



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 114:

Writings and Utterances of Abdu'l-Baha, ca. 1895



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

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

Index of sources

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

Introduction to volume 114

The 1895 letters are marked above all by a double movement of grief and consolidation. Written in the third year of ‘Abdu’l-Baha’s ministry, they repeatedly assume the community’s bereavement after the ascension of Baha’u’llah, yet they do not linger in mourning for its own sake. Rather, they reinterpret affliction as the very school of fidelity, and direct the believers toward organized service, mutual reinforcement, and renewed proclamation. Again and again, steadfastness under trial, endurance in the face of imprisonment and defamation, and perseverance in collective activity emerge as the governing motifs of the volume.

Several items stand out as especially revealing of this transitional moment. AB00738 is one of the volume’s clearest meditations on sacred suffering: after rehearsing Baha’u’llah’s successive exiles, chains, and imprisonments, it presents those tribulations as pedagogical, meant to teach the lovers of God how to welcome hardship in the path of faith. AB01500 similarly converts the “great calamity” into a summons to action, insisting that this is the time not for paralysis but for “guiding the misguided,” “training souls,” and pressing forward with teaching work. AB01591 is especially important for the history of the early post-ascension community, since it couples missionary urgency with an explicit warning against subtle “doubts” and “insinuations,” and closes by urging firmness “in the Covenant and Testament,” an early and unmistakable sign of ‘Abdu’l-Baha’s concern to preserve unity against emerging internal threats. AB01729 and AB01147 are likewise significant for the history of Baha’i organization: both are addressed to or for collective gatherings, and they envision the believers’ assemblies or “society” as divinely confirmed instruments for the exaltation of the Word, anticipating the more developed communal structures of the later ministry.

Other items show the range of ‘Abdu’l-Baha’s pastoral and social vision. AB12122, a prayer on the passing of Mirza Ibrahim Afnan, is among the most moving texts in the volume, not only for its exalted language concerning the departed soul, but also for the intensely personal lament near its close, where the accumulation of losses is made to appear as a crushing succession of trials. AB04653 is notable for its explicit praise of women’s spiritual precedence, invoking figures such as Asiyih and Mary Magdalene and affirming that, in this dispensation, devoted women have surpassed men in steadfastness; it also frames imprisonment in the path of God as an honor rather than a disgrace. AB01602 gives a pointed defense of Haji Amin against false accusations, contrasting the righteous with the corrupt and lamenting the failure of worldly authorities to distinguish friend from foe. AB01291 is also noteworthy as a prayer for one who had journeyed toward the Holy Land but arrived only after Baha’u’llah’s ascension, thereby preserving a poignant glimpse of the devotional culture of pilgrimage in this liminal period. Taken together, these letters show ‘Abdu’l-Baha consolidating a wounded community through a rhetoric of fidelity, service, organized fellowship, and loyalty, while already shaping the spiritual and institutional habits that would define the early years of His ministry.

Contents

AB08930 to Habib son of Muhammad Husayn, in Tabriz	1
AB00402 to Hasan Khurasani, in Egypt	1
AB07118 to Hasan Khurasani, in Egypt	2
AB11215 to Muhammad Mustafa Baghdadi	2
AB12122 Prayer marking the passing of Mirza Ibrahim Afnan	3
AB00738 to Mirza Hadi Shirazi	5
AB01147	6
AB01291 to Husayn from Ardikan	8
AB04653 to Relatives of Ibn-i-Abhar et al., in Tihran	9
AB01500 to Haji Mirza Husayn Shirazi (Khartum)	11
AB01591 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	12
AB01602 to Daughters of Amin	13
AB01729 to Abdu'l-Husayn son in law of Vazir (Isfahan), in Bombay	14
AB01863 to Afnan, Haji Mirza Muhammad Ali son of Khal-i Akbar, in Hong Kong	16
AB01877 to Mulla Ahmad Ali Nayrizi	17
AB02077 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	18
AB02299 to Afnan, Jalal son of Haji Mirza Aqa Afnan, in Shiraz	19
AB02298 to Siyyid Husayn Afnan (Shiraz)	20
AB02452 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz	21
AB02459 to Husayn Sad Dal	22
AB02326	23
AB02581 to Prince Muhibbali Mirza, in Shiraz	24
AB02482 to Haji Sulayman (Hamadan)	25
AB02836 to Nephew of Nabil-i-Akbar, in Ishqabad	26
AB02942 to Shaykh Kazim Qazvini (Samandar)	27

AB03060 to Mirza Muhammad Afshar	28
AB03147 to Mirza Ali servant of Khadijih Bagum, in Shiraz	29
AB03164 to Mirza Karam Ali	30
AB03085 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din)	31
AB11692 to Ibn-i-Abhar, in Tihran	32
AB03844 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Egypt . . .	33
AB04091 to Gulistanih, Mirza Abu'l-Qasim et al., in Shiraz	34
AB04034 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	34
AB04157 to Siyyid Husayn Afnan (Shiraz)	35
AB04468 to Haji Muhammad Karim, in Shiraz	36
AB04452 to Haji Muhammad Rida, in Shiraz	37
AB04533 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz . . .	37
AB04520 to Mother of Mirza Ali Afnan, in Shiraz	38
AB12326 to Mulla Abdu'llah Fadil Zarqani (Rafi)	39
AB04963 to Baha'is of Hamadan	40
AB04614 to Aliyyih wife of Baha'id-Din, in Shiraz	41
AB04976 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	41
AB04628 to Mirza Muhammad	42
AB04752 to Mirza Muhammad Ali son of Haji Abu'l-Hasan et al.	43
AB05271 to Abu'l-Qasim Saatsaz Shirazi	44
AB05154 to Haji Abu'l-Hasan, in Shiraz	44
AB05315 to Haji Muhammad Husayn, in Shiraz	45
AB05456 to Mirza Abdu'llah Nuri, in Shiraz	46
AB05211 to Shaykh Baha'id-Din Baha'i, in Shiraz	47
AB05222 to Shirazi, Asadullah et al.	47
AB05010 to Jinab-i-Ghayn Lam et al.	48
AB05818 to Muhammad Hasan Khayyat Muttahid, in Shiraz	49
AB05914 to Ibrahim Afnan	49
AB05948 to Son of Shaykh Salman	50
AB06302 to Abdu'l-Karim (Abadih), in Faydabad	51
AB06368 to Haji Mulla Muhammad Kazim Nasrabadi	51
AB06306 to Nayrizi, Aqa Mirza Ahmad son of Mirza Yusif Nayrizi	52

AB06305 to Aqa Muhammad Husayn Bazzaz, in Shiraz	53
AB06447 to Siyyid Husayn Afnan, in Shiraz	53
AB06327 to Aqa Ali-Muhammad Charmkani	54
AB06314 to Aqa Siyyid Ali	55
AB06373 to Mirza Abu'l-Hasan Khan	55
AB06053 to Shaykh Salman Hindijani	56
AB06940 to Rida Quli, in Abadih	57
AB06948 to Shafi Bayk, in Bushihr	57
AB06938 to Mashhadi Yusuf Bayk, in Isfahan	58
AB06899 to Muhammad Khan (Ghulam), in Isfahan	59
AB07037 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz . . .	59
AB06874 to Muhammad Hasan Khayyat Muttahid, in Shiraz	60
AB07083 to Siyyid Isma'il Sina	61
AB06942	61
AB07808 to Qabil, Abbas et al., in Abadih	62
AB07583 to Mihdi Khi Alif, in Fathabad	63
AB07271 to Mirza Abdu'l-Husayn, in Shiraz	63
AB07459 to Mirza Muhammad Baqir Khan Shirazi	64
AB07353 to Haji Mirza Asadullah	65
AB07578 to Manuchir (Shiraz)	65
AB07577 to Mirza Ali Khan	66
AB08250 to Muhammad Ali (Masjidbardi), in Masjid Bardi	66
AB08365 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	67
AB08260 to Darvish Ahmad et al., in Zarqan	68
AB08045 to Suhrab	68
AB08841 to Muhammad Husayn Khan, in Abadih	69
AB09023 to Ghulam-Ali Tajir Khurasani Yazdi, in Bombay	69
AB08956 to Fatimih Baygum Known as Zan-i-Akhund, in Isfahan	70
AB08946 to Sakinih Gandumpakkun	70
AB09570 to Bigum Aqa, in Isfahan	71
AB09397 to Abdu'l-Husayn Khan from Hamadan, in Shiraz	71
AB09538 to Father of Abdu'l-Husayn, in Shiraz	72

AB09936 to Aqa Suhrab, in Shiraz	72
AB10224 to Aqa Dayi Ali (Mazgan)	73
AB09805 to Zahra sister of Aqa Mirza Asadullah	73
AB10352 to Mother of Mirza Abdu'l-Husayn, in Shiraz	74
AB10429 to Falamarz	74
AB11518 to Muhammad Qasim Khan Baydai, in Shiraz	75
AB11044 to Ustad Husayn et al.	75
AB01456	75
AB01532 to Aqa Mirza Ali Asghar near the village of Mulla Baqir	76
AB01711 to Ghulam Ali, in Kashan	78
AB01764 to Mahmud Furughi, in Iran	79
AB05695 to Zaynu'l-Abidin, in Mamaqan	80
AB06513 to Muhammad Kazim Naraqi	81
AB06037 to Khadijih Sabbagh, in Tihiran	81
AB07109 to Muhammad Ali Kashani, in Tihiran	82
AB06586 to Sister of Ali Isfahani, in Tihiran	83
AB07625 to Abdu'l-Vahhab et al., in Mamaqan	83
AB07476 to Mirza Diya son of Husayn Huda, in Ridaiyyih	84
AB12519 to Muhammad Hasan brother of Muhammad Rida, in Tihiran	84
AB08038 to Naraqi, Habibullah father of Ali	85
AB07875 to mother of Muhammad Ali Kashani Nanih Aqa, in Tihiran	85
AB09155 to Aqa Asadullah Ansari Maraghihi	86
AB09492 to Mashhadi Ahmad (Ivughli), in Sirjan	86
AB10082 to Muhammad Jafar Ansari, in Maraghih	87
AB10122 to Muhammad Rida Ansari, in Maraghih	87
AB09812 to Wife of Muhammad Jafar, in Maraghih	88
AB10088 to Ali son of Aqa Bayk (Urumiyyih), in Ridaiyyih	88

AB08930

To: Habib son of Muhammad Husayn, in Tabriz

Date: 1895-Feb-15

- 1 O sapling of the garden of the love of God! Give thanks to the Most One that thou hast grown up beside the stream of God's love, tasted the honey of divine knowledge, drunk from the cup of favors, and attained acceptance in the Most Holy Court.
- 2 Through the grace and bounty of the Ancient Beauty, I hope that thou wilt shine forth like unto a candle and burn away the veils of those who are veiled, that thou wilt close thine eyes to the world and all who dwell therein, and that thou wilt be filled with yearning and ecstasy and be moved to enthusiasm and joy. The glory be upon thee.
- 1 ای نهال بوستان محبت الله شکر کن حضرت احدیت را که در جویبار محبت الله روئیدی و از شهد عرفان چشیدی و از جام الطاف نوشیدی و در ساحت اقدس مقبول گشتی
- 2 از فضل و عنایت جمال قدم امیدوارم که چون شمع برافروزی و حجابات محتجبین را بسوزی و چشم از جهان و جهانیان بدوزی و پر شوق و وله گردی و به شور و شغف آیی و البهاء علیک

MKT6.034, HUV1.032

AB00402

To: Hasan Khurasani, in Egypt

Date: 1895-Mar-15

- 1 ...My sister, for a considerable period, that is, from the day of Baha'u'llah's ascension, had grown so thin and feeble, and was in such a weakened condition from the anguish of her mourning, that she was close to breakdown.
- 2 Although, so far as she was concerned, it was her dearest wish to drain her cup and wing her way to the realms where the Divine Essence shineth in glory, still this servant could not bear to behold her in that state. Then it occurred to me that, God be thanked, I have such an unfailing comforter as Jinab-i-Haji, and it would be well to make him my partner in distress. I therefore determined to send her to Egypt, to provide her with a change of air.
- 1 ...مدتی بود که همشیره یعنی از یوم صعود از شدت احزان و تأثر و تحسّر علیل و ضعیف و بقسمی نحیف شده بود که نزدیک بتلاشی شده
- 2 اگرچه خود او نهایت آرزویش تجرّع جام وفات و صعود بعوالم تجلی ذاتست ولی این عبد از مشاهده این حال بسیار متأثر میشدم بعد فکر کردم که الحمد لله مثل جناب حاجی غمخواری دارم پس خوبست که او را در این مشقات شریک خویش نمایم لهذا بجهت تبدیل هوا مصمم بر آن شدم که او را روانه مصر نمایم

- 3 Although this will certainly cause thee trouble and inconvenience, still, I trust that out of God's bounty, it will also bring thee much joy and good cheer...

BHK_2#13x

- 3 باری اگرچه اسباب زحمت و مشقت است ولی از فضل حق امید است که علت روح و ریحان گردد...

BHKP_2#13x

AB07118

To: Hasan Khurasani, in Egypt

Date: 1895-Mar-28

O thou who art firm in the Covenant! Momentarily, circumstances of difficulty and intense preoccupation have been prepared for you, and night and day rest hath been taken away and opportunity lost, while every kind of hardship is present. Yet there remaineth cause for gratitude. The sage hath said: "Either make not friends with elephant-keepers, or build a house fit for an elephant." Praise be to God, it appeareth that you have built a house worthy of an eagle and befitting the Phoenix of the dawning-place of the righteous. We beseech God that He may graciously cause the fragrances of holiness to waft across that land and region, and that boundless joy and delight may be attained. May all weariness be transformed into vivacity and gladness, and sorrow and regret be changed into happiness and expansion. And this is not difficult for God. And the Glory be upon thee....

یا من ثبت علی العهد و الميثاق علی العجالة اسباب زحمت و مشغولیت شدیدہ بجہت شما مہیا گشتہ و شب و روز راحت مسلوب و فرصت مفقود و ہر نوع زحمتی موجود است جای شکرش باقیست شیخ گفتہ است یا مکن با فیلبانان دوستی یا بنا کن خانہائی در خورد پیل الحمد للہ شما معلوم میشود کہ خانہائی در خورد عقاب و سزاوار عنقاء مشرق ابرار بناء نمودہ اید از حق میطلبیم کہ تفضلی فرماید کہ روائج قدس در آن خطہ و دیار وزد و روح و ریحان بی پایان حاصل گردد جمیع کسالت بہ نشاط و مسرت مبدل شود و حزن و حسرت بہ فرح و انبساط تبدیل گردد و لیس ذلک علی اللہ بعزیز و البہاء علیک...

MSHR5.412x

AB11215

To: Muhammad Mustafa Baghdadi

Date: 1895-Jul-04

- 1 He is the All-Subsisting!
- 2 O thou who art firm and steadfast in God's Covenant and Testament! The travelers descended upon you suddenly, as the saying goes: "The sweet spring is crowded with many."

- 1 هو القیوم
- 2 آیہا الثابت الراسخ علی عهد اللہ و ميثاقہ حضرات مسافرات بغتۃ بر سر شما هجوم نمودند مثل مشہور است المورد العذب کثیر الازدحام

- 3 In any case, you must bear our burdens - there is no other choice. Your reward rests with Him Who hath ordained all good for you in His Kingdom....

3 باری شما باید زحمات ما را بکشید چاره‌ئی ندارید
اجرکم علی الذی قدر لکم کلّ خیر فی ملکوتہ...

ANDA#56 p.26x

AB12122

Prayer marking the passing of Mirza Ibrahim Afnan

Date: 1895-Aug or <

- 1 O my God, my Beloved, the Ultimate Goal of my hopes, the End of my desires, my Refuge and my Shelter! This is an Afnan from among the twigs of the Tree of Your Singleness, and a tender branch from among the offshoots of the Tree of Your Oneness. He attained recognition of Your Beauty through Your divine Word and was honored to enter the pavilions of Your grandeur through the holy favors of Your eternity. He drank a brimming cup of the wine of bounty from the hand of the Cup-bearer of Your love, and was stirred by the life-giving breezes that revive worn bones in the garden of Your knowledge. He was set ablaze by the fire kindled in the Lote Tree of Your bestowal, and sang the most wondrous songs in the gatherings of Your loved ones. He sought shelter in Your shade and his heart was illumined by Your light. He believed in Your perfect Words and acknowledged Your manifest signs. He lived for a time continuously offering prayers and persistently engaging in supplications, beseeching You and imploring You to guard him from the arrows of allusions and to gladden his breast with the greatest glad-tidings.

1 الهی و محبوبی و منتهی املی و غایة رجائی
و حرزی و موثلی هذا افنون من افنان سدرة
فردائیتک و قضیب رطیب من فروع شجرة
وحدائیتک قد فاز بعرفان جمالك فی کلمة
ربانیتک و تشرف بالورود فی خیام عظمتک
بالطاف قدس صمدائیتک و شرب كأساً دهاقاً
من رحيق العناية من ید ساقی محبتک و اهتز
من النسائم المحیة للعظم الرّمیم فی جنة معرفتک
و اشتعل بالنار الموقدة فی سدرة موهبتک و
ترنم بابدع الأذکار فی مجامع احبتک و استظلّ
فی ظلك و استضاء قلبه من نورک و صدق
بکلماتک التامات و اعترف بآیاتک الباهرات
و عاش مدة من الحیات و هو مستدیم علی
الدّعوات و مستمرّ فی المناجات مبتهلاً الیک
متضرعاً لیدیک ان تجرسه من سهام الأشارات و
تشرح صدره باعظم البشارات

- 2 Through Your grace which encompassed all the twigs of the Lote Tree of Your Manifestation, and Your generosity which revived the hearts of the branches of the Tree of Your presence, You illumined his sight by beholding Your traces and gladdened his heart by observing the radiant splendors of Your signs. You revived his spirit through the wafting of the breezes of Your favors and caused him to forget his limitations through Your kindness. You manifested to him the signs of Your gifts and raised up for him a truthful tongue proclaiming the wonders of Your bestowals. You mentioned him in Your Tablets and related him to the Word of Your Oneness - all this because of his connection to the Tree of Your Oneness and his relationship to the Word of Your Divinity.

2 فانّک بفضلک الذی احاط جمیع افنان سدرة
ظهورک و جودک الذی احیی افئدة فروع
دوحة شهودک نورّت بصره بمشاهدة آثارک و
فرّحت قلبه بملاحظة سواطع آثارک و احییت
روحہ بمرور نسائم الطافک و انسیت نفسه شئون
حدوده باحسانک و ابدیت له مظاهر مواهبک
و اعلیت له لسان صدق یدلّ علی بدایع رغائیک
و ذکرته فی الواحک و نسبته الی کلمة وحدائیتک
کلّ ذلک لنسبته الی شجرة وحدائیتک و اتّماؤه
بکلمة ربانیتک

- 3 Yours is the grace and generosity, O Sovereign of existence in the unseen and visible realms, for this glorious favor. And Yours is the gratitude, praise and attributes, O King of the Kingdom, for this mighty kindness and manifest bounty, O my Beautiful Lord! When his days were completed and his ailments overcame him, he responded to Your call and answered the summoner of reunion with You. He ascended to You and relied upon You. His spirit soared to the paradise of Your eternity and his essence ascended to the holy gardens of meeting with You, with all humility and contrition, and the submissiveness of the righteous and the reverence of the virtuous.
- 4 O Lord! He has no refuge save the proximity of Your great mercy, no shelter except Your most exalted Kingdom, and no haven but the gate of Your supreme forgiveness. Aid him through Your grace and bounty, O Helper of the weak! Shelter him in the shadow of Your pardon, O Succorer of the poor! Comfort him in the expanses of Your court, O Companion of those who seek refuge! Strengthen him through Your power to enter Your gate, O Savior of the distressed! Admit him into the gardens of Your intimacy, O Ultimate Goal of the seekers! Cause him to dwell in the paradise of Your good-pleasure, O Utmost Aim of the pursuers! Make him a sign of forgiveness and a banner of pardon in the midst of Paradise, and a manifestation of Your bounty, O Lord of benevolence!
- 5 Then pour forth patience upon those related to him, O my Merciful King, and aid them to be steadfast in this calamity which causes backs and loins to break, and constricts breasts and spirits. Verily You are the Pardoning, the Forgiving, the Bestower!
- 6 My God, my God! Through Your inevitable decree and ordained destiny You have ordained the ascension of pure and holy souls who are the pillars of Your Faith and the Hands of Your Cause, and You have tried us with their afflictions and tribulations morning and evening. By Your might! My back is bent, my sight weakened, my heart melted, my strength broken, my hair whitened, and my head aflame from the succession of calamities and the sequence of tribulations. Therefore raise me up to You and cause me to ascend to Your pure threshold, for I have no patience after this nor any endurance with this. Grant me relief from these trials and rest in the proximity of Your mercy, O Lord of earth and heaven! Verily You are the Almighty, the Powerful, the All-Bountiful.
- 3 لك الفضل والجود يا سلطان الوجود في الغيب والشهود بهذا اللطف الجليل ولك الشكر والحمد والتعوت يا مالک الملکوت بهذا العطف العظيم والجود المبين يا ربی الجمیل فلما قضت أيامه وعجزه اسقامه لبي لدائك واجاب داعي وصالك وصعد اليك واتكل عليك وطار روحه الى فردوس بقائك وعرجت كينوته الى حدائق قدس لقائك بكل ذل وانكسار وخضوع الأبرار وخشوع الأخيار
- 4 اى رب ليس له ملجأ الا جوار رحمتك الكبرى ولا ملاذ الا ملكوتك الأعلى ولا مأمن الا باب مغفرتك العظمى اغثه بفضلک وجودک يا مغيث الضعفاء واجره في ظل عفوك يا معين الفقراء وآنسه في رحيب ساحتك يا ائیس المتجین وایده بقوتک للوفود ببابک يا منجی الملهوفين وادخله في حدائق انسک يا غاية امل الطالبين واسكنه في جنّ رضائك يا متبى امل الطالبين واجعله آية الغفران وراية العفو في بحوحة الجنان ومظهر جودک يا رب الأحسان
- 5 ثم افرغ الصبر على المنتسبين اليه يا مليکي الرحمن وایدهم على الأصطبار في هذه الرزية التي تتصّف منها الظهور والأصلاّب وتتضائق منها الصدور والأرواح انک انت العفو الغفور المنان
- 6 الهی الهی قد قدرت بقضائك المحتوم وقدرک المقدور صعود نفوس طيبة طاهرة هم دعائم دينک وایادی امرک وابتليت بمصائبهم ورضائهم في کلّ اصیل وکور فو عزّتک قد انحنى ظهري وضعف بصري وذاب قلبي و انکسر ازري وایض شعري واشتعل رأسی من تتابع الرزایاء وتوالى المنايا فارفعنی اليک واعرج بی الى عتبتک الطاهرة فليس لی صبر بعد هذا ولا جلد مع هذا ريحني عن هذه البلايا وارحني في جوار رحمتک يا رب الأرض والسماء انک انت المقتدر العزيز الوهاب

BRL_DAK#0752

AB00738

To: *Mirza Hadi Shirazi*

Date: 1895-Aug or <

- 1 O tender twig of the blessed Tree! Thy numerous letters have been received, and their spiritual meanings were honey-sweet upon the palate of the soul. All praise be unto the All-Glorious Lord, Who, through the fragrant breezes wafting from His Abha Kingdom, hath revived and refreshed that verdant branch, that tender twig, and hath graciously aided thee to strive in the path of His good-pleasure.
- 2 O thou who art attracted to the divine fragrances! The resplendent Beauty of the Almighty, the radiant Sun of the Realm of Glory, hath arisen above the horizon of the world, shedding the lights of sanctity upon both East and West. Though possessed of immortal glory and holiness, that hallowed Being endured manifold trials and tribulations and accepted every affliction and calamity. He tasted deadly poison from every cup and drank bitter venom from every chalice. He was bound in chains and fetters and held in iron shackles. In the dungeon, His companions were criminals, and His associates transgressors and evildoers. He was subjected to vengeance and torment; He was banished from His native land and exiled to Iraq, and thence to Adrianople. He was beset by denial and disdain and suffered at the hand of every oppressor. He was made a target for the darts of hatred and malice and was assaulted by the shafts of hostility and injustice. He was consigned to the Most Great Prison and condemned to its oppressive confines. At all times, He was under the threat of sword and spear, a captive and a prisoner.
- 3 His one and only purpose in accepting such trials and tribulations for His blessed Self was to instruct the lovers in the ways of love and teach the longing souls the art of servitude, to guide the yearning ones to the right path and summon the friends with words such as these: "If ye lay claim to faith and certitude, if ye are enthralled by the Beauty of the Merciful and have surrendered your hearts to His delightful splendour, if ye are enraptured by His Countenance and ensnared by His flowing locks, drink deep of the cup of woe as if it were the chalice of immortality, and welcome the sting of death as the elixir of life. Abandon all rest and comfort, and turn away from the defilement of this world. Consider the desert thorn as the softest silk, and regard the scorching fire as a flowering rose-garden. Drink the brine of bitter torment as if it were a fresh
- ای فرع لطیف شجره مبارکه مکاتیب متعدده
واصل و معانی روحانیش حلاوت مذاق رحمانی
گشت شکر جزیل رب جلیل را که آن فرع
طری و فن لطیف را بنفحات ملکوت ابهائش
تازه و زنده نموده و بر سعی در سبیل رضائش
موفق کرده
- ای منجذب بنفحات الله جمال مبین کبریا و
آفتاب انور ملأ اعلی از مشرق امکان طالع و
لائح گشت و مشارق و مغارب را بانوار تقدیس
روشن و منور نمود آن ذات مقدس با وجود تنزیه
و عزت قدیمه جمیع محن و بلایا را تحمل فرمود
و همه مصائب و رزایا قبول نمود از هر کاسی
سم قاتل چشید و از هر جامی زهر هلاهل اسیر
اغلال و زنجیر شد و ذلیل سلاسل حدید گشت
در زندان قرین مجرمان شد و در سجن همدم
گنهکاران مورد عقاب شد و معرض عذاب
گردید ابعاد از خطه و دیار شد و نفی به عراق
و بلغار گشت معذب بانکار و استکبار شد و
مبتلای دست هر ستمکار هدف سهام طعن و
بغضا شد و سپر سنان ظلم و عدوان در سجن
اعظم مقریافت و در زندان مظلم مستقر جست
جمیع اوقات در تحت تهدید تیغ و شمشیر بود و
در کل اوان اسیر و دستگیر
- این محن و بلایا را بذات مقدس قبول نفرمود
مگر بجهت آنکه عاشقان را رسم عاشقی آموزد و
دردمندان را آئین بندگی مشتاقان را راه نماید و
دوستان را دلالت فرماید که اگر مدعی ایمان
و ایقانید و آشفته جمال رحمن و اگر دلدادہ
جمال دلجوی اوئید و پریشان روی و موی او
جام بلا را چون شهد بقا بنوشید و نیش هلاک
را چون نوش حیات بیابید از راحت و آسایش
بگذرید و از آلائش جهان آفرینش چشم پیوشید
خار مغیلان را چون پرند و پرنیان بدانید و آتش
سوزان را گلشن و گلستان شمردید ملح اجاج
عذاب را چون عذب فرات بنوشید و نوک سهام
را چشمه حیات بدانید و تیغ و سنان را چون

and thirst-quenching draught, regard the point of the arrow as a wellspring of life-giving waters, and yearn for the sword and shaft as ye would the nectar of peace and security. Be ye exhilarated with the wine of tribulation, and take pleasure and delight in the sweetness of affliction.”

- 4 Given these trials and tribulations of the Blessed Beauty—may my life be a ransom for the earth ennobled by the footsteps of His loved ones—can we yearn for any greater gift than affliction in His path? Can we seek any balm other than a wound suffered for His sake, or any remedy except pain itself? Can we wish for any refuge save moments of fear, or any haven other than occasions of abasement? Can we hasten to any field but the arena of sacrifice, or desire any solace for our souls save the blade of tyranny? Nay, by Him Whose might extendeth over all things!

- 5 O my Lord! Graciously assist me to remain faithful and steadfast in Thy Cause amidst all peoples. Aid me to drain the cup of woe, to be immersed beneath an ocean of trials and tribulations, to drink deep from the chalice of affliction, and to be invigorated by the gentle breaths of faithfulness in Thy path, O Thou in Whose grasp are the kingdoms of earth and heaven! Thou, verily, art the All-Bountiful, the Most Exalted.

- 6 Read thou this letter in the gatherings of the friends.

LOTW#30

شهد امان بطلبید از بادهٔ بلا مست و مخمور شوید
و از حلاوت ابتلا ملنّد و محرور

4 با وجود این بلایا و رزایا جمال قدم فدیت ارضاً
وطنتها اقدام احبائه آیا جائز است که جز بلا
منحهٔ عظمی طلبیم و جز زخم مرهمی خواهیم
و جز درد درمانی جوئیم جز موارد خوف مأمنی
خواهیم و جز مواقع ذلّ ملجئ جویی جز در
میدان فدا جولان کنیم و بغیر از تیغ جفا مونس
جان خواهیم لا ونفسه المهیمنه علی العالمین

5 ربّ ایدنی علی الوفاء و الثبوت علی امرک بین
الوری و وقفنی علی شرب کأس البلاء و الوقوع
فی غمرات البأساء و الضراء و التجرع من اقداح
الرزایا و التّضلع من نسیمات الوفاء فی سبیلک
یا من یدده ملکوت الارض و السماء انک انت
الکریم المتعال ع

6 این نوشته را در مجامع احباً قرائت فرمائید

BRL_DAK#0036, NURA#30, MMK4#041
p.045

AB01147

Date: 1895-Aug or <

- 1 O Lord! O Self-Subsisting One of earth and heaven, Who hast subdued all contingent beings and encompasseth all created things! Thou seest Thy sincere servants and Thy unified bondsmen, how they have gathered upon the word of Thy oneness, remained firm in Thy Cause, become steadfast in obedience to Thee, assisted one another in exalting Thy Word, supported each other in making manifest Thy religion, and united in causing the dawning of Thy lights, the unveiling of the countenances of Thy mysteries, and the appearance of Thy brilliant rays and the resplendent lamps of Thy Kingdom.

1 ربّ یا قیوم الأرض و السموات و مسخر
الممکات و المحيط بكلّ الموجودات ترى عبادک
المخلصین و ارقائك الموحّدين کیف اجتمعوا علی
کلمة وحدانیتک و ثبتوا علی امرک و رسخوا فی
طاعتک و تعاونوا علی اعلاء کلمتک و تعاضدوا
فی اشهار دینک و تظاهروا فی اشراق انوارک و
الاسفار عن وجوه اسرارک و ظهور اشعتک
الساطعة و مصابیح ملکوتک الالامعة

- 2 O Lord! Adorn their gathering with the lights of Thy unity, illuminate their assembly with the lamp of Thy sanctity, purify their court with the cloud of Thy transcendence, strengthen their foundations with Thy power that vanquisheth all things, make firm their structure with Thy might that is manifested throughout all things, gird up their loins and strengthen their backs, make their affairs easy, and make them emblems of Thy remembrance, wellsprings of Thy praise, torches of Thy love, dawning-places of Thy grace, recipients of Thy inspiration, daysprings of Thy knowledge, and manifestations of Thy signs. Verily, Thou art the King, the Sovereign, the Omnipotent, the All-Powerful.
- 3 O Pure God! Make this assemblage a light unto the world and this gathering a rose garden and flower bed. Make its meeting place a Garden of Paradise and its dawning-place the dayspring of the lights of the All-Merciful. By its musk-laden fragrances, perfume the nostrils of the lovers of the divine precinct, and by its ambrosial breezes, gladden the hearts of the intimates of the sanctuary of the desired One. Preserve all souls beneath the wing of Thy mercy, and shelter all hearts within the protection of the court of Thy oneness. Bestow the confirmations of Thy most glorious horizon and make them worthy of the gifts of Thy most exalted Concourse.
- 4 Though we are all birds without wings or feathers, yet we have made our nests and shelters in the gardens of Thy Cause, and we take refuge at Thy threshold of oneness, seeking aid and reinforcement from Thee, and searching for Thy help and support. When we look to ourselves, we find ourselves less than an atom, more insignificant than a gnat, but when we behold the ocean of Thy bounty and generosity, we see the atoms as radiant suns, nay even more luminous.
- 5 O Kind Bestower! Cover the transgressions of these helpless ones with the hem of Thy generosity, and transform the faithlessness of these bewildered souls into the essence of fidelity, reason, and consciousness. Grant souls another resolve and cast another passion into minds, that they may seek everlasting glory and the delights of a new world, that they may turn toward the highest horizon and pursue the most glorious concourse, that they may advance toward the supreme horizon and hasten to the gathering of grandeur, that they may receive bounty from the Abha Kingdom. May the world of darkness become illumined, and may the satanic realm be transformed into a court of the All-Merciful. May the earthly region become a sublime paradise, and may this transient furnace become an
- ای ربّ زین محفلهم بانوار توحیدک و نور مجمعه
بسراج تقدیسک و طهر ساحتهم بسحاب تنزیهک
و آید ارکانهم بقوتک القاهرة علی کلّ شیء و
شدّد بنیانهم بقدرتک الباهرة فی کلّ شیء و
اشدد ازهرهم و قوّ ظهرهم و یسرّ لهم امرهم و
اجعلهم معالم ذکرک و منابع ثنائک و مشاعل
حبّک و مطالع برّک و مهابط الهامک و مشارق
عرفانک و مشاهد آثارک انّک انت الملک
السلطان المقتدر القدیر
- 3 پاک یزدانا این جمع را شمع عالم کن و این انجمن
را گلزار و گلشن محفلش را روضه رضوان
کن و مشرقش را مطلع انوار رحمن از نفحات
مشکینش مشام عاشقان کوی دوست را معطر
کن و از نسیم عنبرینش دلهای محرمان حریم
مقصود را مفرّج نفوس را در ظلّ جناح رحمت
حفظ فرما و قلوبرا در صون حمایت حضرت
احدیّت جای ده تأییدات افق ابهیت را ارزان
فرما و موهبت ملاً اعلایت را شایان کن
- 4 اگرچه کلّ طیور بی پر و بالیم لکن در حدائق
امرت لانه و آشیانه داریم و بدرگاه احدیّت
پناه آریم و از تو عون و مدد میطلبیم و یاری و
یآوری جوئیم چون بخود نگریم خویش را از ذره
کمتر و از پشه کمتر و [بستر] یابیم و چون دریای
بخشش و عطای ترا بینیم ذرات را آفتاب انور
بلکه روشنتر مشاهده کنیم
- 5 ای بخشنده مهربان خطای این بینوایان را بذیل
عطا پیوش و جفای این مدھوشان را تبدیل فرما
بجوهر وفا و عقل و هوش نفوس را همتی دیگر
عطا فرما و شوری دیگر در سرها افکن تا عزّت
جاوید طلبند و لذاّند عالم جدید آهنگ عالم بالا
کنند و افق اعلا جویند و بانجمن کبریا پویند و از
ملکوت ابهی فیض برند عالم ظلمانی نورانی شود
و عرصه شیطان ساحت رحمانی گردد خطّه
خاک فردوس برین گردد و گلخن فانی گلشن
باقی شود توئی مقتدر و توانا و شنونده و بینا

INBA13:085, MKT1.411

eternal rose garden. Thou art the Powerful, the Mighty, the Hearer, and the Seer.

AB01291

To: Husayn from Ardikan

Date: 1895-Aug or <

- 1 O my God, Ultimate Goal of those who long for Thee, whose hearts' oceans surge with the holy breezes of Thy oneness and whose souls are drawn to the kingdom of Thy sanctification! 1 يا الهى و منتهى مقصد المشتاقين المتدفقة بحور افتدتهم بأرياح قدس توحيدك والمنجذبة قلوبهم الى ملكوت تقديسك
- 2 This is one whom Thou hast guided to the path of Thy unity and whose heart Thou hast attracted through the verses of Thy divine singularity, whose spirit Thou hast quickened with the fragrant breeze of Thy love and yearning, and whom Thou didst permit to turn toward the seat of Thy Most Great Throne encompassing the kingdom of the world. He left his homeland, turning to Thee and directing himself toward Thee, but did not reach the place of Thy footsteps until after Thy Most Glorious Beauty had ascended to Thy highest kingdom. His spirit nearly left his body, his innards were consumed and his liver melted when he found himself deprived of that supreme gift and greatest mercy. 2 هذا من هديته الى شريعة وحدانيتك و جذبت قلبه بآيات روح فردانيتك و روحه بشميم نسيم حبك و شوقك و اذنت له بالتوجه الى مقر عرشك الأعظم المحيط بملكوت العالم نخرج عن موطنه مقبلاً عليك و متوجّهاً اليك فلم يصل الى موطناً قديمك الا بعد صعود جمالك الأسمى الى ملكوتك الأعلى فكاد أن تنقطع الروح من جسده و احترقت احشائه و ذابت كبده لما وجد نفسه محرومة من تلك الموهبة العظمى و الرحمة الكبرى
- 3 O Lord! Record for him the reward of one who attained Thy presence and visited Thy Beauty in Thy days. Aid him to arise with qualities, characteristics, deeds and conduct befitting Thy loved ones in Thy days. Protect him from severe tests and mighty trials and from the evil of self and passion. Make him ever enkindled with the heat of the fire of love among Thy creatures and firm and steadfast in Thy Cause. Verily Thou art the Helper, the Enabler, the Generous. 3 اى ربّ فاكتب له اجر من فاز بلقائك و زار جمالك فى أيامك و آيده على القيام بشئون و خصائل و اعمال و اطوار تليق باحبائك فى أيامك و احفظه من شديد امتحانك و عظيم افتتانك و شرور النفس و الهوى و اجعله دائماً مشتعلاً بجملة نار المحبة بين خلقك و ثابتاً راسخاً فى امرك انك انت المؤيد الموفق الكريم
- 4 O Lord! Assist his sons to serve Thy Cause and his children to arise in Thy remembrance and praise amongst Thy creatures. Among them is one named Abdul-Wahhab - grant him mercy from Thy presence, verily Thou art the Bestower. Among them is one named Abdul-Razzaq - provide for him from the tables of Thy heaven of bounty and favor. Among them is Jamal - make him, O my God, immersed in the oceans of love for Thy Beauty. Among them is Abdul-Ra'uf - make him a mine of kindness among Thy creatures in Thy kingdom. Among them 4 اى ربّ آيد ابنائه على خدمة امرك و اولاده على القيام بذكرك و ثنائك بين خلقك منهم من سمّيته بعيد الوهاب هب له من لدنك رحمة انك انت الوهاب منهم من سمى بعبدالرزاق فارزقه من موائد سماء جودك و احسانك و منهم جمال فاجعله يا الهى مستغرقاً فى بحور محبة جمالك و منهم عبدالرؤف فاجعله معدن الرأفة بين بريتك

is Nurullah - illumine his face, O my God, with the lights of Thy guidance. And make Jawahir a hidden pearl in the shell of Thy love.

- 5 Then perfume the dust of his mother Fatima with the rain of Thy mercy and the downpour of Thy forgiveness. Then ordain, O my God, for his brothers and cousins all good that Thou hast ordained for the choicest of Thy creation and the purest of Thy loved ones. Support them with the hosts of Thy unseen realm and Thy holy angels until they arise to do what Thou lovest and approve, O King of earth and heaven and Sovereign of the kingdom of all things. Make his younger sister a sign of Thy love and enkindled with the fire of Thy love. Make all his relatives confirmed in Thy oneness, speaking Thy praise and glorification among Thy creatures, and walking in the path of Thy good-pleasure. Verily Thou art the Generous Giver, the Merciful.

فی مملکتک و منهم نورالله نور وجهه یا الهی
بانوار هدایتک و اجعل الجواهر جوهرة مكنونة
فی صدف حبک

5 ثم طیب ثری والدته فاطمه بصیب رحمتک و
وابل غفرانک ثم قدر یا الهی لآخوانه و بنی
اعمامه کل خیر قدرته لخیرة خلقک و صفوة
احبائک و انصرهم بجنود غیبک و ملائکة
قدسک حتی يقوموا علی ما تحب و ترضی یا
ملیک الأرض و السماء و مالک ملکوت
الاشیاء و اجعل اخته الصغری آية من آیات
حبک و مشتعلة بنار محبتک و اجعل ذوی
قربته بأجمعهم مؤیدین بتوحیدک و ناطقین
بمجامدک و تجیدک بین برتیک و سالکین فی
سبیل رضائک انک انت المعطى الکریم الرحیم

ABDA.319

AB04653

To: *Relatives of Ibn-i-Abhar et al., in Tihiran*

Date: 1895-Aug or <

- 1 He is the Comforter and Bestower of solace upon His successful servants, both men and women.
- 2 How many women have, in the path of God, seized the ball of precedence and advancement from men in the arena of firmness and steadfastness. In the Mosaic Dispensation, Asiyih shone forth from the horizon of steadfastness with a radiant countenance, and in the Dispensation of the Spirit, Mary Magdalene, after the ascension of the Beauty of Jesus, arose with such firmness and steadfastness that she perfumed the horizons with the fragrances of the love of God. Indeed, this pride of men opened her tongue in such counsel, guidance and direction that, in truth, through divine confirmation she manifested the white hand and became the cause of steadfastness and enkindlement of the apostles. Likewise in this Most Great Dispensation, certain steadfast devoted women have appeared as firm as immovable mountains, with the manifest sign of steadfastness in the Cause of God so evident in their essence that they shine

1 هو المعزى و معطى التسلى لعباده الفائزين و امائه
الفائزات

2 ای بسا اماء که در سبیل الهی گوی سبقت
و پیشی را از رجال در میدان ثبوت و رسوخ
ر بودند در کور موسوی آسیه از افق استقامت
با وجهی لائح طالع و در کور حضرت روح
مریم مجدلیه بعد از صعود و عروج جمال عیسوی
باستقامت و ثبوتی قیام نمود که بنفحات محبة
الله آفرا معطر نمود حتی این نخر رجال بقسمی
به نصیحت و دلالت و هدایت زبان گشود
که فی الحقیقه بتأیید الهی ید بیضا نمود و سبب
استقامت و اشتعال حضرات حواریین گشت
و همچنین در این کور اعظم بعضی از قانات
ثابتات چون جبال راسخه آیت باهره استقامت
بر امر الهی در کینوتشان چنان ظاهر و لائح
که از افق مبین عالم مشرق و ساطعند و السن
موجودات بستایشان ناطق

forth from the manifest horizon of the world, and all tongues speak their praise.

- 3 O my sister! The son of the Most Luminous Abhar, imprisoned for the love of God - be not sorrowful and grief-stricken. Be enkindled with the fire of the love of God and be gladdened by the joy of God's favor, for by divine grace your spiritual, illumined and physical brother has fallen under chains and fetters in the path of God like the manifest beauty of the true Joseph. "Until the ringlets of His locks become a noose for someone's fortune, How many of us outside the circle hold our heads high!" For twenty-four years the Ancient Beauty graced this Most Great Prison with His presence. Thus it became known and proven that this is the glory and pride of souls.
- 4 O flower of the radiant one! Wife of the brother of Ibn-i-Abhar, open your tongue in thanksgiving to the Ancient Lord, for you have attained to His great favor.
- 5 O Fakhru'd-Din! We hope from the grace and bounty of the Lord God that you will place the crown and diadem of the love of God upon your head in such wise that the world will be illumined by the brilliant jewels of that crown.
- 6 O relatives of Ibn-i-Abhar! Though that prisoner is in prison today, yet if observed with the eye of truth and insight, this prison is better than palace and court, for the bottom of a well in the path of God is higher than the zenith of the moon. Soon all will comprehend the worth and station of tribulation in the path of Truth. "Whoever in this feast is nearer, Is given more of the cup of trial." May my spirit be a sacrifice for the tribulations of the loved ones!
- 3 یا اختی ابن ابهر الباهر الوجه المسجون فی محبة الله محزون و دلتون مبادید بنار محبة الله مشتعل و بفرح عنایت الله مستبشر باشید که بفضل الهی برادر روحانی نورانی و جسمانی در سبیل الهی چون جمال مبین یوسف حقیقی در زیر غل و زنجیر افتاد تا حلقه‌های زلفش حلقی که راست روزی ای ما برون حلقه گردن فراز کرده بیست و چهار سال بود که جمال قدم در این سجن اعظم تشریف داشتند پس معلوم و مثبت شد که این نغز و مباهات نفوس است
- 4 یا زهر الزهراء ضلع اخ ابن ابهر زبان بشکرانه رب قدیم بگشا که بعنایت عظمی فائزی
- 5 یا فخرالدین از فضل و موهبت حضرت پروردگار امیدواریم که تاج و افسر محبة الله را چنان بر سر نهی که از جواهر باهره آن اکیل عالم روشن گردد
- 6 یا ذوی قرابة ابن ابهر اگر آن مسجون امروز در زندانست لکن اگر بدیده حقیقت و بصیرت ملاحظه شود این زندان بهتر از قصر و ایوانست چه که قعر چاه در سبیل الله بلندتر از اوج ماهست عنقریب قدر و منزلت بالای سبیل حق را کل ادراک خواهند نمود هر که در این بزم مقربتر است جام بلا بیشترش میدهند روح الوجود لبلاء الاحباء فداء

MSHR2.325x, MSHR5.322b, MSHR5.322b,
YIA.415-416

AB01500

To: *Haji Mirza Husayn Shirazi (Khartum)*

Date: 1895-Aug or <

- 1 O thou who art intoxicated with the divine wine! The unique and brilliant ode and the luminous and delicate verses which flowed from the pen of that dove in the garden of faithfulness regarding the great calamity and supreme affliction have been read. How excellent is this ode and how excellent is its eloquent and articulate composer! May God assist him in His praise and attributes, in His remembrance and glorification among His servants, in acting according to His counsels in His Scriptures and Tablets, in proclaiming His favors and in relating His all-encompassing blessing upon His loved ones and chosen ones.

1 ای مخمور جام الهی قصیدهء فریدهء غزّا و خریدۀ لطیفهء نورا که در مصیبت کبری و رزیهء عظمی از قریحهء آن حمامهء حدیقهء وفا جاری گشته بود تلاوت شد نعم القصیده هذه القصیده و نعم المنشأ منشأ الفصحیح البلیغ ایده الله علی محامده و نعوته و ذکره و ثنائه بین عبادہ و العمل بوضایاه فی زبره و الواحه و التبشیر بعنایاته و التحديث بنعمته السابعة علی احبائه واصفیائه
- 2 Although the dark clouds of sorrows have encompassed the horizons of contingent being, and the waves of grief and deprivation have reached the highest zenith, and the winds of hardship have blown from every direction, and earthquakes have shaken the pillars of existence and the foundations of the seen and unseen worlds, yet this is the time for sacrificing one's life and the moment for intoxication with the divine wine. One must become pure like the essence of sanctity from every defilement and become swift in the path of God. In this field one must gallop the steed of high endeavor, wield the polo-mallet of zeal and snatch away the ball of divine bestowal. While time remains and the Beloved is the Cup-Bearer, one must count the moment as precious and not let eternal felicity slip from one's grasp.

2 اگرچه غمام ظلمانی احزان آفاق امکانرا احاطه نموده و امواج اندوه و حرمان باوج اعلی رسیده و اریاح شدائد از هر جهة وزیده و زلزله بارکان وجود و بنیان غیب و شهود رسیده اما وقت جانبازیت و هنگام سرمستی از صهای الهی باید چون جوهر تقدیس از هر آرایش پاک شد و در سبیل الهی چالاک و در این میدان سمد همتی دواند و چونگان غیرتی زد و گوی موهبتی ربود تا وقت باقی است و دلیر ساقی وقت را باید غنیمت شمرد و سعادت ابدیه را از دست نداد
- 3 This is the time for guiding the misguided and directing the lost. This is the period for training souls and quickening hearts. First one must seek a portion and share of divine favor, and obtain a part and gift from heavenly grace and bounty. Then one must set out for the divine lands and show forth the white hand. One must become confirmed by the spirit and successful in victories.

3 وقت هدایت گمراهان است و دلالت گنگشتگان زمان تربیت نفوس است و احیاء قلوب اول باید از عنایت الهیه بهره و نصیبی جست و از فضل و موهبت رحمانیه قسمة و بخششی یافت بعد آهنگ بلاد الهی نمود و ید بیضا نمود مؤید بروج گشت و موفق بفتوح
- 4 Marvel not at the grace of this Day and the miracle of His traces of mercy. Peter the Apostle was a fisherman and another was a dyer. When the divine Sun shines forth from the Abha Kingdom upon the lands of beings, and the April rain of the Lord bestows its bounty, and the divine Farmer scatters seeds, surely mountain, plain and wilderness will become verdant and flourishing, and the anemones of divine knowledge will grow in the gardens of consciousness. "And thou seest the earth barren and lifeless, but when We send down rain upon it, it stirs and

4 از عنایت یوم و معجزهء آثار رحمت او استغراب منمائید پطرس حواری صیادی بود و دیگری صباغی چون آفتاب الهی از ملکوت ابهی بر اراضی کینونات بدرخشد و فیض ابر نیسان ربانی بارانی بخشد و دهقان رحمانی تحفی افشاند کوه و دشت و صحرا یقین سبز و خرم گردد و شقائق عرفان در حدائق وجدان بروید و تری الأرض هامة فاذا انزلنا علیه الماء اهتزت و

swells and puts forth every kind of beauteous growth. This is because God is the Truth and because He gives life to the dead and because He has power over all things." By God, this is the manifest truth.

رب و انبت من کل زوج بهیج ذلک بانّ الله
هو الحقّ و أنّه یحیی الموتی و أنّه علی کلّ شیء
قدیر لعمر الله هذا هو الحقّ المبین

MMK6#327

AB01591

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1895-Aug or <

- 1 O Nightingale of the Divine Garden! For some time now the fragrances of that bird of inner meanings have not reached the ears of the yearning ones, and no wondrous melodies have been heard, causing bewilderment.
- 2 In any case, this is a mighty day and the century and age of the Lord, the Gracious One. Tumult and clamor are raised from all directions, and fragrances from all regions are spreading and diffusing. The breezes of God's love are wafting from every horizon, and wonderous signs are appearing from all quarters.
- 3 That land, despite being the dawning-place of divine bounty and the dayspring of the Sun of the All-Merciful - and its radiance should be intense and its lights should increase day by day - how has it remained cold and withered?
- 4 The eruption of this fire, the dawning of this manifestation, the fermentation of this pure wine, and the circulation of this cup whose mixture is of camphor - all began in that glorious region, and this mystery was unveiled. Therefore the waves of its sea should reach to heaven, and the hosts of His Cause should encompass the realm of contingent being. The rising of its star should illuminate the world, and the appearance of its hosts should adorn the earth. Its cup of love should overflow, and the heat of its knowledge should kindle flames. Its river of sanctification should become an ocean of divine unity, and its limited spring should become a fountain of Salsabil. Its verses should become manifest and its banners unfurled. Its gardens should become verdant and its fountains should gush forth.
- 5 We await this manifestation and emergence, this rising of lights and these portions. Therefore that agreeing friend must, through a celestial power, a heavenly might, an eloquent

1 ای عندلیب حدیقه الهی چندیست که نفحات
آن طیر معانی بسمع مشتاقان نرسیده و الحان
بدیعی استماع نگشته سبب حیرت گردیده

2 باری یوم عظیمست و قرن و عصر حضرت ربّ
کریم جوش و خروش از جمیع جهات بلند است
و نفحات از جمیع صفحات در نشر و عبوق نسائم
محبت الله از کلّ آفاق در مرور و آثار باهره از
کلّ اطراف در ظهور

3 آن ارض باوجود آنکه مبدء ظهور فیض الهی و
مشرق آفتاب رحمانی بود و باید اشراقش شدید و
انوارش یوماً فیوماً در سطوع و مزید باشد چگونه
افسرده و پژمرده مانده

4 فوران این تنور و طلوع این ظهور و جوش
این نحر ظهور و دور این کأس مزاجها کافور
در آن صقع جلیل آغاز شده و این راز پرده
برانداخته پس باید امواج بحرش باآسمان رسد
و افواج امرش محیط بر عالم امکان سطوع
کوکبش جهانتاب گردد و طلوع موکبش
جهان آرا جام محبتش لبریز باشد و حرارت
معرفتش شرانگیز نهر تقدیسش بحر توحید
گردد و عین تحدیدش چشمه سلسبیل آیاتش
باهره شود و رایاتش شاهره حداثتش مؤتقه
گردد و حیاضش مندفته

5 ما منتظر این ظهور و بروزیم و سطوع این انوار و
حظوظ پس آن یار موافق باید بقوتی ملکوتی و
قدرتی جبروتی و لسانی فصیح و بیانی بلیغ و روحی

tongue, a compelling utterance, a divine spirit, a heavenly light, hosts from the All-Merciful, a lordly gift, an inner warmth, and glorious tidings, set all the friends of God in motion and guide them with ecstasy, passion and attraction, so that this bright lamp of God's Cause may grow brighter day by day and more radiant moment by moment until the world of being is illumined.

- 6 Furthermore, perhaps in those regions some hints of doubts may subtly and secretly waft, and some may secretly make insinuations. Great care and caution are needed so that no breach occurs in the mighty fortress of God's Cause. And make all firm in the Covenant and Testament.

الهی و نوری آسمانی و جندی رحمانی و موهبتی ربّانی و حرارتی وجدانی و بشارتی سبحانی جمیع احبابی الهی را بحرکت آرید و بوجد و شور و جذب دلالت فرمائی که این شمع روشن امر الله روز بروز روشنتر گردد و آناً فاناً ساطعتر تا عالم امکان منور شود

- 6 دیگر شاید در آنصفحات بشارات در کمال ستر و خفی نفحهء شهبانی بوزد و بعضی القاء سَرّی نمایند بسیار دقت و احتیاط لازم که در حصن حصین امر الله [رخنهائی] حاصل نگردد و جمیع را بر عهد و میثاق محکم نمائید

INBA87:599, INBA52:639, AHB_107BE

#16 p.351

AB01602

To: Daughters of Amin

Date: 1895-Aug or <

- 1 O leaves of the tree of the love of God! His honor Amin, upon him be the Glory of God, praise be to God that you are related to one who, from the beginning of God's Cause, was set aflame with the fire of divine love and attracted to the Beauty of the All-Merciful. How many hardships and difficulties he endured in the path of the spiritual Friend, and how many deserts he traversed in service to God's Cause. Many were the nights he spent until dawn in divine remembrance and in praise and glorification of the True Beloved. Finally, yearning for the curling locks of the Beloved, he was placed under chains and fetters and became captive and prisoner of the oppressors and tyrants of the earth.

1 ای ورقات شجرهء محبت الله جناب امین علیه بهاء الله حمد خدا را که منتسب بنفسی هستید که از بدو امر الله مشتعل بنار عشق الهی و منجذب جمال رحمانی گشته چه بسیار زحمتهای مشقتها که در سبیل دوست معنوی کشیده و چه بسیار بادیها که در خدمت امر الله پیوده بسا شبها که بذکر الهی و محامد و نعوت محبوب حقیقی صبح نموده و عاقبت باشتیاق حلقه های زلف یار در زیر غلّ و زنجیر و اسیر و دستگیر ظالمان و ستمکاران روی زمین گشته

- 2 Despite never uttering a word except for the well-being and goodwill of the government and all people, and never opening his lips except in truthfulness and prayers for the good of all, he was ultimately accused falsely by the fabrications of liars of being among the corrupt, and was subjected to the punishment reserved for the antagonistic ones in God's path. The injustice done to that exemplar of the truthful ones and well-wishers of

2 باوجود آنکه نفسی جز به صلاح و خیرخواهی دولت و عموم خلق برنیاورده و جز به صدق و دعای خیر در حقّ کلّ لب نگشوده عاقبت یحرم از کذب مفترین از اهل فساد شمرده گشته و بعقوبت اهل عناد در سبیل الهی مبتلا شده در غفلت و عدم تمیز و اشتباه کاری اولیای امور مظلومی آن سردقتر صادقان و خیرخواهان دولت و ملت کفایت است و نزد عقلا حقیقت حال واضح و روشن

government and nation is sufficient evidence of the heedlessness, lack of discernment and error of the authorities, and the reality of the situation is clear and evident to the wise.

- 3 Glory be to God! Despite the fact that God, glorified and exalted be He, made the corrupt ones manifest and evident, and they arose in hypocrisy and became notorious throughout the horizons, and God's proof was complete, still the government did not distinguish the corrupt from the righteous, nor differentiate between the well-wisher and the ill-wisher. Soon will the sighs and laments of the oppressed ones affect the heart of creation, and the corrupt ones will be afflicted with the greatest calamity.

- 4 Since you are the leaves of that tree of truth and sincerity, pray that God may guide these foolish ones and grant them insight so they may distinguish the truthful from the false and recognize friend from foe, for He says: "Whom God guides, he is rightly guided; and whom He leads astray, never will you find for him a protecting guide."

- 5 Those leaves have always been mentioned before God, and we beseech God to perfume your nostrils with His holy fragrances at every moment and time.

3 سبحان الله باوجود آنکه حق سبحانه و تعالی مفسدین را ظاهر و واضح فرمود و بر نفاق قیام نمودند و شهره آفاق شدند و حجت الهی بالغ شد باز حکومت مفسد را از مصلح نشناخت و خیرخواه را از بدخواه فرق و تمیز نهاد عنقریب آه و این مظلومان در قلب امکان تأثیر نماید و مفسدین بنکبت کبری مبتلا گردند

4 چون شما ورقات آن شجره صدق و صفا هستید دعا کنید خدا این پیگردان [را] هدایت فرماید و بصیرتی عنایت کند تا صادق را از کاذب فرق دهند و دوست را از دشمن بشناسند چه که میفرماید من یدی الله فهو المهتدی و من یضلل فلن تجد له ولیاً مرشداً

5 آنورقات در جمیع اوقات بین یدی الحق مذکور بودید و نحن ندعو الله ان یعطر مشامکم بنفحات قدسه فیکل آن و حین

MMK6#277

AB01729

To: Abdu'l-Husayn son in law of Vazir (Isfahan), in Bombay
Date: 1895-Aug or <

- 1 O thou who art illumined by the lights of guidance of the All-Merciful, upon thee be the Glory of God, the Mighty, the Bestower! The horizon of divine unity is bright and radiant with the lights of the Sun of Truth. Those lights have been visible and manifest until now from the manifest horizon of the contingent world. Now that Greatest Luminary has ascended and risen to the Most Exalted Horizon, and eyes are deprived of beholding that Beauty. However, the invisible confirmations and infinite bounties from the Abha Kingdom encompass the loved ones from all directions. The nature and character of creation in all times of the manifestation of the Dawning-Places of Truth has been such that they would awaken and become aware after the setting of the Holy Daysprings. For the blazing

1 ای مستنیر بانوار هدایت حضرت رحمان علیه بهاء الله العزیز المنان افق توحید بانوار شمس حقیقت روشن و لائح آن انوار تا بحال از افق مبین عالم امکان مشهود و مشهور حال آن نیر اعظم بافق اعلی صعود و عروج فرمود و چشمها از مشاهده جمال محروم گشت لکن تأییدات غیبی و فیوضات نامتناهی از ملکوت ابری از هر جهت محیط بر احباً و خلق را خلق و خوی در جمیع اوقات ظهور اعراش حقیقت چنان بود که پس از غروب مطالع مقدسه بیدار و آگاه میشدند چه که آفتاب انور شدت تابش و

Sun, through the intensity of its shining and radiance, dazzles the eyes and remains concealed and hidden due to the very intensity of its manifestation.

پرتوش انظار را خیره مینماید و از شدت ظهور
مستور و مخفی ماند

- 2 Therefore, O birds of the divine garden, it is time to soar and sing with the most wondrous melodies upon the branches of existence. In this divine garden, sing like sacred doves and firmly gird up the loins of endeavor to exalt the Word of God, that ye may become the dawning-place of the confirmations of the Abha Kingdom and the dayspring of the lights of bounty from the supreme horizon. The tongue of holiness declares: "Whosoever summons the people in My name, verily he is of Me, and through him shall appear that which all who are on earth shall be powerless to produce." And upon you be the Spirit and Glory.

2 پس ای طیور حقیقه الهیه وقت طیرانست و
زمان سرودن بابدع نغمات بر شاخسار وجود
در این ریاض الهی چون حمامه قدسی بسرائید
و کمر همت را بر اعلاء کلمه الله محکم ببندید تا
مطلع تأیید ملکوت ابهی گردید و مشرق انوار
فیض افق اعلی لسان تقدیس میفرماید من یدع
الناس باسمی فانه منی و یظهر منه ما یعجز عنه
من علی الارض کلها و الروح علیکم و البهاء

3 'Abdu'l-Baha

3 ع ع

- 4 The society that has been formed for the exaltation of the Word of God - we beseech with utmost supplication from the Court of Divine Unity that it may be confirmed with heavenly confirmations and be regarded with the eye of loving-kindness. How excellent is the reward of the doers! How excellent is the reward of the believers! We hope that divine society will, God willing, become the dawning-place of the signs of unity and the dayspring of the lights of confirmation of the Glorious Lord.

4 انجمنیکه لاعلاء کلمه الله تشکیل شده بکمال تضرع
از درگاه احدیت سائل و آملیم که مؤید بتوفیقات
صمدانیه گردد و ملحوظ بعین عنایت شود فنعم
اجر العاملين و نعم اجر المؤمنین انشاء الله آن انجن
رحمانی امیدواریم مشرق آیات توحید گردد و
مطلع انوار تأیید رب مجید

- 5 O my God! I beseech Thee by Thy Self-Subsisting sovereignty over the kingdoms of the heavens and earth to confirm this divine gathering with Thy invisible confirmations and heavenly success and inspiration from Thy Most Glorious Kingdom in all matters. Make it the dawning-place of the breezes of Thy grace and the dayspring of the lights of Thy guidance, and a firm foundation and weighty edifice established for the exaltation of Thy Word in Thy realm. Verily, Thou art the Powerful, the Mighty.

5 اللهم یا الهی استلک بسلطانک القیوم علی
ملکوت السموات و الارضین ان تؤید هذا الجمع
الالهی بتأییداتک الغیبیه و توفیقاتک الصمدانیه
و الهامک من ملکوتک الابهی فی جمیع الشئون
و اجعله مهب نسیم عنایتک و مشرق انوار
هدایتک و بنیاناً رصیناً و بناءً رزیناً اسس
لاعلاء کلمتک فی مملکتک انک انت المقتدر
القدير

MMK3#240 p.173

AB01863

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

Date: 1895-Aug or <

- 1 O noble branch of the Blessed Tree raised up on the Sinai of Revelation! 1

آیها الفرع الجلیل من السّدرۃ المبارکۃ المرتفعۃ فی
سیناء الظهور
- 2 The dawn of joy and gladness has set, the hopes of the people of delight have been dashed, the lamps of hearts have been extinguished, and the maidens in the loftiest chambers of palaces have lamented, crying "Alas! Alas!" Indeed the bearer of ill tidings has announced: A calamity has befallen that has weakened the mightiest strengths. The moon of hopes has been eclipsed, the stars of beauty have been scattered, the suns of glory have been darkened, and the people of the pavilion of majesty have cried out "O grief! O woe!" A tribulation has struck that has demolished the edifice of patience and has laid waste the towers of joy. The winds of affliction have intensified, the whirlwinds of trial have been stirred up, the tempests of destiny have blown, and the trees of faithfulness have been uprooted. Then the birds upon the branches of the Lote-Tree cried out "O sorrow for that luminous countenance, that brilliant star, that unique gem in the crown of glory!" Tears have flowed, the fires of grief have blazed, the lights of happiness have dimmed, and holy maidens have rent their garments and raised their voices in wailing: "O regret that the mighty pillar has fallen, the glorious banner has been reversed, the lofty sail has been furled, and the fires of joy have been extinguished!" 2

قد غاب صبح الفرح و السّور و خاب اهل
اهل الجبور و انطفأ سرج الصّدور و ناحت الحور
فی اعلیٰ غرفات القصور و نادت اواه اواه انّ
النّاعی نعی قد وقعت مصیبة و هنت بها شدائد
القوی قد انخسف بدر الآمال و انتثرت نجوم
الجمال و کورت شمس الجلال و صاح اهل
سرادق الاجلال و حزناه وایلا قد صدمت
رزیه بها انهدم بنیان الاصطبار و خسفت بها
صروح الأفراح قد اشتدت ارباح البلاء و
هاجت زوابع الابتلاء و مرّت عواصف القضاء
و اقتلعت اشجار الوفاء فنادت الطیور علی افنان
سدرۃ المنتهی یا اسفا علی تلك الوجهۃ النوراء و
الغرة الغراء و الخریدة الفریدة فی اکیلل العلیاء
قد سالت العبرات و تسعرت نیران الحسرات
و اظلم انوار المسرات و شقت الجیوب طلعات
مقدّسات و نحن و ارتفع ضجیجهم بالعویل یا
حسرتا بما انهدم الرّکن الشّدید و نکس علم مجید
و طوی شراع رفیع و انخذت نیران الأفراح
- 3 Although the people of the pavilion of the All-Merciful received this grief with weeping eyes and burning, anguished hearts, and the company of God's loved ones found not a moment's rest from sighs, moans, lamentations and grief, in such circumstances consolation is difficult. Yet since that bird of the garden of immortality has winged its flight to the heavenly realms of the Abha Kingdom, and that nightingale of the garden of Baha has ascended to the divine Paradise of the Supreme Course, your honor must console all the branches of the Tree and comfort them. We hope that through the ancient and renewed bounty of the Glorious Lord, we shall all soon be gathered in that assembly of the All-Merciful, abide beneath that sheltering shade, drink from the spring of Tasnim, and enter the court of the people of the highest paradise. Verily He is the Ever-Faithful, the Helper, the Generous. 3

اگرچه این ماتم را با چشم گریان و قلب سوزان
و بریان اهل سرادق رحمن تلقی نمودند و از
آه و انین و تأوه و حنین انجن یزدان دقیقهئی
آرام نگرفتند در اینصورت تسلی مشکل است ولی
چون آن طیر حدیقه بقا بریاض ملکوت ابدی
پرواز نمود و آن بلبل باغ بها بفردوس ملا اعلیٰ
عروج فرمود باید آنحضرت جمیع فروع سدره را
تسلی بخشند و دلداری دهند از فضل قدیم و
جدید ربّ مجید امیدواریم که عنقریب کل در
آن انجن رحمن مجتمع گردیم و در آن ظلّ ظلیل
مستظلّ شویم از عین تسنیم بنوشیم و در بساط

اهل ملأ عالین داخل گردیم آنه هو الوقی المؤید
الکریم

INBA87:466, INBA52:484, KHAF.254,
MATA.224-225

AB01877

To: Mulla Ahmad Ali Nayrizi

Date: 1895-Aug or <

- 1 O thou who hast been honored to attain the presence of Him
Whose face hath illumined the horizon of sanctity and Who
hath shone forth with lights that have dazzled the eyes of the
denizens of the heavens and earth! Upon thee be the Glory of
God. 1 یا من تشرف بالثول بین یدی من اضاء وجهه
من افق التقدیس و تجلی علیه بانوار بهرت اعین
اهل السموات والارضین علیک بهاء الله
- 2 The heart-burning, nay world-burning cry that arose from the
essence of soul and heart added a fresh flame and boundless
burning to the consumed hearts and torn livers. The sorrowful
heart became intimate with sighs and moaning, and the burned
liver became confidant with a kindled flame. Such is the decree
of the Mighty, the All-Knowing. 2 نالهء جانسوز بلکه جهانسوز که از هویت جان و
دل برخاسته بود قلوب محترقه و اکباد متفتته را
شعلهئی تازه و حرقی بی اندازه افزود قلب حزین
به آه و حنین دمساز شد و جگری سوخته با
شعلهئی افروخته همراز گشت ذلک تقدیر العزیز
العلیم
- 3 Now, though we are deprived of beholding the lights of His
Beauty, let us occupy ourselves with the holy fragrances of
His gardens of oneness. And though we remain far from the
outpourings of the Day of Meeting, let us benefit from the
effulgences of His Sun of Guidance that riseth and shineth from
the horizon of eternity. 3 حال اگرچه از مشاهدهء انوار جمال مهجور شدیم
بنفحات قدس ریاض احدیتش مشغول گردیم
و از فیوضات یوم لقا دور ماندیم بنفیوضات شمس
هدایتش که از افق بقا طالع و لائحست مستفید
گردیم
- 4 Praise be to God that you were for a time in the Most Holy
Court and witnessed His great favors and comprehensive boun-
ties, and became informed and aware of the divine character
and conduct and manners and sweet utterances and behav-
ior, and observed divine majesty and power in the Most Great
Prison. The thread has come to hand - God willing, taking
"Verily in the Messenger of God ye have a goodly example,"
you must arise to exemplify this goodly example yourself and
guide the other friends likewise, so that, God willing, the sweet
fragrances of the conduct of the people of God and the breaths
of the utterance of those attracted to God may perfume and
sweeten the horizons of contingent being. 4 الحمد لله آنجناب چندی در ساحت اقدس بودید
و عنایات عظیمه و الطاف عیمه اش را مشاهده
فرمودید و از خلق و خوی حق و روش و سلوک
و اطوار و گفتار و رفتار دلجوی او مطلع و
واقف شدید و عظمت و اقتدار الهی را در سجن
اعظم ملاحظه نمودید سر رشته بدست آمد باید
انشاءالله و لكم فی رسول الله اسوة حسنة خود
بر این اسوهء حسنه قیام نموده سائر احبّاء را نیز
دالت فرمائید تا انشاءالله روائع طیبهء سلوک
اهل الله و نفحات بیان منجذبین الی الله آفاق
امکانرا خوشبوی و معطر نماید

5 'Abdu'l-Baha

ع ع 5

- 6 We yearn with heart and soul for all the divine friends and convey the Most Glorious and Most Wondrous greetings, and with utmost supplication and entreaty we implore His grace and favor that He may make all firm and steadfast in the Cause and make them the dawning-places of the lights of mighty confirmation and success. The assembly that has been formed is assuredly under the glance of the divine mercy and encompassed by heavenly confirmations. O Lord! Aid these to diffuse the holy fragrances and sweet breaths in the East and West of Thy land and kingdom. Verily Thou art the Mighty, the Powerful, the All-Powerful.

6 جميع احبابی الهی را به جان و دل مشتاقیم و تکبیر
ابداً ابراهیمی میرسانیم و بکمال تضرع و ابتهاج از
فضل و عنایتش ملتزمیم که کل را بر امر ثابت
و مستقیم و مشرق انوار تأیید و توفیق عظیم فرماید
و محفلی که تشکیلی شده است یقین است که
ملحوظ عین رحمانیت است و مشمول توفیقات
صمدانیت رب اید هؤلاء علی نشر روائح قدسک
و انفاص طیبیک فی مشارق ارضک و مغارب
مملکتک انک انت المقتدر العزیز القدیر

MMK6#395

AB02077

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1895-Aug or <

- 1 O Dove of the Garden of Divine Unity and Nightingale of the Paradise of Detachment! The Ancient Beauty has read and recited the wondrous pages which were adorned and embellished with the most beautiful meanings and most wonderful divine mysteries. It diffused the fragrances of spirit and delight and caused the expansion of consciousness, for it indicated the enthusiasm, joy, attraction and rapture of the hearts of the divine friends and spiritual beloved ones, and spoke of the firmness and steadfastness of all in the divine Cause. In times of tranquility and joy anyone can show firmness and trust, and in times of ease and peace anyone can display valor and courage. But those confirmed by the hosts of the Most Glorious Kingdom are souls who, in the supreme tempest of tests and trials, stand firm and steadfast like a mighty banner, and in the field of struggle with the self remain fixed and immovable like an impregnable fortress. How excellent is what was said:

1 ای حمامه حدیقه توحید و عندلیب ریاض
تجربید جمال قدیم اوراق بدیعہ کہ باحسن معانی
و ابداع حقائق اسرار رحمانی مزین و مطرز بود
تلاوت و قرائت گردید نشر نفحات روح و ریحان
شد و سبب گشایش وسعت وجدان گردید چه
کہ مشعر بر شوق و شغف و جذب و وله قلوب
یاران الهی و احبابی رحمانی بود و ناطق بثبوت و
رسوخ کل بر امر ربانی در زمان سکون و سرور
ثبوت و رکون هرکس تواند و در وقت آسایش و
سلم بسالت و شجاعت هرکس تواند لکن مؤیدین
بجنود ملکوت ابراهیمی نفوسی هستند کہ در طوفان
اعظم امتحان و افتتان چون علم مبین مرکوز و
متین و قائم و در میدان مجاہدہ با نفس چون
حصن حصین ثابت و راسخ و مقاوم فنعم ما قال

- 2 No heart yearns for any beloved save that One
- 3 None can sleep peacefully with such a Rose-cheeked One in their garment
- 4 Either go like women and choose color and fragrance
- 5 Or enter like men and cast your ball in the field

2 سوی آن دلبر نپوید هیچ دل با آرزو

3 با چنان گلرخ نخسبد هیچکس در پیرهن

4 یا برو همچون زنان رنگی و بوئی پیش گیر

5 یا چو مردان اندر آ و گوی در میدان فکن

6 Now praise be to God that the friends of God in all regions stand firm in the Cause of God and steadfast in the love of God - they are heroes of the field and are set ablaze with the fire of the love of God. You must at all times be a mover of hearts and a bearer of glad tidings. Be life to the frozen body of contingent being, and spirit and delight to humanity's withered soul. If you observe weakness in some souls, do not become sorrowful or discouraged, for the heat in those souls is like a flame hidden in a candle - a time will come when it will be illumined and its flame will rise up and its face will become radiant. And the Glory be upon you.

6 حال الحمد لله که احبای الهی در اطراف و اکثاف مستقیماً علی امر الله و ثابتاً علی محبة الله مرد میدانند و مشتعلین بنار محبت الله آنجناب باید در کلّ حین محرک قلوب باشید و مبشر نفوس جسم افسرده امکاناً جان باش و جان پزمرده انسانرا روح و ریحان اگر از بعضی نفوس فتوری مشاهده فرمائید محزون مشوید و مأیوس مگردید چه که حرارت در آن نفوس چون شعله در شمع پنهان است وقتی آید که روشن گردد و شعله برافرازد و چهره بر افروزد و البهاء علیک

INBA87:615, INBA52:657

AB02299

To: Afnan, Jalal son of Haji Mirza Aqa Afnan, in Shiraz

Date: 1895-Aug or <

1 O fresh branch of the Blessed Tree! At all times you have been beneath the shade of the favors and bounties of the Ancient Beauty - may my spirit be a sacrifice for His Greatest Name. And since you have been the treasurer of the House of God and the servant of the threshold of His Most Great Sanctuary, you have always been and continue to be the recipient of God's special favors. The glances of the eye of grace encompass you and the attention of divine bounty and mercy flow continuously. When you observe with a penetrating eye, it becomes evident what a brilliant crown you have placed upon your head, from whose hidden jewels' radiance the eyes of friend and stranger will soon be dazzled and the countenance of enduring glory will be unveiled. Therefore implore and supplicate God that you may be assisted and confirmed to serve and honor that Sacred House in a manner befitting this gift, so that the eyes of the righteous may be illumined and the hearts of the wicked may fall into burning and regret, and that we may smell the sweet fragrance of your services in this Blessed Spot. And glory be upon all who arise with their heart, spirit and being to serve His Sacred House.

1 ایها الفرع التّضیر من الشّجرة المبارکة در جمیع احیان در ظلّ الطاف و عنایت جمال قدم روحی لاسمه الأعظم فدّاء بوده‌اید و چون خازن بیت الله و خادم آستان حلّ و حرم کبریا بوده‌اید همیشه مورد عنایت مخصوصه الهیه بوده و هستید لحظات عین عنایت شامل است و توجّهات فضل و رحمت ربوبیت متواصل چون بنظر دقیق ملاحظه نمائید مشهود گردد که چه تاج وهاجی بر سر و هامه نهادی که از تالّو جواهر مکنونه‌اش عنقریب چشم یار و اغیار خیره گردد و شاهد عرّت پایدار رخ بگشاید پس از خدا بخواه و تضرّع و ابتهال نما که چنانچه سزاوار این موهبت است به احترام و خدمت آن بیت مقدّس موفق و مؤید گردی تا دیده ابرار روشن گردد و قلوب اشراق در حرقت و حسرت افتد و این عباد رائحه خوش خدمات را در این بقعه مبارکه استشمام نمائیم و البهاء علی کلّ من قام بقلبه و روحه و ذاته لخدمة بیته الحرام

2 'Abdu'l-Baha 'Abbas

2 عبدالبهاء ع

3 He is the Most Glorious

- 4 The honorable one ascended to God, Aqa Mirza 'Abdu'l-Hamid had a heart illumined by the lights of certitude and remained firm and steadfast in the religion of God until his last breath, occupied in service to the Afnan of the Divine Lote-Tree. Upon him be the Glory of God, the Most Glorious, upon him be the Praise of God, the Most Glorious, upon him be the fragrances of God wafting from the gardens of the Most Glorious Kingdom. Now his survivors must be shown consideration and respect in all aspects, in such a way that brings joy to the friends and serves as a lesson to strangers. And glory be upon you and upon all who arise to serve the remaining loved ones of God.

3 هو الأبهى

4 جناب متصاعد الى الله آقا ميرزا عبدالحميد از انوار ايقان قلبي روشن داشتند و تا نفس آخر ثابت و راسخ بر دين الله بودند و در خدمات افنان سدره الهية مشغول عليه بهاء الله الأبهى عليه ثناء الله الأبهى عليه نفحات الله المتهبجة من رياض الملكوت الأبهى حال بازماندگان ایشانرا از جميع جهات بايد رعايت و احترام نمود بقسميکه سبب مسرت ياران و عبرت پيگانگان گردد و البهاء عليك و على كل من قام على خدمة بقيات احباء الله

INBA87:322, INBA52:327

AB02298

To: *Siyyid Husayn Afnan (Shiraz)*

Date: 1895-Aug or <

- 1 O branch sprung from the Blessed Tree! Upon thee be the glory of God, His light and His radiance. May He illumine thy face with the splendor of the All-Merciful in the heart of contingent being. Verily, He is powerful over all things.
- 2 His honor Mirza Hadi has for some time dwelt beneath the shade of the Tree of the All-Merciful and has been under the glance of grace, occupied with transcribing the divine verses. His conduct and behavior have been reasonable and acceptable. Now he has been granted leave from the precincts of the seat and resting place of the Most Great Throne to return to those regions. We are pleased and satisfied with him. We beseech the divine favors and bounties that He may make him successful in attaining His good-pleasure at all times and preserve him in the shelter of His protection and safekeeping. Verily He is the Kind, the Protector.
- 3 O Afnan of the Tree of Eternity and branches of the Lote-Tree of the utmost boundary! Open your tongues in prayer and show forth humility and supplication. Seek assistance from the Abha Kingdom and pursue aid and confirmation, that the effusions of the Sun of Truth may descend at all times and the rain clouds of grace may pour forth. May the divine Gardener educate you that these branches may take a portion from the

1 ايها الفرع المنشعب من السدرة المباركة عليك بهاء الله و نوره و ضيائه و نور وجهك بنصرة الرحمن في قطب الامكان انه على كل شيء قدير

2 جناب ميرزا هادي مدتي بود در ظل سدره رحمانيه ساكن و تحت لحاظ عنايت واقع و بگأيت آثار الهية مشغول و حركت و سلوكش معقول و مقبول حال از ساحت مقر و مستقر عرش اعظم مرخص شده بآن صفحات رجوع مينمايد ما از او راضى و خوشنوديم از الطاف عنايت الهية مستدعى هستيم كه او را موفق برضاى خود در جميع احيان نمايد و در كهف صون و حمايتش حفظ فرمايد انه لطيف حفيظ

3 اى افنان دوحه بقا و شاخه هاى سدره منتهى زبان بدعا بگشايد و عجز و ابتهال نمائيد و از ملكوت ابهى استمداد طلبيد و عون و توفيق جوئيد كه فيوضات شمس حقيقت در جميع احيان نازل گردد و امطار غمام عنايت هاطل و باغبان الهى تربيت فرمايد تا اين فروع بهره ئى

bounties of the roots and receive a share from the qualities of the Blessed Tree and become a sign of the Most Great Light. One must become detached from this mortal world, nay rather, completely stripped of it, that the divine world may unveil itself. One must close one's eyes to this illusory mirage that spiritual wine may be drunk from the divine wine-cellar.

از الطاف اصول برد و نصیبی از شئون شجره مبارکه یابد و آیتی از نیر اعظم گردد از این جهان فانی باید منقطع شد بلکه منخل گشت تا جهان الهی رخ بگشاید و از این سراب وهمی چشم باید پوشید تا شراب معنوی از خم خانه الهی بنوشاند

- 4 The Exalted One - may our spirits be sacrificed for all else besides Him - says: "If thou bringest the earth and all that dwell thereon under thy shadow, then verily thou hast fulfilled My Covenant. Otherwise this befitteth not God, thy Lord and the Lord of thy forebears of old."

4 حضرت اعلی روح ما سواه فداه میفرماید لو تجعل الأرض و من علیها فی ظلك فانک اذا قد وفیت بعهدی و الا ذلک لا ینبغی لله ربک و رب آبائک الاولین

- 5 O Lord! Make this noble Afnan, who hath branched from the Tree of Thy oneness, successful in attaining Thy good-pleasure in all matters and conditions. Verily Thou art the Generous, the Great, the Most Exalted.

5 ربّ وفق هذا الأفنون الکریم المنشعب من شجرة وحدائیک علی رضائک فی جمیع الشئون و الأحوال انک انت الکریم العظیم المتعال

INBA87:407, INBA52:419

AB02452

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

Date: 1895-Aug or <

- 1 O exalted branch from the Blessed Tree! Multiple letters were sent, and now too we are occupied with your remembrance and thoughts. Observe how the heart is in such a state of rapture and attraction that a hundred thousand occupations and difficulties and circumstances and calamities cannot for a moment prevent this heart and soul from the remembrance and mention of the Afnan of the Tree of Eternity. Therefore when the waves of this sea of servitude and evanescence in the Most Great Court reach those shores and coasts of thirst, fill the hem of seeking and longing with the pearls of attraction, and open your tongue in glorification and unity and praise and sanctification of the Ancient Beauty and the Most Great Name - may my spirit and all that God has given me be sacrificed in the path of His loved ones - for what profound favor and mighty grace is this, that You made the temples of evanescence the dawning-places of the lights of eternity, and gave shelter to lowly souls beneath the shade of the Divine Lote-Tree, bestowed healing upon the sick, and granted the balm of grace and mercy to the helpless, gave wings of power to the

1 ایها الفرع الرفیع من السّدرۃ المبارکۃ مکاتیب متعدده ارسال گشت و حال نیز به ذکر و فکر شما مشغولیم ملاحظه بفرمائید که قلب در چه مقام از وله و انجذابست که صدهزار مشاغل و متاعب و مواقع و مصائب دقیقهئی این قلب و روح را از یاد و ذکر افنان دوحه بقا مانع و حائل نگردد پس چون موج این بحر عبودیت و فنای ساحت کبریا بآن سواحل و شواطی ظماء و عطاش رسد دامن طلب و اشتیاق را از لالی انجذاب مملو فرما و به تجید و توحید و تسبیح و تقدیس جمال قدم و اسم اعظم روحی و ما ملکنی الله فی سبیل احبائه فدا زبان بگشا که این چه لطف عیم و فضل عظیمست که هیاکل فنا را مظاهر انوار بقا فرمودی و نفوس مسکین را در ظل سدره متنبی مأوی دادی علیلان را درمان عنایت مبذول داشتی و درماندگان را مرهم فضل و رحمت احسان

broken-winged, and seated ants upon Solomon's throne. We are weak servants, utterly feeble and insignificant.

کردی بال و پر شکستگان را جناح قوت دادی
و موران را بر تخت سلیمانی نشاندی ما بنده
ضعیف و بنهایت نحیف و حقیر

2 'Abdu'l-Baha 'Abbas

2 عبدالبهاء ع

3 Since your kindness and compassion toward the friends is proven and established, therefore we beseech God that He may assist you in all affairs, even in obtaining the rights of Jinab-i-Darvish from his faithless and unprincipled brother, and this deed has a great reward in its wake. And the Glory be upon you, O precious branch.

3 چون لطف و رأفت شما در حقّ دوستان مثبت
و مستمسّت لهذا از حقّ میطلبیم که شما را در
جمع شئون موفق فرماید حتّی در تحصیل حقوق
جناّب درویش از برادر بی مروت و کیش و
این عمل را اجر جزیل در پی و البهاء علیک ایها
الفرع العزیز

INBA87:473, INBA52:492b, BRL_DAK#1037

AB02459

To: *Husayn Sad Dal*

Date: 1895-Aug or <

1 The sighs and lamentations of your heart and tongue, enkindled with the fire of the love of God, have reached the Most Holy Court in the highest horizon and the Abha Kingdom, and the glances of divine mercy in all things have been attained and encompassed.

1 این و حنین قلب و لسان آن مشتعل بنار محبة
الله بساحت اقدس در افق اعلى و ملکوت ابهى
واصل و لحظات اعین رحمانیت در جمیع شئون
حاصل و شامل

2 One must be confident in divine favors and remain firm and steadfast in the Cause. In all divine Tablets mention is made of universal tests and trials, and likewise mention is made of the cawing one, recorded and established. Similarly, He states that when the sun sets, the birds of night come into motion and flight. Therefore, the loved ones of God must be in the utmost state of awareness and vigilance, so that if any cawing or croaking arises and the birds of night take flight, they may be like shooting stars repelling the devils, and like a manifest light exposing those who are astray and the innovators.

2 مطمئن بالطاف الهیه باید بود و بر امر ثابت و
مستقیم در جمیع الواح الهیه ذکر افتتان و امتحان
کلی وارد و همچنین ذکر ناعق مذکور و مثبت و
همچنین میفرماید چون شمس غروب نماید طیور
لیل در حرکت و جولان آیند پس احبای الهی
باید در نهایت انتباه و تیقظ باشند که اگر نعیب
و نعیتی بلند شود و طیور لیل پرواز آیند چون
شهاب ثاقب راجع شیاطین باشند و چون نور
مبین رسواکننده ضالّین و مبتدعین گردند

3 From frequent recitation of verses, sermons and prayers, inevitably some passages remain in one's mind and memory. When one writes something, these expressions come to mind and are written down. However, some simple souls imagine that this flows from the heart and springs from the fountain of the soul. Such delusions cast them into great dangers. Therefore, the loved ones of God must be mindful and through loving

3 از کثرت تلاوت آیات و خطب و مناجات لابد
بعضی از فقرات در ذهن و حفظ انسان میماند
چون چیزی مرقوم نماید آن عبارات بخاطر آید
و مرقوم کند لیکن بعضی ساده دلان همچو گمان
برند که این نبعان از قلب است و جاری در
چشمه جان این اوهام ایشان را در مخاطرات
عظیمه اندازد لهذا باید احبای الهی ملتفت باشند

counsel awaken such persons, lest any weakness enter into or breach occur in the mighty fortress of the Cause.

- 4 For the prophecies of the Ancient Beauty will all certainly be fulfilled and realized. In recent days there was mention of the blessed utterances regarding this matter. We hope through divine favors that each of the friends may be like a mighty barrier against the attack of the Gog and Magog of passion and desire. And peace be upon those who follow guidance.

و بنصایح مشفقانه اینگونه اشخاص را بیدار نمایند که مبادا در حصن حصین امر وهنی وارد آید و رخنه‌ئی حاصل گردد چه که

4 اخبارات جمال قدم البتّه کلّ ظاهر و محقق گردد در ایام اخیر ذکر بیانات مبارک در اینخصوص بود از الطاف الهیّه امیدواریم که هر یک از احباب سدّ محکم باشند مقابل هجوم یا جوج و مأجوج هوی و السّلام علی من اتبع الهدی

INBA55:122, MMK6#289

AB02326

Date: 1895-Aug or <

- 1 O God, my God! These are servants attracted in Thy days by the fragrances of Thy holiness, enkindled with the flame burning in Thy holy tree, responding to Thy voice, uttering Thy praise, awakened by Thy breeze, stirred by Thy sweet savors, beholding Thy signs, understanding Thy Revelation and assured of Thy loving-kindness. Their eyes, O Lord, are fixed upon Thy kingdom of effulgent glory and their faces turned toward Thy dominion on high, their hearts beating with the love of Thy radiant and glorious beauty, their souls consumed with the flame of Thy love, O Lord of this world and the world hereafter, their lives seething with the ardor of their longing for Thee, and their tears poured forth for Thy sake.

1 الهی الهی هؤلاء عباد انجذبوا بنفحات قدسک فی آیامک و اشتعلوا بالنّار الموقده فی سدره فردائیک و لبوا لندائک و نطقوا بثنائک و انتبهوا من نسماتک و اهتزوا من نفحاتک و شاهدوا آیاتک و ادرکوا بیناتک و سمعوا کلماتک و ايقنوا بظهورک و اطمأنوا بعنايتک ای رب اعینهم شاخصه الی ملکوتک الاهی و وجوهم موجهة الی جبروتک الاعلی و قلوبهم خافقة من شغف حبّ جمالک الانور الاسنی و اکبادهم محترقة بنار محبتک یا ربّ الآخرة و الاولى و احشائهم مضطربة بنیران الشّوق الملتبیه اللّظى و دموعهم منسجمة کالدّیم المردار من السّماء

- 2 Shield them within the stronghold of Thy protection and safety, preserve them in Thy watchful care, look upon them with the eyes of Thy providence and mercy, make them the signs of Thy divine unity that are manifest throughout all regions, the standards of Thy might that wave above Thy mansions of grandeur, the shining lamps that burn with the oil of Thy wisdom in the globes of Thy guidance, the birds of the garden of Thy knowledge that warble upon the topmost boughs in Thy sheltering paradise, and the leviathans of the ocean of Thy bounty that plunge by Thy supreme mercy in the fathomless deeps.

2 فاحفظهم فی حصن صونک و حمايتک و احرسهم فی کھف حفظک و کلائیک و انظرهم بعین وقایتک و رعایتک و اجعلهم آیات توحیدک الباهرة فی ارجاء الانشآء و رايات تجریدک فوق صروح الکبرياء و السّرج الموقدة بدهن حکمتک فی زجاجة الهدی و طیور حدیقة معرفتک الصّادحة علی اعلى فروع الاشجار فی الجنّة المأوی و حیتان بحر موهبتک الخائضة فی العمق الاکبر برحمتک الکبری

- 3 O Lord, my God! Lowly are these servants of Thine, exalt them in Thy kingdom on high; feeble, strengthen them by Thy supreme power; abased, bestow upon them Thy glory in Thine all-highest realm; poor, enrich them in Thy great dominion. Do Thou then ordain for them all the good Thou hast destined in Thy worlds, visible and invisible, prosper them in this world below, gladden their hearts with Thine inspiration, O Lord of all beings! Illumine their hearts with Thy joyful tidings diffused from Thine all-glorious Station, make firm their steps in Thy Most-Great Covenant and strengthen their loins in Thy firm Testament, by Thy bounty and promised grace, O Gracious and Merciful One! Thou art, verily, the Gracious, the All-Bountiful.

BPRY.179-181, BP1926.011-012

3 ای ربّ هؤلاء عباد ارقاء اجعلهم کبراء
 فی ملکوتک الاعلی و ضعفاء اجعلهم اقویاء
 بقدرتک العظمی و اذلاء اجعلهم اعزّاء فی
 اقلیمک الجلیل و فقراء اجعلهم اغنیاء فی
 ملکک العظیم ثمّ قدر لهم کلّ خیر قدرته فی
 عالم الغیب و الشهود و هیّا لهم من امرهم رشداً
 فی حیز الوجود و اشرح منهم الصدور بالهامک
 یا مالک کلّ موجود و نور قلوبهم ببشارتک
 المنتشرة من المقام المحمود و ثبت اقدامهم علی
 میثاقک العظیم یا عزیز یا ودود و قوّ اظهرهم
 علی عهدک الوثیق بجمودک و فضلک الموعود
 انک انت الکریم الفضال المعبود

INBA55:090, INBA87:503b, INBA52:527b,
 BRL_DAK#1188, MKT1.484, ADH2.025,
 ADH2_1#12 p.022, AHDW.097

AB02581

To: Prince Muhibbali Mirza, in Shiraz

Date: 1895-Aug or <

- 1 O lover of the Ancient Beauty and the Greatest Name!
- 2 The body of the world, when thou considerest it in truth, is like unto a human person - that is, a physical frame. And the Blessed Cause and effects of the Most Great Manifestation are like the spirit of life in this mighty body and the most upright, greatest magnet. If the world and universe were not alive through this spirit, which is the qualities and perfections of the Beloved and the Most Merciful Lord, and were not freshened by these divine breaths, it would have the state of a dead body and the condition of a motionless corpse and carcass. It is the grace of the spirit that makes the body of the world a manifestation of victories, and it is the power of the soul that causes this body to soar.
- 3 However, since the development of the physical frame through the bounty of the spirit occurs gradually - proceeding through the stages of creation from a drop of sperm, to a blood clot, to a lump of flesh, to the clothing of flesh, to the bringing forth of another creation, "and blessed be God, the best of creators"

1 ای محبّ جمال قدم و اسم اعظم

2 هیکل عالم چون بحقیقت نگری بمشابه شخص
 انسانیست یعنی قالب جسمانی و امر مبارک و
 آثار ظهور اعظم مشابه روح حیات در این جسم
 عظیم و مقناطیس اکبر قویم اگر جهان و کیهان
 باین جان که شتون و کمالات جانان و حضرت
 رحمن است زنده نبود و باین نفحات الهیه تر و
 تازه نگشته بود حکم جسم میت داشت و سمت
 جیفه و جسد غیر متحرک لطف روحست که
 هیکل عالم مظهر فتوحست و قوت جانست که
 این جسم در طیرانست

3 ولی چون نشو و نمای کالبد از فیض جان
 بتدریجست تا تدرّج در مراتب خلقت از نطفه
 و علقه و مضغه و کساء لحم و انشاء خلق آخر
 و فتبارک الله احسن الخالقین نماید لهذا هیکل

- therefore the body of the world too is in the initial stages of creation through this most glorious spirit. Soon they shall witness the manifest signs of the divine Holy Spirit's bounty in this luminous frame to such a degree that minds shall be bewildered and eyes shall be amazed.

- 4 Therefore strive with heart and soul to become like the ear of consciousness and like the sight and vision of this greater world. Be the greatest powers of life and the healing remedy for recovery from illnesses and symptoms of death. The greatest antidote is love for the Ancient Beauty, and the greatest medicine is steadfastness and firmness in His mighty Cause, and the elixir of strength and health is constancy and firmness in the Covenant and Testament of the Most Merciful Lord.
- 5 And upon thee be glory.

عالم نیز از این روح مفتح در بدایت درجات خلقت است عنقریب آثار باهره فیض روح القدس الهی را در این هیکل نورانی بقسمی مشاهده نمایند که عقول حیران و ابصار خیره نگران گردد

4 پس به جان و دل بکوش که تو بمنزله گوش هوش گردی و بمثابة نظر و بصر این عالم اکبر شوی قوای اعظم حیات باشی و شفای نجات از اسقام و عوارض از ممت دریاق اعظم حب جمال قدم و داروی اکبر ثبوت و استقامت بر امر مبرم و معجون قوت و صحت ثبوت و رسوخ بر عهد و پیمان حضرت رحمن است

5 و الهاء علیک

INBA87:073, INBA52:072, MMK6#333,
HDQI.238, RAHA.126, ANDA#24 p.04

AB02482

To: *Haji Sulayman (Hamadan)*

Date: 1895-Aug or <

- 1 Those loved ones of God who have turned from the Mosaic gulf towards the ocean of the Almighty Lord and the billowing waters of His Ancient Beauty have at all times been remembered in the court of His manifold bounties and in the presence of the Lord of Hosts. Now that the Day-Star of the heaven of holiness hath ascended unto the Most Exalted Kingdom and dawned above the horizon of the all-glorious Concourse, every firm and constant believer is mentioned in that Realm of sanctity in the august presence of the Beloved.
- 2 Despair not over this grievous calamity, this dire affliction. For although the Ancient Beauty is now hidden from the horizon of the world, His light shineth forth from the heaven of eternity, in the Most Great Kingdom. Was the eternal radiance that shone forth from the horizon of Moses in bygone days extinguished after He ascended to the realms above? Nay, by the righteousness of the Lord! It rose and shone even more intensely, and the bright flame of the remembrance of God blazed even higher. Now once again, ye shall behold how the

1 احبای الهی که از خلیج کلیم بحر ربّ عظیم و طمطم جمال قدیم توجه نموده اند در جمیع احوال در ساحت جود و حضور ربّ جنود مذکور بودند حال چون آفتاب افق تقدیس بملکوت اعلی صعود و از مطلع ملاء ابی طلوع فرموده جمیع احبای ثابت راسخ در آن محضر عظیم و عالم قدس بین یدی المحبوب مذکورند

2 از رزیه کبری و مصیبه عظمی مأیوس مشوید زیرا اگر جمال قدم از افق عالم پنهانند ولیکن در ملکوت اعظم و سماء قدم طالع و لائح انوار قدیم که از مطلع کلیم ظاهر بود بعد از عروج آیا افول نمود لا والله بلکه طلوع و ظهورش بیشتر گشت و شعله نورانی ذکر الهی بلندتر شد حال مشاهده خواهید نمود که انوار احدیت الهیه چگونه ملکوت وجود را عنقریب احاطه

resplendent lights of Divine Unity will ere long envelop the kingdom of existence, and the ensigns of His words will be raised upon the loftiest heights of the realities of all beings.

- 3 Esther was a woman; when she was favoured with pure intent and turned her gaze unto the Lord, what services she was enabled to render! Now behold the tomb of this woman of noble birth, and consider the myriads of mighty kings who ruled over Persia, Transoxania, and other countries in the world. Neither name nor fame nor trace doth remain of any of those kings; all have faded into utter nothingness and have been utterly abased. Yet, as this woman who was the pride of all men drew a breath in the path of the All-Merciful, the influence of her actions still endureth, and her name is, to this day, mentioned amongst the loved ones of God. Take ye good heed, O people of insight!

LOTW#38

مینماید و آیات کلمات الهیه بر جبال عالیه
حقائق موجودات بلند میگردد

3 استیر زنی بود چون موفق بنیت خالصه گشت
و توجه الى الله نمود بجه خدمتی موفق شد و
مؤید گردید حال شما مرقد آن پاک زاد را
ملاحظه کنید ببینید که صد هزار پادشاه
عظیم در ایران و توران و سائر ممالک عالم بر
سریر سلطنت حکمرانی نمودند حال اثر و ذکر
و رسمی از هیچیک آنها نه کَلْ معدوم صرف
شدند و مذلول بخت و لکن این نضر رجال چون
نفسی در سبیل رحمن کشید هنوز آثارش باقی
و ذکرش در میان انجمن دوستان الهی مذکور
فاعتبروا یا اولی الابصار

NURA#38, MMK4#074 p.080

AB02836

To: Nephew of Nabil-i-Akbar, in Ishqabad

Date: 1895-Aug or <

- 1 O thou who art enkindled with the fire that hath been ignited from the divine Tree raised up on the Sinai of Manifestation! Hearts have been consumed, garments rent asunder, and wailing and lamentation have risen up, and cries of sorrow have ascended, when news of the passing of the Most Great Nabil was heard from the furthest shore. Tears were shed and the hearts of those near to God were set aflame with the fire of grief from this calamity that followed the supreme catastrophe and greatest tribulation. Indeed it was grievous and its impact weighed heavily upon the people of God, intensifying their sorrow, increasing their anguish, and magnifying their afflictions and tribulations.
- 2 But thou, O thou who gazest toward the Supreme Horizon, do not grieve or be distressed by this calamity, for special grace and expansive mercy aided the illustrious Nabil to ascend and arise to the Supreme Companion in these days when trembling hath seized the pillars of contingent being, when sorrows have encompassed all, when the flames of deprivation have intensified, and when the cries of those endowed with knowledge have risen up from this great terror. Blessed is he, then blessed is he,

1 یا من اشتعل بالنار الموقده من السدرة الربانیة
المرتفعة فی سیناء الظهور قد احترقت القلوب
وشقت الجيوب وارتفع نحب البكاء و صعد
ضحیح الاسی لما سمع نعی النبیل الاکبر من
العدوة القصوى و انهمرت الدموع و اشتعلت
احشاء المقریین بنار الحسرات من هذه النازلة
الزائدة للمصيبة الکبری و الرزية العظمی و انها
کبرت و ثقل وطئها علی اهل الله و اشتد حزنهم
و زاد لفهم و عظمت نوائبهم و کبرت مصائبهم

2 ولكن انک انت یا ایها الناظر الی الافق الاعلی
لاتحزن و لاتجزع من هذه المصیبه لان العناية
الخاصة و الرحمة الواسعة ساعدت النبیل الجلیل
علی الصعود و العروج الی الرفیق الاعلی فی هذه
الایام الی أخذ الاضطراب اركان الامکان و
احاط الاحزان و اشتد اجیج نیران الحرمان و
ارتفع ضحیح اولی العرفان من هذا الفرع العظیم

for this magnificent grace, and glad tidings to him, then glad tidings to him, for this gift with which God distinguished him among the concourse of those near to Him. For he was the first to answer the call of Truth after the ascension of his Lord and the rising of his Beloved to the Supreme Kingdom and Most Glorious Dominion. And He made that sincere one in the love of God, enkindled with the fire of His love and longing, a remembrance from Him to us and a solace to hearts filled with the knowledge of God, and left you as a healing to breasts that were expanded by the fragrances of God.

فطوبى له ثم طوبى له من هذا الفضل الجليل و
بشرى له ثم بشرى له من هذا الموهبة التي خصصه
الله بها بين ملائ المقربين فانه اول من اجاب
داعى الحق بعد صعود مولاه و عروج محبوبه الى
الملکوت الاعلى و جبروته الابهى و جعل ذلك
المخلص فى محبة الله و المشتعل بنار عشقه و شوقه
تذكراً منه لنا و سلوة لقلوب امتلئت بمعرفة الله و
ترکک شفأاً لصدور انشرفت بنفحات الله

INBA59:099

AB02942

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1895-Aug or <

- 1 O Samandar, who art enkindled with the fire of the love of God and set ablaze by the fire that was kindled in the blessed Tree on the highest summit of Mount Sinai of the Manifestation! Upon thee be the glory of God and His praise and His light and His radiance.
- 2 The wave that had risen from the boundless ocean of divine love hath reached the shore of the ears of the yearning ones. It became the cause of spiritual joy and fragrance.
- 3 Praise be to the Beloved of the worlds that through His grace and bounty He hath trained such blessed souls who, in this most great catastrophe and supreme convulsion that hath caused the pillars of existence to quake and tremble, these holy temples are, through the blessing of recognition of the Most Luminous Beauty and the outpourings of the Greatest Creator, the Manifestor of signs, the manifestation of established verses and the source of wondrous effects. Like the stars of guidance they shine from the horizon of the heaven of faithfulness, and like firm mountains they stand fast and steadfast in the Cause of God. I swear by the Ancient Beauty that these souls are mentioned among the sincere ones in the Supreme Concourse and the Abha Kingdom, and by the light of their faces they are known in the horizon of ancient glory.
- 4 My God, my God! This is a bird in the garden of Thy knowledge and a phoenix enkindled with the fire of Thy love, and

- 1 ای سمندر مشتعل بنار محبت الله و متوقد بنار
موقده در شجره مبارکه در اعلى الطور سيناء
الظهور عليك بهاء الله و ثنائه و نوره و ضيائه
- 2 موجيكه از دريای بنى پايان حب الهى برخاسته
بود بر شاطى مسامع مشتاقان واصل گرديد سبب
روح و ريحان گشت و
- 3 بادی شکر بالطاف محبوب عالميان که بفضل و
جودش نفوس مبارکهئى را تربيت فرموده که
در اين فاجعه عظمى و راجفه کبرى که
ارکان وجود را مرتعد و مرتجف نموده آن هياکل
مطهره بمبارکى عرفان جمال انور و فيوضات خالق
اکبر مظهر آيات مستقره اند و منشأ آثار عجيبه
چون نجوم هدى از افق سماء وفا طالع و چون
جبال راسخه بر امر الله ثابت و قائم قسم به جمال
قدم که اين نفوس در ملائ اعلى و ملکوت ابهى
از مخلصين مذکور و بانوار وجوهشان در افق
عزت قديمه معروف
- 4 الهى الهى هذا طير فى حديقة عرفانک و سمندر
اشتعل بنار محبتک و التهب احشائه بحيث اثرت

his inner being is so inflamed that its heat hath affected the heart of the world and through Thy power its effects will become manifest in the essence of the nations. He hath arisen in this greatest terror with such firmness and steadfastness that this poor and helpless servant was gladdened by it and his eyes were consoled by witnessing from him such steadfastness that illumined the bright horizon. O Lord! Assist him with Thy confirmations, for Thou art the Mighty, the Powerful.

جراتها فی قلب العالم و ستظهر بقدرتک آثارها
فی کینونة الامم و قد قام فی هذا الفزع الاعظم
بثبوت و رسوخ استبشر به هذا العبد البائس الفقير
و قرّت عيناه بما رأى منه استقامة اضاء [بوجهه]
بالافق المنير ربّ ایده بتأییداتک و انت القوى
القدير

AYBY.325 #003

AB03060

To: *Mirza Muhammad Afshar*

Date: 1895-Aug or <

1 O thou whose pen moves with proof and demonstration! From the day you departed, protected and preserved, from the Blessed Threshold until now when you have temporarily settled in the land of Shin, we have always remembered you. This journey held pure good and abundant portion, for its beginning was from the Sacred Valley and its end was the Blessed Land, and in truth it was and will be from God and unto God.

1 یا من تحرّک قلبه ببيان البرهان از یومیکه از آستان
مبارک محفوظ و مصون سیفر نمودید تا آنکه حال
در ارض شین موقت مقرر فرمودید همیشه بیاد
شما بودیم و این سفر خیر محض و حظّ اوfer در بر
داشت زیرا مبدئش از وادی مقدّس و منتهایش
ارض مبارکه بود و فی الحقیقه من الله و الی الله
بوده و خواهد بود

2 They relate that Hassan of Basra was one day traversing the desert of Hijaz, seeking after the saints of God, when his gaze fell upon the desert and he observed a youth, bareheaded and barefoot, hurrying from one direction to another, crying out "My Lord! My Lord!" So Hassan pursued him and asked, "From where have you come, O youth?" He replied, "From God." He asked, "And where are you going?" He replied, "Unto God." He asked, "And what provisions have you for this?" He replied, "Trust in God." He asked, "Who are you?" He replied, "Ali ibn Al-Hussein, may my soul be sacrificed for him," when he spoke these words.

2 حکایت کنند که حسن بصری روزی در بادیّه
حجاز راه میپیمود و تحرّی اولیاء الله مینمود چون
نظرش بسمت صحرا بود ملاحظه کرد که جوانی
سر و پا برهنه از طرفی بطرفی میشتافت و ربّی
ربّی فریاد میفرمود پس حسن در پی او بتاخت
و سؤال نمود من این جئت یا فتی فرمود من
الله عرض کرد و الی این تذهب فرمود الی الله
عرض کرد و ما زادک علی ذلک فرمود التوکل
علی الله و عرض کرد من انت فرمود علی ابن
الحسین روحی له الفداء عندما تکلم بهذه الکلمات

3 In any case, now that you have attained to this bounty and this station through pure grace, you must strive to attain the gift of "What provisions have you for this? Trust in God." We hope that you will become immersed in the ocean of this station, and this station will be attained through the diffusion

3 باری حال شما باین فیض و ایتمقام محض فضل
واصل پس باید بکوشید تا بموهبت ما زادک علی
ذلک التوکل علی الله فائز شوید امیدواریم که در
بحر ایتمقام مستغرق گردید و ایتمقام بنشر نفحات

of the fragrances of the All-Merciful. And upon you be glory, and upon all who are firm in God's Covenant and Testament.

رحمن میسر شود و البهاء علیک و علی کل ثابت
علی عهد الله و میثاقه

ANDA#78 p.15

AB03147

To: Mirza Ali servant of Khadijih Bagum, in Shiraz

Date: 1895-Aug or <

- 1 O servant of the Shrine of the Dawning-place of the lights of the Most Great Name! 1 ای خادم حرم مطلع انوار اسم اعظم
- 2 Earlier a letter was written, and now this letter is being written as well. Give thanks to the Divine Unity that you have been honored with this bounty and become renowned through this favor. You are the servant of a threshold which is the shrine of holy souls and the circumambulation point of pure spirits - from its dust the fragrances of detachment are inhaled and from its earth life-giving breezes are breathed. It is the dawning-place of the lights of divine love and the rising-point of infinite favors. 2 از پیش خبری مرقوم شد و حال نیز این نامه نگاشته میشود شکر کن حضرت احدیت را که باین موهبت مفتخر گشتی و باین عنایت مشتهر خادم درگاهی که مزار نفوس مقدسه است و مطاف ارواح مجرده نفحات انقطاع از ترابش استشمام میگردد و نسائم روح بخش حیات از غبارش استنشاق میشود مطلع انوار حب الهیست و مشرق الطاف غیرمتناهی
- 3 Blessed is the soul that visits that sacred place! Blessed is the nostril that is perfumed by the sweet-scented fragrances wafting from that most holy spot! And glad tidings to the soul that circles round it with a submissive heart and humble form, with burning heart and inflamed vitals, with flowing tears and blazing liver, grieving for that holy martyred one who was consumed in the fire of love for her Lord and melted from the intensity of separation's heat. 3 طوبی لنفس زار ذلک المقام المقدس طوبی لمشام تعطر من النفحات المعطرة المنتشرة من ذلک الموقع الاقدس و بشاره لنفس قد تدندن حوله بقلب خاضع و هیكل خاشع و قلب محترق و حشاء ملتهب و دموع منسجم و کبد مضطرم علی تلک المظلومة المقدسة التي احترقت بنار محبة ربها و ذابت من شدة حرقة الفراق
- 4 That which is the ultimate hope of those near to God and the final goal of the supreme angels, the honored Sheikh carried out by proxy - he lit candles on your behalf in the blessed Shrine. Likewise, we all performed a special visitation in the illumined Shrine on the designated day on behalf of the honored Rafi Rafi and you and all the friends and companions in the land of Shin. 4 آنچه منتفی آمال مقربین و غایت مقصود ملائکه علین است جناب شیخ بالوكالة مجری نمود از قبل شما در روضه مبارکه بالنیابه شمعهها روشن کرد و همچنین ما کل در یوم مخصوص بالنیابه از جناب رفیع رفیع و شما و جمیع دوستان و یاران ارض شین در روضه منوره زیارت مخصوص نمودیم
- 5 Therefore rejoice at these great glad tidings, this glorious gift, and this luminous bestowal. And the glory be upon you and upon the loved ones of God.

5 فاستبشروا بهذه البشارة العظمى و هذه المنحة
الجللاء و هذه العطية الثوراء و البهاء عليك و
على احباء الله

INBA55:377, INBA87:166, INBA52:164,
KHAF.191

AB03164

To: *Mirza Karam Ali*

Date: 1895-Aug or <

- 1 O thou who art vivified by the breaths from the sacred valley of the right hand of the All-Merciful! 1 ای زنده بنفحات وادی ایمن یمن رحمن
- 2 That Sun of Guidance, the Most Great Luminary of the Supreme Kingdom, is ever gazing and effulgent, dawning and manifest from the horizon of the Invisible Most Glorious, for in His essential reality and the identity of His names and attributes, there hath never been and will never be any setting or decline, any ascent or descent, any rising up or coming down. He hath ever been and will ever continue to be the Bestower of grace. 2 آن شمس هدی نیر اعظم ملکوت اعلی از افق غیب ابهی ناظر و فائض و مشرق و لائحست چه که از برای کینونت ذاتش و هویت اسما و صفاتش غروب و افول و صعود و نزول و عروج و هبوطی نبوده و نیست لمیزل معطی فیض بوده و خواهد بود
- 3 This appearance and disappearance, this concealment and veiling, refers to the intervention of clouds and mists, and this pertains to the vision and sight of these servants who at times are blessed and sustained, and at other times are disappointed and deprived. Alas for us because of this separation! And woe unto us because of this [veil] which hath consumed the hearts of all regions! This too is due to God's consummate wisdom, which none knoweth save His all-knowing and informed Self. 3 این ظهور و غیاب و ستر و حجاب عبارت از حلول غمام و سخااست و این بحسب انظار و ابصار این عباد است که گهی محظوظ و مرزوق و دمی مأیوس و محرومست فواسفا علینا من هذا الفراق و واحسرتا علینا من هذا [الحجاب] الذی احترقت به کبد الآفاق و این نیز نظر بحکمت بالغه الهیه است و لم یطلع بها الا نفسه العالم الخبیر
- 4 When observed with a penetrating eye, some of the mysteries of ascension become evident - that is, a fragrance from those spiritual gardens reaches the nostrils. For example, if the Most Great Luminary of the horizons were to remain perpetually rising at the meridian circle, all generated beings, contingent things and visible realities would be burned up and destroyed. No spring would remain, nor flower garden, no tree or fruit, no summer or autumn, no April or October, no birds or living creatures or humans. It is therefore evident that these are signs of wisdom. 4 و چون بنظر دقیق ملاحظه شود بعضی از اسرار صعود مشهود شود یعنی نفحهئی از آن ریاض بمشام رسد مثلاً اگر نیر اعظم آفاق دائماً بازغ در دائره نصف النهار گردد جمیع موالید موجوده و ممکات و اعیان مشهوده محترق و نابود گردد نه بهاری ماند نه گلزاری و نه شجری و ثماری نه تابستانی نه خزانى نه اردی بهشتی نه آبائی نه طیوری و ذی روحی و انسانی پس واضحست که دلائل حکمت است

5 And the glory be upon thee!

5 و البهاء عليك

MMK4#115 p.123

AB03085

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

Date: 1895-Aug or <

- 1 O my God and my Beloved! Thou hast created a holy divine Tree, a blessed heavenly Lote Tree, a glorious eternal Tree. Thou didst plant it in the highest Paradise and establish it in Thy most glorious Garden. Thou didst water it from the rivers of Thy oneness flowing in Thy verdant Garden, and caused the breezes wafting from Thy most exalted Kingdom to pass over it. Thou didst shine upon it with the Sun of Thy Reality, the Most Luminous, and nurture it through the power, radiance and heat emanating from Thy Most Great, Most Glorious Luminary. Thou didst cause it to grow beautifully through Thy supreme gift, and elevate it through Thy power which has rendered powerless the manifestations of negation in the kingdom of creation.
- 1 الهى و محبوبى قد خلقت شجرة مقدسة رحمانية و دوحة كريمة ربانية و سدرة جليلية صمدانية اغرسها فى الفردوس الأعلى و نصبها فى جنتك الأبهى و سقيتها من انهار توحيدك الطافحة فى حديقتك الغلباء و مررت عليها بالنسائم المنتشرة من ملكوتك الأسمى و اشرفت عليها بشمس حقيقته النوراء و انشأتها بقوة و شعاع و حرارة مثبة من نيرك الأعظم الأبهى و انتبتها نباتاً حسناً بموهبتك العظمى و اعليتها بقدرتك التى اعجزت مظاهر النفي فى ملكوت الانشاء
- 2 Thou didst develop, spread forth and raise its branches to the heights of glory, and extend its boughs and leaves until they filled earth and heaven. Those branches blossomed with fresh, delicate, radiant flowers and bore delicious, ripe, crimson fruits. Its fragrances wafted, its spiritual breezes spread, the sweet perfume of its essence permeated, and the gentle winds of its love blew. It rose up, ascended, grew lofty and towering until it reached the highest horizon and the atmosphere of the heaven of glory in the supreme heights.
- 2 و انميت و نشرت و رفعت افنانها الى اوج العلى و بسطت فروعها و اوراقها حتى تمتد و تملأ الأرض و السماء و ازهرت تلك الفروع باوراد طرية لطيفة بهراء و اثمرت باثمار شبيهة جنية حمراء و نفحت نفحاتها و انتشرت روحاتها و عبقثت انفاس طيبها و مرّت نسائم حبيبها و ارتفعت و اعتلت و تشاحت و بسقت و شاهقت حتى وصلت الى الرفرف الأعلى و هواء عماء بهاء الأوج الأسمى
- 3 O my Lord! By virtue of what Thou hast bestowed, given, graciously conferred and granted, preserve its branches from every wind that bloweth contrary to Thy good-pleasure and from the spreading tempest arising from the doubts of the people of allusions, through Thy protection and safeguarding, growing firm and steadfast in Thy Covenant and Testament. Verily, Thou art the Mighty, the Powerful, the Self-Subsisting, the Able, the Preserver, the Great.
- 3 اى ربّ فيما وهبت و اعطيت و اكرمت و احسنت احفظ افنانها من كلّ الأرياح الهابة بغير رضائك و الاغصان المنتشر المار من شبهات اهل الاشارات بصونك و حراستك ثابتين ثابتين راسخين على عهدك و ميثاقك أنك انت المقتدر العزيز القيوم القادر الحافظ العظيم

INBA87:309, INBA52:314

AB11692

To: Ibn-i-Abhar, in Tihrah

Date: 1895-Aug or <

- 1 O you of radiant countenance and illumined heart! May God perfume your nostrils with His holy fragrances and pour forth upon you what flows from the clouds of His grace and favor, and may He spread your remembrance and raise your fame in the highest Kingdom for having endured the greatest hardship and the mightiest imprisonment in the path of your Beloved and the Goal of all worlds.
- 2 Although outwardly you are under chains and fetters and sword and blade, yet in the eyes of those enkindled with the fire of the love of God, you are seated upon the throne of ancient glory and have entered the highest paradise and most glorious garden. Its inward aspect contains mercy while outwardly it appears as torment. If the eyes of the blind were opened and hearts were made privy to divine mysteries, they would surely behold the Kingdom of glory circling round that abasement, and the kings of the earth would yearn for a single link of those chains.
- 3 Therefore thank God, your Lord, Who has honored you with this robe which the denizens of the highest Paradise consider blessed, and Who has strengthened you with this gift which He chose for the Dawning-Place of His verses, the Dayspring of His lights, the Kingdom of His Revelation, His divine Essence and His eternal Identity in that holy land. You have an excellent example in your Lord, and He verily blesses you from His holy Kingdom and the heaven of His might in the Supreme Concourse.
- 1 يا ابر الوجه و انور القلب عطر الله مشامك
بنفحات قدسه و طفح عليك ما يترشح من غمام
فضله و عنايته و اشاع ذكرک و اضاع صيتک
في الملکوت الاعلى بما احتملت المشقة الكبرى
و الاسارة العظمى في سبيل محبوبک و مقصود
العالمين
- 2 اگرچه بظاهر آنجناب در زیر غلّ و زنجیر و تیغ
و [شمشیرید] لکن عند المشتعلین بنار محبة الله
بر سریر عزّت قدیمه جالس و در جنة اعلى و
فردوس اہی وارد باب باطنه فيه الرحمة و ظاہره
من قبله العذاب و اگر چنانچه چشم نابینایان باز
بود و قلوب براز الہی انباز البتہ ملکوت عزّت را
طائف حول آن ذلت مشاهده مینمودند و ملوک
ارض آرزوی یک حلقه از آن زنجیر مینمودند
- 3 فاشکر الله مولاک الذی شرفک بهذه الخلعة الّتی
یتبارک بها اهل الملاء الاعلى و ایدک بهذه المنحة
الّتی اختارها لمطلع آیاته و مشرق انواره و ملکوت
ظہوره و کینونته الربّانیة و ذاتیته الصّمدانیة فی
تلك الارض المقدسه و لک اسوة حسنة فی
مولاک و انه لیبارک علیک من ملکوت قدسه
و جبروت عزّته من الملاء الاعلى

BRL_DAK#0916,

MSBH10.241b,

YIA.347

AB03844

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

Date: 1895-Aug or <

- 1 O honored Afnan of the Divine Lote-Tree, may the Most Glorious Glory of God rest upon him. حضرت افنان سدرهٔ منتهی علیه بهاء الله الأبهی 1
- 2 That which you inscribed with spiritual pen upon the tablet of consciousness was recited with the tongue of the love of God. The sweet fragrance of attraction was inhaled, and the sweetness of the mention of the True Beloved made pleasant the spiritual taste of the friends. Praise and thanks be to the Ancient Beauty Who adorned the Afnan of the Blessed Tree with the flowers of mention and utterance and with verdant leaves of spiritual qualities. آنچه بقلم روحانی بر صفحهٔ وجدان مرقوم نموده بودید بلسان محبت الله تلاوت شد نفحهٔ خوش انجذاب استشمام گردید و حلاوت ذکر محبوب حقیقی مذاق یاران معنوی را شیرین نمود حمد و شکر جمال قدم را که افنان شجرهٔ مبارکه را بگلهای ذکر و بیان و اوراق مخضرهٔ شئون روحانیه مزین فرمود 2
- 3 We beg and implore from the boundless mercy of that King of existence and Sovereign of the seen and unseen that He may cause that one intoxicated with the wine of the love of God to appear in the gathering of the lovers of the Beauty of the All-Merciful with such great attraction that all may become ignited with its intense heat, so that in every gathering they may shine like candles and on every branch, like the birds of the garden of unity, they may become engaged in melodies in praise of the Glorious Lord. These spiritual qualities are of the highest and most exalted station. و از رحمت بی پایان آن ملوک وجود و سلطان غیب و شهود آمل و سائلیم که آن سرمست صهای محبت الله را در انجمن عاشقان جمال رحمن بانجذابی عظیم ظاهر فرماید که کل بحارات شدیدهٔ آن مشتعل شوند تا در هر جمعی چون شمع برافروزند و بر هر شاخساری چون طیور حدیقهٔ توحید بنغمات ذکر رب مجید مشغول گردند شئون روحانیهٔ این رتبهٔ بلند اعلاست 3
- 4 O God! O Beloved of the hearts of those who believe in Thy unity! Assist the Afnan of the Tree of Thy oneness to exalt Thy Word amongst Thy creatures, illumine their faces with the lights of detachment from all save Thee and with the qualities of Thy abstraction, preserve them beneath the shadow of the wing of Thy protection, and establish their words in the pages of the worlds of creation, through Thy might and power and strength and dominion. Verily, Thou art the Powerful, the Mighty. اللهم یا وله قلوب الموحدين اید افنان سدرهٔ توحیدک علی اعلاء کلمتک بین بریتک و نور وجوههم بانوار الانقطاع عما سواک و التخلق بشئون تجریدک و احفظهم فی ظل جناح حمایتک و اثبت کلمتهم فی صحائف عوالم الانشاء بحولک و قوتک و سلطانتک و اقتدارک لانتک انت القوى القدير 4

INBA87:307, INBA52:312, MATA.032-033

AB04091

To: *Gulistanih, Mirza Abu'l-Qasim et al., in Shiraz*

Date: 1895-Aug or <

- 1 O thou who art guided by the divine kindled Fire! When Moses came from the Midian of longing to the Sinai of radiance, he was blessed with supreme guidance through a gleam of light and flame of manifestation in the Tree of Sinai, and he said "Verily I perceive a fire wherein I find guidance." Now observe how the Fire of Truth has blazed forth in most regions and burned away the veil of concealment and covering, and the divine Call from the merciful Tongue has reached the ears of East and West, and the merciful effulgences have shone forth with clear signs from all directions - eastern, western, southern, northern - all directions are His directions.
- 2 Despite this, the intoxicated people and bewildered company, like blind bats, have gathered in the darkness of a gloomy passage, deprived and hidden. What regret and sorrow that those with capacity became privy to a flame's mysteries while the negligent, despite a hundred thousand gleams, remained deprived of beholding the lights.
- 3 You who have attained, rejoice and be glad! And the Glory be upon you.
- 4 'Abdu'l-Baha
- 5 If undertaking affairs requires going to Istanbul, permission is granted. Otherwise, you have direct permission for pilgrimage to the Most Exalted Shrine. And the Glory be upon you.

1 ای مهتدی بنار موقده الهیه حضرت کلیم چون از مدین اشتیاق بسیناء اشراق بخرامید در شجره طور بلعهئی از نور و شعله ظهور بهدایت کبری موفق گشت و انی اجد علی النار هدی فرمود حال ملاحظه فرما که نار حقیقت در اکثر اقالیم شعله برافروخت و پرده ستر و حجاب بسوخت و ندای الهی از فم رحمانی گوش زد شرق و غرب گردید و تجلیات رحمانیه از جمیع جهات بآیات واضحات اشراق نمود بشرقیه غربیه جنوبیه شمالیه کل الجهات جهاتها

2 با وجود این قوم مخوران و زمهره مدهوشان چون خفاشان کوران در ظلمات دهلیز کدرانگیز محرومان و پنهان محشور شدند زهی حسرت و اسف که مستعدان بشعلهئی محرم اسرار شدند و کاهلان با صد هزار لمعه محروم از مشاهده انوار

3 تو که فائز شدی شاد باش و شاد باش و البهاء علیک

4 ع ع

5 بجهت تمشیت امور اگر رفتن به اسلامبول لازم و مفروض است اجازه داده میشود و الاً رأساً بزیارت مطاف اعلی اذن دارید و البهاء علیک

INBA13:019, MMK6#298

AB04034

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1895-Aug or <

O nightingale of the divine garden! Yesterday a letter was written and tomorrow it will be sent. And now His honor Afnan requested a repetition. Despite countless necessary writings and occupations like a surging sea, I have put them all aside

ای عندلیب بوستان الهی دیروز مکتوبی مرقوم و فردا ارسال میشود و الآن حضرت افنان خواهش تکرار فرمودند باوجود تحاریر لازمه

and become engaged in remembrance, writing and mention of your countenance and character. If you knew to what degree the intensity of the heat and severity of the sun's rays are in this corner of seclusion, you would certainly know that mention of spiritual friends gives even the air infinite freshness, delicacy and moderation. For this love emanates from connection with the love of the Ancient Beauty and is in truth a wave from the waves of the Most Great Sea in this greatest gathering. Since all are gathered in the shade of the Blessed Tree and are beheld by the glances of the Eye of Mercifulness, and in the Abha Paradise we are intoxicated with the pure wine, spiritual susceptibilities and attractions of heart and spirit have reached this degree. Glory be to Him Who caused these seas to surge! Glory be to Him Who caused these lights to flow! Glory be to Him Who sent down these rains! Glory be to Him Who revived these souls through these perfumed breaths wafting from the source of grace! Holy and Glorified is He!

بی حد و شمار و مشاغل چون بحر زخار همه را
گذاشته پیاد و تحریر و ذکر و تقریر روی و خوی
تو مشغول شدم و اگر بدانی که سورت گرما
و شدت تاب آفتاب در این گوشه ازوا بچه
درجه است یقین فرمائی که ذکر یاران روحانی
هوا را نیز طراوت و لطافت و اعتدال بینتها
بخشد چه که این محبت منبعث از ارتباط حب
جمال قدمست و فی الحقیقه موجی از امواج بحر
اعظم در این حشر اکبر چون کل در ظل
سدره مبارکه محسوس و بلحظات عین رحمانیت
منظور و در جنت ابی از صهبای طهور مخموریم
انبعاثات وجدانیه و انجذابات قلبیه و روحانیه
باین درجه رسیده سبحان من موج هذه البحور
سبحان من اجری هذه النور سبحان من نزل
هذه الغیوث سبحان من احیى هذه النفوس بهذه
التفحات المعطرة الهابة من مهب العناية سبح
قدوس

INBA87:606, INBA52:646

AB04157

To: *Siyyid Husayn Afnan (Shiraz)*

Date: 1895-Aug or <

- ¹ O branch attracted to the Ancient Root! Although this was a severe calamity and a great affliction - a burning fire and abundant sorrow in the hearts of the yearning ones - especially when it was joined with an even greater calamity and combined with fresh grief, tears and sighs and regrets followed one another to such a degree that hearts fell into death throes, the sea of sorrows surged and rivers of endless grief flowed, the eye became a spring and the heart a furnace of embers. Yet when the Sun of Truth ascended to the heaven of sanctification and the Most Great Luminary rose to the Kingdom of uniqueness, these brilliant stars are also attracted in their ascension to that apex of radiant stations, and these stars are drawn to the Kingdom's horizon. Parts are attracted to the center of the whole, and nightingales yearning for the beauty of the rose, after the ascension of the Ancient Beauty - death is life and extinction is true eternality. Life in this mortal existence is descent, and every

¹ آيا الفرع المنجذب الى الاصل الكريم اگرچه
این مصیبت شدید بود و بلیه عظیمه در
قلوب مشتاقان آتشی بود سوزان و اندوهی
فراوان علی الخصوص چون بمصیبتی اعظم تر توأم
گشت و بحسرتی تازه منضم عبرت و زفرت
و حسرات بمقامی تتابع یافت که قلوب در
سکرات افتاد بحر احزان هیجان نمود و انهار غم
بی پایان جریان یافت چشم حکم چشمه گرفت و
جگر کانون اخگر ولی چون شمس حقیقت در
سماء تقدیس صعود نمود و نیز اعظم بملکوت
تفرید عروج این نجوم زاهره نیز بصعود آن
اوج مقامات باهره منجذبند و این اختران بافق
ملکوت آسمان منعطف اجزاء متمایل مرکز کنند
و ببلبلان مشتاق لقای جمال گل بعد از صعود

hope the greatest means of despair. These servants who outwardly remain - what fruit, what benefit, what result? "Wish for death if ye be sincere" - its wisdom is now fully effective and operating.

جمال قدم ملمات حیاتست و فنا حقیقت بقا
زندگانی این حیات فانی هبوطست و هر امیدی
وسیلهء اعظم قنوط این عباد که بحسب ظاهر
باقی چه ثمره و چه فائده و چه نتیجه فتمنوا
الموت ان کنتم صادقین حکمش بتمامه الآن نافذ
و مجری

2 And the Glory be upon you.

2 و البهاء علیکم

INBA87:405, INBA52:416b

AB04468

To: *Haji Muhammad Karim, in Shiraz*

Date: 1895-Aug or <

1 O thou who gazest upon the Abha Kingdom!

1 ای ناظر بملکوت ابهی

2 His honor Afnan mentioned you in his letter and requested the writing of this tablet so that you might be remembered in this gathering and we might occupy ourselves with remembrance of that one enkindled with the fire of the love of God.

2 حضرت افنان در مکتوب خویش ذکر آنجناب
نموده و خواهش تحریر این صحیفه کرده که ذکر
آن جناب در این انجمن گردد و بیاد آن مشتعل
بنار محبت الله مشغول گردیم

3 Know this much - that you have been and are remembered at all times, and at the Sacred Threshold we have been and are beseeching the descent of favors and bounties upon that one attracted to the fragrances of the gardens of oneness.

3 این قدر بدان که در جمیع احوال مذکور بوده و
هستی و در آستان مبارک مستدعی نزول الطاف
و عنایت در حق آن منجذب نفحات ریاض
احدیت بوده و هستیم

4 And we beseech from His abundant grace and glorious generosity that you might become so intoxicated with the wine of the love of God that you set fire to the hearts of all contingent beings, cast flames into the reality of existence, raise up commotion in earth and heaven, bring the sea of the world into waves, soar to the heights of the supreme Kingdom, and when you hasten to the Abha Kingdom your face will shine bright, your eyes will open clear, you will become the manifestation of endless favors and the dawning-place of the levels of light.

4 و از فضل عمیم و کرم جلیل مستدعی هستیم
که چنان سرمست صهبای محبت الله گردید که
آتش یقلوب اهل امکان زنی و شعله در حقیقت
اکوان افکنی و ولوله در این ارض و سما اندازی
و بحر عالم را موج آری و اوج ملکوت اعلی گیری
و چون بملکوت ابهی شتابی رخ برافروزی و
چشم روشن باز کنی و مظهر الطاف بی پایان
گردی و مهبط طبقات انوار شوی

5 And this station is attained through steadfastness in God's Covenant and Testament and achieved through holding fast to the firm handle of the All-Merciful.

5 و این مقام بثبوت بر عهد و پیمان الهی میسر گردد
و بتمسک بعروه و وثقای رحمانی حاصل شود

INBA87:092, INBA52:091

AB04452

To: *Haji Muhammad Rida, in Shiraz*

Date: 1895-Aug or <

- 1 O thou who art attracted by the effusions of the Kingdom! Be thou happy in this arena of existence with the bounty of the loving Lord who transmutes dust into pure gold, and illumines the dark house of the heart with celestial light, who transforms black stone into ruby of Badakhshan, and solid rock into cornelian of brilliant red, who bestows upon the weak gnat the might of the eagle, and confers upon the insignificant atom the radiance of the sun, who grants to the ephemeral drop the waves of the sea of meanings, and bestows upon the dry branch the freshness of the spiritual garden, who makes the imperfect one the embodiment of reason, and renders the faithful servant the personification of spirit, who makes the broken-winged one soar as the eagle in the luminous firmament, who makes the lowly one renowned throughout all regions, who bestows a luminous countenance upon the Ethiopian slave, and makes the African bondsman the chief of the Roman hosts. Glory be to God! What a bounty and gift is this, and what a favor and blessing! And for such a Glorious Lord praise and glorification are befitting. And the Glory be upon thee and upon every penitent and sound servant.

1 ای منجذب فیوضات ملکوت در این عرصه
شهود بموهبت ربّ ودود خوشنود باش که
خاک را زر پاک نماید و ظلمتکده دل را نور
افلاک کند سنگ سیاه را لعل بدخشان نماید
و صخره صمّا را یاقوت رمان کند پشه ضعیف
را صولت عقاب بخشد و ذره حقیر را روشنی
آفتاب قطره فانی را موج یم معانی بخشد و
شاخ خشک را طراوت حدیقه روحانی شخص
ناقص را عقل مصور کند و بنده صادق را روح
مجسم بال و پر شکسته را نسر طائر فلک باهر
کند بی سر و پائی را شهره آفاق نماید غلام
حبشی را وجه نورانی بخشد و بنده زنگی را
سرور خیل رومیان نماید سبحان الله این چه
فضل و موهبتی است و این چه عنایت و مریحتی
و لمثل هذا المولى الجلیل ینبغی التّسبیح و التّهلّیل
و البهاء علیک و علی کلّ عبد منیب سلیم

- 2 'Abdu'l-Baha

2 ع ع

- 3 We remember his honor the noble Rafi' - upon him be the Glory of God the Most Glorious - with the remembrance of God.

3 جناب رفیع جلیل را علیه بهاء الله الابهی بذكر
الله متذکریم

INBA84:488, MKT8.149

AB04533

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

Date: 1895-Aug or <

- 1 O noble branch from the Blessed Tree!
- 2 The melodies of the dove of the garden of remembrance, which appeared upon the branches of the gardens of certitude, reached the ears of the yearning ones. From that wondrous

1 ایها الفرع الرفیع من الشّجرة المبارکة

2 نغمات حمامه حدیقه ذکر که بر شاخسار
ریاض ایقان نمود بسمع مشتاقان رسید از آن
لحن بدیع جذب لطیفی در قلوب پیدا گشت و

tune, a subtle attraction appeared in the hearts, and from those gardens a sweet fragrance reached the nostrils. The tongue became occupied with praise of the Beauty of the All-Merciful, that praise be to God, that tender, subtle branch is quickened and verdant from the outpourings of the clouds of favors of the Glorious Lord, and is the manifestation of the blessed verse "and caused it to grow with a goodly growth."

- 3 O subtle branch! Give thanks to the Manifest Beauty and the Great News that you are among the branches of the Lote-Tree of the uttermost boundary, and under the shadow of the favor of the Most Glorious Beauty. Strive that in these gardens of divine bestowal you may succeed in attaining such freshness and subtlety that you become the ornament of these gardens and the bestowal of these groves, that you may be moved by holy fragrances and swayed by the attractions of fellowship, drawing sustenance from the noble root and receiving bounty from the manifest cloud. This is better for you than all that exists in the seen and unseen realms.

- 4 And glory be upon you and upon those who hold fast to the mighty cord.

از آن ریاض نفعه خوشی در مشام آمد لسان
بشکر جمال رحمن مشغول شد که الحمد لله آن
فرع طری لطیف از فیوضات غمام الطاف ربّ
جلیل مهتّز و مخضّر است و مظهر آیه مبارکه و
انبته نباتاً حسناً

3 ای فرع لطیف شکر کن جمال مبین و نبأ عظیم
را که از فروغ سدره منتهی هستی و در ظلّ
عنایت جمال ایهی جهدی کن که در این حدائق
موهبت الهی بطراوت و لطافتی موفق گردی که
زینت این ریاض باشی و موهبت این غیاض از
نفحات قدس متحرک گردی و از جذبات انس
متمائل مستمد از اصل کریم باشی و مستفیض
از غمام مبین ذلک خیر لک عماً فی الوجود من
الغیب و الشهود

4 و البهاء علیک و علی المتمسّکین بالحبل المتین

INBA87:492b, INBA52:517

AB04520

To: Mother of Mirza Ali Afnan, in Shiraz

Date: 1895-Aug or <

- 1 O spiritual leaf of the divine Lote Tree!
- 2 Through the effulgence of the Sun of the horizon of divine unity with the brilliant lights of the Dawning-Place of oneness, illumined realities have been nurtured under the all-encompassing Word - they who are the stars rising in the world of existence and the luminous orbs dawning at the break of manifestation. They are the manifest signs of the Ancient Beauty and the prominent standards of the Most Great Name. They are the luminous lamps in the glass of contingent being and the shooting stars of the heaven of the All-Merciful.
- 3 Those sacred realities, through a divine might and celestial power and eternal glory and heavenly majesty and a spiritual self and conscientious arousal and divine spirit, strive to exalt

1 آیتها الورقة الروحانية من السدرة الربانية
2 از فیض تجلّی شمس افق توحید بانوار ساطعه
مطلع تفرید حقائق نورانیّه در ظلّ کلمه جامع
تریت شده اند که کواکب مشرق عالم وجودند
و نجوم بازغ فجر شهود آیات باهره جمال قدمند و
رایات شاهره اسم اعظم سرج نورانیّه زجاجه
امکانند و شهب ثاقبه سماء رحمن

3 آن حقایق مقدّسه بقوّی رحانیّه و قدرتی ربّانیّه و
عزّتی صمدانیّه و شوکتی ملکوتیّه و نفسی روحانی
و انبعائی وجدانی و روحی ربّانی در اعلاء کلمه
الله و نشر نفحات الله کوشند و الیوم این خدمت

the Word of God and diffuse the divine fragrances. And to-day this mighty service must be rendered in all aspects - that is, through deeds and actions and character and conduct and words - so that the lights of the Ancient's effulgences may shine forth brilliantly from the Most Great Name in the temples of unity from all directions.

- 4 Therefore, O spiritual leaf of the Blessed Tree, beseech God that you may perfume your nostrils with the fragrances of this station, so that illumined leaf may be adorned with such an ornament as to become the light of that clime.

عظمی را بجمع شئون باید نمود یعنی به افعال و اعمال و اخلاق و اطوار و اقوال تا انوار فیوضات قدم از اسم اعظم در هیاکل توحید از جمیع جهات ساطع گردد

4 پس ای ورقه روحیه سدره مبارکه از خدا بخواه که از نفحات این مقام مشامرا معطر نمائید تا آن ورقه نورانیه بطرازی مزین گردد که نورانیت آن اقلیم شود

INBA87:638, INBA52:682

AB12326

To: Mulla Abdu'llah Fadil Zarqani (Rafi)

Date: 1895-Aug or <

- 1 O thou who art cognizant of mysteries! The call is the divine Call, and the melody is the melody of the Most Merciful, which reacheth from the Kingdom of the Unseen and is heard from the most hidden horizon.
- 2 Open the ear of inner awareness that it may become intimate with the Most Glorious Herald, and unstop the hearing ear that it may become attuned to the Herald of the Most Exalted Kingdom.
- 3 Purify the heart - which is the dawning-place of the Beauty of the All-Glorious and the gathering-place where shineth forth the Lord God - from all contingent things, that it may become a partner in the secrets of the Self-Sufficing Beauty.
- 4 Cause the breast - which is the treasury of the love of God and the mine of the knowledge of God - to be dilated through the remembrance of the true Friend and spiritual Beloved, that it may become a wellspring and fountain of divine knowledge.
- 5 Loose thy tongue to teach the Cause of God, that thou mayest witness the confirmations of the Holy Spirit and behold the successive inspirations of the Most Great Mystery and the Beauty of the Chosen One.
- 6 This cycle is the cycle of the manifestation of the Most Great Name and the Ancient Beauty - may my spirit be a sacrifice

1 ای واقف اسرار بانگ الهی است و آهنگ آهنگ رحمانی که از ملکوت غیب میرسد و از افق اخفی استماع می شود

2 گوش هوش باز کن تا همدم سروش ابهی گردد و اذن واعیه بگشا تا دمساز هاتف ملکوت اعلی شود

3 و قلب را که جلوه گاه جمال ذو الجلال است و محفل تجلی حضرت پروردگار از شئون امکان پاک و منزّه نما تا با راز جمال بی نیاز انباز گردد

4 و صدر را که مخزن محبة الله و معدن معرفه الله است بذکر دوست حقیقی و معشوق معنوی منشرح نما تا منبع و معین علم الهی شود

5 لسان را بتبلیغ امر الله بگشا تا تأیید روح القدس بینی و الهامات تتابع سر الأسرار و جمال المختار مشاهده کنی

6 این کور دور ظهور اسم اعظم و جمال قدم روحی لأجباته فداست فیوضات الهیه بمثابه

for His loved ones. The divine outpourings are like floods, and the merciful effulgences are like suns. The boundless ocean is surging, and the endless lights are at their zenith.

سیول است و تجلیات رحمانیه مانند شمس بحر
بیکران در موجست و انوار بی پایان در وسط
اوج

- 7 Where is one who is conscious? Where is one who is conscious?
Where is one who is awake? Where is one who is awake?

7 هشیار کو هشیار کو بیدار کو بیدار کو

- 8 And the Glory be upon thee!

8 و البهاء علیک

SFI10.019

AB04963

To: Baha'is of Hamadan

Date: 1895-Aug or <

- 1 He is the All-Giving, the All-Glorious, the All-Merciful
- 2 O loved ones of the Most Merciful in Hamadan! Verily this city of yours was once a mighty capital and the seat of supreme sovereignty in ancient times, and the fame of its people spread far and wide throughout all regions, such that past nations would follow their example in all matters pertaining to worldly prosperity. Then God stripped from them the garment of glory and wealth and clothed them in the cloak of poverty and extinction, due to how the hands of self and passion had played with their hearts. In this there is surely a lesson for those possessed of understanding and insight that unveils the realities of things.
- 3 Now that renowned city has fallen from its position as the seat of sovereignty. We hope it will become the seat of the throne of the love of the Most Merciful and the dawning-place of the sun of love for the Most Glorious Beauty. Although previously it was adorned with gardens and palaces, now may it be confirmed in raising high the Word of the Lord of Forgiveness, and may the divine call reach from the heights of that city to the ears of the cherubim and those drawn nigh and the dwellers of the Supreme Horizon. By the life of God, this is indeed eternal glory, heavenly grandeur, divine exaltation and everlasting felicity. Blessed then are those who seek, and joy be to those who strive toward this spring of living waters.

1 هوالمئان السبحان الخئان

2 يا احباء الرحمن في همدان انّ مدينتكم هذه كانت
عاصمة عظمى و مقرّ سرير السلطنة الكبرى في
القرون الاولى وصيت اهلها شاع وذاع في الآفاق
حتى كانت الامم السالفة تقتدى بهم في جميع
الشئون التي من سعادة الدنيا ثم خلع الله عنهم
قيص العزة والغناء والبسهم رداء الفقر والفناء
بما لعبت بقلوبهم ايدى النفس والهوى انّ في
ذلك لبرة لأولى النهى وذوى البصيرة الكاشفة
عن حقائق الأشياء

3 حال آن شهر شهر از مقرّ سریری سلطان بازمانده
امیدواریم که مقرّ عرش محبت رحمن گردد و
مطلع آفتاب عشق جمال ایهی شود اگرچه در
پیش مزین به ریاض و قصور بود حال مؤید
باعلاء کلمه حضرت ربّ غفور گردد و ندای
الهی از اوج آن مدینه بسمع کرویّان و مقربان و
سکّان ملأ اعلی واصل شود لعمر الله انّ هذا هو
العزة الأبدیة والعظمة السماویة والرفعة المملکوتیة
والسعادة الأبدیة فهنيئاً للطالبین و طوبی للسّاعین
الى هذا الماء المعین

TAH.020

AB04614*To: Aliyyih wife of Baha'id-Din, in Shiraz**Date: 1895-Aug or <*

- 1 Glory be upon you, O leaf stirred by the breeze from the gardens of the Most Glorious, made joyful by the fragrances from the groves of the highest horizon, immersed in the pools of the Paradise of Refuge.
- 2 Your attraction to the Kingdom of Mysteries and your ignition by the fire kindled in the Tree of the Mighty, the Compelling, has become evident and manifest like the sun at high noon. You are truly a part of that noble hero and a piece of the liver of that glorious, distinguished one, of his mighty essence and his progeny in whom he takes pride in the Most Glorious Kingdom and finds solace in the Heaven of Eternity.
- 3 He addresses you from the Most Glorious Kingdom with a face shining like the morning star, calling out in the loudest voice: "Well done, well done, O part of me and piece of my liver and light of my eyes, in that you have remained faithful to the Covenant and have acquired the lights shining upon the horizons and your feet have remained firm upon the Path and you have drunk a brimming cup in the gathering of radiance."
- 4 And glory be upon you and upon every man and woman who remains firm in the Cause of God and who holds fast to the Most Firm Handle.

1 البهاء عليك آيتها الورقة المهتزة من نسيم رياض
الابهي المستبشرة من نفحات غياض الافق
الاعلى الخائضة في حياض الجنة المأوى

2 لقد ثبت و ظهر ظهور الشمس في رابعة النهار
بانجذابك الى ملكوت الاسرار واشتعالك بالنار
الموقدة في سدره العزيز الجبار انك بضعة ذلك
البطل الرشيد و فلذة كبذ ذلك السرى المجيد
و من عنصر روحه الشديد و ذريته التي يتباهى
بها في ملكوت الابهي و ينشرح بها صدرها في
لاهوت البقاء

3 و يخاطبك من الملكوت الابهي بوجه مثللاً
ككوكب الضحى و ينادى باعلى النداء احسنت
احسنت يا بضعتي و قطعة كبدي و نور بصرى
بما وفيت بالميثاق و اقتبست الانوار المشرقة على
الآفاق و ثبتت قدماك على الصراط و شربت
كأساً دهاقاً في محفل الاشراق

4 و البهاء عليك و على كل ثابت و ثابتة على امر
الله و متشبثة بالعروة الوثقى

INBA87:101, INBA52:099b

AB04976*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz**Date: 1895-Aug or <*

- 1 O thou who hast striven with thy spirit, thy being and thine essence to spread the fragrances of God! Well done! Well done! in that thou hast stood firm in God's Covenant and Testament, and remained steadfast, through a power from God, upon this extended path. By the life of God, the hosts of the Most Glorious Kingdom and the near angels shall assist thee in this. So gird up thy loins with a power from God, strengthen

1 يا من اجتهد بروحه و ذاته و كينونته في نشر
نفحات الله احسنت احسنت بما استقمت على
عهد الله و ميثاقه و ثبت بقوة من الله على هذا
الصراط الممدود لعمر الله يؤيدك على ذلك
جنود الملكوت الابهي و الملائكة المقربون
فاشدد ازرك بقوة من الله و قوّ ظهرك

thy back with a sovereignty from God, and pass over hearts like the passing of the morning breeze. Give them glad tidings of the fragrances of God, kindle in hearts the fire of the love of God, illumine eyes with the light of the knowledge of God, expand breasts with the outpouring of God's gift, and quicken spirits with the overflowing waters from the fountains of God's mercy in the gardens of God's Cause. And glory be upon thee and upon all who have become poor in the path of God and been touched by harm and adversity in the love of God.

- 2 Truly thy difficulties and hardships have become boundless. Beautiful patience is required. What thou didst write about the steadfastness, firmness and enthusiasm of the Afnans was the cause of the utmost joy and fragrance.

بسلطنة من الله و مرّ على القلوب مرور نسيم الصبا و بشرهم بنفحات الله و اشعل في القلوب نار محبة الله و نور الأبصار بنور معرفة الله و اشرح الصدور بفيض موهبة الله و احي الارواح بالمياه الطالفة من حياض رحمة الله في رياض امر الله و البهاء عليك و على كلّ من افتقر في سبيل الله و اصابته الضراء و البأساء في محبة الله

2 حقيقة مشقات و زحمت آنجناب بي حدّ و پايان گشته صبر جميل لازم از استقامت و ثبوت و اشتعال جناب افنان ها مرقوم فرموده بوديد سبب نهايت روح و ريحان گرديد

INBA87:614, INBA52:656, MKT5:214

AB04628

To: *Mirza Muhammad*

Date: 1895-Aug or <

- 1 My God, my Lord, my Hope and ultimate Goal! I beseech Thee by Thy grace and mercy which Thou hast specially bestowed upon the choicest of Thy creation and sent down upon the most honored of Thy servants, and by Thy supreme gift through which the faces of Thy loved ones were illumined, and by Thy ancient light and Thy Beauty which was enshrouded in the hidden cloud from the eyes of beholders yet shineth and gleameth in the most exalted Kingdom, the Most Glorious Companion, the Realm of the Unseen, His most supreme Divinity, that Thou mayest send down upon this servant all Thy mercy, Thy generosity and Thy favor, and aid him to stand firm in Thy Cause and be steadfast in Thy Word, and grant him the good of this world and the next, and bless him in all his affairs, and keep him safe and protected in the shelter of Thy protection, encompassed by the glances of the eye of Thy mercy. Verily Thou art the All-Bountiful, the Generous, the Noble, the Merciful.

1 الهی و ربّی و رجائی و غایة آمالی استلک بفضلک و رحمتک الّتی خصّصت بها خیرة خلقک و نزّلتها علی اعزّة عبادک و بموهبتک الکبری الّتی استضاء بها وجوه احبائک و بنورک القدیم و جمالک الذی تجلّل بغمام الخفی عن ابصار الناظرین و یلوح و یضیء فی الملکوت الاعلی رفیقہ الابهی جبروت الغیب لاهوته الاسمی بان تنزل علی عبدک هذا کلّ رحمتک و جودک و احسانک و تؤیّده علی الاستقامة علی امرک و الثبوت علی کلمتک و تؤتیة حسنة الدنیا و الآخرة و تبارک له فی کلّ شؤنه و تجعله محفوظاً مصوناً فی صون حمايتک و مشمولاً بلحظات عین رحمتیک انک انت الفضال الجواد الکریم الرحیم

- 2 O Lord! Make firm my steps and strengthen my back in service to Thy Cause, and make me one of Thy steadfast servants.

2 ربّ ثبت قدمی و اشدّد ازری علی خدمة امرک و اجعلنی من عبادک الرّاسخین

- 3 'Abdu'l-Baha 'Abbas

3 عبدالبهاء ع

- 4 And convey my greetings and praise to his honor the most exalted Rafi'i, and I ask my Lord to assist him in exalting His Word among the worlds.

4 و بَلِّغْ تَحِيَّاتِي وَ تَكْبِيرِي اِلَى حَضْرَتِ رَفِيعِي الرَّفِيعِ
وَ اسْئَلْ رَبِّي اَنْ يُوَفِّقَهُ عَلَى اَعْلَاءِ كَلِمَتِهِ بَيْنَ الْعَالَمِيْنَ

INBA55:380, INBA87:167a , INBA52:165

AB04752

To: Mirza Muhammad Ali son of Haji Abu'l-Hasan et al.

Date: 1895-Aug or <

- 1 O two sweet flowers in the garden of the love of God!
- 2 The honored Haji, your father, arrived in the Most Great Prison and attained the supreme bounty and infinite mercy by achieving the blessing of attaining His presence and was honored by visiting the purified tomb and illumined shrine. He was present during the greatest calamity and was the recipient of divine favors.
- 3 Praise God that you were blessed with a father who spent most of his life in the path of the love of God, and at the Holy Threshold and illumined shrine opened his tongue to seek confirmation and the manifestation of grace on your behalf, and has also requested that I remember you in prayer.
- 4 Now that the sun is near to setting and darkness approaches, in view of his preparing to return and his request that I pen this letter, I too, out of love for him and for you both, have engaged in remembering you.
- 5 We hope from the grace and generosity of the Sovereign of existence that these two saplings in the garden of divine love may ever be fruitful, fresh, verdant and flourishing through the outpourings of the spring rain of divine grace.
- 6 O Lord! Aid them through Thy confirmations and grant them success through Thy assistance.

1 ای دو ریحان بوستان محبت الله

2 جناب حاجی ابوی در سجن اعظم وارد و بموهبت عظمی و رحمة بی منتهی بنعمت لقا فائز و زیارت جدت مطهر و مرقد منور مشرف و در مصیبت کبری حاضر و بالطف الهیه نائل

3 حمد خدا را نمائید که موفق پدری گشتید که اکثر مدت حیات را صرف راه محبت الله نموده و در ساحت اقدس و مرقد منور لسان بطلب توفیق و ظهور عنایت در حق شما گشوده و از من نیز رجا مینماید که بذکر شما مشغول شوم

4 حال که شمس قریب غروب است و هوا نزدیک بتاریکیست نظر باینکه عازم مراجعت اند و رجای ترقیم این ورقه را نمودند من نیز حباباً له و لکما بذکر شما مشغول شدم

5 از فضل و جود سلطان وجود آلمیم که آن دو نهال بوستان محبت رحمانی از فیوضات نیسان عنایت ربانی همیشه بارور و تازه و تر و سبز و خرم باشند

6 ربّ آیدهم بتأییداتک و وفقهم بتوفیقاتک

INBA84:305b

AB05271*To: Abu'l-Qasim Saatsaz Shirazi**Date: 1895-Aug or <*

- 1 O thou who art aglow with the fire of the love of God. 1 ای مشتعل بنار محبت الله
- 2 Consider the clock, which, though a lifeless object, made of mere metal, by virtue of its order and skilled design is possessed of a highly regular movement. Though it is an inanimate object, it can determine the time cycles of the glorious sun itself. It acts as the harbinger of the rising of the daystar of the ethereal heaven. A mighty outcome as this can result when a tiny and delicate movement appeareth in a heavy object. 2 ساعت که جسم منجمد و فلز متطرقست بسبب نظم و ترتیبی ماهرانه حرکت منتظمانه دارد باوجود آنکه جسم ثقیل است اوقات انتقالات کوکب جلیل را معین نماید و بشیر قرب طلوع نیر فلک اثر گردد و چون حرکتی خفیف و ضعیف در جسم ثقیلی حاصل شود چنین ثمر جلیل حصول یابد
- 3 Shouldst the movement of a spiritual yearning, which is like unto the spirit of this physical world, appear in the body of man, consider what manifest fruits and luminous perfections shall come forth! Therefore beseech God that through the divine means and spiritual powers, He may cause a movement in the consciousness of the human beings, and that thou mayest become like unto a timepiece for the movement of the stars of the Concourse on High and the celestial bodies of the All Glorious Kingdom and, even as a victorious spirit, become the means through which the body of this contingent world is moved and stirred. 3 پس اگر حرکت شوق روحانی در جسم انسانی که بمثابه روح این عالم عنصریست ظاهر شود چه آثار باهره و کمالات لامعه تحقق یابد پس از خدا بخواه که بترتیبی الهی و قوه‌ی روحانی سبب حرکت وجدانی هیاکل انسانی گردی و رصد حرکات کواکب ملاء اعلی و نجوم ملکوت ابدی شوی و چون روح پرفتوح علت حرکت و اهتزاز جسم عالم امکان باشی
- 4 The glory be upon thee and upon all who are firm in the Covenant and Testament of God. 4 و البهاء علیک و علی کل من ثبت علی عهد الله و میثاقه عبدالبهاء ع

INBA55:160, INBA87:170a, INBA52:169,
MMK2#238 p.172

AB05154*To: Haji Abu'l-Hasan, in Shiraz**Date: 1895-Aug or <*

- 1 O thou whose heart and soul are consumed in the fire of separation! 1 ای جانسوخته آتش فراق
- 2 Though thy heart doth melt in separation from thy Lord ignite the soul of the world with thy cries and kindle a fire in the 2 در این فرقت پر حرقت آهی جهانسوز بکش و فغانی عالمسوز بر آرائشی در قلب عالم زن و شعله‌ی

midmost heart of humanity. Dash to pieces all patience and accept no compromise in this path. Tear asunder thy garments of sobriety and quietude and let thine innermost being burn with love, thine eyes overflow with tears.

- 3 Raise the palms of thy longing prayers each dawn, immerse thyself in the ocean of wonderment and every evening kneel beside the embers of supplication. Lift up thy lamentations, let thy grief flow, and weep with words of love. Pour down thy tears in torrents and let the fragments of thy heart become thy nourishment. At all times implore Him, beseech His grace, and supplicate His mercy.

- 4 And then, when the doors of the Kingdom are opened unto thee, seek thou reunion with Him instantly! Attain thy heart's desire! Enter the "Seat of truth" in the company of the exalted and seek thy shelter beneath the shade of His mercy.

در جان بنی آدم بنیاد صبر را بر باد ده و بنیان
قرار را از پایه برانداز گریبان چاک کن و موی
پریشان کن چشم گریان جو و جگر سوزان طلب

3 نالهء سحرگاهی کن و بزاری صبحگاهی در بحر
حیرت غرق شو و بر خاکستر حسرت نشین آه و
حنین کن و ناله و این نما سیل سرشک جاری
کن و خون دل غذای روحانی نما

4 فریاد و فغان آغاز کن تا درهای ملکوت ابی
باز شود آهنگ وصال کن و شاهد آمل بخواه در
مقعد صدق داخل شو و در رفیق اعلی حاضر
و در جوار رحمت کبری ساکن گرد و البهاء
علیک

INBA84:297, MMK2#080 p.064

AB05315

To: Haji Muhammad Husayn, in Shiraz

Date: 1895-Aug or <

- 1 O thou who gazest upon the Abha Kingdom!
- 2 In the path of God, see every affliction as clarity, see every cruelty as fidelity, and find in every malady a remedy and healing. For affliction is the cause of the manifestation of the reality of devotion, and trials are the reason for the bestowal of bounties. Were it not for the afflictions in God's path, how could the assured be distinguished from the doubtful, the steadfast from the wavering, and the truthful from the false?
- 3 It is these trials and tribulations that make the faces of the righteous bright and radiant in the Abha Kingdom, and render the countenance of the wicked dark and gloomy in the lowest depths. These cause Haji Mulla Hadi to curse the Blessed Beauty and the Primal Point from the pulpit, while causing the martyrs of the land of Sad and the land of Ya and the martyr of the land of Shin, Jinab-i-Murtada, to smile like a

1 ای ناظر بملکوت ابی

2 در سبیل حق هر بلائی را صفا بین و هر جفائیرا
وفا بین و هر دائی را دواء و شفا بیاب چونکه
بلا سبب ظهور حقیقت ولاست و مصائب علت
شمول مواهب است اگر بلایای سبیل الهی نبود
موقن از مراتب و مطمئن از اهل ارتیاب و
صادق از کذاب چگونه پدیدار میشد

3 این مصائب و مصاعب است که روی ابرار را
روشن و منیر در ملکوت ابی نماید و رخ فجّار
را مظلم و تاریک در درکات سفلی کند حاجی
ملا هادی را در بالای منبر بر تبری از جمال اعلی
و نقطهء اولی نماید و شهدای ارض صاد و ارض
یاء و شهید ارض شین جناب مرتضی را در زیر

rose under chains and sword, drinking the honey of martyrdom
with utmost joy and gladness.

زنجیر و شمشیر چون گل خندان نماید و بمنتهای
فرح و بشارت شهد شهادت چشاند

INBA84:248

AB05456

To: Mirza Abdu'llah Nuri, in Shiraz

Date: 1895-Aug or <

- 1 O thou who hast laid hold on the Most Great Handle that none
can break! 1 يا من تشبّث بالعروة الوثقى التي لا انفصام لها
- 2 The spirit of the world hath been shaken, and the foundation of
nations hath quaked through the appearance of the Most Great
Name, the Most Ancient Light, and the Most Noble Luminary.
May my spirit, my being, and my essence be a sacrifice for His
loved ones! 2 قد اهتزّ روح العالم و تزلزل بنيان الامم بظهور
الاسم الاعظم والنور الاقدم والنير الاكرم فدیت
احبائه بروحی و ذاتی و کینونتی
- 3 The people are engaged in their vain pursuits, are immersed in
the depths of waywardness, and are bewildered in their drunk-
enness, yet they perceive it not. And thou, O thou who art
illuminated by the lights of thy Lord, the Self-Subsisting, leave
the people to their blame, and their regrets, and their losses,
and their perverted affairs, and their veils that have prevented
them from the Manifest Light and kept them far from the Im-
pregnable Shelter, the Exalted Refuge, the Secure City, the
Strong Haven, and the Mighty Fortress. 3 و الناس في خوضهم يلعبون و في غمرات التيه
يخوضون و في سكراتهم يعمهون و لا يشعرون و
انتك انت يا ايها المستشرق من انوار ربك
القيوم دع القوم و لومهم و ذرهم في حسراتهم
و خساراتهم و شئوناتهم المؤتفكة و حجباتهم التي
حجبتهم عن النور المبين و ابعدهم عن الكهف
المنيع و الملاذ الرفيع و البلد الامين و الملاذ المتين
و الحصن الحصين
- 4 Turn with thy heart, thy spirit, thy being and thy essence
to the All-Glorious Kingdom and say: O Lord! Increase my
wonderment in Thee, and have mercy upon bowels that are set
ablaze with the fire of love, and grant me to meet Thee in the
Highest Companion, O Thou Who rulest earth and heaven! 4 و توجه بقلبك و روحك و ذاتك و کینونتک
الى الملکوت الابهی و قل رب زدنی فيک تحیراً
و ارحم حشاء تسعراً بلظى الهوى و ارزقنی لقاءک
فی الرفیق الاعلی یا مالک الارض و السماء

MUH3.204

AB05211*To: Shaykh Baha'id-Din Baha'i, in Shiraz**Date: 1895-Aug or <*

- 1 O radiant lamp! At this moment, the life-giving fragrance from the divine gardens of the Ancient Beauty has so perfumed the nostrils of the spiritual ones with musk and ambergris that the pen has involuntarily taken up writing in remembrance of that kind Friend. Perhaps through the harmony of heart and spirit and pen and letter, the sweet fragrances of ancient companionship may reach the hearts and souls of the friends in the gathering of the Gracious Lord. Thus may the reality of the heart be freed from the constraints of separation and deprivation, the veil be lifted, the curtain fall away, and one who is captive to separation may find themselves in union, and one afflicted with exile may witness themselves in the paradise of divine good-pleasure. These material degrees of separation and union, remoteness and nearness, have absolutely no effect. Rather, when true spiritual union is achieved, its influence flows like the spirit through veins and arteries, the veil is completely removed, and the beauty of union becomes visible and manifest.

1 ای سراج وهاج ایندم بوی جانبخش حدائق
ملکوت قدم مشام روحانینرا چنان مشکین
و عنبرین نموده که بی اختیار قلم برداشته و
بیاد آن یار مهربان پرداخته که شاید از الفت
قلب و روح و خامه و نامه نفحات انس قدیم
بساحت دل و جان یاران محفل رب کریم رسد
و حقیقت فؤاد از قیود هجران و حرمان برهد و
حجاب مرتفع گردد و پرده برافتد و گرفتار فراق
خویش را در وثاق بیند و مبتلای هجران خود
را در جنت رضوان مشاهده نماید این مراتب
فصل و وصل و بعد و قرب عنصری ابداً حکمی
نداشته بلکه وصلت حقیقت روح چون میسر
گردد حکمش چون روح در عروق و شریان
سریان کند و حجاب بکلی زائل گردد و جمال
وصال مشهود و آشکار شود

- 2 And may the Glory rest upon you and upon all who are firm in the Covenant.

2 و البهاء علیک و علی کل ثابت علی الميثاق

INBA87:097, INBA52:096

AB05222*To: Shirazi, Asadullah et al.**Date: 1895-Aug or <*

- 1 O Lion of the Thickets of the Kingdom! The Ancient Beauty and the Most Great Name - may my spirit be a sacrifice for His loved ones - would at all times make mention of the region of Fars and the city of Shiraz, showing utmost bounty and perfect mercy, for the people there - that is, the loved ones of God, may my spirit, being and essence be sacrificed for them - are manifestations of mercy and objects of the glance of the eye of grace.

1 ای ضرغام اجمهء ملکوت جمال قدم واسم اعظم
روحی لأحبائه فداء در جمیع اوقات ذکر اقلیم
فارس و شهر شیراز را میفرمودند و کمال عنایت
و نهایت مرحمت را اظهار میفرمودند که اهالی
یعنی احبای الهی فدیتهم بروحی و ذاتی و کینوتی
مظهر رحمتند و ملحوظ بلحاظ عین عنایت و

- 2 The blessed desire was always that those blessed souls would be manifestations of the signs of unity and dawning-places of the verses of detachment, that in exalting the Word of God they would be unfurled banners and in diffusing the fragrances of the love of God they would be well-known signs.
- 3 Now must the loved ones of God arise to such a degree in support of the Cause of God - that is, in guiding souls - that successive cries of "Well done!" and "Bravo!" will reach them from the most glorious Kingdom: "Blessed are ye, O helpers of the All-Merciful! Blessed are ye, O hosts of the Supreme Concourse! Blessed are ye, O guides of humanity! Blessed are ye, O champions in the field of righteousness!"
- 2 میل مبارک همیشه در این بود که آن نفوس مبارکه مظاهر آیات توحید باشند و مطالع آیات تجرید در اعلاء کلمه الله ریایات منشوره باشند و در نشر نسائم محبت الله آیات معروفه
- 3 حال باید احبای الهی بر نصرت امر الله یعنی هدایت نفوس چنان قیام نمایند که ندای تحسین و آفرین از ملکوت ابهی متتابع برسد که طوبی لكم یا نصرآء الرحمن طوبی لكم یا جنود الملائة الأعلى طوبی لكم یا هداة الوری طوبی لكم یا کما میدان التقی

INBA87:180a, INBA52:181a

AB05010

To: *Jinab-i-Ghayn Lam et al.*

Date: 1895-Aug or <

- 1 O my God, my Lord, the Generous, and my Master, the Great! These two are servants, prostrating, submissive, humble before the threshold of Thy Oneness, clinging to the hem of the robe of Thy Mercifulness, gazing toward the Kingdom of Thy Singleness, supplicating to the Realm of Thy Eternality. O Lord! Protect them in the cave of Thy protection and shelter, encompass them with the care of the eye of Thy providence and guardianship, make their affairs easy, strengthen their backs, reinforce their support, perpetuate their glory, grant them the good of this world and the next, illumine their faces in Thy Kingdom, shower upon them Thy bounty and blessing, increase the abundance of their sustenance and the elevation of their station, sanctify their spirits and purify their hearts from all else save Thee. Verily, Thou art the Generous, the Helper.
- 2 O Lord! Accept what they have offered before this servant of Thine and make it a treasure for them in Thy dominion, and make each grain thereof yield seven ears, and in each ear a hundred grains. And God multiplieth for whom He willeth. Verily, Thou art the Giving, the Generous.
- 1 اللهم يا الهی و ربی الکریم و مولائی العظیم انّ هذین لعدان ساجدان خاضعان خاشعان لباب احدیتک متشبثان بذیل رداء رحمانیتک ناظران الی ملکوت فردانیتک مبتهلان الی لاهوت صمدانیتک ای رب احفظهما فی کھف حفظک و حمایتک و اشلھما برعاية عین عنایتک و کلائتک و یسر لھما امرھما و اشدد ازھما و قو ظھرھما و ادم عزھما و آتھما خیر الدنیا و الآخرة و نور و جھھما فی ملکوتک و انزل علیھما فیضک و برکتک و زد فی سعة رزقھما و علو شأنھما و قدس روحھما و طھر قلوبھما عن سواک انک انت الکریم المستعان
- 2 ای ربّ اقبل منھما ما قدّما بین یدی عبدک هذا و اجعل لھما ذخراً فی ملکک و اجعل کلّ حبة منه ینبت سبع سنابل فی کلّ سنبلۃ مائة جلدة و الله یضاعف لمن یشاء انک انت المعطى الکریم

INBA84:320

AB05818

To: Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1895-Aug or <

- 1 O thou who art firm in the verses of God! Just as a tailor examines the form and stature when considering cloth and garments of silk and wool, and cuts and tailors the clothing according to the figure, likewise those who bestow the garment of knowledge and understanding and sew the robe of guidance must consider capacity, capability and worthiness, and accordingly arrange the garment of education and the shirt of guidance, clothing therewith the form of search and the reality of receptive and attentive souls.
- 2 When thou becomest a tailor of the divine garment and a seamer of the spiritual vestment, every shirt thou arranges and every cloak thou seweth will fit the temples of being appropriately, and the persons of the guided ones will have their form and figure adorned by that perfect garment.
- 3 And upon thee and upon all who are steadfast in the Cause of God be the Glory.

1 ای موقن بآیات الله همچنانکه خیاط قماش و اثواب حریر و صوف اول ملاحظه هیکل و قامت نماید و لباس را بحسب اندام برش و تفصیل کند بهمچنین نفوسیکه خلعت دانش و هوش بخشند و لباس هدایت دوزند ملاحظه استعداد و قابلیت و لیاقت کنند و بحسب آن لباس تربیت و قیص هدایت تربیت دهند و بر هیکل طلب و حقیقت نفوس مقبله و مستمع پوشند

2 چون تو خیاط ثوب رحمانی گردی و درزی پیراهن موهبت ربانی شوی هر قیصی که تربیت دهی و هر ردائی که بدوزی بر هیاکل وجود مناسب آید و نفوس مهتدین بآن خلعت کامله قامت و اندامشان مزین گردد

3 و البهاء علیک و علی کلّ مستقیم علی امر الله

INBA84:480

AB05914

To: Ibrahim Afnan

Date: 1895-Aug or <

- 1 O exalted Branch of the Blessed Tree! The heart of the world hath been attracted by the fragrant breezes wafting from the gardens of thy Lord's Kingdom, the Most Glorious, and the world hath been set ablaze by the fire kindled in the Tree of Sinai. The pillars of the world have been shaken by the earthquake of the Hour, whereby every nursing mother cast off her burden, and being hath been stirred by the breezes blowing from the dawning-place of thy Lord's loving-kindness.
- 2 And thy Lord revealed unto the earth of contingent realities, and it declared its tidings and quaked and swelled and brought forth its burdens. As for the good earth, the blessed soil -

1 ایها الفتن الرفیع من السدرة المبارکة قد انجذب قلب العالم بالنفحات التي تمر من حدائق ملکوت ربک الأبهی و اشتعل العالم بالنار الموقدة فی سدره السیناء قد تزلزلت ارکان العالم من زلزلة الساعة التي بها وضعت کل ذات حمل حملها و اهتز الوجود بنسائم تهب من مهبّ عناية ربک الودود

2 و اوحی ربک الی ارض الحقائق الممكنة فحدثت اخبارها و اهتزت و ربت و اخرجت ائقالتها فاما

it brought forth its vegetation by the leave of its Lord. But that which is corrupt bringeth forth naught but that which is worthless.

- 3 Exalted is the Outpourer Who hath caused a pulsing force to flow through the arteries of contingent being. Glorified be my Lord, the Most Glorious, above what those who harbor vain imaginings suppose and what the people of tyranny conjecture!
- 4 And thou seest the earth withered, but when We send down the water upon it, it stirreth and swelleth and bringeth forth every kind of lovely growth.
- 5 And may the Glory rest upon thee and upon every steadfast servant who standeth firm in God's Covenant and Testament.

التربة المباركة البلد الطيب اخرج نباته باذن ربه و
الذي خبث لا يخرج الا نكداً

3 تعالى الفائض ذو قوة نابضة في شريان الامكان
فسبحان ربي الابهى مما يظنون اولو الاوهام و
يخرصون اولو الطغيان عما يصفون

4 و ترى الأرض هامدة فاذا انزلنا الماء اهتزت و
ربت و انتبت من كل زوج بهيج

5 و البهاء عليك و على كل عبد ثابت مستقيم على
عهد الله و ميثاقه

MMK6#149

AB05948

To: Son of Shaykh Salman

Date: 1895-Aug or <

- 1 O son of him who traversed the deserts, plunged into seas, crossed the abysses and climbed the mountains in the path of God: Give thanks to the Ancient Beauty and the Most Great Name that you are from the lineage of one who spent his entire life spreading the divine Tablets.
- 2 Many were the nights until dawn that he journeyed through wilderness, and many were the days until dusk that he crossed deserts and prairies. Although this bounty is now hidden and concealed due to lack of capacity and the limited receptivity of the time, yet ere long this enchanting beauty will cast aside the veil and its grace and perfection will become manifest in the realm of existence. Then it will become clear what bounty this was and what mercy this grace and generosity was.
- 3 In any case, you have always been and will continue to be in my thoughts. And upon you and your father and mother be the Glory.

1 يابن من قطع القفار و خاض البحار و طوى
المهاوى و صعد الجبال في سبيل الله شكر كن
جمال قدم و اسم اعظم را كه از نسل نفسى
هستى كه مدت حيات خویش را در نشر الواح
الهى صرف نموده

2 بسا شبها تا صبح در باديه پيماي بود و بسا روزها تا
شام در طي صحارى و برارى اين موهبت اگرچه
الآن نظر بعدم سعت امكان و قلت استعداد زمان
مخفى و مستور است لكن عنقريب اين شاهد
دلربا پرده اندازد و جمال و كمال او در عرصه
وجود مشهود گردد آنوقت واضح شود كه اين
موهبت چه عنايتى بود و اين فضل و جود چه
رحمتى

3 بارى در جميع اوقات در نظر بودى و خواهى
بود و البهاء عليك و على ابيك و امك

MKT6.071

AB06302

To: *Abdu'l-Karim (Abadih), in Faydabad*

Date: 1895-Aug or <

- 1 O thou who art clinging to the Sure Handle! If thou seekest ancient glory, seek intense abasement in the path of God. If thou seekest exaltation in the divine world, sacrifice thy head and life in love and devotion to the Beauty of the All-Merciful. If thou seekest true wealth, enter beneath the shade of poverty from all save God. If thou desirest comfort of soul and peace of conscience, rest in the shade of detachment. If thou wishest for illumination of countenance, adorn it with the light of the love of God. If thou seekest spirituality of heart, make it vibrate with the fragrances from the gardens of the All-Merciful. If thou desirest sovereignty over both worlds, seek adherence to the Covenant and Testament and faith and pledge to the Beauty of the All-Merciful, and arise to exalt the Word of God and diffuse the divine fragrances.

1 ای متوسّل و متشبّث بعروّه و ثقی اگر عزّت قدیمه خواهی در سبیل الهی ذلّت شدیده طلب و اگر سرفرازی در جهان الهی جوئی در عشق و محبت جمال یزدان سر و جان نثار کن اگر غنای حقیقی طلبی در ظلّ فقر از ما سوی الله درآ اگر راحت جان و آسایش وجدان آرزو کنی در ظلّ انقطاع بیاسا اگر نورانیت وجه آرزو داری بنور محبت الله مزین دار اگر روحانیت قلب میطلبی بنفحات ریاض رحمن مهتر نما اگر سلطنت دو جهان خواهی تمسک به عهد و میثاق و ایمان و پیمان جمال رحمن جو و بر اعلای کلمه الله و نشر نفحات الله قیام کن

- 2 And upon thee be glory.

2 و البهاء علیک

ADMS#054

SFI10.020a, SFI14.034b

AB06368

To: *Haji Mulla Muhammad Kazim Nasrabadi*

Date: 1895-Aug or <

- 1 O you who speak in remembrance of God!
- 2 In the Qur'an, the Divine Book, among the characteristics of the people of unity, He has mentioned the suppression of anger, as He says: "Those who suppress their anger and pardon people, and God loves the doers of good." Although this station is great and its attainment difficult and arduous, yet for the people of Baha (may my spirit be sacrificed for them) there is another station and another rank. The ultimate aim and desire of their existence is to sacrifice all attributes for the sake of the life of the world and the revival of the peoples and tribes of the nations.

1 ای ناطق بذكر الهی

2 در قرآن کتاب الهی از خصائص اهل توحید کظم غیظ بیان فرموده چنانچه میفرماید الکاظمین الغیظ و العافین عن الناس و الله یحبّ المحسنین هرچند این مقام عظیم است و حصولش صعب و عسیر اما اهل بها را روحی لهم فدا شأن دیگر است و مقامی دیگر منتهای آمال و آرزوی شان فدای جمیع شئون است بجهت حیات عالم و احیای شعوب و قبائل امم

3 چون سالک باین مقام بلند اعلی رسد اولاً غیظی از برای او حاصل نشود که کظم نماید و خودی

3 When the wayfarer reaches this most exalted and supreme station, firstly no anger arises in him that he should need to suppress it, and no self remains that should need to forgive. However, these jewels of existence and pearls of the treasury of the Lord of Loving-kindness are still hidden behind the veil of God's jealousy. Soon they shall unveil themselves and remove the covering.

خود موجود نماید که عفو کند لکن این جواهر وجود و لالی خزان رب و دود هنوز در پس پرده غیرت حق پنهاند عنقریب کشف نقاب و رفع حجاب نمایند

4 And greetings be upon you.

4 و البهاء علیک

INBA88:348b, MMK6#078

AB06306

To: Nayrizi, Aqa Mirza Ahmad son of Mirza Yusif Nayrizi

Date: 1895-Aug or <

1 O thou who art enlightened by the light of the Heaven of Knowledge! I swear by that Spirit which is The Fashioner of the World and the Embodied Life of the Universe, that when I call to mind the friends of that Most Luminous Beauty, every sadness changes to joy, every sorrow and grief disappears, and as the sweet fragrance of the Love of God wafts from the garden of the friend's hearts it perfumes the nostrils of the fervent ones like the breeze of friendship drifting from the Sacred Gardens. The heart is charmed and attracted. The spirit is elated and blissful. The gates of love and fragrance are opened. The verses of enthusiasm and knowledge are elucidated. Thus in all conditions we are ever watchful for signs and traces, and await the appearance of lights from sacred realities that are attracted by the fragrances of divine mysteries. O Lord! Aid Thy sincere servants to be endowed with the signs of Thy Divine nature and to be inflamed with the fire kindled in the Tree of Thy Oneness.

1 ای مستشرق از انوار عرفان قسم بآن روح مصور و حیات مجسم عالم که چون بیاد احبای آنجمال انور افتم هر حزنی بسرور انجماد و هر غم و اندوهی زائل گردد و بوی خوش محبت الله چون از ریاض قلوب احباب وزد بمثابه نفحات انس از حدائق قدس مشام مشتاقان را معطر نماید قلب به وله و انجذاب آید روح به بشارت و اهتزاز ابواب روح و ریحان مفتوح گردد و آیت شوق و عرفان مشروح شود لهذا در جمیع احوال ملتفت شئون و آثار و منتظر ظهور انوار از حقایق مقدسه منجذبه بنفحات اسرار هستیم رب آید عبادک المخلصین علی الاتصاف بآیات رحمانیتک و الاشتعال بالنار الموقدة فی سدره فردانیتک

2 Upon thee be The Glory!

2 و البهاء علیک

NYR#122

LMA2.439, NYR#122

AB06305*To: Aqa Muhammad Husayn Bazzaz, in Shiraz**Date: 1895-Aug or <*

1 O thou who art gladdened by the glad-tidings of God! Through the bounty of the Sovereign of existence, Who encompasseth the worlds of the seen and unseen, it is hoped that thou wilt arise from the grave of patience and stillness in such wise as to become manifest life itself and embody the very spirit, and become gentle and subtle like the breezes from the gardens of holiness, perfuming the nostrils of the yearning ones, and that thou wilt so illuminate thy countenance with the lights of the love of God as to illumine an entire world.

2 O thou seeker of the beauty of the Lord of Lords! Strive in this mortal dust-heap that thou mayest become a manifestation of the favors of the All-Merciful Lord, and endeavor in this darksome cage that thou mayest acquire spiritual wings and feathers, enabling thee to soar to the divine heights. Otherwise, like earthbound birds thou shalt remain captive in the ruins of dust, finding no nest of repose.

3 And the Glory be upon thee and upon every firm and steadfast one.

1 ای مستبشر ببشارات الله از فضل سلطان وجود که محیط عوالم غیب و شهود است امید چنانست که چنان از جدث صبر و سکون مبعوث شوی که حیات مشخص شوی و روح مجسم گردی و چون نسائم ریاض تقدیس لطیف و خفیف شوی و مشام مشتاقانرا معطر نمائی و چنان بانوار محبت الله رخ برافروزی که جهانی منور سازی

2 ای طالب جمال ربّ الارباب در این خاکدان فانی بکوش که مظهر الطاف حضرت رحمن گردی و در این قفس ظلمانی سعی کن که بال و پری روحانی یابی که باوج رحمانی پرواز کنی و الا چون طیور خاکی در ویرانه تراپی گرفتار باشی و آشیان راحتی نیابی

3 و الهاء علیک و علی کلّ ثابت راسخ

INBA84:250

AB06447*To: Siyyid Husayn Afnan, in Shiraz**Date: 1895-Aug or <*

1 O thou exalted branch of the Divine Lote Tree! Night and day, morning and evening, even in the darkness of night and middle of day, I supplicate and beseech with utmost humility at the threshold of the Divine Unity, saying: "O God! These souls are Afnans of the Tree of Thy mercy and branches of the Tree of Thy oneness. O God! Through the breezes of Thy bounty and mercy, and the fragrances of Thy sanctification and favor, and through the outpourings of the clouds of Thy grace and generosity, and the heat of the Sun of Thy providence, make them verdant and flourishing.

1 ایها الفرع الرفیع من السّدرۃ الرّبّانیة در شب و روز و صباح و مساء بلکه در ظلمات لیل و اوساط نهار بدرگاه احدیت بنهایت تضرّع و ابتهال التماس مینمایم که خدایا این نفوس افنان سدره رحمانیت و فروع شجره فردانیت هستند خدایا بنسائم جود و رحمت و نفحات تقدیس و موهبت و فیض سخاب لطف و مکرمت و حرارت آفتاب عنایت سبز و خرم فرما

- 2 However, every bounty requires an attractive force, and every providence necessitates a seeking power. The magnet for divine bounties in these days is engagement in diffusing the divine fragrances. I swear by the Ancient Beauty that the dark body of dust shall become pure light, and intense darkness shall become manifest radiance.”

2 ولكن هر موهبتی را قوهء جاذبه‌ئی لازم و هر عنایتی را قوهء طالبه‌ئی واجب مغناطیس مواهب الهیه در این ایام اشتغال بنشر نفحات الله است قسم بجمال قدم که جسم تیرهء خاک نور پاک گردد و ظلمت شدید شعاع مبین شود

INBA87:406a, INBA52:417

AB06327

To: Aqa Ali-Muhammad Charmkani

Date: 1895-Aug or <

- 1 O herald in the name of God! Praise God that you have become engaged in diffusing the divine fragrances and have been confirmed in exalting the Word of God.
- 2 Today if a soul arises for this most important matter, all the forces in the world of existence will arise to assist and support him, and the invisible hosts of the Lord of Hosts will descend to aid him. A drop will manifest as an ocean, and an atom will acquire the firmness and majesty of a mighty mountain. A weak gnat will become a great eagle, and a frail bird will become a soaring and majestic vulture. A humble page will become a manifest book, and a small bird will become a sacred bird of the highest heaven. It will become the dawning-place of mysteries and the dayspring of lights, the rising-point of divine traces and the joy of the righteous.
- 3 Therefore, as much as you can, gallop your steed in this field and hasten on this path, so that you may witness the confirmations of the Most Glorious Kingdom and observe the power of the Holy Spirit.

1 اینمادی باسم الله حمد کن خدا را که بنشر نفحات الله مشغول شدی و باعلاء کلمه الله موفق گشتی

2 اليوم اگر نفسی بر این امر اهم قیام نماید جمیع قوای عالم وجود بر اعانت و تأیید او برخیزند و جنود غیب رب جنود پر نصرت او نازل قطره حکم بحر پیدا کند و ذره متانت و مهابت طود اعظم یابد پشهء ضعیف عقاب عظیم گردد و طیر نحیف نسر طائر جلیل شود صنفحهء حقیره کتّاب مبین گردد و مرغ صغیر طائر قدس علّیین شود مهبط اسرار شود و مطلع انوار مشرق آثار گردد و سرور ابرار

3 پس تا توانی اسب در این میدان بتاز و در این راه بشتاب تا تأیید ملکوت ابهی بینی و قوت روح القدس مشاهده کنی

INBA84:467a

AB06314*To: Aqa Siyyid Ali**Date: 1895-Aug or <*

1 O thou who art enkindled with the fire of the love of God! The liver of the world hath been consumed by the blazing fire of separation in this calamity of the Beloved of the horizons. The cry of the faithful hath risen up when this dawning light was transformed into setting and decline. The people of unity have rent their hearts instead of their garments. Earth and heaven have wailed, the hearts of the people of Baha have cried out, and the souls of the family of Baha have raised their voices in this greatest of calamities.

2 But thou, O thou who art enkindled with the fire of divine knowledge and who sittest in the seats of certitude, make firm thy feet in the Cause of God and arise to exalt the Word of God with power, might and sovereignty. By thy life! The forces of the Kingdom, the sovereignty of the Realm of Might, the breezes of the Realm of Divinity, hosts ye cannot see, and the near-stationed angels shall all assist thee in this. This, verily, is the certain truth.

3 And glory be upon the people of Baha.

1 ای مشتعل بنار محبت الهی قد احترقت کبد العالم بأجیج نار احتراق الفراق فی رزیه محبوب الآفاق و قد ارتفع ضجیج اهل الوفاء اذ تبدل بالغروب و الأفول هذا الاشراق و شقوا القلوب عوضاً عن الحیوب اهل الوفاق و ناحت الأرض و السماء و صاحت افئدة اهل البهاء و ضجت قلوب آل البهاء فی هذه المصیبة العظمی

2 ولكن انك انت يا ايها المشتعل بنار العرفان و الجالس على مقاعد الايقان ثبت قدميك على امر الله و قم على اعلاء كلمة الله بقوة و قدرة و سلطان لعمرک يؤيدک فی ذلك قوات الملکوت و سلطان الجبروت و نفحات اللاهوت و جنود لم تروها و الملائكة المقربين و ان هذا هو الحق اليقين

3 و البهاء على اهل البهاء

INBA84:304

AB06373*To: Mirza Abu'l-Hasan Khan**Date: 1895-Aug or <*

1 O thou who gazest upon the Kingdom of Abha!

2 Whatever the pen may write and the tongue may utter is but a drop from the surging ocean that exists within the reality of the soul and consciousness. It cannot be fully explained. But when hearts face each other and thought and contemplation take hold, connection and unity and harmony become realized. At that moment, the reality of "Read thy book: sufficient is thy soul this day to make an account against thee" becomes manifest and apparent, and all the spiritual meanings that lie

1 ای ناظر بملکوت ابهى

2 آنچه قلم تحریر نماید و لسان تقریر کند رشی از بحر متموج در حقیقت جان و وجدان شرح نتواند و چون قلوب تقابل نمایند و تفکر و تصور ممکن یابد اتصال و اتحاد و ائتلاف تحقق جوید در آن حین حقیقت اقرأ کتابک و کفی بنفسک اليوم علیک حسیباً ظاهراً و آشکار گردد و جمیع معانی روحانی که در حقیقت وجدانی انسانی مستور و مکنونست واضح و مشهود شود

hidden and concealed in human consciousness become clear and evident.

- 3 Therefore, O thou who gazest toward God and speaketh in praise of God, if thou seekest true union at the divine threshold, bring thy heart near, and if thou seekest spiritual nearness at the merciful court, gladden thy spirit, so that thou mayest attain true divine union and be confirmed and assisted in achieving such nearness that thou wilt forever abide under the shade of the Tree of Oneness.

3 پس ای ناظر الی الله و ناطق بثناء الله اگر وصل حقیقی در آستان الهی جوئی دل را نزدیک کن و اگر قرب معنوی در درگاه رحمانی طلبی روح را مستبشر نما تا بوصلت حقیقی الهی فائز گردی و بقرنی مؤید و موفق شوی که تا ابدالآباد در ظل سدرهٔ فردائیت مستقر گردی

MMK6#246

AB06053

To: *Shaykh Salman Hindijani*

Date: 1895-Aug or <

- 1 O courier on the path of the Glorious Lord! Your face is radiant in the Court of Divine Unity and your service is accepted in the presence of the Peerless King, for the power of life in the spirit of created things lies in the divine tablets and the perfect words of the Lord. And it is among the signs of grace and favor to carry these tablets and pages to all horizons.
- 2 "He singles out for His mercy whomsoever He willeth." He cast this lot in your name and placed this crown upon your head. You became a bearer of tablets and scriptures, and a disseminator of books and pages.
- 3 Through God's bounty, this is not and has never been strange - the bearer of the sweet fragrance of Joseph of Canaan was the morning breeze, which is but the breath of dawn, and Solomon's spiritual herald was a hoopoe, which is but a small bird. This is the crown of divine gifts and the diadem of mercy.
- 4 And glory be upon you and upon all who remain firm in God's Covenant and Testament.

1 ای برید سبیل ربّ مجید رویت در درگاه احدیت سفید است و خدمت مقبول در حضرت [ملیک] فرید چه که قوهٔ حیات در روح ممکات الواح الهیه و کلمات تامات ربّانیّه است و از آثار فضل و عنایت حمل این الواح و اوراقت بکلّ آفاق

2 و دست یختصّ برحمته من یشاء این فال را بنام تو زد و این تاج را بر سر تو نهاد تو حامل الواح و زیر گشتی و ناشر کتب و صحف شدی

3 از فضل حقّ عجیب نبوده و نیست حامل روائح طیبهٔ یوسف کنعانی باد صبا بود که نسیم صبحدمیست و بشیر سلیمان معنوی هدهدی بود که طیر بسته‌دمیست این تاج موهبت است و اکیل رحمت

4 [و البهاء علیک و علی کلّ من ثبت] علی عهد الله و میثاقه

MKT8.014a, AKHA_118BE #605 p.j

AB06940*To: Rida Quli, in Abadih**Date: 1895-Aug or <*

- 1 O thou who gazest toward the divine realm! Give thanks for the hidden favors of the Blessed Beauty, that after His ascension to His mighty Kingdom, He did not deprive us of His exalted bestowals nor leave us bereft of His all-embracing bounties.
- 2 He opened the gates of His divine outpourings from the invisible Kingdom and made manifest the mysteries of the absence of His supreme Beauty in the essence of insight.
- 3 Though the physical eye was prevented from beholding His enchanting countenance, the eye of the spirit is illumined by the lights of His divine Beauty. And though the outward ear was deprived of hearing His blessed words, the ear of the soul is delighting in the call to awareness from His most glorious Kingdom.
- 4 Thanks be unto Him, and praise be unto Him for this mighty favor. And may the Glory rest upon thee and upon all who have detached themselves and turned to His gracious Kingdom.
- 1 ای ناظر بشطر الهی شکر الطاف خفیه جمال مبارک را که بعد از صعود بملکوت عزّتش از عنایات جلیله اش محروم نفرمود و از احسانات عمیمه اش مأیوس ننمود
- 2 ابواب فیض رحمانیش را از ملکوت غیب گشود و اسرار غیبت جمال کبریائیش را در هویت بصیرت مشهود فرمود
- 3 اگر چشم سر از مشاهده روی دلجویش باز ماند دیده سر از انوار جمال احدیتش روشن است و اگر سمع ظاهر از استماع کلمات مبارکش محروم گردید گوش جان از ملکوت ابهائش بصلای هوشیاری متلذذ
- 4 شکر آله ثم حمداً له من هذا الفضل العظیم و البهاء علیک و علی کلّ منقطع توجه الی ملکوتہ الکریم

MKT6.035a

AB06948*To: Shafi Bayk, in Bushihr**Date: 1895-Aug or <*

- 1 O thou who gazeth upon the Most Great Scene! The Most Glorious Beauty and Most Exalted Perfection hath illumined and brightened the horizon of the human world through the celestial manifestations and divine outpourings and heavenly bestowals. He hath adorned the dawning-place of contingent being and the dayspring of creation with all names and attributes. The pure in spirit have, through this bounty from the All-Merciful, ascended from the depths of nothingness to the highest heights of being, while those defiled with the dust and limitations of the contingent world have withered and languished in the lowest of the low.
- 1 ای ناظر بمنظر اکبر جمال ابهی و کمال اعلی بتجلیات ملکوتی و فیوضات لاهوتی و عنایات جبروتی افق ناسوت را روشن و منور فرمود و بجمع اسماء و صفات مشرق امکان و مطلع اکوانرا مزین نمود پاک جان از این موهبت رحمن از حسیض لا باوج بالای الا عروج نمود و آلوده به اوساخ و شئون امکان افسرده و پژمرده در اسفل سافلین افتاد

- 2 Blessed are the souls who have gathered pearls of consummate wisdom from the Most Great Ocean, and blessed are they who have extracted jewels of meaning from the mine of divine bounty, and have become signs of the All-Merciful in the realm of contingent being, and have hastened to the most exalted summit. And upon thee be glory.

2 خوشا نفوسیکه از بحر اعظم لثالی حکمت بالغه
التقاط نمودند و حبّذا نفوسیکه از معدن موهبت
جواهر فیض معانی استخراج کردند و در قطب
امکان آیت رحمن شدند و بذروه اعلی شتافتند
و البهاء علیک

MKT8.163b

AB06938

To: Mashhadi Yusuf Bayk, in Isfahan

Date: 1895-Aug or <

- 1 O thou who gazest toward God! Today those souls are mentioned and known in the Most Glorious Kingdom and Supreme Heaven who are the dawning-places of the verses of unity and the rising-points of the lights of detachment. They are the stars of the horizon of meanings and the candles of the gathering of the All-Merciful. They close their eyes to the world and all who dwell therein, and strive for the illumination of hearts. They give the thirsty ones to drink from the pure waters of guidance flowing from the Salsabil of grace, and they guide those lost in the valley of heedlessness to the path of bounty and insight.

1 ای ناظر الی الله الیوم نفوسی در ملکوت ابهی
و جبروت اعلی مذکور و معروف که مشرق
آیات توحیدند و مطلع انوار تجرید نجم افق
معانید و شمع محفل رحمانی چشم از جهان و
جهانیان پیوشند و در نورانیت قلوب بکوشند
تشنگان سلسبیل عنایت را زلال هدایت بنوشانند
و گمگشتگان وادی غفلت را بسبیل موهبت و
بصیرت دلالت نمایند

- 2 This world's foundation is foundationless, and its prosperity is but desolation. All that thou seest is transient, and all that thou beholdest is like unto a mirage that neither quenches nor satisfies thirst. Turn thy face to the Most Glorious Kingdom and seek recourse to the Supreme Heaven.

2 این عالم بنیانش بی بنیاد است و معمورش
خراب آباد آنچه ملاحظه مینمائی کلّ فانیهست
و آنچه مشاهده میکنی مشابه سراب لایستی
و لایروی توجه بملکوت ابهی کن و توسّل
بجبروت اعلی نما

- 3 And glory be upon thee.

3 و البهاء علیک

BSHN.140.428, BSHN.144.422, MHT1a.123,
MHT1b.081

AB06899*To: Muhammad Khan (Ghulam), in Isfahan**Date: 1895-Aug or <*

- 1 O thou who art attracted to the Kingdom of Abha! Give thanks unto God that through the effulgent rays of the Sun of Reality thy heart hath been illumined and thy soul hath become a garden. Thou didst witness the Greatest Sign of the Beauty of the All-Glorious and wert guided by the light of the Sun of Reality. Thou didst drink the cup of recognition from the hand of the Cup-bearer of favors and taste the Salsabil of certitude from the fountain of the All-Merciful.
- 2 This most great bounty, like the morning star, shineth resplendent from the everlasting horizon. Yet the ignorant and the heedless are veiled and deprived of this divine bestowal.
- 3 Ere long the manifest signs of this divine bounty shall become apparent from the dawning-place of hopes, and the brilliant tokens of this infinite grace shall be recited in the manifest book of horizons and souls.
- 4 And glory be upon thee and upon every noble believer.

1 ای منجذب بملکوت ابهی شکر کن خدا را که باشراقات انوار شمس احدیت قلبت روشن گشت و جانث گلشن گردید آیت کبرای جمال کبریا را مشاهده نمودی و پرتو انوار شمس احدیت هدایت یافتی کأس عرفان را از ید ساقی الطاف نوشیدی و سلسبیل ایقان را از معین رحانیت چشیدی

2 این فضل اعظم چون ستاره صبحگاهی از افق جاودانی روشن و منیر است ولیکن جاهلان و غافلان محجوب و محروم از این موهبت رحمانی

3 عنقریب آثار باهره این بخشش الهی از مطلع آمال ظاهر و باهر گردد و آیات لامعه این فیض نامتناهی در لوح منشور آفاق و انفس تلاوت شود

4 و البهاء علیک و علی کلّ موقن کریم

INBA17:122, MKT8.147b

AB07037*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz**Date: 1895-Aug or <*

- 1 O thou exalted branch of the Blessed Tree! For some time no word has been received from that exalted branch, and no sweet fragrance has reached the nostrils of those who long for it. We hope that through the hidden favors and glorious confirmations of the Abha Kingdom you will be assisted in all matters by the divine, invisible confirmations and become the cause of the diffusion of the divine fragrances.
- 2 His honor Andalib, upon him be the glory of his Glorious Lord, has been afflicted with numerous trials, hardships and injuries, and from every direction constriction of heart and means has beset him. Consideration for him is necessary and obligatory

1 ایها الفرع الرفیع من السّدرۃ المبارکۃ چندبست که خبری از آن فرع رفیع نرسیده و نفحه معطری بمشام مشتاقان نرسیده از الطاف خفیه و عنایات جلیله ملکوت ابهی امیدواریم که در جمیع امور مؤید بتأییدات غیبیه الهیه گردید و سبب نشر نفحات رحمانیه

2 جناب عندلیب علیہ بہاء ربّہ الجلیل بیلایا و ضراء و اضرار متعدده مبتلا شدند و از هر جهت دل تنگی و دست تنگی بجهتشان فراهم آمده است ملاحظه ایشان از هر جهت لازم و واجب لهذا

from every direction. Therefore, if any Huquq becomes available to your honor, please present the sum of eighty tumans to his honor Andalib.

اگر چنانچه از حقوق چیزی نزد آن حضرت حاضر گردد مبلغ هشتاد تومان تقدیم جناب عندلیب فرمائید

INBA87:471, INBA52:491

AB06874

To: Muhammad Hasan Khayyat Muttahid, in Shiraz

Date: 1895-Aug or <

- 1 O thou who art enkindled with the fire of the love of God! In this assembly thy mention is remembered, thy name is present, and thy remembrance is assured. Strive night and day to succeed in rendering such service that thy mention may be exalted in the highest horizon and thy name may become illustrious in the Most Glorious Companion.

1 ای مشتعل بنار محبت الله در این بساط ذکرت مذکور و نامت موجود و یادت محتوم در شب و روز بکوش که بخدمتی موفق گردی که در افق اعلی ذکرت بلند و در رفیق ابهی نامت ارجمند شود
- 2 Today, whosoever arises to exalt the Word of God and remains firm in the Covenant and Testament, the heavenly hosts will confirm him and the victorious armies of the divine Kingdom will grant him triumph. The lights will shine forth from the Dawning-Place of mysteries and the fragrances of the flowers will waft from the rose-garden of the righteous ones. The call of encouragement and inspiration will be heard by the ear of the soul from the horizon of glory, and the proclamation of praise will reach the ears from the heaven of bounty. Blessed is he who strives to exalt the Word of God.

2 الیوم هر نفسی قیام بر اعلای کلمه الله نماید و ثابت بر عهد و پیمان ماند سپاه آسمانی تأیید نماید و لشکر مظفر ملکوت ربانی نصرت کند انوار از مطلع اسرار بتابد و نفحات ازهار از گلشن ابرار بوزد ندای تحریص و تشویق از افق عزت بگوش جان استماع گردد و صلاهی تحسین از سماء عنایت بآذان رسد طوبی لمن سعی لاعلاء کلمه الله
- 3 'Abdu'l-Baha.

3 ع ع
- 4 What you sent has been received.

4 آنچه ارسال نمودید رسید

INBA84:478b

AB07083*To: Siyyid Isma'il Sina**Date: 1895-Aug or <*

- 1 O Sinai of the love of God! Praise be to God that through the hidden and manifest bounties of the Most Glorious Beauty, we are supplicating and hoping that this dawning-place of infinite grace may become a remembrance of God, and that this arena of possibility may become illumined and resplendent with the light of recognition of the All-Merciful Lord.
- 2 Today is the day of the divine call and the voice is the voice of God, so that the birds of the gardens of unity may, in the rose-garden of detachment, teach lessons of spiritual stations with meaningful melodies, and may become engaged in singing and chanting upon the branches of existence with the psalms of the House of David.
- 3 Praise be to God that the field is vast and divine confirmation is attained and the Holy Spirit is the Driver. How blessed are the souls who gallop in this life-bestowing atmosphere of the All-Merciful Lord and who carry away the ball of precedence and excellence. Blessed are they, then blessed are they, for this great bounty.

1 سینای محبت الله حمد خدا را بنیر انجذاب مقارن
از عنایات خفیه و جلیه جمال اهی سائل و آلمیم
آن مهبط فیض نامتناهی ذکر الهی گردد و این
در عرصه امکان بنور عرفان حضرت رحمان
روشن و متباهی

2 امروز روز نداست و آواز آواز خدا تا طیور
حدائق توحید در گلشن تجرید بگلبنانگ معانی
درس مقامات معنوی دهند و بر شاخسار وجود
بزمیرال داود به نغمه سرائی و غزلخوانی مشغول
گردند

3 الحمد لله میدان واسع و تأیید حاصل و روح
القدس سائق خوشا حال نفوسیکه در این فضای
جانفزای حضرت رحمن جولان کنند و گوی
سبقت و پیشی را بر بایند طوبی لهم ثم طوبی لهم
من هذا الفضل العظیم

INBA55:119

AB06942*Date: 1895-Aug or <*

- 1 O thou who gazest toward the Kingdom of Abha! In this Most Great Cycle, when the Sun of Truth hath illumined both East and West, the rays of His bounty have fallen upon the weak and the poor, and through His grace and favor He hath granted them ancient glory, so that His all-encompassing power might become manifest and evident at the world's center like the appearance of the Most Great Luminary. Therefore, turn thy face toward the Kingdom of Abha, the Divine Invisible Realm, and recite this prayer:
- 2 O Kind Lord! Praise be unto Thee, and glory be unto Thee, for Thou hast given wings of grace to broken-winged birds, and

1 ای ناظر بملکوت اهی در این کور اعظم که
آفتاب حقیقت مشارق و مغارب را روشن نموده
پرتو عنایتش بر سر ضعفا و فقرا افتاده و ایشانرا
به عنایت و موهبت عزت قدیمه سرافراز نموده تا
قدرت محیطه اش در قطب عالم چون ظهور نیر
اعظم مشهود و واضح گردد پس توجه بملکوت
اهی جبروت غیب الهی نما و این مناجات کن

2 یزدان مهربانا ستایش ترا و نیایش ترا که مرغان
بال شکسته را پر و بال عنایت فرمودی و پشه

bestowed upon the feeble gnat the strength of the eagle that it might catch the birds of inner meanings. Thou hast made the destitute abundant in blessing and guided the poor to the treasure of wealth and riches. Praise be unto Thee, glory be unto Thee, thanksgiving be unto Thee. And upon thee be the Glory.

ضعیف را قوت عقاب بخشیدی تا صید طیور
معانی نماید بی‌نویان را پرخوا فرمودی و فقرا را
بکنز ثروت و غنا هدایت کردی حمد ترا ستایش
ترا نیایش ترا سزوارست و البهاء علیک

INBA84:476, MMK5#298 p.220

AB07808

To: Qabil, Abbas et al., in Abadih

Date: 1895-Aug or <

- 1 O thou who hast loosed thy tongue in praise of thy Lord, who hast spoken forth His conclusive proofs and arguments, and recited His clear verses! Well is it with him who hath guided His servants to the wellspring of His grace, directed His creation to the path of His guidance, striven to exalt His Word, and been attracted by the sweet-scented breezes of His knowledge.
- 2 Render thou thanks unto God that thou hast been assisted to teach His Cause and hast endeavored to spread abroad the divine Word. Thy services in the Cause of God were witnessed at the Holy Threshold and the Dawning-Place of Beauty, and it is hoped that the divine confirmations of His Most Holy Court may encompass thee in all conditions, that thou mayest become a sign of guidance among the people. Well is it with thee, and again, well is it with thee!

1 جناب قابل علیه بهاء الله الابهی یا من فتح لسانه
بذكر ربّه و نطق ببرهان ربّه و حججه البالغه و تلاوة
آياته الواضحه هنيئاً لنفس هدى عباده الى معين
عنايته و دلّ خلقه على شريعة هدايته و سعى في
اعلاء كلمته و انجذب بنسائم عرفانه

2 حمد کن خدا را که موفق بر تبلیغ امر شدی و در
انتشار کلمه الهیه کوشیدی خدمات شما در امر
الله در ساحت قدس و مطلع جمال مشهود بود و
امید است تأییدات غیبیه حضرت احدیت در
جمع احوال آنجنابرا احاطه نماید تا آیه هدایت در
بین خلق مشهود گرددی هنیئاً لک ثمّ هنیئاً لک

YBN.202

AB07583*To: Mihdi Khi Alif, in Fathabad**Date: 1895-Aug or <*

- 1 O thou who art guided by divine guidance! His Holiness Moses beheld the light of guidance from the kindled fire in the Sinai Tree and spoke these words: "Stay here, I perceive a fire; perhaps I can bring you a brand from it, or find guidance at the fire."
- 2 But thou hast beheld the light of the Most Great Guidance in the blessed Mount of Certitude, the holy valley of the All-Merciful, as a kindled fire in the Blessed Tree of Man, and thou hast heard the soul-stirring call "Verily, I am God, thy Lord and the Lord of thy forefathers" from the divine throat.
- 3 Consider what bounty thou hast been specially endowed with and what favor thou hast been particularly blessed with. Therefore give thanks to God for this supreme triumph.
- 4 And glory be upon him who remains firm and steadfast in God's Covenant and His mighty Testament.

1 ای مهتدی بهدایت الهی حضرت کلیم الله نور هدایت را از نار موقدهء در سدرهء سینا مشاهده فرمود و بکلام فقال لأهله امکنوا انی آنست ناراً لعلی آتیکم منها بقبس او اجد علی النار هدی تفوه نمود

2 ولكن تو نور هدایت کبری را در طور ایمن ایقان وادی مقدس رحمان نار موقدهء در شجرهء میارکهء انسان مشاهده نمودی و ندای جانفزای انی انا الله ربک و رب آبائک الاولین را از حنجر رحمانی استماع کردی

3 ملاحظه نما که بچه موهبتی مختص گشتی و بچه عنایتی مختص شدی فاشکر الله علی ذلک الفوز العظیم

4 والبهاء علی من ثبت و نبت علی عهد الله و میثاقه الغلیظ

MMK6#300

AB07271*To: Mirza Abdu'l-Husayn, in Shiraz**Date: 1895-Aug or <*

- 1 O servant of the Blessed Beauty! This name of servitude which you bear is the pride of the essences of existence and the glory of the pure souls of the Concourse on High. The souls of those drawn nigh yearn for it, and the sacred realities long to hear it but once. However, its conditions are mighty and its requirements most beautiful. It is an exalted trust.
- 2 We beseech the confirmations of that luminous Beauty that He may assist you to achieve such deeds, such conduct and behavior that the reality of this servitude may become manifest in your countenance with its brilliant lights, so that all who

1 ای بندهء جمال مبارک این اسم عبودیت که بر تست نغر جواهر وجود است و مباحات سواذج نفوس ملأ مقرّین آرزوی آن نمایند و حقائق مقدسین تمنای یکمرتبه استماع دارند اما شروطش عظیم و مقتضایش بسیار جمیل امانت جلیل است

2 از تأییدات آن جمال نورانی متمنی هستیم که باموری و روش و رفتاری و کرداری آنجناب را موفق فرماید که حقیقت این عبودیت بانوار تابانش در رخسار آنجناب ظاهر و عیان گردد

dwell on earth may cry out: "This is not a mortal! This is none other than a noble angel!" And the glory be upon you.

تا جميع من على الأرض فریاد برآرند ما هذا بشر
ان هذا الا ملك كريم والبهاء عليك

- 3 What you sent arrived, and the receipt in the handwriting of the servant was sent. We beseech God to send down blessings upon you.

3 آنچه ارسال فرمودید رسید و قبض بخط جناب
خادم ارسال شد نسل الله ان ينزل عليك البركة

INBA84:441

AB07459

To: Mirza Muhammad Baqir Khan Shirazi

Date: 1895-Aug or <

- 1 O ignited candle! Shouldst thou kindle a mortal torch, its light would, of necessity, be transient and the circle of thy union lit by a dreary lamp, a spluttering taper. Such material illumination may last until the break of day but by the following dusk it will have been extinguished.

1 ای شمع افروخته اگر شعله فانی زنی روشنایت
دمیست و محفلت مشکاة پرغمی افروختنت تا
بصباحست و نورایت در شام ظلام

- 2 But wert thou to kindle the torch of divine fire, and spread abroad the beams of the All-Merciful, thou wouldst be ignited by the flame from the very Realm of Light and thy effulgent rays would spread out and reach as far as the Abha Kingdom. Even as moths shall the birds of the gardens of divine unity circle in adoration round this light and through the reality of God's essential unity shall thy meetings be made to flourish.

2 ولكن اگر شعله الهی زنی و پرتوی رحمانی
افشانی روشنیت در عالم انوار است و شعاع
ساطعت متصاعد تا ملکوت ابهی پروانهات
طیور شکور حدائق توحیدند حاضر محفلت
انجن حقایق تجرید

- 3 Beseech thou God that He kindle within thee the torch of His mercy and enable thee to shine brightly in the company of the Concourse. Thus will thy lamp, made resplendent from the light of heavenly horizon of His favours, shine forth and illumine the contingent world.

3 پس از خدا بخواه که در زجابه موهبت روشن
گرددی تا در انجن ملاء اعلی بر فروزی و نورت از
افق سماء الطاف بر عوالم امکان لائح گردد و
البهاء عليك و على كل عبد منقطع الى ربه المجید

INBA84:313, MMK2#082 p.065,
MHA.000v

AB07353*To: Haji Mirza Asadullah**Date: 1895-Aug or <*

- 1 O soul enamored of the Countenance of the Self-Subsisting! In this world of upheaval, where every head harbors a desire and every heart yearns for a beloved, if thou art a living soul and a soaring spirit, become enchanted by the Face of the All-Merciful, become disheveled by the tresses of the Beloved, and become intoxicated and inebriated with the wine of God. Thus mayest thou attain an eternal countenance and behold an everlasting beauty, seek the joy and gladness of the divine world, inhale the holy fragrances of the Abha Kingdom, breathe in the breezes from the garden of the Supreme Concourse, and become so enkindled as to consume the world of existence with the fire of the love of the Lord of Bounty. How blessed are they that attain!

- 2 'Abdu'l-Baha.

- 3 To his honor Rafi' Badi' Fasih we send our most eloquent greetings and remembrances, and upon him be the Glory.

1 ای جان مفتون جمال قیوم در این جهان
پرانقلاب که در هر سری هوسی و در هر
دلی هوای دلبری است اگر جان زنده هستی
و روح پرنده شیفته روی رحمن شو و آشفته
موی جانان و مست و مخمور باده یزدان تا
جمال باقی یابی و حسن جاودانی بینی و فرح
و شادمانی عالم الهی جوئی و نفحات قدس
ملکوت ابهی استشمام کنی و نسائم حدیقه
ملاً اعلی استنشاق نمائی و چنان برافروزی که
عالم وجود را بنار محبت حضرت ودود بسوزی
فنعم حال الفائزین

ع ع 2

3 جناب رفیع بدیع فصیح را بافصح لغات ذاکر و
متذکریم و البهاء علیه

SFI09.018

AB07578*To: Manuchir (Shiraz)**Date: 1895-Aug or <*

- 1 O Manuchihr! In this divine gathering, appear with a radiant countenance, an enflamed heart, eyes averted from strangers, having learned the ways of the righteous ones, so that you may illumine a face in the supreme realm, make the counsels of God a protecting armor, and enter the celestial rose garden.
- 2 The divine Bahram bestowed truth and tranquility upon existence and shone forth from the East of the universe with heavenly radiance, transforming the darkness of demons into celestial light.
- 3 For those who, with pure hearts and radiant souls, took precedence, that divine radiance fell upon that mirror of light, and

1 ای منوچهر در این انجمن رحمانی با چهره
افروخته و جگری سوخته و چشمی از بیگانه
دوخته و آئین راستان آموخته آشکار شو تا رخی
در جهان بالا روشن نمائی و پندهای یزدان را
جوشن کنی و در گلشن آسمان درآئی

2 بهرام خدائی هستی را راستی و آرام بخشید و از
خاور کیهان با پرتوی یزدانی درخشید تا تاریکی
دیوانرا بروشنائی آسمان تبدیل نماید

3 گروهیکه با دلهای پاک و جانهای تابناک پیشی
جستند آن پرتو خدائی در آن آئینه روشنائی افتاد

from head to toe they became illumined and resplendent, while every darkened jewel became withered and dejected.

و سر تا پا و پا تا سر روشن و رخشنده گشت و
هر گوهری تیره بود پژمرده و افسرده گردید

4 May your soul be illumined!

4 جانت روشن باد

YARP2.379 p.297, RMT.160-161a

AB07577

To: *Mirza Ali Khan*

Date: 1895-Aug or <

1 O thou who spendest in the path of God! In the mighty Qur'an, which is the glorious Text of the All-Merciful, the Most Compassionate, among the characteristics of the people of faith is this verse: "and they prefer others before themselves, although poverty be their own lot" and "The likeness of those who spend their wealth in God's way is as the likeness of a grain that groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will."

1 ای منفق فی سبیل الله در قرآن عظیم که نصّ
جلیل حضرت رحمن رحیم است از خصائص
اهل ایمان این است که میفرماید و یؤثرون علی
انفسهم ولو كانت بهم خصاصة و مثل ما ینفقون
فی سبیل الله کحبة انبت سبع سنابل فی کلّ سنبله
مأة جلدة و الله یضاعف لمن یشاء

2 Therefore, O thou who spendest in the path of God, be assured that whatever thou hast spent is accepted at the Threshold of Oneness, and we hope that through His grace and favor He may bestow a universal outpouring of blessing, so that each grain may yield a hundred thousand seeds, nay rather, a whole harvest. And the glory be upon thee and upon every generous giver.

2 پس ایمنفق فی سبیل الله مطمئن باش که آنچه
انفاق نمودی در درگاه احدیت مقبول است و از
فضل و احسانش امیدواریم که فیض و برکت
کلیه عنایت نماید تا هر جبهه‌ی صد هزار دانه بلکه
خرمن گردد و البهاء علیک و علی کل منفق کریم

MMK6#545

AB08250

To: *Muhammad Ali (Masjidbardi), in Masjid Bardi*

Date: 1895-Aug or <

1 O thou who art firm in the signs of God! The honored Shaykh Salman arrived at the Most Great Prison and attained the bounty of visiting the holy tomb. They were most pleased and happy with thee. In such a gathering they engaged in thy remembrance and became intimate with thy memory.

1 ایموقن بآیات الله جناب شیخ سلمان در سجن
اعظم وارد و زیارت رمس مطهر فائز از آنجناب
خاطری خوشنود و دلی مسرور داشتند در چنین

- 2 Today in the world of existence no love and kindness can be conceived of greater than this: that a soul should, in the Blessed Garden, engage in the mention and remembrance of a friend and offer prayers for good. This is His most great favor, His greatest gift, His most perfect bestowal and His most exalted bounty.
- 3 Therefore rejoice in this bounty and be happy in this great and abundant success. And upon thee be glory, and upon all who are firm in God's Covenant and mighty Testament.

BRL_ATE#033x

محفلی بذکر شما مشغول شدند و بیاد شما مألوف گشتند

2 اليوم در عالم وجود محبت و عنایتی اعظم از این تصور نتوان نمود که نفسی در روضهء مبارکه به ذکر و یاد دوستی پردازد و دعای خیر کند هذا اعظم عنایته و اکبر موهبتة و اتم منحة و اعلی عطیته

3 فاستبشروا بهذا الفضل و افرح بهذا التوفیق العظیم الوفیر و البهاء علیک و علی کلّ ثابت علی عهد الله و میثاقه العظیم

INBA55:140, INBA84:268a, BRL_DAK#0032x

AB08365

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1895-Aug or <

O bird singing in the gardens of knowledge! I swear by thy life that with utmost longing, yearning and unbearable ardor I pine for the nest of reunion, that I may hear the crow of the cock of faithfulness at the breaking of the dawn's first rays, so that souls may remember that spiritual fellowship and heart-felt intimacy which they enjoyed beneath the canopies of the All-Merciful in that verdant garden, that luxuriant grove, and that emerald retreat, when we would gather like stars in those celestial mansions and flock together like birds in those meadows, chanting the most wondrous melodies in praise and glorification of our Lord, the All-Merciful, and reciting verses like brilliant pearls and radiant maidens with the utmost joy beneath the shelter of our Most Glorious Lord - may my spirit be a sacrifice for His loved ones.

ایها الطیر المغرّد فی حدائق العرفان لعمری
 انی بکل وجد و اشواق و حنین لایطاق احن
 الی ایک اللقاء لاسمع صیاح دیک الوفاء عند
 تبلیج لوائح الصّباح لتتذکر الارواح تلك الالفه
 الروحانیة و المؤانسة الوجدانیة الّتی كانت لها فی
 ظلّ الخیام الرّحمانیة فی الروضة الغناء و الحديقة
 الغلبا و الدسکرة الخضراء و نحن نجتمع کالنجوم
 فی تلك البروج و نألف کالطیور فی تلك
 المروج و نترنم بابدع الالخان فی المحامد و النعوت
 لرّبنا الرّحمن و تتلو قصائد کالفرائد التّراء و
 انخرائد الغراء بکل سرور فی ظلّ ربّنا الابهی
 روحی لاحبائه فدا

INBA87:626, INBA52:670

AB08260

To: Darvish Ahmad et al., in Zarqan

Date: 1895-Aug or <

O thou who speakest in praise of the Ancient Beauty! At this time when the very essence of these yearning hearts is stirred and moved by the sweet fragrances of the mention of the friends, I was reminded of thee who art longing to attain His presence and enkindled with the fire of the love of the Lord, and I took up my pen to write this letter. Through the supreme bounty of the Beloved, the All-Glorious, I hope that thou mayest be confirmed in the Most Great Steadfastness, which is the highest aspiration of the Concourse on High, and be assisted to diffuse the divine fragrances, to serve the Cause of God, to hold fast to God's Covenant and Testament, and to cling to the hem of the loving-kindness of the Lord of Grandeur. And the glory be upon thee.

ای ناطق بثنای جمال قدم در این زمان که هویت قلب این مشتاقان از نفحات ذکر دوستان در حرکت و اهتزاز است پیاد آن مشتاق دیدار و مشتعل بنار محبت پروردگار افتادم و خامه برداشته نامه نگاشتم از فضل جلیل محبوب جمیل امیدوارم که مؤید بر استقامت کبری که اعظم آمال ملأ ایهیست شوی و موفق بر نشر نفحات الله و خدمت امر الله و تثبیت به عهد و میثاق الله و توسل بذیل عنایت ربّ کبریا گردی و البهاء علیک

MMK5#262 p.202

AB08045

To: Suhrah

Date: 1895-Aug or <

- 1 O servant of the threshold of the Beloved of the horizons! For some time thou wert a guardian of the divine Threshold and didst strive with the utmost effort to render service at the Court of Oneness, and didst attain to this supreme bounty which is the ultimate hope of the chosen ones.
- 2 Now too, with the permission and leave of this servant of the True One, set out for Iran. God is the witness and the testifier, and this servant is well aware, that thou didst arise to fulfill the obligations of servitude and didst gird up the loins of effort in service to the Dear All-Knowing One.
- 3 Give thanks to God that thou wert raised up in the divine days and didst attain to such infinite grace. The loved ones envy this station, and the chosen ones seek it as their ultimate aim and desire.

- 1 ای خادم درگاه محبوب آفاق چندی بود که پاسبان آستان الهی بودی و در درگاه احدیت بخدمت بکمال همت کوشیدی و باین موهبت عظمی که منتهی آمال اصفیاست فائز گشتی
- 2 حال نیز باذن و اجازه بنده حق بسوی ایران عازم شو خدا شاهد و گواهد و عبد واقف و آگاه که بفرائض عبودیت قیام نمودی و در خدمت عزیز علام کمر همت بستی
- 3 شکر کن خدا را که در ایام الهی مبعوث شدی و بچنین فیض نامتناهی رسیدی اولیا این مقام را غبطه نمایند و اصفیا بمنتهی آمال و آرزو جویانند

INBA87:017a, INBA52:017a

AB08841*To: Muhammad Husayn Khan, in Abadih**Date: 1895-Aug or <*

- 1 ...O Lord! O Forgiving One! We are a group scattered and dispersed. We are Thine, and though we be strangers, yet are we Thy kindred. We are without head or refuge, helpless and remediless. We are wounded by every arrow, and cut by every sword. Bestow upon us a cure from the dispensary of Thy mercy, and grant us a healing balm from Thy supreme panacea, that these broken hearts may find solace, and these withered and dejected souls may find rest and gladness. May this night of sorrows be followed by a bright morn, and may this deadly poison be sweetened by wondrous honey.

1 ...پروردگارا آمرزگارا جمعی هستیم پریشان تو
هستیم و هرچند بیگانه‌ایم ولی خویشان تو هستیم
بی سر و سامانیم و بی چاره و بی درمان خسته
هر تیریم و زخمی هر شمشیر درمانی از داروخانه
رحمت عنایت فرما و مرهمی از دریا ق فاروق
اعظمت مرحمت کن تا این دلهای شکسته را
سلوئی حاصل گردد و این جانهای پژمرده
افسرده را راحت و مسرتی میسر شود این شام
احزانرا صبح روشنی از پی درآید و این سمّ نفع
را شهد بدیعی تسکین بخشد

- 2 And may the Glory rest upon thee and upon those who have quaffed the sealed nectar from the hand of thy Lord, the Merciful, the Compassionate.

2 و البهاء علیک و علی الذین شربوا الرّحیق المختوم
من ید ربّک الرّحمن الرّحیم

MMG2#303 p.338x

AB09023*To: Ghulam-Ali Tajir Khurasani Yazdi, in Bombay**Date: 1895-Aug or <*

- 1 O Jinab-i-Aqa Ghulam-'Ali, upon him be the Glory of God! That which had welled up from the essence of your heart and the springs of your conscience became known and understood, and the sighs and lamentations of your grieving heart, O you who thirst for the cup of divine favor, have touched the reality of hearts and souls.

1 جناب آقا غلامعلی علیه بهاء الله آنچه از هویت
قلب و منابع وجدان نبغان نموده بود معلوم و
مفهوم شد و انین و حنین قلب حزین آن تشنه
کأس عنایت الهیه تأثیر در حقیقت قلوب و
نفوس نمود

- 2 Blind be the eye that weeps not for thee,
3 May that heart turn to blood that burns not for thee.

2 کور به چشمی که گریان تو نیست

3 خون شود آن دل که بریان تو نیست

- 4 In any case, it is hoped that, God willing, you will attain to such a station that the perfumed fragrances of the divine remembrance will at all times waft forth from the rose-garden of your heart to the world.

4 باری انشاءالله امید است که بمقامی فائز شوید
که روائح معطره ذکر الهی در جمیع احیان در
گزار قلب شما بجهان منتشر گردد

MSHR4.264, ABDA.044a

AB08956*To: Fatimih Baygum Known as Zan-i-Akhund, in Isfahan**Date: 1895-Aug or <*

- 1 O faithful, assured and well-pleased leaf! In the Abha Kingdom thy mention is upon the tongue of the people of fidelity, and in the highest heaven thy remembrance is in all hearts and souls, for thou art among the steadfast believing women and among the firm, ancient leaves.
- 2 From the beginning of the dawning of the lights of recognition of the Beloved of all regions, thou didst become illumined and didst shatter the idol of vain imaginings. In the path of the Beloved of the worlds thou didst endure severe hardships and difficulties and didst taste the bitterness of trials and tribulations.
- 3 Thou hast not been forgotten for a moment, nor shalt thou ever be. Convey on behalf of this servant the Greatest Name to all the handmaidens of the All-Merciful.
- 1 ای ورقهء موقنهء مطمئنہء مرضیہ در ملکوت
ابهی ذکر و ورد لسان اهل وفا و در جبروت
اعلی یادت در جانها و دلها چه که تواز مؤمنات
ثابتاتی و ورقات راسخات سابقات
- 2 از بدو اشراق مستشرق از انوار عرفان محبوب
آفاق گشتی و بت اوهامرا شکستی و در
سبیل محبوب عالمیان زحمات و مشقات شدید
کشیدی و تلخی مصائب و مصاعب چشیدی
- 3 و آنی فراموش نشده و نخواهی شد جمیع اماء
الرحمن را از قبل این عبد تکبیر برسان

MKT9.211a

AB08946*To: Sakinih Gandumpakkun**Date: 1895-Aug or <*

- 1 O pure leaf!
- 2 Through the grace and favor of the All-Glorious One, thy noble grandfather hastened from the ranks of the ignorant to the seat of glory, and ascended from the depths of ignorance and unawareness to the summit of the dignity of knowledge. He drank the cup of recognition from the hand of the Merciful Cup-bearer, and beheld with both outer and inner vision the supreme signs of the Ancient Beauty.
- 3 He attained to such a station that his countenance shineth like a brilliant star from the dawning-place of hopes, and his remembrance remaineth perpetually on the tongues and lips of those who dwell within the pavilion of the Most Glorious.
- 1 ای ورقهء زکیه
- 2 جد بزرگوارت از صف نعال به فضل و موهبت
ذوالجلال بصدر جلال شتافت و از حضيض
جهل و نادانی باوج عزت دانائی صعود نمود
کأس عرفان را از ید ساقی رحمن نوشید و آیات
کبرای جمال کبریا را به بصر و بصیرت مشاهده
نمود
- 3 و بمقامی فائز شد که رویش در مطلع آمال چون
کوکب لامع روشن و ساطعست و ذکرش در
السن و افواه اهل سراق کبریا موجود و دائر

4 And upon thee be glory.

و الهاء علیک 4

INBA13:221b

AB09570

To: Bigum Aqa, in Isfahan

Date: 1895-Aug or <

O sanctified leaf! Thou hast been guided by the light of guidance and hast drunk from the cup of everlasting life. Thou hast grasped the hem of the Beauty of the All-Merciful and held fast to the most pure robe of the Ancient Beauty. From the hand of bounty thou hast drunk the cup of bestowal and become possessed of hearing, sight, speech, taste and smell, and hast acquired spiritual powers. But now these are not evident or manifest, for when thou dost hasten like a speechless babe from the womb of this world to the divine realm, all these bestowals will become manifest in that other, everlasting world.

ای ورقه زکیه بنور هدی مهتدی شدی و از کوثر بقا آشامیدی دست بدامان جمال رحمن زدی و تشبث بذیل اطهر جمال قدم نمودی از ید عنایت کأس موهبت نوشیدی و صاحب سمع و بصر و لسان و ذوق و شمع گشتی و قوای معنویه یافتی ولکن حال معلوم و مشهود نه چون از رحم این عالم چون طفل ابکم بجهان الهی شتابی این مواهب جمیع در آن عالم اخروی ظاهر شود

DUR1.512

AB09397

To: Abdu'l-Husayn Khan from Hamadan, in Shiraz

Date: 1895-Aug or <

- 1 O wanderer in the wilderness of love! The brilliant missive which you had written to his honor Darvish, upon him be the Glory of God, was perused....
- 2 To his honor Aqa Mirza Abu'l-Hasan, we beseech God that in witnessing the greatest signs in the realities attracted to and receiving grace from the Abha Kingdom, he may utter the words: "Sometimes in intoxication He calls you Abu'l-Hasan, O young of years, O tender of body." Upon him be the Glory of God....

1 ای سرگشته صحرائ عشق غمیه غمرا که بجناب درویش علیه بهاء الله مرقوم نموده بودید ملاحظه گردید...

2 جناب آقا میرزا ابوالحسن از حق مستدعی هستیم که در مقام مشاهده آیات کبری در حقایق منجذبه مستفیضه از ملکوت ابهی بکلمه گه ترا گوید ز مستی بوالحسن یا صغیر السن یا رطب البدن ناطق شوند فعلیه بهاء الله ...

MSHR4.399x

AB09538*To: Father of Abdu'l-Husayn, in Shiraz**Date: 1895-Aug or <*

1 O thou who gazest toward God!

1 ای ناظر الی الله

2 In these days when the people of the world are veiled by the most great veils and occupied with the affairs of heedlessness and deprived of the reality of the wisdom underlying the creation of Adam, these destitute ones are sheltered beneath the ancient canopy, have attained the most abundant portion and reached the greatest share, are seated upon the throne of bounty and established upon the cushions of grace. Praise be unto Him, and again praise be unto Him, for this mighty favor and manifest munificence. "And We desire to show favor unto those who were brought low in the land and to make them spiritual leaders and to make them the inheritors."

2 در این ایام که اهل عالم بحجبات اعظم محتجب و بشئون غفلت مشغول و از حقیقت حکمت خلقت آدم محروم این بینوایان در ظل قدیم بحظ اوفر فائز و بنصیب اکبر واصل بر کرسی موهبت جالس و بر رفارف عنایت مستقر حمداً له ثم حمداً له علی هذا الفضل العظیم و الجود المبین و نرید ان نمن علی الذین استضعفوا فی الأرض و نجعلهم ائمة و نجعلهم الوارثین

INBA84:467b

AB09936*To: Aqa Suhrab, in Shiraz**Date: 1895-Aug or <*

O thou servant at the Threshold! Give thanks unto God that thou hast been enabled to render a service at the Divine Court and to keep watch at the Merciful Threshold. If thou wert to know what a bounty thou hast attained and what a mercy thou hast received, thou wouldst spread thy wings and, through the intensity of thy joy and gladness, soar unto the Divine Kingdom.

ای خادم در آستان شکر کن خدا را که موقت بر آن شدی که در درگاه الهی خدمتی کنی و در آستان رحمانی پاس نعمتی بداری اگر بدانی چه موهبتی بود که بآن فائز گشتی و چه رحمتی بود که حائز شدی پری بگشائی و از کثرت فرح و بشارت بجهان الهی پرواز نمائی

YARP2.712 p.473

AB10224*To: Aqa Dayi Ali (Mazgan)**Date: 1895-Aug or <*

1 O Ali, upon you be the Glory of God! Praise God that in this Most Great Cycle you have arrived upon the shore of the sea of oneness and entered the holy rose-garden of the love of God. The divine favors bestowed upon His loved ones are like a boundless ocean in surge and motion, but the shores and beaches of contingent existence do not have the capacity to receive this mighty wave. Therefore these waves reach the gulf of the Kingdom and become manifest in that realm.

2 And the Glory be upon you.

1 جناب آقا علی علیه بهاء الله حمد کن خدا را که در این کور اعظم بر شاطئ بحر احدیت وارد و در گلشن قدس محبت الله داخل گشتید عنایات الهیه در حق احبائش چون قلم بی کران در موج و هیجان لکن سواحل و شواطئ امکان وسعت وصول این موج عظیم ندارد لهذا این امواج بخلیج ملکوت میرسد و در آن عالم مشهود

2 و البهاء علیک

INBA13:091, MMK3#039 p.025x

AB09805*To: Zahra sister of Aqa Mirza Asadullah**Date: 1895-Aug or <*

O handmaiden of God! Raise the hand of supplication and entreaty to the threshold of the All-Glorious and pray: "O peerless God! Grant me shelter beneath the shade of the Tree of Thy providence, and bestow upon me a dwelling and refuge in the shadow of the palm tree of hope. Sweeten my taste with the delicate, fresh-plucked fruit, and grant me firmness and steadfastness in Thy mighty Cause."

ای امه الله دست تضرع و ابتهال بدرگاه ذی الجلال بلند کن و مناجات نما که ای خدای بیهمتا در ظل سدره عنایت پناهم ده و در سایه نخل امید منزل و مأوایم بخش از ثمره لطیفه رطباً جنیاً مذاقم را شیرین کن و بر امر عظیمت ثبوت و تمکین احسان فرما

MMK5#299 p.221

AB10352*To: Mother of Mirza Abdu'l-Husayn, in Shiraz**Date: 1895-Aug or <*

O handmaiden of God! Today, although in the eyes of the heedless and proud ones the handmaidens of the Most Merciful may outwardly appear lowly, I swear by the Most Great Name that in the Kingdom of the highest heaven they are great and glorious. Their rank and station is exalted in the sight of God. If you but knew how precious you are at the Threshold of Oneness, you would be overwhelmed with joy and soar to the Kingdom of glory.

ای امة الله اليوم اماء الرحمن اگرچه بظاهر در
انظار غافلین و مستکبرین صغیر دیده می شوند قسم
باسم اعظم در ملکوت علین عظیم و بزرگوارند
قدر و منزلت شان عندالله بلند است اگر بدانی
که در درگاه احدیت چه قدر پرقدری از شدت
سرور غالب تہی کنی و بملکوت عز پرواز نمائی

INBA84:468

AB10429*To: Falamarz**Date: 1895-Aug or <*

¹ O servant of the Threshold of God! Behold in these days the bounty of the Lord, that ones like you and me are blessed and fortunate at this blessed Threshold, while the religious leaders and mujtahids are far removed, blind, and banished from the court. Though we are but thorns, we are from the garden of God, and though we are without means and station, we are wanderers in His wilderness.

¹ ای بنده درگاه یزدان بخشایش خداوندی را در
این روزگار بنگر که مانند من و تو در این آستان
فرخنده و نجسته اختیریم و دستوران و مجتہدان
دور و کور و رانده درگاه اگرچه خاریم ولی از
بوستان یزدانیم و اگرچه بی سر و سامانیم آوارہ
بیابان اوئیم

² May your soul be happy, O servant of the Threshold of Baha!

² جانت خوش باد بنده آستان بہا ع

YARP2.713 p.473

AB11518*To: Muhammad Qasim Khan Baydai, in Shiraz**Date: 1895-Aug or <*

...the all-mighty Covenant, the like of which the sacred Dispensations of the past have never witnessed...

GPB.239x

AB11044*To: Ustad Husayn et al.**Date: 1895-Oct-19+*

- 1 O my Lord and my Hope! These are Thy servants and hand-maidens who have turned unto the Kingdom of Thy mercy, and have supplicated the Realm of Thy divine Oneness, and have clung to the hem of the robe of Thy grandeur, and have held fast to the borders of the garment of Thy love.
- 2 O Lord! Open unto them the gates of blessing and grant them from every fruit. Verily, Thou art the Generous, the All-Bestowing.

1 رَبِّ وَرَجَائِي اِنَّ هَؤُلَاءِ اَرْقَائِكَ وَ اَمَائِكَ
 قَدْ تَوَجَّهُوا اِلَى مَلِكُوتِ رَحْمَانِيَّتِكَ وَ اَبْتَلَوْا
 اِلَى جَبْرُوتِ فِرْدَاوَسِيَّتِكَ وَ تَشَبَّثُوا بِذِيْلِ رِداءِ
 كِبْرِيَاءِكَ وَ تَمَسَّكُوا بِاَهْدَابِ اِزَارِ وِلَائِكَ

2 اَيُّ رَبِّ افْتَحْ عَلَيْهِم ابْوَابَ الْبَرَكَاتِ وَ ارْزُقْهُمْ مِنْ
 كُلِّ الثَّمَرَاتِ اِنَّكَ اَنْتَ الْكَرِيمُ الْوَهَّابُ

INBA85:100a, MJMJ2.043, MMG2#306
 p.343

AB01456*Date: 1895 ca.*

Every season hath its own condition. Every place hath its own beauties. In the time of spring the blossoming of the wilderness gives loving pleasure. It is a joy to look upon the flowers blooming in the garden. Our ears are charmed by listening to the jocund voices of song birds. Our nostrils delight in the fresh sweetness of thyme and mint, in the fragrance of flowering jasmine, and of hyacinth. We enjoy the delicious fruits, as

of the delectable paradise. All these are welcomed with love and joy in the season of spring.

But, in the season of falling leaves, it is well to seek shelter and rest within a house. In the time of winter a small room in the simplest dwelling is desired. To retreat into a peaceful cell is a longing.

Now, because it is the day of separation, and the time of mourning, the fire of anxiety is flaming; the heat of burning sorrow is, as it were, shrivelling up the universe! The calamities of my family are beyond endurance, and the troubles of those sorrowful leaves (sister, wife, daughters) are without end. From all directions the arrows of hardship are being showered upon them, like rain-drops in spring, and the spears of the unfaithful are being hurled upon them without ceasing. The breezes of peace are being cut off in every direction, so that to breathe is impossible. Eyes are weeping bitter tears. Hearts are sore wounded. With hidden wounds are they smitten, Lamentations rend the soul, and the shaft of grief, piercing through all our hearts, joins them together.

This must needs be, for the Sun of the world has gone down below the horizon! On the table of His departure is set out every kind of harmful viand, and every kind of death-dealing poison! Verily the table of disaster is spread with every imaginable food!

Oh, family of this sorrowful one, all is sacrifice. No pleasure is desired by you. I know your sorrows.

The Mufti may be asked to chant the Marriage Chant at the Holy Shrine on Sunday.

CHH.113-114, BLO_PN#022

AB01532

To: Aqa Mirza Ali Asghar near the village of Mulla Baqir

Date: 1895 ca.

- ¹ O thou who hast been guided to the straight path! The earth hath been illumined by the light of its Lord, and the horizons have shone with the dawning of guidance from the horizon of Iraq. The gardens have been adorned by beholding the Beauty of the All-Merciful, and the meadows have turned

¹ يا من اهتدى الى الصراط المستقيم قد اشرقت الأرض بنور ربها واضاءت الآفاق باسراق صبح الهدى من افق العراق وتزيّنت الجنان بمشاهدة جمال الرحمن واخضرت الرياض بفيض سحاب

green through the outpourings of the clouds of divine knowledge. The pools have overflowed with the waves of the ocean of certitude, and existence hath been revived by holy fragrances wafting from the court of bounty. The breezes of God have passed, quickening all contingent being with the spirit of the All-Merciful, while the heedless are in manifest loss and the deprived in evident debasement. Therefore give thanks to thy Generous Lord for this great bounty, in that He hath guided thee to this sweet, pleasant and flowing spring, illumined thy sight with the witnessing of lights, expanded thy breast through the outpourings of mysteries, and admitted thee beneath the shade of the Ultimate Lote Tree. So glory be to my Most Glorious Lord!

2 'Abdu'l-Baha

3 O seeker of divine good-pleasure! Some souls have not understood a word from the Divine Book yet call themselves leaders of the world. They have not tasted a drop from the ocean of inner meanings yet count themselves the greatest sea of divine mysteries. They write "'Amr" with an alif and "akifun" as "afikun", yet consider themselves the dawning-place of names and attributes. Even stranger than this, some foolish ones follow them seeking the means of life and salvation. And this Most Great Revelation, despite manifesting with such power that the kingdom of existence was astounded and all tongues spoke its praise and glory, for forty years the learned and distinguished of all the world and the most erudite of nations would present themselves in the Most Holy Court, each asking about the most abstruse divine questions and the most difficult philosophical matters, and all received convincing answers, such that all acknowledged and still acknowledge the waves of knowledge from the presence of the All-Glorious. Beyond this, there was an ocean of verses surging from the pure mouth. Despite all this, they imagined a limited drop comparable to this Most Great Ocean, and considered a lost particle equal to the Pre-existent Sun. If only they had been content with this much! But they thought what they thought, and turned away and showed pride before the Lord of all worlds.

العرفان و فاضت الحياض بأمواج بحر الايقان و انتعش الوجود بنفحات قدس انتشرت من ساحة الجود و مرّت نسيمات الله و احيت الامكان بروح الرحمن و الغافلون في خسران عظيم و المحرومون في خذلان مبین و انتك فاشكر ربك الكريم على هذا الفضل العظيم بما هداك الى هذا المعين العذب السائع السلسيل و نور بصرك بمشاهدة الأنوار و شرح صدرك بفيوضات الأسرار و ادخلك في ظل سدرة المنتهى فسبحان ربّي الأبهى

2 ع ع

3 ای طالب رضای الهی بعضی از نفوس کلمهئی از کتاب الهی نفهمیدند و خود را مقتدای عالم خوانند و از بحر معانی قطرهئی نجشیدند و خویش را بحر اعظم اسرار ربّانی شمردند عمرو را بالف نویسند و عاکفون را عافکون بنگارند و خود را مطلع اسماء و صفات شمردند و از این عجیب تر بیخردانی چند نیز پیروی کنند و وسیلهء حیات و نجات طلبند و این ظهور اعظم باوجود آنکه بشئون ظاهر شد که ملکوت وجود مبهوت گردید و جمیع السن به نعت و ثنائش ناطق گشتند در مدت چهل سال از علما و فضلاى جمیع عالم و نحاریر امم در ساحت اقدس حاضر گشتند و هریک از غوامض مسائل الهیه سؤال مینمود و از معضلات حقائق حکمیه استفسار میکرد و جمیع جواب مقنع استماع مینمودند بقسمیکه جمیع بامواج علمیهء بحر حضرت کبریا اقرار نموده و الآن مینمایند و از این گذشته بحر آیات بود که از فم مطهر در هیجان بود باوجود این قطرهء محدوده را با این بحر اعظم مقارن گمان کردند و ذرهء مفقوده را بشمس قدم مماثل دانستند ای کاش باینقدر کفایت مینمودند بل ظنّوا ما ظنّوا و اعرضوا و استکبروا على رب العالمین

MMK4#180 p.223

AB01711

To: Ghulam Ali, in Kashan

Date: 1895 ca.

- 1 O wanderer in the path of the Friend! The letter addressed to Aqa Mahdi was noted and read. Praise be to God that it indicated steadfastness and firmness in the Cause of God and the hearts being stirred by the fragrances of God. And this befits one like you - be an excellent example among the loved ones of God and a perfect model among the trustees of God, speaking His praise, diffusing His fragrances, exalting His words and proclaiming His verses.
- 2 During your journey you had arranged to meet with a certain cleric who is among the followers of Yahya and lives in one of the villages around Kashan, and some others are around him as well. After that you wrote nothing about this matter. Our purpose is that the proof be completed for all from every direction. Although the divine proof was completed on the first day of the Manifestation, yet completion is of two kinds - completion through justice and completion through grace. He should arise to investigate and come here. However, now we, looking to divine grace, are thinking of him and beseech God that through His preceding mercy and subsequent bounty He may cause him to enter the divine law. For his true condition is known - that the Cause has become obscure to him, not that he has any particular ulterior motive. Just as there were souls on the plain of Karbala who did not know with what blessed Soul they were contending, and likewise imagined they were defending the truth.
- 3 In any case, convey to all the loved ones of God the Most Glorious, Most Wondrous greetings from this 'Abdu'l-Baha. And write down the names of those who are aflame with the fire of the love of God who are in the utmost degree of attraction from Qamsar and Kashan, so that letters may be sent.
- 4 Abdu'l-Baha
- 5 And this servitude is the most glorious gem that shines at the center of creation and through it I glory in the kingdom of existence. In any case, the servant is servant and the Lord is Lord. If you address this servant, cry out with your soul "O 'Abdu'l-Baha" so that you may make my soul a rose garden

1 ای سرگشته کوی دوست مکتوب مرسول مخاطباً لآقا مهدی ملاحظه و مطالعه گردید حمد خدا را که مدد بر ثبوت و رسوخ بر امر الله و اهتزاز قلوب بنفحات الله بود و لمثلک ینبغی ذلک کن اسوة حسنة بین احباء الله و قدوة کامله بین امناء الله و ناطقاً بشائیه و ناشرراً لنفحاته و معلماً لکلماته و معلناً لآياته

2 در زمان مسافرت قرار بر این گذاشتید که با شخصی آخوند که از توابع یحیی و در قریه‌ئی از قرای اطراف کاشانست و بعضی نیز در حول او هستند ملاقات فرمائید من بعد چیزی در اینخصوص مرقوم نفرمودند و ما مقصودمان اینست که از هر جهت جت بر کل بالغ گردد اگرچه جت الهیه در یوم اول ظهور بالغ گشت ولی بلوغ بر دو قسم است بلوغ عدلی و بلوغ فضلی او باید که در پی فحص افتد و باینجا آید لکن حال ما نظر بفضل الهی در فکر او هستیم و از خدا میطلبیم که برحمت سابقه و عنایت لاحقه او را بر شریعت الهیه وارد نماید چه که بر حقیقت حال او اطلاعست که امر بر او مشتبیه شده است نه اینکه غرض خصوصی دارد چنانچه نفوسی در صحرای کربلا بودند و نمیدانستند که معارضه با چه نفس مبارکی مینمایند و همچو گان مینمودند که حامی حق هستند

3 باری جمیع احبای الهی را از قبل این عبدالبهاء تکبیر ابداع ابهی ابلاغ نمائید و اسماء مشتعلین بنار محبت الله که در اشد درجه انجذابند از قصر و کاشان مرقوم نمائید که مکاتیب ارسال شود

4 عبدالبهاء ع

5 و هذه العبودية ابهی جوهرة تتلأأ فی قطب الاکوان و بها ایتخر فی ملکوت الوجود باری العبد عبد و الرب رب اگر باین عبد خطابی مینمائی از جان فریاد برآر یا عبدالبهاء تا جانم را

and my face radiant. And the Glory be upon you and upon all who address me as 'Abdu'l-Baha.

گلشن و رخم را روشن نمائی و البهاء علیک و
علی کلّ من یخاطبونی بعدالبهاء

INBA88:080

AB01764

To: Mahmud Furughi, in Iran

Date: 1895 ca.

- 1 O thou who art tested in the path of God! Thy written leaf was unfurled and observed with careful gaze. Its contents caused the utmost bewilderment and extreme distress, for they indicated the sorrow in the heart of that wanderer in the wilderness of the love of God and revealed the grief and tears of that one enamored with the beauty and perfection of the exalted Lord.
یا من ابتلا فی سبیل الله ورق مسطور آنجناب رقی منشور شد و بلحاظ دقیق ملحوظ و منظور گردید از مضامین نهایت حیرانی دست داد و غایت پریشانی چه که مدلل بر حزن قلب آن سرگشته صحرائی محبة الله بود و حاکی از حسرات و عبرات آن واله جمال و کمال ربّ متعال
- 2 This sorrow and anguish arose from the command to depart from the land of Ta, for some had mistakenly supposed that, God forbid, some failing had occurred on your part and for this reason the command was given to proceed to the land of Kha. Glory be to God! You were engaged in spreading the divine fragrances in the land of Ta and striving to exalt the Word of God - what failing is this, which is among the holy results of the Day when the Trumpet is blown!
و این احزان و اشجان منبث از امر بحرکت از ارض طا بود زیرا ظناً بعضی چنین تصوّر نموده بودند که معاذالله قصوری از شما حاصل و از این جهت امر بتوجه ارض خا گردید سبحان الله آنجناب در ارض طا مشغول بنشر نفحات الله شدید و ساعی در اعلاء کلمه الله این چه قصور است که از نتایج مقدّسه یوم ینفخ فی الصور است
- 3 In any case, the purpose of traveling from the land of Ta and proceeding to the land of Kha involved consummate divine wisdom, which if you become aware of it, you will soar in flight from excessive joy. Soon you will witness the manifest effects of this matter and acknowledge that this command issued forth only from my intense love for you, my great yearning for you, and my abundant ardor for your sincerity in the Cause of God.
3 باری مقصد از مسافرت از ارض طا و توجه بارض خا حکمتهای بالغه الهیه بوده که اگر آنجناب مطلع گردید از فرط سرور بال و پر گشوده پرواز خواهید نمود و سوف آثار هذا الامر الباهرة و تعترف بانّ هذا الامر لم یصدر الا من فرط حبّی معک و عظیم حینی علیک و کثرة ولی فی خلوصک فی امر الله
- 4 In any case, proceeding to the land of Kha was intended as a passing through certain places, not as a permanent stay, followed by proceeding to the intended land. However, do not enter any place that would cause commotion. Rather, like morning breezes and flower fragrances, pass through and traverse and pervade, that the nostrils of seekers may be perfumed.
4 باری توجه بارض خا مقصد مرور ببعضی مواقع بود نه مکث و سکون و بعد توجه بارض مقصود ولی در محلی که باعث ضوضاء شود داخل نشوید بلکه چون نسائم اسحار و نفحات ازهار مرور و عبور و عبوق فرمائید تا مشام طالبان معطر گردد
- 5 In this journey you must be characterized by enthusiasm and occupation, humility and gentleness of disposition, attraction
5 و علیک فی هذا السّفر بالاشتغال و الاشتغال و خفض الجناح و لین العریکه و الانجذاب و

and burning ardor, devotion and supplication and entreaty at the gate of Oneness in the Center of Glory, submissiveness and humility, and exposition and explanation. By My life! Then will the hosts of the Most Glorious Kingdom assist you and the people will become firm in God's covenant and God's testament with such firmness that violent tempests shall not shake them.

الالتهاب والتبتل والتضرع والابتهاال الى باب
الأحدية في مركز الجلال والخضوع والخشوع و
البيان والتبيان لعمري اذا يؤيدك جنود الملكوت
الأبهي وثبت الناس على عهد الله وميثاق الله
ثبوتاً لا يزعه الزوابع القاصفات

INBA21:165 (206)

AB05695

To: Zaynu'l-Abidin, in Mamaqan

Date: 1895 ca.

1 O ornament of the assured ones and delight of the eyes of the seekers! The world is in tumult and ferment, and humanity is intoxicated and bewildered. But their aims and conditions are different and diverse - one is inebriated from the overflowing divine cup, while another is drunk and proud from the wine of vanity. Some are dancing and rejoicing from the eternal wine of recognition, while others are unconscious and suffering from the deadly poison of heedlessness and error. In any case, praise be to God that you are surging and seething like the sea of the love of God, and like one drunk from the wine of the knowledge of God, you are unconscious and bewildered. Therefore, take this spiritual cup in hand and enter every divine gathering and say:

1 ای زین الموقنین و قرّة عين الطالبین عالمی در
جوش و خروش است و جهانی مست و
مدهوش ولكن مقاصد و شئون متفاوت و
مختلف یکی از جام سرشار الهی مخمور و دیگری
بادهء غرور مست و مغرور بعضی از نشئهء
مدام عرفان در رقص و طرب و برخی از
سم مهلک غفلت و ضلال بیہوش و در تعب
باری حمد خدا را کہ شما چون بحر محبت الله
در جوش و خروشید و چون مست از بادهء
معرفت الله بیہوش و مدهوش پس این جام
روحانیرا در دست گیر و در هر انجمن رحمانی
درآ و

2 "O Cupbearer, from the unseen realm of eternity cast aside the veil from Thy face,

2 بگو ساقی از غیب بقا برقع برافکن از عذار

3 That I may drink the eternal wine from the beauty of the Creator"

3 تا بنوشم نمر باقی از جمال کردگار

4 And upon you and upon every steadfast and firm one be glory.

4 و البهاء علیک و علی کلّ ثابت مستقیم

MSHR4.021

AB06513

To: *Muhammad Kazim Naraqī*

Date: 1895 ca.

- 1 O thou who art attracted by the fragrances wafting from the Kingdom of Abha!
- 2 In this luminous morn when the rays of the All-Merciful's light have illumined and brightened the horizons of existence, and the clouds of the bounties of the Abha Kingdom have watered both the unseen and seen realms, some souls, like blessed and goodly soil, have received benefit from this greatest bounty and brought forth growth, while other souls, like barren and unwholesome earth, have remained deprived. Ask thou of God that the Hand of Divine Power, which transmutes the essence of things, may transform these barren lands into blessed and goodly soil, and these thorny fields of estrangement into rose gardens of faithfulness. May He make these deprived souls intimate with the pavilion of mysteries, for His all-encompassing power can turn thorns into roses, dust into fragrant hyacinths, drops of water into gleaming pearls, and hard rock into precious gems.

- 1 یا من انجذب بنفحات انشربت من ملکوت الاهی
- 2 در این صبح نورانی که پرتو انوار رحمانی آفاق وجود را روشن و منور نموده و غمام فیوضات ملکوت ابهی غیب و شهود را سیراب کرده نفوسی حقائقشان چون ارض طیبه مبارکه از این فیض اعظم استفاضه نموده و انبات کرده و نفوسی چون ارض جرزه خبیثه محروم مانده تو از خدا بخواه که دست قدرت الوهیت که تقلیب ماهیت مینماید این اراضی جرزه را ارض طیبه مبارکه نماید و این خارستان جفا را گلستان وفا فرماید این نفوس محروم را محرم سراپرده اسرار کند چه که قدرت محیطه خار را گل نماید و خاک را ریحان سنبل قطرات ماء را لؤلؤ لآلء و سنگ خارا را در گرانها نماید

MKT8.220

AB06037

To: *Khadijih Sabbagh, in Tihran*

Date: 1895 ca.

- 1 O handmaid of the Lord!
- 2 Praised be God, the Pure. He hast raised from the weak substance of the female sex some women imbued with such powerful and significant realities that men envy them and heroes strive in vain to emulate their example. In steadfastness, they were like the immovable mountain, and in firmness and perseverance they were the unshaken foundation. This is due to the great power of God which hast caused the feeble part to appear with supreme might, while many a man appear in the garb of a woman.

- 1 ای امة الله
- 2 شکر یزدان پاک را که از عنصر ضعیف نساء امائی مبعوث فرمود و حقائق شاخصه قویه برانگیخت که محسود رجال گشتند و مغبوط ابطال در استقامت چون جبل راسخ بودند و در رسوخ و رزانت چون بنیان ثابت این از قدرت عظیمه الهیه است که جزء ضعیف باعظم قوی مبعوث و بسیاری از رجال در قیص نساء محسور

- 3 It behooveth thee as a man of the field to offer praise to the God of Purity, and convey Abha greetings on behalf of 'Abdu'l-Baha to all the handmaidens of the Merciful and say: By the Ancient Beauty that in the Illumined Shrine I am engaged in remembering you all and beseeching confirmations from God.

3 تو که مرد میدانی پاک‌یزدانا شکر نما و جمیع
اماء رحمن را از قبل این عبد تکبیر ابدع ابهی
ابلاغ نما و بگو قسم به جمال قدم که در روضه
نوراء به ذکر و یاد کل شما مشغول و از حق تأیید
میطلبم

MKT7.062a

AB07109

To: Muhammad Ali Kashani, in Tihiran

Date: 1895 ca.

- 1 O thou who hast turned thy face toward Him by Whose light the earth and heavens were illumined!
- 2 Your brother, Aqa Muhammad-Rida, at all times circles the Supreme Concourse and in the gatherings of divine intimacy is occupied with your mention and is familiar with the attractions of the holy fragrances. Would that everyone had such a brother who spent his lifetime in the love of God and in the presence of His meeting, and now circles the radiant shrine, holding fast to God's Covenant.
- 3 And such a loving and kind one who, in this morning despite numerous occupations, like a boundless ocean engaged this servant in mentioning you and your mother and sister.
- 4 And the Glory be upon you and upon all who are firm in God's Covenant.

1 یا من اقبل الی وجهه اشرفت به الأرض و
السموات

2 جناب اخوی آقا محمد رضا در جمیع اوقات در
طواف ملا اعلی و در محافل انس بذکر شما مشغول
و بجزایب نفعات قدس مألوف ای کاش هر
کس چنین برادر داشت که مدت حیاتش را
در محبت الله و در جوار لقا و حال در طواف
روضه نوراً متمسکاً بميثاق الله گذراند

3 و چنین محب و مهربان که در این بامداد با کثرت
مشاغل چون بحر بی پایان این عبد را بذکر تو و
والده و همشیره مشغول نمود

4 و البهاء علیک و علی کل ثابت علی ميثاق الله

INBA17:059

AB06586*To: Sister of Ali Isfahani, in Tihiran**Date: 1895 ca.*

- 1 O maidservant of God! I hope that through the grace and bounty of the Intended Lord and the Sovereign of the unseen and seen, He will raise up women who will be manifest signs of this Most Great Revelation and evident standards among the nations. In character, manner and conditions may they become the essence of sanctification, and in aspects of the love of God become a kindling flame. In remembrance and utterance may they become an endless ocean, and in the essence of expression may they open an eloquent and fluent tongue.
- 2 Be not saddened by the delay in reply. You are unaware of the multitude of occupations of this servant. If you were to receive even a little news of it, you would excuse me.
- 3 And upon you be glory and upon every maidservant who is firm in God's Covenant and Testament.

1 ای امة الله از فضل و جود حضرت مقصود و سلطان غیب و شهود امیدوارم که نسائی مبعوث فرماید که آیات باهره این ظهور اعظم و رایات شاهره بین امم باشند در اخلاق و اطوار و احوال جوهر تقدیس گردند و در شئون محبت الله شعله شرانگیز در ذکر و بیان دریای بی پایان شوند و در جوهر تبیان لسان فصیح و بلیغ گشایند

2 از تأخیر جواب محزون مباش از کثرت مشغولیت این عبد خبر نداری اگر جزئی خبری بگیری معذور داری

3 و الهاء علیک و علی کل امة ثبتت علی عهد الله و میثاقه

MKT6.016

AB07625*To: Abdu'l-Vahhab et al., in Mamaqan**Date: 1895 ca.*

- 1 O fair-minded souls! You are those concerning whom it hath been said "whom the blame of the blamer does not hold back from God." Through pure innate nature you have turned to the luminous Beauty and have uttered "I have turned my face toward Him Who hath created the heavens and the earth, being upright, and I am not of the idolaters." Blessed are ye, then blessed are ye!
- 2 We beseech the Sacred Threshold that, by virtue of your faith and certitude, He may also cause your late father to enter His paradise of good-pleasure - and this is not difficult for God to accomplish. How many a son hath become the cause of his father's forgiveness in this Most Great Cycle!

1 ای نفوس منصفه شما کسانی هستید که لاتأخذهم فی الله لومة لائم در حقشان فرموده بصیرت فطرت توجه بجمال نورانی نموده و انی وجهت وجهی للذی فطر السموات و الارض حنیفاً مسلماً و ماانا من المشرکین بر زبان رانده طوبی لکم ثم طوبی لکم

2 از عتبه مبارکه استدعا مینمائیم که بحرمة ایمان و ایقان شما حق مرحوم پدر را نیز در جنت رضای خویش داخل فرماید و لیس هذا علی الله بعزیز چه بسیار پسر که سبب آمرزش پدر در این کور اعظم شد

3 And the glory be upon you.

3 و البهاء علیکم

MMK6#124

AB07476

To: Mirza Diya son of Husayn Huda, in Ridaiyyih

Date: 1895 ca.

1 O Light shining in the niche of guidance! Although in language “light” (nur) means “radiance” (diya) and “radiance” means “light” - that is, the words are synonymous and the meanings concordant - yet in the Qur'an it states “We made the sun a radiance and We made the moon a light,” describing radiance as the effect of the sun and light as the effect of the moon.

1 ای ضیاء ساطع در مشكاة هدی اگرچه در لغت نور بمعنی ضیا و ضیا بمعنی نور آمده یعنی الفاظ مترادفند و معانی متوافق ولکن در قرآن و جعلنا الشمس ضیاء و جعلنا القمر نوراً فرموده ضیا را اثر شمس و نور را اثر قمر گفته

2 Therefore, since your name is Diya (Radiance) and “names descend from heaven,” God willing you shall be a manifest sign of the Sun of Reality and a brilliant ray from the Luminary at the zenith of oneness, so that through the aid and favor of the All-Merciful you may illumine both East and West. And this is not difficult for His grace and generosity.

2 پس تو چون نامت ضیاست و الأسماء تنزل من سماست انشاءالله آیت باهره شمس حقیقت باشی و شعاع لامع نیز اوج احدیت تا مشارق و مغارب را به عون و عنایت حضرت رحمانیت روشن کنی و لیس ذلک علی فضله و جوده بعزیز

3 And glory be upon you.

3 و البهاء علیکم

MMK6#194

AB12519

To: Muhammad Hasan brother of Muhammad Rida, in Tihran

Date: 1895 ca.

1 O thou who art firm in the Words of God!

1 ای موقن بکلمات الله

2 It is morning, and a hundred thousand troubles, difficulties, matters, hardships and tribulations lie before me that must be attended to and resolved by my own self. Yet I have put all these aside and am occupied with thoughts of thee and engaged in penning this letter. Therefore, give thanks to the Ancient Beauty, Who hath brought such a mighty ocean of affection and love into motion that its waves reach from the furthestmost

2 صبح است و صد هزار گرفتاری و متاعب و امور و مصاعب و مصائب در میان و باید بنفس خویش رسیده و تمشیت داده شود و من جمیع را گذاشته و بیاد تو مشغول و بنگاشتن این ورقه مألوف پس شکر جمال قدم را که چه بحر اعظم الفت و محبتی بوج آورده که امواجش از اقصی

western lands to the eastern shore, and from the most distant eastern shore to the western point. His is the praise and His the thanks for this, and the Glory be upon thee.

بلاد غرب بساحل شرق و از دورتر ساحل شرق
بنقطه غرب میرسد له الحمد و له الشکر علی ذلک
و البهاء علیک

INBA85:117a

AB08038

To: Naraqi, Habibullah father of Ali

Date: 1895 ca.

O Habib! Although time is short and the heart is afflicted with a hundred thousand hardships in this world full of color and scent - for each of the deprived ones raises objections against those admitted to the private chamber of Truth, and each of the heedless and foolish ones makes attacks upon the lovers of the Countenance of the Beloved - there are a hundred thousand different sects in the world, each with a sword in hand and a snare in grasp, and these grateful birds are beneath that sharp blade and caught in this trap. Despite all this, consider the love of the heart, that I am aflame with thoughts of you.

ای حبیب هرچند وقت تنگ است و دل
مبتلای صد هزار مشقت در این عالم پر بو
و رنگ چه که هر یک از محرومان بحرمان
خلوتخانه حق اعتراض نمایند و هر یک از
غافلان و بیخردان بعاشقان جمال جانان تعرضی
کنند صد هزار فرق مختلفه در عالم و هر یک
تبعی در دست و دامی در شصت و این طيور
شکور در زیر آن تیغ آبدار و در این دام گرفتار
با وجود این محبت قلب را ملاحظه کن که
من پیاد تو در اشتعال

MKT9.119

AB07875

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

Date: 1895 ca.

- 1 O handmaiden of God! Although outwardly you were not blessed with attaining His presence and did not appear before Him, yet you were the recipient of the Ancient Beauty's favor and were regarded by the Most Great Name's eye of loving-kindness.
- 2 Your honored son Aqa Muhammad-Rida has repeatedly attained the presence of God on your behalf, and now as your representative circles round the Holy Shrine. Divine good-pleasure lies in this, and praise be to God, you achieved it.

1 ای امة الله اگر بظاهر بشرف لقا فائز نشدی و بین
یدی حاضر نگشتی ولی مورد عنایت جمال قدم
بودی و ملحوظ بنظر الطاف اسم اعظم

2 جناب ابن مکرم آقا محمد رضا بالنیابه از شما بکرات
فائز و الآن بالوکاله حول روضه مبارکه طائف
اصل رضای الهیست الحمد لله بأن موفق شدی

- 3 You spent your life ablaze with the fire of the love of God. Though outwardly Uways-i-Qarani never attained the presence of the Prophet, His Holiness declared: "Verily I perceive the fragrance of the All-Merciful from the direction of Yemen." And upon you be the Glory.

3 و مدّت حیات را در اشتعال بنار محبت الله گذراندی اویس قرن بظاهر بخدمت حضرت رسول نرسید ولی حضرت اتی اجد رائحة الرحمن من جانب الیمین میفرمودند و البهاء علیک

INBA17:062

AB09155

To: Aqa Asadullah Ansari Maraghihi

Date: 1895 ca.

- 1 O lion of the field of sacrifice! The excellence of beasts of prey lies in their ferocity, sharp claws and fearlessness. But the lions of the jungle of divine knowledge are distinguished by their freedom from attachments, their generosity, their servitude and their oneness. Therefore, as thou art a lion of these meadows and a servant at this Threshold, strive thou to be the cause of life and not of death, to be the means of salvation and not of destruction, to be a luminous lamp and not a world-consuming fire, to become a brilliant star and not a dominant demon.

1 ای اسد میدان فدا شیرانرا فضیلت درندگی و تیزچنگی و بی باکیست ولی هزاران بیشهء عرفان را آزادی و بخشندگی و بندگی و یگانگی پس تو که شیر این نیستان و بندهء این آستانی هستی نما که سبب حیات گردی نه ممت علّت نجات شوی نه هلاک شمع پر نور باشی نه آتش جهانسوز کوکب ساطع گردی نه عفریتی غالب

- 2 And upon thee be glory.

2 و البهاء علیک

INBA88:213a

AB09492

To: Mashhadi Ahmad (Ivughli), in Sirjan

Date: 1895 ca.

- 1 O thou who art longing for the Beloved of the horizons! There are many lovers and yearning ones – that is to say, claimants – but they found not their way to the chamber of the Beloved. They spoke and they heard, yet they reached not their goal. But thou hast found thy way to the private sanctuary of the Friend and gained admittance to the court of the King of the Kingdom, and hastened with all thy soul, and recognized the compassionate Beloved.

1 ای مشتاق محبوب آفاق عاشقان مشتاقان یعنی مدّعیان بسیار ولكن بوثاق معشوق پی نبردند گفتند و شنیدند و نرسیدند تو بخلوتخانهء دوست پی بردی و در دربار سلطان ملکوت بار یافتی و بجان شتافتی و یار مهربانرا شناختی

- 2 This recognition is the greatest bounty of the All-Merciful. There is no worse calamity than lack of recognition. Therefore give thanks and offer praise. 2 این شناسائی اعظم فضل رحمانیست آفتی نبود بتر از ناشناخت پس شکر کن و حمد نما
- 3 And upon thee be the glory, and upon all who are steadfast in the Covenant of God. 3 و البهاء علیک و علی کلّ ثابت علی عهد الله

MSHR2.025

AB10082

To: Muhammad Jafar Ansari, in Maraghih

Date: 1895 ca.

- 1 O thou who art enkindled through the love of God! 1 ای مشتعل بنار محبت الله
- 2 In this great age, when the confirmations of the Abha Kingdom have encompassed all things and the breaths of holiness have revived the senses of all spiritual souls, make thou a mighty endeavour to become the manifestation of the signs of divine unity, and the dawning place of the mysteries of His singleness. 2 در این عصر عظیم که تأییدات ملکوت ابهی جمیع جهات را احاطه نموده است و نفحات قدس مشام روحانیانرا معطر نموده است جهدی نما که مظهر آیت توحید گردی و مطلع اسرار تفرید شوی
- 3 I swear by the Ancient Beauty and bear witness by the Greatest Name that the hosts of the Abha Kingdom, like unto encircling waves, come rank upon rank unceasingly to our aid. 3 قسم به جمال قدم واسم اعظم که افواج ملکوت ابهی چون امواج محیط اکبر پیایی میرسد

INBA88:212a, MMK2#031 p.021

AB10122

To: Muhammad Rida Ansari, in Maraghih

Date: 1895 ca.

- 1 O thou with thy gaze fixed firm upon the Kingdom! 1 ای ناظر بملکوت الهی
- 2 Beseech God to grant His aid and His assistance that thou mayest shine like the morning star above the horizon of this world and may become as musk-laden, fragrant and life-giving as the breezes of dawn. 2 از خدا بخواه که ترا بامری موفق و مؤید فرماید که چون ستاره صبحگاهی از افق عالم روشن گردی و چون نسائم یخری پر مشک و عنبر و روح پرور شوی

- 3 Shouldst thou desire true and eternal felicity, strive then to exert thyself in the arena of service, and if thou dost seek perpetual glory, rise up now and strike the ball of the moment with the polo-stick of action!

3 اگر سعادت دارین طلبی در میدان جولانی کن
و اگر عزّت قدیمه جوئی این گوی را چو گانی
بزن

INBA88:212b, MMK2#032 p.022

AB09812

To: Wife of Muhammad Jafar, in Maraghih

Date: 1895 ca.

O handmaid of God! The grace and bounty of the Sovereign of existence has reached such a degree that in this Most Great Cycle women have been raised up who, in recognition, certitude, utterance and explanation, have won the palm of victory from men and have been so gathered beneath the all-embracing Word that they have become the manifestation of most wondrous signs. The Glory be upon thee.

ای امه‌الله فضل و جود سلطان وجود بدرجه‌ئی
رسیده که نسائی در این کور اعظم مبعوث
شدند در عرفان و ایقان و بیان و تبیان گوی
سبقت را از رجال ربودند و در ظلّ کلمه
جامعه چنان محشور شدند که مظهر اغرب آثار
گشتند و البهاء علیک

INBA88:213b

AB10088

To: Ali son of Aqa Bayk (Urumiyyih), in Ridaiyyih

Date: 1895 ca.

- 1 O thou who hast turned thy face toward God! Though the darkness of night be intense and conducive to heedlessness, yet the prayers at dawn and the recitation of Holy Writings are signs of the Day of Resurrection.
- 2 Therefore, when thou art engaged at daybreak in the remembrance of the All-Merciful with the most melodious of tunes, thou wilt find a new spirit and witness fresh confirmations.
- 3 How beloved is awareness at dawn! How desirable is wakefulness at daybreak!

1 ای مقبل الی الله ظلمت شب هرچند شدید و
غفلت انگیز است لکن مناجات اسرار و تلاوت
آثار نشانه‌ء یوم رستخیز

2 پس هر صبحگاهی بابدع الحان چون بذکر رحمن
مشغول شوی روحی جدید یابی و فتوحی تازه
مشاهده نمائی

3 چه محبوب است آگاهی صبحگاهی چه مطلوب
است بیداری بامدادی

AKHA_127BE #13 p.a, AHB_118BE #05

p.144

Study guide to this volume

The letters, prayers, and addresses of this volume belong to the third year of ‘Abdu’l-Bahá’s ministry as the Center of the Covenant, and they bear throughout the double pressure of bereavement and consolidation. Bahá’u’lláh’s ascension is still recent enough to be felt as an open wound; the community’s mourning is a living pastoral reality rather than a settled historical fact. Yet the dominant movement in the volume is emphatically forward: grief is converted into summons, affliction into curriculum, and loss into the fuel for renewed proclamation. Addressees include individual believers across Persia and the Middle East, families of martyrs and prisoners, a society established for the exaltation of the Word of God, women’s communities, and travelers who have been unable to complete pilgrimage to ‘Akká. The genres span intimate elegy, communal prayer, administrative counsel, and lyrical celebration. Across all of them, three interlocking themes recur: the reinterpretation of suffering as a school of fidelity, the spiritual precedence of devoted women in this dispensation, and the urgency of organized service now that the unveiled Sun has set and the lamps of individual believers must supply the light.

The Ascension as School: Sacred Suffering and the Art of Servitude

Key Passages

The resplendent Beauty of the Almighty, the radiant Sun of the Realm of Glory, hath arisen above the horizon of the world, shedding the lights of sanctity upon both East and West. Though possessed of immortal glory and holiness, that hallowed Being endured manifold trials and tribulations and accepted every affliction and calamity. He tasted deadly poison from every cup and drank bitter venom from every chalice. He was bound in chains and fetters and held in iron shackles. In the dungeon, His companions were criminals, and His associates transgressors and evildoers. His one and only purpose in accepting such trials and tribulations for His blessed Self was to instruct the lovers in the ways of love and teach the longing souls the art of servitude. — AB00738

Given these trials and tribulations of the Blessed Beauty—may my life be a ransom for the earth ennobled by the footsteps of His loved ones—can we yearn for any greater gift than affliction in His path? Can we seek any balm other than a wound suffered for His sake, or any remedy except pain itself? Can we wish for any refuge save moments of fear, or any haven other than occasions of abasement? Can we hasten to any field but the arena of sacrifice, or desire any solace for our souls save the blade of tyranny? Nay, by Him Whose might extendeth over all things! — AB00738

Although the dark clouds of sorrows have encompassed the horizons of contingent being, and the waves of grief and deprivation have reached the highest zenith, and the winds of hardship have blown from every direction, and earthquakes have shaken the pillars of existence and the foundations of the seen and unseen worlds, yet this is the time for sacrificing one's life and the moment for intoxication with the divine wine. One must become pure like the essence of sanctity from every defilement and become swift in the path of God. In this field one must gallop the steed of high endeavor, wield the polo-mallet of zeal and snatch away the ball of divine bestowal. — AB01500

Context for Study

The theological move at the heart of AB00738 is one of the most audacious in the entire Bahá'í corpus: it asserts that Bahá'u'lláh's sufferings were pedagogical rather than merely redemptive. He endured tribulation “to instruct the lovers in the ways of love and teach the longing souls the art of servitude” — making the Manifestation the primary exemplar of a form of life that every believer is invited to emulate. This moves beyond the classical Christian account of vicarious atonement (where Christ suffers *instead of* humanity) toward something closer to the Eastern Orthodox understanding of *theosis* (deification through participation in divine life). The Persian poetry tradition from which 'Abdu'l-Bahá draws provides the imagery: the polo-mallet and ball of AB01500 are stock Sufi figures for the sovereign play of divine grace, appearing prominently in Rūmī's *Mathnawī*, where the ball of the heart is struck by the mallet of love and sent rolling across the field of existence. What 'Abdu'l-Bahá adds to this metaphor is its application to an historical crisis: the community's grief is real, the “dark clouds” are genuine, and the proper response is acceleration into service rather than passive mourning. This is not an insistence that grief be suppressed but rather that it be transmuted into energy. The theodicy implied is close to the Jewish concept of *yisurim shel ahavah* (suffering of love), where tribulation is read as a sign of divine attention and election rather than punishment.

Questions for Reflection

1. How does the claim that Bahá'u'lláh's suffering was “to instruct the lovers in the ways of love” reframe the Bahá'í understanding of the Manifestation's role? Where does this interpretation converge with, and where does it challenge, Christian atonement theology?
2. The series of rhetorical questions in AB00738 (“Can we yearn for any greater gift than affliction?”) deliberately inverts ordinary desire. Compare this inversion with the Beatitudes of the Sermon on the Mount (Matthew 5:3-12), with the Sufi *maqam* (station) of contentment (*rida*), and with the Stoic *amor fati* (love of fate). What distinguishes the Bahá'í valuation from each?
3. AB01500 counsels that the moment of greatest sorrow is precisely the moment for greatest action. How does this counsel relate to the psychology of grief, and what theological anthropology of the human will underlies it?
4. The polo metaphor in AB01500 images the believer as an athlete of the spirit in active competition. What does this athletic metaphor assume about the relationship between inner states and outward effort? How does it compare with Paul's running metaphor in 1 Corinthians 9:24-27?

5. How might a community distinguish between the spiritual ideal of welcoming affliction in God's path and the pathological idealization of suffering, self-harm, or institutional abuse? What guardrails does the Bahá'í teaching provide?

Women as Spiritual Pioneers: Precedence, Steadfastness, and the New Dispensation

Key Passages

How many women have, in the path of God, seized the ball of precedence and advancement from men in the arena of firmness and steadfastness. In the Mosaic Dispensation, Asiyih shone forth from the horizon of steadfastness with a radiant countenance, and in the Dispensation of the Spirit, Mary Magdalene, after the ascension of the Beauty of Jesus, arose with such firmness and steadfastness that she perfumed the horizons with the fragrances of the love of God. Indeed, this pride of men opened her tongue in such counsel, guidance and direction that, in truth, through divine confirmation she manifested the white hand and became the cause of steadfastness and enkindlement of the apostles. — AB04653

Esther was a woman; when she was favoured with pure intent and turned her gaze unto the Lord, what services she was enabled to render! Now behold the tomb of this woman of noble birth, and consider the myriads of mighty kings who ruled over Persia, Transoxania, and other countries in the world. Neither name nor fame nor trace doth remain of any of those kings; all have faded into utter nothingness and have been utterly abased. Yet, as this woman who was the pride of all men drew a breath in the path of the All-Merciful, the influence of her actions still endureth, and her name is, to this day, mentioned amongst the loved ones of God. — AB02482

Context for Study

The argument for women's spiritual precedence in AB04653 and AB02482 operates on two distinct levels. The first is historical exemplarism: 'Abdu'l-Bahá marshals a cross-dispensational gallery of women — Asiyih (Pharaoh's wife who saved Moses), Mary Magdalene, and Esther — each of whom performed decisive acts of faithfulness at precisely the moment when male leadership faltered or perished. In all three cases, the women's primacy is post-ascension or post-catastrophic: Asiyih at the moment of Moses' extreme danger, Mary Magdalene after the crucifixion and before the apostles' confidence was restored, Esther when the Jewish people faced annihilation. The second level is theological: the endurance of Esther's name while the names of kings have vanished makes a point about the economy of spiritual significance. Power secured through political domination fades with the institution that upheld it; power secured through a "breath drawn in the path of the All-Merciful" accumulates spiritual interest across centuries. This is a compact theology of history, suggesting that the significant actors are rarely those whom contemporaries regard as significant. Islamic tradition already honored Khadijah and Fátimih as model women of faith; the Gospel of John gives Mary Magdalene priority in witnessing the Resurrection; rabbinic tradition exalts Esther, Miriam, Deborah, and Ruth as prophetesses. 'Abdu'l-Bahá's move is to gather these

cross-traditional precedents into an argument for structural equality and to assert that in *this* dispensation, “certain steadfast devoted women have appeared as firm as immovable mountains.”

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s use of Mary Magdalene as the exemplar of post-ascension steadfastness compare with Mary Magdalene’s role in Gnostic texts such as the Gospel of Mary, and with her rehabilitation in recent Catholic theology after centuries of misidentification? What does his reading recover or emphasize that the tradition has often suppressed?
2. The argument from Esther’s enduring fame versus the forgetting of kings implies a specific theology of historical significance. Compare this with Tolstoy’s historiography in *War and Peace*, where anonymous acts of faithfulness accumulate into historical force, against the delusory agency of Napoleons and emperors.
3. AB04653 says Mary Magdalene “manifested the white hand” — a phrase from the Mosaic context (Exodus 4:6) applied to a Christian figure. What does this inter-prophetic attribution reveal about ‘Abdu’l-Bahá’s hermeneutical method?
4. The criterion of spiritual precedence here is steadfastness at the moment of crisis, especially after a Manifestation’s passing. What does this criterion suggest about the relationship between spiritual capacity and institutional privilege? How might contemporary religious communities apply this standard?
5. How does the teaching that women have, in this dispensation, “appeared as firm as immovable mountains” relate to the Bahá’í principle of the equality of women and men? Is the argument here about equal capacity, or about the particular historical moment calling forth particular virtues?

Elegy and Consolation: The Theology of Death and the Abhá Kingdom

Key Passages

O my God, my Beloved, the Ultimate Goal of my hopes, the End of my desires, my Refuge and my Shelter! This is an Afnan from among the twigs of the Tree of Your Singleness, and a tender branch from among the offshoots of the Tree of Your Oneness. He attained recognition of Your Beauty through Your divine Word and was honored to enter the pavilions of Your grandeur through the holy favors of Your eternality. He drank a brimming cup of the wine of bounty from the hand of the Cup-bearer of Your love, and was stirred by the life-giving breezes that revive worn bones in the garden of Your knowledge. — AB12122

My God, my God! Through Your inevitable decree and ordained destiny You have ordained the ascension of pure and holy souls who are the pillars of Your Faith and the Hands of Your Cause, and You have tried us with their afflictions and tribulations morning and evening. By Your might! My back is bent, my sight weakened, my heart

melted, my strength broken, my hair whitened, and my head aflame from the succession of calamities and the sequence of tribulations. Therefore raise me up to You and cause me to ascend to Your pure threshold, for I have no patience after this nor any endurance with this. — AB12122

Although the people of the pavilion of the All-Merciful received this grief with weeping eyes and burning, anguished hearts, and the company of God's loved ones found not a moment's rest from sighs, moans, lamentations and grief, in such circumstances consolation is difficult. Yet since that bird of the garden of immortality has winged its flight to the heavenly realms of the Abha Kingdom, and that nightingale of the garden of Baha has ascended to the divine Paradise of the Supreme Concourse, your honor must console all the branches of the Tree and comfort them. — AB01863

Context for Study

The prayer for Mirza Ibrahim Afnan (AB12122) is one of the most personally revealing texts in the volume. Its closing cry — “my back is bent, my sight weakened, my heart melted, my strength broken” — punctures the official register of pastoral consolation with a moment of raw autobiographical grief. This kind of textual rupture, where the consoler confesses his own inconsolability, has ancient precedent: the Psalms of Lament (Psalms 22, 42, 88) move between faith and desolation without resolution; the book of Lamentations articulates communal devastation in the first person; the Prophet Jeremiah curses the day of his birth (Jeremiah 20:14-18). What is theologically significant in AB12122 is that ‘Abdu'l-Bahá's cry arises *within* a prayer of intercession for the departed soul — the two registers are held together, not sequential. The consoling framework of the Bahá'í vision of death is offered explicitly: the departed has “drunk from the cup of bounty,” has “responded to Your call,” has “soared to the paradise of Your eternity.” But this framework does not dissolve the grief; it holds it. The nightingale and rose-garden imagery of AB01863 performs the same double work: even as it affirms the beauty of the ascent, it acknowledges that “consolation is difficult.” This honesty about the limits of consolation distinguishes the Bahá'í theology of death from easier spiritualizations that deny grief its proper weight.

Questions for Reflection

1. How does the closing cry of AB12122 (“raise me up to You... for I have no patience after this”) function theologically within a prayer of intercession? Compare with the laments of the Psalms, with Paul's desire “to depart and be with Christ” (Philippians 1:23), and with the Sufi concept of longing for annihilation (*shawq al-fanā*).
2. The prayer describes the departed as one who “asked You to guard him from the arrows of allusions” — an unmistakable reference to Covenant-breaking. What does this prayer reveal about the spiritual dangers that threatened the Afnan branches in this period?
3. AB01863 insists that consolation must be offered even when it is “difficult.” What is the ethical obligation of those who have experienced their own grief to console others? How does this compare with the rabbinic principle that one mourner should not be consoled until the dead is buried (*Pirkei Avot*-based tradition)?

4. The language of birds and rose-gardens in AB01863 belongs to the Persian poetic tradition of the *būlbūl* (nightingale) and the *gul* (rose). How does the appropriation of this poetic code for the theology of death transform both the poems and the theology?
5. How does the Bahá'í vision of death as the soul's "ascent to the Abha Kingdom" relate to the philosophical problem of personal identity after death? In what sense can a departed soul be said to receive a prayer offered on its behalf?

Organizing the Post-Ascension Community: Society, Gathering, and Teaching

Key Passages

O birds of the divine garden, it is time to soar and sing with the most wondrous melodies upon the branches of existence. In this divine garden, sing like sacred doves and firmly gird up the loins of endeavor to exalt the Word of God, that ye may become the dawning-place of the confirmations of the Abha Kingdom and the dayspring of the lights of bounty from the supreme horizon. — AB01729

The society that has been formed for the exaltation of the Word of God — we beseech with utmost supplication from the Court of Divine Unity that it may be confirmed with heavenly confirmations and be regarded with the eye of loving-kindness. How excellent is the reward of the doers! How excellent is the reward of the believers! We hope that divine society will, God willing, become the dawning-place of the signs of unity and the dayspring of the lights of confirmation of the Glorious Lord. — AB01729

In any case, this is a mighty day and the century and age of the Lord, the Gracious One. Tumult and clamor are raised from all directions, and fragrances from all regions are spreading and diffusing. The breezes of God's love are wafting from every horizon, and wonderous signs are appearing from all quarters. Furthermore, perhaps in those regions some hints of doubts may subtly and secretly waft, and some may secretly make insinuations. Great care and caution are needed so that no breach occurs in the mighty fortress of God's Cause. And make all firm in the Covenant and Testament. — AB01591

Context for Study

AB01729 marks one of the earliest Bahá'í references to a formally constituted "society for the exaltation of the Word of God," and its dual character — simultaneously a blessing for the new institution and a call to its members to become spiritual exemplars — reveals much about 'Abdu'l-Bahá's understanding of the relationship between individual transformation and collective organization. The contrast between the bird metaphor and the institutional blessing is instructive: the individual is addressed as a nightingale whose singing is its nature; the society is addressed as an entity that must aspire to become "the dawning-place of the signs of unity." The institutional form exists to serve the individual spiritual impulse, and the individual impulse gives life to the institutional form.

AB01591 introduces the other side of this picture: even as the fragrances spread and the signs multiply, “hints of doubts” are “subtly wafting” and unnamed persons are “making insinuations.” The warning is simultaneously political (a community must protect its integrity) and spiritual (attention to subtle destabilization is a form of vigilance). In Christian ecclesiology, the Pauline letters similarly combine exhortation to mission (Romans 10:14-15) with warnings about false teachers who “come among you in sheep’s clothing” (Matthew 7:15). The prophetic tradition of both testaments, and the Shī‘ī concept of the *taqiyya* (protective concealment), provide background for the Bahá’í emphasis on discernment as a spiritual virtue.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s image of the individual believer as a bird whose singing is natural and organic relate to his parallel call for institutionalized societies? Is there a tension between spontaneous spiritual expression and organized collective action, or do the two require each other?
2. The blessing for the newly formed society asks that it become the “dawning-place of the signs of unity.” What does this phrase reveal about the Bahá’í understanding of institutions as spiritual entities rather than merely administrative ones? How does this compare with the Catholic theology of the Church as the Body of Christ, or with Rousseau’s concept of the general will as a moral entity distinct from individual wills?
3. AB01591 pairs the announcement that “wondrous signs are appearing from all quarters” with a warning that “hints of doubts” are also spreading. What theological understanding of the relationship between divine grace and human fragility underlies this simultaneity?
4. The phrase “make all firm in the Covenant and Testament” closes a letter that also celebrates the age’s wonder and expansiveness. How do firmness and expansiveness function together as complementary rather than competing spiritual postures?
5. How should a contemporary Bahá’í community distinguish between legitimate intellectual questioning and the kind of subtle “insinuations” that AB01591 warns against? What criteria might a community use to make this distinction faithfully?

A Guiding Question for the Whole Volume

The circa-1895 writings show a community poised between the grief of bereavement and the urgency of mission, between the inward discipline of consolation and the outward discipline of service, between the intimate world of personal prayer and the emerging architecture of organized Bahá’í institutional life. The grief is not overcome; it is metabolized into fuel.

A guiding question for the whole volume might therefore be: **If suffering willingly embraced is “the art of servitude” and the school through which love deepens, what does this claim demand of a community when bereavement is not individual and private but communal and structural — when what has been lost is the visible center of the whole world’s spiritual life?**