem in greatest need, write their name and give it to them. Furthermore, focus on promotion - that is, teaching.

امکان مرقوم شد و ارسال گردید هیچ وقت قصور نشده و نخواهد شد ولی بجهت کل آنها ترقیم این از امکان خارج اگر بدانی که چه قدر تحریر زیاد است قسم بحق که در سالی دو کلمه راضی میشوید اصابع و انامل از کار افتاده است شما در ماهی یک مکتوب مرقوم میفرمائید و در ضمن بجهت جمعی مکاتیب میخواهید اگر تأخیر جواب واقع شود تعجب میفرمائید حال ملاحظه کنید که این قلم چه قدر باید تحریر نماید تا آنکه یک مکتوب بشما مرقوم کند باری یک دسته مکتوب بی اسم ارسال شد که بهر کس اشد لزوم ملاحظه فرمائید اسم او را مرقوم نمائید و بدهید دیگر آنکه در فکر ترویج باشید یعنی تبلیغ

MSHR4.347

AB01695

1 O thou who art firm in the Covenant!

1 ای ثابت بر عهد و پیمان

2 The speaking leaf observed and was astonished at the contents. However, it was noted that such a mighty Cause, such a firm Covenant and ancient Testament of the gracious Lord, will certainly not be without severe tests and trials and a great tempest. Until the severity of winter, snow, blizzards, ice, cold and uprooting winds intensify and the air becomes harsh, the life-giving spring will not come, the musk-scented breeze of spring will not blow, the flowers and blossoms will not bloom, and the plains and wilderness will not become the envy of paradise. The hundred-petaled rose will not diffuse the fragrance of ambergris, the April clouds will not weep, the rose garden and meadow will not smile.

2 ورقهء ناطقه ملاحظه کرد و مضامین سبب حیرت شد ولی از جهتی ملاحظه گشت که چنین امر عظیم میثاق شدید و عهد قدیم ربّ کریم البتّه بی امتحان و افتتان کلی و طوفان کبیر نخواهد شد تا شدت شتا و برف و بوران و یخ و سرما و بادهای تند ریشه کن و هواء اشتداد نیابد بهار جانپرور نیاید و نسیم ربیع مشکار نوزد و اوراد و ازهار نشکند و دشت و صحرا رشک جهان جنان نگردد گل صدبرگ بوی عبیر و عنبر نشر ننماید ایر نیسان نگرید ساحت گلزار و چمن نخندد

3 Until these severe tests arise and the cry of the weak reaches heaven and the wavering ones appear, the banner of the Covenant will not be raised at the pole of the horizons and the fragrances of the garden of the Testament will not perfume the hearts and souls. Until wavering appears, the lofty station of the steadfast will not become clear and evident. Things are known by their opposites. Until the darkness of the darkest night appears, the lights of the Sun of Truth will not be visible.

3 تا این امتحان شدید پیمان نیاید و فریاد ضعیفاء باآسمان نرسد و متزلزلون پیمان نیاید علم میثاق در قطب آفاق مرتفع نگردد و نفحات حقیقهء عهد و پیمان مشام دل و جان معطر ننماید تا متزلزلی پیدا نشود مقام عالی ثابتین واضح و مشهود نگردد تعرف الاشیاء باضدادها تا ظلمت لیلّه لیلّاء نباشد انوار شمس حقیقت مشهود نگردد

- 4 Therefore be not sorrowful, be not grieved. "Do men think when they say 'We believe' they shall be left alone and not be put to proof?" Certainly tests will appear and the wavering ones will come forth. But one must be forbearing and considerate. No harsh word should be spoken about anyone. The Covenant-breakers should be left to the Blessed Beauty. The friends should be made aware, doubts should be dispelled, conclusive divine proofs should be established, and strong heavenly evidence should be presented with a gentle tongue. Some should be counseled with loving advice, some should be gently awakened from the sleep of heedlessness, and the unconscious should be made aware. "Dispute with them in the kindest way" must be kept in mind.
- 5 In any case, no crude word is permitted regarding anyone. The strongest expression allowed would be "wavering" and "heedlessness" and "veiled." Beyond this is not permitted, whether regarding the wavering ones of this party or regarding other peoples and nations. His Holiness Ibn-i-Abhar, upon him be the Glory of God the Most Glorious, acts with wisdom.

4 پس محزون مباشید مغموم مگردید ا لم احسب الناس ان يقولوا آمنا وهم لا يفتنون البتة آزمایش پیدا شود و متزلزلون در میان آیند ولی باید مدارا نمود و ملاحظه کرد لفظ کریمه نسبت بنفسی نگفت ناقضین را به جمال مبارک حواله کرد احبا را آگاه نمود و شبهات را باطل کرد و براهین قاطعه الهیه را اقامه نمود و دلائل قویه رحمانیه را بلسان ملاطفت بیان کرد بعضی را نصیحت مشفقانه نمود و بعضی را از خواب غفلت بنوع خوشی بیدار نمود و بیوشانرا هشیار کرد و جادهم بالی هی احسن را باید منظور داشت

5 باری در حق نفسی کلمهء رکیک جائز نه نهایت تعبیر شدید تزلزل باشد و غفلت و احتجاب فوق این جائز نه چه در حق متزلزلین این حزب و چه در حق سائر ملل و امم حضرت ابن ابر علیه بهاء الله الابهی با حکمتند

MMK6#241, ANDA#81 p.42

AB01703

- 1 O Lord! O spiritual friend! Let not the lamp of the love of God be extinguished in the niche of hearts by the blowing of severe winds. Rather, it must be protected by the glass of trust in God and detachment from all else save Him. One must be like the luminous sun rising and appearing from the horizon of tests and trials, and like firm mountains, steadfast and unmoved. Thus the more the tempests of tribulations blew, the more intensely did the fire of the love of God burn in these hearts, and the more severe the storms of trials became, the more firmly was the tree of divine unity rooted in the soil of hearts.
- 2 Tests and trials are indeed necessary, as He says, glorified and exalted be He: "Do men think they will be left alone on saying 'We believe' and not be tried?" And likewise He says: "And We will most certainly try you with something of fear and hunger and loss of property and lives and fruits; and give good news to the patient." All the friends of God held fast to this most firm handle of patience and thankfulness for tribulations in the path of God, and thereby reached lofty stations.

1 ای حبیب روحانی از هبوب اریاح شدید سراج محبت الله در مشكاة قلوب خاموش مباد بلکه باید بزجاجهء توکل و انقطاع از ما سوی الله حفظ نمود باید چون شمس منیر از افق امتحان و افتتان مشرق و لائح بود و چون جبال راسیات ثابت و برقرار لهذا آنچه قواصف بلیات بیشتر وزید نار محبت الله در این قلوب مشتعل تر شد و هرچه عواصف مصیبات شدید تر شد شجرهء توحید در اراضی افتده ثابت تر گشت

2 البتة آزمایش و امتحان لازمست چنانچه میفرماید قوله عز وجل احسب الناس ان يتركوا ان يقولوا آمنا وهم لا يفتنون و همچنین میفرماید ولنبلونكم بشيء من الخوف والجوع و نقص من الاموال و الانفس و الثرات فبشر الصابرين جميع اولياء الله بان عروة الوثاقى صبر و شكرانه بلاياى سبيل الله متشبث بودند و باین واسطه بمقامات عاليه رسیدند

- 3 Please convey many greetings and prayers on my behalf and on behalf of His Holiness to that distinguished and eminent scholar, that unique learned one of the horizons whom neither the might of kings deterred from mentioning the King of Kings nor did the wrath of tyrants frighten in explaining God's laws and His Messenger's religion - His Eminence the perfect and peerless Shaykh Ahmad, may God the Exalted protect him. God willing, we hope that one day we will meet with the honored Shaykh - I very much long for this.
- 4 Convey greetings to Aqa Muhammad Baqir and the other children of the late Sayyah Effendi. Everyone here is occupied with your remembrance and sends greetings, and all praise be to God, they are all healthy and well, all engaged in remembrance of the Truth.
- 5 Mirza Yahya is amazingly still in his madness. Many letters of counsel had been written to him from Iran and sent for us to forward, but I observed that this person's mind has dried up and it would be futile, so I did not send them. If there would be any benefit, write and we will send them.
- 6 Aqa Abdul-Karim has gone on pilgrimage with a group of friends. Many of the brothers have gone on pilgrimage this year.

3 جناب فاضل جلیل عالم نبیل نحریر آفاق الذی مامنعه سطوة الملوک عن ذکر مالک الملوک و ماخوفه قهر الجباره فی بیان احکام الله و شریعة رسوله حضرت الکامل الاوحد الشیخ احمد سلمه الله تعالی را از قبل حضرت ایشان و همچنین از قبل این عبد بسیار سلام و دعا برسانید انشاء الله امیدواریم که ملاقات با جناب شیخ روزی شود بسیار مشتاقم

4 و آقا محمد باقر و سائرین از اطفال مرحوم سیاح افندی کل را سلام برسانید از اینطرف کل بذكر شما مشغولند و سلام میفرستند و همگی الحمد لله صحیح و سالمند کل بذكر حق مشغولند

5 میرزا یحیی عجا هنوز بر دیوانگیش باقیست از ایران بسیار نامه های نصیحت باو نوشته بودند و فرستاده بودند که از اینجا بفرستیم لکن من ملاحظه نمودم که این شخص دماغش خشک شده است عبت است لهذا نفرستادم اگر ثمری دارد بنویسید بفرستیم

6 آقا عبدالکریم با جمعی از دوستان بحج رفته است امسال بسیار از اخوان بحج رفته اند

MMK6#378

AB01710

- 1 O thou who art alive through the spirit of the Covenant! When the fragrant breeze of steadfastness and firmness wafts, hearts open wide, vision becomes keener, the world of creation surges with excitement, and rises in praise of the Incomparable Lord.
- 2 O thou who art firm in the Covenant! The song is the song of servitude, and the melody is the melody of servitude to His Holiness the One. The Abha Beauty - may my spirit, my being, and my essence be sacrificed for the dust of His Threshold - praise be to God, hath so thoroughly leavened 'Abdu'l-Baha's nature with the pure waters of servitude that his reality and servitude have become one and the same thing, and his essence and bondage have become identical with that which is described.
- 3 Therefore, play this melody with the most wondrous tunes upon the harp, drum and flute, and behold this crown of servitude to the Glorious Lord radiant and resplendent upon the

1 ای زنده بروح میثاق نسیم معطر ثبوت و رسوخ چون مرور نماید قلوب گشایش یابد و بصر بینش افزایش و جهان آفرینش به جوش و خروش آید و بستایش حضرت بیچون پردازد

2 ای ثابت بر عهد بانگ بانگ عبودیت است و آهنگ آهنگ بندگی حضرت احدیت جمال ابدی روحی و ذاتی و کینوتی لتراب عتبه الفدا الحمد لله طینت عبدالهء را بزال عبودیت بقسمی مخمر فرموده که حقیقتش و عبودیت شیء واحد گشته و ذات او و بندگی صفت عین موصوف گردیده

3 پس این آهنگ را بابدع الحان با چنگ و دف و نی بنوازید و این اکیلی بندگی رب جلیل را

head of this servant. I swear by God's glory that this servitude is sovereignty over both worlds, and this bondage is greatness throughout all realms. All stations are constraints, but this praised station is descent of all attributes and the essence of ascent, for it is servitude to the Ancient Beauty and to the Most Great Name....

بر سر این عبد تابنده و رخشنده مشاهده فرمائید
قسم بعزت الهیه که این عبودیت سروری دو
جهانست و این بندگی بزرگی لامکان جمیع شئون
قیود است و این مقام محمود جمیع نعوت هبوط
است و این جوهر صعود زیرا عبودیت جمال
قدمست و بندگی اسم اعظم...

MMK5#193 p.151x

ABU1070

The religionists of the world have forsaken the essence of the teaching and hold to the letter. It is as if the students in a college quarrelled and disputed with each other as to which master was the best, instead of attending to the lessons which were given by those masters.

The religious conceptions of every creed postulate the existence of a medium, or intermediary between God and man. The spiritual teaching of each medium, the Word of God, whether Moses, or Elijah, or Christ, or Mahomet, was the same. The light is the same. The mediums are identical, that is, derive their radiance from the same source. Moses, Mahomet, Christ-what are these but names? What do names, mere words, matter? And yet people quarrel about these names. And the teaching is that the true object of religion, of spiritual progress, is to make every soul reflect the Divine. Each soul must become radiant as a lamp.

And this is our message, our mission. We must labour night and day to establish unity and solidarity among humanity. Enough of quarrels, backbitings, and criticisms. See how the Catholics abuse the Protestants, and the Protestants the Catholics. Do they love each other as Christ commanded? Have they a brotherly feeling towards each other? And so with many other sects, even in one religion, the Christian... But we (the Bahais) hope that these difficulties may be removed, that all may please one another, until the Word of God, with all its perfections, may bring them into the Kingdom of God.

BLO_PN#002

ABU1108*in Akka*

“Endeavor and strive eagerly that you may progress and advance rapidly. You are born in this holy day, attaining this great privilege by the favor of God, therefore you must not waste or throw away this bounty and mercy. Try always to get more manliness and humbleness and to love one another. You are like a small plant newly sown. If the rays of the sun reflect on it and it is watered by showers of rain there is no doubt that it will by and by grow and become a very fruitful tree; but if cold winds blow and the plant be deprived of the shining of the sun and the rain it will certainly be withered and become a useless thing.

“Now, if you occupy yourselves, for instance, in affirming some reasons for the truth of this holy Cause and how to deliver the Word of God to everyone, these things will support and strengthen you and will prepare you for the good of this world and that which is to come; but if, God forbid, you lose your time in vain chattering and useless talk and running hither and thither, these things, be sure, will never lead you to the way of salvation.

“Never think whether you will have more or less wealth, for riches will never guide any man in the right way.

“O children,” continued our Master, “there is a matter which is very important and that is this, let none of you at any time be puffed up with pride or despise any other being. Never, never do this, this is worse than all things. Man is a sinful blunderer, therefore he must acknowledge his faults.

“His Holiness, the blessed Bab, mentions in his book that every one must consider at the end of each day what have been his actions. If he finds something which would please God, he must thank Him and pray to be strengthened to do this good act throughout his life; but if his actions have not been approvable or honest, he must earnestly ask God for strength to do better.

And now,” said the Master, “the report of your weekly work is good and free from blunder and fault, therefore I am greatly pleased and very happy. I want you to work for the sake of God, and not for your own interest. Therefore I am advising you with the greatest love and kindness for your own benefit and comfort.

SW_v09#08 p.095-096

AB01826

To: Aqa Muhammad Ardikani, in Bombay

- 1 O thou who art intoxicated with the wine of love! What you had written was noted and from its delightful contents the utmost joy and fragrance were obtained. Glory be to God! What grace and bounty is this that is specially bestowed upon the servants of the Divine Unity - that though one is in the East and one in the West, in reality they are present in one gathering and intimate companions in the feast of love and fellowship.
- 2 I swear by the Most Great Name that remembrance of the divine friends so dominates the heart that not for a moment does rest occur. And through the grace and generosity of the Sovereign of existence, I hope that He will assist His loved ones in all degrees to achieve what pleases Him and bestow what is befitting today.
- 3 In any case, the greatest of all matters today is teaching the Cause of God and diffusing the divine fragrances. This is achieved through explanation, and the essence of exposition is not attained through printing books and publishing tablets. Rather, printing and multiplying tablets indiscriminately causes the value of God's verses to be diminished.
- 4 Observe that when the Qur'an was printed, they used it to wrap medicines in apothecary shops. Likewise observe how much it was printed and published and fell into the hands of other peoples who recited it - have you ever heard of anyone, whether Christian, Jewish or from other groups, becoming a believer in the Messenger of God (may my spirit be sacrificed for Him) through reading the Qur'an?
- 5 Thus it became clear that guidance comes through explanation and exposition, not through publishing books and distributing tablets and printing writings. Therefore, the divine verses must be given proper dignity and standing. Furthermore, it is not in the interest of the Cause today for divine verses to fall into people's hands.
- 6 I hope that you will become a speaking verse among the people of the earth, so that eyes may be illumined and hearts may become as rose gardens. This is not difficult for God. O Lord! Assist Thy sincere servants in what Thou lovest and approve.

1 ای سرمست جام محبت آنچه مرقوم نموده بودید
ملاحظه گردید از مضامین دلنشین کمال
روح و ریحان حاصل گردید سبحان الله این
چه فضل و عنایت است که مختص بندگان
حضرت احدیت است که یکی در شرق و یکی
در غرب اما در حقیقت حال در یک محفل
حاضر و در بزم انس و الفت مؤانس و مجالس

2 قسم باسم اعظم که یاد احبای الهی چنان بر
قلب مستولی که آنی فراغت حاصل نگردد و
از فضل و جود سلطان وجود امیدوارم که در
جمع مراتب احبای خویش را بر آنچه رضای
خود است موفق فرماید و آنچه الیوم سزاوار است
عنایت کند

3 باری الیوم اعظم امور تبلیغ امر الله است و نشر
نفحات الله و این بیانیست و جوهر تبیان بطبع
کتاب و نشر الواح حاصل نگردد بلکه طبع و
کثرت الواح در دست سبب شکست قدر آثار
الله گردد

4 ملاحظه فرما که قرآن چون طبع شد در دکان
عطاری دوا پیچیدند و همچنین ملاحظه فرما که
چه قدر طبع شد و نشر گردید و در دست ملل
سائر افتاده و تلاوت نمودند هیچ شنیدی که
نفسی از تلاوت قرآن مؤمن به حضرت رسول
روحی فداه شد خواه از نصاری خواه از یهود
خواه از سائر طوائف

5 پس معلوم گردید که بیان و تبیان هدایت شدند
نه نشر کتاب و تفریق الواح و طبع آثار لهذا آثار
الهی را باید قدر و حیثیتی گذاشت و از این
گذشته مصلحت امر نیز امروز نیست که آثار
الهی در دست ناس افتد

6 انشاء الله امیدوارم که آنجناب آیت ناطقی در
بین ملأ من الارض گردد تا دیدها روشن و دلها

گلشن گردد و ليس ذلك علي الله بعزیز ربّ
آید عبادک المخلصین علی ما تحب و ترضی

MMK6#002x, ABDA.379

AB11662

To: *Khalil Rahmani Farani*

- 1 O steadfast one in the Covenant! Although it has been a long time since I wrote a letter, this was due to numerous obstacles and overwhelming tribulations. Otherwise, I do not draw a breath without remembering the friends of Faran, and do not pass a moment without seeking divine confirmation and success. I am always gladdened by their mention and thought, and weep and lament at the threshold of the Divine Unity, seeking confirmation and success.
- 2 Two weeks ago a special letter was written for the friends of Faran and sent through a respected person among the faithful servants of the Beauty of Abha. It will surely arrive. Now that your letter has arrived, we again engage in remembrance of the friends.
- 3 Tell the divine friends not to become distressed by the frightful events and shocking news from the Holy Land, for danger is constant at all times, enemies are attacking from all directions, and the faithless Covenant-breakers do not hesitate for a moment in spreading calumnies. They constantly loose their tongues in slander and confuse the minds of those in authority. Despite this, one cannot imagine security, ease and comfort.
- 4 Therefore, it is better that the lovers of the Glorious Beauty occupy themselves with exalting the Word of God and promoting the sacred teachings of the Beauty of Abha. They should deal with all peoples and communities of the world with utmost love, kindness, pure intention, truthfulness and sincerity, so that hearts may be illumined and nostrils perfumed by the fragrance of the Most Glorious Paradise. This is what is important - attention must be focused on this matter.
- 5 You had requested permission to attain the presence in the Holy Land - you are permitted.

1 ای ثابت بر پیمان هرچند مدّتیست مدید که
نامه‌ئی ننگاشتم این از کثرت موانع و استیلاء
مصائب بود والا نفسی بی یاد یاران فاران
برنیارم و دمی بدون طلب تأیید و توفیق نگذرانم
همواره به ذکر و فکرشان شادمانی کنم و بدرگاه
احدیّ گریه و زاری نمایم و طلب تأیید و توفیق
کنم

2 دو هفته پیش مکتوبی مخصوص بجهت احبای
فاران مرقوم شد و بواسطه شخص محترمی از
بندگان صادق جمال ابهی ارسال گردید البتّه
خواهد رسید حال چون مکتوب شما رسید باز
بذکر یاران پرداختیم

3 یاران الهی را بگو از حوادث موحشه و اخبار
مدهشه بقیه مبارکه هرگز پریشان نگردند زیرا
خطر در جمیع اوقات مستمر و اعدا از جمیع
آفاق مهاجم و ناقضان بیوفا دقیقه‌ئی در مفتریات
قصور و فتور ننمایند همواره زبان بهتان گشایند
و تخدیش اذهان اولیای امور نمایند با وجود این
تصور امنیت و آسایش و راحت نتوان نمود

4 پس بهتر آنست که عاشقان جمال ذو الجلال در
فکر اعلاء کلمه الله باشند و ترویج تعالیم مقدّسه
جمال ابهی کنند با جمیع ملل و طوائف عالم
بنهایت محبت و مهربانی و خلوص نیت و صدق
و صفا معامله کنند تا آنکه قلوب منور گردد و
مشامها از رائحه جنت ابهی معطر شود اهمیت
در اینست باید توجه را حصر در این موضوع
نمود

5 استیذان حضور بارض مقصود نموده بودید
مأذونید

- 6 Convey the most glorious and wondrous greetings to the assured maidservant of God, the blessed and well-pleased Ruziyyih Khanum, and to the other maidservants of the All-Merciful. Likewise, we convey the most wondrous greetings from the Abha Kingdom to Jinab Mirza Jalalu'llah, Mirza Sulayman, Mirza Husayn, Haji Aqa, their sister the maidservant of God, and your sister the maidservant of God.
- 7 And upon you be greetings and praise.

6 امة الله الموقنه رضيّه مرضيه خانم را با سائر اماء
رحمان تحيت ابدع ابيه ابلاغ داريد و همچنين
جناب ميرزا جلال الله و ميرزا سليمان و ميرزا
حسين و حاجي آقا و امة الله همشيره شان و امة الله
همشيره آنجنابرا بابدع تحيات از ملكوت ابيه
مبلغيم

7 و عليك التحية و الثناء

FRH.200

AB01848

To: Hidayatullah Khan et al., in Jurab

- 1 O ye friends of God! Though to outward seeming ye are far from here but in reality ye are present before me. In truth ye are my companions and my confidants because the power of the word of God hath so united these scattered souls and hath so linked their hearts together that they have become but one spirit, one soul one body. Separation and distance is impossible, regret and depravation non-existent.
- 2 We who are servants at the same Threshold are bound together by bonds of cordial fellowship at all times so that the perfume of one heart can make the other fragrant. We are connected through our mutual attraction to the divine kingdom in such wise that we can expound spiritual mysteries even like the wires of the telegraph! In addition, all this is due to the bounty and grace of the exalted Lord who hath vouchsafed such kindness to us and hath ordained such a Dispensation as this.
- 3 We are all gathered beneath the shade of the one tree, we are all under the same banner; we are all growing in the same eternal garden and have attained the utmost happiness among the same fragrant beds of roses. We are all lovers of those incomparable Beauty and eager servants at the divine Threshold. We are enthralled by the same countenance and burn with the same fire of love.
- 4 So since we share this spiritual unity and oneness let us rise strong and firm, therefore to serve Him. And by such service is meant showing love, exhibiting spirituality, demonstrating

1 اي ياران الهی هر چند که بحسب ظاهر دور و
مهوريد ولی در حقيقت حاضر انجنيد و پيش
منيد و همدم و محرميد زيرا قوه کلمه الله نفوس
پراکنده را چنان مجتمع فرموده و ربط داده که
حکم يکروح و يکنفس و يکجسم يافته اند بعد و
هجران ممتنع و محال و حسرت و حرمان مفقود

2 در جميع احيان ما که بنده يک آستانيم و خدام
عته رحمان الحمد لله چنان الفت قلبيه در ميان
که نفحات قلوب مشام يکديگر را معطر مينمايد
و التجذبات متبادله بمنزله سيمهای تلغراف بيان
اسرار ميکند اين از فضل و موهبت حضرت
کبرياست که چنين فيض مبدول داشت و
چنين حکمی مجری فرمود

3 در ظلّ يک شجر و محصور در تحت يک لوا در
يک جنت مخلصيم و در يک حديقه در نهايت
سرور و حور عاشقان آنجمال بيثاليم و مشتاقان
عته رحمان پريشان آزلف مشکاريم و سوخته
نار محبت پروردگار

4 پس بايد بسبب اين وحدت رحانيه بکمال قوت
بر خدمت قيام نمائيم خدمت آن آستان محبت
است روحانيت است امانتست ديانتست نوازش
است مهربانيتست شادمانيتست عفو و سموحست

trustworthiness, conducting ourselves with piety, kindness, affection, and radiance of spirit, extending forgiveness and tolerance towards each other being present for each other and attracted to the breezes of the All-Merciful. It means that we should spread far and wide the signs of God, and guide the people, and care for humanity, and show universal love and truthfulness to all and sundry.

- 5 These are the teachings that the Desire of all nations hath given to the world. Undoubtedly we who are attracted to His threshold, we who are truly obedient unto Him should arise to fulfil these conditions. We should pray to the one true God that we might become aided and assisted in doing this.

و حضور و سنوح انجذاب بنفحات رحمانیست و
نشر آثار ربّانی و هدایت خلق و رعایت ناس و
محبت با کل و صداقت با جمیع

- 5 اینست تعالیمیکه حضرت مقصود بعالم وجود
فرموده اند البتّه ما که عاکفان آستانیم و تابع
راستان باید باین شروط قیام کنیم و از حق
طلب تأیید و توفیق نمائیم و علیکم التّحیّة و الثّناء

MMK2#149 p.111

AB01814

To: *Muinul-Hukama, Aqa Mirza Rida Tabib et al., in Kirmanshah*

- 1 O you who are firm in the Covenant! A letter was written and sent to all the friends in that region some time ago. Now your letter has arrived and despite numerous occupations, I again undertake to write a reply. In your letter was the glad tidings of the love, fellowship and unity of the illumined friends. This soul-cheering news brought the utmost joy and delight to the hearts of the longing ones.

- 1 ای ثابتان بر پیمان نامه‌ئی بجمیع یاران آن دیار
چندی پیش نگاشته و فرستاده شد حال مکتوب
شما رسید باوجود مشاغل کثیره باز بتحریر جواب
نامه پرداختم در مکتوب شما مرثدهء محبت و
الفت و یگانگی یاران نورانی بود این خبر جان‌پرور
گشت و نهایت روح و ریحان بقلب مشتاقان
مبذول داشت

- 2 The essence of the meanings in the divine scriptures is but one word, and that is love and unity and divine fellowship. This is the essence of the purpose, so that the world of existence may be adorned and made manifest through the bestowed grace. Therefore all eyes must be directed to this important point, for it is the center of the circle of existence. As much as you can, increase unity and oneness, and seek love and wisdom. Do not restrict this love to the friends alone, but be kind and compassionate to all humanity. As much as you can, make hearts happy and joyful. Do not look to capacity and capability, but rather emulate the Divine Unity. The cloud of mercy bestows drops of grace upon all in existence. The rays of the sun of favors illumine East and West.

- 2 خلاصهء معانی در صحف الهی یک کلمه است و
آن محبت و یگانگی و الفت رحمانی جوهر مقصود
اینست تا عالم وجود بفضل موهوب آراسته و
مشهود گردد لهذا باید جمیع انظار متوجه این
نقطهء مهمه شود زیرا مرکز دائرهء وجود است
تا توانید بر وحدت و یگانگی بیفزائید و محبت
و فرزاندی جوئید این محبت را منحصر با یاران
ندانید بلکه با جمیع خلق رؤوف و مهربان باشید
و تا توانید دلها را مسرور و شادمان کنید نظر
به استعداد و قابلیت ننمائید بلکه تأسی بحضرت
احدیّت نمائید سخاب رحمت رشحات عنایت بر من
فی الوجود مبذول دارد پرتو آفتاب الطاف شرق
و غرب را منور نماید

3 Regarding Khudabakhsh, you had written that he has been confirmed in outstanding services and has shown more effort than others concerning the Mashriqu'l-Adhkar and the pilgrim house, and now has pledged fifty tumans to this one. Use this amount for a complete spiritual feast in the name of the Blessed Beauty at the pilgrim house, and if the remainder is presented to Mu'in al-Hukama and he accepts it, it will bring joy to the heart of this longing one. I hope that the doors of blessing will be opened and the breast of that one assured in God will be expanded.

3 در خصوص جناب خدابخش مرقوم نموده بودید که بخدمات فائزۀ موفق و در خصوص مشرق‌الاذکار و مسافرخانه بیش از سائرین همت نموده‌اند و حال نیز پنجاه تومان نذر اینجانب کرده‌اند این مبلغ را یک میهمانی مکمل روحانی بنام جمال مبارک در مسافرخانه فرمائید و مابقی اگر تقدیم جناب معین‌الحکما گردد و قبول فرماید سبب مسرت قلب این مشتاق شود امیدوارم که ابواب برکت مفتوح گردد و صدر آن موقن بالله مشروح شود

4 O friends! As much as you can, pursue all means so that, God willing, Kermanshah may become a Paradise of Abha through holy fragrances. This is the fruit of existence; otherwise the end of every soul is extinction and loss. And upon you be greetings and praise.

4 ای یاران تا توانید بجمع وسائل تشبث نمائید بلکه انشاءالله کرمانشاه بنفحات قدس جنت ابری گردد اینست ثمره وجود والا عاقبت هر نفسی معدوم و مفقود شود و علیکم التحية و التاء

AKHA_128BE #13 p.a

AB01816

To: May Maxwell, in Montreal

1 Your letter was received. It showed the happiness of thy heart, the utmost purity of thy motives, and thy determination to serve the Cause of God, and thus it imparted joy and delight. It is my hope that through the power of thine attraction the souls in that city may be quickened, and that the rays of the Kingdom may spread abroad and illumine that region.

1 ای دختر ملکوتی من نامه تو رسید دلیل بر سرور قلب و نهایت خلوص نیت و قیام بر خدمت امر الله بود لهذا سبب روح و ریحان شد امیدم چنان است که بقوه انجذاب تو آن شهر باهتزاز آید و انوار ملکوت اطراف را روشن و درخشنده نماید

2 Convey on my behalf to Mr. Edington my utmost affection and kindness. I pray for divine confirmation for him. And as for Mrs. Dylan, show her complete kindness. As it is spring and summer in Egypt is very hot, it would be better if she travels to Egypt at the beginning of next winter.

2 بجناب مستر ادینگتن نهایت شفقت و مهربانی از قبل من ابلاغ دار از برای او تأیید الهی طلب و اما ممسس دیلن کمال مهربانی باو برسان چون موسم بهار است و تابستان در مصر هوا بسیار گرم در بدایت زمستان آینده اگر سفر به مصر کند بهتر است

3 Convey to Professor Armstrong on my behalf that all speeches given in the world today, if they yield results, are temporary except for speeches given about the Cause of Baha'u'llah - those speeches resound through all future ages and centuries and

3 بجناب پروفیسر آرم‌استرانگ از قبل من ابلاغ نما که جمیع خطابه‌هایی که امروز در عالم می‌شود اگر نتیجه بدهد موقت است مگر خطابه‌هایی که در امر بهاءالله داده میشود آن خطابه‌ها آهنگش بجمیع قرون و اعصار آتیه میرسد و نتیجه‌اش ابدی

their results are eternal. Therefore give thanks to God that you gave speeches about the Cause of Baha'u'llah.

- 4 Convey my love to Mrs. Henderson, and I pray that God may loosen her tongue to express truths and meanings and that she be confirmed by the breaths of the Holy Spirit.
- 5 Convey my respectful greetings to Dr. Simon and tell him that today, praise be to God, the sun of the universal religion has risen and multitudes from all parts of the world are entering it. Soon it will encompass the world. Ask God that you may become a standard-bearer of this divine host and a herald of this world-embracing religion.
- 6 As regards thy vision, it signifieth that the light of the Kingdom of God shall rise above the horizon of that region with the utmost brilliancy and splendour.
- 7 Convey on my behalf to Mr. Maxwell, thy revered husband, my warm regards. Kiss likewise on my behalf thy beloved daughter on both cheeks.

MAX.288

است پس شکر کن خدا را که در امر بهاء الله خطابه دادی

4 و بمس هندرسن محبت من ابلاغ دار و از خدا خواهم که لسان او ناطق گردد و بیان حقائق و معانی کند و بنفثات روح القدس مؤید شود

5 بجناب دکتور ساینند تحیت محترمانه من برسان و بگو که اليوم الحمد لله آفتاب دین عمومی طلوع کرده و از جمیع عالم فوج فوج در او داخل میشوند عنقریب جهانگیر گردد از خدا بخواه که تو علمدار این جند الهی شوی منادی باین دین جهانگیر گردی

6 اما رؤیائی که مشاهده نمودی دلیل بر آنست که ملکوت الهی در آن صفحات درخشنده و تابان گردد

7 و بمستر مکسول قرین محترمت نهایت اشتیاق از قبل من ابلاغ دار و طفل عزیزت را از قبل من دو گونه ببوس و علیک البهاء الأبهی

BRL_DAK#0849

AB01853

To: Baha'is of Najafabad et al.

- 1 O friends of 'Abdu'l-Baha! In these days of fasting, every day good news arrives from various directions. From the West comes glad tidings of the diffusion of the divine fragrances, and from the East comes joyful news of souls being enkindled with the fire of the love of God. From the South, moment by moment, a sweet fragrance wafts, and from the North a perfumed breeze blows, showing that the Word of God is being exalted and the divine fragrances are spreading. And letters arrive continuously like torrential rain, asking questions that require answers. This is just one of 'Abdu'l-Baha's tasks - you can imagine what the other tasks are like! Therefore, I swear by your precious lives, there is no opportunity to write individual letters to each one, so I must write to all collectively.

1 ای یاران عبدالبهاء در این شهر صیام هر روز خبری خوش از سائر جهات میرسد از غرب بشارت نشر نفحات الله و از شرق مرده اشتعال نفوس بنار محبت الله از جنوب دم بدم نفحه خوشی میوزد و از شمال شمیم معطری میوزد که اعلاء کلمه الله میشود و انتشار نفحات الله میگردد و متتابعاً مانند غیث هاطل مکاتیب متواصل میرسد و استعلام مسائل میشود و این مسائل را جواب لازم این یک کار از کارهای عبدالبهاء است دیگر کارهای سائره را قیاس فرمائید که چه گونه و چسانست لهذا بجان عزیزتان قسم فرصت آنکه بهر یک منفرداً مکتوبی مرقوم گردد نیست ناچار جمعاً مرقوم میشود

- 2 O friends of 'Abdu'l-Baha! Call to mind the endless favors of the Blessed Beauty and behold the waves of that mighty ocean, which has scattered so many gleaming pearls upon the shores of the Tablets through the influence of the Most Exalted Pen that you will be enriched forever. Therefore, occupy yourselves day and night with praise and glorification of the Desired One, Who has bestowed such grace and favor. And upon you be greetings and praise.

2 ای یاران عبدالبهاء الطاف بی پایان جمال ابهی را بخاطر آرید و امواج آن بحر کبریا را بنظر آرید که چندان لآلی لآلا از اثر قلم اعلی بر سواحل الواح افشاند که الی الابد کل مستغنی هستید لهذا شب و روز به ستایش و نیایش حضرت مقصود پردازید که این همه فضل و الطاف مبذول داشت و علیکم التحیه و الثناء ع

TABN.040

AB01808

To: *Muhammad Rida Qaini*

- 1 O steadfast one in the Covenant! I read your letter and mentioned your name and beseeched God to give you strength and power and maintain you in His service. You wrote about the ascension of holy souls to divine heights - prayers for forgiveness were offered for them at the threshold of the One.
- 2 As for your question about why these souls passed away despite the recitation of prayers and healing prayers, know that these prayers and supplications are for healing from suspended fate, not from irrevocable and binding destiny. For fate is of two kinds: suspended fate and irrevocable fate. Irrevocable fate cannot be changed or altered. If it were such that every sick person would be healed through prayer recitation, then no one would ever leave their physical frame and ascend from this world to the next world, because whenever someone became ill, prayers would be recited and they would be healed. This would be contrary to God's consummate wisdom. Rather, the purpose of seeking healing is to be protected from suspended fate and preserved from non-irrevocable destiny.
- 3 For example, consider that this lamp has a certain amount of oil, and when it burns and the oil is finished, it will certainly be extinguished - for this there is no change or alteration. However, benedictory prayers and seeking healing are like a glass that protects this lamp from opposing winds so that it is not extinguished by suspended fate.

1 ای ثابت بر پیمان نامه را خواندم و نام ترا بر زبان راندم و از خدا خواستم که ترا تاب و توان دهد و بر خدمتش مستدام بدارد از عروج نفوس مقدسه بمعارج الهیه مرقوم نموده بودید در حق آنان طلب مغفرت از درگاه احدیت گردید

2 و اما سؤالی که نموده بودید که باوجود تلاوت مناجات و قرائت دعای شفا چگونه این نفوس وفات یافتند بدان که این ادعیه و مناجات بجهت شفای از اجل معلقست نه قضای محتوم و مبهم زیرا اجل بر دو قسم است اجل معلق و اجل محتوم اجل محتومرا تغییر و تبدیلی نه و اگر چنین باشد که از برای هر مریض تلاوت مناجات شود شفا یابد دیگر نفسی ترک قالب عنصری نکند و از اینجهان بجهان دیگر صعود و ترقی نفرماید زیرا هر وقت نفسی علیل گردد ترتیل مناجات شود و شفا یابد و این مخالف حکمت بالغه الهیه است بلکه مقصد از طلب شفا اینست که از اجل معلق محفوظ ماند و از قضای غیرمحتوم مصون گردد

3 مثلاً ملاحظه نمائید که این سراجرا مقداری معلوم از دهن موجود و چون بسوزد دهن و تمام گردد یقیناً خاموش شود از برای این تغییر و تبدیلی نه و لکن ادعیه خیریه و طلب شفا مانند زجاجست که این سراجرا از بادهای مخالف حفظ نماید تا بقضای معلق خاموش نگردد

- 4 Regarding the matter of selling properties - if the debt involves interest, especially excessive interest, then selling and paying the debts is certainly preferable. But if the debt is without interest, or if the interest is minimal such that half the income from the properties covers payment of that interest provided it is paid annually, then keeping the properties is preferable. Otherwise, paying the debt is better and sweeter.

4 و اما قضیهٔ بیع املاک اگر چنانچه دین بمنفعت است علی الخصوص منفعت فاحشی البتّه بیع و ادای دیون اولی ولی اگر دین بی منفعت است یا آنکه بمنفعت جزئیست که نصف واردات املاک ادای منفعت آن دین مینماید بشرط آنکه هر سال داده شود املاک بقایش اولی و الا ادای دین احسن و احلی

- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

KSHK#10

MKT9.073, MMK3#031 p.020x,
AVK3.029.07x, SFI01.063

AB01849

To: Saffar, Muhammad Ibrahim et al., in Qum

- 1 O faithful friends! What you had written was considered. From its meanings spiritual attractions were evident and from that Pahlavi melody the song of the mystical nightingale was made manifest, for it was a decisive proof of love for the Shining Light and a sign of servitude at the Threshold of the All-Merciful.

1 ای یاران باوفا آنچه مرقوم نموده بودید ملاحظه گردید از معانی انجذابات روحانی آشکار و از آن گلبانگ پهلوی آهنگ بلبل معنوی پدیدار زیرا برهان قاطع بر محبت نیر لامع بود و علامت عبودیت بعتبهٔ رحمانیت

- 2 Those faithful friends are every moment the target of the arrow of cruelty, that is, the persecution of enemies, the gloating of the foolish, the blame of the ignorant, the charges of heresy by the stupid, the accusations of the oppressors, and the restrictions of officers. In short, from every direction they are the target of the arrows of calamities. Despite this, praise be to God, they are preserved in the protection of the Truth, safe from weakness and free from failing, firm and steadfast, upright and aware. This is the gift of the Lord, just as He addresses the Pride of Messengers and Guide of all in the mighty Qur'an: "Be thou steadfast as thou hast been commanded."

2 آن یاران باوفا هر دم هدف تیر جفا هستند یعنی اذیت اعدا و شماتت بلها و ملامت جهلا و تکفیر سفها و تجریم ستمکاران و تضییق عوانان خلاصه از هر جهت سهام صدمات را هدف باوجود این الحمد لله در صون حمایت حق محفوظ از فتور و مصون از قصور ثابت و پایدار مستقیم و هوشیارند اینست موهبت پروردگار چنانکه خطاب بفخر رسل و هادی کل در قرآن عظیم میفرماید فاستقم كما امرت

- 3 For the love of God, like a lamp in the glass of tests, burns bright. Sometimes it makes one prisoner in chains, sometimes it makes poison like honey and milk. Sometimes like Joseph it casts one into prison, sometimes like the noble master it makes the throat submit to the dagger. Sometimes like Christ it makes one the ornament of the cross, sometimes like the Son of the Virgin it makes one martyred in the land of Taff. Sometimes like Abraham it makes one homeless and sometimes

3 زیرا محبت الله مانند سراج در زجاج امتحان برافروزد گهی اسیر زنجیر کند و گهی زهر را شهد و شیر نماید گهی چون یوسف بزدان افکند و گهی چون سید حضور حنجر تسلیم خنجر نماید گهی مانند مسیح زینت صلیب فرماید گهی مانند ابن بول در ارض طف شهید کند گاهی مانند خلیل آواره کند و گهی مانند نوح به ناله

like Noah it causes one to weep and lament. These are the ways and attributes of the love of God. Blessed is the soul that follows these noble ones.

- 4 Do not become captive to sorrow and do not shed tears from your eyes over the death of the people of deliverance, your relatives and connections. For those rosebuds of the love of God have blossomed in the gardens of the Most Glorious Kingdom, and those prisoners of deprivation have become intimate with the private chamber of the Divine Realm, and those sick ones have found true healing, and those lost ones have found their way to the Divine Court. Such souls exist and are not lost, are prosperous not buried, are rising not setting, are ascending not falling. Through the window of nothingness they have hastened to the world of being, and from the aperture of evanescence they have found the rays of the Sun of eternity. Upon you and upon them be greetings and praise.

و نوحه اندازد اینست سمت و صفت محبت الله
خوشا نفسیکه بآن بزرگواران اقتدا نماید

4 از وفات اهل نجات متعلقین و متعلقات اسیر
حسرات نشوید و عبرت از دیده مبارید زیرا
آن غنچه‌های محبت الله در ریاض ملکوت
ابهی شکفتند و آن اسیران حرمان محرم خلوتگاه
لاهورت گشتند و آن بیماران شفای حقیقی یافتند
و آن گمگشتگان ببارگاه الهی پی بردند چنین
نفوسی موجودند نه مفقود معمورند نه مضمور
طالعند نه آفل صاعدند نه هابط از دریچه نیستی
بجهان هستی شتافتند و از روزنه فنا اشعه
شمس بقا یافتند علیکم و علیهم التحية و التناء

BSHN.140.271, BSHN.144.271, MHT1b.204,
MHT2.097, QUM.152-153, QUM.187

AB01858

To: Nuqi, Aqa Muhammad et al., in Rafsanjan

- 1 O my loving friends! The fire of your longing is so intensely ablaze that its heat has affected the horizons and its ardor has influenced the hearts of those dwelling near the Holy Shrine. This is not mere flame - it is bounty. This is not mere heat - it is love. This is not mere longing - it is illumination. Therefore this condition in itself is the ultimate desire of lovers, and when the heat of this state surges in hearts, it merits the honor of circumambulating the Sacred Threshold. For the moth, its burning is reunion, and for the nightingale, its cry and lament is union with the rose and sweet basil. Were it not for observing the wisdom mentioned in the Tablets, I would say: spread your wings like birds and present yourselves at the Blessed Threshold. But the corruption, sedition, calumny and slander of the oppressors among the acquaintances has reached such a degree that it cannot be described. Therefore, solely to calm the effect of these calumnies and to protect the Sacred Tomb, we are compelled to observe the wisdom set forth in the Tablets. And 'Abdu'l-Baha, on your behalf, offers visitation prayers from atop the tower of 'Akka facing the pure and fragrant Sacred Tomb. Be assured.

1 ای یاران مهربان من آتش اشتیاقتان چنان
شعله‌ور است که حرارتش در آفاق اثر نموده و
سورتش تأثیر در قلوب مجاورین بقعه مبارکه
کرده این شعله نیست موهبت است و این
حرارت نیست محبت است و این اشتیاق نیست
اشراق است لهذا این حالت فی حد ذاتها منتهای
آرزوی عاشقانست و چون حرارت این حالت
در قلوب فوران یابد حکم تشریف بطواف آستان
مقدس دارد سوختن پروانه را وصلتست و
ناله و فغان بلبل را وصلت گل و ریحان اگر
مراعات حکمت مذکوره در الواح نبود میگفتم
مانند طیور بال و جناح بگشایید و در عتبه
مبارکه حاضر شوید ولی فساد و فتنه و افترا و
بهتان جفاکاران از آشنایان نه بدرجه‌ئی رسیده
است که وصف توان لهذا محض تسکین تأثیر
این مفتریات و محافظه تربت مقدسه مجبور
بر مراعات حکمت منزله در الواح گشتیم و

بالتَّيَابَةِ از شما عبدالبهاء از بالای برج عکّا مقابلاً
للتَّيْبَةِ الطَّاهِرَةِ الْمُعْطَرَةِ زيارت مينمايد

- 2 Jenab-i-Aqa Muhammad-i-Nuqi must offer a hundred thousand thanksgivings in every breath that, like Christ, with a radiant and beautiful face, they mounted him on that animal and paraded him through the streets and bazaar for the sake of the Beloved. Refer to the Gospel and observe that the details match completely. However, they placed a crown of thorns on Christ's head as well. But consider that riding on that most lowly of animals was greater than mounting the Buraq, and the crown of thorns became the royal crown of both worlds. Therefore Jenab-i-Aqa Muhammad must also sacrifice his life in gratitude for this bounty, be joyous, host the loved ones of God, and read this letter with the sweetest melody.

2 مطمئن باشید جناب آقا محمد نوقی باید در هر دمی صد هزار شکرانه نماید که مانند حضرت مسیح او را با رخی صبیح و ملیح در سبیل جانان بر آنحیوان سوار نمودند و در کوچه و بازار گردانند مراجعت به انجیل نمائید ملاحظه کنید تفصیل بتمامه مطابقست ولی حضرت مسیح را تاجی از خار نیز بر سر نهادند اما ملاحظه فرمائید که سواری بر آن احقر حیوانات اعظم از رکوب براق بود و تاج خار افسر شهنشاهی دو جهان لهذا جناب آقا محمد نیز باید بشکرانه این نعمت جانفشانی نماید و کامرانی فرماید و احبابی الهی را مهمانی کند و این نامه را بهترین ترانه بخواند

MKT9.272b

AB01801

To: *Mirza Abdu'llah Nuri, in Shin*

- 1 O ancient servant of the Ancient Beauty, may my spirit be a sacrifice for His loved ones! What you wrote was observed and whatever was penned and inscribed was interpreted. We opened our tongue in praise of the Most Great Unity and the Sovereign Lord, that this ancient servant of the Manifest Beauty is in intense combustion and the surging fire of the love of God, and from the breezes wafting from the source of grace has a passionate soul and an enthusiastic heart. Well done to you, and may it be wholesome to you, this elegant, brimming cup from the outpouring grace of the Sun of the Horizons.
- 2 Today is the day of flame and fire, of radiance and surging forth. The Exalted One and Primal Point, may my spirit be sacrificed for Him, made His blessed breast the target of a hundred thousand bullets. The Ancient Beauty and Most Great Name, may my spirit, being and essence be sacrificed for His loved ones, endured in every moment a hundred thousand arrows of hatred, and was under chains and fetters, and was imprisoned for twenty-five years in the Most Great Prison. From Iran to Iraq, and from Iraq to the Great City, and from there

1 ای بنده قدیم جمال قدم روحی لاجبائه الفدا آنچه مرقوم نمودید ملحوظ شد و هرچه تسطیر و تحریر گردید تفسیر شد بحامد حضرت احدیت و سلطان ربوبیت لسان گشودیم که آن بنده دیرین جمال مبین در شدت اشتعال و فوران نار محبت الله هستند و از نسائم مهب عنایت جانی پرشور و قلبی پرجوش دارند هنیئاً لک و مریناً لک هذه الكأس الانيق الدهاق من فيض عنایة شمس الآفاق

2 الیوم یوم شعله و نیران و لمعه و فوران است حضرت اعلی و نقطه اولی روحی له الفدا سینه مبارک را هدف صد هزار رصاص فرمودند جمال قدم و اسم اعظم فدیت احبائه بروحی و ذاتی و کینونتی در هر آنی صد هزار تیر بغضاء را تحمل فرمودند و در تحت سلاسل و اغلال بودند و بیست و پنج سال در بجن اعظم مسجون گشتند از ایران به عراق و از عراق به مدینه

to Rumelia, and from there to this ruined fortress were They banished.

- 3 Despite this, how can we think of comfort and ease, or rest our head for a moment on silken pillows? We beseech and implore the Most Great Unity that we may spend these few days in tribulations in the path of Truth and sacrifice this withered and faded life in His love. Will we witness that blessed day when we may freely offer this worthless blood in the path of the All-Merciful and this decaying body may fall piece by piece upon the dust of abasement in the field of sacrifice?

- 4 My Lord! Aid me to attain this supreme gift and greatest bounty by which the kingdom of existence was illumined from the unseen and the visible, through Thy mercy which Thou hast specially ordained for Thy truthful and steadfast servants. O Thou Who confirmeth the chosen ones! Verily Thou art the All-Merciful, the Compassionate.

کبره و از آنجا به بر رومیلی و از آنجا باین قلعه
خراب سرگون شدند

3 باوجود این ما چگونه در فکر راحت و آسایش
باشیم و یا دمی سر را بر بالین پرند و پرنیان نهیم
از حضرت احدیت سائل و آملیم که این ایام
قلیله را در بلایا در سبیل حق بگذرانیم و این
جان پژمرده و افسرده را در محبت او فدا نمائیم
آیا آن یوم مبارک را مشاهده نمائیم که این خون
بی قیمت ارزان را رایگان در سبیل رحمن انفاق
نمائیم و این جسد رمیم ارباً ارباً بر خاک مذلت
در میدان فدا افتد

4 ربّ و قفنی علی هذه الموهبة العظمی و المنحة
الکبری الّتی بها اضاء ملکوت الوجود من الغیب
و الشهود برحمتک الّتی اختصاصت بها عبادک
الصّادقین الثّابتین یا موقّق الاصفیاء انک انت
الرحمن الرحیم

MMK4#044 p.048

AB01828

To: Aqa Abdu'l-Husayn Shukuhi, in Shiraz

- 1 O spiritual Shukuhi, what glory you display! Among the conditions of glory is this: that you make your breast the target for arrows of hardship and calamity, and feel no weariness from any difficulty, trouble or adversity. We saw you thus and approved that you should hasten to those regions and accept with utmost joy every affliction and trial - that is, become a divine wanderer without home or refuge, and distraught and disheveled by that musk-laden tress of the All-Merciful. Seek neither rest nor repose, comfort nor ease.

- 2 Follow the example of Ali ibn Husayn, peace be upon him. Hassan of Basra relates that one day in the desert of Hijaz, I observed from the direction of the wilderness that a radiant youth of perfect beauty and grace was coming, wandering and searching, but with bare head, bare feet and naked body. So I hastened to his presence and asked: "O radiant youth, whence do you come?" He said: "I come from God." I asked: "Where

1 ای شکوه روحانی چه شکوه ثنائی از شرایط
شکوه اینست که تیر صدمه و بلا را سینه هدف
ثنائی و از هیچ مشقت و زحمت و عسرتی ملال
نیاری ما شما را چنین دیدیم و پسندیدیم که
بآنصفحات بشتابی و هر مصیبت و ابتلائی را بکمال
نشاط قبول فرمائی یعنی بی سر و سامان الهی
گردی و آشفته و پریشان آنزلف مشکبار رحمانی
راحت و آرام نخواهی و آسایش و رفاه نجویی

2 تأسی به علی ابن حسین علیه السلام ثنائی حسن
بصری حکایت کند که در صحرای حجاز روزی
از طرف هامون ملاحظه نمودم که جوانی نورانی
در کمال صباحت و ملاحهت پویان و جویان و
سرگردان میآید ولی با سری باز و پائی برهنه و تنی
عریان پس بخندمتش شتافتم و سؤال نمودم که
ایچوان نورانی از کجا آئی فرمود از نزد خدا آیم

do you hasten to?" He said: "I hasten to God." I asked: "What provisions do you have?" He said: "Trust in God." I asked: "Who are you?" He said: "Ali ibn Husayn, peace be upon him."

- 3 In any case, observe how in every age what souls were enabled to spread the lights of guidance. Follow in their footsteps and emulate their way and conduct. Do not lament, do not cry out. Show the face of resignation and be content with God's decree. Open the musk-pod of detachment and perfume the world. Whatever you wish for will be made possible. The holy fragrance will spread, nostrils will be perfumed, hearts will be illumined, the world of being will be conquered.

- 4 This is My counsel to you and My advice - hearken to it that you may see what no eyes have ever beheld. It is as I have written - you must, in a state of light upon light, bestow the glad-tidings of the Forgiving Lord among the villages and tribes of those regions and frontiers. This is the gate of mystic conquests and the means of attaining undoubted divine inspirations. And upon you be greetings and praise.

گفتم بکجا شتابی گفت نزد خدا شتابم گفتم زاد و توشه چه داری فرمود التوکل علی الله گفتم تو کیستی فرمود علی ابن الحسین علیه السلام

3 باری ملاحظه فرما که در هر عهدهی چه نفوسی موفق بشیر انوار هدی گشتند پی ایشان گیر و اقتدا به روش و سلوک آنان نما ناله مکن فغان منما روی تسلیم بنما و راضی بتقدیر شو نافهء مشک انقطاع بگشا و جهانرا معطر نما و آنچه خواهی بخواه جمیع میسر گردد نفعهء قدس منتشر شود مشام معطر گردد قلب منور شود عالم امکان مسخر شود

4 هذا وصیتی لک و نصیحتی فاستمع لها لتری ما لارأته الأعین و الأبصار همانست که مرقوم نمودم باید بحالتی نوراً علی نور در میان قری و قبائل آنحدود و ثغور بشارت ربّ غفور مبذول داری اینست باب فتوحات غیبیه و وسیلهء حصول الهامات لاریبیه و علیک التحية و الثناء

ANDA#78 p.15

AB01782

To: *Mirza Muhammad Baqir Khan Shirazi*

- 1 My God, my God! Thou seest me weakened by fasting and standing in prayer, and my strength has waned in the darkness of these nights. I am unable to count the praises of Thy Most Glorious Beauty, and I bow my face to the dust in humility before Thy greatness and might, which has appeared like the sun at high noon on the Day of Return. I beseech Thee to assist Thy owned servant Baqir, revealer of mysteries and vanquisher of the wicked, and to strengthen him with mighty hosts of grace and benevolence in every time and place. Verily Thou art the Mighty, the Bestower, and verily Thou art the Lord, the Helper.
- 2 O thou who art firm in the Covenant! The Holy Spirit confirms the friends with speech and assists the steadfast with the pen of inscription. The verse "weakness of the seeker and the sought"

1 الهی الهی ترانی قد اخذنی ضعف الصیام و القيام و قد وهن منی القوى فی جنح هذه اللیالی الظلماء و لا اقدر ان احصى الثناء علی جمالك الأبهی و اکبّ بوجهی علی التراب تذلاً لعظمتک و عزّتک الّتی ظهرت ظهور الشمس فی رابعة النهار یوم الایاب و ادعوک ان تنصر عبدک المملوک باقر الأسرار قاهر الأشرار و تؤیّده بجنود مجنّدة عرمرم من الفضل و الاحسان فی کلّ زمان و مکان انک انت العزیز المنان و انک انت الربّ المستعان

2 ای ثابت بر یمین روح القدس تأیید بزبان یاران نماید و اعانت بقلم تحریر ثابتان فرماید آیهء ضعف الطالب و المطلوب در موقع حقیقی بیان شده

was stated in its true context, and “We shall brand him on the nose” became manifest and known. These novices imagined that all the friends were blind and deaf and that the Cause of God was a plaything of children. Therefore they clung to the frailest of houses - the spider’s web - and cast themselves into a barren wasteland and became destroyed and perished. The firm verses of the Most Holy Book were forgotten and the clear texts of the Holy Covenant were abandoned. Doubts were spread and calumnies became notorious.

بود و سنسمه علی الخراطوم مشهود و معلوم
این نوهوسانرا گمان چنان بود که جمیع یاران
کوراند و کران و امر الله ملعبه صبیان لهذا
تمسک باوهن بیوت بیت عنکبوت نمودند
و خود را بوادی برهوت انداختند و یهلک
و بیوت گشتند آیات محکمات کتاب اقدس
فراموش شد و نصوص عهد مقدس متروک
گشت شبهات منتشر شد و مفتریات مشتهر
گشت

- 3 In these days they have sent a hateful, stubborn, obstinate, evil-dispositioned person from Jahrum to the outskirts of Shiraz, that perhaps through casting doubts and calumnies he might create a breach in the ports of Fars and around Jahrum. Certainly your honor, along with the steadfast friends, must prevent and repel that ignorant Jew. How excellent is the reward of those who repel! The purpose is that these souls strive in every corner and make shows of firmness in the Covenant until they catch hold of a weak soul and cast their doubts upon him.

3 و در این ایام شخص مبغض عنود لجوج جحد
جهود بدفطرت جهرمی را باطراف شیراز
فرستادند که شاید بسبب القاء شبهات و
مفتریات در بنادر فارس و طرف جهرم رخنه
نماید البته آنجناب با احبای ثابتین باید مانع و
رادع آن جحد جهول گردید فنعیم اجر الرادعین
مقصد اینست که این نفوس در گوشه و
نگار میکوشند و اظهار ثبوت بر پیمان مینمایند
تا نفسی ضعیف را بچنگ آرند و بر آن القاء
شبهات نمایند

- 4 Far, far from it! Darkness cannot face the light, and Satan the loser cannot resist the brilliant meteor, and the filthy dung beetle cannot prevent the sweet fragrance of the Most Glorious Paradise. Soon you shall see the Covenant-breakers in evident loss.

4 هیات هیات ظلمت مقابلی بنور نماید و شیطان
خاسر مقاومت شهاب باهر نکند و جعل کثیف
رائحه لطیف جنت ابری را منع نتواند فسوف
تری الناقضین فی خسران مبین

INBA84:283, MMK6#561

AB01784

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

- 1 He is the Most Exalted, the Most Glorious
- 2 O my God! This is a branch from the branches of the Tree of Affirmation and a twig from the twigs of the Tree of Thy Oneness. He has turned to Thee in humility at the gate of Thy unity, clinging to the hem of the robe of Thy singleness, attracted by Thy remembrance and speaking Thy praise. Preserve him through Thine eye of protection and guardianship, shelter him beneath the shadow of Thy safeguarding and protection, enable him to attain Thy good-pleasure in all things, protect him from the uncertainties of fate, and assist him with the

1 هو الأعلى الأبهی

2 الهی هذا فرع من افنان شجرة الاثبات و فنن من
فروع دوحه وحدانیتک قد اقبل الیک متذللاً
بباب احدیتک و متشبهاً بذیل رداء فردانیتک و
منجذباً بذكرک و ناطقاً بحامدک فاحفظه بعین
حفظک و کلائتک و احرسه فی ظل وقایتک
و حمایتک و وقفه علی رضاک فی جمیع الشئون و
احفظه عن ریب المنون و ایده بعون السر المصون
یا حی یا قیوم انک انت الودود

aid of the Hidden Mystery. O Ever-Living, O Self-Subsisting!
Verily Thou art the All-Loving.

- 3 Your preserved writings and published pages have all been received and their contents fully understood. Regarding certain traditions you had written about - praise be to God, on this plane nothing wafts save holy fragrances and nothing shines save the lights of intimacy. If there is any spreading abroad it is the fame and tumult of the Beloved's curling locks, and if there is any renown it is mention of the Beloved's enchanting eyes and the sweet fragrance from the street of the Heart's Desire. Night and day we are quickened by the breeze of grace and made lasting through the perfumed scent from the gardens of favor. Be confident in God's bounty and attached to the infinite favors of the Abha Kingdom. Forget these emotional effects and consign these sorrows to oblivion's corner. This is the time for awareness and attentiveness, and for silence from any mention save praise and glorification of the Friend.

- 4 Leave these traditions and recite unto the hearers the clear verses, remove the veil from the eyes of the doubtful ones, become enkindled with the fire lit in the Tree of the All-Merciful, let thy tongue speak with wise remembrance, enter the garden of delight, guide to the straight path, direct toward the brilliant light in the manifest horizon, and give the seekers to drink from the living waters, until thy Lord addresses thee from His most exalted Kingdom: "Blessed art thou, O lofty branch, through this mighty bounty, and glad tidings to thee, O tender shoot, through this wondrous generosity." And glory be upon thee and upon all who are steadfast in the Ancient Covenant.

3 مسطورات محفوظه و اوراق منشوره آن جناب
کّل واصل و بر مضامین وقوف تامّ حاصل
گردید در خصوص بعضی روایات مرقوم
فرموده بودید الحمد لله در این بساط جز نفحات
قدس را مروری نه و جز انوار انس را سطوعی
نه اگر انتشاریست صیت و ولولهء شکن زلف
یار است و اگر اشتیاریست ذکر فتنهء چشم دلبر
و بوی خوش کوی دلدار شب و روز بنسیم
عنایت زنده ایم و بشمیم عبیر ریاض عنایت
پاینده و شما مطمئن بفضل حقّ باشید و دل بسته
بالطاف غیر متناهی ملکوت اهی این تأثرات را
فراموش کنید و این احزانرا در زاویهء نسیان
نهدید وقت هوش و گوش است و خاموشی از
هر ذکر جز نعت و ستایش حضرت دوست

4 دح هذه الروایات و اتل علی السّامعین الآیات
البینات و اکشف الغطاء عن ابصار اهل
الشّبهات و اشتعل بالنّار الموقدة فی السّدره
الرحمانيّة و اطلق اللسان بالذّکر الحکیم و ادخل فی
جنّة النّعم و اهد الی الصّراط المستقیم و دلّ علی
النّیر المنیر فی الأفق المبین و اسق الطّالبن من ماء
معین حتی یخاطبک ربّک من ملکوته الأعلى
طوبی لک ایها الفرع الرّفع من هذا الفضل
العظیم و بشری لک ایها القضیب الرّطب من
هذا الجود البدیع و البهاء علیک و علی کلّ ثابت
علی العهد القدیم

INBA87:301, INBA52:305

AB12184

To: Nasr et al., in Shiraz

- 1 Praise be to Thee, O my God, that the Sun of Reality hath shone forth from the manifest horizon, beaming upon the temples of unity with its luminous rays. Its light and heat have intensified in the region of effulgence, the point of burning, upon all the worlds. Then arose the clouds and the rains poured

1 لک الحمد یا الهی بما اشرفت شمس الحقیقه
من الأفق المبین و تلوح علی هیاکل التّوحید
بنورها المنیر و اشتدّ ضیائها و حرارتها فی منطقه
الاشراق نقطه الاحتراق علی العالمین فثارت
الغیوم و هطلت الغیوث و حیث المعاهد و الربوع

down, reviving the sacred places and meadows, bringing to life the gardens and flowerbeds, filling the pools to overflowing, adorning the thickets, and causing the flowers of unity to sprout forth in a new springtime. They became intimate and familiar, united and agreed, knew one another and cooperated, and loved each other through Thy wondrous bounty, until they gathered like stars in their constellations and were strung like pearls in necklaces upon throats.

- 2 My Lord! My Lord! Return these multiplicities to the unity that overfloweth with manifest signs, and make Thy servants flowers of the praiseworthy garden in the paradise of existence, diffusing the sweet fragrances of unity and prostration.
- 3 My Lord! Though these trees differ in their colors and fruits, yet having been planted in a mighty garden and verdant meadow, being watered by a single water and growing by the heat of a single star and drawing sustenance from a single soil, they increase in luster through their diversity of colors and multiplicity of fruits. Each one of them increases in grace and beauty through its association with others. This is naught but through the power of their Planter and the might of their Cultivator. Unto Thee be thanks for this great bounty, and unto Thee be praise for this manifest grace upon the beloved ones.
- 4 My God! My God! These two servants are attracted to the beauty of Thy oneness, enkindled with the fire of Thy love amidst Thy creatures, occupied in service at the threshold of Thy unity. Dust hath arisen between them through the intrusion of others, and the pure wine hath been troubled in this time. My Lord! My Lord! Remove the dust between them and cut off from them the endeavors of others. Make them a single lamp shining with light among the righteous ones. Blend them as water is blended with wine, and as honey with virgin's milk, that tastes may be sweetened by the sweetness of this harmony, O Lord of effulgence upon souls and horizons! Verily Thou art the Uniter of the hearts of companions. There is no God but Thee, the Confirmer, the Unifier, the Mighty, the Supreme.

فأحييت الحدائق والرياض وطفحت الحياض
و ازدادت الغياض و نبتت رياحين التوحيد في
ربيع جديد فائتلفت و ائتمست و اتحدت و
اتفقت و تعارفت و تعاونت و تحابّت بفيضك
البديع حتى اجتمعت كالنجوم في البروج و
انتظمت كالقرايد في العقود على النحور

2 رَبِّ رَبِّ ارجع هذه الكثرات الى الوحدة
الفائضة بالآيات البينات و اجعل عبادك ازهار
الروض المحمود في حديقة الوجود ناشرة لنفحات
الوحدة و السجود

3 رَبِّ اِنَّ هذه الأشجار ولو اختلفت من حيث
الألوان و الأثمار ولكن بما غرست في حديقة
غلباء و روضة غناء تسقي بماء واحد و تنمو بحرارة
كوكب واحد و تستمد من تراب واحد تزداد
رونقاً بتنوع الوانها و تعدد ثمارها و كلّ واحدة
منها تزداد لطفاً و جمالاً باقترانها بغيرها و ليس هذا
الا من قوة غارسها و عزة خايرها فلك الشكر على
هذا الفضل العظيم و لك المنّ على الأحباء من
هذا الفيض المبين

4 الهى الهى هذان عبدان منجذبان الى جمال
وحدانيتك مشتعلان بنار محبتك بين برّيتك
مشتغلان بخدمة عتبة صمدانيتك قد ثار بينهما
الغبار من حلول الأغيار فتكدر صافي الصبأ
بهذا الأثاء رَبِّ رَبِّ ازل بينهما الغبار و اقطع
عنهما مساعى الأغيار و اجعلهما سراجاً واحداً
يتلأل بالأنوار بين الأخيار و امزجهم مزاج
الماء بالراح و الشهد بلبن العذراء حتى تحلو
الأذواق من حلاوة هذا الوفاق يا رَبِّ الاشراق
على الأنفس و الآفاق انك انت المؤلف بين
قلوب الأصحاب لا اله الا انت الموفق الموحد
العزیز المتعال

INBA85:331

AB01876

To: Ali Muhammad Khan Tabib, in Tihiran

- 1 O my Forgiver, O my Pardoner! I press my face and soil my brow in the dust at the threshold of Thy sacred court, beseeching the outpouring of Thy pardon, Thy favor, Thy generosity and Thy grace for Thy servant who has turned to Thee and entered the precincts of Thy forgiveness and pardon.

1 یا غافری و یا عفوئی آنی اعفر وجهی و اغبر جبینی بتربآء فنآء حضرة قدسک مستدعیاً فیض عفوک و احسانک و جودک و امتنانک لعبدک الذی رجع الیک و حل برحاب عفوک و غفرانک
- 2 My God, my God! Pardon him and forgive him for the sake of his son who served Thee in Thy days, strove to spread Thy fragrances, gathered a group from Israel in commemorative gatherings, and occupied himself with Thy praise and attributes, desiring nothing but the exaltation of Thy Cause, the elevation of Thy Word, the spread of Thy remembrance, and the gathering of souls beneath the shade of Thy banner.

2 الهی الهی اعف عنه و اغفر له کرامة لأبنه الذی خدمک فی ایامک و سعی فی نشر نفعاتک و جمع عصبة من اسرائیل فی محافل الذکر و اشتغل بمجامدک و نعتوک و ما اراد بذلك الا اعلآء امرک و علو کلماتک و نشر ذکرک و حشر عباد فی ظل لوائک
- 3 O Lord! Forgive his father and shelter him in the vicinity of Thy greatest mercy. Verily Thou art the Kind, the Compassionate, the Pardoner, the Forgiving.

3 ایرب اغفر اباه و اجره فی جوار رحمتک الکبری آنک انت العطوف الرؤوف العفو الغفور
- 4 O servant of the Abha Beauty! Your letter was read and its sorrowful fragrance was inhaled. Be not sorrowful, be not grief-stricken, sit not in dejection. Be joyous and delighted, for the greatest bounty has appeared and the imprisonment of 'Abdu'l-Baha has been made firm.

4 ای بنده جمال ابهی محرره آنجناب تلاوت شد نفعه احزان استشمام گشت محزون مشو مغموم مگرد محمود منشن مسرور باش و محظوظ زیرا موهبت کبری جلوه نموده و بجن عبدالبهآء محکم گشته
- 5 This is not imprisonment but freedom, this is not a prison but a palace, this is not condemnation but spirituality, this is not hardship but glad tidings, this is not confinement but liberty. My hope from the bestowals of the Abha Beauty is greater than this. This is nothing - it is spirit and fragrance, nay rather it is a stroll in the gardens of Paradise.

5 این حبس نیست آزادیت و این زندان نیست ایوانست و این محکومیت نیست روحانیت است و این سختی نیست بشارتست و این محصوریت نیست حریت است من امیدم از عنایات جمال ابهی یش از اینست این که نقلی نیست روح و ریحانست بلکه سیر گلگشت جنانست
- 6 What causes sorrow is the hardship of the friends. My hope from divine bounty is that joyful days will come and comfort and rest will be provided for you. Although comfort of soul and heart's desire and peace of conscience lie in service at the Threshold - if this bounty is made possible, every difficulty becomes easy and every bitterness becomes sweet, poison becomes an antidote and sting becomes honey.

6 آنچه سبب احزانست عسرت یارانست امید از موهبت الهیه چنین است که روزگاری شکرین پیش آید و آسایش و راحتی بجهت شما فراهم شود اگرچه راحت جان و کام دل و آسایش وجدان در خدمت آستانست اگر این موهبت میسر گردد هر معسوری میسر شود و هر تلخی شیرین گردد زهر دریاق شود و نیش نوش گردد
- 7 For some time you were engaged in this service and would gather the Jewish friends and guide and direct them. How wonderful it would be now if the familiar path were taken up

7 چندی باخدمت مشغول بودید و احبای کلیمی را جمع مینمودید و دلالت و هدایت میکردید و حال چه قدر خوش است که روش مألوف

again and progress made along the known way. And upon you be greetings and praise.

پیش آید و در طریق معروف سلوک گردد و
علیک التحية و الثناء

MMK5#148 p.114

AB03133

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

1 O thou who art firm in the Covenant! Your letter was received and from its contents my heart became grieved with sorrows. Though the cup of trials and tribulations is brimming over for all, and each soul is afflicted according to their capacity - for in this dusty heap there is neither peace of soul, nor heart's desire, nor gladness of conscience. The Turkish poet has said:

1 ای ثابت بر پیمان نامهء شما واصل شد و از مضمون
بالآلام قلب محزون اطلاع حاصل گشت هر چند
جام محن و آلام از برای کلّ سرشار است و هر
نفسی بقدر خویش گرفتار زیرا از برای بشر در
این تودهء اغبر نه راحت جانست نه کام دل نه
مسرت وجدان شاعر ترک گفته است

2 "In this azure dome there is no shield -

2 یوقدر سپر بو گنبد فیروزه فا

3 All atoms are targets for the arrows of fate."

3 مده ذرات جمله تیر قضایه نشان

4 You know Turkish so no translation is needed. But the strangers, though they are targets for the arrows of calamity, have no consolation from any direction - no balm for their wounds and no remedy for their pain. But we, the servants of the Sacred Threshold, praise be to God, have doors of consolation open and accessible from all directions, and means of joy prepared and ready from every side. If an arrow comes, sugar and milk are present to counter it; if deadly poison appears, wondrous honey is manifest. For we are under an extended shade, at a flowing spring, enjoying elevated support. However much trials and tribulations encompass us, when the benevolence of the Blessed Beauty comes to mind, the darkness of sorrows vanishes and the light of spirit and fragrance shines forth. One pain, but praise be to God, a thousand remedies are present; one wound, but praise be to God, a hundred thousand balms exist. Given such grace and bounty, why should we be grieved by tribulation and saddened by cruelty? Especially must the friends of God, after the Blessed Ascension, embrace with their souls every tribulation and calamity. This is what faithfulness requires, otherwise what difference would there be between us and other people? In brief, you must never be sorrowful and grieved, but accept every tribulation with utmost joy. Enter a realm where you become unaware of the world and its people,

4 هدر ترکی میدانی حاجت بترجمه نیست اما
پیگانگان هر چند نشانهء تیر بلایند ولی از هیچ
جهت تسلی خاطر ندارند زخمشان را مرهمی
نه و دردشان را درمانی نیست اما ما بندگان
آستان مقدس را الحمد لله از جمیع جهات ابواب
تسلی خاطر باز و گشوده و از هر جهت اسباب
سرور مهیا و آماده اگر تیری آید در مقابل آن
شکر و شیر حاضر و اگر سم نقیع موجود شهد
بدیع مشهود زیرا در ظلّ ممدودیم و بر عین
مورود و فائز برفد مرفود هر قدر بلایا و محن
احاطه نماید چون عنایت جمال مبارک بخاطر
آید ظلمات احزان زائل شود و نور روح و
ریحان درخشد یک درد ولی الحمد لله هزار
درمان حاضر یک زخم ولیکن الحمد لله صد
هزار مرهم موجود با وجود این فضل و موهبت
دیگر چرا از بلا دلتون شویم و از جفا محزون
گردیم علی الخصوص یاران الهی باید بعد از
صعود مبارک هر بلا و مصیبتی را بجان خریدار
شوند مقتضی وفا اینست والا چه فرق میانهء ما
و سایر ناس باری مقصد اینست که باید ابداً
محزون و دلتون مباشید و هر بلایی را در نهایت
سرور قبول نمائید بعالمی آئی که یخبر از جهان

and like the angels of the highest heaven become effaced and wonderstruck before the Beauty of the Almighty. And upon thee be greetings and praise.

و جهانیان گردی و مانند ملائکه عالین محو و
حیران جمال ذوالجلال شوی و علیک التحية و
الثناء

INBA79.038, MMK3#219 p.158x

AB01881

To: Mirza Naim Sidihi, in Tihiran

- 1 O Na'im! 'Abdu'l-Baha holds you ever-present in his heart and thoughts. There is no respite from remembering you and no forgetting your mention, for you are a believer and a confident wayfarer, a loving and steadfast one, an obedient and submissive one. You are attracted to the Beauty of Abha and oriented towards the Most Exalted Countenance, speaking His praise and teaching among the people.
- 2 His Holiness Sadru's-Sudur (may my spirit be a sacrifice for his resting place) established classes for teaching and strove with utmost effort and diligence. In this divine garden he nurtured new saplings and bestowed boundless delicacy and freshness. He made the silent birds to speak and made uninformed children become bearers of glad tidings of the Most Glorious and Great Beauty. This establishment will continue in succession and these lights will shine upon centuries and ages.
- 3 Now that pure spirit has ascended to the Abha Kingdom, that dove has taken flight to the realm of immortality, and that moth has soared around the lamp of the Supreme Concourse. Thus his place in this lower world remains empty. 'Abdu'l-Baha's desire and purpose is to place this crown upon your head so that you may, in place of that noble one, give lessons in teaching to youth and instruct them in proofs and evidences, showing them arguments, verses and traditions. Train the newly arrived ones of the Abha Kingdom and help them grow through the bounties of the Supreme Concourse, so that this consolation may end and a new congratulation may appear, becoming a source of solace to 'Abdu'l-Baha's heart. For after the Most Great Calamity, I was deeply affected by the calamity of His Holiness Sadru's-Sudur, and this pain has no remedy and this wound no salve except to observe that a steadfast person has taken the place of that noble one and is perfuming nostrils with musk-diffusing fragrance.

1 یا نعیم عبدالبهاء همواره در قلب حاضری و در
خاطری از یادت فراغتی نه و از ذکرت فراموشی
نیست زیرا مؤمنی و سالک موفق و مهربان ثابتی
و نایت مطیعی و منقاد منجذب جمال ابهائی و
متوجه بطلعت اعلی ناطقی بشناء و مبلغی بین الوری

2 حضرت صدرالصدور روحی لرمسه الفداء
تأسیس درس تبلیغ نمودند و بنهایت همت سعی
بلیغ فرمودند و در این گلشن الهی نهالهای تازه
پرورش دادند و لطافت و طراوت بی اندازه
بخشیدند مرغان صامت را ناطق کردند و
طفلان بیخبر را مبشر بجمال جلیل اکبر فرمودند
این تأسیس تسلسل یابد و این انوار بر قرون و
اعصار بتابد

3 حال آن روح پاک بملکوت ابهی عروج نمود و
آن ورقا بایکه بقا طیران کرد و آن پروانه بحول
سراج ملاً اعلی پرواز نمود لهذا محلش در ملاً ادنی
خالی ماند عبدالبهاء را آرزو و مقصد چنان که
این تاج را بر سر تو گذارد تا در محل آن بزرگوار
نوجوانان را درس تبلیغ دهی و حجت و برهان
بیاموزی و دلیل و آیات و اخبار بتائی نورسیدگان
ملکوت ابهی را تربیت کنی و بفیض ملاً اعلی
نشو و نما بخشی تا این تعزیت منتهی شود و تهنیت
جدید جلوه نماید و سبب تسلی قلب عبدالبهاء
گردد زیرا از مصیبت حضرت صدرالصدور بعد
از مصیبت کبری بسیار متأثر شدم و این درد
را درمانی و این زخم را مرهمی جز آن نه که
ملاحظه شود که جای آن بزرگوار شخصی استوار
یافته و بنفحه مشکبار مشامها را معطر مینماید

- 4 And know this: whoever follows that pure spirit and engages in teaching and education will receive confirmations repeatedly and successively until he himself becomes amazed. And upon you be the Most Glorious Glory.

4 و این را بدان که هر نفسی پی آن روح مجرد
گیرد و به تعلیم و تدریس پردازد تأییدات متتابعاً
و متوالیاً در رسد حتی خود او حیران ماند و
علیک البهاء الأبهی

INBA85:193, MKT8.236, AHT.010,
AHT.162a, AHB_133BE #03-05 p.52,
AHB_124BE #11-12 p.448, TSS.163,
RRT.124x, MSBH3.152

AB01841

To: Wife of Ali Qabl-i-Akbar Shahmirzadi, in Tihran

- 1 O pure leaf of the All-Merciful! Although letters have been written to you until now, His Honor your spouse deems it wise that they not be recorded until written again. We insisted on their being recorded, while he persisted in their remaining unrecorded, despite the existence of copies and witnesses. Again he prevailed and we laid down our shield and proceeded to write this leaf.

1 ای ورقه طیبه رحمانیه تا بحال باوجود آنکه
بشما مکتوب مرقوم شده است ولی حضرت
قرین مصلحت چنین می بینند که مکتوب نگردد
تا باز مرقوم شود باری ما اصرار در ثبوت نمودیم
ایشان ابرام در فتود باوجود ظهور سواد و شهود
باز ایشان غلبه نمودند و ما سپر انداختیم و بنگارش
این ورقه پرداختیم

- 2 O pure leaf! In truth, until now you have only preserved a name of him, and have not properly witnessed his presence. Either he was captive in chains and fetters, or under threat of the sword, or on perilous journeys, or in the vicinity of the Most Great Prison. However, since all this hardship and difficulty and anguish and exile was in the path of God, he has truly shared it with you. What could be better than being a partner and participant in such a blessing, and a companion and fellow recipient of such a gift? Although now the beauty of this gift is veiled behind a curtain, and the delicacy of this hundred-petaled rose lies in the hidden layers of the bud, yet soon this secluded beloved will become the belle of the gathering, and this tight-lipped bud will tear open its garment. At that time you will observe what blessings the handmaidens of the All-Merciful have been distinguished with, both inwardly and outwardly, and with what bounties they have been honored in the nearest heaven and the most glorious Kingdom. Then will the mystery of "We have honored the children of Adam" become manifest and evident.

2 ای ورقه طیبه فی الحقیقه شما تا بحال اسمی از
ایشان در حفظ داشتید درست رسمی مشاهده
نمودید یا اسیر غلّ و زنجیر بودند یا در تحت
تهدید شمشیر و یا در سفر پرخطر بودند و یا مجاور
جوار جلیل اکبر اما چون جمیع این زحمت و
مشقت و کربت و غربت در سبیل الهی بود با
شما رسم شرکت فی الحقیقه داشته اند چه بهتر از
این که در چنین نعمی شریک و سهم باشی
و در چنین موهبتی رفیق و هم بهره و نصیب
بری اگرچه حال جمال این موهبت جلوه در پس
پرده دارد و لطافت این گل صدبرگ در طبقات
خفیه غنچه لکن عنقریب این دلبر پرده نشین
شاهد انجمن گردد و این غنچه دم بسته چاک
پیرهن نماید آن وقت ملاحظه نمائی که در باطن
و ظاهر بجه موهبتی اماء رحمانی مخصص و در
فلک ادنی و ملکوت ابهی بجه فیوضاتی مکرم
گشته اند و سر و لقد کرمانا بنی آدم آنوقت مشهود
و واضح گردد

3 And the Glory be upon you.

4 Convey my great appreciation to your mother who has believed in her Lord and was enkindled by the fire ignited in the Sinai of her Creator's manifestation, who was devoted to her Originator and prostrated before her Fashioner, and who turned her face sincerely to Him Who created the heavens and earth. Then give her glad tidings of her Lord's great favor. And the Glory be upon you and upon her and upon every maidservant who remains firm in God's Great Covenant.

3 و البهاء عليك ع

4 كبرى على وجه أمك التي آمنت بربها واشتعلت بالنار الموقدة في سيناء تجلى بارئها و قنت لموجدتها و سجدت لمبدعها و اخلصت وجهها للذي فطر السموات و الارض ثم بشرها بفضل مولاه العظم و البهاء عليك و عليها و على كل امة ثبتت على ميثاق الله العلي العظيم

MMK6#257

AB01844

To: *Yusif Vujdani, in Tihiran*

1 O longtime friend! Your luminous letter was noted. A response was written to Mahmud Khan and is enclosed in this letter - please deliver it. My intention was that His Excellency 'Aynu's-Saltanih and other loved ones of God should absolutely not interfere in these political matters, should not become intimate with any party, and should not associate with any group. They should be engaged with the holy divine fragrances and occupied with the remembrance of that Kind Friend. They should teach people refinement of character and deliver people from brutish temperament and behavior. They should exalt the Word of God and open the doors of peace and reconciliation with all peoples, tribes and nations of the world. They should not have familiarity with any association nor difficulty with any group, but rather reveal the mysteries of the love of God and make the world fragrant with the sweet perfumes of divine knowledge.

2 We have no concern with these affairs. The aim is universal reform and the purpose is peace and tranquility among all human parties. In this case, we have no connection with any party and we seek no conflict with any people. We have no work except spreading the divine fragrances, exalting the Word of God, disseminating the teachings of God, and instilling love between the hearts of God's servants.

3 However, since they are human, they are prone to forgetfulness. No harm done, as He says: "O My servants who have

1 ای یار دیرین تحریر منیر ملاحظه گردید بجناب محمود خان جواب مرقوم شد در طی مکتوبست برسانید مرا مقصد چنان بود که جناب عین السلطنة و سایر احبای الهی در این امور سیاسی قطعاً مداخله ننمایند با هیچ حزبی همدم نگردند و با هیچ گروهی دمساز نشوند بنفحات قدس الهی مأنوس باشند و بذکر آن یار مهربان مشغول شوند خلق را تحسین اخلاق بیاموزند و ناس را از خلق و خوی نسناس نجات دهند اعلاء کلمه الله کنند و با جمیع قبائل و امم و اهل عالم ابواب صلح و آشتی گشایند نه با انجمنی الفتنی و نه با جمعی کلفتی بلکه اسرار محبت الله آشکار کنند و بنفحات نافه عرفان جهان مشکار فرمایند

2 ما را کاری باین کارها نه مقصد اصلاح عمومیت و مراد صلح و سلام در بین جمیع احزاب انسانی در اینصورت با هیچ حزبی ارتباطی نداریم و با هیچ قومی اختلافی نجوئیم جز نشر نفحات الله و اعلاء کلمه الله و بت تعالیم الله و القاء حب بین قلوب عباد الله کاری نداریم

3 ولكن ایشان چون انسانند جائزالنسیانند ضرری ندارد چنانچه میفرماید یا عبادي الذين اسرفوا

transgressed against their own souls! Despair not of the mercy of God, for God forgives all sins.” I will ask forgiveness for him from my Lord, for my Lord is All-Forgiving, Most Merciful. But on condition that they no longer interfere in such matters and completely sacrifice themselves for the Word of God, until “I make all my remembrances and prayers into a single prayer, and my state in Your service eternal.” Those souls who have the fragrance of the love of the Blessed Beauty in their nostrils should inhale and be stirred by no fragrance except the fragrance of the rose garden of faithfulness. And upon you be the Most Glorious Glory.

- 4 O spiritual Yusuf! If any prominent person shows interest, they must certainly be kept completely hidden and concealed from all, as this would cause problems.

على انفسهم لاتتخطوا من رحمة الله ان الله يغفر الذنوب جميعاً سأستغفر له ربى ان ربى لرؤوف رحيم ولى بشرط آنکه دیگر در چنین موارد مداخله نفرمایند خود را بکلى فداى کلمه الله نمایند حتى اجعل اذکارى و اورادى کلها ورداً واحداً و حالى فى خدمتک سرمداً نفوسى که رائحه محبت جمال مبارک در مشام دارند از هیچ نفحهئى جز رائحه گلشن وفا استنشاق ننمایند و باهتزاز نیایند و عليك البهاء الأبهى

4 ای یوسف روحانی اگر نفسی از مشاهیر رجال اقبال نماید البته او را باید از کل مکثوم و مستور داشت زیرا محذور واقع گردد

BRL_DAK#0487,

MMK6#458,

AADA.157-158

AB01796

To: Ali Quli Khan, in Washington, DC

O servant of the Beauty of Abha!

From the contents of the letters it is evident and clear that the banner of the Cause of God in that region has a mighty wave and the musk-laden breeze has a wondrous diffusion, and there are many seekers and investigators but few teachers, nay rather very few indeed. Such is the decree of the Mighty, the All-Knowing. Until now the means have not been properly available and ready. His honor Abu'l-Fada'il has written that if there were a hundred teachers, there would be listeners. God willing, confirmations will arrive.

Two or three days ago a telegram was received from you requesting that a reply to questions about the Iqan be sent, whereas responses to those questions have been sent twice, once even sent directly for speed of arrival. Undoubtedly they have reached you by now.

Now character education must also be done in America so that souls may appear who are truly worthy and deserving of the Blessed Cause - who are completely effaced and evanescent, who are detached from self and passion and have withdrawn

from their own desires, who have abandoned their own will and acquiesced to the Will of God, who, like the holy souls of Iran, shine forth from the horizon of the love of God and hasten to the field of sacrifice with utmost joy and delight. Until one reaches this station and attains these qualities and attributes, it is impossible to achieve success and prosperity, for one must soar with this power and without it, it is impossible. A temporary enthusiasm may arise but in a short time lethargy will prevail. What causes steadfastness and persistence is severance from all idle fancies and conditions, and firmness in the station of effacement, evanescence and detachment unto God.

‘Abdu'l-Baha

Regarding the House of Translation, this matter is currently mere speculation. No signs of its realization are evident at all. If in the future the fragrance of its realization is perceived, arrangements will be made that will satisfy you. Be assured. However, it does not appear at all that this will be possible anytime soon.

PN_1906 p094

AB01830

To: Haji Husayn Farashahi, in Yazd

- ¹ O thou who art turned toward the divine realm! What you had written to Jinab-i-Siyyid Javad was observed. As it indicated orientation toward God and enkindlement with the fire ignited in the Tree of Sinai, it bestowed spirit and fragrance, and the breeze of certitude was inhaled. Through the great bounty of the Ancient Living One, we hope that like the morning breezes and the fecundating winds of springtime, you will pass through and traverse countries and regions, and wherever you reach any soul, you will perfume them with the sweet fragrance of the remembrance of God. Whomever you meet, make them firm and steadfast in the Covenant and Testament of the Lord. Today the most important of all matters is firmness and steadfastness in God's Covenant and Testament. Assuredly all souls must be awakened and made aware of this Most Great Cause, so that like an immovable mountain and firm, steadfast pillars they may remain steadfast in God's Covenant, Testament and Faith.

¹ ای متوجّه بديار الهی آنچه بجناب سید جواد مرقوم نموده بودید ملاحظه شد چون مدّ بر توجّه الی الله و اشتعال بنار موقده در سدره سینا بود روح و ریحان مبذول داشت و نفحه ایقان استشمام شد از فضل عظیم حقّ قدیم امیدواریم که چون نسائم امتحار و لواط موسم بهار بر ممالک و دیار مرور و عبور نمائی بهر مشام رسی بیوی خوش ذکر الله معطر نمائی بهر نفسی رسیدی بر عهد و پیمان حضرت پروردگار او را ثابت و راسخ کنی الیوم اهمّ امور ثبوت و رسوخ بر عهد و میثاق الهیست البتّه کلّ نفوس را باید باین امر اعظم بیدار و هوشیار کرد تا آنکه چون جبل راسخ و راسیات ثابته بر عهد و پیمان و ایمان الهی مستقیم مانند

- 2 Regarding the dream whose interpretation you requested - its interpretation is this: entering the sea naked and bare indicates that, God willing, the reality of God's Cause will become manifest and evident without any veil or covering, and be purified and sanctified from the contamination of the calumnies of the calumniators and the spreaders of false rumors. And God willing, you too will be enabled to make the signs of the glory of God's Cause visible and apparent in the sight of the people of the world.
- 3 Convey to all the divine loved ones in all regions, with utmost longing, on behalf of this servant, the Most Wondrous, Most Glorious greetings. And say: O loved ones of God! This is the day of firmness and steadfastness, and the time of standing firm and being well-established. Pay no attention to the intensity of trials. Even if all these servants are drowned in the sea or lost in the desert, you must remain firm and steadfast, and arise to assist God's Cause through verbal expression and excellence of circumstances and conditions and divine counsels. And upon thee be glory.

2 در خصوص رؤیائی که تعبیرش را خواسته بودید تعبیرش اینست که دخول در دریا عریان و برهنه دلیل اینست که انشاءالله حقیقت امر الله بی ستر و حجاب ظاهر و باهر گردد و از آلودگی مفتریات مفتترین و مرجفین منزّه و مقدّس شود و انشاءالله شما نیز موفق بآن خواهید شد که آثار عزّت امر الله در حیز انظار اهل عالم مشهود و عیان گردد

3 جمیع احبّای الهی را در اطراف بکمال اشتیاق از قبل این عبد تکبیر ابداع ایّی ابلاغ فرمائید و بگوئید ای احبّای الهی یوم ثبوت و رسوخست و وقت استقامت و رکوز ملاحظه شداید بلا را ننمائید اگر جمیع این عباد را غرق دریا نمایند و یا گمشده صحرا کنند شما ثابت و راسخ باشید و بر نصرت امر الله بیان لسان و حسن احوال و اطوار و وصایای الهی قیام نمائید و البهاء علیک

MKT5.025

AB01834

To: *Ibn-i-Abhar*

- 1 O herald of the Covenant! Your letter to Jinab-i-Aqa Siyyid Taqi was reviewed. From the news of the promotion of the religion of God, the spreading of the Word of God, and the exaltation of the Cause of God, the utmost joy and solace was brought to the heart of 'Abdu'l-Baha. For this servant has no joy, no gladness, no delight, no pleasure, no happiness, no success except in the diffusion of the holy fragrances in the divine horizons. This is the solace of 'Abdu'l-Baha's heart, this is the joy of 'Abdu'l-Baha's spirit. This is my ultimate goal, this is my paradise of refuge, this is my furthest mosque, this is my Sadratu'l-Muntaha. I hope that each of the loved ones of God will be assisted and confirmed in this supreme gift.
- 2 Regarding what you wrote about the Mashriqu'l-Adhkar in the city of Qum - the Mashriqu'l-Adhkar in those regions is today among the greatest institutions of the Lord God. A letter was written to Jinab-i-Mashhadi 'Abdu'r-Razzaq which

1 ای منادی میثاق مکتوبیکه بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گردید از خبر ترویج دین الله و انتشار کلمه الله و اعلاء امر الله نهایت سرور و تسلی بجهت قلب عبدالهّاء حاصل گردید زیرا از برای این عبد نه سروری نه حیوری نه فرحی نه خوشی نه شادمانی نه کامرانی مگر انتشار نفحات قدس در آفاق رحمانی اینست تسلی قلب عبدالهّاء اینست سرور روح عبدالهّاء هذا غایتی القصوی و هذا جنّتی المآوی و هذا مسجدی الاقصی و هذا سدرتی المنتهی امیدوارم که هر یک از احبّای الهی بلین موهبت کبری موفق و مؤید گردد

2 در خصوص مشرق الاذکار در مدینه قم مرقوم نموده بودید مشرق الاذکار در آن اقطار الیوم از اعظم تأسیسات حضرت پروردگار است مکتوبی

is enclosed with this letter for your review. However, strongly emphasize in all regions and corners, in cities and villages, that they should not act in any way contrary to wisdom or cause anxiety and alarm among the heedless ones.

- 3 We have sent the illustrious branch of the Blessed Tree, Jinab-i-Haji Mirza Muhammad-Taqi Afnan to 'Ishqabad so that there, through the grace and favor of the Blessed Beauty and the spirituality of the Exalted One, he may establish the Mashriqu'l-Adhkar. The fame and renown of this Mashriqu'l-Adhkar will reach all regions and will have a wonderful effect, for the heedless nation of Iran along with its religious leaders resisted with utmost force for sixty years until that brilliant Star set. Now they will observe that from the dawning-place of foreign lands it has risen with intense brilliance and the edifice of the Mashriqu'l-Adhkar has been raised up and its melody reaches the Concourse on High in the early dawn. This is the meaning of the blessed verse which states "and We shall help" etc.

- 4 And upon you be greetings and praise.

بجناب مشهدی عبدالرزاق مرقوم شد در طی این مکتوبست ملاحظه خواهید فرمود ولی در جمیع اطراف و اکاف در مدن و قری تأکید شدید نمائید که نوعی نمایند که مخالف حکمت باشد و سبب جزع و فزع اهل غفلت گردد

3 حضرت فرع جلیل سدره مبارکه جناب حاجی میرزا محمد تقی افنان را به عشق آباد فرستادیم تا در آنجا به فضل و عنایت جمال ابدی و روحانیت حضرت اعلی تأسیس مشرق الاذکار نمایند آوازه و صیت این مشرق الاذکار بجمیع اطراف خواهد رسید و تأثیر عجیبی خواهد داشت زیرا ملت غافله ایران با رؤسای دینیه بکمال قوت شصت سال مقاومت نمودند تا آن کوکب درّی درخشنده آفل گردد حال ملاحظه کنند که از مطلع آفاق ممالک خارجه باشد سطوع اشراق نموده و بنیان مشرق الاذکار بلند گشته و آهنگش در صبحگاه بملا اعلی میرسد اینست منطوق آیه مبارکه که میفرماید و نصر الی آخر الایه

4 و علیک التّحیّة و الثّناء

BRL_DAK#0171, AKHA_127BE #12
p.b, YIA.320

AB01788

To: Wife of Haji Muhammad Rida et al.

- 1 O handmaids of the All-Merciful! During the dispensation of every sanctified Manifestation, a number of women were attracted and aroused from the tombs of the material world and were called to the magnificent gathering place of the spirit. They drank their fill from the chalice of the wine of guidance from the hand of the Cupbearer of grace, and received heavenly confirmations from the Revealer of the signs of divine power. Thereafter, with an eloquent speech, a sweet utterance, a fervour and enthusiasm born of God, they scattered to every corner of the world.
- 2 Consider how in the time of the Manifestations of the Sun of Truth such women were raised up. Now, praise be to God, this

1 ای اماء رحمان در هر کوری از مطالع مقدسه چند نساء منجذبه از مرقد عالم طبیعت مبعوث شدند و در محشر روحانیت عظیمه محشور جام سرشار صهای هدایت را از ید ساقی عنایت نوشیدند و تأییدات الهیه را از مظهر آثار قدرت ربانیه گرفتند پس با نطقی فصیح و بیانی ملیح و شوری یزدانی و شوقی رحمانی در قطب عالم منتشر گردیدند

2 پس ملاحظه فرمائید که در عهد مظاهر شمس حقیقت چون چنین نسائی مبعوث شدند حال

is the dispensation of the Sun of Truth and this is the era of the King of Oneness, when all the particles of existence are in joy and ecstasy, in delight and rapture. Therefore, the leaves of the Divine Tree must arise with such qualities, effects, conduct, attraction, enkindlement, utterance, exposition, spirit, bounties, text and commentary that their power, influence, effects and lights will surpass those of the leaves of former dispensations. This lofty station and ancient glory is not easily attained. A flame of fire is needed to cause enkindlement, brilliant lights are required to illumine the world, the bounty of clouds and rain is necessary to make meadows and plains verdant and flourishing.

- 3 O handmaids of the All-Merciful! Strive that like men you may play polo in this field and carry off the ball. I swear by the Ancient Beauty that the hosts of the Supreme Kingdom will so confirm you that you will become vanguards and breakers of ranks in the arena of mystic knowledge, and the power of their confirmation will make you victorious over the men of the world. This bounty will be attained through firmness and steadfastness in the Covenant and Testament.

که الحمد لله این کور کور شمس حقیقت است
و این عهد عهد سلطان احدیت که ذرات
موجودات در شور و شوق و سرور و ذوق
پس ورقات سدره باید بشنونی و آثاری و
اطواری و انجذابی و اشتعالی و بیانی و تبیانی و
روحی و فتوحی و متن و شروخی مبعوث گردند
که قوت و نفوذ و آثار و انوار ایشان بر ورقات
سائر دورها فائق آید و این مقام عالی و عزت
قدیمه بسپولت میسر نگردد شعله نار باید که
سبب اشتعال شود انوار ساطعه شاید که عالم
روشن کند فیض ابر و باران لازم تا چمن و
دمن سرسبز و خرم گردد

3 ای اماء الرحمن بکوشید تا چون مردان در این
میدان چوگانی زنید و گوئی برائید قسم به جمال
قدم که جنود ملکوت ابهی چنان تأیید نمایند که
در مضمار عرفان صفدر و صف شکن گردید و
قوت تأیید شما را برجال عالم غالب گرداند و این
فیض بثبوت و رسوخ بر عهد و پیمان حاصل
گردد

INBA87:094, INBA52:093, MKT7.216,
QIRT.08ax

AB01799

- 1 O servant of God! Your sorrowful letter written to Jinab-i-Manshadi was read, giving news of the martyrdom of that holy spirit and embodied light, Aqa Siyyid Yahya. Grief overtook me to an indescribable degree. Yet that pure soul hastened to the luminous world and his sanctified blood was spilled in the path of the Glorious Lord. Though deprived of material life, praise be to God he attained spiritual life, and though his lamp of earthly existence was extinguished, praise be to God in the luminous realm he shone like the morning star from the horizon of eternal glory. He cast off the tattered garment and donned the robe of sanctification. Though cut off from the drop, he reached the boundless ocean. He soared from the world of dust and clay to enter the illumined Kingdom and perfumed realm. For him, joy and gladness, delight and success are assured and established. But what regret and sorrow for the tyranny and transgression of the hostile people, that such

1 ای بنده حق نامه محزون که بجناب منشادی
مرقوم نموده بودی ملاحظه کردید خبر شهادت
روح مقدس و نور مجسم آقا سید یحیی را دادی
احزان بقسمی مستولی شد که از وصف خارج
است ولی آن روح پاک بجهان تابناک شتافت
و خون مطهر در سبیل ربّ جلیل سبیل شد
هر چند از حیات عنصری ممنوع گشت ولی
الحمد لله حیات رحمانی یافت و هر چند سراج
زندگانی خاموش گشت ولی الحمد لله در جهان
نورانی از افق عزت ابدی مانند ستاره صیگاهی
بدرخشید قیص ریثت بگذاشت حلال تقدیس
پوشید از قطره محروم گشت بحر بی پایان رسید
از جهان حجر و مدر پرواز نمود بملکوت منور و
عالم معطر در آمد او را فرح و شادمانی و سرور
و کامرانی محقق و مقرر ولی حسرت و افسوس

an embodied spirit and manifest light, such a pure soul, was martyred and destroyed by that reckless people. Woe unto them and destruction upon them! Alas for them for what their hands have wrought! God will take vengeance upon them with His mighty grasp and they shall find themselves in evident loss.

- 2 Show utmost kindness on my behalf to the dear son Aqa Abbas, and likewise tell the other friends of God not to be sorrowful or despairing over the martyrdom of that leader of the denizens of the Kingdom. Rather, they should increase their attraction and burning with the fire of the love of God, so that all people may witness that the shedding of pure blood is the cause of the exaltation of God's Cause and the manifestation of the greatness of His holy Manifestations from the realms of mystery. A prayer of visitation is being written for that pure soul martyred in God's path. Some of the friends should journey with perfect wisdom to that fragrant tomb and, on behalf of Abdul-Baha, visit it with complete humility. And upon you be the Most Glorious Glory.

از ظلم و طغیان اهل عدوان است که چنین روح مصور و نور مجسم جان پاکی را آن قوم بی باک شهید و هلاک نمودند تبا لهم و سحقا لهم و و احسرتا عليهم بما ارتکبت ايديهم و ينتقم الله منهم ببطشه العظيم و يرون انفسهم في خسران مبین

2 سلیل عزیز آقا عباس را از قبل این عبد نهایت مهربانی مجری دار و همچنین سایر یاران الهی را بگوئید که از شهادت آن سرور ملکوتیان محزون نکردند و مأیوس نشوند بلکه باید بر انجذاب و التهاب بنار محبت الله بیفزایند تا جمیع خلق مشاهده کنند که سفک دماء مطهر سبب علو امرالله است و ظهور عظمت مظاهر مقدسه از عوالم اسرار زیارتی بجهت ان پاک جان شهید سبیل یزدان مرقوم میشود باید بعض از یاران بکمال حکمت بسیر جان عزیمت نمایند و از قبل عبدالهائ ان رمس مسکی المشام را بکمال خشوع زیارت کنند و علیک البهاء الابهی

MSBH5.098-099

AB01819

- 1 O dear friend! Your letter was received and its contents noted.
- 2 These contents of the letter are all the teachings of Baha'u'llah, which He proclaimed fifty years ago when not a whiff of these teachings had reached anyone's nostrils. Baha'u'llah is the originator of these teachings and the founder of this firm foundation. But Baha'u'llah's teachings were spread through the power of the Holy Spirit. Now these teachings are spread in your treatise, but the teachings of Baha'u'llah were spread through the power of the Holy Spirit, not merely through utterance.
- 3 Every law requires an executive force - until an executive force is achieved, any teaching remains merely thoughts, and thoughts are like ocean waves that come and go without permanence or foundation. Baha'u'llah established these teachings like an engraving on stone, firm and steadfast in hearts. He manifested such power that listeners arose with

1 هو الله ای دوست عزیز نامه شما رسید و بمضامین اطلاع حاصل گردید

2 این مضامین نامه جمیع تعلیم حضرت بهاءالله است. که پنجاه سال پیش اعلان فرموده است و در آزمان رائجی از این تعلیم بمشام نفسی نرسیده بود حضرت بهاءالله موجد این تعلیم و مؤسس این اساس متین است ولی تعلیم بهاءالله بقوه روح القدس منتشر شد حالا این تعلیم در رساله شما منتشر است ولی تعلیم حضرت بهاءالله بقوه روح القدس منتشر شد نه بمجرد بیان

3 هر احکامی محتاج بقوه اجرائیه است تا قوه اجرائیه حصول نیابد هر تعلیمی عبارت از افکار است و افکار مانند امواج دریا می آید و می رود بقائی ندارد اساس ندارد حضرت بهاءالله این تعلیم را مانند نقش بر حجر در قلوب ثابت و مستقر فرمود چنان قوتی ظاهر و باهر فرمود که

complete sacrifice - twenty thousand people gave their lives in this path and drank the cup of supreme martyrdom.

مستمعین بتمام جانفشانی قیام نمودند بیست هزار نفر جان خود را در این سبیل فدا کرد. و جام شهادت کبری نوشید

- 4 Therefore if your intention is to render service to the human world, you must enter under the shade of Baha'u'llah and name your church a Baha'i church so that the holy power of Baha'u'llah may confirm you and this tree may take root in the soil of hearts and bear fruit. Otherwise it will become just one thought among thoughts that like an ocean wave comes from one direction and goes in another.

4 پس اگر شما را مقصد این است که خدمتی بعالم انسانی نمائید باید در ظل بهاءالله داخل شوید و کلیسای خویش را کلیسای بهائی نامید تا قوه قدسیه بهاءالله شما را تأیید کند و این شجره در اراضی قلوب ریشه دواند و ثمر بخشد و الا فکری از افکار گردد که مانند موج دریا از یکطرف می آید و از یکطرف میرود

- 5 Since I have utmost love for you, I therefore state the truth. My hope is that you will become enamored with this truth and strive with all your might to promote the teachings of Baha'u'llah in the name of Baha'u'llah so that it may yield praiseworthy results and effects that remain forever. Consider how many souls derived meanings from the Gospel and engaged in promotion according to their own thoughts - a short time passed and they were completely forgotten. God willing, you will make an effort that will produce results.

5 من چون نهایت محبت را بشما دارم لهذا حقیقت را بیان می نمایم. امیدم چنانست که مفتون این حقیقت شوی و بتمام قوت بترویج تعالیم بهاءالله بنام بهاءالله بکوشید تا نتایج مدوحه بخشد و آثار الی الابد باقی بماند ملاحظه کنید که چقدر نفوس از انجیل اقتباس معانی نمودند و بفکر خود بترویج پرداختند زمانی قلیل نگذشت مگر آنکه نسیاً منسیاً شد انشاء الله تو همتی می نمائی که نتیجه ئی حاصل شود

- 6 And upon you be greetings and praise.

6 و علیک التحیة و الثناء

MKT3.398

AB01825

- 1 O pilgrim of the Friend's lane! Your letter was received and its contents became known. Praise be to the Ancient Beauty that you arrived safe and protected to your familiar homeland and were honored to meet the friends of the All-Merciful.
- 2 The gathering of divine friends and assembly of the companions of the All-Merciful is the envy of the Garden of Ridvan and the adornment of the eternal Paradise, for in that gathering the candle of remembrance of the Ancient Beauty is lit and the garden of mysteries of the Greatest Name blooms fresh and verdant. Therefore the people of Paradise yearn for it and the dwellers of the Kingdom of intimacy long for it.
- 3 When this servant imagines that gathering, I find a new spirit and obtain great joy, and from afar I say: O gathering of friends! When you engage in remembrance of the All-Merciful in holy gatherings and intimate assemblies, remember this

1 ای زائر کوی دوست مکتوب مرسل ملاحظه گردید و مضامینش معلوم گردید حمد جمالقدم را که محفوظ و مصون بوطن مألوف رسیدید و بشرف لقای احبای رحمن مشرف گشتی

2 محفل دوستان الهی و مجمع انجمن یاران رحمانی غبطه روضه رضوان است و زینت جنت جاویدان زیرا در آن جمع شمع ذکر جمالقدم روشن و گلشن اسرار اسم اعظم شکفته و ترو تازه جلوه نماید لهذا اهل فردوس آرزو نمایند و سکان ملکوت انس تمنا کنند

3 این عبد چون تصور آن جمع نماید - روحی جدید یابم و سروری عظیم حاصل نمایم و از دور میگویم این جمع یاران چون بذكر حضرت رحمن در مجامع

yearning one, and when you stroll in the meadow and garden of God's remembrance, mention this wingless bird and pray: "O God! Invite this prisoner in the chains of longing to the pavilion of the Abha Kingdom, and grant this broken-winged bird flight to the gardens of the highest horizon. Confirm this solitary one with unseen hosts, aid this helpless and supportless one with the angels of the unseen realm, and strengthen this weak and frail body with complete power. O God! Your enemies from among the people of the Qur'an and Bayan and other groups from every direction are attacking, and this broken bone is resisting and defending, unless the successive confirmations of Your Abha Kingdom arrive and the consecutive aid of Your most exalted Realm assists, so that this weak one may resist mighty attacks."

- 4 God willing, a letter will be sent for Mirza Shukuhi, and this time it is being sent for several people you had requested in Nayriz. And upon you and upon all who are firm and steadfast in God's Covenant and Testament be the Glory. Convey to all the friends on behalf of this servant the Most Glorious Abha greeting.

قدس و محافل انس پردازید یادی از این مشتاق
نمائید و چون در چمن و گلشن ذکرالله بخرامید
ذکری از این طیر بی پرو بال کنید و دعا نمائید
که خدایا این اسیر زنجیر اشتیاق را بوثاق ملکوت
ابهی دعوت نما و این مرغ بال و پر شکسته را
بجداقی افق اعلی پرواز ده و این فرید وحید را
بجنود لم تروها تائید کن این بیکس و بیظهیر را
بملائکه غیب نصرت فرما و این جسم ضعیف
و نحیف را بقدرت کامله تقویت فرما خدایا
دشمنان از فرقانی و بیانی و سایر طوایف از هر
سمت مهاجم و این استخوان درهم شکسته مقاوم
و مدافع مگر تائیدات ملکوت ابهات متتابع برسد
و جنود جبروت اعلایت مترادف مدد فرماید تا
این ضعیف مهاجمات قویه را مقاومت نماید

4 انشاءالله بجهت میرزا شکوهی مکتوبی ارسال
میشود و در این دفعه بجهت چند نفس که
در نی ریز خواسته بودید فرستاده میشود و البها
علیک وعلى کل ثابت راسخ علی عهدالله و میثاقه
جمع دوستانرا از قبل این عبد تکبیر ابدع ابهی
ابلاغ فرمائید

LMA2.453-454

AB11667

To: *Durukhsh Baghistani, Muhammad et al.*

- 1 Praise be to Him Who caused the Dove to speak in praise of the Sun of Glory, and illumined the highest heaven with one of His Most Beautiful Names, and showered upon the sanctified realities an outpouring from the Supreme Example and the Most Exalted Reality, whereupon they were revived and expanded and were attracted and rejoiced and were joined and gathered and made ready and became worthy of the manifestation of lights from the Luminary of Mysteries. Thus did God raise them from the graves of stillness and obscurity, and they were gathered beneath the unfurled standard and found rest in the extended shade, and they became evanescent, devout, and submissive to the Promised Beauty, "they speak not before He speaks and they act according to His commandment." And glory and immortality and sovereignty and transcendence belong to the Center of Guidance, the Lamp of the Supreme Concourse, the Primal Point, the Garden of Paradise, the Further Mosque, the Furthest Tree, and upon those who walk

1 حمداً لمن انطق الوراق بالثناء علی شمس البهاء
و نور الأوج الأسمى باسم من اسمائه الحسنی و
افاض علی الحقائق المقدسة فیضاً من المثل الأعلى
و الحقيقة المثلی فانتعشت و انشرفت و انجذبت
و ابتهجت و التأمّت و اجتمعت و استعدّت و
استحققت تجلی الأنوار من نیر الأسرار فبعثها الله
من قبور الخمود و الخمول و حشرت تحت اللواء
المعقود و استراحت فی الظل الممدود و كانت
فانية قاتنة منقادة للجمال الموعود لایسبقونه بالقول
و هم بامرهم یعملون و العزة و البقاء و السلطنة و
العلی لمركز الهدی سراج الملاء الأعلی النقطة الأولى
و الجنة المأوی و المسجد الأقصى و السدرة المنتهی
و علی من سلك فی منهاجه و دخل فی باب

His path and enter through His gate and ascend His ladder and are illumined by the light of His countenance, forever and ever throughout all ages.

- 2 O faithful friends and loyal companions! The honorable best of visitors, Aqa Siyyid Ghulam-Husayn, stayed for some time at this pulsating center and visited the sanctified Threshold. When he was commanded to return, he kept the happiness of the friends in mind and sought forgiveness and pardon from the Threshold of the World-Creating Sun, that grace and bounty might encompass all. He requested that 'Abdu'l-Baha write this letter, and I became so overjoyed at the thought of those friends that willpower left my hand and, turning toward the Most Glorious Kingdom, I began these words so that each one in this meadow might become like opened flowers and blossoms in the utmost freshness and grace, and might spread the fragrance of the love of God throughout the world until the horizons become musk-scented. And upon you be greetings and praise.

رتاجه و صعد الی معراجہ و تنور من نور دیاجه
الی ابدالآباد و سرمدالآدهار

2 ای یاران صفا و یاوران باوفا جناب خیرالزائرین
آقا سید غلامحسین چندی در این مرکز خافقین
اقامت نمود و آستان تقدیس زیارت نمود و چون
مأمور بر جوع گشت مسرت یاران منظور داشت
طلب عفو و آمرزش از آستان آفتاب جهان
آفرینش نمود تا فضل و بخشش احاطه نماید و
خواهش نگارش این نامه از عبداله‌آء نمود من
نیز پیاد آن یاران چنان شادمان شدم که اراده
از دست برفت و متوجّه الی الملکوت الاهی
آغاز این سخن نمودم تا آنکه هریک در این چمن
در نهایت طراوت و لطافت مانند گل و شکوفه
گشوده گردند و رائحه محبت الله بر جهان نثار
کنند و آفاق مشکار گردد و علیکم التحیه و الثناء

FRH.117-118

AB01910

To: Aqa Kishih (Badkubih), in Baku

- 1 O faithful servant of God! The terrible and shocking news of the new calamity has saddened hearts and grieved souls. Truly this calamity is severe, but there is consummate wisdom manifest and evident in it. Be not sorrowful, be not grieved, be not downhearted, do not sit in anguish. Perfect wisdom is embedded and contained in this matter. Soon you will understand and become aware. "If you were to discover the unseen, you would choose what has occurred" - let this be on your tongue.
- 2 By your precious life, 'Abdu'l-Baha is more distressed by this event than you are, but since He is assured of divine wisdom, therefore He finds solace. How many matters appear outwardly disagreeable, yet contain hidden causes and perfect wisdom which, were one to discover them, would bring complete comfort. This matter is among these - later it will become clear and evident to you. Therefore lamentation and anxiety are not permissible; rather, submission and contentment are necessary.

1 ای بنده صادق حقّ خبر موحش و مدهش
مصیبت جدیده دلها را مکرر نمود و جانها را
محزون کرد فی الحقیقه این مصیبت شدید است
ولکن حکمتی بالغه در آن ظاهر و پدید محزون
مباش مغموم مشو دلگیر مگرد دلتون منشین
حکمت بالغه در این قضیه مندمج و مندرجست
عنقریب واقف و آگاه گردید و لو اطلعتم علی
الغیب لأخترتم الواقع بر زبان رانید

2 بجان عزیزت عبداله‌آء بیش از شما متأسف از
این قضیه است ولی چون مطمئن بحکمت الهیه
لذا تسلی یابد چه بسیار امور که بظاهر غیرمشکور
ولی در حقیقت اسباب خفیه دارد و حکمت
بالغه که اگر انسان مطلع بان گردد تسلی تام یابد
من جمله این قضیه من بعد بر شما واضح و آشکار

شود لهذا جزع و فزع جائز نه بلکه تسلیم و رضا واجب

- 3 This servant has experienced such calamities, yet no sadness or grief resulted because He was confident that perfect wisdom required it. You too should be in the same state as 'Abdu'l-Baha. Therefore comfort your heart and submit to the decree of the Generous Lord. Although he was young and in the prime of life, if he himself were to become aware of its mysteries, he would surely have chosen this very thing. Indeed this matter's wisdom has proved beyond the comprehension of the possessors of thoughts, save those who perceive with an insight that strays not from the mysteries. And upon you be greetings and praise.

3 این عبد در مورد چنین مصیبت واقع شد ولیکن بهیچوجه حزن و المی حاصل نگشت زیرا مطمئن بر آن بود که حکمت بالغه اقتضای آن نمود تو نیز همحال عبدالیهاء شو لهذا قلب را تسلی بخش و تسلیم تقدیر رب کریم شو هرچند نوجوان بود و در عنفوان حیات ولی اگر خود او مطلع بر اسرار آن میشد البته همین را اختیار مینمود آن هذا الأمر عجز عن درک حکمتها اولو الأفكار الا من نظر ببصيرة مازاغ عن الأسرار و عليك التحيّة و الثناء

- 4 Regarding the respected wife of Aqa Siyyid 'Allam, show her the utmost consideration and respect, protect her rights, and treat her beyond what she deserves so that poor woman may find solace in this great calamity and spend her days in prosperity, comfort and ease. And upon you be greetings and praise.

4 در خصوص ضعیف محترمه آقا سید علام نهایت رعایت و احترام را مجری دارید و حقوق او را محافظه نمائید و بیش از استحقاق معامله فرمائید تا آن بیچاره در این رزیه کبری تسلی خاطر یابد و ایامی به وسعت و راحت و آسایش بگذراند و عليك التحيّة و الثناء

MAS9.028

AB01911

To: *Surush, in Bushihr*

- 1 O thou who art near to the Supreme Threshold!
- 2 The letter which thou didst write to Jinab-i-Manshadi was noted. Thou hadst asked what are the duties of the friends of God, what they must do, for none know their duties. Know that duties are of two kinds: spiritual and physical. The spiritual duties are set forth in the treatise "The Seven Valleys" revealed by the Supreme Pen - they must conduct themselves and progress according to these, so that they may attain the degree of perfection and human reality may be adorned with divine effulgences. The physical duties, along with some spiritual matters, are revealed in the Kitab-i-Aqdas - these can be understood with utmost ease. Likewise the divine teachings, counsels and admonitions revealed in numerous tablets such as Ishraqat, Tajalliyat, Tarazat, Bisharat, Kalimat and others. This is better and more pleasant than someone writing

1 ای بنده مقرب درگاه کبریا

2 نامه‌ئی که بجناب منشادی مرقوم نموده بودی ملاحظه گشت سؤال فرموده بودید که احبای الهی تکلیفشان چیست چه باید بکنند هیچیک تکلیف خود را نمیدانند بدانکه تکالیف بر دو قسم است یکی روحانی و دیگری جسمانی تکالیف روحانی در رساله سلوک هفت وادی از قلم اعلی نازل بموجب آن باید روش و سلوک نمایند تا بدرجه کمال رسند و حقیقت انسانیّه بسنوحات رحمانیه ترین یابد و تکالیف جسمانی با بعضی از روحانیات در کتاب اقدس نازل آنرا بنهایت سهولت میتوان فهمید و همچنین تعالیم و وصایا و نصایح الهی که در الواح متعدده نازل مثل اشراقات و تجلیات و طرازات و بشارات

a treatise. To whoever asks about duties, show the treatise on spiritual wayfaring and likewise the laws of the Kitab-i-Aqdas which are brief, not lengthy - anyone can memorize them. If someone does not know Arabic, they can learn from someone who knows Arabic.

و کلمات و غیرها این بهتر و خوشتر از این است که کسی رساله‌ی مرقوم نماید هر کس تکلیف سؤال کند رساله‌ی سلوک بنماید و همچنین احکام کتاب اقدس که مختصر است نه مطول هر نفسی میتواند حفظ نماید و اگر چنانچه عربی نداند از یکی عربی‌دان میتواند بفهمد

- 3 O Jinab-i-Surush! Souls must be given glad tidings, taught, led to spiritual conduct and educated. Currently most of the friends are in the first stage, meaning they have traversed the Valley of Search and found their Beloved. But after the station of search they must reach the station of love, attain the degrees of unity, drink from the cup of knowledge, become immersed in the sea of wonderment, achieve utter evanescence and bow their heads in submission and contentment. In any case, it is necessary for believing and assured souls to acquire human perfections and progress through the stages of spiritual virtues. The purpose of the appearance of the Promised Beauty was that human souls be educated and become manifestations of divine perfections. I hope the friends will be successful in this.

3 ای جناب سروش باید نفوس را بشارت داد تبلیغ نمود بسلوک واداشت و تربیت کرد حال اکثر نفوس احباً در رتبه‌ی اولی هستند یعنی در وادی طلب سیر نمودند و محبوب خویش را یافتند ولی باید بعد از مقام طلب بمقام عشق آیند و بمراتب توحید رسند و از کأس معرفت نوشند و در بحر حیرت مستغرق شوند و فانی محض گردند سر تسلیم و رضا بنهند باری نفوس مؤمنه‌ی موقنه را اکتساب کالات انسانی لازم و تدرج در معارج فضائل روحانی واجب و مقصود از ظهور طلعت موعود این بود که نفوس انسانیه تربیت گشته مظهر کالات ربانیه گردند امیدوارم که یاران بآن موفق شوند

- 4 And upon thee be the Most Glorious Glory.

4 و علیک بهاء الأبهی

YARP2.723 p.478

AB01902

To: Hafizus-Sihhih, Abdur-Rahim et al., in Hamadan

- 1 O faithful servants of the Blessed Beauty! Give thanks to God that each of you is a partner and associate of 'Abdu'l-Baha in service and servitude at the Sacred Threshold. The assistance you rendered to the Ta'yid School was assistance to the Supreme Concourse and service to the people of the Most Glorious Kingdom. "Let those who work, work for this, and let those who compete, compete for this."
- 2 When I read your blessed names, each name was a letter that explained and described an important service. Therefore I supplicated and implored at the Threshold of the Almighty: "O Lord! Help these souls, grant them nobility, free them from every bond, protect them, comfort them, and fulfill all their

1 ای بندگان صادق جمال مبارک شکر کنید خدا را که هر یک سهم و شریک عبداله‌آء در خدمت و بندگی عتبه‌ی مبارکه هستید اعانتی که بمدرسه‌ی تأیید نمودید آن اعانت بملاً اعلی بود و خدمت باهل ملکوت ابهی و لمثل ذلک فلیعمل العالمون و لیتنافس المتنافسون

2 چون نامهای مبارک شما را خواندم هر نام نامه‌ی بود که تفسیر و تشریح خدمت مهمه‌ی مینمود پس تضرع و زاری بآستان حضرت باری نمودم که خداوندا این نفوس را یاری کن و بزرگواری بخش و از هر قیدی عاری فرما و نگاهداری کن

hopes and desires. You are the Bestower, the Giver, the Kind One.”

و دلدارى ده و بجمع آمال و آرزو برخوردارى
بخش توئى بخشنده و دهنده و مهربان

TAH.301, MMG2#181 p.208x

AB01925

To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani

- 1 O thou who art firm in the Covenant! The life-giving spiritual breeze that wafted from the gardens of the heart of that beloved of the All-Merciful reached this blessed spot and perfumed the nostrils of the spiritually-minded. From its sweet contents, the taste of the yearning ones was made sweet, for it was clear evidence and a brilliant proof of firmness and steadfastness in God's Covenant and of steadfastness in the Cause that bestows infinite bounties.
- 2 You wrote about the great gathering that was held in the glorious Ridvan. Although these gatherings and meetings are patterns of the gatherings of the Concourse on High - what is below reflects what is above - yet since the eyes of the enemies are narrow and every hateful one is distressed with hatred and envy toward the loved ones, therefore one must be tactful and meetings should not exceed nineteen people. Surely in a place like Hamadan, when the enemies of truth observe that the celestial gatherings consist of four hundred people, there is no doubt that they will become agitated and will not tolerate it and will rise up to create mischief. However, this opposition and oppression is the greatest means for exalting the Cause of the Ancient Beauty, for tribulation is like oil for the lamp of God's Cause - the more fuel there is, the brighter [its lights] will shine. This is the glory of the people of Baha, that they become immersed in the sea of tribulation so that the steadfast may become distinguished from the wavering, and the firm from the vacillating. How excellent is what the poet said:
- 3 How good it would be if the touchstone of trial were to come forth
- 4 So that the countenance might be blackened of him in whom there is alloy

1 ای ثابت بر میثاق نسیم فرحبخش روحانی که از
ریاض قلب آنجیب رحمانی بهبوب آمده بود باین
بقعه مبارکه رسید و مشام روحانیان را معطر
نمود از مضامین شکرینش مذاق مشتاقان شیرین
گردید زیرا دلیل واضح و برهان ساطع بر ثبوت
و رسوخ بر میثاق الهی و استقامت بر امر فائض
فیوضات غیرمتناهی بود

2 از مجلس عظیم که در رضوان جلیل برپا شد
مرقوم نموده بودید هرچند این مجالس و محافل
نقشه محافل ملاً اعلی است صورتی در زیر دارد
آنچه در بالاستی ولی چون چشم اعدا تنگ است
و از بغض و حسد بر احباً هر مبغضی دلتنگ
لذا مدارا باید نمود و مجالس را باید متجاوز
از نوزده نفس ننمود البته اعدای حق در مثل
هدانی ملاحظه کنند که محافل لاهوتیه عبارت
از چهار صد نفس است شبههئ نیست که جزع
و فرع کنند و تحمل نمایند و بر فساد قیام کنند
ولی این تعرض و ستم اعظم و سائط اعلاء امر
جمال قدمست زیرا بلا بمنزله دهن است از برای
سراج امر الله هر چه ماده اشتعال بیشتر گردد
[انوارش] ساطعتر شود این نفر اهل بها است
که مستغرق در یجر بلا گردند تا ثابت از متزلزل
و مستقیم از متحول واضح و مشهود شود فنعیم ما
قال الشاعر

3 خوش بود گر محک تجربه آید بمیان

4 تاسیه روی شود آنکه در او غش باشد

- 5 Convey the Most Glorious, Most Exalted greetings to Jinab-i-Mirza Ishaq, upon him be the Most Glorious Glory of God, and likewise to the handmaid of God, the firm and steadfast one, his wife. Convey the Most Glorious, Most Exalted greetings to Jinab-i-Farrukh Attar and tell him to observe today the events of Gog and Magog. And upon thee be Glory.

5 جناب میرزا اسحاق علیہ بہاء اللہ الٰہی تکبیر
ابدع اعلیٰ ابلاغ نمائید و ہمچنین امۃ اللہ ثابتہ
راستہ ضمیمہ ایشانرا جناب فرخ عطار را تکبیر
ابدع ابی ابلاغ نمائید و بگوئید واقعات کوک
و ماکوک الیوم مشاہدہ نما و البہاء علیک

MSHR4.104-105

AB01909

To: Akhavan Safa, Aqa Muhammad Mihdi et al., in Kirmanshahan

- 1 O faithful servant of God, truly you have witnessed the power of the confirmations of the Most Great Name and observed the influence of the breathings of the Holy Spirit. Regarding the Spiritual Assembly of the Land of Ya, you had written that whatever the distinguished branch of the Blessed Tree, Mr. Siyyid Mehdi, upon him be the Glory of God, deems advisable should be carried out. Convey to all the divine friends the most wondrous and glorious greetings from Abdul-Baha with utmost longing.

1 ای بندہ صادق حق الحق جانفشانی و فدائی
جمال مبارک قوت تأییدات اسم اعظم مشاہدہ
نمودی و تأثیر نفثات روح القدس مشاہدہ کردی
در خصوص محفل روحانی ارض یاء مرقوم
نمودہ بودی ہر قسم کہ افنان سدرہ مبارکہ
جناب آقا سید مہدی علیہ بہاء اللہ مصلحت
میدانند مجری دارند جمیع یاران الہی را تحیت
ابدع ابی از قبل عبدالہاء بانہایت اشتیاق ابلاغ
دارید ع ع

- 2 The Spiritual Assembly is in truth solely an assembly for the promotion of teaching. This is its greatest task and duty, though it also carries out minor matters such as schools for poor and weak children. However, the House of Justice is sovereign and legislates on matters not found in the divine texts. This House of Justice will be elected by universal suffrage according to the system used for national parliamentary elections, after the Cause of God is exalted and proclaimed.

2 محفل روحانی فی الحقیقہ انجمنی بجهت ترویج تبلیغ
است و بس اینست اعظم مہم و امور در این
ضمن امور طفیفہ را نیز انجام میدہد مانند مکتب
اطفال ضعیفا و فقرا باشد اما بیت عدل حاکمست
و شارع احکامی کہ در نصوص الہی موجود
نہ تشریع مینماید و این بیت عدل بعد از اعلا
و اعلان امر اللہ بانتخاب عمومی بقاعدہ انتخاب
مجلس ملت انتخاب میشود ع ع

- 3 Huquq applies to all possessions, but if someone has paid Huquq on a property and its income is only sufficient for their needs, no further Huquq is required. On farming equipment and even draft animals, to the extent needed, no Huquq is applied.

3 حقوق بر جمیع مایملک تعلق میگردد و لکن اگر
شخصی حقوق بر ملکی را ایفا نمودہ و واردات
آن ملک بقدر احتیاج اوست دیگر بر آن شخص
حقوق ترتب نیابد بر آلات و ادوات زراعت
حتی حیوانات حرث باندازہئی کہ لزومست
حقوق ترتب نگردد ع ع

- 4 As for your duty, it is to travel through the regions and promote the Cause of God through the Word of God. It would be better if you could reach Mazandaran soon. When you arrive

4 و اما تکلیف شما اینست کہ سفر در دیار فرمائی
و بکلمۃ اللہ ترویج امر اللہ نمائی و اگر چنانچہ
بزودی بہ مازندران رسی بہتر است و چون بہ

in Mazandaran, write about the conditions of the attracted maidservant of God, the widow of the glorious martyr, upon her be the Most Glorious Glory of God, as no news has been received for some time. Also write about the conditions of the friends in Barfurush, Sari, Shahmirzad and Sangsar, especially the relatives and children of him who attained the Abha Kingdom, Mr. Siyyid Muhammad-Rida, upon him be the Glory of God.

BRL_HUQUQ#047x, COC#1166x, LOG#1042x

مازندران رسی از احوال امة الله المنجذبه حرم
حضرت شهيد مجيد عليها بهاء الله الأبهى مرقوم
دار زیرا چنديست که خبری نرسیده و همچنین
از احوال احبای بارفروش و ساری و شه میرزاد
و سنگسر علی الخصوص منتسبین و انجال من فاز
بملکوت الأبهى حضرت آقا سيد محمد رضا عليه
بهاء الله الأبهى

BRL_DAK#0887, BRL_HUQUQP#047x,
AVK4.233.09x, MAS2.054bx, MSBH4.043

AB01982

To: Ustad Rida (Khurasan) et al., in Mashhad

¹ O beloved friends, 'Abdu'l-Baha, through divine confirmations and heavenly assistance, has journeyed from the Most Great Prison - despite the opposition of the hateful ones - to the region of the Moon of Canaan in the utmost joy and delight. Through the favors of the Most Merciful Lord, it is hoped that he will be assisted in servitude at His Threshold. In brief, he bid farewell to the prison and hastened to the court of servitude, and at every moment, turning toward the Holy Threshold of the Abha Beauty, he begs for divine confirmation, heavenly favors and celestial power for his spiritual friends and true companions. Surely these supplications, entreaties, devotions and earnest prayers at the Threshold of the Lord of success and prosperity will be accepted and answered.

² O beloved friends! This yearning heart of 'Abdu'l-Baha is aflame with the fire of love for the friends. I awaken no morning without remembering the friends, and seek no evening's rest except in mentioning the loved ones. In this moment, I am companioned by humility and supplication, my heart and soul are attracted to the Beloved of the horizons, and with eyes fixed upon the Abha Kingdom, I beseech spiritual life for those Daysprings of Greatest Guidance and seek boundless aid and favor. I pray to God that He may make all the friends of Khurasan like brilliant stars and manifest tokens of the favors of the Self-Subsisting Lord. Be confident in the results of this prayer.

¹ ای یاران عزیز، عبدالبهاء از سجن اعظم رغماً
لأنف اولى البغضاء بتأييدات الهیه و توفیقات
صمدانیه در نهایت روح و ریحان باقلیم ماه کنعان
رحلت نمود و از الطاف حضرت رحمن امید
چنانست که بعبودیت آستان موفق گردد مختصر
اینست که وداع زندان نمود و با یوان عبودیت
شتافت و در هر دمی بعبهء مقدسهء جمال ابهى
توجه نموده یاران روحانی و دوستان حقیقی را
تأییدی ربّانی و الطافی سبحانی و قوتی ملکوتی
طلبد البته این تضرع و ابتهاج و تبتل و اجترّاح
در درگاه عظمت ربّ الفلاح و النّجاح مقبول
و مستجاب خواهد گشت

² ای دوستان عزیز عبدالبهاء این قلب مشتاق
بنار محبت یاران در اشدّ احتراق هیچ صبحی
بی یاد یاران بیدار نگردم و هیچ شامی جز بذكر
دوستان سر و سامان نجویم در ایندم به عجز و
نیاز همدم و دل و جان منجذب دلبر آفاق و
دیده بملکوت ابهى گشوده و آن مطالع هدایت
کبری را حیات ملکوتی طلبم و عون و عنایتی
نامتناهی خواهم از خدا طلبم که جمیع یاران
خراسان را مواقع نجوم فرماید و مظاهر الطاف
حیّ قیوم نماید مطمئن بتناج این رجا باشید

- 3 With Jinab-i-Karbila'i Rida, though more than thirty years of separation have passed, still the vision and words of that true friend remain in memory. Praise be to God, he was engaged in service and familiar with the fragrances of the love of God. Upon you and upon him be the Glory of God, the Most Glorious.
- 4 It was intended to write a special letter to each one, but I swear by the precious life of the friends that I absolutely have no time.

3 با جناب کربلائی رضا متجاوز از سی سال است که مفارقت حاصل ولی هنوز دیدار و گفتار آن یار حقیقی در خاطر الحمد لله بخدمت مشغول بود و بنفحات محبت الله مألوف و علیکم بهاء الله الاهی ع

4 مقصود بود که بهر یک نامه مخصوص مرقوم گردد ولی بجان عزیز یاران که ابداً فرصت ندارم

MMK6#542

AB01939

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

- 1 O two blessed souls! In these days such events have occurred that have completely confined 'Abdu'l-Baha to bed, with nervous fever intensifying and insomnia arising from excessive worry. Various problems arose in Tehran that left 'Abdu'l-Baha perplexed in solving them, and today it has just become known that extreme discord exists even among the members of the Spiritual Assembly. This will completely destroy the foundation of the Cause and strengthen the party of Yahya. Therefore, proceed to Tehran with utmost speed and by whatever means reconcile the members of the Spiritual Assembly, otherwise the Cause of God will be entirely obliterated. All the hardships, tribulations, afflictions and imprisonment of the Ancient Beauty have been forgotten. Instead of arising day and night in sacrifice, we have fallen into other desires. Teaching has been completely forgotten; what has increased are fruitless discussions and debates.

1 ای دو نفس مبارک در این ایام حوادثی می رسد که بکلی عبدالهء را اسیر فراش نموده و تب عصبی اشتداد یافته و از کثرت فکر مرض سهر عارض شده در طهران مشاکل شتی حاصل عبدالهء در حل آن حیران بود که امروز تازه معلوم شده که در بین اعضاء محفل روحانی نیز نهایت اختلاف موجود و این بکلی بنیان امر را متلاشی خواهد نمود و حزب یحیی را قوت خواهد داد لهذا شما بکمال سرعت به طهران روید و بهر نوعست اعضاء محفل روحانی را صلح دهید و الا بکلی امر الله مضمحل گردد جمیع زحمات و صدمات و بلائاء و سجن جمال قدم در خاطر نمانده عوض آنکه شب و روز بجانفشانی قیام نمائیم بهوای دیگر افتاده ایم تبلیغ بکلی نسیاً منسیاً شده چیزی که زیاد گشته مکالمات و مباحثات بی نتیجه

- 2 In any case, this servant writes this letter in a feverish state, and now after three years of travel through mountain, desert and sea, hoping for a good end to life, is returning to the Most Great Prison that perhaps what is the ultimate desire of heart and soul may be achieved. The Ancient Beauty ascended while imprisoned - how faithless and cruel must one be to be content to depart to the other world while free.

2 باری این عبد در حالت تب این نامه نگارد و حال بعد از سفر سه سال در کوه و صحرا و دریا بامید حسن ختام حیات رو بسجن اعظم می رود که شاید آنچه نهایت آرزوی دل و جانست حاصل گردد جمال قدم در حال مسجون صمود فرمودند چه قدر انسان بی وفا و پرجفا باشد که راضی شود در حالت آزادی بجهان دیگر شتابد

- 3 In any case, quickly address this as the situation has become very difficult and harmful consequences will soon result. The friends in Tehran are completely unaware. The enemies lie in wait and are striving through all means to extinguish the divine lamp. The Yahyais have recently sent Taqizadeh with several others to America to create a breach in the Cause of God there, while the friends are occupied with dispute and conflict with each other. The result of this is obvious. And upon you both be the Most Glorious Glory.

3 باری بزودی دریابید که کار بسیار مشکل گشته و عنقریب نتایج بسیار مضره حاصل خواهد شد حضرات در طهران ابداً ملتفت نیستند اعدا در کمین و بجمع وسائل در اطفای سراج الهی جاهد یحیائی ها تازه تقی زاده را با چند نفر به امریکا فرستاده اند تا در امر الله در آنجا رخنه نمایند و حضرات احباب بنزاع و جدال با یکدیگر مشغول دیگر معلومست که نتیجه چه خواهد شد و علیکم البهاء الاهی

AYBY.382 #063, KHSH09.049, KHSH09.070

AB01975

To: Baha'is of Sarvistan

- 1 O my spiritual friends! The Sun of Truth hath shed the rays of love upon the horizon of all human hearts. The clouds of His bestowals have rained fellowship and concord upon them. The breezes of His loving kindness have blown from the direction of His gracious favour and the waves of spiritual affection have surged in the ocean of the All Merciful. All this hath taken place that the friends of God might like drops of rain gather together, that they may become a mighty flood of His true and unending grace and refresh and make verdant all the fields and meadows of the world.
- 2 The purpose of the appearance of the Holy Manifestations has always been harmony, fellowship, and love in the world of humanity. Let the loved ones of God so sacrifice themselves therefore that the humankind may be intoxicated with the wine of each other's love. The more they strive for harmony the more they will make progress; the more they exert efforts for unity the more they will witness the signs of His divine assistance and providence.
- 3 Christ addressed the disciples saying: "Ye are the salt of the earth but if the salt hath lost its savour wherefore should it be salted?" Now if the friends of God do not kindle the candle of love and harmony, of unity and reconciliation in their meetings how can they enlighten the world with divine radiance how can they be the cause of concord in the hearts of the people?

1 ای یاران رحمانی شمس حقیقت بر آفاق قلوب اشراق نورانیت محبت نمود و غمام موهبت باران الفت مبذول داشت نسیم عنایت از مهب ملاطفت بمروار آمد و دریای رحمانی امواج تعلق روحانی زد تا یاران الهی بمثابه فیض آسمانی قطرات جمع شده سیل فیض نامتناهی گردند و صحرا و دشت آفاق را سبز و خرم نمایند

2 مقصد از ظهور مظاهر مقدسه الفت و محبت عالم انسانی بود حال احباً باید در این میدان جانفشانی نمایند تا عالم انسانی را بصهبای محبت یکدیگر سرمست کنند و قلوب آفاق را شادمانی بخشند آنچه در الفت بیشتر کوشند پیشتر پویند و آنچه در اتحاد همت مبذول دارند عون و عنایت بیشتر مشاهده کنند

3 حضرت مسیح خطاب بحواریین میفرماید اتم ملح الأرض فاذا فسد الملح بماذا یملح میفرماید شما نمک عالمینید اگر شما فاسد گردید جهان بچه ملیح و نمکین گردد حال اگر احبای الهی شمع محبت و الفت و یگانگی و اتحاد در محفل خویش نیفروزند چگونه جهانرا بنورانیت الهیه

روشن نمایند و چگونه سبب الفت قلوب اهل
عالم گردند

- 4 O friends of 'Abdu'l-Baha! I adjure you by the sweetness of the Countenance of the Abha Beauty to become as united as the stars of the Pleiades. Uproot all source of dissension among you and raise up the foundations of true harmony; cling steadfastly to the hem of the love of God and cleanse your hearts from any sense of alienation and confrontation that the beams of divine bestowal may be shed upon you and ye may become the recipients of the lights of the Sun of Truth.

4 ای یاران عبداله‌آء شما را بملاحت و صباحت
جمال ابهى قسم میدهم که مانند نجوم ثریا
مجمع و مؤتلف گردید و سبب اتحاد و یگانگی
عالیان شوید بنیاد خلاف پراندازید و بنیان
ائتلاف بلند سازید و بذیل محبت الهیه درآویزید
و ساحت قلب را از مغایرت و مخالفت پردازید
تا محل اشراق شمس حقیقت گردد و نور
موهبت بدرخشد

- 5 Let each one of you become the servant of the other; let each sacrifice for the good of other. Do not withhold your lives or your possessions from each other. Then will the clarion call of boundless magnanimity reach you from the Abha Kingdom and the charter of true joy and radiance be issued in your names on behalf of the Concourse on high.

5 هر یک خادم یکدیگر شوید و هر کدام در ره
دیگر جانفشانی نمائید جان و مال از یکدیگر دریغ
مدارید تا یرلیغ عطا از ملکوت ابهى رسد و
منشور سرور و حور از ملا اعلی صادر گردد و
علیکم التحية و الثناء

BRL_CONF2018#15x

INBA87:424, INBA52:447a, BRL_DAK#1040,
BRL_CONF2018P#15x, MMK2#187
p.135

AB02001

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 O Andalib! Since you are privy to this servant's secrets, I shall therefore share with you a mystery, which is that this servant's ultimate hope and desire is to prove his servitude at the Sacred Threshold throughout all worlds, and never to exchange this pure servitude for any rank or station. Whatever is mentioned of this servant's servitude brings joy to heart and soul and is the cause of spiritual delight. The pavilion of God's Cause is raised upon the pillar of servitude, and the Divine Tree is served through pure servitude and complete effacement. This servant's freedom lies in this bondage, and his sacred glory in servitude at the Sacred Threshold.

1 جناب عندلیب چون آنجناب اهل راز این عبد
هستید لهذا از اسرار بیانی نمایم و آن اینست
که این عبد را نهایت آمال و آرزو اینست که
عبودیت خویش را در آستان مبارک در جمیع
عوالم ثابت نمایم و این عبودیت محضه را بهیچ رتبه
و مقامی تبدیل ننمایم آنچه از عبودیت این عبد
ذکر شود سبب مسرت دل و جانست و علت
روح و ریحان و خیمه امر الله بستون عبودیت
بلند گردد و سدره امر الله بعبودیت صرفه و
فناء بحت خدمت شود آزادگی این عید در این
بندگیست و عزت مقدسه اش در عبودیت آستان
مقدس

- 2 Therefore we must all arise with utmost strength to serve and show servitude to the Ancient Beauty (may my spirit be sacrificed for His loved ones), so that we may illumine the horizons

2 پس کل باید بمنتهای قوت بر بندگی و عبودیت
جمال قدم روحی لأحبائه الفداء قیام نمائیم تا بانوار

with the lights of servitude and bestow life upon the world of existence through the spirit of poverty, evanescence, helplessness and supplication, and through the melody of the wondrous songs of servitude cause the foundations of the world to quake.

- 3 Your pen must be the interpreter of this servant's pen, and whatever flows from this pen must stream from that pen - that is, in mentioning this servant's servitude, your pen will, God willing, become a mighty sign. This is what He says: "Until you are annihilated from the description of existence, O wayfarer, how can you taste the wine of immortality from the sweet ruby lips of the Beloved?"
- 4 Therefore, [the poem] that you have recently composed for Ishqabad - transform this into a poem mentioning this servant's bondage and servitude, that is, from beginning to end let it be mention of this servant's servitude at the Sacred Threshold. By this my spirit rejoices, my breast expands, my soul is refreshed - this is my Lote Tree of the Uttermost Boundary, my Farthest Mosque, my Paradise of Shelter, this is my religion and faith, my path and my reality, my life and my salvation since the tenderness of my youth.

عبودیت آفاق را روشن نمائیم و بروح فقر و فنا و عجز و ابتال جهان وجود را روح بخشیم و بآهنگ الحان بدیع عبودیت زلزله بر ارکان عالم اندازیم

3 و قلم آنجناب باید ترجمان قلم این عبد باشد و آنچه از این قلم ترشح نماید از آن قلم بتراود یعنی در ذکر عبودیت این عبد قلم آنجناب انشاء الله آیت عظمی گردد اینست که میفرماید تا نگریدی فانی از وصف وجود ای مرد راه کی چشتی نمر بقا از لعل نوشین نگار

4 لهذا [قصیده‌ای] که تازه بجهت عشق آباد انشاء فرموده‌اید این را تبدیل بقصیده ذکر بندگی و عبودیت این عبد نمائید یعنی از بدایت تا نهایت ذکر عبودیت این عبد بآستان مقدس باشد بهذا یفرح روحی و ینشرح صدری و تنتعش نفسی و هذا سدرتی المنتهی و مسجدی الأقصى و جنتی المأوی و هذا مذهبی و دینی و طریقتی و حقیقتی و حیاتی و نجاتی منذ نعومة اظفاری

INBA87:622, INBA52:664, MKT5.215, MSBH7.183-184

AB01997

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

- 1 O exalted branch!
- 2 At this moment, such a fire of grief has been kindled in the heart of this wronged prisoner due to sorrow over the oppression of the martyrs that it has left no opportunity for writing or speaking. Nevertheless, this servant has undertaken to write this letter since the purpose was to arrange for funds to be sent for the repair of the Holy House. Otherwise, the impact and regret is not to a degree that permits pen to move or tongue to speak. And this is due to the tribulations and afflictions befallen upon the honored martyrs, may my spirit be sacrificed for them.
- 3 Otherwise, what bounty could be greater than this and what favor more complete than that one's life be sacrificed in the

1 ایها الفرع الرفیع

2 در ایندم که از احزان مظلومیت شهدا چنان آتش حسرتی در دل این مسجون مظلوم افروخته که ابداً مجال تحریر و تقریر نگذاشته مع ذلک این عبد بنگارش این نامه پرداخته زیرا مقصود این بود که مبلغی تدارک شده بجهت تعمیر بیت مقدس ارسال گردد و الا تأثر و تحسر نه بدرجه‌ای که قلم تجول و لسان تکلم تواند و این نظر به صدمات و بلیات وارده بر حضرات شهدا روحی لهم الفداست

3 والا چه موهبتی اعظم از این و چه الطافی اکمل از آن که جان در ره جانان فدا شود و تن در محبت

path of the Beloved and one's body roll in dust and blood for love of that Rose-clad One? Soon all will abandon the concerns of this dark world and turn to the Divine Threshold without provisions, gifts or offerings. Now each has turned to the Divine Threshold with an offering of the mystery of sacrifice and a gift of supreme martyrdom. How great is the difference!

- 4 The Exalted One (the Bab), may my spirit be sacrificed for Him, states in the Best of Stories: "O Our Most Great Lord! I have sacrificed my all for Thee and have wished for naught but martyrdom in Thy path." In any case, for the martyrs there is no greater bounty than sacrificing their spirits in the path of that peerless Beloved. My Lord! Grant me success in this. Verily Thou art the All-Merciful, the All-Compassionate.
- 5 As for the Cause of God and the exaltation of the Word of God, the Blessed Tree has received complete watering and will soon grow and develop to such an extent that its reach and height will astonish minds. The events that have occurred are a mighty proof.
- 6 In brief, fifty French liras, that is one thousand francs, were sent. More than this was not possible at this time. Perhaps Jinab-i-Amin will also be able to send some from Tehran.

آن گل پیرهن در خاک و خون غلطد عنقریب
کل ترک دغدغه این جهان ظلمانی مینمودند و
بدرگاه احدیت بی زاد و توشه و ارمغان و هدیه
توجه میکردند حال هر یک با ارمغانی از سر فدا
و هدیه خون شهادت کبری بدرگاه کبریا توجه
فرمودند چه قدر فرق در میان است

4 حضرت اعلیٰ روحی له الفداء در احسن القصص
میفرماید یا سیدنا الأکبر قد فذیت بکلی لک و
ماتمتت الّا القتل فی سبیلک باری از برای شهدا
موهبتی اعظم از این نه که روح را در سبیل آن
محبوب بیهمتا فدا نمایند ربّ و فقی علی هذا انک
انت الرحمن الرحیم

5 و اما از جهت امر الله و اعلاء کلمة الله شجره
مبارکه سقایه کامله شد و عنقریب چنان نشو
و نما نماید که امتداد و ارتفاع جوید که عقول
حیران گردد و قوعات پیش برهان عظیم است

6 خلاصه موازی پنجاه لیبره فرانسوی ارسال گردید
یعنی هزار فرنک حال پیش از این ممکن نشد
شاید از طهران جناب امین اگر ممکنشان بشود
نیز خواهند فرستاد

INBA87:281, INBA52:285

AB01969

To: Mirza Kamal (Sayyah), in Tarsus

- 1 O you who are the remembrance of that noble soul!
- 2 What was inscribed by the pen was noted. It was the joyful news of the health and well-being of the divine friends, which brought the utmost gladness and joy. We beseech and hope for the grace of the Ancient Beauty that at all times you may remain firm in servitude at the threshold of the Ancient Beauty under the shadow of the Tree of the Covenant, and be protected and preserved from all incidents.
- 3 Today the greatest of all matters is steadfastness in the Cause of God, for the winds of calumnies have surrounded the candle of the spiritual gathering, and all nations have risen with all

1 ای یادگار آن نفس بزرگوار

2 آنچه از قلم رقم یافته بود ملاحظه گردید خبر
پرمسرت صحت و سلامت احبای الهی بود نهایت
فرح و سرور رخ نمود از فضل جمال قدم سائل
و آلمیم که در کل احیان در ظلّ شجره میثاق
بعبودیت آستان جمال قدم قائم و از جمیع حوادث
محفوظ و مصون باشید

3 الیوم اعظم امور استقامت بر امر الله است زیرا
اریاح مفتریات شیع انجن روحانیرا احاطه نموده
است و کلّ بجمع قوت از جمیع امم بمقاومت

their might to resist the Cause of God. The divine friends must arise with perfect steadfastness so they can withstand and resist all nations.

- 4 Especially the familiar friends have arisen a hundred times more than strangers to extinguish the lamp, and each day they shoot a new arrow at 'Abdu'l-Baha's breast, inflict a fresh cruelty and calumny, and raise cries of lamentation. When the brothers of Joseph cast him into the well and sold him for a paltry price of a few dirhams, they came to their father in the evening weeping and wailing. This is why He says "and they came to their father in the evening weeping." In any case, you do not know what fire 'Abdu'l-Baha has fallen into at their hands. They show no mercy at all, and stranger still, they raise cries and lamentations.

- 5 In any case, this servant, trusting in God, is occupied in service at the Holy Threshold and has made his breast the target of all these arrows, and beseeches God for ascension to the other world.

- 6 Convey the Most Glorious and Most Splendid greetings to his honor, your brother Aqa Mirza Jamal, and likewise to Haji Ali Mandilawi, and apologize for not writing separate letters, for I swear by the precious life of the friends that I have absolutely no time to breathe.

- 7 And upon you all be the Glory.

امر الله قيام نموده اند باید احبای الهی در کمال استقامت مبعوث شوند تا بتوانند مصادمه و مقاومت جمیع امم نمایند

4 و علی الخصوص یاران آشنا از بیگانگان صد درجه بیشتر بر اطفای سراج قیام کرده اند و هر روز سهم جدیدی بر سینهء عبدالهءا زند و ظلم و فقرای تازهئی روا دارند و فریاد و فغان و اوایلا بلند کنند اخوان یوسف چون یوسف را در چه انداختند و بثن بخش دراهم معدوده فروختند شبانگاه چون نزد پدر آمدند گریه و ناله و ندبه آغاز نمودند اینست که میفرماید و جاءوا اباهم عشاء یبکون باری نمیدانی که عبدالهءا از دست اینها در چه آتشی افتاده ابداً رحم نمینماید و از همه عجیبترا اینکه فریاد و ناله نیز مینمایند

5 باری این عبد متوکلاً علی الله بخدمت آستان مقدس مشغول و همهء این تیرها را سینه هدف نموده و از حق آرزوی صعود بعالم دیگر مینماید

6 جناب اخوی آقا میرزا جمال را تکبیر ابدع ابی ابلاغ نمائید و همچنین جناب حاجی علی مندلاوی را و عذر مکتوب علیحدّه بخواهید زیرا بجان عزیز یاران قسم که ابداً فرصت نفس ندارم

7 و الهاء علیکم اجمعین

MMK6#204

AB12190

To: Abdu'llah Sahihfurush, in Tihrah

- 1 O thou who art attracted by the divine fragrances wafting from the gardens of knowledge! The stages of spiritual recognition, certitude, faith and assurance require proofs and evidence, signs and testimonies. The inward without the outward is deficient, and belief without deeds is void. Those souls who are intoxicated from the cup of the love of God and are in fervent agitation from attraction to His Beauty must be like the trees in the gardens of the Lord - full of leaves and fruits, and like the

1 یا من انجذب بنفحات القدس الّتی نفحت من ریاض العرفان مراتب عرفان و ایقان و مقامات ایمان و اطمینانرا شواهد و برهانی لازم و دلائل و حجت و نشانی واجب باطن بی ظاهر ناقص است و اعتقاد بی عمل باطل نفوسیکه از جام محبت الله مست و مدهوشند و از انجذاب جمال در جوش و خروش باید چون اشجار حدائق پروردگار پر برگ و بار باشند و چون اوراد ریاض کردگار

flowers in the divine rose-gardens - fresh and fragrant. Otherwise, a fruitless tree is but firewood, and a flower without color or fragrance is but thorns and thistles.

- 2 The intention is this: In those days when His Holiness 'Ali-Qabl-i-Akbar was bound in chains and imprisoned in the prison of tribulation, all that your honor undertook regarding the consolation of his family and relatives was heard, beloved and praiseworthy, and was highly acceptable at the Divine Threshold. This was evidence of firmness and steadfastness in faith, covenant and testament, and was among the proofs of sincerity, certitude and assurance.

- 3 O Lord of Mercy! Look upon this sincere servant with the glance of Thy providence, and regard this assured and steadfast one with Thy merciful gaze. Make this lamp day by day more luminous, and this tree of love moment by moment more fruitful. Quench this thirsty one with the Salsabil of bounty, and enrich this needy one with the wealth of Thy favor. Thou art his refuge and shelter, and Thou art his helper and his King. Verily, Thou art the All-Bountiful, the All-Merciful.

- 4 Convey the Most Glorious Greetings to the pure, assured leaf, the handmaid of God, your honored wife, and likewise to the handmaid of God, your mother, and all other relatives on behalf of this servant. And convey to each and every one of the friends of truth the utmost longing of this yearning one.

پرطراوت و عنبربار و آلا شجر بی ثمر حطب است
و گل بی رنگ و عطر خار و خسک

2 مقصود اینست که ایامیکه حضرت علی قبل
اکبر در سلاسل و زنجیر بودند و در زندان
بلا مسجون و اسیر آنچه آنجناب در خصوص
دلدارای اهل و منتسبین ایشان مجری داشتند
مسموع و محبوب و ممدوح افتاد و در درگاه
احدیت بسیار مقبول شد و این دلیل ثبوت و
رسوخ بر ایمان و پیمان و عهد و میثاق بود و از
شواهد خلوص و ایقان و اطمینان

3 ای ربّ رحمن این بندهء خالص را بنظر عنایت
منظور دار و این موقن ثابت را بلحاظ رحمانیت
ملحوظ این شمعا روز بروز روشنتر کن و این
شجر محبت را آناً فاناً پر بارتر این تشنه را بسلسبیل
موهبت سیراب فرما و این محتاج را بثروت عنایت
توانگر کن توئی ملجأ و پناه او و توئی یاور و شاه
او انک انت الکریم الرحیم ع

4 ورقهء طیبهء موقنه امة الله ضلع آنجنابرا تکبیر ابدع
ابی و همچنین امة الله والده و سائر منتسبین
را جمیعاً از قبل این عبد ابلاغ فرمائید و جمیع
دوستان اهل حق را فرداً فرداً ابلاغ کمال اشتیاق
این مشتاق نمائید

BRL_DAK#1090

AB12186

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

- 1 O thou who art firm in the Covenant! That which thou hadst written to the Afnan was noted. Concerning that person, thou hadst written that according to the account of his Honour the idle Hasan Aqa, he hath begun to think of repentance. As thou hast said, let him declare his repentance. Assuredly, if he doeth so, it is evident that the doors of repentance and forgiveness are open. Verily God forgiveth all sins.

- 2 We harbor no ill-feeling toward anyone, nor do We seek to contend or dispute with any soul. We are kind-hearted toward

1 ای ثابت بر پیمان آنچه بجناب افنان مرقوم نموده
بودی ملاحظه گردید در خصوص آن شخص
مرقوم نموده بودید که از قرار روایت جناب
متکاسل حسن آقا بفکر توبه افتاده همان قسم که
شما گفته اید توبهء خویش را اظهار نماید البته
اگر چنین کند معلومست ابواب توبه و غفران
مفتوحست ان الله یغفر الذنوب جمیعاً

2 ما از نفسی دلگیری نداریم و با کسی منازعه
و مجادله نخواهیم. بجمع عباد بدل و جان مهربانیم

all beings, even toward strangers. We abhor hatred and malice, and keep far from the love of vengeance. At most, We leave heedless souls to themselves and have nothing to do with them. And if something can be done that causeth no harm, We do not fall short in doing it for them.

- 3 The people of truth do not oppose or resist anyone. They give counsel; if it is not accepted, they leave that person to himself and pray for him. And when they observe that association and fellowship with him cause the fire of the love of God to be extinguished, they withdraw from him, and that is all. And if that heedless one should, for a hundred years, inflict harm and cruelty by every means, and finally become remorseful and repentant, it would be to the people of truth as though he had never committed any wrong. Such is the way of the faithful, and such is the path of those firm in God's Covenant and Testament.
- 4 And upon thee be greetings and praise. 'Abdu'l-Baha 'Abbas
- 5 O Amin! The true state of this person in question is that he is not really thinking of repentance and turning unto God. Rather, his purpose is to completely unsettle Hasan Aqa. These are all pretexts. A soul that is firm and steadfast would, from the foul odors emanating from the mouths of the Covenant-breakers while conversing with them, feel such revulsion as to seek the remotest East. These are all pretexts. However, We judge by what appears outwardly, and God taketh charge of what is hidden.

حقّی با بیگانگان از بغض و کین بیزاریم و از حبّ انتقام درکار نهایتش اینست که نفوس غافله را بحال خود واگذاریم کاری بکار او نداریم و اگر چنانچه چیزی از دست برآید و ضرری نیارد در حقّش باز قصور روا نداریم

3 اهل حقّ با نفسی معارضه و معانده نکنند نصیحت نمایند اگر چنانچه قبول نکرد او را بحال او واگذارند و در حقّ او دعا نمایند و چون ملاحظه کنند که معاشرت و الفتش سبب نمودن نار محبّت الله است لهذا از او انزوا جویند و بس و اگر صد سال آن غافل بهر وسیله اذیت و جفا نماید و عاقبت نادم و پشیمان گردد در نزد اهل حقّ چنانست که گویا ابداً خطائی ننموده اینست روش اهل وفا و اینست مسلک ثابتین بر عهد و میثاق خدا

4 و علیک التّحیّة و الثّناء ع

5 جناب امین حقیقت حال این شخص معهود در فکر توبه و انابه نیست بلکه مقصودش اینست که حسن آقا را متزلزل نماید اینها جمیع بهانه است نفس ثابت و راسخ از روایح کریهه فم ناقضین در وقت مکالمه با آنان چنان نفرت نماید که بعد مشرقین طلب نماید اینها همه بهانه است و لکن نحن نحکم بالظاهر و الله یتولّى السّرائر

AMIN.170-172

AB02009

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

- 1 O thou who hast laid hold on the Most Firm Handle! What you had written was noted and its sweet contents brought sweetness to the taste of the yearning ones. Glory be to God! When the fragrances from the gardens of hearts are diffused, the spirit becomes glad, and when the breeze from the source of the love of God blows, the nostrils of the people of unity become perfumed. When the winds of rapture and attraction begin to blow, the seas of hearts are stirred into motion. Praise be to

1 یا من تشبّث بالعروة الوثقی آنچه مرقوم نموده بودید ملحوظ گردید و مضامین شکرینش حلاوتبخش مذاق مشتاقین شد سبحان الله نفحات ریاض قلوب چون منتشر گردد روح مستبشر شود و شمیم نسیم مهبّ محبّت الله چون بوزد مشام اهل توحید معطر گردد اریاح وله و انجذاب چون بهبوب آید بحور قلوب بهیجان آید حمد خدا را

God that you are immersed in the sea of grace, alive with the water of life, and fresh and verdant through the bounty of the cloud of divine gifts.

- 2 Today, dedicate all your energy to spreading the divine fragrances and exert mighty efforts in diffusing the holy perfumes. Today is the day of laying foundations and the time of purification. Take firm steps and make a great endeavor so that each of the divine loved ones may have such energy as to rout a mighty host from the army of heedlessness and ignorance, and to stir hearts with holy fragrances.

- 3 From the land of Kha, the breezes of teaching have somewhat diminished. You must certainly encourage and urge them on, for in the divine tablets there have been many glad tidings of its spread in that region and land. Beseech God that you may become a mighty founder in this important and clearly-established cause - that is, its universal spread - for in truth the land of Kha was stirred by the fragrances from the garden of the heart of that one who ascended to God. Therefore, you must continuously water that pure seed, for they were the sower while you are the waterer and irrigator.

- 4 God willing, your special efforts at court have produced universal results, and the government has no opposition whatsoever, while His Majesty the Shah is supremely just and forbearing. Indeed, all the friends must pray wholeheartedly for a government that has risen to provide such protection. And the Glory be upon you.

که آن مستغرق بحر عنایت بآب حیات زنده و بفیض سخاب موهبت تر و تازه‌اند

2 الیوم جمیع همّت را بنشر نفحات الله بگمارید و در انتشار روائج قدس جهد بلیغ نمائید الیوم یوم تأسیس است و زمان تخصیص قدم محکم زن و سعی عظیم نما که هر یک از احبای الهی را همّت چنان شود که یک صف عظیم از جنود غفلت و جهل را در هم شکند و بنفحات قدس قلوب را مهتر کند

3 از اراض خا قدری نسائم تبلیغ خفیف شده است البتّه تشویق و تحریص نمائید چه که در الواح الهیه تبشیر انتشار در آن خطّه و دیار بسیار شده از حق بطلیبید که شما مؤسس عظیم در این امر مهمّ مبین شوید یعنی انتشار کلیّ چه که فی الحقیقه ارض خا از نفحات حدیقه فؤاد آن متصاعد الی الله در اهتزاز آمد پس آنحضرت باید که متصل آن تخم پاک را آبیاری فرمائید چه زارع ایشان بودند و ساقی و آبیار

4 انشاء الله شما علی‌الخصوص الحمد لله مساعی عظیمه آنحضرت در دربار سبب نتایج کلیّه گردید و حکومت بهیچوجه تعرضی ندارد و حضرت شهریار در نهایت عدالت و بردبار فی الحقیقه باید که جمیع دوستان از دل و جان دعا بحکومت نمایند که بایندرجه بحایت برخاسته و البهاء علیک

PYK.229

AB01960

To: Hurmuzdyar Haq Pazhu, in Tihnan

- 1 O Divine Manifestation of Bounty! Your letter was received. Its contents were in the utmost freshness, delicacy and sweetness. It brought spirit and fragrance and became the cause of joy to the hearts of the friends, for praise be to God that from among the Parsees, such pure souls from among the longtime friends have arisen who are like bright candles and like flowers

1 ای مظهر بخشش الهی نامهات رسید مضامین در نهایت طراوت و لطافت و حلاوت بود روح و ریحان آورد و سبب سرور قلوب یاران گشت که الحمد لله از میان پارسیان یاران دیرین چنین نفوس پاک مبعوث گشتند که مانند

in the garden and meadow. They have become detached from idols and idolatry and have become intimate companions of the nightingale of inner meanings in the divine garden. They have turned to the Abha Kingdom and, inhaling the holy fragrances from the Supreme Concourse, they have arisen to serve the Lord of Hosts. Day and night they have raised the banner of the love of God in the horizons of existence, have detached themselves from the world and all who are in it, and have set their hearts upon the divine realm. Praise be to that divine power that has educated such souls who are the recipients of divine bounty and who, like pearls of the love of God, have been nurtured in the shell of heavenly gift. I hope that day by day they will increase in the radiance of their delicacy and brilliance.

- 2 Regarding Partow-i-Yazdan and the shining star Zoroaster, you asked why their names are not mentioned in the Book of Certitude and what wisdom lies therein. O servant of God! Many prophets are not mentioned in the Book of Certitude - it is not limited to Zoroaster. For this blessed book was revealed in answer to questions posed by the Afnan of the Divine Lote-Tree. The answer corresponds to the question and to the requirements of the time and place. However, in the blessed Tablets and holy Scriptures, mention of that embodied spirit and star of guidance has often been revealed with utmost praise and tribute. All divine Tablets have the status of one book, like the Qur'an - although it has multiple chapters, it is one book. Say: All are from God. All are the Preserved Tablet and the Unfurled Scroll. Therefore, mention of any holy soul in any one of them suffices. And upon you be greetings and praise.

شمع روشنند و بمثابه گل در باغ و چمن از
وثن و شمن بیزار شدند و در گلشن الهی با
بلبل معانی همدم و همراز گشتند توجّه بملکوت
ابهی نمودند و استشمام نفحات قدس از ملاء
اعلی بخدمت حضرت یزدان پرداختند و شب و
روز علم محبت الله را در آفاق وجود افراختند
و از جهان و جهانیان گذشتند و بجهان الهی
دل بستند آفرین بآن قوه الهیه باد که چنین
نفوسی تربیت فرموده که مورد بخشش خداوند
آفرینشد و چون دردانه محبت الله در آغوش
صدف موهبت پرورش یافتند امیدوارم که روز
بروز بر تئلاً لطافت و درخشندگی بفزایند

2 در خصوص پرتویزدان و کوکب تابان حضرت
زردشت سؤال نمودید که در رساله ایقان
نامشان مذکور نه حکمتش چیست ای بنده
الهی در رساله ایقان بسیاری از انبیا مذکور
نه منحصر بحضرت زردشت نیست زیرا این
رساله مبارکه در جواب مسائلی که حضرت
افنان سدره منتهی فرموده بودند نازل شد
جواب مطابق سؤال است و مقتضی مقام و
زمان اما در الواح مبارکه و صحائف مقدسه ذکر
آن روح مصور و کوکب هدی بسیار نازل و
نهایت نعت و ستایش فرموده اند جمیع الواح
الهی حکم یک کتاب دارد مانند قرآن هر چند
سور متعدده است ولی کتاب واحد قل کل من
عند الله جمیع لوح محفوظست و رق منشور لهذا
در هر یک ذکر نفس مقدسهئی شود کفایت
است و علیک التحیة و الثناء

MKT5.187, PYB#280 p.03, MUH2.1071x,
YARP2.226 p.206, PPAR.143

AB04250

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

- 1 O thou prisoner fettered in pitiless and somber chains! O Forgiving Lord! What a golden collar is this which adorneth the necks of Thy perpetual servants! What a gem-studded halter is this which putteth to shame a necklace of precious pearls and the splendid feathers of the proud peacock! I swear by the Ancient Beauty (may my spirit be a ransom for the captives of His love), that is a palace, not a prison; that is freedom, not captivity; that is the apogee of the moon, not the bottom of a well; those are Joseph's fetters, not the chains of bleak despair.
- 2 Happy art thou for thou hast attained to this gift and been singled out for this favor! Blessed is that countenance which hath wasted away in prison, like unto a melting candle, for the sake of the Beloved! Hallowed be that neck which hath yielded itself to the clasp of collar and noose! In short, thou hast drained this bountiful cup, adorned thyself with this priceless robe of honor, and tasted this sweet honey-like venom.
- 3 Wherefore, lift up thy hands in thanksgiving for this bountiful favor and display an adamant power. Make the souls firm in the covenant and steadfast in their faith. Exhilarate and delight the hearts with the sanctified breezes of the divine Covenant and Testament. This covenant is sheltered under the Tree of Life, and this agreement was established on the Day of Alast ("Am I not your Lord?").
- 4 In fine, forget ye not the justice and magnanimity which, from the Centre of sovereignty and from the attendants of the royal court, have been shown unto you. Ever offer prayers of goodwill, and beseech from the Threshold of the Divine Unity victory and assistance for His Majesty the Shah. In very truth, during these latter years he hath exercised the utmost justice, nay, even favor and solicitude. Pray ye, therefore, and at the court of God offer supplication and entreaty, that day by day the equity of his sovereignty and the majesty of his kingship may increase. By the Most Great Name! The confirmations of the Kingdom shall descend, and the aid and favor of the Sovereign of the Realm of Might shall be vouchsafed in succession.
- 5 And upon thee be Baha, and upon every servant who obeyeth his Lord.

1 ای اسیر سلاسل و زنجیر قره‌کهر بی‌پیر ای پروردگار آمرزگار این چه طوق زرین است که زیور گردن بندگان دیرینست و این چه حمائل گهراکین است که غبطه عقد در ثمن است و زینت هیاکل طاوس علین قسم بجمال قدم روحی لأسراء حبّه الفداء که آن ایوان بود نه زندان آزادی بود نه بند گران اوج ماه بود نه قعر چاه زنجیر یحیی یوسفی بود نه سلسله حبس پراسنی

2 خوشا بحال تو که باین موهبت فائز گشتی و باین عنایت مخصّص شدی ای فرخ رخی که در زندان در سبیل جانان چون شمع برافروخت و ای مبارک گردنی که در بند و کند درآمد باری این جام پر عطا نوشیدی و این خلعت گرانبها پوشیدی و این زهر را چون شهد چشیدی

3 پس بشکرانه این الطاف دستی بگشا و قوت بازویی بنا قلوب را بر پیمان و ایمان الهی ثابت و استوار کن و صدور را بنفحات قدس عهد و میثاق رحمانی منشرح و پرمسار نما این عهد در ظلّ شجره انیسا گرفته شده است و این پیمان در یوم الست تأسیس گشته است

4 باری عدالت و مروّتی که از مرکز سلطنت و ملازمان دربار ملوکانی در حقّ شما شده است فراموش نفرمائید همیشه دعای خیر کنید و از درگاه احدیت طلب ظفر و نصرت بجبهت اعلیحضرت شهریار فرمائید فی‌الحقیقه در این سنین اخیر نهایت عدالت بلکه عنایت را مجری فرمودند دعا کنید و بدرگاه خدا نماز و نیاز آرید که روز بروز معدلت شهریاری و شوکت جهانبانی مزداد گردد قسم باسم اعظم که تأییدات ملکوت رسد و عون و عنایت سلطان جبروت پاپی حاصل گردد

5 و الهباء علیک و علی کلّ عبد اطاع مولاه

BRL_DAK#0141,

NANU_AB#59x,

YIA.226

AB01934

To: Nayyir et al., in Tihiran

- 1 O two faithful, self-sacrificing servants of the Most Glorious Beauty! Your letter arrived and its reading brought joy, for praise be to God, the teaching meetings are the envy of Paradise and the gatherings of the friends are coveted by garden and grove, inspiring guidance in every assembly. Well done to your strength and might! Today the hosts of divine confirmation soar in the highest heaven and descend successively upon teaching gatherings. From the breaths of the supreme guidance spreading from the exalted gatherings, the nostrils of the Concourse on High are perfumed, and from the anthem of Ya Baha'u'l-Abha rising from East and West, the ears of the people of the Most Glorious Kingdom are delighted.
- 2 O friends! The evil divines and the heedless are occupied with themselves, day by day entangling themselves in difficulties. Sometimes they oppose the government, sometimes they begin arranging the means of worldly glory. They have neither sound thought nor right opinion, neither unity and agreement nor fellowship and friendship. "They have split up their affair among themselves into fragments: each party rejoices in that which is with itself." "Leave them to plunge in vain discourse and play about."
- 3 The greatest means of progress in this world is the connection between government and people, and the unity of the follower and the followed. They are heedless of this and ignorant in every matter. Praise be to God, the divine friends are free from these thoughts and have peace of mind. They have no quarrel with anyone and no dispute with any soul. They are in utmost peace and purity, friendship and faithfulness with all. They are the unique friends of both stranger and kin, and the faithful companions of friend and stranger. They have peace and harmony with all, and truthfulness, friendship and humanitarian service with everyone. Therefore, in this interval they should engage with perfect freedom in spreading guidance and leading souls to the supreme gift, the great unity, and the fellowship of the Concourse on High.
- 4 And upon you be greetings and praise, O people of Baha!

1 ای دو بنده باوفای جان فشان جمال ابهی نامه رسید و از قرائتش سروری حاصل گردید که الحمد لله محافل تبلیغ رشک جنان است و مجالس احباً غبطه گزار و گلشن است و سبب هدایت هر انجمن آفرین بر زور و بر بازوت باد الیوم جنود تأیید در اوج اعلی طائف و بر محافل تبلیغ متتابع وارد از نفحات هدایت کبری که از محافل علیا منتشر مشام ملأ اعلی معطر و از آهنگ یابہاء الابی که از شرق و غرب عالم مرتفع مسامع اهل ملکوت ابهی ملتد

2 ای یاران علمای سوء غافلان بخود پرداخته اند و روز بروز خود را در مشکلات اندازند گهی بمعارضه حکومت پردازند و گاهی بتهید اسباب عزت این عالم آغازند نه فکر بکری و نه رأی صوابی و نه اتحاد و اتفاق و نه یگانگی و آشنائی جعلوا امرهم بینهم زبراً و کل حزب بما لدیهم فرحون ذرهم فی خوضهم یلعبون

3 اعظم وسیله ترقی در این جهان ارتباط حکومت و ملت است و اتحاد تابع و متبوع آنان از این غافلند و در هر امری جاهل الحمد لله یاران الهی ازیں فکرها فارغ و جمعیت خاطر حاصل بکسی نزاعی نه و با نفسی جدالی نیست با کل در نهایت صلح و صفا و دوستی و وفا هستند دوستان یگانه هر خویش و یگانه اند و یاران وفادار دوست و اغیار با کل صلح و آشتی دارند و با جمیع راستی و دوستی و نوع پرستی لهذا باید در این فترت بکمال فراغت بنشر هدایت پردازند و نفوس را بموهبت کبری و وحدت عظمی و الفت ملأ اعلی دلالت نمایند

4 و علیکم التّحیّة و الثّناء یا اهل البهّاء

INBA84:405, MKT9:146, MMK6#337

AB01978

To: Baha'is of Yazd

- 1 O spiritual friends and loved ones of the All-Merciful! In every age believers are many but the tested are few. Render ye praise unto God, ye that are tested believers, that ye have been subjected to every kind of trial and ordeal in the path of the supreme Lord. In the fire of ordeals, your faces have flushed aglow like unto pure gold, and amidst the flames of cruelty and oppression which the wicked had kindled, ye suffered yourselves to be consumed while remaining all the time patient. Thus ye have initiated every believer into the ways of steadfastness and fortitude. You showed them the meaning of forbearance, of constancy, and of sacrifice, and what leadeth to dismay and distress. This indeed is a token of the gracious providence of God and a sign of the infinite favours vouchsafed by the Abha Beauty, Who hath singled out the friends of that region to bear grievous sufferings in the path of His love. Outwardly they are fire, but inwardly light and an evidence of His glory. Ye have been examples of the verses "Let them that are men of action follow in their footsteps" and "For this let the striving strive."
- 2 In short, the day is approaching when the gay trappings of this earthly life will have been rolled up and the sorry plight and adversity of the people of iniquity will have waxed more grievous than those experienced by the oppressed. The inmates of palaces will have been subjected to the confinement of graves, and such as occupy the seats of honour will have fallen upon the dust of misery and abasement.
- 3 However, those who have offered up their lives as martyrs will shine resplendent even as a candle, and the effulgent glory of the friends of God will shed its radiance from the horizon of eternity like unto a brilliant star. Behold how wondrous is the bounty whereunto ye have attained. Ye have followed the example set by Him Whom the world hath wronged. Like unto the Day-Star of the world ye have outwardly suffered an eclipse by reason of the injustice the people of malice have wrought. However, far from an eclipse, this is naught but splendour; far from concealment, this is naught but the defeat of the legions. Erelong ye shall behold the shining light of the one true God shedding its radiance upon the whole world, while the heedless ones find themselves in the darkness of extinction.
- 4 In the estimation of the loved ones of God, abasement is exaltation itself, and affliction leadeth to faithfulness. Earthly glory
- 1 ای یاران روحانی و دوستان رحمانی در هر عهد مؤمن بسیار ولی ممتحن کمیاب حمد کنید خدا را که مؤمن ممتحنید و در سبیل رب مهیمن اسیر هر نوع آلام و محن گشتید در آتش امتحان مانند ذوب خالص رخ برافروختید و در نائرهء ظلم و جفای ستمکاران سوختید و ساختید و هر مؤمنی را رسم و آداب ثبوت و استقامت آموختید صبر چنین است قرار چنان جانفشانی اینست و پریشانی آن این از موهبت پروردگار بود و عنایت بی پایان جمال ابهی که یاران آن سامانرا در سبیل محبتش بحمل اعظم بلایا مختص داشت ظاهره نار و باطنه نور و برهان فیمثل هذا فلیعمل العاملون و لمثل هذا فلیتنافس المتنافسون
- 2 باری عنقریب بساط این حیات فانیه منطوی گردد و ظالمان بیش از مظلومان سرگشته و پریشان گردند اهل قصور اسیر قبور شوند و صدرنشینان عزت بخاک مذلت افتند
- 3 ولی شمع شهیدان روشن گردد و عزت یاران در افق ابدی مانند نجم ساطع درخشنده و تابان شود ملاحظه نمائید که بجه موهبتی موفق شدید تأسی بمظلوم آفاق نمودید و مانند نیر اشراق بجور اهل نفاق بظاهر بحاق مبتلا شدید ولی این بحاق نیست اشراقست و این کسوف نیست کسر صفوفست عنقریب ملاحظه نمائید که نور احدیت آفاقرا روشن نماید و نفوس غافله در تحت الحاق افتادند
- 4 احبای الهی را ذلت عین عزتست و جفا سبب ظهور وفا عزت و راحت دنیوی سراب

and comfort are but a mirage of illusion, while in the realm of the spirit heavenly gifts are everlasting and imperishable. The lights in the nether world may be bright, but they are put out at the break of dawn, whereas the stars that shine in the heaven of the love of God will sparkle continually throughout ages and centuries. Such is everlasting glory, such is infinite bounty, such is life eternal, and such is boundless grace.

اوهامست ولی موهبت الهی در جهان رحمانی
ابدی و برقرار چراغهای عوالم سفلی هرچند
روشن است ولی تا بسحر بیشتر نیفزود ولی
نجوم افق محبت الله ساطع و لامع در جمیع
قرون و اعصار اینست عزت ابدیه اینست
موهبت سرمديه اینست حیات جاودان اینست
بخشش بی پایان

5 And upon you rest salutation and praise.

5 و علیکم التّحیّة و الثّناء

BRL_FIRE_AB#18

NANU_AB#60, YBN.164-165

AB01959

To: Bibi Rawhani (*Bushruiyih*), in Yazd

1 O thou who art enkindled with the fire of the love of God! The eloquent poems that have emanated from thine imploring soul were recited in the presence of this servant. Truly they depicted an appeal of the utmost ardour, an intense spirit of supplication. When this servant read them, I too involuntarily turned my thoughts towards the threshold of that Beloved of the world, with all humility, in utter poverty and lowliness, pleading on thy behalf that the supplication of thy soul might be answered, and beseeching Him saying: My Lord, grant Thou the hearts desire of this, thy loved maidservant! Ordain Thou for this wayfarer an answer to her yearning cries. Permit her that which is her highest wish and aspiration and confirm her in what will make her truly happy.

1 ای مشتعل بنار محبة الله اشعار بلیغی که از حنجر
روحانی صادر در محضر اینعبد ترتیل و تلاوت
گردید فی الحقیقه در نهایت تضرع و ابتهال بود و
تبتّل و اشتعال این عبد چون قرائت کرد بکمال عجز
و انکسار و ذلّ و افتقار توجّه بدرگاه آندلبر آفاق
نمود و بعجز و نیاز دم گشود و التماس استجابت
مسئول روحانی نمود که ای پروردگار حاجت
کنیز عزیز را روا فرما و رجای آن سرگشته
کویت را در درگاه احدیت مقبول کن آنچه
نهایت آرزو و تمنای اوست مبذول فرما و بهره
سرور و شادمانی اوست موفق کن

2 Dearly loved handmaiden of God! The days of our human lives shall pass away, like a vapour in the desert. When thou dost turn thine eyes upon the end of things thou shalt see nothing remains of all of this but vain imaginings and dreams. How marked the difference, then, when a person exchangeth this illusory mirage for the cool life-giving waters of truth! Dost thou prefer to engage in these transient whisperings to the end of thy life or to replace these idle fancies by the life everlasting? Either way thou chooseth, both pass and both are like a seed sowing. But in the harvest season both shall reap their own rewards and it shall be evident that a life whose sole and only end is death was a form of death from the beginning whereas a life of affliction and suffering endured for the sake of the spirit was in its very essence freedom of true life itself.

2 ای کنیز عزیز الهی ایام در گذراست و حیات
انسانی مانند سراب در بادیه بی آب چون بنهایت
بنگری عبارت از اوهام و خیال فرقت اگر
نفسی این سراپا ببارد و شراب تبدیل نماید و این
اوهام را بحیات ابدی تبدیل کند یا آنکه تا نهایت
زندگانی باوهام فانی بگذراند در هر صورت هر دو
بگذرد و هرکس دانهائی افشاند ولی در وقت
خرمن معلوم گردد هر حیاتی که بممات منتهی
شود از بدایت [مردگیست] و هر صدمه و بلائی
که پایش حیات باشد زندگی و آزادگیست

- 3 If thou desirest to pray on behalf of anyone say thou this prayer: O my God, in the gathering place of adversity, offer this soul a cup overflowing with suffering and affliction! Give him to drink from the very brim of the chalice of calamity. Ordain that this neck is worthy of the chains and fetters of captivity for thy sake and this throat is worthy of the sword. O God! Let this soul cast his body to the ground and shed his pure blood on the earth for the sake of Thy love. This is a true prayer, a befitting supplication for those that are servants of God.

3 شما اگر در حقّ نفسی دعا نمائید این را بخواهید که ای پروردگار از صهبای بلا جام سرشار بخش و در انجن مصائب کبری ساغر لبریز بنوشان گردنی که سزاوار است اسیر زنجیر کن و حنجری که لائق قربانیست مبتلا بخنجر کن تنی که هوشمند است در سبیلت بر خاک انداز و خونی که مطهر است در محبتت بر خاک افشان اینست دعای حقیقی اینست نیاز بندگان الهی و علیک التّحیّة والتّناء

MMK2#309 p.226, AKHA_123BE #03
p.j, BSHN.140.157x, BSHN.144.157x,
MHT2.076x, NANU_AB#47x, RSR.045-
046

AB01962

To: Mulla Bahram Akhtar Khavari, in Yazd

- 1 O thou who art attracted by the fragrances of God!
- 2 The letter which you had written to Haji Siyyid Javad was noted. Its spiritual meanings brought joy and fragrance to every conscience, for it was evidence of sincere intention and supreme resolve in exalting the Word of God. God willing, day by day you will increase in steadfastness in the Covenant, adorn gatherings of fellowship, find repose in the shade of the tree of hope, and guide souls to the divine realm.
- 3 Regarding the blessed resting place of the martyrs, you had written that that respected person had made a sincere intention to repair the martyrs' burial place so that it would remain protected and preserved from the interference of strangers, and for its maintenance and protection had designated a certain amount from the proceeds of his own property to be spent each year on that sacred soil. What purpose could be better than this purpose, and what intention more sincere than this intention? We beseech God to make that praiseworthy being blessed in both worlds.
- 4 However, the land which Bahman ibn Jamshid Farsi has enclosed with a wall - all of it is not needed at present. For now only the plot containing the martyrs' burial place is needed,

1 ای منجذب بنفحات الله

2 مکتوبی که بجناب حاجی سید جواد مرقوم نموده بودید ملاحظه گردید معانی روحانیش سبب روح و ریحان هر وجدانی گردید زیرا دلیل بر نیت صادقه و همت فائمه در اعلاء کلمه الله بود انشاء الله روز بروز بر ثبوت بر میثاق پیفزائی و محافل انس پیارائی و در سایه درخت امید پیاسائی و نفوس را بجهان الهی دلالت نمائی

3 در خصوص مشهد مبارک شهدا مرقوم نموده بودید که آن نفس محترم ارادهء صادق فرموده که مدفن شهیدانرا تعمیر فرماید تا از تعرض بیگانگان محفوظ و مصون ماند و بجهت حفظ و نگاهداریش از حاصلات ملک خویش مبلغی معین فرموده که هر ساله صرف آن خاک پاک گردد چه مقصدی بهتر از این مقصد و چه نیّی صادق تر از این نیت از خدا میطلبیم که آن وجود محمود را در هر دو جهان مسعود فرماید

4 اما زمینی را که جناب بهمن بن جمشید فارسی حصار کشیده آن الآن بتمامه لازم نیست علی العجاله قطعهء مدفن شهدا لازم است و

not fifty qafiz of land. Tell Bahman ibn Jamshid that hereafter every span of the remaining land will fetch an exorbitant price, and that is better for them than an extensive burial ground. Nevertheless, if His Honor the Afnan of the Blessed Tree considers it advisable to exchange this land with their own burial ground, that too is permissible. Otherwise, carry out whatever you and the friends of God consider agreeable and suitable. The main purpose is that the martyrs' resting place be developed and flourish, and this will be a cause of divine confirmations for the friends and loved ones.

بس نه پنجاه قفیز زمین بجناب بهمن بن جمشید بگوئید که من بعد مابقی آن زمین هر شیری بقیمت گراف خواهد رفت و آن از برای ایشان بهتر است از زمین ممات وسیع معذک اگر حضرت افنان سدرهء مبارکه چنین مستحسن دانند که این زمین را با زمین ممات خودشان مبادله نمایند آن نیز جائز دیگر هر قسم که شما و احبابی الهی موافق و مناسب شمرند مجری دارند اصل مقصود این است که مشهد شهیدان معمور و آبادان گردد و این سبب تأیید یاران و دوستان

5 And upon you be greetings and praise.

5 و علیک التَّحیَّةُ و الثَّناء

ALPA.074b, YARP2.087 p.118

AB01971

To: Mirza Hidayatullah et al., in Zanjan

1 O divine friends! You have always been and are remembered in the Holy Land at the Pure Threshold, and will always be the objects of favor. That blessed region spread the Call of God to all horizons, and thousands of souls sacrificed themselves with the utmost joy, freely giving up their spirits, souls, possessions, wealth and homes in the path of the Lord. Now the divine friends must water the fields of those who were slain and nurture the saplings of those who sacrificed themselves. Night and day they must strive to diffuse the divine fragrances and establish foundations with perfect wisdom. Let each one become a sign of guidance and a gift from the Abha Kingdom. Let them light the lamp of guidance and make the niche of divine bounty shine forth brilliantly.

1 ای یاران الهی همواره در اراض مقدس در آستان پاک مذکور بوده و هستید و همیشه مورد عنایت خواهید بود آن قطعهء مبارکه صیت امر الله را بافاق رسانید و هزاران نفوس در کمال سرور جانفشانی نمودند و روح و روان و مال و منال و خانمان در ره یزدان رایگان انفاق کردند حال یاران الهی باید که کشت آن کشتگانرا آبیاری کنند و نهال آن فدائیانرا پرورش دهند شب و روز در نشر نفعات کوشند و بکمال حکمت تأسیس بنیان کنند هر یک آیت هدی گردند و موهبت ملکوت ابدی شمع هدایت افروزند و مشکاة موهبت را ساطع و لامع کنند

2 O ye steadfast ones! O ye firm ones! This is the time of wakefulness, the moment of consciousness, and the hour of restlessness. The days of this world are passing, and eternal extinction is ordained for heedless souls. While there is still time, seize the opportunity - kindle a lamp, raise the banner of sanctification, chant the verses of unity, and establish an everlasting foundation so that the sweet fragrances of holiness may perfume the gathering of fellowship and spiritual attractions may set the world of being in motion. This is the counsel of 'Abdu'l-Baha. Strive with your souls, be lovers of humanity, become

2 ای ثابتان ای راسخان وقت بیداری است و هنگام هوشیاری و دم بقراری ایام اینعالم در گذیر است و فناء ابدی از برای نفوس غافله مقرر تا وقت هست فرصت غنیمت دانید شمع برافروزید علم تقدیس برافرازید آیات توحید ترتیل کنید و بنیان جاوید تأسیس تا نفعات قدس محفل انس را معطر نماید و انجذابات قلبیه عالم کون را بحرکت آرد این است نصیحت عبدالبهاء بجان بکوشید و محب عالم باشید خادم

servants of peace and reconciliation, and guarantors of success and prosperity. Be well-wishers of all humanity and serve the whole human race. Become the instrument of the Most Great Peace for all people and promote reconciliation between East and West. As much as you can, bestow the spirit of life and desire comfort and tranquility for the peace of the entire world. And upon you be glory.

صلح و صلاح شوید و کافل فوز و فلاح گردید
خیرخواه عموم عالم باشید و خدمت بهیئت عالم
انسانی کنید جمعیت بشر را صلح اکبر گردید و
شرق و غرب را آشتی پرور نمائید تا توانید روح
حیات بخشید و راحت و سلامت باسایش
عموم عالم آرزو کنید و علیکم البهاء

INBA85:274, MKT8.242

AB01993

To: May Maxwell, in Canada

- 1 O thou who art attracted to the fragrances of God!
- 2 Verily I read thy well-composed letter containing wondrous meanings, and I thanked God and praised Him; for He hath safeguarded thee under His preservation and protection, delivered thee from the depth of tests and trials, and caused thee to be a proven, trustworthy and sincere leaf, devoted unto God. Thou wert as pure gold and didst enter the fire of tests. Thank thou God, for thou hast emerged sincere, sanctified, radiant and luminous in countenance, pure in heart, attracted in soul, as thou treadest the path of salvation.
- 3 Many a leaf hath been in a state of utmost attraction, but when wedded, she slackened and the fire of her divine love subsided. She occupied herself with the physical world, neglected the divine realm, set her affections on this mortal life, and dispensed with the Divine, eternal life. But as to thee, O thou enraptured maidservant of God: thou wast delivered from test and trials, and thy passion and devotion to the Kingdom of God underwent no change or alteration. And this is through the grace of thy Lord, the Compassionate, the All-Merciful.
- 4 O thou splendid and spiritual leaf! Gird up then thy loins, strengthen thy resolve, and arise with a mighty heart to promote the Word of God, to diffuse the fragrances of God, and to kindle the fire of the love of God in that remote region. Verily thy Lord will sustain thee through the hosts of His kingdom, the fragrances of His paradise, the breezes of His garden, the powers of His realm of might, and the potency of His Covenant.
- 5 Truly, I say unto thee: Every maidservant who ariseth in this day, inspired by the "Mystery of Sacrifice" in the path of God,

1 ايتها المنجذبة بنفحات الله

2 اني قرأت غميتك البديعة المعاني و الانشاء
و حمدت الله و شكرته بما حفظك في كهف
حفظه و حمايته و نجاك من غمار الامتحان و
الافتتان و اصبحت ورقة ممتحنة مؤمنة خالصة
مخلصة لله و كنت كالذهب الابرز فدخلت
في نار الامتحان فاشكرى الله بما خرجت منها
خالصة مقدسة مشعشة لامعة الوجه طاهرة
القلب منجذبة الفؤاد سالكة في سبيل [الرشاد]

3 و كم من ورقات كن في منتهى الانجذاب فلما
اقرن بالرجال ففترن [و سكنت حرارة محبة الله
و اشتغلن بالناسوت] و غفلن عن اللاهوت و
شغفن بالحياة الفانية و استغنين عن الحياة الأبدية
الالهية [ولكن انت] يا امة الله المنجذبة نجوت من
الامتحان و الافتتان و ما غيرت و ما بدلت شيئاً
تما كنت عليه من الوله و التوجه الى ملكوت الله
و هذا من فضل ربك الرحمن الرحيم

4 اذا ايتها الورقة النورانية الرحمانية اشددى ازرك و
قوى ظهرک و قومی بقوة قلبک على اعلاء كلمة
الله و نشر نفحات الله و ايقاد نار محبة الله في
تلك الناحية القصوى ان ربك يؤيدک بجنود
من ملكوته و نفحات من جنته و نسائم من رياضه
و قوى من جبروته و قدرة موهوبة من ميثاقه

will become one of the stars of guidance in the supreme Horizon. All in heaven and earth will be illumined by her face. The angels of the Concourse on high will celebrate her praise, and she will be encompassed by the bounties of the Abha Kingdom.

- 6 Convey my greeting and praise to thy dear husband, to thy noble brother, and to thy revered mother. I beg of God to ordain for them a light and mercy and an appointed measure of His wondrous grace.

SW_v07#12 p.015-016, MAX.215-216

5 الحقّ اقول لك كلّ امة تقوم اليوم بسرّ الفداء في سبيل الله أنّها تصبح نجماً من نجوم الهدى في الأفق الأعلى وتضيء بوجهها من في الأرض و السماء ويهتف بذكرها ملائكة الملائ الأعلى ويحيط بها الألفاف من ملكوت الأبهى

6 وبلغني تحيتي وثنائي الى قرينك العزيز واخيک الكريم والدتك المحترمة اسأل الله ان يجعل لهم نوراً ورحمةً ونصيباً مفروضاً من هذا الفيض البديع و عليك التحيّة والثناء

BRL_DAK#0847

AB12187

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

- 1 O Bashir-i-Ilahi! Numerous letters were received from you, but your recent letter was a cause of joy to my illumined heart and, like the gift of a Kashmir shawl, was most acceptable, for it contained no lamentations but rather, like a tulip, had a sweet fragrance. It brought glad tidings of the destruction of the edifice of tyranny and darkness, and was evidence of the comfort of soul and conscience of that kind friend. Likewise, within it the copy of 'Abdu'l-Baha's telegram and the flowing verses of 'Andalib-i-Khuda were all well received.

- 2 Praise be to God that in Paris there is a group who are intimate companions, and each is a precious soul. Although the material world holds sway and the nobles are captive to nature and in complete rigidity and torpor, yet still the Word of God penetrated and the fame of the Cause of God became renowned in that city.

- 3 In public gatherings, some talks were given according to the present condition of Paris. Despite the simplicity of speech, the confirmations of the Abha Kingdom arrived and, through the favors of the Blessed Beauty, had their effect. Every day new souls are present and being taught, but there is no time to present proofs - only one breath is exhaled and the meeting with each person is at most five minutes. However, it is the grace of the Abha Kingdom that transforms them, not the weak utterances of this servant. Whatever exists is from Him, and He is the Transformer of hearts.

1 ای بشیرالهی از تو نامه‌های متعدّد رسید ولی مکتوب اخیر دلیل سرور قلب منیر بود و مانند تعارف شال کشمیر بسیار مقبول افتاد زیرا ناله‌ئی نداشت بلکه مانند لاله گل راحه معطر داشت مرثده انهدام بنیان ظلم و ظلام داد و دلیل بر راحت جان و وجدان آن یار مهربان بود و هیچنین در طی آن سواد تلغراف عبداله‌آ و اشعار آبدار عندلیب خدا جمیع مقبول افتاد

2 الحمد لله در پاریس جمعی همدم و انسیند و هریک نفس نفیس باوجود اینکه عالم مادی حکمرانست و سروران اسیر طبیعت و در جهودت و نحوودت تام باز کلمه الله نافذ شد وصیت امر الله در شهر مشهر گشت

3 در مجامع عمومی باقتضای حال حاضره پاریس بعضی نطقها شد باوجود سادگی نطق تأیید ملکوت ابهی رسید و از الطاف جمال مبارک تأثیری بخشید هر روز جمعی نفوس تازه حاضر و تبلیغ میشود ولی فرصت بیان برهان نیست فقط یک نفخه دمیده میگردد و ملاقات هریک نهایت پنج دقیقه است ولیکن فیض ملکوت ابهی منقلب میکند نه نفثات ضعیفه این عبد هرچه هست از اوست و مقلب القلوب اوست

- 4 I hope that a seed will be sown which the heat of the Sun of Reality and the outpouring of the rain of mercy will nurture, and the fecundating winds of the Abha Paradise will cause its saplings to wave.
- 5 Convey to all the divine friends the Most Glorious and Most Wondrous greetings with utmost longing and kindness, and as I have absolutely no time, apologize for separate letters. While I am in the West, the friends must be patient and give me time to teach according to my weakness. Verily my Lord guides whom He willeth unto the straight path.
- 6 This letter was written for all the friends - read it to everyone. And upon you and upon them be the Most Glorious Glory!

4 امیدوارم که تنخی افشاندۀ گردد بعد حرارت شمس حقیقت و ریش باران رحمت پرورش دهد و اریاح لواقح جنت ابی نهالها را باهتزاز آرد

5 جمیع یاران الهی را بنهایت اشتیاق و مهربانی تحیت ابدع ابی برسان و چون ابداً فرصت ندارم عذر تحاریر علیحدہ بخوان و تا در اقلیم فرنگم باید یاران صبر و درنگ نمایند و مرا مهلت دهند تا بقدر ضعف خویش بتبلیغ پردازم انّ ربّی یتهدی من یشاء الی صراط مستقیم

6 و این نامه بجمیع احبّا تحریر شد از برای کلّ بخوانید و علیک و علیهم البهاء الأبهی

INBA85:468, BSHI.033-034

AB01927

To: Binish Haqju, in Palestine

- 1 O seeker of truth! You strived with heart and soul and ran on foot until you cast yourself upon the Holy Land and reached the Blessed Threshold and attained the honor of visiting the purified shrine. This was the ultimate desire and praise be to God it was fulfilled. Surely the soul's desire is the path of the Beloved and the goal of the yearning ones is the dwelling place of the desire of all worlds. Praise be to God you attained it and found the sweet fragrance of the true Joseph in the land of Canaan and made your nostrils fragrant.
- 2 Now you must return to the divine realm and arise to spread the divine fragrances and chant the clear verses. Rend your garment in love of the Beloved and soar to the horizon of ancient glory and raise the call of the Kingdom and play the lute and harp that nurtures the soul and sing uplifting melodies until the confirmations of the infallible Unseen appear and the outpouring of the Holy Spirit manifests and the rays of the Sun of Truth shine upon the horizons and the drops of the cloud of bounty rain down and adorn the garden of unity and the cypress by the stream of oneness grows tall and the nightingale of the rose garden of grace laments.

1 ای جویندۀ حقیقت به جان و دل کوشیدی و پیا دویدی تا خود را به ارض مقدّس انداختی و باستان مبارک رسانیدی و بتربت مطهره مشرف شدی این نهایت آرزو بود الحمد لله حاصل گردید و البته آرزوی جان کوی جانانست و مقصد مشتاقان منزلگه مقصود عالمیان الحمد لله بان فائز گردیدی و رائحه طیبۀ یوسف حقیقی را در ارض کنعان یافتی و مشام خوشبو فرمودی

2 حال باید بدیار الهی رجوع نمائی و بنشر نفحات پرداززی و ترتیل آیات ینات کنی گریبان بعشق جانان بدری و بافق عزّت قدیمه برپری و ندای ملکوت بلند کنی و عود و رود جانپروری زنی و گلبانگی روح بخش برآری تا تأییدات غیب لاریب گردد و فیض روح القدس جلوه نماید و پرتو شمس حقیقت بر آفاق بتابد و رشحات سحاب عنایت ببارد و گلشن توحید بیاراید سرو جویبار احدیت ببالد و بلبل گلزار عنایت بنالد

3 Convey greetings from Abdul-Baha to the confident handmaiden of God, the assured leaf, the honored companion, and give her glad tidings and hope, for she is near to the threshold of oneness and honored and revered among the leaves. I beseech God that in the gathering of the handmaidens of the All-Merciful she may ever engage in mention of the Lord and obtain endless favors. Also convey greetings to the attracted leaf, the honored young woman, and show utmost kindness, and likewise convey greetings and bounty to the two divine handmaidens, the two honored companion sisters, the handmaiden of God Bibi Kuchak and the handmaiden of God Qamar. I beseech God that all may rest in utmost joy and delight beneath the blessed tree.

3 امة الله الموقنه ورقه مطمئننه ضجيع محترمه را از قبل عبدالهآء تحيت برسان و نويد ده و اميد بخش زيرا در درگاه احديت مقرب است و بين ورقات معزز و موقر از خدا خواهم كه در انجمن اماء رحمن همواره بذكر حضرت يزدان پردازد و الطاف بي پايان حاصل آيد ورقه منجذبه صبيه محترمه را نيز تكبير برسان و نهايت مهرباني مجري دار و همچنين دو كنيز الهى دو خواهر ضجيع مكرم امة الله بى بى كوچك و امة الله قمر را تحيت و عنایت ابلاغ دار از خدا خواهم كه كل در سايه شجره طوبى بنهايت روح و ربحان بياسايند

4 Regarding the book you asked about, although I never have time to read, nevertheless I read a few pages. It contained mention of the Blessed Beauty, therefore you have permission to publish it. And upon you be greetings and praise.

4 در خصوص كتاب سؤال نموده بوديد اگرچه مرا ابدآء فرصت مطالعه نيست باوجود اين چند ورق خواندم ذكر جمال مبارك بود لهذا مأذونيد كه طبع نماييد و عليك التحية و الثناء

INBA84:520

AB01988

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

1 O fragrances of God, waft perfumed over that most luminous grave, and O breezes of God, blow with amber scent toward that most pure tomb, and O layers of light, descend successively upon that illumined resting place, and O pouring rain, revive those regions and hills wherein blood was shed in the path of the Most Glorious Beauty from spiritual souls and divine realities and heavenly essences and spiritual entities.

1 ايا نفحات الله مرمى معطرة لتلك الرمس الأنور و ايا نسيمات الله هبى معتبرة الى ذلك القبر الأطهر و ايا طبقات النور تتابعى فى النزول على ذلك المرقد المنور و ايا هاطل الحيا حياى تلك البقاع و الربى التى سفكت فيه الدماء فى سبيل الجمال الأبهى من انفس نورانية و حقائق رحمانية و كينونات سبحانية و ماهيات روحانية

2 Among them was Baqir of the Sciences and Watcher of the Stars and Chief of Chiefs, the rising star and the shining planet and the distinguishing wisdom and the flashing horizon, who believed in God and was attracted by the fragrances of God and chanted the verses of God and verified the words of God and clung to the hem of the robe of grandeur and lowered his wing in humility before the Lord of Supreme Might and Greatest Majesty in the place of sacrifice - may my spirit be a sacrifice for him.

2 منهم باقر العلوم و ساهر النجوم و صدر الصدور النجم البازغ و الكوكب الشارق و الحكم الفارق و الأفق البارق من آمن بالله و انجذب بنفحات الله و رتل آيات الله و صدق بكلمات الله و تشبث بذيل رداء الكبرياء و خفض جناحه تذلاً الى رب العزة العليا و العظمة الكبرى فى مشهد الفداء روحى له الفداء

- 3 O Lord, Lord! When he heard the call of faith he responded with acceptance and submission and acknowledged the proof and bowed before the evidence and authority and his soul found peace in witnessing the vision and the veil was lifted and the covering rent asunder and he beheld the lights of Thy Face shining upon the horizons on the Day of Radiance and was called to Thy path and was given to drink of the pure water of Thy love and was stirred by the breeze of Thy gardens and drank from the spring of Thy bounty and was called to guidance and held fast to piety and spoke the truth before all and called out Thy name among the ignorant and feared not the might of the oppressors and followed Thy commands with a steadfast heart that was not shaken by the self and base desires, stirred by the fragrances of the garden of eternity.
- 4 O Lord, Lord! Illumine his resting place with the lights of forgiveness and perfume his spirit with the fragrance of the gardens of grace and bounty and make him a brilliant sign in the kingdom of good-pleasure and a growing tree in the garden of the All-Merciful and send down blessing upon those who circle round his sanctuary and circumambulate his tomb and dwelling place. Verily Thou art the All-Bountiful, the Generous, the Mighty, the Bestower.

3 رَبِّ رَبِّ أَنَّهُ لَمَّا سَمِعَ مَنَادِي الْإِيمَانِ أَجَابَ
بِالتَّصَدِيقِ وَ الْإِذْعَانِ وَ أَقَرَّ بِالْبُرْهَانِ وَ خَضَعَ
لِلْحُجَّةِ وَ السَّلْطَانِ وَ اطْمَأَنَّتْ نَفْسُهُ بِمُشَاهَدَةِ الْعَيَانِ
وَ كَشَفَ الْغَطَاءَ وَ خَرَقَ الْحِجَابَ وَ شَاهَدَ أَنْوَارَ
وَجْهِهِ الْمَشْرِقِ عَلَى الْآفَاقِ فِي يَوْمِ الْإِشْرَاقِ وَ
دَعِيَ إِلَى سَبِيلِكَ وَ سَقَى سُلْسِيلَ حَبِّكَ وَ اهْتَزَّ
مِنْ نَسِيمِ رِيَاضِكَ وَ شَرَبَ مِنْ مَعِينِ عَطَائِكَ
وَ دَعِيَ إِلَى الْهُدَى وَ تَمَسَّكَ بِالتَّقْوَى وَ نَطَقَ
بِالْحَقِّ عَلَى الْمَلَأِ وَ نَادَى بِاسْمِكَ بَيْنَ الْجُهَلَاءِ وَ لَمْ
يَخْشَ بِأَسْ الزَّمَانِ وَ اتَّبَعَ أَوَامِرَكَ بِقَلْبٍ ثَابِتٍ
لَا تَزْعُجُهُ النَّفْسُ وَ الْهَوَى الْمُهَيَّزَّ مِنْ نَفْحَاتِ
حَدِيقَةِ الْبَقَاءِ

4 رَبِّ رَبِّ نَوَّرْ مُضِجَهُ بِأَنْوَارِ الْغُفْرَانِ وَ رُوِّحْ رُوحَهُ
بِرَائِحَةِ رِيَاضِ الْفَضْلِ وَ الْإِحْسَانِ وَ اجْعَلْهُ آيَةً
بَاهِرَةً فِي مَلَكُوتِ الرِّضْوَانِ وَ شَجَرَةً نَابِتَةً فِي حَدِيقَةِ
الرَّحْمَنِ وَ أَنْزِلْ الْبَرَكَةَ عَلَى مَنْ يَحُومُ حَوْلَ حِمَاهِ وَ
يَطُوفُ مَرْقَدَهُ وَ مِثْوَاهُ أَنْتَ الْفَضَّلُ الْكَرِيمُ
الْعَزِيزُ الْمَنَّانُ

ABDA.313-314

AB01977

To: Spiritual Assembly

- 1 O spiritual friends! Many gatherings have been formed in the world - political gatherings, commercial gatherings, industrial gatherings, educational gatherings, geographical gatherings, charitable gatherings, gatherings for burying strangers, gatherings for supporting the poor and weak, and so on. But the spiritual, luminous, divine gathering is the assembly of the loved ones, for these souls have attached their hearts to the true Beloved and have been freed from the bonds of this mortal world, have broken the conditions of ascetics, and have joined the Concourse on High.
- 2 They have opened the doors of peace and reconciliation with all peoples and religions, have risen up with truthfulness and sincerity toward all humanity, and are adorned with divine attributes to such an extent that they consider strangers as

1 ای یاران روحانی در جهان محافل بسیار تشکیل
شده محافل سیاسی محافل تجاری محافل صناعی
محافل معارف محافل جغرافی محافل بری محافل
دفن اموات غرباء محافل تعیش مساکین و
ضعفاء و قس علی هذا ولی محفل روحانی نورانی
ربانی مجمع احباً زیرا این نفوس بمعشوق حقیقت
دل بسته و از قیود عالم فانی رسته و اوضاع
زاهدان در شکسته و بملاً اعلی پیوسته

2 با جمیع ملل و نخل ابواب صلح و آشتی گشوده
و با نوع انسانی به صدق و راستی برخاسته و
باخلاق رحمانی آراسته بقسمیکه بیگانه را آشنا

friends and regard others as intimate companions. They have no purpose except service to all humanity and no desire except the progress of the human world. As much as they can, they consider both friend and stranger as one companion, and regard the enemy as a trusted friend - meaning they imagine no enemies and harbor no ill will. They look upon all humanity with utmost love, even if they fall into danger. They show faithfulness to the oppressor; if they are harmed, they seek comfort and blessing for the tyrant. If you achieve this, it is a merciful gathering, a luminous assembly, and a divine congregation. I hope that you will be like this.

شمرده و اغیار را یار دانسته مقصودی جز خدمت
بعموم عالمیان ندارند و راز و نیازی جز ترقی
عالم انسان نخواهند تا توانند خویش و بیگانه را
یار یگانه شمرند و دشمن را دوست ممتحن دانند
یعنی عدوی تصور ننمایند و بدخواهی بخاطر نیارند
بجمع بشر بنهایت محبت نظر کنند ولو در خطر
افتند بجفاکار وفا نمایند اگر اذیتی بکنند ستمکار
را راحت و نعمت طلبند اگر باین موفق گردید
محل رحمانیت و مجمع نورانی و انجمن سبحانی
امیدوارم که چنین باشید

3 The All-Glorious is upon you.

3 و علیکم البهاء الأبهی

4 O Baha'is! You know the aims and beliefs of these Babis, meaning the Azalis who consider themselves pure Babis. Their purpose is to cut off the root of humanity, especially you, for the foundation of this sect is bloodthirstiness while your foundation is forbearance, gentleness, meekness, and even goodwill toward every enemy, kindness toward every hostile one, love for all humanity of every religion and faith, and sincerity toward all people of every creed and nation. Baha'u'llah addresses all peoples, religions and faiths [saying]: "Ye are all the fruits of one tree, and the leaves of one branch." But protect yourselves from the evil of the Azali Shaykh al-Mulk, for he is secretly engaged in aggression without limit.

4 ای بهائیان این بابیان یعنی ازلیها که خود را بانی
حق میدانند مقاصد و عقائد آنانرا میدانید قطع
ریشه انسانست علیالخصوص شما زیرا اساس
این فرقه خونخواریت و اساس شما مظلومی و
حلیمی و سلیمی حتی خیرخواهی هر دشمنی و
نیکوئی با هر اهرمنی و محبت با نوع انسانی هر
دین و مذهبی و صداقت با جمیع بشر از هر آئین و
ملتی حضرت بهاءالله خطاب بجمع ملل و نحل
و ادیان [میفرماید] همه باریک دارید و برگ
یک شاخسار ولی خود را از شریخ الملک ازلی
حفظ نمائید زیرا بی نهایت خفیا در صدد تعرض
است

INBA87:383, INBA52:393

AB01945

1 O divine Sina and relatives of two luminous candles! In this mighty Dispensation when the manifest morn and brilliant dawn has illumined and brightened the horizons, and the Sun of Truth has cast its rays with utmost brilliance upon blessed souls, blessed families have been established and holy households have been nurtured that will, throughout centuries and ages, become manifestations of eternal glory under the shade of the Lord's favors. Among these are the households of Nayyir and Sina. This lineage will continue and abide forever under the blessed Tree. Each moment it will receive new confirmation and witness novel bounties. Consider those souls who lived in the days of the Manifestations of God - because they believed

1 ای سینای الهی والی منتسبین دوشمع نورانی
در این کور عظیم که صبح مبین و فجر ساطع
افاق را روشن و لامع نموده و شمس حقیقت
پرتوی در نهایت اشراق بر نفوس مبارکی انداخته
خاندانهای مبارکی تأسیس شده و دودمانهای
مقدس تزیین گردیده که در ممر قرون و اعصار
در ظل الطاف پروردگار مظاهر عزت ابدیه
گردند از جمله این خاندان نیر و سینا است
این سلاله تسلسل یابد والی الابد در ظل شجره
مبارکه بیاساید هر دم تأیید جدیدی یابد و الطاف

in those holy Manifestations, their descendants take pride in them to this day.

بدیع مشاهد کند ملاحظه کنید نفوسیکه در ایام ظهور مظاهر الهی بودند چون بان مظاهر مقدسه مومن شدند سلاله آنان الی الآن افتخار مینمایند

- 2 One day I was passing through a region in the Syrian desert when a group came out to welcome me and insisted I stay the night. Among them was a person whom everyone treated with utmost respect and regarded with reverence. When asked who this respected person was, they said he was from the lineage of Hurr ibn Ziyad al-Nakha'i. This became a lesson - that the kings of the world who were conquerors of countries and wore crowns of emperors, like the Kayanids, Pishdadids, Sassanids, Abbasids, Umayyads and even Safavids, their lineage ended in utter abasement and lowliness. Yet Abu Dharr Ghiffari who was a simple shepherd, because he believed in the Beauty of the All-Merciful, the late Farrukh Khan during his time of power and ministry would proudly claim "I am a Ghiffari!" and all listeners would acknowledge his nobility. In this is a lesson for those of insight.

2 در یکی از نواحی بریه الشام روزی عبور مینمودم جمعی استقبال نمودند و مرا اجبار بر بیتوت شبی کردند شخصی در میان آنها بود در نهایت احترام جمیع نظر بزرگواری براو مینمودند سؤال شد که این شخص محترم کیست گفتند این از سلاله حرا بن زیاد النخعی است سبب عبرت گردید که ملوک جهان که فاتح کشور بودند و افسرودیهیم شهنشاهی داشتند نظیر کجانیان و پیشدادیان و ساسانیان و عباسیان و امویان حتی صفویان سلاله در نهایت ذلت و خاری ولیکن ابا ذر غفاری که شخصی بود شبان چون مومن بجمال بجمال رحمن گردید فرخ خان مرجوم در زمان عزت و منصب و وزارتش افتخار مینمود که من غفاری هستم غفاری و جمیع مستمعین معترف ببزرگواری آن فی هذا عبرة لأولی الالباب

- 3 In any case, this is the glory of God's loved ones in this earthly realm - now consider what news there is in the divine world! I hope that each of you will be illumined by the shining moon until your last breath.

3 باری این عزت احبای الهی در این خاکدان ترا بی دیگر ملاحظه کنید که در جهان الهی چه خبر است امیدوارم که هریک تا نفس اخیر مستفیض از بدر منیر باشید

- 4 Upon you and upon them be the Most Glorious Glory.

4 و علیکم وعلین البها الاهی عبدالها عباس

ADMS#316

INBA84:445

AB02002

- 1 The tresses of the Beloved are a snare, the dark mole is the grain;
2 Each strand hath caught the heart-bird fast—no rest for one insane.
3 The self-adoring gleaner ne'er shall tell of Layli's mystery;
4 The moth, Majnun alone, hath known love's hidden history.
5 This garden once was flourishing, by God's own bounty grown;

1 زلف دلبر دام در خال سیاهی دانه در

2 مرغ دل هر تار نه آرامی یوق دیوانه در

3 خوشه چین خود پرست اسرار لیلی آکلامز

4 راز عشقه آشنا مجنون در پروانه در

5 بو گوگل معمور ایدی آباد ایدن لطف خدا

- 6 But when Love made it its abode, it stood a waste alone. 6 لیک عشق آباد اولنجه سر بسر ویرانه در
- 7 Call not this wail and lamentation anguish, grief, and pain: 7 نوحه و ندبه دیمه آه و فغان زارمی
- 8 It is the lover's melody, a drunken, sweet refrain. 8 عاشقانه نغمه در آهنگی خوش مستانه در
- 9 I cast my tears before His feet, an offering hour by hour; 9 پای یاره باق سرشکی ایلرم هر دم نثار
- 10 Mine eye's own house is now a shell, each tear a pearled shower. 10 خانه چشم صدف اشک روان در دانه در
- 11 Let every fox-like soul go seek the pillow of repose; 11 بستر راحت آرار قرقار هر روبه صفت
- 12 To rush to Love's own Karbila—a lion's motion shows. 12 کربلای عشقه قوشم جنبش شیرانه در
- 13 Love is the altar of sacrifice, the faithful's farthest goal; 13 عشق قربانگاهی در اهل وفانک مقصدی
- 14 Who keeps his body and his life is alien to the soul. 14 جسم و جانی صاقلیان بیوایه در پیگانه در
- 15 I have no fear, I have no hope; my life I do not spare: 15 یوق بنم خوف و رجا جانی دریغ ایتم سکا
- 16 O Cupbearer, the Prince of Love makes manly charges there. 16 دلبرا سالار عشقک حمله سی مردانه در
- 17 Thine languid narcissus-eyes have made the helpless faint and slain; 17 نرگس شهلای چشمک ناتوان باغین ایکن
- 18 Yet all peril lieth still in those bloodthirsty darts of grain. 18 هپ خطر عطف نظر خونخوار آلائی مرگانه در
- 19 The twisted curls of the Beloved are musk and ambergris; 19 زلف پیچاپیچ دلبر مسک و عنبردر ولی
- 20 Yet heart and soul are morsels cast before such serpent-bliss. 20 جان یورک لقمه و طعمه بویله بر ثعبانه در
- 21 I am slain by the sword of Thine eyebrow; no balm can heal this wound: 21 تیغ ابرویه قتیل زخمه مرهم در محال
- 22 My thought, my chant, my very breath, in Thee alone are bound. 22 دردمندم فکر و ذکر بسبتون درمانه در
- 23 I am the lord of Love's domain; my hosts are lovers all; 23 ملک عشق سالاریم خیل و حشم عشاقلر
- 24 Drunk am I, and my boon-companions are cup and bowl and hall. 24 مست و مخمور ندیم ساغر و پیمانه در
- 25 In being's realm the wakeful all are drunken, ruined, gone; 25 ملک هستی ده بتون هشیارلر مست و خراب
- 26 But I am flushed with Love's own cup: the tavern is my throne. 26 جام عشقه سرخوشم قلعه بکا میخانه در
- 27 Let them who seek the secrets veiled in truths' deep mystery know: 27 کشف اسرار حقایق استیانلر بیلسه لر
- 28 This place of woe is gnosis' wine; its vat and winepress flow. 28 بو فلاکتگاه عرفان نخرنه نمخانه در
- 29 The flame of God's own love was He, Husayn, wronged King of men; 29 نائره عشق خدا اول شاه مظلومان حسین
- 30 His heart was burning, face blood-red, His eyes on the Loved One then. 30 یورگی یانغین یوزی خونین گوزی جانانه در
- 31 They rent that pure and tender form, in pieces, limb from limb; 31 جسم پاک نازنینی شره شره ایتدیلر

- 32 His throat was severed, and the blade found vein and artery in Him. حنجری مقطوع خنجر نشتر شریانه در
- 33 Love for the Truth impelled Him forth to sorrow's desert-plain; قوشدی صحرای بلایه عشق حق سائق اکا
- 34 His gaze and every glance were fixed wholly upon that field of pain. هپ نظرگاه و نگاهی بسبتون میدان در
- 35 He gave His life unto the Belovèd—this is faithfulness: جانی جانانه قربان ایلوب بودر وفا
- 36 The sword of Love's own temper flashed, bloodthirsty, merciless. تیغ عشقک جوهری خونخوار خوریزانه در
- 37 Now prison, exile—'Iraq, Rum, and now this fortress-stone; حبس و منفی گه عراق و روم گه بو قلعه در
- 38 The lovers' journey hath no end save 'Akka, Fizan alone. سیر اهل عشق آنجی عکادن فیزانه در

BRL_DAK#0252, MAS9.070-071

AB02006

- 1 O thou who art attracted by the holy fragrances wafting from the Kingdom of Abha! I chanted verses of thanksgiving to God when I read, with the melody of the birds of the holy gardens, those words and those expressions which spoke of thy attraction to the fragrances of God, thy enkindlement with the fire of the love of God, thy firmness in God's Covenant and Testament, thy holding fast to the sure handle, and the stirring of thy heart by the breezes of God's bestowal. Such an exalted station and mighty confirmation befitteth one like thee. یا من انجذب بنفحات القدس المنتشرة من ملکوت الابهی قد رتلت آیات الشکر لله لما تلوت بلحن طيور حدائق القدس تلك الكلمات و قرأت تلك العبارات الناطقة بانجذابک بنفحات الله واشتعالک بنار محبة الله وثباتک علی العهد وميثاق الله وتمسکک بالعروة الوثقی و اهتزاز قلبک من نسائم موهبة الله و لمثلک ینبغی هذا الشأن الجلیل و یلیق هذا التأیید العظیم
- 2 By thy Lord's life! If thou wert to discover what God hath ordained for thee in the Book of the Highest and in the ancient scrolls of His Kingdom, thou wouldst cast off the garment of contingent existence and hasten to the seat of truth beneath the shade of thy Lord, the Most Merciful, the Compassionate. Thou wouldst abandon this lower station and soar up on wings of success, yearning for the Most Exalted Kingdom and longing for the All-Glorious Dominion. لعمر ربک لو اطلعت بما قدر الله لک فی کتاب العلیین و صحف ملکوته القديم لنزعت ثیاب الامکان و هریعت الی مقعد صدق فی ظل الطاف ربک الرحمن الرحیم و ترکت هذا المركز الادنی و صعدت بجناح النجاح شوقاً الی الملکوت الاعلی و توقاً الی الجبروت الابهی
- 3 Therefore, purify thy garments, sanctify thy nostrils, strengthen thy hearing, sharpen thy vision, refine thy sight, sanctify thy heart, and make thy spirit subtle that thou mayest hear thy Lord's call from the Kingdom of the Unseen: "Blessed are they who are firm in My Covenant and Testament! Blessed are they who hold fast to My most sure handle! Blessed are they who cling to My strong cord!" فطهر ثیابک و نزه مشامک و قو سماعک و حدد نظرك و دقق بصرک و قدس قلبک و لطف روحک لتسمع نداء ربک من ملکوت الغیب طوبی للثابتین علی عهدي و ميثاقی طوبی للمتمسکین باوثق عروقی طوبی للمتشبثین بحبل المتین ع

- 4 His honor Alireza Khan, upon him be the Most Glorious Glory of God, has been blessed with pilgrimage to the circling-place of the Supreme Concourse and has made his soul's nostrils fragrant with the holy breaths of that pure dust, and now he has permission to return. We beseech and implore the divine favors and merciful bounties that He may confirm and assist that honored one and all his relations in that which is befitting and worthy today.
- 5 Today the greatest of all matters is firmness and steadfastness in God's Covenant and Testament and the diffusion of the divine fragrances, for this greatest of Causes is supported by the hosts of the Abha Kingdom. Praise be to God that the confirmations are successive like the waves of the Most Great Sea and the bounties follow one another like the outpourings of the Supreme Ocean. The day of meeting is a time of joy and delight; in the time of separation it is the occasion for firmness and steadfastness and striving to exalt the Word of God.

4 جناب علیرضا خان علیہ بہاء اللہ الہی زیارت مطاف ملأ اعلیٰ فائز و بنفحات مقدسہ آن تربت پاک مشام جانرا خوشبو فرمودند و حال بمراجعت مأذون گشتند از الطاف الہیہ و عنایات رحمانیہ مستدعی و ملتسمیم کہ آنجناب و جمیع منتسبین را بآنچہ الیوم لائق و سزاوار است مؤید و موفق فرماید

5 الیوم اعظم امور ثبوت و رسوخ بر عہد و میثاق اللہ است و نشر نفحات اللہ چہ کہ امر مؤید بچنود ملکوت الہی این امر اعظمست حمد خدا را کہ تأییدات چون امواج قلزم اکبر متابعت و توفیقات چون فیض محیط اعظم متوالی در یوم لقاء یوم سرور و صفاست در زمان غیبت وقت ثبوت و رسوخ و سعی در اعلاء کلمۃ اللہ

INBA87:505, INBA52:529

AB02007

- 1 O thou who art attracted by the fragrances of God!
- 2 When the Most Great Luminary shed its splendor from the horizons of the nations, the dark realities that were enemies of light drew veils over their eyes and crept into the abyss of decline and fall. Out of intense hatred and malice, through evil whisperings and satanic insinuations and misbelieving slanders, they sought to conceal that radiant Light and brilliant Ray from all eyes and hearts.
- 3 The Sun of Truth with one ray rent asunder and destroyed all those veils and shrouds, and shone so brilliantly at the meridian of the heavens that the contingent world became illumined with the lights of the realm of the unconstrained, and the dark dwelling of the horizons became resplendent with the effulgence of the Supreme Horizon. Necks were humbled by the power of His proof, faces were brought low by His mighty sovereignty, souls prostrated themselves before His manifest signs, and fell stunned by the brilliance of His revelations. Glory be unto Him! How great is His station, how mighty His proof, how powerful His supreme sovereignty!
- 4 Praise be to God! Although they had experienced during the days of His holy Manifestations that no diminution occurred in

1 یا من انجذب من نفحات اللہ

2 چون نیر اعظم از آفاق امم اشراق فرمود حقائق ظلمانیہ کہ عدو انوار بودند پرده بردیدہ کشیدند و در ہاویہء سقوط و ہبوط خزیدند و از شدت غل و بغضاء بہ ہمسات و نفثات افکیہ و ہمزات و لمزات شرکیہ خواستند کہ آن نور ساطع و شعاع لامعرا از جمیع ابصار و بصائر مستور و پنهان نمایند

3 شمس حقیقت پرتوی جمیع آن حجابات و سیحات را خرق و مضمحل فرمود و در قطب سماء و خط نصف النہار چنان اشراق نمود کہ امکان مشرق انوار لامکان گردید و ظلمتکہء آفاق ملکوت اشراق افق اعلیٰ گشت ذلت الاعناق لقوۃ برہانہ و عنت الوجوہ لعظیم سلطانہ و سجدت النفوس لباہر آیاتہ و خرت و انصعقت من سطوع تجلیاتہ سبحانہ ما اعظم شأنہ و اکبر برہانہ و اقوی سلطانہ العظیم و

4 سبحان اللہ باوجود آنکہ در ایام ظہور مظاهر تقدیسش تجربہ نمودہ بودند کہ از صعود فتوری

Their Cause after Their ascension, yet following the ascension of the Most Great Luminary the people of doubts and suspicions were again stirred into motion. They imagined that perhaps the fire of the divine Lote Tree would be extinguished and the lights of the Most Great Luminary would completely vanish from the horizons of the nations. The birds of night took wing with hopes and desires, made commotion and clamor, sought an arena, strove and seethed.

- 5 Praise be to the Beloved of the world that in the end all were disappointed and defeated, bit their fingers in remorse and were consumed in the fire of deprivation. "In their wrath they bit their fingers. Say: 'Die in your wrath!'" The lights of the Sun of Truth shone with greater brilliance, and the Word of God attained greater exaltation. The call of the Cause of God was raised higher and the fame of the party of God encompassed East and West. His is the praise and His is the thanks for this mighty favor.

در امرشان حاصل نگشت در صعود نیر اعظم
باز اهل وساوس و ظنون بحرکت آمدند و گمان
کردند که بلکه نمودنی در نار سدره ربانیه
حاصل گردد و انوار نیر اعظم از آفاق امم بکلی
زائل شود طیور لیل بجنایح آمال و امید پرواز
آمدند و جولانی کردند و عربدهائی نمودند و
میدانی جستند و کوشیدند و جوشیدند

5 حمد محبوب عالمرا که عاقبت کلّ خائب و
خاسر گشتند و انامل حسرت گردیدند و بآتش
حرمان سوختند عضوا علیکم الانامل من الغیظ
قل موتوا بغيظکم انوار شمس حقیقت سطوعش
بیشتر گشت و کلمه الله علوش عظیمتر صیت
امر الله بلندتر شد و آوازه حزب الله شرق و
غرب را احاطه نمود له الحمد و له الشکر علی هذا
الفضل العظیم

MKT8.219

AB02008

- 1 God! O thou who hast sacrificed thy spirit, thy soul, thy life, thy body, thy heart and thy very being in the path of God, who hast striven to exalt the Word of God, and hast arisen to mention God and praise Him among the worlds: Upon thee be the glory of God, His praise, His bounty, His grace and His loving-kindness. May He assist thee with the confirmations of His most glorious Kingdom and aid thee with the assistance of His most exalted Horizon amidst the concourse of creation. He hath made thee His resplendent sign and His waving banner, unfurled upon the lofty tower and glorious palace, and hath revived through the breaths of thy heart those hearts that are filled with the love of God, the Almighty Lord.
- 2 That which was inscribed by the pen of attraction was read and recited. In gratitude for the favors of the Blessed Beauty, we opened our lips to thank Him that through His grace and training He hath raised up souls who are firm and steadfast in the Cause of God, who hold fast to the Testament of God, and who cling to the counsels of God. Blessed are they and excellent is their abode!
- 3 Your honor must now, through the assistance and power of God, arise with such strength and ardor among the loved ones of God in the lands of God that the flame of the love of God

1 یا من انفق روحه و نفسه و حیاته و جسمه و
فؤاده و ذاته فی سبیل الله و سعی فی اعلاء کلمه
الله و قام علی ذکر الله و ثنائه بین العالمین علیک
بهاء الله و ثنائه و جوده و فضله و عنایت و ایدک
بتأییدات ملکوتیه الاهی و وفاق بتوفیقات افقه
الاعلی بین ملاء الانشاء و جعلک آیه الباهره و
رایته النّاشره تحفّق علی الصّرح المشید و القصر
المجید و انعش بنفحات قلبک قلوباً امتلئت بحبّه
الله الرّبّ القدیر

2 آنچه مرقوم کلک انجذاب بود قرائت و تلاوت
شد بشکرانه عنایات جمال اهی لب گشودیم که
بفضل و تربیتش نفوسی مبعوث فرموده که ثابت
و راسخ بر امر الله و متمسک بوصیه الله و متشبّث
بنصائح الله هستند طوبی لهم و حسن مآب

3 آنجناب باید در اینوقت بعون الله و قوّته بچنان
قوّت و اشتعالی در بین احیاء الله در بلاد الله
قیام فرمائید که شعله محبت الله قلب امکانرا

may melt the heart of contingent beings and the lights of the divine morn may illumine and brighten the horizons of all created things. Today the most important of all matters and the greatest of all affairs is to arise to fulfill the divine counsels, to hold fast with utmost firmness to the Covenant and Testament of the All-Merciful, and to stand firm and resolute such that "the blame of the blamer shall not turn you from God" and you may become cutting swords amidst the hosts of the world and piercing arrows in the breasts of all who caw or who desire to create a breach or damage in the fortress of God's Cause, or division and dispersion, or weakness in holding fast to this firm handle which shall never break, according to the clear text of the Book of God and the explicit words of the Tablet of God's Covenant and His mighty Testament.

- 4 Know thou that the entire Cause hath returned to this manifest station, and none hath any movement or stillness in the Cause of God except after permission from this known spot. And the glory be upon thee in all conditions.

بگدازد و انوار صبح الهی آفاق ممکنات را روشن و منور گرداند الیوم اهم امور و اعظم شئون قیام بوصایای الهیست و تمسک شدید بعهد و پیمان حضرت رحمانی و ثبوت و استقامت بحیث لاتأخذکم فی الله لومة لائم و تصبسون سیوفاً قاطعة بین ملاء العالمین و سهاماً نافذة فی صدور کل من نعق او اراد فترة او خللاً فی حصن امر الله او تفريقاً و تشتتاً او فتوراً فی التمسک بهذه العروة الوثقی التي لانفصام لها بصریح کتاب الله و نص لوح عهد الله و میثاقه العظیم

4 فاعلم بأن الامر بکله قد رجع الى هذا المقام المشهود و ليس لاحد من حركة و سکونا فی امر الله الا بعد الاذن من هذا المقر المعلوم و البهاء علیک فی جمیع الشئون

TZH8.1120, KHS08.052

AB12191

- 1 O thou who art attracted to the Beauty of God! Necks have bowed down and faces have been humbled before the Ever-Living, the Self-Subsisting, while those who are veiled lie sleeping in their beds, neither conscious, nor comprehending, nor hearing, nor seeing. Arise then to serve the Cause of God with such power as to shake all the powers of the earth and cause its strata to tremble. Hold fast to the hem of glory and detach thyself from all save God, and trust in God in all matters and conditions. Soon shalt thou witness that the lights of sanctity have shone forth upon all regions of the earth, both East and West, and darkness hath vanished and the light of grace hath dawned upon the Mount of existence, and all contingent realities have been crushed by the power of the verses. Roll up the sleeves of endeavor and rely upon the power of the Covenant, and fear not the people of the cradle, that thy Lord of Glory may assist thee to exalt His Word among the worlds.
- 2 O thou who art aflame with the fire of God's love! Look not through human power, but rather place thy reliance upon divine confirmations, which can transform the hardest rock into a precious gem and black soil into a delightful garden. I swear by

1 یا من انجذب الى جمال الله قد خضعت الاعناق و عنت الوجوه للحی القیوم ولكن المحتجبون فی المضاجع رقدو و نيام لا يشعرون و لا يدركون و لا يسمعون و لا يبصرون ثم قم علی خدمة امر الله بقوة یتزعزع منها قوآت الارض کلها و ترشح منها الطبقات تمسک بذیل الکبریاء و انقطع عما سوى الله و توکل علی الله فی کل الشئون و الاحوال فسوف ترى بأن انوار التقدیس اشرفت علی آفاق الارض شرقها و غربها و زالت الظلمات و تجلی نور الفیض علی طور الوجود و اندکست الحقائق الممكنة من قوة الآیات ثمر عن ساعد الجهد و استند الی قوة العهد و لا تخف من اهل المهد حتی یؤیدک رب المجد علی اعلاء کلمته بین العالمین

2 ای مشتعل بنار محبت الله نظر بقوة بشریه منما بلکه اعتماد بر تأییدات ربانیه کن که سنگ خارا را گوهر آبدار نماید و خاک سیاه را گلشن دلگشا فرماید قسم بجمال قدیم و نور مبین

the Ancient Beauty and the Manifest Light that today whosoever shall serve at the Sacred Threshold in the station of servitude under the shelter of worship shall withstand all the powers of the world and shall manifest such might as to astonish minds.

- 3 O servant of Baha! With utmost steadfastness, withstand the onslaughts of nations and peoples, and strive to protect the divine fortress from the assault of the treacherous ones. For perchance some of the people of loss may come to those regions and cast the doubts of Yahya. Assuredly arise with utmost power through conclusive proof and dispel the darkness of doubts through the light of manifest verses.

- 4 Thou hast endured severe trials and tribulations in the path of God, and I hope that thou mayest be confirmed with universal bounty. Today divine confirmation is confined to those souls who arise to serve and engage in teaching the Cause of God and in protecting the impregnable fortress of the Lord of Mercy.

که الیوم هر نفسی در ظلّ عبادت در مقام عبودیت باستان مقدّس خدمت نماید جمیع قواء عالم را مقاومت کند و چنان قوّتی بنماید که عقول حیران ماند

3 ای بندهٔ بها در نهایت متانت مصادمهٔ حوادث ملل و امم نما و در حفظ حصن حصین الهی از تعرض خائنان بکوش زیرا بعضی از اهل خسران ممکن بآنصفحات آیند و القاء شبهات یحیی نمایند البته در نهایت قوّت ببرهان قاطع قیام نما و ظلمات شبهات را بنور آیات بینات زائل نما

4 بلایا و مصائب شدیده در سبیل الهی تجلّ نمودی و امیدوارم که بموهبت کلّیه موفق گردی الیوم تأیید ربّ مجید محصور در نفوسی بود که بخدمت قیام کنند و بتبلیغ امر الله و محافظهٔ حصن محکم رحمن پردازند ع ع

BRL_DAK#0971

ABU1132

- 1 Therefore, man must see everything with his own eyes and not through the eyes of others. He must investigate reality for himself so he may properly understand the true state of things. Otherwise there are differing statements. Every people in the world has its own opinion, every nation its own purpose. If people were fair and would investigate reality, differences would vanish and all would become united and agreed.

- 2 For example, how did it come to pass that souls who were among the companions, the emigrants, and the descendants of the helpers arose with such intensity and force to slay the Prince of Martyrs, may my soul be a sacrifice for him? It was all due to prejudiced tales and stories, for they spread among the people that "this person has made lawful what God has forbidden and forbidden what God has made lawful, has abandoned fasting and prayer and holy war, and has turned away from the religion of his grandfather." This is why in the pilgrim's prayer to that holy one it is stated: "I bear witness that you established prayer and gave the alms."

1 لهذا انسان هرچیزی را باید بعین خودش نظر کند نه بدیدهٔ دیگران باید خودش تحری حقیقت نماید تا درست بفهمد که حقیقت واقع چگونه است و آلا اقوال مختلفه است هر قومی در عالم یک قولی دارد هر ملّتی یک غرضی دارد و اگر چنانچه ناس انصاف میدادند و تحری حقیقت میکردند اختلافی نمی ماند و جمیع متحد و متفق میشدند

2 مثلاً چه طور شد نفوسیکه از اصحاب و از مهاجرین و از سلالهٔ انصار بودند با آن شدّت و قوت بر قتل حضرت سید الشهداء روحی له الفدا قیام نمودند جمیعش از روایات و حکایات پر غرض بود زیرا در میان مردم انداختند که این شخص حلال ما حرم الله حرم ما حلال الله و ترک الصیام و ترک الصلوة و ترک الجهاد و ارتدّ عن دین جدّه و باین جهت است که در زیارت آن حضرت میفرمایند اشهد بانک اقامت الصلوة و اتیت الزکوة

- 3 In short, seven hundred divines affixed their seals declaring that this person had turned away from his grandfather's religion, and therefore his death was obligatory for every Muslim. See how greatly they confused the matter! Now, God forbid, had His Holiness truly turned away from his grandfather's religion? On the contrary, he was promoting his grandfather's religion and sacrificed his life in the path of God.
- 4 It is always these kinds of tales that spoil matters, especially when they are without clear proof and evidence. People, due to hearing them repeatedly, come to believe them. For instance, Omar ibn Sa'd ibn Omar was the son of Sa'd Waqqas who conquered all of Iran for Islam. Similarly Sinan ibn Anas, son of Anas ibn Malik who was among the greatest companions of the Messenger of God - how did the matter become confused for them?
- 5 But he who searcheth after truth will become apprised of the very essence of the matter. We tread a single path; with none have we any concern.
- 3 باری هفتصد نفر از علما مهر کردند که این شخص از دین جدش برگشته لهذا بر هر مسلم قتل او واجب بینید که چه قدر امر را مشتبه کردند حالا العیاذ بالله آیا حضرت از دین جدشان برگشته بودند برعکس ترویج دین جد خود را مینمود جانش را در سبیل دین الله فدا کرد
- 4 همیشه این نوع روایات است که کار را خراب میکند علی الخصوص وقتی که من دُونَ بِنَّة و بُرْهَان باشد مردم هم از کثرت شنیدن باور میکردند مثلاً عمر ابن سعد ابن عمر پسر سعد وقاص است کسیکه جمیع ایران را باسلام فتح کرد همچنین سنان ابن انس انس ابن مالک که از اعظم اصحاب حضرت رسول بود چگونه امر بر آنها مشتبه شد
- 5 اما آنکه تحرّی حقیقت می کند بر اصل مطلب آگاه می شود ما در یک سبیلی مشی میکنیم کاری بکسی نداریم

NJB_v05#14 p.004

AB02164

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Babul

- 1 O handmaiden of Baha, For some time there has come no news from you. 'Abdu'l-Baha makes mention of thee at every moment and praises thee before the Holy Leaves, saying that that wronged one is the target of the dart of malice and the victim of calamity in the path of Baha. From the beginning of her life she was afflicted every day by the trials of the enemies, yet in all this time she neither cried out nor did she sigh and weep or complain. Rather, she unloosed her tongue in thanksgiving to the one true God, saying, "Praised by God that I have been aided in bearing this calamity and confirmed in withstanding this affliction. This cup of poison, though full to the brim, is yet, through the love of the Friend, sweet and refreshing."
- 2 In short, the meaning is this, that not for a moment art thou forgotten and not for the space of a breath art thou absent from our thoughts. I ask God that thou mayest, in that region,
- 1 یا امةالهباء مدّتیست از شما خبری نمیرسد و عبدالهباء در هر آن ذکر ترا نماید و در نزد ورقات مقدسه ستایش از تو کند که آنمظلومه هدف تیر جفاست و مورد بلا در سبیل بها از بدایت نشو و نما هر روز مبتلا بصدمات اعدا و در ایذات فریادی ننمود و آه و فغانی بلند نکرد شکوهی ننمود بلکه بشکرانه خداوند یگانه زبان گشود که الحمد لله موفق باین بلایم و مؤید باین ابتلا این جام زهر هلاهل هرچند سرشار است ولی بحبّت دوست شیرین و گوارا
- 2 باری مقصود اینست که دمی فراموش نشوی و نفسی از خاطر زروی از خدا خواهم که در آن اقلیم یارانرا همدم و ندیم یکدیگر نمائی و کل را بانحداد و اتفاق و محبّت همراز و دمساز کنی تا از

make the friends to be companions and associates to one another and enable all to be gathered together and strengthened through unity, harmony and love. Thus may they, through companionship and fellowship, become enthralled and enkindled, be filled with joy and exultation, and increase in love and attachment.

- 3 The forge, though filled with fire, yet needs the bellows in order to heat silver and gold, so that solid metal may become liquefied and glow. Movement requires a mover. Resignation and stillness give rise to sorrow and grief, to dejection and despondency. O handmaiden of Baha, become the cause of the fervour of the hearts and the rapture and attraction of the souls, that all may be set ablaze by the kindled fire of God, become joyous and exultant, and raise the sound of melody and song. Verily thy Lord is the Confirmer, the Assister, the Mighty, the Bountiful.
- 4 I send all the friends of God my greetings with the utmost eagerness and heartfelt longing. Convey my respectful greetings to the handmaids of the Merciful.

مؤانست و القیت بشور و وله آید و وجد و طرب
کنند و بر محبت و تعلق افزایند

3 کوره هر چند پر آتش است ولی محتاج بدمست
تا فضّه و ذهب را بگدازد و جسم جامد مایع
گردد و رخ برافروزد حرکت محتاج بجرّکست و
از صبر و سکون هموم و غموم خیزد و افسردگی و
پژمردگی حاصل گردد یا امة البهّاء سبب حرارت
قلوب شو و التهاب و انجذاب نفوس تا کل بنار
الله الموقده برافروزند و یوجد و طرب آیند و نغمه
و آهنگ بلند کنند ان ربّک هو المؤید الموفق
العزیز الکریم

4 جمیع یاران الهی را بکمال اشتیاق و آرزوی دل و
جان تحیت میرسانم و اماء رحمان را تحیت محترمانه
برسان

BRL_DAK#1089, MKT7.193

AB02128

To: Mulla Abbas (Khurasan) et al., in Chishmih

- 1 O divine friends! This is the cycle of the All-Merciful and the age of the All-Glorious. This is the divine era and heavenly century. This is the time of kindness and the day of success. Become a bounty to all worlds and mercy to humanity. Become flames of guidance and rays of bounty. Become birds in the garden of inner meanings and stars in the highest heaven. Become branches of the Lote Tree of the utmost boundary and illuminating candles of the supreme gathering.
- 2 Do not look to lack of capacity, but consider bounty alone as the measure. Beseech His Holiness the One God for grace, that He may open the gate of bounty and not decree justice. For justice is giving each their due right, and if matters proceeded thus it would become difficult and complicated.
- 3 It is bounty that sheds pure light upon dust. It is bounty that makes earth into highest paradise. It is bounty that illumines

1 ای یاران الهی دور رحمانیست و کور سبحانی
عصر ربّانیست و قرن یزدانی زمان مهربانیست و
روز کامرانی موهبت عالمیان گردید و رحمت
آدمیان شوید شعلهء هدایت گردید و لمعهء
موهبت شوید طیور حدیقهء معانی گردید و نجوم
اوج آسمانی شوید فروع سدرهء منتهی گردید و
شموع انجمن بالا شوید

2 نظر بعدم استعداد ننمائید و میزانرا صرف موهبت
قرار دهید و از حضرت احدیت تمّنای عنایت
کنید تا باب فضل بگشاید و عدل نفرماید زیرا
عدل اعطاء کلّ ذی حقّ حقّه است و اگر کار
بر این منوال گردد مشکل و متعسر شود

3 فضلست که بر خاک نور پاک افشاند فضلست
که زمین را بهشت برین نماید فضلست که این

this infinite expanse. It is bounty that fills this deep sea with precious pearls. It is bounty that bestows the spirit of life upon this mineral. It is bounty that makes this rock and clay into radiant jewels. It is bounty that makes the blind to see. It is bounty that brings the dead to life. It is bounty that makes atoms into stars. It is bounty that makes a drop into a boundless ocean.

- 4 I ask and you should ask of God that it be thus, so every bitterness may be transformed to sweetness, every sorrow changed to joy, every illness find its cure, every wound receive its healing, every lost one find the way, and every thirsty one be satisfied.
- 5 And upon you be greetings and praise.

فضای نامتناهی را روشن و منیر فرماید فضلست
که این بحر عمیق را پر از لآلی ثمن نماید فضلست
که این جماد را روح حیات بخشد فضلست که
این حجر و مدر را گوهر تابناک نماید فضلست
که کورانرا بینا کند فضلست که مردگانرا زنده
فرماید فضلست که ذراترا اختران کند فضلست
که قطره را دریای بی پایان نماید

4 از خدا خواهم و بخواهید که چنین گردد تا هر
تلخی مبدل بشیرین شود و هر حسرتی منقلب
بمسرت گردد هر دای دوا یابد و هر زخمی شفا
جوید هر گمگشته‌ئی براه پی‌برد و هر تشنه‌ئی
سیراب گردد

5 و علیکم التّحیّة و التّناء

SFI09.010

AB02033

To: Fatimih Bagum (Daughter of Mahbubush-Shuhada) et al., in Isfahan

- 1 O my God! O my God! This is one of Thy maidservants who hath believed in Thee and in Thy verses, who hath acknowledged Thy oneness and taken shelter beneath the shade of the tree of Thy mercy. She hath endured every hardship in Thy path and shown patience under Thy trials. She hath lamented in the watches of the night and at dawn, communing with Thee in her heart saying: "O Lord! I am alone and solitary - comfort me through Thy grace. I am a stranger and far removed - admit me into the kingdom of meeting with Thee." Her cries and wailing have risen to the highest heaven, such that the angels of the Supreme Concourse have heard her lamentations. O Lord! O Lord! Ordain for her every good in Thy Kingdom, look upon her with the glances of Thy merciful eye, and admit her to the eternal Paradise when she ascendeth to the kingdom of Thy unity, in honor of her father who was martyred in Thy path and her uncle who drank the cup of sacrifice in Thy love. Verily Thou art the Giving, the Generous, the Merciful, the Compassionate.

1 الهی الهی هذه امة من امّاتک آمنّت بک و
بآیاتک و اقربت بوحدايتک و استظلت فی ظلّ
شجرة رحمانيتک و تحملت کلّ مشقة فی سبيلک
و صبرت علی بلائک و ناحت فی جنح اللّیل و
بطون الاصحار و ناجتک بلسان حالها بان ربّ اتی
فريدة وحيدة آسنی بفضلک و غریبة و بعيدة
ادخلنی فی ملکوت لقائک و ارتفع منها الضجيج
و العويل الى الاوج الاعلی حتّی سمعت ضجيجها
ملائكة الملائ الا علی ربّ ربّ قدر لها کلّ خير فی
ملکوتک و انظر اليها بلحظات عين رحمانيتک و
ادخلها فی جنة الخلد عند صعودها الى ملکوت
فردائيتک کرامة لایها الذی استشهد فی سبيلک
و عمّها الذی تجرع كأس الفداء فی محبتک انک
انت المعطى الکريم الرحمن الرحيم

- 2 O precious handmaiden at the Divine Threshold! When I mention thee I am reminded of that sanctified spirit, thy noble father, and how with utmost joy he drank the supreme cup

2 ای کنیز عزیز درگاه احدیت چون بذکر تو پردازم
بیاد آن روح مجرد پدر بزرگوار افتم که چگونه
بکمال سرور جام شهادت کبری نوشید و در

of martyrdom and gave his life in the path of the Most Glorious Beauty. May my spirit be a sacrifice for his martyrdom! Would that 'Abdu'l-Baha might follow his example and taste a drop from that sweet and delicious cup. This indeed is the supreme triumph. Be assured thou art ever in my thoughts. I hope that through the loving kindness of God thou mayest be confirmed in service to the handmaidens of the Merciful, that thou mayest be a distinguished maidservant to the divine handmaidens and the most zealous of servants to the assured leaves.

3 And upon thee be greetings and praise.

4 O handmaiden of God! Convey my loving greetings to thy respected companion and say: Look to the sun, not to stones and mountains and desert, even if they be mirror-like. Be enchanted and amazed by the beauty of the flower, and be intoxicated and joyous from the melodies of the nightingale.

سبیل جمال اہی جانفشانی نمود روحی لشہادتہ
 الفداء ای کاش عبدالہاء نیز پیروی او مینمود و
 جرعتی از آن جام پرشد و نوش میچشید ذلک
 هو الفوز العظیم مطمئن باش ہمیشہ در نظری از
 خداوند مہربان امیدوارم کہ مؤید بخدمت اماء
 رحمن شوی تا کنیزان الہی را کنیز با تمیز گردی
 و ورفات موقنات را غیورترین خادما

3 و علیک التّحیّة و الثّناء ع

4 ای امہ اللہ جناب قرین محترما تحیت مشتاقانہ
 برسان و بگو در آفتاب نظر کن نہ در سنگ و
 کوه و صحرا ولو صفحہ آئینہ باشد در جمال گل
 والہ و حیران شو و از نغمات بلبل سرمست و
 خندان شو

DUR1.384

AB02086

To: *Rashti, Mulla Yusuf Ali et al., in Ishqabad*

1 O Lord, our Forgiver, our Shelter and our Beloved! We, the helpless ones, have taken refuge at the gate of Thy Oneness, and we, the wanderers, have sought shelter at the threshold of Thy grace. Thy bounty and favor have encompassed the world and made every blessing available. Thy wisdom has become manifest. The brilliant signs of Thy Lordship are the effusion of existence and the bestowal of the rights of every being. We who are helpless, wandering, and fallen, are deserving of Thy grace and worthy of Thy care, in need of Thy mercy and gifts. Through Thy confirmation the weak become strong, the lowly become great, the feeble ant becomes Solomon, and the atom becomes a radiant sun. O Lord! Grant confirmation, bestow success, make our hearts joyous, our breasts expanded, and our selves conquered. O Lord! Make us steadfast in Thy Covenant and Testament.

2 The construction of the school building on the Most Great Land, meaning the repair and completion of the existing building, is acceptable. The school management committee, which consults on school matters, should implement whatever they

1 ای ربّ غفورمژ پناہمژ و محبوبمژ درگاہ احدیتہ
 صغمنش بیچارہ لرز و آستان عنایتہ التجا ایتمش
 آوارہ لرز لطف و احسانک جہانی احاطہ و
 ہر نعمتی آمادہ ایلہشدر حکمتی اکلاشلہشدر
 حضرت ربوبیتک آثار باہرہ سی فیض وجوددر
 و اعطاء حق ہر موجوددر بز کہ بیچارہ لرز
 آوارہ لرز افتادہ لرز مستحق عنایت و مستعد رعایت
 محتاج مرحمت و مہبتز تأیدک اولدقہ ضعیف
 قوی اولور حقیر کبیر اولور مور نحیف سلیمان
 اولور ذرہ آفتاب درخشان اولور یا رب تأید ایلہ
 توفیق احسان ایلہ قلبمزی مسرور و صدرمزی
 مشروح و نفسمزی مغلوب ایلہ یا رب عہد و
 میثاقہ بزی ثابت قدم ایلہ

2 عمارت مکتب در زمین اعظم یعنی تعمیر و تہتم
 عمارت موجودہ مقبول است انجمن مدیریت
 مکتب کہ در امور دبستان مشورت نمودہ

- collectively deem appropriate regarding regular requirements, either unanimously or by majority vote. باآحاد آراء با اکثریت آنچه موافق بینند از لوازم عادیّه مجری دارند.
- 3 The Afnan of the Sacred Tree of the All-Merciful, Mirza Abu'l-Hasan, upon him be the Glory of God 3 حضرت افنان سدره مبارکه رحمانیه جناب میرزا ابوالحسن علیه بهاء الله
- 4 The Afnan of the Sacred Tree of the All-Merciful, Aqa Siyyid Ahmad, upon him be the Glory of God 4 حضرت افنان سدره رحمانیه جناب آقا سید احمد علیه بهاء الله
- 5 The Afnan of the Sacred Tree of the All-Merciful, Aqa Mirza 'Ali, upon him be the Glory of God 5 حضرت افنان سدره رحمانیه جناب آقا میرزا علی علیه بهاء الله
- 6 Aqa Husayn-'Ali Yazdi, upon him be the Glory of God 6 جناب آقا حسینعلی یزدی علیه بهاء الله
- 7 Mulla Yusuf-'Ali Rashti, upon him be the Glory of God 7 جناب ملا یوسفعلی رشتی علیه بهاء الله
- 8 Ustad 'Ali-Akbar Mi'mar, upon him be the Glory of God 8 جناب استاد علی اکبر معمار علیه بهاء الله
- 9 Haji Abu-Talib, upon him be the Glory of God 9 جناب حاجی ابوطالب علیه بهاء الله
- 10 Mirza 'Abdu'l-Karim Ardibili, upon him be the Glory of God 10 جناب میرزا عبدالکریم اردبیلی علیه بهاء الله
- 11 Mir 'Ali-Asghar Isqu'i, upon him be the Glory of God 11 جناب میر علی اصغر اسکوئی علیه بهاء الله
- 12 O Most Merciful, O Most Compassionate Lord! Aid these souls in service to Thy mighty Cause. 12 ربّ اید هؤلاء علی خدمة امرک العظیم یا رحمن یا رحیم
- 13 The Teachers of the School: 13 حضرات معلّمین دبستان
- 14 Haji Mirza Husayn, upon him be the Glory of God 14 جناب حاجی میرزا حسین علیه بهاء الله
- 15 Aqa Siyyid Mahdi, upon him be the Glory of God 15 جناب آقا سید مهدی علیه بهاء الله
- 16 School Supervisor: 16 مأمور مراقبه دبستان
- 17 Aqa Muhammad-Hasan Bishrui, upon him be the Glory of God 17 آقا محمد حسن بشرویهئی علیه بهاء الله
- 18 School Treasurer: 18 امین صندوق دبستان
- 19 Aqa Mashhadi Yusuf, upon him be the Glory of God 19 جناب آقا مشهدی یوسف علیه بهاء الله
- 20 O Lord! Through Thy great mercy, make these souls successful in attaining Thy good pleasure. 20 ربّ وفق هؤلاء علی رضائک برحمتک الکبری

MJT.040x

AB02085

To: Baha'is of Kirmanshah

¹ O companions of 'Abdu'l-Baha! The people of malice have stretched forth the hand of aggression, perpetrated injustices and acts of cruelty, and raised a clamor and cry that they might interrupt the life-giving breezes blowing from the paradise of Abha and conceal the lights shining from the Daystar of Truth. How far are they from achieving what they desire! They do not realize that this opposition is even as oil to the fire enkindled by God's love, which maketh its flame burn brighter, and that this persecution is even as spring rain to the flowers of the garden of God's knowledge, which causeth their freshness and loveliness to increase. Countless times experience hath shown that the tumult of a city shaken to its foundations veileth the shouts and cries of woe. Taunting and cursing are the cause of the exaltation of the Word of God. But for winter's harsh storms, its rain and snow, and rising waters, the meadow could not smile, its flower patches could not be renewed, the trees could not blossom, the breezes of spring could not bestow their reviving breath, and the musk-laden fragrances could not delight the sense of smell. The gifts, delights, and freshness of the season of spring are the result of the severity and harshness of winter's storms.

² O friends of God! The day is approaching when the Sun of Truth will scatter these dense clouds and its gleaming rays will illuminate the whole earth. The sighing of the oppressed will be transformed into joy and their suffering into the words "Blessed are we!" The cry of Ya Baha'u'l-Abha! will arise from every stone, clay clod, and tree; and the shout of "Glorified be my Lord, the Most High!" will be uplifted from every plain, desert, and mountaintop. The paradise of Abha will encompass the whole earth, and the blessed Tree will overshadow all regions. The clouds of mercy will rain down, the rays of the Sun of Truth will shine, the quickening breezes of the divine springtime will blow, and all things will be adorned in a new and wondrous raiment. Upon you be salutation and praise.

¹ ای دوستان عبدالهآء اهل جفا دست تطاول گشودند و ظلم و ستم نمودند فریاد و وضوئای بلند نمودند تا نسیم جانبخش جنت ابهی را مقطوع نمایند و انوار ساطعهء شمس حقیقت را مستور کنند هیأت هیأت نمیدانند که این شورش نار موقده محبت الله را بمنزلهء دهن است لهذا شعله پیشتر زند و گلهای حدیقهء معرفت الله را بمنزلهء رشحات موسم ربیع است لهذا طراوت و لطافت افزوده کند صد هزار بار تجربه شده که ولولهء شهر زلزله بارکان احتجاج داد و فریاد و اوایلا و طعن و لعن علت اعلاء کلمه الله گشت تا طوفان نگردد و سردی زمستان رخ ننماید و برف و بوران نشود و سیل باران برنخیزد و ابر نگرید چمن نخندد و گلشن طراوت نیابد و درختان گل و شکوفه نکنند نسیم نوبهار حیات نبخشد و بوی مشکبار مشام را معطر ننماید این لطافت و حلاوت و طراوت موسم ربیع از نتایج شدت و برودت و طوفان و بوران و باران موسم زمستانست

² ای یاران الهی عنقریب ملاحظه نمائید که حرارت شمس حقیقت غیوم کثیفه را متلاشی نموده و اشعهء ساطعه آفاق را روشن نموده و اوایلا بیابشری مبدل گردد و وادینا به یاطوبی تبدیل شود نعرهء یابهآء الاهی از حجر و مدر و شجر برخیزد و فریاد سبحان ربی الاعلی از دشت و صحرا و کهسار بلند گردد جنت ابهی جمیع آفاق را احاطه کند و شجرهء مبارکه سایه بر جمیع اقالیم افکند ابر رحمت بیارد و شعاع شمس حقیقت بتابد و نسیم جانبخش بهار الهی بوزد و جمیع اشیاء بقمیص بدیع و خلعت جدید مزین گردد و علیکم التحیه و الثناء

NANU_AB#63

AB02093

To: *Haji Muhammad Husayn Tabib (Baghdad), in Mosul*

- 1 O physician of hearts! It has been some time since we have received from you no greeting, no message, no letter, and no trace of your pen. How is it that that flame of divine love has grown cold, and that sapling in the garden of true fellowship has become withered and faded? We had supposed that if a hundred thousand seas were to surge over you, you would neither grow cold nor wither. And God willing, He will facilitate whatever your ultimate desire may be. Recite in the Qur'an the verse "until the apostles despaired," and the doors of hope will open. "And the future belongs to the God-fearing."

- 2 Regarding the matter of power of attorney for the House, you had inquired about his honor Aqa Siyyid Ahmad Afnan, upon him be the Glory of God, and about a copy of the power of attorney. When a search was made here, there was no copy in the court, and his honor Aqa Siyyid Ahmad was also in Istanbul. When he was asked about it, it became clear that he did not have a copy either. Rather, they had gone before the judge here and had written a brief power of attorney. This was after many disturbing reports arrived from Baghdad that the people of the neighborhood had extended the hand of aggression toward the House from every direction and had gone to the ambassador saying that this house was empty and had no owner, and that they were afraid. The ambassador sent someone to take the keys to the premises and to install his own secretary in that residence. Those associated with you were unable to live there and were compelled to leave and abandon the house. In any case, many details transpired, and you will certainly learn of them from his honor Rafi'. Convey greetings to each and every one of the friends in Mosul.

1 ای طیب قلوب دوستان مدّتیست که از شما نه سلامی و نه پیامی و نه نامه‌ئی و نه نقشی خامه‌ئی آیا چگونه گشته که آن قبسهء نار محبت الهی افسرده شده و آن نهال بوستان الفت حقیقی آزرده و پژمرده گردیده ما را چنان گمان بود که اگر صدهزار دریا بر سر شما موج زند افسرده نگردد و پژمرده نشوید و انشاءالله بهر قسم که منتها آرزوی شماست خدا میسر میفرماید آیهء حتی اذا استیأس الرّسل را در قرآن تلاوت فرمائید ابواب رجا مفتوح میشود و العاقبة للمتّقین

2 در خصوص وکالت در بیت از جناب آقا سید احمد افنان علیه بهاء الله الاهی و صورت وکالت نامه سؤال فرموده بودید چون در اینجا فحص شد در محکمه صورتش نبوده و جناب آقا سید احمد نیز در اسلامبول بودند از ایشان استفسار شد معلوم شد که صورتش در نزد ایشان نیز نیست بلکه در اینجا در نزد قاضی رفته بودند و وکالتنامهء مختصری نوشته بودند و این بعد از اخبارات بسیار موحش که از بغداد رسید که اهالی محله دست تعدی از هر جهت بیت دراز نموده‌اند و نزد ایلچی رفته‌اند که اینخانه خالیست و صاحب ندارد و ما میترسیم و ایلچی آدم فرستاد که کلیدهای محلات را بگیرد و میرزای خود را در آن منزل بدهد و متعلّقین آنجناب نتوانستند که در آنجا زیست نمایند و مجبور بر رفتن و ترک خانه شدند باری تفصیل زیادی واقع و البته از جناب رافع مطلع خواهید شد جمیع احباء موصل را فرداً فرداً تکبیر برسانید

MMK6#219

AB02127

To: Adul, Karbala'i Ali et al., in Nahavand

¹ O divine friends! Jinab-i-Aqa Muhammad-i-Tabrizi has offered the utmost praise of you, that these divine friends are like bright candles and like stars shining and radiant in the horizon of guidance. Their souls are the target for the arrow of love and their hearts are shells for the pearl of knowledge. Their eyes are fixed upon the Most Glorious Horizon and their breasts are aflame and burning with the fire of love for the Beauty of Baha. In the early dawn they are occupied with wondrous remembrances and night and day they are engaged in thoughts of that Peerless Beloved. Every evening with tearful eyes they are occupied with mentioning the Kind Friend and every morning with smiling lips they are gladdened by the grace and gift of God.

² This news was the cause of boundless joy and this testimony brought infinite gladness. Since this is so, ere long Nahavand shall become a sublime paradise and its foundations shall become the highest heaven. That plain and desert and that mountain and wilderness shall be perfumed with the fragrance of the Most Glorious Paradise. Blessed are you and excellent is your final abode!

³ O divine friends! Although the oppressive and obstinate enemy is near, yet the shelter and refuge is a mighty support and the Protector and Helper is the Unique and Glorious Lord. How much tribulation and pain must the lovers of the earthly realm endure - then it is evident how much patience and composure is required of those who long for the Pure Soul. The Most Glorious Beauty - may my spirit be sacrificed for His loved ones - says in the famous poem: "This is the way and custom, if you seek union with Baha - seek it!" Praise be to God that those divine friends have arisen according to the conditions and customs of the path, and this is through the grace and favor of that Peerless Beloved.

⁴ And upon you be greetings and praise.

¹ ای یاران الهی جناب آقا محمد تبریزی نهایت ستایش را از شما نموده که این یاران الهی چون شمع روشنند و چون نجوم در افق هدایت درخشنده و تابان جانها هدف تیر محبتست و دله صدف در معرفت دیده‌ها باقی ابهی ناظر و سینه‌ها از نار محبت جمال بها پرشعله و متوقد در استخار بیدیع اذکار مشغولند و در لیل و نهار پیاد آندلبر بیهمتا مألوف هر شامی با چشم گریان مشغول بذکر یار مهربانند و هر صبحی با لب خندان مستبشر بفضل و موهبت یزدان

² این خبر سبب فرح بی حدّ و حصر شد و این گواهی باعث سرور نامتناهی گشت چون چنین است عنقریب نیاوند خلد برین گردد و بن و بنگاه رجای علین شود آن دشت و صحرا و آن کوه و پیدا بنفحهء جنت ابهی مشکبار شود طوبی لکم و حسن مآب

³ ای یاران الهی هرچند رقیب ستمکار عنید است ولی ملجأ و پناه رکنی شدید و مجیر و دستگیر خداوند فرید مجید عاشقان عالم خاک را چه قدر تحمّل مشقّت و آلامست دیگر معلومست که مشتاقان جان پاک را چه صبر و قرار لازم جمال ابهی روحی لأحبّائه الفداء در غزل مشهور میفرماید رسم ره اینست گر وصل بها داری طلب الحمد لله آن یاران الهی بشروط و رسم ره قیام نموده‌اند و این از فضل و انعام آن دلبر بیهمتاست

⁴ و علیکم التّحیّة و الثّناء

BRL_DAK#1230, MSHR3.300

AB02031

To: Ghulam-Rida et al., in Najafabad

¹ O my God, my God! Thou hast manifested Thyself to the righteous ones through the lights of Beauty and hast removed the veils from their eyes, whereupon they beheld the wondrous Face and the resplendent Light like the manifest dawn. Then the fire of yearning and the flames of ardent love blazed forth within their ribs and bowels, their sighs intensified, copious tears flowed, and their lamentations rose up, enkindled by the fire of Thy love, O my Beautiful Lord. The righteous ones were drawn to Thy beauty, sought reunion with Thee, and were consumed in separation from Thee until the dominions of love seized them with such force that they hastened to the place of sacrifice with shouts and cries and melodies that drew the Concourse on High.

² Among them was this servant of Thine, Ghulamrida, who believed in Thee and Thy verses, acknowledged Thy words, was attracted by Thy fragrances, arose to serve Thee, found solace in communion with Thee, was guided to Thy path, and kindled the fire of Thy love. Then the evil ones among Thy servants rose against him, and Thy most vehement adversaries grew wrathful toward him. They attacked him as fierce wolves attack a gentle lamb, swooped down upon him as predatory birds swoop upon a noble partridge, and surrounded him as wretched dogs surround a beautiful gazelle. They raged and surged and struck with clubs and palm branches until his bones were crushed, his flesh scattered, and his blood spilled, reddening the earth with his sprinkled blood. All this, O my God, he bore in Thy love, content with Thy decree, passionate in Thy love, seeking Thy good-pleasure, supplicating to Thy Kingdom, beseeching at Thy holy threshold.

³ O Lord, O Lord! Answer his call, make abundant his reward, perfume his grave with the outpouring of Thy mercy, cause layers of light from the heaven of manifestation to descend upon his resting place, make his spirit soar to the Kingdom of Thy truth, gather him with the martyrs in the paradise of Thy presence, admit him to the assembly where Thy beauty is manifest, and ordain for him what Thou hast ordained for the first martyrs - the most exalted station in Thy most glorious Kingdom. Verily, Thou art the Generous, the Merciful, the Mighty, the Powerful, the All-Merciful, the All-Compassionate.

¹ الهى الهى قد تجليت على الأبرار بانوار الجمال
و كشفت عن اعينهم الأستار فشاهدوا الوجه
البديع والنور المنير كالصبح المبين فتوقدت نائرة
الأشواق و نيران الغرام بين الضلوع و الأحشاء
و اشتد الزفير و جرت الدموع الغزير و ارتفع
النحيب توقداً بنار حبك يا ربى الجميل و انجذبوا
الأبرار الى جمالك و طلبوا وصالك و احترقوا
فى فراقك الى ان اخذتهم سطوات الحب اخذاً
سرعوا به الى مشهد الفداء بهللة و صلصلة و
زمزمة انجذب بها الملاء الأعلى

² و منهم عبدك هذا غلامرضا آمن بك و بآياتك
و صدق بكلماتك و انجذب بنفحاتك و قام على
خدمتك و ائتمف بمناجاتك و هدى الى سبيلك
و اوقد نار محبتك فغاض عليه شر عبادك و
غضب عليه الد خصمائك فهجموا عليه هجوم
الذئاب الكاسرة على الحمل الوديع و انقضوا عليه
انقضاض الطيور الكاسرة على الجمل النجيب و
احاطوا به احاطة الكلاب الخاسرة بالطي الجليل
فهاجوا و ماجوا و ضربوا بالمقامع و السماريح حتى
اندق عظمه و تناثر لحمه و هرق دمه و احمرت
الأرض بثاره المرشوش كل هذا يا الهى احتمله
فى محبتك رضاء بقضائك شغفاً بحبك طلباً
لرضائك تبتلاً الى ملكوتك تضرعاً الى ساحة
قدسك

³ رب رب لب لبدائته و اجزل عطائه و طيب
رمسه بصيب رحمتك و انزل على مرقده طبقات
النور من سماء الظهور و طير روحه الى ملكوت
صدقك و احشره مع الشهداء فى فردوس لقاءك
و ادخله فى محفل تجلى جمالك و قدر له ما قدرته
للسهداء الأولى المقام الأعلى فى ملكوتك الأسمى
انك انت الكريم الرحيم العزيز المقتدر الرحمن
الرحيم

TABN.082

AB02051

To: Ali Quli Khan, in New York

- 1 O servant of God! In these days a telegram arrived from America with the content announcing a marriage. Congratulations were sent by telegram, and God willing it is blessed. Let this be cause for thanksgiving to the Divine Unity that praise be to God, such confirmation has been granted that East has embraced West. Know the value of this great bounty, that such an impossible matter has become easy and simple through the assistance and favor of the Blessed Beauty. Therefore, completely forget yourself. Seek nothing but servitude to Him and desire nothing but sacrifice. Consider the example of 'Abdu'l-Baha, who despite being afflicted with such trials and tribulations, still gives thanks and has not a moment's rest, and is ashamed and cries out in lamentation. How well it was said: "How can I raise my head in shame before the Friend, when no worthy service has come from my hand." In any case, God willing it is auspicious and blessed. Due to weakness from fasting, more than this is not possible. This was written in haste. The reply to your letters will be sent God willing afterwards.

- 2 O Lord! Make this bond of unity that You have tied enduring, and grant this servant and handmaiden a spiritual and physical connection. Make this union abundantly blessed and this marriage a cause of joy. Increase the spirituality of both and grant them illumination, so that both may succeed in utmost truthfulness and worship of reality in servitude at Your holy Threshold. May they seek none but You, desire none but You, and speak of none but You. They are wanderers in Your path and bewildered by Your countenance. You are the Mighty, the Kind, You are the Bestower, the All-Bountiful. You are the Confirmer, the Helper, the Generous, the Merciful.

1 ای بنده الهی در این ایام تلگرافی از امریکا وارد مضمونش زفاف واقع تبریک تلگرافاً مرقوم شد و انشاءالله مبارکست و سبب شکرانه حضرت احدیت که الحمد لله تأییدی فرموده که شرق دست در آغوش غرب کرده قدر این نعمت عظمی را بدان که چنین امر محالی بعون و عنایت جمال مبارک سهل و آسان گردید لهذا بکلی خود را فراموش کن جز عبودیت او مطلب و جز جانفشانی نخواه نتیجه آن دارد ملاحظه عبدالبهاء کن که بچه صدمات و بلایائی گرفتار است باوجود این شکر مینماید و دقیقه آرام ندارد و شرمسار است و ناله و فریاد میکند فنعن ما قال چگونه سر زنجالت برآورم بر دوست که خدمتی بسزا بر نیامد از دستم باری انشاءالله متیمن و مبارکست از ضعف رمضان بیش از این ممکن نه مستعجلاً مرقوم شد جواب مکاتیب شما انشاءالله بعد ارسال میشود

2 ای پروردگار این عقد الفتی که برستی پاینده دار و این بنده و کنیز را ارتباطی روحانی جسمانی بخش این اقترانرا شگون فراوان ده و این ازدواج را سبب ابتهاج فرما بر روحانیت هردو بیفز و نورانیت بخش تا هردو در نهایت راستی و حقیقت پرستی بعبودیت آستان مقدست موفق گردند جز تو نخواهند و جز تو نجویند و جز ذکر تو نکویند سرگشته کوی تواند و اشفته روی تو توئی عزیز و مهربان و توئی بخشنده و متان انت الموفق المؤید الکریم الرحیم ع ع

AB02055

To: Ali Quli Khan, in New York

1 O servant of the Beauty of Abha!

2 For some time, due to poor health and physical weakness, I have been unable to write or speak. Letters from you and all the friends from various places remained unanswered, and I was very affected by this. Surely there was consummate wisdom in that condition. Praise be to God, some health has been restored and I have again begun writing and speaking, and I hope that henceforth there will be continuity in sending replies.

3 Mr. MacNutt with his esteemed wife and Mrs. Grundy arrived, but with utmost caution since the Holy Land is disturbed due to harmful publications in Egyptian newspapers and some other newspapers, and the writing of numerous books against the Cause of God, and great calumnies from false persons. This caused Mr. MacNutt to be unable to stay more than three nights, and this was only because they had permission. In truth, he is a capable soul and the meeting was in utmost joy and fragrance. Furthermore, in these days passage here is not possible - travel has become very difficult. Jinab-i-Abu'l-Fadl is in Port Said; it has not yet been possible for him to be present.

4 In any case, the point is that the storm of calumnies and opposition and attacks from all directions is continuous and successive. In such a condition the friends of God must arise with utmost supplication and detachment and adherence to the religion of God and holding fast to divine teachings and sacrifice, and whatever occurs in the Holy Land must never cause their weakness and dejection. Rather, day by day they must increase their steadfastness and constancy and the diffusion of the divine fragrances.

5 The intention is that you should be informed, but do not give much publicity to these events. God willing, henceforth replies to letters will be sent as much as possible. And upon you be greetings and praise.

1 ای بنده جمال ابهی

2 چندیست از بابت نقاهت مزاج و ضعف بدن از تحریر و تقریر باز ماندم مکاتیب شما و جمیع احباب از اطراف بی جواب ماند و از اینجهت بسیار متأثر بودم البته حکمت بالغه در آن حال الحمد لله اندک صحتی حاصل دوباره بتحریر و تقریر پرداختم و امیدوارم که من بعد استمرار در ارسال جواب گردد

3 جناب مستر مکات با قرینه محترمه و مسس کراندی وارد شدند ولی در نهایت احتیاط زیرا ارض مقدس مضطربست بسبب نشریات مضرة جرائد مصریه و بعضی از جرائد سائره و تألیف کتب عدیده بر ضد امر الله و مفتریات عظیمه از نفوس کاذبه این سبب شد که مستر مکات بیش از سه شب نتوانستند بمانند و اینهم بجهت آن بود که مأذون بودند فی الحقیقه نفس مستعدیست در نهایت روح و ریحان ملاقات شد دیگر در این ایام ممکن نیست عبور و مرور در اینجا بسیار مشکل شده است جناب ابوالفضائل در پورت سعید تشریف دارند هنوز میسر نشد که حاضر شوند

4 باری مقصود اینست که طوفان مفتریات و تعرض و هجوم از جمیع جهات متتابع و متواصل در چنین حالتی باید احبای الهی در نهایت تضرع و ابتال و انقطاع تمسک بدین الله و تشبث بتعالیم الهی و جانفشانی قیام نمایند و هرچه در ارض اقدس واقع شود ابداً سبب فتور و افسردگی ایشان نگردد بلکه روز بروز بر استقامت و ثبوت و نشر نفحات الله بیفزایند

5 مقصد اینست که شما مطلع باشید ولی این حوادث را چندان شهرت ندهید انشاء الله من بعد جواب نامه ها بقدر امکان ارسال میگردد و علیک التحیة و الثناء

YIK.087-088

AB02029

To: *Hakimbashi, Mirza Musa et al., in Qazvin*

- 1 My God, my God! You see me aflame with the fire of Your love, bereft of patience from separation from Your heavenly presence, tears flowing from being deprived of Your holy court, my heart burning and my gathering scattered, disheveled and dust-covered from falling upon the earth of abasement in the desert of separation from You.

1 الهی الهی ترائی مضطرباً بنار محبتک و منصرم
الصبر من هجرانی من ملکوت لقائک و منسجم
الدمع من حرمانی عن ساحة قدسک و ملتهب
الفؤاد و مشئت الشمل شعراً مغبراً لوقوعی علی
تراب الذلّ فی پیداء فراقک
- 2 Lord, Lord! Strengthen me with the hosts of Your Kingdom, aid me with the armies of Your Dominion, assist me with Your holy angels, and support me with the legions of Your confirmation and grace.

2 ربّ ربّ ایدنی بجنود ملکوتک و انصرنی
بجیوش جبروتک و اعنّی بملائکة قدسک و
انجدنی بککائب تأییدک و توفیقک
- 3 Lord, Lord! I am lowly, hoping for the outpourings of Your Lordship; I am poor, desiring the manifestation of the treasures of Your Mercy; I am insignificant, seeking help from the power of Your Oneness.

3 ربّ ربّ ائی ذلیل ارجو فیوضات ربّانیتک و
اائی مسکین ارتغب ظهور کنوز رحمانیتک و ائی
حقیر استعین بقدرة فردانیتک
- 4 Lord, Lord! Make the fly a soaring eagle in the zenith of Your glory, and the weak bird a falcon flying in the heaven of Your oneness, and the feeble one mighty through Your aid and care, and the abased one noble through Your protection and shelter, so that I may be enabled to mention Your loved ones with the passion of my love, the rapture of my being, the ardor of my heart and the ecstasy of my essence. For their remembrance, O my God, is my spirit and sweet fragrance, and their love, O my Beloved, is the life of my consciousness.

4 ربّ ربّ اجعل الذباب عقاباً کاسراً فی اوج
عزّتک و البغاث نسراً طائراً فی سماء احدیتک و
الضعیف قویاً بعونک و عنایتک و الذلیل عزیزاً
بصونک و حمایتک حتی اقتدر ان اذكر احبائک
بشغف حقی و وله کینونتی و غرام قلبی و هیام
ذاتی لان ذکرهم یا الهی روحی و ریحانی و حبهم
یا محبوبی حیات وجدانی
- 5 Lord! Make them the lights of Your oneness, the banners of Your sanctification, the signs of Your glorification, Your all-embracing Words, the letters of Your unfurled scroll, and Your preserved Tablet, speaking forth Your perfect mysteries.

5 ربّ اجعلهم انوار توحیدک و رايات تقدیسک
و آیات تنزیهک و کلماتک الجامعه و حروفات
رقک المنشور و لوحک المحفوظ الناطقة
باسرارک التامه
- 6 Lord, Lord! You know that I love them with my spirit, my essence, my heart and my soul, and I sacrifice for their love of Your Beauty my life, my blood, my inner and outer being, my reality, my identity and my essence. Verily You are the All-Bountiful, the Generous, and verily You are the All-Merciful, the Compassionate.

6 ربّ ربّ انک لتعلم بانّی احبهم بروحی و ذاتی
و قلبی و فؤادی و افدهم بحبهم بجمالک بحیاتی
و دمی و سرّی و علانیّتی و حقیقتی و هویتی
و ذاتی انک انت الفضال الکریم و انک انت
الرحمن الرحیم
- 7 And upon you be greetings and praise.

7 و علیکم التّحیّة و التّناء

AYBY.356 #038, KNJ.013f

AB03645

To: Aqa Mashhadi Abdur-Razzaq, in Qum

- 1 O faithful servant of the Most Glorious Beauty! Give thanks to God that through the infinite bounties of the Most Great Beauty you have attained the greatest guidance, hastened to the shore of the sea of recognition, raised the banner of the love of God, and turned away from all but that Peerless Beloved. You brightened your eyes by witnessing the greatest signs and gave new life to your soul through the holy fragrances of the incomparable Beloved. And now, through the grace, generosity and kindness of the Most Glorious Beauty, you have been enabled to facilitate the construction of the Mashriqu'l-Adhkar, offering a piece of land so that a precious temple may be established thereon.
- 2 The Mashriqu'l-Adhkar is the lodestone of divine confirmations. The Mashriqu'l-Adhkar is the mighty foundation of the Lord, the firm pillar of the Faith of God. The establishment of the Mashriqu'l-Adhkar is a means for the exaltation of the Word of God. The praise and glorification emanating from it cheereth the heart of every righteous soul. The holy fragrances of the Mashriqu'l-Adhkar vivify the souls of the righteous, and its vitalizing breezes confer life upon the pure in heart. The lamps of the Mashriqu'l-Adhkar, like unto the resplendent rays of dawn, illuminate the horizons. The melody of the Mashriqu'l-Adhkar cheereth the souls of the Concourse on high, and the recitation within it of the verses of His Divine Unity bringeth joy and gladness to the inmates of the Kingdom of Glory.
- 3 In this day, the greatest matter and most consummate service to be offered at the Sacred Threshold of God is the establishment of the Mashriqu'l-Adhkar. It must not, however, be in such wise as to run counter to wisdom, nor become a cause of fear and consternation to the heedless, or a source of mischief and sedition on the part of the erring.
- 4 In that land, if for the present it be founded in the utmost concealment, its establishment will be a source of spirit and sweet savours. And should wisdom not permit that that place be designated by this name, then let another title be given it and it be called by another name.
- 5 The purpose is that the loved ones of God should, while exercising the utmost wisdom, be occupied therein with prayer and the worship of God, the recitation of the verses and words

ای بندهء صادق جمال ابهی شکر کن خدا را
که بفیوضات نامتناهیہ جمال کبریا هدایت
کبری یافتی و بشاطی بحر عرفان شتافتی و رایت
محبت الله افراختی و روی از غیر آندلبریکا بتافتی
چشم بمشاهدهء آیات عظمی روشن نمودی و
جانرا بنفحات تقدیس محبوب بیہمتا حیات تازه
بخشیدی و حال بہ فضل و جود و احسان جمال
ابهی موفق بر تسہیل بناء مشرق الأذکار شدی
قطعهء زمینی تقدیم نمودی تا معبد نازنینی در آن
تأسیس گردد

2 مشرق الأذکار مغناطیس تأیید پروردگار
است مشرق الأذکار اساس عظیم حضرت
آمرزگار مشرق الأذکار رکن رکنین آئین کردگار
مشرق الأذکار تأسیس سبب اعلاء کلمہ الله
مشرق الأذکار تہلیل و تسبیحش مفرح قلوب
ہر نیکوکار مشرق الأذکار نفحات قدسش
روحبخش کل ابرار مشرق الأذکار نسیم
جانپرورش حیاتبخش عموم احرار مشرق الأذکار
مصایحش مانند نور صباح روشنی آفاقست
مشرق الأذکار آہنگش مفرح ارواح ملأ
اعلاست مشرق الأذکار ترتیل آیات توحیدش
سبب سرور و حبور اہل ملکوت ابہاست

3 الیوم اعظم امور و اتم خدمات در آستان
مقدس الہی تأسیس مشرق الأذکار است ولی نہ
بقسمیکہ مخالف حکمت واقع شود و سبب جزع
و فزع ارباب غفلت و اسباب فساد و فتنہء
اہل ضلالت گردد

4 در آن ارض در نہایت خفا علی العجالہ تأسیسش
سبب روح و ریحان است و اگر حکمت اقتضا
نماید کہ باین اسم اتحلّ مسمی باشد عنوان دیگری
دہند و نام دیگری نہند

5 مقصود اینست کہ احبای الہی در کمال حکمت
در آن محلّ بہ نماز و عبادت حضرت پروردگار و

of God, and the chanting of heavenly odes in glorification of the All-Merciful.

BRL_MASHRIQ#31x

ترتیل آیات کلمات الهیه و ترنیم قصائد و نعت
رحمانیه مشغول گردند و علیک التّحیّة والتّناء

BRL_DAK#1231, COMP_MASHRIQP#31x,
AVK4.149.10x, YIA.321

AB02150

To: Amidul-Atibba, Aqa Mirza Yahya Kalimi et al., in Rasht

- 1 O ye who have turned to God and are accepted in His sight! Jinab-i-Darvish Ghulam-Husayn, upon him be the Glory of God, the Most Glorious, sent a letter from Haifa requesting the writing of this epistle. Despite myriad occupations and impediments, I have, with utmost love, undertaken to write that it may gladden hearts and illumine minds and souls.

1 ایها المقبولون المقبولون جناب درویش غلامحسین
علیه بهاء الله الاهی از حیفارقیمی ارسال نمودند
و خواهش نگارش این نامه کردند من نیز با
صد هزار مشاغل و موانع در کمال حب بتحریر
پرداختم تا سبب تسریر قلوب گردد و تنویر افنده
و نفوس شود
- 2 Today, the world-illuminating light is the radiance of divine love and the effulgence of the Most Great Peace and the welfare of nations. In all the holy Books, this promised Day is mentioned, wherein wars shall end in peace, tyranny and aggression shall be transformed into justice and benevolence, and oppression and cruelty shall be transmuted into love and fidelity. This is among the assured and inevitable developments of this cycle of Revelation. Although to outward seeming this Star of guidance has not yet fully dawned on the horizon of the world, its manifest dawn has broken, and ere long its resplendent sun shall rise.

2 امروز نور جهان افروز پرتو حبّ الهی و شعاع
صلح اعظم و صلاح امّت و در جمیع کتب
مقدّسه این یوم موعود مذکور که جنگها بصلح
انجامد و ظلم و عدوان به عدل و احسان منتهی
گردد و جور و جفا به حبّ و وفا منقلب شود این
از امور مبروره محتومه کور ظهور است هر چند
هنوز بظاهر این نجم هدی در افق عالم باهر نه
ولی صبح مبینش ساطع و عنقریب شمس منیرش
طالع گردد
- 3 O friends! Like a boundless ocean, raise ye the waves of love, that the flotsam of enmity and cruelty may be cast out from this sea of fidelity, and the face of this ocean may become mirror-like, revealing the beauty of its bounty and the loftiness of its virtues. Praise be to God that the ocean of favors is surging and the cloud of grace is pouring its rain upon all humanity. The friends abide beneath the shade of the All-Merciful, and the loved ones are intoxicated with the wine of spiritual grace. At every moment an ocean surgeth, and with every breath glad-tidings arrive. The favors of the Blessed Beauty have encompassed all, and His grace and bounty have prevailed.

3 ای یاران مانند محیط بی پایان موج محبت زیند
تا خس و خاشاک عدوان و جفا از این بحر
وفا بدر اندازید و روی این دریا آئینه آسا لطافت
موهبتش عیان گردد و علو منقبتش نمایان شود
الحمد لله بحر الطاف پرموجست و ابر عنایت
فائض بر عالمیان یاران در ظلّ رحمانیتند و
دوستان سرمست صهای روحانیت در هر دم
یمی بوج آید و در هر نفسی بشارتی دررسد
الطاف جمال مبارک احاطه نموده و فضل و
موهبتش مستولی گشته
- 4 Given this, how can we rest for a moment, find patience and composure, show negligence, or let slip the opportunity? Now

4 با وجود این چگونه می بیاسایم و صبر و قرار
بیایم و غفلت بخائیم فرصت از دست بدهیم

is the time to forget ourselves, become intoxicated with the spirit of sacrifice, and rejoice, that we may attain to success in the Kingdom of holiness.

- 5 And upon you be greetings and praise.

وقت آنست که خود فراموش نمائیم و سرمست
جانفشانی نمائیم و شادمانی بکنیم تا در ملکوت
تقدیس بکامرانی موفق گردیم

5 و علیکم التّحیّة و التّناء

BRL_DAK#0905, MKT6.177c

AB02039

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

- 1 O lovers of the Divine Beauty! In every age and dispensation when the Sun of Truth rose from the horizon of sanctification and Its light shone upon all regions, a group gathered beneath the shade of Its oneness. But when that Most Great Luminary set from the horizon of the world in the eyes of nations, the doors of tests opened wide and the winds of trials arose in fury. The fire of testing was kindled and the sea of tribulation surged forth. Some souls remained firm and steadfast like mighty mountains, while others were scattered and bewildered like gnats and flies at the slightest breeze, becoming lost without trace.

- 2 Until now, in no previous Dispensation was there a Covenant and Testament of such magnitude and clarity. If some wavering occurred, it was not surprising or strange. But now in this Most Great Cycle, praise be to God, the lamp is brightly lit and the Beauty of the Covenant appears with utmost grace and loveliness. The Cup-Bearer of the assembly is the firm Covenant, and the choice wine of the Testament flows from an elegant chalice.

- 3 All governments and peoples of the world are aware of this ancient Covenant, and all the heedless ones of the world are now informed. Yet strangely, some friends are completely unaware and deprived of this call, indeed entirely in despair. Today all governments and peoples and nations of the world marvel at these souls and say: "We are strangers, yet are aware and conscious of this divine Covenant, while those who are close are complete strangers, unaware and unconscious."

- 4 O my God! O my God! Make firm the feet of Thy loved ones in Thy Covenant and Testament, and expand their breasts

1 ای احبّای جمال الهی در هر عهد و عصر که
شمس حقیقت از افق تقدیس طلوع فرمود و
انوارش بر آفاق اشراق کرد جمعی در ظلّ کلمهء
وحدانیتش جمع شدند و چون آن نیر اعظم از
افق عالم بحسب ظاهر و انظار امم افول فرمود
ابواب امتحان باز شد و اریاح افتتان بهیجان آمد
آتش آزمایش افروخته شد و دریای بلاء بجوش
آمد نفوسی چون جبل متین راسخ و ثابت ماندند
و گروهی چون بعوضه و پشه بمرور نسیم خفیفی
پراکنده و پریشان و متحیر و بی نشان شدند

2 و تا بحال در هیچ کوری عهد و پیمان باین
عظیمی و صریحی در میان نبود اگر چنانچه
لغزشی حاصل میشد تعجب نبود و استغراب
نمیشد حال در این کور اعظم اتم الحمد لله شمع
روشن است و شاهد پیمان در کمال صباحت و
ملاحت ساقی انجن عهد و ثیق است و رحیق
میثاق در کأس انیق

3 جمیع دول و ملل عالم بر این عهد قدیم مطلع و
آگاه و کلّ یخبران جهان باخبر ولی عجب اینست
که بعضی دوستان بکلی از این نداء یخبر و محروم
بلکه بکلی مأیوس باری الیوم جمیع دول عالم
و ملل و امم تعجب از این نفوس مینمایند و
میگویند ما بیگانه ایم و از این میثاق الهی باخبر و
هشیار و آشنایان بکلی بیگانه و یخبر و بی هوش

through the lights of steadfastness in Thy Cause. Verily, Thou art the Mighty, the Powerful.

4 الهی الهی ثبت اقدام احبائک علی عهدک و میثاقک و اشرح صدورهم بانوار الرسوخ علی امرک انک انت المقتدر القدیر

INBA17:095

AB12812

To: Baha'is of Saysan et al.

1 O handmaidens of the Blessed Beauty! Give thanks to the Most Great Unity that ye have entered beneath the shadow of sanctity and reposed beneath the shade of the favors of the Glorious Lord. Ye have heard the call of the Covenant and witnessed the effulgence of the Luminary of the horizons. Ye have been freed from the fetters of all else but Him and have plucked the flowers of divine unity in the rose-garden of reality. This is through the grace of the Beauty of Unity and the universal outpourings of the Most Merciful One. The queens of the world in former ages yearned for a particle of this grace but attained it not. Now ye, O handmaidens of the Lord, have freely found this bounty and have witnessed this gift as befitting. Without toil ye have attained unto mercy, and without suffering ye have drunk from these sweet flowing waters. Give thanks unto God, praise ye the Most Glorious Beauty!

1 ای کنیزان جمال مبارک شکر کنید حضرت احدیت را که بظّل تقدیس وارد و در سایه الطاف ربّ مجید آرمیده اید بانگ میثاق شنیدید و فیض نیر آفاق دیدید از قید ماسوی رهیدید و در گلستان حقیقت گلهای توحید چیدید این از فضل جمال احدیت است و فیوضات کلیه حضرت رحمانیت ملکه های آفاق در ازمنه سابقه آرزوی ذره ئی از این فضل مینمودند و موفق نشدند حال شما ای کنیزان یزدان این احسان را یابگان یافته اید و این موهبت را شایان مشاهده نمودید بی زحمت برحمت رسیدید و بدون عذاب از این عذب فرات نوشیدید شکر کنید خدا را حمد کنید جمال ابری را

2 O Lord! O All-Bountiful! These handmaidens of the All-Merciful have set their hearts upon Thee and have freed themselves from all else but Thee. They have sought Thy good-pleasure and adorned their hearts with Thy love. They sought not earthly fortune but turned to Thy Kingdom of Unity. Make these handmaidens independent of all save Thee, and cause these maidservants to become denizens of the Most Glorious Kingdom. Though they be powerless, grant them power and might, bestow upon them eternal life, and make them steadfast in the Covenant. Verily, Thou art the All-Bountiful, verily Thou art the Most Great. There is no God but Thee, the Forgiving, the All-Bountiful.

2 ای پروردگار ای بزرگوار این اماء رحمن دل بتو بسته اند و از قید ماسوی رسته اند رضای تو جسته اند و دل را بحیثت آراسته اند سعادت دنیویہ نخواستند و بملکوت احدیت توجه نمودند این کنیزان را از دوند بی نیاز کن و این اماء را اهل ملکوت ابری فرما هر چند عاجزند قدرت و توانائی بخش و از حیات ابدی نصیب ده و بر پیمان ثابت بدار انک انت الکریم انک انت العظیم لا اله الا انت الغفور الکریم

BRL_DAK#1159

AB02044

To: Descendants of Mustafa Tabatabai, in Shahmirzad

1 O survivors of that leader of the free ones, his holiness Siyyid Mustafa has spread the wings of sanctification and flown to the divine nest in the proximity of the Most Great Mercy, and has found repose in the embrace of the favors of his illustrious grandfather, his holiness Muhammad Mustafa, may my spirit be sacrificed for him. That essence of existence ascended with utmost glory. What wisdom is there in preventing burial among decaying graves? Surely a solitary location far from the detested graves would be better, for the grave will remain preserved and protected and its traces evident, even if outwardly worn. In any case, give thanks to God that it happened thus.

2 Prayer:

3 O my God! O my God! This is Thy servant, associated with the Beloved Leader of the Messengers at Thy holy threshold among all worlds. O Lord, he was a sign of guidance and a flame of light and a morning lamp, confirmed with joy and gladness, a model for spirits, detached from shadows. He was attracted to Thy radiant beauty and attained the lofty summit in knowing Thee in the Promised Day and the manifestation of Thy Self in the Witnessed Day. O Lord, he cut himself off from all else save Thee and was immersed in Thy love and passion, and was ignited by the fire kindled in the Sinatic Tree, and found guidance in the fire. O Lord, after his ascension to the Supreme Kingdom, the people of passion prevented his burial among the graves until he rested in an abandoned place, and this was only from Thy abundant grace, so that the features of his grave and tomb would not be effaced among the graves, and he would be separate in a blessed ground far from the tombs, around which the loved ones would gather and upon which layers of light would descend from heaven. O Lord, assist him with Thy confirmations and revive his spirit with Thy breaths and cause him to ascend to the kingdom of Thy verses and admit him into the gardens of Thy pardon and forgiveness, and give him a truthful tongue among those who come after. Verily Thou art the Generous, the Merciful, the Compassionate.

1 ای بازماندگان آن سرور آزادگان حضرت سید مصطفی شهر تقدیس گشود و بآشیان الهی جوار رحمت کبری پرواز فرمود و در آغوش الطاف جد بزرگوار حضرت محمد مصطفی روحی له الفداء آرمید آن جوهر وجود با نهایت عزّت صعود فرمود دیگر منع از دفن بین مقابر پوسیده چه حکمی دارد البته در محلی تنها دور از قبور منفور قرارگاه بهتر است زیرا قبر محفوظ و مصون ماند و آثار پدیدار ولو بظاهر مندرس باری شکر کنید خدا را که چنین واقع شد

2 مناجات

3 الهی الهی هذا عبدک منسوب الی سید المرسلین المحبوب بعبّة قدسک بین العالمین ربّ انه کان آية الهدی و شعله النوراء و مصباح الصباح مؤیداً بالمسرة و الافراح قدوة الارواح منقطعاً عن الاشباح قد انجذب الی جمالك المنیر و ادرك الارج الاثیر فی عرفانک فی الیوم الموعود و ظهور نفسک فی الیوم المشهود ربّ انه انقطع عن سواک و استغرق فی حبک و هواک و توقّد من النار الموقدة فی سدرۃ السیناء و وجد علی النار هدی ربّ بعد صعوده الی ملکوت الاعلی منعوا اهل الهوی عن دفنه بین القبور حتّی ثوی فی محلّ مهجور و ما هذا الا من فضلک الموفور حتّی لا یندرس معالم جدته و رمسه بین المقابر و ینفرد فی ارضی مبارکة بعیده عن الاجداث یحف حولها الاحباء و ینزل علیه طبقات النور من السماء ربّ ایده بتأییداتک و انعش روحه بنفحاتک و اعرج به الی ملکوت آیاتک و ادخله فی ریاض عفوک و غفرانک و اجعل له لسان صدق فی الآخرین انک انت الکریم الرحمن الرحیم

TZH8.0313

Study guide to this volume

This fourth collection of undated letters and tablets from ‘Abdu’l-Baha spans a remarkable range of genre and occasion: a soaring prophetic vision of holy teachers yet to arise, careful admonitions against racial and national prejudice, fierce consolations for women imprisoned and paraded through bazaars, meditations on the ascending degrees of created existence, a compact exegesis of symbolic passages in Baha’u’llah’s writings, and a moving tribute to the poor as intimate companions of every Prophet. Though none of these pieces can be dated with precision, they belong broadly to the years of ‘Abdu’l-Baha’s ministry (1892–1921), during which He was simultaneously a prisoner under Ottoman surveillance, the guardian of a nascent global Faith, and the epistolary center of its expansion into Africa, Russia, India, and the Americas. The volume shows ‘Abdu’l-Baha at the height of His teaching vocation: summoning individuals and communities from within their particular circumstances toward a common horizon of divine unity, meeting each correspondent with the precision of a physician who knows both the remedy and the patient. Running through all the letters is the conviction that tribulation — personal, collective, historical — carries a dignity and a purpose entirely concealed from those who experience only its surface.

The Vision of Holy Beings: Teaching as Sacred Mission

Key Passages

O phoenix of that immortal flame kindled in the sacred Tree! Baha’u’llah — may my life, my soul, my spirit be offered up as a sacrifice unto His lowly servants — hath, during His last days on earth, given the most emphatic promise that, through the outpourings of the grace of God and the aid and assistance vouchsafed from His Kingdom on high, souls will arise and holy beings appear who, as stars, would adorn the firmament of divine guidance; illumine the dayspring of loving-kindness and bounty; manifest the signs of the unity of God; shine with the light of sanctity and purity; receive their full measure of divine inspiration; raise high the sacred torch of faith; stand firm as the rock and immoveable as the mountain; and grow to become luminaries in the heavens of His Revelation, mighty channels of His grace, means for the bestowal of God’s bountiful care, heralds calling forth the name of the One true God, and establishers of the world’s supreme foundation. — AB01587

These shall labour ceaselessly, by day and by night, shall heed neither trials nor woe, shall suffer no respite in their efforts, shall seek no repose, shall disregard all ease and comfort, and, detached and unsullied, shall consecrate every fleeting moment of their lives to the diffusion of the divine fragrance and the exaltation of God’s holy Word.

Their faces will radiate heavenly gladness, and their hearts be filled with joy. Their souls will be inspired, and their foundation stand secure. They shall scatter in the world, and travel throughout all regions. They shall raise their voices in every assembly, and adorn and revive every gathering. They shall speak in every tongue, and interpret every hidden meaning. — AB01587

I am waiting, eagerly waiting for these holy ones to appear; and yet, how long will they delay their coming? My prayer and ardent supplication, at eventide and at dawn, is that these shining stars may soon shed their radiance upon the world, that their sacred countenances may be unveiled to mortal eyes, that the hosts of divine assistance may achieve their victory, and the billows of grace, rising from His oceans above, may flow upon all mankind. — AB01587

Context for Study

The letter addressed to the “phoenix of that immortal flame” (AB01587) is among the finest and most anthologized passages in ‘Abdu'l-Baha’s correspondence, and reading it in its original epistolary context deepens its meaning considerably. ‘Abdu'l-Baha is writing as one who has carried, in His own person, the burden of the Cause through its most dangerous years, and whose longing for successors is genuine. The promise of Baha’u’llah cited here — made “during His last days on earth” — turns the letter into something more than encouragement: it is a prophecy transmitted, a covenant renewed. The portrait of these future holy beings is carefully constructed around paradoxes: they receive “full measure of divine inspiration” yet labor without repose; they are “detached and unsullied” yet scatter across the world into every gathering; they speak “in every tongue” yet interpret hidden meanings that most never perceive. This is the Baha’i theology of the spiritually transformed teacher — one who is simultaneously otherworldly and maximally present to the world. The passage invites comparison with several traditions. In Christianity, Paul’s description of apostolic labor in 2 Corinthians 4 follows a similar logic: earthen vessels bearing a transcendent treasure, afflicted but not crushed, dying and yet alive. In Sufi thought, the *kamil* (the spiritually perfect human) radiates a divine light that transforms all who approach, without that person calculating the effect. In Jewish tradition, the *tzaddik* is the channel through which divine blessing flows to the community. ‘Abdu'l-Baha’s portrait shares features with all three, but shifts the emphasis to the cosmic scale of the mission: these beings will not serve one community or one region but will “scatter in the world” and revive “every gathering.” His own longing — “how long will they delay?” — adds an unmistakable note of urgency and love, making this among the most personally revealing of all His letters.

Questions for Reflection

1. What distinguishes a “holy being” of the kind ‘Abdu'l-Baha envisions from a merely devoted religious worker? What spiritual transformation is implied in the portrait He draws?
2. ‘Abdu'l-Baha draws on a promise Baha’u’llah made “during His last days on earth.” How does the transmission of prophetic promise through a chain of covenant-keepers function differently from the transmission of a merely human legacy?
3. Compare this vision of the teaching soul with Paul’s description of apostolic ministry in 2 Corinthians 4:7–18. What is shared between the two portraits, and where do they part ways?

4. The holy beings will “speak in every tongue and interpret every hidden meaning.” How does polyglottal and hermeneutical capacity relate, in this vision, to spiritual transformation? Is language a spiritual gift or a spiritual discipline?
5. ‘Abdu'l-Baha confesses His own longing and waiting for these souls to appear. What does this vulnerability in the writing of a spiritual head reveal about the nature of leadership in a divine Cause?

Freedom from Prejudice and the Making of Universal Community

Key Passages

O ye helpers of Abdu'l-Baha! Bukhara was at one time the source of the increase of wisdom and the centre of knowledge and learning. Persons were trained there who indeed became the cause of the dissemination of learning and the sciences and the arts in the human world. The most renowned among the early exponents of learning in Islam studied in Bukhara. Later, however, all that pomp and glory was rolled up entirely and knowledge and learning became reduced to preambles and jurisprudence. Now the friends of God shall travel there and, God willing, establish themselves and become the cause of the progress of the people in those regions. — AB01437

O friends of God! Be wholly free from the odour of ignorant prejudice, the enmity and hatred common among the masses, and the idle fancies relating to race, nationality and religion. These are utterly contrary to the religion of God and divine good-pleasure and are the cause of humanity's deprivation from the bounties of the Merciful. Strip yourselves of these vain imaginings and cleanse the mirror of your hearts of the dust of this ignorant prejudice, that you may become truly loving towards the world of humanity, that is to say, to all people. — AB01437

Have no hatred towards any person from any nation, religion, tribe, race or land, but rather show the utmost kindness and friendship that perhaps, through divine aid and bounty, the horizon of the world of humanity may be cleansed and sanctified of these thick clouds of ignorant prejudice and common hatred and enmity, and you may, day by day, become the cause of fellowship and love among all the nations of the world. — AB01437

Context for Study

The letter to the friends traveling to Bukhara (AB01437) opens with a historical observation that functions as both tribute and provocation. Bukhara — birthplace of Ibn Sina (Avicenna) and al-Bukhari, center of medieval Islamic learning — is invoked as a civilization that once radiated knowledge outward and then collapsed into the narrow specialisms of “preambles and jurisprudence.” ‘Abdu'l-Baha names this history to mark the arrival of something new: the friends of God who will enter that same city carry a universalism that classical Islamic scholarship, for all its achievements, never fully embodied. The practical counsel that follows is precise. ‘Abdu'l-Baha names race, nationality, and religion as the specific forms of prejudice to be abandoned — the same triad that

structures much modern sociology of intergroup conflict. His argument, however, is theological rather than merely pragmatic: these prejudices are not merely socially harmful; they are “utterly contrary to the religion of God.” The command to love is absolute, extending even to enemies. In Christian thought, the command to love enemies appears in the Sermon on the Mount and is regarded by many theologians as the most demanding and distinctive of Jesus’ teachings; in Islamic thought, the Qur’an’s vision of a community that “commands what is right and forbids what is wrong” tends toward internal unity rather than universal love of the outsider. ‘Abdu’l-Baha radicalizes both traditions by making the love of strangers the very content of religious duty, stripping away any tribal or confessional qualification. The phrase “cleanse the mirror of your hearts” draws on classical Sufi psychology: the heart, in the tradition of Rumi and Ibn ‘Arabi, is a polished mirror capable of reflecting the divine light, but prejudice coats it with dust. ‘Abdu’l-Baha uses this image to ground the ethical in the spiritual: the capacity to love universally depends on interior purification.

Questions for Reflection

1. ‘Abdu’l-Baha identifies religion itself as a possible source of prejudice. How does a religious community guard against the very parochialism that religious identity can generate?
2. Compare the command to love universally in this letter with the Gospel injunction to love enemies (Matthew 5:43–48) and with the Qur’anic vision of the *umma*. Where do these traditions converge, and where does ‘Abdu’l-Baha’s teaching extend beyond them?
3. The letter opens with a reminder of Bukhara’s once-glorious history. What is the rhetorical and spiritual function of invoking a fallen civilization as the setting for a new mission?
4. What does it mean practically to “cleanse the mirror of your hearts of the dust of ignorant prejudice”? Is this primarily an interior spiritual discipline, an external social practice, or something that dissolves the distinction between the two?
5. How does ‘Abdu’l-Baha’s counsel against involvement in “matters of government and politics” relate to the universal mandate to transform social reality through love and fellowship? Is there a tension here, or a coherent strategy?

Women as Captives and Champions in the Path of God

Key Passages

O leaves attracted to the divine! Blessed are you who [like men] have become captives in the path of the All-Glorious and [were paraded through the streets and bazaars]. One has endured the brand of torment and punishment, had her veil torn, becoming renowned throughout the horizons and disgraced in street and market. Another was made prisoner and captive, her collar rent and her hair cut, living with tearful eyes in the hands of oppressors. Another has seen a hundred cruelties and afflictions, hardships and suffering. — AB01508

O handmaidens of the Most Merciful! These endless afflictions have come upon you in the path of the Beloved. Be not sorrowful, be not grieved. Show forth joy and gladness,

manifest delight and freedom, for praise be to God, you were made captive and prisoner, abased and humbled in the path of the Most Glorious Beauty. You saw oppression and endured cruelty. You experienced a hundred thousand afflictions and trials. You drank the blood of your hearts and tasted the poison of wrath and drank the cup of tribulation and became the target of anger. — AB01508

O speaking leaf, attracted by the fragrances of God, stirred by the breeze wafting from the gardens of God's bounty! Your eyes have been cooled by beholding the manifest light, your spirit has been revived by inhaling the pure and fragrant musk, your face has beamed with supreme joy, and your tongue has been loosened in praise of your gracious Lord. Blessed art thou for having remained firm in the Covenant, detested discord, held fast to the hem of the robe of grandeur, clung to the garment of guidance, rejoiced in the glad-tidings of God, and been attracted by the light that shone forth and gleamed from the horizon of unity. — AB01625

Context for Study

These two letters open a window onto the Iranian Baha'i community during its most violent decades of persecution. AB01508 is addressed to women who have been publicly humiliated, imprisoned, had their veils torn from them, and been paraded through bazaars — a form of spectacular civic punishment designed to destroy honor and deter other believers. 'Abdu'l-Baha's response refuses the logic of the persecutors entirely. He reframes each act of public shaming — the torn veil, the rent collar, the cut hair — as a mark of spiritual distinction, a seal of election in the path of the Beloved. The tone manages to be simultaneously tender and exhilarating: He does not minimize the pain but transforms its meaning. AB01625, by contrast, addresses a woman who has remained "firm in the Covenant" and is now charged with the delicate mission of drawing an estranged relative back to the Faith. She is thus recast from passive sufferer to active agent — "a speaking leaf" whose tongue has been "loosened in praise." The pairing of these two letters — suffering and agency, trial and mission — embodies the full arc of feminine discipleship in these writings. The tradition of seeing women's suffering as spiritually valorized has deep roots in both Christian martyrology (the female martyrs of the early Church, the mystical theology of the *via negativa*) and Islamic tradition (the paradigmatic suffering of Fatimah and Zaynab). What distinguishes 'Abdu'l-Baha's treatment is the insistence that these women's endurance is not passive resignation but an active participation in the divine mission, rendering them "renowned throughout the horizons" — the very opposite of the social erasure their persecutors intended.

Questions for Reflection

1. How does 'Abdu'l-Baha transform the social logic of public shaming — which seeks to destroy honor — into a source of spiritual distinction? What theological claim about the nature of honor underlies this reversal?
2. Compare the women addressed in AB01508 with the female martyrs of the early Christian church (Perpetua, Felicitas, Blandina). What does their suffering reveal about the structure of religious identity under persecution?
3. In AB01625, the woman is charged with the "delicate task" of drawing an estranged soul back to the Faith "through tact, love, and firmness." How does this pastoral mission relate to the

earlier posture of suffering endurance? Is the transition from victim to agent presented as natural or surprising?

4. How does the image of the woman as a “speaking leaf” — attached to the divine Tree, stirred by divine breezes, and loosening her tongue in praise — function as a theology of feminine spiritual agency?
5. To what extent does ‘Abdu'l-Baha’s valorization of suffering risk becoming an endorsement of oppression? How might we distinguish between a genuine spiritualization of suffering and the problematic silencing of legitimate protest?

Poverty, Solidarity, and the Kingdom of God

Key Passages

My lot has ever been with these who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God. God is the real shepherd. This poor have been the cause of the freedom of the world of humanity. The poor have been the cause of the upbuilding of the country: the poor have ever labored for the world’s production. The morals of the poor have ever been above those of the rich. The poor are ever near to the Threshold of God. — ABU0933

Consider His Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family. All the apostles of Christ were of humble birth and His followers were of the poorest in the community. This is what Christ states in the Gospels: “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.” This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy, for them to enter into the Kingdom of God. — ABU0933

One of the titles of Baha’u’llah was “the poor one”. In Persian His title was “dervish” and that means one who has not a slave. All the Prophets of God were poor. His Holiness Moses was a mere shepherd. ALL THE TYRANNY AND INJUSTICE IN THE WORLD COMES FROM ACCUMULATION. — ABU0933

Context for Study

ABU0933 is a transcript of ‘Abdu'l-Baha’s spoken words — almost certainly delivered in the West, given the direct invocation of Christ and the Gospel — and it preserves a remarkable strand of His social teaching. The claim that “all the tyranny and injustice in the world comes from accumulation” is stated with an emphasis (the original apparently in capitals) that suggests deliberate provocation. It places ‘Abdu'l-Baha in a tradition of prophetic economic critique that runs from the Hebrew prophets’ denunciations of the wealthy (Amos, Isaiah) through the Gospels’ persistent preoccupation with wealth and poverty to the social teaching of the great medieval Islamic scholars and the early modern Catholic tradition of the common good. Yet ‘Abdu'l-Baha’s argument is more than distributive: He advances a theological anthropology in which poverty confers moral

and spiritual advantage. The poor are “near to the Threshold of God” because detachment is their condition rather than their achievement; the camel-through-the-needle metaphor, borrowed from the Gospels, captures the structural obstacle that wealth places between the soul and God. The title “dervish” attributed to Baha’u’llah is especially striking: it links the foundational Prophet of the new dispensation to the Sufi tradition of radical voluntary poverty (associated with figures such as Rabi’a al-’Adawiyya, Ibrahim ibn Adham, and the entire Malāmati current), while simultaneously insisting that material simplicity was the condition of every genuine divine mission. The piece invites comparison with Catholic social teaching on the “preferential option for the poor,” with Liberation Theology’s claim that God is present in the poor in a special way, and with contemporary development economics’ recognition that extreme inequality is socially corrosive.

Questions for Reflection

1. ‘Abdu’l-Baha does not say that wealth is inherently evil, but that “a rich man who spends his wealth for the poor is praiseworthy.” How does this qualification shape His overall argument? Is this a theology of redistribution or of transformation?
2. Compare the assertion that “all the tyranny and injustice in the world comes from accumulation” with Aristotle’s defense of private property (*Politics* II), with Rousseau’s claim in the *Discourse on Inequality* that property is the origin of all human misery, and with Islamic *zakat* as a structural remedy. What is distinctive in ‘Abdu’l-Baha’s framing?
3. The Gospel passage cited — “It is easier for a camel to go through the eye of a needle” — has generated centuries of theological debate about what it requires of wealthy Christians. How does ‘Abdu’l-Baha’s reading of this passage compare with the major interpretive traditions?
4. ‘Abdu’l-Baha ascribes superior morality to the poor as a class. How should this claim be held in tension with a genuine account of individual moral agency, which does not reduce virtue to socioeconomic condition?
5. How does the teaching that the poor “have been the cause of the freedom of the world of humanity” relate to modern political philosophy’s debates about the relationship between poverty, dignity, and liberation?

Authentic Revelation and the Guardianship of Sacred Text

Key Passages

These are heavenly Tablets, inscribed by the Pen of the Most High upon the Preserved Tablet. Such Tablets have not descended from the world of the Kingdom into the world of mortal existence; rather, they are guarded and preserved in the hidden treasures. Should a soul at any time produce such Tablets and ascribe them to the Truth, saying, “This is the ruby Tablet,” or “This is the fifth Tablet of Paradise,” it hath no foundation. — AB09643

This is the Covenant and Testament which the Blessed Beauty, in the Holy Land, took with the Pen of the Most High beneath the shade of the Tree of Anisa; and after His ascension it was proclaimed. — AB09643

That Most Great Name is the Greatest Name; the intent is the Blessed Beauty. And that which is today in hand is the meaning of two letters of the Greatest Name, namely B and H. The meaning is this: until man knoweth the Truth, he is deprived also of the knowledge of his own self; for man must first perceive the light of the sun, and by that light behold himself as well, since without light no thing can be seen. — AB09643

Context for Study

AB09643 is a compact but dense exegetical piece in which ‘Abdu’l-Baha comments on several symbolic phrases that appeared in forged or misattributed tablets circulating in the community. The passage is double in character: it is simultaneously a scholarly authentication of authentic text and a hermeneutical guide to its meaning. The opening ruling is direct: tablets that speak of “the ruby Tablet” or “the fifth Tablet of Paradise” as physical documents descending from the Kingdom have “no foundation.” ‘Abdu’l-Baha does not dismiss the imagery but locates it in its proper domain — the hidden treasures of the divine — and thus protects against a form of religious fraud that would manufacture authority by producing counterfeit texts. This is a problem with roots in all textual traditions: the history of Christian apocrypha, the Islamic science of *hadith* authentication (*‘ilm al-rijal*), and Jewish debates over the canon all reflect anxieties about fraudulent attribution. What is distinctive in Baha’i practice is the concept of the Covenant itself as the authentication mechanism: the Covenant taken beneath the Tree of Anisa and proclaimed after Baha’u’llah’s ascension provides a living, covenantal framework within which genuine revelation is legible. The final paragraph on the Greatest Name and the two letters B and H is an invitation to alphabetic and numerological hermeneutics rooted in Islamic esoteric tradition (*‘ilm al-huruf*). More striking is the epistemological principle attached: self-knowledge depends on knowledge of the Sun of Truth, because the light of recognition is the precondition for perceiving anything at all — including the self.

Questions for Reflection

1. How does the concept of the Covenant function as a criterion for authenticating genuine revelation? Compare this with the role of the canon in Christian tradition, of *isnad* (chain of transmission) in hadith scholarship, and of rabbinic consensus in determining Jewish scripture.
2. ‘Abdu’l-Baha distinguishes between texts that remain “in the hidden treasures” and those that have “descended into the world of mortal existence.” What is the theological significance of this distinction? How does it relate to the Baha’i teaching on progressive revelation?
3. The claim that man cannot know himself without first knowing the Truth — the divine Manifestation — reverses the Socratic sequence. How does this differ from, and respond to, the philosophical tradition that begins with self-knowledge as the gateway to wisdom?
4. What are the social dangers of counterfeit religious texts, and how have different religious traditions developed institutional mechanisms to guard against them? Which mechanisms have proven most durable?
5. How does ‘Abdu’l-Baha’s hermeneutics of sacred letters and names relate to the Kabbalistic tradition of Gematria and to Ibn ‘Arabi’s *‘ilm al-huruf*? Where does similarity end and distinctive purpose begin?

Servitude as Crown: A Theology of Self-Abnegation

Key Passages

O Lord! Servitude is wonderful to behold, and bondage is before the eyes of the discerning, and evanescence at the gate of Thy oneness is the ultimate hope of the stars in the heaven of lights, and effacement is the final goal of the possessors of mysteries. By Thy mighty sovereignty! If Thou shouldst raise me to the highest horizon of glory and seat me upon the throne of grandeur, and make my face shine with the light of beauty, and cause the waves of the sea of perfection to surge around me, and perfect upon me all blessings, O my exalted Lord — none of these would equal even a tenth part of a particle of servitude at Thy exalted threshold and bondage before Thy sublime presence.
— AB01539

For this is the comfort of my spirit, the joy of my heart, the healing of my illness, the cooling of my burning, the quenching of my thirst, the light of my countenance, the solace of my eyes, the whiteness of my face, the perfume of my nostrils, the sweetness of my taste, the peace of my heart, and the tranquility of my soul. — AB01539

O servants of the Abha Beauty! In these days of hardship there was assault and denial, there was severity and tribulation, doors were closed, paths were cut off, friends were forbidden, hearts were saddened, loved ones were imprisoned, while enemies were in utmost comfort and ease. In such a terrifying situation and dangerous moment, 'Abdu'l-Baha wrote to all the friends in different regions: "These bitter days shall pass away, And once again sweet days shall come." The grievous days have ended; await days of joy and gladness of heart. — AB01523

Context for Study

AB01539 is one of the most sustained theological meditations on servitude in the entire corpus of 'Abdu'l-Baha's writings. The piece is both prayer and manifesto: 'Abdu'l-Baha speaks in His own person, declaring that no rank, no glory, no perfection in the whole created order would equal "a tenth part of a particle of servitude" at Baha'u'llah's threshold. The catalog that follows — servitude as "comfort of my spirit," "joy of my heart," "healing of my illness" — is an extraordinary act of self-definition. 'Abdu'l-Baha is here articulating the metaphysical content of His own name: 'Abdu'l-Baha, the Servant of Baha. This is not modesty in a conventional sense; it is a theology of kenosis — the Greek term for self-emptying — in which the highest possible station is the one that involves most complete self-surrender. The Christian reader will recognize the pattern from Paul's letter to the Philippians (2:5–11), where Christ "emptied himself" (*ekenosen*) and took the form of a servant, and His exaltation follows precisely from that emptying. In Sufi thought, *fana'* (annihilation of the self in God) is the supreme station of the mystic; 'Abdu'l-Baha's prayer is written in this tradition but gives it a specifically covenantal content — servitude at the threshold of the Manifestation, not merely dissolution into the divine. AB01523, by contrast, anchors this theology in historical experience: the years of imprisonment, the doors closed, the loved ones imprisoned, the promise of sweet days held out against the bitter. Together, the two passages show how a theology of self-abnegation sustains a community through tribulation without collapsing into either passivity or despair.

Questions for Reflection

1. 'Abdu'l-Baha claims that servitude at the divine threshold surpasses every conceivable worldly honor. How does this claim transform the ordinary human valuation of dignity, rank, and achievement?
2. Compare 'Abdu'l-Baha's theology of servitude with Paul's kenosis theology (Philippians 2:5–11), with the Sufi doctrine of *fana* ', and with the Confucian virtue of *ren* (benevolence achieved through the subordination of self). What is shared, and what is distinctive?
3. The catalog in AB01539 — servitude as comfort, joy, healing, cooling, thirst-quenching, and so on — moves through virtually every faculty of the human organism. What is the spiritual significance of this systematic enumeration? Does it recall any other liturgical or meditative forms in world religious literature?
4. In AB01523, 'Abdu'l-Baha's promise that "these bitter days shall pass away" is presented as the content of letters written during a period of extreme danger. How does hope function differently when it arises from a theology of servitude rather than from optimism about historical progress?
5. 'Abdu'l-Baha ends AB01523 with a surprising reversal: now that the danger has passed, He writes that life without tribulation seems to yield no fruit. What does this suggest about the relationship between suffering and spiritual vitality? How might this be understood in light of Dostoevsky's claim that suffering is the origin of consciousness?

A Guiding Question for the Whole Volume

This fourth collection of undated tablets holds in tension two seemingly opposite impulses: an urgent outward summons to scatter into the world, speak in every tongue, and become lights of guidance to all humanity — and an equally insistent inward summons to become “evanescent at the gate of Thy oneness” and to treasure servitude above every worldly crown. Both impulses draw from the same source, and the volume invites its reader to ask: **How does the complete self-surrender that 'Abdu'l-Baha identifies as the supreme spiritual station become, in His own life and in the lives He addresses, the very engine of a universal outward mission — and what spiritual disciplines make possible the paradox of total self-abnegation in the service of total engagement with the world?**