



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 122:

Writings and Utterances of Abdu'l-Baha, ca. 1900, part III



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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
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- 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
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 122

This volume is marked by a strong inward turn: it repeatedly defines the Baha'i life not merely as adherence to a new religious community, but as the transformation of conduct, language, imagination, and selfhood into servitude. AB01734 gives the moral keynote, warning that sweet words and bitter deeds would make the friends resemble the exhausted religious communities of the past; the proof of this Cause must be luminous conduct, purity, wisdom, and deeds rather than profession. AB01817 develops the same idea with metaphysical force, comparing the believers themselves to the "verses" of the Book of Creation: just as revealed scripture consists of words and letters, the human realities of the friends must become living signs of divine attributes. AB02734 returns to Baha'u'llah's metaphor of the divine physician, but here in a more urgent register: the body of humankind is gravely diseased, the All-Knowing Physician has prepared the healing remedy, and the tragedy lies in the intervention of ignorant physicians who prevent the cure from being administered.

A central doctrinal focus is 'Abdu'l-Baha's own station. AB03288 is among the most forceful affirmations of his absolute subordination to Baha'u'llah: every name, attribute, identity, desire, sanctuary, and reality is reduced to "Abdu'l-Baha,." Closely related pieces, such as AB06801 and AB06659, show the same insistence that no praise is acceptable to him except the praise of servitude, bondage, dust, and effacement at Baha'u'llah's threshold. This motif is not merely personal humility; it is presented as the grammar of the Covenant itself, the safeguard against exaggeration, rivalry, and spiritual self-assertion.

The volume is also rich in mystical and poetic expression. AB04402 and AB09045 give compact examples of visionary poetry in which Sinai, the hidden mystery, the dawn of Baha'u'llah, and the unveiling of the Beloved become images of world-renewal and inward awakening. Other items, including AB05428, AB06475, AB06483, and related poems, belong to the same devotional atmosphere: the language of wine, dawn, unveiling, burning, and ecstatic bewilderment becomes a medium for interpreting the Covenant and the new age as an event of both cosmic disclosure and personal intoxication.

At the same time, the collection remains grounded in the administrative, communal, and pastoral realities of the period. AB01706 gives a striking statement on order, rank, and obedience to the Hands of the Cause, warning that private opinion without collective discipline would dissolve the structure of affairs. AB01929 offers a concise model of consultation, urging the friends to let truth emerge through the clash of views without personal offense. AB02048 treats the Baha'i feast as a meeting point of spiritual devotion, fellowship, bodily refreshment, and intellectual enlargement. And amid the solemnity, AB02476 shows the human texture of this correspondence: 'Abdu'l-Baha humorously likens the demand for multiple letters to promissory notes collected by an insistent creditor, before returning to the themes of sacrifice, teaching, and service. The result is a volume

in which Covenant, mystical poetry, humor, institutional discipline, and ethical exhortation are woven into a single portrait of a community learning how to live under the pressure of rapid expansion and heightened spiritual expectation.

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AB01734

To: Aqa Mirza Varqa, in Tabriz

Date: 1900 or <

- ¹ O thou who hast loosed thy tongue in remembrance and praise of the Beloved of the Worlds! From the blessings of the Perspicuous Beauty, we cherish the hope that the friends of the True Beloved shall join the ranks of the true lovers, that the majesty of their exaltation shall cause them, amongst all the dwellers of the heavens and the earth, to be reknowned as angels of mercy, armies of the confirmations and guidance of the God of Majesty, birds of the garden of fidelity, and stars of the heaven of guidance. They should in deeds, not words, be signs of mercy, and by virtue of their revitalizing fragrances, not merely their colors and outward appearances, should they be rose gardens of unity. The purpose is this: that the loved ones of God must not be like unto other the peoples of other faiths, whose utterances were sweet but deeds were bitter, whose words were the essence of praise and purity, but actions were the quintessence of defilement and impurity. To-day is the day of action and the time of harvesting fruits! A lamp without light is darkness, and a tree without fruit is but wood fit for the fire. Glory and Spirit upon you!

- ² 'Abdu'l-Baha

- ³ Thine esteemed personage shouldst of a certainty, and with pure and sanctified words, continuously remind the loved ones of God that they should, in all places, be enkindled and luminous with the light of sanctity and piety, and be signs of spiritual perfections and temples of purity, sanctity and holiness amongst the peoples of the world - for this is the sign of the detached and the quality of those that have drawn nigh unto God. The fish that swimmeth in the divine ocean is pure and sanctified and doth not bear the qualities of the bird of worldliness and defilement. The birds of the garden of the love of God defileth not their wings with the dross of the human world. The intoxication of the wine of the love of God doth not allow them to be preoccupied with other things. Glory upon you!

- ⁴ In the regions of Azarbaijan, especially Tabriz, they should take care to exert the utmost wisdom in order to ensure that

¹ ای ناطق بذکر و ثنای محبوب عالمیان از الطاف جمال مبین امیدواریم که احبای دلبر حقیقی در زمره عاشقان حقیقی محشور گردند و در بین اهل ملک و ملکوت بعزت تقدیس مشهور ملائکه رحمت باشند و جنود عنایت و هدایت رب عزت طیور حدیقه وفا باشند و نجوم سماء هدی بالفعل آیه رحمت باشند نه بالقول و بنفحه خوش گل گزار وحدت گردند نه بزرنگ و آرایش که عبارت از نمایش است باری مقصود اینست که احبای الهی نباید مثل امم اخری در لسان شهید باشند و در عمل حنظل که بزبان جوهر تسبیح و تقدیس بودند و بافعال صرف آلودگی و ناپاکی الیوم وقت عمل است و هنگام ثمر سراج بی نور ظلمت است و شجر بی ثمر حطب سعیر و سقر و البهء و الروح علیک

² ع ع

³ البته آنجناب باید احبای الهی را دائماً باذکار تقدیس و تنزیه متذکر دارید که هر یک در هر دیاری هستند بانوار تنزیه و تقوی در بین ملأ امم مشرق و روشن باشند آیه کالات معنویه گردند و هیکل پاکی و تنزیه و تقدیس بین ملأ عالم شوند اینست صفت مخلصین و سمت مقررین ماهی بحر الهی پاک و منزّه است صفت مرغ خاکی و آلودگی نخواهد و طیور حدیقه محبت الله پر و بال خویش را بگلهای عوالم بشری نیالایند صهبای محبت الله نچنان ایشانرا مدهوش نموده است که مشغول بشئون دیگر گردند و البهء علیک

commotion is not raised. "Knowest thou what manner of music is recited by the lute and harp? Conceal thy speech, lest they make accusations of heresy!" The wine of divine secrets must be quaffed in holy and intimate gatherings, and the candle of mysteries must be enkindled in the lamp of the pure heart.

4 در ممالک آذربایجان علی الخصوص تبریز نهایت حکمت را ملاحظه داشته باشند که فزع بلند نشود دانی که چنگ و عود چه تقریر میکند پنهان بیان کنید که تکفیر میکنند صهبای اسرار الهی را باید در محفل قدس و مجلس انس نوشانید و شمع اسرار را باید در زجاجهٔ قلوب صافیه روشن کرد

- 5 If thou art unable to read the above, please overlook it, for it hath been composed in haste.

5 بسیار مستعجل مرقوم شد اگر خوانده نشود معاف بدارید

BRL_DAK#1083, MKT1.423, MSHR3.199

AB01762

To: Ibn-i-Abhar, in Tabriz

Date: 1900 or <

- 1 O servant of Baha! What you had written to Mirza Asadu'llah became known. Praise be to the One God that you spend your days spreading the fragrances of life and diffusing clear signs. All the people of mosque and monastery, in their morning litanies and evening prayers, praise Your tresses and countenance from dawn until dusk.

1 یا خادم البهآ آنچه بجانب میرزا اسدالله مرقوم نموده بودید معلوم گردید حمد حضرت احدیت را که در نشر روائع حیات و بث آیات ینبات ایامرا میگذرانید همه اهل مسجد و صومعه پی ورد صبح و دعای شب من ذکر طره و طلعت و من الغداة الى العشاء

- 2 Give thanks to the Ancient Beauty that you were enabled to render this service and were confirmed with this supreme gift - that you dedicated all your time in the path of the Beloved. You seek neither comfort nor adornment, neither rest nor honor, neither tranquility nor delight, neither bounty nor abundance. You became a wanderer in plain and wilderness, a homeless one in mountain and lost at sea. At times in Ishqabad you played the game of love, at times in the Caucasus you became intimate with the mystics. Sometimes in Tehran you were imprisoned, sometimes in Azerbaijan you ignited the fire in every yearning soul.

2 شکر کن جمال قدیم را که موفق باین خدمت گشتی و مؤید باین موهبت عظمی که جمیع اوقات را در سبیل حضرت دوست وقف نمودی نه آسایشی جوئی نه آرایش نه راحتی و نه عزتی نه سکونی و نه سروری نه نعمتی و نه وسعتی سرگشته دشت و صحرا گشتی و آواره کوه و گمگشته دریا گاه در عشق آباد نزد عشق باختی و گهی در قفقاز با اهل راز دمساز شدی گهی در طهران اسیر زندان شدی و گهی در آذربایجان آذر بجان هر مشتاقی انداختی

- 3 Now place your trust in the One God and like a flame set fire to the harvest of wavering and anxiety. Awaken the sleeping ones and make the heedless mindful. Through the power of the Greatest Name make the blind seeing and the deaf hearing.

3 حال توکل بحضرت احدیت نما و چون شعله آتش بخرمن تزلزل و اضطراب زن خفتگانرا بیدار کن و غافلانرا هشیار کورانرا بقوت اسم اعظم بینا کن و کرانرا شنوا

- 4 The Blessed Beauty - may my spirit, being and essence be sacrificed for His loved ones - trained us for servitude at His Holy Threshold, so that each of us might become a clear standard on earth in service to His Cause and a brilliant star in the horizon of detachment. Let us set forth in the wilderness of love and become free from all attachments. Let us perfume our nostrils with the fragrance of the gardens of the Most Glorious Kingdom and adorn our tongues with His mention and praise. Let us seek none but Him and desire naught but Him. Let us forget our own existence and become wholly captivated by Him.
- 5 Let us not rest for a moment nor take comfort for an instant. Sometimes let us venture into the wilderness, sometimes like a candle illuminate every gathering. Sometimes let us become prisoners in chains, sometimes companions of every great peril. One day in prison let us seek the glory of the palace, another day know supreme abasement as supreme honor.

4 جمال مبارک روحی و ذاتی و کینونتی لاجبائے
الغناء ما را بجهت عبودیت آستان مقدّس
تریت فرمود تا در روی زمین در خدمت
امرش هر یک علم مبین گردیم و در افق انقطاع
نجی منیر سر در بیابان عشق نهیم و از هر تعلقی
برهیم مشامرا از شمیم حدائق ملکوت ابری
معطر نمائیم و لسانرا به ذکر و ثنائش بیارائیم جز او
نجوئیم و غیر از او نطلبیم هستی خویش فراموش
کنیم بتمامه گرفتار او گردیم

5 آتی نیاسائیم و دمی آرام نگیریم گهی سر بصحرا
نهیم گهی در هر انجمن چون شمع برافروزیم گهی
اسیر زنجیر شویم و گهی ندیم هر خطر عظیم
یومی در زندان حشمت ایوان جوئیم و روزی
ذلت کبری را عزّت عظمی دانیم

INBA85:404, INBA88:196, BRL_DAK#0169,
MSHR5.352-353, YIA.350

AB01706

To: Baha'is of Tihiran

Date: 1900 or <

- 1 O divine friends and true companions of God!
- 2 Praise be to God, you are all accepted at the sacred threshold of the Most Glorious Beauty and encompassed by the glance of favor from the Sovereign of existence. The gates of forgiveness of the Ancient Beauty are open to all faces, and the breasts of the steadfast ones are expanded through the ancient bounty and Covenant of the Self-Subsisting Lord. The kindnesses of the Most Glorious Kingdom encompass both great and small, and the favors of the Sun of Reality of the Supreme Concourse are freely bestowed upon both old and young. The sea of grace is surging and the hosts of divine confirmation come wave upon wave.
- 3 However, ranks must be preserved and the law of existence - "and there is none of Us but hath his known position" - must be observed. The younger ones must show consideration and respect to their elders, and the elders must show kindness and

1 ای دوستان الهی و یاران حقیقی

2 لله الحمد در آستان مقدّس جمال ابری کلّ مقبول
و مشمول لحاظ عنایت سلطان وجود هستید
ابواب بخشایش جمال قدم بر وجوه مفتوح و
صدور ثابتین به فیض قدیم و میثاق ربّ قیوم
مشروح عواطف ملکوت ابری محیط بر کبیر و
صغیر و الطاف شمس حقیقت ملأ اعلی رایگان
بهر پیر و جوان بحر فضل پرموج است و جنود
تأیید فوج فوج

3 ولی باید حفظ مراتب نمود و قانون وجودی و ما
منّا الا و له مقام معلوما مراعات کرد اصاغر
باید رعایت و احترام اکبر کنند و اکبر باید
عنایت و مهربانی در حق اصاغر نمایند جوانان باید

care toward the younger ones. The youth must serve and honor the elderly, and the elderly must protect and look after the youth. These rights are reciprocal.

- 4 It should not be that each person follows their own opinion and thinks independently. When the illustrious Hands of the Cause of God - upon them be the Glory of God - make a decision in any gathering, all must obey and submit, and carry it out with the utmost joy and acceptance, for this obedience is obligatory and necessary. No individual alone can understand the consequences of matters or know what is needed today or have the correct opinion. If it were such that each person had absolute authority and could carry out whatever they deemed good, the entire structure of affairs would completely fall apart, matters would become disordered, and both outward and spiritual chaos would ensue.
- 5 Therefore, whenever any of the friends conceives of an idea or brings an important matter to mind, they must refer it to the assembly in the presence of the Hands of the Cause - upon them be the Glory of God, His praise, His might, and His exaltation. If the Hands approve it, then it may be carried out; if not, then no. A verse from the Book of God indicating this was recorded and sent in a Tablet so that the friends of God would know how they must submit to the Hands of the Cause.
- 6 And upon you all be the Glory.

خدمت و حرمت پیران نمایند و پیران باید محافظت و رعایت جوانان نمایند این حقوق متبادله است

4 نچنان باشد که هر کس خودرأی و مستقل فکر باشد حضرات مجلهء ایادی علیهم بهاء الله هرگاه در مجلسی قرار ی بفرمایند کل باید اطاعت و انقیاد نمایند و در کمال سرور و رضا مجری دارند زیرا این اطاعت فرض و واجب است هر نفس وحده پی بعواقب امور نبرد و آنچه الیوم لازمست نداند و رأی مصیب ندارد اگر چنین باشد که مختار مطلق باشد و هرچه پسندیده بیند مجری دارد بکلی شیرازهء امور از هم در رود و امور مختل گردد و پریشانی صوری و معنوی دست دهد

5 لهذا باید که هر یک احباب تصویری نماید و امر مهمی بخاطر آرد مراجعت بمجلس حضور حضرات ایادی علیهم بهاء الله و ثنائیه و عزّه و علائیه نماید هرگاه حضرات ایادی تجویز نمودند معمول دارد والا فلا فقرهئی از کتاب الله که مدلل بر این است در لوحی مرقوم و ارسال شد تا احبای الهی بدانند که چگونه باید تمکین از ایادی امر داشته باشند

6 و البهاء علیکم [اجمعین]

INBA13:249, INBA88:255, INBA89:189,
MKT4.059, MILAN.080, AKHA_122BE
#01 p.j, AVK3.068.01x

AB01674

To: *Mirza Husayn Aliuf Ouskouli*

Date: 1900 or <

- 1 O thou servant of Baha! What shall my pen recount? What shall I think? From the earliest days of the Cause, the Ancient Beauty, the Most Great Name—may my life be offered up for His loved ones—laid the foundation of the Covenant and the Testament upon a firm, fixed, and impregnable base, and made this lofty edifice of the Covenant the palace of the All-Merciful.

1 ای بندهء بهاء چه نویسم و چه اندیشم جمال قدم و اسم اعظم روحی لاحیائیه الفدا از بدو امر اساس عهد و میثاق را از زیر حدید متین و رزین و رصین نهاد و این بنیان بلند پیمان را ایوان رحمن قرار داد

- 2 Whoso judgeth with but a little fairness will recognize that ever since the dawn of the world, until this heavenly Dispensation, no such Covenant and Testament hath ever before been established in the heights of the realms above or in the midmost heart of the Abha Kingdom. From the earliest appearance of the resplendent Fire upon Sinai, until the setting of the luminous Day-Star of the Praised Beauty, no Sacred Text was revealed but that, whether explicitly or implicitly, it made mention of this Eternal Covenant and Ancient Testament, praised and commended those who hold fast unto it, and censured and admonished those who waver and violate it.
- 3 Then Baha'u'llah, with His own Pen, and tracing in His own hand glorious words across the snow-white pages, made a Covenant with all created things, visible and invisible, and called it "The Book of My Covenant", and set down in it these words: "The Will of the divine Testator is this ..." One must be fair in judgement! Consider how carefully the Blessed Beauty proceeded. Even in the Kitab-i-Aqdas, which hath abrogated all other sacred Books, He hath stated this theme in lucid and explicit language and not through allusion or symbolic terms, and hath expounded it, in numerous instances, with the utmost authority and power. Wherefore, shame be upon the foolish people because of whom we have been made the target of idle fancies and vain imaginings, nay, even been pierced by their spears and arrows of doubts.
- 4 But know this: The lamp of God shall be lit, and His brilliant star shall shine upon the assemblage of humanity. His ocean shall surge, and the leviathan of the heavenly sea shall roar. The songbird of the rose-garden of Baha shall warble with blissful rapture, and the nightingale of the bower of the Lord shall chant its eternal song. Thereupon shall the hearing ear, attuned to the song of the nightingale, hearken to the divine call, proclaiming: "Sanctified be the Lord! This is the songster of My paradise! This is the nightingale of My rose-garden! This is the candle of My worlds!" The glory of God rest upon thee.
- 2 هر نفس اندک انصاف دهد ملاحظه مینماید که از بدایت نشئه انسانی تا این کور رحمانی چنین عهد و پیمانی در قطب ملاً اعلی و مرکز ملکوت ایهی تأسیس نگشت از بدایت ظهور شعله نورانی طور تا غروب آفتاب انور جمال مشکور هیچ لوحی نازل نشد مگر آنکه صراحه یا کتایه یا اشاره ذکر این عهد الست و میثاق قدیم فرمودند و متمسکین را حمد و ستایش و مدح و نیایش فرمودند و متزلزلین و ناقضین و ناکثین را زجر و نکوهش
- 3 پس باثر قلم و نقوش خط ایهی در صفحات بیضآء از من فی الوجود از غیب و مشهود عهد و پیمان گرفتند و کتاب عهدی فرمودند و وصیت الله اینکه ثبت نمودند انصاف باید داشت که جمال مبارک چه قدر احتیاط مجری داشتند حتی در کتاب اقدس که ناسخ کل کتب است به بیان واضح صریح نه اشاره و کتایه و تلویح در مواضع متعدده بجه قوت و قدرت مشدده بیان فرمودند باوجود این خاک بر سر خالق احق که ما محل ظنون و اوهام گوناگون واقع شدیم بلکه بسهام و سنان شبهات مطعون
- 4 ولی اینقدر بدان که سراج الهی روشن گردد و نجم بازغ ساطع بر انجمن بحر الهی بجوش آید و نهنگ دریای رحمانی در خروش عندلیب گلستان بهائی در نغمه و شور آید و بلبل گلشن ربائی در ترانه بی فتور آنوقت گوش شنوا که معتاد استماع نغمه بلبل است آواز سروش شنود که سبوح قدس اینست عندلیب گلزار من اینست بلبل باغ من اینست شمع آفاق من و البهآء علیک

LOTW#60

INBA88:192b, NURA#60, MMK4#150
p.161

AB01726

To: *Mirza Nabi Khan Khurramabadi (Tihran)*

Date: 1900 or <

- 1 O thou who holdest fast to the strong cord! What thou hadst written was understood and comprehended. They were scrolls, not pages; they were epistles, not mere letters - for within concise phrases were embedded and incorporated detailed subjects and abundant meanings. Speech is of two kinds: one is comprehensive utterances and decisive speech which is extremely concise yet meaningful; the other is legends and stories which are verbose, lengthy and prolix but with few and rare meanings. Thus souls who have entered beneath the shade of the Word of Unity are people of meaning, not of words; seekers of truth, not metaphor. All languages are acceptable and desirable to them if beloved meanings are present - whether Luri or Kurdish or Arabic or Persian or Pahlavi. And if meanings are absent from words, they are rejected whether Persian or Arabic or Iraqi or Hijazi. I recall that one day in Iraq, in the presence of the Luminary of the Horizons, a person from among the Lurs of Borujerd was present, and this person was outwardly completely unlettered. When the Ancient Beauty and Most Great Name showed complete kindness, his face lit up and with perfect ardor and attention, addressing Him by Whose face the kingdom of heaven and earth was illumined, he presented these verses with utmost passion, rapture, longing and joy, and recited several Luri poems including this verse:

1 ای متمسک بجل متین آنچه مرقوم نموده بودید معلوم و مفهوم شد صحائف بود نه صفحه رسائل بود نه نامه چه که در الفاظ مختصره مطالب مفصله و معانی مکتثه مندیج و مندرج بود کلام بر دو قسم است یکی جوامع الکلم و فصل الخطاب که بغایت موجز و مفید است دیگری اساطیر و حکایات که مسهب و طویل و مطنب است ولی معانی قلیل و کمیاب پس نفوسی که در ظل کلمه توحید داخل اهل معانیند نه الفاظ و طالب حقایقند نه مجاز جمیع لسانها نزدشان مقبول و مرغوب اگر معانی محبوب موجود چه لری و چه کردی و چه تازی و چه دری و چه پهلوی و اگر در الفاظ معانی مفقود مردود چه فارسی و چه عربی و چه عراقی و چه بجازی در خاطر دارم که در عراق روزی بحضور نیر آفاق شخصی از لره‌ای بروجرد حاضر و آن شخص بظاهر عامی صرف بود چون جمال قدم و اسم اعظم کمال اظهار عنایت فرمودند رویش باز شد و بکمال اشتعال و توجه مخاطباً لوجه اضاء به ملکوت السموات و الارض این ابیات را در نهایت شور و وله و شوق و شغف عرض نمود و چند شعر لری خواند از آنجمله این بیت بود

- 2 Wherever You walk and set foot on the earth
- 3 I stretch out long and make myself mud and clay in the earth
- 4 My heart rejoices when Your tresses become tangled
- 5 In any case, the Blessed Beauty smiled and showed such kindness that it is beyond description. The point is that you should write your letter with perfect eloquence and fluency, and that is the language of love. O Lor, give thanks to God that you are pure and clean water. Without hesitation open your tongue, and glory be upon the people of glory.

2 هر جا می‌زری و پا سر خاک می‌بی
3 مه دراز میشوم و در خاک گل و پل مکنم
4 مه دلم خو میشوه تا زلف تو قنفل مکنه
5 باری جمال مبارک آنقدر تبسم فرمودند و اظهار عنایت کردند که حد و وصف ندارد باری مقصود اینکه شما در نهایت فصاحت و بلاغت مکتوب را مرقوم فرمائید و آن لسان محبت است ای لر شکر کن خدا که آب کری و پاک و طاهر و مطهر بی محابا روزبازا برگشا و البهاء علی اهل البهاء

INBA17:257, INBA72:078, INBA88:226b,
MKT8.130b, AHB_121BE #06 p.190,

AB01728

Date: 1900 or <

- 1 O you who place your trust in God! 1 ای متوکل علی الله
- 2 All your writings were studied and I became informed of the events. All necessary advice was given, and the good of all was in acting upon it. Now from circumstances it appears this matter has no end. Therefore you must not be too affected and become sorrowful and grieved. Submit the matter and surrender to divine destiny. Whatever God has ordained is good. Surely there is wisdom in this which will later become apparent. God will open other doors. He is powerful over all things. The consequences of affairs are hidden from sight, therefore whatever comes to pass is good. "It may be that you dislike something which is good for you."
- 2 جميع مسطورات آنجناب مطالعه گردید و بر وقوعات اطلاع حاصل شد آنچه نصائحي که باید و شاید مجری گشت و خیر کل در عمل بان بود حال از قرائن معلوم میشود که این کار پایان ندارد لهذا آنجناب نباید پر متاثر باشند و محزون و مهموم گردند امر را تفویض نمائید و تسلیم قضا و قدر گردید آنچه حق مقدر فرماید همان خیر است البته حکمتی در اینست بعد ظاهر خواهد شد حق ابواب دیگر مفتوح میفرماید آنه علی کل شیء قدیر عواقب امور از انظار مستور لهذا آنچه پیش آید همان خیر است عسی ان تکرهوا شیئاً و هو خیر لکم
- 3 What is required and obligatory is turning to God, trusting in God, occupation with remembrance of God, and being enkindled with the fire of the love of God. At first in this partnership, proper consideration was not given to conditions of harmony for the future, thus these difficulties have arisen. Let us see what God wills and what destiny decrees. Soon all these affairs will pass away and "the face of thy Lord of glory and honor" will endure. Therefore sorrow and grief are not fitting, and regret and remorse are not proper. There is no partnership but it disperses, no committee but it scatters, no unity but it multiplies. Therefore one must purify and sanctify the heart and soul from thoughts of these idle fancies and occupy oneself with what brings joy and delight.
- 3 آنچه فرض و واجب است توجه الی الله و توکل بر خدا و اشتغال بذکر الله و اشتعال بنار محبت الله در اول این شرکت ملاحظه شروط ایتلاف در مستقبل چنانچه باید و شاید نشد اینست این مشکلات حاصل گردید تا خدا چه خواهد و قضا چه امضا نماید عنقریب جمیع این شئون زائل گردند و یقی وجه ربک ذو الجلال و الاکرام ثابت و محقق شود پس اندوه و غم نشاید و افسوس و ندم نباید ما من شرکه الا تفرقت و ما من لجنة الا تشتتت ما من وحدة الا تکثرت پس باید دل و جان را از افکار این اوهام منزّه و مقدس نمود و بانچه سبب روح و ریحانست مشغول نمود
- 4 It is not at all good for Mulla Husayn to learn the details of these matters - let it pass in summary. In any case, we pray that success be granted to you.
- 4 جناب ملا حسین هیچ خوب نیست از تفصیل این امور خبر شود بجمیل بگذرانید باری ما دعا میکنیم که بجهت آنجناب توفیق عنایت شود

- 5 Shaykh al-Ra'is has arrived from the capital to that land - surely by now he has arrived. Show him much love and kindness secretly. Association with the friends is not permitted. Keep him very well concealed even from the friends. Deliver the enclosed letter to him. Taking good care of him is very necessary. And greetings upon the people of Baha!

5 جناب شیخ رئیس از علیّه وارد آن ارض البتّه تا بحال شده‌اند بسیار اظهار محبت و نوازش سرّاً بایشان بنمائید معاشرت احبّاً جائز نیست بسیار ایشانرا حتّی از احباب مستور بدارید مکتوب جوف را بایشان برسانید رعایتشان بسیار لازمست و البهّاء علی اهل البهّاء

MMK6#044

AB01813

To: Aqa Mirza Ali Rashti, in Babul

Date: 1900 or <

- 1 O steadfast and firm one! We beseech and implore the special confirmations of the Ancient Beauty and the Greatest Name (may my spirit be sacrificed for His loved ones) that you may be successful in all things. Today the greatest magnet for divine confirmations is the unity and harmony of God's friends. I swear by that Essence of existence and praised Sovereign that the unity and oneness of God's loved ones has such influence and penetration in the world of existence that cannot be described or written, and likewise discord and estrangement among the merciful friends brings such harm to the realm of being that cannot be imagined. Therefore, O longtime friend, strive with heart and soul that estrangement may be removed from among God's servants and spiritual, conscientious, merciful oneness may emerge. When this paragon of unity and harmony appears in the gathering of friends, spiritual joy and divine celebration will be established, and the Beloved of God's Cause and the Sovereign of God's love will pitch His tent in mountain, plain and desert, and spirit and fragrance will appear and the world will become a most glorious paradise. But if discord and estrangement remain among friends, day by day the flame of the love of God will be extinguished and lethargy and stagnation will encompass all.

1 ای ثابت نابت از تأییدات خاصّه جمال قدم و اسم اعظم روحی لأحبّائه الفداء مستدعی و ملتسمیم که در جمیع شئون موفق گردی الیوم مغناطیس اعظم تأییدات الهیه اتّحاد و اتّفاق دوستان الهیست قسم بآن جوهر وجود و ملک محمود که اتّحاد و یگانگی احبّای الهی چنان تأثیر و نفوذی در عالم وجود دارد که به تقریر و تحریر نیاید و همچنین اختلاف و بیگانگی در میان دوستان رحمانی چنان مضرّتی در حیز شهود آرد که تصور نتوان نمود پس ای یار دیرین به جان و دل بکوش که بیگانگی از میان عباد الهی زائل گردد و یگانگی روحانی وجدانی رحمانی بمیان آید و چون این شاهد اتّحاد و اتّفاق در انجمن یاران جلوه نماید عیش روحانی و جشن رحمانی تأسیس گردد و دلبر امر الله و شهریار محبت الله در کوه و دشت و صحرا خیمه برافرازد و روح و ریحان بمیان آید و جهان جنت ابدی گردد و اگر اختلاف و بیگانگی بین دوستان باقی ماند روز بروز شعله محبت الله محمود گردد و نمودت و جمودت احاطه کند ع

- 2 Therefore strive as much as you can for harmony so that 'Abdu'l-Baha may be pleased and spirit and fragrance may appear. By God, besides Whom there is no other God! When I imagine the unity of the friends, my soul inhales holy fragrances, and when I observe discord among friends, utmost grief and sorrow overtake me. In any case, you must consider

2 پس تا توانی در ایّتلاف بکوش تا عبدالبهّاء راضی گردد و روح و ریحان رخ نماید فوالله الذی لا اله الا هو چون تصوّر الفت یاران نمایم جان نفحات قدس استشمام نماید و چون ملاحظه اختلاف یاران کنم نهایت غوم و هموم مستولی گردد باری

what you should do and how you should act. And the Glory be upon you and upon all who are firm and steadfast in the Covenant.

دیگر آنجناب ملاحظه نمائید که چه باید کنید و چگونه باید حرکت نمائید و البهاء علیک و علی کل ثابت راسخ علی الميثاق

3 'Abdu'l-Baha 'Abbas

ع ع 3

4 Praise be to God that you are confirmed and assisted and the glance of favor encompasses you in all things. When you act according to instructions, I guarantee your confirmation from all directions.

4 الحمد لله مؤید و موفقی و نظر عنایت در جمیع شئون شامل چون بدستور العمل مجری نمائی من کفالت تأییدت را از جمیع جهات مینمایم

INBA13:223b,

BRL_DAK#1092,

MKT6.029

AB01837

To: Aqa Husayn Ali (Ishqabad)

Date: 1900 or <

1 O thou who art assured by the signs of God! Among the wondrous works and marvelous mysteries of the Lord in every age and cycle was the mystery of sacrifice, meaning that a group, intoxicated and bewildered by the pure water whose admixture is camphor, would hasten dancing to the altar of sacrifice and be consumed in the fire of attraction, and stamping their feet and crying out in joy, would raise their cry of "Blessed am I! Good news be unto me!" to the Concourse on High.

1 ای موقن بایات الله از غرائب آثار و عجائب اسرار پروردگار در هر کور و دوری سر فدا بود یعنی جمعی از کأس ماء طهور مزاجها کافور سرمست و مدهوش شده رقص کتان بقربانگاه فدا می شتافتند و با آتش انجذاب میگذاختند و هلهله گویان و پاکوبان خندان و شادمان نعره طوبی لی بشری لی بعنان ملأ اعلی میرسانند

2 But until now, such ecstasy and joy, such attraction and bliss as was manifested in the field of sacrifice by His Holiness Ruhu'llah has never been heard from any soul. For that young child, from whose pure mouth still came the scent of milk, with perfect grace and beauty, like the brilliant moon from the horizon of chains and fetters, his face radiant and his lips smiling, his tongue engaged in the mention of the All-Merciful and his gaze fixed upon the Kingdom of God, under chains and fetters raised such a cry of "Ya Baha'u'l-Abha" and opened his tongue in teaching that he created a tumult in the realm of being and left the guards dumbfounded and astonished, and dancing and stamping his feet and smiling, sacrificed his life in the field of martyrdom. Would that I had been with him to achieve a great triumph!

2 ولی تا بحال چنین وجد و سرور و جذب و حبور که در میدان جانفشانی از حضرت روح الله بظهور رسید از نفسی مسموع نشد چه که آن طفل صغیر هنوز بوی شیر از فم مطهرش میآمد با کمال صباحت و ملاحه چون بدر منیر از افق اغلال و زنجیر رویش تابان و لبش خندان و لسانش ناطق بذکر رحمن و بصرش متوجه بملکوت یزدان بود و در تحت سلاسل و اغلال چنان نعره یابهاء الاهی برآورد و زبان بتبلیغ گشود که شور و ولوله در ملکوت وجود انداخت و عوانان را مات و متحیر ساخت و خندان و رقص کتان و پاکوبان در میدان فدا جانفشانی نمود یا لیت کنت معه و افوز فوزاً عظیماً

3 In brief, such is the power and might of attraction in the Dispensation of the Blessed Beauty, may my spirit be a sacrifice for the martyrs in His path. Never before has it occurred that

3 باری اینست قدرت و قوت انجذاب در دور جمال مبارک روحی لشهداء سبيله الفداء تا بحال چنین واقع نگشته که کودکی خورده سال گوی

a young child should outstrip and surpass the men of the field and rise from the horizon of sacrifice with perfect detachment and a radiant countenance. Such is the station of holy souls in this mighty Cycle and manifest Dawning.

- 4 Consider how a young child, because he was firm and steadfast in the divine Covenant, was raised to such a manifest sovereignty that every denier was astounded. Such is the station of those who hold fast to God's Covenant and Testament.
- 5 Some of the guards who were watching along the way related that that new flower of the divine garden, under chains and fetters on the way, was smiling and singing verses. And the Glory be upon thee.

سبقت و پیشی را از مردان میدان برد و از افق فدا با کمال انقطاع با رخی تابان طلوع نماید اینست شأن نفوس مقدسه در این کور عظیم و اشراق مبین

4 ملاحظه فرمائید طفل صغیری چون بر میثاق الهی ثابت و مستقیم بود بچه سلطان مبینی مبعوث شد که هر منکری مبهوت گشت اینست شأن متمسکین بعهد و پیمان الهی

5 بعضی از گماشتگان که در طریق نگهبان بودند روایت نمودند که آن نوگل بوستان الهی در بین راه در تحت سلاسل و اغلال خندان و غزنخوان بود و البهاء علیک

INBA72:049, INBA88:060, MKT8.152b,
AKHA_087BE #10 p.08, TSHA3.536,
KHS05.013, MAS9.037

AB01777

To: Baha'is of Khurasan

Date: 1900 or <

- 1 O my God, my Support, and my Purpose! Thou knowest the intensity of my attachment, the depth of my love, the greatness of my passion, and my boundless devotion to Thy servants who have drunk from the cup of Thy knowledge, become intoxicated with the wine of Thy bounty, made themselves targets for the arrows of tribulation in Thy path, accepted the severest trials in their love for Thee, tasted the deadly poison in following Thy Cause, endured hardships in exalting Thy remembrance, remained patient under the taunts of enemies while in chains and fetters for proclaiming Thy Manifestation, bore thorns and burning fire in establishing Thy religion, showed fortitude when submerged in seas of tribulation in diffusing Thy fragrances, and remained firm in Thy Covenant and Testament.
- 2 O Lord! Assist them with the invisible confirmations of Thy oneness, aid them with the divine confirmations of Thy singleness, raise their banners in the East and West of the earth

1 ارض خاء احبای الهی علیم بهاء الله الاهی هو الله اللهم یا الهی و سندی و مقصودی آنک لتعلم فرط تعلقی و شدة حبی و عظیم غرامی و کثرت ولوعی بعبادک الذین تجرعوا من کأس عرفانک و سکروا من سلاف احسانک و استهدفوا سهام البلاء فی سیلیک و رضوا باشد الابتلاء فی محبتک و ذاقوا سم الردی فی اتباع امرک و احتملوا المشاق فی اعلاء ذکرک و صبروا علی شماتة الاعداء فی الکیول و الوثاق فی اعلان ظهورک و اضطربوا علی شوک القتاد و نار الغضا فی اثبات دینک و تجلدوا عند الاستغراق فی بحور البلوی فی نشر نفحاتک و ثبتوا علی عهدک و میثاقک

2 ای رب آیدهم بتأییدات غیب احدیتک و وقتهم بتوفیقات ملکوت فردائیتک و انشر اعلامهم فی مشارق الارض و مغاربها بقوتک و روح اعمالهم فی الآفاق بقدرتک و از مصباحهم فی زجاجة

through Thy power, promote their deeds throughout the regions by Thy might, illumine their lamp in the glass of contingent being with Thy light, cause their springs to flow with the waters of Thy knowledge, brighten their faces with the radiance of Thy mercy, gladden their hearts by beholding the signs of Thy unity, and make them among Thy greatest signs and conclusive proofs amidst all mankind. Verily, Thou doest whatsoever Thou wilt.

- 3 And you, O you who are aflame with the fire of longing and who gaze upon the Kingdom of the Lord of the Covenant - well done! Well done! For your steadfastness, patience, fortitude, trust, endurance, forgetfulness of self, gratitude and devotion. I beseech God to support you, assist you, make you victorious, confound your enemies, spread your influence, and grant you a truthful tongue among later generations.

- 4 Soon you shall behold the waves of the sea of mercy, be revived by the breezes of compassion, witness the abundance of bounty, the brilliance of the divine fragrances, the blowing of the breeze, the rising of the star, the spread of the hidden mystery, the gleaming of the treasured pearl, the rending of veils, the removal of restraints, the revelation of secrets and the dawning of lights. Then shall the steadfast rejoice, the firm be gladdened, the wavering despair, the hopes of the hesitant be dashed, and the violators who waver shall perish.

الامكان بنورك و فجر ينابيعهم بمياه عرفانك
و نور وجوههم بنصرة رحمتك و سر قلوبهم
بملاحظة آيات وحدانيتك واجعلهم من آياتك
الكبرى و حجبك القاطعة بين الورى انك فعال
لما تشاء ع

3 و انتم يا ايها المضطربون بلظى الاشواق و الناظرين
الى ملكوت رب الميثاق احسنتم احسنتم بما ثبتتم
و صبرتم و تجلّدتكم و توكلتم و قاسيتم و تناسيتم و
شكرتم و اجرتم و اسئل الله ان يمدكم و يعينكم و
ينصركم و يخذل اعدائكم و ينشر آثاركم و يجعل لكم
لسان صدق في الآخرين

4 فسوف ترون امواج بحر الرحمة و تحيون بنسائم
الرفقة و تجدون سبوغ النعمة و سطوع النفحة
و هبوب النسمه و يزوغ النجمه و شيوع السر
المكنون و تلتأ الدّر المخزون و هتك الاستار
و خلع العذار و ظهور الاسرار و طلوع الانوار
هنالك يفرح الثابتون و ينسر الراسخون و يقط
المتزلزلون و ينخب آمال المترددين و يهلك
الناقضون المضطربون

INBA13:351, INBA59:310

AB01852

To: Abdu'llah Khan et al., in Khuy

Date: 1900 or <

- 1 O friends of Abdul-Baha! Praise God that you are like the true dawn - bright and luminous, like a tall palm tree - full of fruits and blossoms, and like pure honey - sweet to the taste of the righteous. You are manifestations of divine bounties and the recipients of the glances from the eye of the All-Merciful. You have found rest in the shade of the companionable tree and are sustained by the greatest bounties in the Abha Paradise.

- 2 O divine friends! Thank God that you wear upon your heads a crown adorned with divine pearls and are clothed in a robe

1 اى ياران عبدالبهاء حمد كنيد خدا را كه صبح
صادقيد روشن و پر انوار و نخل باسفيد پر ميوه
و بر و بار و شهد فائقيد پرحلاوت در كام ابرار
مظاهر فيوضات الهيديد و مشمول بلحاظ عين
رحمانية در ظل شجره انيسا آرميده ايد و در جنت
ابى مرزوق باعظم نعما

2 اى ياران الهى شكر كنيد خدا را كه افسرى
مرصع از دردانه الهى بر سر داريد و ردائى از

of lordly favor. You are guides to the Kingdom and humble servants at the Sacred Threshold of the Divine Unity. This is sovereignty over both worlds; this is the gift of the Lord God.

- 3 O my God, my Beloved, my Shield and my Refuge! These are servants whose inner thoughts have been perfumed by the fragrances of Thy holiness, whose consciences have been sanctified from the love of aught else but Thee, whose hearts are intoxicated with the wine of Thy love, whose souls are steadfast in Thy Cause, whose feet are firm in Thy Covenant and Testament, who commune with Thee in the early hours with the prayers of the righteous, who humble themselves like captives before Thy luminous Kingdom, whose hearts are set ablaze with the fire of longing to behold Thy beauty, O Luminary of the horizons, and who are consumed with burning in the desert of separation.

- 4 My God! Reach them with the fragrances from the flowers of Thy gardens of mercy and the breezes of dawn from the orchards of Thy oneness. Immerse them in the oceans of Thy mercy and make their flowing tears a cooling draught to extinguish the fire of their hearts, to soothe the flames of their sighing, and to comfort them in their separation.

- 5 My God, my God! Make them like fresh, verdant trees, well-watered by the torrential rain from the clouds of Thy mercy and the all-encompassing outpouring from the heaven of Thy lordliness, until these trees become laden with low-hanging clusters, shaded branches, green leaves, and sweet fruits. Verily, Thou art the Enabler, the Generous, verily Thou art the All-Merciful, the Compassionate.

خلعت ربّانی در بر جهان ملکوت را رهبرید
و آستان مقدس حضرت احدیت را بنده
کهنتر اینست سلطنت دو جهان اینست موهبت
حضرت یزدان

3 یا الهی و محبوبی و حرزی و موئلی هولاء عباد
طابت سرائرهم بنفحات قدسک و تقدست
ضمائرهم عن حبّ دونک و ترنّحت قلوبهم
بصباآ محبتک و استقامت نفوسهم علی امرک و
ثبتت اقدامهم علی عهدک و میثاقک و ناجوک
مناجات الأبرار فی الأسحار و تذللوا تذلل الأسیر
الی ملکوتک المنیر و توقدت افئدتهم بنیران
الاشتیاق الی مشاهدة جمالک یا نیر الآفاق و
اشتدّ علیهم الاحترق فی بادية الفراق

4 الهی ادرکهم بنفحات ازهار ریاض رحمانیتک
و نسّمات اسحار حدائق فردانیتک و اغرقهم فی
بحار رحمتک و اجعل تحلب دموعهم ودقاً مطفئاً
لتوقد قلوبهم و مسکناً للهب زفیرهم و سلوة فی
هجرانهم

5 الهی اجعلهم اشجاراً ناضرة خضلة ربّانة
بغیث هاطل من سحاب رحمانیتک و فیض
شامل من سماء ربّانیتک حتّی تصبح تلك
الأشجار دانية بقطوف مظلة الفروع مخضرة
الأوراق بالغة الأثمار حلو المذاق انک انت
الموفق الکریم و انک انت الرحمن الرحیم

INBA88:367, INBA89:119

AB01821

To: Aqa Mirza Abdu'l-Husayn et al., in Qazvin

Date: 1900 or <

- 1 O friends steadfast in the Covenant and Testament! A hundred glad tidings that the hosts of the Abha Kingdom and the unseen legions have been dispatched by the Beauty of Baha to the East and West, and they have broken and continue to break the ranks throughout all regions. Soon you will observe that

1 ای دوستان ثابتان بر عهد و پیمان صد بشارت
که قوه جندیّه ملکوت ابهی و سپاه و
جیوش لم تروها را جمال بهاء بشرق و غرب
سوق فرمود و صفوف آفاق را درهم شکسته

the world has been set in motion and the universe is dancing and rejoicing in delight. At that moment the invisible herald will cry out:

و میشکند عنقریب ملاحظه خواهید نمود که
جهان بحرکت و جنبش آمده و کیان در
رقص و طرب و شادمانی هاتف غیبی آدم
فریاد برآرد

2 “There is no commotion in the city save the curl of the Beloved’s tress

2 ولوله در شهر نیست جز شکن زلف یار

3 There is no turmoil in creation save the arch of the Friend’s brow”

3 فتنه در آفاق نیست جز خم ابروی دوست

4 Despite this sanctifying melody of the Abha Beauty that has reverberated throughout this infinite space, the helpless people of lethargy remain bewildered and confused like the deaf, saying “Where is that divine melody? Where is that merciful cry? Where is that heavenly song?” “They have ears with which they hear not.” Not every ear can hear this melody, and not every outsider can become privy to this divine mystery. “Deaf, dumb, blind - they will not return.”

4 باوجود این آهنگ تقدیس جمال ابهی که طنین در این فضای غیرمتناهی انداخته بیچاره اهل فتور چون کران متحیر و حیران مانده که کو آن آهنگ الهی و کو آن نعره رحمانی و کو آن نغمه ربّانی و لهم آذان لایسمعون بها هر سمعی این نغمه را نشنود و هر نامحرمی محرم این راز الهی نگردد صم بکم عمی فهم لایرجعون

5 O servants of the Abha Beauty! Day and night play soul-stirring melodies and set the world ablaze with the fire of the love of God. Soon the days of life in this mortal dust-heap will end and the gate to the divine world will open, and “what no eye hath seen, nor ear heard, nor hath entered into the heart of man” shall be fulfilled. And the Glory be upon you!

5 ای بندگان جمال ابهی شب و روز ترانه جاسوز ساز کنید و جهانرا بنار محبت الله برافروزید عنقریب ایام زندگی در این خاکدان فانی بسر آید و باب جهان الهی بگشاید و ما لارأت عین و لاسمعت اذن و لاخطر علی قلب بشر تحقق یابد و البهاء علیکم

INBA13:053b, INBA13:242, INBA59:223b

AB01829

To: Mirza Husayn brother of Ali Muhammad Varqa, in Tabriz
Date: 1900 or <

1 O you who sacrificed that embodied spirit in the path of God!

1 ای فداکننده آن روح مجسم در سبیل الهی

2 Those two sweet-singing birds on the branch of oneness have begun such a melody that the ear of the soul is in rapture. Until now many souls have become intoxicated and sacrificed their lives in the path of truth, but never has there been a twelve-year-old child martyred with such tenderness of years yet such eagerness, joy and gladness, such detachment, ecstasy and gladtidings. This is among the greatest miracles and mighty signs of the Truth. I swear by that illumined countenance, that perfumed nature, and that musk-scented hair of the Spirit of

2 آن دو مرغ خوش آواز بر شاخسار احدیت چنان نغمه ئی آغاز کرده اند که گوش جان در التذاذ است تا بحال نفوس کثیره سرمست در راه حق جانفشانی نمودند ولی طفلی دوازده ساله باین خوردسالی و باین شوق و سرور و شادمانی و باین انقطاع و وجد و بشارت و مظلومی هنوز شهید نشده بود این از معجزات کبری و آیات عظمای حقست قسم بآن روی منور و خوی

God (Jesus Christ), may my spirit be sacrificed for Him, that the denizens of the Most Glorious Kingdom and the Concourse on High cried out "O glad tidings! O glad tidings!" at the moment of martyrdom of those two blessed souls, for those two oppressed ones sacrificed their lives in such a way as to establish the very standard of sacrifice for every martyr.

- 3 From early childhood, that youth showed such signs of the flame of the fire of the love of God in his countenance as to cause amazement. What an eloquent and articulate tongue he had! How sweet-spoken he was! How graceful he was! What beauty he possessed! Such children are worthy to sacrifice their lives in the path of the Blessed Beauty, and such souls are befitting to become martyrs in the way of the Most Great Name. Would that I had been with them to achieve a mighty triumph!

- 4 In any case, there are two boxes of the honored Varqa's writings with Jinab-i-Samandar. We have written to him to deliver them to you, for this is a great inheritance belonging to Jinab-i-Aqa 'Azizu'llah. Also regarding the sum that is with the honored Afnan, send one hundred tumans of it to the sorrowful, oppressed leaf, the sister of the honored Varqa, the Garden of Sanctification, and give the remainder to a highly trustworthy and reliable person to divide the profit equally between her and Jinab-i-'Azizu'llah, or arrange it in some other way that will provide benefit for Jinab-i-Aqa 'Azizu'llah. And upon you be glory.

معطر و موی معنبر حضرت روح الله روحی له
القداء که اهل ملکوت ابدی و ملاً اعلی در
حین شهادت آن دو نفس مبارک فریاد یابشری
یابشری بر میآوردند چه که آن دو مظلوم چنان
جان فدا نمودند که آئین جانفشانرا بهر جانفشانی
نمودند

3 آن طفل از بدو طفولیت چنان آثار شعله
نار محبت الله در وجهش ظاهر بود که مایه
حیرت بود چه لسان فصیح و بلیغی داشت
چه قدر شیرین زبان بود و چه قدر پرملاحت
بود چه صباحتی داشت چنین اطفال سزاوار
جانفشانی در سبیل جمال مبارکند و چنین
نفوس لائق فدا گشتن در راه اسم اعظمند یا
لیت کنت معهم فافوز فوزاً عظیماً

4 باری نوشتجات حضرت ورقاء دو صندوق
در نزد جناب سمندر است بایشان نوشته شد
که تسلیم شما نمایند چه که این میراث عظیم
است که بجهت جناب آقا عزیزالله است و
همچنین مبلغی که در نزد حضرت افنان است
صد تومان آنرا بجهت ورقهء محزونہء مظلومه
همشیرهء حضرت ورقاء حلیقهء تقدیس بفرستید
و مابقی را بشخص بسیار معتبر و امینی بدهید
که بالمناصفه بین او و جناب عزیزالله منفعت
را قسمت نمایند و یا نوع دیگر که منفعتی بجهت
جناب آقا عزیزالله داشته باشد و الهاء علیک

INBA55:325, TISH.492-493x

AB01786

To: *Haji Muhammad Baqir from Najafabad et al.*

Date: 1900 or <

- 1 O loved ones of the Beauty of the All-Merciful! A group is present and His Holiness Zaynu'l-Muqarrabin is observing, and some from outside have entered the gathering, and the midday meal is prepared, and Salih Aqa is waiting like a servant for the partaking of the food, and this servant is occupied with mention of the divine friends and filled with joy in remembrance of the spiritual friends, and the pen is writing and the tongue is

1 ای احبابی جمال رحمن جمعی حاضر و حضرت
زین المقربین نیز ناظر و از خارج بعضی در محفل
داخل و غذای ظہر مهیا و صالح آقا بجهت تناول
غذا مثل محصل واقف و این عبد بذکر یاران الهی
مشغول و بیاد دوستان معنوی مألوف و مستبشر

speaking and the heart is engaged in supplication and chanting verses of entreaty, remembering:

- 2 O Lord! These souls are enamored of Thy countenance and lost in Thy path and in love with Thy nature and disposition. They are intoxicated with Thy cup and birds upon Thy roof. They are the tame birds of providence and the enchanted nightingales of the roses of truth. They are the thirsty ones at the fountain of mercy and the wanderers in the realm of grace.
- 3 O Forgiver! Pardon the sins of Thy servants and grant refuge to the helpless ones. Thou art the Kind God and Thou art the Lord of pardon and forgiveness. Grant strength to the weak and bestow healing upon the sick, make the poor honored and give fire to the cold. Keep them safe from the evil of the great temptation and protected from the impact of severe tests. Make them steadfast in the Covenant and Testament and constant in their pledge and faith. Grant them dwelling in the shelter of Thy most glorious Kingdom and refuge in the protection of Thy most exalted Dominion. Thou art the Powerful and the Mighty, Thou art the Hearing and the Seeing.
- 4 In brief, O loved ones of God! Know with certainty that at all times in the Holy Shrine we beseech confirmation for you, that you may remain protected in the shelter and protection of the Divine Unity and be successful in attaining the good-pleasure of God. And upon you all be Glory!

و قلم در تحریر و لسان در تقریر و قلب در تضرع
و ترتیل آیات ابتهال و مشتعل و متذکر که

2 ای پروردگار این نفوس آشفته روی تواند و
گمگشته کوی تو و عاشقان خلق و خوی
تو سرمست جام تواند و پرندگان بام تو مرغان
دست‌آموز عنایتند و بلبلان شیدای گل‌های
حقیقت تشنگان چشمه رحمتند و آوارگان اقلیم
مرحمت

3 ای آمرزگار گاه بندگان غفران نما و پناه
به بیچارگان بخش توئی خدای مهربان و توئی
صاحب عفو و غفران ضعیفانرا قوت بخش و
علیلانرا شفا عنایت فرما و مستمندانرا ارجمند
کن و افسردگانرا اشتعال بخش از شر افتتان
عظیم محفوظ و از صدمات امتحان شدید مصون
بدار بر عهد و میثاق مستقیم کن و بر پیمان و
ایمان مستدیم در ظل ملکوت ابهات منزل ده
و در پناه جبروت اعلایت مأوی بخش توئی
مقتدر و توانا توئی شنونده و بینا

4 باری ای احباء الله یقین بدانید که در جمیع
اوقات در تربت مبارکه از برای شما طلب تأیید
مینمائیم که در صون و حمایت حضرت احدیت
مصون و برضای حق موقت گردید و الهاء علیکم
اجمعین

INBA13:358, MMG2#146 p.164x

AB01790

To: Kawkab Sultan wife of Muhammad Alaquihband

Date: 1900 or <

- 1 O handmaiden of God, O assured leaf! His honor was absent and away for some time, but God willing he will soon return and appear. The horizon of the house will become bright and the home and dwelling will become a rose garden and flower garden.
- 2 In truth, he committed oppression and transgression, and whatever you say in complaint and however much you cry out and lament, you are justified. And whatever punishment I

1 ای امة‌الله ای ورقه موقنه جناب معلوم هرچند
مدتی غائب و غارب بودند انشاءالله عنقریب
طالع و حاضر گردند افق بیت روشن و خانه
و کاشانه گلزار و گلشن گردد

2 فی الحقیقه ستم نمودند و تعدی کرده‌اند و شما آنچه
بگوئید و شکایت نمائید و فریاد و فغان برآرید
محقید و من آنچه ایشانرا زجر نمایم اجر یابم و

give him would be deserved, and however much he repents and turns in contrition, he will not be excused or pardoned. You are in the right and he is in debt, rather deserving unlimited retribution.

- 3 However, according to the rule of the most luminous law, when both plaintiff and defendant are present, judgment is passed and retribution carried out. His honor Haji argues that both he and the plaintiff must be present together, then you can carry out both judgment and retribution. With this excuse he wants to draw you here too. What a strange plot!

- 4 And his honor knows this too - that when it comes to retribution and the rod and whip appear, you will immediately forgive your right and he will be freed from retribution, but the pilgrimage to the Holy Shrine will have been achieved. In this case you win whether it comes up even or odd - his honor Haji will triumph and seize the spoils.

- 5 So what is to be done? There is no remedy except forgiveness and silence. Otherwise I am the loser in this, because when his honor Haji appears again with whatever petitions he brings, they will require answers and I too will have to spend day and night writing. Therefore it is better for you to excuse his honor Haji and forgive his past shortcomings. God willing, he will make up for what was lost in the future, especially since he remembered you during the pilgrimage to the Blessed Shrine.

ایشان آنچه توبه کنند و انابه نمایند معذور و معفو نخواهند شد شما محقید و او محقوق بلکه مستحق قصاص نامحدود

3 ولی در قاعدهء شرع انور اینست که مدعی و مدعی علیه هر دو چون حاضر گردند حکم صادر گردد و قصاص جاری شود جناب حاجی محاجبه مینمایند که باید من و مدعی هر دو موجود و باهم حاضر شویم انوقت حکم و قصاص هر دو را جاری کنید باین بهانه شما را هم میخواهد باینجا بکشد عجب نقشی است

4 جناب حاجی و این را نیز میداند چون کار بقصاص انجامد چوب و تازیانه بمیان آید انوقت شما فوراً حق خود را حلال مینمائید و از قصاص رها یابد ولی زیارت روضهء مقدسه حاصل گردد در این صورت تو گرو بردی اگر جفت و اگر طاق آید جناب حاجی غالب و غنائم را سالب گردند

5 پس چه باید کرد چاره جز عفو و سکوت نیست والا من در این میانه باختام زیرا جناب حاجی دوباره حاضر شوند و آنچه عرایض بهمراه دارند جواب خواهند و من نیز باید شب و روز بتحریر مشغول گردم پس شما بهتر اینست که جناب حاجی را معذور و از قصور ماضی معاف بدارید انشاءالله آینده تلافی مافات مینمایند علی الخصوص که در زیارت روضهء مبارکه بیاد شما بودند

INBA13:172, INBA85:218, MSHR2:353

AB01817

Date: 1900 or <

- 1 O beloved servants of the Divine Threshold! This is a mighty cycle, a glorious age, and a new century in which the Manifestations of the Divine Unity have appeared and the Daysprings of the Light of Truth have dawned.

1 ای درگاه الهینک سوگلی قولری مظاهر حضرت احدیتک ظهوری و مشارق نور حقیقتک طلوعی بر دور عظیمدر و عصر مجیددر و قرن جدیددر

2 هر بر مظهر مقدسک کتاب مبین تدوینی اولدیغی گبی حقیقت رحمانیه سی و کینونت نورانیه سی

2 Even as every holy Manifestation hath a Book Revealed, His divine reality and luminous essence is the Mother Book of Creation, the Preserved Tablet, the Outstretched Parchment, and the Inscribed Book. Even as the Book of Revelation and Divine Law containeth verses, words and letters, so too doth the essential reality—that is, the Book of Creation—encompass and include verses, words and letters in respect to the Names, Attributes, Deeds, Laws and Effects. These creative verses, letters and words are the realities of the loved ones and the quintessential being of the near ones.

3 Even as the revealed verses are proof and miracle, so too must the creative verses and words be extraordinary and distinguished realities. That is, creation must conform to revelation, and revelation must describe creation. In other words, the loved ones of God must become the manifestations of the verses of unity, the dawning-places of the mysteries of divine singleness, the rising-points of the names and attributes, and the recipients of inspiration from the Lord of earth and heaven. They must become the radiant beams of the light of truth and the brilliant flames of the divine fire. They must become the embodiments of divine attributes and the manifestations of heavenly signs. They must be distinguished from all other peoples in every respect.

4 O true lovers and sincere friends of the Ancient Beauty! Ye must exert your utmost endeavour and strive with all your might to adorn human reality with heavenly bestowals. Praise be to God that the hosts of divine confirmation from the Abha Kingdom are rushing forth, and the company of angels of success are arriving from the most exalted horizon. Yet what is needed is attention, devotion, supplication, and purification. What is needed is steadfastness and firmness in the divine Covenant and Testament, and constancy and persistence in the heavenly Covenant and Pledge. Ye must make your character reflect divine attributes, your conduct manifest holy spiritual qualities, and your words express praise and glorification of the Ancient Beauty.

5 And the glory be upon you, O loved ones of God.

اُمّ الکتاب تکوین در لوح محفوظ در رقّ منشور در کتاب مسطور در کتاب تدوین و تشریع سور و آیات و کلمات و حروفاته محتوی اولدینی گئی حقیقت وجدانیّه یعنی کتاب تکوین دخی من حیث الأسماء و الصفات و الأفعال و الأحکام و الآثار آیات و کلمات و حروفاته جائز و شاملدر پو آیات و حروف و کلمات تکوینیّه حقائق احبا و رقائک کینونت ارقادر

3 آیات منزله حجت و معجزه اولدینی گئی آیات و کلمات تکوینیّه دخی خارق عاده و حقائق ممتاز اولق گرکدر یعنی تکوین طبق تدوین و تدوین اوصاف تکوین اولق گرکدر یعنی احباء الهی مظهر آیات توحید اولمی و مطلع اسرار تفرید اولمی مشارق اسما و صفات اولمی و مهابط الهام ربّ الأرضین و السموات اولمی نور حقیقت اشعه ساطعه سی اولمی و نار موقده ربّانیّه نک لمعات لامعه سی اولمی مظاهر اخلاق رحمانیه اولمی و مطالع آثار ربّانیّه اولمی سائر امدن هر جهتجه ممتاز اولمی

4 ای جمال قدمک احبای صادقانی و دوستان حقیقی سی سعی و غیرتی بذل و جهد و همتی صرف ایده رک حقیقت انسانیّه بی سنوحات رحمانیه ایله تزئین ایتک گرکدر حمد اولسون جنود تأیید ملکوت ابدان هجوم ایتکده در و فریق ملائکه توفیق افق اعلی دن ورود ایتکده در آنحق توجه لازمدر تبیل لازمدر تضرع لازمدر تصفیه لازمدر عهد و میثاق الهیده ثبوت و رسوخ لازمدر عهد و پیمان رحمانیده استقامت و رکوز لازمدر اخلاق فکری اخلاق رحمانیه و اطوارکری اطوار مقدسه روحانیه و گفتارکری ستایش و ثنای جمال قدم ایتک لازمدر

5 و البهاء علیکم یا احباء الله

INBA72:145, INBA88:143b, BRL_DAK#0181,

MJMT.028x

AB01862

Date: 1900 or <

- 1 O wondrous Branch of the Divine Lote-Tree! When the morn of the Covenant dawned and eyes were illumined by the rays of grace from the Day-Star of the horizons, pure souls and those of sanctified vision loosed their tongues in thanksgiving, while the heedless became fearful around the praiseworthy station. They took firm steps in the field of steadfastness, opened the gates of triumph, bestowed the breaths of the spirit, arose to teach the Cause of God, spread the fragrance of holiness, and proclaimed the Word of God.

1 ایها الفرع البديع من السدرة الرحمانية چون صبح میثاق اشراق نمود و احداق پیرتو فیض نیر آفاق روشن گشت نفوس پاک و مطلع تقدیس لسان بشکرانه گشودند و اهل نمود خائف حول مقام محمود گردیدند قدم ثبوت در میدان استقامت نمودند و ابواب فتوح گشودند و نفحات روح مبذول نمودند و بتبلیغ امر الله قیام کردند و رائحه تقدیس نشر نمودند و اعلاء کلمه الله کردند
- 2 But certain jealous and obstinate souls closed their eyes to the divine counsels, rent their garments, crept into the pit of heedlessness, tasted deadly poison, ran into the wilderness of eternal abasement, completely neglected teaching the Cause of God, considered the spreading of divine fragrances as blame-worthy, forsook the Center of the Covenant, and have no work except casting doubts and no thought except speaking falsehoods. Day and night they are occupied with misleading the assured ones and confusing the minds of those who have turned to God. Glory be to God! What heedlessness is this and what error!

2 ولی نفوسی حسود عنود چشم از وصایای الهی پوشیدند و گریبان دریدند و بحفره نمودت خزیدند و سم نفع چشیدند و در بادیه خذلان ابدی دویدند و بکلی تبلیغ امر الله را مهمول نمودند و نشر نفحات الله را مذموم دانستند و مرکز میثاق را مخدول کردند و کاری جز القاء شبهات ندارند و فکری جز بیان مفتریات نخواهند شب و روز مشغول اغوای موقینند و تخدیش اذهان مقبلین سبحان الله این چه غفلت است و این چه ضلالت
- 3 Therefore you, who are a branch of this garden palace, must grow in the garden of the Covenant with utmost freshness and grace, develop and flourish in the stream of the Covenant, become adorned with blossoms, flowers and sweet fruits, and not wither and fade from the poisonous winds of doubts and falsehoods. Grasp firmly the pure hem of His Holiness the Exalted One and hold fast to the sanctified robe of the Blessed Beauty, that you may remain protected and preserved from the trials of the most grievous year.

3 پس تو که شاخ باغ این کاخی باید در بوستان میثاق در نهایت طراوت و لطافت مبعوث گردی و در جویبار پیمان نشو و نما نمائی و بشکوفه و ازهار و میوه خوشگوار مزین گردی و از ریج سموم شبهات مفتریات پرمرده و افسرده نگردی دست بدامن مطهر حضرت اعلی زن و بذیل تقدیس جمال ابری تشبث نما تا از فتنه سنه شداد محفوظ و مصون مانی
- 4 Some imagine that by casting doubts they can sadden every heart, but they are unaware that the manifest light with a single ray dispels the darkness of the horizons, and darkness cannot resist light. Leave these weak ones in their doubts, then stand firm in the Covenant of your Lord, the Lord of clear signs. Then speak in praise of the Blessed Tree and supplicate to Him morning and evening that He may keep you steadfast upon this straight path. And praise be to God, the Lord of the mighty Covenant.

4 بعضی را گمان چنین است که بالقاء شبهات هر قلبی را غمگین توان نمود ولی غافل از اینکه نور مبین بیک اشراق ظلمات آفاق را زائل فرماید و ظلمت مقاومت نور نتواند دع هؤلاء الضعفاء فی خوض الشبهات ثم استقم علی میثاق ربک ربّ الايات الیّنات ثم انطق بثناء الشجرة المباركة و ابتهل الیه فی الغدو و الاصال ان يجعلک مستقیماً

على هذا الصراط السوى والحمد لله رب الميثاق
العظيم

INBA13:034

AB01940

To: Baha'is of the world, in Sauj Bulagh

Date: 1900 or <

¹ O divine friends, upon them be the Most Glorious Glory of God! Consider: Although the effulgences of the Ancient Beauty in the blessed spot of the sacred valley shine forth like the rays of the sun, some eyes are blind and some insights are veiled. "The blind eye finds naught from the shining sun's rays save heat." They have eyes but do not see with them, and ears but do not hear with them. Many a great vulture feeds on old carrion while the weak gnat feeds on pure honey. Therefore one should not look to one's own insignificance, but rather raise up one's aspiration through the glory of the True Manifestor and ride forth on the steed in the arena of the most great bounty, so that you may become wise and honored in the divine gathering. For although the sun of grace is hidden behind the veil of the unseen, it shines and gleams with utmost power, and even when the Sun of Truth shines from behind clouds, it causes the capable earth to grow, bringing forth flowers and fragrant herbs, producing fresh and new fruits, and adorning the meadow's expanse.

² O Lord! These are servants who have turned to Thy merciful countenance, clung to the hem of Thy oneness, and held fast to the firm handle that cannot be broken. They commune with Thee in the depths of their hearts and the secrets of their souls, beseeching Thee to aid them in Thy remembrance and praise, and to assist them in spreading Thy traces, manifesting Thy signs, revealing Thy clear proofs, and exalting Thy Word. O Lord! Illumine their eyes with the light of Thy knowledge and brighten their inner vision with the radiance of beholding the signs of Thy oneness. Verily Thou art powerful over whatsoever Thou wilt, and Thou art, verily, powerful over all things.

³ 'Abdu'l-Baha 'Abbas

¹ احبای الهی علیهم بهاء الله الابهی ملاحظه نمایند
الله ابهی ای دوستان الهی هرچند تجلیات جمال
قدم در وادی ایمن بقعه مبارکه چون شعاع
شمس در جلوه و ظهور است ولی بعضی از
بصرها کور و بصیرتها مهجور است کز شعاع
آفتاب پرز نور غیر گرمی می نیابد چشم کور و لهم
اعین لایبصرون بها و لهم آذان لایسمعون بها بسا
کرکس کبیر را طعام لاشه پیر و پشه ضعیف
را رزق عسل مصفی پس نظر بختارت خویش
نباید نمود بلکه بزرگواری مجلی حقیقی همت را
بلند کنید و در میدان موهبت کبری ستمند برانید
تا هوشمند گردید و در انجمن الهی ارجمند چه که
آفتاب عنایت هرچند در پس پرده غیب است
اما بمنته قوت تابش و رخشش ظاهر و شمس
حقیقت ولو از پس سخاب بتابد ارض با استعداد
را انبات نماید گل و ریاحین برویاند و میوه تر
و نو بار آورد و ساحت چمن بیاراید

² ای رب هؤلاء عبید توجّهوا الی وجه رحمانیتک
و تشبّثوا بذیل فردانیتک و تمسّکوا بالعروة الوثقی
الّتی لا انفصام لها و ناجوک فی خفیّات قلوبهم
و سرائر نفوسهم ان تؤیّدهم علی ذکرک و ثنائک
و توقّفهم علی نشر آثارک و ظهور آیاتک و بروز
بیناتک و اعلاء کلماتک ای رب انز ابصارهم
بنور معرفتک و نور بصائرهم بضیاء مشاهدۀ آیات
توحیدک انک انت المقتدر علی ما نشاء و انک
لعلی کلّ شیء قدير

³ ع ع

- 4 Give each of the friends who sent a letter one copy of this missive that they may read it with divine melody. As the well-known saying goes: "If there is someone in the house, a single word suffices" - otherwise even the scriptures of the first and the last would be of no benefit. Therefore they should excuse the lack of individual letters. And upon thee be glory.

4 بهر یک از احباء که مراسله‌ای ارسال نموده بودند یک نسخه رَقّ منشور بدهند تا بلحن الهی قرائت نمایند و مثل مشهور است در خانه اگر کس است یک حرف بس است والاّ صحف اوّلین و آخرین فائده نمایند لهذا عذر مکتوب علیحده را بخوانند و الباء علیک

INBA21:141b, MKT5.002

AB01929

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1900 or <

- 1 O servant of the Covenant! From the beginning of your entry beneath the shade of the Tree of the Divine Purpose, you have striven with perfect sincerity of heart and soul in service at the threshold of the Most Great Name. Now this supreme success must, God willing, continue uninterrupted until the end, so that the opening gates of favors may embrace the closing gates of bestowals, and all your days may be spent in sacrifice in the path of the Ancient Beauty. Do not think of seclusion, even at the Most Exalted Threshold, for now is the time for the field, for seizing the ball and wielding the polo mallet. In time, all desires will be fulfilled and you will reach the Sacred Threshold.

1 ای خادم میثاق از بدو دخول در ظلّ سدره مقصود در خدمت آستان اسم اعظم در کمال خلوص یحان و دل کوشیدی حال باید انشاءالله این موفقیت کبری تا ختم مستمر گردد تا فاتحه الالطاف با خاتمة الاعطاف دست در آغوش یکدیگر نموده کلّ ایام بجانفشانی در سبیل جمال قدیم بگذرد در فکر گوشه نشینی ولو در عتبه سامیه باشد مباش زیرا وقت میدانست و ربودن گوی و زدن چوگان در وقتش جمیع آرزوها حاصل میشود و بآستان مقدّس میرسید

- 2 Strive in teaching the Cause, for there is great receptivity. This opportunity must not be lost. Similarly, regarding the prevention of the schemes and deceptions of the waverers in the assembly, consult with utmost thoroughness and wisdom, and implement the principles of consultation. That is, let each one present proofs and arguments on every matter, and if another objects or opposes, the original speaker must not become upset or saddened, but rather be grateful and explain until satisfaction is achieved. And if one sees that another opinion is more suitable, one should yield, for the lights of truth - that is, the correct and appropriate view - shine forth from the clash of thoughts and the contest of opinions. Otherwise, the benefits and harms of no matter would become known and apparent. In brief, the point is that matters should be examined deeply and discussed thoroughly so that thoughts and opinions may advance. And the Glory be upon you.

2 در امر تبلیغ همت نمائید که استعداد شدید است این فرصت را نباید از دست داد و همچنین در منع حیل و خداع متزلزلین در مجلس در کمال تعمق و تدبیر مذاکره فرمائید و اصول مشورت را مجری دارید یعنی هر یک در هر خصوص دلائل و براهین بیان نمایند و اگر طرف دیگر مقاومت کند و اعتراض نماید صاحب رأی اوّل نباید مکدر گردد و محزون شود بلکه ممنون گردد و بیان نماید تا قناعت حاصل گردد و اگر چنانچه ملاحظه نمود که رأی دیگری موافقتر است تسلیم کند زیرا انوار حقیقت یعنی رأی صحیح و موافق از تصادم افکار و مقاومت آراء ساطع گردد والاّ محسّنات و مضرّات هیچ امری معلوم و مشهود نشود باری مقصود اینست که در امور تعمیق و

بحث دقیق مجری گردد تا افکار و آراء ترقی نماید
و البهاء علیک

3 'Abdu'l-Baha 'Abbas

3 ع ع

4 Consider the matter of teaching to be of utmost importance, for now is its time. In a short while there will be universal spread in Iran, and you must obtain from each and every one, after teaching them, a covenant of obedience, submission, faithfulness, trustworthiness and service to the eternal government.

4 مسئله تبلیغ را بسیار اهمّ شمارید زیرا این ایام
وقتش است در مدتی قلیله انتشار کلی در ایران
خواهد شد و جمیع را فرداً فرداً بعد از تبلیغ عهد
اطاعت و انقیاد و صداقت و امانت و خدمت
بدولت ابد مدت بگیریید

INBA88:289, INBA89:040, BRL_DAK#0283,

AVK4.317ax

AB01949

To: *Husayn Attar Yazdi Ulfat*

Date: 1900 or <

1 O 'Attar! Diffuse the musk-laden fragrance to all regions and inhale the life-giving breeze from the direction of grace. Behold the manifest morn from the horizon of the Kingdom of the Gracious Lord, and see the brilliant star rising from the dawning-place of hopes. Free yourself from every sorrow. The cloud of mercy is dripping and the ocean of truth is surging. The light of divine confirmation from the Supreme Concourse is spread over all horizons, yet the heedless ones remain deprived, forsaken and unaware. The angels of victory are descending rank upon rank, and the hosts of prostration are advancing from every direction, and the auspicious stars are visible and evident from every horizon. What a pity, a hundred pities, that the frozen ones are deprived even of outward sight.

1 ای عطّار نفعهء مشکبار بر اقطار نثار کن و نسیم
جانپور از مهبّ عنایت استنشاق نما صبح مبین
را از افق ملکوت ربّ کریم مشاهده کن و
نجم بازغا از مطلع آمال شارق بین و از هر
کفّتی فارغ شو سخاب رحمت در ترشّیح است و
دریای حقیقت در تموّج نور تأیید از ملأ اُبی بر
جمیع آفاق منتشر ولی اهل فتور محروم و مهجور و
غیرمختبر ملائکهء نصرت صفّاً بعد صفّ در نزول
و جنود سجود از هر جهت در هجوم و نجوم صعود
از هر افق مشهود و معلوم حیف صد حیف که
افسردگان از بصر ظاهر نیز محروم

2 Consider the Land of Ya, how a few years ago the rebellious ones had completely blocked the path for the people of recognition, and had so darkened the horizon of that land with the gloom of tyranny that every lamp was extinguished and every heart was burning with intense anguish. Now observe how the situation has changed and how the influence and penetration of the Cause of God has progressed. The manifest standard is waving in all the world and the brilliant morn is dawning upon the entire universe. The brilliant star of God's Cause is radiant and the light of His beauty is shining. This is the promised victory mentioned in the Books, Psalms and Tablets. Despite

2 ملاحظه در ارض یاء نما که چند سنهء قبل
اهل طغیان چگونه سبیل را بر اهل عرفان
تنگ قطع نموده بودند و افق آن ارض را چنان
بظلمات ظلم مکدر کرده که هر شمع خاموش
بود و هر قلبی از شدت حرقت پرجوش حال
ملاحظه نما که حال چگونه است و صیبت و
نفوذ امر الله چسان علم مبین در جمیع جهان
خافقتست و صبح منیر بر کلّ کیهان شارق
کوکب بازغ امر الله ساطعتست و نور جمال
لامع اینست نصرت موعود در کتب و زبر و

this, bat-like souls with blind eyes cry out "Where is the light?" Say: This victory is the light, and this is the abundant grace, this is the pure water, this is the surging ocean, this is the cup whose mixture is of camphor. Woe unto you, O ye deprived ones! Perdition unto you, O ye veiled ones! Destruction unto you, O ye doubters! Error unto you, O ye vacillating ones! Loss unto you, O ye Covenant-breakers! A veil unto you, O ye who have gone astray!

الواح باوجود این نفوسی خفّاش صفت با دیده کور فریاد این النور مینمایند بگو هذا النور هو النور و هذا هو الفيض الموفور هذا هو الماء الطهور هذا هو البحر المسجور هذه هي الكأس التي مزاجها كافور ويل لكم ايها المحرومون تعساً لكم ايها المحتجبون سحقاً لكم ايها المرتابون و ضللاً لكم ايها المتزلزون و خسراً لكم ايها الناكثون و حجاباً لكم ايها المارقون

- 3 In any case, strive to become a servant of the Covenant in all regions and a dispeller of discord. And glory be upon you.

3 باری بکوش تا در آفاق خادم میثاق گردی و دافع نفاق و الباء علیک

INBA13:309, MSBH5.298-299

AB01890

To: Baha'is of the world

Date: 1900 or <

- 1 O friends of God and handmaids of the Merciful! Adorn your tongues with praise and gratitude for the gifts and bestowals of the Lord of Glory. Beautify your hearts with thankful appreciation for the bounties which have been manifested in this supreme cycle, this exalted dispensation, bounties which emanate from the One Who doeth as He pleaseth.
- 2 Ye have entered beneath the shadow of the Sadrat'ul-Muntaha, and rested 'neath the sheltering shade of the sacred Lote Tree. Ye have reached the shores of the divine ocean and have stood by the banks of the river of God's unity. Ye have harvested the mystic fruits from the garden of mercy and through His great favour and bestowals ye have attained unto the dwelling place of eternity. Ye have entered the divine school, and learnt the lessons of truth and inner meaning from the Teacher of mercy.
- 3 The learned the world and the most accomplished of the scholars of the earth were deprived of this bounty, yet ye have attained unto it. The doctors of the church and the divines were frustrated in their attempts to recognise God's Ancient Law, yet ye are immersed in the ocean of His mercies. The rulers and the arbiters of affairs, the ministers and the leaders were stranded in the desert of deprivation, yet ye have beheld Him who is the Living Lord.

1 ای احبابی الهی و اماء حضرت رحمانی لسانرا بشکرانه الطاف ربّ مجید بیارائید و قلب را باحساسات ممنونیت و خوشنودی از حضرت فعال لما یرید مزین نمائید که در این کور اعظم محشور شدید و در این دور اقوم مشهود گشتید

2 در ظلّ سدره منتهی داخل شدید و در سایه شجره طوبی مأوی نمودید بر شاطی بحر الهی وارد شدید و بر مناهل عذب فرات توحید حاضر گشتید از حدائق رحمانی اثمار معانی چیدید و بسر منزل بقا به فضل و موهبت کبری رسیدید در دبستان الهی داخل شدید و نزد ادیب رحمانی درس حقائق و معانی خواندید

3 افاضل آفاق و نحاریر ارض محروم شدند و شما فائز گشتید علماء و زهاد و عباد از شریعه بقا مأیوس شدند و شما در بحر الطاف مستغرق شدید امراء و حکماء و وزراء و وکلاء در بادیه حرمان مبتلا گشتند و شما بر معین حیوان وارد گشتید

- 4 Ye became manifestations of the blessed verse: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs."
- 5 Therefore, as a token of gratitude for this favour, and as a sign of praise and adoration for the source of so abundant a grace, arise ye in service to the Cause. Be ye staunch and firm, and fragrant with the perfumes wafting from the All-Glorious Kingdom. Busy yourselves with His mention and praise, and severed from all else save Him, walk ye in the pathway of His good-pleasure, assured of the sustaining power of the hosts of the Concourse on High, certain of the outpourings of His All-Glorious grace.
- 6 Then shall ye behold the battalions of the realm on high and witness the compelling power of the Sovereign of the Supreme Horizon. Hold ye fast then to His sacred laws, and cling to His covenant and testament. Be firm in your faith in Him. Thus shall ye behold the fulfilment of God's great signs and observe the grandeur and majesty of the Cause of God with both your outer sight and inner vision.

4 مظهر آیه مبارکه و نرید ان نحن علی الدین
استضعفوا فی الارض و نجعلهم ائمة و نجعلهم
الوارثین شدید

5 پس بشکرانه این رحمت و به حمد و ستایش
معطی این موهبت بکمال ثبوت و استقامت بر امر
قیام نمائید و بنفحات ملکوت ابهائش مستبشر
گردید و به ذکر و ثنایش مشغول شوید و از
مادونش منقطع گردید و در سبیل مرضاتش
سلوک نمائید و بقوت جنود ملأ اعلایش مطمئن
باشید و بفیوضات جبروت ابهائش موفق گردید

6 تا جنوداً لم تروها مشاهده کنید و قوت سلطان
افق اعلی ملاحظه نمائید و باحکام مقدس و عهد
و پیمان و ایمانش متشبث و متوسل گردید تا ظهور
الآیه الكبرى و علو و سمو امر الله را مشهوداً بعین
بصر و بصیرت ببینید

MMK2#048 p.038, MMK6#369,
AKHA_117BE #01-04 p.h

AB01944

Date: 1900 or <

- 1 O dearly loved friends of God! The world of contingent being has fallen prey to error, darkness has spread in every direction, and the path of Truth has become hidden and imperceptible, such that people have become completely misguided and drawn to the path of desire and caprice. The ocean of mercy is surging and the waves of divine gifts are crashing against shores and rocks, scattering the precious gems of supreme guidance. The Sun of Truth has risen from the dawning-place of the All-Merciful and its rays and radiance have encompassed the horizons like the light of dawn. Yesterday has gone and today has dawned; deprivation and separation have ended and the doors of the Divine Countenance have opened. The fire of the Tree of Truth has been kindled and when the divine call from the Tree of Human Reality reached the ears of the people of guidance, they were stirred by the divine melody and became intoxicated, and like birds in the meadow they raised

1 ای سوگلی احبابی الهی عالم امکان بر ظلمت
ضلالته مبتلا اولوب قرانلق هر جهتیجه استیلاء
و حق یولی گرلی و ناپیدا اولمغله خلق بتون بتون
گمراه و طریق هوس و هوایه رهنما اولمشلرایدی
دریای رحمت طالقهلنوب امواج موهبت قرا و
قیالره یتیشوب چارپوب گوهر گرانهای هدایت
کبری نثار اولنمقدهدر شمس حقیقت مشرق
رحمانیتدن طوغدی و شعاع و شوق آفاق نور
سحر گبی قاپلادی دون گیتدی گون طوغدی
حرمان و هجران منتهی اولوب دیدار قاپولری
آچلدی شجره حقیقتک اودی یاندی و ندای
لهی شجره حقیقت انسانیهدن اهل هدایت
قولاقلرینه دیمکله نغمه الهیهدن اهتزازه گلوب
نشئه لنوب مرغان چمن گبی آهنگ ملأ اعلی ایله
حجور و سرور و وجد و طرب ایده رک واطوبی

their voices in joy and delight, in ecstasy and rapture, crying “O what blessedness! O what blessedness!” and their cry of “Ya Baha’u’l-Abha” reached to the zenith.

- 2 You who are the glorious and self-sacrificing friends of Azerbaijan must raise both hands in thanksgiving to the Divine Threshold and offer supplications with divine inspirations and spiritual attractions, saying:

- 3 O our peerless Lord, our compassionate Forgiver, our loving Friend, our All-Merciful Lord! The eyes are tearful and the faces are like burning candles with visible flames of anguish. May souls be sacrificed, hearts consumed, our longing limitless and our yearning like the fire of Paran. Bestow abundantly Thy grace and favor, encompass us with Thy mercy and loving-kindness, and make manifest the majesty of Thy Godhead. However helpless, wandering and fallen we may be, Thou art the Generous One, the All-Merciful and Compassionate. Deal with us through Thy grace and bounty. O our loving Friend, our Soul and our Beloved, the Tranquility of our conscience, our Merciful and Compassionate One! Hasten to our cry. Thou art our Compassionate Lord, our Ardent Beloved, our Revealer on Sinai, our Master of the Day of Resurrection. We are captives, lowly and poor. Thou art the Prince, the Most Great Luminary of the ethereal sphere, the Light-giving King of Kings and World-Conqueror. Thou art the Generous, the Merciful, and Thou art the Mighty, the Ancient.

واطوبای و نعرهء یابہاء الہائی عیوقہ چیقاردیلر

2 سز کہ آذربایجانک شانلی جانلی احبای
[جانفشانی سکر] جناب کبریایہ دو دست
شکرانہ بی قالدیروب سنوحات رحمانیہ و
انجذابات ربانیہ ایلہ مناجات ایتلیسکر و
بیورملیسکر کہ

3 ای یگانه پروردگارمز و شفقتلی آمرزگارمز و دلبر
مهربانمز حضرت رحمانز گوزلر گریاندر و یورکلر
مانند شمع سوزاندر و شعلہ سی داغ نمایاندر جانلر
قربان اولسون گوکلر سوزان اولسون حسرتمز
بی پایان اولسون اشتیاقز شعلہء فاران اولسون
فضل و عنایتی مبدول ایلہ و رحمت و عاطفتلہ
مشمول ایلہ و حضرت الوہیتک شأن عظمتی
آشکار ایلہ ہر نہ قدر یچارہ یز آوارہ یز افتادہ یز سن
کریمسک رحمان و رحیمسک فضل و مہبت
ایلہ معاملہ ایلہ ای یار مہربانمز جانمز و جانانمز
راحت وجدانمز رحیم و رحمانمز یتش فریادمزہ
رب رحومز سن سین معشوق غیورمز سن سین
مجلی طورمز سن سین مالک یوم النشورمز
سن سین یز اسیرز حقیرز فقیرز سن امیرسن نیر
اعظم فلک اثیرسن [نورایلہ] ملک الملوک
جہانگیرسن انت الکریم انت الرحیم و انت
العزیز القدیم

INBA88:370, INBA89:121

AB02010

Date: 1900 or <

- 1 O you who hold fast to the hem of the Covenant! In this Day when the lights of the Covenant have illumined East and West, and the life-giving breeze from the direction of the Covenant has bestowed eternal life upon the people of radiance, and the fragrant breezes of sanctity have perfumed the nostrils of the spiritually-minded, the people of the Covenant are in the utmost joy and delight, and the people of certitude are in complete ecstasy and rapture. Therefore, O you who are steadfast, turn to the Abha Kingdom and pray:

1 یا من تمسک بذیل الميثاق در این عہد کہ انوار
عہد شرق و غرب را منور نموده و نسیم جانتبخش
مہب ميثاق حیات ابدیہ باہل اشراق بخشیدہ و
نفحات تقدیس مشام روحانیازا معطر فرمودہ
اہل پیمان در نہایت سرور و طربند و اہل ایقان
در غایت حبور و جذب پس ای ثابتان توجہ
بملکوت ابہی نمائید و مناجات کنید کہ

2 O Bestower, O Radiant One, O Kind One! Thanks be to Thee for showing us the highway of truth, for bestowing Thy favors, for causing the bright morn to dawn, and for spreading wide the expanse of the rose-garden. Thou didst grant us shelter beneath the companionable tree, didst prepare the feast of "Am I not?", didst make us drunk from the cup of the Covenant, and didst gather these friends among the company of the steadfast ones. O Kind One! Thou art the Establisher of the Covenant and Testament. O Lord! Thou art the refuge and shelter of the firm ones. O Gracious One! Thou art the humbler of the mindless ones and the avenger against those who waver.

3 'Abdu'l-Baha

4 You must, day and night, through the confirmations of the Intended Lord, arrange gatherings of firmness and steadfastness, and make souls drunk and bewildered with the wine of the Covenant. His Holiness Ismu'llah, upon him be the Glory of God, the Most Glorious, had written a letter expressing utmost joy and gladness about your condition.

5 In any case, convey enthusiastic greetings to all the friends in that region and say: O lions of the thicket of the Covenant! The time has come for prowling in this plain and meadow. The cawing and croaking is loud, and the shameless hyena is passing to and fro - put him to flight with your leonine might and make him despair of casting doubts through your manly roar. Say: O wavering, vacillating one! Slink away in the fire of your heedlessness and speak not, for you turned away after acknowledging and denied after confessing, and the proof is what issued from you in rebuke of the wavering ones and in disparagement of the hateful ones. Destruction be upon you, and wretchedness be upon you, and perdition be upon the companions of the blazing fire.

2 ای بخشنده و درخشنده و مهربان شکر ترا که شاهراه حقیقت نمودی و عنایت فرمودی و صبح روشنی طالع نمودی و فضای گلشنی واسع بگستریدی در ظلّ شجره انبسا مأوی بخشیدی و بزم الست آراستی و از جام میثاق سرمست فرمودی و در زمره ثابتان این دوستانرا محشور نمودی ای مهربان توئی مؤسس عهد و پیمان ای یزدان توئی ملجأ و پناه راستخان ای منان توئی مدل بی خردان و منتقم از متزلزلان

3 ع ع

4 آنجناب باید شب و روز بقوت تأیید حضرت مقصود محفل ثبوت و رسوخ پیارائید و نفوس را از صهباء میثاق مست و مدهوش نمائی حضرت اسم الله علیه بهاء الله الاهی ورقهائی مرقوم نموده بودند و نهایت سرور و فرح از حالت آن جناب داشتند

5 باری جمیع یاران آسمان را تکبیر پراشتیاق برسان و بگوای هزاران بیشه پیمان هنگام جولان در این دشت و چمن نعیب و نعیق بلند است و گفتار بی تنگ و عار در گذر و سفر بسطوت شیرانه او را فرار دهید و بنهیب مردانه او را مأیوس از القاء شبهات کنید قولوا یا ایها المتزلزل المتذبذب احسأ فی نار غفلتک و لا تکلم فانک اعرضت بعدما اقررت و انکرت بعدما اعترفت و البرهان ما صدر منک تبکیتاً للمتزلزلین و توهیناً للمبغضین تباً لک و تعساً لک و سخفاً لأصحاب السعیر

INBA13:322b, INBA75:037, AKHA_133BE
#18 p.210x, ADH2_1#43 p.065x,
MJMJ1.096x, MMG2#135 p.151x,
MJH.039b

AB02070

To: *Haji Abu-Talib Hamadani, in Ishqabad*

Date: 1900 or <

- 1 O thou who art firm in the divine Covenant! What thou didst write was noted and observed, and its meanings were understood. Praise be to the Lord that thou art intoxicated from the cup of divine Kawthar and art firm and steadfast in the Covenant of Alast. Thou art a mine of love for the Blessed Beauty and a treasury of the favors of the Ancient Lord - "Thou alone, with no partner." Pray to God that thou mayest remain firm and steadfast in this station and hold fast to this mighty cord, safe from every affliction.

ای ثابت بر عهد الهی آنچه مرقوم نمودید ملاحظه گردید و مشاهده شد و معانی معلوم گردید حمد کن حضرت یزدان را که از جام کوثر الهی سرمستی و بر عهد الست ثابت و راسخ معدن حب جمال مبارکی و مخزن لطف ربّ قدیم وحدک لا شریک لک از خدا بخواه که بر این مقام ثابت و مستقیم مانی و بلین حبل متین متمسک و از هر آفتی امین
- 2 Consider the severance of his honor Varqa and his holiness Ruhu'llah (may my spirit be a sacrifice for him). That young child possessed such perfections that aged elders were incapable of them, and manifested such detachment and attraction that holy souls were stunned and bewildered. He lit the lamp of sacrifice in the glass of martyrdom in the path of the All-Merciful with such intensity that its flames consumed the hearts of the Concourse on High, its light illumined the world, and the sweet fragrance of that new flower of the garden of detachment perfumed the universe.

2 ملاحظه [از] انقطاع جناب ورقا و حضرت روح الله فرما روحی له الفداء آن طفل خورد بکمالاتی متصف بود که پیران سانخورده عاجز و بانقطاع و انجذابی ظاهر شد که نفوس مقدسه مات و متحیر ماندند سراج جانفشانی را در زجاج قربانی در سبیل رحمانی چنان برافروخت که شعله اش قلوب اهل ملأ اعلی را بسوخت و روشنایش عالم را منور و رائحه طیبه آن نوگل بوستان انقطاع عالم را معطر نمود
- 3 O divine friends! These souls are worthy to serve the Blessed Beauty, for through the blessing of their names, the world and all therein will soon receive glad tidings. May my spirit be sacrificed for them! May my being be sacrificed for them! Never before has a child demonstrated such wisdom and, with perfect strength and fearlessness, drunk the cup of martyrdom at the feast of love for His Holiness the One, and tasted the poison of death as though it were sweet honey. Under chains and fetters, like a lion in the jungle of detachment, he was engaged with utmost joy and delight in offering praise and glorification to His Holiness the One. This is true work, O conscious one who art intoxicated!

3 ای یاران الهی این نفوس سزاوار بندگی جمال مبارکند که بمبارکی اسمشان جهان و جهانیان عنقریب در بشارت روحی لهما الفداء کینونتی لهم الفداء تا بحال کودکی بلین فرزاندگی و با کمال قوت و بی باکی جام شهادت را در بزم محبت حضرت احدیت نوشید و زهر قتل را چون شهد لطف نجشید در زیر اغلال و زنجیر چون شیر بیشه انقطاع در کمال سرور و بهجت بنعوت و محامد حضرت احدیت مشغول بود کار این کار است ای هشیار مست
- 4 Therefore, O friends of God, we must supplicate with heart and soul that we may become intoxicated from this overflowing cup and perfume our nostrils with these fragrances of detachment and sanctity, so that we may be enabled to serve the Beauty of the Ancient One (may my spirit be sacrificed for the martyrs in His path).

4 پس ای دوستان یزدان باید بجان و دل عجز و نیاز آریم که از این جام لبریز سرمست شویم و از این نفحات انقطاع و تقدیس مشام معطر نمائیم تا به بندگی جمال قدم روحی لشهداء سبیله الفداء موفق شویم

INBA72:047, INBA88:059, MKT9.108,
AKHA_135BE #12 p.244, AKHA_137BE

#06 p.86, KHS05.011, TISH.407,
MAS9.157, MSHR4.234x

AB02130

To: Qurban-Ali (Adharbayjan) et al., in Adhirbayjan

Date: 1900 or <

- 1 O friends of Truth and lovers of God! At all times and in every moment you are mentioned and renowned in the gathering of the All-Merciful, praised and commended. You wear a crown of the Ancient Beauty's favor on your head and a robe of the Greatest Name's grace upon your body. The musk-laden fragrance of the gardens of the Abha Kingdom fills your nostrils, and the scent of the Supreme Concourse's rose garden perfumes your mind. Your face shines with the light of guidance, and your heart is a flower garden of the gifts of the Abha Paradise. Your taste is sweetened with the honey of the love of God, and your palate is filled with the sweetness of God's remembrance.
- 2 Think not that a moment passes when the hearts of the longing ones are empty of your remembrance, or that a minute elapses when you are forgotten from the thoughts of the spiritual ones. We beseech and hope from the grace of the Ancient Beauty that He may cause those beloved friends to be stirred at all times by the life-giving breezes of the All-Merciful and kept alive and fresh by the holy fragrances of the Lord.
- 3 O true friends! Grasp firmly the hem of His Grandeur and hold fast to the Most Great Handle. Rise up in servitude to the Ancient Beauty and the Greatest Name - may my spirit, my essence and my being be sacrificed for His loved ones - and give glad tidings to your soul of service at His threshold. I swear by the Beauty of the Desired One that today there is no station greater than servitude. It is the jeweled crown of the people of the Supreme Concourse and the diadem of those who dwell in the heights of the Abha Kingdom.

1 ای یاران حقّ و دوستان الهی در کلّ احوال و جمیع احوال در انجمن رحمن مذکور و مشهورید و محمود و مدوح تاجی از عنایت جمال قدم بر سر دارید و خلعتی از الطاف اسم اعظم در بر نفعه مشبک ریاض ملکوت ابدی در مشام دارید و رائحه گلشن ملأ اعلی در دماغ رخی از نور هدی روشن دارید و دلی از مواهب جنت ابدی گلزار و چمن مذاقی از شهد محبت الله شکرین دارید و کلمی از حلاوت ذکر الله پرانگین

2 گمان مبرید که آنی بگذرد و قلب مشتاقان از یادتان فارغ باشد و دقیقهئی منقضی شود و از خاطر روحانیان فراموش شوید از فضل جمال قدم سائل و آملیم که آن یاران جانی را در کلّ احوال بنسائم جانبخش رحمانی مهتر فرماید و بنفحات قدس ربّانی زنده و تر و تازه دارد

3 ای یاران حقیقی دست بذیل کبریا زنید و تشبّث بعروة الوثقی نمائید و بعبودیت جمال قدم و اسم اعظم روحی و ذاتی و کینونتی لاحیائه الفدا قیام نمائید و به بندگی آستانش جانرا بشارت دهید قسم به جمال مقصود که الیوم مقامی اعظم از عبودیت نه اکیلل مرصع اهل ملأ اعلیست و تاج اوج سگان ملکوت ابدی

INBA88:315b

AB02110

*To: Mansur**Date: 1900 or <*

- 1 O Mansur! The hosts of the Concourse on High are arrayed in ranks, and the armies of the Most Glorious Kingdom stand like thousands of battalions, awaiting a champion of the field, a Rustam the hero, a lion of God, and a pure soul who will arrange the battle lines - that is, who will arise to diffuse the fragrances of God and promote the Covenant of God - so that those hosts with their banners may come to victory and those armies may surge forth like a tempestuous sea.
- 2 O compatible friend! Consider this time precious and count this opportunity a treasure. The life-giving breezes of paradise blow only in the spring, and the penetrating rays of the sun have a different heat and intensity in summer. In spring the tree has a wondrous growth, and in the season of spring the flowers have a delicate splendor. It is the time of dawning and the moment of manifestation in the horizons. "Enjoy the fragrance of the flowers of Najd, for after evening no such fragrance remains."
- 3 Consider how many famous ministers, distinguished scholars, eminent princes and great wealthy ones there were in former ages and earliest centuries. Each could have shone in those centuries like a brilliant sun in the ethereal heaven and like a lamp in the glass of the horizons, their lights of ancient glory becoming eternal bounty and everlasting splendor in the Kingdom of the Spirit of God.
- 4 At that time, Peter the Apostle, Paul the Apostle, and several other apostles who were outwardly silk-weavers, fishermen and craftsmen, arose to exalt the Word of God. These souls shed such radiance upon the horizons that its world-embracing rays encompassed earth and heaven, and its all-surrounding ocean continues to surge against the shores of the world.
- 5 Now consider what eternal rays and everlasting splendor shine forth from the horizon of the Most Glorious Kingdom. And glory be upon thee!
- 1 ای منصور مظفر سپاه ملاً اعلی مصفوف است و جنود ملکوت ابهی چون صفوف الوف و منتظر مرد میدانی و رستم دستانی و شیرخدائی و پاک جانی که صفّ حرب بیاراید یعنی بنشر نفحات الله و ترویج میثاق الله پردازد تا آن جنود با اعلام [و نبرد] بنصرت آیند و آن جیوش چون دریای پر جوش بخروش آیند
- 2 ای یار موافق وقت را مغتنم دان و فرصت را غنیمت شمار نسائم جانبخش بهشت جز در اردی بهشت نوزد و انوار ساطعه آفتاب را در موسم صیف حرارتی دیگر و سورقی دیگر است در فصل ربیع شجر را نموی بدیع و در موسم بهار ازهار را جلوه لطیف وقت اشراق است و هنگام جلوه در آفاق تمتع من شمیم عرار نجد و ما بعد العشیة من عرار
- 3 ملاحظه بفرمائید که در اعصار اولیه و قرون اولی چه قدر مشاهیر وزرا و نخایر علما و اکابر امرا و اعظم اغنیا بودند و هر یک را ممکن که در آن قرون چون مهر منیر در فلک اثیر بدرخشند و چون سراج در زجاج آفاق نور بخشند و انوار عزّت قدیمشان در افق ملکوت روح الله فیض ابدی و جلوه سرمدی گردد
- 4 در آن زمان پطرس حواری و بولس حواری و چند حواری دیگر که بظاهر پله‌ور و صیّاد ماهی و اهل صنعت بودند قیام بر اعلاء کلمه الله نمودند و این نفوس چنان اشراقی بر آفاق کردند که پرتو جهانگیرش ثری و اثیر را احاطه نموده و بحر محیطش بر سواحل بسیط موج میزند
- 5 حال ملاحظه نما که اشراق از افق ملکوت ابهی چه پرتو سرمدی و جلوه ابدی دارد و البهّاء علیک

INBA88:167, MSHR1.036x

AB02048

To: Namdar, Rahmatullah et al.

Date: 1900 or <

- 1 O ye loyal servants of the Ancient Beauty! In every cycle and dispensation, the feast hath been favoured and loved, and the spreading of a table for the lovers of God hath been considered a praiseworthy act. This is especially the case today, in this dispensation beyond compare, this most generous of ages, when it is highly acclaimed, for it is truly accounted among such gatherings as are held to worship and glorify God. Here the holy verses, the heavenly odes and laudations are intoned, and the heart is quickened, and carried away from itself.
- 2 The primary intent is to kindle these stirrings of the spirit, but at the same time it follows quite naturally that those present should partake of food, so that the world of the body may mirror the spirit's world, and flesh take on the qualities of soul; and just as the spiritual delights are here in profusion, so too the material delights.
- 3 Happy are ye, to be observing this rule, with all its mystic meanings, thus keeping the friends of God alert and heedful, and bringing them peace of mind, and joy.
- 4 Indeed, gathering together and fellowship and companionship and association are among the requirements of humanity. The social body of humanity must gather together at certain times and engage in conversation and discussion and fellowship, so that it may cause hearts to become united and be the cause of connection and joy and gladness of souls, and in unity they may occupy themselves with the holy fragrances, so that spiritual stirrings and divine attractions and heavenly raptures may become manifest and the fruit of existence may be attained.
- 5 Moreover, it becomes the cause of acquiring knowledge and expanding thoughts and leads to an increase in intelligence and understanding and the advancement of thoughts and perceptions.
- 6 And upon you be glory.

1 ای بندگان صادقان جمال قدم در هر کوری و دوری ضیافت مقبول و محبوب و تمديد مانده بجهت احبای الهی ممدوح و محمود علی الخصوص در این دور عظیم و کور کریم که نهایت ستایش را دارد زیرا از محافل ذکر الله و مجالس پرستش حق فی الحقیقه شمردہ میشود چه که در مجلس ضیافت آیات الهیه تلاوت میگردد و مناجات ترتیل میشود و دلائل و براهین الهیه مذاکره میگردد و قصائد و محامد در نعت الهیه خوانده میشود و نفوس در نهایت انجذاب مبعوث میگردد

2 اصل مقصود این سنوحات رحمانیه است و در این ضمن بالتبع غذائی نیز صرف میگردد تا عالم جسمانی مطابق عالم روحانی گردد و تن حکم جان گیرد همچنانکه نعم روحانیه سابعست نعم جسمانیه نیز کامل شود

3 باری خوشحال بحال شما که این حکم لطیف را مجری میدارید و سبب تذکر و تنبه و روح و ریحان احبَاء الله میشوید ع

4 باری اجتماع و الفت و مؤانست و مجالست از لوازم انسانیت است باید هیئت اجتماعیه انسانیه در بعضی اوقات جمع گردند و محاوره و مذاکره و مؤانسه نمایند تا سبب الفت قلوب شود و علت ارتباط و نشاط و انبساط نفوس گردد و بالاتفاق بنفحات قدس مشغول شوند تا انبعاثات روحانیه و انعطافات رحمانیه و انجذابات ربانیه جلوه نماید و ثمره وجود حاصل شود

5 و از این گذشته سبب حصول معلومات شود و سبب اتساع افکار گردد و مورث ازدیاد ذهن و ذکاء و ترقی افکار و ادراکات شود

6 و البهاء علیکم

SWAB#048

MMK1#048 p.087, AKHA_133BE #18
p.611, GHA.157

AB02155

Date: 1900 or <

- 1 O friends and companions! Souls and persons have become divided into three categories. 1 دوستانا یارانا نفوس و اشخاص بر سه قسم منقسم گشته‌اند
- 2 One category consists of those who wrong their own souls, meaning those souls who, like the violators of the Covenant, completely deprive themselves of the mercy of the Luminary of the horizons. 2 قسمی ظالم علی نفسه یعنی نفوسیکه بکلی خود را از رحمت نیر آفاق چون ناقضین میثاق محروم نمایند
- 3 Another category consists of those who are moderate and temperate in their conditions, meaning those souls who acknowledge the oneness of God, the singleness of the Lord, and the mercy of the Ancient Beauty, may His name be glorified, and who confess to the Covenant and Testament, but do not act and stand firm as this acknowledgment and confession require. 3 و قسمی متوسط الحال و مقتصد الاحوال یعنی نفوسیکه معترف بوحدانیت الهیه و فردانیت ربانیه و رحمانیت جمال قدم جل اسم و به عهد و پیمان مدعن ولی چنانکه مقتضای این اعتراف و اذعانست عامل و قائم نه
- 4 The third category consists of those who hasten to good deeds, meaning those holy souls who are attracted to the fragrances of the Abha Kingdom and are set ablaze with the fire of the love of God and are firm and steadfast in the Covenant and Testament and arise to serve the Cause of the Merciful Beauty and speak in praise of God and are enabled to serve the Abha Beauty like 'Abdu'l-Baha. This is what He means when He says "Among them are those who wrong their own souls, those who follow a middle course, and those who outstrip others in good deeds." 4 و قسم ثالث سابق الی الخیرانست یعنی نفوس قدسیهائی که منجذب نفعات ملکوت ابری هستند و مشتعل بنار محبت الله و ثابت و راسخ بر عهد و پیمان و قائم بر خدمت امر جمال رحمن و ناطق بنمای یزدان و موفق بر عبودیت جمال ابری چون عبدالبهاء اینست که میفرماید منهم ظالم لنفسه و منهم مقتصد و منهم سابق الی الخیرات
- 5 Praise be to God that those pure-hearted souls are among the people of good deeds and those who hasten to good works. You strived personally in service to the blessed Cause and girded up the lobes of endeavor and worked personally in building and constructing the school. I swear by the Ancient Beauty that I long for such service, and certainly if I were present I would personally serve among you and work and haul earth, and I would consider this a cause of illumination of my countenance in the Abha Kingdom. In any case, blessed are you who are honored with this bounty, blessed are you who have arisen to serve all the loved ones of God, blessed are you who have won such a prize from the field. 5 الحمد لله آن نفوس پاک‌نهاد از جمله اهل حسنات و سابقون الی الخیرات هستند در خدمت امر مبارک بالنفس کوشیدید و دامن همت کمر زدید و در اشکول و بناء مکتب‌خانه بنفس نفیس کار کردید قسم به جمال قدم که من آرزوی این خدمت مینمایم و البته اگر حاضر بودم بالنفس در زمره شما خدمت مینمودم و کار میکردم و خاک کشتی مینمودم و این را سبب نورانیت وجه در ملکوت ابری میشمردم باری خوشا بحال شما که باین موهبت سرافراز گشتید خوشا بحال شما که بخدمت عموم احباء الله قیام نمودید خوشا بحال شما که چنین گوی از میدان ربودید
- 6 'Abdu'l-Baha 6 ع ع
- 7 We convey passionate greetings to Jinab-i-Ustad, upon him be the glory of God, and his brothers. God willing, they have 7 جناب استاد علیه بهاء الله را و اخویشانرا تکبیر مشتاقانه میرسانیم انشاءالله همیشه بخدمت امر الله

always been and continue to be enabled to serve the Cause of God, for 'Abdu'l-Baha supplicates for confirmation in the Holy Shrine.

موفق بوده و هستند زیرا عبداله‌آ در روضه مبارکه طلب تأیید مینماید

INBA13:261b, MMK3#179 p.125

AB02284

To: Baha'is of Ishqabad

Date: 1900 or <

- 1 O my friends, O my loved ones! Although the tribulations and ordeals of 'Abdu'l-Baha have intensified to such a degree that I have no opportunity for lamentation and complaint, and no time remains for moaning and wailing - not a minute's breath is possible nor a moment's rest available - despite this, praise be to God, the ocean of the friends' love is surging and each of its waves appears like a mountain. In every moment we are companions with their remembrance, and with every breath we are intimate with their mention.
- 2 We beseech God that He may gather all through pure grace beneath the canopy of His gift, and unite all at the spring of Tasnim; that He may make these scattered birds in the wilderness of separation intimate companions in the meadow of reality, and cause these gazelles of the plain of oneness to roam together in the garden of spirituality; that He may bring the yearning ones into the bridal chamber of reunion and give the thirsty ones to drink from the eternal spring of life.
- 3 O friends, be in joy and delight, and in longing and rapture become intoxicated from the divine cup and bewildered and wine-worshipping from the cup of the All-Merciful. Enter into ecstasy and joy, and fall into longing and passion. And glory be upon you.
- 4 'Abdu'l-Baha 'Abbas
- 5 O Lord! These are servants in whose hearts Thou hast kindled the fire of Thy love and illumined their minds with the lights of Thy knowledge. Thou hast expanded their breasts with the signs of Thy oneness and elevated their mention through their firmness in the Covenant of Thy unique Beauty. Thou hast granted their request by bestowing upon them from the greatness of Thy benevolence and favor, and honored them

- 1 ای یاران من ای دوستان من هر چند بلایا و محن عبداله‌آ بقسمی اشتداد یافته که فرصت شکوه و شکایت ندارم و وقت انین و حنین نمانده دقیقه‌ای تنفس مجال نه و آنی فراغت ممکن نیست باوجود این الحمد لله دریای محبت یاران در هیجان است و هر موجش چون جلی نمایان در هر دمی همدم یادشان و در هر نفسی مؤانس ذکرشان هستیم
- 2 و از حق میطلبیم که کل را بصرف عنایت در ظلّ خباء موهبت جمع فرماید و جمیع را بر معین تسنیم مجتمع کند این مرغان پراکنده در بادیه هجران را در چمنستان حقیقت دمساز فرماید و این احوان دشت احدیت را در حدیقه روحانیت هم سیر و سیاحت نماید مشتاقان را در جلّه وصال درآرد و تشنگانرا از چشمه حیات جاودان بنوشاند
- 3 ای دوستان در وجد و طرب باشید و در شوق و شغف از جام الهی سرمست گردید و از بادیه رحمانی مدهوش و می‌پرست در وجد و سرور آئید و در شوق و شور افتید و اله‌آ علیکم
- 4 ع ع
- 5 ای ربّ هؤلاء عباد اضرمتم فی قلوبهم نیران محبتک و نورت عقولهم بانوار معرفتک و شرح صدورهم بآیات توحیدک و اعلیت ذکرهم بثبوتهم علی میثاق جمال تفریدک و اعطیت سؤلهم بما انفقت علیهم من جلائل برک و احسانک و اکرمتم من عظام لطفک

with the mightiness of Thy grace and generosity. O Lord! Make them signs of Thy Kingdom, evidences of Thy Manifestation, proofs of Thy effulgence and testimonies of Thy greatness and power. Protect them beneath the shade of the Tree of Anisa. Verily Thou art the Mighty, the Powerful.

و اکرامک ای ربّ اجعلهم آیات ملکوتک
و بینات ظهورک و حجج اشراقک و دلائل
عظمتک و اقتدارک و احفظهم فی ظلّ شجره
انيسا انک انت القوى القدير

INBA13:044b

AB02270

To: Baha'is of Mandalay

Date: 1900 or <

1 O ye believers! O ye firm ones! O ye sincere ones! O ye lovers! The Beloved of Reality, Who for ages lay concealed behind the veil of glory and hidden in the mantle of the unseen, hath manifested Himself, and like unto Joseph of Egypt hath appeared in supreme beauty and comeliness, becoming renowned in every street and marketplace. The conscious lovers and vigilant seekers were moved to ecstasy and joy, and in rapture, attraction and gladness, dancing and clapping, they hastened to the altar of love. They sacrificed soul, head and heart, offered their spirits to the Beloved, attained true union, established themselves in the court of Beauty, and were blessed with mighty triumph and abiding delight, achieving high distinction. But the false ones and pretenders remained deprived and at loss, living in regret and weeping over their state. Blind were they raised, deaf were they gathered, until that Sun of Reality was concealed behind the clouds of glory and vanished in the invisible Kingdom.

2 Now, O ye sincere lovers and harmonious friends, hold ye festivities and rejoicing, and show forth delight and gladness. Though outwardly ye attained not in this lower realm, yet ye are the objects of the glances of favor and are singled out for the bounty of guidance. Ye are seated at the feast of intimacy and occupy the foremost seats in the sacred gathering. In the Kingdom of holiness ye are companions of the beloved Beauty, and in the realm of sanctity ye are intimates of the precious Friend. Ye are sustained by spiritual food and blessed by divine favors. Ye are dwellers of the pavilion of grandeur and inhabitants of the higher world, manifestations of "Then he drew nigh and approached, until he was at the distance of two bows or closer," and dawning-places of "Indeed he beheld Him

1 ای مؤمنان ای موقنان ای صادقان ای عاشقان
معشوق حقیقت که دهرها در پس پرده غیرت
نهان بود و در نقاب غیبت پنهان عرض دیدار
نمود و چون یوسف مصر ملاحی در کمال
صباحی شهره کوی و بازار گشت عاشقان
هشیار و خریداران بیدار در وجد و سرور
آمدند و در طرب و جذب و حبور پای کوبان
کف زنان بقربانگاه عشق شناختند و جان و
سر و دل بباختند و جان بجانان فدا نمودند و
بوصیلت حقیقه رسیدند و در جلوه گاه جمال
مقر گردیدند و بفوز عظیم و نعم مقیم بهر مند
شدند و ارجند گشتند اما کاذبان و مدعیان
محروم گشتند و مغبون زیستند و بر حال خود
گریستند کور مبعوث شدند کر محشور گشتند
تا آنکه آن شمس حقیقت در پس سحاب جلال
مختفی شد و در ملکوت غیب متواری گشت

2 حال شما ای عاشقان صادق و حبیان موافق
جشن و طرب گیرید و ذوق و شغف نمائید
هرچند در ملک ادنی بظاهر فائز نگشتید ولی
ملحوظ لحاظ عنایتید و مخصوص بفیض هدایت
مسند نشین بزم انسید و صدر نشین محفل قدس
در ملکوت تقدیس انیس دلبر دلنشین گردید
و در جبروت تنزیه جلیس یار نازنین شوید
از مائده روحانی مرزوق شوید و از عنایات
سیحانی محظوظ اهل سرادق کبریا گردید و
سگان عالم بالا مظاهر دنا فتدلی و کان قاب
قوسین او ادنی شوید و مطالع و لقد رءاه بالمنظر

in the highest horizon.” Know ye the value of this mighty grace and be ye aware of the station of this manifest triumph. And upon you be glory.

الاعلى گردید قدر این فضل عظیم را بدانید و
شأن این فوز مبین را آگاه شوید و البهاء علیکم

INBA13:181, INBA59:171, BRL_DAK#0902,
MKT1.462, BCH.199, YHA1.379-380x

AB02240

To: Naraqi, Muhammad Kazim et al.

Date: 1900 or <

- 1 O true friends! Night and day, with the burning of a world-consuming fire on the slope of this mountain and this hill, I am engaged in your remembrance and thoughts, and familiar with your faces and traits.

1 ای دوستان حقیقی در شب و روز با احتراق
آتشی جهانسوز در دامنهٔ این جبل و این کوه
به ذکر و فکر شما مشغولم و بیاد روی و خوی شما
مألوف
- 2 O Lord! These are Your friends and the servants of Your threshold. They are enamored of Your countenance and wanderers in Your path. They are intoxicated with love and maddened with passion for the Court of Divine Unity.

2 ای پروردگار این یاران تواند و بندگان آستان تو
آشفته روی تواند و آواره کوی تو سودائیان
محببتند و شیدائیان عشق حضرت احدیت
- 3 O Beautiful Beloved! Show forth a ray of Your glorious favors that they may come into ecstasy and excitement and demonstrate the mysteries of the Day of Resurrection. May they illuminate faces and set the world ablaze, cast aside veils and set spirits free. They are longtime friends and intimate companions. Show forth great bounty and open the gate of ancient grace that each may become a luminous star and a divine orient.

3 ای دلبر زیبا پرتو جلوهٔ عنایت بنما تا به شوق و
شور آیند و اسرار یوم النشور بنمایند رخی برافروزند
و جهانی بسوزند پرده براندازند و جان آزاده
سازند دوستان قدیمند و یاران و ندیم فضل عظیم
بنما و باب لطف قدیم بگشا تا هر یک اختری
نورانی گردند و خاوری رحمانی
- 4 O my Lord! These are Your chosen ones whom You have selected through the manifestation of Your love and for whom You have approved the outpouring of Your light, and whom You have immersed in the seas of Your presence, and given to drink from the pure water from the hand of the Cup-Bearer of the Dawning-Place of Your Manifestation.

4 ای ربّ هؤلاء صفوتک الذین اصطفیتهم بظهور
حبّک و ارتضیت لهم الاستفاضة من نورک
و اغرقتهم فی بحار شهودک و سقیتم من الماء
الطهور من ید ساق مطلع ظهورک
- 5 O my Lord! Preserve them from the contingencies of doubts and the events of the people of ambiguities, and make them clear signs and unfurled banners and brilliant lights in all directions and overflowing fountains and verdant gardens until through them the fragrances of Your holiness spread throughout all regions and every quarter becomes illumined by the

5 ای ربّ احفظهم من طواری الشبهات و حوادث
اهل المتشابهات و اجعلهم آیات محکمات و
رایات منتشرات و انواراً ساطعة فی کافة
الجهات و حیاضاً متدفقه و ریاضاً مؤتقة حتی
ینتشر بهم نفعات قدسک فی الآفاق ویستضيء

light of dawn. Verily You are the Powerful, the Mighty, the Omnipotent, the Compeller.

كلّ الارجاء من نور الاشراق انك انت القادر
العزیز المقتدر الجبار

INBA55:434, MJMJ3.065x, MMG2#113

p.125x

AB02312

To: Qazvini (Samandar), Shaykh Kazim et al.

Date: 1900 or <

1 O Thou Whom I commune with in the depths of night, Who art the Comforter of those who commune, to Whom I pray in the solitude of deserts, Who art the Companion in the loneliness of those who hope, I have covered my face with the dust of humility and self-effacement, and I beseech Thee at Thy exalted threshold and the presence of Thy gate of mercy which is kissed by the righteous and the free, to assist these servants of Thine with hosts marked out from heaven and armies arrayed in the Supreme Concourse, surging forth from Thy most glorious Dominion. O my Lord, these are Thy servants who are oppressed among the enemies, and Thy bondsmen who are wronged at the hands of arrogant leaders whose turbans reach the vaulted dome of Pharaoh with its lofty pillars. O my Lord, protect them within the shelter of Thy protection, assist them with Thy help and loving-kindness, and guard them in the strongholds of Thy preservation and custody. Verily Thou art the All-Powerful Protector.

1 يا من اناجيه في جنح الليالي و هو المناجى للناجى
وابتهلت اليه في خلوات الصحارى و هو الانيس
في وحشة الراجى و اغبر وجهى بتراب الذل و
الانكسار و اتضرع اليك في عتبتك السامية
و حضرة باب رحمتك الذى مقبل الابرار و
الاحرار ان تنصر عبادك هؤلاء بسرائاء مسومة
من السماء و جنود مجندة في الملأ الاعلى و
ملبومة هاجمة من جبروتك الابهى اى رب
هؤلاء عبادك المضطهدون بين اظهر الاعداء و
ارقائك المظلومون بين يدي المستكبرين الرؤساء
الذين تزورى عمامهم بقبة فرعون المضلعة
الاجناب العالية البناء اى رب احفظهم في
صون حمايتك و ايدهم بعونك و عنايتك و
احرسهم في معاقل حفظك و كلائتك انك
انت الحافظ القدير

2 My Lord, my Lord! These are the poor at the gate of Thy mercy, and the trusted ones in the courtyard of Thy oneness. I stretch forth unto Thee the hands of powerlessness and self-effacement, beseeching Thee to open before them the gates of everlasting glory shining upon all regions, illumining all quarters with brilliant traces, and to seat them upon elevated couches and prepared thrones with waving banners and radiant signs, and to make them as beauty spots upon the cheeks of the horizons and as marks upon the brow of the temple of grandeur with intense brilliance, and as rising stars in the dawning-place of lights and the horizon of the Covenant, and to intoxicate them from the overflowing cup. Verily Thou art the Generous Giver, the Merciful.

2 مولاي مولاي هؤلاء فقراء في فناء باب
رحمتيتك و امانة في رجة ساحة فردانيتك
فابسط اليك اكف العجز و الانكسار متضرعا
ان تفتح عليهم ابواب العزة الابدية الساطعة على
الاقطار المشرقة على الارجاء الباهرة الآثار و
ان تجلسهم على سرر مرفوعة و ارائك موضوعه
خافقة الرايات ساطعة الآيات و ان تجعلهم
خيلانا في خدود الآفاق و غررا في جبين هيكل
العظمة شديدة الاشراق و نجوما بازغة في مطلع

الانوار و افق الميثاق و اسكرهم من الكأس
الدهاق أنك انت المعطى الكريم الرحيم

INBA13:176, INBA59:175, AYBY.349

#031, KNJ.0131

AB02269

To: Ahmaduf Milani, Haji Ali Muhammad (Son of Haji Ahmad), in Tiflis

Date: 1900 or <

- 1 O thou who art assured by the verses of God! Today the greatest of all matters and most important of affairs is firmness in the Covenant and Testament of God and steadfastness in the Covenant of the All-Merciful. If a person were to perform all the deeds of the first and the last and be endowed with all the knowledge of the worlds, yet were to be neglectful of the Covenant for the twinkling of an eye, he would return to the first step. But when one is firm, fire becomes light. Praise be to God that from the beginning of God's Cause that family entered beneath the shade of the Divine Word and became intoxicated from the cup of oneness, and were the manifestation of the favors and bounties of the Blessed Beauty. Now too it is hoped that that family will be the cause of the firmness and steadfastness of the friends in the Covenant and Testament and will raise high the standard of the Covenant, for the test and trial is severe. And upon thee be glory!
- 2 Therefore give thanks to God that thou hast become the recipient of service to the Beauty of the All-Merciful and art holding fast to the firm handle of faith and the Covenant. I swear by the Beauty of the Desired One that today the hosts of the Abha Kingdom confirm those who are firm, and the denizens of the Supreme Concourse sanctify and glorify those who are steadfast. Blessed is every faithful one who is firm, and woe unto every wavering one who is not steadfast.
- 3 Convey to all the friends of God the Most Glorious, Most Wondrous greetings. And give thanks to God that the murderous outcast of His Majesty the martyred King confessed and identified himself as being from which rejected party he belonged to, and the innocence and purity of the loved ones was proven.

1 ای موقن بآیات الله اليوم اعظم امور و اهم مواد
ثبوت بر عهد و پیمان الهیست و رسوخ بر ميثاق
حضرت رحمانی اگر نفسی بعمل اولین و آخرین
عامل و بعلوم عالمین موصوف و متظاهر طرفه
العين در ميثاق متهاون گردد بقدم اول راجع
شود و چون ثابت گردد نار نور شود حمد خدا را
که آن خانواده از بدایت امر الله در ظل کلمه
الهی وارد و از کأس توحید سرمست گشتند
و مظهر الطاف و عنایت جمال مبارک بوده اند
حال نیز امید چنانست که آن دودمان سبب
ثبوت و رسوخ دوستان بر عهد و پیمان گردند و
علم ميثاق را بلند نمایند چه که افتتان و امتحان
شدید است و البهاء علیک

2 پس تو شکر کن حضرت یزدان را که مورد
خدمت جمال رحمن شدی و بعروه و ثقای ایمان
و پیمان متشبثی و متمسکی قسم به جمال مقصود
که اليوم ثابتین را جنود ملکوت ابهی تأیید
مینمایند و راسخین را اهل ملأ اعلی تقدیس و
تجید طوبی لکل راسخ امین و تمسلاً لکل متزلزل
غیرمستقیم

3 جمیع دوستان الهی را تکبیر ابداع ابهی ابلاغ
دارید و حق را شکر کنید که قاتل مرود
حضرت پادشاه مغفور اقرار و معرفی خود را
نمود که از چه حزب مطرود است و برائت و
پاکی احباً ثابت شد

4 'Abdu'l-Baha 'Abbas

- 5 O thou who art engaged in the service of the Cause of God! Henceforth whatever reaches that honorable person should be sent to Haji Siyyid Javad, for receipts will be sent through him.

5 ای متصدی خدمت امر الله من بعد آنچه بآنجناب میرسد نزد جناب حاجی سید جواد ارسال نمائید که بواسطه او قبوضات ارسال میگردد

INBA13:299, MMK5#242 p.191x

AB02187

Date: 1900 or <

- 1 O ye loved ones of God! God, the Incomparable- Glorified be His power and sovereignty, magnified be His testimony and might!- hath made man the dawning-place of His signs and the dayspring of His bounty. Through the light of divine names and attributes He made that luminous reality and celestial being the cause of wonderment to the minds and thus to be the universal mirror of divine mysteries. When the light of truth was revealed in the daystar of God's bounty and shed its rays, the hearts that were created from the pure light and the elements of the celestial spheres have partaken of the lights of its niche and diffused their radiance to all regions. Therefore, O My friends, strive that ye may have pure hearts and refined and luminous characters, so that the divine grace and heavenly beauty may be manifest in your faces.

1 ای احبابی الهی جناب کبریا و حضرت ربّ بیهمتا جلّت عظمته و عظمت قدرته و کبر برهانه و غلب سلطانه انسانی مطلع آیت رحمن و مشرق موهبت یزدانی یرادوپ انوار اسما و صفات ایلّه اول حقیقت نورانیّه و کینونت رحمانیّه حیرت بخش عقول و افکار ایدرک آئینه جهان نمای اسرار ایلدی پرتو حقیقت آفتاب موهبت حضرت احدیتدن جلوه ساز و شعله نثار اولنجه نور پاک و عنصر افلاکدن یرادلش اولان یورکلر مشکاة انوارتک استفاضه ایدرک کافه جهاته شععه پاش و لمعه نثار اولدیلر بناء علیه ای یارانمزد و دوستانمزد گوکلرک صفوته و یورکلرک لطافت و نورانیتته چالیشیلوب تاکیم یوزلرده صباحت رحمانیه و گوزلرده ملاحت ربانیه ظاهر و آشکار اوله

- 2 The bounty and grace of the Ancient Beauty are manifold, great and all-pervasive. They are even as a vast and surging ocean in whose depths lay pearls and gems of inestimable value. But it is incumbent upon us to turn unto Him; to place our trust in Him; to cling unto Him; to be steadfast in the Covenant and Testament; to diffuse the divine fragrances; to spread the Word of God; to converse and associate with all the peoples of the world in utmost kindness; to obey the Blessed Beauty; and to show our submissiveness, subordination and loyalty unto the local government and to serve it. His Excellency, the heir-apparent, hath thus far displayed naught but justice. Therefore, ye should pray for him and praise him. No doubt will ye aid and assist him due to this justice. It seemeth the friends in Adharbaijan to be his well-wishers.

2 جمال قدمک لطف و عنایتی و فضل و موهبتی چوقدر جودی عظیمدر و کرمی عمیم انگین دنکیزدر موج انگیزدر در و گهری چوقدر لؤلؤ و مرجانی نک امثالی یوقدر یالیکر توجه گرکدر توکل گرکدر تشبث گرکدر عهد و میثاقده و پیمان و ایمان الهیده ثبوت و رسوخ گرکدر نشر نفحات الهیه چالشملی اعلاء کلمه الهیه چالشملی عموم اهل عالم و جمیع بنی آدمله کمال محبتله قونوشملی و دانشملی و امر جمال مبارکه اطاعت امتلی و حکومت محلی به انقیاد و متابعت [و] خدمت و صداقت امتلی حضرت ولیعهد شمدیه قدر عدالتدن بشقه بر حرکت بیورمدیلر بناء علیه دعاخوان و ثناخوان اوللی و بو عدالته قارشو مؤید اوله جققلرینه شبهه یوقدر آذربایجانده بولنان دوستان کندولرینه خیرخواه اوللی

3 'Abdu'l-Baha

ع ع 3

4 He mentioneth, in words of praise, the loved ones dwelling in Khoy through the tongue of Amin, and writeth that they have become exceedingly enkindled. My Lord, grant that they may be made successful and confirmed.

4 خویده بولنان احبّالری لسان امین ستایش ایله یاد
ادرک فوق العاده مشتعل اولدقلرینی یازیور ربّم
موفق ایلیه مؤید ایلیه

INBA88:112, MJT.051

AB02392

To: Vakil, Ali et al., in Baghdad

Date: 1900 or <

1 O descendants of Vakil! Give praise that you have set foot upon the carpet of existence in this holy age and era of the Ancient Beauty, and have found eternal life from the outpouring of the cloud of mercy and the dew of the ocean of grace, and have entered the garden of the Most Glorious Paradise, and have sought shelter and refuge in the shade of the blessed tree, and have come under the protection of His Holiness the All-Glorious, and have clung to the hem of the Covenant and Testament, and have entered the ark of salvation, and have remained safe and protected in the cave of peace and security.

1 ای سلاله وکیل حمد کنید که در عهد و عصر
مقدّس جمال قدم در بساط وجود قدم نهادید و
از ریزش سخاوت رحمت و شبنم یم عنایت حیات
ابدیه یافتید و در حدیقه جنت ابدی داخل شدید
و در سایه شجره طوبی منزل و مأوی جستید
و در پناه حضرت کبریا درآمدید و بذیل عهد
و پیمان تثبّت نمودید و در سفینه نجات داخل
گشتید و در کفّ امن و امان محفوظ و مصون
ماندید

2 This is among the greatest gifts of His Holiness the One, and this is among the most perfect bounties of the Sovereign of the Kingdom of Divinity.

2 این از اعظم مواهب حضرت احدیت است و
این از اتم الطاف سلطان کشور ربوبیت

3 Therefore, strive with your souls and free your hearts from the bonds of water and clay. In the shadow of the Word of Unity, with sincerity and tranquility and dignity and stability and firmness and steadfastness and persistence, arise to serve the Lord - that is, become manifest signs of the Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones) through your conduct and deeds and words and character and behavior, so that this bounty may increase day by day and this gift may grow moment by moment.

3 پس بجان جولان نمائید و بدل از قید آب و گل
برهید در ظلّ کلمه توحید به خلوص و سکون
و وقار و استقرار و ثبوت و رسوخ و استمرار
بخدمت پروردگار پردازید یعنی به رفتار و کردار
و گفتار و اخلاق و اطوار آیات باهره جمال
قدم و اسم اعظم روحی لأحبّائه الفداء گردید تا
این عنایت روز بروز مزداد گردد و این موهبت
آناً فاناً پیفزاید

4 And upon you be Glory, O descendants of Vakil.

4 و البهاء علیکم یا سلاله الوکیل

INBA13:190

AB02379

*To: Baha'is of Khurasan**Date: 1900 or <*

1 O ye worshippers of the Divine Unity! Our desired and kind Beloved, our benevolent Lord and our resplendent Beauty hath reared us with His mercy and education. He hath nurtured us with His manifold bounties and loving-kindness and with the copious showers of His mercy, even as a pearl in the embrace of the shell of His beneficence and grace, and made us manifestations of His limitless gifts. He hath enabled this dispersed assembly and these destitute people to enter beneath the shadow of His safe wings. He hath revealed Himself with the entirety of His names and attributes, so that the reality of human beings may become a centre of holy Divine blessings and we may be gathered together amongst the people equipped with virtues and perfections that adorn humanity. We, however, are oblivious of those infinite bounties and endless favours and have entangled ourselves in the mesh of self and passion and even as the ill-fated owl, are attracted to, nay rather obsessed with, this desolate and foul-smelling world. Take ye good heed, O people of insight!

2 O thou kind Lord! What fruits can human endeavours and the striving of a destitute bird bring forth without Divine confirmation, decree and guidance? In the end, it will be doomed to loss, disappointment and penitence. We are incapable, powerless, weak, feeble and contemptible. Aid us with Thy succour and let Thy help and grace be our guidance. Make Thy shelter and protection the impregnable stronghold of the greater world. A. A.

3 O Lord! Make this gathering even as an ignited candle that sheddeth its light to the six directions and illumine and chase away this obscure darkness with the light of Thy revelation. O Lord! Make this assembly a centre of perfections. O Merciful! Make this gathering a dawning-place of Thy loving-kindness.

1 ای حضرت احدیت پرستان معشوق دلجویمز و محبوب خوشخویمز و مهربان دلسوزمز و جمال شب افروزمز صفت رحانیت ایلہ و تربیت ربوبیت ایلہ بزی پرورده و انواع لطف و عنایت ایلہ و ریزش نیسان رحمت ایلہ دردانه آسا آغوش صدف ناز و نعمتده بزی پرورش ایلدی و مظهر احسان بی پایان بیوردی و بو جمع پریشانی و گروه بی سر و سامانی زیر جناح پرفلاح حضرت رحمانیتده مستظل و کافه اسماء و صفات و کالات ایلہ اشراق و تجلی ایلدی تا حقیقت انسانیه مرکز سنوحات مقدسه رحمانیه اولوب عالم بشریتی تزین ایدن خصائل و فضائل معنویه ایلہ بین البشر حشر اوله لم بز ایسه او الطاف بی پایان و عنایت غیرمتناهی بی انودوب دام هوا و هوسه گرفتار و مانند بوم بدکردار بو خرابه زار و دنیا مرداره مفتون اولدق بلکه مجنون اولدق فاعتبروا یا اولی الأبصار ع

2 مهربان رحمانم توفیق و قدر رفیق و رهبر اولمینجه جهد بشر و سعی مرغ بی بال و پر نه ثمر ایراث ایدر عاقبت خائب اولور خاسر اولور تائب اولور بز عاجز قاصر ضعیفز نحیفز فقیرز حقیرز یتیمز فریادمزه عون و عنایتی بزه رهبر ایلہ صون و حمایتی بزه حصن حصین عالم اکبر ایلہ ع

3 یا رب بو جمع شمع آسا یانوب شعاعنی شش جهته منتشر و ظلمات دیجوری تجلی نور ظهور ایلہ مضمحل ایلہ بو محفل یا رب مرکز فضائل ایلہ و بوانجمنی یا رحمن مطلع احسان ایلہ

INBA13:349, INBA59:308, BRL_DAK#0525

AB02357

To: Muhammad Ali Kashani, in Tihiran

Date: 1900 or <

1 O Lord! Make these Thy friends as stately and verdant cypress trees in the garden of Thy bounty and the rose-garden of Thy bestowals, beside the stream of oneness. Make these luminous stars bright and radiant in the dawning-place of Thy mercy. Lead these wanderers in the desert of separation to the infinite ocean, and guide these lost ones in the wilderness of longing to the tabernacle of the light of the horizons, that they may engage in Thy praise beneath the shade of the word of unity, become intoxicated with Thy cup in the assemblage of contingent beings, and in the feast of "Am I not?" may each take a cup in hand and, dancing and stamping their feet in ecstasy and joy, begin such a melody as to confound minds and consciousness. O loving Friend! O pure God! Grant a favor, bestow a gift, show kindness, give confirmation, vouchsafe success, that we may be assisted and confirmed in that which is Thy good-pleasure. Thou art the Powerful, the Mighty, and the Wise Confirmer.

2 O thou who art clinging to the hem of favor! Give thanks to the Self-Subsisting Lord that at the dawn of guidance thou didst attain to the great bounty's light and didst receive illumination from the Primal Point's gleaming star and didst gain enlightenment from the sanctified lights of the Sun of Truth, the Most Great Name. Now we beseech the favors and bounties of His Holiness, the One, that thou mayest be empowered with such strength as to make firm a thousand who waver in the Covenant through the breaths of steadfastness, and shine so brilliantly in the feast of the Covenant that, like unto a candle, thou shalt shed thy radiance. Convey to each and every one of the friends the Most Great, Most Glorious greeting. Night and day are we occupied with thoughts of them. And the glory be upon thee.

1 ای پروردگار این دوستان را در بوستان عنایت و گلستان موهبت در کنار جویبار احدیت سروهای پرنضارت و طراوت فرما و این اختران نورانی را در خاور رحمانی روشن و درخشان نما و این تشنگان بادیه هجران را بر بحر بی پایان وارد کن و این گمگشتگان صحرای اشتیاق را بوئاق نور آفاق درآر تا در ظل کلمه توحید بتجید تو مشغول گردند و در انجمن امکان سرمست جام تو شوند و در بزم الست هر یک قلدی بدست گیرند و رقص کنان و پاکوبان در وجد و سرور آید و در شوق و شور و نغمه آغاز کند که محیر عقول و شعور گردد ای یار مهربان ای پاک یزدان عنایتی نما موهبتی عطا فرما احسانی کن تأییدی ده توفیقی بخش تا بآنچه رضای مبارک است موفق گردیم و مؤید شویم توئی مقتدر و توانا و مؤید دانا

2 ای متشبث بذیل عنایت شکر کن حضرت قیومرا که در فجر هدی بنور موهبت کبری فائز گشتی و استفاضه از کوکب دری نقطه اولی نمودی و استضاء از انوار مقدسه شمس حقیقت اسم اعظم کردی حال از الطاف و عنایت حضرت احدیت میطلبیم که بقوتی موفق گردی که هزار متزلزل میثاق را بنفحات ثبوت راسخ گردانی و چنان در بزم عهد جلوه کنی که چون شمع پرتو افشانی جمیع دوستان را فرداً فرداً تکبیر ابداع اهی ابلاغ نمائید شب و روز پیادشان مشغولیم و الباء علیک

INBA13:232, INBA17:052, INBA75:050,
BRL_DAK#1124, MKT2.219, MI-
LAN.214, AKHA_128BE #03 p.a,
DWNP_v5#11 p.007, DUR2.111,
DUR1.302, ADH2_1#46 p.069,
MJMJ1.054, MMG2#367 p.409, MJH.014

AB02480

To: Thornton Chase et al (William James, Maude Lamson, George Kheirallah)

Date: 1900 or <

O ye beloved of God and His sincere friends!

By the life of God! The hearts are cheered whenever you are mentioned, the souls are comforted in your love, the holy spirits are captivated by your fragrance, the eyes are expecting to see you and the hearts are longing to meet you, owing to the fact that your hearts were kindled with the fire of the love of God, your ears were charmed by hearing the Word of God and your souls were rested in the appearance of the mysteries of God.

Blessed are ye, O children of the Kingdom of God! Glad-tidings to ye, O friends of God! as He hath made your destiny great and your share victory and happiness, your lamps lighted and your spring to yield supply!

Ye are the most brilliant stars! Ye are the most dazzling lamps! Ye are the green branches! Ye are the ripe fruits! Ye are the beautiful gardens! Ye are the overflowing bowls!

God is merciful and compassionate! His bounty is great and great! He appropriateth by His mercy those whom He liketh and chooseth for His love those of whom He approveth. This is in accordance with what Christ said: "Many are called, but few chosen."

God maketh your endeavor praiseworthy, your reward great and your days in El-Baha feasts and pleasures, because of your casting away the imaginary god and accepting the Knowable, for [your] discarding every evil spirit, craving for the witnessed Light and for turning your faces to the Exalted Position.

God will show forth your endeavor, increase your spirit and fragrance, perfume the different directions with your perfume, enlighten the horizon with your light and quicken the hearts with that which is treasured within you; will cheer the souls with what you have accomplished and cause the verses of thankfulness to be recited in all places; the banner in remembrance of you to wave through all the ages; your fame and praise to encircle the horizon and the tongues to speak of your virtues and good endeavors.

By the living Truth! That bounty is great and great and the Lord is supreme in majesty! The confirmation is successive and success is continuous, and the kindness of your God, the

Merciful, the Compassionate, will surround you from all sides.

TAB.346-347

AB02447

To: Anne Apperson Flint, in California

Date: 1900 or <

- 1 O thou who art attracted by the brilliant lights from the Kingdom of God! I have read thy eloquent letter and fluent epistle expressing thy great joy at the glad-tidings of God and the abundance of thy spiritual sentiments and heavenly inspirations from the outpourings of the All-Merciful. Blessed art thou for this gift, glad tidings unto thee for this bestowal, joy be unto thee for this divine confirmation, and happiness be unto thee for this heavenly success!
- 2 Soon thou shalt witness with the eye of joy the signs of success and prosperity from thy steadfastness in the love of God, thy firmness in the Covenant of God, the intensity of thy attraction to God, the determination of thy resolve to spread the fragrances of God, and thy continuous proclamation of the glad-tidings of God.
- 3 Know thou that worldly conditions, even if they be the dominion of the whole earth, are transient, have no end result, and are worth not even the wing of a gnat in the sight of God. Where are the kings and queens? Where are the palaces and pavilions? Where are the thrones and magnificent crowns of the Persian, Greek and Roman kings? Those thrones have crumbled, those palaces have been demolished, and those crowns have fallen.
- 4 But every maidservant of God who has spread the divine fragrances, served the Kingdom of God, and proclaimed the Word of God - her influence continues to rise and spread throughout the ages. Her dawn is radiant, her star is brilliant, her banner is waving, her station is lofty, her crown gleams, her melody chants forth, her fame spreads far and wide, her voice resounds, her spirit soars in the highest paradise and her light shines in the Supreme Horizon. I beseech God to make thee one of them, O maidservant of God!

1 أَيُّهَا الْمُنْجَذِبَةُ بِأَنْوَارِ سَاطِعَةٍ مِنْ مَلَكُوتِ اللَّهِ
الَّتِي قَرَأْتَ رَقِيعَتَكَ الْبَلِيغَةَ وَنَمِيقَتَكَ الْفَصِيحَةَ
الَّتِي نَاطَقَتْ بِفَرْطِ سُرُورِكَ بِبَشَارَاتِ اللَّهِ وَوَفُورِ
حَاسِيَاتِكَ الْوُجْدَانِيَّةِ وَسُنُوحَاتِكَ الرُّوحَانِيَّةِ مِنْ
فِيوضَاتِ الْحُضْرَةِ الرَّحْمَانِيَّةِ فَيَا طُوبَى لَكَ مِنْ
هَذِهِ الْمَوْهِبَةِ وَيَا بَشْرَى لَكَ مِنْ هَذِهِ الْمُنْحَةِ وَيَا
سُرُوراً لَكَ مِنْ هَذَا التَّائِيدِ وَيَا فَرْحاً لَكَ مِنْ
هَذَا التَّوْفِيقِ

2 وَعَنْقَرِيبَ تَشَاهِدِينَ بَعَيْنِ السُّرُورِ آثَارَ النَّجَاحِ وَ
الْفَلَاحِ مِنْ ثَبَاتِكَ عَلَى مَحَبَّةِ اللَّهِ وَاسْتِقَامَتِكَ
عَلَى مِيثَاقِ اللَّهِ وَشِدَّةِ انْجِدَابِكَ إِلَى اللَّهِ وَجَزْمِ
عَزْمِكَ عَلَى نَشْرِ نَفَحَاتِ اللَّهِ وَدَوَامِ تَبَشِيرِكَ
بِبَشَارَاتِ اللَّهِ

3 أَعْلَمِي أَنَّ السُّنُونَاتِ النَّاسُوتِيَّةَ وَلَوْ كَانَتْ سُلْطَنَةً
الْأَرْضِ بِتَمَامِهَا فَانِيَّةٌ لَا عَاقِبَةَ لَهَا وَلَا ثَمَرَةَ لَهَا
وَلَا تَسَاوَى جَنَاحَ بَعُوضَةٍ عِنْدَ اللَّهِ إِنْ الْمُلُوكِ
وَالْمُلُكَاتِ وَإِنْ الْقُصُورِ وَالْمَقْصُورَاتِ وَإِنْ
الْعُرُوشِ وَالْأَكَالِيلِ الْجَلِيلَةِ مِنَ الْمُلُوكِ الْفَرَسِ وَ
الْيُونَانِ وَالرُّومَانِ قَدْ انْتَثَلَتْ تِلْكَ الْعُرُوشُ وَانْهَدَمَتْ
تِلْكَ الْقُصُورُ وَسَقَطَتْ تِلْكَ الْأَكَالِيلُ

4 وَآمَّا كُلِّ أَمَةٍ مِنْ أَمَاءِ اللَّهِ الَّتِي نَشَرَتْ نَفَحَاتِ
اللَّهِ وَخَدَمَتْ مَلَكُوتَ اللَّهِ وَنَادَتْ بِكَلِمَةِ اللَّهِ
لَا زَالَ تَعْلُو وَتَتَشَرُّعُ عَلَى مَرِّ الْأَعْصَارِ مَا أَثَرَهَا فُجْرَهَا
سَاطِعَ نَجْمِهَا لَا مَعَ رَايَتِهَا خَافِقَةٌ وَمَرْتَبَتِهَا شَاهِقَةٌ
أَكْلِيلُهَا يَتَلَأَلُ وَانْجِيلُهَا يَتَرْتَّلُ صَوْتُهَا ذَائِعٌ وَصَوْتُهَا
شَائِعٌ رُوحُهَا فِي أَوْجِ الْمَلَكُوتِ وَضَوْءُهَا فِي أَفْقِ
الْأَلَاهُوتِ وَاسْتَلِ اللَّهَ أَنْ يَجْعَلَكَ وَاحِدَةً مِنْهُنَّ يَا
أَمَةَ اللَّهِ

- 5 Upon thee be greetings and praise. Convey my greetings to the maidservant of Baha, the mother of believers, thy respected aunt.

5 و عليك التحيّة و الثناء و بلّغى تحيّي لأمة البهّاء
أم المؤمنین عمتک المحترمة

INBA89:221

DAS.1913-07-14, SW_v04#15 p.252-153x, ABIE.064, BLO_PN#007, BSTW#110a

AB02337

To: Baha'is in Mazandaran

Date: 1900 or <

- 1 O spiritual friends and true companions of the Ancient Beauty! The lights of ancient glory have shone forth upon the horizons and the Sun of Truth has dawned upon East and West from the horizon of the unseen. Strangers have become familiar and have turned into friends and acquaintances. The call of the Ancient Beauty is spreading throughout all regions and the Most Great Name encompasses all directions of the horizons. The cry of "O Thou the Most Exalted!" is raised high and the song of "O Glory of the Most Glorious!" ascends from every person of understanding.
- 2 The holy fragrances from the Paradise of Oneness perfume every nostril and the breeze from the gardens of the Divine Identity gives life to spirits and invigorates bodies, for the body has followed the spirit in movement and vibration, and the physical form has accorded with the heart in humility and supplication.
- 3 Therefore, O pure souls who are as the spirit to the body of creation and the door of attainment for the seekers of God's path, show forth an effort and mount a steed and give it free rein, for soon the field will be lost from your grasp and the ball of divine bestowal will be taken away.

1 ای احبّای روحانی و یاران حقیقی جمال قدم
انوار عزّت قدیمه بر آفاق اشراق نموده و شمس
حقیقت بر شرق و غرب از افق غیب جلوه کرده
پیگانگان پیگانه پی بردند و خویش و آشنا گشته اند
ندای جمال قدم در جمیع اقطار در انتشار است
و صیّت اعظم در کل اطراف محیط بر آفاق
فریاد یاعلیّ الاعلیّ بلند است و نعره یابهاء الابهی
متصاعد از هر هوشمند

2 نفحات قدس جنت احدیّت معطر هر مشام
است و شمیم نسیم ریاض هویت محیی ارواح و
منعش اجسام زیرا جسم متابعت روح نموده در
حرکت و اهتزاز است و تن موافقت دل کرده
در عجز و نیاز است

3 پس ای جانهای پاک که جسم امکانرا روحید
و طالبان راه خدا را باب فتوح همّتی بنمائید و
سمندی برانید و جولانی بدهید زیرا عنقریب
میدان از دست برود و گوی موهبت ربوده
شود

INBA13:160, MMK4#122 p.129

AB02473

To: Howard Macnutt

Date: 1900 or <

- 1 O thou who art advanced with all thy will toward the Kingdom of God! I have read with full joy thy "unfolded scroll" which thou hast sent along with thy blessed picture and beloved photograph. Verily by beholding that face, my heart hath been delighted and refreshed. For pictures of this kind have a real and significant influence upon spiritually minded people.
- 2 Verily the Suns are eclipsed, the luminaries are darkened, the stars are scattered and the Son of Man hath come upon the clouds of Heaven with power and great glory, sending His messengers and hosts with the sounds of the Wonderful Trumpet. I pray to God that thou mayest become enlisted as one of His Army and His holy angels in those regions and climes. Verily the Splendors (of the sun) have surrounded all horizons and the Morn of Guidance hath showered its Lights upon the expanse of the earth. May it be a blessing to whomsoever is as an undimmed mirror facing those Lights shining upon all regions.
- 3 I supplicate to God with all my heart, submissively and humbly, invoking Him to confirm you with Heavenly Powers and send upon you the Spirit of Life in order that you may spread the Fragrances of Holiness in those parts with wisdom and dignity so that the people may receive some benefit thereof. For they are as children, so far as knowledge is concerned. They are unable to bear the higher realities revealed from the Merciful Kingdom: as Christ (upon Him is Glory!) said in the text of the Gospel. "I have yet many things to tell you but ye cannot bear them now" (John 16:18). Therefore as the people cannot bear, consequently you should act with wisdom under all circumstances. Address ye the people according to their intelligences.
- 4 Know thou that the horizons of the Orient are illumined with the Lights of the Kingdom and ere long these Lights shall shine from the dawning-places of the occident far more than from the Orient, regenerating souls with divine instructions in those parts. And the Love of God will attract pure hearts so that they should love one another as Branches grown from the Tree
- 1 يا من توجّه بكليته الى ملكوت الله اتى بملأ السرور قرأت الرق المنشور الذى بعثته مع مثالك المبارك و شبحك المحبوب فان مشاهدة تلك الصورة اورث القلب انشراحاً و انبساطاً وهذا الشبح نعهه حقيقة لشدة تأثيره و وقعه فى القلوب الروحانية
- 2 قد كسفت الشمس و خسفت البدور و انتثرت النجوم و اتى ابن الانسان على سحاب السماء بقوات و مجد عظيم و ارسل ملائكته و جنوده مع صوت الصافور البديع و نسئل الله ان تكون انت من جنوده و ملائكة قدسه فى تلك الانحاء و الاقطار فان الاشراق احاط الآفاق و صبح الهدى انتشرت انواره على البسيطة الغبراء هنيئاً لمن كان مرآة صافية متقابلة لتلك الانوار الساطعة الفجر على الاقطار
- 3 و اتى بكل قلب خاضع خاشع اناجى الله مستدعياً ان يمنحكم قواء ملكوته تبثون روح الحيات و تنشرون نفحات القدس فى تلك الجهات بالحكمة و الوقار لتلايصل فرع للناس فانهم صبيان من حيث العرفان لا يهتمون استماع الحقائق الكاشفة الفائضة من ملكوت الرحمن كما قال المسيح له المجد فى صريح الانجيل ان لى اشياء كثيرة ان اقول لكم ولكن انتم لا تحتملون فالناس لا يحتملون اذا عليكم بالحكمة فى جميع الامور و كلموا الناس على قدر عقولهم
- 4 ثم اعلم بان الشرق استضأت آفاقها بانوار الملكوت و عنقريب تتلأأ هذه الانوار فى مطالع الغرب اعظم من الشرق و تحيى القلوب فى تلك الاقاليم بتعاليم الهى و تأخذ محبة الله الافئدة الصافية و تحبون بعضهم بعضاً كأنكم فروع نبتت من شجرة المحبة لله و لاجبائه الذين

of the Love of God, as His believers who have attached themselves to His Word, baptized with the Holy Spirit which is pouring today from the Kingdom of Holinesses.

اصطفیهم لکلمته و عمدہم بالروح القدس الفاضل
اليوم من ملکوت التقدیس

INBA59:195

COF.030bx, GPB.254x, GPB.396x

AB02388

Date: 1900 or <

- 1 O friends of God! This cycle and dispensation cannot be compared to former ages, for previous eras were but a ray of this era, and former centuries but a token of this century. Observe ye the progress and exaltation of this mighty century, which is distinguished in all aspects and conditions. It is the sun of all ages and centuries - its traces brilliant, its lights manifest, its power overwhelming, and its radiance adorning both East and West. Its crafts bewilder minds, its wonders gladden souls, its sciences illuminate the world, its arts are the very life of the world and eternal life. Today its bounties encompass all, its bestowals are like unto the radiant moon, its ocean is full of waves, and its waves surge forth in hosts. Its lamp is lit, and its gathering place is like a rose garden. Its breezes give life to the loved ones, and its fragrance revives the spirits and hearts of the chosen ones. Its cloud is the Most Great Bounty, its rain the Most Great Mercy. Its sun is the Sun of Truth, its moonlight the light of oneness. Its ray is the flame of light, and its meteor the gleam of Sinai. Its realm is the Abha Kingdom, and its Sovereign the Most Glorious Beauty.
 - 2 Even if the command and behest of the King of the Unseen have made their way into the body of the world, it is in the nature of the soul the effects of which flow in the veins and nerves of man. The reality of the created beings hath been adorned with the beauty of perfections. The East and the West are illumined with the light of His Revelation.
 - 3 The Holy Vale hath wholly become a rose garden of Divine Unity,
 - 4 for the Light of God illuminateth the Sinai of Truth.
 - 5 By God! The lights have shone forth, the mysteries have appeared, the veils have been rent asunder, the seas have surged, the rivers have overflowed, the trees have become verdant, the
- 1 ای دوستان حضرت یزدان این کور و دور را
بقرون اولی قیاس نتوان نمود چه که اعصار
سابقه پرتوی از این عصر و قرون اولی آیتی
از این قرن ملاحظه در ترقی و استعلاى این
قرن عظیم نمائید که در جمیع شئون و مراتب
ممتاز و در کلّ احوال و اطوار شمس قرون و
اعصار آثارش باهر و انوارش ظاهر و قوّتش
قاهر و پرتوش زینت بخش مشارق و مغارب
صنایعش محیر عقول بدایعش مفرح نفوس
علومش جهان افروز فنونش جان جهان و حیات
جاودان امروز فیضش جهانگیر موهبتش مانند
بدر منیر دریایش پرموج و امواجش فوج فوج
شمعش روشن و انجمش مانند گلشن نسیمش
روح بخش احبّا و شمیمش محیی ارواح و قلوب
اصفیا ایرش موهبت کبری بارانش رحمت
عظمی آفتابش شمس حقیقت ماهتابش نور
احدیت شعاعش شعله نور و شبایش لمعه طور
کشورش ملکوت ابدی شهریارش جمال ابدی

2 بو سلطان غیبک حکم و فرمانی هیکل عالمده
حلولی ایسه جسم آدمده عروق و اعصابه
نفوذی جاری و ساری اولان روح مثابه سنده در
حقیقت کائنات جلوه کلمات ایلّه مزین
اولمشدر شرق و غرب نور تجلی ایلّه منور
اولمشدر

3 وادی ایمن سراسر گلشن توحید اولوب

4 چونکه روشن ایلدی نور خدا سینای حقّ

5 تالله قد اشرق الأنوار و ظهر الأسرار و هتکت
الأسرار و تموجت البحار و فاضت الأنهار و

flowers have bloomed, the fruits have ripened, Paradise hath been adorned, the Peacock hath been manifested, the Holy Spirit hath descended, and the believers in this century are in great joy. And praise be to God, the Lord of the worlds.

اخضرَّتْ الأُشجار و تفتحت الأزهار و نضجت
الأنهار و تزين الفردوس و تجلَّى الطاووس و حلَّ
روح القدس و المؤمنون في هذا القرن لفي فرح
عظيم و الحمد لله رب العالمين

INBA13:120, BRL_DAK#1209,
AKHA_116BE #10 p.325, MJT.029

AB02404

Date: 1900 or <

- ¹ O thou whose collar is torn in divine love! Jenab Aqa Seyyed Hassan had written a letter mentioning that bird of the meadow of divine remembrance. It brought great joy and delight. Know with certainty that the loved ones of God on this plane are each dearer than life itself, and their mention is more delicious than the banquets of Paradise. Whenever one is occupied with their remembrance, the taste of the heart is immersed in honey and the palate of the soul is filled with the sweetness of the celestial Kawthar. When the pen inscribes their mention, the fragrance of musk spreads forth, and when the dark ink flows with their names, the lights of joy shine forth. Never think that for a moment we are unmindful of the mention of friends, or silent from thoughts of the companions, or quiet from their remembrance. Through the grace and bounty of the Sovereign of existence, we hope that those who are absent may become present, and those who are distant may draw near. Though they are physically far, they are spiritually present in the gathering, and though they are outwardly separated, in heart they are in the inhabited House. Be assured. Some of the letters did not arrive, and for some others, since it was during days of sorrow, no one had news of themselves. And the glory be upon you.

¹ ای گریبان چاک در عشق الهی جناب آقا سید
حسن مکتوبی مرقوم نموده بود و ذکر آن مرغ
چمن ذکر الهی را نموده بود بسیار باعث روح و
ریحان گردید یقین بدان که احبای الهی در
این بساط هریک از جان عزیزتراند و ذکرشان از
موائد جنت لذیذتر هر وقت که یادشان مشغولی
حاصل مذاق قلب غرق انگین است و کام
جان پر حلاوت از کوثر بهشت برین قلم چون
بذکرشان رقم زند نفحه مشک ساطع گردد و
مداد پر سواد چون بنامشان جاری شود انوار
فرح لامع شود همچو گان مکن که آتی از ذکر
دوستان فارغیم و یا از فکر یاران ساکتیم و از
یادشان صامت از فضل و جود سلطان وجود
آملیم که حاضر غائب باشند و بعید مجاور گردند
بجسم اگر دورند بروح در محفلند و بکل اگر
چه مهجورند بدل در بیت معمور مطمئن باش
بعضی از عرایض نرسید و بعضی نیز چون در
ایام احزان بود کسی از خود خبری نداشت و
البهاء علیه

- ² O manifestation of God's guidance! The Sun of Guidance has shone forth from the Horizon of eternity and illumined the regions and horizons of hearts. Some received an abundant share of these outpourings and took a complete portion, while others took only a reflection in the world of names, and a great multitude of the people of the world remained deprived. You who have gained a portion from this Most Great Sea, and received a mighty revelation from this most luminous Sun, and took an abundant share from this endless wealth - give thanks

² ای مظهر هدایت الله شمس هدی از مطلع بقا
اشراق فرمود و ارجاء و افاق قلوب را روشن
و منور فرمود بعضی از این فیوضات بهره وافری
داشتند و نصیب اوفری گرفتند و برخی پرتوی
در عالم اسما گرفتند و حزب غفیر اهل عالم محروم
ماندند تو که از این بحر اعظم فیض فوزی بردی
و از این آفتاب انور تجلّی جلیلی یافتی و از این
غناء بی پایان حظّ اوفری بردی شکر کن خدا

to God that you have attained to such a gift and achieved such a blessing.

را که بچنین موهبتی فائز گشتی و بچنین نعمتی
فائز شدی

INBA55:141

AB02414

Date: 1900 or <

- 1 O sweet spiritual fragrance! It is an hour when the clouds of mercy are pouring forth, and floods from the intensity of rain are flowing, and the rumbling of thunder and murmuring of clouds strike the ears.

1 هوای نفعه خوش روحانی ساعتیست که غمام
رحمت در فیضان است و سیل از شدت باران
در جریان و دمدمه رعد و زمزمه سخاب مصادم
آذان و
- 2 News arrived from the palace that Aqa Baji has ascended from this mortal dust heap to the eternal heights of glory. After enduring eighty years of hardship and attaining to service, in her final days she escaped from the difficulties of physical realms and pitched her tent in the rose garden of divine mercy. Although we are about to depart outside the fortress for the funeral procession, I have taken up the pen in the home of Jinab-i-Majdu'd-Din and become occupied with remembrance of that spiritual beloved.

2 خبر از قصر رسید که آقا باجی در این خاکدان
فانی باوج عزت جاودانی عروج نموده بعد
از تحمل محنت هشتاد سال و فوز بخدمت در
عاقبت ایام از عسرت عوالم جسمانی جسته
رخت بگلزار رحمت الهی کشید با وجود آنکه
بجهت تشییع عازم خارج قلعه هستیم در منزل
جناب مجدالدین قلم گرفته و بذکر آنجیب روحانی
مشغول شدم
- 3 Observe the special divine grace and favors - how many daughters of worldly kings and rulers washed their hands of worldly pomp and glory, and choosing the garb of monasticism in hopes of being counted among the children of the true Faith, were deprived on the promised Day. Yet this aged woman who told tales of ancient times attained the honor of service to the House of God, so that the truth of "He singles out for His mercy whomsoever He pleases" might rise like the brilliant sun from the horizon of possibility. "That is God's bounty; He bestows it upon whomsoever He wills."

3 فضل و الطاف خاصه الهیه را ملاحظه فرمائید
که چه بسیار بنات ملوک و سلاطین جهان
که دست از حشمت و عزت دنیویّه بپشتند و
بآرزوی اطفال ملت منسوبه بحق لباس راهبیت
اختیار نمودند و در یوم مشهود محروم گشتند
و این پیر سالخورده که از قدم عالم حکایت
میکرد بخدمت خانه حق فائز و مشرف گشت
تا حقیقت یختص برحمته من یشاء چون شمس
تابان از افق امکان طالع و لائح گردد ذلک من
فضل الله یؤتیه من یشاء
- 4 The intention was to become occupied with remembrance of the true Friend - the thread of discourse has reached this point. In any case, praise be to God that you are the object of the glances of merciful eyes and the manifestation of the favors of the Divine Unity. At all times you are mentioned in the presence of God and known by the word of His good-pleasure. Know the value of this most mighty, most exalted, most glorious station, and be in the utmost joy and delight in gratitude

4 مقصد این بود که بذکریار حقیقی مشغول شویم
سلسله کلام باین مقام کشید باری حمد خدا
را که مشمول لحظات عین رحمانیتید و مظهر
الطاف حضرت احدیت در هر زمان در ساحت
حق مذکورید و بکلمه رضا مشهور قدر این مقام
اعز ارفع اعلا را بدانید و بشکرانه این فضل در

for this bounty. "Work, O family of David, in thanksgiving!
But few of My servants are truly thankful."

منتهای فرح و سرور باشید اعمالوا آل داود شکرًا
و قليلاً من عبادى الشکور

- 5 Further, mention all the loved ones of God with sweet and sublime remembrance, and convey the longings of those who yearn.

5 دیگر جمیع احبای الهی را بذکر بدیع احلی مذکور
و اشواق مشتاقانرا ابلاغ فرمائید ع

MMK6#405

AB02476

Date: 1900 or <

- 1 O thou who summonest to the Covenant!

1 یا من ینادى بالميثاق

- 2 His honor Haji hath appeared like the creditor of a Turkish colonel and an Azerbaijani soldier; and this servant, like a bankrupt debtor who hath staked all and lost all, am plunged in debt, penniless, perplexed and bewildered, wondering how I may discharge this debt of one thousand tumans, together with its monthly profit. For Haji attacheth, every month, an interest to the letters desired. For some time, in view of my manifold and weighty occupations, he had granted respite, and acted with much reasonableness. But now, on this day, like a lender and creditor whom the fear of his debtor's insolvency hath rendered restless and agitated, he hath suddenly appeared and, all at once, demandeth the production of five promisory notes; and until he receiveth them he will not rise from his seat.

2 جناب حاجی چون طلبکار سرهنگ ترک و
سرباز آذربایجان حاضر و این عبد چون مدیون
پاک باز مقروض مفلس و متحیر و متفکرم که
چگونه این دین تومان یکهزار منفعت را در هر
ماهی ادا نمایم زیرا حاجی مکاتیب مطلوبه را
در هر ماهی منفعتی [منضم] فرماید چندی بود
نظر بمشغل عظیمه این مهلت داده بودند و بسیار
معقولى میفرمودند حال الیوم مثل داین و طلبکار
که خوف افلاس مدیون او را بیقرار و مضطرب
نماید بغتة حاضر و دفعه پنچ سند را تحصیل
خواهند و تا نگیرند بر نخیزند

- 3 The difference between Haji and the Azerbaijani soldier is this: the soldier-creditor seizeth a man in his house and sitteth in ambush; but Haji entereth the chamber itself and there advanceth his claim. In short, among the promisory notes which he hath written down, one is in your name. Thus were we, perforce, engulfed in the payment of this all-encompassing debt—especially since, in respect of this same all-encompassing debt, compound interest, too, hath evidently become due.

3 فرق میان جناب حاجی و سرباز آذربایجان
اینست که سرباز طلبکار در خانه بگیرد و
در کمین نشیند ولی جناب حاجی در وثاق
داخل شوند و طلبکاری فرماید باری از جمله
سندها که مرقوم فرموده اند سندیتست که باسم
شماست باری ناچار از ادای این دین مستوعب
شدیم علی الخصوص که بر این دین مستوعب
[بی منفعت مرگب] نیز محقق است

- 4 His Honor Haji asks what your duty is. The duty is that in all conditions you should sacrifice yourself for the Cause of God and be occupied with spreading the divine fragrances and strengthening hearts in the Covenant of God. This is the fruit of existence and its station.

4 جناب حاجی سؤال میفرماید که تکلیف شما
چیست تکلیف اینست که در جمیع احوال خود
را فدای امرالله نموده در اطراف بنشر نفعات
الله و تثبیت قلوب علی ميثاق الله مشغول گردند
اینست ثمره وجود و مقام

- 5 It is difficult to write without Mirza for Agha Mirza Mahmud. They would pronounce takfir. Leave them wandering in their delusions of atheism and heedlessness and say: In the name of God, its course and its anchorage. Spread the sail and let the ship sail on the sea of servitude to Baha, for this is the praiseworthy station, the extended shade, the supported support, and the arriving arrival.

LOIR20.179-180

5 آقا میرزا محمود بلا میرزا مشکل است نوشتن
تکفیر مینمایند ذرهم فی اوهام [الاحاد] والغفلة
یهیمنون و قل بسم الله مجریها و مرسیا و انشر
الشراع و اجر السفينة على بحر العبودية للبهاء فانها
المقام المحمود و الظل الممدود و الرغد المرفود و
الورد المورود ع

INBA72:104, INBA88:241, SFI18.282

AB02508

To: Javahiri, Mirza Abdu'l-Husayn son of Musa et al., in Baghdad

Date: 1900 or <

- 1 O servants of the Friend! You have gathered beneath the sheltering Tree of companionship in the highest Paradise, upon the carpet of the bounty of the Most Glorious Beauty. You have heard with heart and soul the call of the Covenant and Testament, and drunk deeply of the cup of “Am I not?” and have arisen to fulfill the Covenant, sacrificing soul and spirit in the path of the Testament.
- 2 Your cup overflows with the wine of bestowal, your palate is sweetened with the delights of the love of God, and you are intoxicated with the pleasant wine of divine love. You are the manifestations of divine favors and the dawning-places of the grace of the All-Bountiful Lord. You are immersed in the ocean of the benevolence of the Blessed Beauty and are at rest and illumined beneath the shade of the mercy of the Most Great Name.
- 3 Therefore, in thankfulness for this tremendous grace and profound favor, conduct yourselves with one another in the utmost fellowship and love, and remain far from any discord or difference. All be as one sea and one stream and one person.

1 ای بندگان حضرت دوست در ظلّ شجره انیسا
در فردوس اعلی در بساط موهبت جمال ابی
حاضر شدید و خطاب عهد و میثاق را به جان
و دل استماع کردید و جام الست را سرمست
نوشیدید و بوفای عهد قیام نمودید و در سبیل
پیمان جان و روان ایثار نمودید

2 جامتان از صہاء عطا سرشار است و کامتان
از حلاوت محبة الله شیرین و شکرین و متلذذ از
باده عشق خوش گوار مظاهر الطافید و مطالع
عنایت ربّ کثیر الأعطاف در بحر بخشایش
جمال مبارک مستغرقید و در ظل رحمة اسم
اعظم مستریح و مستشرق

3 پس بشکرانه این فضل عظیم و لطف عمیم با
یکدیگر در نهایت الفت و محبت رفتار کنید و
از هر خلاف و اختلاف در کنار کل یک بحر
باشید و یک نہر و یک شخص

INBA13:189, BRL_DAK#1122,
HDQI.278, RHQM2.0633 (011x) (009x),
ANDA#39 p.05

AB02595

To: *Mardiyyih wife of Mir Muhammad Bayk, in Faran*

Date: 1900 or <

- 1 O leaf assured of God's verses! Praise God that you have entered beneath the shade of the Divine Lote Tree, been sustained by the fruits of the Tree of Certitude, plunged into the ocean of forgiveness, and traversed the stages until you attained the Most Holy Court, heard with your own ears the divine counsels, witnessed the way and conduct of truth, and beheld the waves of the sea of bounty.

1 ای ورقه موقته بآیات الله حمد کن خدا را که در ظل سدره منتهی وارد گشتی و از ثمار شجره ايقان مرزوق شدی و در بحر غفران درآمدی و قطع مراحل نمودی تا بساحت اقدس فائز گشتی و بسمع خود نصائح الهیه را استماع کردی و روش و سلوک حق دیدی و امواج قلزم عنایت مشاهده نمودی
- 2 Now with pure intention and essential nature remain firm and steadfast in God's Cause and hold fast to the divine Covenant and Testament. Read the Book of the Covenant and contemplate the divine Covenant and faith. This Covenant is firmly established and this Testament is mighty. In no age or dispensation of the Holy Manifestations has such a Covenant existed before or had any parallel. This is a Covenant that the Sun of the Divine Reality has, in Its essence, taken from holy realities, jewels of existence and atoms of all created things, and its decree, like the divine spirit, penetrates and flows through the reality of creation.

2 حال بخلوص نیت و جوهر فطرت بر امر الهی ثابت و راسخ باش و به عهد و پیمان ربانی متمسک کتاب عهد بخوان و پیمان حق را تفکر و تخطّر کن این عهد عهد وثیق است و این میثاق میثاق غلیظ در جمیع اعصار و ادوار مظاهر مقدسه چنین عهدی سبقت نیافته و مماثل نداشته این عهدیست که شمس حقیقت الوهیت بذاته از حقایق مقدسه و جواهر وجود و ذرات ممکنات گرفته و حکمش چون روح الهی در هویت ایجاد نافذ و جاری و ساری
- 3 Soon you will hear the melodies of this Covenant and smell its fragrances from the Supreme Concourse and the Most Glorious Kingdom. Then will arise from you the cry: "Glory be to Him Who has taken this mighty Covenant! Glory be to Him Who has taken this firm Testament! Glory be to Him Who has raised this unfurled Banner! Glory be to Him Who has extended this outstretched Shadow! Glory be to Him Who has established this witnessed Witness!"

3 فسوف تسمعن نغمات هذا العهد و تشمین نفحات هذا الميثاق من الملأ الأعلى و الجبروت الأبهی عند ذلك يرتفع منك الضجيج و تقولین سبحان من اخذ هذا العهد الشدید سبحان من اخذ هذا الميثاق الغلیظ سبحان من عقد هذا اللواء المعقود سبحان من مد هذا الظل الممدود سبحان من اقام هذا الشاهد المشهود ع
- 4 The verses which you composed from the throat of burning in separation from the Beloved of the horizons were repeatedly read in the Sacred Precinct, and all the leaves of the pavilion of glory loosed their tongues in praise and tribute to that leaf.

4 اشعاریکه از حنجر احتراق در فراق محبوب آفاق انشاء نموده بودید در حرم مکرراً قرائت شد و جمیع ورقات سرادق عزّت بذکر و نعت آن ورقه لسان گشودند

INBA55:416, MKT7.169, FRH.176-177

AB02621

To: *Alizadih Qadimi, Kuchak et al., in Khurasan*

Date: 1900 or <

- 1 Upon you be praise, and upon you be glory, and upon you be salutation from the Most Glorious Beauty. 1
عليك الثناء و عليك البهاء و عليك التّحية من
الجمال الأبهى
- 2 I testify that you believed in the verses of God, turned to the Beauty of God, were mindful of the remembrance of God, held fast to the Covenant of God, endured and adorned yourself with patience through every tribulation in the path of God. No blame from any blamer deterred you in the love of God. You called out in the name of God, took refuge in the cave of God's forgiveness, strove and sacrificed with your spirit, essence, self, body, outer being and inner being in service to the Cause of God. You became a stranger to your homeland, oppressed, subjugated, and wronged, and considered this among the greatest gifts of God. 2
اشهد بانك صدقت بآيات الله و توجهت الى
جمال الله و تذكّرت بذكر الله و تشييت بميثاق الله
و تحملت و تجملت و صبرت على كل بلاء في سبيل
الله و ماخذتك لومة لائم في محبة الله و ناديت
باسم الله و آويت الى كهف مغفرة الله و سعيت و
فديت بروحك و ذاتك و نفسك و جسدك و
ظاهرك و باطنك في خدمة امر الله و استغربت
عن الأوطان مظلوماً مقهوراً مغدوراً و حسبت
هذا من اعظم مواهب الله
- 3 By God the True One, hearts love you, breasts are gladdened by your remembrance, and souls are stirred by praise of you. God's mercy be upon one who visits your grave, God's aid be upon one who walks in the vicinity of your resting place and shows humility, submission and reverence at your tomb, for the sake of God, your Lord and the Lord of your forefathers. 3
تالله الحق انّ القلوب تحبك و الصدور منشرة
بذكرك و النفوس مهتزة بالثناء عليك رحم الله
امراً زار رمسك و ايد الله رجلاً ترجل في جوار
مرقدك و تدلّل و خضع و خشع عند جدتك
لله ربك و رب آبائك الأولين

INBA13:153, TISH.279

AB02546

To: *Aqa Muhammad Husayn son of Pir-i Rawhani, in Khurasan*

Date: 1900 or <

- 1 O spiritual youth and divine young man! That which was written to Jinab-i-Siyyid Taqi was observed and understood. Praise be to God that the expressions emanated from longing and rapture, attraction and joy, steadfastness and delight in the Cause of God. And this befits one like you. 1
ای جوان روحانی و الفتی الرّحمانی آنچه بجانب
سید تقی مرقوم گردید ملحوظ شد و مفهوم و
معلوم گردید الحمد لله که عبارات منبعت از
شوق و وله و جذب و طرب و استقامت و
سرور در امر الله بود و لمثلک ینبغی هذا
- 2 O accepted servant at the threshold of the Most Glorious Beauty, the unfaithful ones forgot that radiant moon and loving friend, turned away from the Covenant, and became afflicted with their own desires and passions. Come, let us 2
ای بنده مقبول درگاه جمال ابهی بی وفایان آن
مه تابان و یار مهربان را فراموش نمودند و روی
از پیمان گردانند و به هوی و هوس خویش
مبتلا گشتند بیا ما و تو و یاران الهی پیمانه وفا

- you and I and the divine friends - drink from the cup of faithfulness and hasten in the valley of the Covenant and arise to servitude at His holy threshold and strive to exalt His Word and sacrifice our lives for the dawning of His oneness.

- 3 In the days of His radiance under the shade of the tree of His favor He nurtured this scattered gathering, so that at the time of setting we may sacrifice our lives for the Beauty of the Beloved and completely forget ourselves and be stirred by the life-giving breaths of His celestial Kingdom. Now, O spiritual friend, it is time, it is time - we must grasp with all our might so this service may be accomplished.

- 4 Praise be to God, the loved ones of the land of Kha are in the utmost gladness and enthusiasm and longing, and are the recipients of bounty from every direction and encompassed by the glance of favor. And from the threshold of the favors of that Kind Beloved and Goal of both worlds, I beg and hope that He may make each of those friends a bright candle and a light of the gathering and a flower of the rose garden and meadow, so that from each one, by the grace of the Most Glorious Beauty, the sweet fragrance of faithfulness may be inhaled.

به پیائیم و در بادیهء پیمان بشتابیم و بعبودیت آستان مقدّسش قیام کنیم و در اعلاء کله‌اش بکوشیم و در سطوع صبح احدیّتش جانفشانی نمائیم

3 در ایّام اشراقش در ظلّ شجرهء عنایتش این جمع پریشانرا پرورش داد تا در وقت افول جانرا فدای جمال جانان نمائیم و بکلی خود را فراموش کنیم و بنفحات جانپور غیب ملکوتش مهتّز گردیم حال ای یار روحانی وقت است وقت باید بجمع قوّت تشبّث نمود تا این خدمت مجری گردد

4 الحمد لله احبّای ارض خا در نهایت بشارت و شوق و شورند و از هر جهت مورد موهبت و مشمول نظر عنایت و از درگاه الطاف آن محبوب مهربان و مقصود دو جهان سائل و آملم که هر یک از آن یاران را شمع روشن فرماید و نور انجمن و گل گلزار و چمن تا از هر یک بفضل جمال ابهی رائحهء خوش وفا استشمام گردد

MKT8.075

AB02556

To: Baha'is of Milan

Date: 1900 or <

- 1 O friends of the Lord God! His honor Mashhadi Yusuf has attained the presence at the Holy Threshold of the Joseph of the Kingdom of the Most Glorious Beauty - may my spirit, my being, and my essence be sacrificed for Him - and has been blessed with circumambulating the radiant Holy Shrine. Now that it is time for his return, he requested a letter addressed to those spiritual friends and mystical beloved ones. Indeed, he has such love for you that one could not delay even for a moment.

- 2 Therefore, I too immediately take up my pen and write that O friends of the Ancient Beauty and my spirit and delight in the divine path: in these days you have suffered severe blows and endured great afflictions. You became the target of the arrow of cruelty and were exposed to the taunts and curses of

1 ای دوستان حضرت یزدان جناب مشهدی یوسف در آستان مقدّس یوسف مصر ملکوت جمال ابهی روحی و ذاتی و کینونتی له الفداء حاضر و بشرف طواف روضهء مقدّسهء نورا فائز گشت حال که دم مراجعت است استدعای تحریری خطاباً بآن یاران روحانی و حبیبان معنوی نمود و فیالحقیقه نچنان محبتی بشما دارند که بشود نفسی تأخیر نمود

2 لهذا من نیز فوراً قلم برداشته و نامه مینگارم که ای یاران جمال قدیم و روح و ریحان من در سبیل الهی در این ایّام صدمات شدیده خوردید و اذیت‌های عظیمه کشیدید هدف تیر جفا شدید و معرض طعن و لعن اعدا در هر روزی بآثشی

enemies. Each day you were consumed in a burning fire and each night found no rest from the attack of the stoning ones. Every morning you burned in the fire of tyranny and oppression and every evening drank from the bitter cup of sorrows.

- 3 Since these calamities and trials were in the path of the Supreme Lord, they cause no harm - rather, their effect remains forever established in the Abha Kingdom. Days will end and life will pass - it is better that some fruit is produced from life rather than it passing without fruit or effect. Observe that all the great ones of nations and peoples pass their days in utmost wealth and comfort, but what fruit is there? "Has there come upon man a period of time when he was not a thing worth mentioning?" But those souls who spent their days in trials in the divine path each found an endless treasure and shone forth from the horizon of sanctity.

پرسوز گداختید و در هر شی از هجوم اهل
رجوم دمی راحت نیافتید هر صبحی در آتش
ظلم و عدوان سوختید و هر شامی از کأس آلام
تلخ آشام نوشیدید

3 چون این مصائب و بلاها در سبیل حضرت
کبریا بود ضرری ندارد بلکه اثرش در ملکوت
ابهی الی الأبد باقی و برقرار است ایام منتهی
گردد و عمر بگذرد البته از حیات ثمری حاصل
شود خوش تر است نه اینکه بی ثمر و بی اثر شود
ملاحظه نمائید که جمیع اعظم ملل و امم در
نهایت ثروت و راحت ایام را میگذرانند ولی
چه ثمر هل اتی علی الانسان حین من الدهر لم
یکن شيئاً مذکوراً ولی نفوسیکه در سبیل الهی
ایامرا بیلا گذرانند هر یک گنج بی پایان یافتند
و از افق تقدیس درخشیدند

INBA13:056, INBA89:191

AB02580

To: *Mihdi Rafsanjani*

Date: 1900 or <

- 1 O thou who art turned toward the Abha Kingdom! The call of the Abha Beauty is continuously reaching the ears of the people of understanding from the hidden realm of the unseen world, saying: "My Covenant! My Covenant! My Testament! My Testament! My Pledge! My Pledge! My loved ones! My loved ones!"
- 2 In no age or dispensation has such a Covenant and Testament been established, such a light of the Covenant shone forth, such a dawn appeared, such a proof become manifest. Likewise, such a violation has never been heard of and such a rejection never witnessed - that despite the confirmation and emphasis on the Covenant and Testament for thirty years in all conditions, Tablets, scriptures and books, through conclusive text, clear proof, and the traces of the Supreme Pen in the Abha handwriting, the claimants to faith would completely disregard it, make it into a plaything like a transformed people, consider it void of effect, render themselves cut off from hope,

1 ای متوجه ملکوت ابهی ندای جمال ابهی از
ملکوت غیب جهان پنهان پاپی بگوش اهل
هوش میرسد که میفرماید میثاقی میثاقی عهدی
عهدی پیمان من پیمان من یاران من یاران من

2 در هیچ کوری و در هیچ دوری چنین عهد و
پیمانی واقع نشده و چنین نور میثاقی ساطع نگشته
و چنین صبحی لامع نشده و چنین برهانی واضح
نگردیده و همچنین چنین نقضی مسموع نگشته
و چنین رفضی دیده نشده که باوجود تأیید و
تأکید عهد و پیمان سی سال در جمیع احوال و
الواح و زبر و صحف و بنص قاطع و برهان لائح و
اثر قلم اعلی بخط ابهی مدعیان ایمان بکلی منسوخ
انگارند و چون امت مسموخ بازپچه نمایند آنرا
ممنوع العمل شمرند و خود مقطوع الامل نمایند

and make all appear contemptible and humiliated in the eyes of the people of the world and all nations and peoples. Evil is their dwelling place for having violated the Covenant.

- 3 And thou - leave these children behind thee and open thy tongue in praise of thy Lord. Remind the heedless ones, illuminate the hearts of the seekers, call them to the straight path, guide them to the firm way. Say: O people! This is God's Covenant - do not cast it behind your backs! O people! This is God's Book - do not abandon it! O people! This is God's remnant - do not mock it! Shame upon every violator! Misery to every rejecter! Error to every breaker! Loss to every envier! Affliction to every waverer! Punishment to every shaker! And regret upon every sinful transgressor! And glory be upon the people of Baha!

و کلّ را در انتظار اهل عالم و جمیع ملل و امم حقیر و ذلیل نمایند بشئ مثوالم بما نقضوا الميثاق

3 و آنک انت دع هؤلاء الصّبيان من ورائک و افتح اللسان بثناء مولاک و ذکر الغافلین و نور قلوب الطالبین و ادعوهم الى الصراط المستقیم و اهدهم الى المنهج القويم و قل يا قوم هذا ميثاق الله لا تتخذوه ظهرياً يا قوم هذا کتاب الله لا تتخذوه مهجوراً يا قوم هذا بقية الله لا تتخذوه سخرياً اف لكل ناقض و تعساً لكل رافض و ضلالاً لكل ناکث و خسراً لكل حاسد و وبالاً لكل متزلزل و نکالاً لكل متزعزع و حسرة على کل معتد اثم و الباء على اهل البهاء

INBA13:191, INBA59:226, MKT9.169, MMK5#215 p.165, AKHA_105BE #08 p.10, HDQI.286, ANDA#43-44 p.03

AB02549

To: Abu'l-Hasan et al., in Yazd

Date: 1900 or <

- 1 O God, Knower of mysteries and Sweet-speaking One! Thou knowest and bearest witness that every evening and every dawn I bow before Thy threshold in utmost need and begin to commune, saying: O my Kind Lord! O my Soul! O my Beloved! Thou art aware of my manifest and hidden thoughts.
- 2 These friends are intoxicated with the wine of Thy Covenant and hold the goblet in their hands. They are the stars in the heaven of Thy love and the luminous lamps of Thy celestial sphere, and the birds in the rose-garden of Thy paradise. Make these stars radiant, and these lamps brilliant with endless light. Teach these birds the Pahlavi song, and grant these winged ones the power of flight in the heaven of detachment.
- 3 Night and day they remember Thy countenance, are enthralled by Thy tresses, enchanted by Thy nature, intoxicated by Thy fragrance, and wandering in Thy lane. Praise be unto Thee, glory be unto Thee, all worship be unto Thee, for Thou hast

1 ای خدای رازدان خوش سخن تو آگاهی و گواهی که در هر شامی و هر صبحگاهی با کمال نیاز بدرگهت نماز آرم و راز آغاز کنم که ای یزدان مهربان من ای جان من ای جانان تو آگهی بر آشکار و پنهان من

2 این یاران سرمست باده پیماند و پیمانه بدست بزم کیمیا اختران آسمان مهر تواند و چراغان نورافشان سپهر تو و مرغان چمنستان بهشت تو این اختران را درخشان کن و این چراغان را رخشنده بنور بی پایان این مرغان را گلبنگ پهلوی پیاموز و این پرندگانرا پرندگی در آسمان آزادی

3 شب و روز بیاد روی تواند و آشفته موی تو و شیفته خوی تو و مدهوش بوی تو و سرگشته کوی تو سپاس ترا ستایش ترا نیایش ترا که

adorned creation with the light of Thy bounty and established the abode of the righteous in the supreme realm.

آفرینش را بپرتو بخشش آراستی و جایگاه راستان را در جهان بالا خواستی

INBA13:180, DUR1.343, ADH2.031x, ADH2_1#16 p.027x, MMG2#374 p.417x

AB02626

To: Mirza Husayn Khan (Adharbayjan), in Adhirbayjan

Date: 1900 or <

- 1 O thou who hast turned thy face toward that Light which hath shone forth and illumined the horizons! Say: Praise be to Thee, O my God, for having guided me to the Dawning-Place of the lights of Thy mercy and directed me to the Day-Spring of the signs of Thy oneness, and for having given me to drink a brimming cup from the wine of recognition, and intoxicated me with the aged wine of certitude preserved in the vessels of assurance, and made me a sign of guidance and a standard of righteousness by casting upon me the divine Word in a heart filled with love and fidelity. I beseech Thee by the rays shining forth from the Lamp of the Covenant to assist me to serve Thy Cause and Thy Covenant amongst the peoples of the world, and to grant me to acquire from the light of dawn, until eyes are dazzled by the light of the lights and the radiance of mysteries shining forth in all regions. Verily Thou art the Powerful, the Mighty, the All-Choosing. And glory be upon the righteous ones.

1 یا من توجّه الی وجه اضواء و لاح و اشراق به الآفاق قل لک الحمد یا الهی بما هدیتنی الی مطلع انوار رحمانیتک و دللتنی الی مشرق آثار فردانیتک و سقیتنی كأساً دهاقاً من صہباء العرفان و اسکرتنی من سُلّاف رحيق عتق فی احشاء دنان الايقان و جعلتنی آية الهدی و رایة التّقی بما القیت علی الکلمة الالهیه فی قلب امتلاً حباً و وفاء استلک بالاشعة السّاطعة من سراج الميثاق ان تؤیّدنی علی خدمة امرک و عهدک بین معشر الآفاق و تمنّ علیّ بالاقتراس من نور الاشراق حتّی تشخص الاحداق من نور الانوار و سطوع ضیاء الاسرار فی الاقطار انک انت المقنن العزیز المختار و البهاء علی الاربار

- 2 'Ayn. 'Ayn.

ع ع 2

- 3 Praise be to God that through the grace and favor of the Sun of the Ancient Morn thou hast recognized the Sun of Truth, acquired the light of guidance, drunk the cup of love, tasted the honey of bounty, and witnessed the greatest signs. Erelong shalt thou witness East and West embracing each other as two lovers, and Eastern and Western nations being intoxicated with the same cup. Iran shall become the focal centre of the world and the sanctuary of all its peoples. All this is by the grace which God hath conferred upon the kings of Persia and their subjects, and by the favour He hath vouchsafed unto these lands.

3 الحمد لله بفضل و عنایت شمس صبح قدم بآفتاب حقیقت پی بردی و نور هدایت اقتباس نمودی و جام محبت نوشیدی و شهد موهبت چشیدی و آیات کبری مشاهده نمودی عنقریب ملاحظه فرمائی که دو دلبر شرق و غرب دست در آغوش و ملل خاور و باختر از یک جام الهی مست و مدهوش آفاق ایران محلّ توجّه جهانیان گردد و خطّه فارسیان مقصد اهل امکان شود و ذلک من فضل ربّک علی ملوک الفرس و ملوکهم و مواهب الله علی تلک الاقطار

- 4 Were the leaders of the Persian nation to know what bounty God hath bestowed upon them, they would assuredly soar

4 سروران اهل ایران اگر بدانند که خداوند چه موهبتی در حق ایشان فرموده البتّه از وجد و

upon the wings of joy and happiness and render a thousand thanks for these divine blessings.

طرب پرواز نمایند و بشکر الطاف الهیہ دمساز
گردند و البهائ علیکم

INBA13:048, ADH2.117x, ADH2_3#08

p.149x, MMG2#287 p.319x

AB11841

To: Aqa Mirza Mahmud son of Muhammad Hashim Yazdi et al.

Date: 1900 or <

¹ O ye who are attracted and risen from the graves of contingent being! By God's life, the Temples of Divine Unity and Lions of Sanctity roar in the thickets of Divine Oneness and the wilds of detachment, and they pounce upon the foxes of violation, scatter their gathering, disperse their company, and pursue them until they fall into the abyss of their obscurity and plunge into the depths of their despair. And you, O divine company and heavenly group, gird up your loins and strengthen your backs to aid the Covenant and exalt the Word of the Lord of Dawning, and to disperse the dense, heaped, and layered clouds on the horizon of harmony caused by the people of discord. And glory be upon you, O dawning places of the gifts of the Luminary of the horizons.

¹ ایها المنجذبون المنبعثون من اجداث الامكان لعمر
الله ان هياكل التوحيد و ليوث التقديس تزئ
في اجمة التفريد و غياض التجريد و تصول على
ثعالب النقص و تفرق جمعهم و تشتت شملهم و
تعاقبهم حتى يتساقطوا في هاوية نحولهم و يتباطوا
في ناحية قنوطهم و انتم ايها العصبية الرحمانية و
الثلة الربانية اشددوا ازوركهم و شدوا ظهوركم لنصرة
الميثاق و اعلاء كلمة رب الاشراق و كشف
غيوم متكاثفة متراكمة متراكبة في افق الوفاق من
اهل الشقاق و البهائ عليكم يا مطالع مواهب نير
الآفاق

² O Lord, Lord! These are servants who have sought Thy lights and been illumined by a ray shining from the horizon of Thy Covenant. They have championed Thy Cause and turned their faces purely toward Thy noble countenance, O my Lord, the Kind, the Compassionate, the Merciful. O Lord! Therefore prepare Thy earth for them and adorn Thy heaven of bounty above them with the lamps of Thy favors. Verily Thou art the All-Merciful, verily Thou art the Helper, verily Thou art the Compassionate, the Generous.

² ربّ ربّ هؤلاء عباد استطلعوا انوارك و
استشرقوا من شعاع ساطع من افق ميثاقتك و
انتصروا لأمرک و اخلصوا وجوههم لوجهک
الکریم یا ربی البرّ الرءوف الرحیم ای ربّ اذا
مهد لهم ارضک و زين عليهم سماء عطائك
بمصايح احسانک انک انت الرحمن انک انت
المستعان انک انت الرحيم الکريم

³ O spiritual friends of 'Abdu'l-Baha! The favors and confirmations of the Blessed Beauty encompass every expanse, and bounties flow successively and continuously from all directions. But capacity and receptivity are the condition for receiving them, and receptivity comes through servitude, service and thralldom. Therefore, strive with utmost effort to follow 'Abdu'l-Baha in servitude at the Sacred Threshold. And glory be upon you.

³ ای یاران روحانی عبدالبهاء الطاف و عنايات
جمال مبارک محیط بر هر بسط و فیوضات از کلّ
جهات متتابع و مترادف ولی استعداد و قابليت
شرط قبول آن و قابليت عبوديت و خدمت و
رقيت است پس بکمال همت موافقت با عبد بها
در عبوديت آستان مقدس نمايند و البهائ علیکم

BRL_DAK#0271

AB02619

To: Ibrahim Effendi Khayrullah

Date: 1900 or <

- 1 Blessed art thou, O thou who art gladdened by the glad-tidings of God! Good news to thee, O thou who art illumined by the light that shineth from the Kingdom of God! Happy art thou to receive this cup brimming with the wine of the love of God! Pleasant be to thee this table descended from the heaven of the bounties of God!
- 2 The hearts of the loved ones and the souls of the pure ones in all regions have been gladdened by hearing that the birds of holiness are warbling in those gardens, that the lions of truth are roaring in those thickets, and that the fish of the Kingdom's sea are swimming abundantly in those pools. Well done! Well done! O thou whom God hath assisted to spread His mention in those regions and enabled to raise His Word in that far-off land. Soon shalt thou witness the effects of thy Lord's mercy spread throughout those parts.
- 3 'Abdu'l-Baha
- 4 We have sent a letter with most excellent contents and explanations within this missive to the loved ones of God there. As for the matter of the brothers which has become known in those regions through newspapers and printed letters in England - it is of no importance. These events are but a mirage, not water to drink - an imaginary matter arising from the thoughtlessness of the Branches that will soon pass away and vanish. God is the Helper. Pay no attention to these events for they are a movement that will end and a passing shadow. Hold fast to the handle that cannot be broken - namely the Covenant and Testament which has spread and diffused to all horizons and filled creation with the fame of its mighty remembrance. As for the matter of the teachings, we shall send them to you later. And I say to you that this Cause absolutely has no involvement in politics, rather it is purely spiritual, related to the Kingdom rather than to earthly sovereignty and the material realm.
- طوبى لك يا من استبشر ببشارات الله بشرى
لك يا من استضاء بنور يلوح من ملكوت الله
هنيئاً لك هذه الكأس الطافحة بصهباء محبة الله
مريئاً لك هذه المائدة النازلة من سماء فيوضات
الله
- 2 ولقد انشرح قلوب الأحباء وانتعش نفوس
الأصفياء في كل الأقطار بما سمعوا بأن طيور
القدس قد تغردت في تلك الرياض وأن ليوث
الحق قد زارت في تلك الغياض وأن حيتان بحر
الملكوت قد فاضت في تلك الحياض احسنت
احسنت يا من أیده الله على نشر ذكره في تلك
الأصقاع ووقفه على أعلاء كلمته في ذلك القطر
الأقصى فسوف ترى آثار رحمة ربك منتشرة في
تلك الأقطار
- 3 ع ع
- 4 قد ارسلنا تحريراً في طي هذا المكتوب لأحباء
الله هناك بأحسن مضمون و بيان و أما قضية
الاخوان التي اشتهرت في تلك الأصقاع بواسطة
الجرائد و رسائل المطبوعة في انكلترة فلا اهمية لها
إنما هذه الحوادث سراب لا شراب امر موهوم
من عدم فكر الأغصان يزول و يفنى عن قريب و
الله هو المعين فلا تعتنوا بهذه الحوادث فإنها حركة
تنتهى و ظل زائل و تمسكوا بعروة لا انفصام لها
الا و هى العهد و الميثاق الذى شاع و ذاع في
الآفاق و امتلأ الكون من صيت ذكره العظيم و أما
قضية التعاليم سنرسل لكم بعد هذا و اقول لكم ان
هذا الأمر ليس له قطعياً المدخل في السياسات
بل امر روحى محض يتعلق بالملكوت دون الملك
و الناسوت

INBA59:206b, MJZ.049

AB02582

Date: 1900 or <

- 1 O thou who art enkindled with the fire lit in the divine Tree! 1 ای مشتعل بنار موقده در سدره ربّانیّه
- 2 Among the special favors of the Ancient Beauty in this Most Great Century is that He has adorned the human temple with wondrous capacities and abilities, such that children have attained the station of the mature, and youth have acquired the wisdom, intelligence and knowledge of the elderly. The unlettered one becomes learned in the school of divine knowledge, and the common man becomes aware of the mysteries of reality. The destitute receive a share from the great bounty, and the helpless partake of the greatest blessing. The poor discover an flowing treasure, and the weak are confirmed with mighty strength. Therefore, O servant of God, place thy hope in the grace of these days, not in power and capacity. Worthiness is not a condition for the justice of God. 2 از عنایت خاصّه جمال قدم اینکه در این قرن اعظم هیکل انسانی را بطراز استعداد و قابلیت عجیبی مزین فرموده است قسمی که اطفال حکم بالغ یافته‌اند و جوانان عقل و هوش و دانائی پیران گرفته‌اند شخص امّی ادیب دبستان عرفان گردد و مرد عامی از حقائق اسرار خبر گیرد بی‌نویان از موهبت عظمی نصیب برند و بیچارگان از نعمت کبری بهره گیرند فقرا بر گنج روان پی برند و ضعیفا بشدید القوی مؤید شوند پس ای بنده الهی بفضل آیام امیدوار باش نه بقوه و استعداد داد حق را قابلیت شرط نیست
- 3 O God! Treat me according to what befits Thee, and confirm me through Thy grace, Thy generosity, and Thy mighty favor. 3 اللهم عاملنی بما انت اهلّه و ایدنی بفضلک و جودک و کرمک العظیم ع ع
- 4 In those regions you must be a gatherer of the friends of God and a means for enkindling hearts, purifying souls, and sanctifying human realities from imperfect traits, so that the loved ones of the All-Merciful may shine forth in the assemblage of the world like lamps of guidance and lights of piety. 4 آن جناب در آن صفحات باید جامع شمل دوستان الهی باشید و واسطه اشتعال قلوب و تزکیه نفوس و تقدیس حقائق انسانیّه از شوائب ناقصه گردید تا احباء الرحمن در انجمن عالم چون مصابیح هدی و انوار تقی برافروزند
- 5 The grace of this century and the worth of this age are mighty, and its bounties strange and wondrous. Not in hundreds of thousands of years will the doors of such a paradise be opened again, and not in thousands of cycles will such a cycle of the Incomparable Lord be made possible. Even in a mere speck of dust you can observe its brilliant signs, causing you to recite "Blessed be God, the Best of Creators." Effort and endeavor are needed, zeal and enthusiasm are required, and in this arena, striving is necessary and hunting is obligatory. 5 فضل این قرن و قدر این عصر عظیم است و موهبتش عجیب و غریب صدهزاران سنین ابواب چنین بهشت مفتوح نشود و هزاران قرون چنین قرن حضرت بیچون میسر نگردد آثار باهره‌اش را در ظاهر ظاهر حتی در نقطه تراب مشاهده نمائید تا آیات فتبارک الله احسن الخالقین تلاوت فرمائید جهد و همتی و سعی و غیرتی شاید و در این میدان جولانی لازم و صید و شکاری واجب
- 6 And glory be upon thee. 6 و البّهاء علیک

INBA13:131

AB02598

Date: 1900 or <

- 1 O longtime friend and intimate companion! For some time news of your impending arrival had been reaching us and we were waiting. Now it has transpired that while you have arrived, this servant is residing in this land - this too is among the decrees of the powerful Lord. In any case, your letter which you had written from Haifa has just now arrived at seven o'clock on Sunday and I am writing the reply now.
- 2 The intent is that you have always been assisted and confirmed, and it is hoped from the grace and favor of the Blessed Beauty that in these days you will be assisted in rendering the greatest services, which are guidance and direction to that which is necessary and obligatory today.
- 3 Praise be to God, you have attained the honor of visiting the shrine of the Supreme Concourse and have been blessed with this great bounty. God willing, you have been and will continue to be the cause of awakening souls, enlightening hearts and reminding those with vain imaginings. And you will arise to do that which today causes the exaltation of God's Cause, the upliftment of God's Word and the glory of God's religion.
- 4 Praise be to God that the Ancient Beauty (may my spirit be sacrificed for His sincere loved ones) has trained souls who today stand firm and steadfast like lofty mountains and mighty peaks, and who are such defenders of the mighty fortress of God's Cause that the hosts of the Supreme Concourse offer praise.
- 5 In any case, this servant's absence at the time of meeting you caused much regret. If it is possible for you to satisfy Dr. (upon him be the Most Glorious Glory of God) to return with perfect joy and delight, then excellent is the goal. And if not meeting causes them sadness and depression, send him for one day so that a meeting can take place.

1 ای یار قدیم و مونس و ندیم این حزن مدتی بود که خبر تشریف فرمائی میرسید و منتظر بودیم حال چنین واقع که شما وارد و این عبد در این ارض ساکن این نیز از مقدرات پرورگار قادر باری مکتوب آنجناب که از حیفا مرقوم فرموده بودید الان که ساعت هفت از روز یکشنبه است واصل و الان جواب مرقوم میشود

2 مقصود اینست که همیشه موفق و مؤید بوده و امید از فضل و عنایت جمال مبارکست که در این ایام باعظم خدمات که آن هدایت و دلالت بر آنچه الیوم لازم و واج است موفق گردند آنجناب

3 الحمد لله بزیارت مطاف ملأ اعلی فائز و باین موهبت کبری موفق انشاء الله سبب تنبه نفوس و بیداری قلوب و تذکر اهل تصورات بوده و خواهید بود و به آنچه الیوم سبب علو امر الله و ارتفاع کلمه الله و عزت دین الله است قیام خواهید فرمود

4 حمد خدا را که جمال قدم روحی لاجبائه المخلصین فدا نفوسی تربیت فرموده که الیوم چون جبل شامخ و طور باذخ ثابت و راسخند و چنان رادع از حصن حصین امر الله هستند که جنود ملأ اعلی تحسین مینمایند

5 باری بسیار غیویت اینعبد حین ملاقات آنجناب سبب تأثر شد اگر ممکن باشد که جناب دکتر علیه بهاء الله الاهی را راضی بفرمائید که حین رجوع بکمال بشارت و بشاشت مراجعت نمایند فنعم المطلوب و اگر عدم ملاقات سبب حزن و افسردگیشان میشود یک روز او را بفرستید تا ملاقات شود

INBA13:266

AB02695

To: Muhammad Husayn Bayk, in *Bushruyyih*

Date: 1900 or <

¹ O thou who art firm in the Covenant and Testament of the Blessed Beauty! May my spirit be a sacrifice for His steadfast and firmly-rooted loved ones. In this Most Great Cycle, He established the foundation of the Cause like Alexander's wall of iron and steel, and laid the basis of the religion of God upon an impregnable foundation, so that the Gog of doubts and Magog of allusions might not, in any way, find a breach or penetrate therein, and the mighty fortress of the Cause might remain protected and preserved. For thirty years He made mention of the Covenant and Testament, and the words of the Covenant and faith flowed from His blessed Pen and pure Mouth, until the sacred and preserved Tablet known as the Book of the Covenant appeared like an unfurled scroll, an inscribed book, and a preserved tablet. All those souls who were awaiting to raise the word of opposition and spread the breaths of doubts were disappointed and frustrated, and the divine Covenant, like a luminous sun, illumined and brightened both East and West, to such an extent that all the kings of the earth took the Book of God's Covenant and preserved it in their treasuries, and the fame of this mighty divine Covenant conquered all regions.

² This is not a narrative that its narrator could be denied, nor is it in the handwriting of a scribe that could give rise to doubts and result in lack of confidence. Rather, it is by the pen of the Most High. Despite this, a few foolish ones are trying through various tricks and deceptions to create a breach and cause division and utterly destroy the divine edifice. But vain is that which they imagine.

¹ ای ثابت بر عهد و میثاق جمال مبارک روحی
لأحبائه الثابتين الراشخين فداءً در این کور اعظم
بنیان امر را چون سدّ ذوالقرنین از زیر حدید
نهاد و اساس دین الله را بر بنیان مرصوص
گذاشت تا یاجوج شباهت و مأجوج اشارات
بوجه من الوجوه رخنه و نفوذ نتواند و حصن
حصین امر محفوظ و مصون ماند سی سال ذکر
عهد و میثاق فرمود و کلمهء پیمان و ایمان از قلم
مبارک و فم مطهر مرقوم و ملفوظ نمود تا آنکه
لوح مقدّس محفوظ مصون باسم کتاب عهدی
چون رَقّ منشور و کتاب مسطور و لوح محفوظ
ظاهر و مشهود شد جمیع نفوس که منتظر اعلاء
کلمهء خلاف و نشر نفحات شباهت بودند خائب
خاسر گشتند و عهد الهی چون آفتاب نورانی
شرق و غرب را روشن و منور نمود بقسمیکه
جمیع ملوک ارض کتاب عهد الهی را گرفته در
خزانہء خویش محفوظ نمودند و صیت این میثاق
عظیم الهی جمیع آفاق را مسخر نمود

² روایت نیست که تکذیب راوی شود بخطّ
کاتب نیست که محلّ شبههء [قومی] گردد و
عدم اطمینان حاصل شود بلکه باثر قلم اعلی
است باوجود این یخردانی چند بانواع حیلہ
و خداع میخواهند رخنهائی کنند و اختلافی
اندازند و بنیان امر الهی را بکلی براندازند فباطل
ما هم یظنون

INBA13:021, AKHA_105BE #04 p.05,
AYT.449, RHQM2.0917 (343) (213-214),
MAS5.238, YMM.467x, AHDW.034

AB11845

*To: Baha'is of Ishqabad**Date: 1900 or <*

¹ O divine friends! His honor Aqa Ali-Askar and his honor Aqa Abdul-Javad, upon them be the Glory of God the Most Glorious, attained the honor of circumambulating with the Concourse on High and reaching the goal of the sincere ones, and they requested mention of the friends of that region in the Garden of Ridvan. Therefore, one day in the Holy Shrine, with utmost supplication, prayers were offered for all. Indeed, this visitation was the greatest gift and the most magnificent present. Despite this state, they requested that a letter be written addressing all the friends of the All-Merciful, so that through the sweetness of its meanings and expressions, all might taste its delight.

² This servant has neither the power of speech nor the capacity to write. Nevertheless, when mention of the friends reached the ear of the soul, the fire of attraction blazed so intensely that both spirit and body were set in motion, and both soul and consciousness were stirred to vibration. Therefore, taking up the pen and proceeding to write this letter: O divine friends! This is not the time for sleep, nor the moment for repose. Arise in passion and fervor, and in resurrection and gathering. It is time to fly, not to rest. It is the moment to run, not to graze and hide in corners. It is the time of enthusiasm and outcry, not of unconsciousness and revelry. If in this new age and glorious cycle we remain silent and withered, in what age and cycle shall we become eloquent and fresh? If in this divine springtime we remain listless and faded, in what spring shall we become full of vigor and alive?

³ And the Glory be upon you.

¹ ای احبابی الهی جناب آقا علی عسکر و جناب آقا عبدالجواد علیهما بهاء الله الابهی بمطاف ملا مقربین و مقصد مخلصین فائز و طلب ذکر احبابی آن سامانرا در روضه رضوان نمودند لهذا روزی پیاد کل در تربت مبارکه بنهایت ضراعت زیارت شد و فی الحقیقه این زیارت اعظم عطیه و اکبر هدیه بود باوجود این حال استدعا نمودند که مکتوبی مرقوم گردد و خطاب بجمع دوستان رحمن باشد تا از حلاوت معانی و عبارات مذاق کل شیرین گردد

² این عبد را قوت تقریری نه و طاقت تحریری نیست باوجود این چون ذکر یاران بگوش جان رسید آتش انجذاب چنان برافروخت که روح و جسد هر دو بحرکت آمد و جان و وجدان هر دو باهتزاز آمد لهذا خامه برداشته و بنگارش این نامه پرداخته که ای یاران الهی زمان خفتن نه و دم آسوده بودن نیست در شوق و شور آئید و در حشر و نشور وقت پریدنست نه آرمیدن هنگام دویدنست نه چریدن و گوشه نزیدن دم جوش و خروشتست نه زمان بیبوشی و نوشانوش اگر در این عصر جدید و کور مجید خاموش و افسرده گردیم در چه عصر و کوری ناطق و تر و تازه شویم اگر در این ربیع الهی محمود و پرمردمانیم در چه بهاری پرطراوت و زنده گردیم

³ و البهاء علیکم

TISH.029-030

AB02650

To: Nazanin Bigum et al., in Kashan

Date: 1900 or <

- 1 O handmaids of the All-Merciful! Through the favors and bounties of the Ancient Beauty, may my spirit be sacrificed for Him, it is hoped that each one of those handmaids of the All-Merciful will be so enkindled with the divine fire that she will illumine the world with the heat of the love of God, and will, through eloquent speech and fluent tongue and the confirmations of the Holy Spirit, expound the essence of divine explanation in such wise that the learned ones, the wise ones and the mystics of the earth will be amazed. And this is not difficult for God.
- 2 O handmaids of God! Turn your faces toward the Abha Kingdom, detach yourselves from all else, cling to the hem of sanctity and hold fast to the Covenant and Testament of the Glorious Lord. You are the leaves of the Tree of Guidance and the fruits of the Tree of Bounty. You abide beneath the shade of the Word of Unity, and the Eye of Mercy from the ocean of bounty of the Most Great Oneness gazes upon you, and the cloud of mercy pours down upon you. It is the manifestation of the All-Forgiving, which is like the flame of Sinai. It is the mighty wave from the ancient ocean. It is the breeze of grace from the direction of the favor of the Most Great Oneness. It is the drops from the cloud of bounty which are descending. It is the outpourings from the fountains of the All-Merciful which are appearing and emerging.
- 3 Therefore, strive that you may not be deprived of the outpourings of the Kingdom and may be gathered beneath the shade of the Word of the All-Merciful, and may race your steeds in the open field of love and devotion for the Ancient Beauty and the Great Light, that you may carry off the ball of precedence from the field. And upon you be glory, O handmaids of God!
- ای امّاء الرّحمن از الطاف و عنایت جمال قدم
روحی له الفداء امید است که هر یک از آن
امّاء الرّحمن بنار موقده الهیه چنان شعله برزند
که بحرارت محبت الله جهانرا روشن نماید و
بنطق فصیح و لسان بلیغ و تأییدات روح القدس
چنان از جوهر تیّبان بیان نماید که فصحا و حکما
و عرفای من علی الارض حیران بمانند و لیس
ذلک علی الله بعزیز
- ای امّاء الله توجّه بملکوت ابهی نمائید و انقطاع
از ماسوی تشبّث بذیل تقدیس کنید و توسّل به
عهد و پیمان ربّ مجید شما اوراق سدره هدایتید
و اثمار شجره عنایت در ظلّ کلمه توحید
مستظلیلید و در بحر موهبت حضرت احدیت
عین رحمت ناظر بشما است و سیّاب مرحمت
فائض بر شما تجلّی غفور است که چون شعله
طور است موج عظیم است که از بحر قدیمست
نسیم عنایت است که از مهبّ لطف حضرت
احدیت است رشحات ابر احسان است که در
نزول است طفحات حیاض رحمن است که
در ظهور و بروز است
- پس همتی نمائید تا از فیض ملکوت محروم نگردید
و در ظلّ کلمه رحمانیت محشور شوید و در
فضای حب و عشق جمال قدیم و نور عظیم اسب
برانید تا گوی سبقت و پیشی را از میدان بر بایند
و البّهاء علیکم یا امّاء الله

INBA55:363, MKT7.005, QIRT.15

AB02718

*To: Baha'is of Khurasan**Date: 1900 or <*

- 1 O true friends of the Ancient Beauty! The lights of the Abha Kingdom have illumined the dark horizons and made East and West the envy of rose garden and meadow. The lightning flash of truth has transformed the darkest night into the light of the Divine Unity, and the radiance of the Most Great Luminary has made the regions of the West share equally with the East. It has dispelled the dark night and illumined the American continent. Its holy fragrances have perfumed the nostrils of Europe. The rain of divine knowledge has poured upon all regions and the fecundating winds of its wondrous springtime have blown across the earth.
- 2 It is the cry of "O Glory of the Most Glorious!" that has been raised in the American continent, and the call of "O He Whom God shall make manifest!" that has stirred the land of Tajik. It is the light of the Covenant that has shone upon the horizons, the flame of splendor that has gleamed across the seven layers. It is the signs of servitude at the Sacred Threshold that have encompassed the world, and the evidences of submission to the Court of Oneness that have conquered the universe.
- 3 This is the time of attraction and enthusiasm, the moment of joy and rapture, when the hosts of the Supreme Concourse surge and the armies of the Abha Kingdom are in ferment and tumult. The confirmations of the Ancient Beauty are in every moment the intimate companion, and the victory of the Greatest Name in every breath conquers the hearts of the people of the world. Arise in thanksgiving, for this is essential.
- 1 ای دوستان حقیقی جمال قدم انوار ملکوت
ابهی آفاق غربا را روشن نموده و شرق و غرب
را رشک گلزار و چمن کرده بارقهء حقیقت
شب دیجور را مبدل بنور حضرت احدیت نموده
و شعشعهء نیر اعظم ابهی اقالیم غرب را شریک
و سهیم شرق کرده شب تاریک را محو نموده و
خطهء امریک را منور کرده و نفحات قدسش
مشام اروپا را معطر نموده باران عرفانش بر کل
اقالیم باریده و اریاح لواغ ربیع بدیعش بر بسیط
زمین وزیده
- 2 نعرهء یابہاء الٰہی است کہ در قطعہء امریک
بلند شدہ است و فریاد یامن ینظہرہ اللہ است کہ
خطہء تاجیک را بحرکت آورده نور میثاق است
کہ بر آفاق تابدہ شعلہء اشراق است کہ بر
سبع طباق رخشیدہ آیات عبودیت عتبہء مقدسہ
است کہ جهان را احاطہ نموده و بینات رقیّت
آستان احدیت است کہ کیمیا را تسخیر فرمودہ
- 3 وقت جذب و شور است و هنگام فرح و سرور
کہ جنود ملاء اعلیٰ در موج است و جیوش
ملکوت ابهی در جوش و خروش تأییدات جمال
قدم است کہ ہر دم مونس و ہمدم است و
نصرت اسم اعظم است کہ در ہر نفس فاتح
قلوب اہل عالم است بشکرانہ قیام نمائید کہ الزم
است

INBA13:330

AB02786

To: Muhammad Ali (Khurasan) et al., in Qain

Date: 1900 or <

- 1 O my spiritual friends! Praise be to the Ancient Beauty that you are enkindled with the divine fire and engaged in service at the sacred threshold. You are intoxicated with the wine of the Covenant and drunk from the tavern of the Lord of Dawning Light. In the gathering of the Covenant, with rent garments, singing songs and clapping hands and dancing, you expressed joy and delight. And in the feast of the Covenant, with one hand holding the cup of wine and one hand holding the tress of the Beloved, you manifested pleasure and attraction. Be joyous and intoxicated with spiritual wine, be delighted and enamored with the Beauty of the All-Merciful. Scatter the musk-fragrance of the mysteries of the Cause of the Ancient Beauty to all horizons, and arise to serve His Sacred Threshold with perfect servitude and self-effacement like 'Abdu'l-Baha. At this threshold servitude is essential and at this court standing guard is obligatory. This servitude is freedom in both worlds and this bondage is greatness in the heights. Therefore strive and drink of this soul-nurturing wine of servitude. And the Glory be upon you.

- 2 'Abbas

- 3 This servant's utmost desire is to write a separate letter to each of the divine friends, but difficulties and occupations and calamities and hardships are to such a degree that they cannot be described. Therefore I am excused, and God willing some respite will be obtained and what was missed will be made up for.

1 ای یاران روحانی من حمد جمال قدیم را که بنار موقده ربانیه مشتعلید و بخدمت عتبه مقدسه ربانیه مشغول سرمست باده میثاقید و مخمور میکده رب الاشراف در محفل عهد پیرهن چاک و غزنخوان و کف زنان و پاکوبان شادی و طرب نمودید و در بزم پیمان یک دست جام باده و یک دست زلف یار ذوق و جذب آشکار کردید مسرور باشید و مخمور باده روحانی مشغوف باشید و مشغوف جمال رحمانی نافه اسرار امر جمال قدم را بر آفاق نثار کنید و بخدمت آستان مقدسش بکمال عبودیت و فنا چون عبدالبهاء قیام نمائید در این درگاه عبودیت لازم و در این آستان پاسبانی واجب این بندگی آزادی دو جهانست و این رقیّت بزرگی در ایوان پس بکوشید و از این صهباء جانپور عبودیت بنوشید و البهاء علیک

2 ع ع

3 این عبد را منتهای آرزو اینکه بهر یک از یاران الهی مکتوب مستقل مرقوم نماید ولی مشاکل و مشاغل و مصائب و متاعب بدرجهئی که وصف نتوان نمود لهذا معذورم و انشاءالله قدری فراغت حاصل میشود و تلافی مافات میگردد

INBA13:116, MKT9.249, MSHR5.432

AB02721

To: Rafi Khan, in Qazvin

Date: 1900 or <

- 1 O Rafi'! Praise God that you have taken refuge in the impregnable fortress and entered beneath the shadow of the wondrous Cause. 1 ای رفیع حمد کن خدا را که پناه بکھف منیع بردی و در ظلّ امر بدیع درآمدی
- 2 Every noble one is lowly and every mature one is as an infant save those souls who place upon their heads the crown of the nobility of the love of God and nurse from the breast of His grace. Those souls are noble and mature, cherished and pre-eminent. They are lofty palm trees and radiant light. They are the dawning morn and the gleaming star. Those souls are servants of the Most Glorious Beauty and captives of grace and fidelity. They are stars in the zenith of glory and rain-laden clouds of bounty. They are signs of guidance and banners of piety. They are the horizon of truth and the dayspring of divine gifts. They are divine heralds and teachers of the Cause of the Infinite Lord. 2 هر شریفی وضع است و هر بالغی رضیع مگر نفوسیکه تاج بزرگواری محبة الله بر سر نهند و از ثدی عنایت شیرخوانند آن نفوس شریف و بالغند و عزیز و سابق نخل باسقتند و نور شارق صبح صادقتند و کوکب بارق آن نفوس بندگان جمال ابھانند و اسیر لطف و وفا نجوم اوج عزّتند و سحاب پرفیض رحمت آیت هدانند و رایت تقی افق حقیقتند و مشرق موهبت منادی الهیند و مبلغ امر حضرت نامتناهی
- 3 How fortunate you were to take your seat upon this throne and place such a crown and diadem upon your head, to don such a necklace around your neck and raise aloft such a canopy and standard. Well done, a thousand times well done! O how blessed are you! O how blessed are you! O how blessed are you! 3 چه خوش بخت بودی که بر این سریر و تخت جلوس نمودی و چنین تاج و افسری بر سر نهادی چنین طوقی در گردن آوردی و چنین چتر و علمی برافراختی احسنت الف احسنت ای خوشا بحال تو ای خوشا بحال تو ای خوشا بحال تو
- 4 I hope from the generosity of my Lord that you may become the joy of the joyous ones and the guide of the guided ones, that you may kindle the manifest light upon your brow and make your breast a mirror for that Ancient Beloved. Open your tongue in praise of that Kind Friend Who has made such an overflowing chalice of utterance and brimming goblet of exposition to overflow. And the glory be upon you. 4 امیدوار از کرم پروردگارم که سرور سروران گردی و مقتدای مهتدیان در جبین نور مبین افروزی و سینه را آینه آن یار دیرینه کنی زبان بستایش آن یار مهربان بگشا که چنین کأس طاف بیان و جام لبریز تبیان را سرشار فرمود و البهاء علیک
- 5 Fear not the enmity of that self-worshipping soul and be not troubled by his schemes. They are jackals, not lions - foxes, not raging elephants. Your helper is the Sovereign of the ethereal realm and your aid is the manifest light. And the glory be upon you. 5 از عداوت آن نفس نفس پرست مھراس و از تدبیرش تشویش منما آنان شغالانند نه شیران روبهاند نه پیل دمان ظھیر تو ملوک اثر است و معین تو نور مبین و البهاء علیک

INBA72:101, YQAZ.539-540

AB02828

To: *Ibn-i Dakhil Mulla Husayn (Maraghih) et al., in Saysan*

Date: 1900 or <

- 1 O son of Dakhil, be the leader of the people of the Covenant and the joy of the dawning world. Praise be to God that today, which is the morning of the Ascension, you are mentioned at the Sacred Threshold and are renowned in the spiritual gathering. O glorious and praised one of the unique Lord! He is witness that intense love prompted this new writing. The purpose is that you may know how cherished you are on this plane.
- 2 O Muhyi'd-Din, through the grace of Baha (may my spirit be sacrificed for His loved ones), it is hoped that you will bestow life upon the world and its people and grant the spirit of salvation.
- 3 O Kazim, forbearance and digestion are qualities of the sincere ones. Praise be to God, you are successful and confirmed in restraining the rage of hearts and digesting the unpleasant actions of the sluggish ones.
- 4 O perfumer, scatter the musk of mysteries every moment and perfume a hundred thousand nostrils and make the horizons fragrant. The fragrance of your love has refreshed the nostrils of the longing ones.
- 5 My Lord, one of Your maidservants supplicates to You not to leave her alone and grant her the joy of righteous offspring. Verily You are the All-Wise, the All-Knowing.
- 6 O ironsmith of love, souls are like cold iron - cast them into the fire of the Covenant. When they glow, make each one a sharp sword. Since you are a servant of the Mashriqu'l-Adhkar, you are a king and sovereign.
- 7 My Lord, protect Your sincere servants in Sisan from the evil of Your enemies and grant them safety and security through Your grace, Your generosity, Your protection and Your preservation. Verily You are the Strong, the Mighty.
- 8 O Lord! Protect Your servants who are firm in Your Covenant under the shade of the Tree of Your mercy. Verily You are the Protector.

1 یا ابن دخیل سرخیل اهل میثاق باش و سرور
جهان اشراق حمد خدا را که در آستان مقدس
الیوم که صبح صعود است مذکوری و در
انجمن روحانیان معروف یا مجید پرتجید رب
فرید شاهدست که حب شدید دلالت بر این
تحریر جدید نمود مقصود اینست که بدانی که
خاطرت در این بساط چه قدر عزیز است

2 ای محیی الدین از فضل بهاء روحی لاقدام احبائه
الندا امید است که حیات به جهان و جهانیان
بخشی و روح نجات مبدول داری

3 ای کاظم کظم و هضم از صفات مخلصین است
الحمد لله تو کاظم غیظ قلوبی و هاضم ناملازمات
اهل فتور مؤیدی و موفق

4 ای عطار نافه اسرار هردم نثار کن و صد هزار
مشام معطر نما و آفاق را معنبر کن عطر محبت
مشام مشتاقان را تر و تازه نمود

5 رب تبتهل الیک امة من امائک ان لاتذرهما فرداً
وارزقهما قرّة عين ذریّة طیبه انک انت الحکیم
العلیم

6 ای آهنگر عشق نفوس چون آهن سردند در آتش
میثاق انداز چون برافروزد هریک را تیغ بران نما
چون خادم مشرق الاذکاری [پادشا] و شهریاری

7 رب احفظ عبادک المخلصین فی سیسان من شرّ
اعدائک و ارزقهم الامن و الامان بفضلک و
جودک و صونک و حفظک انک انت القوی
العزیز

8 ای رب صن عبادک الثابین علی میثاقک فی
ظل سدره رحمانتیک انک انت الحفیظ

INBA88:292, TSAY.474x

AB02644

To: Spiritual Assembly of Shishvan

Date: 1900 or <

- 1 O divine friends! When the Sun of Truth dawned from the horizon of names and attributes, and illumined the horizons of existence and witnessing with the lights of manifest bounty, it opened the gates of all things to the faces of His loved ones and issued a universal call to all who dwell in existence.

1 ای احبای الهی چون شمس حقیقت از افق
اسماء و صفات اشراق نمود و آفاق وجود و
شهود را بانوار فیض مشهود روشن و منور فرمود
ابواب کلشیء را بر وجه احبای خویش گشود
و صلاى عمومى بر جمیع من فی الوجود فرمود
- 2 Some people wandered lost in the wilderness of pride, while others roamed confused and bewildered in the desert of heedlessness. Some were intoxicated with the wine of vainglory, while others were stupefied and senseless. One group was veiled by the veil of learning, while another tribe was forbidden and deprived through meditation and imagined mystical insight. Some were occupied with carnal desires, while others were habituated to vain inclinations.

2 قومى در تیه کبر سرگردان بود و حزبی در بادیهء
غفلت سرگشته و حیران جمعی مست بادهء غرور
و گروهی مخمور و بی شعور طائفهائی بحجاب علم
محجوب گشتند و قبیلهائی بمراقبه و وهم مکاشفه
ممنوع و محروم شردمهائی بشهوات نفسانی مشغول
و فرقهائی بهفوات هوائیه مألوف
- 3 In this field, who mounted the steed and raised the banner of high resolve, freed from all doubts and adorned with the ornament of detachment? They reached the protection of grace, and the herald of the glorious Lord brought to their attentive ear that this is the time of grace and the moment for gratitude and praise.

3 کسی در این میدان سمند تاخت و علم همت
برافراخت که از جمیع شبهات رسته و بحلیهء
انقطاع آراسته بدرقهء عنایت رسید و هاتف ربّ
عزّت بگوش هوشش رسانید که وقت بخشایش
است و هنگام شکر و ستایش
- 4 The Most Great Ocean is surging and the Sun of Pre-existence is rising from the resplendent horizon. It is the time of gathering and resurrection, the moment of longing and excitement.

4 بحر اعظم مواج است و شمس قدم طالع از افق
بهآج هنگام حشر و نشور است و وقت شوق و
شور
- 5 A group of these holy souls entered beneath the shade of the divine Word and were gathered in the greatest gathering through a divine power, a lordly might, conscious impulses and heavenly attractions, rising like spiritual stars from the horizon of sanctity.

5 جمعی از این نفوس قدسیّه در ظلّ کلمهء الهیه
درآمدند و بقوّی رحمانیه و قدرتی ربّانیّه و
انبعثاتی وجدانیّه و جذباتی صمدانیّه در حشر
اعظم محشور شدند و چون کواکب رحمانی از
افق تقدیس طالع گردید
- 6 Therefore you who have drunk from the pure cup whose mixture is of camphor on the day of manifestation, open your tongues in thanksgiving and remain firm and steadfast in God's covenant and testament.

6 پس شما که از کأس طهور مزاجها کافور در یوم
ظهور نوشیدید زبان بشکرانه بگشائید و بر عهد و
پیمان الهی ثابت و راسخ مانید

INBA72:108, MMK4#132 p.135

AB02734

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

Date: 1900 or <

- ¹ O thou spiritual physician! The body of humankind was afflicted with severe ills and chronic diseases, contagious maladies and prolonged fevers. Whereupon the ocean of divine favour surged, and the clouds of truth and bounty rained down upon the world of creation. The Sun of the firmament of Oneness shone forth, and vivifying breezes wafted from the meads of Singleness. The breath of the divine Messiah was diffused, the All-Knowing Physician appeared from behind the veil, and the skilled and true Healer emerged unconcealed. He prepared wholesome medicines from hidden substances, and created healing balms from concealed and treasured elements. He bestowed the panacea of unfailing efficacy, and conferred the sovereign remedy for every ill. He blended together spiritual elixirs, and created refreshing draughts made with heavenly pearls and rubies. And from the essence of Divine Unity and the quintessence of singleness, He taught and made known to us remedies that purify and tranquillize and soothe. And all this, so that the feeble frame of the world might be freed from the burning thirst of error and ignorance, and this afflicted body might be delivered from the sore distress of heedlessness and impotence and attain unto a state of divine health and a well-being spiritual, complete, and absolute.

- ² Yet ignorant and neglectful physicians devoid of learning have intervened and are preventing the divine and timely remedy from being administered. They prescribe instead that which causeth the aggravation of the disease and the worsening of the condition. Thou who hast discovered the storehouse of celestial remedies and the infallible divine medicines must strive, then, that haply the light of perfect health and unfailing tranquillity may shine forth even as the light of guidance from the Dayspring of healing, and that the obscuring gloom of ills may be dispelled and the deadly affliction of maladies eliminated.

¹ ای طیب روحانی جسد امکان بامراض شدید و عوارض مزمنه و علل ساریه و حمای مطبقه مبتلا گشت دریای بخشش الهی بجوش آمد و ابر حقیقت و عنایت در جهان آفرینش بجوش آمد آفتاب فلک توحید بدرخشید و نفحات جانبخش از حدائق تجرید بوزید و نفس مسیح الهی برسد پُرشک دانا کشف نقاب نمود و طیب حاذق صادق پرده بدرید اجزائی از جواهر مکنونه و عقابری از لطائف مخزونه ترتیب داده دریاق فاروق اعظم عطا فرمود و بادزهر درمان اکل احسان کرد معاجین روحانی ترکیب فرمود و مفرحات از لثالی و یواقیت رحمانی ترتیب نمود معرقات و مخدرات و محلات از جواهر توحید و خلاصات تجرید تعریف و تعلیم داد تا این جسم علیل و جسد ذلیل از حرارت و غلیل ضلالت و جهل و شدت و اضطراب آلام غفلت و عقر نجات یافته بصحت تامه الهیه و عافیت کامله ربانیه فائز گردد

² لکن طبیبانی جاهل و حکیمانی کاهل در میان افتادند و ادویه براء الساعه الهیه را منع و آنچه سبب طغیان مرض و عصیان عرض است بذل مینمایند تو که باجزاخانه لاهوتی و ادویه قاطعه رحمانی پی بردی همتی فرما که بلکه راحت کبری و صحت عظمی چون نور هدی از مطلع شفا لائح گردد و ظلمت حاکم امراض و مصیبت مهلک اعراض زائل شود

INBA85:373, NURA#51, MMK4#104

p.114, YMM.046

LOTW#51

AB02733

To: Aqa Mirza Ali Rashti

Date: 1900 or <

- 1 O you who circle the gathering place of the Supreme Concourse! When the confirmation of the Kingdom makes the world of the soul and heart the envy of eternal paradise, the gates of triumph are opened, hearts are expanded, aspirations are realized, and hopes are fulfilled. Praise be to God, you have traversed a great distance, reached the intended destination, arrived at the Ka'bah of existence, entered the Most Remote Temple, circled the sacred precincts of the Most Great, and perfumed your nostrils with the holy dust. Now, with perfect steadfastness and in an attitude of devotion, turn toward the divine realm and give glad tidings of boundless grace and favor, and proclaim:

ای طائف مطاف ملاً اعلی چون تأیید ملکوت
جهان جان و جنان را رشک خلد رضوان نماید
ابواب فتوح مفتوح گردد و صدور مشروح
شود آرزوها محقق گردد و آمال میسر الحمد
لله مسافهء بعیده طی نمودی و بمنزل مقصود
پی بردی و بکعبهء وجود رسیدی و بمسجد
اقصی وارد گشتی و طواف حل و حرم کبریا
نمودی و مشامرا از تربت طاهره معطر کردی
حال بکمال ثبوت با حالت قنوت رو بدیار الهی
کن و بشارت به فضل و موهبت نامتناهی ده و
ندا کن
- 2 Behold the cup of the Covenant! Behold the wine-house of the Lord!

پیمانهء پیمان بین خمخانهء یزدان بین
- 3 Behold the radiant-faced Cup-bearer! Behold the intoxication of the drunk ones!

ساقی رخ تابان بین سرمستی مستان بین
- 4 Behold that moon singing ghazals! Behold that sweetly singing bird!

آن ماه غزلهخوان بین آن مرغ خوشالخان بین
- 5 Behold that fresh smiling rose! Behold that alluring narcissus!

آن نوگل خندان بین آن نرگس فتان بین
- 6 Behold that gracefully moving cypress! Behold that garden's splendor!

آن سرو خرامان بین آن رونق بستان بین
- 7 Behold that verse of the All-Merciful! How long this lethargy? How long this torpor?

آن آیت رحمن بین تا چند خمودت تا چند خمودت
- 8 In any case, give the true friends the glad tidings of the Ancient Beauty's confirmation, for soon the hosts of the Abha Kingdom will surge forward, the legions of the Supreme Concourse will descend, "The Cause of God has come" will manifest, the lights of bounty will shine forth, the darkest night will become bright, the Most Exalted Word of God will raise high its banner, and the standard of the Covenant will wave its flag across the horizons. The light of oneness will shine and the star of guidance will bestow its light. The word of negation will be abrogated, the knot of violation dissolved, and the people of breaking the Covenant transformed. Soon you shall see the waverers in manifest loss.

باری یاران حقیقی را مژدهء تأیید جمال قدم
دهید که عنقریب جنود ملکوت ابری هجوم
نماید و وفود ملاً اعلی نزول نماید و اتی امر الله
جلوه نماید و انوار عطا بدرخشد و لیلہء لیلا
روشن گردد و کلمهء الله العلیاء رایتش بلند شود
و علم میثاق پرچمش موج بر آفاق زند نور احدیت
بدرخشد و کوکب هدایت نور بخشد کلمهء نفی
منسوخ گردد و عقدهء نقض مفسوخ و امت
نکت منسوخ فسوف ترون المتزلزلین فی خسران
مبین

INBA13:133, INBA72:066, BRL_DAK#1139,
MKT6.021

AB02840

To: Ibrahim Effendi Khayrullah

Date: 1900 or <

- 1 O thou who hast been enraptured by the fragrances diffused from the garden of the bounty of God. Say: God Hath opened the doors of success with the hands of power and might. The Crier of joy hath cried out: All hail to the success O ye gem-like souls of men within the ephemeral shells. Rejoice, then, by this Manifest Day and this Glorious Light that ye have attained unto by the grace of thy loving Lord! By the one true God, verily, the fire hath been kindled in the sacred Bush, the consuming flame thereof hath blazoned, the sighs thereof have been raised, the resplendent light thereof hath shone, the radiance thereof hath been shed, and the warmth thereof hath enveloped the whole earth.
- 2 O thou who art the rejoicer in this bounty and the announcer of this mercy. Let thy breast be dilated and thy heart be refreshed in that God hath aided thee in diffusing these sweet savors which have perfumed the whole world.
- 3 By the glory of thy Lord! Verily, the Concourse of the Abha Kingdom bless thee and address thee from the realm of glory saying: Happy art thou who crieth out in the name of God! Great is the blessedness that awaiteth thee O thou who art attracted to God! Blessed art thou whose tongue uttereth the praise of God! Rejoice! O thou who hast been aided by the Holy Spirit from the Most Sublime Heavens.
- 4 Gird up thy loins, strengthen thy back, cheer thine eyes, be happy, let thy breast be dilated inasmuch as He hath graciously aided thee to recognize this All-highest favour that will become manifest and will shine forth like the Radiant Blossom (Fatimah), the dazzling sun in the luminous Horizons, the Dawning-Places of all being, and the Daysprings of the seen, that the kings of the whole earth will envy thee.
- 5 The glory of God rest upon thee and upon the radiant faces that hath been adorned with the brightness of the All-Merciful in that Most Exalted Place.
- 1 يا من انجذب بنفحات انتشرت من رياض موهبة
الله قل قد فتح الله بيد القدرة والقوة ابواب
النجاح و نادى منادى الأفراح حتى على الفلاح
يا جواهر الأرواح في اصداق الأشباح فابشروا
بهذا اليوم المشهود والورد المورود والنور المحمود
من فضل ربكم الودود تالله الحق ان النار الموقدة
في الشجرة المباركة السينائية قد تظلى لهيبها وارتفع
زفيرها وتشعشع شعاعها وتلاأ ضيائها واحاطت
حرارتها مشارق الأرض ومغاربها و
- 2 انك انت يا ايها المستبشر بهذه النعمة والمبشر
بهذه الرحمة فانشرح صدراً وانعش قلباً بما ايديك
الله بنشر هذه النفحات التي تعطرت منها الآفاق
- 3 فبعبرة ربك ان ملاً ملكوت الأبهى يصلين
عليك من الأفق الأعلى و يخاطبونك طوبى
لك يا ايها المنادى باسم الله بشرى لك يا ايها
المنجذب الى الله طوبى لك يا ايها الناطق بذكر
الله بشرى لك يا من ايديك روح القدس من
السموات العلى
- 4 فاشدد ازراً واستقو ظهراً وقر عيناً وطب نفساً
وانشرح صدراً بما ايديك على هذه المنحة العليا
التي ستلوح وتضيء كالزهرة الزهراء والشمس
البراء في آفاق غرآء ومطالع الوجود ومشارك
الشهود ويغبطك الملوك في ساحة الغبراء و
- 5 البهاء عليك وعلى الوجوه النورآء التي تزينت
بنضرة الرحمن في تلك العدو العليا

INBA55:278, INBA59:123, INBA59:203,
UMich962.119, UMich991.060-061,
MKT4.194b, MILAN.056, TZh8.1188,
MJZ.001

AB02723

To: *Karbala'i Khudadat son of Nasir (Marv)*

Date: 1900 or <

1 O thou musk-scented pilgrim! The Holy Shrine is the quintessential musk, the ambergris and sweet fragrance that perfume the nostrils of the embodiments of divine mercy. Whilst the heedless perceive but mere dust, those endowed with insight behold a spotless jewel and luminous star. To the eye of a child, the pearl and its shell are of equal worth. And in the estimation of the ignorant, crude glass is indistinguishable from a resplendent gem, and base copper hath the same value as the purest gold. But whensoever the matchless pearl and the lustrous gold are brought under the scrutiny of the assayer in the jewellers' market, their value and quality become readily manifest and recognized.

2 In like manner, the denizens of the Concourse on high perceive the sweet scents of the Most Holy Shrine, and the manifestations of sanctity within the Abha Kingdom inhale the vivifying fragrances wafting from the Most Sacred Sepulchre, for its very dust is life-giving and its atmosphere reviveth the spirits of those endued with perception. Render thanks, therefore, that thou hast received this most precious bestowal and hast been strengthened through this supreme bounty. Return, now, in a state of utmost enkindlement, joy, and fervour, and convey greetings and affection on behalf of 'Abdu'l-Baha to the loved ones of God. Say:

3 "O friends! This is the time for fellowship and harmony. This is the day of oneness and of being everywhere united in speech. For disunity is tantamount to death and destruction, whilst harmony conferreth life and salvation. The glory of the Cause of God and of His loved ones dependeth upon unity and wisdom, whilst disunity, falsehood, and estrangement cannot but lead to the degradation and abasement of both. Wherefore, strive to the utmost of your ability to increase your unity and harmony, that ye may become the manifestations of divine mercy."

BRL_ATE#118

1 ای زائر مشکین نفس تربت مقدسه مشک حقیقت است و عنبر و عنبر در مشام مظاهر رحمانیت غافلان خاک بینند اما عارفان جوهر پاک و کوکب تابناک مشاهده کنند در نزد طفلان صدف و خزف هر دو یکسان و در نزد جاهلان زجاج هم سنگ لؤلؤ و هاج و نحاس ناچیز با ذهب ابریز همعیار ولی در فرید و ذهب مجید چون بازار جوهریان و دگه صرافان رسد گرانها گردد و قیمت و عیارش ظاهر و آشکار شود

2 بهمچنین رائحه طیبه مرقد مقدس را اهل ملاء اعلی استشمام نمایند و نسیم جانبخش جدت اطهر را مظاهر تقدیس ملکوت ابهی یابند که خاکش جانپرور است و هوایش روح بخش اهل بصر و نظر پس شکر کن که بچنین موهبت عظمی موفق گشتی و بچنین رحمت کبری مؤید شدی حال در کمال اشتعال و شوق و فرح و طرب مراجعت نما و احبابی الهی را تکبیر و تحیت و ثنا از قبل عبدالبهاء برسان و بگو

3 ای یاران وقت اتحاد و اتفاقست و هنگام یگانگی و وحدت کلمه از جمیع جهات اختلاف موت و هلاکت است ایلاف حیات و نجات عزت امر الله و عزت احباء الله در یگانگی و فرزانهگیست و ذلت امر الله و حقارت احباء الله در اختلاف و اعتساف و بیگانگی پس تا توانید بر الفت و یگانگی بیفزائید تا مظاهر رحمت الهیه گردید

BRL_DAK#0460, MAS9.034

AB02637

Date: 1900 or <

1 O my God, my God! These are servants who have turned toward the Kingdom of Thy mercy, have clung to the hem of the robe of Thy oneness, have sincerely turned their faces to Thy beauty, and have believed in Thy unity and in Thy divine Word - the Primal Point and the Most Exalted One - Who gave glad tidings to all on earth and in heaven of Thy Most Great Manifestation, the luminous Sun of Thy Reality. They have been set ablaze by the fire kindled in the Tree of Sinai, have heard the call raised in the blessed spot, the Valley of Tuva, by Thy Most Glorious Beauty, and have held fast to the Sure Handle, the Most Great Sign, Thy Mighty Covenant, whose banners wave upon the lofty edifice in this greatest of trials.

2 O Lord! Strengthen them with supreme power, aid them with the hosts of the Concourse on High, send down upon them, one after another, the angels of divine confirmation, gird up their loins with the power of Thy Covenant, O Thou the Lord of Bounty, make firm their feet and strengthen their backs with Thy support, O Lord of the highest heavens! Verily, Thou art the One Who hath power over all that Thou desirest, and verily, Thou art mighty over all things.

3 O spiritual friends and companions! The lamp is lit and the Beauty of the Covenant is present in every gathering. The brilliant morn of the Testament has dawned and the rays of the Sun of the Covenant are shining forth. The call of the Concourse on High is raised, and the angel of the Abha Kingdom is the companion of every deprived one. Make ye an effort and seek divine assistance. Pursue an abundant share and gallop your steeds in the field of acceptance. The heavenly tables are spread and the merciful gifts are bestowed. The everlasting grace and celestial bounty are present. The Abha Beauty, from the Kingdom of the Unseen, is the helper of the steadfast ones, the supporter of the sincere ones, the protector of the firm ones, and the succourer of those who are certain. And verily, He calls you from the Kingdom of the invisible realm: "Stand firm, O loved ones of God! Soon shall they see what transformation they will be turned unto."

1 الهی الهی هؤلاء عباد توجهوا الى ملکوت رحمانیتک و تعلقوا باهداب رداء فردانیتک و اخلصوا وجوههم بجمالک و آمنوا بطلعة وحدانیتک و کلمة ربانیتک النقطة الاولى و العلی الاعلی الذی بشر من فی الارض و السماء بظهورک الأعظم شمس حقیقتک النوراء و اشتعلوا بالنار الموقدة فی سدرة السیناء و سمعوا النداء المرتفع فی البقعة المبارکة وادی طوی من جمالک الأبهی و تمسکوا بالعروة الوثقی الایة الکبری میثاقک العظیم الذی يتوج اعلامه علی الصرح المشید فی هذه الفتنة العظمی

2 ای ربّ ایدهم بشدید القوى و انصرهم بجنود مجنده فی الملاء الاعلی و انزل علیهم ملائكة التأيید تتری و اشدّد ازورهم بقوة عهدک یا ذا العطا و ثبت اقدامهم و قوّ ظهورهم بتأيیدک یا ربّ السموات العلی انک انت المقتدر علی ما تشاء و انک علی کلّ شیئ قدير

3 ای دوستان الهی و یاران معنوی شمع روشن است و دلبر میثاق شاهد هر انجن صبح منیر عهد طالع است و شعاع آفتاب پیمان ساطع نداء ملاء اعلی بلند است و سروش ملکوت ابهی همدم هر مستمند همتی ثنائید و نصیر الهی طلبید و نصیب موفور بجوئید و اسب در میدان اقبال بتازید موائد آسمانی است و مواهب رحمانی فیض جاودانی است و جود آسمانی جمال ابهی از ملکوت غیب ناصر ثابتین است و ظهیر مخلصین و مجیر راضخین و معین موقنین و انه ینادیکم من ملکوت غیب العماء ثبّتوا اقدامکم یا احباء الله سوف یرون سمعنا ایّ منقلب ینقلبون ع قزوين

INBA13:039, MKT2.198, MJMJ2.077,
MMG2#231 p.259, YHA1.115x

AB02771

Date: 1900 or <

¹ O ye who are faithful! In the world of existence, before those who prostrate themselves, faithfulness is a brilliant light and a shining meteor in the human world and the greatest bounty from the Divine Lord. Man must arise in all degrees to that which is befitting and proper, so that he may become the manifestation of giving to each their due right. In the station of servitude, he must be utter powerlessness and absolute poverty - existence must become pure non-existence, humility must become complete humility. Place thy foot upon the crown of kingship while in the shade of poverty, that thou mayest behold the eternal kingdom now from every direction. And when he becomes established in this station, he will be saved from the evil of pride and vainglory. He will become humble to the Covenant and lowly to the Testament, and in the station of obedience and submission he will obey all divine commands and submit with heart and soul. He will arise to both spiritual and physical obligations and become firm and steadfast in all matters. He will become the manifestation of the favors of the Incomparable Lord and the dawning-place of the lights of the Compassionate Lord.

² O friends of God! Among the requirements of faithfulness and necessities of purity is obedience and submission to the commands of His Majesty the King, for praise be to God, he is justice-spreading and redress-granting. The radiant sun of his equity rises high, and he is the humiliator and vanquisher of the people of oppression. Night and day supplicate and implore at the threshold of the Divine Unity, and seek confirmation that the throne of sovereignty may endure and the royal court remain firm and established. May the realm of Iran become a celestial domain and the land of Fars become the display-place of the traces of the peerless Lord.

³ And the Glory be upon the people of Glory.

¹ ای وفا داران در عالم وجود نزد اهل بیجود وفا نور ساطع و شهاب لامع عالم انسانی است و اعظم فیوضات حضرت ربّانی انسان باید در جمیع مراتب بانچه باید و شاید قیام نماید تا مظهر اعطاء کلّ ذی حقّ حقّه گردد در مقام عبودیت چنان عجز صرف و فقر محض باشد هستی نیستی صرف گردد تذلل تذلل تام شود پای نه بر فرق ملک آنکه در ادر ظلّ فقر تا به بینی ملک باقی را کنون از هرکار و چون در ایستقام استقرار یابد از شرّ استکبار و غرور نجات جوید خاضع عهد شود و خاشع میثاق گردد و در مقام اطاعت و امتثال جمیع اوامر الهی را اطاعت کند و بجان و دل انقیاد نماید بقرائن روحانی و جسمانی هر دو قیام نماید و در جمیع شئون ثابت و مستقر گردد مظهر الطاف حضرت بیچون شود و مطلع انوار ربّ حنون

² ای دوستان الهی از وجوب وفا لازمه صفا اطاعت و انقیاد اوامر اعلا حضرت شهریار است زیرا الحمد لله عدالت پرور است و داد رس سرور مهر منیر اوج انصاف است و مدّل و قاهر اهل اعتساف شب و روز بدرگاه احدیت تضرع و زاری کنید و طلب تأیید نمائید که سریر تاجداری پایدار گردد و سده ملوکی مستقر واستوار اقلیم ایران کشور آسمان گردد و عرصه فارس معرض آثار بارهه ربّ بیثال

³ و البهاء علی اهل البهاء

INBA13:194, MSHR2.298

AB02814

Date: 1900 or <

- 1 O Pure God! Make this gathering a light to the world, and make this assembly a rose garden and flower bed. Make its meeting place a garden of paradise and its dawning place the dawning-place of the lights of the All-Merciful. Through its musk-laden fragrances, make fragrant the nostrils of those who dwell in the path of the Friend, and through its ambered breeze, gladden the hearts of those intimate with the court of the Desired One. Preserve souls beneath the wing of Thy mercy, and give hearts a place in the protection of Thy unity. Bestow generously the confirmations of Thy Most Glorious Horizon and make worthy the gifts of Thy Supreme Concourse.
- 2 Though we are all birds without wings or feathers, yet we have nests and homes in the gardens of Thy Cause, and we take refuge at the threshold of Thy oneness, seeking aid and support from Thee, searching for Thy help and assistance. When we look at ourselves, we find ourselves less than an atom, lower and more abject than a gnat. Yet when we behold the ocean of Thy bounty and bestowal, we observe atoms to be brighter than the brilliant sun, nay even more luminous.
- 3 O Kind Bestower! Cover the errors of these destitute ones with the hem of Thy generosity, and transform the faithlessness of these bewildered ones into the essence of fidelity, reason and awareness. Grant souls another resolve and cast another passion into heads, that they may seek everlasting glory and the delights of the new world, that they may soar toward the higher realm and seek the most exalted horizon, that they may hasten to the gathering of grandeur and receive bounty from the Abha Kingdom.
- 4 May the dark world become illumined, and may the satanic field become a merciful courtyard. May the earthly region become a sublime paradise, and may the transient furnace become an eternal rose garden. Thou art the Powerful, the Mighty, the Hearer, the Seer.
- 1 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 عاکفین کوی دوست را معطر کن و از نسیم عنبرینش دلهای محرومان حریم مقصود را مفرح نفوس را در ظل جناح رحمت حفظ فرما و قلوب را در صون حمایت حضرت احدیت جای ده تأییدات افق ابهت را ارزان کن و موهبت ملاً اعلایت را شایان
- 2 اگرچه کلّ طیور بی پر و بالیم لکن در حدائق امرت لانه و آشیانه داریم و بدرگاه احدیت پناه آریم و از تو عون و مدد میطلبیم و یاری و یاورى جوئیم چون بخود نگریم خویش را از ذره کمتر و از پشه کمتر و پست تر یابیم و چون دریای بخشش و عطای ترا بینیم ذرات را آفتاب انور بلکه روشنتر مشاهده کنیم
- 3 ای بخشنده مهربان خطای این بینوایانرا بذیل عطا پیوش و جفای این مدهوشانرا تبدیل فرما به جوهر وفا و عقل و هوش نفوس را همتی دیگر عطا فرما و شوری دیگر در سرها افکن تا عزّت جاوید طلبند و لذا ائذ عالم جدید آهنگ عالم بالا کنند و افق اعلی جویند و بانجمن کبریا پویند و از ملکوت ابهی فیض برند
- 4 عالم ظلمانی نورانی شود و عرصه شیطانی ساحت رحمانی گردد خطّه خاک فردوس برین گردد و گلخن فانی گلشن باقی شود تویی مقتدر و توانا و شنونده و ییانا

DAS.1913-09-08, ABIE.293, BLO_PN#007

INBA13:086, INBA75:023, DUR2.047,
ADH2.021, ADH2_1#10 p.018,
MJMJ1.040, MMG2#166 p.189, MJH.006

AB02936

To: *Baha'is of Egypt et al., in Alexandria*

Date: 1900 or <

- 1 O ye the sincere loved ones of the Abha Beauty! In these days the Cause of God, the world over, is fast growing in power and, day by day, is spreading further and further to the utmost bounds of the earth. Its enemies, therefore, from all the kindreds and peoples of the world, are growing aggressive, malevolent, envious and bitterly hostile.
- 2 It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the stirrers up of strife and the movers of mischief. They must endeavour to consort in a friendly spirit with everyone, must follow moderation in their conduct, must have respect and consideration one for another and show loving-kindness and tender regard to all the peoples of the world. They must be patient and long-suffering, that they may grow to become the divine magnets of the Abha Kingdom and acquire the dynamic power of the hosts of the realm on high.
- 3 The fleeting hours of man's life on earth pass swiftly by and the little that still remaineth shall come to an end, but that which endureth and lasteth for evermore is the fruit that man reapeth from his servitude at the Divine Threshold. Behold the truth of this saying, how abundant and glorious are the proofs thereof in the world of being!
- 4 The glory of glories rest upon the people of Baha!
- 5 'Abdu'l-Baha
- 6 The esteemed Ustad 'Abdu'l-Ghani had for some time dwelt in the Holy Threshold and rendered service unto the friends. Now he returneth unto those regions. He requested from this servant some keepsake. No gift greater than the mention of God, the praise of the Lord, and the remembrance of the spiritual loved ones did I find; wherefore I set myself to penning this brief missive. And the glory rest upon you, O loved ones of God, and my own beloved, and the friends of this world and the next, and my companions in servitude at the exalted and holy Threshold.
- 1 ای دوستان حقیقی جمال ابهی امر الله در این ایام در جمیع اقطار قوت گرفته و روز بروز رو بعلا است لهذا جمیع طوائف اعداء از جمیع اقوام و ملل در نهایت تعرض و تغرض و حسد و بغضاء
- 2 باید یاران کل در جزئی و کلی امور مواظبت نمایند و مشورت کنند و بالاتفاق مقاومت فساد و فتن نمایند و در حسن معاشرت و اعتدال حرکت و حرمت و رعایت یکدیگر و مرحمت و عنایت با سائر طوائف کوشند و صبر و تحمل نمایند تا مغناطیس تأیید ملکوت ابهی گردند و قوه جاذبه جنود لم تروها شوند
- 3 ایام منتهی گردد و مدت جزئیة حیات منقضی شود ولی ثمرات عبودیت آستان مقدس ابدی و سرمدی بود این حقیقت را در عالم وجود ملاحظه نمائید که چه آثار باهره موجود و مشهود
- 4 و البهاء علی اهل البهاء
- 5 ع ع
- 6 جناب استاد عبدالغنی مدتی بود که در آستان مقدس مجاور بود و خدمت بدوستان میکرد حال مراجعت بانصفحات مینماید ارمغانی از این عبد استدعا نمود هدیهئی اعظم از ذکر الهی و ستایش ربانی و تذکیر احبای روحانی نیافتم لهذا بتحریر این مختصر پرداختم و البهاء علیکم یا احباء الله و احبائی و اخلاء الدنیا و الآخرة و شرکائی فی عبودیة العتبة المقدسة السامية

MMK1#194 p.226, HDQI.229, ANDA#19

SWAB#194, SW_v15#01 p.021, DWN_v6#09 p.002bx

p.05

AB03004

To: Siyyid Abidin father of Siyyid Ibrahim et al., in Mazandaran

Date: 1900 or <

- 1 O friends of Truth! It is the afternoon time and the sun's rays are diminishing, but the Sun of Reality is shining and gleaming from the unseen Kingdom with an ever-increasing and multiplying world-illuminating radiance. Although for its shining there is no increase or decrease, yet as the intervening clouds and dense vapors increasingly dissipate, the radiance of the Sun of Reality becomes greater and the effulgence of the Luminary of the horizons becomes more magnificent.

1 ای یاران حقّ وقت عصر است و آفتاب پرتوش
در تناقص ولی شمس حقیقت از غیب ملکوت
تابش و رخشش جهانافروزش روز بروز در
تزايد و تکاثر اگرچه از برای اشراق او تزايد و
تناقصی نه ولی غمامهای حائل و بخارهای متکاثف
هرچه بیشتر متلاشی گردد سطوع شمس حقیقت
بیشتر شود و اشراق نیر آفاق عظیمتر گردد
- 2 The ignorant people and the indolent masses imagined that the accumulated clouds and piled-up mists would darken the Sun at the zenith of bounties and conceal it in the west of decline. But with one burning effulgence from the Dawning-Place of the unseen Kingdom, He so dissolved and scattered those dense clouds that minds were amazed.

2 خلق جاهل و عوام کاهل را گمان چنان بود
که سحابهای متراکم و غمامهای متراکب آفتاب
اوج مواهب را تیره نماید و در مغرب زوال
متواری کند ولی یک اشراق پراحتراق از مطلع
غیب ملکوت چنان غیوم متکاثفه را مضمحل
و متلاشی فرمود که عقول حیران گردید
- 3 And now the bats of the world's religions are thinking to prepare for themselves a refuge, shelter, dwelling and abode in the darkness of wells and the depths of dark caverns, for they have become utterly hopeless and have witnessed the power of God's Cause, especially after the ascension of the Intended One, for the sovereignty of the Ancient Beauty became greater and His power was manifested more perfectly. And sovereignty and power and might and dominion are His in all the worlds, whether manifest or concealed.

3 و حال خفاشان ملل عالم در فکر آند که از
برای خویش در ظلمات آبار و بطون حفرات
تاریک و تارملجاً و ملاذی و مسکن و مأوائی
مہیا نمایند زیرا بکلی مأیوس گشتند و قدرت
امر الله را محسوس دیدند علی الخصوص بعد از
صعود حضرت مقصود زیرا سلطنت جمال قدم
اعظم شد و قدرتش اتم ظاهر گشت و السلطنة
و الاقتدار و القدرة و السّطوة له فی کلّ العوالم و
الشّئون و الظّهور و الّکون

INBA13:060, MMK4#118 p.126

AB02981

To: *Mirza Musa Hakimbashi, in Nayriz*

Date: 1900 or <

- 1 O thou who art attracted by the sweet savours of the Truth! It is dawn, and each soul is immersed in some fancy, while this servant is occupied with the remembrance of thy face, thy character, and thy disposition, and, with perfect ecstasy and yearning, is absorbed in writing unto thee this missive. 1 ای منجذب بنفحات حقّ صبح است و هر نفسی در هوسی و این عبد پیاد روی و خلق و خوی تو مشغول و در کمال وجد و اشتیاق بتحریر مألوف
- 2 Some while hath passed during which absolutely no word hath been had of thee, nor hath any trace of thy musk-laden pen been seen. Although I know that wheresoever thou art, and by whatsoever cup inebriated, thou hast taken thy repose beside a flask of the wine of inner meaning, and art intoxicated by the vintage of the love of God, yet this yearning on the one hand, and the expectation of the receipt of news on the other, are difficult to bear. 2 چندیست که هیچوجه خبری از آنجناب نه و اثری از خامهء عنبربار حاضر نشد اگرچه میدانم که در هر جائی که هستی و بهر جامی که مستی در پای خم معانی آرمیده‌ئی و از صهباء محبت الهی مخمور و افتاده‌ئی ولی اشتیاق از جهتی و انتظار ورود اخبار از جهتی مشکل است
- 3 Pray assuredly convey hither thy news at all times, whether an answer be vouchsafed at once, or whether it be subject to a delay, inasmuch as the opportunities afforded this servant for correspondence and communication have become like unto the Most Great Elixir. Even so, observe thou how many writings and letters emanate from this pen. Among them, despite the absence of even a moment's leisure, a detailed letter was written to thee out of the intensity of love, which in truth holdeth the value of a hundred letters. 3 البتّه اخبار شما دائماً باید برسد خواه جواب ارسال شود و خواه بعهدهء تعویق ماند چه که فرصت تحریر و تقریر بجهت این عبد اکسیر اعظم شده است با وجود این ملاحظه کن که چه قدر تحاریر و مکاتیب از این قلم نگاشته میگردد از جمله با وجود عدم آتی فرصت مکتوبی مفصل از شدت محبت بآنجناب مرقوم گردید که فی الحقیقه حکم صد مکتوب دارد
- 4 In any case, thou must fulfill what thou hast promised, so that in that region and land, and throughout its surrounding territories and among its tribes and peoples, the divine lights may shine forth resplendent and souls may be educated, and "that He may cause it to prevail over all religions" may be realized. O true friend! The time is the time for surging like the sea and for striving everywhere. Praise be to God, the justice of the government and the magnanimity of the sovereignty are clear and evident, and all subjects are under the protection of His Majesty. 4 باری بآنچه وعد نمودید باید وفا نمائید تا در آن خطّه و دیار و در اطراف و اکفاف از قبائل و ایلایات انوار الهی ساطع و روشن گردد و نفوس تربیت شوند و لیظهره علی الدّین کله محقق شود ای دوست حقیقی وقت جوشش چون دریاست و کوشش در همه جا الحمد لله عدالت حکومت و مروت سلطنت واضح و مبرهن است و کلّ رعیت در حمایت اعلیحضرت

INBA13:244b, INBA55:194, INBA59:164,
MKT1.247, AHB_128BE #06-11 p.252,
YHA1.367 (2.735)

AB02888

To: *Rajab Ali Khan (Kulah Darrih), in Qazvin*

Date: 1900 or <

- 1 O servant of God! Your cry has reached the Sacred Threshold of the Divine Unity and your sighs and laments of separation and deprivation have come to the ears of the all-merciful assembly. It had a great effect and caused deep emotion.

1 ای پنده الهی ندایت باستان مقدس حضرت احدیت واصل و آه و فغان از هجران و حرمانت بسمع انجن رحمانی واصل گردید بسیار تأثیر نمود و سبب رقت گشت
- 2 I immediately wished to summon you, but what can be done? For when the Covenant-breakers witnessed the exaltation of the Word of God and the spread of the divine fragrances, and observed that in Africa and America sacred souls were arriving at the Sacred Threshold in complete attraction in successive waves, the fire of hatred blazed so fiercely in their breasts that they portrayed this mighty Cause to the government as a source of severe corruption.

2 و فوراً خواستم که شما را احضار نمایم ولی چه توان نمود که ناقضین چون اعلاء کلمه الله و نشر نفحات الله را مشاهده نمودند و ملاحظه کردند که در افریک و امریک در کمال انجذاب نفوس مقدس متتابع باستان مقدس وارد نار بغضاء در سینه شان چنان شعله زد که چنین امر عظیم را در نظر حکومت مایه فساد شدید قرار دادند
- 3 The local government is now investigating, and furthermore they have improperly interfered with certain provincial officials and made severe slanderous accusations. They are now awaiting the infliction of great harm upon 'Abdu'l-Baha. Therefore the Holy Land is now in danger and this servant is in the midst of a storm of perils.

3 و حکومت محله در صدد تفتیش است و همچنین با بعضی مأمورین ولایت بواسطه غیر مشروع مدخله نموده تبلیغات افتراءیه شدید کرده و حال منتظر حصول ضرر عظیم در حق عبدالبهاء هستند لهذا ارض مقدس حال در خطر است و این عبد در بین طوفان مخاطرات
- 4 For this reason we have instructed all souls who have sought permission to come to remain where they are, except for Samandar, the divine kindled fire - and this permission was given according to an all-encompassing wisdom involving mighty causes.

4 از اینجهت جمیع نفوس را که استیذان حضور نمودند امر بتوقف نمودیم مگر جناب سمندر نار موقده الهی را و این نظر بحکمت کلیه که اسباب عظیمه است که اذن داده شده است
- 5 In any case, God willing, when the Holy Land becomes calm this bounty will become possible for you. Now you must engage in service to the Cause with complete enthusiasm and attraction.

5 باری انشاءالله وقت سکون ارض اقدس این موهبت بجهت شما میسر میگردد حال باید در کمال اشتعال و انجذاب بخدمت امر مشغول گردید

INBA13:239b, MMK5#014 p.009x

AB02990

To: Tarazullah Samandari, in Qazvin

Date: 1900 or <

- 1 O sapling of the Garden of Abha! I hope that through ancient grace and the great bounty of the Ancient Being, you will attain incomparable freshness and delicacy from the rain clouds of favor in the stream of oneness, and that you will be ever stirred by the breezes wafting from the source of the Covenant. First, convey the Most Glorious and Wondrous Greeting to your father Samandar, the fire of the Tree of Sinai who is firm in the Covenant, and say: O ancient and steadfast servant of the Beauty of Abha! In every moment you come to mind, and with every breath you pass through Abdul-Baha's heart. When I bow my head at the Sacred Threshold, I pray and supplicate: O my Merciful One, O my Beneficent One, O Life of my spirit and soul! Make Your faithful servant Samandar, the fire of love, enduring in the Paran of spirit and fragrances and the Sinai of the Kingdom of knowledge and the fire of the manifestation of the warmth of Your love, and make him the manifestation of endless favors, for through Your grace and gift he emerged like pure gold from the fire of tests and trials with a radiant face. This is eternal grace, this is everlasting favor. And glory be upon you.

- 2 'Abdu'l-Baha 'Abbas

- 3 Convey the Most Glorious and Wondrous Greeting to the friends. We remember them at all times. Likewise to the steadfast, firm and resolute leaf, the handmaiden of God, the All-Compelling, the Self-Subsisting - your mother - and also to the other leaves.

- 4 'Abdu'l-Baha 'Abbas

- 5 Convey to each and every one of the loved ones of God utmost attraction and longing from Abdul-Baha. And glory be upon the people of Baha and loss unto all who break the Covenant of Baha.

1 ای نهال جنت ابهی از لطف قدیم و فضل
عظیم ذات قدیم امیدوارم که از فیض سحاب
عنایت در جویبار احدیت طراوت و لطافت
زاید الوصف یابی و در کل احیان از نسائم مهب
میثاق پراعتزاز باشی اول ثابت بر میثاق سمندر نار
سدره سیناء حضرت والد را تکبیر ابداع ابهی
ابلاغ نما و بگو ای بنده پاینده دیرین جمال
ابهی در هر دم بخاطر آئی و در هر نفسی در
قلب عبدالبهاء گذری در عتبه مقدسه چون
سر بنهم دعا و ندبه نثارم ای رحانم ای منانم
ای حیات روح و جانم بنده پروفایت سمندر
نار عشق را در فاران روح و ریحان و سیناء
ملکوت عرفان و آتش تجلی حرارت محبت
پایدار فرما و مظهر الطاف بی پایان نما زیرا بفضل
و موهبت چون ذهاب ابریز از آتش امتحان و
افتتان با رخی تابان درآمد اینست فضل ابدی
اینست عنایت سرمدی و البهاء علیکم

2 ع ع

3 اخوان را تکبیر ابداع ابهی ابلاغ کن در کل احیان
بذکرشان مشغولیم و همچنین ورقه ثابتہ نابتہ
راسخه امه الله المہيمن القیوم والده را و همچنین
سائر ورقات را

4 ع ع

5 احبای الهی را فرداً فرداً کمال و له و اشتیاق از
قبل عبدالبهاء ابلاغ نما و البهاء علی اهل البهاء و
الخسران لکل من نقض عهد البهاء

AYBY.406 #113, TRZ1.184b, TRZ1.353a

AB02946

To: *Nasir-Uf Qazvini, Aqa Ali Arbab et al., in Rasht*

Date: 1900 or <

- 1 O candle enkindled with divine love! Since the elder of the monastery of the love of God sacrificed his life, possessions, family and wealth entirely in God's path, and played the game of self-sacrifice, and like a fierce lion with youthful strength charged forth in the field of sacrifice until he raised his banner in the Most Glorious Kingdom and Supreme Heaven. I swear by the Manifest Beauty that the Concourse on High were gladdened by his radiant countenance and he became seated and established upon the mighty throne. His face in that gathering of the All-Merciful is bright and luminous, and his sweet fragrance is diffused in the nostrils of the people of the eternal Paradise. He calls out "Would that my people knew!"
- 2 You are the memorials of that pure spirit and the lights of that illumined moon. Therefore you must give thanks that you have attained to this great bounty and arise with such conduct and behavior that the fragrance of the All-Merciful may be inhaled from it. And whenever you observe anyone who has the slightest unseemly movement or from whom you detect an unholy fragrance, you must absolutely and immediately shun and avoid them, for harm to the Cause of God lies in association with such ones. For certain souls have appeared who are captives to self and passion yet speak the name of Truth. These souls are worse than deadly poison to the Cause of God. Great caution is necessary. And glory be upon you both.
- 1 ای شمع افروخته عشق الهی چون پیر صومعه
محبّت الله جان و مال و اهل و منال را کلاً در
سبیل خدا فدا نمود و نزد جانفشانی بباخت و
چون شیر ژبان با قوّت جوان در میدان قربانی
بتاخت تا آنکه در ملکوت ابدی و جبروت اعلی
علم افراخت قسم بجمال مبین که ملأ اعلی بوجه
منیرش مستبشر شدند و بر عرش کبریا جالس
و مکین شد رویش در آن انجمن رحمن روشن
و منور است و بوی خوشش در مشام اهل
فردوس بقا منتشر بندای یا لیت قومی یعلمون ندا
میفرماید
- 2 شما یادگار آن روح مجردید و انوار آن ماه منور
پس باید شکر نمائید که باین فضل عظیم فائزید
و باطوار و احوالی قیام نمائید که رائحه رحمن
از آن استشمام شود و هر نفسی مشاهده کنید
که ذرهئی حرکت نالائق دارد و یا رائحه
غیرتقدیس از او استشمام میشود البتّه فوراً
احتراز نمائید و تجنّب کنید زیرا ضرر امر الله در
تقرّب بآنست چه که نفوسی پیدا شده اند که
اسیر نفس و هوی هستند و نام حقّ بر زبان
میرانند این نفوس در امر الله از سمّ کشنده
بدترند بسیار احتیاط لازمست و الباء علیکم

INBA13:006, AVK3.084.16x

AB03023

To: *Mulla Abdu'llah Fadil Zargani (Rafi), in Shiraz*

Date: 1900 or <

- 1 O distinguished and eminent scholar, verily the Greatest Name and the Most Ancient Light has cast unto you the keys to the gates of the hearts of the world and the keys to unlock the hearts of all peoples, so that you might commence with divine
- 1 ایها الفاضل التحریر و الجلیل الخطیر انّ الاسم
الاعظم و النور الاقدم القی الیک مقالید ابواب
قلوب العالم و مفاتیح مصاریع افتدة الامم

victories and commentaries upon the texts of consciousness, and expand your breast with the light of knowledge, and illuminate your heart with the lamp of arts, and brighten your face with the radiance of the All-Merciful, and cause you to speak with the essence of utterance and the reality of exposition, and scatter from your mouth luminous and unique gems and brilliant pearls of praise, and cause to flow from the spring of your nature the pure water of Paradise, and cause to gush forth from the wellsprings of your being the fountains of wisdom and the heavenly stream, so that in this time you might stride forth in the arena and loose the reins and raise the spears and scatter the forces of darkness and disperse the gathering of the base, and charge through the ranks and attack the thousands, and light the lamp of guidance in the niche of that furthest shore and raise the banner of success in those regions, until you are supported by the hosts of the Most Glorious Kingdom and aided by the angels of the Supreme Concourse.

- 2 By the truth of God, if you would arise as you ought to arise to spread the divine fragrances, the sweet scent of the love of God would diffuse throughout all those regions and the signs of God would spread and become known in all those parts, and those institutes and hills would be revived, and that luminous spot would quiver and grow and bring forth beautiful plants by its Lord's leave and be adorned with the flowers of the other world.
- 3 Arise to that which God has established you! Glory be to my Most Glorious Lord! And the Glory be upon you and upon all who are firm and steadfast in God's Covenant.

لتستبدء بالفتوح الربّاني والشّروح على المتون
الوجداني وشرح صدرک بنور العلوم و نور
قلبك بسراج الفنون و اضاء وجهک بنضرة
الرحمن و انطقک بجوهر البيان و حقيقة التّبيان
و نثر من فک الفرائد النّوراء و الخرائد الغراء و
لثالی الثّناء و اجرى من معین فطرتک التّسليم و
بجر من منابع کينونتک ینابيع الحکمة و السّلسيل
حتّى في هذا الاوان تجول في الميدان و تطلق
الاعنه و تشرع الاسنه و تشتت شمل الظلام و
تفرق جمع اللّثام و تشرّد في الصّفوف و تهجم
على الالوف و توقد سراج الهدى في مشکوة
تلك العدوّة القصوى و تنشر لواء الفلاح في
تلك الانحاء حتّى تتأيد بجنود الملکوت الابهى
و تتجد بملائکة الملأ الاعلى

2 و لعمر الحقّ لو قت حقّ القيام على نشر نفحات
الله لسطعت رائحة محبتّ الله في تلك الارحاء
کلّها و ذاع و شاع آثار الله في تلك الجهات و
حيّ الحيا تلك المعاهد و الرّبّی و اهتزت و ربت
تلك البقعة النّوراء و انبتت نباتاً حسناً باذن ربّها
و تزینت بریاحین النّشئة الاخرى

3 قم حيث اقامک الله فسبحان ربّي الابهى و البهاء
عليک و على کلّ ثابت راسخ على ميثاق الله

INBA55:450

AB02893

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

Date: 1900 or <

- 1 O servant of the Most Glorious Beauty! Your letters were received and we became aware of their contents. We hope that through the favors of the Ancient Beauty you will be moved by the sanctified breezes at all times and circumstances, and that you will associate with people in such a way that all become signs of piety and manifestations of the sanctification of the Most Glorious Beauty.

1 ای بنده جمال ابهى مکاتیب شما واصل و بر
مضمون اطلاع یافتیم از الطاف جمال قدم
امیدواریم که در جمیع احوال و اوقات بنفحات
تقدیس مهتّز گردید و بقسمی در بین نفوس
محشور شوی که کلّ آیت تقی و مظاهر تقدیس
جمال ابهى گردند

- 2 In all gatherings and all lands, guide souls to worship and engagement in the remembrance of God, so that through these purifying waters, souls may day by day increase in purity of heart and sanctification of spirit, become manifestations of piety, and arise with what is necessary, fitting and worthy of the Day of the Covenant in terms of inner and outer purity and sanctification of spirit and heart.
- 3 The letters you requested have been written - one set will be sent in this post and another set in the next post. Jamal Effendi has written you a letter - write him back and express love.
- 4 Furthermore, His Majesty the just King and his perfect ministers have shown and continue to show the utmost justice, fairness and kindness to all subjects and citizens. By the decisive text of God, all friends must arise to uphold the sacred rights of kingship - that is, arise to serve and be good subjects with complete truthfulness and loyalty to the state, and pray for good. For his glory is the glory of all and his comfort is the comfort of all. In all gatherings, be occupied with prayers for him.
- 2 در جمیع محافل و کلّ بلاد نفوس را بعبادت و اشتغال بذکر الله دلالت نمایند بلکه باین ماء طهور نفوس روز بروز بر طهارت قلوب و تقدیس ارواح بیفزایند و مظاهر تقوی گردند و آنچه باید و شاید و سزاوار یوم میثاق است از طهارت باطن و ظاهر و تقدیس روح و قلب قیام نمایند
- 3 آنچه مکاتیب خواسته بودید مرقوم گردید یک دسته در این پوسته و دسته دیگر در پوسته آینده ارسال میگردد جمال افندی کاغذی بشما مرقوم نموده جواب ترقیم نمایند و اظهار محبت کنید
- 4 دیگر آنکه اعلیحضرت شهریار عادل و وزراء کامل نهایت عدالت و انصاف و عنایت را در حق عموم رعایا و برایا مبذول فرموده و میفرمایند بنص قاطع الهی جمیع دوستان باید بحقوق مقدسه پادشاهی قیام نمایند یعنی در کمال صداقت و دولتنخواهی بخدمت و رعیتی قیام نمایند و دعای خیر کنند چه که عزّت این سرور عزّت کلّ است و راحت او راحت کلّ در جمیع محافل ذکر بدعاء او مشغول شوید

INBA13:109, INBA88:114

AB02945

To: *Abu'l-Qasim Hasanabadi*

Date: 1900 or <

- 1 O flame enkindled with the love of God! Your cry was heart-piercing and your sighs and lamentations ignited fire. While reading your words, such an effect was produced that hearts were stirred and souls were quickened. This influence comes from the blessing of mentioning the Blessed Beauty - may my spirit be a sacrifice for His loved ones. Therefore, one must completely forget all else save God so that the melody of the angel may reach the ear and from the song and cry of the birds of the gardens of the Kingdom the heart may surge. O thou who art intoxicated with the divine cup! Now is the time when, with an illumined heart, divine insight, a tongue speaking God's praise, celestial power, heavenly attraction, spiritual ecstasy, and divine wisdom, thou shouldst arise to spread and teach
- 1 ای شعلهء افروختهء محبت الله نالهء تو جانسوز بود و آه و فغان آتش افروز حین تلاوت کلمات چنان تأثیری حاصل که قلوب در اهتزاز آمد و نفوس در انتعاش این تأثیر از برکت ذکر جمال مبارک روحی لاحیاءه القداست پس باید بکلی غیر حق را فراموش نمود تا آهنگ سروش بگوش رسد و از بانگ و خروش طیور حدائق ملکوت دل بجوش آید ای مست جام الهی وقت آنست که به قلبی نورانی و بصیرتی رحمانی و لسانی ناطق بذکر سبحانی و قوتی صمدانی و جذبی ملکوتی و ولهی جبروتی و حکمتی لاهوتی مشغول نشو و تبلیغ امر الله گردی اینست جوهر لقا و سازج

the Cause of God. This is the essence of meeting, the pure source of guidance, the reality of righteousness, attainment to the furthestmost Lote Tree, and the ultimate goal. And peace be upon him who follows guidance.

- 2 In these days it is more fitting to tarry in those regions, as it will lead to the spread of the Faith and the time for the appearance of signs, the lifting of veils, and the dispelling of the doubts of the people of allusions. For divine tests in these days are severe. The seed of trials that was sown in the year of shidad is now sprouting. And glory be upon every steadfast and firm one.
- 3 Please convey the Most Glorious, Most Wondrous greetings to His Honor Aqa Hassan and his companion, His Honor Aqa Nasru'llah, His Honor Karbala'i Abu'l-Qasim the farmer, and the suppliant leaf, the mother.

هدی و حقیقت تقی و وصول بسدره منتهی و
غایه قصوی و السلام علی من اتبع الهدی

2 در این ایام در آنصفحات مکث اولیتر است
چه که سبب انتشار است و وقت ظهور آثار
و کشف سبحات و دفع شبهات اهل اشارات
چه که امتحانات الهیه در این ایام شدید است
تخم افتتان که در سنه شداد افشاده شد حال
انبات میگردد و الباء علی کل ثابت مستقیم

3 جناب آقا حسن اخوی و ضمیمه ایشان و جناب
آقا نصرالله و جناب کربلایی ابوالقاسم زارع و
ورقه مبتهله والده را تکبیر ابدع ابهی ابلاغ نمائید

INBA13:270

AB03005

To: Mirza Mahram Named as Manzar

Date: 1900 or <

- 1 O ye true friends and yearning lovers of the Divine Beauty! When the Ever-Living, the Self-Subsisting, revealed Himself, through all His names and attributes, His perfections and His manifold conditions, unto all that hath been and all that shall be, and illumined the dawning-place of existence with the lights of that Luminary of the placeless realm, a tumult and commotion arose within the atoms of all created things. The springtide of mercy poured forth its rain, the sun's radiance shone resplendent, the gentle breeze of the morn was wafted, and the divine call reached the ears. Hearts began to throb, souls were set in motion, faces were enkindled, veils were consumed, and the countenance of the loving Friend was revealed.
- 2 The hearts of lovers burst into ardent flame, and the eyes of them that longed for Him wept for joy. The rose-garden of divine unity was adorned, the flower-bed of detachment was arrayed, the festival of heavenly outpourings was ordained, and the banquet of "Am I not?" was made ready. The throne of the divine sovereignty was established, and the word, "The All-Merciful hath mounted the throne," was fulfilled. Then

1 آی یاران حقیقی و مشتاقان جمال الهی چون حی
قیوم بجمیع اسماء و صفات و کمالات و شئون بر
ما کان و ما یكون تجلی فرمود و مطلع امکان را
بانوار نیر لا مکان منجلی نمود جوش و خروش در
ذرات کائنات افتاد نیرسان رحمت فیضان نمود و
پرتو آفتاب درخشید و نسیم صبا بوزید و ندای
الهی بگوشه‌ها رسید دلها بطهید و جانها برمید رخها
برافروخت و پرده‌ها بسوخت و روی یار مهربان
جلوه نمود

2 قلوب عاشقان شعله سوزان یزد و چشم مشتاقان
از سرور گریان شد گلشن توحید تزین یافت
و گلزار تجرید آراسته گشت جشن فیوضات
ترتیب یافت و بزم ألت آماده گشت سریر
سلطنت الهیه استقرار جست و (الرحمن علی
العرش استوی) متحقق گشت پس أعظم تجلی

did the Most Great Revelation of the Ancient Beauty, in this most consummate assembly, manifest itself in the temple of the Covenant and shine forth over all horizons. The divine minstrel took in hand the strings of the threefold and the twofold, and, in Persian melody, began His song and music; and in the strain of Shahnaz He lifted up this chant:

- 3 This is the Covenant of Alast; this is the cup held in hand. This is the marketplace of self-effacement; this is of the merciful Joseph.
- 4 This is the Covenant of faithfulness; this is the bond and the severance. This is the bane of the croaking ravens; this is of the grace of the All-Merciful.
- 5 This is the ancient Covenant; this is the mighty and steadfast mystery. This is the wondrous Cause; this is of the Beauty of Baha—my spirit be a sacrifice for His loved ones.

SW_v05#14 p.209x, PN_1900_heh p077, BSTW#387

جمال قدم در این بزم اتم در هیکل میثاق جلوه
فرمود و بر آفاق اشراق نمود مطرب الهی اوتار
مثالث و مثانی بدست گرفت و باهنگ پارسی
آغاز نغمه و ساز نمود و بشهنای این ترانه آغاز کرد

3 این عهد الست است این پیما نه بدست است این
بازار شکست است این از یوسف رحمانی

4 میثاق وفاق است این پیمان و طلاق است این
آفات نفاق است این از رحمت یزدانی

5 این عهد قدیم است این این سرّ قویم است این
این امر عظیم است این از طلعت ابهائی روحی
لاحیانه الفداء

INBA13:141, INBA88:176, MKT1.413,
AKHA_120BE #05 p.j, AHB_125BE
#01-02 p.02, PYB#125 p.06, DUR1.213,
YHA1.377x

AB03044

To: Mirza Muhammad Taqi Afnan

Date: 1900 or <

- 1 He is my Lord, my hope, the goal of my desire, my refuge and my shelter! With all humility and brokenness, I cast myself upon the dust of lowliness and supplication at the threshold of Thy sanctity, and I commune with Thee saying: O Lord! O Lord! This is an exalted branch from the tree of Thy mercy, fresh and verdant, watered by the outpourings of Thy oneness, leafy, flowering, fruit-bearing, with growing, firm branches extending to the heaven of Thy divine unity. O Lord! Make this illustrious branch the source of guidance and the root of bounty and piety. Increase its freshness, verdancy and delicacy at all times through the living waters. Spread its branches throughout all regions, reaching to the horizon of manifest truth, extending to the East and West, South and North of the earth.
- 2 O Lord! Ordain for him every good in all the worlds of holiness. Admit him to the precincts of intimacy. Assist him and his

1 ربّی و رجائی و غایه امی و حرزی و موئلی انّی
بکلّ ذلّ و انکسار اترامی فی عتبة قدسک علی
تراب التذللّ و الابهال و اناجیک و اقول ربّ
ربّ هذا فرع رفیع من دوحه رحمانیتک خضل
نضر ریّان بفیضان وابل وحدانیتک مورق مزهر
مثمر مفرّج بفروع نامیه ثابتة ممتدة الی سماء
فردانیتک ای ربّ اجعل هذا الفرع الجلیل
ارومة الهدی و جرثوم الموهبة و التقوی و زده
طراوة و نضارة و لطافة فی کلّ حین بالماء المعین
و انشر فروعه فی الخلفقین ممتدة الی عنان الافق
المبین مستطیلة الی مشارق الارض و مغاربها و
جنوبها و شمالها

firm branches in the Covenant to serve Thy Cause, spread Thy traces, proclaim Thy verses, explain Thy proofs, establish Thy laws, exalt Thy Cause, guide Thy creatures, raise the pillars of Thy house, and establish the temples of Thy remembrance. O Lord! Thou knowest the extent of my love for this illustrious and beloved branch, my great attachment to this affectionate Afnan, and my profound devotion to this servant who is attracted to Thy fragrances. O Ever-Living, O Self-Subsisting! Therefore, O my God, treat him in such a way as to gladden my sorrowful heart. Verily, Thou art the Generous, the Merciful, and verily, Thou art the Kind, the Compassionate.

2 اى ربّ قدّر له كلّ خير في كلّ عالم من عوالم
القدس وادخله في حظيرة الانس وايده وفروعه
الثابتة على الميثاق على خدمة امرك و انتشار
آثارك و تشهير آياتك و توضيح بيناتك و تقرير
احكامك و اعلاء امرك و هداية خلقك و رفع
قواعد بيتك و تأسيس صوامع ذكرك اى رب
انك لتعلم مبلغ حبي مع هذا الفرع الجليل المحبوب
و كثرة تولعي بهذا الافنون الحنون و عظيم و دادى
بهذا العبد الذى انجذب بنفحاتك يا حى و يا قيوم
اذأ يا الهى عامله بما يرضى به قلبي المحزون انك
انت الكريم الرحيم و انت انت الرؤوف العطوف

INBA88:207

AB02867

Date: 1900 or <

1 O my God! I draw near unto Thee through my powerlessness, poverty, abasement and lowliness, and I say: O Lord, O Lord! Deal with me through Thy great bounty, Thy abundant pardon, Thy renowned forgiveness and Thy ancient mercy. Verily, Thou art unto Thy servants the All-Merciful, the Compassionate.

1 انى يا الهى اتقرب اليك بعجزى و فقرى و ذلى و
مسكنتى و اقول ربّ ربّ عاملنى بفضلك العظيم
و عفوك الوفير و صفحك الشّهير و غفرك
القديم و انتك بعبادك لرؤف رحيم

2 O my God! Even if I were to speak with an eloquent tongue and let loose the reins of expression in a vast and expansive field, I would still fall short of offering the praise, tributes, thanks and glorification due to Thee for the bounty and bestowal Thou hast granted me. For Thou, O my God, hast through Thy all-encompassing power created loved ones whom Thou hast guided to the fountain of the Salsabil of faithfulness, whose eyes Thou hast illumined with the light of guidance, and whom Thou hast made to be mines of piety and dawning-places of the lights of fidelity. Through them the brilliant stars grew dim on the darkest night, and the lights of truth shone forth in the darkened regions. Through them Thou hast caused the fountains of wisdom to flow forth, and through them Thou hast removed sorrow, manifested bounty, dispelled wrath, extended mercy, bestowed gifts and removed affliction.

2 و انى يا الهى لو انطق بلسان فصيح و اطلق عنان
البيان فى ميدان وسيع فسيح لا اكاد ان اقوم بما
وجب على من المحامد و النّوع و الشّكر و الثّناء
على ما اوليتنى يا الهى من الفضل و العطاء فانك
يا الهى خلقت بقدرتك المحيطة على الاشياء احباء
هديتهم الى معين سلسبيل الولاء و نورت ابصارهم
بنور الهدى و جعلتهم معادن التقوى و مشارق
انوار الوفاء و بهم اكفهر نجوم زهراء فى الليلة
الدّماء و تشعشت انوار الحق فى الأقاليم الظلماء
و بهم تجرت ينابيع الحكمة و بهم كشفت الغمة
و اظهرت النّعمة و ازلت النّقمة و بسطت الرّحمة
و بذلت المنحة و ازلت المحنة

- 3 Praise be unto Thee for this mighty favor, and thanks be unto Thee for this new outpouring. O Lord! Assist these spiritual ones, make these steadfast ones successful, and exalt the word of these ones firm in Thy Covenant and manifest Testament. O Lord! Illumine these radiant faces with brilliant rays from Thy most glorious Kingdom, and perfume the minds of these pure souls with fragrant breezes wafting from the gardens of Thy Supreme Concourse. Aid them with the hosts of divine favors in all regions and support them with the legions of inspiration in all continents. Verily, Thou art the Helper!

3 لك الحمد على هذا الفضل العظيم و لك الشكر
علي هذا الفيض الجديد اي رب ايد هؤلاء
الروحانيين و وفق هؤلاء الثابتين و اعل كلمة
هؤلاء الراسخين على ميثاقك و عهدك المبين اي
رب نور هذه الوجوه النضرة بأشعة ساطعة من
ملكوتك الأبهى و عطر ادمغة هذه النفوس
الزكية بنفحة عطرية منتشرة من رياض ملك
الأعلى و انصرهم بجنود الأنطاف في كل الآفاق
و انجدهم بفيالق الإلهام في كل القارات أنك
انت النصار

INBA13:325, INBA59:074

AB02935

Date: 1900 or <

- 1 O ye friends of the Beloved! The candle of guidance is burning, and the light shining from the Supreme Horizon adorneth every assemblage. The showers of grace are pouring down, and the bestowals of the unseen Kingdom are abundant. The angelic voice is raised in song, and the birds of the garden warble the Psalms of David. The musk-scented breeze sheddeth its fragrance, and the gentle wind wafting from the garden of roses reviveth the souls of the righteous. Yet, the heedless are as dead and the ignorant fast asleep. The wavering souls are withered and the chilled hearts downcast. For the sun lighteth the eyes of the seeing, not of the blind; the songs of David transport the spirits of the hearing, not of the deaf; and the nectar of eternity is sweet in the mouths of those with taste, not of the dead.

1 ای دوستان حضرت دوست شمع هدی روشن
است و نورافق اعلی جلوه هر انجن غمام فیض
در ریش است و ملکوت غیب پر بخشش
سروش در سرود است و طیور حدائق در نغمه
بزمایر آل داود نسیم مشکبار عنبرنثار است و
شمیم گلزار روح بخش ابرار با وجود این غافلان
مرده اند و جاهلان خفته و متزلزلان پژمرده و
منجمدان افسرده چه که خورشید جلوه در
دیدۀ بینایان کند نه کوران و نغمات داودی
اهل سمع را باهتزاز آرد نه کران و شهد بقا لذت
مذاق اهل ذوق گردد نه مردگان حال

- 2 Praise be to God that your vision is illumined and your hearts like unto a rose-garden. Your cups are filled with choice wine, and your assemblage adorned with the Cup-bearer's beauteous face. The eyes of the loving-kindness of the Ancient Beauty, the Most Great Name, are turned towards you, and the glances of the eye of mercy are cast upon you. Wherefore, in thanksgiving for such grace and bounty, strive ye to spread abroad His fragrances and drink deep from His refreshing cup. Burn brightly even as a candle, be ablaze as the Fire that was kindled in the right side of the Vale,¹ and illumine the whole

2 الحمد لله شما بصری روشن دارید و قلبی گلشن
جامی پرمی دارید و ساقی گلچهره شاهد انجن
نظر عنایت جمال قدم و اسم اعظم با شماست و
لحظات عین رحمانیت شامل حال شما پس بشکرانه
این فضل و بخشش در نشر نفحاتش کوشید و
از جام پرصفایش بنوشید چون شمع برافروزید و
چون نار موقده در وادی ایمن بسوزید و آفاق
را روشن نمائید تا قفقاز آشیان عنقاء مشرق
بقا گردد و ولایت تفلیس اهلس انیس جلیس
سیمرغ نفیس شود تا در حدائق حقائقش طیور

world. Thus may the Caucasus become the nest of the immortal Phoenix and the people of Tiflis intimate companions of that cherished Bird; thus may the fowls of holiness sing and chant in its gardens of reality and the gazelles of unity amble and stroll in its fields and mountains. When that land is quickened by the breezes of the Self-Subsisting Lord, it will become even as the Abha Paradise.

BRL_ATE#090

قدس بنغمه و آواز آیند و در دشت و کوهسارش
آهوان وحدت برفتار و گشت و گذار و چون
آن مرز و بوم بنفحات حضرت قیوم زنده گردد
جنت ابدی شود

INBA55:432b, INBA89:025b, BRL_DAK#0067,
MKT1.470, AHB_123BE #05 p.000,
AHB_124BE #05 p.138

AB02967

Date: 1900 or <

- 1 O ye who are steadfast and firm in the Cause of the Ancient Beauty and who hold fast unto the Most Great Handle that none can break! This divine edifice is established upon bars of iron, and its pavilion is exceedingly lofty and elevated. This impregnable fortress of Truth is most towering, and its foundation firm and solid. The foolish imagine that some weakness has appeared in this mighty palace, or that some deficiency can be introduced into this exalted structure through vain imaginings. How evil is that which they think and say, yet they perceive not. Leave them to their idle fancies as they wander in the valley of heedlessness.
 - 2 This edifice of the All-Merciful and pavilion of God - its foundation is in the earth of sanctification and its pinnacle in the height of the heaven of oneness. Its protector is the Lord, the Self-Subsisting, and its builder is the Hand of God which is above all hands. Whither are they wandering?
 - 3 O loved ones of God! The foundation is firm and the fortress of the Cause impregnable. The divine Lote-Tree is fruit-bearing, and the blessed Tree is verdant and yielding fruit. Through grace it yields its fruit in every season. Manifestly, it is time to gather the fruits and the season for the sweet fruits of other trees. It is the time of harvest and the moment of unity. It is the time to arise, not to slumber, and the time of acceptance, not of lethargy. It is the day of outcry and the moment of hearing the call of the Kingdom of Abha with the ear of understanding.
 - 4 We beseech the grace of the Beauty of the All-Merciful that success be granted and confirmations arrive wave upon wave,
- 1 ای مستقیمین و ثابتین بر امر جمال قدم و متشبثین
بالعروة الوثقی الّتی لا انفصام لها این بنیان الهی از
زیر حدید تأسیس شده و ایوانش بسی عالی و بلند
و این حصن حصین حق بسی شاهی و بنیادش
متین و محکم یخردان چنان گمان کنند که در این
قصر مشید فتوری حاصل شده یا در این بنیان
رفیع قصوری توان باو هام انداخت فبئس ما هم
یظنون و یقولون و لایشعرون ذرهم فی خوضهم
یلعبون و فی وادی الغفلة یتبهون
 - 2 این بنیان رحمن و ایوان یزدان پایه اش در ارض
تقدیس است و کنگره اش در اوج آسمان توحید
ربّ حامیش حضرت قیوم است و دست بایش
ید الله فوق ایدیهم انّی یؤفکون
 - 3 ای احبّای الهی بنیان متین است و حصن امر
حصین سدره الهیه بارور است و شجره مبارکه
مثمر و مخضر بموهبت توفی اکلها فیکل حین ظاهر
وقت چیدن اثمار است و هنگام ثمره طویه سائر
اشجار زمان حصاد است و حین اتحاد وقت قیام
است نه نیام و حین قبول است نه خمول یوم
خروش است و دم استماع صلاهی ملکوت ابدی
بگوش هوش
 - 4 از فضل جمال رحمن میطلبیم که توفیق عنایت
شود و تأیید پیایی رسد تا هر یک شمع اقلیمی

so that each of you may become a lamp to a region and bestow manifest lights, that the holy result of "The purpose of creation" may be realized. And glory be upon you.

شوید و انوار مبین می‌ذول دارید تا نتیجه مقدسه المقصود من حیز الوجود حاصل گردد و البهاء علیک

INBA55:107, MMK4#142 p.144

AB03003

Date: 1900 or <

- 1 O friends of Truth and lovers of the Most Glorious Beauty! His honor Ibn-i-Abhar is constantly occupied with your remembrance and familiar with your mention. He opens his tongue in praise, saying that this scattered group are the lovers of the Beloved's face and the ones enamored with the divine Beloved's tresses. They are the purchasers of the Joseph of the Merciful's Canaan and captives of the chain of that radiant moon's locks.

1 ای یاران حق و دوستان جمال ابری جناب ابن ابر هر دم بیاد شما مشغول و بذکر شما مألوف زبان بستایش گشاید که ان جمع پریشان روی جانانند و سودائیان موی دلبر یزدان خریدار یوسف کنعان رحمانند و اسیر زنجیر زلف آن مه تابان
- 2 I say you speak truly and follow the path of truth, but how have loverhood and concealment, infatuation and prosperity, witnessing and seclusion all come together in that land? And how have sobriety and intoxication gathered together? The ones drunk with the wine of "Am I not your Lord?" become full of tumult and clamor, and the lovers of the Most Glorious Beauty become full of passion and flame. For the nightingale of the rose garden of unity, solitary singing is fitting, and for the musician of the feast of sanctification, melody and song are suitable.

2 من گویم راست گوئی و ره صدق پویی ولی عاشقی و مستوری و شیدائی و معموری و شاهدی و پرده نشینی چگونه در ان کشور جمعشده و پر هوشی و مخموری چگونه گردهم آمده سرمست باده است پر شور و ولوله گردد و عاشقان جمال ابری پر شوق و شعله بلبل گلزار توحید را عزنخوانی لائق و مطرب بزم تقدیس را ترانه و نغمه سزاوار
- 3 He says that the passion and enthusiasm of these lovers will gradually become manifest, and the wine of the love of God will soon bestow intoxication and rapture. The ancient temple will become drunk with wine, and the ancient flame will become fully ablaze. Soon it will be observed that the flame of Shamakhi will lay the foundation of radiance and melt the surrounding regions with the fire of the love of God. It will set aflame the hearts of the Caucasus, and make the entire country warm and luminous with the fire of love and the light of knowledge.

3 گوید که شوق و شور این عاشقان بتدریج آشکار گردد و صهباء محبت الله عنقریب نشئه و سکر بخشد دیر مست می پرست گردد و دیر اشتعال پر شعله شود عنقریب ملاحظه میشود که شعله شمانخی بنای شوخی گذارد و اطراف و اکاف را بنار محبت الله بگدازد آتش بخرمن قلوب قفقاز زند و جمیع کشور را بنار عشق و نور عرفان گرم و نورانی نماید
- 4 I say, God willing, it is so - nay rather, it is certain, the matter is clear and evident. The hearts of those friends are the supreme paradise. Soon this candle of divine outpourings will be illumined in that gathering, and the fire of the love of God

4 من گویم انشاء الله چنین است بلکه یقین است امر واضح و مبین است قلوب آن یاران بهشت برین است عنقریب این شمع فیوضات در انجمع

will consume a world. The breeze from the gardens of unity will blow, and the Glory be upon you, O loved ones of God.

بر افروزد و آتش محبت الله جهانی بسوزد و نسیم
ریاض توحید بوزد و البهاء علیکم یا احببا الله

INBA13:320

AB03045

Date: 1900 or <

- 1 May my spirit be sacrificed for you, O loved ones of God! 1 روحی لکم الفدا یا احببا الله
- 2 When the veils of the elemental world and the dark curtain of this earthly realm are lifted from sight, the vast expanse and broad space of the divine world becomes manifest, and the Beloved of divine bestowals unveils His face, and the gifts of the All-Merciful become evident. One sees the gates of the Kingdom opened and finds the breasts of the dwellers of the realm of might expanded. The realities of mysteries become manifest and the subtleties of lights become apparent. At that time, the worth, station and rank of the divine friends becomes known, and the glory and loftiness of the sacred beings who are the beloved of the All-Merciful becomes understood. 2 چون حجابات عالم عنصری و پرده تیره جهان
خاکی از دیده برداشته شود صحرای وسیع و
فضای فسیح جهان الهی نمودار گردد و دلبر
بخشش یزدانی رخ بگشاید و مواهب رحمانی جلوه
کند ابواب ملکوت را مفتوح بیند و صدور
سگان جبروت مشروح یابد حقایق اسرار نمودار
گردد و لطائف انوار آشکار شود آنوقت قدر و
شان و مقام یاران الهی معلوم شود و عزت و
علویت کینونات مقدسه احبای رحمانی مفهوم
گردد
- 3 A delicate veil over the eye prevents the observation of these bestowals on earth and in heaven, such that the most luminous sun remains concealed and the illumined moon appears hidden; the cultivated becomes buried, the rose of the rose garden appears as a thorny bush, shell and pearl appear the same, and jewel and worthless bead become equal; garden and refuse heap appear alike, and meadow and wasteland become like the abode of crow and raven. 3 پرده رقیقی بر چشم مانع از مشاهده این مواهب بر
زمین و آسمانست بقسمیکه اقیاب انور مستور ماند
و ماه منور محجوب معمور مطمور گمان گردد و
گل گلستان خار مغیلان خرف و صدف یکسان
باشد و گوهر و مهره بی جوهر مساوی گردد
گلشن و گلخن مثل هم ماند و چمن و دمن
چون ماوای زاغ و زغن
- 4 Therefore, if eyes today remain veiled from witnessing the all-encompassing, universal bestowals upon the loved ones, do not be amazed and do not become immersed in the sea of bewilderment. When a veil so delicate becomes a barrier to witnessing the supreme divine signs, it is obvious what the dense veil of the elemental world can do. 4 پس اگر ابصار البوم از مشاهده مواهب کلیه
شامله بر احباب محجوب ماند تعجب منمائید
و در بحر حیرت مستغرق نشوید پرده باین رقیقی
چون حائل مشاهده جلائل آیات الهیه گردد دیگر
معلوم است که حجاب کثیف عالم عنصری چه
کند
- 5 The purpose is that through the grace and gift of the Beauty of Oneness, the friends of God have such a station that the essences of existence would sacrifice their lives and become 5 مقصود این است که بفضل و موهبت جمال
احدیت دوستان الهی را مقامیست که جواهر
وجود جان فدا نمایند و قربان گردند ای احبای

oblated for it. O divine friends! Know the worth of this mighty station and arise as befits it.

الهی قدر این مقام عظیم را بدانید و بانچه سزاوار
است قیام

INBA55:217, RMT.162-163

AB03049

Date: 1900 or <

1 He is the Founder and Uniter of Hearts

1 هوالموسس والمولف بین القلوب

2 Praise be to Thee, O my God, for having united through the breaths of Thy servant manifest among Thy loved ones, and gathered together Thy trusted ones, and thereby quickened the hearts of Thy chosen ones, and brought together Thy poor ones. O Lord, make their hearts firm in faithfulness, establish their feet in fidelity, clothe them in the robe of righteousness, and protect them from the desires of self and passion. Man attains naught save through striving.

2 لك الحمد يا آلهی بما الفت بانفاس عبدك الظاهرة
بین احبائك و جمعت شمل اودائك و احییت
بذلك قلوب اصفیائك و لممت شعث فقراک
ایرب ثبت قلوبهم علی الولاء و رکز اقامهم علی
الوفاء و البسهم رداء التقوی و احرسهم عن شهوات
النفس و الهوی و لیس للانسان الا باسعی

3 O Pure One of God, heal the scattered hearts and unite the thoughts of the helpless ones. Be a kind shepherd to the dispersed flock and a blessed gatherer of scattered birds. Illumine the hearts with the light of unity and make souls alive and stirred by the breaths of fellowship. Make Thy ancient servant a trusted counselor and enable Thy old servant at the threshold to bring about unity and attraction, so that all may become as waves in Thy ocean of oneness and as hosts in Thy divine Kingdom of the All-Merciful.

3 پاک یزدانا دلهای پریشانرا التیام بخش و افکار
پیارگانرا ایلاف ده اغنام متفرقه را شبان
مهربانی و طیور پراکنده را فرخنده جامع در
مرغزار دها را بنور وحدت روشن کن و جانها
را بنفحات الفت زنده و مهتر نما بنده دیرینت
را ناصح امین فرما و خادم استان قدیمت را
موفق برتالیف و تجلیب کن تا کل چون امواج
بحر احدیت متفق گردند و افواج ملکوت
رحمانیت متحد شوند

4 'Abdu'l-Baha

4 ع ع

5 From the news of the fellowship of the friends, boundless joy appeared and became the cause of spirit and fragrance. I hope that you will always make the pearls of the friends of the All-Glorious into a strand of unity and establish bonds of fellowship between hearts of the people of perfection. God will assist you and aid you in this great matter.

5 از خبر الفت دوستان مسرت بی پایان رخ
نمود و علت روح و ریحان گشت امیدوارم
که همواره رشته عقد اللئال احبای ذوالجلال
کردی و رابطه الفت قلوب اهل کمال و الله
یوفتک و یویدک علی هذا الامر العظیم

6 Regarding establishing gatherings for teaching and remembrance that you had written about - this is very appropriate. Certainly a few of the friends of God must gather at times like the Pleiades stars in the exalted heaven and engage in teaching and learning. This is a wondrous bounty. Persistence

6 در خصوص تاسیس محافل تعلیم و تذکیر مرقوم
نموده بودید بسیار موافق البته باید که هر چند
نفر از احبای الهی در بعضی اوقات چون ستاره
های پروین در سپهر علین جمع شوند و بتلقین تعلیم
گیرند هذا هو الفضل البدیع البته استمرار و دوام
لازم طوبی للمجتمعین

and continuity is necessary. Blessed are those who gather together.

7 It is seven o'clock at night. God protect you.

8 'Abdu'l-Baha

9 The letters you requested are enclosed.

7 شب ساعت هفت است خدا حافظ شما

8 ع ع

9 مکاتیب که خواسته بودید در جوف است

INBA88:218b

AB03288

To: Mulla Ali, in Baghdad

Date: 1900 or <

1 O Ali! Know with absolute certainty that my name is Abdu'l-Baha, my title is Abdu'l-Baha, my attribute is Abdu'l-Baha, my designation is Abdu'l-Baha, my fame is Abdu'l-Baha, my reality is Abdu'l-Baha, my essence is Abdu'l-Baha, my inner being is Abdu'l-Baha, my secret is Abdu'l-Baha, my outward self is Abdu'l-Baha, my outer nature is Abdu'l-Baha, my inner nature is Abdu'l-Baha, my beginning is Abdu'l-Baha, my end is Abdu'l-Baha, my heart is Abdu'l-Baha, my spirit is Abdu'l-Baha, my inmost heart is Abdu'l-Baha, my body is Abdu'l-Baha, my sight is Abdu'l-Baha, my hearing is Abdu'l-Baha, my speech is Abdu'l-Baha, my thought is Abdu'l-Baha, my remembrance is Abdu'l-Baha, my memory is Abdu'l-Baha, my perception is Abdu'l-Baha, my imagination is Abdu'l-Baha, my kingdom is Abdu'l-Baha, my dominion is Abdu'l-Baha, my human nature is Abdu'l-Baha, my divine nature is Abdu'l-Baha, my highest heaven is Abdu'l-Baha, my Kaaba is Abdu'l-Baha, my dwelling is Abdu'l-Baha, my sanctuary is Abdu'l-Baha, my qiblah is Abdu'l-Baha, my sacred monument is Abdu'l-Baha, my desires are Abdu'l-Baha, my Mount of Recognition is Abdu'l-Baha, my Sacred Mosque is Abdu'l-Baha, my Farthest Mosque is Abdu'l-Baha, my ultimate goal is Abdu'l-Baha, my Lote-Tree of the Extremity is Abdu'l-Baha, my refuge is Abdu'l-Baha, my shelter is Abdu'l-Baha, my cave is Abdu'l-Baha, my fortress is Abdu'l-Baha, my wish is to be named the servant of Abdu'l-Baha, and my desire is to be known as the bondsman of the bondsman of Baha.

2 This is my path, my religion, my way, my character, my acknowledgment and my confession, just as the poet has said: "I

1 یا علی اعلم حقّ الیقین انّ اسمی عبدالبهاء و سمتی عبدالبهاء و صفتی عبدالبهاء و لقبی عبدالبهاء و شهرتی عبدالبهاء و حقیقتی عبدالبهاء و کینونتی عبدالبهاء و ذاتیتی عبدالبهاء و سری عبدالبهاء و علانیتی عبدالبهاء و ظاهری عبدالبهاء و باطنی عبدالبهاء و اولی عبدالبهاء و آخری عبدالبهاء و قلبی عبدالبهاء و روحی عبدالبهاء و فؤادی عبدالبهاء و جسدی عبدالبهاء و بصری عبدالبهاء و سمعی عبدالبهاء و نطقی عبدالبهاء و فکری عبدالبهاء و ذکری عبدالبهاء و حفظی عبدالبهاء و ادراکی عبدالبهاء و مخیلتی عبدالبهاء و ملکوتی عبدالبهاء و جبروتی عبدالبهاء و ناسوتی عبدالبهاء و لاهوتی عبدالبهاء و هاهوتی عبدالبهاء و کعبتی عبدالبهاء و حلی عبدالبهاء و حریمی عبدالبهاء و قبلتی عبدالبهاء و مشعری عبدالبهاء و منائی عبدالبهاء و عرفاتی عبدالبهاء و مسجدی الحرام عبدالبهاء و مسجدی الأقصى عبدالبهاء و غایتی القصوی عبدالبهاء و سدرتی المنتهی عبدالبهاء و ملاذی عبدالبهاء و ملجئی عبدالبهاء و کهنی عبدالبهاء و حصنی عبدالبهاء و منیتی تسمیتی عبد عبدالبهاء و بغیتی شهرتی رقّ رقّ البهاء

am deaf when called in the tribe by my name, but when they say 'O His servant!' I hear."

CUPAB.018-019

2 هذا مذهبي و ديني و مشربي و مخبري و اقراري
و اعترافي كما قال القائل اصم اذا نوديت في الحى
باسمى و اتنى اذا قيل لى يا عبده لسميع

INBA55:266, INBA88:110, MMK5#165
p.128, MSHR1.021x, YIA.546-547

AB03284

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

Date: 1900 or <

- 1 O beloved of God, His chosen ones, and those attracted by His fragrances! If you would reflect a little and ponder deeply on the reality of things, you would observe in what boundless ocean of grace and benevolence you are immersed, and in what paradise of Ridvan you abide eternally.
- 2 You wear upon your head a crown adorned with the jewels of the Abha Kingdom that reaches beyond the heights of the highest star, and you are clothed in a robe that surpasses the garments and attire of sovereignty. For every crown may be plundered, but this crown, like a lamp in a glass, will shine eternally in perpetuity. Every beautiful brocade and silk and fine cloth will eventually become old and worn and tattered, but this glorious robe will increase in elegance and beauty day by day, and will adorn the stature of its wearer like an incomparable sapling in its symmetry.
- 3 Therefore, in gratitude for this illustrious crown that you wear upon your head, and in return for this mighty robe that you wear upon your body, become partners and companions with 'Abdu'l-Baha in servitude at the Sacred Threshold. For in His sight, the crown of kingship is the Sacred Threshold, and the diadem of sovereignty is servitude at the Court of the Ancient Beauty. And this servitude is the diffusion of divine fragrances, the establishment of clear proofs, the witnessing of manifest signs, the interpretation of words, the promotion of glad tidings, the removal of veils, the rending of the veils of those who are veiled, and the teaching of the Cause of the Lord of Names and Attributes.

1 يا احباء الله و اصفياه و منجذبى نفعاته اگر
قدري تفكر نمائيد و در حقيقت امور تعمق و
تدبر كنيد ملاحظه مينمائيد كه در چه درياى
بيپايان لطف و احسانى غوطه وريد و در چه
جنت رضوانى مغلد

2 تاجى مرصع بجواهر ملكوت اهبى بر سر داريد
كه از فرق فرقدان بگذرد و خلعتى در بر داريد
كه از حلل و ثياب سلطنت فرق دارد زيرا هر
تاج بتاراج رود ولى اين تاج چون سراج در
زجاج ابديت و سرمديت بدرخشد و هر دييائى
زيبائى و سندس و استبرق عاقبت كهنه و عتيق
و پاره پاره گردد ولى اين رداء غراء روز بروز بر
رونى و لطافت افزايد و قامت لابس را باعتدال
نهال بيهمال بيارايد

3 پس بشكرانه اين اكليل جليل كه بر سر داريد
و پاداش اين رداء عظيم كه در بر داريد در
عبوديت آستان مقدس با عبدالبهاء شريك و
سهم گرديد زيرا نزد او ديهم پادشاهى آستان
مقدسست و افسر جهانيبانى عبوديت درگاه
جمال قدم و اين عبوديت نشر نفعاست و
اقامه بيناست و مشاهده آيات و اخلاست و
تفسير كهماست و ترويج بشاراست و كشف
سيحاست و خرق حجابات اهل احتجابست و
تبليغ امر مالک اسما و صفاتست

INBA13:381, INBA89:014b, MMK3#241
p.173, HDQI.277, ANDA#29 p.04,
ANDA#38 p.05

AB03114

To: Mashhadi Ali Akbar, in Ishqabad

Date: 1900 or <

- 1 O servant of the Lord of the Kingdom! In this moment when my heart is aflame with the fire of the love of God, I thought of you and decided to mention you. I take up my pen to write so you may know that I am not free from remembering the friends for a moment. If there is any slackness in writing letters, it is due to the multitude of affairs, but in my heart I spend day and night in remembrance and mention of the divine loved ones.

1 ای بنده رب ملکوت در ایندم که قلب این مشتاق مشتعل بنار محبت الله است بخيال تو افتادم که بذکر تو پردازم قلم گرفته و مینگارم تا بدانی که آنی از یاد یاران فراغت ندارم و اگر چنانچه فتوری در تحریر سطور واقع گردد از کثرت امور است و من قلباً شب و روز بیاد و ذکر احبای الهی میگذرانم
- 2 The carriage that you sent was very acceptable and appropriate. The divine loved ones and this evanescent servant ride in it during the days of pilgrimage and reach the Holy Shrine in perfect comfort. We have made several pilgrimages on your behalf, and this news is all glad-tidings. Blessed art thou for this address.

2 گردونه‌ئی که فرستادید بسیار مقبول و بجای واقع احبای الهی و این عبد فانی در ایام زیارت سوار شده بکمال راحت به روضه مبارکه میرسیم و چند مرتبه بالنیابه زیارت نمودیم و این خبر همه بشارت است طوبی لک من هذا الخطاب
- 3 Convey the Most Glorious Greeting to your brother Aqa Muhammad-Husayn and tell him that whenever I think of you and am in the Holy Shrine, I remember you during pilgrimage and seek assistance. Also convey the Most Glorious Greeting to Muhammad-Aqa and tell him you are the object of providential favor and regarded by the eye of grace - be assured that the Blessed Beauty is your support and shelter. The Glory be upon you.

3 جناب اخوی آقا محمد حسین را تکبیر ابدع ابهی ابلاغ نمائید و بگوئید که من در هر دم که بیاد تو افتم و در روضه مبارک باشم حین زیارت ترا بخاطر آرم و طلب مدد کنم و جناب محمد آقا را نیز تکبیر ابدع ابهی ابلاغ نمائید و بگوئید منظور نظر عنایتی و ملحوظ عین الطاف مطمئن باش جمال ابهی پشت و پناه تو و البهاء علیک
- 4 Convey greetings to the handmaiden of God, the assured leaf, and the mother of Mashhadi 'Ali. We beseech divine grace that He may grant them new strength of assurance at every moment.

4 امة الله ورقه موقنه و والده مشهدی علی را تکبیر برسانید از لطف الهی طالبیم که در هر دم قوت اطمئنان جدیدی بایشان عطا فرماید

INBA13:159

AB03073

*To: Baha'is of Khurasan**Date: 1900 or <*

- 1 O my God! Thou dost witness and see from Thy Most Glorious Kingdom my solitude and my estrangement and my distress and my calamity and my tribulation, and Thou hearest my sighing and my moaning and the lamentation of my weeping, and Thou beholdest from the highest horizon how the hosts of passion and the tribe of enemies have encompassed me from every direction.
- 2 O my Lord! They have made every easy thing difficult for me, removed every near thing far from me, clouded every clear thing for me, hidden every evident thing from people's eyes, made every manifest thing appear doubtful to them, shot arrows at me, pierced me with spears, made me a target for their darts, struck me with their blades, and thundered against me with the rumbling of thunder while I was in chains. Yet with all this I remained patient and forbearing, relied upon Thee and kept silent. Then when they found me forbearing and perceived me to be peaceful, they raised an outcry like prisoners and argued like the oppressors, thinking they could transform light into darkness and cover the eye of the sun with stagnant clay of fabrications.
- 3 O my Lord! Strengthen the structure of the Hands of Thy Cause, reinforce the backs of the defenders of Thy Covenant, illuminate the faces of the heralds of Thy Testament, expand the breasts of the promulgators of Thy verses, make the hearts of the believers drawn to them and the hearts of the seekers incline toward them, open before their faces the gates of triumph, and make them victorious over all nations and peoples, that Thy word of unity may be exalted throughout all regions and the lights of the Sun of the Covenant may shine forth. Verily Thou art the Powerful, the Holy, the Mighty, the Bestower.

1 اللهم تشهد و ترى من ملكوتك الابهى وحدتى
و غربتى و كربتى و مصيبتى و بلائى و تسمع
حنينى و انينى و نحيب بكائى و تبصر من الافق
الاعلى كيف احاطتنى جنود الهوى و قبيل العدى
من كل الانحاء

2 اى رب عسروا على كل يسير و بعدوا عني كل
قريب و كدروا على كل صاف و ستروا عن
اعين الناس كل واضح و شبهوا عليهم كل لائح و
رموني بسهام و جفوني بسنان و استهدفوني بالنبال
و رشقوني بالتصال و دمدموا على بزمزمة الرعود
فى الاصفاذ و اتى مع ذلك صبرت و حلمت
و توكلت عليك و سكت فلما وجدوني حليماً
و اوجسونى سليماً ضجوا ضجيج العناة و حاجبوا
محاجة الكلمات ظناً بانهم يقتدرون ان يبدلوا النور
بالظلمات و يستروا عين الشمس بحماً مسنون من
المفتريات

3 اى رب شيد بنيان ابادى امرى و اشدد ازى
حماة ميثاقتك و نور وجه مبشرى عهدك
و اشرح صدور مبلغى آياتك و اجعل افئدة
الموحدين منجذبة اليهم و قلوب الطالبين تهوى
اليهم و افتح على وجوههم ابواب الفتوح و
اظهرهم على كل الملل و الشعوب لتعلوا كلمة
توحيدك فى الآفاق و تشرق انوار شمس الميثاق
انك انت المقتدر المتقدس العزيز الوهاب

INBA13:343, INBA59:303

AB03157

To: Aqa Muhammad Husayn Amu Zaynal et al., in Nayriz

Date: 1900 or <

- 1 O friends of the All-Merciful! A hundred thousand glad tidings from the Abha Kingdom arrive every minute, and thousands of stars of bounties shine forth from the horizon of grace at every breath. But heedless souls, like hard rocks, have no share of divine bounties, and base realities have no portion of heavenly outpourings. A crow and fly cannot become an eagle, and a raven and magpie cannot become a sweet-singing parrot.
- 2 Therefore, you who have received a share and portion from this abundant bounty and found a full measure of this great grace must, like wine-loving cupbearers, become intoxicated and enchanted, and taking this divine cup in hand, give the seekers of the primordial covenant the divine wine to drink, and give the yearning lovers of the Beauty of the All-Merciful news of the loveliness and radiance of the Ancient Countenance, so that each may look with the eye of insight and see that the divine Joseph has appeared with such splendor in the divine Egypt that it has broken the market value of a hundred thousand Josephs of Canaan, and has lit such a countenance that it has caused tumult in the city and raised the banner of commotion at the pole of the horizons.
- 3 O divine friends! The dejected ones are in anguish and the withered ones are in distress. Their aim is to pass their days in their own lifelessness and spend their time thus, considering this mighty Cycle and blessed Dispensation to be without manifest light. Woe unto them and perdition unto them!
- ای دوستان حضرت رحمن صد هزار بشارت از ملکوت ابهی در هر دقیقه آید و هزاران نجوم فیوضات از افق عنایت در هر دمی بدرخشد ولی نفوس غافله را چون صخور قاسیه از فیوضات الهیه نصیبی نه و حقایق سفلیه را از افاضات علویه بهرهائی نیست غراب و ذباب عقاب نگردد و زاغ و زغن طوطی شکرشکن نشود
- پس شما که از این فیض عمیم بهره و نصیب بردید و از این فضل عظیم سهم و فیر یافتید باید چون ساقیان باده پرست مدهوش و سرمست شده و این جام الهی را بدست گرفته طالبان عهد الست را صهبای الهی بنوشانید و مشتاقان جمال رحمن را از ملاحت و صباح و وجه قدیم خبر دهید تا هر یک بدیده بصیرت نظر نمایند که جمال یوسف الهی در مصر یزدانی چنان جلوهائی نموده که رونق بازار صد هزار یوسف کنعانی شکسته و چنان رخی برافروخته که ولوله در شهر انداخته و علم فتنه در قطب آفاق برافراخته
- ای دوستان الهی افسردگان در جزعند و پژمردگان در فزع مقصدشان اینست که بمخودت خویش ایامی بسر برند و اوقاتی بگذرانند و این کور عظیم و دور کریم را بنور مبین بدانند تعساً لهم و تباً لهم

INBA13:076, INBA55:347, INBA88:130,
Ghazi3072.141-143, AKHA_106BE #05
p.02

AB03270

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1900 or <

¹ Praise be to Him Who hath risen to shine and dawn His intense Glory and Splendors rising from the Horizon of Oneness. Through Whom darkness hath been turned into light, veils hath been rent asunder and doubts hath been dispelled in this New Dispensation and Glorious Era. Verily He hath enthroned upon the lofty throne with the light of grace and splendor and set aglow the kingdoms of Heaven and Earth in this Blessed Day. Once though manifest like the sun, radiant as the dawn, glittering in the East with luminous light and emerging from behind the veil of concealment, revealeth the clouds and disperseth the gloom of darkness. Thou art even as the brilliant lamp that burneth and illumineth in the glass of the loftiest horizon as though like a pearly planet that neither Eastern it is nor Western, rather even all the directions are not but thy directions and almost the exalted veils may burneth from its flame of the firmament in the Witnessed Day. And again Thou art as the bountiful clouds raining from above the hills, mountains, deserts, rugged grounds and lowlands. Thus, it is vibrated, revived and verdant from this bounty.

² At other times, Thou art as the infinite ocean whose abounding grace hath flooded all creation, in such wise that the billowing waves thereof have cast upon the sands their shining pearls Whereas the billows of this rising ocean, casteth the brilliant precious gems and the brilliant maidens, rather the unique inerrant on the shores of the hearts and souls. This is a brilliant proof and bounty favored upon all creation. He is the All-Glorious that hath manifesteth the attribute of Generosity upon the Point of Existence.

¹ حمداً لمن اشرق و لاح من افق التوحيد بسطوع شديد و ظهور مجيد و تجلى انكشفت به الظلمات و انشقت به الحجابات و زالت به الشبهات في الكور الجديد و الدور الحميد و استقر على عرش الجلال بنور الجمال و بهاء الكمال بهاء استضاء به ملكوت الارض و السموات في اليوم السعيد مرة يتجلى على هيئة الشمس ساطعة الفجر لامعة الشرق فائضة النور واضحة الظهور خالعة العذار هاتكة الأستار كاشفة الغيوم مبددة لظلام الهموم و مرة تراه على هيكल السراج الوهاج و يوقد و يضيء في زجاج الأفق الأعلى كأنه كوكب دري لا شرقي ولا غربي بل كل الجهات جهاته و يكاد يحترق ستر الجلال من شعله ناره ذات الوقود في اليوم المشهود و مرة تراه على شكل سحاب مركوم فائض على التلال و الجبال و الوهاد و البطاح و الحزون بالماء المسكوب فاهتزت و انتعشت و اخضرت من هذا الفيض المدرار المحمود

² و تارة تراه على سعة قازم غير متناه و محيط ليس له قعر و قرار يعلو موجه الى الأوج الأعلى و تقذف الأمواج العليا الفرائد الغراء و الخرائد النوراء بل اليتيمة العصماء على سواحل القلوب و الأرواح و ان هذا لفضل واضح مستغنى عن الشهود و لطف و احسان على كل موجود و البهاء و الثناء على نقطة الوجود الظاهر في صفة الجود

INBA55:187, INBA59:160, UMich962.134-135, UMich991.084-06, BRL_DAK#1130, MKT1.241

AB03106

To: Jinab Nun Za, in Tihiran

Date: 1900 or <

- 1 O servant of the Threshold of God! Be not sorrowful, be not grief-stricken. Take up the cup of bounty at the glad-tidings of the Most Great Unity and drink the wine of joy. Become intoxicated, become enraptured, become exhilarated, become gladdened.

ای بنده آستان حق محزون مباش مغموم مباش
ببشارت حضرت احدیت جام عنایت بگیر و
صہبائ مسرت بنوش سرمست شو مدهوش گرد
مخجور شو مسرور شو
- 2 The grace is mighty, the favor all-embracing. The lights of divine gifts are shining and the radiance of bestowals is gleaming. The spring of life is flowing and the fountain of bounty is gushing forth and streaming. The lamp of guidance is alight and the courts of hearts are the envy of rose-gardens and meadows.

۲ فضل عظیمست لطف عیم انوار مواهب
ساطعت و اشراق رغائب لامع چشمه حیات
جاریست و ینبوع عنایت پر جوش و ساری شمع
هدی روشن است و ساحت دلها رشک گلزار
و چمن
- 3 The Most Great Name is manifest throughout the kingdom of earth and heaven, and the Ancient Beauty is outpouring from the realm of divine presence. From the musk-laden breeze of the garden of the Covenant the horizons are perfumed, and from the lights of dawning the East and West are illumined.

۳ اسم اعظم مجی بر ملک و ملکوتست و جمال قدم
فائض از حیز لاهوت از نفحه مشکبار گلزار
میشاق آفاق معطر است و از انوار اشراق شرق
و غرب منور
- 4 Yet the one afflicted with a cold is deprived, the blind one remains in thick veils, and the deaf one in grievous torment. Soon will the light of the Covenant cast its brilliant rays upon all regions and the Sun of the Testament shed its radiance upon East and West.

۴ لکن مزکوم محروم و کفیف در حجاب کثیف
و صمیم در عذاب الیم عنقریب پرتو میثاق شمعشعه
بر آفاق زند و آفتاب عهد بذل انوار بر خاور و
باختر نماید
- 5 Every bat will flee from the life-bestowing sun and every dung beetle will shun the holy fragrances. The noble worm hath a mighty adversary in the manifest light, and the glowing flame is a great calamity for the thief of the dark night. The song of the nightingale of the garden is abhorrent to crow and raven, and the melody of the birds of sanctity is detested by the ravens of refuse heaps and ash pits.

۵ هر خفاش از مهر نورپاش در گریز آید و هر
جعی از نفحات قدس در پرهیز کرم مہین را نور
مبین ضد عظیم است و شعله نورانی سارق لیلہ
ظلمانیرا بلائی کبیر نغمہ بلبل چمن مکروه زاغ
و زغن و آہنگ طیور قدس مبعوض غراب
مزابل و گلخن
- 6 Therefore render thou thanks that these lights became the brightening of thine insight and these fragrances the scent of the garment of Joseph of the Egypt of Oneness and this honey the sweetness of thy taste and this melody the call to the Kingdom. And upon thee be glory.

۶ پس تو شکر نما کہ این انوار ترا جلاء بصیرت شد
و این نفحات رائحہ قیص یوسف مصر احدیت
و این شہد حلاوت مذاق گردید و این آہنگ
بانگ صلائی ملکوت شد و البہاء علیک

INBA88:251, INBA89:041

AB03086

To: Baha'is of Adharbayjan, in Adhirbayjan

Date: 1900 or <

1 O ye beloved of the Lord! Now is the time for sacrifice, now is the hour of dancing with joy. Now is the time of eternal life, now is the hour of the appearance of the All Merciful. This is the day of God's Covenant, the moment when the Daystar of the world spreads forth its rays. The Fountain of Life is overflowing and the breeze of His bountiful munificence doth blow on every side. The candle of guidance hath been lit and the Sun of Eternity sheds forth its radiance across flower-spangled meadows. The Holy Spirit hath come to our aid and the Spirit of Faithfulness hath unsealed the significances of the Glorious Book. The essence of every revealed word lies within His Decisive Decree. The pages of the Preserved Tablet, even as the Outspread Roll, hath today been uncovered and the realm of being reflecteth that which hath been revealed in the Perspicuous Book. Harken then with attentive ears that thou mayest perceive these mysteries in the Realm of Glory.

2 Behold, then, before you the effulgence of the Most Exalted Friend. Although the Greatest Name hath passed on to the Invisible Realm, although the Daystar of the Ancient Beauty, may my spirit be sacrificed for the dust of His Threshold, hath set on the horizon of this contingent world, yet the bounties emanating from His presence are around us ever more and the waters of His grace are constantly poured forth. The gates of His mercy are wide open and the cup of His bounty brimmeth over. His blessed tree is laden, and His sacred orchard replete with fruits. The Holy Spirit sendeth forth His inspiration, and the Angel Gabriel doth proffer us His aid.

3 O ye beloved ones of mine, set then your hearts on His favours, and open up your eyes in order to behold His bounties. Sorrow not and nor be ye ever grieved.

4 It is hoped that in all gatherings wherein you are intimate with his honor Ibn-i-Abhar, the morn of hope may shine and the lights of divine favors may gleam from the Abha Kingdom.

1 ای احبای الهی وقت جانفشانیست و هنگام دست افشانی دم حیات جاودانیست و روز جلوه رحمانی یوم میثاق است و زمان انتشار انوار نیر آفاق عین حیات در جریانست و نسیم عنایت در سریان شمع هدی روشن است و بجز بقاء پرتو بخش گلزار و چمن روح القدس قوه تأیید است و روح الامین مبین معنی کتاب مجید فصل خطاب عنوان کتاب است و رق منشور صفحه لوح محفوظ است کتاب تکوین است که مبین کتاب مبین است

2 پس گوش باز نمائید تا اسرار ملکوت ابری شنوید و انوار رفیق اعلی مشاهده نمائید جمال قدم و اسم اعظم روحی لثربه مرقدہ الفداء هر چند از افق امکان غروب فرمود و از مطلع این جهان افول نمود و بجهان غیب شتافت ولی فیضش مستمر است و ماء فضلش منہر باب رحمتش مفتوح است و کاس عنایتش مملو شجره مبارکه اش بارور است و بقعه مقدسه اش پر از حدائق پرثمر روح القدس تلقین مینماید و جبریل امینش تأیید میکند

3 پس ای یاران دل بالطافش بندید و چشم بعنایتش بگشائید مخمود مگردید محزون مشوید

4 امید است که در جمیع محافل که مؤانس حضرت ابن ابهرید صبح امید بتابد و انوار الطاف از ملکوت ابری بدرخشد

INBA13:010x, INBA21:151b, INBA88:172b,

MMK2#069 p.053

AB03235*To: Nimatullah son of Akhund et al.**Date: 1900 or <*

- 1 O spiritual friends! The Sun of Truth is arrayed in the garments of the unseen and the veil of concealment, yet its radiance encompasses all horizons from every direction. Now a dark cloud has arisen that has become a veil to the radiance of the Covenant and cast the horizons into utter darkness.
- 2 This cloud has ever been a veil and covering, and in all dispensations has caused the dispersion of the gathering of the friends and removed the glory of the Cause from their midst. This is not a new matter that should cause doubts or give rise to misgivings. "Have they not traveled in the land and seen what was the end of those who denied?" And "If they deny thee..."
- 3 Now some, despite being aware of the mystery of this pride, overlook it and raise objections and express doubts. And all know that the Blessed Beauty (may my spirit be sacrificed for His loved ones) explicitly commanded all, even the leader of the negligent ones, to be obedient.
- 1 ای یاران جانی شمس حقیقت در حُلّ غیب و نقاب بطون مجلّ ولی اشراق از کلّ جهات محیط بر آفاق حال ابر تیره‌ئی برخاسته که پرده‌ء اشراق میثاق گردد و آفرا در ظلمات محاق اندازد
- 2 و این سخاب لم‌زل حجاب و نقاب گشته و در جمیع کورها سبب پریشانی جمع احباب گردیده و عزّت امر از میان رفته مسئله‌ء جدیده نیست که علتّ شبهات شود و یا مورث ارتیاب گردد الم یسیروا فی الارض فینظروا کیف کان عاقبة المکذّبین و ان کذبوک الایه
- 3 حال بعضی باوجود آنکه واقف بر سرّ این استکبارند اغماض مینمایند و اعتراض میکنند و اظهار ارتیاب مینمایند و کلّ میدانند که جمال مبین روحی لاجبّائهِ الفداء بنصّ قاطع کلّ را حتّی مقتدای اهل فتور را امر باطاعت فرمودند

INBA88:170b, MMK6#384

AB03093*To: Sarih Naraqi**Date: 1900 or <*

- 1 O thou handmaiden of God! Thy letter was received and the contents were noted. It was a supplication and a prayer; it was remembrance and praise! In this day, the most exalted of men are utterly oblivious of the truth, yet thou hast recognized it. The learned amongst the peoples and nations are blind, yet thou art of a keen sight and hast been awakened. The mighty ones have become the frailest amongst the feeble, the powerful ones have turned into weak creatures; and the handmaidens of the Lord have become the valiant heroes of the field. What favor and tender mercy this is, such priceless bounty and grace.
- 1 ای امة‌الله نامه‌ات در این مقام وارد و ملاحظه گردید تبّتّل و تضرّع بود و توجّه و تذکّر الیوم عظمای رجال غافل و تو آگاه و علمای اقوام و ملل کور و تو بینا و بالنباه اقویا اضعف ضعفا گشتند و توانان [توانایان] ناتوان شدند و اماء رحمن مرد میدان این چه فضل است و این چه احسان و این چه لطف است و این چه احسان

- 2 Praised be the Self-Subsisting Lord, Who through the recognition of His Faith caused women to become the pride of all men, and through the power of faith led them to triumph over the fearless warriors of the field. He endowed her with an eloquent speech, conferred upon her a mighty utterance, and bestowed on her an enlightened heart and an inspired soul. He granted her a life filled with tidings of joy, and bestowed upon her a crystal pure and radiant conscience. All grace and bounty and favor are His, upon all peoples.

3 'Abdu'l-Baha

- 4 Convey thou on my behalf the Abha greetings to the maidservants of the Merciful, Zahra, Fatimih, and Radiyyih; and also present longing greetings on my behalf to Jinab-i-Salil 'Ali Akbar as well as to Jinab-i-Aqa Muhammad, and tell him: Sorrow not and let nothing grieve thee. The Ancient Beauty (may my life be offered up for His loved ones) was exiled from His homeland and cities; now if you and I be also cast out, no harm will be done, for we shall then be walking in the ways of the Beloved, and will taste of the cup of His woes. Glory be upon thee.

2 مَتَّ حَتَّى قَيُّومِراً سَزَاسَتْ كِه نَسَاء رَا بِاقْبَالِ نَفَرِ
رَجَالِ فَرَمُود وَا مَاء رَا بِقَوْتُ اِيْمَانِ غَالِبِ بِرِ اِبْطَالِ
مِيْدَانِ نَطْقِي فَصِيْحِ بَخْشِيْدِ وِ بِيَانِيْ بَلِيْغِ قَلْبِيْ رُوشَنِ
عَطَا فَرَمُود وِ صَدْرِيْ مَلْهَمِ جَانِيْ پَرِ بَشَارَتِ دَادِ
وِ وَجْدَانِيْ دَرِ نِهَاتِ لَطَافَتِ وِ نُوْرَانِيَّتِ لِهِ الْفَضْلِ
وِ لِهِ الْجُودِ وِ لِهِ الْاِحْسَانِ عَلٰى كُلِّ مَوْجُوْدِ

3 ع ع

4 اَمَّةُ اللهِ زَهْرَا وَا مَمَّةُ اللهِ فَاطِمَةُ وَا مَمَّةُ اللهِ رَاضِيَةُ رَا
تَكْبِيْرِ اِبْدَعِ اِبْهِيْ اِبْلَاحِ دَارِيْدِ وِ هِمِچْنِيْنِ جَنَابِ
سَلِيْلِ عَلٰى اَكْبَرِ رَا جَنَابِ آقَا مُحَمَّدِ رَا اَزْ قَبْلِ اِيْنْعَبِدِ
نِهَاتِ اَشْتِيَاْقِ اِبْلَاحِ دَارِيْدِ بَغْوِيْدِ غَمِ مَخُوْرِ مَحْزُوْنِ
مَبَاشِ جَمَالِ قَدَمِ رُوْحِيْ لِأَحْبَاثِهِ الْفَدَاءِ رَا اَزْ وَطَنِ
وِ شَهْرَهَا اَخْرَاجِ نَمُوْدَنْدِ اِگَرِ مَنِ وِ شَمَا رَا نِيْزِ اَخْرَاجِ
نَمَايَنْدِ ضَرُرِيْ نِدَارْدِ تَأْسِيْ بِحَضْرَتِ مَقْصُوْدِ نَمُوْدِيْمِ
وِ اَزْ كَاسِ بَلَايِ اوْ چَشِيْدِيْمِ وِ الْبَهَاءِ عَلِيْهِ

INBA13:170b, MKT7.200, MKT7.065b,
MSBH7.200

AB03280

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1900 or <

- 1 The scintillating melody of the Phoenix of the Lord's kindled Fire rejoiced the hearts and revived the soul, for it told of [his] attraction to the divine fragrances and brought tidings of the fire ignited in [his] heart. This is God's confirmation and His assistance. Praised be God that you have been and are at all times occupied with spreading the divine fragrances, and strive with heart and soul to serve the Cause of God. This Servant prays night and day at the blessed Threshold, with great humbleness and devotion, asking that He may, day by day, confirm you with new confirmations, so that the fire of the love of God may flare up anew in those regions and especially among the tribes and kindreds of the surrounding areas. This matter is very important. It must be achieved through your endeavours, so that some from among the pure-hearted may

1 نَغْمَةُ شَرْبَارِ سَمَنْدَرِ نَارِ مَوْقَدَةِ رَبَّانِيَّةِ مَفْرَحِ
قُلُوْبِ بُوْدِ وِ مَنَعَشِ رُوْحِ چِهْ كِهْ اَزْ اِنْجِذَابَاتِ
بَنْفَحَاتِ حَكَايَتِ مِيْنَمُوْدِ وِ اَزْ جَمْرَاتِ مَوْقَدَةِ دَرِ
اَحْشَا خَبَرِ مِيْدَادِ وِ ذَلِكِ تَأْيِيْدِ مَنِ اللهِ وِ تَوْفِيْقِ
مَنِ عِنْدِهِ حَمْدِ خُدا رَا كِهْ اَنْجَنَابِ دَرِ جَمِيْعِ
اَوْقَاتِ بَنْشَرِ نَفْحَاتِ مَشْغُوْلِ بُوْدِهِ وِ هَسْتِيْدِ وِ دَرِ
خُدْمَتِ اَمْرِ اللهِ بِجَانِ وِ دَلِ سَاعِيْ وِ جَاهِدِ وِ
اِيْنِ عِبْدِ دَرِ شَبِّ وِ رُوْزِ دَرِ اَسْتَانَ مَبَارَكِ بِكَمَالِ
تَضَرُّعِ وِ اِبْتِهَالِ مَسْتَدْعِيْ كِهْ اَنْجَنَابِ رَا يَوْمًا
فِيَوْمًا بِتَأْيِيْدِيْ جَدِيْدِيْ مُؤَيَّدِ فَرَمَايْدِ كِهْ نَارِ حُبِّ
اللهِ دَرِ اَنْ اطْرَافِ وِ اَكْثَافِ شَعْلَةٍ جَدِيْدِيْ زَنْدِ
عَلٰى اِنْخِصُوْصِ دَرِ قِبَاثِلِ وِ اِيْلِيَّاتِ حَوَالِيْ وِ نَوَاحِيْ
اِيْنِ قَضِيَّةِ بَسِيَّارِ مَهْمِ اَسْتُ بَايْدِ بَهِيْمَتِ اَنْجَنَابِ

enter into the ancient Faith of God and become attracted by the fragrances of holiness.

- 2 This Servant longs at all times to write letters to the friends of God, but He is occupied to such a degree that it cannot be described; you observe but from a distance. Yet, I am confident and secure in the confirmations of the Ancient Beauty from the Abha Kingdom. Therefore, apologize to the friends of God and assure them that I do not fail to ask for confirmations for the righteous at the sacred Threshold. I hope that its resplendent results will become manifest. Glory be upon thee and upon whosoever is steadfast in the Covenant.

میسر گردد بلکه نفوسی از سادگان بشریعه بقا
داخل شوند و بنفحات قدس منجذب

2 این عبد در هر ساعتی آرزو دارد که باحبای
الهی نامه نگارد ولی مشاغل نه بدرجهئی که
بتوان وصف نمود دستی از دور بر آتش داری
اما بتأییدات جمال قدم از ملکوت ابری مطمئن
و مستریم لهذا شما از احبای الهی معذرت
بخواهید که در آستان مقدس در طلب تأیید
بجهت راستان تقصیر نمی شود امیدوارم که آثار
باهرہ اش ظاهر شود و البہاء علیک و علی کلّ
ثابت علی العهد و الميثاق

INBA13:211, MKT1.240, AYBY.337

#019b

AB03075

Date: 1900 or <

- 1 O my God, my Lord, and my Support! In Thee do I place my trust and reliance. To the cord of Thy bounty do I cling, and to the gate of Thy oneness do I turn in supplication. By the holy fragrances is my heart quickened, and through the attractions of Thy beauty of oneness is my heart enraptured. By the lights shining from the horizon of Thy singleness is my spirit made joyful, and by the breezes wafting from the direction of Thy grace is my being stirred. Through the manifestations of Thy Kingdom of mercy is my essence revived, and through the confirmations of the Supreme Concourse is my triumph and the exaltation of Thy Word achieved. Through the divine confirmations of Thy most glorious Kingdom is my victory and the soaring of my resolve attained. Through Thy love is my salvation, through knowing Thee is my life, through Thy support is my steadfastness, through the outpouring of the clouds of Thy generosity is my thirst quenched, through the pure water from the fountain of Thy grace is my burning allayed, and through the remedy of Thy wisdom is my illness cured.

1 اللّٰهُمَّ يا اٰلِہی و سیدی و سندی علیک اعتمادی
و اتکالی و بحبل فضلک تشبّی و بیاب
احدیتک توسّلی و بنفحات قدسک حیاة قلبی و
بجذبات جمال وحدانیتک ولہ فؤادی و بالانوار
المشرقة من افق فردانیتک فرح روحی و بنسائم
مہب عنایتک اهتزاز کینونتی و بتجلیات ملکوت
رحمانیتک انبعاث ذاتی و بتأییدات ملئک
الأعلی نصرتی و علو کلمتی و بتوفیقات ملکوتک
الأبہی ظفیری و سموّ همّتی و بحبک نجاتی و
بعرفانک حیاتی و بعونک ثباتی و بنفیض غمام
جودک رواء غلّتی و بزالال عین فضلک برد
لوعتی و بدریاق حکمتک شفّاء علّتی

- 2 O my God, my God! Disappoint not my hopes, and look not upon my deeds and my sorry state, my utter abasement, my severe deprivation, and my many transgressions. Treat me, O my God, in a manner befitting Thy supreme majesty, and

2 الہی الہی لا تحبّب آمالی و لا تنتظر الی اعمالی و
سوء حالی و فرط ہوانی و شدّة حرمانی و کثرة
عصیانمی عاملنی یا الہی بما یلیق لعلو کبریاتک و
لاتعاملنی بما یلیق لدنوّ ذلی و فقری و خذلانی

treat me not in a manner befitting my lowliness, poverty and helplessness.

- 3 O my God, my God! All eyes are turned expectantly toward the descent of Thy gifts. O my God, my God! All hearts await the appearance of the lights of Thy loving-kindness. Therefore strengthen my loins with Thy power that prevails over all created things, fortify my back with Thy might that dominates all contingent beings, illumine my sight with Thy brilliant lights that shine from the dawning-place of Thy words, expand my breast through Thy manifest signs from the daysprings of Thy revelation, strengthen my hosts through Thy banners raised upon the hills of the hearts of holy realities that speak forth in the earth and heavens. Verily Thou art powerful to do what Thou wilt, and verily Thou art the Strong, the Mighty, the Omnipotent.

ADMS#322

3 الهی الهی الأعین مترصدة لنزول مواهبک الهی الهی القلوب منتظرة لظهور انوار عواطفک فأشدد ازرى بقوتک القاهرة على الموجودات و قوّ ظهري بقدرتک الغالبة على الممكنات و نور بصرى بانوارک الساطعة من مشرق الکلمات و اشرح صدرى بآياتک الباهرة من مطالع الظهورات و قوّ جندي براياتک المرتفعة على اتلال افئدة حقائق المقدسة الناطقة فى الأرضين و السموات انک انت المقتدر على ما تشاء و انک انت القوى العزيز القدير

INBA59:043, MILAN.209, ADH2.062,
ADH2_2#05 p.094, MJMJ1.009,
MMG2#246 p.276, MJH.060, NSR_1978.112,
NSR_1993.125

AB03111

Date: 1900 or <

- 1 This servant of the Ancient Beauty met with the honorable descendant who arrived. Through the grace and gift of the Greatest Name, we hope that through the breaths of God's love, the foul odor of that Yahya who is dead forever will be removed from the land of Jeddah, and in that light the traces of the Ancient Beauty will become manifest. The darkness of Covenant-breaking will vanish, the Sun of the Covenant will shine, the breeze from the gardens of oneness will blow, the spiritual spring will appear, and the Holy Spirit will breathe its fragrance.
- 2 O Lord! This is a servant who has been set aflame by the fire of Thy love in Thy verses, and has been gladdened by the appearance of Thy Word from the Dawning Place of Thy oneness, and has been illumined by the Sun of Beauty in the heaven of Thy most glorious Kingdom, and has been honored to appear before Thy mighty Lordship, and has heard the call and beheld the Source of the Book and has inhaled the fragrances of revelation and has prostrated before the Lord of Lords while standing in love. O Lord! Assist him with Thy confirmation and aid him with Thy assistance and send down upon him

1 این بندهء جمال قدم جناب سلیل وارد و ملاقات نمودیم از فضل و موهبت اسم اعظم امیدواریم که بنفحات محبت الله رائحهء کریمه آن یحیای یموت الى الابد از ارض جدّه زائل گردد و در آن روشنائی آثار جمال قدم نمودار گردد ظلمت نقض مفقود الاثر شود و آفتاب عهد بتابد و نسیم ریاض احدیت بوزد و بهار روحانی جلوه نماید و روح القدس نفحه بدمد

2 ای ربّ هذا عبد اشتعل بنار محبتک فی ایاتک و استبشر بظهور کلمتک فی مطلع وحدانیتک و استشرق من شمس الجمال فی فلک ملکوتک الأبهی و تشرف لامثل لدى شدّة ربوبیتک العظمی و سمع الخطاب و نظر الى منزل الکتاب و استنشقت نفحات الوحي و سجد لربّ الارباب و هو قائم بالحبّ ای ربّ ایده بتأییدک و وفقه بتوفیقاتک و انزل علیه رحمتک و احیه بنفحات جنة وجدانیتک ارب وفق ابنه على ما تحب

Thy mercy and quicken him with the breaths from the garden of Thy unity. O Lord! Make his son successful in what Thou lovest and art pleased with, and cause him to hear Thy counsels which the Concourse on High heard, and make him aware of what is best for him in the next world and this world. Strengthen him through Thy help and Thy voice, O Thou the Possessor of bounty and transcendence, and prepare his way, O my Most Exalted Lord, and make his path easy, O my Most Glorious Beloved. Protect him within the protection of Thy safekeeping from the arrows of tribulation and guard him beneath the glances of Thy protection and favors, O Thou the Self-Subsisting One of earth and heaven. Verily Thou art the Powerful, the Mighty, the Supreme, the Self-Subsisting.

و ترضی و اسمعه و صایاک الی استمع له املاً
الاعلی و وقفه علی ما هو خیر له فی الآخرة و
الاولی و اشدد عنده بعونک و صوتک یا ذا
الفضل و العلی و مهد طريقة یا ربی الاعلی و یسر
سبيله یا محبوبی الأبهی و احفظه فی صون حمایتک
عن سهام البلاء و احرسه تحت لحاظ وقایتک و
آلائیک یت قیوم الأرض و السماء انک انت
المقتدر العزیز المهیمن القیوم

INBA13:318

AB03156

Date: 1900 or <

- 1 O divine friends and spiritual companions! Open your eyes to the Most Glorious Horizon and turn your attention to the Supreme Concourse. Enter the sacred sanctuary and gather the fruits of sanctification from the garden of divine unity. You are the verses of creation of the Manifest Beauty and the brilliant signs of the Great Announcement. Become brightly-lit lamps and resplendent stars in the horizon of the love of the Forgiving Lord. Become birds in the meadow of truth and nightingales in the rose garden of oneness.
- 2 The grace and bounty of the Ancient Beauty (may my spirit be a sacrifice for His loved ones) has encompassed all horizons, especially you who are saplings planted by the hand of providence and nurtured in the stream of oneness. You have grown by the breezes of mercy and been refreshed by the outpourings of the cloud of generosity and nourished by the dewdrops of grace and compassion.
- 3 Therefore, in gratitude for these favors, don the garments of sanctification and place the crown of detachment upon your heads. If you wish to drink wine, become intoxicated with the wine of the love of God, and if you seek joy and delight, arrange gatherings with the melodies from the holy gardens. Conduct yourselves in such a way that minds are astonished and souls are attracted.

1 ای دوستان الهی و یاران معنوی چشم بافق
ابهی بگشائید و توجه بملاً اعلی نمائید در ایکه
تقدیس داخل شوید و از حدیقه توحید انمار
تنزیه اقتطاف کنید شما آیات تکوین جمال مبینید
و آثار باهره نبأ عظیم چراغهای پر نور و فروغ
گردید و ستارهای پرشکوه افق محبت رب غفور
مرغان چمنستان حقیقت گردید و عندلیبان
گلشن احدیت

2 فضل و عنایت جمال قدم روحی لاحبائه الفداء
احاطه بافاق نموده علی الخصوص شما که نهالهای
مغروسه ید عنایتید و در جویبار احدیت کاشته
شدید بنسیم رحمت نشو و نما نموده اید از ریزش
سحاب جود تر و تازه گشتید و بشبم لطف و
مرحمت پرورده

3 پس بشکرانه این الطاف ثیاب تقدیس در بر نمائید
و تاج تنزیه بر فرق نهید اگر باده نوشی خواهید
از صهباء محبت الله سرمست شوید و اگر عیش
و طرب جوئید از نغمات حدائق قدس مجلس
بیارائید چنان روش و سلوک نمائید که حیرت
عقول گردد و سبب انجذاب نفوس

- 4 You are the manifestations of the signs of unity and the dawning-places of the lights of the favors of the Glorious Lord. These manifestations and dawning-places must be in the utmost brilliance and radiance. The Blessed Beauty was intoxicated with the wine of tribulation, not the cup of worldly pleasure. Now we must show faithfulness, seek the cup of tribulation, and make our breasts the target for the arrows of oppression.

4 شما مظاهر آیات توحید و مطالع انوار الطاف ربّ مجید این مطالع و مظاهر باید در نهایت روشنی و درخشندگی باشد جمال مبارک سرمست کأس بلا بود نه جام صہاء حال ما باید وفا داشته باشیم جام بلا جوئیم سینه را هدف تیر جفا نمائیم

INBA13:119, HDQI.275, ANDA#37 p.05

AB03297

Date: 1900 or <

- 1 O thou who wanderest in the wilderness of thoughts seeking to discover the mystery of mysteries! The veils have been rent asunder, the tatters torn away, and the dark gloom hath been dispelled by the dawning light of morn. The covering hath been removed, the luminous countenance hath appeared, and His radiant brow hath shone forth with the light of bounty. The signs have spread abroad, the mysteries been disclosed, the lights have encompassed all, the breezes of dawn have wafted, the fragrances of flowers have been diffused, the trees have grown green, the lights have varied in hue, the fruits have ripened, the seas have surged, the rivers have flowed, the gardens have been adorned, the pools have overflowed, the groves have been beautified, the nightingales of joy have warbled and the doves of holiness have cooed "Glory and sanctity to Him Who revealed Himself on Sinai, the Source of Light, the Lord of Manifestation, the Lord of the angels and the Spirit!"

1 یا من هام فی هیماء الأفکار استکشافاً لسرّ الأسرار قد هتکت الأستار و شقّت الأطمار و انکشف الظلام الدیجور عن سطوع فجر النور و کشف الغطاء و ظهرت الطلعة النوراء و اضاء غرته الغراء بنور العطاء و شاعت الآثار و ذاعت الأسرار و احاطت الأنوار و هبت نسائم الأسحار و انتشرت نفحات الأزهار و اخضرت الأشجار و تنوعت الأنوار و نضجت الأثمار و تموجت البحار و جرت الأنهار و تزینت الرياض و صدحت تدفقت الحیاض و تأنقت الغیاض و صدحت عنادل الأنس و غرّدت حمامات القدس سیوح قدّوس محلی الطور ساطع النور صاحب الظهور ربّ الملائكة و الروح

- 2 O thou who wanderest in the wilderness of signs and swimmeest in the seas of mysteries! How canst thou be perplexed when thou art like a fish in the depths of this sweet and flowing sea? By thy life! If for a moment thou wouldst turn thy gaze toward the Kingdom of God from which the gates have been opened, the glad-tidings of the Glorious Lord would seize thee and the melodies of that matchless Garden would attract thee with such power that thou wouldst rend thy garments and tatters, cast off all restraint, and cry out: "Hasten to witness the Unseen made manifest! Hasten to the water that hath been poured forth! Hasten to the support that hath been granted! Hasten to the glorious station beneath this raised standard and

2 یا ایها السائح فی قفار الآثار و السائح فی بحار الأسرار کیف تحتار وانت کالحوت فی غمار هذا البحر السائح العذب الفرات لعمرك لو توجهت لحظة الأبصار الى ملکوت الله الذی تفتح منه الأبواب لأخذتک بشارة الربّ الجلیل و جذبتک نغمات ذلک الروض النظیر جذباً شققت به الجیوب و الأطمار و خلعت العذار و نادیت حی علی الشهود للغیب المشهود حی علی الورد المورود حی علی الرقد المرفود حی علی المقام المحمود فی ظلّ هذا اللواء المعقود و تحت هذا الظلّ الممدود و البهاء علیک و علی کلّ من سمع و ابصر و

under this outstretched shade!" And the glory be upon thee and upon all who have heard, seen, understood and attained their goal on this promised Day. And the mercy of God and His blessings.

ادرك و ظفر بالمقصود في اليوم الموعود و رحمة الله و بركاته

INBA59:092

AB03470

To: *Siyyid Ali Muhammad, in Baku*

Date: 1900 or <

- 1 O thou who art firm in the Covenant and Testament of God! When like the true dawn the rays of the Sun of the East spread across the horizons, a new messenger arrived bringing news of the martyrdom of that brilliant star, that piercing meteor, his honor Sadiq. "By the Star when it falls!" Consider the last letter written to him, wherein nine qualities were inscribed - among them an allusion to martyrdom, including this Turkish verse:

ای متمسک به عهد و پیمان الهی چون صبح
صادق از پرتو خسرو خاور در آفاق منتشر گردید
برید جدید وارد و خبر شهادت نجم بارق شهاب
ثاقب جناب صادق آورد و النجم اذا هوى در
مکتوب اخیر که بایشان تسع شئون مرقوم شده
بود ملاحظه فرمائید اشاره بشهادت شده از آن
جمله این بیت ترکی
- 2 He who sacrifices his life for the Beloved

دلبز جانانیه جانی فدا کیم
- 3 Becomes the king of martyrs

که ایدر شاه شهیدان اولور
- 4 "Think not of those who are slain in God's way as dead. Nay, they are living! With their Lord they have provision."

لا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء
عند ربهم يرزقون
- 5 In any case, that nightingale took flight from this realm and with the wings of supreme martyrdom winged its way to the nest of the Abha Kingdom. That arrow's whistle became the cause of flight, and that wound became a balm to that yearning heart. That prisoner of separation and deprivation found a place in the presence of the Lord, and that one consumed by the fire of parting gained entry to the pavilion of the Lord of the Covenant. He was a believer in the Primal Point and was assured of the Ancient Beauty. He was intoxicated from the cup of the Covenant and tasted sweet honey from the Testament. His face was illumined by the light of the Covenant, and until his final breath he yearned for arrow and sword in the path of that glorious Beauty. How excellent is the station of the martyrs! It is hoped from the favor of the Glorious Lord

باری آن مرغ سحر از این بوم و بر پرواز نمود و
به بال و پر شهادت کبری قصد آشیان ملکوت
ابهی فرمود آن تیر چون صغیر سبب طیران
گشت و آن زخم مرهم دل آن مشتاق گردید
آن اسیر هجران و حرمان در محضر یزدان مقرر
یافت و آن سوخته آتش فراق بوئاق رب میثاق
راه یافت مؤمن بنقطه اولی بود و موقن بجمال
ابهی از پیانیه پیان سرمست بود و از شهد
عهد کلمی شیرین کرد و از اشراق نور میثاق
رنجی روشن داشت و تا نفس اخیر آرزوی تیر
و شمشیر در راه جمال منیر داشت فنعیم مقام
المستشیدین امید از لطف رب مجید چنان است
که کل باین حسن خاتمه موفق گردند و البهاء
علیک

INBA55:331, MAS9.119

that all may attain this goodly end. And the Glory be upon thee!

AB03440

To: Siyyid Asadullah Qumi, in Baku

Date: 1900 or <

- 1 O wanderer of mountain and desert in the path of the Most Glorious Beauty! Multiple letters were sent. It is hoped through the grace of the Blessed Beauty that you have brightened your eyes with their perusal. Out of wisdom it was written that after your release you should not delay but proceed directly to the intended land.

1 ای سرگشته کوه و صحرا در سبیل جمال ابری
مکاتیب متعدده ارسال شد امید از فضل جمال
مبارک است که چشم را بمشاهده اش روشن
نموده اید نظر بحکمت امر مرقوم شده بود که
بعد از خلاصی توقف نفرمائید و یکسر به ارض
مقصود توجه فرمائید
- 2 Now according to recent reports that have arrived, the land of the Caucasus has great potential but there are few traveling teachers, and the teacher must know the Turkish language. Since these conditions are combined in your person, it is necessary that you remain in those regions for a time, engaged in teaching the Cause of God with utmost warmth and spiritual joy. This matter is very important. You must certainly, most certainly, exert your utmost capacity. Do not seek permanent residence in those regions, but be like the morning breezes in your passage. And the Glory be upon you and upon all who spread the religion of God.

2 حال از قرار اخبار که تازه رسیده مملکت قفقاز
بسیار استعداد دارد و مبینی سیار کم و مبلغ
باید که لسان ترکی بداند چون این شرایط در
آنجناب جمع است لازم است که در آنصفحات
چندی در کمال گرمی و روح و ریحان بتبلیغ امر
الله مشغول گردید این امر بسیار مهم است البته
صد البته کمال مقدرت را بذل فرمائید در جائی
استقرار دائمی در آنصفحات مجوئید بلکه چون
نسائم اسرار در مرور باشید و البهاء علیک و علی
کل من نشر دین الله
- 3 Your hardships in this journey were many and the difficulties countless. This is also necessary and I am and have been aware of all the trials. Rest and comfort and pleasure are forbidden to us after the ascension of the Blessed Beauty. We must spend all our time in the utmost difficulty and hardship and tribulation and exhaustion and pain. And the Glory be upon you.

3 زحمت شما در این سفر بسیار بود و مشقت بی شمار
همچنین لازم است و من مطلع بر جمیع بلایا بوده
و هستم راحت و صحت و نعمت بعد از صعود
جمال مبارک بجهت ما حرامست جمیع اوقات را
باید در کمال مشقت و زحمت و مصیبت و تعب
و آلام بسر بریم و البهاء علیک

INBA88:147a

AB03436

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

Date: 1900 or <

- 1 O thou who art wandering in the wilderness of the love of God! Thou hast drunk from the living waters and tasted the honey of mystical knowledge of the Merciful Beauty, and hast reached the dwelling-place of the peerless Beloved, and like the bright morn hast dawned from the dayspring of the love of God. Thou hast been gathered beneath the shade of the Divine Word and hast shone forth in the realm of existence with the praised light. In gratitude for this bounty, thou must sacrifice thy soul and heart for the Merciful Beauty and offer thy head and neck to the kind Beloved. Strive to spread the divine fragrances and surge like a billowing ocean, and like the true dawn rise from the horizon of east and west. O Haydar! Haydar is one of the names of the lion, so like a lion in the jungle of faithfulness, in those hills and mountains raise such a cry that this mighty roar of the lion of the den may reach the gardens and meadows of the manifest Kingdom, and the hosts of the Supreme Concourse may assist and the tribe of near angels may grant victory. Every occupation and endeavor ultimately leads to manifest loss except this great matter and noble Cause by which the horizon of existence is illumined and by whose sweet fragrance the corners of the world are perfumed. And glory be upon the people of Glory.

- 2 'Abdu'l-Baha

- 3 Note the enclosed letter. They have complained about your departure from Isku. Henceforth carry out whatever is appropriate.

1 ای سرگشته دشت محبت الله از معین حیوان
نوشیدی و از شهد عرفان جمال رحمن چشیدی
و بمنزلگاه محبوب بیهمتا رسیدی و از فجر محبت
الله چون صبح روشن دمیدی در ظل کلمه
الهیّه محسوس شدی و در عرصه شهود بنور محمود
درخشیدی بشکرانه این موهبت باید جان و
جنان را فدای جمال رحمن نمائی و سر و گردن
را قربان دلبر مهربان در نشر نفحات الله بکوشی
و چون دریای پرجوش بخروش آئی و چون
صبح صادق از افق مشارق و مغارب طالع
گرددی ای جناب حیدر حیدر اسمی از اسماء
غضنفر است پس چون هزبر بیشه وفا در
غابات آن تلال و جبال نعرهائی بزنی تا آن صوت
عظیم اسد عرین به غیاض و ریاض ملکوت
مبین رسد و جنود ملاً اعلی مدد نمایند و قبیل
ملائکه مقربین نصرت فرمایند هر شغلی و همی
عاقبت خسران مبین مگر این شأن عظیم و امر
کریم که افق وجود بآن منور است و از رائحه
طیبه اش ارجاء عالم معطر و البهاء علی اهل البهاء

2 ع ع

3 مکتوب جوف را [ملاحظه] نمائید از خروج شما
از اسکو شکایت نموده اند دیگر آنچه موافقت
مجری نمائید

MKT8.101a, MSBH5.219-220

AB03488

To: Munir Nabilzadhi, in Shiraz

Date: 1900 or <

- ¹ O Munir! Luminous bodies are divided into several types. One has a dark and gloomy body but borrows light from another, like the orb of the moon which is dark in itself but acquires light from the sun. Another type is luminous and radiant in itself, like the orb of the sun which is inherently bright and world-illuminating, yet its body is other than its light and its light other than its body, though the body necessitates the light and the light is inseparable from the body in such a way that separation is only possible in conception - like essence which is other than existence but necessitates it. The third type of luminous bodies is pure light itself, where its body is identical with its light and its light identical with its body - essence is identical with existence and existence identical with essence.

¹ ای منیر نیرات بر چند قسم منقسم یکی جرمش مظلّم و تاریک ولی اقتباس نور از غیر میکند چون قرص قمر که بذاته ظلمانی ولی اکتساب نور از آفتاب کند و قسم دیگر مضمی و منیر بالذات است که چون قرص آفتاب است که بذاته روشن و عالمتاب ولی جرمش غیر نور است و نورش غیر جرم ولی جرم مقتضی نور و نور ملازم جرم بقسمیکه انفکاک جز بتصور نتوان نمود مثالش ماهیت غیر وجود لکن مقتضی آن قسم ثالث از نیرات نفس نور است که جرمش عین نور است و نور عین جرم ماهیت عین وجود است وجود عین ماهیت

- ² Therefore O Munir, become pure love of God and sheer bounty of God. Be the dust of the path of the friends and servant at the threshold of the truthful ones. Hence, whatever you have in mind regarding the preparation of a place, residence and shelter for those who seek the Most Great Sanctuary is accepted, and your reward is with God. And greetings, praise, glory and splendor be upon all the loved ones whose feet are firm in God's Covenant, who were enkindled - nay, consumed - by the fire kindled in the Tree of Sinai, and who are occupied with promoting the remembrance and awakening the slumbering ones to the Cause of God.

² پس تو ای منیر صرف محبت الله شو و محض موهبت الله خاک ره دوستان باش و خادم آستان راستان لهذا آنچه را منظور دارید از تهیه محلّ و منزل و مأوی بجهت قاصدان حرم کبریا مقبول و اجرکم علی الله و التّحیّة و الثّناء و التّکبیر و البهاء علی کلّ الأحبّاء الذّین ثبتت اقدامهم علی میثاق الله و اشتعلو بل النار الموقدة فی سدره السّیناء و اشتغلوا بترویج الذّکر و ایقاظ الرّقود فی امر الله

INBA13:104, AYBY.439 #169, YMM.454x

AB03503

To: Muhammad Ali Qaini, in Tihiran

Date: 1900 or <

- ¹ O memorial of that Essence of Guidance! At all times and under all conditions you have been and are in my thoughts,

¹ ای یادگار آن جوهر هدی در جمیع اوقات و احیان در خاطر بوده و هستید و از درگاه جمال قدم استدعای تأیید و توفیق میشود که موفق بترویج عبودیت این عبد باشید

and from the Court of the Ancient Beauty I beseech confirmation and success, that you may be assisted in promoting the servitude of this servant.

- 2 O steadfast one! The condition of steadfastness is following in all things - that is, whatever I say, you must say, and whatever I promote, you must promote, and whatever I believe, you must believe. And this is that I am a servant at the Sacred Threshold, and like the truthful ones I am established in servitude. I have no desire in my head save the desire for pure servitude, and no wish in my heart save absolute thralldom. The utmost height of my glory is humility at the Sacred Threshold, and my highest exaltation is supplication at the Court of Oneness. From a cup of His ocean of favors I am intoxicated, and at the feast of His servitude I hold the chalice. This is my greatest glory and honor, and my ultimate hope and the extremity of my desire, and the essence of my aspiration and the reality of my purpose and aim. And glory be upon all who hold fast to this mighty cord and believe in this belief which is the sure handle between the worlds.

- 3 Don your pilgrim garb for the Ka'bah of the intended goal and turn your face to the circumambulation point of the Supreme Concourse, for you have permission. Therefore rejoice at this greatest glad-tidings.

2 ای ثابت شرط استقامت متابعت در کلّ شئونست یعنی آنچه میگویم باید بگوئی و آنچه ترویج میکنم باید ترویج کنی و آنچه معتقد من است اعتقاد نمائی و آن اینست که این عبد بنده آستان مبارکم و چون راستان بعبودیت قائم هوئی جز هواء عبودیت محضه در سر ندارم و آرزوئی جز رقیّت صرفه در دل ندارم نهایت اوج عزّتم تذلل در آستان مقدّس است و منتها علویم تبطل در درگاه احدیّت از جامی از بحر الطافش سرمستم و در بزم عبودیتش پیمانه بدست هذا هو اعظم عزّی و شرفی و منتها املی و غایه رجائی و جوهر منائی و حقیقه مقصدی و مأربی و الباء علی کلّ من تمسک بهذا الخبل المتین و اعتقد بهذه العقیده الّتی هی العروة الوثقی بین العالمین

- 3 احرام زیارت کعبه مقصود بر بند و توجّه بمطاف ملاّ اعلی نمائید چه که مأذونید فاستبشر بهذه البشارة العظمی

INBA59:132b, INBA88:171, MMK5#187

p.147, PYB#097 p.11

AB03562

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

Date: 1900 or <

- 1 O Thou Glory of the Most Glorious! I have wakened on this Naw-Ruz morning to find the lights of Thy holiness gleaming from all regions, the verses of Thy unity recited by the tongues of all things, and the tokens of Thy singleness evident in the scroll of the Book of Creation. Blessed is he who chanteth them in such accents as to fill with ecstasy the Concourse on high, and to reach the ears of the dwellers of the Abha Kingdom. Glorified then be my Lord, the Most High!

1 یا بهائی الأبهی أصبحت فی هذا الیوم النیروز و انوار تقدیسک متلاّئیه من کلّ الأرجاء و آیات توحیدک متلوّیه فی السن کلّ الأشیاء و بیّنات تفریدک موصّیه فی منشور کتاب الانشاء فطوبی لمن رتلها ترتیلاً یرتج اهل الملأ الأعلی و یسمعه اهل ملکوت الأبهی فسبحان ربّی الأعلی

- 2 When, O my God, I had taken my station facing the Spot around which circle those that are nigh unto Thee, lo, there was before me a written letter, a guarded tablet, and an outspread roll containing cogent proofs, clear testimonies and lucid evidences in refutation of one who had striven to repudiate Thy truth.
- 3 O God! Assist Thou its author through the confirmations of Thine Abha Kingdom; strengthen his loins by Thine almighty power; cause him to utter Thy praises in great assemblies; and make him Thy most mighty sign, a compelling proof in vindication of Thy Cause among all peoples, a resplendent sign in the world of creation, a standard raised above the pavilions of sublimest glory, a matchless pearl and a peerless jewel glittering in the diadem of loftiness.
- 4 O my Lord! Illumine his countenance with the lights shining from the Abha Kingdom, and the rays dawning from the Most Exalted Horizon, inasmuch as he hath served Thy Cause, published Thy testimony, manifested Thine evidence, elucidated Thy path, and adorned the leaves of utterance with the verses of Thy unity. Thou, verily, art the Bestower, the Compassionate.
- 2 و لَمَّا يَا الهی استقرَّ بِنِی المَقَامِ مَقْبَلًا اِلَى مَطَافِ الْمُقَرَّبِیْنَ وَاِذَا اِمَامِی کِتَابِ مَسْطُورٍ وِلَوْحٍ مَحْفُوظٍ وَرَقٍّ مَنشُورٍ یَحْتَوِی عَلٰی حُجَجٍ بِالْعَظَمَةِ وَبِرَآهِیْنِ وَاضِحَةٍ وَدَلَالِیْلِ لَا تُحْتَمَلُ رَدًّا عَلٰی مَنْ رَدَّ عَلَیْکَ وَشَهَابًا ثَاقِبًا عَلٰی مَنْ اسْتَرَقَّ السَّمْعَ وَهُوَ مُعْتَرِضٌ عَلَیْکَ
- 3 اِی رَبِّ اَیَّدْ مَنشَئَهَا بِتَأْیِیْدَاتِ مَلَكُوتِکَ الْاَبْهٰی وَاشْدُدْ اَزْرَهُ بِشَدِیْدِ الْقُوٰی وَانْظِفْهُ بِثَنَائِکَ فِی الْمَجَامِعِ الْعَظَمٰی وَاجْعَلْهُ اَیَّتِکَ الْکُبْرٰی وَالْحُجَّةَ الْبَالِغَةَ فِی اثْبَاتِ اَمْرِکَ بَیْنَ الْوَرٰی وَاَلَا یَہُ الْبَآہِرَةِ فِی عَالَمِ الْاِنْشَآءِ وَالرَّآیَةَ الْمَرْتَفِعَةَ عَلٰی صُرُوحِ الْمَجْدِ الْاَعْلٰی وَالدَّرَّةَ الْیَتِیْمَةَ وَالجَوْہِرَةَ الْفَرِیْدَةَ الْمُتَلَآئِمَةَ فِی اَکْلِیْلِ الْعُلٰی
- 4 اِی رَبِّ نَوِّرْ وَجْہَهُ بِاَنْوَارِ سَاطِعَةٍ مِنْ مَلَكُوتِ الْاَبْهٰی وَاشْعَلْهُ بِاَزْغَةٍ مِنْ الْاَفْقِ الْاَعْلٰی بِمَا خَدَمَ اَمْرَکَ وَاشْہِرْ بِرَہَانِکَ وَاَظْہِرْ دَلِیْلَکَ وَبَیِّنْ سَبِیْلَکَ وَزِیْنْ صَحَافَتِ التَّیْیَانِ بِآیَاتِ تَوْحِیْدِکَ اَنْتَ الْکَرِیْمُ الرَّحِیْمُ

INBA17:066, BRL_DAK#0441,
MKT1.190, MUH3.278, NNY.257

AB03566

To: *Mahmud Zarqani*

Date: 1900 or <

- 1 O thou who art attracted by the fragrances of God!
- 2 Praise be to God that thou hast been made alive and fresh by the breeze from the gardens of truth in the Abha Kingdom, and hast attained to a boundless spirit from the sweet breaths of the Concourse on High, and hast become intoxicated and enraptured from the wine of the love of God, and hast illumined thine eyes by witnessing the signs of divine unity.
- 3 Having crossed deserts and traversed seas, thou hast reached the blessed spot, the sacred valley of Tuva in the holy land, the Valley of Security at the Sinai of divine manifestation. Thou didst attain the presence of the Most Exalted Threshold, circumambulated the gathering place of the Concourse on High,
- 1 يَا مَنْ اِنْجَذَبَ بِنَفْحَاتِ اللّٰهِ
- 2 حَمْدُ خَدَا رَا کَہْ بِہِ نَسِیْمِ حَدَائِقِ حَقَائِقِ مَلَكُوتِ اِبْہِی زَنْدَہْ وَ تَرَوْتَ تَازَہْ گِشْتِی وَ اَزْ اِنْفَاسِ طَیِّبِ مَلَأَ اَعْلٰی بِہِ رُوحِی فَائِضٍ بِنِیْ اِنْدَازَہْ فَائِزٍ شَدِی وَ اَزْ صَہْبَآیِ مَحَبَّتِ اللّٰهِ سَرْمَسْتِ وَ مَخْمُودِ گِشْتِی وَ اَزْ مَشَاہِدَہْ آیَاتِ تَوْحِیْدِ بَصَرِ مَنُورِ کَرْدِی
- 3 وَ قَطَعَ صَحْرًا وَ عُبُورَ اَزْ دَرِیَا نُمُودَہْ بِہِ وَادِیْ اَیْمَنِ طُورِ سَیْنَا بِقَعۃِ مَبَارَکَہِ وَادِیْ طُویْ اَرْضِ مَقْدَسَہِ رَسِیْدِی دُورِ عَتَبَۃِ سَامِیَہِ حَاضِرِ شَدِی وَ طَوَافِ مَطَافِ مَلَأَ اَعْلٰی نُمُودِی وَ حَیَاتِ تَازَہْ یَافَتِی وَ بِہِ رُوحِی بِنِیْ اِنْدَازَہْ فَائِزٍ گِشْتِی وَ خَلْقِ جَدِیْدِ شَدِی

found new life, attained a boundless spirit, and became a new creation.

- 4 Now, with heavenly confirmation, celestial power, Christ-like spirit, Meccan victories, divine glad-tidings, lordly signs, with face aglow and heart aflame with the fire of God's love, with banner raised and sword of utterance unsheathed, with eloquent speech and powerful words, set out for the divine regions and become a herald of servitude to this Baha'i servant, a bearer of glad tidings of the divine Covenant and promoter of God's testament and promise.

4 حال با تأییدی ملکوتی و قوتی جبروتی و روحی مسیحائی و فتوحی بطحائی و بشارتی رحمانی و اشارتی ربّانی و رخی افروخته و دلی بنار محبت الله سوخته و علمی افروخته و شمشیر لسانی آخته و نطق فصیح و کلامی بلیغ عزم دیار الهی نما و منادی عبودیت این عبد بهائی گرد و مبشر بميثاق رحمانی و مروج عهد یزدانی ربّانی

- 5 By the life of God, the Holy Spirit will breathe into thy mouth, the Spirit of Truth will inspire thy heart, the Mighty Force will be at thy right hand, and the One of Supreme Power will hasten at thy left.

5 لعمرالله روح القدس ینفث فی فمک و روح الأمين یلهمک فی قلبک و شدید القوى عن یمینک و ذو مّرة یسعی عن شمالک

INBA88:247d

AB03357

To: *Mirza Husayn brother of Aqa Mirza Ali Akbar*

Date: 1900 or <

- 1 O servant of the Ancient Beauty! In all matters, take recourse in the Ever-Living, the Self-Subsisting and rely upon the All-Loving Lord. Until the human heart places its trust in God, it will not find rest and tranquility.
- 2 Yes, striving and endeavor, effort and exertion are necessary and obligatory, while negligence and laxity are blameworthy and reproachable. Indeed, one must not be idle for a moment day and night, nor let a minute slip away. Rather, like all other created things, one must be engaged in work day and night, and like the sun, moon, stars, elements and all contingent beings, one must persist in service.
- 3 However, one must rely on divine confirmations and place one's trust and dependence on heavenly bounties, for if the outpouring of truth does not reach us and divine aid and favor do not encompass us, effort will yield no fruit and striving will give no result. Similarly, until one holds fast to means and clings to instruments, no fruit will be obtained. God has refused to cause things to flow except through their means, and We have appointed for all things a cause.

1 ای بندهء جمال قدم در جمیع امور متوسّل بجیّ قیوم شو و متوکّل بر ربّ و دود قلب انسان تا اعتماد بر حضرت یزدان ننماید راحت و آسایش نیابد

2 بلی سعی و کوشش جهد و ورزش لازم و واجب و فرض و قصور و فتور مذموم و مقدوح بلکه شب و روز آتی مهمل نباید بود و دقیقهئی نباید از دست داد و چون کائنات سائره باید لیلانهاراً در کار مشغول شد و چون شمس و قمر و نجوم و عناصر و اعیان ممکنات در خدمات مداومت کرد

3 ولی باید اعتماد بر تأییدات نمود و اتکاء و اتکال بر فیوضات کرد زیرا اگر فیض حقیقت نرسد و عون و عنایت شامل نگردد زحمت ثمر نبخشد کوشش فائده ندهد و همچنین تا باسباب تمسک نشود و بوسائل تشبّث نگردد ثمری حاصل نشود ابی الله ان یجری الامور الا باسبابها و جعلنا لكل شیء سبباً

- 4 O Lord! Open unto him the gates of bounty, grant him comfort and prosperity, transform his hardship into ease, and make what is difficult simple for him. O Thou of mighty favors! Verily, Thou art the Generous Bestower.

4 ربّ افتح عليه ابواب العطاء و ارزقه الرفاه و
الرخاء و وسّع عليه الضّئک و یسرّ له العسریا
عظیم الألطاف انک انت الواهب الکریم

INBA13:061, AVK1.089x, AVK3.403.07x,
DUR3.099x, GHA.075

AB03478

Date: 1900 or <

- 1 O thou, who art enraptured by the True Beloved and art a lover of the Divine Beauty! The children of men, who exist in this visible world, each and every one sighed and bewailed, and lamented by day and by night thinking that they were enamoured with a thousand true beloved ones and filled with the ecstasy of the beauty of Layla. At one time, they would be beset with heart-consuming sighs. At another time they would raise lamentations early at daybreak full of anguish and sorrow. And yet another time they would be with eyes full of tears, a consumed heart, and a concealed grief, like unto a blazing candle glowing with the flaming fire.
- 2 When that playful Beloved, with perfect coyness and allure-ment, was manifest in the rose-garden of revelation, like unto the laughing, hundred-petaled rose, the ones that call themselves lovers, each and every one of them followed their own idle fancies. Some were bereft of discernment and insight and wrapt in the veils of vain imaginings. Others mistook the black weed for the beauteous rose. And yet others imagined the blameworthy and poisonous infernal tree to be the peerless cypress. Some regarded the colocynth as the Blessed Tree. In short, they all fell into the gloomy pit of doubts and were veiled from and deprived of the lofty Moon of divine bounties and the King upon the throne of His favours.
- 3 But ye have become the bewildered lovers of this sweet Beloved and intoxicated with the wine of the banquet of divine favours. One should thank God and offer praises at His Threshold. May your hearts rejoice and your souls be free.

1 ای معشوق حقیقتک مجذوبی و جمال حضرت
احدیّتک مفتونی دنیاده موجود و صفحه
عالمده مشهود اولان بنی آدم هر بری بیک روی
دلبر حقیقته مفتون در و لیلای حسن و ملاحظه
مجنوندر دیو گیجه و گوندوز آه و فغان و فریاد
الآمان ایتمکده ایدی گاه آه شرار انگیز ایله همدم
اولور و گاه ناله سخرخیز ایله پر غم و ماتم اولور
گاه چشم گریان ایله قلب بریان ایله آه پنهان ایله
شع سوزان آسا پر حرق و مضطرم اولور

2 اول دلبر طناز کال عشوه و ناز ایله گل صدبرگ
خندان تک گلشن ظهورده عرض دیدار ایدنجه
مدعیان عشق هر بری بر هوی و هوسه دوشوب و
نظر و بصیرتدن محجوب قالب گیجه بی گوندوزه
قاتوب تحت حجابده انهماک شهواته دوشوب
کیمی گیاه سیاهی گل رعنا بیلوب و کیمی زقوم
مذموم مسمومی سرو بیهمتا تصوّر ایدوب کیمی
شجر حنظلی سدره مبارکه آکلا یوب حاصلی هر
بری بر چاه ظلمات شبهاته دوشوب ماه اوج
عنایت و شاه اریکه موهبتدن محجوب و محروم
قالدیلر

3 سز که بو مهوشک عاشق بیوشی و بو بزم عنایتک
سرمست باده نوشی اولدیکز حضرت کبریاه شکر
ایتملی و درگاه احدیته حمد و ستایش ایتملی گوکلکیز
شاد اولسون و جانکز آزاد اولسون

MJT.060

AB03489

Date: 1900 or <

¹ O thou who art guided by the light of guidance! Thy letter arrived and I became aware of thy acceptance and attention. Consider how the Driver of Providence caused thee to journey through wilderness and seas until thou didst reach Batum and become aware of the Cause of the Living, the Self-Subsisting. Thou wert delivered from the darkness of clouds and beheld the lights of the known Star. Thou didst pass beyond the mirage of vain imaginings and arrived at the shore of the ocean of certitude and knowledge. Thine eyes were illumined by witnessing the greatest signs and thy heart became the envy of rose garden and meadow through the fragrances of the All-Merciful. This is a gift with which nothing on earth can compare. That is from God's grace which He bestoweth on whomsoever He willeth, and God is the possessor of great bounty.

² In any case, since the flame of the Mount and ray of light hath shone upon that yearning heart, like unto Moses thou must say "Verily I perceive a fire" and day by day draw nearer to that divine kindled fire, so that praiseworthy fruit may appear from the tree of being and heavenly effulgences may become manifest and apparent from the illumined heart. Outwardly remain engaged in the same work as before, but keep in view the teaching of the Cause and strive with consummate wisdom to promote the religion of God. Some time passed before thy letter arrived and upon its receipt this reply was written. And upon thee be Glory.

¹ ای مهتدی بنور هدی نامه است رسید و بر اقبال و توجهت اطلاع حاصل شد ملاحظه کن که سائق عنایت تو را در بادیه ها و دریاها سیر و حرکت داد تا بناطوم رسیدی و منتبه بامر حق قیوم گشتی از ظلمات غیوم نجات یافتی و مشاهده انوار کوکب معلوم نمودی از سراب اوهام گذشتی و بشاطی بحر ایقان و عرفان وارد شدی دیده بمشاهده ایات کبری روشن کردی و دل را بنفحات رحمن رشک گلزار و چمن نمودی این موهبتی است که جمیع مافی الارض بان معادله ننماید ذلک من فضل الله یوتیه من یشاء والله ذو فضل عظیم

² باری چون شعله طور و لمعه نور اشراقی بان قلب مشتاق کرد باید چون حضرت کلیم اتی اجد علی آتار هدی بگوپی و روز بروز بان نار موقده ربانیة بنشر اتقرب یابی تا از شجره وجود ثمر محمود ظاهر گردد و از قلب نورانی سنوات رحمانی ظاهر و اشکار شود و بظاهر در همان سلسله که مشغول بودید باشید ولی تبلیغ امر را منظور نظر دارید و بحکمت بالغه در ترویج دین الله بکوشید مکتوب شما مدتی گذشت تا که رسید و بوصول جواب مرقوم شد و علیک البها

INBA88:320, INBA89:054

AB03564

Date: 1900 or <

¹ O thou whom God hath reserved for the service of His Cause! Letters from Azerbaijan, Qazvin and Tehran arrived and I became aware of their meanings and informed of events. From the glad tidings and enkindlement of the friends of God and

¹ یا من ادخره الله لخدمة امره مسطورات از آذربایجان و قزوین و طهران واصل و بر معانی واقف و حوادث مطلع گشتم و از بشارت و اشتعال احباء الله و سعی و جهدشان در اعلاء کلمة الله نهایت روح و ریحان حاصل گردید

their striving and effort to exalt the Word of God, the utmost joy and delight was obtained.

- 2 Assuredly the pure Turkish friends were like the flame of Paran in their attraction to the Beauty of the All-Merciful, such that your honor became pleased and praised them. And in truth, since the Ascension all those regions are advancing and developing day by day, and have taken the lead and surpassed other areas, and have brought honor to the Turks, even the Tatars of the Qipchaq steppes and the Mongols of the deserts of Cathay and Khotan.
- 3 We hope that the famous tradition "We must needs have Azerbaijan" will be fulfilled and the lights of the Sun of Truth will shine forth and become manifest from all corners and directions of that country in a short time. The people of that land inherently possess a strange capacity, and the heat and intense attraction, the substance of enkindlement, exists in their reality to the utmost degree, and movement and vibration are renowned to the extreme in their essence and are requirements of their nature and characteristics of their clay.
- 4 What is needed is the conduct of the friends and the manner and behavior and excellence of speech and the sanctification and consecration of the divine friends. We hope that confirmation will arrive from the Most Glorious Kingdom.

2 البته حضرات ترکان پاکان در انجذاب جمال
رحمن چون شعلهء فاران بودند که آنجناب
خوشنود شده ستایش نمودند و فی الحقیقه از بعد
از صعود جمیع آنصفحات روز بروز در ترقی و
نمودند و از سائر جهات گوی سبقت و پیشی
ریبوند و روی ترکان حتی تاتار دشت قیپچاق و
مغولان صحرای ختا و ختن را سفید نمودند

3 امیدواریم که حدیث مشهور و لابد لنا من
آذربایجان تحقق یابد و انوار شمس حقیقت از
جمیع ارجاء و اطراف آن کشور در مدت قلیله
ساطع و لائح گردد اهل آن بلاد فطره استعداد
غریبی دارند و حرارت و انجذاب شدید ماده
اشتعال در حقیقتشان در نهایت استعداد است
و اهتزاز و حرکت در هویتشان در غایت اشتها
و مقتضای طبیعت و از خصائص طینت

4 چیزیکه لازمست سلوک دوستان و روش و
رفتار و حسن گفتار و تنزیه و تقدیس یاران
الهی امیدواریم که از ملکوت ابهی تأیید رسد

INBA88:202

AB03567

Date: 1900 or <

- 1 O thou who art attracted by the fragrances of the gardens of the Covenant! By God the True One, verily the glad tidings of the Supreme Concourse encompass thee from all directions, and the joyous news of the Most Glorious Kingdom reaches thee from every quarter. Hosts that ye see not shall assist thee, and armies of the confirmations of Baha shall aid thee with utmost power. Soon shall thy face shine forth in the horizon on high and radiate with the lights of the gift whose rays have gleamed in the hearts of the chosen ones.
- 2 Upon thee be the duty to arise with me in servitude at His Most Exalted Sacred Threshold, and in lowliness, submissiveness, helplessness and supplication with me at the court of His

1 یا من انجذب بنفحات ریاض الميثاق تالله
الحق ان بشار الملاء الاعلى محیطه بک من
جمیع الأرجاء و ان بشارات الملکوت الابهی
یدرکک من کل الأنحاء و جنود لم تروها
تتصرک و جیوش تأیید البهآ ینجذک باشد
القوى فسوف یتلأ و جهک فی افق العلی و
یشرق بانوار الموهبة التي سطعت انوارها فی قلوب
الأصفیاء

2 وعلیک بالقیام معی فی عبوديته العتبة السامیه
العلیا والدّل و الأنکسار والعجز و الأبتال معی

Grandeur. By God the True One, verily servitude at that Sacred Threshold is more glorious than crowns, and bondage in that Court is more exalted than the diadems of kings. Upon thee be the spreading of the fragrances, upon thee be the witnessing of manifest signs, and upon thee be the establishment of the conclusive proof.

- 3 Convey greetings and praise to their eminences the brothers and the sons of brothers. We beseech God to aid them to exalt the Word of God, spread the traces of God, and perfume the horizons with the sweet fragrance of the Covenant.
- 4 And whatever is besides this glorious station neither nourishes nor avails anything of truth, as God, blessed and exalted be He, hath said: "Like a mirage in the desert, which the thirsty one supposeth to be water, until when he cometh unto it he findeth it to be nothing." And the Glory be upon thee.

فی فناء باب الکبریاء تألله الحق ان عبودية تلك العتبة المقدسة تفتخر على الأكاليل و رقية ذلك الفناء تباهی يتجان السلاطين عليك بنشر النفحات عليك بمشاهدة الآيات البينات و عليك بالاقامة الحجة البالغة

3 بلغ التحية و الثناء الى حضرات الاخوان و ابناء الاخوان نسئل الله ان يؤيدهم على اعلاء كلمة الله و نشر آثار الله و تعطير الآفاق بطيب الميثاق

4 و ما عدا هذا الشأن الجليل لا یسمن و لا یغنی من الحق شيئاً الله كما قال الله تبارک و تعالی کسراب بقیعة یحسبه الظمان ماء حتی اذا حائه لا یجده شيئاً و البهاء عليك

INBA13:246

AB03707

To: Baha'is of Bahmanmir, in Bahnamir

Date: 1900 or <

- 1 O friends of the Ancient Beauty! This age is the age of attraction, and this century is the century of the Lord of Lords. East and West are in tumult and ferment, and South and North are filled with passion and zeal. The contingent world is advancing and the universe is in eternal growth and development. The horizons, like a suckling babe, are being nurtured at the breast of grace, and the world, like a newly-planted sapling in the embrace of the universe, through the downpouring of the rain of bounty, is attaining freshness and delicacy and growth and development. The more effort is expended, the more bounty will be received, and the more one ascends, the more progress will be achieved in all directions. Therefore, O friends of the Ancient Beauty and O fellow-citizens of the Greatest Name, strive that you may make tremendous progress in all ranks, both spiritual and material. The assistance and grace of the Divine Unity is with us.
- 2 O God! These are servants who are related to Thy Beauty and whom Thou hast taken under the shadow of the wing of the Phoenix of the Orient of Thy Oneness. Aid them in all affairs

1 ایدوستان جمال قدم عصر عصر انجذاب است و قرن قرن حضرت ربّ الأرباب شرق و غرب در جوش و خروش است و جنوب و شمال در شوق و شور امکان در ترقیست و کیهان در نشو و نما ابدی آفاق چون طفل شیرخوار از ندی عنایت در پرورش است و جهان چون نهال تازه نشان در آغوش کیهان از ریزش باران فیض در طراوت و لطافت و نمو و نمایش هرچه همت بیشتر مبذول شود فیض بیشتر رسد و آنچه رو بصعود بیشتر باشد ترقی از جمیع جهات بیشتر حاصل گردد پس ای یاران جمال قدم و ای هموطنان اسم اعظم بکوشید تا در جمیع مراتب چه از معنوی و چه از صوری ترقیات عظیمه نمائید عون و عنایت حضرت احدیت با ماست ع ع

2 اللهم هؤلاء عباد نسبتهم بجمالک و اخذتهم تحت ظل جناح عنقاء مشرق احدیتک ایدهم فی جمیع

and conditions to progress gradually in the paths of knowledge, virtue and perfection, and make them manifestations of bounties and dawning-places of beneficence in all things among the signs of Thy power in the contingent world. Verily, Thou art the Generous, the Merciful, the Bestower.

DAS.1913-07-13, ABIE.059, BLO_PN#007

الشُّنُونُ وِ الْأَحْوَالِ عَلَى التَّدَرُّجِ فِي مَدَارِجِ الْعِلْمِ
وِ الْفَضْلِ وَ الْكَمَالِ وَ اجْعَلْهُمْ مَظَاهِرَ الْمَوَاهِبِ وَ
مَطَالِعَ الْإِحْسَانِ فِي كُلِّ شَيْءٍ مِنْ آثَارِ قُدْرَتِكَ
فِي الْإِمْكَانِ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْمُنَّانُ

INBA13:046, MKT5.019, MJMJ3.001ax,
MMG2#222a p.249x, NJB_v01#19a
p.034

AB03788

To: Mulla Valiyullah, in Baku

Date: 1900 or <

1 O Friend of God!

1 ای ولی الهی

2 The Bestower of Names and True Giver established your name as Valiyu'llah (Friend of God) and designated your attribute as Habibu'llah (Beloved of God). Therefore, through the power of this blessed name and the guidance of that characteristic and attribute pointing to the love of the Incomparable Ancient Beauty, step into the field of "they strive in the path of God," so that you may journey and move from the Sacred Mosque of patience and tranquility to the Far Mosque of "verily God loves those who strive," and witness the Most Great Sign of God, and observe the station of "then drew nigh and approached till he was at the distance of two bows' length or even nearer."

2 واضع اسماء و معطی حقیقی اسمت را ولی الله
وضع نمود و صفتت را حبیب الله فرمود پس
بشکونی این اسم مبارک و رهنمونی آن نعت
و صفت دال بر حب جمال لا یشارک قدم در
میدان و یجاهدون فی سبیل الله بنه تا از مسجد
الحرام صبر و سکون به مسجد الاقصای آن
الله یحب الذین یجاهدون سیر و حرکت نمائی و
مشاهده آیه الله الکبری نمائی و ملاحظه مقام
دنی فتدلی و کان قاب قوسین او ادنی کنی

3 And in this Most Great Cycle, striving means spreading the divine fragrances and promoting the Cause of the Word of God. If you seek heavenly assistance, join the spiritual army and become a leader and breaker of ranks through the power of utterance, the might of explanation, the vision of witnessing, the weapon of righteousness, and the confirmation of the hosts of the Abha Kingdom, so that you may see the power of the unseen forces and witness the might of the Concourse on High, and observe the conquest of the cities and villages of hearts and behold the capturing of the fortresses and strongholds of souls.

3 و در این کور اعظم مجاهده نشر نفحات الله
و ترویج امر کلمه الله است اگر عون آسمانی
خواهی در فوج روحانی داخل شو و بقوت بیان
و سطوت تبیان و رؤیت عیان و سلاح تقوی و
تأیید جنود ملکوت ابهی صفدر و صف شکن
شو تا قدرت جنود لم تروها بینی و صولت سپاه
ملا اعلی مشاهده کنی و فتوحات مدن و قراء
قلوب ملاحظه نمائی و تسخیر قلاع و حصون
نفوس نظر کنی

4 And glory be upon you and upon all who strive to spread the divine fragrances.

4 و البهاء علیک و علی کل من سعی فی نشر نفحات
الله

INBA88:178, MKT8.168, MMK6#507

AB03709

To: *Baha'is of Hamadan*

Date: 1900 or <

- 1 O friends of the All-Merciful and companions of the Lord! The world is the arena for the horsemen of truth and the battlefield for the hosts of the Kingdom of the King of Oneness, that they may break the mighty ranks of misguidance and repel the assault of ignorance, and that the hosts of light may attack with piercing flames and vanquish the armies of darkest night, and that the luminosity of the Greatest Guidance may make the arena of the universe the envy of the radiant heavens, and that the might and power of the Lord's light may utterly destroy the force and dominion of the evil ones.
- 2 Now a group of reed-riders are prancing in the arena and have raised an uproar in the vast plain of the universe. They yearn for dominion and dream of conquering fortresses and realms. Alas! Alas!
- 3 O royal riders in the arena of divine unity and O victorious army of the realm of detachment! You are supported by the hosts of the Abha Kingdom and aided by the cohorts of the angels of the Supreme Concourse. Make an effort! Gallop forth in this arena! Cast forth the ball and strike it with the polo mallet! Attack with the sword of detachment from all save God and the spear of turning toward God and the blade of utterance and the arrow of exposition, until darkness is completely banished from the horizons and the dark world becomes illuminated.
- 1 ایدوستان رحمن و یاران یزدان جهان جولان گاه
سواران حقیقت است و میدان رزم جنود
ملکوت سلطان احدیت تا سپاه ضلالت را
صف شوکت بشکنند و لشکر جهالت را دفع
صوت کنند و جنود نور بشهاب ثاقب هجوم
آرد و افواج ظلمت دیجور را مقهور کند و
نورانیت هدایت کبری عرصه کیهانرا رشک
سپهر رخشان نماید و صولت و شوکت پرتو یزدان
قوت و سطوت اهریمنان را نابود فرماید
- 2 حال جمعی نی سواران در میدان در جولانند و
عربدهائی در پهن دشت کیهان انداختند هوس
استیلا دارند و سودای فتح و ظفر بر قلاع و
دیوار هیئات هیئات
- 3 ای شهسواران مضمار توحید و ای لشکر مظفر
ملک تجرید شما مؤید بجنود ملکوت ابدی هستید
و منصور بقبیل من ملائکه الملائه اعلی همی کنید
و در این میدان جولانی نمائید و گوئی بیفکنید
و چو گانی یزید و بسیف انقطاع از ما سوی الله
و سنان توجه الی الله و تیغ بیان و تیر تبیان هجوم
آرید تا ظلمات بکلی از مطالع آفاق مفقود گردد
و جهان تاریک روشن شود

INBA13:072, INBA85:162, MKT8.232,
AKHA_130BE #01 p.a

AB03684

To: *Ali-Akbar Rawhani Muhibulsultan, in Ishqabad*

Date: 1900 or <

- 1 O thou who art firm and steadfast in the Covenant of the All-Merciful! What thou hadst written was noted. From its heart-attracting contents, the hearts of those who are firm obtained endless spirit and fragrance, and from its sweet meanings the taste of the spiritual ones became sweet.
- 1 ای ثابت راسخ بر پیمان رحمن آنچه مرقوم نموده
بودید ملاحظه گردید از مضامین دلنشینش
قلوب ثابتین را روح و ریحان بی پایان حاصل

- و از معانی شکرینش مذاق روحانیان شیرین گشت
- 2 Glory be to God! That pure heart in the city of Love and these hearts in the prison fortress - what a mighty connection exists between them and what an ancient fellowship is manifest and evident!
- 3 For the pure spirits who are firm in the Covenant are today the hosts arrayed in the Abha Kingdom. They are one type of life-giving army and one rank of the hosts of salvation. They cause the parties of the wavering ones to flee the field and return the scattered leaves of doubts to their owners.
- 4 They are not deceived by mention of this wronged one's name with reverence, and from complaints about the friends who are firm and steadfast in the Covenant and Testament they understand that this is a pretext and the real target is someone else. They are so perceptive, intelligent and insightful that from publications and resort to ambiguous verses they perceive that the purpose is to cast doubts and cause wavering in the Covenant and Testament.
- 5 In any case, two letters are enclosed - deliver them to their owners. And upon thee be glory, and upon all who are firm and steadfast in God's Covenant.
- 2 سبحان الله آن دل پاک در مدینه عشق و این قلوب در قلعه سخن چه ارتباط عظیمی در میان و چه الفت قدیمی ظاهر و عیان
- 3 چه که ارواح طاهره ثابتۀ بر میثاق الیوم جنود مجتده ملکوت ابهی هستند یک تیپ لشکر حیانتد و یک صف جنود نجات احزاب متزلزلین را از میدان بدوانند و اوراق شبهات منتشره را ارجاع بصاحبانش نمایند
- 4 از ذکر اسم این مظلوم بتعظیم گول نخورند و از شکایت از احباب ثابتۀ راسخه بر عهد و پیمان بفهمند که این بهانه است و مقصد اصلی شخص دیگر است و چنان فطن و زکی و پرفراستند که از نشریات و تمسک بمتشابهات ادراک نمایند که مقصود القای شبهات است و متزلزل نمودن در عهد و میثاق
- 5 باری دو مکتوب در جوفست بصاحبانشان برسانید و الباء علیک و علی کل ثابت راسخ علی میثاق الله

INBA55:401, INBA79.013, MMK5#226
p.177x

AB03763

To: Mulla Ghulam-Rida, in Jasb

Date: 1900 or <

- 1 O thou who art attracted by the fragrant breaths of loving-kindness!
- 2 Discover thou the mystery of God, and the secret of the All-Merciful, in the mirror of truth and the sea of servitude, and behold thou the world-enkindling ray of eminence and salvation in the dawning-place of thralldom and humility at the threshold of Almighty God. In the contingent world, even unto the very acme of the Placeless, loftiness, advancement and exaltation are impossible save on the wings of servitude; while nearness
- 1 ای منجذب بشمیم نسیم عنایت
- 2 سرّ یزدان و راز رحمن را در آینه حقیقت و دریای عبودیت اکتشاف نما و پرتو جهان افروز بزرگی و آزادی و رستگاری در مطلع بندگی و خاکساری آستان پروردگار مشاهده کن در حیز امکان تا عنان لامیکان بلندی و صعود و ترقی جز به پال و پر عبودیت نتوان و قرینت حضرت مقدسه جز بتحریرک جناح رقیّت ممکن نه

to the Holy Presence is unattainable unless the pinions of thralldom be unfurled.

- 3 Know therefore that the highest hope of this wingless bird is to soar in the apex of servitude, not that of freedom; to fly in the nadir of thralldom, not the apogee of lordship. To the extent therefore that thou art able, do thou denote me by this attribute and extol me by this description, that mine heart may be cheered, and my soul be wedded to happiness. The Ancient Beauty is the Most Great Name, may my life be a sacrifice to his loved ones. Upon the brow of this servant, the crown of servitude is preferable to the diadem of lordship, for this hath ever been, and is now, my pride and glory. 'Ayn 'Ayn.

- 4 Convey unto Najl-i-Sa'id, his consort, the consort of Najl-i-Sa'id, and all the friends, the most wondrous and all-glorious greeting; and I cherish the hope that all may remain steadfast and abiding upon the Straight Path.

3 پس بدان که منتهی آرزوی این مرغ بی پر و بال پرواز در اوج بندگیست نه آزادی و طیران در حسیض چاکریست نه فلک سروری پس تا توانی مرا باین صفت بخوان و باین نعت ستایش کن تا دلم خرم گردد و جانم بشادی همدم جمال قدم اسم اعظم روحی لاحبانه الفداء تاج بندگی را بر تارک این عبد از اکیلی سروری ترجیح داده چه که باین مفتخر و متباهی بوده و هستم
ع ع

4 نجل سعید و ضلع و ضلع نجل سعید را و جمیع یاران را تکبیر ابدع ابهی ابلاغ فرمائید امیدوارم که کلّ بر صراط مستقیم ثابت و مقیم باشند

INBA13:075, INBA55:436, INBA88:220, AKHA_128BE #14 p.a, YHA1.014 (1.013)

AB03872

To: Ahmad son of Abu'l-Qasim, in Nayriz

Date: 1900 or <

- 1 O thou who art cheered by the fire of the love of God! O what longing for that Face by which the Kingdom of earth and heaven is illumined! O what thirst for that cool water from the mouth of the Beloved whose beauty hath appeared and whose majesty hath been manifested beneath the shadows of verses!
- 2 O my Lord! Thou hast left me alone and solitary amidst the masses who assail Thy wondrous Cause with the power of doubts. O my Lord! Be kind and have mercy upon my weakness and powerlessness, and assist me in all conditions.
- 3 O Lord! Though we are weak ants, make us radiant moons. Though we are lowly gnats, make us majestic kings. We are fallen into a pit - make us the Joseph of Egypt. We are helpless - make us mighty in this age. We are needy and desperate - make us rich and prosperous. We desire none but Thee and seek none but Thee.

1 یا من استأنس بنار محبة الله و اشوقا لوجه استضاء به ملکوت الأرض و السموات و اضماء لظلم بارد من فم حبیب لاح جماله و ظهر جلاله فی ظلل من الآیات

2 ایربّ ترتکنی وحیداً فریداً بین جماہیر الملل الہاجمة علی امرک البدیع بقواء الشہات ای ربّ الطف وارحم ضعفی و عجزی و انصرنی فی کلّ الحالات

3 پروردگارا هر چند مور ناتوانیم ماه تابان گردان پشهء ذلیلیم پادشه جلیل فرما چاه افتاده ایم عزیز مصر نما بیچاره ایم قوی عصر فرما محتاج و مضطربیم غنی و توانگر نما جز تو نخواهیم و بغیر از تو نجوئیم

4 O my beloved dear friend! The accepted servant at the court of the One becomes self-sacrificing, becomes a sacrifice to the true Beloved, whose soul's desire becomes nearness to the Beloved, becomes manly, becomes wise, becomes fearless, becomes active, becomes clean and pure from every contamination. Be of Husayn's temperament, pass beyond fear and hope for the sake of one life, Enter the Karbila of love manfully, manfully.

4 ای بنم سوگلی یار عزیزم درگاه احدیت به بندۀ مقبول جان فشان اولور محبوب حقیقی به قربان اولور آرزوی جانی قرب جانان اولور مردانه اولور فرزانه اولور بی باک اولور چالاک اولور هر الایشدن تمیز و پاک اولور حسینی مشرب اول بر جان ایچون خوف و رجادن کج فضای کربلای عشقه وار مردانه مردانه

5 My Lord! Forgive the root of this servant and the branch of this offshoot, and cause him to enter the garden of Thy good-pleasure and the meadows of Thy pardon and forgiveness. Verily, Thou art the Generous, the Merciful, the All-Forgiving.

5 رب اغفر لأرومة هذا العبد ودوحة هذا الفرع وادخله في جنة رضائك ورياض عفوك و غفرانك انك انت الكريم الرحيم الغفار

INBA55:207, ADH2_1#29 p.047x,
MMG2#233 p.261x

AB03602

To: Mirza Musa Hakimbashi, in Nayriz

Date: 1900 or <

1 O my God, my God! Thou beholdest me supplicating unto the heaven of the glory of Thy mercy, imploring at the exalted height of Thy lordship, beseeching at the threshold of the holiness of Thy divinity, and hoping in the presence of the might of Thy singleness, that Thou mayest assist Thy servant who hath called upon Thee with the inmost depths of his heart, in the hiddenness of his secret and the openness of his utterance, seeking Thy good-pleasure, yearning for Thy satisfaction, ablaze with the fire of Thy love, illumined by the light of Thy knowledge, surging like the seas in Thy remembrance, and billowing like the swelling and overflowing deep in Thy praise, at the time when he pressed his brow upon the dust of Thy holy Presence, rubbed his face in the earth of the threshold of intimacy with Thee, brightened his eyes through beholding Thy signs, perfumed his nostrils with the fragrances that breathed from the Blessed Spot, and revived his spirit through the breezes that were wafted from the sacred garden.

1 الهی الهی ترانی مبتلأ الی سماء بهاء رحمانیتک و متضرعاً الی علاء مقام ربوبیتک و ملتمساً بعتبة قدس الوهیتک و راجياً لحضرة عز احدیتک ان تؤید عبدک الذی ناجاک بجماع قلبه فی خفی سرّه و جلی جهره طالباً مرضاتک متمنياً رضائک متأجلاً بنار محبتک متبجلاً بنور معرفتک متلجلاً کالجار بذکرک و متموجاً کالطعمام الزخار بنعتک عندما مرّغ جبینہ بتراب حضرة قدسک و عفر وجهه بعفاء عتبة انسک و تنور بصره بمشاهدة آیاتک و تعطر مشامه بنفحات عبقت من البقعة المبارکة و انتعش روحه بنسمات تنفست من الروضة المقدسة

2 And he returned from Thee unto Thee, put his trust in Thee, and entreated before Thee that Thou wouldst aid him, upon his return, to raise aloft the banner of Thy divinity in the highest climes, to spread the sails of Thy Cause upon the ships of salvation, and to strive with utter striving and mighty endeavor for the shining forth of Thy lights from the dayspring of created

2 و رجع منک الیک و توکل علیک و تضرّع لیدک ان تؤیدہ حین الرجوع علی اعلاء لواء الوهیتک علی اعلى الأقال و نشر شرع امرک فی سفن النجاة و السعی البلیغ و الجهد العظیم

things and for the diffusion of Thy Most Exalted Word among mankind.

- 3 O Lord! Prepare for him guidance in all his affairs, make easy for him that which is pleasing and desired, cause his tongue to speak Thy praise, inspire his heart with Thy mysteries deposited within the realities of all things, and make him a banner among Thy banners, a sign among Thy signs, a meaning among the meanings of Thy written Book, and a secret among Thy secrets in the outspread scroll and the preserved Tablet.

فی سطوح انوارک عن مطلع الکائنات و اشتہار
کلمتک العلیا بین الوری

3 ای ربّ هیّا له من امره رشدا و یسرّ له ما
یرضی و یتقّی و انطق لسانه بالثناء و الهم قلبه
بأسرارک المودعة فی حقائق الأشياء و اجعله
رایة من رایاتک و آية من آیاتک و معنی من
معانی کتابک المسطور و سرّاً من اسرارک فی
الرقّ المنشور و اللوح المحفوظ

INBA55:191, INBA59:162, MKT1.245,
MJMJ2.081, MMG2#091 p.101

AB03642

To: Ali Akbar Afshar, in Port Said

Date: 1900 or <

- 1 O servant of the Court of the Most Glorious Beauty! Whatever you seek, you will find naught but the sign of the Ancient Grace, and whatever path you tread, you will traverse none but the field of servitude to the Most Great Name - may my spirit be sacrificed for His loved ones. This servitude is the manifest morn and the brilliant light and honeycomb. The eyes of the spiritual ones are illumined by it, and it is honey and sugar to the palate of the merciful ones. For the celestial beings it is living water, and for the divine ones it is the spring of Tasnim. For the afflicted it is healing, and for the wounded it is balm for arrow and spear wounds. For the hopeless it is the dawn of hope, and for the grief-stricken it is intense joy. I swear by the Divine Unity that the sweetness of servitude at the threshold of the Most Glorious Beauty has made sweet the taste of the dwellers of the Supreme Concourse. Therefore with this call must the palate of the servant of Baha be made sweet and sugary. Every other title is bitter.

1 ای بندهء درگاه جمال ابهی آنچه بجوئی جز
آیت الطاف قدم نیابی و آنچه پیوئی جز میدان
عبودیت اسم اعظم روحی لاجبائنه فدائی
این عبودیت صبح مبین است و نور منیر و شهد
و انگبین چشم روحانیان بآن منور است و
کام رحمانیان را شهد و شکر ملکوتیان را ماء
معین است و لاهوتیان را عین تسنیم دردمندانرا
درمانست و مجروحان را مرهم زخم تیر و سنان
نومیدان را فجر امید است و ماتم دیدگانرا مسرت
شدید قسم بحضرت احدیت که حلاوت
عبودیت آستان جمال ابهی کام سگان ملاء اعلی
را شیرین نموده پس باین ندا باید مذاق عبد بها
را شیرین و شکرین نمود دیگر هر لقی تلخ است

- 2 'Abdu'l-Baha

ع ع 2

- 3 O nightingale of the garden, wing your flight to the sacred court, and O chameleon, turn like the sun toward the illumined shrine. O you who thirst for the pure waters of pilgrimage to the sacred threshold, hasten to the spring that is the circling-place of the Supreme Concourse. You are permitted and accepted. Glory be upon all who are intoxicated from the

3 ای بلبل باغ بگلشنسرای عتبهء مقدسه پرواز کن
و ای حرباء بمرقد منور چون آفتاب توجه نما ای
تشنهء زلال زیارت آستان مقدس بمعین مطاف
ملاء اعلی بشتاب مأذونی و منظور و البهاء علی
کل مخمور من کأس الميثاق و کلّ ثابت راسخ

cup of the Covenant and all who are firm and steadfast in the Covenant of the Luminary of the horizons. And woe to every waverer and abasement to all who hesitate in obedience. And glory be upon you.

بعهد نير الآفاق و الويل لكل متزلزل و الدّل لكل
من يتردد في الامتثال و البهاء عليك

INBA13:037, HDQL267, ANDA#34 p.05

AB03847

To: Baha'is of Qazvin

Date: 1900 or <

- 1 Glorified art Thou, O my God! I turn to the kingdom of Thy mercifulness and implore the dominion of Thy oneness. Tears flow from my eyes, sighs rise from my heart, and regrets appear in my soul from being separated from beholding the lights of Thy beauty and being deprived of hearing Thy utterance.

1 سبحانك اللهم يا الهى اتى اتوجه الى ملكوت
رحمتك و اتضرع الى جبروت فردائتك
و تسيل من عيني العبرات و يرتفع من قلبي
الزفرات و يظهر في فؤادي الحسرات من هجرانى
عن مشاهدة انوار جمالك و حرمانى عن استماع
بيانك
- 2 My God! My God! Aid me through Thy ancient grace and Thy mighty bounty, deliver me from these overwhelming sorrows, grant me rest from the downpour of these tears and the burning of these sighs, and cause me to return unto Thee, taking refuge in the shelter of Thy supreme mercy and clinging to the hem of Thy pardon and greatest forgiveness.

2 الهى الهى ادركنى بفضلك القديم و فيضك
العظيم و نجنى من هذه الغمرات و ارحنى من
انهمار هذه العبرات و احتراق هذه الزفرات و
ارجعنى اليك ملتجئاً الى جوار رحمتك الكبرى
و متشبثاً بذيل عفوك و مغفرتك العظمى
- 3 My God! My God! These are servants whom Thou hast chosen for Thy love, selected for Thy knowledge, and chosen for the appearance of the signs of Thy bestowal. They have forsaken all they possessed and all that was against them, have detached themselves unto Thee and relied upon Thee, have been attracted to the beauty of Thy oneness and enkindled by the fire ignited in the tree of Thy singleness, have entered the garden of Thy remembrance, have gathered the fruits of knowledge and plucked the flowers of guidance in the gardens of Thy oneness.

3 الهى الهى هؤلاء عباد اجتبيتهم لمحبتك و انتخبتهم
لمعرفتك و اخترتهم لظهور آثار موهبتك و تركوا
ما لهم و عليهم و انقطعوا اليك و توكّلوا عليك و
انجذبوا الى جمال احديتك و اشتعلوا بالنار الموقدة
فى شجرة وحدائتك و دخلوا فى حديقة ذكرك
و اجتنوا اثمار المعرفة و اقتطفوا ازهار الهداية فى
رياض احديتك
- 4 O Lord! Strengthen them in steadfastness in Thy Cause, firmness in Thy Covenant, continuance in Thy service, servitude before Thy threshold, exaltation of Thy Word, manifestation of Thy wisdom, establishment of Thy proof, and promulgation of Thy Law.

4 اى رب ايدهم على الاستقامة فى امرك و الثبوت
فى عهدك و المداومة فى خدمتك و العبودية
لحضرتك و الأعلاء لكلمتك و الأظهار لحكمتك
و الأقامة لمحبتك و النشر لشريعتك

- 5 Verily, Thou art the Mighty, the Powerful, the Strong, the Glorious, the Beloved. Verily, Thou art the Kind, the Merciful, the Compassionate, the Loving.

5 أَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَادِرُ الْقَوِيُّ الْعَزِيزُ الْمَحْبُوبُ وَ
أَنْتَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ الْعَظُوفُ الْوَدُودُ

AYBY.368 #053

AB03806

To: Kamali Sarvistani, Haydar Ali et al.

Date: 1900 or <

- 1 O friends! How fortunate, exalted in destiny, and blessed in fate you are that you were born in such a cycle and age, and have arrived at such a threshold, and prostrate yourselves at such a court, and rest in the shade of such a tree, and partake of such fruit! The cycle is the cycle of the Ancient Beauty, the age is the age of the Greatest Name, the threshold is the threshold of God's Law, the court is the court of the Most Glorious Beauty, the tree is the divine tree, the fruit is the fruit of the Lote-Tree of the furthestmost boundary. Blessed are those who attain! Glad tidings to those who arrive! Joy to those who reach! Delight to those who find shade! And praise be to God, the Lord of the worlds. Convey to all the friends the Most Glorious Ancient Greetings.

1 ای یاران چه خوش بخت و بلند اختر و
همایون طالع بودید که در چنین کور و دوری
مولود و در چنین قرن و عصری موجود و بر
چنین موردی وارد و در چنین آستانی ساجد و
در سایه چنین شجره مستریح و از چنین ثمری
مستفید شده اید کور کور جمال قدم قرن عصر
اسم اعظم مورد مورد شریعت الله آستان درگاه
جمال ابهی شجر شجر اینسا ثمر ثمره سدره منتهی
طوبی للفائزین بشری للواردین فرحاً للواصلین
سروراً للمستظّلین و الحمد لله رب العالمین جمیع
دوستان را تکبیر ابدع ابهی ابلاغ نمائید

- 2 'Abdu'l-Baha

2 ع ع

- 3 Regarding the cultivation of opium about which you inquired - the cultivation of opium is not permitted except for medical treatment, as it is used in most treatments. And regarding your question about the number of days of Ridvan - it is twelve days, and its first day is that same day two hours before sunset. Furthermore, the divine friends must always associate and meet with each other with perfect wisdom, engage in the remembrance of God, and inhale from each other the sweet fragrance of the love of God.

3 در خصوص زرع تریاک استفسار نموده بودید
زرع تریاک جز بجهت علاج جائز نه زیرا در
اکثر معالجات مستعمل و از عدد ایام رضوان
سؤال نموده بودید دوازده روز است و یوم اولش
همان یوم دو ساعت بغروب مانده است دیگر در
جمیع اوقات باید دوستان الهی با یکدیگر با کمال
حکمت معاشرت و ملاقات نمایند و بذکر حق
مشغول گردند و از یکدیگر رائحه طیبیه محبت
الله استشمام کنند

LOTW#01x

INBA13:033, INBA87:440, INBA52:454b,
NURA#01, MMK4#141 p.144x,
AVK3.039.13x

AB03731*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz**Date: 1900 or <*

- 1 O Andalib of the Garden of Inner Meanings! How we miss you in the White Spot! How we miss you in the Luminous Dome! How we miss you in the place described by the tongue of the Prophets! How we miss you where “the Lord has glorified Lebanon and made Carmel resplendent”! How we miss you in the Holy Land! How we miss you in the blessed valley! How we miss you on the highest peak! How we miss you on God’s holy mountain! How we miss you at the finest spot in Haifa! How we miss you at the edifice of the Supreme Lord! How we miss you in carrying soil on the blessed shoulders!

- 2 Do not grieve - for a while I carry it by proxy on behalf of Sheikh al-Rais, Afnan, Fadil, Gholamreza Khan, yourself, the Master Builder and other loved ones. This proxy service is pure bounty and sheer blessing from the Divine Unity, which has enabled ‘Abdu'l-Baha to arise in this station to serve as proxy for pure souls.

- 3 My Lord, accept from Your humble, submissive, downtrodden and poor servant this proxy service for the loved ones of God. Verily You are the Powerful, the Mighty, the Acceptor, the Forgiving.

1 ای عندلیب حدیقہء معانی ای جای تو خالی در بقعہء بیضاء ای جای تو خالی در قیہء نوراء ای جای تو خالی در موقع منعت بلسان انبیاء ای جای تو خالی الربّ مجد لبنان و بہاء کرم ای جای تو خالی در ارض مقدس ای جای تو خالی در وادی امن ای جای تو خالی در ذروہء علیا ای جای تو خالی در جبل کوم اللہ ای جای تو خالی در بہترین نقطہء حیفای ای جای تو خالی در بنیان حضرت کبریاء ای جای تو خالی در خاک کثی بدوش مبارک ای جای تو خالی

2 غصہ مخور چند کش بالنیابہ از جناب شیخ الرئیس و جناب افنان و جناب فاضل و جناب غلامرضا خان و جناب شما و جناب معمارباشی و سائر احباب میکشم و این نیابت عین عنایت و صرف مہبت از حضرت احدیت است کہ عبدالہیاء را موفق بآن نمودہ کہ بالنیابہ از نفوس زکیہ در این مقام قیام نماید

3 ربّ اقبل من عبدک الخاضع الخاشع البائس الفقیر ہذہ النیابۃ لاجبّاء اللہ انک انت المقتدر العزیز القابل الغفور

INBA13:067, INBA87:625b, INBA52:669,
PZHN v2#1 p.106

AB03751*To: Mihdi Dallal, in Tabriz**Date: 1900 or <*

- 1 O thou who art yearning for the pathway of the Friend! From the intensity of thy longing thou art like a fire, and from thirst like raging flames. Thy heat hath spread to the world and thy

1 ای مشتاق کوی دوست از شدّت شوق چون آتشی و از تشنگی چو نیران سرکش حرارت سرایت بجهان نمودہ و اشتیاق تاب و توان بردہ ولی شوق و اشتیاق این عبد بمشاهدہء روی

yearning hath taken away strength and power. Yet this servant's longing to behold thy heart-attracting face is far greater, and the desire for meeting is in utmost intensity and fervor.

- 2 However, since your honor hath dedicated your time to services, and service to the friends of God is the greatest of gifts and noblest of rewards, and in the holy court of the Ancient Beauty (may my spirit be sacrificed for those who long for His dust) it is the most acceptable of deeds and most beloved of actions, therefore it was decided that this servant would bow his head at the Sacred Threshold and supplicate and pray on your behalf as your deputy, and recite the Visitation Prayer.

- 3 Now if you accept this deputyship and representation of this servant, then in gratitude gird up even more than before the loins of service to the divine friends, and strive in such wise that you may shine forth like a luminous star from the horizon of service to the Cause of God. I guarantee the confirmations of the Lord of verses and will also act as deputy in the visitation. You are an excellent principal and I am the resident agent.

- 4 Convey greetings to all the divine friends.

دلجویت بسی افزون و میل ملاقات در شدت
انبعاث و هیجان

2 اما چون آنجناب اوقات را وقف خدمات
فرموده‌اید و خدمت یاران حق اعظم موهبات
و اشرف مثوبات و در ساحت قدس جمال قدم
روحی لمن یشتاق تربته الفداء مقبولترین اعمال و
محبوبترین افعال بناء علی ذلک قرار بر این شد
که این عبد سر باستان مقدس گذاشته بالوکاله
از شما عجز و ابتهال نمایم و نماز و نیاز کنم و
تلاوت زیارت نمایم

3 حال شما اگر این نیابت و وکالت این عبد را قبول
میفرمائید بشکرانه بیشتر از پیشتر کمر خدمت
یاران الهی را بر بندید و چنان بکوشید که از افق
خدمت امری الله چون کوكب منیر بدرخشید و
تأییدات رب آیات را من کفالت مینمایم و در
زیارت نیز وکالت میکنم شما نعم الموکلید و من
وکیل مقیم

4 جمیع احبای الهی را تکبیر برسانید

INBA88:124

AB03809

To: Baha'is of Egypt

Date: 1900 or <

- 1 O true friends! Today is the day of the glorious outpourings of the invisible Kingdom of Abha and the waves of the ocean of favors of the Most Exalted Countenance. The lights of His manifestations are shining forth from all directions and the breezes of His bounty and bestowals are blowing from every quarter. The gates of His Kingdom are opened and the verses of His Dominion are expounded. His ancient grace, like a mighty flood, is flowing with utmost power and His manifest light is shining from the horizon of certitude like a radiant moon.
- 2 Yet these servants must consider this mighty grace a precious opportunity and this manifest bounty the greatest blessing, so that they may receive its effects and be illumined by its lights. When the heavenly bounty descends upon pure and goodly soil,

1 ای یاران حقیقی البوم یوم فیوضات جلیله
ملکوت غیب ابهاست و تموجات بحور الطاف
لاریبیه طلعت اعلی انوار تجلیاتش از جمیع
جهات در سطوعست و نسائم احسان و انعامش
از کلّ النحاء در هبوب ابواب ملکوتش مفتوح
و آیات جبروتش مشروح فضل قدیمش چون
سیل عظیم بکال قوت در جریان و نور مبینش
از افق یقین ظاهر چون مه تابان

2 ولی این عباد باید این فضل عظیم را غنیمت شمرند
و این جود مبین را اعظم نعمت تا از آثارش
استفاضه نمایند و از انوارش استناره چون فیض

flowers and sweet herbs spring forth and it becomes a supreme paradise.

- 3 Now that it is evening time and several guests are present, his honor Aqa Mirza Ibrahim, upon whom be the Most Glorious Glory of God, has arrived and mention was made of those divine friends. With utmost joy and fragrance and pure love he requested mention of those friends. When this servant observed his expression of complete love, he immediately took up the pen to remember and mention the friends, beseeching and supplicating God's grace that they may be preserved and protected under the wing of His favors.

DAS.1913-07-13, ABIE.061, BLO_PN#007

آسمان بر ارض طیب طاهر آید گل و ریاحین
روید و خاک بهشت برین گردد

3 حال که وقت عصر است و چند مهمان حاضر
جناب آقا میرزا ابراهیم علیه بهاء الله الاهی وارد
و ذکر آن دوستان الهی گردید بکمال روح و ریحان
و محبت خالص خواهش ذکر آن یاران نمودند این
عبد چون ملاحظه نمود که بمنتهاى حب ذکر نمود
لذا فوراً قلم برداشته و به یاد و ذکر یاران پرداخت
و از فضل حق آمل و سائلم که در ظل جناح
الطاف محفوظ و مصون باشند

MKT6.078

AB03840

To: Mirza Nimatullah Qarabaghi, in Adhirbayjan

Date: 1900 or <

- 1 O thou who art blessed with a threefold grace! Give thanks to the One True God that in the realm of systematic governance thou art informed and knowledgeable, and in the garden of the Covenant thou art a blooming hundred-petaled rose. Thou hast combined the sovereignty of order and wisdom with the bounty of the Covenant. This is naught but from the universal gifts of the Abha Beauty in this divine Cycle. Therefore, blessed art thou, blessed art thou! A hundred thousand praises upon thy wondrous qualities, for thou hast rent thy collar in love of the Abha Beauty, and from the outpourings of the Concourse on High thy heart is radiant, and in service to the Cause of Beauty thou hast a pure intention. Therefore, O heavenly bird, soar in the infinite heights and harmonize with the birds of the divine garden, and sing in shahnaz:

1 الله ایهی ایها المثلث بالنعمة شکر کن حضرت
احدیت را که در کشور نظم شهریاری و در
حکمت الهیه مطلع و دانا و در گلشن میثاق گل
صدبرگ خندان سلطنت نظم و حکمت عرش
را با نعمت میثاق جمع نمودی این نیست مگر
از مواهب کلّیه جمال ایهائی در این کور الهی
پس خوشا بحال تو خوشا بحال تو صدهزار آفرین
بر بدایع خصال تو چه که از محبت جمال ایهی
گریبانی چاک داری و از فیوضات ملأ اعلی
دلی تابناک و در خدمت امر جمال قدم نیتی
پاک پس ای طیر افلاک در اوج غیر متناهی
پرواز کن و با مرغان چمن رحمانی هم آواز گرد
و بشهناز بخوان

- 2 We are firm in the Covenant

2 ما ثابت میثاقیم

- 3 We are the star of radiance

3 ما کوکب اشراقیم

- 4 We are the voice of the horizons

4 ما ناطق آفاقیم

- 5 Lend an ear, bring attention

5 گوشى بيار هوشى بيار

- 6 See those drunk from Truth's chalice

6 از جام حق سرمست بین

- 7 See the Cup of Alast in hand
 8 See the court of Saturn laid low
 9 Lend an ear, bring attention
 10 The brilliant ode which you had composed was read. Indeed in eloquence, rhetoric, innovation and exposition it showed the essence of clear expression. We beseech God for confirmation and success that you may ever give voice to utterance and be a sugar-breaking parrot in the garden of divine unity. And the glory be upon you.

7 کأس الست در دست بین
 8 ایوان کیوان پست بین
 9 گوشى پيار هوشى پيار
 10 قصيدهء غزّا كه انشاء نموده بوديد قرائت شد
 فى الحقيقه در فصاحت و بلاغت و بديع و بيان
 جوهر تبیان نمود از حق تأييد ميطلبيم و توفيق كه
 داد سخن دائماً بدهى و در گلشن توحيد [طوطى]
 شكرشكن و البهاء عليك

INBA88:166b, INBA89:032b, ANDA#60
 p.30

AB03698

To: Aqa Ali Akbar brother of Aqa Hasan et al.

Date: 1900 or <

- 1 O my two brothers! That pure spirit, that sanctified soul, has soared to the celestial realm and found release from this world of dust, hastening to the seat of truth. It has abandoned the glass of the mortal world and, like a lamp, become illumined in the world of the divine Kingdom. You who remain as a token of that sign of mercy must walk and move in his footsteps. Water the field he has planted and raise his edifice to the clouds. Follow his path and dispel the darkness of doubts through the power of the Sovereign of all sovereigns. Engage in service to the Cause of God and become intimate with the spreading of the divine fragrances. Become a sign of unity and a banner of detachment. Hold fast to the cord of the Covenant and seek recourse to the Lord of all horizons. Become like a delicate spirit and like a musk-scented breeze.
- 2 I swear by the Ancient Beauty that the gaze of loving-kindness encompasses the steadfast and firm friends, such that one sanctified soul can withstand all who are on earth. Today is the time for teaching the Cause of God and spreading the divine fragrances. Permission for visitation will be granted.
- 3 'Abdu'l-Baha
- 4 Convey my greetings to the handmaiden of God, the assured, believing leaf. Her presence in these days does not accord

1 اى دو برادر آن روح مجرد آن جان پاى رو
 بافلاك كرد و از جهان خاك رها يافت و
 بمقعد صدق شتافت زجاج ناسوت را ترك نمود
 و چون سراج در جهان لاهوت برافروخت شما
 كه يادگار آن آيت رحمتيد بايد بر قدم او روش
 و حركت نمائيد كشت او را آب دهيد و بنيان
 او را بعبان سخاب رسانيد در منبج او سلوك
 كنيد و ظلمت شكوك را بقوت مالِك الملوك
 زائل نمائيد بخدمت امر الله مشغول گرديد و بنشر
 نفحات الله مألوف شويد آيت توحيد شويد و
 رايه تجريد گرديد تمسك بحبل ميثاق جوئيد و
 توسل بحضرت ربّ الافاق چون روح لطيف
 شويد و چون نسيم عنبر شميم

2 قسم بجمال قدم كه نظر عنايتى شامل دوستان
 ثابت و راسخ است كه يك نفس مقدس
 مقاومت من على الأرض تواند اليوم وقت تبليغ
 امر الله است و نشر نفحات الله وقت زيارت
 اذن داده ميشود

ع ع 3

with wisdom. God willing, permission will be granted at the appropriate time.

4 امة الله ورقة موقنه مؤمنه را تكبير ابلاغ نمائيد
حضورشان در اين ايام موافق حكمت نه انشاء الله
در وقتش اذن داده ميشود

INBA13:267

AB03612

Date: 1900 or <

To be typed.

INBA88:192a

AB03712

Date: 1900 or <

- 1 O Lord! This is a servant who has presented himself before Thy servants and sought to attend the gathering which has been prepared for Thy loved ones, that they may be given to drink of the choice wine whose seal is the musk of Thy love, whose taste is the sweetness of Thy remembrance, whose fragrance is the perfume of Thy praise, and whose color is blood shed in Thy love and poured out in Thy path.
- 2 O Lord! In that gathering are assembled souls whose faces are radiant with the lights of Thy love, whose breasts are dilated with Thy remembrance, whose hearts are attracted to Thy beauty, whose essences are illumined by Thy lights, whose realities overflow with Thy mysteries, whose spirits are refined by the signs of Thy holy might, whose bodies quiver with the breezes of Thy grace.
- 3 O Lord! Make their assembly like the Pleiades in the Kingdom of Names, and their fellowship like the fellowship of brilliant pearls strung upon the necklaces of radiant maidens. Make their hearts united through Thy most great signs, their souls revived by the holy breaths in this most exalted gathering, their tongues a single tongue speaking in praise, their hearts a

1 ای رب هذا عبد حضر بين يدي عبادك و طلب
الحضور في محفل الذي هياه لأحبائك ليسقيهم
من رحيق ختمه مسك جبك و ذوقه حلاوة
ذكرك و رائحته طيب ثنائك و لونه دم مسفوح
في محبتك مسفوك في سبيلك

2 ای رب اجتمع في ذلك المحفل نفوس
مستبشرة وجوههم بانوار محبتك صدورهم
منشحة بذكرك قلوبهم منجذبة الى جمالک
كينوناتهم مستضيئة من انوارک حقائقهم
مستفيضة من اسرارک ارواحهم لطيفة بآيات
عز قدسک اجسادهم مهتزة بنفحات لطفک

3 ای رب اجعل جمعهم عقد الثريا في ملكوت
الاسماء و ايلافهم ايلاف اللآلی النوراء في سمط
الخرايد الغراء و قلوبهم متحدة بآياتک الکبری
و نفوسهم منتعشة بنفحات القدس في هذا المحفل
الأسمی و السنهم لساناً واحداً ناطقاً بالثناء و قلوبهم

single sea surging with winds that blow from Thy most glorious Kingdom, and their joy arising from breezes wafting from the paradise of Thy most exalted Beauty.

- 4 O Lord! Make firm their feet in Thy remembrance, strengthen their backs in Thy service, remove their grief through Thy grace, remind them of Thy verses, and make them the dawning-places of Thy inspiration, the daysprings of Thy traces, the rising-points of Thy lights, the sources of Thy praise, the torches of Thy love, the lamps of Thy knowledge, the stars in the heaven of servitude to Thee, and the planets in the horizon of bondage unto Thee. Verily, Thou art the Confirmer, the Supporter, the Mighty, the Generous.

بجراً واحداً متموجاً باريح تهبّ من ملكوتك
الأبهي و سرورهم منبعثاً بنسائم تمرّ من فردوس
جمالک الأعلى

4 ای ربّ ثبت اقدامهم علی ذکرک و قوّظهم
علی خدمتک و فرّج کربهم بلطفک و ذکرهم
بآیاتک واجعلهم مهابط الهامک و مطالع آثارک
و مشارق انوارک و موارد ثنائک و مشاعل
محبّتک و سرچ معرفتک و نجوم سماء عبودیتک
و کواکب افق رقیّتک انک انت الموفق المؤید
العزیز الکرم

INBA55:282

AB03854

Date: 1900 or <

- 1 He is the Self-Subsisting

1 هو القيوم

- 2 God, glorified and exalted be He, says in His Wise Book: "The Day when mankind will stand before the Lord of the Worlds." Know, O wayfarer on the straight path and one who has turned thy face toward thy Generous Lord, that the Manifestations of the All-Merciful, the Holy Dawning-Places, the Divine Temples, and the Recipients of thy Lord's revelation in the spiritual worlds have a particular characteristic, attribute, quality and distinction relative to the conditions of their dispensation, the capacity of the world of creation, its worthiness and receptivity, and its station in the ranks of existence.

2 قال الله سبحانه وتعالى في كتابه الحكيم يوم يقوم
الناس لربّ العالمين اعلم يا ايها السالك في المنهج
القيوم والمتوجّه الى وجه ربّك الكريم انّ المظاهر
الرحمانيّة و المطالع القدسيّة و الهياكل الصمدانيّة
و مهابط وحى ربّك في العوالم الروحيّة لهم سمة و
صفة و نعت و خصوصيّة بالنسبة بشؤون دورهم و
استعداد عالم الكون و استحقاقه و قابليته و تعيينه
من حيث المراتب في الوجود

- 3 Like the sun passing through the zodiacal stations, at each point of the zodiacal circle it has a designated function, an inevitable influence, and a manifestation that differs and varies in the eyes of those endowed with insight and those who understand the positions of the stars. At one point it appears with the attribute of majesty, at another point it shines with the quality of beauty, and at another point it rises with the light of perfection.

3 و انتقال الشّمس في منطقة البروج [كالشّمس]
في كلّ نقطة من نقاط دائرة الابراج لها شأن
معلوم و تأثير محتم و تجلّي يختلف و يتفاوت عند
اولى الابصار و الواقفين بمواقع النّجوم ففى نقطة
تظهر بصفة الجلال و فى نقطة تشرق بسمة الجمال
و فى نقطة تطلع بنور الكمال

- 4 Likewise, the Sun of Reality has a special manifestation at each dawning-place of truth and noble constellation. It has an appearance, emergence, radiance, flame, ray, power, light,

4 و كذلك شمس الحقيقة لها تجلّي خاصّ في كلّ
مطلع من مطالع الحقيقة و البروج الكريمه و لها
ظهور و بروز و لمعة و شعلة و شعاع و قوّة و ضياء

influence, arrangement and destiny at each divine dayspring and horizon of the All-Merciful. But in this Manifestation the constellation is divine and all-merciful, and the star is the Most Great Luminary, brilliant, radiant, apparent, evident and glorious.

و تأثیر و تدبیر و تقدیر فی کلّ مشرق من المشارق
الالهیه و افق من آفاق الرحمانیه و اما فی هذا
الظهور البرج رحمانی الهی و الکوکب نیر اعظم
لامع مشرق لائخ واضح سبحانی

INBA13:385, INBA72:073, INBA59:156,
UMich962.139-140, UMich991.096-097,
MMK6#585, YMM.420

AB04197

To: Haji Mirza Muhammad Husayn Shirazi, in Hamadan

Date: 1900 or <

- 1 O thou who hast turned thy face unto God! Render thanks unto thy Lord, the All-Merciful, in that the breeze of the dawn hath passed over thee from the meads of mystery, and the fragrant breath of blossoms hath been wafted unto thee from the gardens of His traces.

1 یا من توجه الى الله اشکر ربک الرحمن بما مرّت
عليک نسمة الأسرار من رياض الأسرار و عبقت
عليک نفحة الأزهار من حدائق الآثار
- 2 Beware lest thou put thy Lord and Master to the test. Nay rather, it is for thy Beloved to prove His servants who have turned unto Him.

2 آیاک ان تمتحن سيّدک و مولاک بل لمحبوبک
ان یخصّ عباده المقبلين
- 3 Hast thou not heard how 'Ali, peace be upon him, stood upon the brink of a lofty and towering mountain, and certain of the wavering said unto him: "Dost thou, O 'Ali, rely upon God, and upon His guarding, His protection, and His mighty aid?" He replied: "How should it be otherwise, seeing that He is the protecting and gracious One?" They said: "Then cast thyself down from the summit of this exalted mountain, if thou art indeed assured." Thereupon he, peace be upon him, answered: "It is not for the servant to test his Lord; rather is it for the Lord to test His servant." This is the decisive word, and a sufficient reply.

3 اما سمعت بأنّ علیاً علیه السلام کان فی شفا جبل
شاهق رفیع فقال له اهل من المتزلّین أتعتمد یا
علیّ علی الله و حفظه و صونه و عونه العظیم قال
و کیف لا و هو الحافظ اللطیف قال اذا فارم
نفسک من ذروة هذا الجبل الشاهق ان کنت
واثق قال علیه السلام ليس للعبد ان یمتحن مولاہ
بل للربّ ان یمتحن العبد هذا هو فصل الخطاب
واقنع جواب
- 4 As to what thou didst ask concerning travel, set thou thy face on a journey toward the East. This is the journey of Mary, when she withdrew from her family unto a place in the East. Turn thou likewise unto the right hand. And what shall make thee to know what the people of the right hand are? By the life of God! Thou shalt find the aid of the Truth hastening toward thee, and the glad tidings of triumph shall reach thee from every side.

4 و اما ما سئلت من السفر فعليک بالسفر الى جهة
الاشراق و هذا سفر مريم اذ انتبذت من اهلها
مکاناً شرقياً و توجه الى اليمين و ما ادراک ما
اصحاب اليمين لعمر الله تجد عون الحق مقبلاً اليک
و بشائر الفلاح تدركک من کل الجهات

- 5 Verily, this is the wise Reminder. Praise be to God, the Lord of all worlds, and He is the Truth made manifest. 5 **أَنَّ هَذَا هُوَ الذِّكْرُ الْحَكِيمُ وَالحمد لله ربّ العالمين و هو الحقّ المبين**

MKT1.174

AB04180

To: Baha'is of Khurasan

Date: 1900 or <

- 1 O friends and chosen ones of God! By God the True One, verily the suns have been folded up, and the stars have been scattered, and the heaven has been cleft asunder, and the earth has been shaken with convulsions, and the mountains have been scattered as dust, and the palm trunks have been uprooted, and the seas have overflowed on the day when the earth shone with the light of its Lord and was illumined, and the sky thundered and flashed lightning, and overflowed with pouring rain and flooded forth, and the manifest light appeared, and the dawn of the Face shone forth, and the luminous moon beamed, and the veil of concealment was removed from the Ancient Root, and the mighty Treasure emerged, and the merciful signs of thy Lord, the Possessor of Great Bounty, spread far and wide. 1 **يَا احِبَّاءَ اللَّهِ وَاَوْلِيَاءَهُ تَاللَّهِ الْحَقُّ أَنَّ الشَّمُوسَ قَدْ كَوَّرَتْ وَأَنَّ النُّجُومَ انْتَثَرَتْ وَأَنَّ السَّمَاءَ انْفَطَرَتْ وَأَنَّ الْأَرْضَ قَدْ زَلْزَلَتْ وَأَنَّ الْجِبَالَ قَدْ نَسَفَتْ وَأَنَّ عِجَازَ النَّخْلِ قَدْ انْقَعَرَتْ وَأَنَّ الْبَحَارَ قَدْ سَجَّرتْ يَوْمَ اشْرَقَتْ الْأَرْضُ بِنُورِ رَبِّهَا وَاضَاءَتْ وَارْعَدَتِ السَّمَاءُ وَابْرَقَتْ وَافَاضَتْ بِالْمَاءِ الْمُنْهَمِرِ وَافَاضَتْ وَظَهَرَ النُّورُ الْمُبِينُ وَلَا حَ صَبَّحَ الْجَبِينُ وَسَطَعَ الْبَدْرُ الْمُنِيرُ وَانْكَشَفَ حِجَابُ الْخَفَاءِ عَنِ الْأَصْلِ الْقَدِيمِ وَبَرَزَ الْكَتْزُ الْعَظِيمُ وَشَاعَ وَذَاعَ آثَارُ رَبِّكَ الرَّحِيمِ ذِي الْفَضْلِ الْجَلِيلِ**
- 2 Woe unto the deniers, and misery to the heedless, and abasement to those who have gone astray, who denied the signs of God and rejected the evidences of God and associated partners with the Beauty of God and disputed the proof of God - these are in manifest error. 2 **وَيْلٌ لِّلْمُكَذِّبِينَ وَتَعَسَّى لِّلْغَافِلِينَ وَذَلَالٌ لِّلْمَارْقِينَ الَّذِينَ كَذَّبُوا بآيَاتِ اللَّهِ وَانْكُرُوا بَيِّنَاتِ اللَّهِ وَاشْرَكُوا بِجَمَالِ اللَّهِ وَجَاهَدُوا بِرَهَانِ اللَّهِ أُولَئِكَ لَفِي ضَلَالٍ مُّبِينٍ**
- 3 And verily you, O friends and trustees of God, give thanks to God for gathering you beneath His banner and perfecting His favor and blessings upon you, and pouring forth upon you the outpouring of His knowledge, and bringing you out of darkness and surrounding you with lights. And glory be upon every steadfast one who stands firm. 3 **وَإِنَّكُمْ يَا احِبَّاءَ اللَّهِ وَآمَنَاءَهُ فَاشْكُرُوا اللَّهَ عَلَى مَا جَمَعَكُمْ تَحْتَ لَوَائِهِ وَاكْمَلْ عَلَيْكُمْ نِعْمَهُ وَآلَاءَهُ وَافَاضَ عَلَيْكُمْ فَيْضَ عَرْفَانِهِ وَاخْرَجَكُمْ مِنَ الظُّلُمَاتِ وَاحَاطَكُمْ الْأَنْوَارَ وَالْبَهَاءَ عَلَى كُلِّ ثَابِتٍ ذِي اسْتِقْرَارٍ**

INBA13:350, INBA59:309

AB04177

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran

Date: 1900 or <

- 1 Thou, indeed, hath been most assiduous in thy labours and hath endured greatest troubles in the Path of God. This praiseworthy endeavour was mentioned before the Court of His Presence, and is now also widely known and manifest in the Abha Kingdom. In thankfulness of such loving-kindness and so marvellous a favour, it behoveth thee to bow down in gratitude and pray to be graciously assisted in these days to render new and wondrous services whose soul-stirring breezes may, for evermore, perfume the nostrils of the spiritually minded, and their signs and tokens may, eternally, beam forth upon the heaven of Oneness.
- 2 Strive, O servant of the Ancient Beauty, that haply a fresh life may be breathed into that land. That region and territory was the native-land of the Ancient Beauty; the Divine Flame must be kindled there in such wise as to set ablaze other nearby regions. Times pass away and the days come to end. Results must be achieved!
- 3 The glory of God rest upon thee, and upon whomsoever hath stood fast and firm in the Covenant and the Testament that was covenanted from time immemorial, and who hath earnestly endeavoured to diffuse the Divine Fragrances.
- 1 في الحقيقة آنجناب در سبیل الهی متبای زحمات را کشیده‌اند و نهایت مشقات را تحمل نموده‌اید و این سعی مشکور در ساحت قدس مذکور بود و حال نیز در ملکوت ابهی مشهور و معروف حال باید بشکرانه این عواطف جلیله و عنایات بدیعه جمیله دائماً سر بسجود نهید و طلب تأیید کنید که در این ایام بخدمتی جدید موفق گردید که نفحات جانپوروش تا ابد الدهور مشام روحانیان را معطر نماید و آثار باقیه‌اش در جهان الهی تا ابد الدهر در افق توحید بدرخشد
- 2 ای بنده جمال قدیم جهدی بفرما که روح جدیدی در جسم آن دیار دمیده شود آن خطه و اقلیم موطن اصلی جمال قدیم بود باید نار الهی در آن دیار چنان برافروزد که اقلیم سائره مجاوره مشتعل گردد وقت میگذرد و ایام منتی می‌شود و نتیجه باید حاصل گردد
- 3 و البهآ علیک و علی کلّ من ثبت علی العهد و الميثاق الذی اخذه الله فی ذرّ البقاء و سعی فی نشر نفحات الله

MKT1.235

AB03912

To: Isma'il son of Ali Khan, in Najafabad

Date: 1900 or <

- 1 O illustrious Ismael! All the friends of God should be as a sacrifice unto the One true God. This means that they should sacrifice and immolate all that pertaineth to them for the Beauty of God so that in this way they may reach the state of annihilation in God, which is none other than being a total sacrifice in His Lordship. This entails renouncing one's own wishes, one's
- 1 ای اسماعیل جلیل جمیع یاران الهی باید ذبیح الهی باشند یعنی جمیع شئون خویش را فدا و قربان جمال یزدان نمایند تا بمقام فناء فی الله که قربانی کلّی ربّانی است فائز گردند و آن ترک اراده و رضا و خواهش خود و عبودیت بندگان جمال ابهی روحی لأحبائه الفداست چه که ذات

own good pleasure, and desire and servitude to the servants of the Abha Beauty, may my life be a ransom unto His loved ones! For His own Essence of Oneness is sanctified above the servitude of any one in the world of humanity. He is independent of the thralldom of others. Thus, one must become engaged in the servitude of His servants. This then is the truth of servitude unto Him.

- 2 When the beauty of this station becomes resplendent in the assemblage of the friends, then unity and concord, harmony, and primal oneness will reveal their faces and beauty, like unto the Countenance of the One Well-Beloved. Say then: O lovers of the All Merciful! This is the time of unity and agreement and this age is the age of oneness and detachment. Be ye loving towards one another. Serve each other. I am your first servant. I have priority in being a thrall unto you.

- 3 I swear by the Ancient Beauty! May my spirit, my essence, my very being be a sacrifice unto His friends! That my face is ever illumined by serving the friends of the One true God and my nostrils are fragrant with the breath wafted by the love of His lovers. My utmost hope and aspiration lies in this: that I serve each and every one of the friends. This is the balance. Upon you be His Glory!

SW_v14#06 p.167x, BLO_PT#180, BSTW#290

احدیتش مقدس از عبودیت عالم بشریت است
و غنی از رقیّت مادونست پس باید بعبودیت
بندگانش پرداخت که عین عبودیت اوست

2 چون شاهد این مقام در محفل یاران جلوه نماید اتحاد
و اتفاق و یگانگی و وحدت اصلیه چون محبوب
یکتا رخ گشاید و عرض جمال بنماید پس بگو
ای یاران رحمان وقت اتحاد و اتفاقست و زمان
یگانگی و آزادگی بیکدیگر مهربان باشید بخدمت
همدگر پردازید اول خادم شما منم و اول غلام شما

3 من قسم بجمالقدم روحی و ذاتی و کینونتی
لأحبائه الفداء که رویم بنور خدمت دوستان
حق روشن و مشامم بنفحات محبت یاران معطر
نهایت آمل و آرزویم اینست که بخدمت یک
یک از دوستان پردازم اینست میزان و البهاء
علیکم

INBA13:082, INBA55:463, MKT4.014,
AKHA_119BE #08 p.b, AKHB.133,
AKHB.135, PYB#097 p.12, DUR1.529,
MAS5.151, YHA1.397 (2.788), YIK.389-
390

AB04125

To: *Parsi, Khusrav et al., in Poona*

Date: 1900 or <

- 1 O ye friends of former days! That heart-enthralling Beloved calleth the end of this boundless unfolding the exalted heaven; yet in truth it is immeasurably and indescribably lofty, for this vast expanse admitteth not within the compass of imagination, and this height knoweth no end. For every endlessness there is a world-sustaining dominion without shore, and for all that is beyond measure and description there is in the universe a sovereignty likewise beyond measure and description.

1 ای یاران دیرین آن دلبر دلنشین پایان این گشایش
بیکرانرا چرخ برین خوانند ولی براسستی بیچون و چند
بلند است زیرا این گشایش در گمان گنجایش
نماید و این بلندی را پایانی نه زیرا هر بی پایانی را
جهان جهانبانی بی کران و هر بیچند و چونی را
شهریاری در کیهان بیچند و چون

- 2 Consider, then, what a lofty pavilion the forgiving Lord hath reared for His forlorn and shelterless servants, a pavilion before which the jewel-studded sky is but a prison, and the higher world itself but straitened, lowly, and dark. Such is the bounty of that Lord of munificence, that nourisher and educator of creation.
- 3 In this luminous cycle, such insight and understanding have been made manifest that the sphere, the sun, the moon, and the stars, their motions and courses, their order, their exaltation, their modes and measures, have all been disclosed and laid bare.
- 4 Wherefore become ye the companions of the praise of the Lord God, and begin the worship of that Self-Subsisting One, in thanksgiving that He hath spread so wondrous a table and nurtured such intelligence and wisdom that, within this lowly earth, a height beyond measure and description is revealed, and unto the lowest degree the bounty of God reacheth.
- 2 پس بنگرید که پروردگار آمرزگار بندگان بیسر و سامانش را چه ایوانی بلند پیاراست که آسمان گوهری زندان ماند و جهان برتری تنگ و پست و تار اینست بخشش آن خداوند دهش و پرورش دهنده آفرینش
- 3 در این گردش روشنائی چنان بینش و هوش آشکار گشته که سپهر و مهر و ماه و اختر را گردش و روش و سامان و بلندی و چونی و چندی هویدا و پیدا گردیده
- 4 پس بستایش خداوند یزدان دمساز گردید و آغاز نیایش آن بی نیاز نمائید که چنین خوانی گسترده و چنین هوش و خردی پرورده که در زمین پست بلندی بیچون و چند آشکار گردد و در پایه پست ترین بخشش خداوند میرسد

YARP2.241 p.215

AB04190

To: Muhammad Taqi Arif, in Tabriz

Date: 1900 or <

- 1 O thou who art gladdened by the glad-tidings of God, who hast received the rain from the cloud of God's mercy, and who hast been illumined by the light that hath spread from the dawn of guidance! The sounds of glorification and magnification have been raised from the Supreme Concourse - glory be to my Most Glorious Lord! - and those near to God are in great joy. The horizons have been perfumed by the sweet-scented breaths wafting from the gardens of divine unity, and the sincere ones have attained a wondrous triumph. The wings of the peacock have spread in the midst of Paradise, and the believers are in great gladness. The rains of divine favors have descended upon all regions, and the gardens are in intense delight. The Dove of Holiness hath warbled in the gardens of creation - by the life of God, this is indeed a sweet melody and a new rhythm!
- 2 And the Glory be upon thee. 'Abbas
- 1 یا من استبشر ببشارات الله واستمطر من سحاب رحمة الله واستضاء من نور انتشر من صبح الهدی قد ارتفع اصوات التهلل والتكبير من المأل الأعلى سبحان ربی الأبهی والمقربون لفی فرح عظیم قد تعطر الآفاق من انفاص طیب عابقة من حدائق التوحید والمخلصون لفی فوز بدیع قد انتشرت اجنحة الطاوس فی مجبوحة الفردوس و الموحدون لفی بشر عظیم قد فاز غیوث الأطراف علی الأطراف و الریاض لفی ابتهاج شدید قد تغردت حمامة القدس فی حدائق الابداع لعمر الله هذا لحن ملیح و ایقاع جدید
- 2 و البهاء علیک ع

- 3 That bird of the gardens of certitude and dove of the realm of mystic knowledge must, through the instruction of the All-Powerful and the inspiration of the Abha Kingdom, arrange the Psalms of the House of David in the gathering of the friends and sing with such a voice that the dwellers of the Supreme Concourse will loose their tongues in praise and seek confirmation from ancient grace, recent bounty, and the gifts of great triumph. It is hoped that you will educate souls under the shade of the Divine Word and lead them to the fountain of everlasting life.

3 آن طیر ریاض ایقان و حمامهٔ ایک عرفان باید
بتعلیم شدید القوی و الهام ملکوت ابهی در انجمن
احباً مزامیر آل داود را ساز نمایند و باوازی نغمه
سرایند که سگان ملاً اعلی لسان تحسین گشایند
و طلب تأیید نمایند از فضل قدیم و جود حدیث
و مواهب فوز عظیم امید است که نفوس را در
ظلّ کلمهٔ الهیه تربیت نموده بر شریعهٔ بقا وارد
نمائند

INBA84:443, INBA59:240, INBA88:170a

AB04030

To: Wife of Nabil-i-Akbar et al., in Tihiran

Date: 1900 or <

- 1 O companion of that pure spirit! Although that radiant star has vanished from the horizon of this earthly realm, yet in the dawning-place of the Abha Kingdom it shines and gleams with utmost brilliance. I swear by the Educator of existence that that master of the people of prostration has lit his countenance like a candle in the gathering of the Supreme Concourse, and the people of the Kingdom cry out "How exalted is this being among us!"
- 2 Why are you sorrowful and dejected? Arise in joy and delight, seek rapture and ecstasy, open your tongue and in the gatherings of the handmaidens of the All-Merciful, like the nightingale of inner meanings, burst into spiritual song. And so enkindled make the light of the eyes of the assured leaves, the daughter of that noble one, that it may tell of the attraction of that one who ascended unto God, so that with eloquent speech she may become engaged in mention of the Friend day and night, and gladden the sacred spirit of that pure soul in the realm above.
- 3 What shall I write? For when I make mention of that glorious Nabil, the pen quivers and the fingers tremble. Observe what love accomplishes! And upon you both be glory.

1 ای ضعیف آن روح مجرد هرچند آن نجم لائح
از افق این خاکدان متواری شد ولی در مطلع
ملکوت ابهی در نهایت درخشندگی ساطع و
لامعست قسم بمرئی وجود که آن سید اهل سجود
رخش چون شمع در انجمن ملاً اعلی افروخته
است و اهل ملکوت جلّ فینا هذا الوجود بر
زبان رانند

2 تو چرا محزون و مخمود به وجد و طرب آ و جذب
و وله جو لسان بگشا و در محافل اماء رحمن
بگلبانگ معنوی چون بلبل معانی بترانه آ و نور
حدقهٔ عین ورفات موقنات صبیّهٔ آن بزرگوار
را چنان مشتعل کن که حکایت از انجذاب
آن متصاعد الی الله نماید تا بنطقی فصیح بذکر
حضرت دوست در شب و روز ناطق گردد و
روح مقدّس آن جان پاک را در عالم بالا شاد
نماید

3 چه نگارم که چون یاد آن نبیل جلیل نمایم قلم
مہتر گردد و انامل مرتعش شود ملاحظه نما که
محبت چه میکند و الباء علیکما

INBA59:228b, KSH13.035

AB03942*To: Haji Husayn Farashahi, in Yazd**Date: 1900 or <*

1 O servant of Truth, steadfast in the Covenant! Blessed art thou for having believed in the Exalted Countenance and become certain of the Blessed Beauty, may my spirit be sacrificed for His loved ones. Blessed art thou for having been enkindled with the fire of the love of God. Blessed art thou for having been attracted to the divine fragrances. Blessed art thou for having attained the presence of God. Blessed art thou for having become the manifestation of God's favors. Blessed art thou for having remained firm in God's Covenant and Testament.

2 Now is the time for the arena, and the moment for valor, for the winds of tests are blowing with utmost intensity and the waves of trials are surging with greatest force. The waves have risen so high that even the turban like a tower has been submerged. Soon you will witness that turban.

3 In any case, plant firm the foot of steadfastness and make the heart a paradise of Ridvan through the breaths of God's Covenant. Through the power of the Testament, arise in such wise that you will cause the destroyer of the Covenant to flee in an instant. Today the Holy Spirit confirms the steadfast ones and the Spirit of Truth grants success to the firm ones. Pay no heed that you wear a hat on your head and a coat on your body. Through divine power you will gain such utterance that all will remain powerless.

1 ای بنده حقّ ثابت بر عهد خوشا بحال تو که مؤمن به طلعت اعلی و موقن به جمال ابهی روحی لاجبائہ الفداء شدی خوشا بحال تو که مشعل بنار محبت الله گشتی خوشا بحال تو که منجذب بنفحات الله شدی خوشا بحال تو که مشرف بقاء الله گشتی خوشا بحال تو که مظهر الطاف الله گردیدی خوشا بحال تو که ثابت بر عهد و پیمان یزدان شدی

2 حال وقت میدانست و زمان جولان زیرا اریاح افتتان در شدت هیجان و امواج امتحان در منتها جریان موج چنان اوج گرفته که عمامه چون برج را نیز غرق نموده عنقریب خواهی آن عمامه را مشاهده نمود

3 باری پای ثبات را محکم کن و قلب را بنفحات میثاق الله بوستان ارم بقوت پیمان چنان برخیز که هادم میثاق را در دمی و نفسی فرار دهی الیوم روح القدس تأیید ثابتین نماید و روح الامین توفیق راسخین بخشد ملاحظه مکن که کلاه در سر داری و قباء در بر بقوت الهیه چنان نطقی یابی که کل عاجز مانند

MKT5.012b

AB04153*To: Anton Haddad**Date: 1900 or <*

1 O radiant meteor! I have reflected deeply in thought and contemplation upon the meanings of your gracious letter and its wondrous contents. I found its import to be sweet, discovering

1 ایها الشهاب النورانی انّی قد امعنت فکری و نظری فی معانی مرسومکم اللطیف و مضمونه البدیع فاستحلیت مآله وجدته برهاناً واضحاً و بیاناً لائحاً دالاً علی اشتداد اضطرام نیران محبة الله فی

it to be a clear proof and evident demonstration of the intensifying flames of the love of God burning within you, your intimacy with the breaths of God's Kingdom, and your extreme thirst for the pure, flowing waters of the knowledge of God.

- 2 My heart was gladdened and my spirit refreshed by the opening of the gates of salvation in those regions and the appearance of clear signs in those lands that are ready for divine teachings in the nearest future.

- 3 And you, O you who are enkindled with the blazing fire in the right valley of Mount Sinai of this Manifestation, the Dawning-place of Light - gird up the hem of effort and spare no endeavor in spreading the fragrance of truth and illuminating the glass of hearts by lighting the lamps of guidance that draw their sustenance from the Supreme Kingdom. Take the cup of bounty in your right hand and pass it round to the companions among the people of knowledge, and intoxicate them with the wine of utterance - an intoxication and ecstasy from which they shall never recover throughout all eternity, and by which they shall be enraptured in the gatherings of the horizons.

- 4 By God the True One! This overflowing cup of the pure wine of sanctification bestows life upon the dead who lie decaying in the graves of vain imaginings.

- 5 And may the Glory rest upon you, O beloved of my heart!

احشائک و استئناسک بنفحات ملکوت الله و فرط ظمئک الى سلسال زلال معرفة الله

2 و غدوت فرح القلب منتعش الروح من فتوح ابواب النجاة في تلك الجهات و ظهور الآيات البينات في تلك الأقاليم المستعدة لتعاليم الهية في اقرب الأوقات

3 و اتک انت يا ايها المشتعل بالنار المضطربة في وادی الأيمن من الطور سيناء الظهور مطلع النور شمر ذیل الجهد و لاتأل سعياً في نشر رائحة الحق و اضاءة زجاجات القلوب بايقاد مصابيح الهدى المستمددة من الملكوت الأعلى و خذ كأس العطاء بيدک اليمنی و ادرها على الندمان من اهل العرفان و اسکرهم من صباء البيان سكرة و نشئة و نشوة لا يفیقوا منها الى ابد الآباد و يطربون بها في مجامع الآفاق

4 تالله الحق ان هذه الكأس الطافحة برحیق التقديس تبذل الحياة على الأموات البالية في قبور الأوهامات

5 و البهاء عليك يا حبيب فؤادی

INBA59:197

AB04098

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1900 or <

- 1 O sweet fragrance from the gardens of the love of God! All human perceptions and knowledge occur in three levels: Either they are abstract meanings and encompassing simple realities that fall under the perceptions of sound minds and holy souls; or they are sensible forms and external entities that fall under the shadow of outward sensations and physical faculties; or they are knowledge that falls under the rule of the rational and sensible, and these are imaginings which represent the embodiment of meanings in sensible forms that the imaging faculty conceives and presents in the court of the intellects. And since

1 ای نفعه خوش ریاض محبت الله ادراکات و معلومات انسانی کلیه در سه مراتب واقع یا معانی مجردة و حقائق بسیطة محیطه است که در تحت ادراکات عقول سلیمه و نفوس قدسیه است یا صور محسوسات و اعیان خارجه است که در ظل احساسات حواس ظاهره و قوای جسمانیه است و یا آنکه معلوماتیست که در تحت حکم معقول و محسوسست و آن متخیلاتیست که عبارت از تشکّل معانی در

in all human souls the luminous flame of divine reason which perceives abstract meanings is extinguished, and perceptions are confined to sensible things, therefore the third category is mostly chosen and expressed so that weak minds may receive a portion of abstract spiritual realities. This is why sometimes it is expressed as the Supreme Paradise, sometimes as the Garden of Refuge, and sometimes as meadows, pools and groves. Otherwise the stations of nearness and reunion in the Most Glorious Kingdom are sanctified from all these aspects and illusions.

صور محسوساتست که قوه مصوره تصور آن نماید و در ساحت حضرت عقول عرض نماید و چون در کلیه نفوس بشریه شعله نورانی عقل الهی که مدرک معانی مجرده است مخمود است و ادراکات محصور در محسوسات لهذا اکثر شق ثالث اختیار و بیان میشود تا عقول ضعیفه نصیبی از حقائق مجرده روحانیه برند اینست گهی فردوس اعلی و گاهی جنت المأوی و دمی ریاض و حیاض و غیاض تعبیر میشود والا مراتب قرب و وصال در ملکوت ابهی مقدس از جمیع این شئون و اوهامست

2 And the Glory be upon you. 'Abbas

2 و البهاء علیک ع

3 Permission is granted for pilgrimage to the Holy Shrine.

3 اذن تشرّف بزیارت روضه مطهره دارید

VUJUDE.178

INBA84:440, INBA59:298a, AVK2.147.06,
VUJUD.089

AB04011

Date: 1900 or <

1 O friends of God! Praise be to God that the musk-laden breeze and amber-scattering fragrance from the holy gardens is spreading, and the lights of divine confirmation are radiating from the horizon of the Kingdom. It is the ocean of favors that is surging, and the wave of bounty that is rising. It is the effulgences of the All-Merciful that illuminate the horizons of the world, and the outpouring of divine grace that flows from the clouds of mercy. It is the melody of the mystic dove that bewilders mind and consciousness, and the sweet fragrance from the gardens of inner meanings that revives divine hearts and gladdens heavenly souls.

1 ایدوستان الهی الحمد لله که نسیم مشکبار و شمیم عنبرنثار از حدائق قدس در انتشار است و انوار تأیید از افق ملکوت پرتوافشان است بحر الطافست که پرموج است و موج احسان است که رو باوج است تجلیات رحمن است که پرتوبخشای آفاق جهانست و فیض بخشایش یزدان است که از سیلاب رحمت در جریان است نغمه و رقاء طیور است که حیرت بخش عقل و شعور است بوی خوش ریاض حدیقه معانی است که محیی قلوب ربّانی است و مفرح دلهای رحمانی

2 Therefore, O friends of God, be thankful that these doors are opened and these texts are expounded. I swear by the Ancient Beauty that today firmness and steadfastness in God's Covenant and Testament is the magnet of all good and attracts all perfections. It is the spirit of divine confirmation and the manifestation of oneness.

2 پس ای یاران یزدان شکر کنید که این ابواب مفتوح است و این متون مشروح قسم بجمال قدم که الیوم ثبوت و رسوخ بر عهد و پیمان الهی مقناطیس کلّ خیر است و جاذب جمیع کمالات روح تأیید است و ظهور توحید

3 Soon the whirlwind of doubts will encompass all directions, and the earthquake of wavering in the Covenant and Testament will

3 عنقریب گردباد شبهات جمیع جهات را احاطه نماید و زلزله تزلزل بر عهد و میثاق نفوس را

shake the souls. The trials and tests of the most great year of stress will become evident. Mighty trees will be uprooted, and the poisonous wind of the violation of the Covenant will persist. O friends! Hold fast to the firm and mighty Covenant.

رجفه آرد و افتتان و امتحان سنهء شداد آثارش
ظاهر گردد اشجار عظیم منقعر شود و ریخ سموم
نقض میثاق مستمر ای یاران تمسک بعهد محکم
مستحکم نمائید

INBA13:297, INBA55:335, MMK4#119

p.126

AB04053

Date: 1900 or <

- ¹ O you who are afflicted with calamities and trials in the path of God! From the tyranny and oppression of pharaonic ones you have fallen into endless tribulations and hardships, and you have chosen separation from your familiar homeland and selected solitude in a foreign land. But fear not, for the Most Great Name spent all His days in exile with anguish, and in prison He was bound in heavy chains, or in the Most Great Prison He was companion to affliction and grief. You who are His servant and intimate companion must take your ordained portion and complete share of these trials and tribulations, so that “for all a portion in the Book” may be fulfilled and “for the earth from the cup of the noble ones” may be proven.

¹ ای مبتلای صدمات و بلا در سبیل خدا از
ظلم و طغیان فرعونیان در صدمات و مشقات
بیابان افتادی و از وطن مألوف هجران اختیار
نمودی و در غربت عزلت گزیدی ولی باکی نه
زیرا اسم اعظم کل ایام را در غربت بکربت
گذراند و در زندان در زنجیر گران بسر برد و یا
در سجن اعظم با صدمه و غم همدم بود تو که
بنده و محرم او هستی باید نصیب مقنن و سهم
مکمل از این بلاها و محن بری تاوکل نصیب فی
الکتاب محقق گردد و لارض من کأس الکرام
میرهن شود

- ² ‘Abdu’l-Baha

ع ع ²

- ³ Convey my greetings to Karbala’i Husayn, upon him be the Most Glorious Glory of God, and say that if the arrow of tribulation comes, behold its target is hearts. Likewise to the other emigrants who have left due to the tyranny of treacherous and rebellious oppressors - convey to all of them the Most Wondrous and Most Glorious greetings and console them. I swear by the Ancient Beauty that I willingly purchase these tribulations in the path of the Most Glorious Beauty and I desire to bear with heart and soul all the trials of the loved ones in the path of the Most Glorious One, that I may sacrifice myself for all.

³ جناب کربلائی حسین علیه بهاء الله الاهی را
تکبیر برسان و بگو گر تیر بلا اید اینک هدفش
دلها و همچنین سائرین از مهاجرین که از ظلم
خائنین و ستم متمرذین هجرت نموده اند جمیع را
تکبیر ابدع الاهی ابلاغ نمائید و تسلی دهید قسم
بجمال قدم که این بلا را در سبیل جمال الاهی
بجان خریدارم و آرزوی آن مینمایم که جمیع
بلاهای احبّار در ره الاهی بجان و دل حمل نمایم که
و فدای کل گردم

INBA13:157

AB04148

Date: 1900 or <

- ¹ This servant of Baha had complained with a story about being cut off from spiritual sustenance, saying that for one year the allowance of grace and stipend of truth had not arrived. Your honor is in Savujbulagh, the throne-seat of the Kurds. Do you not observe that those people serve without allowance or stipend, and are content with meager sustenance, and that from their own blessed pockets? Their allowance and stipend is from the mineral and vegetable kingdoms which fill the plains and wilderness. But your allowance and stipend consists of hidden pearls and protected gems that have been nurtured in the shell of grace in the depths of the sea of truth. If there is a delay it is not strange.

- ² And beyond this, if you knew what upheaval is occurring, you would be content with a mere word for a lifetime. Despite this, your allowance and stipend has been paid in full and complete. Say nothing and do not reveal it, for the allowances and stipends of others have been greatly delayed, and this Pen has become like the treasury of the Ottomans and Persians - from the abundance of allowances and stipends it has beaten the drum of bankruptcy. I have no recourse except to refer all allowances and stipends to the Abha Kingdom, for that treasury is an inexhaustible treasure.

- ³ And the Glory be upon you.

¹ این بنده بها شکایت با حکایت از انقطاع مائده روحانی نموده بودی که یک سال است جیره عنایت و مواجب حقیقت نرسیده جناب شما در ساوجبلاغ تختگاه اکراد تشریف دارید ملاحظه نمفرمائید که حضرات بی جیره و مواجب خدمت مینمایند و بنان کلکل قناعت مینمایند آنهم از کیسه مبارکشان جیره و مواجب آنها نبات و جماد است که دشت و صحرا ممتلی است اما جیره و مواجب شما لثالی مکنونه و جواهر مصونه است که عمق بحر حقیقت در آغوش صدف عنایت پرورده شده اگر تأخیر افتد غریب نیست

² و از این گذشته اگر بدانی که چه قیامتی برپاست در عمری بکله قناعت میفرمائی با وجود این مواجب و جیره شما مستوفی تماماً و کمالاً داده شد هیچ مگو بروزش مده زیرا جیره و مواجب های سایرین خیای تأخیر افتاده و این قلم چون خزینه عثمانیان و ایرانیان گشته از کثرت جیره و مواجب طبل افلاس کوبیده چاره ندارم جز آنکه جمیع جیره و مواجها را حواله بملکوت ابی نمایم چون آن خزینه کنز؟؟؟ لا ینفی است

³ والبهاء علیک

INBA13:229

AB04189

Date: 1900 or <

- ¹ O thou whom God hath reserved for the promotion of His Covenant! I have read thy words of divine unity and detachment, and recited verses of thanksgiving to the Glorious Lord for having sent forth souls whose hearts are pure, whose consciences are clear, whose essential natures are refined, whose identities are gentle, whose lights are radiant, and whose traces

¹ یا من ادخره الله لنشر الميثاق قد تلوت کلمات التوحید و آثار التجريد و رتلت آیات الشکر للرب المجید بما بعث نفوساً صفت افدتهم و طابت سریرتهم و لطف کینوناتهم و رقت هویتهم و تشعشت انوارهم و تلالأت آثارهم و اتی

are brilliant. I beseech God to increase them day by day in steadfastness, bounty, joy and gladness.

اتضرّع الى الله ان يزيدهم في كلّ يوم استقامةً و
فيضاً وحبوراً و سروراً

- 2 When thou passest by those servants who waver, say: By God, the Truth! The appointed Center is like an impregnable fortress, and the Focal Point of the Covenant is like a mountain firmly established among the horizons, unshaken by the tempests of denial and the storms of pride. Why do you not understand these words?

2 و اذا مررت بأولى التّوّف من العباد قل تالله
الحقّ أنّ المركز المنصوص كالبنیان المرصوص وأنّ
مرجع الميثاق كالجبل الراسخ بين الآفاق لا يتزلزل
من عواصف الانكار و زوايع الاستكبار مالكم
لا تفقهون قولاً

- 3 Say: Who established this firm Covenant and who proffered this pure wine? They will surely answer "God." Say: How then are you turned aside? Say: Who revealed the Most Holy Book and appointed the established Center? They will surely answer "God." Say: How then are you misguided? Say: Who revealed in the Tablets mention of God's Covenant and blessed those who remained faithful and whose feet stood firm? They will surely answer "God." Say: How then do you wander distraught?

3 قل من اخذ هذا العهد الوثيق و من ادار كأس
هذا الرّحیق ليقولنّ الله قل انّی تؤفکون قل من
انزل الکتاب الأقدس و نصّ بالمرجع المؤسّس
ليقولنّ الله قل انّی تضلّون قل من انزل في الألواح
ذكر ميثاق الله و دعا لمن وفا و ثبت قدماء ليقولنّ
الله قل انّی تهيمون

- 4 By God! The Cause is clearer than the sun, yet those who are weak are wandering bewildered in their drunkenness. Leave thou the vainglorious ones who follow every clamoring impostor and are blown about by every wind, and turn to thy Lord, the All-Forgiving.

4 لعمر الله أنّ الأمر اوضح من الشّمس ولكن اهل
الفتور لفی سكرتهم يعمهون و أنّك انت دع اهل
الغرور اتباع كلّ ناعق يميلون بكلّ ريح و توجه
الى ربّك الغفور

INBA59:211, INBA88:179

AB04194

Date: 1900 or <

O thou who art attracted by the fragrances of God! Today thousands upon thousands of human beings are gathered on the dusty earth, and day and night they strive with utmost effort in pursuit of happiness, coming and going in every street. Yet they are content with mere illusions and shadows, for soon they will find this water to be a mirage, and this wine to be more bitter than deadly poison. For in a brief span these multitudes will take their tents and pavilions beneath the earth like tiny worms, and make their dwelling place under layers of dust. But thou shalt spread thy wings and soar from the depths of earth to the heights of heaven, ascending from this elemental world to the most luminous realm, for thou hast gained wings from God's guidance and, God willing, hast turned away

يا من انجذب بنفحات الله اليوم هزاران كرو
بشر در بسط تراب اغبر محشور و شب و روز
بکمال جهد در طلب سعادت در هر کوئی در
مرور و عبور ولی بوهم و خیالی و عکوس و
ظلالی سرگرم و مسرور چه که عنقریب این آب
را سراب یابند و این شراب را تلختر از زهر ناب
چه که در مدتی قلیله این قبیله خیمه و خرگاه
از روی زمین چون کرم مہین بزر خاک برند و
تحت اطباق تراب مسکن و مأوی نمایند اما تو
بال و پر گشائی و از حضيض خاک باوج افلاک
پرواز نمائی و از جهان عنصری بعالم انوری صعود
فرمائی چه که از جناح هدایت الله بال و پری

from all save the Beloved and recognized the goal of all. Well is it with thee! Well is it with thee! Now, in gratitude for this mighty blessing, remain firm in God's Covenant and Testament, and like a free cypress by the stream of faithfulness, grow tall and sacrifice thy heart and soul, and glory be upon every steadfast and firm one.

یافتی و انشاء الله از غیر دوست روی بتافتی و مقصود کل را شناختی خوشا بحال تو خوشا بحال تو حال بشکرانه این نعمت جلیله بر عهد و پیمان الهی ثابت شو و چون سرو آزاد از لب جویبار وفا برو و قدی بفراز و دل و جانی بباز و الباء علی کل ثابت مستقیم

INBA55:304

AB04409

Elegy for Mulla Sadiq the martyr

To: Mulla Sadiq , in Baku

Date: 1900 or <

- | | |
|--|---|
| 1 O Sadiq mine, O Sadiq mine, Thou lightning in the feast dost shine, | 1 ای صادقم ای صادقم محفله نور بارقم |
| 2 Thou heavenly palm of grace divine, Thou song-bird of the bowers that twine. | 2 جنتلی نخل باسقم گلشنده مرغ ناطقم |
| 3 Let souls for thee in sacrifice fall, Let eyes for thee with weeping call. | 3 جانلر اوله قربان سکا گوزلر اوله گریان سکا |
| 4 The first is knowledge sure and clear, Then vision's certitude draws near, | 4 علم الیقیندر ابتدا عین الیقیندر اهتدا |
| 5 The last is Truth's own crown austere, These all in thee have shone sincere. | 5 حق الیقیندر منتها بونلر اولوب حاصل سکا |
| 6 O Sadiq mine, O Sadiq mine, Thou lightning in the feast dost shine, | 6 ای صادقم ای صادقم محفله نور بارقم |
| 7 Thou heavenly palm of grace divine, Thou song-bird of the bowers that twine. | 7 جنتلی نخل باسقم گلشنده مرغ ناطقم |
| 8 Let souls for thee in sacrifice fall, Let eyes for thee with weeping call. | 8 جانلر اوله قربان سکا گوزلر اوله گریان سکا |
| 9 Thou who at eve and dawn didst moan, Who wept at midnight, all alone, | 9 شام و سحر نالان ایدن هر نیمه شب گریان ایدن |
| 10 Because for God's love thou hadst grown A burning heart, with ardor sown. | 10 چون عاشق یزدان ایدن یانغین یورک سوزان ایدن |
| 11 O Sadiq mine, O Sadiq mine, Thou lightning in the feast dost shine, | 11 ای صادقم ای صادقم محفله نور بارقم |
| | 12 جنتلی نخل باسقم گلشنده مرغ ناطقم |

- 12 Thou heavenly palm of grace divine, Thou song-bird of the bowers that twine.
- 13 Let souls for thee in sacrifice fall, Let eyes for thee with weeping call.
- 14 That Shimr-like soul, that Yazid grim, Of impure stock and lineage dim,
- 15 In hate and rancor to the brim, With arrow made thy life grow dim.
- 16 O Sadiq mine, O Sadiq mine, Thou lightning in the feast dost shine,
- 17 Thou heavenly palm of grace divine, Thou song-bird of the bowers that twine.
- 18 Let souls for thee in sacrifice fall, Let eyes for thee with weeping call.

13 جانلر اوله قربان سکا گوزلر اوله گریان سکا

14 بر شمر ذی الجوشن یزید اصلی ولید نسلی پلید

15 بغض و عداوتده شدید تیری سنی ایتدی شهید

16 ای صادق ای صادق محفلده نور بارقم

17 جنتلی نخل باسقم گلشنده مرغ ناطقم

18 جانلر اوله قربان سکا گوزلر اوله گریان سکا

INBA55:330, MAS9.120

AB04360

To: Aqa Bala Karimuf, in Baku

Date: 1900 or <

- 1 O thou who art bound to the supernal world and the Concourse on high! Whatever is experienced by the outward body deriveth from this lower and inferior world, and whatever is perceived and witnessed by the eye of the soul and inward vision deriveth from the supernal world. In this inferior corporeal world, reversals and generation and corruption continually occur, and the decree of "Thou exaltest whom Thou willest, and Thou abasest whom Thou pleasest; Thou quickenest whom Thou desirest, and Thou takest life away from whom thou wishest" is effective. For this reason, its exaltation is degradation, its existence is nonexistence, its light is darkness, its unveiling is obscurity, its glory is abasement, its tranquility is hardship, its possession is deprivation, its gain is loss, and its benefit is disadvantage, for its end is bereavement and its outcome is separation. Therefore, if thou seekest the supernal world and desirest the Kingdom of wealth, set thine eyes upon the horizon of Abha and attach thyself to the Concourse on high that thou mayest possess never-ending honor and witness boundless glory and exaltation.
- 1 ای دل بسته عالم بالا و ملأ اعلی آنچه بچشم ظاهر مشهود و موجود از عالم پست و سفلی است و آنچه مدرک و مشهود چشم جان و دیده بصیرتست بالا و علویست در عالم پست و جسمانی انقلابات و کون و فساد متتابعاً جاری و حکم تعز من تشاء و تذلل من تشاء و تحیی من تشاء و تمیت من تشاء ساری لهذا بلندیش پستی است و هستیش نیستی نورش ظلماتست و کشفش حیات عزتش ذلت است و راحتش مشقت دارائیش فقدانست و سودش زیان و ربحش خسران چه که عاقبتش محرومیست و منتهایش مهجوری پس اگر عالم بالا طلبی و ملکوت غنا جوئی بافق ابری نظر کن و بملا اعلی تعلق نما تا علوی پایان بینی و بالائی و سمو بیکران مشاهده کنی ع ع

- 2 O assured and confident believing mother! Give her the Most Great Abha Greeting and convey consolation on behalf of this servant. We beseech God to pour forth patience upon her, verily He is the Generous, the Merciful.

2 ورقهء موقنهء مطمئنهء والده را بتكبير ابدع ابهى
مكبر شويد و از قبل اين عبد تسلى دهيد نسل
الله بان يفرغ عليها الصبر انه كريم رحيم

INBA13:064b, INBA88:349, BSHN.140.268,
BSHN.140.444, BSHN.144.268, BSHN.144.438,
HDQI.272, ANDA#36 p.04, MHT1a.071,
MHT1b.029, MHT2.165, YIK.289a

AB04584

To: Nasrullah Baqiruf, in Baku

Date: 1900 or <

- 1 O thou who hast laid hold on the Most Firm Handle! What you had written was noted and a sweet fragrance was inhaled from the gardens of its meanings, for it indicated firmness in God's Covenant like an impregnable fortress. Such a supreme station befits one like you, and every face is illumined by this manifest light.
- 2 I swear by the Most Great Name - may my spirit be sacrificed for His steadfast loved ones - that today there is not and has never been a station greater than firmness and steadfastness in God's Covenant and Faith. These steadfast souls are confirmed by the hosts of the Abha Kingdom, and these sanctified temples are supported by the Concourse on High.
- 3 This mighty Cause and Straight Path will face severe tests and trials, such that firm mountains will be shaken and deep-rooted trees will be uprooted. In the Tablet of Trials, the year of difficulties and tribulations is mentioned. Blessed is he whose feet remain firm and steadfast on the Path.
- 4 You must strive night and day to strengthen hearts, and if you detect even the slightest whiff of wavering from any passerby, you must prevent the friends from associating with them.

1 يا من تمسك بالعروة الوثقى آنچه مرقوم فرموده
بوديد ملاحظه گرديد نفعهء خوشى از رياض
معانين استشمام شد چه كه در دلالت بر ثبوت
بر ميثاق الهى چون بنيان مرصوص بود و لمثلك
ينبغى هذا المقام العظيم و كل وجه يستضيء بهذا
النور المبين

2 قسم باسم اعظم روحى لاجائه الثابتين فداء كه
اليوم مقامى اعظم از ثبوت و رسوخ بر پيمان و
ايمان الهى نبوده و نيست اين نفوس ثابته مؤيد
بجنود ملكوت ابهى هستند و اين هياكل مقدسه
مؤيد بملا اعلى

3 اين امر عظيم و صراط مستقيم را امتحان و افتتان
شديد در پي بقسميكه جبال راسخه متزلزل گردد
و اشجار معرفه منقعر شود در لوح فتنه در سنهء
شداد و شدايش مذكور هنيئاً لمن ثبت و رسخت
قدمه على الصراط

4 البته آنجناب شب و روز در تثبيت قلوب بكوشيد
و اگر چنانچه نفعهئى ولو بسيار خفيف تزلزل از
نفسى از مارين و عابرين استشمام نمائيد احباً را
منع از معاشرت نمائيد

INBA13:007, MKT5.201

AB04384

To: Abdu'l-Husayn son in law of Vazir, in Isfahan

Date: 1900 or <

- 1 O companion in poverty! When you beat the drum of poverty, I, due to the conditions of friendship and pledges of affection, played its trumpet. Now that you have held a celebration and feast and arranged a banquet of joy, you made no mention of us and did not observe the custom of friendship - no sherbet, no sweets, no rock candy, no honey, no hearing of melodies and music, no sound of song and shahnaz, no witnessing of festive customs, no presence at merriment and delight. This is neither fair nor chivalrous. Either quickly send us our share of the sweets from the celebration and feast, or I will break off our friendship in poverty.
- 2 These are jokes. We beseech and hope from divine favors that this most auspicious union be blessed and confirmed by heavenly bounty.
- 3 Convey the Most Glorious Greetings to the blessed mother. How fortunate is she who has been blessed with such a favor, having drunk from the spring of guidance. The real celebration and feast, the banquet of joy, is hers. This is blessed and auspicious, felicitous and praiseworthy, with manifest joy.
- 4 And glory be upon you.

1 ای رفیق افلاس وقتی که تو طبل افلاس
بکوفتی من بجهت شروط رفاقت و عهود
مودت شیپورش را بنواختم حال تو که جشن و
سور گرفتی و بزم سرور بیاراستی هیچ از ما یاد
نمودی و رسم رفاقت ملحوظ نداشتی نه شربتی
نه شیرینی نه نباتی و نه انگبینی نه استماع نغمه و
سازی و نه صوت آواز و شهنازی نه مشاهده
آئین سوری و نه حضور طرب و حوری این
انصاف و مروت نیست یا بزودی قسمت ما
از شیرینی جشن و سور بفرست و یا رفاقت
افلاس را بهم زنم

2 اینها مزاحست از الطاف سبحانیه سائل و آملیم
که این وصلت پریممنت باشد و بموهبت الهیه
مؤید

3 ورقه طیبیه والده را بتکبیر ابدع ابهی مکبر شوید
خوشا بحال او که بچنین عنایتی موفق گشت
که از معین هدایت نوشید اصل جشن و سور
بزم سرور اوست این مبارک و متیمن است و
مسعود و محمود و فرح مشهود

4 و البهاء علیک

INBA88:353

AB04558

To: Aqa Bayk, in Kirman

Date: 1900 or <

- 1 The lights of the Covenant have dawned, brilliant as daybreak, intense in radiance. Glorified be the One Who makes and keeps the Covenant, Who confirms and strengthens it in all the Books, Psalms, Tablets and Pages. That dawn has risen from the horizon of the Supreme Pen in the shadow of the Blessed Tree, firm in root, lofty in branch, verdant, flowering,

1 قد لاحت انوار الميثاق ساطعة الفجر شديدة
الاشراق سبحان العاقد و العاهد و المؤكد المؤيد
في كل الصحف و الزبر و الألواح و الأوراق و
لقد اشرق ذلك الصبح من مطلع القلم الأعلى
في ظل الشجرة المباركة الثابتة الأصل مرتفعة

ever-bearing fruit in every moment. That true dawn and brilliant daybreak shines upon the East and West with the lights of divine gifts. Blessed is every illumined one, glad tidings to every enlightened one, joy to every outpouring recipient, delight to every beneficiary - this is the great attainment.

الفرع مورقة مزهرة مثمرة في كل حين و آن
و يلوح ذلك الصبح الصادق و الفجر الساطع
على المشارق و المغرب بأنوار المواهب فطوبى
لكل مستضيء و بشري لكل مستنير و فرحاً لكل
مستفيض و طرباً لكل مستفيد و ذلك هو الفوز
العظيم

- 2 O you who are a lamp illumined with the light of steadfastness in the Covenant, rejoice in the successive confirmations that reach you from the Most Glorious Concourse, and in the mighty host that aids you from the Kingdom of Heaven. Your Lord, the Great One, will make you triumphant over every wavering opponent, transgressor and sinner. He will make you His manifest sign, the brilliant proof, the mighty evidence at the heart of creation.

2 و انتك انت ايها المصباح المنير بضياء الثبوت
على الميثاق استبشر بتأييد يتتابع عليك من ملأ
الابهى و ينجدك عرمرم شديد من ملكوت
السماء و يظهرك ربك العظيم على كل متزلزل
عند معتد ائيم و يجعلك آيته الباهرة البرهان
الساطعة السلطان في قطب الأكوان

- 3 Glory be to the Lord of the Covenant! Glory be to the Lord of Radiance! Glory be to the Illuminator of the horizons! Glory be to Him before Whom all necks bow! And the Glory be upon you and upon all who are illumined by the light of unity.

3 سبحان رب الميثاق سبحان رب الاشراق سبحان
منور الآفاق سبحان من خضع له الأعناق و البهائم
عليك و على كل من تنور بنور الوفاق

INBA59:225

AB04375

To: *Baha'is of Maraghih*

Date: 1900 or <

- 1 O friends! O friends! This is the mighty cycle of the Glorious Lord, and this century is the era of the Living, the Powerful One. The world of existence is in motion and movement, and the world of creation is a mirror of the favors of the All-Merciful Lord. The dawning-place of possibility is illumined and enlightened by the lamps of guidance, and the horizon of existence is adorned with the light of the greatest bounty. The sea of grace and generosity is full of waves and tumult, and the spiritual ears of the lovers of the Most Glorious Beauty are intimate with the call of the celestial herald. The hosts of confirmation from the Most Glorious Kingdom arrive wave upon wave, and the morn of guidance from the Supreme Concourse dawns again and again. The spring rain of mercy is abundant in its outpouring, and the lamp of providence is like the radiant moon. The gates of the Kingdom are opened in the heavens, and the universal call reaches every ear, near and far. The

1 ای دوستان ای دوستان این دور کور خداوند
جلیل است و این قرن عصر حیّ قدیر عالم وجود
در حرکت و جنبش است و جهان آفرینش
آینه الطاف خداوند پر بخشایش مشرق امکان
بمصایح هدی روشن و منور است و مطلع
اکوان بنور موهبت کبری مزین بحر فضل و
جود پر موج و خروش است و گوش هوش
عاشقان جمال ابی همراز هاتف و سروش جنود
تأیید ملکوت ابی پی در پی میرسد و صبح
هدی از ملأ اعلی دمامد میدمد نیسان رحمت
پرفیضانست و سراج عنایت چون مه تابان
آسمان ابواب ملکوت مفتوحست و صلاى عام
گوش زد هر نزدیک و دور ظلّ ممدود است و
مقام محمود و کل در صون حمایت رب ودود

shadow is extended and the station praised, and all are under the protecting shade of the Loving Lord. The thanksgiving for this grace and bounty is that you should be aflame like fire and burning like a candle, be swift and bright like lightning, and like honey be the sweetness of every gathering.

شكرانه این فضل و جود اینست که چون آتش
افروخته باشید و چون شمع پر شعله و سوخته
چون برق سریع و روشن باشید و چون شهد
حلاوت هر انجمن

2 And upon you be the Glory, O friends of God!

2 و البهاء علیکم یا احباء الله

INBA88:291, AKHA_134BE #04 p.a,
AKHA_135BE #08 p.165, HDQI.256,
ANDA#26 p.05

AB04225

To: Siyyid Muhammad Rida Shahmirzadi, in Mazandaran

Date: 1900 or <

1 “The good land bringeth forth its vegetation by the leave of its Lord.”¹

1 البلد الطیب يخرج نباته باذن ربّه

2 O thou who hast arisen to receive the rays that have shone forth, flashed, and appeared from the horizon of Divine Unity! Know thou that the contingent realities, foretold and endowed with grace, which have drawn from the bounty of the Ancient of Days and have been illumined by the lights of the Most Great Name, are even as goodly and holy soil, and as a blessed spot. When the clouds of bounty pour out upon them, and the water of existence descendeth from the rain-cloud of the unseen and the seen, then shalt thou behold them stirred to life and swelling, bringing forth every joyous and beautiful kind.

2 یا ایها المستشرق من انوار سطعت و ابرقت و
لاحت من افق التوحید اعلم انّ الحقائق الممكنة
المستنبأة المستفیضة من فیض القدم المستشرقة
من انوار الاسم الأعظم حکمها حکم الأرض
الطیبة الطاهرة و البقعة المباركة فاذا فاض علیها
سحاب الجود و نزل ماء الوجود من غمام فیاض
الغیب و الشهود عند ذلك تریها اهتزت و ربت
و انبتت من کل زوج بهیج

3 Thus this sweet basil and fragrant herb, this rose that gleameth like crimson dye, this jasmine, sweet marjoram, wormwood, myrtle, southernwood, and lavender—all these are but the universal divine meanings, whose influence and permeation are diffused; and how subtle, how wondrously subtle, is their permeation through those all-embracing, exalted, recipient, and outpouring realities!

3 فهذا العصف و الریحان و الوردة التي كالدهان و
الجادی و الضیمران و الشیخ و الرند و القیصوم و
الخزاما کلها المعانی الکلیة الالهية التي لها سریان و
ما الطف سریانها فی الحقائق الکلیة الجامعة الفائقة
المستفیضة الفائضة

4 And when the light of existence shineth upon them with radiant beams from the horizon of visible being, thou seest them quickened and uplifted, their powers revived, their blossoms unfolded, their meadows smiling, their pools overflowing, their

4 فاذا اشرق علیها نور الوجود بأشعة ساطعة من
افق الشهود تریها اهتزت رباهها و انتعشت قواها
و تفتحت ازهارها و تبسمت ریاضها و تدفقت

¹Qur'an 7:58.

thickets made fresh and verdant, their birds breaking into song, and their resurrection and arising made manifest.

- 5 On that day shall it declare its tidings, for thy Lord hath inspired it.

حیاضها و نضرت غیاضها و صدحت طیورها و
ظهر حشرها و نشور

5 یومئذ تحدث اخبارها بأن ربک اوحى لها

UMich962.139,

UMich991.094-095,

MKT1.234

AB04262

To: Baha'is of Milan

Date: 1900 or <

- 1 O you who are our assembly of friends and our soul's beloved companions! The Sun of Truth has risen from the horizon of oneness. The earth became illumined, the heavens became radiant. The amber-scented breeze wafted, making the spiritual nostrils a mystic rose garden, a secret rosebush, and a flowering meadow. The flowers bloomed, the nightingales began their melodies. The courtyard of the meadow became adorned with the bounty of the Gracious One, and the expanse of the rose garden, through the outpouring of the spring cloud of divine mercy, became the envy of the Garden of Paradise. The flower smiled, the cloud wept, the partridge began its laughter, the birds commenced their songs and melodies in gratitude for divine grace:

1 ای بزم یارانمزد و دوستان جانمزد شمس
حقیقت افق احدیتدن طوغدی یر تابان اولدی
گوک رخشان اولدی نسیم عنبرشمیم اسدی
مشام روحانیانی گلشن راز ایلدی و گلبن اسرار
ایلدی و چمنزار گلزار ایلدی گلر آچلدی بلبلر
ترنمه باشلدی صحن چمن فیض ذوالمن ایلده مزین
اولدی و فضای گلستان فیضان ابر نیسان رحمت
یزدان ایلده غبطه بخشای روضه رضوان اولدی
گل گولدی بلوط آغلدی کبک قهقهه باشلدی
قوشلر شکرانه فضل حقله نغمه و ترانهیه آغاز
ایلدی

- 2 "That singer has returned with the instrument tuned,
3 Having opened wide the gate of trials to love.
4 He has broken down the market of the Josephs with beauty,
5 Having opened one by one the shops of the sugar-sellers.
6 He has laid down the sword for the heads of the chieftains,
7 Then raised them high in spiritual station.
8 He himself has slain the lovers and sat upon their blood,
9 Then performed the prayer over each of their bodies.
10 Until the circles of His locks become sustenance for whose throat?
11 O we who, outside the circle, have raised our necks."

2 که باز آمد آن مغنی با چنگ ساز کرده
3 دروازه بلا را بر عشق باز کرده
4 بازار یوسفان را از حسن در شکسته
5 دکان شکران را یک یک فراز کرده
6 شمشیر بر نهاده سرهای سروران را
7 وانگاهشان ز معنی بس سرفراز کرده
8 خود کشته عاشقان را بر خونشان نشسته
9 وانگاه بر جنازه یک یک نماز کرده
10 تا حلقه های زلفش حلق کراست روزی
11 ای ما برون حلقه گردن فراز کرده

- 12 This divine cup is specifically for those who are firm and steadfast in the divine Covenant and Testament. 12 بو جام الهی عهد و پیمان رحمانیده ثابت و راسخ اولانله مخصوصدر

INBA88:313bx,

BRL_DAK#0607,

MJT.127, MSHR2.180

AB04497

To: Baha'is of Muhammadabad, in Muhammadabad (Darrih Jaz)

Date: 1900 or <

- 1 O friends of the Most Glorious Beauty, may my spirit be sacrificed for you! When I begin with this sweet name, my palate becomes sugary and my taste filled with honey. The divine glad tidings so encompass me that heart and soul yearn for the altar of sacrifice. 1 ای یاران جمال ابهی روحی لکم الفدا چون باین نام شیرین آغاز نمایم کامم شکرین گردد و مذاقم پرانگبین شود بشارات الهیه چنان احاطه نماید که قلب و جان آرزوی قربانگاه [فدا] کند
- 2 O friends, enter into ecstasy and joy from the melody of the Supreme Concourse and raise the cry of "Glory be to my Lord, the Most Glorious" to the highest heaven. The lights of divine unity are shining forth from the Kingdom of the Unseen, and the mysteries of oneness are manifest and radiant in the essence of hearts. 2 ای دوستان از آهنگ ملاً اعلی در وجد و طرب آئید و بانگ سیحان ربّی الابهی بفلک اعلی رسانید انوار توحید از ملکوت غیب ساطعست و اسرار تفرید در هویت قلوب ظاهر و لامع
- 3 The Herald of Glory calls out from the Summit of Truth: O manifestations of guidance and dawning-places of bounty! Though the Sun of Truth is hidden behind the clouds of mystery, yet the indubitable outpouring is continuous and constant, and the rain of grace is like flowing water. 3 منادی عزّت از شاهی حقیقت فریاد مینماید ای مظاهر هدایت و مطالع عنایت شمس حقیقت هرچند در غمام غیب پنهان گشته ولی فیض بلاریب مستدام و مستمر است و غیث فضل چون ماء منهر
- 4 The favors of the Blessed Beauty are eternal, and the bounties of the Most Great Name, may my spirit be sacrificed for His loved ones, are everlasting. The ancient grace and all-encompassing mercy are companion and friend. 4 الطاف جمال مبارک سرمدیست و عنایت اسم اعظم روحی لاجبائنه الفدا ابدی فیض قدیمست و رحمت واسعه یار و ندیم
- 5 Turn to the hidden world and seek assistance and support from the presence of God. Be raised up with the virtues of the Supreme Concourse and with the virtues of the denizens of the Most Glorious Kingdom. Blessed are you for this mighty grace. 5 توجه بجهان پنهان نمائید و استفاضه و استمداد از حضرت یزدان بفضائل ملاً اعلی مبعوث شوید و بفضائل سگان ملکوت ابهی طوبی لکم من هذا الفضل العظیم

INBA13:193

AB04577

To: *Mirza Musa Hakimbashi, in Nayriz*

Date: 1900 or <

- 1 O thou who hath been illumined by the lights of the lamp of Divine Guidance in the globe of the Abha Kingdom, didst thou forget the pledges and neglect the promises that thou hath promised us? Hast thou not covenanted when returning to thine land and following the Path of Right, thou shall gird up thine loins to the uttermost of thine power, enter the lands of each tribe, stay at the pavilions of living clans and troops and dispell the gloomy clouds covering the horizons of those nations and tribes; kindling as fire, igniting and shining with the lights of virtues as a radiant, glowing and luminous lamp between those tribes.
- 2 O my beloved! Soon will the days of life be ended and we shall descend from the strongholds of glory and wealth and palaces of comfort and prosperity to the graves of utter destruction and havoc. Our days will pass in vain and all the comfort will be folded as a mirage in a desert, which the thirsty dreameth to be water. Lay aside whatsoever occupieth thee and grasp the hand-hold that never breaks. Mount the withers of the highest breeding, well trained horses of the Kingdom of Glory, give full rein and maintain spurring on thine charger in the arena of magnifying the Word of thy All-Merciful Lord.
- 3 The Eternal Truth, beareth me witness, thou shall be assisted with forces which thou seeth not and hosts of the Abha Kingdom.
- 1 يا من استضاء بأنوار مصباح الهدى في زجاجة ملكوت الابهي أنسيت العهود و ذهلت عن الوعود التي وعدتنا بها أما عهدت انك عند ما رجعت الى البلاد واقتفيت أثر الرشاد تسمي ذيل الجهد والاجتهاد وتكشف عن ساعد الجد العظيم بين العباد وتدخل في خلال ديار القبائل وتحل بخيام الاحياء بين العشائر وتكشف الغيوم المتكاثفة على آفاق تلك الاقوام والارهاط و تشتعل كالنيران وتوقدو تضئ كالمصباح الساطع الالامع المنير بين تلك القبائل بأنوار الفضائل
- 2 فيا حبيبي ستقضى أيام الحياة وتنزل من معاقل العز والغناء وقصور الراحة والرخاء الى قبور الهلاك والدمار وتنقضى أيامنا سدى وتنطوي بساط النعمة التي كسرنا ببقية يحسبها الظمان ماء دع ما يشغلک الى الوری و تمسک بالعروة التي لا انفصام لها و امط غارب الصافنات من جياذ الملكوت العلی و اطلق العنان و آدم الجولان في ميدان اعلاء كلمة ربك الرحمن
- 3 تالله الحق تؤيد بجنود لم ترها و هجوم أفواج من الملأ الأبهي

INBA55:193, INBA59:163, MKT1.246

AB04512

To: *Relatives of Haji Muhammad Hasan, in Qazvin*

Date: 1900 or <

- 1 O friends and relatives of him who hath ascended unto God! It is the time for hearts to be stirred, for souls to cry out, and for ears to hearken unto the call of the angel of the Kingdom of Abha.
- 1 ای یاران و خویشان آن متصاعد الى الله هنگام جوش دلهاست و خروش جانها و استماع بانگ سروش ملکوت ابهي

- 2 O friends! Be ye so ablaze with the divinely enkindled fire that that heavenly soul on the horizon of mercy may be filled with joy and ecstasy, and may obtain pleasure and delight, saying: "Praise be to God, my companions are kindred, not strangers; informed, not heedless; wise, not foolish; sagacious, not deceived; illumined with the light of guidance, not obscured by the darkness of possession. They are friends of the Covenant, moths circling the Luminary of the world, self-sacrificing in the path of the Testament, conducting themselves in the manner of the All-Merciful, stirred by the accents of the birds of the meadow of God, ecstatic and delighted by the melodies of the mystic Nightingale. Through the tempests of trials they attain salvation, and through the severity of tests they find safety. They guard the edifice of the Covenant, and watch over the garden of the Testament. Happy are they! Happy are they! Glad-tidings unto him who hath sought shelter beneath the shadow of the banner of God waving through the breezes of the Ancient Covenant above the castles of glory."
- 3 The glory of God rest upon all.

2 ای یاران چنان بنار موقده الهیه برافروزید که آن جان روحانی در افق رحمانی به وجد و طرب درآید و شوق و شغف یابد که الحمد لله یاران من خویشند نه بیگانه فرزانه اند نه دیوانه هوشمندند نه مجنون دانشمندند نه مفتون مقتبس از نور هدایتند نه محتبس در ظلمت هلاکت یاران میثاقد و پروانگان شمع آفاق در سبیل پیمان جانفشاند و در طریق رحمان روان و دوان از صوت مرغ چمن الهی در اهتزازند و از الحان عندلیب رحمانی در نشئه و التذاذ از طوفان امتحان نجات یابند و از اشد افتتان امان جویند بنیان پیمان را حافظند و بوستان عهد را حارس طوی لهم طوی لهم بشری لمن استظل فی ظل راية الله المتموجة علی [صروح] المجد بنسائم العهد القديم

3 و البهاء علیکم اجمعین

INBA21:140b, BSHN.140.258, BSHN.144.258,
MHT2.092

AB04464

To: *Siyid Mihdi Yazdi the martyr, in Tabriz*

Date: 1900 or <

- 1 O thou who speaketh in praise of the Truth and holdeth fast to God's Covenant and Testament! For some time no musk-laden breeze hath wafted from thy garden of mysteries, and no amber-scattering fragrance hath reached us from thy rose-garden of conditions. Why art thou silent and still, bewildered and motionless?
- 2 This is the time for speech and utterance, the moment to roar like a fierce lion. If thou seeketh to soar to the most exalted heights, spread thy wings. If thou inclineth toward the most glorious horizon, take flight. If thou seeketh the living waters of the fountain of life, hasten into the darkness of trials. If thou desirest the martyrdom of Karbila, plunge into the sea of tribulation and calamity. Let nothing cause thee to falter or fall short.

1 ای ناطق بثنای حق و متمسک به عهد و پیمان الهی چندبست که از گلزار اسرارَت نسیمی مشبک نوزیده و از گلشن احوالت شیمی عنبر نثار نرسیده چرا ساکت و صامت و واله و هامد

2 وقت نطق و بیانست و هنگام غریدن چون شیر ژبان اگر آهنگ اوج اعلی داری پری بگشا و اگر توجه بمنظر ابری داری پروازی بکن و اگر سلسبیل معین حیوان طلبی در ظلمات بلایا بشتاب و اگر شهادت کربلا جوئی در بحر کرب و بلا خوض کن از چیزی فتور میار و قصور مساز

- 3 Whatever conditions, events, occurrences, calamities and trials may arise in the path of God - all serve to strengthen divine confirmations and are glad-tidings from the Glorious Lord. The point is: what day awaitest thou, what time dost thou anticipate? Time passeth by.
- 4 The Ancient Beauty's favors toward your honor were of the highest degree, and we hope the bounties of the Abha Kingdom shall continue to flow. And upon thee be glory.
- 3 آنچه در سبیل الهی از احوال و حوادث و طواری و مصائب و موارد حاصل کل تأکید در تأیید است و بشارات ربّ مجید مقصود اینست که منتظر چه روزی و مراقب چه ایام وقت میگذرد
- 4 عنایت جمال قدم در حقّ آنجناب در منتها درجه بود و الطاف ملکوت ابهی امیدواریم که مستمرّ باشد و الباء علیک

INBA72:111, INBA88:134, MKT6.049

AB04467

To: *Siyyid Abdu'l-Hamid, in Tihran*

Date: 1900 or <

- 1 O thou who gazeth upon the Abha Kingdom!
- 2 As in this new age and glorious century of the Lord thou hast been gathered beneath the banner of praise, and hast arrived at the eternal fountain of life, and hast entered the true paradise, and hast been nourished by the fruits of the tree of knowledge, and hast inhaled the breeze of favor from the source of bounty - in gratitude for this grace and bestowal and gift and forgiveness, be thou filled with joy and gladness, and with yearning and enthusiasm.
- 3 In this Abha paradise become a fruitful tree and attain such beauty and adornment through blossoming and bearing fruit that thou mayest be the envy of the trees of the highest paradise and extend thy branches to the most exalted heights.
- 4 Tell Jinab-i-Mirza Abu'l-Qasim that "verily God hath power over all things and encompasseth all things" and convey greetings.
- 5 Make the nostrils of Aqa Siyyid Husayn fragrant with the divine fragrances.
- 6 Clothe Jinab-i-Muhammad Husayn with the robe of the Most Wondrous and Most Glorious greetings and say: "Blessed and welcome to one who hath drunk from the overflowing cup of
- 1 ای ناظر بملکوت ابهی
- 2 چون در این عصر جدید و قرن خداوند مجید در ظلّ لواء حمد محشور شدی و بر کوثر حیات ابدی وارد شدی و در جنت حقیقی داخل شدی و از اثمار شجرهء عرفان مرزوق گشتی و نسیم عنایت را از مهبّ موهبت استنشاق نمودی بشکرانهء این لطف و بخشش و دهش و آمرزش با وجد و سرور باش و با شوق و شور شو
- 3 در این جنت ابهی درخت بارور گرد و بشکوفه بری شکوه و زیوری یاب که رشک اشجار بهشت برین گردی و شاخه ها باعلی علین رسانی
- 4 جناب میرزا ابوالقاسم را بگو و کان الله بکلّ شیء قدیرا و محیطا و تکبیر برسان
- 5 جناب آقا سید حسین را بنفحات رحمانی مشام معطر نمائید
- 6 جناب محمد حسین را بخلمت تکبیر ابداع ابهی مخمّل نمائید و بگوئید هنیئاً مریناً لمن شرب الکأس الطّافه بفیض موهبة الله و قام علی اعلاء کلمه الله بقوّة الايمان و الايقان

INBA13:254

God's bestowed bounty and hath arisen to exalt the Word of God through the power of faith and certitude."

AB04489

To: Unknown, in Tihiran

Date: 1900 or <

- 1 O true friend! They say that man is a sign of the All-Merciful and the greatest dawning-place of the bounty of the Lord God. This wanderer says: If this is so, why is he abased? Why is he despised? Why is he humbled? His perfect exemplar is ever the leader of the oppressed ones, is abased, is homeless, is wandering, nay rather, is a prisoner.
- 2 They say this is itself the proof and clear evidence, for in the very state of imprisonment he wears upon his head a crown of the bounty of the human world and a diadem of celestial sovereignty upon his brow. When the exalted radiance and reflections of the forms of the Concourse on High are cast upon the lower world and earthly realm, his sovereignty in the world of dust, like the pure realm above, becomes reality.
- 3 As can be observed, when Christ departed to the vast world, His banner was raised high and His Cause became glorious. Likewise when the Eternal Sovereign, the Beauty of Ahmad, hastened to the eternal world, His power, might and sovereignty were realized in this mortal world as well. This earthly glory is a reflection of the sovereignty of the placeless realm, and this brilliance in the horizon of the kingdom is a manifestation of the effulgence and radiance in the world of the Kingdom.
- 4 In any case, I remain silent to hear what that honored one will say. And praise be upon you. 'Abbas.

1 ای یار حقیقی گویند که انسان آیت رحمن و مطلع اعظم بخشایش حضرت یزدانست این آواره گوید اگر چنین است چرا مهین است چرا حقیر است چرا ذلیل است فرد کاملش همواره سرور مظلومانست مهانست بی سر و سامانست سرگردانست بلکه اسیر زندانست

2 گویند این حقیقت برهانست و دلیل واضح نمایانست زیرا در عین اسارت تاجی از موهبت عالم انسانی در سر دارد و اکیلل سلطنت آسمانی بر فرق چون پرتو بالا و انعکاسات صور ملأ اعلی بر زیر و جهان ادنی افکنده شود سلطنتش در جهان خاک نیز چون عالم پاک تحقق یابد

3 چنانکه مشاهده میشود که حضرت مسیح چون بجهان فسیح رفت علمش بلند شد و آئینش ارجمند و همچنین سلطان ابدی جمال احمدی چون بجهان باقی شتافت قوت و قدرت و سلطنتش در عالم فانی نیز تحقق یافت و این عزت امکانیه پرتوی از سلطنت لامکانست و این درخشندگی در افق ملک نمایشی از تجلی و پرتوافشانی در جهان ملکوت

4 باری من سکوت نمودم تا آنجناب چه گویند و الثناء علیک

INBA13:173, INBA17:043, INBA59:242b,
BSHN.140.291, BSHN.144.291, MHT1b.156

AB04589

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

Date: 1900 or <

- 1 O thou whose tongue hath been loosened in praise of the Sun of Glory! 1 يا من دلغ لسانه بالثناء على شمس البهاء
- 2 The Light of the Covenant hath dawned and shone forth with such brilliance that eyes are dazzled thereby. The fragrant breezes of the Testament have wafted, perfuming all regions. Soon shalt thou witness such radiance from this dawning that it shall rend asunder the veils of darkness in all directions. 2 قد اشرق و لاح نير الميثاق اشراقاً تشخص منه الابصار قد نفحت نفحات العهد و تعطر منها الآفاق و سوف ترى لهذا الاشراق سطوعاً تهتك بها ستر الظلمات في كل الجهات
- 3 The wondrous signs shall appear, the banners of clear proofs shall be raised, the conclusive evidences shall be unveiled, the religion of God shall be made manifest, the Word of God shall be exalted, the signs of God shall become renowned, and the lightning flash of the morn of unity shall spread from the dawning-places of the realm of oneness. The earth shall quake at God's command and the triumph of His Word. 3 و تظهر الآيات الباهرات و ترتفع رايات البينات و تنكشف الحجج البالغات و يظهر دين الله و تعلو كلمة الله و تشتهر آثار الله و تنتشر بارقة صبح التوحيد في مشارق قطر التفريد و تهتز الارض لامر الحق و غلبة كلمة الله
- 4 Thou shalt see necks bowed in humility, spirits expanded and saved, hearts joyous and content, and faces radiant and glorious. On that day the steadfast shall receive glad-tidings, the firm-rooted shall rejoice, the faithful shall be gladdened, the wavering shall grieve, the violators shall despair, and the covenant-breakers shall regret. Leave them to their vain disputes and play. 4 و ترى الاعناق خاضعة خاشعة و الارواح منشحة ناجية و القلوب فرحة راضية و الوجوه ناضرة باهية يومئذ يستبشر الثابتون و يفرح الراسخون و ينسر الوافون و يحزن المتزلزلون و يئس الناقضون و يندم الناكثون ذرهم في خوضهم يلعبون
- 5 And thou, O thou who holdest fast to the Covenant, pay no heed to the people of hypocrisy and the band of discord - let them dispute and play and wander astray. Soon shalt thou see them in manifest loss. And thou shalt say: "Praise be to God, the Lord of all worlds!" 5 و انت انت ايها المتمسك بالميثاق دع اهل النفاق و عصبة الشقاق يخوضوا و يلعبوا و يعمهوا فسوف تریهم في خسران مبين و تقول و الحمد لله رب العالمين

ABDA.091-092

AB04432

*To: Baha'is of the world**Date: 1900 or <*

- 1 O ye who are holding fast unto the Covenant and Testament! This day, from the realms of the All-Glorious, from the Kingdom of Holiness where hosannas of glorification and praise rise up, the Company on high direct their gaze upon you.
- 2 Whensoever their gaze lighteth upon gatherings of those who are steadfast in the Covenant and Testament, then do they utter their cry, 'Glad tidings! Glad tidings!' Then, exulting, do they lift up their voices, and shout, 'O ye spiritual communion! O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament.'
- 3 Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.'
- 4 The Glory rest upon you.

1 ای متمسکین به عهد و پیمان الهی الیوم اهل ملاً
اعلی از ملکوت ابهی ناظر و از جبروت قدس
بشری و طوبی ملتفت

2 چون نظر به مجامع و محافل ثابتین بر عهد و میثاق
نمایند فریاد یابشری یابشری برآرند و به تهلیل و
تسبیح لب بگشایند و ندا فرمایند ای انجن رحمانی
و ای مجمع یزدانی طوبی لکم بشری لکم ای روی
شما روشن ای خوی شما گلشن که بمیثاق محبوب
آفاق متمسکید و از پیانه پیمان الهی مدهوش و
مستید

3 به جمال قدم وفا نمودید و جام صفا نوشیدید و
محافظت و صیانت امر الله نمودید و سبب تفریق
کلمه الله نشدید و علت ذلت دین الله نشدید و
در عزت اسم حق کوشیدید و استهزاء امم را
بر امر مبارک روا نداشتید مقام منصوص را
اهانت نمودید و مرجع مخصوص را ذلت و اذیت
و اهانت نخواستید در وحدت کلمه کوشیدید
و بابواب الرحمة پی بردید جمال مبارک را زود
فراموش ننمودید

4 و البهاء علیکم

SWAB#182, BSW#19.09x

INBA88:145, MKT6.108b, MNMK#130
p.244, MMK1#182 p.202, AHB_128BE
#06-11 p.283

AB04294

*To: Abdu'l-Karim Khan**Date: 1900 or <*

- 1 O servant of the Divine Threshold! Open your eyes that you may witness the greatest signs, and open your ears that you may hear the melodies of the Dove. The dawn of existence is most bright and luminous, and the star of the majesty of God's Cause is shining with intense brilliance like the celestial orb. The sea of favors is surging and the breezes of the All-Merciful are moving from the source of bounty. Count these days as precious and let not this opportunity slip away. Soon the birds of unity will take flight to the nest of the Lord of Oneness. And glory be upon you. 'Abdu'l-Baha 'Abbas
- 2 We hope that through the grace of the Most Glorious Kingdom you may become like a brilliant candle in the gathering of the world, radiating and shining with the light of guidance, and adorning the assembly of fellowship with holy fragrances. Truly you have had both physical and spiritual lineage, therefore with the help and favor of the Ancient Beauty you should become so stirred with enthusiasm and yearning that whoever you meet, you give them spirit and bestow upon them life, bringing them joy and delight. And glory be upon you.

1 ای بنده درگاه الهی چشم بگشا تا مشاهده آیات کبری نمائی و گوش بگشا تا استماع نغمات ورقا کنی و بجز وجود بسیار روشن و منیر است و کوكب عزّت امر الله در شدت سطوع چون نیر فلک اثر ببحر الطاف است که موج است و نسائم یزدان است که متحرک از مهب احسانست این ایامرا غنیمت شمار و این فرصت را از دست مده عنقریب طیور وحدت باشیان رب احدیت پرواز نماید و البهاء علیک ع

2 از فضل ملکوت ابدی امیدواریم که آن جناب چون شمع روشن در انجمن عالم بنور هدی ساطع و لامع گردد و بنفحات قدس مجلس انس پیارید فی الحقیقه انتساب عنصر جسمانی و عنصر روحانی داشته‌اید لهذا باید به عون و عنایت جمال قدم چنان به شور و جوش و ولوله و شوق آئی که هر نفسی را ملاقات فرمائی روح بخشی و جان عطا نمائی و به روح و ریحان آری و البهاء علیک

INBA55:306b, INBA87:168b, INBA52:167

AB04472

*To: Haji Iskandar**Date: 1900 or <*

- 1 O thou who gazest upon the Most Great Scene!
- 2 They tell that Alexander of Rome was a world-conqueror and subduer of realms. When, after his conquests in Iran, Turan, China and India, he beat the drum of return and with endless pomp set out for his familiar homeland, in the city of Zur the lamp of health was extinguished and darkness enveloped all six directions as the dawn of the afterlife appeared. The wise gathered around his bier and established an assembly of

1 ای ناظر بمنظر اکبر

2 حکایت کنند اسکندر رومی جهانگشا بود و کشورستان و چون از فتوح ایران و توران و چین و هندوستان طبل رجوع بکوفت و با حشمتی بی‌پایان توجه بوطن مألوف نمود در شهر زور چراغ عافیت خاموش شد و شش جهت پرده ظلمت فرا گرفت و صبح آخرت نمایان شد دانایان بر جنازه او جمع شدند و انجمن ماتم تأسیس

mourning. Each offered condolences and opened their lips in expressions of regret.

- 3 Among them, one of the discerning ones arose and, standing before the corpse, said "Glory be to God! This person imagined he was the King of Kings, but now it is proven and verified that he was but an owned slave." Another said "Glory be to God! Yesterday the seven climes could not contain this valiant king, today he is contained in a mere span of earth."

- 4 In any case, if thou seekest an enduring sovereignty, seek Alexandrian might in the divine realm, and if thou desirest to be King of Kings, enter beneath the shade of poverty and dervishhood in the path of God, that thou mayest become the immortal Dhul-Qarnayn.

نمودند هر کس تعزیت نمود و در مقام تأسف
لی گشود

3 از جمله شخصی از هوشمندان برخاست و در مقابل
نعش بایستاد و گفت سبحان الله این شخص
گمان مینمود که ملک الملوکست حال ثابت و
محقق گشت که عبد مملوکست دیگری گفت
سبحان الله دیروز این پادشاه غیور را هفت اقلیم
وسعت گنجایش نداشت امروز در شبری از
زمین گنجایش یافت

4 باری اگر سلطنت باقیه جوئی در جهان الهی
اسکندری جو و اگر ملک الملوکی خواهی در
ظل فقر و درویشی در سیل الهی دری تا
ذوالقرنین جهان جاودانی گردی

INBA55:145, INBA59:232a, BSHN.140.307,
BSHN.144.305, ANDA#58 p.42,
MAS5.047, MHT1a.108, MHT1b.066

AB04562

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1900 or <

- 1 "This is a cooling bath and a healing draught."² The divine outpouring, the merciful revelation, and the heavenly spirit within the world of inner ecstasy signify that streaming rain, that descending flood, that pouring shower, that rushing torrent which floweth down from the clouds of bounty and the billows of praiseworthy grace, sent forth from the surging seas that are raised aloft in the heaven of abundant bestowal. When these rains descend, and the clouds pour forth their overflowing grace upon abiding-places, meadows, and habitations, then do the fountains of rivers burst forth, and the limpid, sweet, and pleasant springs gush out from Tasnim; yet there also well forth springs of bitter brine and waters of scalding heat. These issuing waters and these streaming fountains differ in taste and hue and savor. Such differences proceed only from the sources, the springs, the fountains, and the places whereunto they flow; for the outpoured water itself is sweet and pure, the cup whereof is tempered with camphor, and the merciful springs are Tasnim and Salsabil, whereas the bitter fountains are boiling water.

²Qur'an 38:42.

1 هذا مغتسل بارد و شراب الفيض الالهي و
التجلي الرحمان والروح الرباني في العالم الوجداني
عبارة عن الغيث الهاطل و السيب النازل و
الصوب المنهمر و السيل المنحدر من سحاب
الجود و غمام الفضل المحمود المنبعثة من البحور
المرتفعة في سماء الرقد الموفور فاذا نزلت الأمطار
و فاضت الغمام بالفيض المذرار على المعاهد و
الربى و الديار فتفجر ينابيع الأنهار و تنبع العين
الصافية العذبة السائغة من تسنيم و تنور ايضاً عين
من الملح الأجاج و من ماء حميم و تختلف هذه
المياه التابعة و الينابيع الدافقة من حيث الطعم
و اللون و الذوق فهذه الاختلافات انما تصدر
من المنابع و العين و الينابيع و الموارد و الماء
الفائض عذب طهور و الكأس مزاجها كافور

- و الأعین الرّحمانیة تسنیم و سلسبیل و الینایع
الأجائیة ماء حمیم
- 2 Wherefore, this cooling bath and refreshing draught signify the merciful manifestations, the heavenly bounties, and the inward stirrings of the human realities, through which whosoever is quickened is healed of every grievous sickness and findeth rest from every weighty affliction.
- 3 Praise be to God, the Lord of all worlds.
- و الحمد لله ربّ العالمین

INBA13:210, UMich962.133-134,
UMich991.083-084, MKT1.239, AYBY.336
#019a

AB04402

To: *Sinur*

Date: 1900 or <

- 1 O revered one!
- 2 The Sinai of Truth shines bright and clear;
- 3 The hallowed Vale of Tur is here,
- 4 God's hidden mysteries now appear,
- 5 The buried wastes bloom far and near,
- 6 While all the world lies slumbering.
- 7 Behold the Day of Baha'u'llah,
- 8 Behold the Book of God in awe,
- 9 Behold the secret of His law,
- 10 The meaning every tongue ne'er saw,
- 11 See lovers' hearts aflame.
- 12 Spread now thy wings and upward soar,
- 13 Take flight, O guide, for evermore,
- 14 Into that realm whose boundless shore
- 15 By grace of that Compassion's store
- ای سنیور مکرم
- سینای حقّ پر نور شد
- وادی مقدّس طور شد
- اسرار حقّ مشهور شد
- مطمورها معمور شد
- عالم همه در خواب
- بین دور بهاء الله
- بین رمز کتاب الله
- بین سرّ بیان الله
- شرح کلام الله
- بین عشاق را بی تاب بین
- بال و پری بگشا کنون
- پرواز کن ای رهنمون
- در عالم بی چند و چون
- از عون آن ربّ حنون

16	Is lit by deathless lamps.	16	بس شمع عالمتاب بین
17	Behold that Lord of hosts divine,	17	آن جلوه ربّ جنود
18	Whose face on Zion chose to shine;	18	رخ در که صهیون نمود
19	While Carmel raised its call sublime	19	کرمّل نداها می نمود
20	With harp and reed and lute in time,	20	با چنگ و نای و تار و عود
21	See loved ones bathed in light.	21	نور رخ احباب بین
22	Give ear unto the call of God,	22	بانگ الهی گوش کن
23	Drink deep the cup of grace untrod;	23	آن کأس ابهی نوش کن
24	Like ocean surge at every nod,	24	چون بحر هر دم جوش کن
25	Awaken all the dreaming sod,	25	عالم همه در هوش کن
26	Behold the pure wine's draught.	26	جام شراب ناب بین
27	That wine is from God's tavern poured,	27	آن می ز نمخانه خداست
28	Its fair Cupbearer is the Lord;	28	ساقّ خوش رویش بهاست
29	Its crystal goblet, bright adored,	29	صهبای کأس پر صفاست
30	Bestows love's rapture in accord—	30	سکرش همه مهر و وفاست
31	See old ones young again.	31	پیران از این می شاب بین

INBA88:113, AHB_123BE #11-12 p.270,
 DRM.015b, ANDA#54 p.05

AB04389

To: Kashani, Ghulam Ali father of Mihdi

Date: 1900 or <

1 O wanderer in love! For some time there has been no news or trace of you. Jinab-i-Aqa Mihdi is an affectionate son and is always thinking of his father. Sometimes in love for you he recites ghazals in the eloquent Kashani dialect, and sometimes in separation from you he weeps and wails in the Jowshaqani tongue. Sometimes he says that since father is constantly traveling and has no fixed abode, therefore he does not send any written pages, and sometimes he says he has grown somewhat lazy and settled down with his loving mother.

1 ای سرگشته سودائی مدّتیست که از تو خبری نیست و اثری نه جناب آقا مهدی پسر مهروراست و همیشه در فکر پدر است گهی در عشق شما بلسان فصیح کاشان غزلخوانی مینماید و گهی در فراق شما بزبان جوشقان گریه و فغان و زاری میکند گهی میگوید که پدر چون مستمرّ السفر است و در جائی مقرّ ندارد لهذا ورق محرر نفرستد و گاهی گوید قدری تنبل شده و در نزد مهربان مادر مقرّ کرده

- 2 In any case, however you wish to reckon it, write letters frequently. If pen and paper have become impossible, send word by the breeze of breath through a messenger, and if physical communication is not possible send spiritual. And he says fear God and dread Azrael, for soon breaths will be cut off and we will hasten to that other world and find each other - then we will grab each other by the collar and it will come to fists and slaps and shouting and pistols. You know best.

2 باری شما هر قسم میخواهی حساب کن زود بزود
مکتوب مرقوم نما اگر به قلم و قرطاس ممتنع و
محال شده بنسیم انفاص قاصدی روانه کن و اگر
جسمانی ممکن نه روحانی بفرست و میگوید از
خدا بترس و از عزرائیل بهراس که عنقریب
انفاص منقطع گردد و بان عالم بشتایم و یکدیگر
را گیر آریم آن وقت دست در گریبان شویم و
کار به مشیت و سیلی و عربده و طپانچه کشد
خود میدانی

INBA13:161, MAS5.033, KASH.287-288

AB04239

Date: 1900 or <

- 1 O my God, my God! Thou seest faces radiant and joyous from the fragrant flowers of the gardens of Thy Most Glorious Kingdom, and illumined by the lights of Thy Most Exalted Dominion. And Thou beholdest the frames of the loved ones stirred by the breezes of dawn, and the hearts of the chosen ones drawn to the holy verses of mysteries. O Lord! Let them drink from the cups of joy, and illumine their foreheads with the light that hath spread in the morn of success. Let them hear the melodies of the birds of holiness in the garden of triumph, and delight them with the songs of the Dove in the verdant garden, and grant them eternal life in the Most Glorious Garden, Thy mighty paradise.
- 2 My Lord, my Lord! Intoxicate them with the wine of divine knowledge, and let them taste the sweetness of remembrance in the morning and the evening. Unite their gathering, honor their abode, and protect them in the cave of Thy Covenant and Testament from the doubts of the Covenant-breakers and the whispers of the wavering ones. Make them mines of knowledge, forbearance and certitude, and establish their feet firmly on the straight path. Empower them in the land to freely call out Thy name under the shadow of their just king and perfect sovereign who hath raised the standard of equity in those regions and extended the hands of dominion in those parts - the protector of the loved ones of God, the guardian of the chosen ones of God, the King of Kings of the East whose pavilion of glory

1 الهی الهی تری وجوهاً نضرةً مستبشرةً بنفحات
ازهار ریاض ملکوتک الأبهی و مستضیئة
بانوار جبروتک الأعلى و تشهد هیاکل الأحباء
مہتزةً بنسمات الأبخار و قلوب الأصفیاء منجذبة
بآیات قدس الأسرار ای رب ادر علیهم کؤوس
الأفراح و نور جباههم بضیاء انتشر فی اصباح
الفلاح و اسمعهم نفحات طيور القدس فی ایکة
النجاح و اطربهم باستماع الحان الورقاء فی روضة
الغناء و اخلدهم فی جنة الأبهی حدیقتک
الغلباء

2 ربّی ربّی اسکرهم من صہباء العرفان و اذقهم
حلاوة الأذکار فی الغدوّ و الأصال و اجمع شملهم
و اکرم مثواهم و احفظهم فی کھف عھدک
و میثاقک عن شبھات الناقضین و وساوس
المتزلزلین و اجعلهم معدن العلم و الحلم و یقین و
ثبت اقدامهم علی الصراط المستقیم و مکنهم فی
الأرض ینادوا باسمک احراراً فی ظلّ ملکهم
العادل و ملیکهم الکامل الرّافع علم الانصاف فی
تلك الأطراف الباسط اکفّ الملک فی تلك
الأنحاء الحامی لأحباء الله الحافظ لأصفیاء الله
ملک ملوک الشرق المتمدّد سرادق مجده فی

hath extended to the West. Verily, Thou art the Guardian of the Cause and Thou art powerful over all things.

الغرب أنك انت ولي الأمر و أنك لعلی کل
شیء قدیر

DAS.1913-07-18, SW_v08#16 p.217x, ABIE.081, BLO_PN#007, BSTW#123a

AKHA_119BE #01-02 p.j, AHB_121BE
#01 p.000

AB04318

Date: 1900 or <

1 O you who are firm in the Covenant!

1 ای ثابت بر پیمان

2 The brilliant qasidih was reviewed, somewhat corrected and edited, and sent. In truth it was full of charm and caused joy to the friends. Indeed during this journey you have endured many hardships. No matter, it will pass. As the poet says, "This time will pass, and afterward you will know the value of wellbeing," for companionship with the nightingale and peacock has a different sweetness after being afflicted with the company of the ill-omened crow. Soon you will find deliverance, but if God assists, you have no choice but to flee. Anyway, these were jokes.

2 قصیده غزّاء ملاحظه گردید فی الجمله تصلیح و
تعدیل شد و ارسال شد فی الحقیقه پر ملاحظت و
سبب بشاشت احباء گردید و فی الحقیقه در این
سفر آنجناب بسیار زحمت افتاده اید ضرر ندارد
میگذرد بقول خواجه بگذرد این روزگار قدر
عافیت را من بعد خواهی دانست زیرا صحبت
و معاشرت عندهایب و طاوس بعد از ابتلای
بمعاشرت زاع منحوس حلاوت دیگر دهد
عنقریب خلاصی خواهی ولی اگر خدا مدد
فرماید چاره جز فرار نداری باری اینها مزاح
بود

3 The essence of the purpose is that God willing, in this journey you will be more successful than before in teaching the Cause of God, and you will guide those who thirst in the desert of deprivation to the fountain of life, and you will cause the ears of the seekers to become enriched by the life-giving melody of "Ya Baha'ul-Abha."

3 جوهر مقصود آنکه انشاء الله در این سفر پیش از
پیش موفق بتبلیغ امر الله میگردی و تشنگان
بادیه حرم را بچشمه حیات دلالت میفرمائی
و اذان طالبان را بنغمه جانبخش یابهاء الاهی با
بهره و نصیب مینمائی

4 That peerless Beauty, with such grace and kindness, despite a hundred thousand endless afflictions, spent His blessed days in training these helpless ones. Now at every moment we must offer a hundred thousand sacrifices and spend our days in service at His Holy Threshold, so that we may witness the confirmations of His invisible Kingdom.

4 آن جمال بیثال با آن عنایت و مهربانی باوجود
صد هزار بلایای بنی پایان ایام مبارکش را در
تریت این بینوایان بگذراند حال باید هر دم صد
هزار جانفشانی نمائیم و ایام را در خدمت آستان
مقدسش بگذرانیم تا تأییدات ملکوت غیبش را
مشاهده نمائیم

5 And upon you be the Glory.

5 و علیک البهاء

INBA72:057, INBA88:323, INBA89:058,
MSHR2.258

AB04406*Date: 1900 or <*

- 1 He is the Beloved 1 هو المحبوب
- 2 O flame of the love of God! Abul-Fadl holds such good regard and exceeding love for you that it cannot be described. Sometimes he says that you are a wanderer in the divine lane, and sometimes he says you are bewildered and enchanted. At times he mentions that you are a divine relative, and at times he praises that your influences are spiritual. Sometimes he praises that your cup of bounty is overflowing, and sometimes he sings that your melody brings joy. 2 ای شعلهء محبت الله حضرت ابی الفضائل را نچنان حسن توجه و فرط محبت بآنجنابست که توصیف توان نمود گاهی فرمایند که آن سرگشتهء کوی الهیست و گاهی گویند که آشفته و شیدائیست دمی ذکر کنند که خویش رحمانیست و وقتی ستایش نمایند که تأثراتش وجدانیست نوبتی بستانند که جام عطا لبریز است و دمی بسریند که ترانه اش فرح انگیز
- 3 This one lost in the wilderness of the love of God awaits the appearance of the effects of these praises and commendations, and anticipates the rising and shining of lights acquired from the manifestation of Sinai and the gleam of light. 3 این گمگشتهء صحرای محبت الله منتظر ظهور آثار این ستایش و محامد و مترصد بروز و سطوع انوار مقتبسهء از جلوهء طور و لمعهء نور
- 4 In any case, do not be dejected, do not sit withered, do not be extinguished until you attain to the praiseworthy station. Do not seek rigidity until you reach the gift of witnessing. This is the glorious age and new century of the Peerless Lord. Make an effort, strive, so that in this springtime season and spiritual springtide you may become a lofty and wondrous sapling, become green and verdant, open into bloom, yield moist and succulent fruits, and become a sign of the furthestmost Tree and a banner of the Supreme Concourse. 4 باری افسرده مباش پژمرده منشین مخمود مشو تا بمقام محمود پی بری جمودت مطلب تا بشهود موهبت برسی این عصر مجید و قرن جدید رب فرید است جهدی بکن سعی بنما تا در این موسم بهاری و فصل ربیع روحانی نهال رفیع بدیعی گردی و سبز و خرم شوی و شکوفهائی باز کنی و بار و ثمار آبدار بدهی و آیت سدرهء منتهی گردی و رایت ملأ اعلی
- 5 And upon you and upon every penitent servant be the Glory. 5 و الهاء علیک و علی کل عبد آواب

INBA13:386, INBA59:157

AB04412*Date: 1900 or <*

- 1 O you who circle the gathering place of the Supreme Concourse, raise your hands in supplication to the threshold of God and pray: 1 هو الله جناب زائر آقا علی اکبر علیه بهاء الله الأبهی ملاحظه نمایند هو الله ای طائف مطاف ملأ اعلی دست نیاز بدرگاه خداوند بلند کن و مناجات نما که

- 2 O Peerless One, praise and glorification are befitting and worthy of You, for You nurtured a handful of dust and through the spring rain of Your grace, like precious pearls in the embrace of the shell of mercy, You raised them to maturity and bestowed hearing and sight, guided them to the great highway of guidance, gave them shelter beneath the Lote Tree of the Furthestmost Boundary, made them firm and steadfast in the Covenant of God, and blessed them with circling the gathering place of the Supreme Concourse. All these bounties You freely bestowed without any worthiness.
- 3 O Kind Lord, now protect us from the arrows of insinuations and preserve us from the hosts of doubts. Shield us from the whirlwind of tests and guard us from the tempest of trials, for verily the reality of existence without Your aid and grace becomes a vanished shadow, and the mighty spirit without Your profound favor becomes but diseased dust. Show mercy, grant bounty, preserve us. Verily You are the Protector, the Generous One.
- 2 ای بی مانند پرستش و ستایش ترا شایان و سزاوار که مشتی خاک را پرورش دادی و بریزش نپسان عنایت چون لولو لثلا در آغوش صدف رحمت تربیت فرمودی و برشد و بلوغ رساندی و سمع و بصر بخشیدی و بشاهراه هدایت کبری دلالت فرمودی و در ظل سدره منتهی ماوی دادی و بر عهد و میثاق الله ثابت و راسخ داشتی و بطواف مطاف ملاً اعلیٰ فائز فرمودی جمیع این الطاف را من دون استحقاق شایان و رایگان نمودی
- 3 ای یزدان مهربان حال از سهام اشارات حفظ نما و از جنود شبهات صیانت فرما از تند باد امتحان و قایه کن و از طوفان افتتان حمایه فرما چه که حقیقت وجود بی عون و عنایت ظل مفقود گردد و روح عظیم بی لطف عمیم تراب سقیم شود رحمت نما موهبت بخش صیانت کن انک انت الحافظ الکریم

INBA55:462, INBA84:459b

AB04522

Date: 1900 or <

- 1 O loved ones! I earnestly beseech the Most Glorious Kingdom and implore the Supreme Realm to shower upon you the clouds of bounty with the rains of blessings, that you may roar like lions in the thickets of divine knowledge, warble like birds in the gardens of certitude, and swim like fish in the pools of assurance.
- 2 By the life of God! The seas of favors are surging, their waves rushing toward all shores, casting forth shells of benevolence filled with brilliant pearls. Glory be to my Most Glorious Lord!
- 3 Therefore, O you who are steadfast, who bow down and prostrate yourselves, rejoice in these glad tidings which illuminate existence, brighten faces, gladden hearts, revive spirits, beautify forms, and enlighten eyes.
- 1 ایها الأحباء انّی اتضرّع الی الملکوت الأبهی و ابتهل الی الجبروت الأعلیٰ ان یفیض علیکم سحاب العطاء بغیوث الآلاء حتّی تزأروا کاللیث فی غیاض العرفان و تصدحوا کالطیور فی ریاض الایقان و تعوموا کالحیثان فی حیاض الاطمینان
- 2 فونفس الله انّ بحور الألطاف متلاطمة متهاجمة الأمواج علی الأطراف تقدف اصداغ الاحسان ممتلاً الأجواف بالآلی اللآء لأ و سبحان ربّی الأبهی
- 3 اذا انتم یا ایها الثابتون الخشع الرّکع استبشروا بهذه البشارات الّتی یستضی بها الوجود و یستنیر بها الوجوه و ینشرح بها الصدور و یحیی بها الأرواح و یتجمل بها الأشباح و ینجلی بها الأبصار

- 4 By the life of your Lord! The East and West are stirred by this News, the North and South cry out with this Call, the solid rock splits from the manifestation of God's lights, the hard stone breaks and rivers gush forth from it - while the heedless remain in veils and ruin, and those who are veiled abide in the hellfire of flames.
- 5 As for you, give thanks to God for having blessed you, awakened you from the slumber of being veiled, and caused you to hear the call of the Faithful Spirit from the purified, blessed, and noble Mouth.

4 لعمر ربکم انّ المشارق و المغرب تهتز لهذا النّبأ
والجنوب و الشمال يهتف بهذا النداء و الصخرة
الصماء تنشق من تجلی انوار الله و الحجر الأصم
ينشق به و ينفجر منه الأنهار و الغافلون فی حجاب
و دمار و المحتجبون لفی حجیم النیران

5 و انکم انتم اشکروا الله بما انعم علیکم و ایقظکم من
رقد الاحتجاب و اسمعکم نداء روح الأمين عن
الفم المطهر المبارك الکریم

INBA59:241

AB04534

Date: 1900 or <

- 1 O gentle branch of the Blessed Tree! For some time no letter has arrived and no fresh breeze has blown. Is laziness the cause, or coldness? If so, this is the utmost shame, for laziness and coldness cannot coexist with the warmth of the love of God. Until one burns, one cannot become a candle. When dust receives rays of heat from the celestial sun, it becomes purified of all impurity, brings forth various flowers and plants, and puts on a new garment.
- 2 We, praise be to God, are warm from the rays of the Sun of Truth, and through the bounty of the Kingdom of Oneness, though we are but a drop, we are an ocean. So why the laziness and why the coldness? Especially since this is the season of trials and the time of oppression. In such circumstances one must be warm, nay rather, gentle.
- 3 If this is due to the infrequency of this servant's writing, I swear by your precious life that lack of time has so encompassed me that I have no moment even to sigh, let alone write letters one after another. But do not mistake - I am always occupied with your remembrance and familiar with thoughts of you. Do not consider my situation and do not expect continuous replies. Always write, pour forth, and scatter abroad, so that we may see what God will do. Whatever He does is good.

1 ایها الفرع اللطیف من السّدرۃ المبارکۃ چندیست
که مکتوب وارد نگشت و نسیمی جدید نوزید
سبب خمودتست یا برودت اگر آنست نهایت
نجات است چه که خمودت و برودت با
حرارت محبت الله جمع نگردد و انسان تا نسوزد
شمع نگردد خاک چون پرتو حرارتی از خورشید
افلاک گیرد ازهر آلودگی پاک شود و انواع
گل و ریاحین بروید و پیرهن جدید بپوشد

2 ما الحمد لله از پرتو آفتاب حقیقت گرمیم و از
فیض ملکوت احدیت اگر چه قطره ایم یمیم
پس خمودت چرا و برودت چرا علی الخصوص
که موسم بلاست و موعد جفا در چنین موارد
باید گرم بود بلکه نرم

3 اگر از قلت تحریر این عبد است بجان عزیزت
قسم چنان عدم فرصت احاطه نموده است که
وقت آه ندارم چه جای مکاتیب پی در پی ولی
اشتباه مکن همیشه بذکر تو مشغولم و بیاد شما
مألوف شما ملاحظه من مکن و جواب متتابع
منتظر مباش همیشه بنویس و بریز و پاش تا به
بینم خدا چه میکند آنچه کند خیر است

INBA13:283

AB04585

Date: 1900 or <

- 1 O you who have held fast to the cord of the Covenant! You had mentioned Sardar Khan. How sweet was this mention and how pleasing was this account!
- 2 Say: O chief of tribes! Although this station among the tribes and clans is lofty and honored, yet the chieftainship of heavenly tribes and the leadership of spiritual clans has another station and a different glory. This without that bears no fruit. A body without spirit yields no effect. A body without head has no life. And a tree without fruit gives no benefit. For this honor is not lasting, and this greatness and power has no permanence or stability.
- 3 Therefore, if you seek lasting honor, enter beneath the shelter of the Lord. If you seek strength and power, choose your dwelling in the shade of the Tuba tree. If you seek an absolute protector, take refuge in God. If you desire the greatness of both worlds, be seated upon the throne of the love of God. If you wish for the tribal leadership of the heavenly hosts, serve at the Sacred Threshold.
- 4 Then you will witness eternal sovereignty and the crown of everlasting dominion. All hopes and desires, whether in this world or the next, will be fulfilled and all aims will be achieved. And blessed are those chiefs who are guardians of the Threshold of Truth. And upon you be glory.
- 1 یا من تمسک بحبل الميثاق ذکرى از سرکار خان نموده بودید نعر حدیثی بود و ذکر ملیحی
- 2 بگو ای سرور قبائل هر چند این مقام در بین طوائف و عشائر بلند و ارجمند است ولی سروری قبائل آسمانی و بزرگی طوائف روحانی مقامی دیگر و عزتی دیگر دارد این بی آن ثمری ندارد جسم بی روح اثری نبخشد تن بی سر حیوتی ندارد و شجر بی ثمر فائدهء نبخشد زیرا این عزت پایدارنه و این عظمت و اقتدار را بقا و ثبوتی نیست
- 3 پس اگر عزت پایدار خواهی در ظلّ پروردگار درآ و اگر قوت و اقتدار جوئی در سایهء شجرهء طوبی مأوی گزین اگر حامی مطلق جوئی به پناه حق در آ اگر بزرگواری دو جهان طلبی بر سریر محبت الله جلوس کن اگر ایلگی قبائل آسمان آرزو داری بندگی آستان کن
- 4 تا سلطنت ابدیه مشاهده نمائی و تاجداری مملکت سرمدیه جمیع آمال و آرزوها چه در دنیا چه در آخرت میسر گردد و مقاصد حصول پذیرد و خوشبختی سرورانی که پاسبان آستان حقیقت والهاء علیک

INBA13:315

AB04797

To: Muhammad Sadiq et al., in Ishqabad

Date: 1900 or <

O ye righteous servants and handmaids of the glorious Lord! Centuries, nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory. Yet now, praised be God, ye have been called forth and gathered

ای عابد رشید و اماء ربّ مجید قرنهای بگذرد و دهها بسراید و هزاران اعصار منقضی شود تا شمس حقیقت در برج اسد و خانهء حمل طلوع و سطوع نماید حال شماها الحمد لله در عصر حضرت مقصود جمال محمود آفتاب جهان

together in the age of Him Who is the Desired One, the Beautiful Beloved, the Sun of the world of the Kingdom, the Most Great Luminary of the realm on high—my spirit be a sacrifice for His servants. How great the thanksgiving required, and how worthy the praise and glorification, that we have been enabled and confirmed in so mighty a bounty! A hundred thousand lives be offered up for this triumph and felicity; a hundred thousand worlds be sacrificed for such grace and success. The mere contemplation of the Dispensation inaugurated by the Blessed Beauty would have sufficed to overwhelm the saints of bygone ages – saints who longed to partake, for one moment, of its great glory. Now, praised be God, we have attained unto it and are immersed in its ocean.

GPB.099x2x, WOB.110x2x, WOB.167x, COC#0221x, SW_v14#01 p.019, BP1926.026-027

ملکوت نیر اعظم لاهوت روحی لعباده الفداء
مبعوث و محشور شدید چه قدر شکرانه لازم و
چه قدر حمد و ثنا سزاوار که باین نعمت عظمی
موفق و مؤید گشته ایم صد هزار جان فدای این
فوز و فلاح صد هزار جهان قربان چنین لطف
و نجات اولیاء پیشینیان چون تصور و تخطّر عصر
جمال مبارک مینمودند منصف میشدند و آرزوی
دقیقهائی میکردند حال الحمد لله ما فائز و در بحرش
مستغرق

MKT8.127

AB04661

To: Baha'is of Qumrud

Date: 1900 or <

- 1 O servants of the threshold of the Abha Beauty! Praise be to God that the sea of bounty is surging, the flood of grace and favor is rushing, the morn of loving-kindness is dawning, the orb of mercy is shining, the cloud of munificence is pouring, the fountain of bestowal is gushing, the firmament of sanctity is adorned with the stars of unity, the heaven of singleness is illumined with the meteor of transcendence, the encircling horizons are beaming with the light of grace, and the outermost reaches of creation are the envy of the loveliest flower patch at the blowing of providence's breezes.
- 2 Waves of light from the invisible Kingdom are continuously being made manifest, and tokens of joy from the Frequented Fane are ceaselessly being sent down. The mystic voice of the hidden realm and the angel of the unseen world are raising their call in Kingdom of God, declaring unto every perceiving ear: "O ye wanderers in the wilderness of separation! Be not despondent, dismayed, and disheartened. This separation will be transmuted into perpetual and everlasting union in the eternal world, this bereavement will eventually end in entrance

1 ای بندگان آستان جمال ابهی حمد خدا را که بحر
الطاف پرهیجاست و سیل فیض و احسان در
جریان صبح عنایت مشرقست و کوکب رحمت
شارق ابر فضل در فیضانست و چشمه جود
در نبعان فلک تقدیس بنجوم توحید مزین است
و اوج تفرید بشهاب تجرید منور آفاق احداق
باشراق الطاف روشن است و اطراف امکان
بهبوب نسیم احسان رشک لاله زار و چمن

2 طبقات نور از غیب ملکوت متتابع الظهور و
آیات حبور از بیت معمور متواتر النزول هاتف
جهان پنهان و فرشته عالم نهان از ملکوت
یزدان ندا مینماید و صدایش بگوش جان میرسد
که ای سرگشتگان بادیه هجران افسرده مباشید
آزرده مباشید پزمرده مباشید این فرقت بوصلت
ابدی سرمدی در جهان ابدی تبدیل گردد و

into the garden of Paradise, and ye will all enter the Kingdom and the divine assembly.”

این جرمان بدخول در جنت رضوان منتهی شود
و کلّ در ملکوت در محفل لاهوت درآید

INBA13:047, MKT9.049a, BSHN.140.277,
BSHN.140.309, BSHN.144.277, BSHN.144.307,
MHT1a.107, MHT1b.065, MHT1b.195

AB04981

To: Mustafa Rumi, in Rangoon

Date: 1900 or <

- 1 O thou who art attracted by the effusions of the Most Glorious Kingdom! 1 یا من انجذب من فیض ملکوت الاهی
- 2 Divine bestowals and heavenly outpourings prepare the means for attaining confirmation and success, and facilitate the methods of promotion. Now through the grace of His Holiness the One, the means of divine confirmation have been prepared for you in those regions, which is truly an imperishable treasure, the glory of the Supreme Concourse, and a gift from the Abha Kingdom. 2 از مواهب الهیه و فیوضات رحمانیه تهباً اسباب حصول تأیید و توفیقت و تسیر وسائل ترویج حال بفضل حضرت احدیت در آنصفحات بجهت آنجناب اسباب تأیید غیبی فراهم آمده که فی الحقیقه کنز لایفنی و عزّت ملأ اعلی و موهبت ملکوت ابهی است
- 3 The regions of Rangoon and nearby localities have developed a new capacity and intensive promotion is now possible. Any holy soul who arises as they should and must will shine forth like the morning star from the dawning-place of the All-Merciful. 3 صفحات رنگون و محلات قریبه آن ارض و بوم استعداد جدید پیدا کرده و ترویج شدید ممکن هر نفس مقدسی چنان که باید و شاید اگر قیام نماید چون ستاره صبحگاهی از مطلع رحمانی بدرخشد
- 4 Therefore strive to seize this ball of felicity from the field of grace, to praise the One God day and night, to endeavor in the trade of the Kingdom, to obtain a mighty profit, to seek a glorious bounty, and to present the precious merchandise of services to the Cause of God in the exposition of the Supreme World and the marketplace of the Supreme Concourse before the dwellers of the Abha Kingdom. 4 پس بکوش تا این گوی سعادت را از میدان عنایت بربائی و شب و روز حضرت احدیت را بستائی و همت در تجارت ملکوت بنائی و ربح عظیم یابی و فیض جلیل بجوئی و متاع گرانهای خدمات امر الله در معرض عالم بالا و بازار ملأ اعلی بر سگان ملکوت ابهی عرضه کنی
- 5 And upon thee be glory. 5 و البهاء علیک

INBA13:188

AB04639

To: Wife of Jinab-i- Haji Siyyid Mihdi, in Rangoon

Date: 1900 or <

- 1 O handmaiden of Truth! How fortunate a woman you were to have stepped into the cradle of existence in the age of the Ancient Beauty, to have grown and developed in the Most Great Century, to have been nurtured under the shade of the Tree of Providence, to have been guided by the light of guidance, to have heard the call of the Abha Beauty, to have turned your face toward the luminous countenance of the Sun of the Supreme Concourse, to have entered beneath the shadow of the Tree of the Covenant, and to have held fast to the pledge of the Luminary of the horizons.

- 2 You were joined to one such as Jinab-i-Siyyid Mahdi and had a son like Jinab-i-Siyyid Isma'il - both of whom succeeded in serving at the Sacred Threshold and the illumined Shrine, raising the banner of ancient glory in the eternal world, creating a stirring in that country and spurring on the steed of their endeavor. Soon their fame for this service will encompass the world and their names for this bounty will reach the ethereal heaven.

- 3 Therefore be thankful that you are the companion of this cherished person and the shell of this matchless and precious pearl. Blessed art thou! Guidance be unto thee! Good news be unto thee!

1 ای امةالحق چه خوشبخت زنی بودی که در عصر جمال قدم بمهد وجود قدم نهادی و در قرن اعظم نشو و نما کردی و در ظلّ سدره عنایت پرورش یافتی و بنور هدی مهتدی شدی و ندای جمال ابری شنیدی و اقبال بوجه نورانی آفتاب ملاّ اعلی نمودی و در سایه شجره میثاق درآمدی و متشبث بعهد نیر آفاق شدی

2 قرین چون جناب سید مهدی گشتی و پسری چون جناب سید اسمعیل یافتی که هردو بخدمت آستان مقدّس و مرقد منور موفق گشتند و لوای عزّت قدیمه در جهان ابد افراشتند و لوله در آن کشور انداختند و سمند همت بتاختند عنقریب صیانتشان باین خدمت جهانگیر گردد و نامشان باین موهبت بفلک اثیر رسد

3 پس تو شکر کن که ضعیف این شخص عزیزی و صدف این درّ ثمین بی نظیر طوبی لک و هدی لک و بشری لک

INBA13:081a

AB04986

To: Abdu'llah Sahihfurush, in Tihrah

Date: 1900 or <

- 1 O thou who hast adhered firmly to the Covenant of God and to His Testament!
- 2 Praise be to God that thou hast been given to drink from the hands of the Cupbearer of Revelation and hast quaffed pure beverage from this camphor-tempered Chalice³. Praise be to

1 یا من تمسک بعهد الله و میثاقه

2 حمد خدا را که از دست ساقی ظهور کأس مزاجها کافور کشیدی و از ماء طهور نوشیدی و اشراق نور را از سیناء و طور مشاهده فرمودی و

³Qur'an 76:5.

God that thou hast witnessed the effulgence of lights from Sinai and the Sacred Mount and hast taken shelter beneath the shadow of the All Forgiving Lord. Praise be to God that thou hast clung firmly unto the sure Handle of the Covenant of God and hast been enabled to withstand the onrushing winds like unto a mighty mountains. Thus hath thy countenance been enkindled in the assembly of the eternal Covenant and all the veils and hindrances been burned away in the heat of this fire. May thou become a sign of the Kingdom and a banner of the King of divine dominion. Like the Supreme Elixir transmute thou the copper of defective souls to pure gold through the power of divine guidance and transform a fleck of tinsel into a pearl within the shell.

در ظلّ ربّ غفور مستظلّ گشتی و بعروۀ الوثقی
عهد محکم الهی متمسک شدی بقسمیکه چون
جبال راسیات اریاح عاصفات را مقاومت نمائی
و رخی در محفل عهد الست برافروزی و جمیع
سبحات و حجات بسوزی و چون کوره آتش
برافروزی آیت ملکوت گردی و رایت سلطان
جبروت چون اکسیر اعظم نحاس نفوس ناقصه
را بقوه هدایت زر خالص نمائی و خرف را لؤلؤ
صدف

- 3 I swear by the Ancient Beauty! May my spirit, my life and my whole being be a sacrifice unto His loved ones. If thou shouldst attain to the essence of detachment thou shalt be aided in all these stages.

3 قسم به جمال قدم روحی و ذاتی و کینونتی
لاحبائۀ الفداء اگر بجوهر انقطاع فائز شوی
بجمیع این شئون موفق گردی و البهاء علیک

MMK2#201 p.144

AB04898

To: Baha'is of Yazd

Date: 1900 or <

- 1 O ye longtime friends and steadfast, firm companions!
- 2 His Holiness Isfandiyar drank the honey of martyrdom in the path of the Lord with utmost joy, and became God's companion, and sought Divine assistance for you, that in times of trials you may show forth patience, and amid dangerous tests you may manifest perfect patience and composure.
- 3 For whatever befalls one in God's path is the essence of bounty - the bitter is sweet, and poison is honey. Death is life, and destruction is salvation. Sorrow is joy, and grief is delight. The spirit of servitude is freedom, and depression is illumination. Humiliation is glory, and retribution is the essence of mercy.
- 4 Therefore, O ye friends of this assembly and helpers of this tested servant, rejoice in this sacrifice and be happy in this mourning, for the day of sacrifice is the festival of men, and the moment of laying down one's life is the time of joy and gladness.

1 ای یاران دیرین و دوستان ثابت مستقیم

2 حضرت اسفندیار شهید شهادت را در راه
پروردگار بکمال مسرت چشید و الهیار شد و
یاوری کردگار را از برای شما طلبید که در
موارد بلا اصطبار نمائید و در مخاطرات ابتلا در
کمال صبر و قرار باشید

3 زیرا آنچه در راه خدا وارد آید عین عطاست تلخ
شیرین است و زهر انگبین موت حیات است و
هلاک نجات غم سرور است و اندوه مسرت
روح بندگی آزادگی است و افسردگی افروختگی
ذلت عزّت است و نقمت عین رحمت

4 پس شما ای یاران انجن و یاوران اینعبد ممتحن
از این قربانی شادمانی کنید و در این سوگواری
کامرانی زیرا روز قربان عید مردان است و دم
جانفشانی وقت طرب و شادمانی

- 5 Ere long you shall observe that in the place of martyrdom, from the effect of that noble one's blood, tulips and sweet basil shall grow, and hyacinth and jasmine shall spring forth.

5 عنقریب ملاحظه نمائید که در قتلگاه از اثر خون آن بزرگوار لاله و ریحان روید و سنبل و ضیمران نابت گردد

INBA13:257b, MKT1.466, ALPA.013, ALPA.061b, YARP2.015 p.072, RMT.214-

215

AB04984

To: Mirza Yusuf, in Yazd

Date: 1900 or <

- 1 O thou who hast held fast to the hem of the Covenant!
- 2 When the Luminary of the horizons shone forth from the horizon of Iraq, it radiated a brilliant light at the point of burning and scattered with the sword of its rays the birds of darkest night. They fled to the pits of error and fell into grievous perdition, and now no sound or trace of them is heard.
- 3 Then when that Sun set from those horizons and blazed forth and appeared from the dawning-place of the Most Great Prison, and shone upon the horizons of the nations with the lights of the firm and impregnable Covenant, and shed its effulgence from the dawning-place of the outpouring of His hidden and invisible Kingdom which is sanctified from comprehension by the captives of vain imaginings, and crowned His lowly, submissive and humble servant with the crown of servitude and self-effacement at His holy and exalted Threshold - the birds of night took wing in the atmosphere of heaven, but then through the radiance of divine confirmation from the Abha Kingdom upon 'Abdu'l-Baha, their dark realities were brought to naught, the birds of error and blindness were scattered, and they fell into loss until such time as God shall will. Destruction be upon them!

1 یا من تشبّث بذیل الميثاق

2 اِنَّ نَبْرَ الْآفَاقِ لَمَّا اشْرَقَ مِنْ افقِ الْعِرَاقِ سَطَعَ اشْراقاً فِي نَقْطَةِ الْاِحْتِرَاقِ وَ شَرَّدَ بِسَيْفِ الشَّعَاعِ فِي طُيُورِ اللَّيْلِ الذَّهْمَاءِ فَهَرَعُوا اِلَى حُفْرِ الضَّلَالِ وَ وَقَعُوا فِي شَرِّ وَبَالٍ فَلَا تَسْمَعُ لَهُمْ صَوْتاً وَ لَا رَكْزاً

3 ثُمَّ لَمَّا افلَ عَنْ تِلْكَ الْآفَاقِ وَ سَطَعَ وَ لَاحَ مِنْ مَطْلَعِ السَّجْنِ الْاَعْظَمِ وَ اشْرَقَ عَلَى آفَاقِ الْاُمَمِ بَانَوَارِ الْعَهْدِ الْمُبْرَمِ الْمُحْكَمِ وَ فَاضَ بِالْاَنْوَارِ عَنْ مَطْلَعِ فَيْضِ مَلَكُوتِهِ الْغَيْبِ الْخَفِيِّ الْمَقْدَسِ عَنْ ادْرَاكِ اسْرَاءِ الْوَهْمِ وَ تَوَجَّ عِبْدُهُ الذَّلِيلُ الْخَاضِعُ الْخَاشِعُ بِاَكْلِيلِ الْعِبُودِيَّةِ وَ الْفَنَاءِ فِي عَتَبَةِ الْمَقْدَسَةِ الْعَالِيَةِ الْبِنَاءِ تَطَاوَرَتْ طُيُورُ اللَّيْلِ فِي جَوْ السَّمَاءِ وَ اِذَا بِاشْرَاقِ تَأْيِيدٍ مِنَ الْمَلَكُوتِ الْاِبْهِيِّ عَلَى عَبْدِ الْبَهَاءِ فَاضْمَحَلَّتْ حَقَائِقُ ظُلُمَانِيَّةٍ وَ تَفَرَّقَتْ طُيُورُ الضَّلَالَةِ وَ الْعَمَى وَ وَقَعُوا فِي خَسْرَانٍ اِلَى مَا شَاءَ اللَّهُ تَبَّاهُمْ مِنْ هَذَا

INBA59:224

AB04699*To: Mulla Bahram Akhtar Khavari, in Yazd**Date: 1900 or <*

- 1 O Bahram of the lofty sphere! The astronomers say that Bahram (Mars) is the star of warriors and is hot-tempered. Now it has become evident that you are good-natured, seeking love, moon-faced and musk-scented.
- 2 If anyone does not believe, open up the rose-garden of divine character and become a diffuser of musk to the world and universe. You will witness the resurrection of souls and take in hand the overflowing cup from the wine-cellar of Baha, making the wine-drinkers of the heavenly tavern intoxicated, until each one in this feast plays a melody with high and low notes, raises a loud cry, creates music, composes a song, and plays the harp and lute.
- 3 The blind will gain sight, the deaf will hear, the dead will come alive, the withered will become fresh, the ignorant will become aware, the sleeping will awaken, the ill-tempered will become good-natured, the harsh will become kind, the dark will become light, the dunghill will become a rose garden, the thorn will become a flower, autumn will become spring.
- 4 May your soul be happy, may your spirit be illumined.

1 ای بهرام سپهر بلند ستاره شناسان گویند بهرام
اختر جنگ جویست و تندخو این دم آشکار
گشت که خوش خوی و مهرجوی و مهروی و
مشک بویت

2 اگر کسی نگرود در گلشن خوی یزدان باز کن
و بر جهان و کیهان مشک بیز شو تا رستخیز جانها
بینی و ساغر لبریز باده خم خانه بها در دست
گیری و میخوران میکده آسمانرا سرمست کنی
تا هر یک در این بزم با آواز زیر و بم نوائی زند و
گلبانگ بلندی زند و سازی ساز کند و ترانه ئی
بسازد و چنگ و چغانه ئی بنوازد

3 کورها بینا گردد کرها شنوا شود مردها زنده
گردد پژمرده ها تر و تازه شود نادان آگاه گردد
خفته بیدار شود بدخو خوش خو شود تندخو
مهربان گردد تاریک روشن شود گلخن گلشن
گردد خار گل شود خزان بهار گردد

4 جانت خوش باد روانت روشن باد

INBA13:312, ALPA.028a, YARP2.036
p.085

AB04767*To: Baha'is of the world**Date: 1900 or <*

- 1 O friends of God! This is the time when the hosts of divine assistance are continuously arriving from the Most Glorious Kingdom without limit or count. These armies are attacking and these stars are pelting the people of negligence. The signs of divine unity are rising manifest and brilliant, and the evidences of oneness are dawning clear and evident.
- 1 ای دوستان یزدان عصر است و جنود نصر متتابع
الورود از ملکوت ابهی بی حد و حصر این سپاه
در هجومست و این نجوم اهل غفلت را رجوم
آیات توحید مطالع ظاهر و باهر و بینات وحدت
مشارق واضح و لائح

- 2 The melody of the Abha Kingdom is raised with the most wonderful tunes, and the song of the nightingale of faithfulness gladdens the heart of every wise one. The cloud of divine bounty is pouring down and the sun of heavenly gifts is shining and bestowing abundantly.
- 3 The Ancient Beauty has shown such favors that dust has gained the subtlety of the heavens and stone has become the ruby of Badakhshan. The insignificant drop has attained the station of the encompassing sea and the lowly atom has become a brilliant star.
- 4 Therefore, do not let this opportunity slip from your grasp and do not release this [fish] from the hook. Strive night and day that capacity, worthiness and merit may increase, and advance day by day in the degrees of recognition and certitude, so that you may be counted among the friends of the Most Glorious Beauty and the loved ones of the Most Exalted Lord.
- 2 آهنگ ملکوت ابهی باده الحان بلند و گلبانگ
عندلیب وفا مفرح قلوب هر هوشمند سخاب فیض
در ریزش است و خورشید مواهب درخشنده و
پربخشش
- 3 جمال قدم چنان الطافی مبذول فرموده که خاک
لطافت افلاک یافته و سنگ لعل بدخشان شده
قطره حقیر حکم بحر محیط یافته و ذره ذلیل
کوکب جلیل گشته
- 4 پس این غنیمت را از دست ندهید و این
[ماهی] را از شست ننهد شب و روز بکوشید
که استعداد و لیاقت و استحقاق تزايد یابد و
روز بروز در مراتب عرفان و ایقان ترقی نمائید
تا نفوسی محسوب گردید یاران جمال ابهی و
دوستان رب اعلی

MKT6.027

AB04690

To: *Ali Akbar Najjar Rafsanjani*

Date: 1900 or <

- 1 O servant at the threshold of the One God! Just now the spiritual friends and divine companions who set out from those regions to visit the gathering-place of the Supreme Concourse have arrived and presented themselves before this servant, and they delivered your letter.
- 2 O divine friend, in the path of the Blessed Beauty we have willingly purchased every affliction and freed ourselves from the bonds of rest and comfort. We have rushed to the altar of sacrifice in the field of martyrdom and reached the intended goal.
- 3 If you see the doors of trials opened wide, it is a sign of success and prosperity. If you find yourself the target of the arrow of cruelty, it is proof of attainment and triumph. For in the path of the Most Great Lord, poison is honey and sugar, and wounds are a healing balm for the soul.
- 4 In any case, be aflame, be a blazing fire, be a shining candle, be a bird of the meadow, be a sign of the Kingdom, be a banner of
- 1 ای بنده درگاه حضرت احدیت الآن دوستان
رحمانی و یاران روحانی که از آنصفحات عزم
زیارت مطاف ملا اعلی نمودند مشرف شده حال
نزد اینعبد آمده اند و مکتوب شما را تقدیم نمودند
- 2 ای یار یزدانی در سبیل جمال مبارک هر بلائیرا
بجان خریدیم و از قید راحت و آسایش رهیدیم و
در میدان فدا بقربانگاه عشق دویدیم و بسر منزل
مقصود رسیدیم
- 3 اگر ابواب بلا مفتوح بینی دلیل فوز و فلاحست
و اگر تیر جفا را مهدوف مشاهده کنی برهان
وصول و نجاحست چه که زهر در سبیل خداوند
اکبر شهد و شکر است و زخم مرهم جانپور

the Realm of Might. If that land is difficult, move to another region nearby.

4 باری مشتعل باش و نار موقده باش و شمع روشن
باش و مرغ چمن باش آیت ملکوت باش رایت
جبروت باش اگر چنانچه آن ارض سخت است
بدیار دیگر از اطراف حرکت فرما

- 5 And upon you and upon every steadfast, upright one be the Glory.

5 و البهاء علیک و علی کلّ ثابت مستقیم

INBA13:264

AB04990

To: Muhammad Ali Qaini

Date: 1900 or <

- 1 O you who have called out in the Covenant! With complete joy and fragrance I heard what you addressed to one of the loved ones of God, and I address you with complete rapture and attraction, saying: Greetings and praise be upon you from the Blessed Soil and the Holy Spot, the White Land, the Valley of Tuwa, Mount Sinai, from this moment until a time sanctified from the passage of ages and epochs.

1 یا من نادى بالميثاق انّى بكلّ روح و ريحان
استمعت ما خاطبت به احداً من احباء الله و
اخاطبك بكلّ وله و انجذاب و اقوال التّحية و
الثّناء عليك من التّربة المباركة و البقعة المقدّسة
الارض البيضاء وادي طوى طور سيناء من
هذا الآن الى زمن مقدّس عن مرور الدهور و
الازمان

- 2 So address the people of lethargy and the companions of pride and say: "Your eyes have become blind - do you not see that the lights of God's Cause have spread to the horizons? Your ears have become deaf - do you not hear that the cry of Truth has encompassed East and West in all regions? Your tongue has become mute - have you not understood that voices of glorification are raised from all directions and quarters?"

2 نخطب القوم من اهل الفتور و اصحاب الغرور
و قل عمت عيناك ا ماترى انّ انوار امر الله
انتشرت في الآفاق و صمت اذناك ا ماتسمع
صيت الحق احاط الشرق و الغرب في الاقطار و
خرس لسانك ا ماوعيت اصوات التّهلل مرتفعة
من الارحاء و الانحاء

- 3 Say: "Die in your wrath! Verily the banner of the Covenant waves over the horizons and the lights of the Testament shine like the dawn over land and sea! Where is there refuge, O birds of night and revivers of darkness?"

3 قل موتوا بغضكم انّ علم الميثاق يخفق على الآفاق
و انوار العهد ساطعة الفجر على البرّ و البحر اين
المفرّ يا طيور اللّيل و محيي الظلام

- 4 And glory be upon you and upon everyone steadfast in the Covenant and Testament.

4 و البهاء عليك و علی کلّ ثابت علی العهد و الميثاق

INBA59:343, KHS13.011

AB04615

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar

Date: 1900 or <

- 1 Praise be to God Who created and brought forth a comprehensive, perfect, all-encompassing Point, possessing and containing all universal meanings in the world of existence, wherein all realities, effects and ordinances are integrated and included through simplicity and unity, calling to oneness in all affairs in the realm of being. 1 الحمد لله الذي ذرء و برء نقطة جامعة كاملة بمجمله حاوية واجدة للمعاني الكلية في عالم الوجود مندمجة مندرجة فيها كل الحقائق والآثار والاحكام بنحو البساطة والوحدة المستدعية للتوحيد في جميع الشئون في حيز الشهود
- 2 Then it became detailed, multiplied, branched out and was explained, and revolved in the circle of letters, appearing in the most wonderful forms, becoming a magnet for its spirits, and manifesting with the most beautiful beauty in all ranks and stations. 2 فتفصلت وتكثرت وتشعبت وتفسرت ودارت في دائرة الحروف فظهرت بابدع الاشكال و كانت مغناطيس لارواحها وتجلت باحسن الجمال في جميع المراتب والمقامات
- 3 Then it returned and came back to its center in the praiseworthy station. Through its rotation, movement, inclination, beginning and return, the perfect words and exalted letters were realized, and the clear verses were arranged. Thus appeared the Preserved Tablet, the Inscribed Book, and the Outstretched Parchment. 3 ثم رجعت و آبت الى مركزها في المقام المحمود فبدورها وسيرها وميلها وبدئها ورجعها تحققت الكلمات التامات والحروفات العاليات وانتظمت الآيات البينات فظهر اللوح المحفوظ والكتاب المسطور والرق المنشور
- 4 So glory be to its Originator, Creator, Former, Detailer and Interpreter, far above what the describers say. And glory be upon you and upon everyone firm and steadfast in God's Covenant and Testament, who is established and rooted in this praiseworthy Cause. 4 فسبحان مبدعها ومنشئها ومصورها ومفصلها ومفسرها عما يقولون الواصفون والبهاء عليك وعلى كل ثابت راسخ على عهد الله وميثاقه وثبت و ثبت في هذا الامر المحمود

INBA59:086b, YMM.434

AB04826

Date: 1900 or <

- 1 O chanter of verses in the gatherings of salvation! 1 ای مرتل آیات در محافل نجات
- 2 His honor Aqa Mirza 'Ali-Akbar is now seated with the utmost strength, steadfastness and dignity, and with perfect eloquence and fluency says that Ibn-i-Abhar has promised a letter to Khoy. I too, in truth, felt embarrassed and saw no alternative but to take up the pen and begin writing, for he is from Azerbaijan and I am from Mazandaran or Nur and Tehran. 2 جناب آقا میرزا علی اکبر الان در نهایت قوت و استقامت و وقار نشسته اند و در کمال فصاحت و بلاغت میفرمایند که حضرت ابن ابهر باخوی وعده مکتوب نموده اند من نیز فی الحقیقه نجالت کشیدم و چاره ندیدم و کلک را بدست گرفته

How else can I escape from him, and if I flee from his grasp what shall I do about Ibn-i-Abhar, for he too is a Turk, and with Turks one cannot contend - one must mix with them. The poet says: "What remedy is there except submission and acceptance?"

و بنگارش پرداختم زیرا محصل آذربایجانی است
و من مازندرانی یا نوری و طهرانی دیگر چگونه
از دست او گریزم و اگر از چنگ او فرار کنم
جناب ابن ابهر را چه کار کنم زیرا ایشان نیز
ترکند و با ترکان نتوان ستیزش نمود باید آمیزش
کرد ملا میگوید جز که تسلیم و رضا کو چاره

- 3 These mentions are in jest and metaphor, but the truth is that you are very dear in this gathering and most respected in this assembly, for you chant the verses and recite the prayers, and in truth its influence pervades all directions.

3 این ذکرها مزاح است و مجاز و اما حقیقت
اینست که در این انجمن بسیار عزیز و در
این بساط بسی محترم زیرا ترتیل آیات مینمائی
و تلاوت مناجات و فی الحقیقه تأثیرش ساری
بکل جهات

- 4 And the Glory be upon you and upon all who are firm in the Covenant.

4 و البهاء علیک و علی کل ثابت علی الميثاق

INBA13:154, MAS5.035, MSHR3.030

AB04897

Date: 1900 or <

- 1 O ye true friends! Lift up the hands of thanksgiving unto the most holy court of the peerless Beloved, and begin this supplication and prayer:
- 2 O Lord! Praise and prayer, thanksgiving and adoration beseech none but Thee, inasmuch as Thou hast enabled and confirmed us to stand firm and unshaken in Thy Covenant and Testament, hast bestowed upon us the strength to cling fast unto the most mighty Handhold, hast rent asunder every veil from before our eyes, removed every barrier from the Straight Path, swept away every obstacle to the beholding of the manifest Light, illumined our eyes, and made those steadfast in the Covenant the candles of the assembly. Thou hast raised the banner of the Covenant so high throughout all regions that old and young, child and elder, the learned, the friend, the stranger, the alien, the weak, and the strong have all been compelled to acknowledge it, and no room hath remained, nor could remain, for any soul to deny it.
- 3 Wherefore those loyal friends must at every moment render a hundred thousand thanks at the threshold of the Divine Unity,

1 ای یاران حقیقی دست شکرانه بساحت اقدس
دلبر یگانه بلند کنید و آغاز این راز و نیاز نمائید
که

2 ای پروردگار ستایش و نیایش و شکر و پرستش
ترا سزاوار که موفق و مؤید بر ثبوت و رسوخ بر
عهد و پیمان نمودی و قوت تمسک بر عروة الوثقی
بخشیدی هر پرده را از پیش دیده دریدی و هر
حائلی را از صراط مستقیم برانداختی و هر مانعی
را از مشاهده نور مبین برداختی چشمها روشن
فرمودی و ثابتین بر ميثاق را شمع انجمن کردی
علم عهد را در آفاق چنان بلند نمودی که هر
پیر و برنا و کودک و بزرگ و دانا و یار و اغیار
و بیگانه و آشنا و ناتوان و توانا مجبور بر اعتراف
گشتند و مجال انکار بجهت نفسی باقی و بر قرار
نماند

that they have been vouchsafed such confirmation, such assistance, and such steadfastness.

3 پس باید آن یاران با وفا در هر آن صد هزار شکر
بدرگاه احدیت نمایند که باین تایید و توفیق و
استقامت موفق گشتند

INBA88:141, INBA75:028, AKHA_130BE
#05 p.a, DUR1.238, ADH2_1#42
p.064, MJMJ1.097x, MMG2#098 p.112,
MMG2#110 p.122, MJH.040

AB04900

Date: 1900 or <

O my spiritual friends! Night and day we are mindful of your faces, and day and night we do not rest or take a breath from mentioning your heart-attracting countenances, except to supplicate and engage in prayer, saying: "O Hidden Beloved! O Goal of both worlds! O Kind Beloved! These helpless ones are captives of Your love, and those destitute ones seek refuge at Your threshold. Every evening they lament from separation, and every morning they cry out and wail from the onslaught of the people of discord. At every moment they are companion to a grief, and with every breath they are afflicted by some evil-minded oppressor. Despite this, praise be to You that they are aflame like a fire temple and radiant like the sun and moon. They have raised high the banner in the Cause and charged forth like brave men in the arena. They have blossomed like flowers and are smiling and joyful like roses. Therefore, O Kind One, assist these sanctified souls with heavenly confirmations and make these pure spirits manifestations of the signs of 'were it not for Thee.' Verily, Thou art the Generous, the Merciful, the Kind, the Compassionate."

BRL_POAB#02x

ای یاران روحانی من شب و روز در یاد روی
شما هستیم و روز و شب بذکر رنهای دلجوی
شما دمی نیسائیم و نفسی برنباریم مگر آنکه عجز و
نیاز کنیم و بمناجات دمساز گردیم که ای یار
پنهان ای مقصود دو جهان ای محبوب مهربان این
پیچارگان اسیر عشق تواند و آن بینوایان مستجیر
آستان هر شامی از فراق ناله کنند و هر صبحی از
هجوم اهل نفاق فریاد و فغان برارند در هر دمی
بغمی همدمند و در هر نفسی بظالم بدنفسی مبتلا
باوجود این حمد ترا که چون آتشکده پرشعله اند
و چون مه و مهر پر نور و پرتو افشان چون علم در
امر قد برافراخته اند و چون مردان در میدان
تاخته اند چون شکوفه شکفته اند و چون گل
خندان و شادمان پس ای مهربان این نفوس
قدسیه را بتأییدات ملکوتیه موفق فرما و این
جانهای پاک را مظاهر آیات لولاک کن انک
انت الکریم الرحیم الرؤوف الرحیم

INBA13:152, BRL_DAK#0108,
BRL_MON#02x, MJMJ2.105x,
MMG2#000a p.000a, MMG2#229
p.257

AB04926

Date: 1900 or <

- 1 O distinguished one! You have heard the cooing of the dove in the garden of eternity and the warbling of the bird of the highest heaven, singing with the most wonderful melodies and varied rhythms upon the branches. And thus they speak and chant and intone: "Glory be to Him Who appeared in Faran and shone forth from Sinai and was manifested in Sa'ir!" And all of these were but flashing gleams that shone and glowed from His ancient and holy effulgence.
- 2 Then the earth was shaken and the pillars of existence trembled, and the heaven was cleft asunder, and the sun was folded up, and the stars were scattered, and the Hour arose, and the great calamity appeared, and thy Lord came with the angels rank on rank.
- 3 And among the people were those whose reckoning was severe and whose scales were light, who suffered loss and were given their book in their left hand and fell into the pit of the abyss - evil was their end.
- 4 And among them were those who rejoiced, whose scales were heavy, whose commerce prospered, who were given their book in their right hand, whose faces were illumined, whose mouths smiled, whose hearts soared with joy at meeting their Lord and with longing to behold the beauty of their Creator, who enjoyed the blessings and drank from the spring of life, and whose eyes were brightened by beholding the manifest light shining from the dawn of certitude.
- 5 And glory be upon thee, O thou who believest in the Merciful Lord!
- 1 أيها الفرد التحرير قد سمعت هدير ورقاء ايک البقاء وصغير طير الأوج الأعلى بأبدع الألحان و
بنون الايقاع على الأفنان و اذاً يقولان و يترنمان
ويرتلان سبحان من تجلّى في فاران و اشرق على
السيناء و ظهر في الساعير و كلّ ذلك اشراق
بارق لاح و اضاء من فيض قدسه القديم
- 2 ثمّ تزلزلت الأرض و ارتعدت اركان الوجود و
انفطرت السماء و كوّرت الشمس و انتثرت
النجوم و قامت القيمة و ظهرت الطامة و جاء
ربّك و الملك صفّاً صفّاً
- 3 فمن الناس من حوسب و خفّت موازينه و غبن
و اوتى كتابه بشماله و وقع في حفرة الهاوية شرّاً
وباله
- 4 و منهم من استبشر و ثقلت موازينه و ربحت
تجارته و اوتى كتابه ببينه و استضاء وجهه و تبسم
ثغره و طار قلبه فرحاً بلقاء ربّه و شوقاً لمشاهدة
جمال بارئه و تمتع بالنعيم و شرب من ماء معين و
تنور بصره بملاحظة النور المبين الساطع من صبح
اليقين
- 5 و البهاء عليك أيها المؤمن بالربّ الرحيم

INBA59:210, MMK6#600, MSBH1.365

AB05242*To: Abbas Qabil, in Abadih**Date: 1900 or <*

- 1 O composer of the unique and brilliant ode, and recipient of the ancient bounty of the Most Glorious Beauty! Well done, a thousand well-dones, bravo, a hundred bravos! Your ode of servitude arrived and perfect joy and delight was obtained from its sweet contents and delightful meanings, for it spoke of the servitude of this evanescent atom at the Sacred Threshold of the Most Great Name.
- 2 I swear by the Ancient Beauty - may my spirit be sacrificed for His Sacred Threshold - that when the cry of "O 'Abdu'l-Baha" reaches my spiritual ears, my heart leaps with joy, my soul is filled with glad tidings, and my spirit becomes delighted.
- 3 In any case, O worthy one, gallop and prance your steed in this arena as much as you can. With harp and drum and reed and strings, in the gathering of the righteous ones, compose melodies and songs of mysteries with the utmost joy and enthusiasm, and chant and recite this ode of servitude's contents so that the doors of happiness and joy may be opened to the hearts of the people of God and to this 'Abdu'l-Baha.
- 1 ای قائل قصیدهء فریدهء غراء و قابل فیض قدیم جمال ابری احسنت الف احسنت آفرین صد آفرین قصیدهء بندگی واصل و کمال روح و ریحان از مضامین شکرین و معانی شیرینش حاصل چه که ناطق عبودیت این ذرهء فانیه در آستان مقدس اسم اعظم بود
- 2 قسم به جمال قدم روحی لعتبة المقدسة الفداء چون ندای یاعبدالهاء بگوش جان بشنوم قلب باهتزاز آید و جان پر بشارت گردد و روح پرمسرت شود
- 3 باری ای قابل تا توانی اسب در این میدان بتاز و جولان کن با چنگ و دف و مزمار و اوتار در محفل ابرار به نغمه و گلبانگ اسرار ترانه بساز و در کمال شمع و شور این قصیدهء عبودیت مضمون را ترتیل و تلاوت نما تا ابواب سرور و حبور بر قلوب اهل الله و این عبدالهاء مفتوح گردد

INBA13:316

AB12086*To: Baha'is of Antep**Date: 1900 or <*

- 1 O ye loved ones of God! When the Star of the Covenant and the radiant Morn shone forth from the Covenant of the worlds(?), the eyes of the lovers were illumined, their hearts gladdened and their breasts, even as the wilderness of Sinai, have found delight through the effulgent glory.
- 2 But the bats that have broken the Covenant and are blind and whose hearts are tarnished with the rust of ignorance, were sore distressed and insinuated themselves in the cave of ignominy
- 1 ای دوستان یزدان کوکب پیمان و صبح نورانی میثاق آفاقه پرتوئثار اولنجه گوزی آچیق اولان مشتاقان دیده لری پرنور و گوگلری مسرور و سینه لری صحرای طور اوله رق تجلیات رحمانیتله فیض حبور بولدیلر
- 2 اما گوزلری کور و گوگلری زنگ جهالت ایله پاصلنوب خور اولان خفاشان ناقضان صقیلوب هر بری بر حفرهء نکبت و فتوره صوقولوب

and disdain, and encountered the darkness of vain imaginings and the pit of calumnies. Some have said, "This is not the morn." Others, "This is not the path of triumph." And when yet others began uttering idle words such as, "The darkness prevaieth over the light," the Morn of Truth hath been shedding its radiance in the plenitude of its resplendency.

- 3 But oh! how strange and pitiful! The sorry birds of darkness have become the bondslaves of ignominy and torment! Better hell than shame! With force and by resorting to fanaticism and stubbornness they want to oppose the glorious text of the Divine Covenant and the proofs and testimonies of the Mother Book. Alas, Alas! Erelong, they will find themselves in evident loss.

ظلمات شبها و حفرات مفتریاته اوغرایوب
کیمی بو صباح دگل کیمی بو طریق نجات
دگل کیمی انوار غائب و ظلمات غالب در دیو
ترهات ایله تفوه ایتمکه باشلینجه صبح حقیقت
شعاع ساطعی و نور لامعنی صالیوریدی

3 خفاشان پشیمان و طیور لیل اسیر نکبت و ویل
اولدیلر ایسه ده نه چاره النار و لا العار الجاء آتیه
تعصب و عناده التزام ایدرک میثاق الهینک نص
جیلنه و ام الکتابک برهان و دلیلنه مقاومت
ایتمک استیورلر آه آنلره واه آنلره فسوف یرون
انفسهم فی خسران مبین

BRL_DAK#0468

AB05285

To: Haji Mirza Haydar Ali Isfahani, in Baku

Date: 1900 or <

- 1 O thou harbinger of the Covenant!
- 2 Servitude to the Desired One and thralldom at the sacred threshold of the Lord of loving kindness is the very ornament of the seen and the unseen kingdoms. It is conducive to the exaltation of the realities of all created things. It is a magnificent garment with which He hath clothed the temple of creation and a most befittingly mantle by which means He hath distinguished them who are endowed with wisdom and insight.
- 3 Therefore, let us be as one, let us unite in this ultimate aspiration. Let us beseech at the threshold of the Lord of Oneness to become even as a talisman of power to protect this boundless treasure, to serve as a worthy repository for the pearls gleaned from the shells that lie deep in the oceans of Concourse on High.
- 4 In this day the arena of service is wide indeed, were we to spur on our chargers valiantly in this day; and His delectable gifts undoubtedly shall be vouchsafed to us, were we to seek the manna that falleth from heaven. Should we desire safe refuge in this life, see how lofty is the stronghold of His sanctuary and how exalted, and were we to wish for eloquence, let us utter

1 ای منادی میثاق

2 زینت عالم غیب و شهود و علویّ حقائق وجود
عبودیت حضرت مقصود است و بندگی آستان
مقدس ربّ ودود این خلعت و تشریف زیبایش
هیكل آفرینش است و این رداء موزونترین رداء
قامت اهل هوش و بینش

3 پس باید کل متفق و متحد شویم و با منتهای آرزو
از درگاه احدیت بطلبیم که این گنج بی پایان را
طسم اعظم گردیم و این درّ اصداف بحر ملأ
اعلی را درج مفتخّم شویم

4 اگر جولان خواهیم این میدان بسی وسیع است
اگر مائدهء سمائیه جوئیم این نعمت بسی لذیذ
است اگر کهف منبع خواهیم این ملاذ بسی
رفیع اگر فصاحت و بلاغت جوئیم این مضمون

His verses for are they not truly wondrous? If we yearn for the boundless ocean, the waters of His bounty are surely fathomless and if we desire to live our days in blowers of roses and in flower-filled meadows, this divine, this ideal garden is verily the most vast, the most spacious.

بسی بدیع است و اگر بحر بی پایان طلبیم این قلم
بسی عمیق است اگر گلزار و گلستان خواهیم این
گلشن بسی فسیح است

INBA13:149a, INBA84:348, BRL_DAK#0628,
MMK2#083 p.065, KHSH08.053,
MHA.000vi

AB11904

To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad

Date: 1900 or <

- ¹ O thou who hast held fast to the hem of sanctity! The letter sent to Jinab-i-Aqa Siyyid Taqi, upon him be the Glory of God the Most Glorious, was noted. From the fragrances of its meadows of inner meanings, the sweet scent of spirit and delight was inhaled. In this spiritual age, whosoever showeth firmness and steadfastness in the Covenant and Testament, the hosts of the Supreme Concourse are his supporter and helper, and in every moment he shall be assisted with a fresh confirmation. You have been and are always in my thoughts. We hope from divine grace that you may become so enkindled with the burning fire of the Covenant and Testament that you may ignite every wavering and dispirited soul. And the Glory be upon thee.

¹ یا من تمسک بذیل التقدیس مکتوب رسول نزد
جناب آقا سید تقی علیه بهاء الله الاهی ملاحظه
گردید از نفحات ریاض معانیش بوی خوش
روح و ریحان استشمام شد در این عصر روحانی
هر نفسی بر عهد و میثاق ثبوت و رسوخ بنماید
جنود ملاً اعلیٰ ظهیر و نصیر اوست و در هر
آنی بتأیید جدیدی موفق گردد در جمیع اوقات
در خاطر بوده و هستید از فضل الهی آملیم که
چنان بنار موقده عهد و میثاق برافروزی که
هر متزلزل افسرده‌ئی را مشتعل فرمائی و البهاء
علیک

- ² 'Abdu'l-Baha 'Abbas

² ع ع

- ³ Convey to your two brothers, Jinab-i-Mulla Ahmad and Jinab-i-Aqa Mirza Husayn, and Jinab-i-Aqa Muhammad, on behalf of this servant, the Most Glorious and Most Wondrous greetings. I hope through the favors of the Blessed Beauty that they may be assisted with fresh confirmations each day. And the Glory be upon them all.

³ دو اخوان آنجناب جناب ملاً احمد و جناب آقا
میرزا حسین و جناب آقا محمد را از قبل این
عبد تکبیر ابدع الاهی ابلاغ فرمائید از عنایت
جمال مبارک امیدوارم که در هر روزی بتأیید
جدیدی موفق شوند و البهاء علیهم اجمعین

INBA79.011

AB05037*To: Baha'is of Naraq**Date: 1900 or <*

- 1 O loved ones of 'Abdu'l-Baha! The candle is lit and the light of the Covenant is the witness of this gathering. The fragrances from the gardens of oneness are wafting and the breezes from the direction of bounty are blowing. The cloud of the Most Great Gift is bestowing drops of grace, and the Sun of the Kingdom of the Unseen is sending forth undoubted effulgences from the hidden horizon. It is the Call of God's Cause that has encompassed all regions, and it is the anthem of God's Covenant that has created a tumult in East and West. Despite this, the people of weakness, like flies and wasps, are busy buzzing, and like a creaking wheel they are moaning and groaning, that perchance they may find someone foolish and cast doubt.

- 2 Far, far be it! A palate that hath been sweetened by the honey of the Covenant will never seek the bitterness of dissension, and an ear that hath hearkened to the melody of the Covenant, the illuminer of all horizons, will never turn unto the croaking and cawing of ill-omened birds. Wherefore show forth such steadfastness and such firmness that the people of languor may, like the bats of hidden graves, be rendered concealed and obscured. And upon you be the Bahá.

1 ای احبابی عبدالبهاء شمع روشن است و نور
میثاق شاهد انجمن نفحات ریاض احدیت در
مرور است و نسائم مهبّ عنایت در هیوب سخاب
موهبت کبری رشحات فیض میذول میفرماید و
آفتاب ملکوت غیب از افق نهان تجلیات لاریب
مینماید صیت امر الله است که آفاق را احاطه
کرده است و آوازهء میثاق الله است که ولوله
در خاور و باختر انداخته با وجود این اهل فتور
چون ذباب و زنبور مشغول طنین اند و چون
گردون گردونه در آه و حنین که بلکه بی خردی را
بیابند و القاء شبههائی بنمایند

2 هیبات هیبات کامیکه از شهد میثاق شیرین گشته
تلخی نفاق نجوید و سمعیکه استماع نغمهء عهد نیر
آفاق نموده متوجه نعب و نعاق نشود یاری ثبوت
ورسوخ بنمائید که اهل فتور چون خفاشان قبور
خفی و مستور گردند و البهاء علیکم

INBA13:225b

AB05265*To: Unknown, in Rangoon**Date: 1900 or <*

- 1 O you who receive bounty from the Kingdom of Abha! Though the outpouring of spring rain may adorn meadow and plain and make mountain and valley verdant, the heavenly outpouring and the rain of divine mercy adorns the life-giving expanse of heart and soul and makes joyous the world of the heart and its countenance.

- 2 Therefore, as much as you can, seek the bounty of the Abha Kingdom and the outpouring of the rains from the Supreme

1 رنگون هو الابهی ای مستفیض از فیض ملکوت
ابهی فیض سخاب نیسانی اگر چه دشت و چمن
پیاراید کوه و دمن خرم نماید ولی فیض آسمانی و
ریزش باران رحمانی صحرائی جانفزای دل و جان
تزین کند و جهان قلب و وجه ان خرم نماید

2 پس تا توانی فیض ملکوت ابهی و ریزش امطار
سخاب ملاً اعلی بجو تا چون مظهر الطاف نا

Concourse so that you may become the manifestation of infinite favors and remain firm and steadfast in God's Covenant and Testament. Be a channel for bounty, nay rather become yourself true bounty.

متناهی گردی و ثابت و راسخ بر عهد و پیمان الهی واسطه فیض شوی بلکه خود نیز فیض حقیقی گردی

- 3 Therefore, desire with your heart and demonstrate humility and lowliness with your soul, show forth the strength of your arms with your body, and strive with all your powers until this brilliant star of bounty may rise from the horizon of heart and soul, and this bird of aspiration may fall into the snare of attainment, this flower may bloom in the gathering, and this dove may sing in that garden.

3 پس بدل آرزو کن و بجان عجز و زاری نما و بجسم زور بازو بنا و بجمع قوی بکوش تا این نجم بازع فیض از افق دل و جان طلوع نماید و این مرغ آمال در دام اقبال افتد این گل در انجن بشکند و این ورقاء در آن حدیقه بسراید

- 4 And may the Glory be upon you and upon all who are firm in the Covenant and Testament.

4 و البهاء علیک و علی کلّ من ثبت علی العهد والميثاق

INBA13:271

AB05104

To: Baha'is of Savjabulagh et al., in Sauj Bulagh

Date: 1900 or <

- 1 O Baha'is! O divine ones! The Sun of Truth dawned in the East, thousands of devoted ones in the Orient hastened to the field of sacrifice, and now from the invisible horizon of the Most Glorious Kingdom, an intense ray has been cast upon the regions of the West. From the Occident, souls with radiant faces have appeared. The divine fire has ignited flames in seven countries and burned away the veils of concealment in the five continents of the earth.

1 ای بهائیان ای ربّانیان شمس حقیقت اشراق بر شرق نمود هزاران فدائیان در خاور بمیدان فدا شتافت و اکنون از افق غیب ملکوت ابهی پرتو شدیدی بر آفاق غرب انداخت از باختر نفوسی با رخی انور نمودار شد از موقده الهیه در هفت کشور شعله برافروخت و حجاب احتجاب را در قطعات خمسه کره ارض بسوخت

- 2 Now in all parts of the world, the banner of the Most Great Name is raised high, and in all countries and nations the fame of the Ancient Beauty is spread abroad. The tumult and commotion of the waves is in all seas, and the cry of gladness and jubilation is loud and manifest in every land.

2 حال در جمیع نقاط عالم علم اسم اعظم بلند است و در کلّ ممالک و امم صیت جمال قدم منتشر طوفان غلغله و ولوله در جمیع بحور و فریاد و ابشری و هلهله در کلّ بسیطه بلند و مشهور

- 3 Therefore, O Baha'is! O divine ones! O spiritual ones! Hold fast to the firm handle of the Covenant and Testament, and spread the manifest standard of true understanding, so that through the power of the Kingdom, the might of the Realm Above, and the confirmation of the Divine Realm, we may

3 پس ای بهائیان ای ربّانیان ای رحمانیان بعروه محکم عهد و پیمان متشبّث شوید و علم مبین عرفان را منتشر سازید تا بقوت ملکوت و سطوت جبروت و تأیید لاهوت امر حی لایموت را

serve the Ever-Living Cause and arise in servitude at the Holy Threshold.

خدمت نمائیم و بعبودیت آستان مقدس قیام
نمائیم

INBA13:115, AKHA_119BE #05-06 p.j,
HDQI.233, ANDA#22 p.05

AB05461

To: Muhammad Taqi Usku'i, in Tabriz

Date: 1900 or <

¹ O thou who art steadfast in the Cause of God! Be not saddened by the calumnies of the weak nor rend thy heart asunder over the libellous attacks of the black raven. It is the raven's nature to croak and to caw and the wolf's instinct to scratch and to claw at the innocent wherever they might be. It is inevitable that the bat which feeds on darkness will oppose those who praise the sun and hardly surprising that a leather merchant, accustomed to the smell of leather will find the fragrance so remarkable in a rose garden. The same is true of the denier who hath deprived himself of the sacred perfumes of the message of Christ or the obstinate Abu-Jahl who hath turned away from the beauty of the All Praised Muhammad.

¹ یا من ثبت فی امر الله از مقتریات اهل فتور مکدر
مشو و از اراجیف زاغان خریف گریان مدر
شان غراب نعیب است و صفت ذنب اقتراس
و درندگی بعید و قریب البتہ خفّاش پرخاش بر
مدّاح آفتاب کند و لابدّ دباغ بددماغ مذمت
گلشن و باغ نماید یهود جحود از نفحات مسیحائی
محروم و ابوجهل عنود از جمال محمود محبوب

² Be thou patient therefore and leave the lukewarm to themselves. Place thy trust in God's care. These souls are very weak, their power of perception very fragile. One must be patient with them and show tolerance towards them in order, hopefully, that they may experience remorse and regret. But should these people insist and become obstinate in their selfish desires, the power of the Abha Kingdom is sufficient unto them and the supreme Concourse will descend upon them with divine wrath.

² پس صبر و تحمّل کن و از قصور اهل فتور
اغماض نما و بحق حواله کن این نفوس ضعیفند
و در ادراک خفیف باید مدارا کرد و با این
اطفال تحمّل بسیار بلکه ندامت آید و پیشیمانی
حاصل نمایند و اگر چنانچه مصرّ گردند سطوات
ملکوت ابهی کفایت است و آیات قهر ملأ اعلی
مسلط بر اهل هوی و البهّاء علی کلّ ثابت علی
میثاق الله

INBA88:238a, MMK2#289 p.210,
AKHA_134BE #17 p.a

AB05027*To: Azizullah Misbah, in Tihrah**Date: 1900 or <*

- 1 My God, my God! This is Thy servant who is related to him whose breast Thou didst expand through the light of Thy knowledge, whose face Thou didst illumine with the radiance that shone upon the horizons of Thy kingdom, whose nostrils Thou didst perfume with the sweet fragrances wafting from the gardens of Thy oneness, and who arose to serve Thy Cause, exalt Thy Word, deliver Thy proof, and bestow Thy bounty upon Thy creatures. O my Lord! Enable this noble branch to achieve what Thou didst enable that illustrious root to achieve. Make him a sign of Thy oneness, an emblem of Thy glorification, a flower of Thy gardens, a fish in Thy pools, a branch in Thy groves, a lamp of Thy love, a niche for the light of Thy knowledge, and a jewel in the crown of Thy gift. Verily Thou art the Generous, the Merciful, the Bestower. Verily Thou art the Generous, the Merciful.

1 الهی الهی هذا عبدک المنتسب الی من شرحت صدره بنور معرفتک و نور ت وجهه بضیاء اشرق علی آفاق مملکتک و عطرت مشامه بانفاس طیب عبقت من ریاض احدیتک و قام علی خدمة امرک و اعلاء کلمتک و ابلاغ حجتک و اسياغ نعمتک علی بریتک ای رب وفق الفرع النجیب علی ما وقفت علیه الاصل الجلیل و اجعله آية توحیدک و سمة تجیدک و ریحان ریاضک و جوت حیاضک و قضیب غیاضک و سراج محبتک و مشکاة نور معرفتک و جوهرة عقد موهبتک انک انت الکریم الرحیم الوهاب و انک انت الکریم الرحیم

- 2 'Abdu'l-Baha

ع ع 2

- 3 Give my most glorious greetings and salutations to the honored brothers Jinab-i-Mirza Diya'u'llah and Jinab-i-Mirza Badi'u'llah, that these three fruitful branches may all bear fruit with perfect freshness and grace in the glorious, luminous palace. And the Glory be upon you and upon them both.

3 حضرات اخوان جناب میرزا ضیاء الله و جناب میرزا بدیع الله را بابتدع اذکار و تحیت ذا کر شوید لعل آن سه شاخ بارور هر سه در کاخ جلیل انور بکمال طراوت و لطافت بر ثمر شوند و البهاء علیک و علیهما

MKT4.010, YMM.060, DMSB.000

AB05320*To: Jinab Nun Za, in Tihrah**Date: 1900 or <*

- 1 There are two kinds of order, temporal and spiritual; political and divine - and both are necessary and complementary. The political order illumines the world, while the divine order transforms hearts into a rose garden. The former maintains control and discipline over bodies, while the latter serves to protect, preserve and quicken spirits.

1 ای نظم آفاق ایران نظم بر دو قسم است آفاق و انفسی سیاسی و الهی و هر دو لازم و ملزوم نظم سیاسی آفاق را روشن نماید و نظم الهی دلها را گلشن کند آن ضابط و رادع اجسامست و این حافظ و حارس و محیی ارواح

- 2 Through boundless grace, it is hoped that like the planet Venus you will shine upon both East and West of that glorious country and establish a new order.
- 3 O Lord! This is Your repentant servant, Your humble and submissive slave, secluded at Your expansive threshold, communing with You in the depths of his heart, abasing himself before You and seeking Your good pleasure in this glorious age. O Lord! Aid him through Your merciful confirmations, assist him in all affairs, and protect him from every treacherous transgressor and frustrated envier. Verily You are the Generous, the Merciful. You do what You will, as You will, through Your command "Be!" and it is.
- 2 از فضل بیمنتها امید است که چون کوكب ناهید بر شرق و غرب آن كشور مجید بتائی و نظمی جدید بدهی
- 3 ای ربّ هذا عبدك المنیب و مملوكك الخاضع الخاشع ببابك الرحیب معتكف بالوصید یناجيك فی خفیات سرّه متذللاً لك و طالباً لمرضاتك فی هذا العصر المجید ای ربّ ایده بتوفیقاتك الرحمانیة و انصره فی جمیع الشئون و احفظه عن كلّ معتد خئون و حاسد مغبون انك انت الكرم الرحیم تفعل ما تشاء كما تشاء بأمرک كن فیکون

INBA13:196, INBA59:220

AB05255

To: Siyyid Yahya (Brother of Faizih), in Tihiran

Date: 1900 or <

- 1 O you who cling to the hem of loving-kindness! You are remembered in this gathering and renowned in this assembly. The eye of loving-kindness watches over you and grace and bounty encompass you. Why then are you sorrowful? Be intoxicated and enraptured with the wine of divine bounty. Trust in God. All affairs depend on the confirmations of the Most Glorious Kingdom. God willing, this shelter remains over your head and this garment upon your body. The handmaiden of God, your sister, upon whom be the Glory of God, is present and is extremely pleased with and praises you. Kiss both cheeks of the young child, who is intoxicated from the breast of the love of God, on my behalf. And may the Glory be upon you.
- 2 'Abdu'l-Baha
- 3 O Lord! Have mercy upon the mother of this servant who has believed in Thee and Thy signs. Make her the recipient of the glance of Thy loving-kindness and the achiever of that which Thou lovest. Be pleased with her and ordain for her every good in the hereafter. Verily, Thou art the All-Bountiful, the Bestower.
- 1 ای متشبّث بذیل عنایت در این محضر مذکورى و در این انجمن مشهور عین عنایت ناظر بتواست و فضل و موهبت شامل تو دیگر چرا محزونى از بادهء فیض الهی مست و مخمور باش توكل بحقّ نما جمیع امور موکول بتأیید ملکوت ابدیست انشاءالله این سایه بر سر است و این جامه در بر امةالله همشیره علیها بهاء الله حاضر و از شما در نهایت رضایت و ستایش و طفل صغیر را که از پستان محبت الله شیرمست است دو طرف رویش را از قبل این عبد تقبیل نما و البهاء علیک
- 2 ع ع
- 3 ربّ ارحم والدة هذا العبد الذی آمن بك و بأیاتك و اجعلها مشمولة بعین عنایتك و فائزة بما تحبّ و ارض عنها و قدر لها كل خیر فی الآخرة انك انت الكرم الوهاب

INBA13:238, MKT6:157

AB05091

To: Ali brother of Muhammad, in Yazd

Date: 1900 or <

- 1 O bondservant of the Ancient Beauty! 1 ای بندهء جمال قدم
- 2 In this hour when the Center of the Covenant, with utmost longing, has taken up the pen and engaged in writing this letter so that the hearts of the friends of God may be illumined by the lights of the All-Merciful and may attain such firmness and steadfastness in God's Covenant that they would consider the hosts of wavering weaker than a mosquito and more insignificant than a gnat. 2 در این ساعت که مرکز میثاق در نهایت اشتیاق خامه برداشته و بنگاشتن این نامه پرداخته تا قلوب دوستان الهی از انوار رحمانی روشن گردد و چنان در پیمان یزدان ثبوت و استقرار یابند که جنود تزلزل را از پشهائی ضعیفتر شمرند و از بعوضه حقیرتر
- 3 O bondservant of the Ancient Beauty! 3 ای بندهء جمال قدم
- 4 Thanks be to the Ever-Living, the Self-Subsisting Lord that He made the path clear and the proof evident, lit the lamp of the Covenant and caused the star of the Testament to shine upon the horizons, brought round the cup of the Covenant and intoxicated the faithful friends while causing the weak-founded beasts to wander in the wilderness of heedlessness, so that the agreeing friends in the gathering of the righteous might become intoxicated with the wine of mysteries and arise in pure servitude at the sacred threshold of the Most Glorious Beauty. 4 شکر حیّ قیوم را که سبیل را واضح نمود و دلیل را لائح کرد و شمع میثاق را روشن فرمود و کوکب عهد را بر آفاق اشراق بخشید و جام پیمان بدور آورد و یاران صادق را سرمست نمود و وحوش سست بنیاد را سرگشته کهسار غفلت فرمود تا دوستان موافق در محفل ابرار منجمور جام اسرار گردند و بعبودیت محضهء آستان مقدس جمال ابهی قیام نمایند
- 5 And the Glory be upon you. 5 و البهاء علیک

INBA13:032

AB05419

To: Ali Naqi Khan Sartip

Date: 1900 or <

- 1 Upon you be the fragrances of God, upon you be the attractions of God, upon you be the outpourings of God, and upon you be the salutations of God, O faithful servant at the Threshold of the All-Merciful, perfect servant at the Court of the Lord, humble and submissive one before the Divine Presence, who boweth down and prostrateth himself before the Most High, 1 علیک نفحات الله و علیک جذبات الله و علیک فیوضات الله و علیک تحیات الله ایها العبد الصادق للعبهء الرحمانیه و الخادم الکامل للسنهء الربانیه و الخاضع الخاشع للحضرة السبعانیه الراکع الساجد للرب العلی الاعلی و الفادی المنجذب الی ملکوت ربک الابهی

Most Exalted Lord, who sacrificeth himself and is attracted to the Kingdom of thy Most Glorious Lord!

- 2 By God, the True One, through thy service to the loved ones of God, the faces of the denizens of Paradise beamed with joy and the pure-eyed maidens in the gardens of holiness rejoiced. And now the pen of 'Abdu'l-Baha praiseth thee, the heart of 'Abdu'l-Baha throbbed at thy mention, the tongue of 'Abdu'l-Baha uttereth thy praise, and the nostrils of 'Abdu'l-Baha inhale from thee the fragrance of faithfulness, while his fingers tremble from love of the friends and cannot write due to the power of their attraction to the spirit of the love of God.
- 3 May God reward thee with the best of rewards, bestow upon thee His most excellent favors, ennoble thy future life, make thee a sign of guidance, strengthen thee with mighty power, immerse thee in the ocean of faithfulness, give thee to drink from the chalice of the divine call, clothe thee with the robe of righteousness, and cause thee to taste the sweetness of bestowal.
- 4 Glorified be my Most Exalted Lord! Glorified be my Most Glorious Lord!

2 تالله الحق بخدمتک لاجبآء الله تهلت وجوه
اهل الفردوس و تهلت قاصرات الطرف في
رياض القدس والآن يثنى عليك قلم عبدالبهاء
ويخفق بذكرك قلب عبدالبهاء و ينطق بثناءك
لسان عبدالبهاء و يشتم منك رائحة الوفاء مشام
عبدالبهاء و انامله ترتعش من حب الاجبآء و
لاقتدر على التحرير من سلطة انجذابها بروح محبة
الله

3 جزاك الله خير جزآء و احسن اولاك و اكرم
انراک و جعلک آية الهدى و ايدک بشديد
القوى و اخاضک في بحر الوفاء و سقاک كأس
النماء و البسک ثوب التقوى و اذاقک حلاوة
العطاء

4 فسبحان ربّي الأعلى فسبحان ربّي الأبهى

MAS9.117

AB05428

To: Ibrahim Shishvani

Date: 1900 or <

- 1 Now spring hath come; the tender rose of Truth is bright and fair;
- 2 The nightingale of Truth begins its soul-consuming air.
- 3 The minstrel of the heavenly feast hath tuned Meaning's lyre;
- 4 The rose laughs on, while Truth's seeing eye weeps tears of fire.
- 5 The flame of Nimrod's host became the garden of the Friend,
- 6 For in the heavens burned the blaze that Moses' Truth did send.
- 7 The Vale of Ayman all became the rose-garth of the One,
- 8 For God's own light made Sinai of the Truth a shining sun.

1 نوبهار اولدى آچلدى نوگل رعناى حقّ

2 نغمهء جانسوزه باشلر بلبل گویای حقّ

3 مطرب بزم الهی چنگ معنی ساز ایدوب

4 گل گولر آغلر دمدام دیدهء بینای حقّ

5 آتش نمرودیان اولدى گلستان خلیل

6 چونکه گوکلنده طوتشدى شعلهء موسای حقّ

7 وادی ایمن سراسر گلشن توحید اولوب

8 چونکه روشن ایلدى نور خدا سینای حقّ

- 9 The fragrance of the Holy Ghost was scattered through the world;
 10 In every breath of Jesus' Truth the Greatest Name unfurled.
 11 The gathering of souls became a garden bright with flowers;
 12 The Beauteous Loved One of the Truth shone forth in myriad powers.
 13 Until the veil of secrecy and covering be rent,
 14 What lover can be famed of Truth, on Truth's own rapture bent?
 15 O hapless heart, be not dismayed, nor deem thy portion small,
 16 For now the cup of Truth's red wine is passing unto all.
 17 The poems of his honor Mirza Ali were read and due to the sweetness of their meaning causing attraction in the heart, this ghazal was composed and sung and chanted with the melodies of the birds of the garden of truth.

9 نفحه روح القدس اولدی جهانہ منتشر
 10 اسم اعظم فیضی در هر نفحه عیسی حق
 11 اولدی گلزار و گلستان محفل روحانیان
 12 گل گبی صد جلوه ایلر دلبر زیبای حق
 13 پرده ستر و حجابی پاره پاره ایتادن
 14 قنغی دلداده اولور رسوای حق شیدای حق
 15 ای دل بیچاره بیک یاره سکا اکسک دگل
 16 تا که دوره باشلدی جام می و صهای حق
 17 جناب میرزا علینک اشعاری اوقنوب حلاوت
 معناسی قلبه بر انجذاب ایراث ایتسیله بو غزل
 تنظیم اولنهرق الحان مرغان چمنستان حقیقتله
 تغنی و ترتیل اولنه

INBA88:310, BRL_DAK#0531

AB05297

To: *Jinab-i-Munir*

Date: 1900 or <

- 1 O Munir! When the light of the Manifestation cast its rays upon Mount Sinai, the hard rock was shattered and the solid boulder vanished. The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones) in every moment shone forth with a hundred thousand lights and made His revelation manifest. What hard rocks we were that we were not affected at all! Rather, the boulder of existence remained firm and established, while with tongue and pen we make expressions of supplication, imploring and entreaty. Alas! Alas! If it could all be accomplished through words, it would be an easy matter. Read the Hidden Words in Persian - He clearly states it.
- 2 Therefore O Munir, be not like this captive. Efface the metaphorical reality and eliminate whatever exists except the Blessed Beauty, so that you may receive your destined

1 ای منیر پرتونور ظهور چون برقله طور زد سنگ
 خارا متلاشی شد و صخره صما متفانی جمال قدم
 و اسم اعظم روحی لأحبائه الفداء در هر دم
 بصد هزار انوار اشراق فرمود و تجلی آشکار نمود
 چه سنگ سختی بودیم که ابدأ متأثر نشدیم بلکه
 صخره جلمود وجود یاقی و برقرار و به زبان و
 بنان اظهار تبتل و تضرع و ابتهال مینمائیم هیات
 ثم هیات اگر بگفتار تمام میشد کار آسان بود
 کلمات مکنون فارسی را تلاوت فرمائید بوضوح
 بیان میفرماید

2 پس تو ای منیر چون این اسیر مباش بحقیقت
 وجود مجاز را محو کن و جز جمال مبارک هرچه
 هستی محو کن تا از آن فیوضات و تجلیات نصیب

portion of those effulgences and revelations and become wholly annihilated in Him. You have always been and continue to be remembered in my heart.

مفروض را بیری و بکلی فانی در او گردی همیشه
در دل مذکور بوده و هستی

- 3 And the glory be upon you and upon all who are firm in the Covenant and deaf to the croaking on the day of separation.

3 و البهاء علیک و علی کلّ ثابت علی الميثاق و
متصام عن النعاق فی يوم الطلاق

INBA88:234a

AB05302

To: *Ustad Ghulam-Husayn et al.*

Date: 1900 or <

- 1 O my loving Lord! Grant life to these lonely ones and lead them to the Beloved. Free them from prison and bring them into the heavenly court. The earthly world is confined - grant them flight to the pure, colorless realm. The world of dust is dark - bestow upon them wings to soar to the luminous world. Contingent existence is pure imperfection and sheer nothingness - grant a gleam and effusion from the perfection of the Necessary Being and absolute existence.

1 ای مهربان یزدان من این تنها را جان بخش و
بجانان برسان و از زندان برهان و بایوان آسمان
درآر جهان خاک تنگ است بعالم پاک
بیرنگ پرواز ده و عالم ترابی ظلمات نیست بجهان
نورانی طبران بخش امکان نقص صرف و نیستی
محض است از کمال وجوب و هستی مطلق
جلوه و فیضی بخش

- 2 Give loftiness to lowliness and grant nobility to the destitute. Make the heap of dust into the highest paradise and transform the garden of hearts into the Garden of Abha. Give consciousness to the unconscious, awaken those who sleep, make the heedless aware, make the deprived privy to mysteries, make the guilty manifestations of forgiveness, and give hope to the hopeless.

2 پستی را بلندی ده و مستمندی را ارجمندی
عنایت فرما توده را جنت اعلی کن و
گلشن دلها را حدیقه ابها فرما بیهوشانرا هوشی
ده و خفتگانرا بیدار نما و غافلانرا هوشیار کن
و محرومان را محرم اسرار نما و مجرمانرا مظهر
غفران کن و مأیوسانرا امیدوار نما

- 3 Adorn Your mighty century with Your ancient grace. You are the Powerful, the Mighty. You are the All-Knowing, the All-Seeing.

3 قرن عظیمت را بعنایت قدیمت مزین کن توئی
مقتدر و توانا توئی عالم و بینا

INBA59:242a, INBA75:044, MJMJ1.084,

MMG2#361 p.403, MJH.033a

AB12885

To: *Abdu'l Husayn Yazdi, in Alexandria*

Date: 1900 or <

Jinab-i-Aqa 'Ali-Akbar, upon him be the glory of God, is present and hath requested that this epistle be penned. Observe how greatly thou art loved by thy father and mother: under no circumstance nor for a single moment do they forget thee, and they supplicate unceasingly on thy behalf. I, too, have occupied myself at the Holy Shrine with prayers for thee, inasmuch as thy parents are well-pleased with thee. Consider what a blessing is the good-pleasure of one's parents. Any soul whose parents are pleased with them, God is also pleased with them, and so shall other people be—that is to say, their heart is at rest, their soul is secure, their affairs are well-ordered, their future is bright, their good fortune doth aid them, and their worth is great. God willing, may the Almighty confirm thee, and may the heart and soul of thy father and mother be ever pleased with thee. Upon thee be the glory of the All-Glorious.

ADMS#392

جناب آقا علی اکبر، علیه بهاء الله، حاضر و خواهش تحریر این رقیمه را می نمایند. ملاحظه کن که آب و ام چقدر ترا دوست دارند، که در هیچ حال و دقیقه ای ترا فراموش نمی نمایند و دائماً دعا می کنند. من نیز در تربت مقدسه به دعای تو مشغول گشتم، چه که آن ها از تو راضی هستند. ملاحظه کن که رضایت والدین چه نعمتی است. هر نفسی که والدین از او راضی، خدا از او راضی، خلق از او راضی — یعنی قلبش مستریخ و جانش در امان و کارش منتظم و طالعش بلند و بختش یاور و قدرش زیاده. خدا انشاء الله مؤیدت نماید، و قلب و جان و روح و روان پدر و مادر همیشه از تو راضی باشد. و البهاء علیک

ADMS#392

AB05086

Date: 1900 or <

- ¹ This servant of Baha is writing after afternoon time, and though weary from the heat of the day and from endless writing of papers, still I am engaged in remembering you with the utmost joy and delight, familiar with thoughts of you. I beseech God that in the divine gathering you may so illumine your face that you will burn away the darkness of violation, making your countenance radiant through the shining lights of the Covenant. Raise the cry of “Ya Baha’u’l-Abha!” and like a fierce lion roar in the atmosphere of the Covenant such that the foxes of weakness and hesitation and the arrogant jackals may take the path of nonexistence and become utterly cut off from hope and despairing of causing misguidance.

¹ بواسطه جناب اقا سید اسدالله جناب حاجی محمد علیه بهاء الله هوالله این بنده بها بعد از عصر است وخسته گی از گرمی هوا و کثرت تحریر اوراق یحید وحصر باوجود این در کمال روح و ریحان بذکر شما مشغولم و بیاد شما مألوف و از حق میطلبم که در انجمن الهی چنان رخ بر افروزی که ظلمات نقض را بسوزی و باشراف انوار میثاق رخ منور نمائی ونعره یا بهاءالاهی بلند بکنی و چون شیر زیان در فضای پیمان غرشی بزنی که روبهان تزلزل و فتور و شغالان پر غرور ره بیابان عدم گیرند و بکلی مقطوع الامل و مأیوس از اضلال گردند

- 2 And upon you be greetings and praise. Convey greetings to the honored handmaid of God, your wife, and say: blessed are you that from the beginning of God's Cause you were divine servants and servants at the Threshold of the All-Merciful. In God's Cause you bore hardships and saw difficulties. This is from the grace of that King of existence and the gift of the loving Lord.
- 3 And upon you be greetings and praise.

2 و عليك التحية والثناء أمة الله ضلع محترم را تحیت برسان و بگو خوشا بحال شما که از بدایت امرالله خادمان الهی بودید و خدمت کاران درگاه رحمانی در امرالله زحمت کشیدید و مشقت دیدید این از فضل وجود ان سلطان وجود است و موهبت خداوند و دود

3 و عليك التحية والثناء

INBA88:369a, INBA89:118b

AB05143

Date: 1900 or <

- 1 O you who are firm in the Covenant and Testament! The effect of your jewel-scattering pen brought about spiritual joy and delight, for it spoke in praise and was a sign of faithfulness and proof of sincerity.
- 2 Through the hidden favors of the Divine Unity, there is complete assurance that you will be assisted to render important services at the Sacred Threshold - meaning that you will blaze like an ignited fire and make steadfast those souls who waver, and become like a shooting star to manifestations of doubt, and shine like the light of guidance in the sacred valley, crying out at the top of your voice: "O blind people! How long will base desires persist? How long will cruelty exceed faithfulness? What is better than the Covenant of God? It is light, not attachment. It is both sugar and candy - what is better than sincerity? This is the mercy of the righteous, the blessing of the free, the retribution of the fleeing - what is better than guidance?"
- 3 Convey greetings to all the divine friends, especially the Afnan of the Sacred Tree, upon them be the Glory of God, the Most Glorious. And upon you be Glory.

1 ای ثابت برعهد و میثاق اثر کلک گهربار سبب حصول روح و ریحان گردید چه که ناطق بثناء و ایت وفا و دلیل صفا بود

2 از الطاف خفیه حضرت احدیت کمال اطمینانست که موفق بخدمات کلیه در استان مبارک خواهید شد یعنی چون نار موقده برافروزی و نفوس متزلزل را ثابت و راسخ سازی و مظاهر شبهات را شهاب ثاقب گردی و در وادی مقدس چون نور هدی روشن گردی و باعلی النداء فریاد برآری ای قوم عمی تا چند هوی تا چند جفا بهتر ز وفا چه عهد خداوند است نور است نه پیوند است هم شکر و هم قند است بهتر ز صفا چه این رحمت ابرار این نعمت احرار این نعمت فرار بهتر ز هدی چه

3 جمیع یاران الهی را تکبیر برسان بانخاصه حضرات افنان سدره مبارکه علیهم بهاءالله الاهی و البهاء عليك

INBA55:185

AB05448

Date: 1900 or <

- 1 O thou who hearkeneth to the wise Remembrance! The fire of Sinai hath been kindled in the luminous Paran, and the flame of love blazeth in the eternal Sa'ir, and the Almighty hath manifested Himself in a flame of fire burning in the blessed dawn.
- 2 And the All-Merciful hath called out from the unseen realm of creation upon the summit of the Kingdom: "O people of the mortal world! Rejoice in the successive outpourings and the torrential rains and the pouring waters from the clouds of mercy and the clouds of compassion. O heaven, rain down! O cloud, pour forth! O storm clouds, thunder and flash! O horizons, be fragrant! O breeze of God, blow! O Spirit of God, be stirred!"
- 3 Blessed are the fair-minded ones, joy to those who supplicate, gladness to the steadfast ones, and yearning to those who are attracted!
- 4 And verily thou, O thou who art enkindled with the fire of loyalty and who hast drawn light from the flames of love and faithfulness - leave the vain imaginings of the doubters and hearken to the true and honest Word explicitly set forth in the Book of God by the Center of the Covenant, the Interpreter of the Book, who is learned in its interpretation and firmly grounded in knowledge, through a clear text that accepteth neither interpretation nor explanation. Leave the people of idle fancies in their vain disputations. Guidance hath been distinguished from error, yet the people remain confused in their stupor.
- 5 And the Glory be upon thee.
- 1 يا من اسمع الذكر الحكيم قد فاز نار السينا في فاران
السنا وتسعر سعير الحب في ساعير البقا وتجلي الجبار
في لهب من النار المضطربة في السحره المباركه
- 2 و نادى الرحمن من غيب الاكوان على ذروة
الملكوٰت يا اهل الناسوت ابشروا بفيوضات
مترادفة وغيوث هاطله و مياه منهمره من سحب
الرحمة و غمام الرافه يا سماء امطرى ويا سحابة
افيضى ويا غيوم ابرى و ارعدى ويا ثغور الافاق
تسمى ويا نسمة الله هبى هبى ويا روح الله
تهتيجى
- 3 طوبى للمنصفين وسرور المتهوسلين ويا فرحاً للثابتن
ويا شوقاً للمنجدين
- 4 و انك انت يا ايها المشتعل بنار الولاء والمقتبس
من نيران المحبته والوفاء دع الخراصين الموفكين و
استمع القول الحق والصريح الصدق المنصوص فى
كتاب الله مركز الميثاق مبين الكتاب العالم بتاويله
الراىخ والعلم بنص صريح لا تقبل التفسير والتاويل
و دع اهل الظنون فى خوضهم يلعبون قد تبين
الرشد من العنى والقوم فى سكرتهم يعمهون
- 5 والبهاء عليك

INBA88:103

AB05815

To: Karbala'i Muhammad Haddad, in Bunab

Date: 1900 or <

- 1 O thou who doth host the loved ones of the Lord! Blessed art thou for having arisen to serve the friends of God! Blessed art thou for having opened thy doors for a Mashriqu'l-Adhkar gathering! Blessed art thou for having gladdened the hearts of the friends! Blessed art thou for having brought about the joy and radiance of the believers! Blessed art thou for having rejoiced the souls of your associates! Blessed art thou for having become a humble servant to the loved ones of the Lord! Blessed art thou for having arisen to follow in my footsteps! Blessed art thou for having placed my diadem upon thy brow, a crown and diadem that is service to the loved ones of Baha.

- 2 'Abdu'l-Baha

- 3 Convey the Most Glorious and Most Splendid greetings from this servant to Aqa Jamal and Aqa 'Abbas-'Ali and say: "How blessed are you both with this cup overflowing with the wine of the love of God, and blessed are you both for having served the loved ones of God, the Self-Subsisting, the Eternal."

1 ای مہمان نواز احبابی الہی خوشا بحال تو کہ
بخدمت دوستان الہی قیام نمودی خوشا بحال تو
کہ در مشرق الأذکار گشودی خوشا بحال تو کہ
قلب یاران خوش نمودی خوشا بحال تو کہ سبب
روح و ریحان یاران گردیدی خوشا بحال تو کہ
علت فسحت قلوب آشنایان شدی خوشا بحال تو
کہ غلام حلقہ بگوش یاران گردیدی خوشا بحال
تو کہ بمنصب من قیام نمودی خوشا بحال تو کہ
تاج مرا بر سر نہادی این اکیل و تاج خدمت و
عبودیت احباء بہاست

2 ع ع

3 جناب آقا جمال و آقا عباسعلی را از قبل این عبد
تکبیر ابدع ابہی ابلاغ نمائید و بگوئید ہنئاً لکما
ہذہ الکأس الطافۃ بصہبآء محبۃ اللہ و طوبی لکما
بما خدمتما احباء اللہ المہيمن القیوم

INBA72:119, INBA88:115b, MYD.539

AB05558

To: Mashhadi Mulla Asadullah, in Ganjih

Date: 1900 or <

- 1 O thou devoted servant of the Abha Beauty!
- 2 Though stricken with affliction, thou hast been revived by the power of the Most Great Name, wherefore dost thou grieve? Every outpouring of His grace swelleth into an ocean, while every sea of calamity shrinketh to a dewdrop; wherefore dost thou grieve? The onslaught of the enemies is but the darkness of night, while the gracious aid of the Abha Kingdom is the dawning light of day; wherefore dost thou grieve? The clamour of the ignorant is but the buzzing of a fly, while the call of the Concourse on high cometh as the ringing voice of relief; wherefore dost thou grieve? The opposition of the clergy can

1 ای بندہ پروفای جمال قدم

2 زندہ باسم اعظمی رنجور بلا را دیگر چہ غمی
امواج عطا ہریک چہ یی دریای جفا شبنمی
دیگر چہ غمی هجوم اعدا تاریکی شبی تأیید
ملکوت ابہی جلوہ صبحدمی دیگر چہ غمی
شامت جہلا چون طنین مگسی و ندای ملا
اعلی بانگ فریادرسی دیگر چہ غمی مقاومت
علما چون استقامت پشہ بینوا قوت کلمۃ اللہ
چون ریح صرصر شدید القوی دیگر چہ غمی
سستی ناقضین چون حرکت مور بی وفا سطوة

hardly amount to the resistance of a frail mosquito, while the potency of the Word of God is as a tempestuous wind; wherefore dost thou grieve? The vacillation of the covenant-breakers is like unto the crawling of a hapless ant, while the ascendancy of the Covenant deriveth from the power of His sovereignty in the realm above; wherefore dost thou grieve? Every human institution is even as building in the air, while the edifice of the Cause of God is the impregnable Mansion reared on the loftiest heights; wherefore dost thou grieve?

میثاق سلطنت سموات علی دیگر چه غمی بنیان
امم بنیاد بر هوا اساس امر الله قصر مشید
ذروهء علیا دیگر چه غمی

3 May the glory of God rest upon thee.

3 و البهاء علیک

BLO_PT#210

MJH.048b

AB05793

To: Ibn-i-Abhar, in Ishqabad

Date: 1900 or <

1 O herald in the name of God! You offered your neck to chains in the path of God and committed your feet to heavy fetters. You cast your body into prison and subjected your soul to a hundred thousand afflictions. When freed from chains, you became a wanderer of mountain and desert, roaming through wilderness and sea, through Russia's realm and Roman territory, until you arrived at the Blessed Spot and attained the honor of kissing its sacred threshold.

1 ای منادی باسم الله در سبیل الهی گردنرا وقف
زنجیر نمودی و پای را مرهون کند ثقیل جسم
را در زندان انداختی و جان را رهین صد
هزار آفات نمودی و چون از سلاسل رها یافتی
سرگشتهء کوه و هامون شدی و آوارهء صحرا و
دریا و کشور روس و مرز و بوم روم تا آنکه
در بقعهء مبارکه وارد شدی و بشرف تقبیل
آستان مقدس موفق گشتی

2 You had barely caught your breath when the herald of the glorious Kingdom proclaimed "Hasten to departure!" You swiftly turned in that direction and quickly traversed plain and sea and mountain until you entered the gathering of friends and joined the assembly of loved ones. It is hoped that compensation will be made.

2 هنوز نفس نکشیده که هاتف ملکوت جلیل
حی علی الرحیل فرمود سریعاً توجه بآنسمت
نمودی و عاجلاً دشت و بحر و جبل قطع نمودی
تا در محفل یاران درآمدی و در انجمن دوستان
داخل شدی امید است که تلافی بشود

3 All the letters that you had entrusted to the traveling Fa'izih were answered and delivered to her.

3 جمیع مکاتیب که تسلیم فائزهء مسافره نموده بودید
جواب مرقوم شد و باو تسلیم گشت

INBA85:422a, INBA88:222, BRL_DAK#0175,
AHB_127BE #07-08 p.186, YIA.243,
YIA.456-457, MYD.433

AB05809*To: Mahbanu, in Qasimabad**Date: 1900 or <*

O Mahbanu! The women of the world may shine like the moon at first, but such mortal comeliness passeth away and cannot remain the object of the heart's abiding love. But the Lord God, purely out of His endless grace, has bestowed upon you a beauty and radiance that is heavenly in its manifestation and eternal in its brilliance. Day by day it increases and shines forth, its manifestation grows greater and its radiance more intense, until it reaches such a degree that it illuminates the blessed concourse on high and appears resplendent in the delightful paradise of the Most Glorious Kingdom. Consider what beauty and radiance God has bestowed upon you, that old age becomes the cause of freshness and sweetness, and advancing years the source of grace and charm. This is the blessing of the Most Glorious Beauty upon the handmaidens.

ای مه بانو بانوهای عالم اگر در آغاز چون مه تابان پرتوی دارند ولی به انجام چون مردار بی جان مکروه و منفور دل و جان گردند ولی حضرت یزدان محض بخشایش بی پایان بتو حسن و آبی عنایت فرمود که جلوه اش آسمانی و پرتوش جاودانی روز بروز بیفزاید و بتابد و جلوه اش بیشتر گردد و پرتوش شدیدتر تا بدرجهائی رسد که در کاخ فرخ ملا اعلی برافروزد و در مینوی دلجوی ملکوت ابدی جلوه نماید ملاحظه کن که خدا بتو چه حسن و آبی عنایت فرموده که پیری سبب طراوت و حلاوت گردد و سالخوردگی علت لطافت و ملاحت شود این است بخشایش جمال ابدی در حق اماء

INBA13:098b, YARP2.140 p.158

AB05864*To: Baha'is of Rafsanjan**Date: 1900 or <*

- 1 O divine friends! The Ancient Beauty and the Most Great Name appeared with a white hand of peace and reconciliation among the people of the world. He invited all to righteousness and prohibited strife and contention. He opened the doors of love and fellowship and laid the foundation of oneness and affection. He abhorred the darkness of war and conflict and praised the light of amity and the spirit of joy and delight.

1 ای یاران الهی جمال قدم واسم اعظم باید بیضائی از صلح و صفا در بین اهل عالم ظاهر گشت جمیع را بصلاح دعوت نمود و از نزاع و جدال منع فرمود ابواب حبّ و الفت گشود و اساس یگانگی و محبت بنهاد ظلمت جنگ و جدال را مکروه داشت و نور وداد و روح و ریحان را مدح و شمر

- 2 For fifty years He strove with patience and forbearance in educating souls to peace and harmlessness, until He left this narrow and dark world and ascended to the bright and spacious realm.

2 پنجاه سال در تربیت نفوس بصبر و بردباری و اصلاح و بی آزاری کوشید تا آنکه این جهان تنگ و تاریک را ترک فرمود و بجهان روشن و وسیع صعود نمود

- 3 Ask God that through the assistance of the Abha Kingdom you may become the manifestation of love and affection to all

humanity, so that you may be accepted and beloved at the Threshold of Oneness.

3 از خدا بخواهید که بمدد ملکوت ابهی مظهر
محبت و مودت بر جمیع نوع بشر گردید تا در
درگاه احدیت مقبول شوید و محبوب آئید

4 And upon you be glory, O loved ones of God.

4 و البهاء علیکم یا احباء الله

INBA13:274, MMK4#072 p.079, SFI12.022

AB05832

To: Mulla Ahmad Milani, in Samarqand

Date: 1900 or <

1 O thou who gazest upon the Kingdom of God!

1 ای ناظر بملکوت الهی

2 In this spiritual age and divine century, when the atoms of existence in the realms of the seen and unseen are in ecstasy and motion, and the reality of all created things and the essence of all beings are advancing and stirring, the loved ones of God who are illumined by the Sun of Truth must associate with the people of the world with seeing eyes, hearing ears, radiant countenance, divine consciousness, expansive breast, capacious heart, spiritual openness and godly beneficence.

2 در این عصر روحانی و قرن رحمانی که ذرات
وجود در ممالک غیب و شهود در وجد و
حرکتند و حقیقت ممکات و هویت کائنات در
ترقی و نهضت احبای الهی که مستفیض از
شمس حقیقتند باید با چشم بینا و گوش شنوا
و وجهی نورانی و وجدانی رحمانی و صدری
رحیب و قلبی وسیع و گشایش روحانی و
بخشایش یزدانی در بین ملأ عالم محسوس شوند

3 Therefore, O thou who art attracted to God, beseech God that in this most great century thou mayest become a source of mysteries, be counted among the righteous, become a dawning-place of lights and a rising-point of aspirations, become intoxicated from the divine chalice and inebriated with the wine of inner meanings and [a lover of truth]. In whatever land thou dwellest, may thou be a sign of guidance and a standard of righteousness.

3 پس ای منجذب الی الله از خدا بخواه که در
این قرن اعظم منبع اسرار شوی و از زمره ابرار
گردی و مطلع انوار شوی و مشرق آمال گردی
از جام الهی سرمست شوی و از صهبای معانی
مخمور و [حقایق پرست] در هر دیار که هستی
آیت هدی باشی و رایت تقی گردی

4 The glory be upon thee.

4 البهاء علیک

PYB#249 p.04

AB05862

To: Ahmaduf Milani, Haji Ali Muhammad (Son of Haji Ahmad), in Tiflis

Date: 1900 or <

- 1 O my loving friend! The purpose of every language is to convey inner meanings, and the purpose of every inner meaning is to explain fundamental truths. The melody must be divine, whether it be in Persian, Arabic, or Turkish; the tune and air must be soul-stirring, whether in the mode of Hijaz or Iraq.
- 2 At present, however, Siyyid Asadu'llah, upon him be the Glory of God, is present and intimately conversing in this gathering. Since he is closely acquainted with the Turks and accustomed to Turkish, he becomes immersed in rapture and ecstasy, in attraction and bewilderment from the Turkish melody. For this reason, I too have taken up the pen and written these letters in Turkish.
- 3 In sum, praise be to God that that respected and cherished one is encompassed by the loving-kindness of the Most Great Name and is a manifestation of the favors of the Ancient Beauty. One must join night to day and serve the Cause of God, make evident the mystery that "the child is the secret of its father," remain firm in the Covenant and Testament, and be steadfast in faith and commitment.

1 ای یار مهربانم هر لساندن مراد بیان معانیدر و هر معانیدن مقصد تبیان مبانیدر نغمه الهی اولمی خواه فارسی اولسون خواه عربی اولسون خواه ترکی اولسون آهنگ و هوا جانسوز اولمی خواه مقام حجازی اولسون خواه عراقی اولسون

2 آنجنی ایمدی آقا سید اسدالله علیه بهاء الله حاضردر و محفله مؤانسدر کندوسی ترکله چاتغین و ترکیه الیشکین بولندیغدن آهنگ ترکیدن شوق و طربه و جذب و وله مستغرق اولور بن دخی شو سببه مبنی قلبی آلدیم و بو مکتوبلری ترکه یازدم

3 حاصلی حمد اولسون که اول عزیز محترم مشمول عنایت اسم اعظمدر و مظهر الطاف جمال قدمدر گیجه بی گوندوزه قاتلی و خدمت امر الله ایتملی و توجه ملکوت ابری ایتملی الولد سر ایه سرنی آشکار ایتملی عهد و میثاقده ثابت اولمی و یتیان و ایمانده راسخ اولمی

INBA88:143a, BRL_DAK#0613, MJT.044

AB05631

To: Hadi son of Ridar-Ruh, in Tihnan

Date: 1900 or <

- 1 O fruit of the tree of the love of God! Praise God that you have sprouted from that blessed tree of the knowledge of God and emerged from that pure mine. You came forth from a pure lineage and were nurtured in the shell of the love of God, nursed at the breast of rapture and attraction, and raised in the embrace of longing and yearning. You reached maturity in the love of God and attained perfection in the knowledge of God.

1 ای ثمره شجره محبت الله حمد کن خدا را که از آن دار پریرکت معرفت الله روئیدی و از آن معدن پاک ظاهر شدی از صلب طاهر پدید آمدی و در صدف محبت الله پرورده شدی و از پستان وله و انجذاب شیرخوار گشتی و در آغوش شوق و اشتیاق پرورده گشتی در محبت الله بالغ شدی و در معرفت الله کامل گشتی

- 2 Therefore, supplicate to the Abha Kingdom that you may be enabled to become a hundred-petaled rose blooming in that rose garden and a goodly fruit of that pure tree, so that noble qualities may become manifest and evident from the dawning-place of your lineage, and the effects of that brilliant star of the horizon of recognition may become apparent and visible from the reality of that servant of the All-Merciful.
- 3 And glory be upon you.

2 پس تضرّع بملکوت ابهی کن که موفق بر آن
گرددی که گل صدبرگ خندان آن گلستان باشی
و ثمره طیبه آن شجره زکیه باشی تا فضائل
اخلاق از مطلع اعراق ظاهر و عیان گردد و
آثار آن نجم بازغ افق عرفان از حقیقت وجود
آن بنده رحمن نمایان و عیان گردد

3 و البهاء علیک

INBA55:112

AB05536

To: Muhammad Ali Mustawfi, in Tihiran

Date: 1900 or <

- 1 O sign of the All-Merciful, the Ever-Living, the Self-Subsisting!
- 2 When the Sun rent asunder the veil of clouds, two signs became manifest and evident from the Dawning-Place of lights: the signs of revelation and the signs of creation. The former were inscribed in books, psalms, scrolls and tablets, while the latter appeared in the Preserved Tablet and the outstretched parchment of the horizons. The former were a mighty miracle through their eloquence, articulateness, truths and meanings, while the latter became brilliant signs through their powers, perfections, conditions, names and attributes. The former became the expositor of mysteries, while the latter became the dawning-place of lights. The former adorned the kingdom of understanding, while the latter made the pole of existence and the realm of contingency the envy of the gardens of Paradise.
- 3 “We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth.”
- 4 And upon thee be the glory from the kingdom of the unseen, the heaven of thy Lord’s favors, the All-Merciful, the Most Compassionate.

1 ای آیت رحمن حیّ قیوم

2 چون شمس خرق حجاب غیوم فرمود از مطلع
انوار دو آیات ظاهر و باهر گردید آیات تدوینیه
و آیات تکوینیه آن در کتب و زیر و صحائف و
الواح مسطور گشت و این در لوح محفوظ و رقّ
منشور آفاق مبعوث شد آن بفصاحت و بلاغت
و حقائق و معانی معجزه عظیمه بود و این بقوی
و کمالات و شیئون و اسما و صفات آیات باهرات
گردید آن مبین اسرار شد و این مشرق انوار
گردید آن ملکوت عرفان را بیاراست و این
قطب اکوان و حیّز امکان را رشک گلستان
جنان کرد

3 سنریم آیاتنا فی الآفاق و فی انفسهم حتّی یتبین
لهم انه الحقّ

4 و البهاء علیک من ملکوت الغیب جبروت
الطاف ربّک الرحمن الرحیم

INBA13:118, MKT4.023, MMK6#475,
YMM.060

AB05822

To: *Abdu'l-Husayn Muharrir Ra'fat (Isfahan)*

Date: 1900 or <

- 1 O diffuser of the divine fragrances! When the horizon of existence became illumined by the luminous morn from the Abha Kingdom, the rays of the Sun of Truth spread throughout all regions. The seeing ones had their eyes brightened while the bats found their abode and dwelling in the cave of darkness. One raised the cry of joy while another wailed in despair. One became intoxicated from the divine cup while another withered and languished.
- 2 From the Covenant of "Am I not your Lord?" and "We send down of the Qur'an that which is a healing and mercy to the believers, but it increases not the wrongdoers except in loss."
- 3 In any case, teach the Cause of God as much as you can, open your tongue with proof and argument, guide souls to the Abha Paradise and lead them to the extended shade, so that you may raise the banner of faithfulness upon the highest summits of the greatest gift and become the manifestation of supreme bounty.
- 4 And upon you be glory.

1 ای ناشر نفعات افق وجود چون بصبح نورانی از ملکوت ابهی منور گشت پرتو شمس حقیقت در جمیع آفاق منتشر گردید بینایان چشمشان روشن شد و خفاشان را حفرهء ظلمت مأوی و مسکن گشت یکی فریاد و اطربا برآورد و دیگری نعرهء و اسفایکی از جام الهی سرمست شد و دیگری پژمرده و افسرده

2 از عهد الست و نزل من القرآن ما هو شفاء و رحمة للمؤمنین و لایزید الظالمین الا خساراً

3 باری تا توانی تبلیغ امر الله نما و زبان بحجت و برهان بگشا و نفوس را بجنّت ابهی دلالت کن و بظلمت ممدود هدایت نما تا علم وفا بر اعلی قلل موهبت کبری برافرازی و مظهر عنایت عظمی گردی

4 و البهاء علیک

INBA13:117, MMK6#266

AB05508

To: *Aqa Husayn grandson of Dakhil*

Date: 1900 or <

- 1 O grandson of the illustrious Dakhil!
- 2 For years, the noble Dakhil, like the birds in the gardens of divine unity, sang melodies in the rose-garden of detachment, and with various tunes warbled upon the branches of praise. Strangers were unaware of his secret, and the wicked were unmoved by his lamentations. He possessed a burning heart and was like a kindled candle. The people of mystery were intimate with his lips, and the people of need were partners and confidants in his inner secrets.

1 ای ابن ابن دخیل جلیل دخیل نبیل

2 سالها در ذکر خداوند جلیل چون طیور حدائق توحید در گلشن تجرید نغمه سرائی نمود و بانواع الحان بر شاخسار تسبیح بسرود اغیار از سرش بی خبر بودند و اشرار از فغانش بی اثر جگر سوختهئی داشت و شمع افروختهئی اهل راز با لبش دمساز بودند و اهل نیاز در باطن اسرار همراز و انباز

- 3 You who are a sapling of that garden and a flame of that lamp
- radiate light and set the world ablaze.
- 4 From this dream that you have seen, this is evident, and soon
the mysteries of the interpretation of this dream will become
manifest and evident in the realm of grandeur and the highest
horizon to the nearest horizon, and the radiance of that bounty
will encompass those friends of the Beauty of Oneness.
- 5 And the Glory be upon you. 'Abbas.

3 تو که نهال آن باغی و شعله آن چراغ پرتوی
بپرواز و جهانی بسوز

4 از این رؤیا که دیده‌ای دلیل بر این است و
عنقریب اسرار تأویل این رؤیا در جهان کبریا
و افق اعلی تا افق ادنی ظاهر و عیان گردد و پرتو
موهبت آن دوستان جمال احدیت را احاطه کند

5 و البهاء علیک

INBA88:314a

AB05745

To: Aqa Mirza Ghulam-Ali Khan

Date: 1900 or <

- 1 O thou who hast attained the sacred Threshold! At all times
I am occupied with thy remembrance and familiar with thy
thought. Not for a moment hast thou been forgotten, nor
shalt thou ever be. Remember thou those days when in Iraq we
attained the presence of the Luminary of the horizons and were
intoxicated with the cup of reunion. From those favors which
thou didst witness, I hope that in these days of separation and
times of deprivation thou mayest be like the morning star and
the radiant moon - that is, that thou mayest so shine with the
fire of the love of God and the light of the knowledge of God
as to consume the veils of idle fancy of every waverer in the
Covenant.
- 2 O Lord! This is a servant whom Thou didst honor with Thy
presence in Thy days and gave to drink a brimming cup in Iraq
from the wine of Thy reunion, and guided him to the shore of
the sea of immortality through Thy bounty, favor and kindness.
O Lord! Stir the tree of his being with the holy breaths of Thy
sanctity and illumine the essence of his heart and spirit with
the lights of Thy companionship. O Lord! Clothe him with the
robe of glory and gather him with the righteous and cause him
to enter among the chosen ones. Verily Thou art the Mighty,
the Powerful, the Omnipotent.

1 ای فائز بساحت اقدس در جمیع اوقات پیاد تو
مشغولم و بذکر تو مألوف آنی فراموش نشده و
نخواهی شد یاد باد ایامیکه در عراق در ساحت
نیر آفاق مشرف بودیم و از کأس لقا سرمست
از آن الطاف که مشاهده نمودی امیدوارم که
در این ایام هجران و اوقات حرمان چون ستاره
صبحگاهی و ماه تابان باشی یعنی بنار محبت الله و
نور معرفت الله چنان برافروزی که حجاب اوهام
هر منزلت میثاق را بسوزی

2 ربّ هذا عبد شرفته بلقاءک فی ایامک و سقیته
کأساً دهاقاً فی العراق من نحر وصالک و هدیته
الی شاطئ بحر البقاء بجودک و منک و الطافک
ای ربّ حرک شجر وجوده بنفحات قدسک و
نور هویت قلبه و روحه بانوار انسک ای ربّ البسه
ثوب الفخار و احشره مع الأبرار و ادخله فی زمرة
الأخیار انک انت المقتدر العزیز القدیر

INBA21:142b

AB05900*To: Charlotte Colt**Date: 1900 or <*

O thou leaf who art moved by the Breeze of God!

Verily, I address thee with all spiritual love and gladness from this my residence at the base of Mount Carmel, which is blessed through all ages by the prophets, as recorded in the ancient Books. And I beseech His Highness the Merciful One to ordain thee a faithful footing in the Kingdom of God and to provide for thee all things by which thy mind may be brightened, thy breast be gladdened, thy tongue become eloquent and whereby the doors of the meanings hinted at in the sacred Books and Tablets be opened to thy mind. Verily, the people are veiled from comprehending the meanings of the Gospel, the Bible and the Koran and know not the interpretation of the scriptures of God, except those whose eyes are opened by the outpouring of the Spirit of God. Thou shalt behold men-servants and maid-servants of Baha' in those far-distant lands and wide countries, speaking the secrets of the Gospel and the mysteries of the Bible and the allusions of the Koran and the explanation of the Words of the Merciful One. Those are the servants to whomsoever God hath assigned His mercy which overfloweth the existence.

TAB.685, BSC.466 #870x

AB05888*To: Phoebe A Hearst**Date: 1900 or <*

- ¹ O unique pearl from the ocean of the Kingdom! May God increase your brilliance and radiance! The glorious Lord Christ - glory be to Him - said in the Gospel that it is easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of God. However, praise be to God, wealth and riches did not prevent you from entering the Kingdom of God. This is the great honor, the noble glory, and the clear proof of the purity of your intention, the clarity of your inner

¹ أَيُّهَا الدَّرَّةُ الْفَرِيدَةُ مِنْ بَحْرِ الْمَلَكُوتِ زَادَكَ اللَّهُ
لَمَعَانًا وَتَلَأُلُوهَا أَنَّ السَّيِّدَ الْجَلِيلَ الْمَسِيحَ لَهُ الْمَجْدُ قَالَ
فِي الْإِنْجِيلِ دَخُولُ الْجَمَلِ فِي سَمِّ الْخِطَايَةِ أَسْهَلُ مِنْ
دَخُولِ الْغَنِيِّ فِي مَلَكُوتِ اللَّهِ وَلَكِنْ أَنْتَ اللَّهُ الْحَمْدُ
مَامَنْعَكَ الثَّرْوَةَ وَالْغَنَى عَنْ الدَّخُولِ فِي مَلَكُوتِ
اللَّهِ وَهَذَا هُوَ الْفَخْرُ الْعَظِيمُ وَالْمَجْدُ الْأَثِيلُ وَالْبَرْهَانُ
الْمُبِينُ عَلَى خُلُوصِ نِيَّتِكَ وَصَفَاءِ سِرِّرَتِكَ وَعُلُوِّ
مَقَامِكَ وَسَمُوِّ هِمَّتِكَ

being, the loftiness of your station, and the elevation of your purpose.

- 2 Soon you will see the lights of divine confirmation encompassing from all directions, and the fame of your attraction to the divine fragrances has spread throughout God's Kingdom. Tongues are blessed by the mention of God in gatherings of prayer, invoking confirmation for you from the heaven of power and might. This is the sovereignty that endures throughout all ages, and the majesty whose lights shine brilliantly through cycles and epochs. And upon you be the Glory!

2 فسوف ترين انوار التأييد محيط من كل الجهات و صيت انجذابك بنفحات الله انتشرت فيملكوت الله و يتبرك الألسن بذكر الله في محافل المناجاة و تدعولك بالتأييد من جبروت القدرة و الاقتدار و هذا هو السلطنة التي باقية علي ممر الأعصار و العظمة التي ساطعة الأنوار في الدهور و الأحقاب و البهاء عليك

INBA13:247, INBA59:176

AB05535

Date: 1900 or <

- 1 O friend! Faithful friend! The afflictions and tribulations that befell that wronged one from the hands of the wicked people were written in detail by one of the free-minded ones. Hearts were burned and souls were melted.
- 2 O mindful one! You know that this path is the pathway of love for the Lord and the way of knowledge of the Creator. It is not traversed with ease, nor is it traveled with physical comfort and tranquility. Every step is a diamond, and every sorrow is a companion. In every breath there is poison and honey and sugar, and wounds are medicine and balm.
- 3 Having read "God made tribulation as the morning dew for this verdant garden," you have ridden the steed of high endeavor in this divine field. In any case, be not sorrowful, be not grief-stricken, be not heartbroken. Do not sit silent, choose not dejection. Soon the lights will shine forth, the rain will pour down, the winds of success will blow, and the dawn of triumph will break. Be in excitement and motion, and in joy and delight, for you have become captive to tribulation in the path of God and have received your share from this eternal fountain.

1 ای آقا یارای یار وفادار بلایا و مصائبی که بر آن مظلوم زار از قوم تجار وارد مفصل یکی از احرار بنگاشت دها بسوخت و جانها بگداخت

2 ای هوشیار تو دانی که این راه سبیل محبت پروردگار است و طریق معرفت کردگار باسانی طی نگردد و بخوشی و راحت جسمانی پیوده نشود هر قدمی الم است و هر غمی همدم است در هر دمی زهر شهد و شکر است و زخم دارو و مرهم

3 جعل الله البلاء غاديةً لهذه الدسكرة الخضرا را خوانده و سمند همت را در این میدان الله رانده باری محزون مباح مغموم مباح دلتون مباح خاموش منشین افسردگی مگزین عنقریب انوار بتابد باران بیارد اریاح فلاخ بوزد و صبح نجات بدمد در شور و نشور باش و وجد و سرور کن که ببلا در سبیل خدا گرفتار شدی و از این کوثر بقا نصیب بردی

INBA55:120

AB05692

Date: 1900 or <

- 1 O fragrant visitor! Praise be to God that thou hast flown from the cage of separation and reached the dwelling-place of the Beloved, rubbed thy face in the dust of His threshold, and gained heavenly bounties. Thou hast become the manifestation of grace and recited the verses of the All-Merciful.
- 2 Now, with an inner strength, a spiritual power, divine attraction, godly rapture, heavenly love, lordly longing, a radiant countenance and a Baha'i character, return to thy homeland and awaken those who sleep, for this is the time to serve the Ancient Beauty and spread the fragrances of the Greatest Name.
- 3 Let us strive with heart and soul until His Cause prevails, His light spreads, His bounty becomes universal, and His fame reaches the East and West, North and South.
- 4 Among the greatest means for exalting the Word of God is the establishment of a complete and well-organized school in all respects. Since you requested to personally cover the expenses of the 'Ishqabad school, we have also accepted this.
- 1 ای زائر مشکین نفس الحمد لله از قفس هجران پریدی و بسر منزل جانان رسیدی و رخ را بخاک آستان مالیدی و اکتساب فیوضات قدسیه نمودی مظهر عنایت شدی و آیت رحمانیت تلاوت کردی
- 2 حال بقوتی باطنی و قدرتی معنوی و انجذابی رحمانی و ولهی ربّانی و عشقی الهی و شوقی ربّانی و رخی نورانی و خلقی بهائی رجوع بدیار نما و خفتگانرا بیدار کن که وقت خدمت جمال قدمست و زمان نشر نفحات اسم اعظم
- 3 به جان و دل بکوشیم تا امرش غالب گردد و انوارش منتشر شود و فیضش عمومی گردد و صیبتش شرقی و غربی و شمالی و جنوبی
- 4 از جمله اسباب عظیم اعلاء کلمه الله تأسیس معلمخانه مکمل منتظم از جمیع جهاتست مصارف معلمخانه عشقآباد را چون رجا نمودید که از خود بدهید ما نیز قبول نمودیم

INBA13:055

AB05701

Date: 1900 or <

- 1 O thou who art intoxicated with the wine of the Divine Covenant!
- 2 The Day of "Am I not?" is the Day of Manifestation. It is the hour of resurrection and revival. It is the time of the revelation of light. It is the moment of effulgence upon Sinai and the Mount. It is the Most Great Resurrection and the Supreme Catastrophe, when that Sun of Reality shines forth from the horizon of possibility and sheds its bounties upon the kingdoms of creation.
- 1 ای سرمست جام الست الهی
- 2 یوم الست یوم ظهور است ساعت حشر و نشور است هنگام تجلی نور است وقت اشراق بر سینا و طور است قیامت کبری است و طامه عظمی که آن شمس حقیقت از افق امکان اشراق میفرماید و بر ممالک ابداع انوار ابدال مینماید

- 3 From its heat, radiance and effulgence, the mysteries in the soil of the realities of beings become manifest, and from the grace and bestowal of its tear-shedding cloud, the fruits of every tree become visible.
- 4 The realities of all that greatest cycle are resurrected on that blessed Day before the Merciful One, and all are included in the address "Am I not?" The divine covenant and testament is taken, and the merciful faith and pledge is received, so that complete attachment to this firm cord may be achieved and perfect adherence to this divine and unbreakable handle may be attained.
- 5 And glory be upon thee and upon the steadfast ones.
- 3 از حرارت و تابش و رخشش اسرار اراضی
حقایق موجودات مشهود گردد و از فیض و
عنایت ابر پر گریه و ریزشش حقایق اثمار هر
اشجار مشهود شود
- 4 حقایق جمیع آن کور اعظم در آن یوم مبارک
بین یدی الرحمن مبعوث و جمیع بخطاب الست
مشمول وعهد و میثاق الهی گرفته و ایمان و پیمان
رحمانی اخذ میگردد تا که بحبل متین تشبث تام
جوید و باین عروة الوثقی ربانی تمسک کامل
کند
- 5 و البهاء علیک و علی الثابتین

INBA88:164b

AB05711

Date: 1900 or <

- 1 O descendant of that martyred leader, that luminous star! Though outwardly he set in the west of sacrifice, in reality he rose and shone forth from the luminous horizon. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." That manifest light is radiant in the ancient horizon, and that illumined candle is gleaming, shining and brilliant in the glass of the mighty Kingdom.
- 2 Therefore, O pure descendant of his, walk in his footsteps and be nurtured in his way. Freely sacrifice soul, spirit and heart in the path of the Beloved of all possible things.
- 3 Soon the Sun of Reality will shine forth from the invisible realm, the Dawning-Place of the mysteries of existence, in such splendor that the sacred blood will surge forth and roses, hyacinths and tulips will spring up in the field of sacrifice. At that time will appear the descendants of the martyrs: "We desired to show favor unto those who were brought low in the land and to make them leaders and to make them inheritors."
- 1 ای سلیلهای آن سرور شهید آن کوکب نورانی
هر چند بظاهر در مغرب جانفشانی متواری شد
ولی بحقیقت از افق نورانی طلوع و اشراق نمود
لا تحسبن الذین قتلوا فی سبیل الله امواتا بل احياء
عند ربهم یرزقون آن نور مبین در افق قدیم روشن
است و آن شمع منیر در زجاج ملکوت عظیم
متشعشع و ساطع و لامع
- 2 پس ای سلاله پاک او بر قدم او حرکت نمائید
و و بر روش او پرورش یابید جان و روان و جنان
در سبیل محبوب امکان رایگان انفاق نمائید
- 3 و عنقریب آفتاب حقیقت از جهان پنهان مطلع
غیب اکوان چنان اشراق نماید که خونهای
مقدس بجوش آید و گل و سنبل و لاله در
مشهد فدا بروید آن وقت سلاله شهدا ان ثمن
علی الذین استضعفوا فی الأرض و نجعلهم وارثین
ظاهر گردد

INBA13:059

AB05739*Date: 1900 or <*

- 1 O Abdu'r-Ra'uf! Although some commotion arose in all directions from the calumnies of the calumniators, yet praise be to God, through divine bounty the truth of the matter became clear and evident. Through the justice of the new monarch and the fairness of His Excellency the Prime Minister, the reality of this sedition and its rejected perpetrators became obvious and apparent, and the innocence of this oppressed community became known.
- 2 All the friends must engage night and day in offering prayers of gratitude for this justice and kindness, serving His Majesty the Shah with sincere prayers and truthfulness.
- 3 Although you and the friends suffered injury from the plots of the corrupt ones, yet these injuries were very slight and easy compared to other injuries. Soon they will completely pass away. Be confident, and if continuing to stay in that land becomes very difficult and you must go to a place of refuge, that too is permitted.
- 4 Convey the Most Glorious Ancient Greetings to Abdu's-Samad. And the Glory be upon you.
- ای آعبدالرءوف اگر چه از افترای مقتدرین قدری ضوضاء در جمیع جهات بلند شد ولی الحمد لله بفضل الهی حقیقت حال واضح و مبرهن گردید و از عدالت پادشاه تازه و انصاف حضرت صدر اعظم هویت این فتنه و مرتکبین مردودین پیدا و آشکار گردید و براءت اینخزب مظلوم معلوم شد
- 2 باید جمیع دوستان بشکرانه این عدل و مروت بدعای خیر و صداقت خدمت اعلیحضرت شهریاری شب و روز مشغول گردند
- 3 اگر چه بر آنجناب و دوستان از کید مفسدین صدمه حاصل گردید ولی این صدمات بالنسبه بسائر صدمات بسیار خفیف و آسان بود عنقریب بکلی زائل گردد مطمئن باش و اگر چنانچه بقای در آن ارض بسیار صعب و سخت باشد و بجای محبور رفتن باشید آن نیز جائز
- 4 جناب آ عبد الصمد را تکبیر ابدع ابهی ابلاغ نمائید والہاء علیک

INBA13:298

AB05813*Date: 1900 or <*

- 1 O thou who art moved by the fragrant breeze from the divine rose garden! When thou openest the musk-pod of thy soul, the nostrils of the spiritual ones become perfumed, and when thou lightest the candle of the Kingdom in the gathering of the earthly realm through the grace of the Divine Realm, the eyes of those with illumined hearts become brightened.
- 2 The melodies of the holy birds have an effect upon the ears of earthly birds, yet the verses of the Most Glorious Kingdom make no impression upon the sight of those in the lowest depths.
- 1 ای مہتز از نسیم عبیر گلشن الهی چون نافہء مشک جان بگشائی مشام روحانیان معطر گردد و چونشمع ملکوت در جمع ناسوت بفیض لاهوت بر افروزی دیدہ روشن دلان منور گردد
- 2 نغمات طیور قدسی در مسامع مرغان خاکی تأثیری نماید و آیات ملکوت ابهی در انظار اہل حسیض ادنی جلوه ننماید

- 3 Therefore give thanks to the Ancient Beauty that He caused thee to be moved by the songs of the birds of the Paradise of heaven, guided thee by the lights of the Sun of Truth, admitted thee into the paradise of recognition, placed the crown of the love of God upon thy head, gave thee a portion from the fountain of Tasnim, and granted thee a share from the spring of sanctification. This is naught but from the grace of thy Generous Lord.
- 4 Therefore, in gratitude for this great victory, occupy thyself with spreading the sweet fragrances of the clear proofs, that the confirmations of the Most Glorious Kingdom may surround thee from all directions.

3 پس تو شکر کن جمال ابدی را که ترا از الحان طيور جنت فردوس باهتزاز آورد و بانوار شمس حقیقت هدایت فرمود در جنت عرفان داخل کرد و افسر محبت الله بر سرت نهاد از عین تسنیم نصیب بخشید و از چشمه تقدیس بهره بخشید و لیس هذا الا من فضل ربک الکریم

4 پس بشکر نه این فوز عظیم بنشر نفعات ینات مشغول گرد تا تأییدات ملکوت ابدی از جمیع جهات احاطه نماید

INBA13:307

AB05844

Date: 1900 or <

- 1 O wise and esteemed one! Gallop a steed in the field of the divine ones, and hit a ball in the vast plain of the Baha'is. Beat a drum and raise a banner high. Blow a trumpet, sound a horn. Raise a flame, let out a loud cry. Create a commotion, compose a melody and raise high the music of the Kingdom of the Self-Sufficient, so that you may observe how the hidden divine powers and the holy spiritual beings of the Lord encompass all, and how the unseen hosts advance.
- 2 By God, the Truth! In such vastness and expanse, the sovereignty of East and West appears as a plaything, and the wealth and bounty of this world seems like a passing shadow. Such joy and gladness appears that souls become glad tidings and hearts become illumined like the garden of the Kingdom.
- 3 And greetings be upon you and upon every servant who has turned to the Kingdom of Truth, remained firm in the Covenant, spoken with truthfulness, and turned wholly to the Ancient Lord.

1 ای هوشمند ارجمند سندی در میدان لاهوتیان بران و گوئی در پهن دشت بهائیان بزین طبل بکوب و علی بلند نما صوری بدم صافوری بزین شعلهئی برآور نعرهئی بلند کن ولولهئی درافکن نغمهئی ساز کن و آهنگ ملکوت بی نیاز بلند نما تا ملاحظه فرمائی که قوای خفیه الهیه و ارواح ملکوتیه ربانیه چگونه احاطه مینماید و جنود لم تروها چگونه هجوم مینماید

2 تالله الحق در چنین وسعتی و در چنان فسحتی سلطنت شرق و غرب بازیچه نماید و ثروت و نعمت این جهان چون ظل زائل بنظر آید فرح و مسرتی رخ نماید که جانها مستبشر گردد و دلها چون گلشن ملکوت مستنیر

3 و الیهاء علیک و علی کل عبد توجه الی ملکوت الحق و ثبت علی العهد و نطق بالصدق و اقبل بکلیته الی الرب القدیم

INBA13:303, AHB_126BE #11-12 p.000

(?), ANDA#67-68 p.10

AB05875

Date: 1900 or <

- 1 O friends of the All-Merciful! From that climate comes good attraction, enkindlement and firmness in the straight path, for praise be to God, the friends are sacrificing their lives in love for the Beauty of the All-Glorious and finding joy and delight in enduring trials and tribulations.
- 2 The country of Azerbaijan has always been the object of the merciful glance, therefore 'Abdu'l-Baha's hope is that in that land and region souls will arise who are signs of the mercy of the Lord and promoters of the traces of the Creator.
- 3 May they strike a fire of the love of God to the soul of Azerbaijan so that the province of Tabriz may overflow with the wine of the love of God, and Khuy become the source of the diffusion of the fragrances and character of the Most Glorious Beauty, and Milan become the center of attraction and inclination toward the most exalted Kingdom. May Maraghih be illumined by the gleam of bounty, and Mamaqan receive gifts from the seekers of the All-Merciful.
- 4 And this will soon be achieved through the assistance and favor of the All-Merciful and this beloved one will become manifest in the gathering. Therefore rejoice in the glad-tidings of God and be moved by the breaths of God and trust in God.
- 5 And upon you be greetings and praise.

1 ای یاران رحمن از آن اقلیم خیرالنجذاب و اشتعال و ثبوت بر صراط مستقیم می آید که الحمدلله یاران در محبت جمال یزدان جانفشانی مینمایند و بتحمل بلایا و رزایا شادمانی و کامرانی

2 کشور آذربایجان همواره ملحوظ نظر رحمانی بود لهذا عبدالهء را امید چنانست که در آنخطه و دیار نفوسی مبعوث شوند آیت رحمت رحمت پروردگار و مروج آثار کردگار

3 آذری از محبت الله بجان آذربایجان زنند تا مملکت تبریز بصبهای محبت الله جام لبریز گردد و خوی منشاء نشر نفحات خلق و خوی جمال ابدی شود و میلان مرکز انعطاف و میلان بملکوت اعلی مراغه ببارقه موهبت روشن گردد و ممقان از قاصدان رحمان ارمغان یابد

4 واین بعون و عنایت حضرت رحمن عنقریب حاصل گردد واین دلبر شاهد انجمن شود فاستبشروا ببشارات الله واهتروا بنفحات الله و توکلوا علی الله

5 و علیکم التحية والثناء

INBA88:369b

AB05907

Date: 1900 or <

- 1 O branch serving the Tree! Your services in Abadih are accepted, beloved and praised. Indeed, divine confirmation comes from the King of existence. The temples of unity sacrifice themselves in this path and the manifestations of detachment hasten to the altar. The greatest bounty is service to the Cause of God and the most perfect gift is martyrdom in the path of God.
- 1 آیها الفرع الخادم للشجرة خدمات آنجناب در آباده مقبول و محبوب و ممدوح البتہ تأیید از ملوک وجود است هیاکل توحید در این سبیل جانفشانی مینماید و مظاهر تجرید بقریباتگاه میشتابند اعظم نعمت خدمت امر الله است و اکمل مواهب شهادت در سبیل الله

- 2 Through the aid and favor of His Holiness, the Lord of Majesty, it is hoped and expected that the Afnan will, at every moment and instant, shine forth like a manifest light from the horizon of certitude and strive with utmost diligence to promote the Cause of God and exalt the Word of God, and stand firm like an iron barrier against the arrows of doubt from the Covenant-breakers, and become like shooting stars against the evil satans.
- 3 Name the newborn child Khavar.
- 4 And the Glory be upon you and upon all the loved ones of God there who are firm in God's Great and Exalted Covenant.

2 از عون و عنایت حضرت ذوالجلال امید و آمال چنین است که افنان در کل آن و حین چون نور مبین از افق یقین بدرخشند و بکمال جدّ در ترویج امرالله و اعلاء کلمه الله بکوشند و در مقابل سهام شبهات ناقضین چون سدّ آهنین مقاومت نمایند و شیاطین غشوم را چون نجوم رجوم گردند

3 طفل جدید را نام خاور نهید

4 و البهاء عليك و على كلّ احباء الله هناك الذين ثبتوا على ميثاق الله العلی العظیم

INBA55:460

AB06017

To: Ansaf, Abu'l Hasan et al., in Abadih

Date: 1900 or <

- 1 O friends of God! The Star of God's Cause is shining with brilliant rays in all horizons and the cry of "Ya Baha'u'l-Abha" rises from the throat of existence to the realm beyond space. The melody of "Glory be to my Lord, the Most High" reaches from the lowest depths to the hearing of the Supreme Course, and the song and melody of "Glory be to my Lord, the Most Glorious" ascends continuously to the highest heavens.
- 2 Despite this, the deaf remain veiled and the Covenant-breakers, like base worms, remain confined beneath the earth, while "Where is the Word and its exaltation, and where is the benevolent white Law and its elevation" is on their tongues.

1 ای احباء الهی کوکب امرالله در جمیع آفاق بشعاعی ساطع لامع و ندای یابهاء الابهی از حنجر کیهان بلامکان مرتفع نغمه سبحان ربّی الاعلی از حسیض ادنی بسمع ملأ اعلی میرسد و بانگ و آهنگ سبحان ربّی الابهی بسموات علی متواصل

2 باوجود این کران محتجب و ناقضان چون کرم مہن در زیر زمین محتبس و این الکلمه و علوها و این الشریعة السمحة البیضاء و سموها بر زبان میرانند

INBA13:413, INBA87:047b, INBA52:047b

AB06241*To: Baha'is of Bahar**Date: 1900 or <*

- 1 O ye intoxicated lovers of the countenance of the Beloved Friend! When the Beauteous Beloved revealed Himself among souls in the form of a precious human being, the light shining from this Joseph illumined the whole world with its beauty and the lamp of reunion was lit in Egypt of the spirit.
- 2 Unveiled He stepped into the marketplace of men and dwelt amongst them; with a comeliness surpassing the beauty of Joseph, did He ope His store of sweetmeats and proffer true sweetness to the world. When crowds of customers approached, some who were true seekers pressed forward to relinquish pure pearls and regal gems in exchange for His divine goods. Others offered no more than skeins of yarn but though this was a paltry bargain it was their all, whilst there were those, alas, who turned away their gaze from Him in scorn, rejected all He offered and strove to extinguish His light. Alas, and yet again alas.
- 3 That Joseph in His mercy hath repaired to the realm above where He attained true grandeur; that Sovereign of the Divine Kingdom hath been enthroned upon the seat of eternal glory. But ponder and consider how, though He be Lord of the Invisible Realm, the rays of His benediction still shine unceasingly upon this nether world.
- 1 ای شیدائیان روی دلبر الهی آن یار دلنشین چون شاهد نازنین در انجمن روحانین جلوه فرمود و بانوار آن حسن یوسفی جمیع آفاق را مشکات اقلیم مصری نمود
- 2 بی‌پرده بی‌بازار آمد و دکان شکران باز کرد و بازار یوسفان در هم شکست جمعی خریدار پدیدار شد یکی به لؤلؤ آبدار و گوهر شاهوار طبل طالبی بکوفت بعضی بکلافه ریسمان در جرگ خریداران داخل گشت و برخی چشم پوشیدند و در انحام آن سراج کوشیدند
- 3 ولی هیات هیات آن یوسف رحمانی در سریر عزّت جاودانی در اقلیم ملکوت سبحانی عزیز حقیقی و سلطان ملکوت الهی گردید حال ملاحظه کنید که سلطنتش در عالم غیب لکن پرتوش باین جهان لاریب متتابع

INBA13:071, INBA88:109a, MMK2#033

p.022, TAH.293, ANDA#72 p.30

AB06165*To: Baha'is of Baku**Date: 1900 or <*

O ye pure handmaidens of the Blessed Beauty! Praised and glorified be God that ye have attained the stations of nearness to the All-Glorious, while many ascetics and devotees, who take no account of the time of the day, consecrate themselves to the Adored One in the mosques and monasteries with heads constantly bowed in worship, and numerous holy women and

ای جمال مبارکن تمیز کنیزلری شکر اولسون حمد اولسون که مسجدارده دائماً سر بسجود و صومعه‌لرده گیجه‌لری گوندوزه قاتوب عبادت حضرت معبوده حصر وجود ایلان نیجه زاهدان و عابدان و ترک دنیا ایدرک اعتکافده و یمک و ایچمکن دائم الصیام یشامقده اولان زاهدات

nuns seclude themselves by renouncing the world and live in a state of continual fasting, have not. They are destitute; ye enjoy intimate access to the inmost secrets. They are counted as among the dead; ye are quickened and set free by the water of life, have become manifestations of divine favours, daysprings of guidance and centres of bestowals. One should thank God, praise and glorify Him, worship Him and be steadfast in His Covenant and Testament. Glory be upon you.

و راهباتن بهره مند اولدقلری مقامات قرب
ذوالجلاله سز پرده نشین اولدیگر حالده واصل و
نائل اولدیگر انلر محروم اولدی و سز محرم راز
درون اولدیگر انلر اموات حکمنه گیردیلر سز آب
حیات ابله زنده و آزاد اولدیگر مظهر موهبت
اولدیگر مطلع هدایت اولدیگر مرکز موهبت اولدیگر
جناب حقّه شکر ایتلی حمد و ثنا ایتلی عبادت
ایتلی و عهد و میثاق الهیده ثابت قدم اولمی و
البهآ علیکن

MJT.064

AB06243

To: Ali Muhammad Navvab, in Isfahan

Date: 1900 or <

- 1 O son-in-law of that embodiment of faithfulness!
- 2 Although compelling occupations and pressing duties surround me from all directions at present, and there is absolutely no opportunity to write even a word, yet since you are related to that essence of purity and that pearl of the shell of faithfulness - he who was a martyr to the Blessed Beauty and a sacrifice to the Exalted One, detached from all else, ascended to the Abha Kingdom, and attained the paradise of reunion - I have put aside all tasks and turned to remembering you.
- 3 Consider how cherished you are! Value that assured leaf and that confident maidservant of God, that memorial of the martyr to the Greatest Name, and convey glorious greetings and honor on my behalf to her.
- 4 And upon you both be the Glory.

1 ای صهر آن تثال مجسم وفا
2 هر چند مشاغل مجبره و تکالیف مبرمه از جمیع
جهات الآن محیط است و ابداً فرصت تحریر
کلمهئی نه ولی چون منسوب بآن جوهر صفا و
دردانهء صدف وفا و فدائی جمال ابهی و قربانی
طلعت اعلی و منقطع از ما سوی و متصاعد
ملکوت ابهی و فائز بجنّت لقا هستی جمیع کارها
را گذاشتم و بیاد تو پرداختم
3 ملاحظه کن چه قدر عزیزی آن ورقهء موقنه و
آن امة الله مطمئنّه و آن یادگار فدائی اسم اعظم
را قدرش بدان و تکبیر تکریم از قبل این عبد
برسان

4 و البهآ علیک و علیها

INBA13:412

AB06157

To: *Ali Akbar Abbasuf Milani, in Ishqabad*

Date: 1900 or <

- 1 O thou who art firm and steadfast! The clouds of mercy have cast their shadow overhead and the lights of the supreme bounty have shone forth upon the East and the West. The Banner of the Covenant hath been raised aloft and the heat of the Sun of the Day of the Primordial Covenant hath radiated forth, yet the frozen ones still remain afflicted with their own coldness like ice.
- 2 Say: O frozen one! How long wilt thou remain frozen and follow the vain imaginings of the veiled souls? The light of the Sun cannot be concealed by the clouds of idle fancies. The branch that hath branched from the Most Great Ocean cannot be prevented from outpouring by absurdities.
- 3 If eyes are illumined, the lights are manifest, and if nostrils are open, the horizons are perfumed with holy fragrances. But if souls are blind and deaf, they are surely fruitless, for one with a cold cannot smell the fragrance of musk, and the blind one is veiled from beholding the subtle light.
- 4 And glory be upon every one who is firm and steadfast in the Covenant of God. 'Abbas.

1 ای ثابت ثابت سحاب رحمت سایه بر سر افکنده
و انوار فیض اعظم بر شرق و غرب تابیده علم
میثاق مرتفع شده و حرارت شمس عهد الست
تابیده و مخمودان هنوز چون ثلج ببرودت خویش
مبتلا مانده

2 بگو ای مخمود تا چند منجمدی و تابع اوهام
نفوس محبوب انوار آفتاب بسحاب اوهام مستور
نماند فرع منشعب از بحر اعظم بترهات ممنوع از
فیضان نگرده

3 اگر ابصار منور است انوار مشتهر است و اگر
مشامها باز است آفاق از نفحات قدس معطر
است و اگر نفوس کور و کر است البته بی ثمر
است چه که مزکوم از شمیم عبیر محرومست و
کفیف از مشاهده نور لطیف محبوب

4 و الهاء علی کل ثابت راسخ علی میثاق الله

INBA55:348, MMK5#253 p.197

AB06034

To: *Bahiyiyih daughter of Ibn-i-Dakhil, in Maraghih*

Date: 1900 or <

- 1 O handmaiden of God! His honor Aqa Mirza Haydar-'Ali, upon him be the Most Glorious Glory of God, has interceded and mentioned that leaf with the utmost reverence in his writing and has requested the inscription of this letter. Despite this pen being in constant motion day and night and ink flowing continuously, and despite letters from all directions having filled the treasury like that of the forgiven king, with correspondence scattered and strewn from every direction with responses delayed - consider what special attention has been paid to you,

1 ای امة الله جناب آقا میرزا حیدر علی علیه بهاء
الله الاهی وساطت نموده و ذکر آن ورقه را در
تحریر خویش بکمال توقیر فرموده و استدعای ترقیم
این رقیم کرده باوجود آنکه این قلم شب و روز
در جولان و مداد مستمر در جریان و سیلان
باز مکاتیب اطراف چون خزینه پادشاه مغفور
یت را معمور نموده از هر طرف مکاتیب ریخته
و پاشیده و جواب تأخیر افتاده ملاحظه کن

that even though no letter has been received from you, a response is being written.

که چه توجّهی در حقّ تو گردیده باوجود آنکه
مکتوبی از شما نرسیده جواب مرقوم میشود که

- ² O illumined leaf! Ask of God that you may be a noble descendant of your illustrious grandfather His Honor Dakhil, and like a dove in the sanctified garden may you sing various melodies in the paradise of divine unity.

² ای ورقهء نورانیّه از حقّ بخواه که جدّ نبیل
حضرت دخیل را نسل جلیل باشی و چون
حمامهء ایکهء تقدیس در ریاض توحید بانواع
نغمات بسرائی

INBA88:315a

AB06013

To: Baha'is of Nayriz

Date: 1900 or <

He is the Goal of my heart, my Hope, and the Ultimate Aim of my aspirations. These are servants who have submitted to Your sovereignty and humbled themselves before the power of Your proof, whose faces have bowed down before Your glory, O Living One, O Self-Subsisting One, whose necks have been humbled before Your dominion, O my Ancient Lord before all ages, whose heads have bowed before Your majesty, O my Compassionate Master. They have fallen under the claws of fierce beasts of tribulations and dropped into the pit of abandonment through calamities. Drought and barrenness, illness and flood and woe have overcome that land and region, uprooting their foundations, shaking their pillars, sickening their bodies and distressing their spirits. O Lord, take them not to task for the sins of others. Shine upon them the lights of Your pardon and forgiveness, Your grace and mercy and favor, and [ward off] from them every affliction, hardship and illness. Verily You are the All-Merciful.

هو المقصود الهی و رجائی و غایت آمالی هولاء
عباد خضعوا لسلطانک و خشعوا لقوّة برهانک
و عنت وجوههم لعزّتک یا حی و یا قیوم و ذلت
رقابهم لسلطنتک یا ربّی القدیم قبل الدهور و
خضعت اعناقهم لهیبتک یا مولای الخنون و قد
وقعوا تحت مخالب سبع ضاریات من البلیات
و سقطوا فی وهدة الخذلان من المصیبات و
استولی علی تلك الدیار و الاقلم القحط و المحل
و السقم و السیل و الویل فقلع بنیانهم و زلزل
ارکانهم و امراض اجسامهم و ازعج ارواحهم ای
ربّ لاتأخذهم بذنوب غیرهم و اشرق علیهم
بانوار عفوک و غفرانک و فضیلتک و رحمتک
و امتنانک [و اذفع] عنهم کلّ بلاء و مشقّة و
سقام انک انت الرحمن

INBA55:265, INBA88:127a

AB06005

To: Afnan, in Port Said

Date: 1900 or <

My God, my God! I am Your servant, despairing of myself, overwhelmed by my transgressions, my great sins, my severe disobedience, and my excessive rebellion. I have nothing except Your magnificent beneficence and all-encompassing forgiveness. Lord, Lord! You see me bewildered in my affairs, my unity scattered, my gathering dispersed, my composure disheveled, my heart troubled, my inner being inflamed, my tears flowing, and my face turned toward You. Have mercy on me through Your grace, Your generosity, and Your bounty. Forgive my sins, pardon my errors and stumbles, admit me into the fortress of Your forgiveness and protection, accompany me with Your aid, cut me off from all else but You, and make my face sincere toward Your generous countenance. Verily, You are the All-Merciful, the All-Compassionate. O Lord! Assist me with Your confirmations, make me successful through Your aids, and make me one of Your sincere servants.

الهي الهى اتى عبدك البائس اليائس عن نفسه
و فرط خطائى و عظيم حوبى و شديد عصيانى
و غلو طغيانى و ليس لى الا جليل احسانك و
عظيم غفرانك رب رب ترانى متحيراً فى امرى
و متشتتاً شملى و متفرقاً جمعى و متشعثاً لى و
مضطرباً قلبى و مضطرباً احشائى و منسجماً
ادمعى و متوجها اليك وجهى ارحمنى بفضلك
و جودك و كرمك و اغفر لى خطاياى و اعف
عنى زلاتى و عثراتى و ادخلنى فى حصن عفوك
و صونك و ارفقنى عونك و اقطعنى عن دونك
و اخلص وجهى لوجهك الكريم انتك انت
الرحمن الرحيم اى رب ايدنى بتأييدتك و وقفى
بتوفيقك و اجعلنى من عبادك المخلصين

INBA87:316a, INBA52:320

AB06518

To: Haji Muhammad Javad, in Qaf

Date: 1900 or <

- 1 O thou who hast succeeded in turning toward the Most Glorious Horizon!
- 2 By God the True One, all contingent being struts in robes of glory and boasts over the supreme realms throughout creation, for the Most Great Luminary, the Ancient Beauty, the Sun of Glory hath shone forth upon all regions and directions, and the earth is illumined by the light of its Lord.
- 3 Indeed the dusty earth boasts over the azure dome of heaven that it became the footstool of the Glory in the Day of Meeting, and the All-Merciful is established upon the throne.

1 يا من توفى بالتوجه الى الأفق الأبهى

2 تالله الحق ان الامكان يرفل فى حلل الفخار و
يتباهى على العوالم العلوية فى الأكوان بما اشرق
نير الأعظم جمال القدم شمس البهاء على كل
الأرجاء و الأنحاء و اشرقت الأرض بنور ربها

3 و ان بسطة الغبراء تفتخر على القبة الخضراء بما
غدت موطاً قدمى البهاء فى يوم اللقاء و الرحمن
على العرش استوى

4 و البلهاء من السفهاء يقولون بان يوم الرب انقضى
واحاط الظلماء و عسعست الليلة الدماء و غابت

- 4 Yet the foolish among the witless say that the Day of the Lord hath passed and darkness hath encompassed all and the pitch-black night hath descended and the lights of the Most Glorious Beauty have set. This is but error and blindness. They have eyes but see not with them and perceive not that His light is everlasting and His radiance eternal. All are His servants and all draw from the ocean of His favors.

انوار الجمال الأبهى وهذا هو الضلالة والعمى و
لهم عين لا يبصرون بها ولا ينتبهون أن نوره ابدى
واشراقه سرمدى و كلّ عباد له و كلّ من بحر
الطافه يعترفون

- 5 And the Glory be upon thee.

5 و البهاء عليك

INBA13:062, INBA59:223a

AB06154

To: Aqa Abdu'l-Ali, in Qazvin

Date: 1900 or <

- 1 O firm and steadfast one! The sweet fragrance that wafted from the gardens of the heart of that one enamored with the Abha Beauty perfumed the nostrils of the yearning ones, for love of the Ancient Beauty is a recurring fragrance in this gathering and assembly. You have always been and continue to be mentioned. Be assured that, praise be to God, you illumined and brightened the face of that noble elder in the Abha Kingdom, and this is glory for you in both worlds. Be thankful for this great blessing. And the Glory be upon you.

1 ای ثابت راسخ نفعه خوشی که از ریاض دل آن
مفتون جمال ابهى منتشر شده بود مشام مشتاقان
را معطر کرد زیرا محبت جمال قدم عطر مکرر
است در این معشر و مجمع همیشه مذکور بودی و
هستی مطمئن باش الحمد لله روی آن پیر بزرگوار
را در ملکوت ابهى روشن و منیر نمودی و هذا
عزّ لك فى الآخرة و الأولى شكر این نعمت
عظمی كن و البهاء عليك

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 Convey the Most Glorious and Most Wondrous greetings to the assured leaf, the handmaiden of God Dajee', and likewise to the respected descendant. O Lord! Assist them all to achieve all hopes and open before them the door of comfort and ease. Verily Thou art the Generous, the Merciful, the Bestower.

3 ورقه موقنه امه الله ضجیع را تکبیر ابدع ابهى
ابلاغ نمائید و همچنین سلیل محترما ای ربّ
ایّد الكلّ على كلّ المنی و افتح عليهم باب الرّفاه
و الرّخاء انک انت الکریم الرّحیم ذو العطاء

INBA13:241

AB06174

To: Abbasally Butt, in Rangoon

Date: 1900 or <

- 1 O thou whose service is accepted and whose labor is appreciated! Thou didst supervise the Holy Casket which became the niche for the lamp of the Sacred Temple and the place of concealment for the pure body. This was a service which the chosen ones of God wished and desired. Thou wert successful and confirmed in this.
- 2 Raise thy hands in thanksgiving and say: "O Bestower! What bounty was this that Thou didst freely grant, and what gift was this that Thou didst make worthy! I was downcast - Thou didst make me exalted. I was withered - Thou didst grant new life. I was unknown - Thou didst make me renowned. In the lower world I was nameless - in the higher realm Thou didst make me famous. I was without worth - Thou didst make me an esteemed person of rank in both the earthly and heavenly kingdoms until the end of time. Thanks be to Thee, praise be to Thee, grace be to Thee, generosity be to Thee. Praise be to Thee in all conditions."

1 ای خدمت تو مقبول و ای زحمت تو مشكور
نظارت صندوق مقدس نمودی كه مشكوة
سراج هیکل مقدس گردد و محل ستر جسم
مطهر شود این خدمتی بود كه خاصان حق آرزو
و تمنا مینمودند تو موفق شدی و مؤید گشتی

2 دست بشكرانه برآر و بگو ای بخشنده این چه
عنایتی بود كه ارزان فرمودی و این چه موهبتی
بود كه شایان نمودی سرفكنده بوم سرفراز
كردی افسرده بوم جان تازه بخشیدی گمنام
بوم نامدار فرمودی در عالم ادنی بی اسم بوم
در جهان بالا مشهور نمودی بی قدر بوم تا
ابدالآباد در ملك و ملكوت سرور صاحب قدر
فرمودی شكر ترا حمد ترا فضل ترا جود ترا
حمدا لك فی كل الاحوال

INBA13:185, INBA59:174c, QT108.085

AB06320

To: Aqa Mirza Muhammad Mihdi Vaiz Rashti

Date: 1900 or <

- 1 O thou who hast been subjected to severe afflictions! Although this calamity that befell thee was a most grievous catastrophe and a most great tribulation, yet thy patience and forbearance were a gift from God. That precious son, having become intoxicated with the overflowing cup of truth in his final days and having attained the utmost turning toward the Kingdom of Oneness, his ascension was thus like a spiritual ascent and his passing was eternal life. Now, like the morning bird, he warbleth and singeth in the gardens of the Kingdom, and upon the branches of the world of immortality he continuously chanteth. He is intoxicated with the cup of bounty and overcome by the

1 ای معرض مصائب شدیده این مصیبت وارده
هرچند رزیه عظمی و بلیه کبری بود ولی
صبر و تحمل آنجناب موهبتی از خدا آن ولد عزیز
چون در اواخر ایام از جام لبریز حق سرمست
گشت و در نهایت توجه بملكوت احدیت بود
لذا صعودش حكم عروج داشت و وفاتش
حیات ابدی بود حال چون مرغ صبحدم در
ریاض ملكوت در ترنم و نغم است و بر
شاخسار جهان بقا در تغنی دمدم سرمست
كأس عنایت است و مدهوش صهای عفو و
مغفرت تو دل خوش دار و راضی بقضا شو انما

wine of forgiveness and pardon. Be thou of good cheer and content with His decree. "Verily, the patient will be given their reward without measure" and glory be upon every patient one in tribulation.

یوقی الصّابرون اجرهم بغير حساب و البهاء علی
کلّ صابر علی البلاء

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 Convey the Most Wondrous Abha greetings to Jinab-i-Haji Muhammad Isma'il.

3 جناب حاجی محمد اسمعیل را تکبیر ابدع ابهی
ابلاغ نمائید

INBA13:259b, INBA17:102, BSHN.140.437,
BSHN.144.431, MHT1a.096, MHT1b.054

AB06352

To: Badi, in Sabzihvar

Date: 1900 or <

1 O thou who art guided by the Supreme Guidance!

1 ای مهتدی بهدایت کبری

2 The Sun of Truth hath not shone forth from the Horizon of Oneness with such radiance that Its rays could be concealed by the veils of the people of contingent being. The waves of the Most Great Sea have not risen so high that they could be held back by the barriers of the vain imaginings of neglectful souls. The sweet fragrances of holiness have not been diffused from the gardens of the Most Glorious Kingdom such that the dung beetles from the refuse heaps of ignorance could cause confusion in the Cause.

2 شمس حقیقت از مشرق احدیت نه چنان اشراق
فرمود که بحجبات اهل امکان پرتوش مستور
ماند و موج بحر اعظم نه چنان اوج گرفت که
بسدّهای اوهام نفوس مهمل ممنوع شود نفحات
قدس از حدائق ملکوت ابهی نه چنان منتشر
شد که جعلهای مزابل جهل امر را مشتبّه نمایند

3 Glory be to God! What ignorance is this, that a handful of dust should seek to eclipse the stars of heaven, that a few bats should pursue the concealment of the rays of the sun, that contemptible sparrows should seek the abasement of the soaring vulture of the ethereal realm, that lowly worms should seek to prevent the sweet fragrance of Paradise, that abject kites should desire the defeat of the glorious eagle, and that a weak gnat should covet the throne of Solomon, the king of existence. Vain are their deeds, and alas, alas for what they are promised!

3 سبحان الله این چه نادانی است که مشتی خاک
کسوف کواکب افلاک خواهند و خفاشی
چند ستر پرتو آفتاب جویند عصافیر حقیر ذلت
نسر طائر فلک ائیر جویند و کرم مہین منع
بوی خوش بهشت جویند بغاث ذلیل مغلوبیت
عقاب جلیل آرزو کنند و پشهء ضعیف قلب
سریر سلیمان ملک وجود تمنی کند فباطل ما
هم یفعلون و هیات هیات لما توعدون

INBA59:245a, AKHA_133BE #14 p.a

AB06202

To: *Ghulamhusayn Khan, in Tabriz*

Date: 1900 or <

- 1 O my spiritual friend! In the words of the Persian mystic: 1 ای دوست روحانی من بقول عارف رومی
- 2 When the rose is gone and the garden laid waste, 2 چونکه گل رفت و گلستان خراب
- 3 Where else can we seek the fragrance of the rose but in rose water? 3 بوی گلرا از که جوئیم از گلاب
- 4 Since Jinab-i-Fida'i and Qurbani of the Blessed Beauty, Rida-Quli Khan, has ascended to the Most Glorious Kingdom, let us inhale his musk-like fragrance from the gardens of Jinab-i-Ghulam-Husayn Khan's heart. Truly you are that divine leader's physical and spiritual descendant and the manifestation of "The son is the secret of his father." Therefore I hope that through the aid of the Lord you will keep his lamp burning, water his cultivation, and nurture his sapling - nay, that you will be enabled to achieve even greater things, for his name was Rida-Quli while yours is Husayn-Quli. In any case, strive to fill his cup to overflowing and become the joy of the righteous ones. 4 چون جناب فدائی و قربانی جمال مبارک رضا قلی خان بملکوت ابهی صعود فرمود رائحهء مشکین خویش را از ریاض دل جناب غلام حسین خان استشمام نمائیم حقاً که تو سلالهء جسمانی و روحانی آن سرور ربّانی هستی و مظهر الولد سرّایه لهذا از عون حضرت پروردگار امیدوارم که چراغ او را روشن نمائی و کشت او را آب یاری نمائی و نهال او را پرورش دهی بلکه موفق باعظم از آن گردی زیرا او نامش رضا قلی بود و تو نامت حسین قلی باری بکوش تا جام او را سرشار نمائی و سرور ابرار گردی

MSHR3.123

AB06510

To: *Ali Akbar Tihrani*

Date: 1900 or <

- 1 O thou who hast been afflicted with a great calamity! Those souls who have been quickened by the holy breaths of the Most Great Name and the Spirit of Christ, the Ancient Beauty - even should all the destructive forces of the world assail them, they would have no effect and could exert no influence. All blows fall upon the earthly body and elements of dust, not upon the pure soul. All harm reaches the garment of the body, not the spirit filled with spirit and the light of the gathering. 1 یا من اصابته مصیبه کبری نفوسیکه بانفاس مقدسه اسم اعظم و روح مسیح جمال قدیم زنده گشتند اگر چنانچه قوای مهلکهء عالم هجوم نماید نفوذی نکند و تأثیری نتواند جمیع صدمات بر جسم خاک و عنصر تراب وارد گردد نه جان پاک و کلّ آسیب بر قیص تن برسد نه بر روح پرروح و نور انجمن
- 2 Therefore, be not sorrowful or grief-stricken over this calamity, and raise not cries of lamentation. Rather, be joyful that she 2 پس از این مصیبت محزون و دلتون مباش و آه و فغان منما بلکه از این جهت مسرور باش

remained firm and steadfast in the Covenant and Testament, and held fast to the counsels of the Lord God. And pray that all may attain to such success and may ascend firm and steadfast.

- 3 Convey greetings to all the friends. And the Glory be upon thee.

که ثابت و راسخ بر عهد و پیمان بود و متمسک
بوصایای حضرت یزدان و از خدا بخواه که کلّ
چنین فائز گردند و ثابت و مستقیم عروج نمایند

- 3 و جمیع دوستان را تکبیر برسان و البهاء علیک

INBA85:114, BSHN.140.403, BSHN.144.398,
PYB#226 p.07, MHT1b.245

AB06205

To: Baha'is of Tihiran

Date: 1900 or <

- 1 O friends of God! It is mentioned in the glorious Gospel that one day a group of Jews came to the holy presence of His Holiness the Spirit of God (Christ) and had a coin in their hand. They asked to whom they should submit this coin, meaning to whom should they pay tribute and tax. He asked what was engraved on the coin. They said the name of Caesar. He said render unto God what is God's and unto Caesar what is Caesar's. That is, in physical matters be subservient to Caesar and in spiritual matters be servants of the Most Great and Glorious One.

1 ای دوستان الهی در انجیل جلیل مذکور که
روزی جمعی از یهودیان بساحت قدس حضرت
روح‌الله آمدند و دیناری در دست داشتند
عرض نمودند که این دینار را تسلیم که نمائیم
یعنی باج و خراج بکه دهیم فرمودند که بر این
دینار چه منقوش گفتند نام قیصر فرمودند آنچه
مال خداست بخدا دهید و آنچه مال قیصر است
به قیصر دهید یعنی در شئون جسمانی بندگی
قیصر کنید و در شئون روحانی عبودیت جلیل
اکبر

- 2 Therefore, just as heavenly happiness, glory, success, salvation of the Kingdom and ascent to the seat of truth depend upon servitude at the Threshold of Oneness, likewise physical comfort and ease, worldly happiness and glory, and heartfelt joy and delight are conditional upon obedience and submission to government.

2 پس همچنانکه سعادت اخروی و عزّت و فوز
و فلاح ملکوتی و صعود بمقعد صدق منوط
بعبودیت درگاه احدیت است بهمچنین راحت
و آسایش جسمانی و سعادت و عزّت دنیوی
و خوشی و مسرت قلبی مشروط به اطاعت و
انقیاد حکومت است

INBA13:219

AB06521*To: Muhammad Baqir Hamadani, in Tihiran**Date: 1900 or <*

1 O thou who hast traveled from God unto God! I supplicate my Lord, the Most Glorious, every morn and eve, with voice both loud and soft, that He may make firm thy steps in the path of the Covenant and Testament, illuminate thine eyes to behold His hosts of divine confirmation from on high, fill thy heart with joy and gladness through His grace and bounty which have encompassed thee from all directions, and prepare for thee guidance in thy affairs.

2 Therefore grieve not over what hath come to pass, be content with His decree, and in the face of great calamities hold fast to the cord of gracious patience. For, by thy Most Exalted Lord, he who hath ascended to the Most Glorious Kingdom hath attained to the divine presence and meeting, and rejoiceth in the supreme blessing, saying: "Would that I had achieved this in the past! O what joy from this mighty bestowal and most excellent gift! Enter ye therein in peace, secure - this is indeed a clear authorization."

1 یا من سافر من الله الى الله اتى لانا جى ربى الابهى
فى كل صباح و مساء بلسان الجهر و الخفى ان
يثبت قدميك على صراط العهد و الميثاق و ينور
بصرک بمشاهدة جنود تأييده من الملائكة الاعلى و
يملأ قلبك فرحاً و استبشاراً بفضلہ و جوده الذى
احاطک من كل الجهات و يهيأ لك من امرک
رشداً

2 فلا تبتئس بما جرى و ارض بالقضا و تمسک
بعروة الصبر الجميل فى المصائب الكبرى فوربك
الاعلى ان المتعارج الى الملكوت الابهى قد فاز
بالمشاهدة و اللقاء و تمتع بالنعمة الكبرى و يقول
ليتنى فزت بهذا فيما مضى و يا فرحى من هذه
المنحة العظمى و العطية المثلى ادخلوها بسلام
آمين و ان هذا لاذن مبين

INBA13:295, TAH.225b

AB06246*To: Aqa Muhammad Mihdi**Date: 1900 or <*

1 O you who circle round the gathering place of the Concourse on High! Among the greatest divine gifts is the awakening of man in this merciful age and divine cycle, and being ignited by the fire kindled in the human tree, and attaining the honor of circling round the luminous spot.

2 Praise be to God that you have attained these gifts which are the greatest of aspirations, and have been encompassed by the favors of the All-Merciful Lord, and have been the object of His benevolent glance.

3 Now when you return to that land, take to the friends the gift of the divine fragrances, and give to the companions the glad

1 اى طائف حول مطاف ملاً اعلى از اعظم
مواهب الهية انبعاث انسانست در اين عصر
رحمانى و کور يزدانى و اشتعال بنار موقده در
سدره انسانى و فوز بشرف طواف حول بقعه
نورانى

2 الحمد لله باين مواهب که اعظم رغائب است فائز
شدى و مشمول الطاف حضرت رحمان گشتى
و منظور نظر احسان شدى

3 حال چون بآن ديار رجوع نمائى دوستانرا
ارمغان نفعه رحمان بر و ياران را هديه مرده

tidings of the bounty of the Lord. Give a portion to those without portion, and bestow a share upon the deprived ones who are without share.

موهبت یزدان ده بی نصیبانرا نصیب بخش و
بی بهره بیچارگانرا با بهره فرما

- 4 The people are heedless and negligent, ignorant and unwise. If they fall short in understanding and are lazy in recognition, be forbearing and overlook their shortcomings. Look to the greatest horizon and deal with them according to His great and glorious favors.

4 ناس غافلند و ذاهل جاهلند غیر عاقل اگر در
ادراک قاصرند و در عرفان کاهل مدارا نما
و چشم از قصور پوش بمنظر اکبر نظر کن و
بالطاف جلیل اکبر معامله نما

- 5 And the Glory be upon you.

5 و البهاء علیک

INBA13:276

AB06520

To: *Darvish Muhammad Ali*

Date: 1900 or <

- 1 O thou who hast served the servants of the All-Merciful with spirit and fragrance! By thy life, this is a station wherein thou shouldst glory among the sincere ones, for service to the loved ones of God is service to the Beloved of the worlds.

1 یا من خدم عباد الرحمن بالروح والريحان لعمرک
هذا شأن ينبغي ان تفتخر به بين ملاء المخلصين لأن
خدمة احباء الله خدمة محبوب العالمين

- 2 Thy letter was received and its contents were understood. Thy sudden journey to that land and region became the cause of removing discord and dust between the righteous ones, and brought freshness and vigor to the hearts of the free.

2 مرقوم واصل و مضمون مفهوم گردید علی العجالة
رفتن شما بآن خطه و دیار سبب ازاله نقار و
اغبار بین ابرار شد و باعث تر و تازگی قلوب
احرار گردید

- 3 I beseech God to enable thee to achieve even greater than this, so that through the assistance and grace of the Ancient Beauty thou mayest be enabled to spread the breath of life in that land, raise high the standard of the Covenant, and light such a lamp as will burn eternally in the everlasting glass and perpetual niche.

3 اسئل الله ان يوفقک علی اعظم من هذا تا يعون
و عنایت جمال قدم موفق بر آن گردی که در آن
دیار نفحه حیاتی بدمی و علم میثاق برافرازی و
شمعی روشن نمائی که در زجاج ابدی و مشکاة
سرمدی برافروزد

- 4 Convey to all the friends of God the Most Glorious, Most Wondrous greetings. At all times we are engaged in their remembrance, and greetings be upon them all.

4 جمیع احبای الهی را تکبیر ابدع ابهی ابلاغ نمائید
در جمیع احیان بذکر ایشان مشغولیم و التحية عليهم
اجمعين

INBA89:035

AB06290

To: *Haji Kazim son-in-law of Ustad Aqa Sabbagh*

Date: 1900 or <

- 1 O flower of the rose-garden of love! Light the lamp of the Covenant in the glass of the heart and illumine the niche of contingent being. The darkness of violation has darkened the horizons of the hearts of the deprived ones. With the light of steadfastness kindle such a flame that you may transform this dark night of the negligent ones into light and bestow fresh life upon the lifeless and extinguished souls.
- 2 Guide the lost caravan to the path of guidance and direct the dead fish to the sweet waters of the Euphrates. Be confident in the favors of the Ancient Beauty and be gladdened by the outpourings of the Most Great Name.
- 3 The mighty pillar is a refuge and shelter, and the manifest light is a guide and leader of the way. What else do you seek and desire? This is indeed a mighty bounty! This is indeed a manifest light! This is indeed an intense outpouring!

1 ای گل چمنستان محبت شمع میثاق در زجاجه
فؤاد برافروز و مشکاة امکان را روشن نما ظلمات
نقض آفاق قلوب محرومان را تاریک نموده بنور
ثبوت چنان شعله‌ئی بزن که این لیل دیجور اهل
فتور را مبدل بنور نمائی و نفوس افسردهء مخموده
را حیات تازه مبدول کنی

2 قافلهء گنگشته را براه رشاد هدایت نمائی و
ماهیان میته را ببحر عذب فرات دلالت کنی
مطمئن بالطاف جمال قدم باش و مستبشر
بفیوضات اسم اعظم

3 رکن شدید ملجأ و پناه است و نور مبین هادی
و رهبر راه دیگر چه خواهی و چه طلبی آن هذا
لفضل عظیم آن هذا نور مبین آن هذا لفیض
شدید

INBA13:030

AB06494

To: *Ibrahim Effendi Khayrullah*

Date: 1900 or <

- 1 O my spiritual friend! You went to Haifa while you were present in the illumined heart and visible to the inner sight. It is as though you were not absent - rather, your absence is presence and your passage through the heart is joy.
- 2 I beseech the All-Forgiving Lord to assist you in gathering together God's sheep, His sincere servants, and uniting the scattered ones among God's loved ones, His believing bondsmen. This is true triumph and prosperity, power and success, so that you may become a shepherd of God's flock in those regions.

1 یا حبیبی الرّوحانی ذهبت الی حیفا وانت حاضر
فی القلب النّورانی و مشهود بالبصر الوجدانی
کأنّک لم تغب بل غیبتک حضور و خطورك
فی القلب سرور

2 و اسئل ربّ الغفور ان یؤیدک بجمع شمل اغنام
الله عباده المخلصین و لمّ شعث احبّاء الله ارقائه
الموحّدين و هذا هو الفوز و الفلاح و القوّة و
التّجّاح حتّی تكون راعی اغنام الله فی تلك
الأرجاء

- 3 This letter is written in ta'liq script which is better than naskh script. If naskh is preferred, we will send you another copy tomorrow in naskh script.
- 4 Convey my greetings to the Doctor and to Mrs. Maryam and Mrs. Nabihah and Mrs. Labiba of the Kheiralla family - may God make goodness theirs in the hereafter and in this world - and likewise to all the loved ones. Peace.

3 فالتحریر کتب بخط تعلیقی و هذا احسن من الخط النسخی فان كان النسخی اوفق نرسل لك غداً نسخة اخرى بالخط النسخی

4 وبلغ تحیتی الى الدكتور و الى السّت مریم و السّت نبیه و السّت لبیه آل خیراللّه جعل الله الخیر لهم فی الآخرة و الأولى و كذلك سائر الأحباء و السلام

MJZ.045

AB06111

To: *Muhammad Ali Khan Baha'i*

Date: 1900 or <

- 1 O Baha'i! How precious you are, for in name and fame, in the hidden and manifest, you are associated with the Beloved! You are renowned throughout all regions and enamored with the countenance of the Luminary of the horizons. Even if you were to hide your face and dishevel your hair, and raise a hundred veils and flee to the mountains, plains and wilderness, there would be no escape, for your name would reveal your purpose and your fame would proclaim your goal. Now that this is so, come and bring forth the mystery of existence into the realm of witness. In name and letter, in the hidden and manifest, in form and garment, in mystery and appearance, in the concealed and revealed, in deed and word and conduct - in all these become truly Baha'i.
- 2 "I am lost, O Love, possessed and dazed, Love's fool am I, in all the earth."

1 ای بهائی چه پربهائی که به نام و نشان و پنهان و عیان منسوب بجانانی شهره آفاق و شیدای روی نیر آفاق اگر روی پنهان کنی و موی پریشان و صد پرده برانگیزی و به کوه و دشت و هامون گریزی که چارهئی نه زیر نامت از کامت خبر دهد و شهرت از مقصدت فریاد کند حال که چنین است بیا یک دفعه سر وجود را در معرض شهود آور در نام و نامه و پنهان و عیان و هیکل و جامه و سر و ظهور و آشکار و بطون و کردار و گفتار و رفتار همه بهائی شو

2 ای عشق منم از تو سرگشته و سودائی و اندر همه عالم مشهور بشیدائی

INBA55:372

AB06338*To: Mustafa Quli Khan**Date: 1900 or <*

- 1 O thou who art attracted by the holy fragrances! In this confined realm and this world full of color and water, even if thou shouldst tarry a hundred thousand years, thou wilt find naught but wound and poison, sickness and pain, grief and torment. Its honey is deadly poison and its glory is great abasement. Its light is darkness and its manifestation is absence. Its pleasure is folly and its sovereignty is a mirage of nothingness.
- 2 Therefore take a step away from this unsafe place and pass on to the placeless realm of the All-Merciful. Become independent of all who exist and be illumined by the lamp of the Abha Kingdom, that thou mayest become the chief of the hosts of the Supreme Concourse and the commander of the army of the world of grandeur, the leader of the forces of salvation and the guide of the armies of the Sovereign of Life.
- 3 Mayest thou become the prince of both worlds and the king of the realm of mystic knowledge. And upon thee be glory.

1 ای منجذب بنفحات قدس در این عرصه تنگ
و جهان پر آب و رنگ اگر صد هزار سال درنگ
نمائی جز زخم و زهر و سقم و درد و غم و زجر
نیابی شهادت سم مهلک است و عرش ذل بزرگ
نورش ظلمت است و ظهورش غیبت عیشش
طیش است و سلطنتش سراب لاشیء

2 پس قدمی از این مکان بی امان بردار و بلامکان
حضرت رحمن گذار و از من فی الوجود مستغنی
شو و از مصباح ملکوت ابهی مستغنیء تا سردار
جنود ملأ اعلی گردی و سرتیپ لشکر جهان
کبریا سالار سپاه نجات شوی و قائد جیوش
سلطان حیات

3 سرور دو جهان گردی و ملیک عالم عرفان و
البهآء علیک

INBA59:229b, BSHN.140.436, BSHN.144.430,
MHT1a.106, MHT1b.064

AB06318*To: Shaykh Baba Qadiri**Date: 1900 or <*

- 1 O manifestation of true mystical knowledge! The love of God is like the garment of Joseph, the All-Merciful, whose sweet fragrance perfumes all regions and, like the morning breeze, brings the dead bodies back to life. Like the trumpet blast it bestows life upon the lifeless and weary corpse, and like the epiphany of Sinai and the flash of light, it illumines the realm of hearts. Therefore, the sweet fragrance of that pure heart reaches to the celestial sphere, and the radiance of that light upon those hearts extends even to this blessed spot.

1 ای مظهر عرفان حقیقت محبة الله چون قیص
یوسف رحمان است که رائحه طیبه اش آفاق
را معطر نماید و چون نسیم صبحگاهی اجساد
مرده را زنده فرماید چون نفخ صور میت پرفتور
را حیات بخشد و چون جلوه طور و لمعه
نور ساحت سیناء صدور را روشن کند لهذا
بوی خوش آندل پاک تا بساحت افلاک واصل
است و شعشعه تجلی نور بر آن صدور تا باین
بقعه مبارکه متواصل

- 2 How blessed art thou! O thou of auspicious fortune! O thou of blessed heart! O thou of pure clay and essence! O manifestation of "Neither My earth nor My heaven can contain Me, yet the heart of My faithful servant containeth Me"! O dawning-place of "My servant draws nigh unto Me through voluntary devotions"! Blessed art thou! Again blessed art thou! And the Glory be upon thee!

2 ای خوشا بحال تو ای فرخنده طالع ای مبارک دل ای پاک طینت و گل ای مظهر لایسعی ارضی و لا سمائی ولكن یسعی قلب عبدی المؤمن ای مطلع لازال یتقرب الی العبد بالنوافل طوبی لک ثم طوبی لک و البهاء علیک

INBA59:275a, INBA88:297a, SFI02.130

AB06500

To: *Tabib*

Date: 1900 or <

- 1 O thou physician of the hearts! The Most Great Medicine hath appeared. The Ancient Physician healeth the nations with a sovereign remedy that penetrateth the nerves and veins - a pure, sufficient and healing elixir. It quickeneth the soul, its joy dispelleth grief; it revealeth the realities of divine mysteries; it illumineth the heart and maketh it merciful; it transformeth the breast into a divine mirror and the eyes into the seat of the presence of the Eternal. It is healing to the breast and light unto the eyes; it is the mystery of divine attributes and names.
- 2 Its chalice is the primal, timeless Cup of Alast; its wine is the crimson Wine of the Supreme Covenant; its Cupbearer is the Abha Beauty. Its cup is brimming over, its wine most choice, and its Cupbearer the Rose-cheeked Beauty.
- 3 Be ye intoxicated! Be ye wine-worshippers! Take ye the chalice in hand! Be ye filled with fervor and rapture! This is the most pure Wine! This is the crystal Cup! This is the Resurrection!
- 4 The spiritual ones are intoxicated from this Wine, and they who are filled with the divine spirit have quaffed their fill and are inebriated from this overflowing Cup with the bounteous gifts of Baha.

1 یا طبیب الأفئدة قد ظهر الطبّ الأعظم و طبیب القدم و یداوی الأمم بالتّریاق الفاروق و الرّاق الشّافی الوافی الرّائقی النّافذ فی الأعصاب و العروق جان و یرر نشئه سی غم گیدرر حقائق اسرار گوسترر یورگی نورانی ایدر گوکی رحمانی ایدر سینہئی آئینهء سبحانی ایدر گوژی جلوه گاہ صمدانی ایدر صدره شفادر دیدہ به ضیادر سر صفات و اسمادر

2 قدحی جام الست بی ابتدادر باده سی صہبآء عهد کبریادر ساقیسی جمال ابہی در جامش سرشار است باده اش خلار است ساقیش جمال گلعدار است

3 سرمست شوید می پرست شوید قدح بدست شوید پر شور و ولہ شوید این نخر طهور است این جام بلور است این حشر و نشور است

4 قد سکر الرّوحانیون من هذا الصّہبآء قد ثمل الرّبّانیون من هذه الکأس الطّافحة بمواهب البہآء

INBA72:114, INBA59:244b, TAH.281b, MJT.017

AB06289

To: Tuti mother of Ali Akbar Abbasuf et al.

Date: 1900 or <

- 1 O ye maidservants of God! Consider what the bounties and loving providence of the Ancient Beauty have accomplished and what the gifts of the Most Great Name have achieved. The most noble women of this world have longed to be handmaidens of even one of His lowly servants. They have all been dejected and deprived.
- 2 Yet ye have become the particular recipients of His bounteous servitude and are related to His Threshold. Spend these days and nights as if in celebration of Naw Ruz; be joyously content and in the state of utmost exhilaration that ye are crowned with such a diadem, that ye are adorned with such a necklace, that ye are robed in such a graceful garment and have such a seal upon your hands. Great is your blessedness because of this bounty O ye maidservants of the All-Merciful

1 ای کنیزان یزدان ملاحظه کنید که فضل و عنایت جمال قدم چه کرده و مواهب اسم اعظم چه نموده بانوهای اعظم عالم آرزوی کنیزی بنده‌ئی از بندگانش مینمودند و محروم شدند و مأیوس گشتند

2 و شما را بکنیزی خودش مخصّص داشت و در ظلّ عنایتش مأوی داد و بآستانش نسبت بخشید پس شب و روز را چون یوم نوروز بشادی و طرب و جذب و وله بگذرانید که چنین تاجی بر سر نهادید و چنین طوقی در گردن کردید چنین قیصی در بر نمودید و چنین خاتمی در خنصر کردید بشری لکن من هذا الفضل العظیم یا امام الرحمن

INBA13:255b, MMK2#141 p.105,
DUR1.070

AB06060

To: Kashani, Ghulam Ali father of Mihdi

Date: 1900 or <

- 1 O servant of God! What you had written to the wise son was noted, hence this response is being written. The people of Baha must be manifestations of the greatest chastity and supreme virtue. In the divine texts it is written, and the meaning of the verse in Persian is that even if the most beautiful women were to pass before them, their gaze would never turn in that direction. The meaning is that purity and sanctity are among the greatest characteristics of the people of Baha. The assured and tranquil believing women must become renowned throughout all regions for their complete purity, sanctity, chastity, virtue, modesty, veiling, and bashfulness, so that all may testify to their purity, cleanliness, and virtuous qualities. For an atom

1 ای بنده الهی آنچه بفرزند هوشمند مرقوم نموده بودید ملاحظه گردید لهذا جواب مرقوم میشود اهل بها باید مظاهر عصمت کبری و عفت عظمی باشند در نصوص الهیه مرقوم و مضمون آیت بفارسی چنین است که اگر ربّات حجال بابدع جمال بر ایشان بگذرند ابداً نظرشان بآنست نیفتد مقصد اینست که تنزیه و تقدیس از اعظم خصائص اهل بهاست و رقات موقیه مطمئنه باید در کمال تنزیه و تقدیس و عفت و عصمت و ستر و حجاب و حیا مشهور آفاق گردند تا کلّ بر پاکی و طهارت و کالات عفتیه ایشان شهادت دهند زیرا ذره‌ئی

of chastity is greater than a hundred thousand years of worship and an ocean of knowledge.

2 And upon you be the Glory.

2 و البهاء عليك من عبدالبهاء

INBA13:353, MKT1.450, MILAN.163a,
AKHA_130BE #08 p.a, AKHA_108BE
#04 p.4, AMK.056-056, AVK3.428.11,
MAS5.190

AB06211

Date: 1900 or <

1 Make firm our steps, O Lord! in Thy Path and strengthen Thou our hearts in Thy obedience. Turn our faces toward the Beauty of Thy Oneness and gladden our bosoms with the Signs of Thy Divine Unity. Adorn our bodies with the Robe of Thy Bounty and remove from our eyes the veil of sinfulness and give us the Chalice of Thy Grace, that the essence of all beings may sing Thy praise before the vision of Thy Grandeur. Reveal then Thyself, O Lord! by Thy merciful Utterance and the mystery of Thy Divine Being, that the holy ecstasy of prayer may fill our souls – a prayer that shall rise above words and letters and transcend the murmur of syllables and sounds – that all things may be merged into nothingness before the revelation of Thy Splendour.

1 ای ربّ ثبت اقدامنا علی صراطک و قوّ قلوبنا علی طاعتک و وجّه وجوهنا بجمال رحمانیتک و اشرح صدورنا بآیات وحدانیتک و زینّ هیاکلنا برداء العطاء و اکشف عن بصائرنا غشاوة الخطاء و ائلنا کأس الوفاء حتّی تنطلق السنة الحقائق الذاتیة بالنّقاء فی مشاهد الکبریّاء و تجلّ یا الهی علینا بانخطاب الرّحمانی و السرّ الوجدانی حتّی تطربنا لذّة المناجاة المنزّهة عن همهمة الحروف و الکلمات المقدّسة عن دمدمة الألفاظ و الأصوات حتّی تستغرق الذّوات فی بحر من حلاوة المناجاة و تصبح الحقائق متحقّقة بهویة الفناء و الانعدام عند ظهور التّجلیات

2 Lord! These are servants that have remained fast and firm in Thy Covenant and Thy Testament, that have held fast unto the Cord of constancy in Thy Cause and clung unto the hem of the Robe of Thy Grandeur. Assist them, O Lord! with Thy Grace, confirm with Thy Power and strengthen their loins in obedience to Thee.

2 ای ربّ هؤلاء عباد ثبتوا علی عهدک و میثاقک و تمسّکوا بعروة الاستقامة فی امرک و تشبّثوا بذیل رداء کبریائک ای ربّ ایدهم بتأيیداتک و وفقهم بتوفیقاتک و اشدّد ازهم علی طاعتک

3 Thou art the Pardonner, the Gracious.

3 أنّک انت العزیز المقدر القدير

BPRY.069-070, MNYA.340, SW_v13#12 p.331, BP1926.022

INBA59:027a, MILAN.208, BSHN.140.323,
BSHN.144.321, BCH.183, MAS5.143,
ADH2.044, ADH2_1#22 p.038,
MJMJ1.008, MMG2#105 p.118, MJH.059,
MHT1a.046, MHT1b.004, NSR_1978.117,
NSR_1993.130, KNSA.246-247 (459)

AB06038*Date: 1900 or <*

- 1 O handmaid of God! Be not sad, neither do thou grieve. Be content with the bounty of the Ancient Beauty, may my life be a sacrifice for His loved ones!
- 2 That thrall at the threshold of the Blessed Beauty was favored with great fortune; a penitent servant, he spent his life reposing beneath the shade of celestial grace. He quaffed the cup of bestowal and attained Him Who is the world's Desire. Finally, with the utmost lowliness and fervor, he ascended to the Most Exalted Horizon.
- 3 What bounty, then, can be greater than this? Should one leave this world in such a state as that, one will be alive, not dead; one will gain life, not lose it; one will be illumined, not extinguished; one's memory shall remain in the minds of others, not be forgotten. Should one ascend through such a favor as this, we must rejoice, not mourn; we must laugh, not weep.
- 4 And shouldst thou be sad that thou hast been left fatherless, sorrow not. If he hath departed, I shall be thy father in his stead-and a kinder one, God willing.
- 1 هو الله ای امة الله محزون مباش دلخون مباش
بعنایت جمالقدم روحی لاحبائه الفدا خوشنود
باش
- 2 آن بنده درگاه جمالبارك خوش بخت و سعید
بود و خوش طالع و عبد منیب در ظلّ عنایت
مدّت حیات آرمیده و از جام موهبت نوشیده و
بمقصود عالم رسیده عاقبت با کمال تضرّع و ابتهال
باقی اعلی صعود نمود
- 3 دیگر چه موهبتی اعظم از اینست اگر کسی بچنین
حالتی از این عالم برود حیّ است نه مرده جان
یافته نه جان باخته روشن شده نه خاموش در
خاطرها باقیمانده نه فراموش اگر کسی بچنین
موهبتی صعود نماید باید شادی کرد نه سوگواری
خنده نمود نه زاری
- 4 و اگر چنانچه محزون شدی که بی پدر ماندی
غصّه مخور اگر او رفت من بجای او پدرم و
انشاء الله مهربان ترم

ADMS#208

INBA55:365, BSHN.140.239, BSHN.144.239,
MHT2.113**AB06047***Date: 1900 or <*

- 1 O Forgiver! Pardon sin and cover the faults of the transgressors. We are all sinners and wrongdoers, yet we shun those of base forgiveness. Your pardon is all-encompassing and Your grace is perfect. Through the shortcomings and disobedience of those with darkened faces, admit them to the presence of the fair-faced ones of the Paradise of Oneness. Though we are lowly, they are noble - through grace make the lowly into flowers of the rose garden. Though we are sinners, they are the righteous ones. Through Divine bounty, illuminate this dark night with lights.
- 1 ای آمرزگار گناه بخش و خطای تبه کاران
را بپوش کل گنه کاریم و ستمکار ولی از
آمرزش دون ییزار عفو تو شامل است و لطف
کامل بقصور و عصیان روسیاهان منکر بحضور
مهربان جنت احدیت بخش اگر ما خواریم
آنان بزرگوار خوار را بکرامت گل گلزار بخشای
اگر ما گنهکاریم آنان ابرار اینشب تار را بفیض
وحدان انوار برافروز

- 2 O Eternal Lord, Your servant Mahdi, out of intense longing, spread his wings and flew to the gardens of eternity. And after some time, his son Gholam Hossein also hastened to the precincts of holiness. O Kind Lord, grant these two birds of the meadow of certitude a nest in the Divine Lote Tree, intoxicate them with the dawn breezes of the Dove of Oneness, console those left behind, and grant patience and forbearance in separation. You are the Mighty, the Powerful, the All-Knowing and the Kind.

2 ای خداوند ابدی بنده تو مهدی از اشتیاق شدیدی که داشت پرگشود و بحدائق بقا پرواز نمود و بعد از چندی فلز کبدش غلامحسین پورش نیز بحظائر قدس شتافت ای پروردگار مهربان این دو مرغ چمنستان ایقان را در سدره فردوس آشیان بخش و از نفحات سحرگاهی ورقاء احدیت سرمست نما و بازماندگان را تسلی بخش و صبر و تحمل در فراق ده توئی مقتدر و توانا؟؟؟ و مهربان

INBA13:088c

AB06056

Date: 1900 or <

- 1 O servants of the Friend! It is morning and the lights of the bounty of grace are shining and gleaming from the invisible Kingdom of the Most Glorious Realm. Pure hearts are receiving endless divine manifestations and hidden outpourings, while successive glad tidings from the unseen world arrive and holy fragrances spread from the gardens of oneness.
- 2 Glory be to God! These universal outpourings which illuminate and encompass all directions, lighting up East and West - their radiance had no effect on the eyes of the blind, their sweet fragrance did not perfume any nostrils, their wondrous bounty yielded no fruit for the ignorant soul, their precious gift gave no benefit to the base person.
- 3 O ye firm and steadfast ones! Soar with joy and delight, for you have found firm footing and are as a firmly-rooted tree. You have a radiant countenance and a heart brilliant as the sun. You possess a spirit in motion and boundless victories. You are holding fast to the Covenant and clinging to the cord of the testament and pledge. And glory be upon you.

1 ای بندگان حضرت دوست صبح است و انوار فیض عنایت از ملکوت غیب جبروت ابدی تشعشع و متلامع و قلوب صافیه بتجلیات غیر متناهیه و فیوضات غیبیه فائز بپیشارات الهیه از جهان پنهان متابع و نفحات تقدیس از ریاض توحید منتشر

2 سبحان الله این فیوضات کلیه که از جمیع جهات مضمینی و محیط و شرق و غرب را روشن کرده پرتوش بر چشم کوران تأثیر نمود و بوی خوشش مشامها را معطر نکرد فیض بدیعش نفس غبی را ثمره بخشید عطاء نفیسهش شخص خسیس را فائده ندهد

3 ای ثابان راسخان از سرور و جور پرواز نمائید که قدم ثابت یافتید و شجری نابت حسنید روئی باهر دارید قلبی چون آفتاب روشن ساطع روحی مهتر دارید و فتوحی بی حد و حصر متشبث بميثاقید و متمسک بذیل عهد و پیمان و البهاء علیک

INBA13:175

AB06107

Date: 1900 or <

1 O thou who art supplicating unto God!

2 [illeg.] and the world-illuminating Sun is turning toward the West, while this servant gazes toward the East. That is, I long for the East to become the dawning-place of the Luminary of the Supreme Heaven and the shining Moon of the Manifest Beauty, for the original homeland of that most brilliant Sun is the Supreme Throne. This is the desire of heart and soul, and the yearning of mind and conscience. The people of the West say: "Though we are strangers, yet we hope that through the bounties and favors of the Ancient Beauty we may become the envy of the East, and that the West may become as the East, and that much blood may turn to perfumed musk. Though we are people of the West, yet in intelligence, knowledge, freedom and wisdom we are leaders over the people of the East. If this Most Great Luminary had risen from our horizon, by now the regions of the West would have become the illumined morn, the embodied spirit, and the manifest light."

1 ای بندهٔ مبتهل الی الله

2 ... و آفتاب جهان افروز متوجه غرب و این عبد ناظر بشرق یعنی دوست دارم که مشرق؟؟؟ مطلع نیرعلین و بدر منیر جمال مبین گردد چه که موطن اصلی آن آفتاب انور عرش برین است این آرزوی دل و جانست و تمنای قلب و وجدان اهل غرب گویند ما هر چند غریبیم ولی امیدواریم که بفیوضات و عنایت جمال قدم غبطهٔ شرق گردیم و رشک من علی الارض بسا باختر که خاور گردد و چه بسیار خون که مشک معطر شود ما هر چند اهل مغربیم اما از جهت هوش و دانائی و آزادگی و فرزاندگی سروران بر اهل شرق اگر این نیر اعظم از افق ما طلوع نموده بود تا بحال آفاق غرب صبح منور شده بود و روح مصور و نور مشتهر

INBA13:070b

AB06110

Date: 1900 or <

O Bahadir! Thou art a helper and supporter, brave and valiant, a man of the field and a lion-tamer. Yet our hope is that thou wilt gallop in the field of divine knowledge and ride thy swift steed, charging forward until thou dost capture thy heart's desire with thy lasso and attain distinction in the divine realm. For many years thou wast a desert wanderer - now drink from the cup of love for the Ancient Beauty, that the greatest elixir of thy desire and hope may penetrate the copper of thy conditions and affairs, turning black copper into red gold as the divine alchemy manifests its power. Divine assistance is a mighty and impetuous host, and heavenly protection is the cause of joy and delight. Cold is transformed to heat, and autumn and fall lead to spring and vernal season. The crow and raven die

ای بهادر یار و یاورن بهادر بهادری و دلیری و مرد میدانی و شیر گیر ولی ما را امید چنانست که در میدان عرفان جولان کنی و سمند باد پیا برانی و بتازی تا دلبر مراد بکند آری و در جهان الهی ارجمند گردی ساهای دراز بادیه پیا بودی حال پیمانه باده عشق جمالقدم به پیا تا اکسیر اعظم مراد و آمالت بر مس احوال و امورت نفوذ نماید و مس سیاه زر سرخ گردد و کیمیای الهی قوتش ظاهر گردد عون الهی جیش پر صولت و طیش است و صون رحمانی سبب سرور و عیش گرما بسرما تبدیل گردد و خریف و خزان بریغ و بهار منتی گردد غراب و زاغ در گلخن خذلان

in the ash-heap of abasement, while the nightingale and falcon perch in the rose garden and upon the arm of the sovereign.

بمیرند و بلبل و باز در گلشن و ساعد شهریار
نشینند

INBA55:373

AB06179

Date: 1900 or <

¹ O Two Brothers, two bodies! Praise be to God that you have traversed and crossed mountains and hills, plains and deserts and seas, and reached the circumambulating place of the Supreme Concourse, and prostrated yourselves at this Threshold, and won the ball of bounty from the field, and dwelt for some days in this blessed spot, and attained to bounties that were the ultimate desire of the pure ones and the highest hope of the holy ones.

¹ ای دو برادر دو پیکر حمد خدا را که جبال و
تلال و دشت و صحرا و دریا را طی و قطع
نمودید و بمطاف ملأ اعلی رسیدید و رخ باین
آستان سودید و گوی موهبت از میدان ربودید
و ایامی چند در این بقعه مبارکه زیست فرمودید
و بمواهی فائز شدید که منتی آرزوی اصفیا بود
و غایت آمال اولیا

² Therefore, in gratitude for these favors, gird up the lobes of effort and strive with firm resolve to serve the Cause of God. And service to the Cause means to acquire divine characteristics and to hold fast to the Most Firm Handle of the Absolute Truth. This means manifesting praiseworthy qualities and being adorned with holy attributes, being enkindled with the fire of God and being attracted to the perfuming breaths of God, so that in whatever city you may be, you become renowned for all virtuous qualities.

² پس بشکرانه این الطاف دامن بکمر همت زنید
و بعضی شدید در خدمت امرالله بکوشید و
خدمت امرتخلّق باخلاق حقّ است و تشبّث
بعروة الوثقّای حضرت مطلق و آن ظهور شیم
مرضیه و اتّصاف بصفات مقدّسه و اشتعال بنار
الله الموقّدة و انجذاب بنفحات الله المعطّرة است
تا در هر شهر که باشید بجمع صفات شهره آن
دیار گردید

³ And upon you and upon every steadfast and ancient one be the Glory.

³ و البهاء علیک و علی کلّ ثابت قدیم

INBA55:281

AB06475

Date: 1900 or <

- | | | |
|---|--|---|
| 1 | He is the Praised One in all His utterances | 1 هو المحمود فی کلّ قوله |
| 2 | The chain that bound the Joseph of the prison turns to mercy's chain, And Egypt, in the realm of truth, o'er every land is king again. | 2 زنجیر یحییٰ یوسفی چون گردنه احسان اولور مصر حقیقتده عزیز هر کشوره سلطان اولور |
| 3 | The realm of Solomon is not confined within this heap of dust, The Kingdom that is God's alone spreads out unbounded, wide and just. | 3 ملک سلیمان منحصر بو توده غبراده در ملک الهیدر گنش بی حد و بی پایان اولور |
| 4 | The grace of Him of ancient days at dawn is sea, and Jamshid's cup, Who drinks a tiny drop of it becomes the chief of drunken ones caught up. | 4 فیض قدم باق صبحدم که موج یم که جام جم بر قطره جک اندن ایچین سر حلقه مستان اولور |
| 5 | It is God's grace that satisfies, that sets the hearts of lovers flame, That moistens the dried mouth of birds, and makes a cure for every pain. | 5 فیض خدادر قاندر عشقی یورکلر یاندر طاقی آغز صولندر هر دردنه درمان اولور |
| 6 | The world is full of strangers all, but God alone remains the Friend, The heart is lover of the Face, that so the Beloved may descend. | 6 عالم بتون اغیاردر آنجی سکا حق یاردر دل عاشق دیداردر یارم بکا مهمان اولور |
| 7 | Since now the Loved One is heart's cure, the cup of bounty overflows, And in His love, though blood be shed, all blood is cheap as each heart knows. | 7 معشوق چون غمخواردر جام عطا سرشار در عشقک ولو خونخواردر قانلر بتون ارزان اولور |
| 8 | The helpless heart becomes lament, with many sighs and many cries, Afflicted and without a cure, yet every moment sacrifice. | 8 بیچاره دل نالان اولور پراه و پرافغان اولور پردرد و بی درمان اولور هر دم سکا قربان اولور |
| 9 | O moon-faced Beauty, dearest one, a fallen wretch indeed am I, An exile wandering in this land, with breast still burned and parched and dry. | 9 ای دلبر مپاره یم افتاده بیچاره یم بو غربته آواره یم گوگلم همان بریان اولور |

INBA13:389, INBA59:159, INBA88:311b

AB06483

Date: 1900 or <

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|--|--|
| 1 The light of guidance blazeth bright, Mount Piety is crowned with light; | 1 نور هدی تابان شده طور تقی رخشان شده |
| 2 With yearning soul hath Moses' might sought Sinai's hallowed height. | 2 موسی بجان پویان شده کهسار سیناء آمده |
| 3 Behold that morn-illumined brow, that manifesting splendor now; | 3 صبح جبین نور مبین وآن عارض گلگون بین |
| 4 Behold those roseate cheeks that glow—what radiant beauty's here, I vow. | 4 با لعل رنگینی چنین آن غره غرا آمده |
| 5 At every breath a breeze is blown, the scent of ambergris is strewn; | 5 هر دم نسیمی میوزد بوی عبیری میرسد |
| 6 The dawn of hope hath brightly shone—the darksome earth is lustrous grown. | 6 صبح امید میدمد غبراء نورا آمده |
| 7 The sea of Truth with waves doth roll, and every wave becomes a host in whole; | 7 دریای حق پرموج شد هر موج از آن یک فوج شد |
| 8 Those hosts ascend unto their goal—each lowly vale is mountain-soul. | 8 وآن فوجها براوج شد هر پست بالا آمده |
| 9 The cry of "I am God" on high resoundeth through the arching sky; | 9 صوت انا الحق هر زمان آید ز اوج آسمان |
| 10 None hear it save the spirit's ear—the deaf have heard no summons nigh. | 10 می نشنود جز گوش جان آذان صماء آمده |
| 11 A cloud it is with jewels rife, a grace that poureth pearls of life; | 11 ابر گهربار است این فیض درربار است این |
| 12 A light that showereth sparks abroad—the splendors come with brilliance rife. | 12 نور شرربار است این انوار بهراء آمده |
| 13 The horizons breathe sweet amber's trace, all being glows with light and grace; | 13 آفاق عنبربار شد امکان پرانوار شد |
| 14 So many sleepers wake at last—the meaning of the dream they face. | 14 بس خفته ها بیدار شد تعبیر رؤیا آمده |
| 15 God's love hath grown so fierce and grand, the world is set in sparks that stand; | 15 عشق خدا خوریز شد عالم شررانگیز شد |
| 16 The cup of bounty brimmeth full, now that the wine-cup circlet hand to hand. | 16 جام عطا لبریز شد چون دور صبا آمده |

INBA13:387, INBA59:158, INBA88:312,
MMK2#028 p.018

BLO_PT#064

AB06507*Date: 1900 or <*

- 1 O thou who art illumined by the lamp that hath lit up the earth and the heavens! If thou wert to become aware of the lights of bounty shining upon thee from the outpouring of thy Most Glorious Lord, thy tongue would overflow with gratitude for this generosity and bestowal, and in praise of thy Most Exalted Lord.
- 2 So glory be to my Most Glorious Lord! But God has veiled and concealed it beneath the veil of the unseen for a wisdom that God alone knoweth.
- 3 So glory be to my Most Exalted Lord! I address thee from this place of seclusion on the slope of Mount Carmel, facing and prostrating before the Blessed Spot, the circumambulation point of the Concourse on High, whose lights blaze and shine forth to the heart of heaven, and from which the holy fragrances spread to all regions and directions.
- 4 The angels of the highest paradise seek blessings from the dust of its holy presence, and soon thou shalt hear its resounding voice in the East and West of the earth. Then thou shalt see necks bowed before its sovereignty, heads bent before its proof, and faces humbled before the Ever-Living, the Self-Subsisting.
- 5 So glory be to my Most Glorious Lord! On your behalf do I circumambulate.
- 1 يا من استضاء من مصباح اضاء به الأرض و السموات لو اطلعت بأنوار فضل سطعت عليك من فيض ربك الأبهى لطفح لسانك شكراً بهذا الجود والعطاء وتحدثاً بنعمة ربك الأعلى
- 2 فسبحان ربّي الأبهى ولكن الله ستره و اخفاه تحت حجاب الغيب لحكمة يعلمها الله
- 3 فسبحان ربّي الأعلى و انّي اخاطبك من هذا المكان المعتكف في سفح جبل الكرمل مستقبلاً ساجداً للبقعة المباركة مطاف ملاً الأعلى التي توقد و تضيء انوارها الى كبد السماء و تنتشر منها نفحات القدس الى كافة الأنحاء و الأرجاء
- 4 و يتبركون بتراب حضرة قدسها ملائكة الفلك الأعلى و لسوف تسمع لها صوتاً رناناً في شرق الأرض و غربها عند ذلك ترى ذلت الرقاب لسلطانها و خضعت الأعناق لبرهانها و عنت الوجوه للحق القيوم
- 5 فسبحان ربّي الأبهى من بالنيابة ازانجانب طواف مينمايم

INBA59:107

AB06585*To: Fatimih Sultan Fath-i-Azam, in Ardistan**Date: 1900 or <*

- 1 O handmaiden of Truth! You are a memorial of Fath-i-A'zam and a descendant of that magnificent spirit. Therefore, be associated with his character and nature and be known for his qualities and attributes. That leader of the righteous was occupied day and night in serving the righteous friends, spreading
- 1 اي امة الحق يادگار فتح اعظمى و بازمانده آن روح معظم پس به خلق و خوى او محشور شو و به صفت و سمت او مشهور آن سرور ابرار ليل و نهار بخدمت دوستان ابرار و نشر نفحات ازهار

divine fragrances, and moving like the morning breezes. You too should adopt his way and accept his path.

- 2 Day and night, shine like a lamp of light and burn like a candle of joy. Close your eyes to both worlds so that you may obtain the treasures of the Kingdom and become a tamed bird, causing remembrance and enthusiasm and passion in the gatherings of the handmaidens of the All-Merciful.

و مرور نسیمات استخار مشغول بود تو نیز آئین او
گیر و روش او پذیر

2 در شب و روز چون مشکاة نور برافروز و چون
شمع سرور بسوز و چشم از دو جهان بدوز تا کنوز
ملکوت بدست آری و مرغ دست آموز گردی و
در محافل اماء الرحمن سبب تذکر و شوق و شور
شوی

INBA13:361b

AB06737

To: Brother of Aqa Bala, in Baku

Date: 1900 or <

- 1 O Kind God! We are sinful and You are the Forgiver. We are wicked and You are the Pardoning, All-Forgiving One.
- 2 Though the waves of sin have risen high, yet we trust in Your pardon and forgiveness. Though the flood of disobedience has reached its peak, yet we cling to Your grace and bounty.
- 3 O God of great generosity, cover our faults, make the sea of mercy surge forth and give us to drink from the cup of forgiveness. Though the darkness of sins is intense, yet the moonlight of Your forgiveness is most brilliant.
- 4 O Lord, grant this poor one a place in the exalted court, make him esteemed, make him a shining star in the heaven of forgiveness, and bestow upon him shelter and refuge in the shade of the tree of hope.
- 5 You are the Pardoning, Forgiving and All-Powerful One.

1 ای خدای مهربان ما گنهکاریم و تو آمرزگار و ما
تبه کاریم و تو عفو غفار

2 هر چند موج گنه اوج گرفته است ولی به عفو
و غفرانت معتمدیم و هر چند سیل عصیان در
نهایت طغیانست ولی به بخشش و احسانت
متوسلیم

3 ای خدای پر عطا خطا پیش دریای رحمت
بجوش آور و جام مغفرت بنوشان هر چند ظلمت
ذنوب شدید است ولی مه تابان مغفرت بسی
منیر

4 ای خداوند این مستمند را در ایوان بلند جای
ده و ارجمند فرما و در فلک غفران اختر تابان
کن و در سایه درخت امید مسکن و مأوی
بخش

5 تویی عفو و غفور و توانا

INBA13:038, INBA75:026, NLAI_BH_AB.024,
AKHA_133BE #09 p.251, DUR2.067,
MJMJ1.046, MMG2#258 p.288, MJH.009b

AB06665

To: *Ali-Akbar Rawhani Muhibulsultan, in Ishqabad*

Date: 1900 or <

- 1 O faithful servant! That Manifest Light, like unto a shining candle, was set ablaze in the assemblage of man. The moths of the flower-garden of the Merciful circled round that Incandescent Lamp, and they feared no one save God. They offered up their lives freely while giving thanks to their executioners, and kissed the edge of the sword in order to obtain their ultimate goal. In the end, they tasted the nectar of reunion with their Lord, the Most Exalted.
- 2 Ponder upon that honeyed cup! What kind of beverage doth it contain that it would give rise to such intoxication and attraction? The taste of the drinkers was so sweet that even the palates of the hearers were sweetened. This is a sweetness that shall always be savored and a delight that shall endure for evermore.
- 3 The glory of God rest upon thee.

1 ای بندهٔ مقبل آن نور مبین چون شمع روشن
در انجمن عالم برافروخت و پروانگان گلشن
رحمن حول آن سراج و هاج طائف گشتند
و جز از حق از نفسی خائف نشدند و جان
رایگان قربان نمودند و منت از قاتل داشتند و
لب شمشیر بوسیدند و بمنتهای آمال خویش رسیدند
و از شهد وصال حضرت ربّ متعال چشیدند

2 ملاحظه کن که آن کأس چه صہاء و شہدی
بود کہ چنین مستی و شیرینی داشت کہ مذاق
شاربین شیرین و حتی کام سامعین شکرین گشت
و این حلاوت از مذاق و این لذت از کام تا
ابدالآباد نرود

3 و البہاء علیک

INBA79.012, NANU_AB#15

AB06986

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

Date: 1900 or <

- 1 O you who are a remembrance of that brilliant star!
- 2 Now that you have reached that region and picked flowers and herbs from that garden of love, you must hasten to Bukhara on behalf of 'Abdu'l-Baha and visit the fragrant shrine of His Holiness the learned Nabil, upon him be the Glory of God. For that spot is perfumed with ambergris and that tomb is fragrant, since it contains the sacred dust of that blessed soul who entered the circle of those near to the Most Holy Court.
- 3 That revered being became detached from all worldly things and gave his heart over to the face and tresses of the Beloved. He hastened to the Most Holy Court and attained the honor

1 ای یادگار آن کوکب لائح

2 چون بآن مرز و بوم رسیدی و از آن گلشن
عشق گل و ریحان چیدی باید بالتیابۃ از عبدالہاء
بہ بخارا شتایی و روضۂ معطرۂ حضرت نبیل
فاضل علیہ بہاء اللہ را زیارت نمائی زیرا آن بقعہ
معنبر است و آن مقبرہ معطر زیرا تراب مقدس
نفس مبارکی است کہ در دائرۂ مقربین ساحت
اقدس وارد

3 و آن ذات محترم از جمیع شئون دنیا بیزار شد
و قلب را گرفتار روی و موی حضرت دوست
فرمود و بساحت اقدس شتافت و بشرف لقا فائز

of meeting Him, taught the Cause of God, and endured a thousand blows and afflictions.

شد و تبلیغ امر الله نمود و هزار صدمه و بلا تحمل کرد

4 And upon you be the Glory.

4 و البهاء علیک

INBA59:227

AB06881

To: Shaykh Husayn-Ali (Zavih), in Khurasan

Date: 1900 or <

1 O thou who hast suffered in the path of God! Even though thou wert apparently disgraced and suffered many an affliction, even though thou didst lose thy home and all thy possessions became the spoils of thy adversaries, even if thy shop was ransacked and the members of thy household lost their shelter nevertheless, despite all this thou didst follow the example of the Ancient Beauty and the Most Great Name. For all these difficulties and adversities befell His pure and holy Person too. Thus thy sufferings deserve praise and gratitude.

1 بواسطه جناب آقا میرزا احمد ابن نبیل ارض خا جناب شیخ حسینعلی علیه بهاء الله الاهی هو الله ای مصیبت زده در سبیل الهی هر چند رسوای جهان گشتی و صدمه بی پایان دیدی خائمان بتاراج دادی و بعوانان باج و خراج دکان تالان شد و سگان آشیان بی سر و سامان اما تاسی به جمال قدم نمودی و اقتداء به اسم اعظم زیرا این مصائب بنفس مقدس وارد و بر وجود مطهر نازل لهذا موقع شکر است و محل حمد و رضا

2 Every habitation is destroyed by the vicissitudes of time and circumstances and every home is finally uprooted by the impetuous cruelty of fate. But now, since these events have happened in the path of the one true God, it is a bestowal and a bounty that will have everlasting consequences.

2 خائمانرا عاقبت حوادث زمان تالان و تاراج مینمودند و سطوت جفای روزگار این بنیان را محو و نابود مینمود حال در سبیل حق پریشان گشت این موهبت ابدی سرمدی گردد

MKT9.175a, MMK2#302 p.220

AB06584

To: Baha'is of Mazindaran, in Mazandaran

Date: 1900 or <

1 O handmaids of the Merciful! Render ye thanks unto the Ancient Beauty that ye have been raised up and gathered together in this mightiest of centuries, this most illumined of ages. As befitting thanks for such a bounty, stand ye staunch and strong in the Covenant and, following the precepts of God and the

1 ای اماء رحمن شکر کنید جمال قدم را که در این قرن اعظم و عصر منور محشور شدید شکرانه این الطاف اینکه در عهد و میثاق قوت استقامت بنمائید و بموجب تعالیم الهی و شریعت مقدسه

holy Law, suckle your children from their infancy with the milk of a universal education, and rear them so that from their earliest days, within their inmost heart, their very nature, a way of life will be firmly established that will conform to the divine Teachings in all things.

- 2 For mothers are the first educators, the first mentors; and truly it is the mothers who determine the happiness, the future greatness, the courteous ways and learning and judgement, the understanding and the faith of their little ones.

SWAB#096

حرکت نموده اطفال را از سن طفولیت از ثدی تربیت کلیه شیر دهید و پرورش نمائید تا آداب و سلوک بموجب تعالیم الهی از سن شیرخواری در طبیعت و طینت اطفال رسوخ تام پیدا نماید

2 زیرا اول مربی و اول معلم امهاتند که فی الحقیقه مؤسس سعادت و بزرگواری و ادب و علم و دانش و فطانت و درایت و دیانت اطفالند و البهآء علیکن یا امآء الله

INBA13:257a, MMK1#096 p.122,
AKHA_103BE #07 p.04, AKHB.212,
MJTB.090, DUR1.562

AB06864

To: Mulla Ahmad Ali Nayrizi

Date: 1900 or <

- 1 O you who are firm in the Covenant and Testament! Although several letters have been received from you, due to the abundance of sorrows and occupations no opportunity for reply was found. However, not for a moment are you forgotten from memory. We are watchful and waiting for universal confirmations that you may become successful in fulfilling the conditions of servitude at the threshold of the Blessed Beauty.
- 2 And the greatest servitude is to preserve and protect God's Covenant and Testament. Today the winds of doubts have secretly surrounded the Ship of the Covenant and Testament. Soon the armies of doubts will openly spread from all directions. Therefore steadfastness and resistance are necessary and holding fast and clinging are essential.
- 3 I hope that you may become the cause of firmness and steadfastness of others. This condition has been revealed in all the divine Tablets and will surely become manifest.

1 ای متمسک بعهد و پیمان اگرچه چند مکتوب از آنجناب واصل از کثرت احزان و اشغال فرصت جواب حاصل نگشت ولی آنی از یادت فراغت نیست از تأییدات کلیه مترصد و منتظریم که بشروط عبودیت درگاه جمال مبارک موفق شوی

2 و اعظم عبودیت محافظه و صیانت عهد و میثاق الهیست و الیوم اریاح شبهات سفینهء عهد و میثاق را سرّاً احاطه کرده است عنقریب جنود شبهات از جمیع جهات چهاراً منتشر گردد پس ثبات و مقاومت لازم و تمسک و تشبّث واجب

3 امیدوارم که سبب ثبوت و رسوخ سائرین گردی این کیفیت در جمیع الواح الهی نازل البتّه ظاهر خواهد شد

MMK5#234 p.184

AB06947*To: Aqa Muhammad Karim, in Qazvin**Date: 1900 or <*

- 1 O thou who gazest upon the Most Great Scene! 1 ای ناظر بمنظر اکبر
- 2 Today the horizon of existence is illumined by a star whose lights are the exaltation of the Word of God and whose rays are the diffusion of the divine fragrances of the All-Glorious Lord. Its heat is the fire of the love of God and its dawning-place is the morning of guidance. 2 الیوم افق وجود بکوکبی تابان گردد که انوارش اعلاء کلمة الله و اشراقش نشر نفحات حضرت کبریا حرارتش نار محبت الله مطلعش صبح هدی
- 3 Therefore, O spiritual friends and divine companions, this is the time of hope - be not hopeless. This is the season of expectation and the attainment of aspirations - be not despondent and distressed. 3 پس ای دوستان الهی و ای یاران معنوی وقت امید است نوید مشوید زمان رجا و حصول آمال است مأیوس و مبتلا نگردید
- 4 Simon Peter, that is, the great Peter of Jesus Christ, was a mere fisherman, and Salman the Persian was but a vendor. Simon enchanted the world, and Salman made multitudes become manifestations of the signs of the All-Merciful. 4 شمعون صفا یعنی پطرس اکبر حضرت عیسی شخص صیادی بود و سلمان فارسی شخص دلالی شمعون جهانرا مفتون نمود و سلمان جمعی را مظاهر آیات رحمن کرد
- 5 Therefore, make your determination mighty and your purposes lofty, that ye may illumine the realm of being from East to West. 5 پس همت را عظیم و مقاصد را جلیل نمائید تا امکان را از خاور تا باختر روشن و نورانی نمائید

INBA84:436,

BRL_DAK#0034,

SFI10.020b

AB07101*To: Aqa Muhammad Tahir, in Rafsanjan**Date: 1900 or <*

- 1 O Tahir! Verily your Lord has sent down from the clouds of His grace's bounty a purifying water and a praiseworthy outpouring, and with it He has purified the realities of the people of divine unity, and caused the good land to grow vegetation, so it brings forth its plants by permission of its Lord. But as for the barren, corrupt lands, they bring forth nothing but meager growth. 1 یا طاهران ربّک قد نزل من غمام فیض رحمته ماءً طهوراً و فیضاً مشکوراً و طهر به حقائق اهل التّوحید و انبت به البلد الطّیب فأخرج نباته باذن ربّه و اما الأراضی الجرزة الخبیثة لم تنبت الا نکداً
- 2 So ask God, your Lord, for a purifying power in existence, that hearts may be cleansed from the filth of heedlessness of the

All-Loving Lord, and that you may move among the people of prostration. By My life, at that time you will receive tidings from a praiseworthy station.

2 فاسئل الله ربك قوة طاهرة في الوجود حتى تطهر
القلوب من وضر الغفلة عن الرب الودود و تكون
مقبلاً بين اهل السجود لعمري حينئذ تستبأ من
مقام محمود

- 3 And glory be upon you and upon all who have not been shaken by the doubts that have spread from the people of allusions, and who have remained firm in the Mighty Covenant. In these days, the diffusion of divine fragrances is the greatest of rewards. Permission for attaining the presence will be given at the appointed time.

3 و البهاء عليك و على كل من لم يتزلزل من
الشبهات التي انتشرت من اهل الاشارات و
ثبت على العهد العظيم اين ايام نشر نفحات الهيّه
اعظم مثوباتست در وقت موعود اذن حضور
داده خواهد شد

MMK6#150

AB06841

To: Siyyid Isma'il Shirazi, in Rangoon

Date: 1900 or <

- 1 O thou who standest in service at the Holy Shrine! This service is a crown placed upon thy head from heaven. This service is a light that hath shone upon thy brow like the manifest morn. This service is a proclamation of generosity that shall encompass East and West. This service is a banner that shall be raised high in the heavens. This service is a jewel that shineth in the crown of the kings of the Kingdom, for it is the Ark concerning which it is stated in the Qur'an: "A sign of his kingdom is that there shall come to you the Ark wherein is tranquility."

1 ای قائم بخدمت روضه مقدسه این خدمت
تاجیست که از آسمان بر فرق تو نهاده شد
این خدمت نورست که در جبین تو چون
صبح مبین روشن گشت این خدمت صیت
کرامتیست که شرق و غرب را احاطه خواهد
کرد این خدمت علمیت که بر فراز آسمان بلند
خواهد شد این خدمت گوهریست که در تاج
ملوک ملکوت می درخشد زیرا تابوتیست که
در قرآن میفرماید آیه ملکه ان تأتیکم التابوت فيه
سکینه

- 2 This tranquility is the pure body. This tranquility is the embodied spirit. This tranquility is the illumined temple. This tranquility is the luminous garment of the Most Pure Beauty.

2 این سکینه جسد مطهر است این سکینه روح
مجسم است این سکینه هیکل منور است این
سکینه قمیص نورانی جمال اطهر است

- 3 Blessed art thou, then again blessed art thou.

3 طوبی لک ثم طوبی لک

INBA13:079, MMK6#047, MLK.049,
QT108.057, HNU.359

AB06834

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1900 or <

- 1 O nightingale of the Abha rose-garden! When the spiritual ones arrange the gathering of joy and the Baha'is rest in the shade of the Tuba tree, the feast of the Covenant becomes adorned beneath the shadow of the companionable tree. Take up the divine harp and strike up the melody of the Abha Kingdom, [saying]: "O Baha'is, show forth ecstasy and joy! O divine ones, seek attraction and rapture!"
 1 ای عندلیب گلشن ابهی چون روحانیان محفل
 طرب آراند و بهائیان در سایه طوبی آسایند
 بزم میثاق بر ترتیب ظلّ شجره انیسا مزین گردد
 چنگ الهی بدست گیر و آهنگ ملکوت ابهی
 ساز کن که ای بهائیان وجد و طرب نمائید ای
 الهیان جذب و وله خواهید
- 2 For the melody of the trumpet of Truth has set East and West in motion, and the sound of the horn and clarion of Truth has brought North and South to life. The sound of glorification and praise and the melody of sanctification and celebration reaches continuously from all regions and directions to the Abha Kingdom, and the fame of the Abha Beauty extends to the seven climes.
 2 که نغمه ناقور حقّ شرق و غرب را بحرکت
 آورده و صوت صور و صافور حقّ جنوب و
 شمال را زنده نموده صوت تهلیل و تکبیر و رنه
 تقدیس و تسبیح از جمیع ارجاء و انحاء بملکوت
 ابهی متواصل و صیت جمال ابهی بهفت اقلیم
 متتابع
- 3 And glory be upon all who rejoice at these tidings.
 3 و الباء علی کلّ من یستبشر بهذا الحدیث

INBA13:231b, INBA87:623, INBA52:666,
 BRL_DAK#0334, MKT5.209a

AB06728

To: Mirza Ali servant of Khadijih Bagum, in Shiraz

Date: 1900 or <

- 1 O thou that dost serve at the divine Threshold! This service of thine is higher than the sovereignty of all the world. This servitude thou dost offer is better than sovereignty over all the world. For earthly power is as vapour in deserted wildernesses, nay worse: it is as deadly venom. But the service thou dost render gives thee lasting sway; it is the rule of high heaven.
 1 ای خادم درگاه حقّ این خادمی تو از شهنشاهی
 عالم برتر است و این بندگی تو از سلطنت جهان
 بهتر زیرا این شهریاری جهان سرآب بقیع است
 بلکه سمّ نقیع ولکن خادمی تو سلطنت باقیه
 است و حکومت سماوات عالیّه
- 2 Well hath it been said: These are slaves but kings shall be their thralls, And the universe would fain become their servant.
 2 فنعّم ما قال عبید ولکنّ الملوک عبیدهم و
 عبدهم اضحی له الکون خادماً
- 3 Know thou, therefore, that this garment of servitude is a robe of everlasting glory on thy shoulders and this dust of thralldom to which thou hast stooped is a diadem worthy of princes in the
 3 باری این جامه عبودیت رداء عزّت قدیمه است
 و این خاک بندگی تاج و افسر شهنشاهی جهان
 باقی اینست که اکیلل جلیل این عبد ذلیل در

Realm of eternity. It is for this same reason that the treasured crown of this lowly one is to be a servant at the threshold of the Abha Beauty and my greatest glory is to attain this station of thralldom.

درگاه جمال ابهی مقام عبودیت است و اعظم
مباهات قیام بر بندگی این عتبه علیاست

- 4 O my God! Confirm me in this purpose and enable me to realise this hope. Thou art the One Who confirmeth and sustaineth all.

اللهم وفقنی علی ذلک و حقّقنی بذلک انک
انت الموفق القدير

BLO_PT#081.267

INBA55:378, INBA87:162a, INBA88:348a,
INBA52:159, MMK2#267 p.193

AB06703

To: *Hasan Hammami, in Tabriz*

Date: 1900 or <

- 1 O thou who art firm in the Covenant! Although the wavering ones are full of evil, shameless and proud, yet leave them to the jealous Lord. Verily thy Lord lieth in wait.
- 2 What is incumbent upon the people of Baha is patience, calmness, steadfastness and forbearance in all things. As much as thou canst, be thou a manifestation of the favors of the Merciful and an angel of the mercy of God.
- 3 These wavering souls, like bats in their dark abode, have deprived themselves of the brilliant lights of the Sun of the Covenant and are veiled from the rays of the Orb of the horizons. What humiliation could be greater than this and what punishment mightier than this?
- 4 Soon shalt thou see the deniers in manifest loss and find those who are veiled in evident abasement, and thou shalt say: "Praise be to God, the Lord of the worlds!"

1 ای ثابت بر میثاق اهل فتور هرچند شرورند و
بی شرم و پرغرور ولی ایشانرا توبه خداوند غیور
واگذار ان ربک لبالمرصاد

2 آنچه فرض بر اهل بهاست صبر و سکونست و
شکیب و تحمل در کلّ شئون تا توانی مظهر
الطاف رحمن باش و ملائکه رحمت یزدان

3 این نفوس متزلزله چون خفاشان ظلمتکده خود
را از انوار ساطعه شمس میثاق محروم نموده اند و
از شعاع نیر اشراق محبوب دیگر چه ذلتی اعظم
از این و چه نعمتی اکبر از این

4 فسوف ترى المنكرين في خسران عظيم و تجد
الاحتجيين في خذلان مبین و تقول الحمد لله ربّ
العالمين

INBA88:237b

AB06795

*To: Sulayman Yazdi, in Tabriz**Date: 1900 or <*

- 1 O Sulayman! His Holiness the Mahdi, like a lamp of guidance, blazed forth in the glass of the Concourse on High, and like a moth around the candle of God's Cause, burned wing and feather. He gave his head in love for the Ancient Beauty and became the joy of both worlds. He sacrificed his life at love's altar but galloped on two steeds to the slopes of the Abha Kingdom and raised his banner at the pole of the Supreme Concourse.
- 2 Therefore you, who are a memorial to that noble one, follow his path and seek his way. Show forth steadfastness and firmness in times of trial, that you may become a tested believer and a trusted faithful one.
- 3 The glance of favor is upon you and the attentions of the Most Holy Court encompass your condition. And the glory be upon you.

1 ای سلیمان حضرت مهدی چون سراج هدی
در زجاج ملاً اعلی برافروخت و چون پروانه
حول شمع امر الله بال و پر بسوخت در محبت
جمال قدم سر بداد و سرور دو جهان شد و
در قربانگاه عشق جان بباخت ولی تا دامنه
ملکوت ابهی دواسبه بتاخت و در قطب ملاً
اعلی علم برافراخت

2 پس تو که یادگار آن بزرگواری راه او پیش گیر
و روش او طلب و ثبوت و استقامت در موارد
بلا بنا تا مؤمن ممتحن گردی و موقن مؤتمن

3 نظر عنایت با تست و توجهات حضرت احدیت
شامل حال تو و البهاء علیک

INBA88:237a, MKT9.140b

AB06801

*To: Sulayman Yazdi, in Tabriz**Date: 1900 or <*

- 1 O peerless poet! Compose a brilliant ode like a radiant pearl in remembrance of this servant Baha's servitude at the threshold of the All-Glorious, that its sweetness may make my palate sweet and my taste honeyed.
- 2 If you attribute all the qualities of the first and the last to a single particle of dust at His threshold, it is acceptable and beloved, for it is associated with Him. But no description is sweet to the taste of this servant except the description of pure servitude and absolute bondage.
- 3 As much as you can, cry out "O servant of Baha! O slave of the Most Glorious Beauty! O dust of His threshold! O earth

1 ای شاعر یگانه قصیده غزائی چون فریده
نوراء در ذکر عبودیت این عبد بهاء بدرگاه
کبریاء انشاء نما تا از حلاوتش کام شیرین
گردد و مذاقم شکرین

2 جمیع اوصاف اولین و آخرین را اگر در حق
ذره‌ئی از خاک آستانش نمائی مقبول و محبوب
چه که باو منسوب ولی این عبد را وصفی جز
وصف عبودیت محضه و رقیّت صرفه در کام
شیرین نه

3 تا توانی فریاد برآور ای عبد بها ای بنده جمال
ابهی ای تراب آستانش ای خاک درگاهش تا

of His court!" that from here you may hear successive answers of "Yes" with the ear of the soul. Before you have even spoken, I am saying "Yes, again and ever yes!"

از اینجا متتابع جواب بی بگوش جان بشنوی شما
هنوز نگفته من بی میگویم بی ثم بی

MKT6.023a

AB06990

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1900 or <

- 1 O true friend! Jinab-i-Aqa Siyyid Muhammad - upon him be the Glory of God - is present and requests the writing of this letter. I am embarrassed to say that I wrote him a letter a few days ago, for in his utmost love for you he pleaded for this letter.
- 2 In truth, in all existence there is no honey sweeter than the love of the divine friends for one another, especially to the taste of 'Abdu'l-Baha. I swear by the Beauty of Baha and the Spirit of the Exalted One that when it is heard that two friends are, as they should be, one spirit and one heart and one thought and one purpose and one movement, and in the utmost fellowship, the heart is stirred - how much more if all become thus!

1 ای یار حقیقی جناب آقا سید محمد علیه بهاء الله
حاضر و خواهش نگارش این ورقه مینماید و
من نجلت میکشم که بگویم چند روز پیش
بابشان نامه نگاشتم زیرا در نهایت محبت بشما
رجای این نامه نمود

2 فی الحقیقه در عالم وجود شهدی شیرینتر از محبت
یاران الهی بیکدیگر نه علی الخصوص در مذاق
عبدالبهاء قسم بجمال بهاء و روح حضرت اعلی
چون استماع گردد که دو نفر از دوستان چنانکه
سزاوار است یک روح و یک قلب و یک فکر
و یک مقصد و یک حرکتند و در نهایت الفت
قلب مهتر گردد فکیف اگر عموم چنین گردد

INBA13:255a

AB06659

To: Muhammad Ali Kashani, in Tihiran

Date: 1900 or <

- 1 O servant at the threshold of the Divine Oneness! I found no greater praise with which to praise you than this. The Lord God has said in the Qur'an "Ye shall never attain unto righteousness until ye give of that which ye love." And since servitude at that Threshold is the crown of ancient glory and the celestial sovereignty of 'Abdu'l-Baha, therefore I have addressed you with this title, so that you may purify and sanctify

1 ای بنده درگاه حضرت احدیت ستایشی اعظم
از این نیافتم که ترا بآن بستايم خداوند یزدان در
قرآن لن تنالوا البر حتی تنفقوا مما تحبون فرموده
و چون عبودیت آن آستان افسر عزت قدیمه
و سلطنت ملکوتیه عبدالبهاست لهذا ترا باین
خطاب مخاطب ساختم تا دلرا از جمیع حقائق و

the heart from all realities and meanings, and in the school of servitude teach this truth and instruct everyone in it. And the Glory be upon you. 'A 'A

معانی پاک و مقدّس ثنائی و در دبستان عبودیت
این حقیقت را سبق دهی و هر کس را پیاموزی
و البهاء علیک ع

- 2 In these days since the Holy Land is in utmost turmoil, you should delay your presence and postpone it to another time. Convey greetings to all the friends.

2 این ایام ارض مبارکه چون در نهایت انقلابست
باید تأخیر در حضور نمائید و بوقتی دیگر مرهون
فرمائید جمیع دوستانرا تکبیر برسانید

MMK6#072

AB06830

To: Abdu'l-Husayn, in Yazd

Date: 1900 or <

- 1 O Abdul-Husayn, be firm and steadfast like an iron mountain in the Covenant of the Manifest Beauty, and like a divine lion charge forth and advance in the arena of the Covenant. Be a warrior who defeats men in the host of the steadfast ones, and be a candle of the gathering in the assembly of the firm ones.
- 2 A severe whirlwind has been directed toward the land so that the steadfastness of the loved ones may be shown to what degree. This person repeatedly rebelled against the explicit Command in the time of the Chosen Beauty and opposed the definitive decree mentioned in the Tablets. Despite this condition, he claims utmost acceptability and has risen to uproot the divine Covenant.
- 3 And glory be upon all who resist him through the power of the Covenant and render him disappointed and frustrated in what he intended.

1 ای عبدالحسین چون کوه آهنین در پیمان جمال
مبین رزین و رصین باش و چون غضنفر الهی
در میدان پیمان به حرکت و جولان آ در خیل
ثابتین سوار مردافکن باش و در محفل راسخین
شمع انجمن

2 گردباد سختی متوجّه ارض یا دیگر تا ثبوت احباء
بچه درجه این اعصار در زمان جمال مختار بکرات
و مرّات تمرّد امر صریح نمود و مخالفت حکم قطعی
و در الواح مذکور باوجود این حال ادّعای نهایت
مقبولیّت مینماید و به قلع و قمع پیمان الهی قیام
نموده

3 و البهاء علی کلّ من قاومه بقوّة الميثاق و جعله
خائباً خاسراً عمّا اراد

ABDA.102-103

AB07025*To: Elizabeth H Stewart, in United States**Date: 1900 or <*

O thou speaker in the remembrance of God!

Verily I say unto thee, O servant of God! The earth and what is therein are imaginations or reflections in mirrors or shades; but the bounty of the Kingdom and the gifts of the invisible world are the thoughts of the Merciful One, and the lordly radiances are immortal and constant and unending. Thou must depend upon these! Thou must depend unto these! Thou must depend upon these!

Be assured with the true assurance that, verily, dependence upon the Covenant of God is surrounded from all directions by those gifts and the angel hosts assist it on the right hand and on the left hand, and the power of the Holy Spirit strengthens it in all circumstances and meets it with signs of splendor in the horizons.

Therefore, confirm the wavering minds in the path of God, and the feeble souls with the love of God.

TAB.362

AB06649*To: Ali Rida son of Tahmasb Khan**Date: 1900 or <*

- 1 O servant of the Truth! What shall I write? Whatever is spoken or written cannot interpret the secrets of hearts nor explain the verses of breasts. Only a drop from the ocean can be expressed, and but a single grain from the harvest revealed. 1 ای بنده حق چه نگارم آنچه تقریر و تحریر شود
اسرار قلوب تعبیر نگردد و آیات صدور تفسیر
نشود از بحر قطره‌ئی بیان گردد و از خرمی دانه‌ئی
آشکار شود
- 2 The glad tidings in hearts through the fragrances of the love of God are like a surging ocean, and the faces and countenances of the friends are like brilliant lamps. 2 بشارات قلوب بنفحات محبت الله چون بحر موج
و روی یاران و وجوه چون سراج و هاج
- 3 You asked forgiveness of sins, that intercession be made at the Divine Threshold. The Ocean of the Covenant is the Most Great Sea - when the firm and steadfast immerse themselves 3 عفو گاه خواستید که شفاعت در درگاه کبریا
گردد بحر میثاق قلزم اعظمست ثابتان و راستخان
چون در این یم رحمت غوطه خورند از لوث

in this Sea of Mercy, they become purified and sanctified from the stain of sins. And God forgives whomsoever He wishes.

ذنوب پاک و مقدّس گردند و الله يغفر لمن يشاء

- 4 And when they become firm and steadfast, the lights of righteousness and prosperity shine forth from their roseate countenance. And the Glory be upon you.

4 و چون ثابت و راسخ شوند انوار صلاح و فلاح از رخ گلگون ساطع گردد و البهاء عليك

INBA13:167b

AB06908

To: Aqa Siyyid Ali

Date: 1900 or <

- 1 O thou who art attracted to the light of reality! Thy letters were received and their novel meanings contained spiritual sentiments. They imparted spirit and fragrance and bestowed joy and delight, for the cup of their expressions was brimming with the wine of the love of God and the cloud of their meanings was dripping with attraction to the divine fragrances. Such an exalted station and glorious rank befiteth one like thee.

1 ای منجذب نور حقیقت مراسلات رسید و معانی بدیعہ حاوی احساسات روحانیہ بود روح و ریحان بخشید و فرح و سرور مبذول نمود چه کہ کأس عباراتش بصباء محبت الله طاف بود و سحاب معانیش بانجذاب بنفحات الله مترشح و لمثلک ینبغی هذا المقام البدیع و هذا الشأن الجلیل

- 2 Turn to thy Generous Lord in His hidden Kingdom and say: "O Lord! Expand my breast through the light of Thy knowledge, make my affairs easy through Thy bounty, strengthen my back through the hosts of Thy Kingdom, cause me to speak Thy praise, loose my tongue in teaching Thy Cause, and make me one of Thy sincere servants."

2 توجه الی ربّک الکریم فی ملکوتہ الخفیّ و قل ربّ اشرح صدری بنور معرفتک و یسر لی امری بموهبتک و اشدّد ازری بجنود ملکوتک و انطقنی بثنائک و اطلق لسانی فی تبلیغ امرک و اجعلنی من عبادک المخلصین

- 3 For the promotion of the Cause of God and the diffusion of the fragrances of the Covenant, stay in any place or move to any place as thou wishest.

3 بجهت ترویج امر الله و نشر نفحات میثاق مکث در هر جا و حرکت بهر جا بفرمائید محبوب

INBA13:163b

AB06778*To: Darvish Isma'il**Date: 1900 or <*

- 1 O thou who art sacrificed in the altar of love! 1 ای ذبیح قربانگاه عشق
- 2 A hundred thousand martyrs have shed their blood and freely gave their lives, yet asked forgiveness for their shortcomings, saying they had not sacrificed as they should and could. In every breath, sacrifice thy life, and with every respiration become the target of an arrow, so that thou mayest sacrifice a hundred thousand lives for the Beloved and in every moment become a martyr in the path of the Lord. 2 صد هزار شهیدان خون ریخته جان رایگان بدادند و عذر قصور خواستند که چنانچه باید و شاید جان نباختند تو در هر دم جانفشانی کن و در هر نفسی خسته تیر پرتابی گردد تا صد هزار جان نثار جانان نمائی و هر لحظهئی شهید راه یزدان گردی
- 3 Thou wert present at the Threshold of Oneness, drank from the cup of grace, perfumed thy nostrils with the holy fragrances of the Blessed Spot, illumined thy face with the dust of God's threshold, and with melody, song, chanting, ecstasy, attraction and rapture watered the rose-garden and flower-bed of the Sacred Valley. 3 در درگاه احدیت حاضر شدی و از کأس عنایت نوشیدی و بنفحات مقدسه بقیه مبارکه مشام معطر نمودی و بغبار آستان الهی روی منور کردی و به آهنگ و ترانه و غزلخوانی و وجد و شوق و جذب گلزار و گلشن وادی مقدس را آبیاری نمودی
- 4 Offer a hundred thousand thanks, offer a hundred thousand praises. 4 صد هزار شکر نما صد هزار حمد نما

INBA85:112, INBA55:340a

AB07106*To: Mirza Ali servant of Khadijih Bagum**Date: 1900 or <*

- 1 O thou who art enkindled with the fire that blazed on Mount Sinai! Although this is written in utmost haste, as there is absolutely no time, yet the heart's attraction to the love of the beloved ones of the All-Merciful is so intensely burning that even the mighty waves of greatest preoccupations cannot prevent or hinder the mention of the beloved ones of the All-Merciful. 1 یا من اشتعل بالنار الموقدة فی برية السیناء هر چند در کمال استعجال مرقوم میشود چه که هیچوجه مجال نیست ولی انجذابات قلبیه بحب احباء رحمن نچنان در شدت فورانست که امواج بحر اعظم مشغولیات از ذکر احباء رحمن مانع و حائل گردد
- 2 O Lord! Aid this servant of Thine to supplicate at the gate of Thy oneness, to implore the heaven of Thy divinity, to be engaged in Thy remembrance, to be attracted by Thy sweet fragrances, to hold fast to Thy strong cord, to remain firm in 2 ربّ اید عبدک هذا علی الابطال الی باب احدیتک و الضراعة الی سماء الوهیتک و الاشتغال بذکرک و الانجذاب بنفحاتک و التمسک بعروتک و الثبوت علی عهدک

Thy Covenant and Testament, to be steadfast in Thy path, to be illumined by Thy lights, to teach Thy Cause, and to spread the sweet savors of Thy mention and praise. Verily, Thou art the Generous, the Merciful, the Bestower, and unto Thy servants Thou art compassionate and merciful.

و میثاقک و الاستقامه علی صراطک و
الاستضاءه من انوارک و التبلیغ لامرک و
النشر لطیب ذکرک و ثنائک انک انت الکریم
الرحیم الوهاب و عبادک رؤوف رحمن

INBA55:379, INBA87:165b, INBA52:163b

AB06637

To: *Muhammad Baqir Naraghi*

Date: 1900 or <

- 1 O servant of the Abha Beauty! Today the pavilion of the Covenant has been raised at the pole of the world and has reached to the zenith of heaven, and has taken all existence under its shadow and has encompassed it from all directions. Yet certain thoughtless upstarts in Tehran and Tabriz have deprived themselves of this extended shade and have taken refuge in the black tent of the negligent ones.
- 2 Say: O thoughtless ones! The hand of power has raised this pavilion of grandeur - its pillar is the Book of the Covenant, its fabric is the Most Holy Book, and its ropes are all the divine Tablets. No one can tear it - they can only deprive themselves. What foolishness is this, and what childishness!
- 3 And upon you be the Glory!

- 1 ای بندهء جمال ابدی الیوم سراپردهء پیمان در
قطب جهان بلند و بعنان آسمان رسیده و امکان
را در سایهء خود گرفته و از جمیع جهات احاطه
نموده ولی بعضی نوهوسان بی تمیز در طهران و تبریز
خود را از این ظل ممدود محروم نموده اند و پناه
بسیاه چادر اهل فتور برده اند
- 2 بگو ای بیفکران این سرادق عظمت را ید قدرت
بلند نموده عمودش کتاب عهد است و قماشش
کتاب اقدس و طنابش جمیع الواح الهیه کسی
رخنه نتواند بلکه خود را محروم تواند کرد این
چه بلاهت است و این چه صباوت
- 3 و البهاء علیک

INBA13:107, MMK5#240 p.190,
TAH.350a

AB06868

To: *Nur Muhammad Khan (Kirman)*

Date: 1900 or <

- 1 O bird of the morn of guidance! Now is the time for melody, tune and song, and the moment for the sound of the harp, lute and dulcimer. Take in hand the strings and chords of meanings

- 1 ای مرغ صبح هدایت وقت نغمه و آهنگ و ترانه
است و هنگام آواز چنگ و بربط و چغانه تار و

and, with a sweet life-giving spiritual melody, engage in divine praise and glorification.

- 2 In the garden of existence, begin playing the psalms of the House of David, and on the branches of the Divine Lote-Tree play a soul-stirring melody, that the birds of the gardens of unity may be moved to joy and delight, and the countenances in the chambers of sanctification may shine with eagerness and rapture, so that from this music and song a commotion may arise in the realm above and praise may descend from the Abha Kingdom.

- 3 Blessed are they who remember! Blessed are they who speak! Blessed are they who are sincere! And upon thee be Glory!

اوتار معانی را در دست گیر و بآهنگ خوش
حیاتبخش روحانی بحامد و نعوت الهی پرداز

2 در حدیقه وجود بمزامیر آل داود آغاز ساز کن
و در شاخسار سدره منتهی نغمه جانسوزی
بنواز تا طیور حدائق توحید بوجد و طرب آیند و
طلعات هجرات تقدیس در جلوه و شوق و شغف
تا از این ساز و آواز ولولہائی در عالم بالا افتد و
تحسین از ملکوت ابهی رسد

3 طوبی للذاکرین طوبی للناطقین طوبی للصادقین و
البهاء علیک

INBA55:135

AB06712

To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani

Date: 1900 or <

- 1 O thou who art firm in the Covenant! O thou who art steadfast in the Testament! O thou whose face is luminous! O thou whose nature is merciful! O thou whose dwelling is spiritual!
- 2 From thy honored letter, the meanings of firmness and steadfastness were clear and evident, and thou hadst beseeched confirmation in service and teaching the Cause. Supplications and entreaties were offered at the threshold of the Lord of Majesty that He may grant success in all aspirations, so that in the tent of the Covenant of Israel thou mayest become like Gabriel, confirmed in service to the Glorious Lord, and mayest become a distinguished descendant of His Holiness Abraham, and a cause of joy and delight to the noble Moses.
- 3 Mayest thou make the faces of the Israelites radiant and show forth the character of the former Prophets. Mayest thou spread abroad the sweet fragrance of Abraham's rose garden and make prosperous the dwelling place of the ancient divines.
- 4 And upon thee be glory.

1 ای ثابت عهد ای راسخ میثاق ای روی تو نورانی
ای خوی تو رحمانی ای کوی تو روحانی

2 از رقیمه کریمه مضامین ثبوت و رسوخ واضح
و مشهود و استدعای تأیید در خدمت و تبلیغ
امر شده بود تضرع و ابتهاج بساحت حضرت
ذوالجلال شد که موفق بکل آمال فرماید تا در
خیمه عهد اسرائیل چون جبرئیل مؤید بخدمت
رب جلیل گردی و حضرت خلیل را سلیل مجید
شوی و سبب فرح و سرور کلیم کریم گردی

3 روی اسرائیلیان سفید نمائی و خوی انبیاء
پیشینیان بنمائی بوی خوش گلستان ابراهیمی
منتشر سازی و کوی ربانیون قدیم را معمور
کنی

4 و البهاء علیک

INBA13:165a, MSBH4.466

AB06555

Date: 1900 or <

- 1 My God, my God! Calamities have followed one after another, afflictions have continued unabated, and the grief of the loved ones has intensified. Tribulations and hardships have encompassed them to such extent that tears flow, sighs ascend, and sorrows multiply.
- 2 Among these is the calamity of Your maidservant who believed in You and Your verses, whose inner being was set aflame with the fire of Your love, whose eyes were consoled by witnessing Your traces, whose ailment was healed by the wine of the chalice of Your knowledge, whose thirst was quenched from the spring of Your bounty, and whose anguish was cooled by the breezes of Your providence. Then she turned to the gate of Your oneness and sought the seat of truth in the vicinity of Your mercy.
- 3 O Lord! Fill her cup with forgiveness through Your grace and bounty, shelter her in the vicinity of Your pardon and generosity, admit her into the sanctuary of favors in the shade of the Tree of Your singleness, and give her to drink from the cup of favors through Your kindness and mercy. Verily You are the Pardoning, the Forgiving. Verily You are the Mighty, the Beloved.
- 1 الهی الهی متابعت المصائب و توالی النوائب
و اشتدّ احزان الاحباء و احاطت البأساء و
الضراء اجاطة افسیحت بها العبرات و ارتفعت
بها الزفرات و اشتدتّ بها الحسرات
- 2 منها مصیبتہ امتک الّتی آمنت بک و بایاتک
و اتقدت احشائها بنار محبتک و قرّت عیناها
بمشاهدة آثارک و شفت غلتها بکأس صہبآ
معرفتک و روت غلتها بعین تسنیم موہبتک و
بردت لوعتها بنسائم عنایتک ثمّ توجّهت الی باب
احدیّتک و قصدت مقعد الصدق فی جوار
رحمتک
- 3 ای ربّ املها؟ کأس الغفران بفضلک و
احسانک و اجرها فی جوار عفوک و اکرامک
و ادخلها فی حظيرة اللطاف فی ظل سدره
فردانیّتک و اسقها کأس اللطاف بلطفک و
رحمانیّتک انک العفو الغفور انک انت العزيز
المحجوب

INBA13:319

AB06734

Date: 1900 or <

- 1 O Self-Sufficing Lord! Make these hearts intimate with Your mystery and free them from stranger and kin alike. Give them to drink from the morning cup in the dawn of oneness and intoxicate them with the cup of "Am I not?"
- 2 These servants are enchanted and enraptured with You, and these lovers are distracted and disheveled. They are wandering in Your lane and attracted to Your countenance.
- 1 ای خداوند بی نیاز این دلها را براز خویش دمساز
کن و از بیگانه و خویش بی نیاز فرما از جام
صبحی در صبح احدیت بنوشان و از جام الست
سر مست نما
- 2 این بندگان واله و شیدای تواند و این مشتاقان
آشفته و پریشان تو سرگشته کوی تواند و پرجذبه
در روی تو

- 3 We are like a herd of gazelles in the desert of separation, wandering and roaming, and we are scattered in the valley of deprivation. Send the protection of Your favor and the messenger of guidance, that a fragrance from Your lane might reach our nostrils and a ray from Your face might fall upon the cottage of sorrows of these grief-stricken ones.
- 4 May the darkness of night be transformed into light, and the furnace of deprivation become the rose garden of bounty. You are the Powerful, the All-Seeing, the All-Hearing.

DAS.1913-07-18, ABIE.082, BLO_PN#007, BSTW#123b

3 و گلهء آهوی تو در بیابان هجران سرگشته و سرگردان هستیم و در وادی حرمان پریشان بدرقهء عنایت بفرست و پیک هدایت تا بوئی از کوی تو بمشام درآید و پرتوی از رویت در کلبهء احزان این حسرت‌زدگان افتد

4 ظلمت دیجور بنور تبدیل گردد و گلخن حرمان گلشن احسان گردد توئی توانا و بینا و شنوا

INBA21:141a, INBA75:053, DWNP_v5#02-3 p.002-003, DUR2.130, DUR1.191, ADH2.049, ADH2_1#25 p.042, ADH2_1#47 p.071, MJMJ1.057, MMG2#298 p.331, MJH.016a

AB06739

Date: 1900 or <

- 1 O esteemed Khalil! Your letter was received. Praise be to God that you have drunk from the Salsabil of the love of God and witnessed the greatest signs from the Dawning Place of God's Cause. Therefore hold fast to the strong cord and move upon the straight path. Turn to the Abha Kingdom and cling to the hem of the Supreme Lord. Be a candle for the gathering and cause the kindling of the Fire of God, blazing in the hearts and souls of the people of East and West.
- 2 Today, whoever assists the Covenant and Testament will be assisted from the Abha Kingdom, and whoever arises to serve the Covenant will be the focus of the Concourse on High. Therefore gird up your loins and fasten tight the belt of endeavor to assist this unique and peerless one, for the winds of doubt are blowing and uncertainty and confusion from the people of equivocation are becoming manifest.

1 ایخلیل جلیل رقیمه ملحوظ افتاد حمد خدا را که از سلسبیل محبت الله نوشیده اید و از مطلع امرالله مشاهده آیات کبری نموده اید پس تمسک بحبل متین نمائید و حرکت بر صراط مستقیم توجه بملکوت ابدی کنید و توسل بذیل حضرت کبریاء شمع جمع باشید و علت اشتعال نارالله الموقدة در افنده و قلوب اهل شرق و و غرب

2 الیوم هر نفسی نصرت عهد و پیمان نماید از ملکوت ابدی منصور گردد و هر کسی بخدمت میثاق بر خیزد منظور نظر ملائ اعلی شود پس دامنی بر میان زن و کمر همت را بر نصرت این فرید وحید بر بند چه که اریاح شبهات در مروراست و شک و ریب اهل متشابهات در ظهور

INBA88:201

AB06870*Date: 1900 or <*

- 1 O you who are yearning for the threshold of the Intended One! 1 ای مشتاق درگه حضرت مقصود
- 2 In the previous Dispensation, there is a tradition which states: "Deeds are judged by their motives, and for every person is what they have intended." Now you have donned, with utmost longing, the pilgrim's garb for circumambulating the Ka'bah of the Intended One, and you have run with heart and soul, become detached from your familiar homeland, and taken into your head the desire for the Beloved's lane. We hope that this intention of yours will attain the station of deed, and this submission will find the essence, and this beginning will find its ending. 2 در کور سابق حدیثی روایت کرده‌اند الأعمال بالنیات و لكل المرء ما نوى حال آنجناب بکمال اشتیاق احرام طواف کعبه مقصود بر بستی و به جان و دل دویدی و از وطن مألوف بیزار شدی و هوای کوی جانان در سر گرفتی این نیت شما امیدواریم حکم عمل یابد و این عرض حکم جوهر یابد و این بدایت کرامت نهایت جوید
- 3 Since the departure was for God, the return too shall be for God. We beseech at the threshold of the Divine Unity that a blessed visitation be ordained and the reward of attaining the Pure Threshold be bestowed. 3 چون خروج لله بود رجوع نیز لله بدرگاه احدیت استدعا مینمائیم که خبر زیارت مقدر گردد و اجر فوز بعتبه طاهره احسان شود
- 4 So be confident in your Lord's grace, rejoice in your Master's favor, and receive glad tidings of the breezes that have wafted from the gardens of mercy, which indicate a great gift in the world of existence. 4 فاطمئ بفضل مولاک و افرح بعناية ربک و ابشر بنفحات هب من رياض الرحمة التي تدل على موهبة عظيمة في عالم الوجود

INBA88:203a

AB07111*Date: 1900 or <*

- 1 O thou who art attracted by the fragrances from the gardens of unity! 1 یا من انجذب بنفحات حدائق التوحید
- 2 Armies are established in two classes and types: First, the victorious armies of kings; second, the steel-clad armies of salvation in the path of God. The former takes life and plunders wealth and sheds blood and overthrows the foundations of enemies. The latter bestows life and freely gives the spirit and educates and adorns the world and rebuilds ruined foundations. It brings the dead to life and confers eternal life. 2 عسکر بر دو صنف و سنخ مقرر اول عسکر مظفر پادشاهی ثانی لشکر روئین پیکر نجات در سبیل الهی آن جان گیرد و مال غارت نماید و خون ریزد و بنیان دشمنان براندازد این جان بخشد و روان ارزان دارد و تربیت نماید و جهان پیاراید و بنیان ویران را آبادان نماید مرده زنده کند و حیات ابدی مبدول دارد

- 3 This army conquers the world of hearts, and these forces of salvation are souls who arise with the Most Great Guidance and sacrifice their lives in the path of God and seek aid and victory from the Abha Kingdom and are confirmed by the hosts of the Supreme Concourse. They don this robe through firmness and steadfastness in the divine Covenant and Testament.

3 این لشکر جهان دل را فتح نماید و این سپاه نجات
نفوسی هستند که بهدایت کبری قیام نمایند و
در سبیل خدا جانفشانی کنند و از ملکوت
ابهی عون و نصرت طلبند و بجنود ملأ اعلی مؤید
گردند این خلعت را به ثبوت و رسوخ بر عهد و
پیمان الهی پوشند

INBA55:303

AB07460

To: Mirza Aqa Tihrani, in Anzali

Date: 1900 or <

- 1 O candle of steadfastness in the gathering of friends! As the friends come and go, play such a melody that you will bring the silent birds to ecstasy and song, and make the unconscious birds conscious.
- 2 With the breath of Christ, give life to those dead for a hundred years, and through the grace of the Holy Spirit, heal those who are sick without remedy. Make the spiritually blind to see and the truly deaf to hear.
- 3 Become a guide on the path for the seekers and a glorious leader for the yearning ones. Light the lamp of guidance and close your eyes to the world and all within it. Become an ancient sign and a mighty standard. All this through the bounty of your gracious Lord.
- 4 And praise be to God, the Lord of the Worlds.

1 ای شمع ثبوت در جمع یاران و در عبور و مرور
دوستان چنان آهنگی بنواز که مرغان خاموش
را بطرب و آواز آری و طیور بیپوش را هوشیار
کنی

2 مرده صد ساله را بنفس مسیحائی حیات بخشی
و بیمار بی درمان را بفیض روح القدس شفا بخشی
کور بصیرت را بینا کنی و کر حقیقی را شنوا
نمائی

3 طالبان را رهبر سبیل گردی و مشتاقانرا دلیل
جلیل سراج هدی برافروزی و چشم از جهان و
جهانیان بدوزی آیت قدیم گردی و رایت عظیم
شوی کلّ ذلک بفضل مولاک الکریم

4 و الحمد لله ربّ العالمین

INBA13:165b

AB07541

To: Aqa Bala Karimuf, in Baku

Date: 1900 or <

- 1 O thou who art intoxicated with the divine wine! 1 ای مست صهبای الهی
- 2 Though that luminous star set from the horizon of contingent being, yet it rose from the dawning-place of the placeless realm. And though that divine lamp disappeared from the physical lantern, yet it became illumined in the glass of the All-Merciful. Though that celestial bird took flight from its earthly nest, praise be to God it found its dwelling in the divine nest. Blessed is he, blessed is he! 2 آن کوکب نورانی اگر چنانچه از افق امکان افول نمود ولی از مشرق لامکان طلوع کرد و آن سراج رحمانی اگرچه از مشکاة جسمانی غائب شد ولی در زجاج رحمانی برافروخت آن طیر آسمانی اگرچه از لانهء ترابی پرواز نمود الحمد لله در آشیان الهی مقریافت خوشا بحال او خوشا بحال او
- 3 The Ancient Beauty and the Most Great Name (may my spirit be a sacrifice for His loved ones) would smile whenever They gazed upon his radiant face, and signs of joy would appear upon the blessed countenance. 3 جمال قدم و اسم اعظم روحی لاحبائه الفدا هر وقت نظر بروی منورش میفرمودند تبسم میکردند و آثار بشاشت در وجه مبارک ظاهر میشد
- 4 A poem in Turkish has been composed commemorating your loss which is enclosed with this letter. 4 غزلی در ذکر ماتم تو به ترکی مرقوم شد در طی مکتوب است

INBA55:392

AB07225

To: Mashhadi Ali Milani (Ishqabad), in Caucasus

Date: 1900 or <

- 1 O thou who art intoxicated by the wine of God's love! The table of love is embellished and the banquet of divine knowledge is adorned. The rose-cheeked Cup-bearer circleth and the fairy-faced Beloved hath appeared from His concealment. The morning draught is passed around and the eternal wine of the All-Glorious is ... 1 ای بادهء محبة اللهک سرمست و سرخوشی بزم محبت آراسته در جشن معرفت پیراسته در ساقی گلچهره دوران ایدر شاهد پریرخ جلوهء پنهان ایدر جام صبحی دور ایتمکده در و مدام سبوحی جور ایتمکده در
- 2 The musician hath begun his melody and the Beloved is privily in feigned disdain. Those possessed with a seeing eye behold this and the disgraceful blind are deprived thereof. 2 و مطرب آغاز ساز ایتمکده در و معشوق خلوتده جلوهء ناز ایتمکده در اصحاب بصیرت مشاهده ایتمکده در لر و ارباب فضیحت کورانه محروم اوملقده در لر
- 3 Thou, however, hast attained this grace and bounty. Be thankful, be full of praise, pray fervently and tearfully. 3 سن که بو فضیلته نائل و بو موهبت واصل اولدک شاکر اول ذا کر اول مبتهل اول متضرع اول

- 4 The Iranian can but write this much in Turkish. Let it be excused and accepted. 4 فرس آنجق ترکی بو قدر یازه پیلور معذوردر و عذری مقبولدر

MJT.046

AB07615

To: Muhammad Baqir Naraqi, in Hamadan

Date: 1900 or <

- 1 O thou who gazest upon the Kingdom of God! In this glorious age and mighty cycle, give thanks to the Lord of all worlds that thou hast entered beneath the shade of the Divine Word and arrived at the shore of the sea of oneness, that thou hast drunk from the cup of the wine of the love of God and tasted the honey of the knowledge of God. 1 ای ناظر بملکوت الله در این عصر جلیل و قرن عظیم شکر کن خداوند عالمینرا که در ظلّ کلمهء الهیه داخل شدی و بشاطی بحر احدیه وارد گشتی و از کأس صهباء محبة الله نوشیدی و از شهد معرفه الله چشیدی
- 2 Know thou the value of this bounty and sail thy ship upon this boundless ocean until thou reachest the shore of the Kingdom and arrivest at the anchorage of the realm of the Divine. The Truth, exalted be He, is all ocean - both shore and realm. 2 قدر این فضل را بدان و کشتی در این بحر بی پایان بران تا بساحل ملکوت رسی و به لنگرگاه عالم لاهوت واصل شوی حق تعالی ساحل و عالم همه دریاستی
- 3 His honor Amin mentions that honored one in most of his letters. And upon thee be the Glory, and upon all who hold fast to God's Covenant and His Testament. 3 جناب امین در اکثر مکاتیب ذکر آنجناب را می نمایند و البهاء علیک و علی کلّ متمسک بعهد الله و میثاقه

TAH.349

AB07278

To: Mirza Farajullah, in Ishqabad

Date: 1900 or <

- 1 O thou servant of the one True God! All that thou seest in this ephemeral world is naught but a mere mirage, it is naught but vain imaginings. As much as thou art capable do not seek any attachment to this world and do not cling to any of its transient conditons. Do not place the affections of your heart on a world which is devoid of foundation and in this way do not seek humiliation for thyself. 1 ای بندهء حق آنچه در این جهان فانی نظر نمائید چیزی جز سراب نیایی و بغیر از اوهام مشاهده نکنی پس تا توانی تعلق باین عالم مجو و تشبث بشئون فانی مکن و باین عالم بی بنیان سست بنیاد دل میند و خود را مسکین مپسند

- 2 Praise be to God that thou art under the shelter of the grace and bounty of the Ancient Beauty and thou art surrounded by the loving kindness of the most great name. Our only attachment and intercession is to a peerless God and the utterance. Verily our hosts shall conquer is the utter truth.

2 الحمد لله در ظلّ فضل و عنایت جمال قدیمی و
مشمول الطاف اسم اعظم تشبّث و توسّل ما
بجداوند بی مانند است و البتّه و آن جندنا لهم
الغالبون مسلّم و البهاء علیک یا من آمن بالله

MMK3#061 p.039

AB12526

To: Wife of Aba Basir, in Ishqabad

Date: 1900 or <

- 1 O companion of His Holiness Abu-Basir the peerless! That bird of the divine garden has built a nest in the branch of the All-Merciful Tree and has made its dwelling and shelter in the palace of the celestial Kingdom. That nest shall likewise become your home - be thou assured of this. How fortunate wert thou to be associated with such a precious soul and to find thy way into the pavilion of bounty! That leader of the righteous, like a thousand nightingales in the meadow of the Holy One, with plaintive cry is warbling and singing. Though it be lamentation, yet it springs from eagerness and rapture, from attraction and ardent love. And upon thee be glory!

1 ای ضعیف حضرت ابا بصیر بی نظیر آن مرغ باغ
الهی آشیانی در شاخ سرو رحمانی ساخت و در
کاخ ملکوت ربّانی لانه و مأوی نمود آن آشیان
کاشانه تو نیز خواهد گشت مطمئن باش چه
خوش بخت بودی که قرین چنین نازنینی گشتی و
در سرادق موهبت راه یافتی آن سرور ابرار چون
هزار هزارستان در مرغزار حضرت تقدیس با
ناله زار در تریّ و تغنی است هر چند ناله است
ولی از شوق و طرب و جذب و وله منبعث
است و البهاء علیک

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 Convey my greetings to his honor, your brother Aqa 'Abdu'llah, who is intoxicated with the wine of the Covenant.

3 سرمست باده میثاق جناب اخوی آقا عبدالله
را تکبیر یرسان

INBA85:258

AB07440

To: Firaydun et al., in Kashan

Date: 1900 or <

- 1 O ye who are intoxicated with the cup of the favors of God! The ocean of the bounty of the Lord God is surging, and the hosts of the Kingdom are arriving wave upon wave. The confirmation is mighty and the foundation of the Covenant is stronger than

1 ای سرمستان جام الطاف یزدان دریای احسان
حضرت یزدان پرموج است و جنود ملکوت در
وفود و ورود فوج فوج تأیید شدید است و بنیان

steel. The celestial ones are soaring and the spiritual ones are in endless enkindlement.

- 2 Therefore, O friends, be intimate with the divine ones and walk in step with the celestial ones. Strive to promote the Cause of God and to gladden the hearts of the yearning ones. Be intoxicated with the divine cup and be lovers of the wine of alast.
- 3 Praise be to God, the lights of oneness are shining and the mysteries of divine unity are manifest and evident. Blessed are ye, O ye who are steadfast! Glad tidings unto you, O ye who are firm!

پیمان از زیر حدید آسمانیان در طیرانند و روحانیان در اشتعال بی پایان

2 پس ای یاران با ربانیان همدم گردید و با آسمانیان همقدم در ترویج امر الله کوشید و در تفریح قلوب مشتاقان از جام الهی سرمست باشید و از بادهء السست می پرست

3 الحمد لله انوار توحید در سطوع است و اسرار تفرید مکشوف و مشهود طوبی لکم یا ایها الثابتون بشری لکم یا ایها الراسخون

INBA13:168

AB07801

To: Uthman Yadunitga, in Mandalay

Date: 1900 or <

- 1 O thou who hast turned unto God! Hearken unto the call of the Most Glorious Beauty from His most exalted Kingdom of mystery.
- 2 He calleth out to the people of the most great scenes of grandeur, saying: Arise to aid My Cause and help Me - I shall help you with the angels of My holiness and the hosts of My mighty human realm. I shall send unto you the legions of the unseen like flocks of birds, and I shall scatter the forces in battle and disperse the gathering of the ignorant and break apart the assembly of the wicked, and I shall make your souls as pegs.
- 3 Verily, these are the hosts of inspiration. Verily, these are the armies of grace. Verily, these are the battalions of divine confirmation. Verily, these are the legions of divine success.
- 4 So rejoice in this victory, O loved ones of God, for true knowledge is the mightiest host, and certitude is the greatest army, and faith is the most powerful force advancing upon the kingdoms of hearts and consciousness.

1 یا من توجه الى الله اسمع نداء الجمال الاعلى من ملکوت غيبه الابهی

2 ینادی اهل مشاهد الکبرياء و يقول قوموا على نصره امری و انصرونی انصرکم بملائکة قدسی و جنود جبروت انسی و ارسل الیکم کتائب الغیب کعصائب الطیر و اشرد فی القتال و اشنت شمل الجبال و افرق جمع الاوغاد و اجعل نفوسکم الاوتاد

3 الا و هو جنود الالهام الا و هو جیوش الاحسان الا و هو فیالق التأيید الا و هو کتائب التوفیق

4 فاستبشروا بهذا النصر یا احباء الله لان العرفان اعظم جند و الايقان اکبر جيش و الايمان ابطلش ملومة صائله على ممالک القلوب و الوجدان

INBA59:172

AB07178*To: Mujud Pilitga, in Mandalay**Date: 1900 or <*

- 1 My God! You are my refuge, my shelter, my escape, and my sanctuary. I beseech You through the Pole Star of Your heaven of oneness, and the Center of the circle of Your mercy, and the belt of the celestial sphere of Your eternality, and the constellations of the heaven of Your uniqueness, and Your brilliant luminary shining in the zenith of Your lordship, that You assist this needy servant and kindle him like a radiant lamp and stir him like a surging ocean and make him a cloud pouring forth abundant rain.
- 2 Verily You are the Ordainer, the One Who grants success, the Helper on this clear and straight path which has no crookedness nor deviation.
- 3 O my Lord! Breathe into him the spirit of life and make him one of the manifest signs. Verily You are the Lord of the brilliant stars and Lord of the highest heaven.
- 1 الهی انت مرجعی و ملجئ و مهربی و ملاذی
انی اشفع لیدیک بقطب سماء احدیتک و مرکز
دائرة رحمانیتک و منطقة فلكی صمدانیتک و
بروج سماء فردانیتک و نیرک الذرہرة الدری فی
اوج ربانیتک ان تؤید هذا العبد المحتاج و اوقده
کالسراج الوهاج و هیجه کالبحر المواج و اجعله
سحاباً مدراراً بالماء الثجاج
- 2 آنک انت المقدّر الموفق المؤید علی السلوک فی
هذا المنهاج الواضح السوی و لیس له امتی و لا
اعوجاج
- 3 ای ربّ انفخ فیہ روح الحیات و اجعله من
الآیات الباهرات آنک انت ربّ النجوم الزاهره
و ربّ الفلک الاعلی

INBA59:173, ADH2.118, ADH2_3#09
p.151, MMG2#210 p.238

AB07780*To: Aqa Husayn grandson of Dakhil, in Maraghih**Date: 1900 or <*

- 1 O grandson of Dakhil and scion of that illustrious man! The time has come for you to shine like the sun and hasten like Bashir with Joseph's garment, bringing light to the eyes of yearning Jacobs.
- 2 In the divine Egypt, you must become like Indian parrots breaking sugar, and from the fire of love kindle an Azerbaijani flame in the heart of Azerbaijan, so that it may be proven and established that you are born of the spiritual essence of that glorious Dakhil, not merely separated from the element of water and clay.
- 1 یا حفید الدخیل و سلیل ذلک الرجل الجلیل
وقت آنست که چون آفتاب بتابی و چون بشیر
با قیص یوسفی بشتابی و یعقوبان مشتاق را دیده
روشن نمائی
- 2 و در مصر الهی چون طوطیان هند شکرشکن
گردی و از نار عشق آذر جانی در دل آذربایجان
زنی تا ثابت و محقق گردد که منشعب از عنصر
جان و دل آن دخیل جلیلی نه منفصل از عنصر
آب و گل

- 3 Raise such a cry of "Long live the Covenant!" at the pole of existence that it reaches the Abha Kingdom. And the glory be upon you and upon all who are firm in the Covenant.

3 و چنان در قطب وجود نعره‌ء حىّ على الميثاق
زنى تا بملکوت ابهى رسد و البهاء عليك و على
كلّ ثابت على العهد

INBA88:314b

AB07688

To: Nayrizi, Mirza Baqir et al.

Date: 1900 or <

O ye my true friends! What can I deem to write when my heart is in utmost attraction and my spirit is ardently yearning. There is a fire kindled in my heart and a candle burning within my breast which blaze forth and roar with such a roaring at the merest thought of the friends that they threaten to engulf the world and set it all aflame. How honoured are ye to have had the ropes of thralldom to the Ancient Beauty lashed around your necks and to have been ringed even as bondslaves in your servitude to the Greatest Name. Act then as befitteth such thralldom, such servitude, that ye may stand amongst men with your faces aglow with the light of the Kingdom of Glory.

ای یاران حقیقی چه نویسم که قلب در نهایت
انجذابست و روح در غایت اشتیاق آتشی از محبت
الله در دل افروخته و شمعى در زجاجهء قلب
روشن گشته که چون یاد یاران خطور کند
شعله‌اش جهانسوز گردد و زبانه‌اش عالم‌افروز
ملاحظه کنید که در این بساط چه قدر محترمید
زیرا بند بندگی جمال قدم بگردن دارید و حلقهء
عبودیت اسم اعظم در گوش پس بآنچه سزاوار
این عبودیت و بندگیست مجری دارید تا رخ در
ملکوت ابهى برافروزید

INBA87:443a, INBA52:457, MMK2#053

p.041

AB07526

To: Muhammad Husayn or Muhammad Husayn son of Haji Musa (Qazvin), in Qaf

Date: 1900 or <

- 1 O thou who art turned toward God!
- 2 This morning the dawn of sacrifice hath been illumined by the lights of the countenance of the Spirit of God, and the cup of guidance hath overflowed with the wine of detachment. His face, like the luminous full moon in the ethereal firmament, is radiant, and His fragrance, like roses and sweet basil, perfumes both worlds with ambergris.

1 ای متوجه الی الله

2 امروز صبح فدا بانوار طلعت روح‌الله روشن و
منور گشته است و جام هدی بصبهای انقطاعش
طاغ شده رویش چون بدر منیر در افق فلک
اثیر تابان و بوی خویش چون گل و ریحان بر دو
جهان عنبرفشان

- 3 This young child was apparently nurtured at the breast of sacrifice and became intoxicated from the cup of martyrdom. Today in the Most Glorious Kingdom, with a face like the sun and an auspicious rising that illumines the world, he crieth out "Would that my people knew how my Lord hath forgiven me and made me one of those who are honored!"
- 4 The ear of understanding heareth this melody of the Spirit.
- این طفل خوردسال گویا از ندى فدا پرورده شده بود و از جام جانفشانی سرمست گشته بود
اليوم در ملکوت اهبی با رخی چون آفتاب و طالع فرخی جهانتاب فریاد یا لیت قومی یعلون
بما غفر لی ربی و جعلنی من المکرمین میزند
- 4 گوش هوش این سرود سروش میشنود

AKHA_087BE #10 p.09, AHB_102BE
#03 p.22, TSHA3.537, KSHS05.012,
MAS9.047

AB07351

To: Aqa Muhammad Karim, in Qazvin

Date: 1900 or <

- 1 O pure soul! Purity and freedom lie in detachment from all save God and in holding fast to God's Covenant.
- 2 For the divine Covenant is like a pure spring - "this is cool to drink and to bathe in" - and is a healing draught like that of Job: when one immerses oneself therein, one is cleansed and purified of all ailments and afflictions, attaining perfect health. The face blooms like a rose, the heart becomes a jewel from the Badakhshan mine, the soul becomes the companion of Gabriel, the breast becomes Sinai, and the field of consciousness becomes a flower garden of divine grace.
- 3 Blessed are they who attain! Glad tidings to those who are sincere in this mighty, firm Covenant!
- 1 ای جان پاک پاکی و آزادی در انقطاع از ماسوی الله است و تشبث بعهد و میثاق الله
- 2 چه که عهد الهی بمثابه چشمه آب صافی هذا بارد و شراب مغتسل ایوبیست که چون در آن نفسی غوطه خورد از جمیع امراض و اعراض پاک و مطهر گردد و بصحت کامله بهره ور شود رخ چون گل بشکفت و دل گوهر کان بدخشان گردد و جان همدم جبریل شود و سینه سیناء گردد و ساحت وجدان گلشن باغ عنایت شود
- 3 طوبی للفائزین بشری للمخلصین من هذا العهد المحکم العظیم

INBA13:213b, MMK4#190 p.300

AB07659

To: Izziyyih daughter of Mirza Muhammad Javad Farhadi, in Qazvin

Date: 1900 or <

- 1 O assured and attracted leaf! Praise be to the Ever-Living, the Self-Subsisting, that on the Day of the dawning of the Day-Star of the horizons, thou didst attain the honor of presence and hearing, and didst witness all conditions. Thou didst behold the radiant light and observe the shining lamp. Thou didst grasp the most pure hem and seek deliverance from veils and doubts.
- 2 Therefore, in thanksgiving for this bounty, show such steadfastness and firmness that thou mayest cause all the maidservants of the All-Merciful to become firm and steadfast. And this is not conceivable except through a holy breath that is breathed into the heart of him whom God loveth.
- 3 Ere long thou shalt behold the banners of the Covenant and Testament raised high upon the battlements of the horizons.

1 ای ورقهء موقتهء منجذبه حمد کن حی قیومرا
که در یوم اشراق نیر آفاق بشرف حضور و اصغا
فائز شدی و جمیع شئون را مشاهده نمودی نور
ساطع دیدی و شمع لامع ملاحظه کردی ذیل
اطهر گرفتی و استغاثهء نجات از حجاب و شبهات
نمودی

2 پس بشکرانهء این موهبت چنان قدم و ثبوت و
رسوخی بزن که جمیع اماء رحمن را ثابت و راسخ
نمائی و ذلک لم يتصور الا بنفحة روح تنفث فی
روح من احبه الله

3 عنقریب رایات عهد و میثاق را بینی که بر
صروح آفاق بلند است

INBA13:239a, MKT7.201b

AB07487

To: Tarazullah Samandari, in Qazvin

Date: 1900 or <

- 1 O Taraz! O Lamp of Taraz! In the sermon explaining the ode of Siyyid-i-Ahrar "Praise be to God Who adorned the brocade of existence with the mystery of distinction through the ornament of the Point from which emerged the letter Ha with the Alif without extension or division," he stated that the meaning of "the Point from which emerged the letter Ha" is the Ancient Beauty, may my spirit be sacrificed for His loved ones. And God willing, you are the manifestation of the bounty of this adornment.
- 2 O Taraz of Baha, and servant of Baha, and bondsman of Baha, and lowly one of Baha! And this grace and favor shines like the moon upon every horizon. The tongue becomes confirmed with the confirmations of the Holy Spirit and the heart becomes a source of inspiration.

1 ای طراز ای شمع طراز در خطبهء شرح قصیده
سید احرار الحمد لله الذی طرز دیباج الکیونہ
بسر البینونہ بطراز النقطة البارز عنها الهاء بالالف
بلا اشباع و لا انشقاق فرموده مقصد از نقطهء
البارز عنها الهاء جمال قدم روحی لاجبائه
القداست و انشاء الله تو مظهر موهبت این
طرازی

2 ای طراز البهآء و عبدالبهآء و رق البهآء و ذلیل
البهآء و این لطف و احسان چون مه تابان بر هر
افقی تابد زبان مؤید بتأییدات روح القدس گردد
و قلب منبع الهام شود

- 3 We beseech God to confirm you in ascending to this lofty and impregnable station. 3 نَسْتُلُ اللهَ بَانَ يُؤَيِّدَكَ عَلَى الصُّعُودِ إِلَى هَذَا الْمَقَامِ الرَّقِيعِ الْمَنِيعِ

AYBY.403 #108, TRZ2.000i, TRZ1.161

AB07454

To: Siyyid Mihdi Shirazi, in Rangoon

Date: 1900 or <

- 1 O distinguished Siyyid! In truth, you have been enabled to render such service at the Sacred Threshold that no greater service can be conceived of in all creation. 1 ای سید جلیل فی الحقیقه موقّع بعبودیت آستان مقدّسی شدید که در قطب امکان اعظم از آن تصوّر نتوان نمود
- 2 For it is there that the luminous Niche of the Lamp of the All-Merciful finds its place, and becomes the noble shell for the gleaming Pearl of the celestial Kingdom. It becomes the seat of establishment for the heavenly King, and the sign of independence for the Sun of the divine firmament. 2 زیرا مشکات نورانی مصباح رحمانی در آن مقرّ باید و در درّی ملکوت آسمانیرا صدف پر شرف گردد سلطان آسمانیرا سریر استقرار شود و شمس فلک رحمانی را برج استقلال
- 3 What service could be greater than this, and what bounty mightier than this? Give thanks that the kind Lord has enabled you to render such distinguished service, causing your countenance to shine with the lights of pride in the Supreme Concourse, and making your name endure forever and ever in the divine realm. 3 دیگر چه خدمتی اعظم از این و چه موهبتی اکبر از این شکر کنید که خداوند مهربان شما را موقّع بخدمت نمایان نمود که رویتان در ملأ اعلی بانوار افتخار متباهی گردد و نامتان در جهان یزدان تا ابدالآباد باقی و برقرار ماند

INBA13:080, MLK.050

AB07365

To: Husayan Khan Hakim Imtiyaz, in Rangoon

Date: 1900 or <

- 1 O Hakim! The essential foundation is prophethood and messengership and the appearance of the Manifestations of Oneness, for the body of contingent existence, like the human person, is subject to endless illnesses. 1 ای حکیم اصل اساس نبوّت و رسالت و ظهور مظاهر احدیّت است چه که هیکل امکان چون شخص انسان معرض امراض بی پایان
- 2 When this body becomes afflicted with chronic ailments, the divine Physician appears and the celestial Doctor is sent forth, 2 چون این هیکل مبتلا باسقام مزمنه گردد حکیم الهی ظهور کند و طیب ملکوتی مبعوث شود تا

so that He may heal the body of contingent beings from these severe illnesses and grant true divine health to sanctified souls, so that each one may arise in the Kingdom of heaven with a face like the shining moon and the power of Gabriel of the Concourse on High and the gift of the Most Exalted Beauty.

جسم امکان را از این امراض شدیدۀ شفا بخشد
و صحت حقیقی الهی بجهت نفوس مقدّسه میسر
گردد تا هر یک با رخی چون مه تابان و قوّت
جبریل ملأ اعلی و موهبت جمال اعلی در ملکوت
سما مبعوث گردند

- 3 And glory be upon you and upon all who are firm in the Covenant.

3 و البهاء علیک و علی کلّ ثابت علی العهد

INBA13:184a, INBA59:174a

AB07606

To: *Hasan Hammami, in Tabriz*

Date: 1900 or <

- 1 O diffuser of the fragrances of God! The call of the Concourse on High is repeatedly raised, addressing you: "O thou possessed of understanding! Well is it with thee, for thou hast unsealed the musk-laden fragrance of the knowledge of God and art causing minds to become perfumed. Thou hast taken in hand a chalice of the favors of the Abha Beauty and art causing the seekers of the Friend's countenance to become intoxicated. Thou hast received a portion from the flame of Sinai, inasmuch as thou art manifesting a gleaming of the light of guidance. Thou hast brought the steed of high endeavor under the bridle and art galloping in the field of guidance.
- 2 This is the fruit of existence! This is the reality of existence! This is the most great bounty! This is the supreme mercy! Well is it with thee! Well is it with thee!
- 3 Thy Lord shall soon assist thee with the hosts of inspiration from the Most Glorious Kingdom. Verily thy Lord is upon a straight path."

1 ای ناشر نفعات الله ندای ملأ اعلی مخاطب بشما
پی در پی بلند است که ای هوشمند خوشا بحال تو
که نافهء مشک معرفت الله گشودی و دماغها
معطر مینمائی کأبی از الطاف جمال ابری در
دست گرفتی و طالبان روی دوست را سرمست
مینمائی از شعلهء طور نصیب بردی چه که لمعهء
نور هدی مینمائی سمد همت در زیر لگام آوردی
و در میدان هدایت جولان میکنی

2 اینست ثمرهء وجود اینست حقیقت وجود
اینست موهبت کبری اینست رحمت عظمی
خوشا بحال تو خوشا بحال تو

3 فسوف یؤیدک ربّک بجنود الالهام من الملکوت
الابهی انّ ربّک لعلی صراط مستقیم

INBA13:306b

AB07290*To: Abu'l-Qasim Khayyat Simnani, in Tihiran**Date: 1900 or <*

- 1 Through His honor Adib T, to his honor Mirza Abu'l-Qasim Khayyat, upon him be the Glory of God, the Most Glorious
 1 بواسطه حضرت ادیب ط جناب میرزا ابوالقاسم خیاط علیه بهاء الله الابهی الله ابهی
- 2 O servant of the Ancient Lord and tailor of this realm! Enter into the marketplace of the Kingdom and obtain cloth from the fine silk of paradise and holy brocade. Cut and sew a garment befitting the form of the people of Baha and place it upon the temple of faithfulness, that the proportioned figure of the world may become honored and adorned, and the body of nations may find its ultimate radiance and ornament. Behold how perfectly and appropriately the heavenly garment fits the stature of the friends. You too should learn the art of cutting from that Master of all, so that you may sew for yourself a shirt like a rose, and from its extreme delicacy the garment will shine forth.
 2 ای بنده رب قدیم و خیاط این اقلیم در بازار ملکوت داخل شو و از سندس فردوس و استبرق قدس قماش بدست آر و خلعتی مناسب اندام اهل بها ببر و بدوز و برهیکل وفا بپوش تا قامت موزون شخص عالم مکرم و مزین گردد و جسم امم در نهایت جلوه و زینت آرایش یابد خلعت لاهوتی بین که بر قامت یاران چه قدر موزون و موافق است تو نیز سر رشته برش از آن استاد کل گیر تا از برای خویش پیرهنی چون گل بدوزی و از شدت لطافت قمیص برفروزی

INBA13:063

AB07469*To: Aqa Mirza Abu'l-Hasan Khan, in Tihiran**Date: 1900 or <*

- 1 O enkindled candle! The lights of sanctification are shining from every direction, and the mysteries of divine unity are dawning on the horizons. The gardens of divine realities are being adorned, and the anemones of subtle mysteries are decorating this exalted paradise.
 1 ای شمع مشتعل انوار تقدیس از هر جهت در اشراق است و اسرار توحید مشرق بر آفاق حدائق حقائق در تزئین است و شقائق دقائق زینت این بهشت برین
- 2 The holy fragrances are wafting, and the hearts of the spiritual ones are mines of light. The divine favors are increasing and the heavenly gifts are manifesting with intensity.
 2 نفحات قدس در مرور است و قلوب روحانیان معدن نور الطاف یزدان در مزید است و مواهب الهیه در جلوه شدید
- 3 The cup of grace is circulating, and those intoxicated with the wine of the Covenant are filled with joy and delight. The glance of favor encompasses all and the eyes of grace are perfect.
 3 کأس عنایت در دوران است و سرمستان جام میثاق پر روح و ریحان نظر الطاف شامل است و لحاظ اعطاف کامل

- 4 Be confident in His magnificent bounty and great victory, and rely upon His grace and generosity. And upon you and upon all who are firm in the Covenant be the Glory.

4 بفیض جلیل و فوز عظیم مطمئن باش و بر فضل و عنایت متوکل و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA13:167a

AB07229

To: Family of Nabil-i-Akbar, in Tihiran

Date: 1900 or <

- 1 O ye who remain of that orb which dawned in the horizon of the Kingdom of Abha!
- 2 Whenever I write to any one of you, my spirit becomes fragrant and my soul and consciousness are filled with honey and sugar, for mention of that embodied spirit flows from my pen. Consider then what state this is and what bounty, that that light of sanctity and essence of oneness attained thereunto.
- 3 Therefore be ye thankful that ye are considered worthy of the favors of the Ancient Beauty in the sight of His grace and are encompassed by the loving-kindness of the Lord of Lordship. Ye are ever before my sight.
- 4 And the Glory be upon the people of Glory.

1 ای بازماندگان آن کوكب مشرق در افق ملكوت ابهى

2 هر وقت كه يكي از شماها نامه نگارم مشامم معطر گردد و مذاق جان و كام وجدان پر شهد و شكر شود زيرا ذكر آن روح مجسم از قلم صادر گردد پس ملاحظه كنيد كه اين چه حالت است و چه موهبت كه آن نور تقدیس و جوهر توحيد بآن فائز گرديد

3 پس شما شكر نماييد كه در ظلّ الطاف جمال قدم ملحوظ نظر عنايتيد و مشمول عواطف سلطان ربوبيت در جميع اوقات در نظريد

4 و البهاء علی اهل البهاء

INBA59:228a, KHS13.038

AB07302

To: Khudadad Jamshid Rahmatabadi, in Yazd

Date: 1900 or <

- 1 He is the Sun in the celestial sphere above
- 2 O guardian of the threshold of the Heavenly King! What you had written was read. We smiled, we wept - both from joy, for the Persian friends have become so enkindled that they have

1 اوست مهر سپهر جهان بالا

2 ای پاسبان آستان خسرو آسمانی آنچه نگاشته بودی خوانده شد خندان شدیم گریان شدیم هردو از شادمانی بود زیرا یاران فارسیان چنان افروخته

forgotten the thousand-year-old lethargy and wilting, and have become pure and free from the contamination of the thoughts of ignorant priests. The wise priests are the candles of the gathering and the sweet-singing birds of the rose garden and meadow. They are the guides on Hoshidar's path and the light of the world of life-giving Bahram. In any case, the hope from the Sun of the celestial realm is that all the Persians of that country become the lords of the universe and the stars of the eternal heaven. May their souls be happy.

گشته‌اند که افسردگی و پژمردگی هزارساله را
فراموش نموده‌اند و از آلودگی پندارهای دستوران
نادان پاک و آزاد شده‌اند دستوران دانا شمع
انجمند و مرغ خوشنوی گلشن و چمن رهبر
راه هوشیدرند و روشنائی جهان بهرام جان‌پرور
باری امید از خورشید جهان بالا چنانست که
همه پارسیان آن کشور سروران کیهان گردند و
اختران آسمان جاودان جانشان خوش باد

INBA13:308, YARP2.407 p.313

AB07630

To: Muhammad son of Mulla Muhammad Baqir, in Yazd

Date: 1900 or <

- 1 O peerless sapling of the rose garden of sacrifice! Though that garden has become hidden from sight behind the veil of the unseen, praise be to God that He has planted a sapling like thee in the stream of existence.
- 2 When we seek the fragrance of that rose garden, we smell thy perfume, for thou art the sign of that soul detached from all signs, and the fresh hundred-petaled rose blooming in that garden.
- 3 Therefore, O sapling, show forth the splendor of that rose garden and spread abroad the sweet fragrance of that bower - that is, be raised up among the people with the character and praise-worthy qualities of that essence of being, that thou mayest light the candle in the world of limitations.

1 ای نهال بی‌همال گلستان جانفشانی اگر آن گلزار
از دیده و ابصار در پس پرده غیب پنهان شد
الحمد لله چون تو نهالی در جویبار شهود غرس
نمود

2 چون رائحه آن گلستان جوئیم ترا بوئیم چه که
تو نشان آن جان مجرد از نشانی و نوگل صدپر
خندان آن گلستان

3 پس ای نهال رونق آن گلستان بجا و رائحه طیبه
آن بوستان منتشر کن یعنی به خلق و خوی آن
جوهر وجود و وجود محمود در میان خلق مبعوث
شو تا شمع را در جهان ناسوت روشن نمائی

INBA13:305

AB07483*To: Nurullah Vakil, in Palestine**Date: 1900 or <*

- 1 O you who circle round the gathering place of the Supreme Concourse! Praise be to God that through grace and bounty you were enabled to prostrate yourself at the Sacred Threshold, to press your forehead to the perfumed dust of the Holy Court, and to illumine your countenance with the light of servitude and the watering at the Purified Garden.
- 2 You dwelt for a time in the Holy Land and were present at God's feast in the meadow of Akka. Now return to the City of God with a world of glad tidings and joy, and give each of the friends of the Most Glorious the glad tidings of the infinite grace of the Divine Unity, so that all may arise to serve the Cause of God in perfect fellowship, oneness, love and wisdom, and may day by day increase in unity and accord.

1 ای طائف حول مطاف ملاّ اهی الحمد لله به فضل و جود مؤید بسجود در عتبه مقدسه گشتی و جبهه بغیار آستان مقدس معبر نمودی و رخ را بنور عبودیت و سقاییت در روضه مطهره منور کردی

2 مدتی در ارض مبارکه زیست نمودی و در مرجع عکا مآدبه الله حاضر شدی حال با جهانی بشارت و مسرت به مدینه الله مراجعت نما و دوستان اهی را یک یک بشارت بفضل بنهایت حضرت احدیت ده تا کلّ در کمال الفت و یگانگی و محبت و فرزانی بخدمت امر الله قیام نمایند و روز بروز بر اتحاد و اتفاق بیفزایند

INBA13:192

AB07772*To: Ahmad Nabilzadih Qazvini**Date: 1900 or <*

- 1 O thou my spiritual father! For some time I have wished to write to that youth of the All-Merciful, but trials and tribulations and the press of occupations have not permitted it. Despite this shortcoming I am excused, though in your presence I am abashed.
- 2 O thou servant of the Ancient Beauty! Thou knowest how cherished thou art in this gathering and how accepted in this assembly. Nevertheless, consider what circumstances must exist that a letter to you has been delayed. In any case, this cherished station is better than a hundred thousand letters, missives, writings and epistles.

1 یا ابا الرّوحی مدّتیست که میخواهم بآن فتی الرّحمانی نامه نگارم ولی متاعب و مصائب و کثرت مشاغل فرصت نمیدهد باوجود این قصور معذورم ولی در نزد شما منجول

2 ای بنده جمال قدم تو میدانی که در این بساط چه قدر عزیزی و در این محفل چه قدر مقبول باوجود این ملاحظه کن که چه خبر است که مکتوب بشما تأخیر افتاد باری این عزیزی بهتر از صد هزار نامه و مکتوب و مرسوم و خطوط

- 3 We have named the newborn “Ruhi” and his father “Rahmani”, and the heart of both is spiritual. And the glory be upon thee. 3 قد سَمَّينا المولود روحی و ابا المولود رحمانی و قلب هر دو روحانی و البهاء علیک

AYBY.432 #151

AB07389

To: Aqa Abu-Turab brother of Ghulam-Ali et al.

Date: 1900 or <

- 1 O ye two signs of guidance! One should not complain of separation, but should fear deprivation. For separation is the parting of bodies, while deprivation is the exclusion of heart and soul and the denial of spirit and consciousness. 1 ای دو آیت هدایت شکایت از هجران نباید کرد مخافت از حرمان باید داشت چه که هجران فراق ابدانست ولی حرمان محرومی دل و جان و ممنوعی قلب و روان
- 2 When radiant faces gather together with watching eyes and penetrating insight, the desert of separation becomes the destination of reunion, and the season of separation reveals the bounties of union, and longing becomes the cause of burning passion. 2 چون وجوه نازره با ابصار ناظره و بصائر نافذه محشور شوند بیابان فراق سرمنز وصال گردد و فصل علت ظهور مواهب وصل شود و اشتیاق سبب اشتعال گردد
- 3 Therefore, one must seek true nearness and spiritual communion and fellowship. This is the quality of the truthful ones and the servants of the Threshold. 3 پس باید قرینت حقیقی جست و وصلت و عشرت روحی این صفت راستانست و بندگان آستان
- 4 Strive that ye may be mentioned in the praiseworthy station and be accepted and beloved. 4 بکوشید تا در مقام محمود مذکور و مقبول و محبوب گردید
- 5 And upon you be Glory. 5 و البهاء علیکم

INBA13:273, AKHA_121BE #08 p.7,
AKHA_116BE #09 p.249

AB07248

To: Aqa Mirza Abdu'llah Tihrani

Date: 1900 or <

- 1 O servant of God! Thou art ‘Abdu’llah, and I am ‘Abdu’l-Baha. Come, let us both arise with high resolve, and render some service at the Holy Threshold. If it be thy desire to seek my good-pleasure, then raise the cry of “O ‘Abdu’l-Baha!” and, 1 ای بنده الهی تو عبدالله و من عبد بهاء بیا هر دو همتی بنمائیم و باستان مقدس خدمتی اگر رضای من جوئی نعره یا عبد البهاء برآور و باثبات

with steadfastness in utter servitude, arise in my stead at the threshold of the Abha Beauty.

- 2 Didst thou but know how sweetly this would delight my soul, thou wouldst assuredly, to the strains of lute and harp and reed, sound forth this melody: O 'Abdu'l-Baha! O servant of the Threshold of Baha! O dust of the portal of Baha! O mote upon the path of Baha! O thou whose face is distraught for Baha! O thou enraptured by the visage of Baha! O thou secluded in the lane of Baha! Hasten hither, hasten hither.

- 3 And upon thee be the glory.

عبودیت محضه من در آستان جمال اهی قیام نما

2 اگر بدانی که مذاقم چگونه شیرین من گردد
البته به بانگ بربط و چنگ و نی این آهنگ
بنوازی ای عبدالبهاء ای بنده آستان بهاء ای
خاک درگاه بهاء غبار راه بهاء ای آشفته روی
بهاء ای سرمست روی بهاء ای معتکف کوی
بهاء زودی بیا زودی بیا

3 و البهاء علیک

INBA88:115a, PYB#175 p.45, PYB#178
p.33, QUM.258

AB07186

To: Ardishir son of Nawruz

Date: 1900 or <

- 1 O Ardeshir! Be a fierce lion in the jungle of the Covenant, and in the taste of the people of illumination be milk and soul-nourishing sugar of the horizons. In the heaven of the Covenant become a brilliant star, and from the rays of the sun of mystical knowledge become a luminous moon. Light the lamp of enlightenment and burn away the veil from the eyes of the spiritually dead.
- 2 In the threshold of servitude, with perfect freedom, become a fellow-servant with this servant, and in the court of the forgiving Lord, become a companion to this lamenting servant. In spreading the spirit of life, show effort, and in freedom from impurity, show strength and power.
- 3 The confirmations of the Kingdom will arrive, and the dawn of the favors of the Loving Lord will break, and the breeze of bounty will blow, and the glad tidings of the confirmations of the Lord of Glory will arrive.

1 ای اردشیر در پیشه میثاق شیر زیان باش و
در مذاق اهل اشراق شیر و شکر روح پرور آفاق
در سپهر پیمان اختر تابان شو و از پرتو مهر عرفان
ماه درخشان شمع روشنی برافروز و پرده دیده
جان مردگان بسوز

2 در آستان بندگی بکمال آزادی با این عبد
خواجه تاش گرد و در درگاه پروردگار آمرزگار با
این بنده زار هم قطار شو در نشر روح حیات
همتّی و در آزادی از آلودگی قوت و قدرتی

3 تأیید ملکوت میرسد و صبح عنایت ربّ و دود
میدمد و نسیم موهبت میوزد و مژده تأیید ربّ
عزّت میرسد

INBA13:164, YARP2.408 p.313

AB07726*To: Frederick O Pease [Pierce?]**Date: 1900 or <*

- 1 O luminous youth possessed of a merciful heart! I have inhaled the fragrance of thy love from those distant lands, and I thank God that the lights of education have spread throughout those regions and climes. Glad tidings, then, to every soul possessed of an attentive ear that heareth the call of the Herald of the Kingdom and is moved with joy that the Sun of Reality hath dawned from the Dayspring of hopes, and the dwellers in the sanctuaries of holiness have raised their voices in remembrance of the All-Glorious and Most Bountiful Lord!
- 2 And thou, O thou who art gladdened by the glad-tidings of God, be of good cheer and let thy heart be content, for the merciful glances have been directed toward thee from all directions, and thou hast come to this pure, sweet and flowing spring, and become intoxicated from the brimming cup with the wine of life.

1 أَيُّهَا الشَّابُّ النُّورَانِي ذَا الْقَلْبِ الرَّحْمَانِي أَنِّي
استنشقت رائحة محبتك من تلك البلاد
الشَّاسعة و اشكر الله بما انتشر انوار التَّعليم في
تلك الأرجاء و الأقاليم فيا بشري لكل نفس
لها اذن واعية تسمع نداء منادى الملوكوت و تهتَّز
طرباً بما اشرق شمس الحقيقة من مطلع الآمال
و هتف بذكره اللاهوتيون في صوامع القدس
سبحان الربِّ ذوالجلال و الاكرام

2 و انتك انت يا ايها المستبشر ببشارات الله قرّ
عيناً و انشرح صدرأ بما توجهت اليك الأنظار
الرَّحمانية من كلِّ الجهات و وردت على هذه
العين الصَّافية العذبة الفرات و سكرت من الكأس
الطَّالفة بصبأ الحياة

INBA59:194b

AB07610*To: Haji Taj**Date: 1900 or <*

- 1 O thou who speaketh forth counsels and admonitions! When exhortations issue forth from the mouths of the friends of God, they become the life of hearts and healing for breasts. They bestow life upon dead hearts and grant souls everlasting existence.
- 2 Turn thy face to the Kingdom of holiness, ascend to the summit of divine address, and open thy tongue. Scatter pearls and gems, bestow musk and ambergris, unlock the fragrant casket of mysteries and expand the breasts of those endowed with understanding.

1 ای ناطق بنصائح و عظ و پند چون از دهان یاران
الهی صدور یابد حیات قلوب شود و شفاء صدور
گردد قلوب میته را جان بخشد و جانها را حیات
جاودان مبدول نماید

2 توجه بملکوت تقدیس کن و در ذروه خطاب
برآ و زبان بگشا در و گهر نثار کن و مشک و
عنبر ایثار نما و نافه اسرار مفتوح کن و صدور
اهل عرفان مشروح نما

- 3 Perfume the horizons, illumine all regions. Place upon thy head the crown of eternal glory and set upon thy brow the diadem of true sovereignty. 3 آفاق معطر کن اطراف منور نما تاج عزّت سرمدیه بر سر نه و اکیل سلطنت حقیقیّه بر فرق گذار
- 4 And upon thee be Glory! 4 و البهاء علیک

INBA13:198a

AB07793*To: Ibrahim Effendi Khayrullah**Date: 1900 or <*

- 1 O thou who art attracted by the breaths of the Holy Spirit! Blessed art thou for having been gladdened by the appearance of the signs of God, illumined by the lights of the Kingdom of God, tasted of the heavenly table that hath descended from above, received the radiant beams that shine forth from the Sun of Truth through the outpouring of God's mercy, and spread abroad the aromatic fragrances wafting from the gardens of God's bounty. 1 یا من انجذب بنفحات روح القدس طوبی لک بما استبشرت بظهور آیات الله و استضأت بأنوار ملکوت الله و استحلّیت المائدة التي نزلت من السماء و اقتبست الأشعة الساطعة من شمس الحقيقة بفيض رحمة الله و نشرت الروائح المعطرة المتهبجة من رياض موهبة الله
- 2 Blessed is he who becomes mindful and wakeful through thy teaching, who is roused by thy counsels and admonitions. I beseech God that through thee He may quicken souls that are lifeless, frozen and dead, through the spirit of thy words and reminders. 2 و طوبی لمن تذكّر و انتبه بتعلیمک و تیقظ من مواظک و تنبهک و اسئل الله ان یحيی بک النفوس المنجمدة المنجمدة الميتة بروح تقریرک و تذكیرک
- 3 It is not permissible for anyone to journey to this land at present. We shall inform thee when it becomes permissible. 3 و لا یجوز احد یتوجه الى هذه الأرض الآن و سنخبرک عند الجواز
- 4 May God assist thee and make thee successful in all conditions. 4 و الله یؤیدک و یوفّقک فی جمیع الأحوال

INBA59:205, MJZ.044

AB07397*To: Mashhadi Mahmud et al.**Date: 1900 or <*

- 1 O two faithful servants of the Abha Beauty! The bounty is endless and the gifts are manifestly appearing one after another. The gates of success are opened and the hearts of the people of prosperity are expanded. It is the hosts of the Abha Kingdom that are advancing with divine inspiration, and it is the army of the Supreme Concourse that is attacking the regions of hearts with utmost might.
- 2 Therefore, O friends, show gratitude for this manifest bounty and with soul and consciousness create joy and delight. Take up an overflowing cup, raise a resurrection, be happy and successful, and promote the Faith of the All-Merciful.
- 3 And upon you both be greetings and praise.

1 ای دو بندهء صادق جمال ابهی فضل بی پایانست
و موهبت پی در پی آشکار و عیان ابواب فلاح
مفتوح است و صدور اهل نجات مشروح سپاه
ملکوت ابهاست که بقوهء الهام متهاجم است و
لشکر ملاء اعلاست که در نهایت سطوت بر اقالیم
قلوب صائل

2 پس ای یاران شکر این فضل نمایان کنید و
به جان و وجدان وجد و طرب برانگیزید و
جام لبریزی بدست گیرید رستخیزی برپا نمائید
شادمانی کنید و کامرانی و ترویج آئین رحمانی
نمائید

3 و علیکم التّحیّة و الثّناء

INBA88:371, INBA89:118a, AKHA_134BE

#07 p.a

AB07391*To: Milani, Aqa Muhammad Husayn et al.**Date: 1900 or <*

- 1 O two brothers who shine like the twin stars in the horizon of the love of God! By God's grace you are radiant like the two stars of Gemini, and in the garden of the knowledge of God you are like two companion trees, making the gardens of divine gifts laugh with two flowers, and making the anemones of grace into two gardens of paradise.
- 2 You are believers in the Primal Point and have acquired the light of guidance from the kindled fire in the Most Glorious Tree. You are among the servants of that shining moon and among those associated with that divine threshold.
- 3 Therefore, arise in servitude at the threshold of the One even as 'Abdu'l-Baha has done, so that you may manifest such radiance

1 ای دو برادر چون دو کوکب دو پیکر در افق
محبت الله بفضل خدا چون فرقدان تابانید و در
بوستان معرفت الله دو شجر صنوان حدائق موهبت
را دو گل خندانید و شقائق عنایت را دو باغ
رضوان

2 مؤمن به نقطهء اولی اید و مقتبس نور هدایت از
نار موقدهء در شجرهء ابهی از بندگان آن مه تابانید
و از منسوبان آن آستان یزدان

3 پس چون عبدالبهاء بعبودیت درگاه احدیتش
قیام نمائید تا جلوه و اشراق نمائید که آفاق را

and effulgence as to set the horizons in motion and make the world and universe into the Most Glorious Paradise. باهتزاز آرد و جهان و کیهان را جنت ابدی نماید

4 And upon you both be the Glory!

و البهاء علیكما 4

INBA13:259a

AB07788

To: Muhammad Ali

Date: 1900 or <

- 1 O thou who hast inhaled the fragrance of faithfulness! The band of Covenant-breakers hath objected to 'Abdu'l-Baha, claiming that He hath extinguished the lamp of the Cause among all peoples. یا من استنشقی رائحة الوفاء قد اعترضت عصبة النقص علی عبدالبهاء انه اطفأ سراج الامر بین الوری
- 2 Say: Woe unto you, O faction of discord! Do ye not witness how the power of the Word of God hath encompassed all regions, and how the fame of the Cause of God hath reached the East and West of the earth? قل ویل لکم یا حزب الشقاق ا ماترون ان قوة كلمة الله احاطت الآفاق وان صیت امر الله بلغ مشارق الارض و مغاربها
- 3 Say: What aileth you, that ye remain heedless? And woe unto you, why do ye not awaken? Do ye reckon yourselves to be vigilant? Nay! Ye lie sleeping upon the couches of ignorance. Do ye claim that ye can see or hear? Far, far from it! Rather are ye deaf, dumb and blind, and shall be gathered together in the realm of the Covenant as the most lost of all. Soon shall ye be drowned in the depths of abasement. قل ما لکم لا تنبهون و ویل لکم لم لا تنیقظون ا حسبتم انفسکم ایفاظاً کلاً انکم لفی مضاجع الجهل ترقدون ا زعمتم انکم تبصرون او تسمعون هیات هیات بل انکم صم بکم عمی فی صقع الميثاق تحشرون و انکم الاخسرون فسوف فی غمرات الذل تغرقون

INBA88:254a

AB07796

To: Muhammad Rahim

Date: 1900 or <

- 1 O thou who hast believed in God and accepted His words! Whatsoever existeth in the realm of being shall ultimately perish and be lost, save only the praiseworthy station. That station is established at the pole of the heaven of immortality یا من آمن بالله و صدق بکلماته آنچه در عرصه وجود است عاقبت فانی و مفقود مگر مقام محمود آن مقام در قطب فلک بقا مستقر و فیضش

and its outpouring is continuous, for it is the perfect sign and consummate proof of the All-Loving Lord and His extended shadow. Therefore, as much as thou art able, grasp firmly the hem of that station, that thou mayest attain unto supreme triumph, behold manifest bounty, and witness near victory.

- 2 Light thou the lamp of immortality, kindle the light of guidance, adorn the inner chamber of the heart, embellish the garden of the soul, raise aloft the manifest standard, and recite the gracious Book. Verily, this is among the gifts of thy Lord.

مستمّر چه که آیه تّامّه و جّۀ بالغهء ربّ و دود
و ظلّ ممدود است پس تا توانی دست بذیل آن
مقام زن تا فوز عظیم یابی و فیض مبین بینی و
نصر قریب مشاهده کنی

2 شمع بقا برافروزی نور هدی روشن کنی شبستان
قلب پیارائی گلشن دل تزئین دهی علم مبین
برافرازی کتاب کریم بخوانی انّ ذلک من
مواهب ربّک

INBA13:200, BSHN.140.384, BSHN.144.379,
MHT1b.161

AB07378

To: Mulla Khusraw

Date: 1900 or <

- 1 O king of the country of knowledge!
- 2 The world-conquering kings strive for years with utmost vigor and devotion crying out and making sacrifices to conquer this country of dust, and rule this dark heap and at the end repose underneath it. Their flags get inverted and their ensigns upturned. Their radiance turns to darkness and their grandeur to lowliness.
- 3 Through the mercy of God ye became the king of the country of knowledge and the sovereign of the world of understanding. Thy grandeur is ever-lasting and thy salvation endless. Thy standard is eternal and thy crown adorned with pearl. Thy head is always held high and thy honor in both worlds is eminent. May thy countenance be lighted with the radiance of the Sun of the divine heaven.

1 ایخسرو کشور شناسائی

2 خسروان گیتی ستان سالهای سال بکوشند و
بجوشند و بخروشند و جانفشانی نمایند تا کشور
خاک را سالار شوند و تودهء سیاهرا فرمان روا
گردند و پیاپی در زیر آن سامان یابند درفششان
سرنگون گردد و دیهم و افسرشان واژگون شود
پرتوشان تاریک گردد و بزرگواریشان خواری
شود

3 تو بخشایش خدائی خسرو کشور دانائی شدی و
شهریار جهان شناسائی بزرگواریت جاودانست
و رستگاریت بی پایان دیهیمت پایدار است و
افسرت بگوهر آبدار تابدار سرت همیشه بلند
است و سرافرازی در هر دو جهان ارجمند
رخت پیرتو مهر آسمان یزدان روشن باد ع

INBA88:335b, MKT1.449, ALPA.056a,
ALPA.079b, YARP2.065 p.106

AB07621

*To: Nazim**Date: 1900 or <*

- 1 O Nazim the Unique! We have seen the scattered pearls threaded into lines of verse, and observed the gleaming gems arranged like the Pleiades. It was the song of birds and the melody of the psalms of David's house, bewildering to minds and consciousness. When your call reaches the Blessed Threshold in servitude to this servant, it becomes sweeter and its delightfulness increases.
- 2 From earliest childhood this palate has drunk pure milk from the breast of servitude, and been nurtured in the embrace of subjection, growing accustomed to servanthood rather than lordship, and finding joy in humility and lowliness rather than exaltation.
- 3 Blessed art thou, then glad tidings be unto thee, if thou hadst addressed me as 'Abdu'l-Baha in every verse of that brilliant poem and unique, luminous ode. And this is the greatest praise in the sight of 'Abdu'l-Baha.
- 1 ای ناظم یگانه درّ مشور را در سلک سطور دیدیم و لآلی لآلاء را در عقد ثریا مشاهده نمودیم نغمهء طیور بود و رنهء مزامیر آل داود و حیرت بخش عقول و شعور ندایت چون عبودیت این عبد باستان مبارک رسد شیرین تر شود و حلاوتش بیشتر گردد
- 2 این کام از بدء طفولیت از ثدی عبودیت لبن عذرا نوشیده و در آغوش رقیّت پرورده گشته بیندگی خو نموده نه خداوندی و تذلل و انکسار خوش داشته نه ارجمندی
- 3 طوبی لک ثم بشری لک لو خاطبتنی بعدالبهاء فی کلّ بیت من تلك القصيدة الغراء والخريدة الفريدة النوراء وهذا اعظم الثناء عند عبدالبهاء

INBA55:199

AB07188

*To: Ustad Sabbagh**Date: 1900 or <*

- 1 O Master Aqa! In this moment when I am intimate with thoughts of the Beloved Friend and am constantly supplicating to the Abha Kingdom with utmost humility and submission, your letter arrived. Upon examining its contents, which were filled with humility and self-effacement, and noting your request to attain the presence at the Threshold of the Lord, I was deeply moved, for it showed the utmost burning from separation.
- 2 Therefore, you are given permission to present yourself at the Divine Threshold, and for one day, two days, three days - nay, for one month - seek refuge at this Threshold and find rest in
- 1 ای استاد آقا در این دم که پیاد حضرت دوست همدمم و در کمال خضوع و خشوع بملکوت ابری متضرّع دمیدم عریضهء تو بدست آمد امعان در مضمون شد به عجز و انکسار مشحون بود و استدعای حضور در آستان حضرت پروردگار نموده بودید بسیار سبب تأثیر شد چه که نهایت احتراق از فراق بود
- 2 لهذا اذن و اجازه داری که در درگاه احدیت حاضر گردی و یک روز دو روز سه روز نه

the vicinity of the mercy of the Lord. And upon you be the Glory.

یک‌گاه در این درگاه ملجأ و پناه جوی و در جوار
رحمت پروردگار استراحت نما و البهاء علیک

INBA13:169, INBA85:217a

AB07605

To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani

Date: 1900 or <

- 1 O thou who diffusest the fragrances of God! In this time when the Morn of the Covenant is dawning upon the horizons, the lights of confirmation from the Abha Kingdom have illumined both East and West. A flame hath been kindled in the lands of the Turks and Tajiks, and "Glory to my Lord, the Most High!" hath been raised. A ray hath struck the realm of America, and the cry of "O Glory of the All-Glorious!" hath reached to the zenith of heaven. A lamp hath been lit in the glass of Asia, and the lights of truth have shone forth. A torch hath been kindled in the heart of the world, and all regions have been illumined.

1 ای ناشر نفعات الله در این اوان که صبح میثاق
مشرق بر آفاقست انوار تأیید ملکوت ابهی شرق
و غرب را روشن نموده شعله بر ممالک ترک
و تاجیک زد سبحان ربی الأعلی بلند شد پرتوی
بر خطه امریک زد نعره یابہاء الابهی بعنان
کیوان رسید سراجی در زجاج آسیا روشن کرد
انوار حقیقت درخشید مشعلی در قلب عالم
برافروخت کل جهات منور گردید

- 2 His, then, is the power and the might. His Word is penetrating and His Covenant victorious. "They desire to extinguish God's light with their mouths: but God willeth nought but to perfect His light."

2 پس قدرت و قوت او راست کلمه اش نافذ
است و میثاقش غالب یریدون ان یطفئوا نور الله
بافواههم ویأبی الله الا ان یتم نوره

INBA13:261a

AB07241

Date: 1900 or <

- 1 O servants of the Sun of Truth! Chant the verses of divine unity in the celestial sanctuaries, and engage in glorifying the unique, peerless Lord in heavenly gatherings. Fix your gaze upon the horizon of sanctification and turn to the beauty of the gracious Lord.

1 ای بندگان شمس حقیقت در صوامع ملکوتی
ترتیل آیات توحید نمائید و در مجامع لاهوتیان
بتقدیس ربّ وحید فرید پردازید نظر بافق تنزیه
کنید و توجه بجمال رب کریم

- 2 Become luminous candles in the assemblage of the world and stars in the firmament of nations and peoples. Become fountains of knowledge and learning, and the wise ones of the world of grace and insight.
- 3 Night and day think on acquiring outer and inner perfections, and day and night draw illumination from pure springs so that through the grace of the Ancient Beauty each of you may become, in all conditions, a great sign of the Most Glorious Beauty and the manifestation of one of the names of the Self-Subsisting, Ever-Living Lord.
- 4 And glory be upon you and upon all who are firm in the Covenant.
- 2 شمعهای انجمن عالم گردید و ستاره‌های فلک امم و ملل ینابیع علم و دانش شوید و هوشمندان جهان فضل و بینش
- 3 شب و روز در فکر تحصیل کمالات ظاهره و معنویه باشید و لیل و نهار در استفاضه از اعین صافیه تا بفضل جمال قدم هر یک آیت کبرای جمال ابهی در جمیع شئون گردید و مظهر اسمی از اسماء حی قیوم
- 4 و البهاء علیکم و علی کلّ ثابت علی الميثاق

INBA13:054

AB07285

Date: 1900 or <

- 1 O servant of God! Fix your gaze upon the Abha Kingdom and turn toward the Supreme Realm of Might and offer this prayer:
- 2 O Lord! O Forgiver! I am a weak servant and a frail being. You are the exalted refuge of the helpless and the strong sanctuary of the wanderers. The winds of trials are fierce and the tempests of tests uproot those near and far, and demolish the foundations of all, whether close or distant. Grant Your aid and protection, and withhold not Your pardon and forgiveness. Make Your ancient Covenant our impregnable fortress and Your mighty Testament our lofty shelter, that we may be protected from every trial of every evil one and be blessed with the wonders of Your favors. You are the Powerful and the Mighty, You are the All-Compelling and the All-Seeing, You are the Ordainer and the All-Hearing.
- 1 ای بنده حقّ نظر بملکوت ابهی کن و توجه بحجروت اعلی و مناجات نما
- 2 ای پروردگار ای آمرزگار بندهئی ضعیفم و وجودی نحیف ملجاء رفیع بیچارگان توئی و ملاذ منبع آوارگان توئی اریاح افتتان شدید و عواصف امتحان ریشه‌کن هر دور و نزدیک و بنیادبرانداز هر قریب و بعید عون و صون ارزان فرما و عفو و غفران دریغ مدار عهد قدیم را حصن حصین ما کن و میثاق غلیظ را ملاذ رفیع ما نما تا از هر فتن هر اهریمن محفوظ و بدایع الطافت محظوظ توئی قادر و توانا توئی مقتدر و بینا توئی مقدر و شنوا

INBA88:185a, BSHN.140.259, BSHN.144.259, MHT2.142

AB07288*Date: 1900 or <*

- 1 O servant of the divine threshold! They say that among the painters of the world, Mani was skilled in Iran and Raphael was famous in Europe. Mani demonstrated such mastery in this art that he could draw a circle with his artistic pen that had no imperfection whatsoever.
- 2 Now if that one intoxicated with the divine cup seeks complete proficiency in the art of drawing and illustration, he must strive until the image of the Concourse on High is reflected in the mirror of the world below, and those celestial forms draw back the veil in every realm of the material world.
- 3 If the contingent world becomes confirmed with this gift of the All-Merciful, then this world will become a Most Glorious Paradise. O Lord! Aid Thy servants in this.
- 4 And this will not be possible except through firmness and steadfastness in the Covenant and Testament.
- 1 ای بنده درگاه الهی گویند که در بین نقاشان عالم در ایران مانی ماهر و در فرنگستان روفائیل مشهور بودند مانی در این صنعت چنان اقتدار نمودار نمود که بقلم صنعت دایره کشیدی و بهیچوجه نقصان نداشتی
- 2 حال اگر آن سرمست جام الست الهی در صنعت رسّامی و مصوّرّی مهارت تامع جوید باید همّتی فرماید که تا صورت ملأ اعلی در آینه ملأ ادنی افتد و ان نقوش ملکوت در هر حیّز ناسوت پرده براندازد
- 3 اگر عالم امکان باین موهبت رحمن مؤیّد گردد انوقت این جهان جنّت ابدی شود ربّ وفق عبادک
- 4 و این ممکن نگردد مگر بثبوت و رسوخ بر عهد و میثاق

INBA55:157, INBA84:506a

AB07370*Date: 1900 or <*

- 1 O servant of God, Imamquli, meaning "servant of the Imam" - what a wonderful name that causes one to soar to the heights of heaven! His Holiness the Prince, the Shah of the ethereal realm, peace be upon him, says "Names descend from heaven." Therefore, since you have such a name, God willing, may you become a servant of the Lord of the Age so that you may attain boundless prosperity and glory, and shine like the eastern sun in that land and realm.
- 2 Rise up according to your name - the closed door will open and the intimate dove will return. Show the male lion in that forest - there the female hyena will submit. Show the shepherd
- 1 ای خدا پرست امامقلی یعنی بنده امام چه نام خوش این نام که سبب پریدن پیام آسمانست حضرت امیر شاه کشور ائیر علیه السلام میفرماید الاسماء تنزل من السماء یعنی نام از آسمان نازل میگردد پس تو که چنین اسم داری انشاء الله بنده ولی عصر گردی تا باقبال و عزّت فزون از حد و حصر رسی و چون خورشید خاوری در آن کشور و مرز بدرخشی
- 2 بحسب نامت قیام نما در بسته باز شود و کبوتر همراز باز گردد شیر نر نما در جنگل انجا گفتار

wolf in that domain - the helpless fox will surrender. Become pure, become watchful.

ماده شود و گرگ شبان نما در آن بوم و بم روبه
بینوا گردد تو خالص شو ناظر شو

INBA55:374

AB07420

Date: 1900 or <

- ¹ O true friends of 'Abdu'l-Baha! The edifice of violation is a spider's web, while the palace of the Covenant is an eternal, immortal foundation. That one's base rests upon the brink of a crumbling precipice, while this one's essence is the mercy and bounty of the Lord. That one's foundation is the darkness of spite and envy of cruel brothers, while this one's structure is built upon the protection and love of the faithful Joseph. That one springs purely from hatred, while this one proceeds from "He singles out for His mercy whomsoever He pleases."

¹ ایدوستان حقیقی عبدالبهاء بنیان نقض نسج
عنکبوتست وایوان پیمان بنیان حی لایموت آن
پایه اش بر شفا جرف هار واین مایه اش رحمت و
موهبت و موهبت پروردگار آن اساسش ظلمت
حقد و حسد برادران پر جفا واین بنیانش بر
صیانت و محبت یوسف وفا آن منبعث از صرف
بغضاء واین صادر از یختص برحمة من یشاء

- ² Therefore observe how weak and fragile is the foundation of these faithless ones, while the foundation of God's Covenant reaches to the highest chambers. Day and night engage in thanksgiving to the Forgiving Lord that you have taken up residence in this flourishing house and have become entirely detached from and averse to that buried foundation.

² پس ملاحظه نمائید که بنیان این بیوفایان چقدر
سست وپر فتور است و بنیان پیمان حق شاهق
قصور شب و روز بشکر رب غفور پردازید که
در این بیت معمور مسکن وماوی گرفته اید و
از بنیان مطمور بکلی بیزار و منفور شدید

- ³ And the Glory be upon you.

³ والبهاء علیکم

INBA88:219

AB07425

Date: 1900 or <

- ¹ O suckling at the breast of providence! Though you have traveled and become distant from worldly sight, you are visible and near to the eye of heart and soul and vision and spirit. Not for a moment am I forgetful of remembering you. In all conditions, through the ancient favor of the Ever-Living, All-Powerful, it is hoped that you will be embraced and regarded by the glances of His Holiness the Divine Unity.

¹ ای رضیع ندی عنایت هر چند مسافرت نمودی و
از دیده جهان خاکی دور گشتی اما بچشم دل و
جان و بصر و روح و روان مشهود و نزدیکی دقیقه
از یاد تو غافل نیستم در جمیع احوال از الطف قدیم
حیّ قدیر امید است که بلحاظ عنات حضرت
احدیّت مشمول و ملحوظ باشید

- 2 Day by day may you progress in the degrees of recognition and certitude and become a second martyr in the path of the Blessed Beauty like His Holiness Ruhullah, may my spirit be sacrificed for him. Would that we were with him to achieve a mighty triumph!
- 3 Please convey most glorious greetings to your honored father, and likewise to His Holiness Abu'l-Fada'il, upon him be the Most Glorious Glory of God, and also to the other friends.
- 4 And Glory be upon you.
- 2 یوماً فیوماً در مراتب عرفان و ایقان ترقی نمائی
ثانی اثنین شهید سبیل جمال مبارک حضرت
روح الله روحی له الفداء گردی یا لیت کما معه
فنفراً فوزاً عظیماً
- 3 حضرت والد را تکبیر ابدع ابهی ابلاغ فرمائید و
همچنین حضرت ابوالفضائل علیها بهاء الله الابهی
و همچنین سایر دوستان را
- 4 و البهاء علیک

INBA13:301a

AB07490

Date: 1900 or <

- 1 O spiritual lover! The cup is radiant and the wine brilliant, and each has become a mirror to the other. Due to their mutual reflection, room for doubt remains.
- 2 'Tis not the soul-nourishing wine,
- 3 Behold, this is but the cup;
- 4 'Tis not the ruby chalice this,
- 5 The wine but casts its shadow.
- 6 When divine love, like wine, causes the world-reflecting cup of the hearts of God's loved ones to overflow with infinite bounties, and when the delicacy of the cup and the purity of the joy-giving wine unite, it becomes "light upon light" and bewilders the recesses of consciousness. Through their mutual reflection, the mystery of unity becomes manifest, and "His light is as a niche wherein is a lamp, the lamp within a glass, the glass as it were a glittering star, lit from a blessed tree" becomes evident.
- 7 May you remain in joy.
- 1 ای عاشق روحانی قدح پارلاق و می براق و
هر یک دیگره آئینه اولمشدر تعاکسدن طولائی
شبهه میدان قالمشدر
- 2 دگل صهبای جانپرور
- 3 باقن آنجق قدح در بو دگل
- 4 بو جام یاقوتی
- 5 می آنجق سایه صالمشدر
- 6 عشق الهی باده آسا جام جهاننمای دل احبای
الهی فیوضات نامتناهی ایلہ لبریز ایدنجه لطافت
قدح و صفوت باده پرفرح برلشنجه نور علی نور
اولور و حیرت بخش زوایای شعور اولور و بربرینه
انعکاس ایلہ سر وحدت آشکار اولور و مثل نوره
کمشکوة فیها مصباح المصباح فی زجاجة الزجاجه
کانتها کوکب دری یوقد من شجرة مبارکه پدیدار
اولور
- 7 باقی شاد اوله سین

MJT.123

AB07552*Date: 1900 or <*

- 1 O you who are ignited by the kindled fire of the Lord! Praise be to God that you witnessed the light of guidance from the blessed spot of the Valley of Ayman, and observed the Greatest Signs. From the Dawning-Place of Lights, such brilliant rays struck the window of your heart that the darkness of error was eclipsed and the great light of guidance became manifest. This is from the grace of the Ancient Lord and the bounty of the Generous Lord.

1 جناب مشہدی یوسف مہدی و لدی حاجی محمدشما علیہ بہاء اللہ الہی ہوالاہی ای مصطفیٰ بنار موقدہ ربانہ حمد خدا را کہ از وادی امن بقعہ مبارکہ نور ہدی مشاہدہ نمودی و آیات کبری ملاحظہ کردی از مشرق انوار اشعہ ساطعہ چنان بر روزنہ قلبت زد کہ ظلمت ضلالت منکسف شدہ نور ہدایا کبری مشتر این از فیض رب قدیم است و فضل رب کریم

- 2 Therefore, in gratitude for this greatest gift, remain so firm and steadfast in the Covenant and Testament that if the whirlwind of violation and wavering in the Covenant reaches that land, you will, through divine power, cause that wind to vanish and disappear. And upon you be Glory.

2 پس بشکرانہ این موهبت کبری بر عہد و پیمان چنان ثابت و مستقیم شو کہ اگر گرد باد نقض و تزلزل بر میثاق بان دیار رسد بقوت الہیہ آن باد را محو و نابود نمائی و الہاء علیک عبدالہاء عباس

INBA13:296

AB07568*Date: 1900 or <*

- 1 O thou who art attracted by the fragrances of God! From the day thou didst depart for that direction, we have constantly remembered thee and made pilgrimages by proxy at the Holy Threshold, and supplicated for divine confirmation and assistance. I have great hopes that thou wilt be assisted and confirmed in all matters and affairs.

1 ای منجذب بنفحات اللہ از روزی کہ عزیمت آنست کردی دائماً پیاد تو بودیم و در عتبہ مبارکہ بالتیابہ زیارت کردیم و طلب تأیید و توفیق نمودیم امید شدید دارم کہ در جمیع خصوص و امور موفق و مؤید گردی

- 2 Therefore, I entrust to you an important matter in Ishqabad, that, relying upon God, you may undertake it and gladden our hearts and the hearts of all the friends. And that is the financial dispute that exists between the members of the Divine Holy Family and Ustad Ali-Akbar, which has remained unresolved for several years. Your honor must strive with the utmost effort in this matter so that, God willing, these accounts may be examined and yield results.

2 لهذا امر مهمی کہ در عشق آباد است بشما محول مینمایم کہ متوکلا علی اللہ مباشرت نمائی و قلوب ما و کلّ دوستان را خوشوقت کنی و آن اختلاف حسابی بود کہ در میان حضرات سدرہ مبارکہ الہیہ و جناب استاد علی اکبر است و چند سال است کہ باقی مانده آنجناب باید با کمال ہمت در این قضیہ بکوشند تا انشاء اللہ این حساب دیدہ شود و نتیجہ بخشد

INBA13:158

AB07620

Date: 1900 or <

- 1 O second organizer of meanings! Your poetry shone like the Pleiades cluster in this heaven and your splendid ode gleamed like a brilliant pearl, for it was in praise of the Ancient Beauty and extolled the Greatest Name - may my spirit be sacrificed for His loved ones.
- 2 "Whence comes this musician who uttered the Friend's name, That I may sacrifice my soul and garment in praise of the Friend?"
- 3 Well done! Well done! A hundred thousand praises upon that sweet pen and honeyed speech! Therefore, like the nightingale of divine unity, open your tongue in the rose garden of sanctification, tune the instrument of the Supreme Concourse, and with the melody of the Abha Kingdom compose and chant in gatherings a new ode in praise of the Sun of Glory.

1 ای ناظم الثالی معانی نظمت چون عقد ثریا
در این سماء شمعشعهء روشنی نمود و قصیدهء
غزّاء چون فریده نورا جلوهء بدیعی کرد چه
که ستایش جمال قدم بود و محامد اسم اعظم
روحی لاحبّائه الفداء

2 این مطرب از کجا است که برگفت نام دوست
تا جان و جامه بذل کنم بر ثناء دوست

3 احسنت اجسنت بران قلم شیرین صد هزار آفرین
سخن و شکرین نطق پس در گلستان تقدیس دراو
چون بلبل توحید زبان بگشا و پردهء ملأ اعلی ساز
کن و باهنگ ملکوت ابهی قصیدهء جدیدهء
در ستایش شمس بها انشا کن و در محافل انشاد
نما

INBA13:304b, MSHR2.145

AB07789

Date: 1900 or <

- 1 O thou who hast inhaled the fragrance from the gardens of His bestowal! What shall I write that the pen might become privy to mysteries and ink become the interpreter of the heart? Alas! Alas! How can mineral and plant possess the power to unveil secrets, and what capacity have pen and paper to become intimate with inner mysteries? Therefore it is better that we entrust the discovery of this sealed secret to the mirror of the Most Glorious Beauty's countenance - that is, to the pure heart.
- 2 It has been some time since there has been any news from Khwajih Ibrahim. You must maintain regular correspondence. Encourage and urge him. Send him the enclosed envelope.

1 یا من استنشّق رائحة ریاض موهبته الله چه نگارم
که قلم محرم راز گردد و مداد ترجمان فواد شود
هیات هیات جماد و نبات را چه اقتدار که
کاشف اسرار گردد و قلم و رقم را چه توانائی
که با راز درون همدم شود پس بهتر آنست که
کشف این سرّ سر بسته بآینهء جمال دلبر ابهی
یعنی دل پاک حواله نمائیم

2 مدتیست که از خواجه ابراهیم خبری نیست شما
داثماً مخایره نمائید تشویق و تحریص فرمائید پاکت
جوف را بجهت او ارسال دارید

- 3 Convey most glorious greetings to your illustrious descendant, and likewise to the loved ones of God. 3 سلیل جلیل خویش را تکبیر ابدع ابهی ابلاغ دارید و همچنین احبای الهی را

INBA13:302b

AB07790

Date: 1900 or <

- 1 O thou who art enkindled with the fire that blazeth in the Burning Bush! 1 یا من اشتعل بنار الموقدة
- 2 The banner of the All-Merciful is raised high in the heavens, the call of the Lord is spread abroad throughout all regions, the melody of the Kingdom is the musician of hearts, and the summons of the Realm above is the inspirer of the souls and spirits of the denizens of the heaven of might. The radiance of the Sun of Truth is the light-giver to the horizons of the world, and the supreme bounty of the Ancient Lord is the quickener of all beings. The rain-cloud of grace is ever-showering, and the candle of the night-realm of bounty is ever-diffusing its rays. 2 رایت رحمن است که بلند در آسمانست صیت یزدانست که منتشر در اطراف کیانست آهنگ ملکوتست که مطرب قلوبست و صلاهی لاهوتست که مشوق نفوس و ارواح اهل جنت جبروتست پرتو آفتاب حقیقت است که نور بخش افاق جهانست و فیض عظیم رب قدیم است که محی عالمین است ابر نیسان عنایت است که در فشان است و شمع شبستان موهبتست که پرتو افشان است
- 3 Therefore, O faithful friend, let not this time slip from thy grasp, and count this opportunity as a prize, that thou mayest gain a most abundant portion in this Most Great and Most Luminous Century. 3 پس ای یار موافق وقت را از دست مده و فرصت را غنیمت شمار تا در این قرن اکبر انور نصیب او فریری
- 4 And the Glory be upon thee and upon all who stand firm in the Covenant of God. 4 والبهاء علیک و علی کل ثابت علی میثاق الله

INBA13:265

AB07792

Date: 1900 or <

- 1 O Thou Who hast caused the clouds of Thy mercy to rain down upon the visible and invisible realms of existence, and Who hast specifically favored in this glorious Day those who bow down in worship with continuous bestowal and abundant blessings! I beseech Thee, by the sweet-scented breezes of Thy bounty which have perfumed the nostrils of every created thing, to preserve these sincere ones within the protection of Thy safekeeping, O Thou Ever-Living, Self-Subsisting One!
- 2 O my Lord! Make them to be lions in the forests of the Covenant, rain-clouds over the meadows of radiance, fish in the pools of harmony, birds in the garden of holiness, hosts of the Kingdom of the Spirit, delegations to Thy most glorious Paradise, stars in the horizon of Thy supreme favor, waves upon the ocean of Thy mercy amidst all peoples, signs of Thy luminous Scripture, and clear proofs of Thy Book in the kingdom of creation, and words of Thy volumes and tablets of Thy bestowal in this world and the next, that they may voice Thy praise among all the diverse peoples. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

1 یا من اناض سخائب رحمتہ علی اراضی الوجود من الغیب و الشہود و خصص اهل السجود فی الیوم المشہود بالرغد المرفود والورود المورود استلک بنفحات جودک الی عطرت مشام کل موجود آن تصیون ہولاء المخلصین فی صون حمایتک یا حی قیوم

2 ای رب اجعلہم لیوث غیاض الميثاق و غیوث ریاض الاشراق و حیتان حیاض الوفاق و طیور حدیقة القدس و جنود ملکوت الروح و وفود جنتک الابی و نجوم افق عنايتک العظمی و امواج بحر رحمتک بین الوری و آیات صحیفتک النوراء و بینات کتابک فی ملکوت الانشاء و کلمات زبرک و الواح موهبتک فی الآخرة والاولی حتی یناطقوا بشنائک بین الملل الشقی انک انت المتقدر العزیز الوهاب

INBA13:322a

AB08091

To: Baha'is of Antep

Date: 1900 or <

- 1 O friends of God! This is the time for supplication and entreaty, and the moment for humility and lowliness. Raise your hands in need and want to the Court of the Self-Sufficing, and begin your lamentation, saying:
- 2 O Lord! We are the helpless ones who have sought refuge at Thy threshold. We are those whose lives are in disarray, seeking order and arrangement in Thy court. We are the fallen ones, gazing toward Thy favors. Make us firm and steadfast in Thy Covenant and Testament, preserve us from the arrows of doubts, grant us shelter beneath the shadow of Thy protection

1 ای دوستان الہی ہنگام تضرع و اہتالست و وقت تذلل و انکسار دست عجز و نیاز بدرگاہ بی نیاز بلند کنید و نالہ آغاز نمائید کہ

2 ای پروردگار بی چارگانم بدرگاہ تو پناہ آورده ایم پریشان روزگاریم در بارگاہ تو سر و سامان جوئیم افتادگانیم الطاف تورا نگرانیم ما را بر عهد و میثاق خویش ثابت و مستقیم فرما و از سهام شبہات محفوظ دار و در ظل صون و حمایت خویش

and safety, and keep us secure from tests and trials. Thou art the Mighty, the Powerful.

جای ده و از امتحان و افتتان ما را مصون دار
توئی مقتدر و توانا

INBA13:275a, MMK5#246 p.193,
MMG2#106 p.120x

AB08196

To: Ghulam Ali Husband of Andalib's Sister, in Lahijan

Date: 1900 or <

1 O thou who art turned unto God! His Holiness 'Andalib requested that these lines be written, but where is the opportunity for their issuance? Nevertheless, moved by the attraction of his love, I have taken up my pen to write, though expression falls short of what is in my heart.

1 ای متوجه الی الله حضرت عندلیب خواهش
نگارش این سطور نمودند ولی فرصت صدور کجا
باوجود این از جذب محبت ایشان بخریر پرداختم
ولی تقریر عاجز از آنچه در ضمیر

2 Know thou this much: I have beseeched and continue to beseech, from the Sacred Threshold of the Blessed Beauty—may my spirit be a sacrifice for His loved ones—success for His Holiness 'Andalib and those related to him.

2 این قدر بدان که موقیّت حضرت عندلیب و
من انتسب الیه را از آستان مقدّس جمال مبارک
روحی لأحبائه الفداء خواسته و میخوام

3 O my Lord! Assist him who is related to the Dove of the thicket of Thy praise and the Nightingale of the garden of Thy faithfulness in all that Thou lovest and approve in every circumstance and condition, O my Exalted Lord!

3 ربّ آید من انتسب الی حمامة ایكة ثنائک و
عندلیب حدیقة وفائک علی ما تحبّ و ترضی
فی جمیع الشئون و الأطوار یا ربّی المتعال

INBA55:177a, INBA87:590, INBA52:628

AB08101

To: Siyyid Muhammad Taqi Qazvini, in Lahijan

Date: 1900 or <

1 O ward of His Holiness Andalib! The constant prayer, night and day, before the Divine Friend is that He may cause the true friends to remain firm in the Covenant and steadfast in the Testament of the All-Merciful.

1 ای ربیب حضرت عندلیب از حضرت دوست
استدعای شب و روز اینست که دوستان
راستان را ثابت بر عهد و پیمان فرماید و راسخ بر
میثاق حضرت رحمن

2 How severe is the tempest of tests, and the tablet of the year of Shidad is a warning to all who observe.

2 چه طوفان امتحان شدید است و لوح سنهء شداد
عبرة للنّاظرین

3 Therefore, O thou who art intoxicated with the wine of the eternal covenant, be assisted to speak and utter in such wise that, like penetrating rays dispersing the clouds of doubt of every wavering soul, thou mayest be as a flash of lightning, becoming a manifestation of divine confirmations, a dawning-place of heavenly assistance, and a rising-point of the lights of unity.

3 پس ای سرمست صہاء الست بنطق و بیانی موفق
باش کہ چون اشعہء ساطعہء سحاب و ہم ہر
متزلزل را خارق و چون نور بارق باشی مظهر
تأیید گردی و مطلع توفیق و مشرق انوار توحید

4 And upon thee be glory.

4 و البہاء علیک

INBA55:176, INBA87:575a, INBA52:611a,
MMK5#245 p.193

AB08155

To: Abdu'l-Qadir, in Mandalay
Date: 1900 or <

1 O 'Abdu'l-Qadir! When the All-Powerful, Omnipotent Lord casteth a glance upon a powerless servant, that servant becometh a mine of might and a wellspring of strength. His grasp becometh as strong as steel and [his prowess] a terror to the lion of the forest. Though he be weak as a gnat, in strength he becometh a mighty falcon; though he be frail as an ant in his impotence, in power he becometh a mighty elephant. He withstandeth the forces of all creation and confronteth the upheavals of contingent being.

1 ای عبدالقادر حضرت قادر توانا چون نظری بر
عبد ناتوان اندازد معدن قدرت گردد و منبع
قوت چنگش روئین گردد و [جنگش] آفت
شیر عرین در ضعف اگر پشه بود در قوت باز
اشب گردد در ناتوانی اگر مور نحیف بود در
توانائی پیل عظیم شود قوای ملک هستی را
مقاومت نماید و انقلابات امکانی را مصادمت
نماید

2 Therefore, since thou hast entered beneath the shadow of the true Omnipotent One, be thou powerful and confident, knowing that day by day thy faith will grow stronger. And the glory be upon thee.

2 پس تو چون در ظلّ قادر حقیقی وارد توانا باش
و مطمئن و دانا کہ روز بروز بر قوت ایمانت
افزاید و البہاء علیک

INBA13:182, MMK3#108 p.072

AB08097

To: *Karbala'i Mirza Husayn et al., in Nayriz*

Date: 1900 or <

- 1 O spiritual friends! Open your eyes to the Abha Kingdom - may my spirit be a sacrifice for His loved ones. All is light! Close your eyes to the contingent world and the lower Kingdom - all is darkness. Become verses of divine unity, for the call is the call of the Day of the Covenant. Become dawning-places of sanctification, for the light is shining upon all horizons. Although the Abha Kingdom is invisible to the contingent world, yet its effulgences are manifest and evident.
- 2 "Though the hand be hidden, see the pen writing; Though the rider be unseen, behold the dust."
- 3 Strive then, in this cycle and age of the Greatest Name - may my spirit be sacrificed for His loved ones - to render a service to the Cause and spread the religion of God and exalt the Cause of God. And glory be upon all who are faithful to the mighty Covenant.

1 ای دوستان معنوی دیده بملکوت ابهی روحی
لاحیّاه الفداء باز کنید همه انوار است چشم
از امکان و ملکوت ادنی بپوشید همه ظلمات
است آیات توحید گردید چه که بانگ بانگ
یوم میثاق است مطالع تقدیس شوید زیرا اشراق
بر همه آفاقت ملکوت ابهی هرچند غیب
امکانست ولی تجلیاتش ظاهر و آشکار

2 دست ناپیدا قلم بین خطّ گذار گرد بین پیدا و
ناپیدا سوار

3 باری بکوشید که در این دور و کور اسم اعظم
روحی لاحیّاه الفداء خدمتی بامر کنید و نشر
دین الله نمائید و اعلاء امر الله و البهاء علی کلّ
من وفی بالمیثاق العظیم

LMA2.431, MSHR3.238

AB08164

To: *Ghulam-Ali Samandari, in Qazvin*

Date: 1900 or <

O servant of the Most Exalted 'Ali! This servant bears a name compounded of the name of the Supreme Beauty, 'Ali the Most Exalted, and the second part of the blessed name of the Most Glorious Beauty. Would that this servant could truly live up to this name and embody its reality, so that the manifest meaning and true reality of servitude to the Ancient Beauty - may my spirit be a sacrifice for His loved ones - might become clear and evident in this essence of evanescence. There and then would I sing and warble, trill and chant, saying: "Blessed am I for this supreme bounty! Glad tidings to me for this enduring bliss! By my life, this is indeed the straight path!" And may the Glory be upon you and upon every penitent servant.

ای غلام علیّ اعلیّ این غلام مضاف بنام جمال
کبریاء علیّ اعلیّ و شطرثانی از اسم مبارک جمال
ابهی ایکاش این عبد بحقیقت این اسم موسوم و
متحقّق میشد تا معنی مبین و حقیقت عبودیت
جمال قدیم روحی لاحیّاه الفدا در این کینونت
فنا واضح و آشکار گردد هنا لک اتغیّ و اترقی
و اتغرد و اترتم و اقول طوبی لی من هذا الفضل
العظیم بشری لی من هذا النعم المقیم لعمری انّ
هذا هو الصراط المستقیم و البهاء علیک و علی
کلّ عبد منیب

INBA88:248, AYBY.429 #145

AB08100

To: Rubabih daughter of Haji Muhammad Baqir Nabil, in Qazvin

Date: 1900 or <

- 1 O Rubabih! Offer a hundred thousand thanks that in this blessed Dispensation, the century of the Ancient Beauty, the age of the Greatest Name, thou hast set foot in the cradle of existence, hast entered beneath the shadow of His binding Command, hast drunk the choice wine from the hand of the Cup-bearer of "Am I not?", and hast found thy way into the gathering of the All-Merciful. And thou hast such a kind father, firm and steadfast in the Covenant.
- 2 O Rubabih! The time hath come for thee to take up the lute of the love of God and with thy melody intoxicate the hand-maidens of God. And upon thee be glory.

1 ای ربابه صد هزار شکر نما که در این عهد مبارک قرن جمال قدم عصر اسم اعظم قدم در مهد وجود نهادی و در ظل امر مبرم داخل گشتی و کأس رحیق از دست ساقی الست نوشیدی و در انجمن رحمن راه یافتی و چنین پدر مهربان ثابت راسخ بر پیمان داری

2 ای ربابه وقت آنست که رباب محبت الله بدست گیری و بنغمه ئی اماء الله را سرمست کنی و البهاء علیک

INBA13:243, MKT7.099

AB07860

To: Shaykh Kazim Qazvini (Samandar)

Date: 1900 or <

- 1 Consider that today the greatest of all matters is firmness and steadfastness in the Cause of God. The Ancient Beauty hath trained the loved ones of God for such a day as this, that all may arise, united and in harmony, to exalt the Word of God.
- 2 The formation of the House of Justice is most timely. I hope that ye may be confirmed therein.
- 3 Convey to all the loved ones of the All-Merciful the Most Great, Most Glorious greeting on behalf of this servant. Night and day we are occupied with their remembrance.
- 4 And may God's blessings be upon the Tree of Thy Singleness and the Lote-Tree of Thy Oneness and its branches and twigs and leaves.

1 الیوم اعظم امور ثبوت و رسوخ بر امر الله است جمال قدم احبای الهی را از برای چنین روزی تربیت فرموده اند که کل متفقاً متحداً در اعلای کلمه الهیه بکوشند

2 تشکیل بیت عدل بسیار موافق امیدوارم که موفق گردید

3 جمیع احبای رحمن را بتکبیر ابدع ابهی از قبل این عبد مکبر شوید شب و روز بذکرشان مشغولیم

4 و صلی اللهم علی سدره فردائیتک و دوحه وحدائیتک و اغصانها و افنانها و اوراقها ع

- 5 We remember Haji 'Ali-Shir with divine fragrances and greetings. 5 جناب حاجی علی شیر را بنفحات الهیہ ذاکر و مکبریم

INBA55:148, AYBY.327 #007

AB08095

To: Unknown, in Rafsanjan

Date: 1900 or <

- 1 O true friends! In every age and dispensation when the divine lights illumine the horizon of possibility, people should arise in praise and glorification and loose their tongues in thanksgiving. But now, to the contrary, they have arisen in complaint and risen in opposition, thereby diminishing their own worth - except for those people who have opened their eyes and ears of understanding and adorned their gathering with worship of the Lord of creation. 1 ای دوستان راستان در هر عهد و عصر که انوار یزدانی افق امکان را روشن نماید مردم باید بستایش و نیایش بر خیزند و بشکرانه زیان گشایند حال بالعکس بشکایت قیام نمودند و بستیزه بر خواستند و از قدر خویش کاستند مگر مردمانی که چشم و گوش هوش گشودند و محفل را بپرستش خداوند آفرینش خداوند آراستند
- 2 You who were awaiting the appearance of this bounty, and when the light of its morn dawned and its day arrived became awakened and alert - give thanks that you received a portion from this overflowing cup and took your share and portion from this grace of existence. Blessed are you, may your souls be gladdened. 2 شما که منتظر نمایش این بخشش بودید و چون پرتو صبحش دمید و روزش رسید بیدار شدید و هوشیار گردیدی شکر نمائید که از این جام لبریز نصیب بردید و از فضل وجود سهم و قسمت گرفتید خوشا بحال شما جانتان شاد باد

INBA13:272

AB08046

To: Mirza Ali servant of Khadijih Bagum, in Shiraz

Date: 1900 or <

- 1 O caretaker of that hidden tomb! Guard and watch over that sacred sepulcher and blessed resting place. For a hundred thousand lamps circle round that Light, and a hundred thousand kings are servants at that exalted threshold. 1 ای خادم قبر مستور آن جدث مقدس و رمس مبارک را محافظه نما و ملاحظه دار چه که صد هزار چراغ آن مصباح را طائف و صد هزار شاه بنده آن درگاه مرتفع
- 2 Although the radiance of that Light is now concealed from view and hidden from the wicked, yet ere long that world-illumining

light will shine forth and its warming rays will set the world ablaze.

2 اگر چنانچه حال نور آن مصباح از انظار مستور
است و از اشراق محجوب اما عنقریب آن نور
جهان افروز شود و آن شعاع حرارتش عالم سوز

- 3 Know thou the value of this bounty and grace, and arise in thanksgiving. And the Glory be upon thee and upon all who stand firm in God's Covenant.

3 قدر این فضل و جود را بدان و بشکرانه قیام نما
و البهاء علیک و علی کلّ ثابت علی میثاق الله

INBA55:375, INBA87:164b, INBA52:162a

AB08033

To: Aqa Mirza, in Tabriz

Date: 1900 or <

- 1 O defender of the Covenant! From all regions of Adhirbayjan comes news that in spreading the Covenant you are a radiant light, and in proclaiming the Testament you are a lion in the arena. In the horizon of the Covenant you are a rising sun, and amidst the threefold darkness, layer upon layer, you are a brilliant dawn. In repelling those who violate and resist you are a piercing flame, and in the gathering of the steadfast you are a shining lamp.

1 ای حامی میثاق از اطراف آذربایجان خبر
میدهند که در نشر میثاق نور اشراق و در
اعلان پیمان غضنفر میدان در افق عهد بازغی و
در ظلمات ثلاث بعضها فوق بعض فجر ساطع
در دفع مارقین و ماردین شهاب ثاقبی و در
محفل ثابتین شمعی لامع

- 2 In every instance, turn to the Kingdom of the Most Glorious Mystery and seek assistance. I swear by the Most Great Name—may my spirit be sacrificed for His loved ones—that the Holy Spirit will confirm you, the Faithful Spirit will strengthen you, and the Spirit of God will inspire you. Be thou assured of this great bounty.

2 در هر موردی توجّه بملکوت غیب اِهی کن و
مدد جو قسم باسم اعظم روحی لأحبّائه الفداء
که روح القدس تأیید نماید و روح الامین تقویت
فرماید و روح الله تلقین کند و آنک انت فاطمئن
بهذا الفضل العظیم

- 3 And upon thee be glory.

3 و البهاء علیک

INBA88:162a

AB08152

To: Mirza Rida Khan, in Tihiran

Date: 1900 or <

- | | | | |
|---|--|---|--|
| 1 | O lover of the Beauty of the All-Glorious! In your letter this verse was written: | 1 | ای عاشق جمال ذوالجلال در مراسله این بیت
مسطور |
| 2 | “What remedy is there save submission and contentment When thou art in the claws of a fierce, blood-thirsty lion?” | 2 | غیر تسلیم و رضا کو چاره‌ئی در کف شیری نری
خونخواره‌ئی |
| 3 | But I say: “Sweet is submission, but sweeter still contentment before the Kind and Ever-faithful Friend,” for whatsoever He doeth is the essence of purity and the spirit of faithfulness. | 3 | ولی من میگویم خوش بود تسلیم خوشتر زان
رضا پیش یار مهربان با وفا زیرا آنچه کند جوهر
صفاست و روح وفا |
| 4 | In brief, when the fire of love is kindled in the reality of the heart, it completely consumeth all negligence and failure, sins and sorrows. In that station, the sovereignty of the King of Love holdeth sway, and the dominion of the Sovereign of Affection prevaleth. Through the grace of God there is hope of relief and the attainment of comfort. Verily my Lord is the All-Bountiful, the Most Generous. | 4 | باری چون آتش عشق در هویت قلب برافروزد
قصور و فتور و ذنوب و کروب را بکلی بسوزد
در آتمقام حکومت سلطان محبت نماید و سلطنت
شهریار عشق راند از فضل حق امید گشایش
است و حصول آسایش آن ربّی کریم کریم |

INBA13:166, MKT8.125b, AKHA_121BE

#10 p.d, HDQI.234, ANDA#23 p.06,

MSHR3.173

AB08403

To: Baha'is of Usku

Date: 1900 or <

- | | | | |
|---|---|---|--|
| 1 | My dearly loved illumined friends and fellow-workers! The Ancient Beauty hath made the world of humanity the envy of the realm of dominion through the effulgent light of His revelation and manifest bounty. | 1 | سوگلی یارانم و نورانی دوستانم حضرت احدیت
عالم بشریتی پرتو نور تجلی ایله و فیض مجلی ایله
رشد عالم ملکیت ایلدی |
| 2 | Praise be unto His Holiness the Most Great Name and Ancient Identity, Whose sovereign bestowals shine forth like the light of dawn across the horizons and the mysteries of Whose gifts are renowned throughout the worlds of earth and heaven, that He hath established such weak ants as we are upon the throne of Solomon's sovereignty - the blessed throne of the love and knowledge of God - even unto the seat of glory, and made us worthy of His boundless favors. | 2 | انوار فیوضات قیومیتی نور سحر گبی آفاقد
منتشر و اسرار موهبتی جهان ملک و ملکوت
مشتر اولان جناب اسم اعظم و هویت قدم
حضرتلرینه شکر اولسون که بزم گبی مور
ضعیفی سریر سلطنت سلیمانی اولان تخت
نیکبخت محبت الله و معرفت الله تا صدر
عزتنده اوتوردی و الطاف بی‌پایانی سزاوار و
ارزان پیوردی |

- 3 O my Lord, thanksgiving be unto Thee, praise be unto Thee, ۳ رَم سکا شکر اولسون حمد اولسون جانم اوغورنده
 may my life be sacrificed in Thy path! قربان اولسون

INBA72:148, INBA88:128a

AB08345

To: Mirza Yusuf, in Yazd

Date: 1900 or <

- 1 O Yusuf of Fars! The dear Joseph of Egypt of the Covenant ۱ ای یوسف فارسی عزیز مصر میثاق در دست
 is in the hands of the people of dissension, captive. At times اهل شقاق گرفتار گهی در چاه مفتریات
 imprisoned in the well of calumnies, at times sold for a paltry مسجون و گهی بقافلهء شبهات بئن بخش در
 sum to the caravan of doubts. Sometimes confined in the prison فروش و فروخت گاهی در بجن قبطیان محبوس
 of the Copts, sometimes wandering captive in the desert of the و گهی در صحرای هوی پرستان اسیر و سرگردان
 pleasure-seekers.
- 2 Yet this Wronged One, despite this oppression and enmity of ۲ ولی آن مظلوم باوجود این ظلم و عدوان اهل
 the rebellious ones, remains loving and kind. I swear by the An- طغیان دوست و مهربان قسم بجمال قدم که چشم
 cient Beauty that the eye of compassion weeps and the heart شفقت گریان است و قلب پر محبت سوزان که
 full of love burns to see how these people have become im- چگونه این قوم در بحر لوم مستغرق گشتند و در
 mersed in the sea of blame and lie asleep in the bed of heed- فراش نوم خوابیده اند و ابداً مستشعر نیستند که
 lessness, utterly unaware that they have destroyed their own بنیان خویش ویران نمودند
 foundation.

INBA13:031

AB07927

To: Abdu'l-Karim Naraqi

Date: 1900 or <

- 1 O servant of God! Every blind one who is endowed with in- ۱ ای بنده الهی هر ضریر که در امر الله بصیر
 sight in the Cause of God has bright eyes and seeing vision. است چشمش روشن است و دیده او بینا
 Although outwardly blind, His Holiness Isaac was in reality حضرت اسحق هر چند بظاهر ضریر بود ولی
 possessed of true vision, for the eye is the eye of the heart, not بحقیقت بصیر زیرا چشم چشم دل است نه
 the eye of water and clay. This outward eye shall turn to dust, دیده آب و گل این چشم ظاهر خاک گردد
 but the inner vision shall remain eternal and steadfast in the اما دیده باطن در جهان پاک باقی و برقرار
 pure world.

- 2 Therefore be grateful that thou art confirmed in the essential gift and assisted by everlasting grace. Open wide the door of joy upon thy heart and with the eye of insight behold the hidden world.
- 3 And the Glory be upon thee and upon all who are firm in the Covenant.

2 پس شکر کن که بموهبت اصلیه موقفی و بعنایت
سرمدیه مؤید باب فرح بر دل بگشا و بدیده
بصیرت جهان پنهان تماشا کن

3 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA13:225a

AB08304

To: Bilqays sister of Andalib wife of Ghulam Ali

Date: 1900 or <

- 1 O leaf who prayest fervently and hast attained the station of certitude! There are some who believe that men are superior to women and base their argument on the blessed verse "Men are maintainers and protectors of women", but this servant is certain as the manifest light that this is not a universal truth.
- 2 Many are the women in this day who are firm in the Covenant and are luminous and gem-like seashells of perfections, while many men are uncertain in their faith and are as the worthless clay at the bottom of the seas of vices. Thus, excellence depends not on whether one is male or female but rather on the bounties of the Most Great Name, may my life be offered up for His loved ones.
- 3 As much as thou canst, take firm steps in the Covenant and make other handmaidens steadfast.

1 ای ورقهء مبتلهء موقنه قومی بر آند که رجال
افضل از نساء و بایهء مبارکهء الرجال قوامون
علی النساء استدلال نمایند ولی این عبد را یقین
چون نور مبین است که این حکم قاطبهء

2 نه بسا نساء که الیوم بر ميثاق ثابت گوهر انور
صدف فضائل است و بسا رجال متزلزل که
خزف قعر بحار رزائل پس فضیلت بذکور و انائی
نه بمواهب اسم اعظمست روحی لأحبابه الفداء

3 تا توانی قدم بر عهد ثابت نما و اماء سائره را راسخ
گردان

INBA55:178a, INBA87:589b , INBA52:627,
BRL_DAK#0301, MKT7.225

AB08428*To: Lutf, Muhammad Husayn et al.**Date: 1900 or <*

- 1 O thou who hast drunk from the Fountain of Life! The caravan of the Kingdom hath journeyed through the wilderness of the Realm of Might, and sent forth its scout in search of water in the depths of wells. He let down his bucket and exclaimed: "O joyful tidings! This is the Youth of the Covenant, whom his brothers have cast into the pit of calumny and sold for a paltry price, a few counted dirhams. Woe unto them for that which they have earned!"

- 2 And the glory be upon thee and upon whoso hath purchased this Youth from these brethren.

MNYA.057

1 يا من استسقى من معين الحياة أن قافلة الملوك
قد ظنعت في بیداء الجيروت فارسلت رائدها
يبتغي ماء في غياهب الآبار فادلى دلوه و قال
يا بشرى هذا غلام الميثاق قد القوه الأخوه في
جبّ البهتان و شروه بثن بخس دراهم معدوده
فويل لهم بما يكسبون

- 2 و البهاء عليك و على من اشترى هذا الغلام من
هؤلاء الاخوان

INBA13:304a, INBA59:142b, MNMK#076
p.147, AHB_133BE #09-10 p.95,
RHQM2.1212 (687) (425), MAS5.294,
KNSA.051 (75)

AB08362*To: Lynn Dr Bartlett**Date: 1900 or <*

- 1 O thou spiritual person and heavenly man - may God confirm thee! Know that the divine springtime hath come with its rains and abundance, with the heat of its sun, the breeze of its life and the scent of its fragrance; and through this universal and great abundance, the land of holy truth and facts hath moved and brought forth good and beautiful fruits of every kind.

- 2 But the barren, wicked land will not bring forth save the thorn of denial, of haughtiness and disdain.

- 3 Therefore, thank thou God for He hath made thee a good, fertile land by the clouds of the abundance of God the Chosen.

- 4 Convey my greetings to thy esteemed wife and daughter, who are honored by the people of the Kingdom of Perfection.

TAB.651

1 أيها الشخص الروحاني والانسان المملوكوتي أيديك
الله اعلم أن الربيع الالهى اقبل بغيته و فيضه
و حرارة شمس و نسيم حياته و شميم نفحاته و
اهتزت ارض الحقائق المقدسة من هذا الفيض
العام المدرار و ربت و انبتت من كل نوع بهيج

- 2 و اما الاراضى الجزرة الخبيثة لم ينبت الا شوك
الانكار و قتاد الاستكبار

- 3 و أنك انت فاشكر الله على ما جعلك ارضا طيبة
مستفيضة من سحاب فيض رب المختار ع

- 4 بلغ تحيتي على قرينتك المحترمة و كريمتك المكرمة
عند اهل ملكوت الكمال

INBA59:190c

AB08237*To: Muhammad Baqir Khalajabadi**Date: 1900 or <*

- 1 O chief secretary! Blessed was the moment when thou didst become intimate with the mystery of Truth, and happy was the hour when thou didst place the crown of the love of the Most Great Name upon thy brow. Be not distressed by this tribulation, for there is wisdom in it:
- 2 Though Khidr broke the vessel on the sea,
- 3 In Khidr's breaking there were mysteries.
- 4 God saith in His mighty Book: "And We will surely try you with something of fear and hunger and loss of wealth and lives and fruits; but give glad tidings to the patient." And likewise He saith: "Those who patiently persevere will truly receive a reward without measure." And upon thee be glory. Reflect well, and the wisdom of this illness will become evident.

1 ای منشی‌باشی خرم‌دمی که براز حق همدم شدی
و مبارک ساعتی که تاج محبت اسم اعظم بر
تارک نهادی از مصیبت دل‌تنگ مشو حکمتی در
اینست

2 گر خضر در بحر کشتی را شکست

3 صد درستی در شکست خضر هست

4 خداوند در قرآن عظیم میفرماید و لنبلونکم بشیء
من الخوف و الجوع و نقص من الاموال و
الانفس و الثمرات فبشر الصابرین و همچنین
میفرماید انما یوفی الصابرون اجرهم بغير حساب
و الباء علیک خوب فکر نما حکمت این مرض
معلوم میشود

INBA13:260, INBA17:249, MSHR4.318

AB08032*To: Nayib Javad**Date: 1900 or <*

- 1 O Javad! In the world of existence, the attribute of generosity exercises sovereignty with the utmost grandeur, bringing forth every hidden reality from the realm of the unseen to the arena of manifestation. Since thou art the embodiment of and art named after this attribute, thy generosity must needs encompass the world and thy munificence must reach the ethereal sphere.
- 2 Therefore, come thou and open thy tongue in praise of that Kind Friend, and become a herald of His Covenant and Testament, so that thy generosity may encompass all existence and thy bounty may immerse creation.

1 ای جواد در عالم وجود صفت جود سلطنتی در
کمال عظمت میراند و هر حقیقت مکنون را از
حیث غیب برعهده شهود رساند تو چون مظهر و
مسمی باین نامی باید جودت جهانگیر گردد و
بخششت صیت بفلک اثر رساند

2 پس بیا و زبان بنمای آن یار مهربان بگشا و منادی
عهد و پیمانش شوتا جودت تمام وجود را احاطه
کند و بخششت آفرینش را مستغرق نماید

- 3 And the Glory be upon thee and upon all who stand firm in God's Mighty Covenant. 3 و البهاء علیک و علی کلّ ثابت علی میثاق الله العظیم

INBA13:203a, MMK5#265 p.203

AB08202

To: *Shir-Ali Khan*

Date: 1900 or <

- 1 O Shir-'Ali Khan, thou warrior in the field of divine knowledge! Give thanks that thou hast been blessed with such an illustrious father, who hath rent asunder his collar in his love for the Ancient Beauty and whose countenance shineth bright with the light of the knowledge of God. His tongue speaketh forth in praise of the Best-Beloved of all the worlds, and he cherisheth a sincere attachment to the servants of the All-Merciful. 1 ای مرد میدان عرفان شکر کن که بچنین پدر بزرگواری موفق گشتی که بجمت جمال قدم گریبانی چاک دارد و بنور معرفت الله رخی روشن و تابناک در ثنای محبوب آفاق لسانی ناطق دارد و در حق عباد رحمن ارادتی صادق
- 2 Having quaffed from this cup and tasted of this honey, he hath torn away the veil of remoteness from before thine eyes and rendered thee successful in attaining a bounty whereby thou shalt, God willing, become a chief among the hosts of divine knowledge and the army of life and salvation. 2 چون از این کأس نوشید و از این شهد چشید پرده احتجاب را از پیش چشم تو درید ترا موفق بوهبتی کرد که انشاءالله در افواج لشکر عرفان و سپاه حیات و نجات سالار گردی
- 3 The sky hath grown dark, and these fingers are occupied with writing. 3 هوا تاریک شده است و این انامل به تحریر مشغول

INBA55:260

AB08127

To: *Siygid Mihdi*

Date: 1900 or <

- 1 O thou candle that shineth in the gatherings of the friends! 1 ای شمع روشن در محفل یاران
- 2 When the orient orb of the sun lifts its blazing countenance from the visible horizon each morning methinks it raiseth a clarion call unto the world below. Methinks I hear its bright voice saying: "Wake up, O ye who are asleep! Bestir yourselves, lethargic ones! Make haste, O ye who are dispirited! Arise! O 2 هر بامداد که این کوکب خاوری از مطلع ظاهری با رخی آذری جلوه نماید بلسان حال فریاد برآرد که ای خفتگان بیدار شوید و ای بیپوشان هشیار شوید و ای افسردگان بجوش آئید و ای خاموشان بخروش آئید و ای محبوبان

apathetic ones! Cast off the veils, ye who are shrouded! Drink deep of the cup of dawn, ye that are sunk in torpor! For I am a visible sign of that true Sun of divine Reality; I am the outward appearance of that resplendent Source of Divinity that has arisen in the Orient of God. Verily, these rays of mine are the symbols, merely, of the all-embracing sovereign grace which is shed upon the world by Him Who is the Day Star of the worlds of God."

پرده براندازید و ای مخموران جام صبحی زیند
من آیتی از آیات شمس حقیقت و جلوه‌ئی از
ظهور نیر الوهیت این اشراقست که اشاره‌ئی از
احاطهء سلطان فیض نیر آفاق است

- 3 And the Glory be upon thee and upon all who are firm in God's Covenant.

3 و البهاء علیک و علی کلّ ثابت علی میثاق الله

INBA13:014, MMK2#264 p.191,
AKHA_130BE #18 p.a, AHB_131BE
#01-02 p.02

AB07959

To: *Siyid Muhammad Husayn*

Date: 1900 or <

- 1 O servant of God! It is morning, and the horizons of contingent being are illumined by the rays of the Eastern Sun, and the dawning-places of heart and soul are radiant and effulgent with the beams of the Sun of Truth.
- 2 As the Primal Dawn, the manifest Light hath so brilliantly shone forth from the zenith of the most exalted Heaven that the darkness of the night of idle fancies is wholly dispelled and brought to naught.
- 3 Yet the bats, with the utmost effort and haste, struggle and strive to find some dark hole wherein they might make their dwelling and abode, that perchance their sightless eyes might find some rest.
- 4 And the Glory be upon thee and upon every firm and steadfast one.

1 ای بندهء حق صبح است و آفاق امکان پرتو
مهر خاوری روشن و مطالع قلب و جان بشعاع
شمس حقیقت ساطع و لامع

2 چون فجر قدم نور مبین از ذروهء علّیین چنان
سطوعی فرموده که ظلمات لیل ظنون بکلی محو
و نابود گردد

3 ولی خفاشان در نهایت سعی و شتاب و جهد و
اضطرابند تا حفرهء تاریکی بدست آرند و در آن
منزل و مأوی نمایند بلکه چشم کورشان قدری
راحت نماید

4 و البهاء علیک و علی کلّ ثابت مستقیم

INBA13:199

AB08361*To: William Jay Moore**Date: 1900 or <*

- 1 O youth set ablaze with the fire of the love of God! Your sister and brother-in-law have come to the Holy Land and their nostrils have been perfumed with the musk-like fragrances of the Supreme Threshold. Your respected sister mentions you during the hours of night and throughout the day, and seeks divine confirmation and success for you in all conditions.
- 2 I beseech God that He may accept her prayer and facilitate the fulfillment of her hopes, and that He may comfort her eyes through witnessing your success and prosperity in the Kingdom, and illumine your face through the confirmations of His ancient Kingdom, so that you may find yourself, your sister, your mother and your brother-in-law in great joy.
- 3 And may the Glory rest upon you at every moment.

1 أيها الشاب المشتعل بنار محبة الله قد حضرت شقيقتك و صهرك في ارض المقدسه و تعطر مشامهما بنفحات مسكية العتبه الساميه و كانت شقيقتك المحترمه تذكرك اثناء الليل و اطراف النهار و تطلب لك التأييد و التوفيق في جميع الاحوال

2 و اني اتضرع الى الله ان يقبل دعائها و ييسر منهاها و يقرر عينها بمشاهدة نجاحك و فلاحك في الملكوت و ينور وجهك بتأييدات ملكوته القديم حتى ترى حالك و اختك و امك و صهرك في فرج عظيم

3 و البهاء عليك في كل آن و حين

INBA59:201b, MJZ.039

AB07855*Date: 1900 or <*

- 1 He is the Beloved
- 2 O my God, my God! Thou seest how my sighs are aflame, and my tears flow forth, and beholdest the burning of my fire, and hearest the clamor of my disturbance, and my moaning and lamenting at my separation and remoteness from the Kingdom of Thy presence, and my fall and descent into the abyss of exile, and my drinking from the cups of grief and anguish in the wilderness of separation from Thee. O Lord! Whosoever hath become intoxicated with the wine of attainment in the presence of the dawning of the lights of Thy beauty will never forget the sweetness of that manifest honey wherein appear the signs of Thy oneness and the evidences of Thy singleness. My Lord! Aid me in that which shall cause my face to shine in the Kingdom of creation, and shall raise me to the Concourse on High, and shall cause me to hear Thy most exalted Word, and

1 هو المحبوب

2 الهى الهى ترى تلهب زفراقى و تحلب عبراتى و تطلع بأجيج احتراقى و تسمع ضجيج اضطرابى و تأوهى و تلهفنى لفراقى و بعدى من ملكوت لقاءك و سقوطى و هبوطى فى وهدة النوى و تجرعى عن كؤوس الأسى و الجوى فى بوادى هجرانك ايرب من ثمل من سلاف الحضور عند اشراق انوار جمالك لا ينس حلاوة ذلك الشهد الباهر الظاهر فيه آيات توحيدك و شئون تفريدك رب ايدنى على امر يرضى به وجهى فيملكوت الانشاء و يعرج بى الى الملاء الأعلى و يسمعى كلمتك العليا و يوصلنى الى السدرة المنتهى و المسجد الأقصى انك انت الكريم الرحيم

INBA55:093, INBA59:137

shall bring me to the Sadratu'l-Muntaha and the Furthestmost Mosque. Verily, Thou art the All-Bountiful, the All-Merciful.

AB07865

Date: 1900 or <

- 1 O loved ones of God! His honor Aqa Mirza Jalil is making a mighty effort and tremendous endeavor to spread the divine fragrances, and in truth he spends day and night in pursuit of this glorious purpose. If he were to become occupied with earning a livelihood for his family and children, he would be prevented from this great purpose, and if he were to leave his wife and children unattended and travel to different regions, this too would be contrary to God's command and opposed to the good-pleasure of the All-Merciful.
- 2 Therefore, if any of the loved ones of God were to present him with an amount from the Huquq and obtain a receipt, and submit the receipt, this would be accepted, beloved and credited in the sight of God.

1 ای احبابی الهی جناب آقا میرزا جلیل در نشر
نفحات الله سعی بلیغ و جهد عظیم دارند و فی
الحقیقه شب و روز را صرف این مقصد جلیل
مینمایند اگر چنانچه مشغول بتحصیل معاش اهل
و اطفال شده بکوشند از این مقصد عظیم باز
مانند و اگر چنانچه عیال و اطفال را مهمل
گذارند و باطراف سفر نمایند این نیز مخالف
حکم الله است و مباین رضاء رحمن

2 لهذا اگر چنانچه نفسی از احبابی الهی از جهة
حقوق مبلغی بایشان تقدیم نماید و قبض بگیرد و
قبض را تقدیم نماید عندالحق مقبول و محبوب و
محسوبست

INBA88:226a

AB07967

Date: 1900 or <

- 1 O thou servant at the Threshold of the Blessed Beauty! For some time no letter has been received from thee, and no detailed account has arrived.
- 2 Today thou must surge like the sea and, like the birds of holiness, soar to the heights. In the arena of service to the Cause of God, thou must gallop and race forward, show forth might, spread abroad the sweet breathings of holiness, and kindle the lamp of glorification. Thou must offer a sweet fragrance to the nostrils and manifest wondrous signs. Set the friends ablaze and fill the loved ones with excitement.

1 این بندهء درگاه جمال مبارک مدتی میشود که
از شما مکتوبی نرسید و شرح مبسوطی نیامد

2 الیوم باید که چون بحر در موج آئی و چون
طیور تقدیس پرواز باوج نمائی در میدان خدمت
امر الله گوئی زنی و جولانی کنی و قوتی بنمائی و
نفحات تقدیس نشر نمائی و سراج تسبیحی روشن
کنی بوی خوشی بمشامها عرضه کنی و آثار بدیعی

بنائی دوستان را پر شعله کنی و یاران را پر ولوله

- 3 Today is the day of divine bestowals. Today is the day of dawning-places. Thy service is mentioned and accepted. Make a mighty effort, that all tongues may praise thy sanctity and cry out "O how blessed art thou!"

3 امروز روز مواهب است امروز روز مشارق است خدمت مذکور و مقبول جهد بلیغ کن تا جمیع السن تقدیس نماید و یا طوبی لک فریاد بر آرد

INBA13:317

AB08039

Date: 1900 or <

- 1 O thou who art attracted to the glorious Beauty of the Lord of Grandeur!
- 2 The Light of Truth shineth radiantly in the lamp of Divine Unity and in the niche of Oneness. Its world illuminating rays have been diffused even as the light of the morn to all directions. "God is the light of the heavens and of the earth."
- 3 The realities of the loved ones of God are each a sacred day-spring of bounty unto that Light of Truth, for when the niche partaketh of the Most Mighty Manifestation and Vehicle and turneth unto Him, the result is "Light upon Light," complete delight and joy and ceaseless thankfulness.
- 4 And when the power of the radiance of its light, the crystal purity of the lamp and the spotlessness of the niche are in harmony, the true mystery of the blessed verse will be manifest and apparent.

1 ای حضرت کبریا نک مفتون جمال ذوالجلالی

2 نور حقیقت زجاءه احدیت مشکاة واحدیتده ساطع و لامع اولدی اشعه جهان افروزی نور سحر گئی آفاقه پرتوافشان و نور بار اولدی الله نور السموات و الارض

3 حقائق یاران الهی هر بری او نور حقیقیه بر مطلع مستفیض محترمدر لکن مشکاة واسطه اعظمدر استفاضه و اقتباس اولنجه نور علی نور اولور و وفور سرور و حبور اولور و سعی مشکور اولور

4 نور نک سطوع قوتی و زجاءه نک شدت لطافتی و مشکاتک صفا و شفافلی بر برینه موافقت ایدنجه آیت کریمه نک سر حقیقتی جلوه نما اولور ظاهر و آشکار اولور

MJT.058b

AB08074*Date: 1900 or <*

- 1 O two branches of the Tree of God's love! You two boughs have grown in that palace from the head and spirit of the stream of martyrdom, and have been nurtured by the bounty of the cloud of mercy. Now become verdant and flourishing, and be filled with blossoms and splendor, and become fruitful, bearing fresh fruit and sweet nectar as honey and sugar, and bring forth precious jewels, so that the branch may follow the root, and the part correspond to the whole, and the successor prove true to the predecessor.
- 2 I swear by the Ancient Beauty - may my spirit be sacrificed for the dust of His sanctuary - that you shall shine forth like two luminous stars from the horizon of possibility, and shall illuminate the regions with light. And the glory be upon you both.

1 ای دو صنوان شجره محبت الله شما دو شاخ در آن کاخ از سر و روان جویبار شهادت روئیدید و از فیض سخاوت رحمت پرورش یافتید پس حال سبز و خرم گردید و پر گل و شکوه شوید و بارور شوید و میوه تر و ثمر چون شهد و شر بیار آرید و گوهر بکار آرید تا فرع تابع اصل گردد و جزء مطابق کل و خلف حقیقت سلف

2 قسم بجمال قدم روحی لثراب تربته الفداء که چون دو کوکب نورانی از افق امکانی طالع و لائح و درخشنده گردید و آفاق را منور و روشن نمائید و البهاء علیکم

INBA13:306a

AB08112*Date: 1900 or <*

O wayfarer on the path of guidance! Although you journey from the Blessed Spot to other lands, yet through the grace of the Blessed Beauty I hope that your travel will be from God and unto God. At all times we shall be occupied in remembering you. Though you may become physically distant and remote, yet through divine grace you will be spiritually near and present. Give thanks to God that you have been singled out for such a gift and confirmed with such a bounty. By the life of God! Your attainment to this verdant Garden and this most exalted and sublime Threshold is a gift that causes holy realities in the world of creation to envy you. Blessed are you, again blessed are you, for this most great gift. And upon you be the Glory, and upon all who remain firm in God's Covenant.

ای سالک سبیل هدی هرچند از بقعه مبارکه بلاد دیگر مسافرت مینمائی ولی از فضل جمالبارک امیدوارم که من الله و الی الله باشد در کلّ احيان پیاو تو مشغول خواهیم بود هرچند بجسد دور و مهجور شوی ولی بفضل حق بروح نزدیک و حاضر حضور خواهی بود شکر کن حق را که بچنین موهبتی مخصّص گشتی و بچنین عنایتی مؤید لعمرا لله اتشرف بهذه الروضة الغناء و العتبة السّامية العلیا موهبة یغبطک فیها حقائق مقدّسة فی عالم الانشاء طوبی لک ثمّ طوبی من هذه الموهبة العظمی و البهاء علیک و علی کلّ من ثبت علی میثاق الله

INBA55:280

AB08169

Date: 1900 or <

- ¹ O Qavam al-Hukama! The True Physician and Divine Sage, the Ancient Beauty - may my spirit be a sacrifice for His Most Great Panacea - being the Temple of God's Cause and the Body of God's Religion, prescribed a healing antidote for continuous health, perpetual well-being, balance of temperament, and protection from afflictions. And that instantaneously effective compound is the Covenant, whose sanctifying lights shine forth upon the horizons.
- ² The specifically designated Center of Authority was established, the clear and manifest Interpreter of verses was made known, the Remover of differences was mentioned, and the medicine and remedy were entrusted to the designated skilled Physician. Now the foolish ones have abandoned the designated, acknowledged Physician and followed certain charlatans. Soon you shall see them in manifest loss. And may the glory rest upon every steadfast, upright one.

¹ ای قوام الحکما طیب حقیقی و حکیم معنوی
جمال قدم روحی لدریاقه الاعظم الفدا بود هیکل
امرالله و جسم دین الله را بجبهت سلامت
مستمره و صحت دائمه و اعتدال مزاج و محافظه
از آفات دریاق فاروقی ترتیب فرمود و آن
معجون برءالساعة میثاقست که انوار تقدیسش
مشرق بر آفاق

² مرجع مخصوص منصوص شد مبین مبین آیات
معلوم گشت رافع خلاف مذکور شد دارو و
درمان تفویض طیب خاذق منصوص گردید
حال پیگردان طیب مسلم منصوص را ترک
نموده اند و در پی بیطارهای مخصوص میدوند
فسوف تریهم فی خسران مبین والباء علی کل
ثابت مستقیم

INBA88:109b

AB08193

Date: 1900 or <

O thou who art holding fast to the Sure Handle! All the Concourse on high from the Abha Kingdom are watching, and from the Realm of Names they are gazing upon the lower realms. When they behold a soul steadfast in the Covenant, they raise up shouts of joy and, offering glad tidings, they extol that soul, saying: "May thy countenance be bright, thy soul a garden, thy lamp luminous, and thy heart expansive! For thou art aided by the hosts of this Kingdom of sanctification and art assisted by the favors of this Presence of divine unity and transcendence. Ere long, when thou dost wing thy flight to this most exalted Horizon and attainest the presence of the divine Grandeur, thou shalt witness the bounties of the Beauty of Grandeur. There shall thy tongue proclaim: 'This, verily, is the supreme triumph!'"

ای متمسک بعروة وثقی جمیع ملاً اعلال از
ملکوت ابهی نگراند و از جبروت اسمی ناظر
بممالک ادنی چون نفسی را ثابت بر میثاق بینند
هلهله بر آرند و طوبی گویان بشارت دهند و
تجید فرمایند که ای روی تو روشن و جان تو
گلشن و شمع تو پر نور و صدر تو مشروح چه که
مؤید بجنود این ملکوت تقدیبی و مؤفق بعنایت
این حضرت تنزیه و توحیدی عنقریب چون باین
درف اعلی پرواز نمائی و در ساحت کبریا حاضر
گردی عنایات جمال کبریا را مشاهده نمائی هنا
لک ینطق لسانک ان هذا هو الفوز العظیم

INBA13:214

AB08579

To: *Mirza Mihdi Khan, in Adhirbayjan*

Date: 1900 or <

O servant of the Abha Beauty! Place upon thy head a crown of steadfastness in the Covenant and receive tribute from the realm of the highest heaven. Cry out at the top of thy voice in the world below—to the dismay of the enemies—“O Thou Glory of the Most Glorious!” that thou mayest hear from the Concourse on High the response: “Here am I! Blessed art thou, O blessed one!” Open thine eyes to the horizon of grace, become intimate with the holy fragrances, and confide in the inspirations of the Abha Kingdom, that thou mayest witness divine power and observe the signs of the might of the All-Merciful. And upon thee and upon every steadfast and firm one be the Glory.

ای بنده جمال ابهی از ثبوت بر میثاق تاجی بر سر
نه و خراج از اقلیم علّیین گیر در ملاء ادنی باعلی
النداء کوری چشم اعداء فریاد یا بهاء الأبهی
برآر تا از ملاء اعلی لبیک طوبی لک یا طوبی
استماع نمائی دیده بافق عنایت باز کن و بنفحات
قدس دمساز شو و بالهامات ملکوت ابهی همراز
گرد تا قدرت الهیه مشاهده نمائی و آثار هیمنت
رحمانیه ملاحظه کنی و البهاء علیک و علی کل
ثابت مستقیم

INBA88:165a

AB08837

To: *Abbas son of Muhammad Baqir, in Hamadan*

Date: 1900 or <

- 1 O thou who art turned unto God!
- 2 The Blessed Beauty showed great favor towards His sincere loved ones, such that whenever mention was made of them in the Most Holy Court, signs of delight would become manifest upon His luminous countenance and radiant brow. This manifestation of grace was from the Dayspring of contingent being; consider then how it must be now from the realm beyond limitations!
- 3 I swear by His manifest Beauty and His mighty creation that His grace and bounty are an endless ocean. However, the magnet that attracts His manifestation is striving to diffuse the divine fragrances and exalt the Word of God.

- 1 ای متوجه الی الله
- 2 جمال مبارک عنایت عظیمی در حقّ احبّای
مخلصین داشتند بقسمیکه چون ذکرشان در
ساحت اقدس میشد آثار بشاشت در وجه منیر
و افق جبین ظاهر میگشت این ظهور الطاف
در مشرق امکان بود ملاحظه فرما که حال از
افق لامکان چگونه است
- 3 قسم بجمال مبین و خلق عظیمش که فضل
و جودش دریای بی پایانست لکن مغناطیس
ظهورش سعی در نشر نفحات الله و اعلای
کلمة الله است

PYB#184 p.04

AB08719*To: Ghulam-Ali (Bahar) et al., in Hamadan**Date: 1900 or <*

- 1 O ye two who are attracted to God! A wave has arisen from the ocean of the Covenant and struck the shores of America. It has made the far near, and caused the Turk and the Tajik to associate with the people of Belgium. Ere long it shall make the darkest night the envy of brightest day, and shall transform the continent of Africa into a rose garden and flower-laden paradise.
- 2 Therefore, O ye friends, arise with great resolve and render mighty service. Sow a seed, plant a sapling, lay a foundation, light a lamp, burn away the veils, manifest strength and show forth power. Under the shadow of the Standard of the Covenant, which is waving over all regions, sacrifice your lives.
- ای دو منجذب الی الله موجی از بحر میثاق
برخاست و بر قطعه امریک زد دور را نزدیک
نمود ترک و تاجیک را همنشین قوم بلجیک نمود
عنقریب شب تاریک را غبطه روز روشن نماید
و قطعه افریک را نیز گلزار و گلشن کند
- پس ای یاران همتی نمائید و خدمتی بنمائید تخی
بکارید نهالی بنشانید بنیانی بنهید شعی برافروزید
ججباتی بسوزید قوتی ابراز نمائید و قدرتی اظهار
کنید در ظل علم میثاق که موج بر آفاق میزند
جانفشانی نمائید

INBA59:244a

AB08775*To: Muhammad Ali Qaini, in Ishqabad**Date: 1900 or <*

- 1 O thou candle of love!
- 2 At this hour when the Sovereign of the East hath vanished in the West, and when in this gathering various officials are present and engaged in discourse, this servant of the Court of the Most Glorious Beauty hath found unity in multiplicity and, becoming occupied with thoughts of thee, hath taken up pen and ink and letter, that thou mayest know how cherished thou art upon this plane, and how present and renowned, accepted and considered, regarded and remembered thou art in this gathering.
- 3 And the Glory be upon thee.
- ای شمع محبت
- در این ساعت که خسرو خاوری در باختر
متواری شده و در این محفل جمعی از اهل
مناصب حاضر و محاور و این بنده درگاه جمال
ابهی در کثرت وحدت یافته و بیاد تو مشغول
شده و به خامه و آمه و نامه پرداخته تا بدانی
که در این بساط چه قدر عزیز و در این
محفل حاضر و شهیر مقبول و ملحوظ محظوظی
و منظور
- و البهاء علیک

INBA59:229a, MSBH6.393-394

AB08577*To: Muhammad Unis Khalifah (Rangun), in Mandalay**Date: 1900 or <*

- 1 O servant of the Lord! Observe thou the consummate wisdom of God, that thou art from the cradle of India while we are dwellers of Iran and strangers in the land of Syria. What foundation of fellowship He hath laid, that in this distant clime I am engaged and delighted in remembrance of that yearning exile, while thou in that far-off realm art filled with intense longing.

1 ای بندهٔ پروردگار ملاحظه نما حکمت بالغهٔ الهی را که تو از مهد هندی و ما از سکنان ایران و غریبان کشور سورستان چه اساس الفتی نهاده که در این بوم و بر دور بیاد آن مشتاق مهجور مشغول و مشغوفم و تو در آن اقلیم بعید در شوق شدید

- 2 Though we are distant in the world of dust, yet by virtue of the pure realm we are near, gathered in a single assembly. Though we be separated by a thousand stages, this is naught but one of the consummate divine wisdoms.

2 هر چند بحسب عالم خاک بعیدیم ولی بحکم جهان پاک قریب در یک محفلیم اگر بمسافت هزار منزلیم این نیست مگر از حکمتهای بالغهٔ الهیه ع

INBA13:186a, DWNP_v6#04 p.007a

AB08803*To: Ghadanfar, in Mazandaran**Date: 1900 or <*

- 1 O Ghadanfar! O Lion! This is the time of the lion and the moment of the fierce beast. A few foxes have taken to prancing about in the field and plain, and several hyenas have fallen upon the sheep of God.
- 2 Since thou art a lion, thou must make an attack and show forth thy might, and drive away these weak animals so that the sheep and birds may burst into such melody in the gardens of the King of Manifestation as to astound the consciousness of the people of the world.

1 ای غضنفر ای حیدر وقت شیریست و دم ضرغامی روپانی چند در دشت و صحرا بنای جولان گذاشته‌اند و گفتاری چند در پی اغنام الله افتاده‌اند

2 چون تو غضنفری باید حمله‌ئی بنائی و سطوقی بنائی و این حیوانات ضعیف را برانی تا اغنام و طیور در حدائق سلطان ظهور بنغمه‌ئی پردازند که محیر زوایای شعور اهل عالم گردد

INBA13:044a

AB08532*To: Mirza Baba Known as Muhammad Sadiq Nayrizi**Date: 1900 or <*

- 1 O Aqa Baba! True fatherhood is the guidance of souls. The physical father is the cause of physical life, while the spiritual father is the cause of spiritual, divine life. The difference between body and soul is boundless and infinite.
- 2 Therefore, strive to attain spiritual fatherhood and seek spiritual children. I swear by the Most Great Name that one spiritual child is better than a hundred hosts of physical children. This is light upon light, while those may be the cause of disgrace and shame on the Day of Resurrection.
- 3 And upon thee be glory.

1 ای آقا بابا ابوت حقیقی هدایت نفوس است
پدر جسمانی سبب حیات جسمانیست و پدر
روحانی علت حیات روح رحمانی فرق در میان
تن و جان یجد و بی پایان

2 پس تو بکوش تا ابوت روحانی یابی و اولاد
معنوی بجوئی قسم باسم اعظم که یک ولد
روحانی بهتر از صد فوج اولاد جسمانی این
نور علی نور است و آن شاید سبب رسوائی و
افتضاح در یوم نشور

3 و البهاء علیک

INBA55:127

AB08902*To: Siyyid Jafar et al., in Nayriz**Date: 1900 or <*

O ye who are assured of God's Oneness! Such was the effulgence and manifestation that He made the contingent world a mirror of the realm of the infinite, and transformed the earth into an everlasting paradise. Yet alas, the children knew not its worth, and the ignorant counted it not as significant. They darkened that pure and subtle horizon with the dense clouds of doubts, and obscured that luminous face of the full moon with the blemishes of selfish desires and passions. Far and near they broke the influence of the Cause of God and gained nothing thereby.

ای موقنان حضرت احدیت چنان اشراق و تجلی
فرمود که امکانرا آینهء لامکان فرمود و جهان
را بهشت جاودان ولی افسوس که کودکان قدر
ندانستند و نادانان مهم نشمردند آن افق صاف
لطیف را بغمام کثیف شبهات تاریک نمودند و
آنوجه بدر منیر را بکلف اغراض و شهوات مظلم
نزد دور و نزدیک صیت امر الله را شکستند و
طرفی نبستند

INBA84:423b

AB08517*To: Safiyyih mother of Abdu'l-Ghani Qazvini**Date: 1900 or <*

O handmaiden of God! Turn thy face toward the Kingdom of the Most Glorious Truth and say: "O Thou Desired One of all existence! O Thou Worshipped One of the unseen and the seen! Make this insignificant handmaiden to be honored, and in all things grant her discernment and inspiration, that she may freely sacrifice her life in the path of the precious Joseph of the eternal realm, the Most Glorious Beauty. Through the guidance of Thy holy and divine fragrance, may she hasten to Thy presence in longing for Thy face, turn away from strangers, and worship Thy strangeness. Thou art the All-Powerful, the All-Mighty."

ای امه‌الله توجّه بملکوت صدق ابهی نما و بگو
ای مقصود من فی الوجود ای معبود من فی
الغیب و الشّهود کنیز ناچیزی را عزیز نما و در
هرچیز تمییز بخش و شورانگیز فرما تا در سبیل
عزیز مصر بقا یوسف ملکوت جمال ابهات جان
رایگان فدا نماید و در اشتیاق رویت بدالات
نفحهء قدس خویت بکویت شتابد و رخ از بیگانه
بتابد و بیگانگیست پرستد توئی مقتدر و توانا

INBA13:244a, MKT7.007, KNJ.025c,
MJMJ2.062, MMG2#416 p.462x

AB09093*To: Muhammad Isma'il, in Rangoon**Date: 1900 or <*

- 1 O my Compassionate Lord! Cause me to enter into Thine ark fully laden, and teach me Thy hidden mystery, and guide me to the shells of Thy treasured pearls.
- 2 My Lord! My Lord! This is Thy sorrowing servant - gladden him with the signs of Thy bounties in this witnessed Day, and make him joyous through the grace of the Ancient Beauty and the generosity of Thy Great Name. Make him speak in praise of Thy Self amidst Thy creation. Verily, Thou art the Generous, the Possessor of wondrous grace.
- 3 My Lord! My Lord! We are indeed lowly ones - exalt us through Thy power and assist us through the confirmations of Thy most glorious Kingdom. Dilate our breasts through the verses of Thy holiness, O my Most Exalted Lord! Verily, Thou art the Generous, the Most High.

1 یا مولای الحنون ادخلنی فی فلكک المشحون
وعلمنی سرک المکنون و دلّنی علی اصداغ
لؤلؤک المخزون

2 ربّی ربّی هذا عبدک المحزون بشّره بآیات
مواهبک فی هذا الیوم المشهود و اسره بفضل
الجمال القدیم و جود اسمک العظیم و انطقه بثناء
نفسک بین خلقک انک انت الکریم ذو الفضل
البدیع

3 مولای مولای انا اذلاء عزّزنا بقدرتک و ایدنا
بتأیید ملکوتک الأبهی و اشرح صدورنا بآیات
قدسک یا ربّی الأعلى انک انت الکریم المتعال

- 4 And glory be upon Thee.

4 و البهاء علیک

INBA59:174b

AB08591*To: Abu'l-Qasim Khayyat Simnani, in Tihiran**Date: 1900 or <*

- 1 O servant of God! Rejoice that thou hast come into existence in such a new age and glorious century, and hast been gathered among those who bow down in worship. 1 ای بنده حقّ خوش باش که در چنین عصر جدیدی و قرن مجیدی در مهد وجود آمدی و در زمره اهل سجود محشور گشتی
- 2 Thou hast drunk a brimming cup from the hand of the Lord of the Righteous and become awake and aware, for this wine increaseth reason and knowledge, and bestoweth understanding and insight. It openeth the eye and unsealeth the ear and maketh the heart perceive. 2 جام سرشاری از دست سید ابرار نوشیدی و بیدار و هشیار گردیدی چه که این باده عقل و دانش افزاید و هوش و بینش بخشد چشم بگشاید و گوش باز نماید و دل آگاه کند
- 3 Well is it with thee to have this cup which overfloweth with the wine of the love of God. And glory be upon thee. 3 هینثا لک هذه الكأس الطائفة ببحر محبة الله و البهاء عليك

INBA13:064a

AB08549*To: Khudamurad et al., in Tihiran**Date: 1900 or <*

- 1 O servants of God! You are mentioned in this court and known in this gathering, and characterized by firmness in the Covenant. Turn to the Kingdom of Bounty and supplicate to the Self-Subsisting One of the unseen and seen realms, and pray: 1 ای بندگان الهی در این ساحت مذکورید و در این انجمن معروف و بثبوت در میثاق موصوف توجه بملکوت جود نمائید و بتبلی بقیوم غیب و شهود و مناجات کنید که
- 2 O Kind Lord! O Glorious God! A hundred thousand thanks to Thee for having bestowed sustenance upon the destitute and granted remedy to the afflicted. Thou hast made the poor wealthy and placed balm upon the wounds of the injured. Thou hast given solace to the helpless and granted shelter to the wanderers. Thou art the Kind One, Thou art God, Thou art the All-Merciful. 2 ای پروردگار مهربان ای یزدان بزرگوار صد هزار شکر ترا که بینوایانرا نوا بخشیدی و دردمندانرا دوا عنایت فرمودی مستمندان را دولتمند کردی و مجروحانرا مرهم نهادی بیچارگان را چاره بخشیدی و آوارگان را سر و سامان عنایت نمودی توئی مهربان توئی یزدان توئی رحمن

INBA13:170a

AB08789

To: Aqa Mirza Muhammad (Rafsanjan) Tabib Yazdi

Date: 1900 or <

- 1 O physician, O beloved! When physical physicians diagnose an illness, the treatment becomes easy and the physician becomes very hopeful. But spiritual diseases, even when diagnosed, are difficult to treat.
- 2 For example, observe how the disease of Covenant-breaking is clear and evident, yet how difficult is its treatment. The decisive text of the Kitab-i-Aqdas and the explicit command of the Book of the Covenant are like the supreme remedy, yet they have absolutely no effect on the illness of the Covenant-breakers, but rather increase their malady.

1 ای طبیب ای حبیب اطبائی جسمانی چون
مرضی را تشخیص دهند معالجه آسان شود و
طبیب بسیار امیدوار گردد ولی امراض روحانی
ولو تشخیص داده شود معالجه مشکل است

2 مثلاً ملاحظه نمائید مرض نقض میثاق واضح
و مشهود است ولی معالجه چه قدر مشکل نص
قاطع کتاب اقدس و حکم منصوص کتاب عهد
چون دریاق اعظمست ولی ابداً در مرض
ناقضین تأثیر ندارد بلکه بر علت افزاید

INBA13:050, MKT9.151a, AKHA_106BE

#05 p.02

AB08991

To: Eliza Talbot

Date: 1900 or <

- 1 O respected lady! Give thanks to God for having confirmed you in turning to the Word of God, in being set ablaze by the fire kindled on the Sinai of divine manifestation, in becoming occupied with the remembrance of God, and in being attracted to the breaths of God through which lies the life of the world.
- 2 By the life of God! All nations are sleeping in the beds of vain imaginings and are wandering in the wilderness of suppositions, thoughts and darkness.
- 3 Rather, the light - the resplendent light from the blessed spot, the Holy Land, the dawning-place of mysteries - blessed art thou for having been illumined by this manifest light. And praise be to God, the Lord of the worlds.
- 4 Convey greetings and praise to thy children on behalf of this longing servant

1 آیته المحترمة اشکری الله بما آیدک علی الاقبال
علی کلمة الله و الاشتعال بالنار الموقدة فی سیناء
التجلی و الاشتغال بذكر الله و الانجذاب بنفحات
الله الّتی بها حیاة العالم

2 لعمر الله کلّ الأمم راقدة فی مضاجع الأوهام و
هائمة فی بوادی الظنون و الأفكار و الظلام

3 انما النور النور الساطع من البقعة المباركة ارض
القدس مشرق الأسرار هنیئاً لک بما تنوّرت بهذا
النور المبین و الحمد لله ربّ العالمین

4 بلّغی التّحیة و الثّناء علی اولادک من قبل هذا
العبد المشتاق

INBA59:185a, MJZ.033

AB11842

*To: Haji Niyaz Baghdadi**Date: 1900 or <*

...His Holiness the Bab – may my spirit be sacrificed for Him – entirely abrogated the rules of language and freed the Arabic tongue. Thus, all the writings of His Holiness – may my spirit be sacrificed for the dust of His footsteps – demolished the edifice of Arabic grammar. The Ancient Beauty – may my spirit be sacrificed for His loved ones – likewise, in His early writings, opposed the vain imaginings of grammatical rules. However, in the Most Great Prison, in consideration of certain scholars' objections, the verses and writings were revealed in accordance with the people's rules. Notwithstanding this, on certain occasions, merely to prevent the Arabic language from becoming fettered again in chains and bonds, words were revealed that broke through the rules of the people. A detailed explanation would be lengthy, and time does not permit....

ADMS#155x

...حضرت اعلیٰ روحی له الفداء بکلی قواعد لغت را فسخ فرموده لسان عرب را ازاد فرمودند این است که جمیع آثار حضرت روحی لثراب اقدامه الفداء هادم بنیان قواعد لغت عربست و جمال قدم روحی لأحبائه الفداء نیز در بدایت آثار مبارکش مخالف اوهام قواعد لغت ولی در سبج اعظم نظر باعتراض بعضی از علما آثار و آیات مطابق قواعد قوم نازل شد با وجود این در بعضی مواقع محض اینکه دوباره لسان عرب اسیر سلاسل و زنجیر نشود خارق قواعد قوم کلماتی نازل اگر تفصیل داده شود مطوّل شود و فرصت نیست...

KHS01.067x

AB08556

*To: Karbala'i Muhammad Hadi Dawlatabadi**Date: 1900 or <*

- 1 O servant of God! How great is thy blessedness for thou hast been revived by the fragrant breaths of the All-Merciful, hast turned to the Kingdom of God and hast sought the true shelter of the Lote Tree of Eternal Might. How fortunate thou art for thou hast become inebriated with the cup of the Love of God and intoxicated with the wine of divine bestowals.
- 2 Render thanks to the Ancient Beauty and give praise to the Greatest Name that thou hast succeeded in this great achievement and hast partaken such a large portion at the Banquet table of the All-Glorious. The eyes of the One True God in His loving kindness are directed to thee. What more couldst thou wish for and what other hope couldst thou possibly desire?

1 ای بنده الهی خوشا بحال شما که مشامرا بنفحه خوش رحمانی معطر نمودی و توجه بملکوت یزدانی کردی و در ظلّ سدره صمدانی درآمدی از کأس محبت الله سرمست گشتی و از جام موهبت الله مخمور و پر نشئه شدی

2 شکر کن جمال قدم واسم اعظم را که باین فوز عظیم موقی گردیدی و از خوان نعمت جلیل نصیب بردی نظر عنایت ربّ احدیت با تست دیگر چه خواهی و چه آرزویی نمائی

INBA13:132, MMK2#091 p.070,

TAH.331a

AB08592*To: Muhtaram, Jinab et al.**Date: 1900 or <*

- 1 O servant of the Truth! Your letter was read. Your excessive anxiety and distress caused the utmost grief. I beseeched God that He may bestow upon you tranquility of heart, spiritual joy and abundant gladness.
- 2 In truth, since a promise was previously made, therefore if you find yourself unable to find rest and peace there and cannot settle in any way, you have permission to come into Our presence, but on condition of a swift return. This is based on wisdom and expediency and goodwill towards your own self. Otherwise, We would make the pilgrimage by proxy.

1 ای بندهٔ حقّ رقیقه قرائت گردید از کثرت اضطراب و کدورت شما کمال تأثر حاصل گردید از حقّ مسئلت رفت که سکون قلبی و فرح روحی و مسرت پرفتوحی بشما احسان فرماید

2 و فی الحقیقه چون وعدهی سبقت یافت لهذا شما اگر چنانچه ممتنع الراحة و السکون در آنجا هستید بهیچوجه آرام نمیتوانید بگیریذ اذن حضور دارید اما بشرط سرعت رجوع این نظر به مصلحت و حکمت و خیرخواهی در حقّ خود شماست والا ما بالنیابه زیارت [مینمائیم]

INBA17:237

AB08563*To: Nasrullah Sabbagh**Date: 1900 or <*

- 1 O servant of God! Direct thy effort, night and day, to assist the Cause of the Lord of Oneness, that thou mayest witness the power of the Lord of Glory and observe the bounty of the Kingdom of Unity.
- 2 Thou shalt behold the lights of divine confirmation shining forth and the mysteries of heavenly success gleaming bright. Then shalt thou cry aloud: "Blessed am I, and excellent is my destiny!"
- 3 The ancient Power shall display such might as to leave thee wonderstruck, and thou shalt become as light as a spirit and grow familiar with the fragrances from the gardens of the Concourse on High.
- 4 And upon thee be glory.

1 ای بندهٔ الهی همت را شب و روز بر نصرت امر حضرت احدیت بگار تا قدرت ربّ عزّت مشاهده نمائی و موهبت ملکوت وحدانیت ملاحظه کنی

2 انوار تأیید ساطع بینی و اسرار توفیق لامع یابی آنوقت فریاد برآری طوبی لی و حسن مآب

3 قدرت قدیمه چنان قوّتی بنماید که حیران گردی و چون جان خفیف شوی و بنفحات ریاض ملأ اعلی الیف گردی

4 و البهاء علیک

INBA13:201a, AKHA_132BE #03 p.a

AB08777*To: Sabbagh, Ustad Hasan et al.**Date: 1900 or <*

- 1 O thou who art enraptured by the divine Beauty! For some time We have written nothing to thee, yet in the realm of the heart We have been thy companion at every moment.
- 2 When a dewdrop from the ocean of the Kingdom reacheth the soil of hearts, it bestoweth fresh life and conferreth boundless freshness and delicacy. Glory be to God! The clouds of mercy, like the clouds of springtime, have poured down the rain of bounty, yet from the salt marsh of the hearts of the wavering ones no plant hath ever sprouted.
- 3 Thou art verdant and flourishing, and art companion to the Covenant and Testament. And upon thee be glory.
- 1 ای شیدای جمال الهی مدّیست بتو چیزی ننکاشتیم ولی در عالم قلب هر دمی بیاد تو همدم بودیم
- 2 شبّی از یمّ ملکوت چون بمزرعهٔ قلوب رسد حیات تازه بخشد و طراوت و لطافت بی اندازه مبدول دارد سبحان الله سخاب رحمت چون ابر نیسان باران احسان ببارید ولی از شوره زار قلوب متزلزلین ابداً گیاهی نروئید
- 3 تو سبز و خرمی و با عهد و پیمان همدم و البهاء علیک

INBA13:202b

AB08478*Date: 1900 or <*

- 1 Praise be to God Who has manifested His Cause, shed abroad His light, made His dawn to break, caused His moon to rise, and made His star to shine forth, whereupon the horizons became illumined with that effulgence, and were lit up and brightened, and were stirred and moved, and were separated and united, and were scattered and gathered together.
- 2 And the great resurrection came to pass, and the mighty catastrophe occurred, and all that were in earth and heaven were brought together—one group in paradise and one group in the fire.
- 3 And verily thou hast turned with thy luminous heart to the divine Kingdom and said: "Praise be to Thee for having enabled me to arise to serve Thy Cause, and made me to be among the companions of the right hand, and guided me unto Thy straight path."
- 1 الحمد لله الذى اظهر امره و اشرق نوره و لاح فجره و طلع بدره و سطع نجمه فاستشرق الآفاق من ذلك الاشرار و استضاءت و استنارت و اهتزت و تحركت و اختلفت و اختلفت و تفرقت و اجتمعت
- 2 و كانت القيامة الكبرى و الطامة العظمى و حشر من فى الأرض و السماء فريق فى الجنة و فريق فى السعير
- 3 و انتك انت توجه بقلبك النورانى الى الملكوت الرحمانى و قل لك الحمد بما وفقتنى فى امرى و جعلتنى من اصحاب اليمين و هديتنى الى صراطك المستقيم

INBA59:214a

AB08600

Date: 1900 or <

- 1 O servant of the threshold of the Abha Beauty! 1 ای بنده درگاه جمال ابهی
- 2 In the paradise of God and the garden of Abha a station hath been ordained which is the utmost desire of those who are nigh unto God, and that is nothingness in all conditions and complete self-surrender in the path of Him Who hath no peer or likeness. 2 در فردوس الهی و جنت ابهائی مقامی مقدر شده که منتهی آرزوی مقربین است و آن فنای در جمیع شئون و فدای کلی در سبیل حضرت بیچون یعنی
- 3 To attain this station, one must arise with all one's faculties, powers, limbs, and members, and with all one's intellect, heart, soul, and spirit in the service of the Cause of God. 3 یعنی بجمیع حواس و قوی و جوارح و اعضاء و ارکان و عقل و نبی و قلب و فواد و روح و نفس و نهاد قیام بر خدمت امرالله
- 4 Implore God, therefore, that thou mayest drink from this cup of the divine and mystic wine, and become satisfied with this crystal spring of life. 4 پس از خدا بخواه که از این جام صهبای روحانی نوشی و از این معین صافی حیوان سیراب گردی
- 5 The glory of God rest upon thee, and upon all who are firm in the Covenant of God. 5 والهباء علیک و علی کل ثابت علی میثاق الله

INBA88:161b, BSHN.140.204, BSHN.144.204,
MHT2.115

AB08764

Date: 1900 or <

- 1 O thou who art named after the Greatest Name! May my spirit be sacrificed for this Noble Name, the Mighty Tidings, and the Unique Pearl! 1 ای ستمی اسم اعظم روحی فدا لهذا الاسم الکرم و النباء العظیم والدّر الیتیم
- 2 Dear brother, praise be to God that for some time now thou hast been occupied at the threshold of the Ancient Lord with the remembrance of that Friend and Companion, engaged and familiar therewith. They say that thou hast not forgotten for a moment, and I bear witness that this is true. 2 جناب اخوی الحمد لله مدتیست که در آستان حیّ قدیم بذکر آن یار و ندیم مشغول و مالوف و مأنوس و میفرمایند آنی فراموش ننوده و من شهادت میدهم که صادق است
- 3 O Lord! Aid these brothers to serve the Covenant and to be illumined by the lights of the emanations of the Kingdom throughout all regions, to drink from the cup of Thy favors which overflows with the wine of recognition among the people of constancy. Assist them through Thy Word, bestow upon them Thy bounty, shower upon them Thy mercy, and help 3 ای ربّ آید هؤلاء الاخوة علی خدمة الميثاق والاستشراف من انوار فیض ملکوت فی الافاق و السقی من مأس الطافک الطاخة بمدامة العرفان بین اهل الوفاق و انصرهم بکلمتک و

them in all things. Verily, Thou art the Powerful, the Self-Subsisting.

ارزقهم نعمتک و انزل علیهم رحمتک و اعنهم
فی جمیع الشئون انک انت المقتدر القيوم

INBA13:155

AB08790

Date: 1900 or <

O physician, O beloved! Why dost thou not cry out with thy soul and strive with heart and body? When wilt thou find a time better than this, and when wilt thou seek an opportunity more pleasant? The jewel-scattering clouds of the Abha Kingdom are pouring down, and the boundless ocean of the Lord's bounty is in flood. The life-giving breeze of grace is wafting, and the heat of the Sun of Truth's rays is at its zenith of brilliance. When wilt thou find a better time than this to scatter seeds, when the moment they are sown they spring forth, become verdant and flourishing, form ears of grain, yield their harvest and are gathered into sheaves? Make trial of this, put it to the test, and observe how it grows!

ای طبیب ای حبیب چرا بجان فخروشی و بدل
و تن نکوشی وقتی از این بهتر خواهی و فرصتی
از این خوشتر جوئی ابر گهر بار ملکوت ابهی
در ریزش و بجزر بیپایان پروردگار بخشش نسیم
جان بخش عنایت در مرور است و حرارت پرتو
شمس حقیقت در نهایت تابش دیگر وقتی بهتر از
این بجهت تخم افشانی یابی که بمحض آنکه بذر
پاشی نابت گردد و سبز و خرم شود و خوشه کند
و حصاد شود و خرمن گردد تجربه کن و امتحان
نما و ملاحظه فرما که چگونه انبات میشود

INBA13:184b

AB08833

Date: 1900 or <

- 1 O thou who art supplicating unto God!
- 2 Thy cry and lamentation before the threshold of the peerless Lord was heard and reached the ears of the dwellers of the Supreme Concourse, and all raised their voices in supplication to the Court of Divine Oneness that the loved ones in that land might abide beneath the shade of the Tree of Companionship mentioned in the Hidden Words in Persian, holding fast to that divine Covenant. And from the Abha Kingdom thou art beseeched to engage in praise of the Incomparable Lord, for thou hast found repose in the shade of the Tree of the Covenant and hast attained the ultimate hope of the people of God, and

1 ای مبتهل الی الله

2 ناله و انابه بدرگاه خداوند یمانند نمودی و بسمع
ساکنان ملاء اعلی رسید و جمیع بحضرت احدیت
تضرع و زاری نمودند که احبای آن ارض در
ظل شجره اینسا که در کلمات مکنون فارسی
مذکور مستظل و بان عهد الهی متمسک و
متشبث باشند و از ملکوت ابهی مستمند تو
بشتایش حضرت پیچون مشغول شو که در
سایه سدره میثاق آرمیدی و بمنتهی آمال اهل

has been accepted in His most holy court. And upon thee, and upon all who are firm in God's Covenant, be the Glory.

الله رسیدی و در ساحت اقدس مقبول گشتی
والبهاء علیک و علی کل ثابت علی میثاق الله

INBA88:205a

AB08848

Date: 1900 or <

1 O thou who art gladdened by the glad-tidings of God!

1 ای مستبشر بشارات الله

2 When a gentle breeze passes over a weak body, it brings vitality and expansion, life and refreshment. Consider, then, when the breezes of the Kingdom of Abha pass over the hearts of the loved ones, what they accomplish! There is no doubt that they bestow life and grant a goodly existence, bring joy and ecstasy, and increase yearning and rapture. Thus, whenever thou seest one who is gladdened, know that the divine breeze hath caused him to blossom like a flower, and whenever thou findest one dejected and listless, know that he hath withered from the poisonous winds of heedlessness.

2 نسیم لطیفی چون بر جسم ضعیفی مرور نماید
نشاط و انبساط یابد و حیات و انتعاش جوید پس
ملاحظه فرما که نفحات ملکوت ابری چون
بر ساحت قلوب احباً مرور نماید چه نماید شبهه
نیست که جان بخشد و حیات طیبه مبذول دارد
وجد و طرب آرد شوق و وله افزایش پس هر نفسی
را الیوم مستبشر بینی بدان نفحه الهی چون گل
شکفته است و هر نفسی را افسرده و مخمود یابی
بدان از سموم غفلت پژمرده است

3 And upon thee be glory!

3 و البهاء علیک

INBA13:213a

AB08850

Date: 1900 or <

1 O thou who art illumined by the lights of guidance! This world is the realm of contingent beings, and darkness and imperfection are among its characteristics. For this pitch darkness a dispeller is needed, and for these devastating trials a remover is required. For darkness there can be no dispeller save light, and for the sorrowful darkness of night there can be no remover save the luminous lamp.

1 ای مستضیی بانوار هدایت این جهان عالم
امکانست و ظلمت و نقص از خصائص آن
این ظلمت حالکه را کاشفی و این محنت هائیکه
را دافعی لازم و واجب تاریکی را کاشفی جز
روشنائی نه و ظلمت شب پر اندوه را دافعی جز
شمع شب افروز نه

2 Thus did the Lord kindle the lamp of guidance, and the heat of its blazing fire consumed the veil of separation from sincere

2 پس سراج هدایت خداوند برافروخت و حرارت
نار موقدهاش پرده احتجاب طالبان صادقان
بسوخت ستایش ملیک افرینش را که تو بان

seekers. Praise be to the King of creation that thou wert illumined by those lights and wert delivered from the clutches of the Evil One, and didst enter the company of the people of sincerity.

انوار روشن گشتی و از گیر اهرمن خلاص
شدی و در زمره اهل اخلاص داخل شدی

INBA55:306a

AB08851

To: *Yusuf Khan*

Date: 1900 or <

- 1 O thou who art immersed in the ocean of mystic knowledge of the All-Glorious Beauty! In His most noble Temple He unveiled His countenance and lifted all veils, and with a face like unto the sun He became manifest in the gathering of revelation, illumining all horizons with the lights of His beauty.
- 2 Now that this Most Great Luminary hath adorned the horizon of the Kingdom, they that dwell in the realm of limitations have become despondent and dejected, deprived and non-existent. But they that dwell in the Kingdom receive that bounty today from the realm of the invisible, and obtain that bestowal from the Concourse on High.
- 3 Though physical sight be lost, praise be to God that spiritual vision existeth and the Lord of existence's favors are manifest.

1 ای مستغرق در بحر عرفان جمال ذوالجلال در
هیکل مکرم کشف نقاب فرمود و رفع حجاب و
با رخی چون آفتاب در محفل تجلی متجلی شد و
بانوار جمال جمیع مطالع را روشن نمود

2 حال چون آن نیر اعظم افق ملکوت را بیاراست
ناسوتیان مأیوس شدند و مخمود گشتند محروم
آمدند معدوم شدند ولی ملکوتیان آن فیض را
الیوم از جهان غیب گیرند و آن عطا را از ملأ
اعلی یابند

3 بصر اگر محروم شد الحمد لله بصیرت موجود است
و رب وجود عنایتش مشهود است

INBA13:269

AB08880

Date: 1900 or <

- 1 O ye who have turned towards God! O ye who are accepted at the Divine Threshold! Enter beneath the shade of the Word of Unity and drink of the wine of detachment. The lights of sanctification from the horizon of divine uniqueness have shed their radiance upon the dawning-places of the hearts of those friends. The darkness hath vanished, the dwelling-place of the heart hath been illumined, ears have been opened and

1 ای مقبلان ای مقبولان درگاه الهی در ظل کلمه
توحید در آئید و از باده تجرید بنوشید انوار
تقدیس از افق تفرید بر مطالع دلهای آن یاران
پرتو انداخت ظلمت زائل گشت کاشانه دل
روشن شد گوشها باز گشت و چشمها بینا شد

eyes made seeing. Faces have become radiant and the veil of imagination hath been burned away. The sign of unity hath shone forth and the mysteries of divine uniqueness have become manifest.

رخها بر افروخت و پرده پندار بسوخت آیت
توحید ساطع گشت و اسرار تفرید مشهود شد

- 2 Therefore give thanks unto the Ever-Living, the Self-Subsisting Lord, that He hath bestowed the sealed wine and revealed the Most Great Sign to outward and inward eyes. And the Glory of God rest upon you, O loved ones of God.

۲ پس شکر کنید حضرت حیّ قیوم را که رَحیق
مختوم مبدول نمود و بچشمهای ظاهر و باطن ایت
کبری منکشف فرمود و لا بهاء علیکم یا احباء الله
؟؟؟

INBA13:222b

AB08918

Date: 1900 or <

- 1 O thou who gazest upon God!

۱ ای ناظر الی الله

- 2 When the luminous morn dawned from the horizon of the All-Merciful, those endowed with sight arose to sacrifice their lives, while the blind, like bats, rose up in opposition. One said, "This is but a mortal like ourselves," while another uttered, "He hath fabricated a lie against God, or is possessed." One proclaimed, "Will ye submit to sorcery while ye see it?" and another threatened, "Truly, we augur ill from you. If ye desist not, we will surely stone you, and there shall assuredly befall you a grievous chastisement."

۲ صبح نورانی چون از افق رحمانی طلوع نمود
بینایان بجانفشانی برخاستند و کوران چون
خفاشان بستیزه محفل آراستند یکی ما هذا الا
بشر مثلنا گفت و دیگری افتری علی الله ام به
جنّة بر زبان راند یکی افتاتون السحر و انتم
تنظرون تفوه کرد و دیگری انا تطیرنا بکم لئن
ننتهوا لترجمنکم او یمسّنکم منّا عذاب الیم تهدید
کرد

- 3 But divine souls and illumined realities cried out, "Our Lord! We have heard a Crier calling to faith, saying 'Believe ye in your Lord,' and we have believed." How excellent is the reward of those who have accepted, and the glory be upon thee!

۳ ولی نفوس رحمانیه و حقائق نورانیّه ربّنا انا سمعنا
منادياً ینادی للایمان ان آمنوا برّبکم فآمنّا فریاد
کرد فنعّم اجر المقلّین و البهاء علیک

INBA89:024

AB09045

Date: 1900 or <

- | | |
|--|--|
| 1 The sun hath dawned, and all horizons shine with streaming light afar; | 1 طوغدی گون آفاق عالم مشرق انواردر |
| 2 The night of separation turns to morn, and now is vision's hour-star. | 2 صبحه دوندی شام فرقت نوبت دیدار |
| 3 From off the tablet of the heart each vain imagined form is gone; | 3 در لوحه دلدن سیلن هر نقش موهومی |
| 4 This moment is the flame of truth, the gleam of mysteries newly drawn. | 4 بو دم شعله نور حقیقت لمعه اسراردر |
| 5 The beauteous Beloved hath unveiled His radiant cheek in splendor bright; | 5 دبر رعنا قیلوب رخسارنی پیدا بزه |
| 6 Our hearts awoke from slumber deep, and now stand watchful in His light. | 6 خواب غفلتدن او یاندی گوگلز بیدارد |
| 7 Though sorrow's hosts should marshal forth and cast their ranks at every side, | 7 لشکر غم صالدرسه هر زمان یوقدر ضرر |
| 8 What harm, when lion-hearted Haydar is the captain and the guide? | 8 چونکه سالار گوگل اول حیدر کزّا |
| 9 Why nurse the brand of longing's pain within, and breathe the sigh of care, | 9 ردر حسرت داغ درون وقتی گچوب آه ایله |
| 10 When that heart-winning Friend returns, all tenderness and pity fair? | 10 چونکه یار دلنشین باق مهربان غمخوار |
| 11 Within the feast of unity, like Eden's garden fresh in bloom, | 11 در بزم وحدت گلشن آسا روتق باغ ارم |
| 12 The rose-faced cupbearer appears, with brimming draughts that banish gloom. | 12 ساقی گلچهره نک آله ایاغ سرشاردر |
| 13 The fire of Moses hath this night lit every Sinai with its blaze; | 13 آتش موسی بتون سینایی پارلاتدی بو شب |
| 14 The radiant morn hath opened wide upon the Mount of flaming rays. | 14 صبح نورانی آجلدی طور آشباردر |

INBA88:311a

AB09073

Date: 1900 or <

- 1 O thou who art enkindled with the fire that blazed forth in the Tree of Sinai! 1 يا من اشتعل بالنار الموقدة في سدره السينا
- 2 The morn of guidance hath drawn breath, and the fire of the Tree of Sinai hath been ignited, and the ocean of grandeur surgeth, and the Sun of the supreme horizon hath shone forth with a light that hath illumined both earth and heaven. Yet the people have remained blind to beholding these lights and perceiving these signs. Hope hath vanished and lives have ended, and that manifest Light hath set, and that Luminary Which illumined and enlightened the heavens and earth hath disappeared. 2 قد تنفس صبح الهدى و توقد نار شجرة السينا وتموج بحرال كبرياء واشراق نير الافق الاعلى بنوراضاءت به الارض والسماء والسماء ولكن الناس عميوا عن مشاهدة تلك الانوار و ملاحظة تلك الاثار و غابت الامل و انتهت الاجال وافل ذلك النور المبين و غرب ذلك النير الذى اضاء و نور السموات والارضين
- 3 And I beseech the All-Merciful, the Compassionate, to prepare the mighty cause and establish the straight path, and to open wide before all faces the spacious gate, and to strengthen the sincere ones with the mighty spirit, and to illumine their inner vision through the outpourings of that glorious Day. 3 وانى ابتهل الى الرحمن الرحيم ان يهتأ السبب القوى ويمتد الصراط المستقيم ونقيح على الوجوه الباب الرحيب و يويد المخلصين بالروح العظيم و ينور بصائرهم بفيضات ذلك اليوم الكريم
- 4 And glory be upon all who remain firm in the mighty Covenant. 4 والهاء على كل ثابت على الميثاق الوثيق

INBA88:177b

AB09079

Date: 1900 or <

- 1 O thou who art detached from all save God! 1 يا من انقطع عما سوى الله
- 2 From the letter you wrote, it becomes clear that you are compelled to remain in Beirut for some days, whereas swift movement toward Azerbaijan is necessary, as the winds of instability are stirring. However, the dental work must be completed so that there will not be need for repair again later. In any case, strive to complete the work in Beirut. If another skilled physician can be found, well and good; otherwise be patient. 2 از قرار نامه ئى كه مرقوم نموده بوديد معلوم ميگردد كه مجبور بر توقف ايامى در بيروت هستيد و حال آنكه سرعت حركت بسوى آذربايجان لازم چه كه ارياح تزلزل در هيچان ولى بايد كه مسئله اسنان را مكمل فرمايند كه من بعد دو مرتبه احتياج به تعمير نگردد در هر صورت همت در اتمام كار در بيروت بفرمائيد اگر طبيب حاذق ديگر يافت شود والا تا ئى فرمائيد

- 3 The handmaid of God, your mother, and the others are, praise be to God, healthy and well.

3 امة الله والده و سائرین الحم لله صحيح و سالمند

INBA88:180b

AB09085

Date: 1900 or <

- 1 O thou who hast clung to the hem of grandeur!
- 2 Blessed is the soul that hath inhaled the musk of faithfulness wafting from the garden of grandeur, that hath become illumined by the light which illumineth earth and heaven, who hath become the target of arrows, become as dust in the path of his Lord, the Most High, glorified the all-glorious Beauty, tasted the sweetness of remembrance of God at every morn and eventide, occupied himself wholly with God, paid no heed to the comforts and ease of this world, and chosen the other world over this first life.
- 3 Blessed is he, and again blessed is he! Glory be unto all who have held fast to the sure Handle.

1 يا من تمسك بذيل الكبرياء

2 طوبى لنفس استنشقت رائحة الوفاء من حديقة الكبرياء و استنضأ من النور الذي اشرق به الأرض و السماء و استهدف السهام و جاور الرغام في سبيل ربه الأعلى و نطق بالثناء على الجمال الأبهى و ذاق حلاوة ذكر الله في كل صباح و مساء و انقطع الى الله و غص الطرف عن كل نعمة و راحة في الدنيا و اختار الآخرة على الحياة الأولى

3 طوبى له ثم طوبى و البهاء على كل من تشبث بالعروة الوثقى

INBA88:184, BSHN.140.256, BSHN.144.256, MHT2.164

AB09277

To: Muhammad Usku'i, in Bukhara

Date: 1900 or <

- 1 O thou who art without home or shelter!
- 2 'Abdu'l-Baha is lost upon the path of love, and thou art wandering in the world of contingency. We are both homeless and shelterless in this cycle. Be not sorrowful, be not grieved. We have accepted every affliction in the path of Baha and have willingly purchased every tribulation with heart and soul.

1 ای بی سر و سامان

2 عبدالبهاء گمگشته راه عشق است و تو سرگردان در عالم امکان هر دو بی سر و سامانیم و بی لانه و آشیانه در این دوران محزون مباش مغموم مباش هر بلائیرا در سبیل بهاء قبول کردیم و هر مصیبتی

Therefore we must show patience and fortitude. God willing, through Baha's bounty, affairs will also be set in order.

را به جان و دل خریدیم پس باید صبر و تحمل نمود انشاءالله از فضل بها امور نیز معمور میشود

INBA13:223a

AB09157

To: Sarih wife of Abu-Talib, in Caucasus

Date: 1900 or <

1 O thou soul-stirring handmaiden of the Greatest Name!

1 ای اسم اعظمک کنیز شورانگیزی

2 There are many ladies, noble women and matrons in the world who are in possession of vast wealth and prosperity. Some are daughters of kings, some are princesses, some are queens, some are princesses. All these handmaidens are black and reduced to nothing. Thou, however, hast become a manifestation of Divine guidance and a recipient of His bountiful favors. Thou art the lady of the world and a crown upon the children of Adam.

2 دنیاده نیجه خانم‌لر بانولر خاتونلر موجوددر و نهایت ثروت و سامان ایله معموردر کیمی ملکزاده کیمی شهزاده کیمی قرالجه کیمی پرنسس هامسی کنیز سیاهدر و ناچیز تباهدر سن که مظهر هدایت اولدک و مورد عنایت اولدک بانوی عالم سن تاج سر بنی آدم سن

3 May thy face be radiant and thine eyes be bright in the Abha Kingdom, O handmaiden of Baha.

3 ملکوت ابهی ده یوزک آق اولسون و گوزک پارلاق اولسون ای بهانک جاریه سی

MJT.047

AB09655

To: George Loeding, in Chicago

Date: 1900 or <

1 O spiritual youth! May God strengthen and support thee in the tenderness of thy youth and the springtime of thy life, and illumine thy face with the light of advancement toward God and orientation to the Kingdom of God.

1 آیها الولد الروحانی آیدک الله و شیدک فی نعومة اظفارک و بحبوحة صیباک و نور وجهک بنور الاقبال الی الله و التوجه الی ملکوت الله

2 If thou remainest firm in the love of God, thou shalt soon be confirmed with a confirmation that will cause thy face to beam with joy, thy heart to be gladdened, and all thy family to be happy and pleased.

2 و اذا ثبت علی محبة الله سوف بتأید بتأید یتهلل به وجهک و یفرح به قلبک و تنسر به عموم عائلتک

- 3 Therefore, confine thy thoughts to turning toward God and submission unto Him, and chant the verses of gratitude and praise for that by which He hath strengthened thee to attain this great gift.

3 فاحصر فکوک فی التّوجّه الی الله و الانابة الیه و
رتل آیات الشکر الی الله بما ایدک علی هذه المنحة
الکبری

DRM.022a

TAB.059-060

AB09615

To: Yaqub Pilitga, in Mandalay

Date: 1900 or <

- 1 O Jacob, though to outward seeming Joseph of Canaan was cast into a pit, yet he ascended and soared to the eternal Kingdom, and established himself at the zenith of the moon. He caused His friends to shine bright as the celestial sun and the morning star in the horizon of the All-Merciful, while consigning His enemies, like earthly insects, to the depths of darkness.
- 2 Since thou art His friend, fix thy gaze upon the heights, turn to the Supreme Concourse, and supplicate the Abha Kingdom. And the glory be upon thee.

1 ای یعقوب حضرت یوسف کنعان الهی هرچند
بظاهر اسیر چاه شد ولی بملکوت جاودانی
صعود و عروج نمود و باوج ماه قرار یافت
و دوستان خویش را چون خورشید آسمانی و
ستاره صبحگاهی در افق رحمانی روشن و منیر
فرمود و دشمنانش را چون حشرات خاکی در
طبقات ظلماتی مقرر داد

2 تو که دوست او هستی نظر بیالا کن و توجّه
بلا اعلی و تبّل بملکوت ابهی و البهاء علیک

INBA13:186b

AB09253

To: Muhammad Rida Ansari, in Maraghih

Date: 1900 or <

- 1 O thou servant of God! Though thy letter was brief, it contained detailed meanings.
- 2 Say to the divine friends who reside in that region: You must strive day and night to promote the Covenant and remain firm in the Testament of the All-Merciful Lord, for the foundation is the Covenant, while the pickaxes and axes of the children of the cradle are busy destroying it. The divine heroes must, through the power of the All-Merciful, remove the doubts of

1 ای بنده خدا مکتوب مختصر معانی مفصّل
داشت

2 یاران الهی را که در آن سامان ساکنند بگو باید
شب و روز در ترویج پیمان کوشید و استقامت
بر عهد حضرت رحمن زیرا اساس عهد است
و کلنگ و تیشه اطفال مهد مشغول بهدم باید
مردان میدان الهی بقوه رحمانی شبّهات بی وفایانرا

the unfaithful ones and dispel their intrigues and whisperings, so that the horizons may be illumined with the light of unity.

رفع نمایند و دسائس و وسوس ایشانرا دفع کنند
تا آفاق بنور وفاق روشن گردد

3 Permission to attain the presence is granted.

3 اذن حضور دارید

INBA88:357

AB09714

To: Aqa Ahmad, in Rafsanjan

Date: 1900 or <

1 O thou who hast turned unto the Lord, the Loving! Raise thy suppliant hands to the threshold of the compassionate Lord and say: O Lord, Sustainer of the poor! O Thou Who art self-sufficient! I was the essence of poverty, and Thou didst guide me to inexhaustible treasure. I was in want, and Thou didst lead me to absolute wealth. I was abased, and Thou didst make me honored in Thy Kingdom. I was lost, and Thou didst bring me to Thy path. I was in darkness, and Thou didst illumine my sight with the light of Thy countenance. And upon thee be glory.

1 یا من توجّه الی الربّ الودود دست تضرّع بدرگاه
ربّ رؤف بگشا و بگو ای خداوند مستمندنواز
ای بی نیاز فقر محض بودم بگنج بی پایان دلالت
فرمودی محتاج بودم بغنای مطلق هدایت کردی
ذلیل بودم در ملکوت عزیز نمودی گنگشته
بودم بکویت رساندی در ظلمت بودم بنور رویت
دیده ام روشن فرمودی و البهاء علیک

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 Convey my Most Glorious, Most Wondrous greetings to the handmaiden of God, his mother. And upon thee be glory.

3 امة الله والده را تکبیر ابدع ابهی ابلاغ نمائید و
البهاء علیک

MMK5#304 p.223

AB09135

To: Hasan Hammami, in Tabriz

Date: 1900 or <

1 O my God, my God! Thou seest me clinging to the hem of the garment of Thy mercy, and holding fast to the cord of Thy compassion and oneness.

1 الهی الهی ترانی متشبّثاً بذیل رداء رحمتتک و
متمسکاً بحبل رحمتک و فردایتک

2 O Lord! Pour out upon me patience in this tribulation, make firm my footsteps upon Thy path, illumine my countenance

2 ای ربّ افرغ علیّ صبراً فی هذا البلاء و ثبت
قدمی علی صراطک و نور وجهی بضیاء اشراق

with the light that hath shone forth from the Dayspring of Thy mercy, give me to drink from the cup that overfloweth with the water of Thy grace, kindle within my heart the fire of Thy love, and occupy me with Thy remembrance until I forget all else but Thee and turn my face toward Thy gracious countenance.

من مطلع رحمانیتک واستقنی من الکأس الطائفة
بماء رحمتک واضرم فی قلبی نار محبتک واشغلی
بذکرک حتی انسی غیرک واتوجه الی وجهک
الکریم

- 3 Verily, Thou art the Gracious, the Merciful, the Compassionate, the All-Forgiving.

3 انتک انت الکریم الرحیم العطوف الغفور

INBA88:166a, MJMJ3.020a, MMG2#341
p.379

AB09197

To: Mihraban Khudadad, in Yazd

Date: 1900 or <

- 1 O servant of God! The cloud of divine mercy cast its shadow upon thee and scattered pearls and jewels over thee and showered thee with the rain of bounty.
- 2 The familiar ones became strangers, while thou didst become a bird of this nest and a flower of this rose-garden.
- 3 Therefore, diffuse sweet fragrances, show forth a goodly character, and let thy radiant face shine forth, that thou mayest adorn the world and be as a soul to the universe.
- 4 The Lord God's gifts and bestowals are endless. And upon thee be the glory.

1 ای بندهء الهی ابر رحمت یزدان بر تو سایه انداخت
و در و گهر بر تو نثار نمود و باران عنایت مبدول
داشت

2 آشنایان بیگانه گشتند و تو مرغ این آشیان
گردیدی و گل این گلستان

3 پس بوی خوشی منتشر نما و خوی خوشی بنا و
روی خوشی برافروز تا جهان را پیارائی و کیهان
را جان باشی

4 حضرت یزدانرا بخشش و دهش بی پایان و البهاء
علیک

INBA13:311b, PYB#244 p.03, YARP2.406
p.312

AB09338*To: Rashid Jamshid Hazari Parsi, in Yazd**Date: 1900 or <*

1 He is radiant and effulgent!

1 اوست روشن و تابان

2 O land of Yazd! May the soul of the noble Jamshid be illumined! He is resplendent and radiant! O Lord! Make this needy servant honored at Thy divine threshold, and make this helpless and lowly one exalted and wise. Make his heart an ocean and his soul the companion of the realm above, the confidant of the angel and in harmony with the tumultuous bird, so that like the birds of the heavenly rose-garden he may warble, and like the free cypress by the divine stream he may flourish and find repose. May thy soul be gladdened!

2 ارض یا مهتر رشید جمشید جانش روشن باد
اوست درخشنده و تابان ای خداوند این بنده
مستمند را در درگاه خداوندیت ارجمند نما و
این افتاده بیچاره را بلند و دانشمند فرما دلش
را دریا کن و جانش را همدم جهان بالا همراز
سروش و هم‌آواز مرغ پرخروش تا چون پرندگان
گلشن آسمانی بنالد و چون سرو آزاد در جویبار
خوش یزدانی بیابد و اسایش یابد جانت شاد باد

INBA13:311a, ALPA.086a, MJMJ2.061b,
MMG2#459 p.511, YARP2.103 p.126

AB09434*To: Ali-Akbar Rawhani Muhibulsultan**Date: 1900 or <*

1 O 'Ali of light! Seek thou firm establishment upon this Merciful carpet, and stroll in this Abha Paradise, and dive deep in this ocean of the Lord of Oneness, and cling to these musk-scented tresses of the Peerless Beloved, and pray in this Most Great Mosque, and cast off all restraint in this love and passion and ecstasy.

1 ای علی نورانی در این بساط رحمانی تمکّنی جو و
در این جنت ابهائی تفسّحی و در این بحر صمدانی
تعمّقی و در این گیسوی مشکبوی دلبر یگانه تعلّقی
و در این مسجد اقصی تهجّدی و در این عشق و
شور و شیدائی تخلّع و تهتّکی

2 From henceforth, in the scroll of those mad with love, let them begin with my name, though once I was foremost among the wise.

2 در نامه مجنونان از نام من آغازند زین پیش اگر
بودم سر دفتر دانائی

3 And the Glory be upon thee and upon the loved ones of God in thy homeland.

3 و البهاء علیک و علی احبّاء الله فی وطنک

INBA59:243, INBA79.005, INBA88:266a,
MSHR3.229

AB09639*To: Dr Augusta Linderborg**Date: 1900 or <*

- 1 O you who speak in praise of your Creator! Holding fast to the hem of the spiritual Lord of Hosts and heavenly power delivers man from the abyss of ignorance and raises him to the zenith of perfection, calls him to virtuous qualities and saves him from base characteristics, educates him in divine manners and makes him a light among the lights of God and a brilliant star in the horizon of existence and a radiant lamp in the glass of the visible world.
- 2 Praise God and thank Him for having confirmed you and enabled you to attain these stations.

1 أَيُّهَا النَّاطِقَةُ بِالثَّنَاءِ فِي نَعْتِ بَارِئِهَا التَّمَسُّكِ بِذِيْلِ
رَبِّ الْجُنُودِ الرُّوحَانِي وَ الْقُوَّةِ الْمَلَكُوتِيَّةِ يَنْقُذُ
الْإِنْسَانَ مِنْ مَهَاوِي الْجَهْلِ وَيَصْعَدُهُ إِلَى أَوْجِ
الْكَمَالِ وَيَدْعُوهُ إِلَى الْفَضَائِلِ وَيُنْجِيهِ عَنْ رِذَائِلِ
الْخِصَالِ وَيُؤَدِّيهِ بِآدَابِ اللَّهِ وَيَجْعَلُهُ نُورًا مِنْ
أَنْوَارِ اللَّهِ وَ كَوْكَبًا سَاطِعًا فِي أَفْقِ الْوُجُودِ وَ سَرَاجًا
وَهَّاجًا فِي زَجَاجَةِ الشُّهُودِ

2 أَحْمَدِي اللَّهَ وَ أَشْكُرِيهِ بِمَا أَيْدَكَ وَ بِمَا يَوْفَّقُكَ عَلَى
حُصُولِ هَذِهِ الْمَقَامَاتِ

INBA59:186b, MJZ.038

AB09621*To: Ellen Moore**Date: 1900 or <*

- 1 O respected lady! Your beloved daughter and the apple of your eye has been honored to visit the Holy Land and has made the pilgrimage on your behalf. Therefore give thanks to God for having bestowed upon you such a perfect and noble daughter who prays for you in the Holy Land and seeks heavenly blessings and divine confirmations for you.
- 2 I beseech God to shower every good upon you and your family and children, and that God's protecting gaze may surround them from all directions.

1 أَيُّهَا السَّتُّ الْمُحْتَرَمَةُ إِنَّ فَلْذَةَ كِبْدِكَ وَ قَرَّةَ عَيْنِكَ
ابْنَتَكَ الْكَرِيمَةَ قَدْ تَشَرَّفَتْ بِزِيَارَةِ الْأَرْضِ الْمُقَدَّسَةِ
وَ زَارَتْ بِالنِّيَابَةِ عَنْكَ فَاشْكُرِي اللَّهَ بِمَا وَهَبَكَ ابْنَةً
كَرِيمَةً كَامِلَةً تَدْعُو اللَّهَ لَكَ فِي أَرْضِ مُقَدَّسِهِ وَ
تَطْلُبُ لَكَ الْبَرَكَاتِ السَّمَاءِيَّةِ وَ التَّائِيدَاتِ الْمَلَكُوتِيَّةِ

2 وَ أَنِّي ابْتَهِلُ إِلَى اللَّهِ أَنْ يَفِيضَ كُلَّ خَيْرٍ عَلَيْكَ وَ
عَلَى أَهْلِكَ وَ أَوْلَادِكَ وَ أَنْ يَحِيطَ بِهِمْ نَظَرُ عَنَاءَةِ
اللَّهِ مِنْ كُلِّ الْجِهَاتِ

INBA59:187a, MJZ.041

AB09427*To: Mirza Aqa son of Khadijih Sabbagh (Tihiran)**Date: 1900 or <*

- 1 O servant of the Threshold of Truth! Servitude at the court of the Abha Beauty is sovereignty in the realm above and glory in the Concourse on High. Think not that there exists in the contingent world any station more exalted than this supreme gift.
- 2 Therefore, strive with all thy power in this most great station, that this drop may expand day by day until at last it becomes a boundless ocean whose waves reach unto the heights of the Supreme Concourse.
- 3 And the Glory be upon thee.

1 ای عبد آستان حقّ عبودیت درگاه جمال ابهی
سلطنت جهان بالاست و عزّت ملأ اعلی گمان
مکن مقامی در عالم امکان ارفع از این موهبت
کبری

2 پس تا توانی در این مقام اعظم بکوش تا این قطره
روز بروز توسّع یابد و عاقبت بحری بی پایان گردد
و موجش باوج ملأ اعلی رسد

3 و البهاء علیک

INBA13:202a

AB09619*To: Mrs Herron**Date: 1900 or <*

- 1 He is the Desired One
- 2 O spiritual jewel! I have read the verses of your thanksgiving to God for having guided you to His ancient Kingdom, for causing the lights of knowledge to shine upon your heart from His manifest horizon, and for expanding your breast through the radiant light of divine manifestation from His mighty Sinai.
- 3 Glad tidings be unto you for this glorious outpouring, and joy be unto you for this wondrous triumph! By God the True One, verily the holy angels give you glad tidings from the Supreme Concourse, saying: "Well done, well done, O handmaiden of God, in that you have been faithful to the Covenant, believed in God, and been attracted by the fragrances of God!"

1 هو المقصود

2 ایتها الجوهرة الروحية قد تلوت آیات شکرک لله
بما هداک الى ملکوته القديم و اشرق علی قلبک
انوار المعرفة من افقه المبین و شرح صدرک بنور
التجلی الساطع من سینائه العظیم

3 بشری لک من هذا الفيض الجلیل و فرحاً لک
من هذا الفوز البديع تالله الحق ان ملائكة القدس
یبشرونک من الملأ الأعلی و تقول احسنت احسنت
یا امة الله بما وفیت بالعهد و امنت بالله و انجذبت
بنفحات الله

INBA59:185c, MJZ.035

AB09623*To: Mrs Walcott**Date: 1900 or <*

- ¹ O thou shining and radiant maiden! May God increase thy brilliance and effulgence! The Kingdom hath advanced with its hosts, retinue, armies and banners, and cast its waves upon the desert of the contingent world. It hath pitched its tents in the valley of existence with its forces and legions, and soon shall its spiritual armies seize the pillars of the world. Be thou numbered among this mighty host and charge forth with the power of meanings and wisdom upon the horizons of the nations.

¹ ایته الفریده الغراء و الخریده النوراء زادک الله
تشیعشعاً و التماعاً انّ الملکوت اقبل بخيله و حشمه
و جنوده و علمه و القى بصحرآء الناسوت عبابه
و خیم بوادى الشهود جنوده و جیوشه و سوف
سطوة جیوشه الروحانیة تأخذ اركان العالم فکونی
من اعداد هذا الجيش العرمرم و اجمی بقوة
المعانى و الحكم على آفاق الأمم ع ع

- ² Convey my greetings and praise to thy honored fiancé Mr. Khwajah Kurf.

² بلغی تحیتی و ثنائی علی خطیبک الکریم الخواجه
کورف المحترم

INBA59:177a

AB09381*To: Muhammad Kazim Naraqi**Date: 1900 or <*

- ¹ O true friend! Rejoice, rejoice, for thou hast found shelter beneath the pavilions of ancient glory and sought refuge in the Cave of guidance and the sanctuary of the Concourse on high. Thou hast entered the Abha Paradise and quaffed from the cup of bounty of the King of Names and Attributes, and thou hast discovered the path to the threshold of servitude at the Sacred Court.

¹ ای رفیق حقیقی شاد باش شاد باش که در
تحت خیام عزت قدیمه منزل نمودی و بکھف
هدی و ملاذ ملا اعلی پناه جستی در جنت ابهی
داخل شدی و از کأس عطاء ملیک اسماء و
صفات نوشیدی و بآستان عبودیت عتبه مقدسه
پی بردی

- ² Therefore art thou the joy of the free and the sovereign of the eternal realm. And glory be upon the people of glory.

² لهذا سرور آزادگانی و شهریار ملک جاودان و
البهاء علی اهل البهاء

INBA13:226, MKT8.096a

AB09544*To: Nasrul-Atibba**Date: 1900 or <*

- 1 O Nasru'l-Atibba! The true healing is the healing of hearts and the treatment of souls, for through it everlasting health is attained and the face becomes flushed with the heat of love for the Most Glorious Beauty. Through it heavenly life is made possible and immortality in the Most Glorious Kingdom is achieved.
- 2 Therefore, O physician, open wide the court of divine healing and establish a dispensary with the theriac of guidance. Take the pulse of creation and heal the ailing form of the world. Every ailment has its remedy save the deadly disease of violation of the Covenant.

1 ای نصرالطباء طبّ حقیقی معالجهء قلوبست و مداواء ارواح چه که صحت ابدیه حاصل گردد و رخ بجزارت محبت جمال ابهی گلگون شود حیات آسمانی میسر گردد و بقا در ملکوت ابهی حاصل شود

2 پس ای حکیم محکمهء طبابت الهیه بگشا و دواخانهئی از دریاق هدایت ترتیب ده و نبض امکان بدست آر و هیکل معلول عالم را معالجه کن هر دردی را درمانیست مگر مرض مهلک نقض میثاق

INBA59:218a

AB09635*To: Sarah Gertrude Harris**Date: 1900 or <*

- 1 O thou who art assured of the Kingdom and sign of the All-Merciful!
- 2 May God increase thy attraction to the Supreme Concourse. Indeed, Mrs. Helen came attracted to God, attained His presence, and was set ablaze with the fire kindled in the Tree of Sinai. Her soul found tranquility through the gift of God, and her words will soon influence the hearts of the loved ones of God. Verily, thou hast a great reward with God for having raised honored daughters who are for thee a spiritual progeny that will continue through ages and centuries.
- 3 And upon thee be glory.

1 آیتها الموقنة الملكوتية والآية الرحمانية

2 زادک الله المنجذاباً الى الملأ الأعلى ان السّت هلن جاءت منجذبة الى الله و فازت و اشتعلت بالنار الموقدة في شجرة السّیناء و اطمئنّت نفسها بموهبة الله و سوف يؤثر حديثها في قلوب احباء الله و انّ لك اجر عظیم عند الله بما رييت بنات محترمت و هنّ لك سلاله روحانية تتسلسل في الدّهور و الأحقاب

3 و البهاء عليك

INBA59:181a

AB09192*Date: 1900 or <*

- 1 O thou of high resolve! Thou knowest the measure of lofty resolve and hast proof of the sublimity of purpose. The eagle soaring to the heights of glory will not make its nest and abode in the branches of this transient and base world of abasement. The whale of the divine sea will not take up residence in a worldly stream, and the lion of the Lord's springtime will not make its dwelling in the jungle of vain imaginings and desires.
- 2 In any case, if thou art a high-soaring falcon of these heights, hunt the birds of the meadow, and if thou art a valiant knight of this field, show thy prowess. Otherwise, as Sa'di says: "Sit thou down and be patient, tend to thine own affairs." And the glory be upon thee.

1 ای بلند همت بلندی همت را میزانی و سمو مقصد را برهانی عقاب اوج عزت در شاخسار خاکدان فانی ذلت لانه و آشیانه ننماید نهنگ بحر الهی در نهر امکانی منزل نگیرد و غضنفر نیسان ربانی در پیشه هوسهای اوهای ماوی نگیرد

2 باری اگر باز بلند پرواز این اوجی صید مرغان چمن کن و اگر شهسوار مرد افکن این میدانی جولانی نما و الا علی قول سعدی بنشین و تو صبر پیش گیر دنباله کار خویش گیر و البهاء علیک

INBA13:011a, MSHR2.267

AB09326*Date: 1900 or <*

- 1 O friend of old and long-standing companion! That which thou hadst written was read with the utmost joy and gladness. The ancient covenant was brought to mind, and remembrance of friend and companion brought delight and happiness.
- 2 At every moment thou art the companion of my heart, and at every hour present in my thoughts, for thou art a longtime friend and a companion of old.
- 3 Through God's grace, it is my hope that we may be companions in all worlds and intimate associates in the Kingdom, ever confident and joyous through the abundant grace of the Sovereign of Revelation.
- 4 And the glory be upon thee.

1 ای حبیب قدیم و مونس دیرین آنچه مرقوم نموده بودید بکمال انبساط و نشاط قرائت گردید عهد قدیم بخاطر آمد و یار و ندیم بیاد آمد بهجت و مسرت آورد

2 در هر دمی همدم دلی و در هر ساعتی حاضر خاطر چه که یار دیرینی و مونس قدیم

3 از فضل حق امید است که در کلّ عوالم همدم باشیم و در ساحت ملکوت دمساز دمبدم بفضل موفور سلطان ظهور مطمئن و مسرور باش

4 و البهاء علیک

INBA13:227a, INBA85:174a

AB09331*Date: 1900 or <*

- 1 O servant of the Most Glorious! Today, whosoever serves the loved ones of God is a servant of the Most Glorious Beauty and a prince in the realm of the Supreme Concourse. He is the dust at the threshold of the friends and a slave with ear-ring of the truthful ones. He is not a servant but a lord, not a subject but a sovereign upon the throne of dominion. He is not lowly but exalted, not without standing but a leader. This sovereignty he would not exchange for the crown of East and West, nor would he trade this nobility for rulership over the whole earth.
- 2 “The servants are masters, while kings are their servants, and their servants have the universe as their servant.”

1 ای خادم ابهی الیوم هر کس خدمت احبّاء الله نماید خادم جمال ابهی است و امیر در اقلیم ملأ اعلی خاک درگه دوستانست و بنده حلقه بگوش راستان بنده نیست خداوند است رعیت نیست شهریار سریر سلطنت است کهتر نیست مهتر است بی پا و سر نیست سرور است این سلطنت را بتاج داری شرق و غرب ندهد و این بزرگواری را بشهریاری کره ارض نبخشد

2 عبید ولكن الملوك عبیدهم و عبیدهم اخی له الكون خادماً

INBA13:073

AB09372*Date: 1900 or <*

- 1 O divine sacrifice! In the altar of love, at the place of martyrdom in the path of the Most Glorious Beauty, one must strive with soul and race forward with heart, that the bounty of “We ransomed him with a mighty sacrifice” may be unveiled and the favor of the Glorious Lord toward Ishmael may become manifest in the gathering of the world.
- 2 Therefore, O thou who seekest to behold the countenance of the Chosen Beauty, become as Abraham, the Friend of God in his sacrifice, and freely give thy life like Ishmael, that thou mayest find the gates of bounty opened from every direction and behold the favors of the King of Oneness like a brilliant light.
- 3 And upon thee be glory.

1 ای ذبیح الهی در قربانگاه عشق مشهد فدا در سبیل جمال ابهی بجان جولانی باید و بدل سعی و اقدامی شاید تا موهبت وفدیناه بذبح عظیم رخ بگشاید و عنایت رب جلیل در حق اسمعیل در انجمن عالم جلوه نماید

2 پس ای طالب دیدار جما جمال مختار آیت خلت حضرت خلیل شو و جان باز و جان نثار چون حضرت اسمعیل تا ابواب موهبت را از هر جهت گشوده یابی والطف سلطان احدیت را چون نور رخشنده بینی

3 والهاء علیک

INBA88:265c

AB09382*Date: 1900 or <*

- 1 O longtime friend! For some time now you have forgotten your friend and remained silent in remembering him - no greetings, no message, no messenger, and no word - even though you know that you are always in my thoughts and are the companion in the gathering of my heart.
- 2 Through the grace of the existence of the Sovereign of existence, it is hoped that night and day you will be engaged in the remembrance and thought of that Life of the world, so that the sweet fragrance of that station may perfume the nostrils. And the Glory be upon you.

1 ای رفیق دیرینه مدتی است که رفیق خویش را فراموش نمودی و از یاد نمودن خاموش شدی نه سلامی نه پیامی نه پیکی و نه کلامی با وجود آنکه میدانی که همیشه در یاد منی و منادم محفل فواد منی

2 از فضل وجود سلطان وجود امید چنانست که شب و روز بذکر و فکر آن جان جهان باشی تا بوی خوش ان مقام مشام را معطر نماید و البهاء علیک

INBA13:302a

AB09395*Date: 1900 or <*

O Commander of the hosts of faith! Although the armies of physical bodies may be like fierce lions, their purpose is to destroy foundations and bring death to humanity. But the armies of faith and mystical knowledge bestow life upon souls and consciousness, becoming the cup of life and tasting the honey of salvation. They grant eternal life to the dead and make the deprived ones intimate companions in the placeless realm. They freely offer the water of life to the thirsty and freely give them to drink from the flowing springs of divine knowledge. Therefore, the valiant soldiers of this life-giving host and the lions of the divine forest are this steel-clad army.

ای سالار سپاه ایقان لشکر اجسام اگرچه چون هریر و ضرغام باشند ولی همتشان متوجه هدم بنیان و مرگ انسان ولی لشکر ایقان و عرفان جان بارواح و وجدان بخشند و ساغر حیات گشته و شهد نجات چشند مردگان را زندگی جاودان مبدول نمایند و محرومان را محرم خلوتگاه لامکان کنند تشنگان را ماء حیوان سبیل نمایند و سلسبیل عرفان را ایگان بنوشانند پس لشکر صفدر این سپاه جان پرورد و شیران بیشه یزدان این عسکر فولادپیکر

INBA88:164a, AKHA_134BE #13
p.a, BSHN.140.247, BSHN.144.247,
MHT2.114b

AB09475

Date: 1900 or <

- 1 O thou who hast turned unto the world of the Kingdom! At this moment, as I sit by the Sea of Galilee, detached from all save the Friend, and expectantly awaiting the universal outpourings of the All-Merciful, I have taken up my pen to write this brief letter. If you but knew the state in which I write, you would surely be moved to ecstasy and rapture, and in the excess of your joy and yearning you would dance as you sang this verse: "Whence comes this musician? What has he uttered - the name of the Friend? That I may sacrifice both soul and garment for the message of the Friend!"
- 2 And the Glory be upon you.

1 ای متوجّه بجهان ملکوت الآن در کنار دریاچه طبریّا نشسته و حال از غیر دوست گسسته و پیوسته مترصد فیوضات کلیّه رحمانیه هستم و خامه برداشته و این مختصر نامه نگاشته اگر بدانی در چه حالتی مینویسم البته بجزب و وله آئی و از فرط شغف و شغف رقص کان این بیت را بخوانی این مطرب از کجاست چه برگفت نام دوست تا جان و جامه بذا کم بر پیام دوست

2 و البهاء علیک

INBA13:268, MSHR2.144

AB09502

Date: 1900 or <

- 1 O Manifestation of Grace!
- 2 Justice is to give to each one his due, while grace is bestowal without regard to capacity or worthiness. Faith, certitude, knowledge and assurance are among the attributes of grace, and the mysteries of "This is the grace of God; He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty."
- 3 What capacity or worthiness did these servants possess that the Ancient Beauty (may my spirit be a sacrifice for His loved ones) purely through His grace accepted us at His divine threshold and enabled us to attain to servitude at His court.
- 4 And the glory be upon thee.

1 ای مظهر فضل

2 عدل اعطاء کلّ ذی حقّ حقّه است و فضل بخشش من دون استحقاق و استعداد ایمان و ایقان و عرفان و اطمینان از متعلقات فضل است و اسرار ذلک فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

3 این عباد را چه استعداد و استحقاق جمال قدم روحی لأحبائه الفداء محض فضل ما را در درگاه احدیتش قبول فرمود و بعبودیت آستانش فائز کرد

4 و البهاء علیک

INBA13:253a

AB09539

Date: 1900 or <

- 1 O thou who gazest upon the Abha Kingdom! In these days when the Lamp of the Covenant is burning brightly in all regions and the lights of the bounties of the Most Great Luminary are illumining East and West from the Kingdom of the Unseen, making them the envy of the world, the divine foundation must be laid upon humility and lowliness.
- 2 O spiritual friend! Day and night, occupy thyself with enkindling and igniting hearts. Praise be to God, thou art the manifestation of the tender mercies of the Ancient Beauty and the dawning-place of the favors of the Most Great Name. Be thou joyous and glad, be thou happy and content. Ere long thou shalt find the results of thy service. And the Glory be upon thee.
- 1 ای ناظر بملکوت ابهی در این ایام که شمع میثاق در قطب آفاق افروخته و انوار فیوضات نیر اعظم از ملکوت غیب شرق و غرب را رشک جهان روشن نموده باید بنیان الهی علی الخضوع
- 2 انجیب روحانی شب و روز در حرارت و اشتعال قلوب پردازند الحمد لله مظهر توجّه الطاف جمال قدمی و مطلع الطاف اسم اعظم سرود و شادمانی کن و فرح و کامرانی نما عنقریب نتایج خدمت را خواهی یافت و البهاء علیک

INBA13:036

AB09575

Date: 1900 or <

- 1 O blessed leaf! Thanks be to the Most Holy One that after the Ascension He raised high the Banner of the Covenant beneath the shade of the Tree of Life and appointed the Center of the Covenant.
- 2 Now certain neophytes have conceived the notion of displacing this divine Star of the Covenant from the pole of the Center of the Covenant, and on the pretext of the term "Most Great Infallibility" would attribute the possibility of error to the appointed Interpreter, thereby insulting the Blessed Beauty by suggesting that He established as the Center of His Covenant one capable of error and made him the interpreter of all His Tablets and Scriptures.
- 1 ای ورقهء طیبه شکر حضرت احدیت را که بعد از صعود علم عهد در ظلّ شجرهء انبیا را بلند فرمود و مرکز میثاق را معین فرمود
- 2 حال نوهوسانی چند در فکر آن افتادند که این کوکب عهد الهی را از مرکز قطب میثاق تحویل دهند و بیبانهء لفظ عصمت کبری بر مبین منصوص جواز خطا روا دارند و جمال مبارک را توهین نمایند که نفس جائز الخطاء را مرکز میثاق قرار داده و مبین جمیع الواح و زیر نموده

INBA55:208, INBA72:135a

AB09702*Date: 1900 or <*

- 1 O thou who art steadfast in the Cause of God! Happy art thou that thou hast shown forth firmness in the Cause of God and demonstrated constancy and steadfastness in His Faith.
- 1 یا من استقام فی امر الله خوشبحال تو که در امر الله استقامت نمودی و در دین الله ثبوت و رسوخ نمودی
- 2 I swear by the Object of the circling of the Concourse on High that all the atoms of created things, with the tongue of the Kingdom, offer praise and glorification unto thee, and from the Abha Kingdom they seek confirmation on thy behalf.
- 2 قسم بمطاف ملاً اعلی که جمیع ذرات اشیاء بلسان ملکوت تحسین و تجمید تو نمایند و از جبروت ابهی بجهت تو تأیید طلب کنند
- 3 Ere long thou shalt gather the fruits of steadfastness, and thy countenance, like unto the resplendent moon, shall shine bright and luminous among the friends. Beneath the shade of the Tree of the Covenant and Testament thou shalt attain unto the supreme bounty.
- 3 عنقریب ثمرات استقامت را اقطاف نمائی و رویت چون بدر تابان در میان یاران روشن و درخشان گردد و در ظلّ شجره عهد و یمان بموهبت کبری واصل شوی
- 4 And upon all who are steadfast be the glory!
- 4 و البهآء علی کلّ من استقام

INBA13:293a

AB09884*To: Mirza Ibrahim, in Nayriz**Date: 1900 or <*

- 1 O thou servant of the Sun of Baha!
- 1 ای بندهء شمس بهآء
- 2 Ibrahim, peace be upon him, in response to "Have you a request? If so, not of me," he submitted, and drank the cup of resignation from the hand of the Cup-Bearer of Baha. You too must place your trust in the Ancient Beauty and the Most Great Name, and with the utmost supplication and devotion take your stand in the station of resignation, that you may become the dawning-place of the light of faithfulness and the source of the pure waters of sincerity.
- 2 ابراهیم علیه السّلام در جواب الّک حاجة اما الیک فلا فرمود و شربت تسلیم از دست ساقی بهآء نوشید تو نیز توکل به جمال قدم و اسم اعظم کن و در نهایت تضرّع و تبّتل در مقام تسلیم قدم گذار تا مهبط نور وفا گردی و منبع زلال صفا

NYR#115

INBA88:351, NYR#115

AB10027*To: Mirza Abdu'l-Ali Tabrizi (Egypt), in Alexandria**Date: 1900 or <*

O thou grief-stricken exile! Grieve not, for thou hast a kind Comforter. Be not sorrowful, for thou hast a gracious Lord. Though we are submerged in an ocean of trials and tribulations, yet we have an Ark of Salvation. Though we are caught in the darkness of calamities and afflictions, yet we have a radiant Moon. We have a refuge like unto the Abha Kingdom, and a shelter like unto the strongholds of the Supreme Concourse. What anxiety remaineth then, what anguish, when thou art beneath the shelter of the Covenant?

ADMS#090

ای غریب دلتون غم مخور غمخوار مهربان داری
محزون مباش مخدوم بزرگوار داری هرچند در
دریای محن و آلام مستغرقم ولی سفینه نجاتی
داریم هرچند در ظلمات مصائب و بلا گرفتاریم
ولی مه تابانی داریم ملجئی چون ملکوت ابدی
داریم و مأمنی چون حصون ملأ اعلی دیگر چه
اضطرابی چه احتراقی چون در ظل میثاقی

MKT6.130, BSHN.140.251, BSHN.144.251,

MHT2.104a

AB10003*To: Shaykh Ali, in Alexandria**Date: 1900 or <*

- ¹ O thou who hast been nursed from the breast of the love of God! How fortunate thou art that thou didst come into the world from the loins of the people of certitude and the wombs of the people of faith, beneath the canopy of His favors.
- ² Thou hast been nurtured from the breast of His grace, art being reared in the bosom of the love of God, and art growing and developing through the bounty of the cloud of the mercy of God.
- ³ This is of the grace of thy Lord, the All-Bountiful. And upon thee be glory.

LABC.006

¹ ای شیرخوار از پستان محبة الله چه قدر خوشبخت
بودی که در ظل عنایت از اصلاّب اهل ایقان
و ارحام اهل ایمان بعالم وجود آمدی

² از ندی عنایت پرورش یافتی و در آغوش محبة
الله تربیت میشوی و بقبض سخاب رحمة الله نشو
و غما مینمائی

³ هذا من فضل ربك الكريم و عليك البهاء

DRM.004c, HUV1.035

AB09930*To: Sulayman Bayk Mamaqani**Date: 1900 or <*

- 1 O servant of the Blessed Beauty! Solomon, son of David - peace be upon him - hath said: "O my Lord! Grant me a sovereignty which suits not another after me."
- 2 That sovereignty is earthly and not the intended meaning, for earthly sovereignty ultimately leads to "the loss of both this world and the Hereafter." This sovereignty is the sovereignty of the world of inner meanings and the dominion of the highest Paradise. This realm is the arena of the Kingdom, and this lordship is the dominion of the Realm of Might.

1 ای جمال مبارکک بنده سی سلیمان ابن داود علیه السلام ربّ هب لی ملکاً لا ینبغی لأحد من بعدی بیورمشدر

2 بو سلطنت جسمانیدر [مقصودی بو] دگلدر چون که پادشاهی دنیا عاقبتده خسر الآخرة و الدنیادر بو سلطنت پادشاهی عالم معنیدر و شهریاری جهان علّیندر بو کشور عرصه ملکوتدر و بو سروری شهریاری جهان جبروتدر

MJT.050b

AB09809*To: Amatullah Humayun, in Nayriz**Date: 1900 or <*

O handmaiden of God! A hundred thousand devoted women yearned to attain even a moment of the Day of Manifestation but did not achieve it, while you, through the mere bounties of the Incomparable Lord, have attained it. And through divine power you have become a throbbing artery of the Cause of God. This is pure grace and generosity, not the fruits of bowing and prostration. "Such is the bounty of God; He bestoweth it upon whomsoever He willeth."

ای امة الله صد هزار نساء فانتات آرزوی درک آتی از یوم ظهور مینمودند و فائز نگشتند و تو محض الطاف حضرت بیچون فائز گشتی و از قوه الهیه شریان امر الله نابض این صرف فضل وجود است نه از ثمرات رکوع و سجود ذلک من فضل الله یؤتیه من یشاء

INBA55:209b

AB10270*To: Munir Nabilzadih, in Rasht**Date: 1900 or <*

O thou who hast inhaled the fragrance of faithfulness! Every divine reality and every reality in creation, whether outward forms or inner meanings, possesses a fragrance and bestows a breath of spirit. The reality of faithfulness, like a hundred-petaled crimson rose, bestows the life-giving fragrance of musk and grants souls both spirit and sweet perfume. Thus there exists a sweet fragrance in steadfastness and firmness in the Covenant and Testament.

یا من شَمَّ رائحة الوفاء هر حقیقتی از حقائق الهیه
و حقائق کونیه چه اعیان چه معانی رائحهائی
دارد و نفعهائی میبخشد حقیقت وفا چون گل
صدبرگ حمراء رائحهء مسک جان بخشد و جانها
را روح و ریحان ارزانی نماید پس ثبوت و رسوخ
بر عهد و پیمانرا نیز رائحهء طیبه موجود

INBA88:234b, AYBY.440 #172

AB10105*To: Rajab Ali, in Tihiran**Date: 1900 or <*

¹ O thou who art assured of the Day of Resurrection!

¹ ای موقن بیوم قیام

² On the Day of Manifestation, the trumpet was sounded and the bugle was blown. Both the assured and the doubtful were gathered together, but the assured one awakened and became conscious, became aware of death and life, crossed over the bridge, and entered the paradise of sanctification. But the heedless remained unaware of both death and life, and "they perceive not when they shall be raised."

² در یوم ظهور نفخ صور شد و نقر ناقور گشت
موقن و مرتاب هر دو محشور شدند ولی موقن
بیدار شد و هوشیار گشت و از موت و حیات
خبردار گشت و از صراط مرور نمود و در جنت
تقدیس داخل شد ولی غافل از موت و حیات
هر دو بی خبر و مایشعرون ایان یبعثون

INBA13:163a, INBA59:165, MMK6#465,
AKHA_119BE #05-06 p.d

AB09771*To: Ahmad son of Abu'l-Qasim (Nayriz) et al.**Date: 1900 or <*

- 1 O my God! O my God! I beseech Thee by the beauty of the
might of Thy oneness to assist me in servitude at Thy holy
Threshold, to aid me in serving Thy loved ones, and to ordain
for me that which will draw me nigh unto Thy most glorious
Kingdom and will remove me far from the promptings of self
and desire, and will render me pure and sincere in all conditions
and times.
- 2 Verily, Thou art the Powerful, the Mighty, the Omnipotent,
the Bestower!

1 الهی الهی اِنِّی اتوسل الیک بجمال عزِّ احدیتک
ان تؤیّدنی علی عبودیّة عتبه قدسک و تنصرنی
علی خدمه احبائک و تقدّر لی ما هو یقرّبنی الی
ملکوتک الابهی و یبعدنی عن شئون النفس و
الهوی و یجعلنی خالصاً مخلصاً فی جمیع الأحوال
و الاحیان

2 انک انت المقتدر العزیز القدير المنان

INBA89:016a, LMA2.445

AB10121*To: Aqa Husayn**Date: 1900 or <*

- 1 O thou who gazest upon the Abha Kingdom!
- 2 In these days when the lights of divine confirmation are dawn-
ing and shining forth from the Dayspring of the All-Merciful
upon the kingdom of possibility, and when the Most Great
Ocean of Glory is surging and overflowing from the realm of
the unseen, an effort is needed to gain a portion of this divine
bestowal and to receive a share of this great bounty. In this
Day, to be deprived is eternal despair, and in this hour, to be
excluded is everlasting hopelessness.

1 ای ناظر بملکوت ابهی

2 در این ایام که انوار تأیید از مطلع رحمن بر
ملکوت امکان مشرق و لائح و بحر اعظم
ابهی از حیز غیب متموج و فائض همّتی لازم
که از این بخشش الهی قسمتی برد و از این
فضل عظیم نصیبی برداشت در این یوم محرومی
مأیوسیت ابدیست و در این ساعت ممنوعی
نومیدی سرمدی

INBA55:144a

AB10114*To: Aqa Mir Ahmad**Date: 1900 or <*

- 1 O thou who dost voice the praise and glorification of the Lord! In this presence be thou truly praising - that is, occupy thyself with the glorification of the Most Great, and open thy tongue in praise of thy Lord, that the promise "If ye show forth gratitude, I will surely increase you" may be fulfilled, and that "Whoso performeth a good deed shall receive a tenfold reward" may become manifest.

1 ای ناطق به حمد و ستایش پروردگار در این محضر
احمد باش یعنی بستایش جلیل اکبر مشغول شو
و بنای پروردگار دهان باز کن تا آنکه و لئن
شکرتم لازیدنم مشهود گردد و من جاء بالحسنة
فله عشر امثالها معلوم شود

- 2 O Ahmad! If thou dost arise today as thou shouldst and must, I swear by the Educator of existence that thou shalt become praised and glorified in the divine Kingdom. And upon thee be glory!

2 ای احمد اگر بآنچه باید و شاید اليوم قیام نمائی
قسم بمرئی وجود که در ملکوت الهی ممدوح و
محمود گردی و البهاء علیک

INBA88:263a, MKT9.202a, MMK6#142

AB10057*To: Aqa Muhammad Taqi Milani**Date: 1900 or <*

- 1 O thou who art holding fast to the sure handle of God!
- 2 The essence of guidance is the fear of God and divine awe, and this is only truly realized in human reality when the temple of being becomes adorned in all things with the ornament of sanctification and detachment, such that the heart becomes the dawning-place of the signs of divine unity, the spirit becomes the dayspring of the lights of detachment, the face becomes the mirror reflecting the beauty of the All-Merciful, and all the members become the source of the manifestation and emergence of the attributes of the Lord.

1 ای متمسک بجل متین الهی

2 جوهر هدی تقوای ربانیت و خشیت الهی
و این وقتی در حقیقت انسانیه تحقق یابد که
هیكل وجود در جمیع شئون بطراز تنزیه و
تقدیس مزین گردد بقسمیکه قلب مطلع آیات
توحید شود و روح مشرق انوار تجرید وجه
مرآت نضرة الرحمن گردد و ارکان مصدر ظهور
و بروز صفات حضرت یزدان

- 3 And the glory be upon thee.

3 و البهاء علیک

INBA88:266b, ANDA#60 p.04

AB09894*To: Bahram Mihraban**Date: 1900 or <*

- ¹ O luminous Bahram! O kind Bahram! Like a loving father, God, as Bahram, has drawn aside the veil. He taught loving-kindness to companions and taught good nature and cheerfulness to friends. He adorned the new universe with boundless radiance and shone forth like the brilliant sun.
- ² He became like the cloud of January and rained down, and in garden and meadow grew tall like the free cypress and sang like the morning bird. Open thine ear and become a confidant of the mystery.

¹ بهرام روشن مهربان ای بهرام بهرام یزدان چون
پدر مهربان پرده برانداخته دلجوئی یاران فرمود
و خوش خوئی و خوش روئی دوستانرا آموخت
کیهان تازه را پرتوی بی اندازه زیور بخشید و
چون خورشید تابان بدرخشید

² ابر بهمن شد و بیارید و در گلزار و چمن چون
سرو آزاد ببالید و چون مرغ بامداد بنالید گوش
باز کن و با راز انباز گردان

INBA88:341a, YARP2.167.1 p.174

AB10193*To: Dr Sawyer**Date: 1900 or <*

O honored professor who stands in servitude to the Merciful Lord! May God increase your knowledge and certitude. You well know that the realm of earthly existence is confined and restricted, and that the birds of the Kingdom have clipped wings therein. Therefore, grieve not when that divine bird soars to the vast expanse of the All-Merciful. You shall see that bird making its nest upon the highest branch of the Tree of Life, singing songs of praise and glorification in the gardens of the Lord of Signs.

ایها الأستاذ الکریم القائم علی عبودیة الرب
الرحیم زادک الله علماً و ايقاناً لا یخفی علیک
انّ فسحة الناسوت ضيقة المجال و انّ طيور
الملکوت فیها مقصوفة الجناح فلا تحزن اذا طار
ذلک الطیر الالهی الی الفضاء الفسیح الرحمانی
و ستری ذلک الطیر متخذاً وکراً فی اعلی فنن
شجرة الحیاة و مترنماً بالتسبیح و التهلل فی ریاض
رب الآیات

INBA59:191a

AB10205*To: Dr Woodward**Date: 1900 or <*

- 1 O thou who art called the chosen one and who gazest upon the traces from the Kingdom of Mysteries! Be of good cheer and rejoice in spirit, for thou hast attained to an age which taketh pride over all ages through the appearance therein of the Light of Truth in the niche of lights.
- 2 Ye shall behold brilliant traces and perfect radiance from the Sun of Truth throughout the passage of ages. Verily, thou art exposed to the breathings of God at every eventide and dawn. Thou shalt see the celestial power confirming thee in all conditions.

1 أيها المدعو المختار والمطلع على الآثار من ملكوت
الأسرار طب نفساً و ابشر روحاً بما فزت بعصر
يفتخر على الأعصار بظهور نور الحقيقة فيه في
مشكاة الأنوار

2 وسترون آثاراً باهرةً و ضياءً كاملاً من شمس
الحقيقة على ممر الأدهار و أنك انت تعرض
لنفحات الله في كل آصال و استبحار ترى القوة
الملكوية تؤيدك في جميع الأحوال

INBA59:191b

AB10191*To: Ella G Cooper**Date: 1900 or <*

- 1 O thou verdant leaf of the Tree of Life! Rejoice at the gladtidings of the Holy Spirit, and be stirred by the breeze of fellowship wafting from the Most Glorious Kingdom, and take comfort in the perpetual and continuous outpouring, and be at peace through the grace of thy Lord Who hath confirmed thee in guidance, and admitted thee into the realm of light, and delivered thee from pitch-dark gloom.
- 2 I have read thy letter and was delighted by its contents. And the Glory be upon thee.

1 أيها الورقة المخضرة من شجرة الحياة استبشري
ببشارات روح القدس و اهتزي من نسيم الأنس
الهائب من الملكوت الأبهى و استأنسي بالفيض
الدائم المستمر و اطمئني بفضل مولاك الذي
أيدك على الهدى و ادخلك في عالم النور و
انقذك من الظلام الديجور

2 و لقد قرأت مكتوبك و حصل السرور من
المضمون و البهاء عليك

INBA59:186a,

UMich962.114-115,

UMich991.053, MJZ.037

AB09909*To: Jabrail Bayk**Date: 1900 or <*

- 1 O messenger of the love of God! Gabriel in the court of the Glorious Lord is a favored angel and an honored servant, for he is the supreme intermediary for the descent of the revelation of the Glorious Lord, and he illumines the hearts of the righteous with the lights of divine bounty.
- 2 Therefore, follow in the path of your namesake and learn from his conduct. As he conveys divine revelation, so must you convey the sweet fragrances of revelation to the nostrils of the righteous and perfume the minds of the spiritually-minded.

1 ای پیک محبت الله جبریل در بارگاه ربّ جلیل
ملک مقربست و بنده معظّم زیرا واسطه
وصول وحی ربّ مجید اعظمست و قلوب ابرار
بانوار فیض الهی روشن کند

2 پس تو کار همنام خود گیر و سر رشته از رفتار
او بیاموز او وحی الهی برساند تو نفحات وحی را
بمشام ابرار برسان و دماغ روحانیانرا معطر کن

INBA88:262b

AB10102*To: Mihraban Bihjat**Date: 1900 or <*

O Kind Bestower! Behold in the highest heaven the kindness and bestowal of the World-Creator. See how this sign of His mercy is manifest and evident in the world. Consider what is hidden in the unseen realm. This is but a moisture and dew-drop, while that is a deep and wondrous ocean. The adornment and light here is but a ray from the effulgence there. Therefore, praise be to the pure God who gave that luminous realm to the friends.

ای مهربان خدابخش مهر و بخشش جهان آفرین را
در سپهر برین بنگر این نشانه بخشایش او در جهان
آشکار و هویداست اندیشه نما که در جهان پنهان
چه نهانست این نم و شبّیم است و آن دریائی
ژرف و شگرف زیور و روشنائی این پرتوی از
درخشندگی آنست پس ستایش پاک یزدانرا که
آن کشور روشن را بدوستان داد

INBA88:338a, YARP2.168 p.175

AB10075*To: Mirza Ali**Date: 1900 or <*

O thou who art exalted above the conditions of the lowest concourse! The exaltation of this physical world is an imaginary conception and mere appearance, a matter of convention. In reality there exists no high or low, no descent or ascent. As careful investigators have discovered, the earth in relation to the planets is a heaven, and the other planets too from one perspective are heavens and from another perspective are mere heaps of dust. Therefore seek true exaltation and aspire to real elevation and detachment. And upon thee be glory.

ای مستعلی بر شئون ملأ ادنی علو این عالم
جسمانی تصویریست وهمی و نمایشی است و امر
اعتیاری در حقیقت علو و دنوی و هبوط و
سموی تحقق ندارد چنانچه مدققین پی برده اند که
کرهء ارض بالنسبة بسیاراتی سماست و سیارات
سائرہ نیز بنظری آسمانند و بنظری تودہء غیرا پس
علو و سموی حقیقی طلب و ارتفاع و امتناعی
واقعی بخواه و البہاء علیک

INBA88:168a, AKHA_116BE #10 p.324,

AKHA_118BE #07 p.d

AB10209*To: Mr Corfe**Date: 1900 or <*

- ¹ O thou who art attracted to the Kingdom of God! May the Lord of Hosts increase thy confirmation! Turn thy face toward the Most Glorious Horizon, supplicate to the Supreme Concourse, and ask whatsoever thou wishest and desire whatsoever thou wilt. Thou shalt see the crown of eternal glory, its jewels gleaming upon thy exalted brow to the highest degree of sublimity.

¹ ایہا المنجذب الی ملکوت اللہ زادک رب الجنود
تأییداً توجہ الی الأفق الأبهی و تضرع الی الملأ
الأعلى و اطلب ما شئت و تمن ما شئت ترى
تاج العزۃ السرمديۃ ساطعة جواهرها علی هامتك
السامية الی اعلى درجة العلیا

- ² 'Abdu'l-Baha 'Abbas

ع ع ²

- ³ Convey greatest greetings and praise to thy fiancée who hath been set ablaze by the luminous flame and the merciful radiance.

³ بلغ اعظم تحية و ثناء علی خطیبتک الی اشتعلت
بالشعلة النورانیة و اللعة الرحمانیة

INBA59:189c

AB10175*To: Mrs Bottiman**Date: 1900 or <*

O thou spiritual, gleaming jewel! May God increase thy supplication and entreaty. Verily the signs of the Kingdom have filled the East and the West of the earth, its remotest and its nearest parts, yet the blind are deprived. And verily the fragrances of the flowers and the morning breezes from the gardens of the Kingdom are life-giving to souls, yet those with discord-filled minds suffer from head colds. As to thee, O handmaiden of God, be of good cheer through this glorious bounty and great success.

أيتها الجوهرة المتألّاهة الروحية زادك الله تضرّعاً و
ابتهالاً أن آيات الملكوت ملئت شرق الأرض و
غربها واقاصيها وادانيها ولكن العمى محرومون و
أن نفحات الأزهار ونسمات الأسحار من رياض
الملكوت محيية للأرواح ولكن الدماغ من أولى
الشقاق مزكوم واما انت يا امة الله قرى عيناً
بهذا الفضل الجليل والفوز العظيم

INBA59:178b

AB10120*To: Muhammad Rahim**Date: 1900 or <*

- 1 O thou who gazest upon the Truth! The ocean of grandeur hath surged, and the dawn of guidance hath broken, and the fire kindled in the Lote-Tree beyond which there is no passing hath blazed forth.
- 2 Yet thou seest mankind intoxicated, plunging in the depths of passion, drinking water in the lowest depths of hell, turning back on their heels. What sorrow for those who are deluded! What torment for those who are deprived! What retribution for those who believed not in that Beauty Who shone forth and was concealed behind the veil!

- 1 اى ناظر بحق قد تلجلج طمطام الكبرياء و تبلج
جفر الهدى و تأجج النار الموقدة فى سدره المنتهى
- 2 و ترى الناس سكارى خائضين فى غمرات الهوى
نابضين الماء فى الدركات السفلى ناكسين على
الأعقاب فى حيرة للمتوهمين ويا عذاباً للمحرومين
ويا نعمة للذين لم يؤمنوا بذلك الجمال الذى اشرق
و توارى بالحجاب

INBA88:045a

AB09824*Date: 1900 or <*

1 O thou peerless plant in the garden of divine knowledge!

1 ای باغ عرفانک نهال بیهمالی

2 Resurrection is soul-exciting and the Day of Judgment full of blessings. The Turk turneth into a kinsman, the Arab into a foreigner and the Persian into a stranger. Distant becometh near, the deficient perfect, the learned ignorant, the poor wealthy, the rich impoverished, the mighty abased, and the abased mighty. God, the all-glorious Lord, saith in the wondrous Qur'an: "And We wished to be Gracious to those who were being depressed in the land, to make them leaders and make them heirs." Thou art of the heirs.

2 رستخیز روح انگیز در قیامت پرکرامت در ترک
 قریب اولور عرب غریب اولور فرس عجیب
 اولور اوزاق یقین اولور ناقص کامل اولور عالم
 جاهل اولور فقیر غنی اولور توانگر فقیر اولور
 عزیز ذلیل اولور ذلیل عزیز اولور جناب ربّ
 جلیل قرآن مجیدده بیورمشدر و نرید ان ثمن
 علی الذین استضعفوا فی الأرض و نجعلهم ائمة و
 نجعلهم الوارثین سن وارثیندن سن

INBA88:354a, MJT.048

AB09874*Date: 1900 or <*

1 O servant of God! The power of culture can traverse a hundred thousand leagues in but a moment and discover the sovereignty of God's dominion. A hundred thousand gleaming pearls can emerge in an instant from the shell of reason and wisdom, displaying their radiance in the market of the jewelers of the Abha Kingdom.

1 ای بنده حقّ صدهزار فرسنگ را قوت فرهنگ
 در دمی طی نماید و باورنگ سلطنت الهیه پی برد
 و صدهزار لؤلؤ لآلء از صدف عقل و نبی در
 دمی خارج گردد و در بازار جوهریان ملکوت
 ابهی جلوه نماید

2 Yet those who are content with pottery shards will not purchase them even for a pittance, for they cannot distinguish between pottery and pearl-shell, nor know the difference between a gem and a stone or clod of earth.

2 ولی خزفیان بجوی نخرند چه که تمیز بین خزف و
 صدف ندهند و تفاوت بین گوهر و حجر و مدر
 ندانند

3 How excellent is the reward of those endowed with true knowledge!

3 نعم اجر العارفین

INBA88:079

AB09890*Date: 1900 or <*

- 1 O servant of the Abha Kingdom! Although for some time We have not had the opportunity to correspond, you have not been forgotten for a moment, nor will you ever be. Through the grace of the Ever-Living, the All-Powerful, it is hoped that you will always be victorious and regarded with favor, praised and appreciated.
- 2 This station is attained through the fragrances of the Abha Kingdom. God willing, this life-giving breeze is continuous and hearts are at rest.
- 3 And the Glory be upon you and upon all who are firm and steadfast in God's Covenant and His ancient Testament.

1 ای بنده ملکوت ابهی اگر چه مدتی است که فرصت مکاتبه ننمودیم ولی آنی فراموش نشده و نخواهید شد از فضل حیّ قدیر تأیید امید است که همواره منصور باشی و منظور و محمود گردی و مشکور و

2 این مقام بنفحات ملکوت ابهی میسر گردد انشاء الله این نسیم جان بخش مستمر است و قلوب مستقر

3 و البهاء علیک و علی کلّ ثابت راسخ علی میثاق الله و عهده القدیم

INBA13:248

AB09898*Date: 1900 or <*

O homeless and unsettled friend! You have traversed a hundred deserts until you drank from the cup of reunion, and you rubbed your head, face and hair at the threshold of the Beloved Heart's Desire, and you carried away the ball of precedence, and showed the strength of your arm, and became a water-carrier, and in the gathering of friends became a wine-server, and made the Holy Shrine a place of providing water, and circumambulated around the sanctuary and the sacred precincts and the place of consciousness and the Most Great Station. Blessed art thou! Blessed art thou!

ای بی سر و سامان دوست صد بادیه پیودی تا از پیانه وصل پیودی و سر و رخ و موی باستان دایر دلجوی سودی و گوی سبقت ربودی و قوت بازو نمودی و سبب بدوش شدی و در انجمن یاران میفروش گشتی بقعه مبارکه را سقایه نمودی و در حول حل و حرم و مشعر و مقام اعظم طواف کردی خوشا بحال تو خوشا بحال تو

INBA55:338b

AB09983*Date: 1900 or <*

- 1 O thou who art intoxicated with the spiritual wine! 1 ای سرمست باده روحانی
- 2 The Fair-cheeked Cupbearer of the Covenant hath adorned a blessed feast and is offering the wine of firmness and steadfastness in servitude at His Most Holy Threshold. With utmost joy and gladness, take and drink this brimming cup and give others to drink, for the surge and tumult of this wine is everlasting, its exhilaration eternal, its sweetness heavenly, its purity from the All-Merciful, its fragrance spiritual, and its taste divine. 2 ساقی گلرخ میثاق بزم فرخی آراسته و باده ثبوت و استقامت بر عبودیت ساحت اقدس مینوشاند در کمال سرور و حبور این جام سرشار را بگير و بنوش و بنوشان زیرا جوش و خروش این باده سرمدی است و نشئه‌اش ابدی و حلاوتش ملکوتی و صفایش رحمانی و رائحة‌اش روحانی و ذوقش ربّانی است
- 3 And upon thee be glory, and upon every servant firm in the Covenant. 3 و الهاء علیک و علی کلّ عبد ثبت علی الميثاق

INBA13:220

AB10073*Date: 1900 or <*

O thou who art intoxicated with the wine of certitude! Though thou art physically distant and secluded, yet in spirit thou art present in the gathering of the lovers of the Beauty of the Beloved. I beseech and implore God that the loved ones in that land may kindle a flame from the fire of love for His countenance, burn away the veils of idle fancies, learn lessons from the Teacher of divine unity in the school of oneness, melt the world with the heat of the love of God, raise high the standard of sanctification in all things among the people, and become reconciled to the trials in the path of the Lord of Grace.

ای مست رَحیقِ ایقان اگر چه بجسم دوری و محجوری ولکن بجان حاضر محفل عاشقان جمال جانان از حق سائل و آمل که احبای آن ارض از آتش عشق رخی برافروزند و پرده اوهام بسوزند در دبستان توحید درس از دبیر تنزیه بیاموزند و جهانی را بحارِ محبت الله بگدازند و علم تقدیس در جمیع شئون بین خلق برافرازند و با بلایای سبیل رب ودود بسازند

INBA13:077

AB10085*Date: 1900 or <*

- 1 O Dawning-Place of pure servitude! If you desire the sovereignty of both worlds, place the ring of servitude in your ear, and if you seek heavenly glory, place the mantle of slavery upon your shoulders, and if you wish for the effulgence of the lights of oneness, remain firm and steadfast in the station of servitude, and if you desire the all-encompassing grace of His Lordship, establish yourself in the station of utter nothingness.
- 1 ای مطلع عبودیت صرفه اگر سلطنت دو جهان خواهی حلقهء بندگی در گوش کن و اگر حشمت آسمانی جوئی غاشیهء پردگی بر دوش افکن و اگر اشراق انوار احدیت خواهی در مقام عبودیت ثابت و مستقیم شو و اگر شمول عنایت حضرت ربوبیت جوئی در مقام محویت استقرار یاب
- 2 The remedy is for the one who is sick, and union with the Beloved is for the one who is poor.
- 2 درمان بجهت دردمند است و وصل محبوب بجهت مستمند
- 3 And the Glory be upon you.
- 3 و البهاء علیک

INBA88:263c, ANDA#67-68 p.07

AB10266*Date: 1900 or <*

- 1 O thou who hast laid hold on the Most Great Handle! Give thanks unto the Ancient Being that thou hast drunk from the cup of Tasnim, been guided to the straight path, had thy nostrils perfumed by the fragrances of the Kingdom, and obtained the pearls of the ocean of divine knowledge.
- 1 یا من تمسک بالعروة الوثقی شکر کن حی قدیم را که از کأس تسنیم نوشیدی و بصرای مستقیم هدایت یافتی و از نفحات ملکوت مشام معطر نمودی و از لثالی بحر عرفان بکف آوردی
- 2 Thou hast always been and art still in my thoughts. I beseech God for thy confirmation. For some time no news hath been received from thee. Do thou certainly send news of thyself.
- 2 همیشه در خاطر بوده وهستید از حق تأیید آنجناب را میطلبم مدتیست از شما خبری نرسیده است البته خبر خویش را مرقوم نمائید
- 3 Convey the most glorious, most wondrous greetings to the family members and the young daughter.
- 3 اهل خانه وصبیّه را تکبیر ابداع ابی ابلاغ دارید

INBA13:212

AB10606*To: Mirza Hadi, in Abadih**Date: 1900 or <*

O thou who art guided by the light of guidance! The fire of guidance hath been kindled upon the summit of Mount Sinai, and the Speaker with God hath hearkened unto the soul-stirring call of the Most Exalted Lord and the Most Glorious Beauty, and hath been honored to hear it, and hath been set ablaze by the enkindled fire. But the blind saw not, and the deaf heard not. Alas for them because of this supreme deprivation!

ای مهتدی بنور هدی نار هدایت در ذروه طور
برافروخت و کلیم حق ندای جانفزای رب اعلی
و جمال ابهی را استماع نمود و بشرف اصغافائز
گشت و بنار موقده مصطلی شد ولی کوران
ندیدند و کران نشنیدند فواحسرة علیهم من هذا
الحرمان العظیم

INBA13:253b

AB10387*To: Rida Quli, in Abadih**Date: 1900 or <*

O servant of God! How long shall we remain bound to this world? Come, let us rend our garments and, like those mad with love, become notorious throughout the world for our love of the Most Glorious Beauty. Let us become wandering and possessed, free and infamous, that we may kindle a fire of love for the Most Glorious Beauty in the pole of the horizons.

ای بنده الهی تا چند در بند این عالم باشیم بیا تا
جامه بردریم و چون شیدائیان بجهت جمال ابهی
رسوای جهان گردیم و سرگشته و سودائی شویم
و آزاده و رسوائی تا آتشی از حب جمال ابهی در
قطب آفاق روشن کنیم

INBA13:252a, NLAI_BH_AB.006,
MKT6.013b, AHB_132BE #05-06 p.13,
VAA.241-241

AB10527*To: Shah Vali, in Abadih**Date: 1900 or <*

- 1 O Shah-Vali! The sovereignty of both worlds lies in servitude to the Ancient Beauty, and kingship over both realms consists in thralldom to the Most Great Name. If thou seekest lordship, be a servant, and if thou desirest greatness, show forth submission. Such is the way and path of the people of Baha, and such is the character and conduct of the denizens of the most glorious Kingdom.

- 2 And glory be upon thee, O servant of Baha, from 'Abdu'l-Baha in the love of Baha.

ADMS#280

1 ای شاه‌ولی سلطنت کونین بندگی جمال قدمست
و شهر یاری دو جهان عبودیت اسم اعظم اگر
سروری خواهی بندگی کن و اگر بزرگواری
جوئی چاکری نما روش و سلوک اهل بها این و
خلق و خوی اهل ملکوت ابهی این

2 و البهاء علیک یا عبدالبهاء من عبدالبهاء فی حبّ
البهاء

INBA13:253c

AB10436*To: Muhammad Taqi Milani, in Caucasus**Date: 1900 or <*

- 1 O faithful servant of God! The Morn of Truth hath dawned and the Light of Divine Knowledge shineth forth brightly. The signs of God, like the light of dawn, have been diffused throughout the horizons, and the Divine Call hath been raised. The fame of the Perfect Manifestation and His all-encompassing grace hath encompassed the world.

- 2 The pillars of the earth are quaking and the foundations of humanity are trembling. The heedless ones are still drunk and unconscious on the bed of ignorance.

1 ای بنده صادق حق صبح حقیقت آچلدی و
نور معرفت پارلادی و آثار حق نور سحر گبی
آفاقه منتشر اولدی و ندای الهی مرتفع اولدی و
صیت مظهر کامل و فیض شامل جهانی قابلدی

2 ارکان عالم متزلزل در و بنیه آدم متزعزع در اهل
غفلت حالا خوابگاه جهالتده مست لایعقلدر

MJT.049

AB10566*To: Mirza Baba Nayrizi**Date: 1900 or <*

- 1 O thou who art supplicating unto God! Though thou art a lowly servant at the Threshold of the Lord, yet thou art the chief of the assembly of the learned ones and the leader of the mystics. Therefore, thy station is exalted and thy rank is noble, for thou hast become intoxicated from the overflowing cup of the love of God and hast joined the company of them that are possessed of true knowledge.
- 2 And upon thee be the Glory! ‘Abbas.

1 ای مبتهل الی الله هرچند در آستان خداوند بنده
مستمندی ولی سرور انجن دانشمندان و سرخیل
عارفان پس مقامت بلند است و شأنت ارجمند
زیرا از جام سرشار محبت الله سرمست شدی و
بزمه اهل عرفان پیوستی

2 و البهاء علیک

INBA55:209a

AB10723*To: Khusraw Biman et al., in Poona**Date: 1900 or <*

- 1 Praise be to the holy God who, through heavenly grace, has illumined the world of heart and soul of humanity and made the eternal universe a rose-garden.
- 2 How excellent and blessed, then, is the one who, having gained insight and wisdom in creation, attains to a noble portion and reaches a lofty station, and who, like the loving sun of the supreme heaven, shines forth from the dawning-place of glory. A hundred times praise be upon thy soul!

1 ستایش پاک یزدانرا که بخشایش آسمانی جهان
دل و جان آدمیرا روشن و کیهان جاودان را
گلشن فرمود

2 پس نیکو و فرخنده کسی است که در آفرینش
باهوش و بینش گشته بهره ارجمند برد و پایه
بلند یابد و از خاور بزرگواری چون مهر مهرور
چرخ برین بدرخشد آفرین صد آفرین بر جان تو
باد

INBA88:336a, MSBH10.016, YARP2.315
p.267, PPAR.161, NVJ.040

AB10431*To: Aqa Abdur-Rahim, in Rafsanjan**Date: 1900 or <*

- 1 O servant of the All-Merciful, the Most Merciful! Mercy is of two kinds: special and general - the Most Holy Outpouring and the Holy Outpouring. Through God's grace, I hope that thou mayest become the manifestation of both kinds of mercy, the dawning-place of the lights of bounty, that thou mayest bring the friends to a state of enthusiasm and become a herald of the Day of Resurrection to the heedless ones.
- 2 And glory be upon the people of joy!

1 ای بندهٔ رحمن رحیم رحمت بر دو قسم است
خاص و عام فیض مقدس و فیض اقدس از
فضل حق امیدوارم که مظهر هر دو رحمت
گرددی و مطلع انوار عنایت دوستان را بشور آری
و غافلان را منادی یوم النشور گردی

2 و البهاء علی اهل الحبور

SFI14.034a

AB10390*To: Mirza Ali servant of Khadijih Bagum, in Shiraz**Date: 1900 or <*

- 1 O servant of God! Physical height and loftiness is an imaginary and relative matter - indeed it is comparative and contingent. True elevation is in the realm of the spirit, and real loftiness is in the world of consciousness.
- 2 Therefore turn thy face toward the Kingdom of Glory, that thou mayest witness true exaltation and behold the sublimity of the most high horizon. Verily thy Lord is in the supreme horizon.
- 3 And the Glory be upon thee.

1 ای بنده الهی علو و سمو جسمانی امر تصویری و
اعتباریست بلکه نسبی و اضافی علو حقیقی در
عالم جانست و سمو واقعی در جهان وجدان

2 پس توجه بملکوت ابهی کن تا بلندی حقیقی
مشاهده نمائی و ارتفاع ذروهٔ اعلی مشاهده کنی
آن ربک لبالاقی الاعلی

3 و البهاء علیک

INBA13:252b, INBA87:165a, INBA52:163a

AB10419*To: Mashhadi Murtida, in Tabriz**Date: 1900 or <*

O true servant of God! The glance of favor encompasses you and the grace and gift is perfect. Observe the divine bounty, that He guided you to the eternal abode and made you intoxicated and drunk from the cup of guidance. This is naught but from ancient grace and mighty generosity. And the glory be upon you.

ای بنده حقیقی الهی نظر عنایت شاملست و
لطف و موهبت کامل احسان الهی ملاحظه نما
که بسر منزل بقا تو را هدایت فرمود و از جام
هدی مخمور و مست کرد این نیست مگر از فضل
قدیم و جود عظیم و الهاء علیک

MKT8.030

AB10624*To: Aqa Muhammad**Date: 1900 or <*

¹ O thou who gazest upon the Abha Kingdom!

¹ ای ناظر بملکوت ابهی

² In this dark world, the luminous meteor is the mention of God, and in this earthly confinement, spiritual amplitude and conscious expansion come through recognition of the Peerless Beloved. If thou seekest an intimate companion for thy soul, become the companion of His remembrance, and if thou desirest the expanses of Paradise and consciousness, make the heart a wellspring of recognition and dawning-place of the star of certitude.

² در این عالم ظلمانی شهاب نورانی ذکر خداست و
در این تنگای ترابی فسحت روحانی و وسعت
وجدانی عرفان محبوب یگا اگر مونس جان طلبی
با ذکرش همدم شو و اگر فسحت جنان و وجدان
خواهی قلب را منبع عرفان و مشرق کوكب
ایقان فرما

³ And upon thee be glory.

³ و الهاء علیک

INBA88:263b, MKT9.202b, AKHA_134BE

#03 p.a, ANDA#50 p.26

AB10557*To: Bahiyyih Hakim**Date: 1900 or <*

- 1 O handmaiden of the merciful Lord! God has placed the crown of divine knowledge upon your head and granted you superiority over all the women of the world. 1 ای کنیز یزدان ایزد مهربان تاج عرفان بر سر تو نهاد و ترا بر بانوهای عالم برتری بخشید
- 2 A hundred thousand ladies throughout all regions should become your handmaidens, for you wear upon your head the crown of servitude to the Most Glorious Beauty (may my spirit be sacrificed for His loved ones), and you are clothed in the robe of His love and knowledge. 2 صد هزار خانمهای آفاق باید کنیز تو گردند که اکلیل کنیزی جمال ابدی روحی لاحبائه الفداء را بر سر داری و خلعت محبت و معرفت او را در بر
- 3 And upon you be glory. 3 و البهاء علیک

INBA13:098a, YARP2.186 p.184

AB10690*To: Dr Thatcher**Date: 1900 or <*

O heavenly bird and divine person and godly man! May God assist you. Rely upon the heavenly confirmations, await the strengthening of divine outpourings, watch for the merciful bestowals, loosen your tongue in utterance, give free rein in this field, seek assistance from your Lord, the All-Merciful, and be a herald of God in those regions. Call the people to the Kingdom of God, whose gates are opened wide.

ایها الطیر الملکوتی و الشخص و الرجل الالهی
ایدک الله اعتمد علی التائیدات الملکوتیة وانتظر
تقویة الفیوضات الالهیة و ترصد المواهب الرحمانیة
واطلق اللسان بالبیان و ارخ العنان فی هذا المیدان
و استعن برّبک الرحمن و کن منادی الله فی
تلك الأرجاء ادع الناس الی ملکوت الله المفتح
الأبواب

INBA59:192d

AB10620*To: Habibullah Ibn Sabbagh**Date: 1900 or <*

- 1 O thou who speakest in remembrance of God! Open thine eye in such wise that it may pierce through the veils of light and rend asunder the covering of the world of existence. Let it tear away the veils in such manner that the lights of the Beauty of the horizons of Glory may illumine.
- 1 ای ناطق بذکر حقّ چشمی بگشا که حجابات نور را کشف نماید و ستر عالم وجود را هتک کند چنان پرده‌دری نماید که انوار جمال آفاق جلال را روشن فرماید
- 2 Through the grace of the Most Glorious Beauty, be thou hopeful of every hope, for nothing is difficult for His grace.
- 2 از فضل جمال اهی بهر امیدوی امیدوار باش لیس علی فضله شیء بعزیز

INBA13:201b

AB10635*To: Haji Muhammad Najjar**Date: 1900 or <*

- 1 O you who share the profession of Noah, the Intimate of God, upon him be peace! When he beheld the Most Great Flood, he prepared an ark of salvation and took refuge in the shelter of the King of Names and Attributes.
- 1 ای هم‌حرفهء نجی‌الله حضرت نوح علیه السلام چون طوفان اعظم را مشاهده نمود سفینهء نجاتی مهیّا ساخت و رخت در پناه ملیک اسما و صفات انداخت
- 2 Therefore, if you are able, find shelter and refuge in the celestial ark of salvation which hath been fashioned by the hand of divine power, that you may be secure from all the floods of the contingent world.
- 2 پس تو اگر توانستی در سفینهء نجات آسمانی که بید قدرت الهیه ترتیب شده ملجأ و مأوی پیدا کن تا از جمیع طوفانهای کون و مکان ایمن شوی

INBA55:146

AB10559*To: Kaykhusraw**Date: 1900 or <*

O Khusraw! Your namesake forgot the world of dust and set his heart upon the world of truth. He spurned the star of eternal nothingness, shone forth from the dawning-place of divine being, quaffed the heavenly cup of life, and tasted the sweetness of beholding the Lord. As you share his name, strive to gain a portion from this ocean.

ای کیخسرو هم نام تو جهان پستی را فراموش
نمود و بجهان راستی دل بست اختر نیستی
جاودانی را نپسندید از خاور هستی یزدانی
درخشید و ساغر زندگانی آسمانی کشید و
شیرینی دیدار پروردگار چشید تو که همنامی
بکوش که از این دریا بهره‌ئی بری

INBA88:341b, YARP2.167.2 p.175

AB10323*To: Labibih daughter of Ibrahim Khayrullah**Date: 1900 or <*

- 1 My God, my God! I am one of Thy handmaidens and a leaf from the leaves of the tree of Thy love. I have turned toward the Dawning-Place of Thy mercy and the Dayspring of Thy oneness, supplicating Thee to ordain for me every good thing in Thy Kingdom and make me pure and sincere before Thy gracious countenance.
- 2 Verily, Thou art the Merciful, and verily, Thou art the Forgiving, the Clement.

1 الهی الهی اتی امة من امائک و ورقة من اوراق
شجرة محبتک قد توجهت الی مشرق رحمانیتک و
مطلع فردانیتک متضرعاً الیک ان تقدر لی کل
خیر فیملکوتک و تجعلی خالصاً مخلصاً لوجهک
الکریم

2 انک انت الرحیم و انک انت الغفور الخلیم

INBA59:187c

AB10682*To: Labibih daughter of Ibrahim Khayrullah, in Port Said**Date: 1900 or <*

O spiritual leaf, respected Labibah! O leaf stirred by the fragrances of God! May God protect and preserve you. Your father has succeeded in conveying the Most Great News to distant lands and remote regions, and in proclaiming the name of the Lord of Hosts in that praiseworthy clime. I beseech the Loving Lord to make you confirmed in all affairs. And the Glory be upon you.

آيتها الورقة المهتزة بنفحات الله صانك الله و
وفاك قد توفى والدك على اقبال النبأ العظيم
الى الأفطار الشاسعة والأنحاء القاصية والتبشير
باسم رب الجنود في ذلك الاقليم المحمود و انا
ادعو الرب الودود ان يجعلك مؤيدة في جميع
الشئون و البهاء عليك

INBA59:188b

AB10673*To: Maryam Thornburgh-Cropper**Date: 1900 or <*

- ¹ O luminous unique one! May God increase thy attraction to the divine fragrances. Place thy trust in God, rely upon God, and thank God for having chosen thee to receive the outpouring from the Kingdom of God.
- ² Therefore, loose thy tongue in praise of God, give glad tidings of the gift of God, drink from the cup of the bounty of God, adorn the gatherings with the mention of God, and be so enkindled with the fire of the love of God that "O Thou Glory of the Most Glorious!" may be heard from all thy limbs.

¹ آيتها الفريدة النوراء زادك الله انجذاباً بنفحات
الله توكل على الله واعتمد على الله واشكرى
الله بما اختارك للاستفاضة من فيض ملكوت
الله

² فاطلقى اللسان بالثناء على الله وبشرى بموهبة الله
واشربى من كأس عطاء الله وزينى المحافل بذكر
الله واشتعل بنار محبة الله اشتعالاً يسمع من جميع
اركانك يا بهاء الا بهى

INBA59:177b

AB10678*To: Mrs Ives**Date: 1900 or <*

- 1 O thou who art attracted to God! May thy Lord increase thy steadfastness in the love of the Word of God. Hold thou fast to the Most Great Handle which none can break, and grasp the hem of the robe of grandeur.
- 2 Supplicate unto God and implore as hungry children implore their mother's breast of mercy. Rejoice thou in the bounty which thou hast received from the outpourings of the Kingdom of God.

1 ايتها المنجذبة الى الله زادك ربك ثبوتاً على محبة
كلمة الله تمسكي بالعروة الوثقى التي لا انفصام لها
وتشبهي بذيل رداء الكبرياء

2 وابتلي الى الله وتضرعي تضرع الصبيان الجياع
الى ثدى رحمة الله واستبشري بالموهبة التي نلتها
من فيض ملكوت الله

INBA59:178a

AB10552*To: Muhammad Ali Nushabadi**Date: 1900 or <*

- 1 O thou who hast attained to the recognition of the All-Merciful!
- 2 Today, attainment unto the Most Great Guidance is among the supreme gifts of the All-Glorious Lord and is the most noble magnet attracting the outpourings of the realms above and the Abha Kingdom. For the divine lights are shining with intense brilliance and mighty radiance from the horizons of human consciousness. Through His grace, the drop findeth the station of the sea, and through the bounty of the Truth, the atom becometh the brilliant sun of guidance. "He singles out for His mercy whomsoever He pleaseth."

1 ای فائز بعرفان حضرت رحمن

2 اليوم فوز بهدایت کبری از اعظم مواهب
حضرت کبریاست و مقناطیس اکرم فیوضات
عالم بالا و ملکوت ابهی چه که انوار الهی از
آفاق حقائق وجدان انسانی در شدت ظهور و
قوت سطوعست قطره حکم دریا یابد و ذره
بعون فیض حق نیر هدی گردد یختص برحمته
من یشاء

INBA13:081b

AB12727*To: Muhammad Hasan Zanjani**Date: 1900 or <*

- 1 O my Lord, my Lord! This is a servant who has turned his face toward Thy Most Merciful Countenance, who has sought the gate of Thy divine bounty, and who has held fast to the cord of Thy oneness. 1
 رَبِّی رَبِّی اِنَّ هَذَا عَبْدٌ تَوَجَّهَ اِلَى وَجْهِ رَحْمَتِکَ وَ قَصَدَ بَابَ فَضْلِ رَبَّانِیَّتِکَ وَ تَمَسَّکَ بِحَبْلِ فِرْدَاوِشِکَ
- 2 O Lord! Encompass him with the glances of the eyes of Thy divine unity. 2
 اِی رَبِّ اَشْمَلْهُ بِلِحْظَاتِ عَیْنِ صِدْقِیَّتِکَ
- 3 O Lord! Strengthen him to remain firm in Thy Covenant and Testament, and to be steadfast in Thy Cause and in Thy love. 3
 اِی رَبِّ اَبْدِهِ عَلَی الثَّبُوتِ عَلَی عَهْدِکَ وَ مِثَاقِکَ وَ الرَّسُوخِ فِی اَمْرِکَ وَ مَحَبَّتِکَ
- 4 Verily, Thou art the All-Bountiful, the Most Merciful, the All-Giving. 4
 اَنْتَ اَنْتَ الْکَرِیْمُ الرَّحِیْمُ الْوَهَّابُ

INBA85:260b

AB10337*To: Mulla Bahram Akhtar Khavari**Date: 1900 or <*

- 1 He is the Peerless Friend. 1
 اوست دوست یگانه
- 2 O Star of the East! Bahram is a star that rises in the East and runs towards the West. Though radiant, it is sometimes visible and sometimes hidden. Beseech thou God that thou mayest become a brilliant star of the exalted heaven, ever visible, manifest and effulgent. May thy soul be happy! 2
 اِی اخترخاوری بهرام اختری است که از خاور مِی‌دَمَد و بباختر مِی‌دُود اگرچه تابان است ولی گهی آشکار و گهی پنهان است تو از یزدان بخواه که ستارهء درخشندهء آسمان بالا گردی و همیشه آشکار و هویدا و پرتوافشان گردی جان تو خوش باد

INBA88:342c, ALPA.035a, YARP2.041
p.090, PPAR.082?, RMT.198-199b

AB10631

To: Nushiravan
Date: 1900 or <

O Nushirvan! Nushirvan the Just, Sustainer of the poor, laid a foundation that stands eternal and firm. Crowned monarchs with their diadems became bedfellows with dust, while he, like a radiant star from the East, shines eternal in the firmament of universal dominion, ever-luminous and light-bestowing. If thou wouldst lay a foundation, lay it thus. May thy soul be gladdened!

ای نوشیروان نوشیروان دادگستر بینواپرور
 بنیادی برپا نمود که جاودان استوار و برپاست
 شهرباران با یاره و افسر هم‌بستر خاک شدند
 و او چون اختر تابناک از خاور جهانبانی در
 کیهان جاودانی روشن و نورپاش است اگر
 بنیادی نهی چنین بنه جانت شاد باد

INBA88:341c, YARP2.167.3 p.175

AB10507

To: Rustam
Date: 1900 or <

¹ He is the All-Knowing, the All-Powerful

¹ اوست دانا و توانا

² O Rustam! The sword of steel may conquer earthly realms and take sorrowful cities and settlements, but the divine sword of the tongue is that which opens in praise of God and guides the lost. This sword conquers the realm of heart and soul, not water and clay, and this blade gives life, brings the dead to life, and makes the powerless powerful.

² ای رستم تیغ پولاد کشور خاک گشاید
 و شهر و آبادی اندوهناک ستاند پولادکان
 خدائی زبانست که بستایش یزدان گشائی و
 گگشتگانرا راه نمائی این شمشیر کشور جان و
 دل گشاید نه آب و گل و این تیغ جان بخشد
 و مرده زنده نماید و ناتوان را توانا کند

INBA88:338b, YARP2.321 p.269

AB10511*To: Rustam Suhayli**Date: 1900 or <*¹ In the name of God, the All-Knowing¹ بنام ایزد دانا

² O kind Rustam, may his soul be illumined! O kind Rustam, it is God whose sun is radiant and whose stars are brilliant, whose clouds are rain-laden, whose table is spread, and whose bounty is ready. He giveth shelter to the homeless and tent and pavilion to the wanderer. He bestoweth wealth upon the poor and honor upon the needy. The priests are deprived, while the peasants are nurtured and chosen at the threshold of God.

² رستم مهربان روانش روشن باد ای رستم مهربان یزدانست که آفتابش تابان و اخترانش رخشان و ابرش پر باران و خوانش گسترده و بخشش آماده است بی‌نویان را پناه دهد و بیسر و سامان را خیمه و خرگاه درویش را توانگری بخشد و مستمند را ارجمندی دستوران بی‌بهره شوند و دهقانان پرورده و برگزیده درگاه خدا

INBA88:339b, YARP2.232 p.211

AB10526*To: Shah Siyavash (Yazd)**Date: 1900 or <*

O Shah Siyavush, thy namesake possessed a pure garment and a radiant countenance. He was free from the earthly world and nimble in the path of awareness. In the end he was wounded by the arrow of tyranny and his head was severed by the enemy's sword. But no harm came of it, for he was exalted in the assembly of the oppressed and did not participate in shedding the blood of the helpless.

ای شاه‌سیاوش همنام تو دامنی پاک داشت و رخی تابناک از جهان خاک آزاد بود و در راه هوشیاری چالاک پیاپی بتیر ستم از رده شد و بتیغ دشمن سر بریده ولی زبانی نه چه که در انجمن ستم‌دیدگان سرفراز شد و بر یختن خون بیچارگان انباز نگشت

INBA88:340b, YARP2.235 p.212

AB10540*To: Shirin mother of Bahram Bihmard**Date: 1900 or <*

O Shirin! Sweetness and delight are found in the heavenly food, and pleasure in spiritual sustenance, for material sweetness produces bile and causes intestinal ailments and disorders. But divine sweetness fills the palate with delight and increases the spirit's health and well-being. This refined sugar is the love of God and the knowledge of God.

ای شیرین شیرینی و حلاوت در مائده
آسمانیست و لذت در طعام روحانی زیرا شیرینی
عنصری صفرا تولید نماید و سبب علل و امراض
امعاء و احشاء گردد اما شیرینی الهی کام را
پرحلاوت نماید و روح را صحت و عافیت بپفزاید
این قند مکرر محبت الله است و معرفت الله

YARP2.185 p.183

AB10687*To: William Hoar**Date: 1900 or <*

¹ O thou lamp kindled with the fire of the love of God! The bearer of glad tidings hath come with Joseph's garment of the glory of the heavens and cast it upon thy face, and thine eyes were opened to see the lights of the Kingdom shining forth in all regions. Therefore thank God for this supreme gift.

¹ ایها السراج الموقد بنار محبة الله قد جاء البشير
بقميص يوسف بهاء السموات و القاه على
وجهك فارتدت بصيراً تشاهد انوار الملكوت
ساطعة على الأرجاء فاشكر الله على هذه الموهبة
العظمى ع ع

² Convey my greetings and praise to thy honored and assured wife and to thy two noble and honored daughters.

² بلغ التحية و الثناء على قرينتك المحترمة الموقنة و
على ابنتيك الكريمتين المحترمتين

INBA59:190a

AB10688*To: George, son of Ibrahim Khayrullah**Date: 1900 or <*

O thou descendant of that honored and distinguished father! Divine favors have led thee to those regions, such that the grace of God hath encompassed thee and divine bestowal hath surrounded thee. Thus didst thou attain the ultimate hopes of those holy ones who are drawn nigh, and achieve a mighty triumph. Be thou consoled through beholding the manifest light. Verily, I beseech God to assist thee under all conditions.

أيها السليل لذلك الأب الجليل المحترم قد ساقك
الأنطاف الى تلك الأطراف حتى شملت العناية
واحاطتلك الموهبة الالهية ففزت بمنتهى آمال
المقربين القدسيين واكتسبت الفوز العظيم وقرر
عيناً بمشاهدة النور المبين واتى اتضرع الى الله ان
يؤيدك في كل الأحوال

INBA59:188d

AB10681*To: Nabihih, daughter of Ibrahim Khayrullah, in Port Said**Date: 1900 or <*

O spiritual leaf, respected Nabihih! O spiritual leaf who art remembering the remembrance of God! May the Lord of verses preserve thee. Turn thy heart toward the Supreme Concourse, attach thyself to holy outpourings from the Most Exalted Realm, place thy trust in God, seek that which endureth in God's Kingdom, and pursue everlasting life, eternal glory, heavenly rest, and the outpourings of the All-Merciful.

أيها الورقة الروحانية المتذكّرة بذكر الله حفظك
رب الآيات وجهي قلبك الى الملأ الأعلى وتعلّق
بفيوضات مقدّسة من الجبروت الأسمى وتوكّل
على الله واطلبي ما يبقى فيملكوت الله وابتغي
الحياة الأبدية والعزة السرمديّة والراحة الملكوتية
والفيوضات الرحمانية

INBA59:188c

AB10334*To: Jamshid Ardishihr**Date: 1900 or <*

He is Bahram. Through the bounty and generosity of the Lord, and through the bestowal and nurturing care of the Creator, souls have been made fresh and new, becoming mirrors reflecting the Sun of the divine world. They have drawn their portion

اوست بهرام از بخشش و بزرگواری پروردگار
و دهش و پرورش کردگار جانهای تازه شده
اند که اینه دار آفتاب جهان یزدانی گشتند و از

from the boundless ocean, and now, from the wine of the celestial wine-vault, they are so intoxicated that the cry of their drunkenness and selflessness reaches the ears of the angel of the highest heaven.

دریای بی پایان بهره بردند و اکنون از باده
نمخانه آسمانی چنان سر مستند که فریاد مستی و
بخودی ایشان بگوش سروش سپهر برین میرسد

INBA88:336b, YARP2.316 p.268

AB10344

Date: 1900 or <

- 1 O handmaidens of the All-Merciful! The true Sovereign hath bestowed such a bounty upon His handmaidens that the queens of the world will envy them and take pride in being their maid-servants.
- 2 Have patience for a while - it is not yet known. Soon this honor and glory will become manifest throughout all worlds, even unto the very dust itself. At that time its worth shall be recognized.
- 3 And the Glory be upon you all.

1 ای اماء رحمن سلطان حقیقی اماء خویش را
چنین بخششی فرموده که ملکه‌های آفاق غبطه
خواهند خورد و بکنیزی ایشان افتخار خواهند
کرد

2 قدری صبر نمائید هنوز معلوم نیست عنقریب این
شرف و نغز در جمیع عوالم حتی در نقطهء تراب
نیز ظاهر خواهد شد آن وقت قدرش شناخته
خواهد گشت

3 و البهاء علیکن

INBA13:256

AB10377

Date: 1900 or <

- 1 O thou who art disheveled in thy love for the Friend! Although for a time thou didst wander distracted and bewildered in the wilderness of deprivation, yet praise be to God that at the end of thy journey and wandering thou didst find thy way to the threshold of the All-Possessing Lord, and didst lay thy head upon His sacred doorstep, and didst raise the cry of "O Thou Glory of the Most Glorious!" and with tears streaming from thine eyes didst water the flowers in the garden of the All-Merciful.

1 ای آشفته موی دوست اگرچه در بادیه حرم
مدتی سرگشته و سرگردان شدی ولی شکر که
در نهایت سیر و سیاحت باستان حضرت یزدان
پی بردی و سر بعتبه مقدسه گذاشتی و نعره
یا بهاء الاهی بلند نمودی و باب دیده و سرشک
چشم گریان گلهای بستان رحمن را آب دادی

2 And the glory be upon thee.

2 و البهاء علیک

INBA55:337b

AB10427

Date: 1900 or <

O servant at the Divine Threshold! This is the day of testing and the time of trial. Show forth firm steps and keep your heart steadfast, lest the fierce winds that are blowing cause you to waver and slip in God's Covenant and Testament. This is the irrevocable decree. Blessed is he who holdeth fast to God's Covenant, the All-Compelling, the Self-Subsisting. Awaken all the loved ones.

ای بندهء درگاه الهی یوم امتحانست و زمان
افتتان قدم راسخ نمائید و قلب را ثابت که مبادا
اریاح شدیده که در هیجانست شما را در عهد
و پیمان الهی سست نماید و بلغزاند هذا هو الأمر
المختوم طوبی لمن تمسک بعهد الله المهیمن القیوم
جميع احباً را بیدار نما

INBA88:032

AB10439

Date: 1900 or <

1 O my dearly beloved! It is explicitly stated that the loving-kindness, favors and infinite bounties of the All-Glorious One are confined to the reality of man. However, the word "human being" is applied to the people of understanding, while one who is deprived of praiseworthy virtues is an animal - nay, worse than that are the ungrateful ones.

1 ای بنم چوق سودیگم جناب کبریایک لطف
و احسانی و موهبت بیپایانی حقیقت انسانه
مخصوص اولدیغی منصوبدر آنجق انسان
کلمه سی اهل عرفانه اطلاق اولنور و فضایل
مدوحه دن محروم اولان حیواندر بلکه اندن بدتر
اهل کفراندر

2 Render thanks at the threshold of the All-Merciful that thou art a radiant star, having become the dawning-place of the lights of bounty and the manifestation of favors.

2 سن حضرت رحمن درگاهنه شکر ایله که مظهر
الطاف و مطلع انوار احسان اوله رق کوکب
رخشان سن

MJT.043

AB10449*Date: 1900 or <*

- ¹ O distracted one! That radiant countenance - offer a hundred thousand thanks in every breath that you have become the companion of the lovers of the Beloved's face, and have traversed towns and wilderness and sea until you reached the blessed luminous spot, and circumambulated around the Most Great Sanctuary, and were blessed with the bounty of providing water for the pilgrims and [serving] the Sacred Mosque. This is a great favor and an exalted grace.

¹ ای پریشان آنروی تابان صد هزار شکر در هر
دمی نما که همدم عاشقان روی جانان گشتی و
کوی و صحرا و دریا طی نمودی تا ببقعه مبارکه
نورا رسیدی و حول حرم کبریا طواف نمودی و
بموجب سقایة الحاج و المسجد الحرام فائز شدی
این است فضل عظیم و لطف جلیل

- ² And the Glory be upon you.

² و البهاء علیک

INBA55:337a

AB10490*Date: 1900 or <*

O Mighty Lord! We are sinners, and Thou art the Forgiver, the All-Pardoning, the All-Merciful. Open wide the eyes of Thy grace and bestow the radiance of Thy bounty. Make this servant of Milan intoxicated with the wine of the All-Merciful, and grant this wandering, yearning soul shelter in Thy divine protection. Aid him to achieve his highest aspirations in all conditions, and in every moment grant him victory through the hosts of salvation. Verily, Thou art the Powerful, the Generous, the Most High.

ای خداوند بزرگوار ما گنه کاریم و تو عفو غفور
آمرزگار نظر عنایت بگشا و پرتو موهبت بخش
این بنده میلانی را سر مست باده رحمانی فرما
و این سر گشته سودائی را در پناه ربانی پناه
بخش و در جمیع احوال باعظم آمال موفق کن
و در کل اوقات بجنود نجات نصرت فرما انک
انت المقتدر الکریم المتعال

INBA13:156a

AB10497*Date: 1900 or <*

- ¹ O Dervish! Your name is luminous and your heart is like a rose garden, and the protection and shelter of the Divine Unity is your coat of mail and armor.
- ² Therefore, as befits your name, you must become like a brilliant lamp and like the blazing sun. You must ever shine like a star and like the luminous moon cast your light upon the ethereal realm. Such are the luminous bodies - meaning the enlightened person.

¹ ای درویش تو را نام روشن و دل گلشن است
و صون حمایت حضرت احدیت قفتان و جوشن

² پس بمقتضای نام باید چون سراج و هاج گردی
و چون آفتاب پر تاب شوی چون ستاره همواره
بدرخشی و چون بدر منیر نور بآئیرسانی اجسام
منیره یعنی شخص روشن چنین است

INBA55:432a

AB10515*Date: 1900 or <*

O thou who art alive with the remembrance of God! True life on this earth below consisteth in the remembrance of the Almighty, and in the realms above is attained only in the shelter of the All-Merciful. Let thy earthly life, therefore, become a mighty sign of God that thou mayest prepare the way for life eternal. Shouldst thou fail in this endeavour thy life in this world and the next shall surely come to naught. Verily true mention of God lies above all else in the teaching of His Cause. The Glory of God rest upon thee.

ای زنده بذکر حق حیات حقیقی در این جهان
ذکر یزدان و در آن جهان جوار رحمت رحمن
پس این حیات را آیات بینات کن تا آن حیات
حاضر و مهیا گردد و الا هر دو زندگانی از بنیاد
برافتد و ذکر حق در رتبه اولیه تبلیغ امر حق
است و البهاء علیک

INBA13:088a

AB10524*Date: 1900 or <*

O beloved and kind friend! The True Beloved and Divine Joseph unveiled His face and appeared in the Egypt of the All-Merciful. Some, like an old crone, sought Him with a skein of yarn; some, like Zulaykha, yearned for union with the Beloved, sacrificing life and wealth and honor and name and reason and understanding; and some, like Jacob, had their eyes illumined by the fragrance of His garment.

ای سوگلی یار مهربان دلبر حقیقی و یوسف الهی
کشف نقاب ایده‌رک مصرِ رحمانی‌ده عرض
دیدار ایلدی کیمی پیره زال‌اسا بیر کلافه ایله
خریدار کیمی زلیخا گبی جان و مال و ننگ
و نام و عقل و هوش ایله طالب وصال [یار
و] کیمی یعقوب گبی بوی قیص ایله دیده‌سی
نوردار اولدی

MJT.019

AB10534*Date: 1900 or <*

O candle of the gathering of love! The horizons of contingent being are encompassed by endless darkness, and the Cause of God is like the world-illumining sun, yet the deeds of the people of passion have become like dark clouds blocking the rays of the All-Merciful. Soon you shall see the criminals weeping and lamenting and crying out in grief, saying "Alas for what we neglected!" And they shall say "Would that we were dust, or decayed bones, or scattered particles!" And the Glory be upon you.

ایشمع محفل حبّ آفاق امکان محاط بظلمات
بیپایان است و امرالله چون آفتاب جهانتاب ولی
اعمال اهل هوی چون سحاب ظلمانی حجاب انوار
رحمانی گشته نساء ما اکتسبوا المجرمون فسوف
ترونها ییکون وینوحون ویصرخون واسفا علی
ما فرطناو یقولون یا لینانکّا تراباً او عطائاً بالیة
اوهباء مېبشا و الهاء علیک

INBA13:088b

AB10567*Date: 1900 or <*

- ¹ O thou who art turned unto God! Blessed art thou for having clung to the cord of His loving-kindness and laid hold of His sure handle, for having entered beneath the shade of the Divine Lote-Tree and drunk from the cup of His favor, and tasted the honey of His guidance.

¹ ای متوجّه الی الله خوشا بحال تو که بجبل عنایت
تشبّث نمودی و بعروة وثقی تمسّک جستی و در
ظلّ سدره منتبی داخل گشتی و از کأس
عنایت نوشیدی و از شهد هدایت چشیدی

- 2 Thou art intoxicated with the wine of divine unity and enchanted by the pure vintage of His oneness. سرمست بادهء توحید شدی و می پرست
نمخامهء تفرید گشتی
- 3 Turn thou toward the Kingdom of the Divine Invisible and seek confirmation from the hosts of the Supreme Concourse. توجّه بملکوت غیب الهی کن و طلب تأیید بجنود
ملاً اعلاء نما
- 4 And the Glory rest upon thee. و البهاء علیک

INBA13:222a

AB10579

Date: 1900 or <

- 1 O thou who art illumined with the lights of guidance! Give thanks unto the Lord, the Self-Subsisting, that in the Valley of Towa, the Sinai of God, the Mount of Eternity, thou didst witness the lights of guidance and wert honored with the effulgences of the Sun of the horizon of sanctification. ای مستشرق بانوار هدایت شکر کن حضرت
رب قیوم را که در وادی طوی سینای خدا
طور بقا انوار هدی مشاهده نمودی و بتجلیات
شمس افق تقدیس مشرف گشتی
- 2 Thou didst run in the holy wilderness and beheld the signs of the power of His Highness the Sovereign Lord of Oneness in the realm of spirit and heart, until thou didst attain unto this bounty and arrive at this gift. در بریه قدس دویدی و آثار قدرت حضرت
سلطان احدیت را در عالم جان و دل مشاهده
کردی تا باین فضل فائز شدی و باین موهبت
واصل
- 3 And the Glory be upon thee. و البهاء علیک

INBA88:262a

AB10581

Date: 1900 or <

- 1 O thou who art poor in God! In this world all people are distracted, but each one is distracted by something different. One is distracted by loved ones, another by endless wealth and riches, another by worldly dominion, and yet another by gardens and orchards. ای مستمند الهی در جهان جمیع مردمان پریشان
اما هر یک پریشان چیزی یکی پریشان دلبرانست
و دیگری پریشان مال و منال بی پایان و دیگری
پریشان سروری جهان و دیگری پریشان گلستان
و بوستان

- 2 Praise be to God that thou art distracted by that Beauty Who is the Luminary of the horizons, and hast become a cupbearer from that stream which is the fountain of life.
- 2 الحمد لله تو پریشان آنجالی که نیر آفاق است و ساقی از جویباری گشتی که چشمه حیوانست

INBA55:338a

AB10583

Date: 1900 or <

- 1 O thou who art radiant with the lights of faith and dawning-place of the signs of certitude!
- 1 ای مشرق بانوار ایمان و مطلع آثار ایمان
- 2 The heart is like a niche, and faith is like the lamp, and the pillars are like the glass globes. When these lights are kindled in this niche, it becomes a rose garden, and the lights of divine outpourings become manifest and radiant through these glass globes.
- 2 قلب بمنزله مشکاة است و ایمان بمنزله مصباح و ارکان بمنزله زجاجات این انوار چون در این مشکاة روشن گردد گلشن شود و انوار فیوضات از این زجاجات ظاهر و ساطع شود
- 3 Therefore strive with heart and soul, and surge and cry out, that the divine characteristics may become manifest and evident from the illumined human reality.
- 3 پس بجان و دل بکوش و بجوش و بخروش که شئون رحمانی از حقیقت نورانی انسانی ظاهر و باهر شود
- 4 Upon thee be the glory of God.
- 4 علیک بهاء الله

INBA88:264a, AKHA_134BE #02 p.a

AB10585

Date: 1900 or <

- 1 O manifestation of submission and resignation! If you seek to fully manifest these two praiseworthy attributes and laudable realities in this spiritual life, be ever intoxicated and exhilarated by the divine wine, and seek neither tidings nor fruits from the world of existence and the realm of the visible. Know this much: that whatever occurs is good, though its wisdom may be hidden and its cause not apparent. When it becomes manifest, every soul will acknowledge these events.
- 1 ای مظهر تسلیم و رضا اگر مظهریت این دو صفت ممدوحه و حقیقت مجوده را بتماما طلبی در این حیات روحانی همیشه مست و مخمور صهای الهی باش و از عالم وجود و حیز شهود خبری مجو و ثمری مطلب اینقدر بدان که آنچه واقع خبریست ساطع حکمتش پنهانست و سببش غیر عیان چون ظاهر گردد هرنفسی مدعن وقایع شود

2 And glory be upon you.

2 والهاء عليك

INBA88:266c

AB10605

Date: 1900 or <

1 O thou who art guided by the lights of God's guidance! The fire of guidance is ablaze in the blessed Tree growing on Mount Sinai, and the light of eternity is rising and gleaming in the human horizon, and the Sun of Truth is effulgent in the Abha Kingdom, and the Most Great Light is shining and radiant from the highest Realm of Might. The outpourings are descending like torrential rain, and the manifestations of the Abha Beauty are succeeding and following one after another from the Dayspring of the Unseen. Therefore be not sorrowful, be not dejected.

1 ای مهتدی بانوار هدایت الله نار هدی در شجره مبارکه نابته در طور سینا مشتعل و نور بقا در افق انسان طالع و مثلثا و شمس حقیقت در ملکوت ابهی فائض و نیر اعظم از جبروت اعلی ساطع و لامع افاضات چون غیث هاطل نازل و تجلیات جمال ابهی از مطلع غیب مترادف و متابع پس افسرده مباش پژمرده مباش

2 And the glory be upon thee.

2 والهاء عليك

INBA88:265b

AB10614

Date: 1900 or <

1 O thou who art assured of the Divine Manifestation! His Holiness the Prince of Martyrs (may the spirit of all existence be sacrificed for Him) offered up His life in the field of sacrifice on the plain of Karbila, and freely and generously sacrificed His soul and heart and kindred and children and all His possessions in the path of the All-Merciful, that He might teach the friends of God the way of divine love and impart to His spiritual companions the mysteries of the love of God.

1 ای موقن بظهور آلهی حضرت سید الشهداء روح العالمین فداء در مشهد فداء صحرائ کربلا جانبازی فرمود و جان و دل و اهل و اولاد و مال و منال کل را آنروح مجردارزان و رایگان در سبیل رحمن فدا فرمود تا دوستان آلهی را رسم عشق آلهی آموزد و یاران معنوی را اسرار محبت آلهی غنی

2 Take ye from Me and hearken unto Me and follow My example.

2 خذوا ولی اسمعوا و بی اقتدوا

3 And the Glory be upon thee.

3 والهاء عليك

INBA88:264b

AB10626*Date: 1900 or <*

1 In the Name of the Blessed Lord

1 بنام فرخنده پروردگار

2 O renowned one! Many renowned ones have appeared in the world, but their radiant splendor lasted but a moment and their surging ocean was but a dewdrop. Their lamp was extinguished and their dust became a covering. But those renowned ones who drank from the cup of wisdom, traversed the wilderness of nobility, opened the eye of insight, and prostrated themselves at the threshold of divinity - strive thou to become renowned like these.

2 ای نام دار نامداران در جهان بسی پدیدار شدند ولی پرتو شکوهشان دمی بود و دریای خروش شان شبنمی چراغشان خواموش شد و خاکشان روپوش مگر نامدارانی که ساغر دانائی به پیودند و بیابان بزرگواری پیودند و چشم بینائی گشودند و رخ بدرگاه خدائی سودند پس تو بکوش که چنین نامدار گردی

INBA88:339a, YARP2.323 p.270

AB10661*Date: 1900 or <*

1 O faithful friend!

1 ای یار موافق

2 On this dawn when the lights of the morning star have encompassed the East and West of the horizons, the heart of the world is in agitation and the temple of contingent being is trembling, for the foundation of God's Covenant has been surrounded by the axe of oppression, and the tree of the divine Testament and Covenant has been assailed by the whirlwind of violation with utmost uprooting.

2 در این بامداد که انوار کوکب صبح اشراق شرق و غرب آفاق را احاطه نموده است قلب عالم در اضطراب است و هیکل امکان در ارتعاش چه که بنیان پیمان یزدان را تیشهء جفا احاطه نموده است و شجرهء عهد و میثاق را گردباد نقض در اشد استتصال

3 Implore God for steadfastness and firmness.

3 از خدا ثبوت و استقامت طلبید

INBA88:194a

AB10757*Date: 1900 or <*

- 1 O thou whom God hath placed beneath the shade of His mercy! Rejoice in the bounty of thy Lord, for verily the clouds of generosity are pouring down their rain, and the clouds of divine gifts are thundering and flashing forth, and the lights of grace are shining with the utmost brilliance, and the lovers are in a state of rapture and burning passion, and the floods of their tears cannot extinguish their flames.
- 2 By thy life! This fire is light itself, and this torment is sweet delight and joy, and this cup is mingled with camphor. Blessed are they who are consumed by the fire of longing! Blessed are the tears that flow in separation! Blessed are the sighs of hearts enkindled with ardent desire!

1 يا من انشاء الله في ظل رحمته ابشر بفضل مولاك
فان غمام الجود يوجد و تتأشب الموابب مزعاد و
مبراق وانوار الفيض في اشد اشراق والعشاق في
وله واحتراق ولا يطفى نيرانهم سيول الاماق

2 لعمرك هذه النار نور وهذا العذاب عذب وسرور
وهذه الكاس مزاحها كافور طوبى للمحترقين
بنار الاشتياق طوبى لدموع تحلبت في الفراق
طوبى لزفرات قلوب تلهب من الاشواق

INBA88:257a

AB10996*To: Louise Nash, in Chicago**Date: 1900 or <*

O thou heavenly daughter! I have read thy wonderful letter containing expressions of utmost sweetness and eloquence. Though thou art small in the physical and material world, I beseech God to make thee great in spirit in the Kingdom of God.

ايتها البنت الملكوتية اني تلوت رقيمتك البديعة
المحتوية على جملي في غاية الحلاوة والبلاغة وانك
وان كنت صغيرة في عالم الجسد والناسوت اسئل
الله ان يجعلك كبيرة من حيث الروح في عالم
الملكوت

DRM.021d

AB10832*To: Masumih mother of Ramidan Ali, in Yazd**Date: 1900 or <*

...O merciful Lord! My soul is a sacrifice to the dust of Thy threshold. Waft the sweet fragrance to my nostrils and guide me to Thy path. I am helpless, grant me aid. I am forlorn, bestow upon me a heart though it be in a hundred pieces. Be Thou the companion of my soul and become my comfort and the joy of my conscience. When Thou bestowest favor there is intimacy, and when Thou showest justice there is trepidation. Thou art the Merciful, the Generous, and the Kind.

ADMS#206x

ای یزدان رحمن جانم فدای خاک آستان
 بوی خوشی بمشامم رسان و بکوی خویش
 دلالت فرما بیچاره‌ام چاره‌ئی کن آواره‌ام دل
 صدپاره‌ئی ده مونس جانم باش و راحت و
 مسرت وجدانم گرد چون عنایت کنی انس
 است و چون عدالت نمائی وحشت است توئی
 رحیم و کریم و مهربان

MMG2#319 p.358x

AB10935*To: Aqa Abdu'l-Baqi**Date: 1900 or <*

O 'Abdu'l-Baqi! How fortunate thou art to have succeeded in serving thy father and to be the cause of comfort to that illustrious and most great near one. Know thou the worth of this distinguished father and be thankful that thou art the son of one so loved, for whom the Blessed Beauty, may my spirit be a sacrifice for His loved ones, showed the utmost favor and consideration. And the Glory be upon thee.

ای عبدالباقی خوشا بحال تو که موفق بخدمت
 پدر شدی و سبب آسایش آن مقرب جلیل اکبر
 هستی قدر این پدر سرور بدان و شکر کن که
 پسر این مهرپروری جمال مبارک روحی لأحبائه
 الفداء نهایت عنایت را در حق او داشتند و البهاء
 علیک

INBA13:228b, INBA85:175b

AB11011*To: Dr Steiner**Date: 1900 or <*

O spiritual friend! May God increase your refreshment through the divine fragrances. The breezes of the Holy Spirit have spread throughout the vast regions and expansive spaces of the furthestmost shore, and this is due to the penetrating power of the Word of God. Soon the Word will confirm you in that which you love and with which you are content.

أيها الرفيق الروحاني زادك الله انتعاشاً بنفحات
الله قد انتشرت نفحات روح القدس في الأقاليم
الشاسعة الأرجاء فسيحة الفضاء العدو القصى
و هذا من نفوذ كلمة الله فسوف تؤيدك الكلمة
على ما تحب و ترضى

INBA59:192a

AB11015*To: Dr Stewart**Date: 1900 or <*

O thou who art enkindled with the fire of the love of God! May God increase thy attraction! The hearts have been illumined by the light of inspiration, and souls have been purified through teachings that renew the spirits and revive the hearts and powers. Arise thou to serve the Cause of God with a strength confirmed from the Kingdom of God.

أيها المشتعل بنار محبة الله زادك الله انجذاباً قد
اشرقت القلوب بنور الالهام و زكت النفوس
بتعاليم مجددة للأرواح و محيية للأفئدة و القوى
و انتك انت قم على خدمة امر الله بقوة مؤيدة
من ملكوت الله

INBA59:191c

AB11012*To: John Guilford**Date: 1900 or <*

O heavenly friend and spiritual person! May God assist you. Darkness had encompassed all regions and the horizons had become darkened in all directions. Then the Ancient Morn

أيها الصديق الملكوتي و الشخص الروحاني
وقفك الله كانت الظلماء احاطت الأرجاء و
غدت الآفاق مظلمة الأنحاء ثم تنفس صبح

breathed forth with the lights of the Greatest Name, where-
upon the East and the West in their entirety became illumined.
Soon they shall fall down in prostration and adoration.

القدم بأنوار الاسم الأعظم فاستضاءت المشارق
والمغرب بأسرها فسوف يخرجون ركعاً سجداً

INBA59:192b

AB10865

To: Karbala'i Yusuf (Rafsanjan)

Date: 1900 or <

O servant of the Most Glorious Beauty! Joseph of Egypt ap-
peared in the marketplace, and Zulaykha, though a stranger,
became familiar with him and rent her garment in her love
for him. But his own brothers, though familiar with him, rent
his garment and stained it with blood and cast him into a well,
and sold him for a paltry price of a few pieces of silver. Take ye
warning, therefore, O ye who are endued with understanding!
And upon thee be glory, O thou who hast believed in God.

ای بنده* طلعت ابهی یوسف مصری در بازار
جلوه نمود زلیخای بیگانه آشنا گشت و گریبان
بجبتش درید ولی اخوان آشنا جامه اش دریدند
و بخون آمیختند و در چاه انداختند و بثن بخس
دراهم معدوده فروختند فاعتبروا یا اولی الألباب
و الباء علیک یا من آمن بالله

INBA13:053a

AB10812

To: Lua Getsinger

Date: 1900 or <

- 1 O my God, my God! This is Thy maidservant who supplicates
to the kingdom of Thy mercy, who is attracted by the fra-
grances of Thy holiness which Thou hast bestowed upon Thy
servant who has turned towards the heaven of Thy oneness.
- 2 O Lord! Aid them both to be detached from all else save Thee,
to be occupied with Thy remembrance and praise, and to be
set ablaze with the fire of Thy love.
- 3 Verily, Thou art the Generous One.

1 الهی الهی هذه امتک المبتلهة الی ملکوت
رحمانیتک المنجذبة بنفحات قدسک الّتی وهبتها
لعبدک الذی توجه الی جبروت فردانیتک

2 ای ربّ ایدهما علی الانقطاع عمّا سواک و
الاشتغال بذکرک و ثنائک و الاشتعال بنار
محبتک

3 انک انت الکریم

INBA59:179c

AB10999*To: Margaret K Kern**Date: 1900 or <*

O thou heavenly jewel, upon thee be the Most Glorious Glory of God! Turn thou to the Kingdom of verses of the Lord of clear and evident signs, and seek whatsoever thou wishest of the gifts of thy Lord. Open thy tongue in mention of the All-Merciful and call to thy Lord with goodly counsel. He will assist thee to diffuse the holy fragrances throughout all regions.

ايتها الجوهرة المملوكة عليك بهاء الله الأبهى
توجهي الى ملكوت الآيات ربّ اليبينات
الواضحات واطلبي ما شئت من مواهب ربك
وافتحي اللسان بذكر الرحمن وادعي الى ربك
بالموعظة الحسنة فيؤيدك على نشر نفحات
القدس في الآفاق

INBA59:179a

AB11004*To: Mary Morris**Date: 1900 or <*

O thou who art uttering the praise of God! May He endow thee with the utterance confirmed and strengthened by His Holy Spirit. Through the beams of light shining from the Kingdom, the Horizon of existence has opened and rejoiced; and the caller of happiness has vociferously exclaimed: "hasten to Success in this morning which is shining on all the horizons and countries." Therefore thank thou God, the Ancient, for the profit thou hast derived from that clear and pure Light.

ايتها الناطقة بثناء الربّ الجليل انطقك الله بتأييد
روح القدس قد تبلى افق الوجود بشعاع ساطع
من الملكوت و نادى منادى الفلاح حتى على
النجاح في هذا الصباح الساطع على الآفاق فانت
اشكري الربّ القديم بما استفدت من النور المبين

INBA59:178c

AB10810*To: Mirhani Shahab**Date: 1900 or <*

- 1 My God, my God! This is Your servant who has turned to the Kingdom of Your mercy and who has clung to the word of Your oneness. He supplicates You and implores Your Kingdom to encompass him with the glances of Your eye of loving-kindness and to protect him through Your safeguarding and sheltering care.
- 2 O Lord! Answer his prayer, facilitate his affairs, and perfect his joy through the attainment of his hopes. Verily, You are the All-Bountiful, the Most Exalted.

1 الهى الهى هذا عبدك المتوجه الى ملكوت
رحمتك المتشبث بكلمة فردائيتك يتضرع
اليك و يتهل الى ملكوتك ان تشمله بلحاظ
عين عنايتك و تحفظه بصونك و كلائك

2 ايرب اجب مسئوله و يسر اموره و كل سروره
بحصول ما يتناه انك انت الكريم المتعال

INBA59:189a

AB11003*To: Mrs Aldridge**Date: 1900 or <*

O respected lady! O thou who art advancing unto God! I have understood the contents of thy letter which speaks of thy sincerity in the Cause of God, thy turning toward God, and thy clinging to the hem of the robe of grandeur. I supplicate God that He may prepare for thee guidance in thy affairs and grant thee thy heavenly hopes so that thou mayest be well-pleased. And the glory be upon thee.

ايتها المقبله الى الله قد عرفت مضمون كتابك
الناطق بخلوصك فى امر الله و توجهك الى الله
و توسلك بذيل رداء الكبرياء و اتضرع الى الله
ان يهباً لك من امرك رشداً و يعطيك آمالك
الملكوته فترضى و البهاء عليك

INBA59:185b, MJZ.034

AB11000*To: Mrs Gear**Date: 1900 or <*

O precious gem of the Kingdom! May God refresh thy heart with a breeze from the holy and blessed realm. Be thou gladdened with the glad-tidings of God, and rejoice in the bounty of God, and let thy breast be dilated through the fragrances of God, and let thy heart be attracted to the Kingdom of God, and let thine eyes be solaced by beholding the signs of God.

أيّها الجوهرة النّفيسة المملوكة انعش الله قلبك
بنسيم من الاقليم المقدّس المبارك ابشرى
ببشارات الله و افرحى بموهبة الله و اشرحى
صدراً بنفحات الله و انجذبى قلباً بملكوت الله و
قرّ عيناً بمشاهدة آيات الله

INBA59:178d

AB11005*To: Mrs Kolton**Date: 1900 or <*

¹ O thou noble, pure and holy soul! May the Lord of Hosts assist thee! The necks have bowed down, and heads have been lowered in humility, and voices have been hushed, and faces have submitted themselves before the Ever-Living, the Self-Subsisting.

¹ أيّها النّفس النّفيسة الزّكيّة الطّاهرة ايّديك ربّ
الجنود قد خضعت الأعناق و ذلت الرّقاب و
خشعت الأصوات و عنت الوجوه للحيّ القيوم

² Soon shalt thou witness its effects, and its lights shall shine forth, and its fragrances shall be diffused.

² و سوف ترى آثارها و تشرق انوارها و تنتشر
نفحاتها

INBA59:179b

AB10995*To: Mrs Ladlaugh**Date: 1900 or <*

O thou divine sign and spiritual essence! Be of good cheer, rejoice in heart, be gladdened in breast, rise to a lofty station, and hearken to an exalted call from the Holy Land which has

أيّها الآية الرّحمانية والجوهرة الرّوحانيّة طيّ نفساً
و افرحى قلباً و اشرحى صدراً و اعتلى مقاماً و

ever been the treasury of God's Kingdom, scattering the pearls of God's bounty.

اسمعی نداء مرتفعاً من الأرض المقدسة التي لم تزل
كانت مخزن ملكوت الله تنثر لآلي موهبة الله

INBA59:180c

AB10853

To: Muhammad Baqir

Date: 1900 or <

O servant of Baha, O Muhammad-Baqir! Enroll the children in the divine school and, like a teacher of love, impart to them realities and meanings so that through the celestial power they may attain maturity and receive radiance from the Sun of Reality, and each one may become a teacher of the horizons and be numbered among the people of enlightenment.

ای بندهء بها ای محمد باقر اطفال را در دبستان
الهی داخل کن و چون ادیب عشق تعلیم حقائق
و معانی ده تا بقوة ملکوتیه ببلوغ رسند و از
شمس حقیقت فروغ گیرند و هریک معلم آفاق
گردند و از اهل اشراق شوند

INBA13:227b, INBA85:174b, MSBH10.140

AB11065

To: Nabihih, daughter of Ibrahim Khayrullah

Date: 1900 or <

O my Lord and my Hope! I supplicate before Thee and implore Thee and place my trust in Thee. Have mercy upon me through Thy grace and loving-kindness, illumine my heart with the light of Thy knowledge, expand my breast through the verses of Thy bounty, and make me one of Thy sincere maidservants.

یا ربّی و رجائی انّی مبتل الیک و متضرّع
بین یدیک و متوکّل علیک ارحمنی بفضلک
و رحمتک و نور قلبی بنور معرفتک و اشرح
صدری بآیات موهبتک و اجعلنی من اماتک
المخلصات

INBA59:188a

AB10820*Date: 1900 or <*

O burnt ember! Though Jamshid shone like the sun, yet in this age the Moon and Sun and Sphere of the Kind Lord hath another radiance and a greater brilliance and effulgence, for that was the light of a lamp while this is the world-illuminating Sun of the higher realm. Strive thou that thou mayest become illumined.

ای اخگر سوخته پیکر جمشید اگر چه چون
خورشید درخشید لکن ماه و هورسپهر
پروردگار را در این روزگار پرتوی دیگر است
وتابش درخشش بیشتر که آن روشنی چراغ
بود و این آفتاب جهانتاب جهان بالا بکوش تا
روشن گردی

INBA88:342b, YARP2.326 p.271

AB10858*Date: 1900 or <*

- 1 O servant of the Friend! Grasp firmly the hem of the Covenant and become renowned throughout all regions through the love of God. Rest in the shade of the blessed Tree and adorn the mansion of the heart with the candle of the knowledge of God. Beautify the temple of being with the characteristic of servitude to the Abha Beauty, even as 'Abdu'l-Baha, that thou mayest become as dust at His Threshold and be numbered among the company of the faithful ones.

1 ای بنده حضرت دوست دست بدامن میثاق
زن و محبت الله شهره آفاق شود سایه شجره
انیسایا و کاشانه دل را بشمع معرفت الله
بیارا هیکل وجود را بخصلت عبودیت جمال
ابهی چون عبدالبهاء زینت بخش تا خاک
آستان گردی و از خیل راستان شمره شوی

- 2 And upon thee be glory.

2 و البهاء علیک

INBA13:228c

AB10888*Date: 1900 or <*

- 1 O servant of the Blessed Beauty!
- 2 The lamp of guidance is burning bright, the light of divine favor is shining forth, the cloud of mercy is pouring down its rain, scattering pearls and gems and precious jewels. Open wide thy garment's hem and fill it with these priceless gems, then

1 ای جمال ابهانک قولی

2 شمع هدایت یانور نور عنایت پارلیور ابر رحمت
یاغیور در و گهر لؤلؤ اینجولر صاچیور دامانی آج
و بو گوهر گرانبدان دولدور و صاچ هر بری

scatter them abroad. Each one is a royal jewel, a brilliant pearl, a luminous essence that touches the very soul and quickens the spirit.

گوهر شاهوار در آبدار در جوهر شیچرا در
جانه دگر و روح روانه دگر

MJT.050a

AB10889

Date: 1900 or <

O servant of the Blessed Beauty, the All-Merciful! The loving-kindness and grace of the Divine Unity, and His bounty and tender mercy, encompass and pervade the entire created world like unto rain. Yet certain individuals of bestial nature, being devoid of knowledge of God, remain deprived of this boundless mercy and despairing of this divine gift of the All-Merciful.

ای جمال مبارک رحمانک بنده سی حضرت
احدی یک لطف و عنایتی و فضل و عاطفتی
یا غمورتک جهان آفرینش محیط در بسط در
فقط بر طاقم اشخاص نسناس طینت خداشناس
ماهیت در بر رحمت بیپایانند محروم و بر موهبت
رحمانند مأیوس اولور لر

MJT.058a

AB10894

Date: 1900 or <

¹ He is the All-Knowing, the All-Seeing

¹ اوست دانا و بینا

² O World-Embracing One! Naw-Ruz is the day when the world-illuminating Sun of the eternal realm shone forth in the heaven of glory, bestowed abundant radiance, and provided guidance. It was this life-giving springtime that made the withered trees fresh and alive. The roses and blossoms bloomed, and the narcissus and violet became enchanted. This was the divine Naw-Ruz.

² جهانگیر نوروز ایجهانگیر نوروز روزیست
که آفتاب جهانتاب جهان جاوید در آسمان
بزرگواری درخشید و روشنائی فزون بخشید و
رهنمون شد این بهار جانبخش بود که درختان
پژمرده را تازه و زنده نمود گل و شکوفه شکفته
شد و نرکس و بنفشه آشفته گشت نوروز
خدائی این بود

INBA88:337b, AKHA_134BE #01 p.a,
ANDA#09 p.00, YARP2.319 p.269

AB10905*Date: 1900 or <*

O dervish of Baha! The time has come for thee to become poor and detached from all save God's manifestations, that the rays of absolute wealth may shine forth and existence, being, conditions, stations and determinations may be transformed into nothingness, so that the divine Sun of Being may shed its radiance. And upon thee be glory.

ای درویش بهاء وقت آنست که فقیر و درویش
از شئون ماسوی گردی تا پرتو انوار غناء مطلق
بتابد و هستی وجود و شئون و مراتب و تعینات
به نیستی مبدل گردد تا آفتاب هستی الهی اشراق
فرماید و البهاء علیک

INBA55:144b

AB10918*Date: 1900 or <*

O thou who art intoxicated with the wine of faith! If thou seek-est the eternal sovereignty of the world, sacrifice thy life like thy noble namesake. If thou desirest the crown of everlasting dominion, offer up thy head in the path of the Lord. If thou wishest for imperishable glory, choose abasement in the path of the Lord of Lords. And if thou longest for divine life and everlasting existence, sacrifice both heart and soul.

ای سرمست باده ایمان اگر سلطنت جهان
باقی خواهی چون سمی بزرگوارت جانفشانی
کن واگر اکلیل شهریاری جوئی سر در سیل
پروردگار نثار کن اگر عزت پایدار میطلبی ذلت
در راه حضرت رب الارباب اختیار نما واگر
حیات حیات الهی و زندگانی سرمدی خواهی
جان و دل را فدا کن

INBA88:264c

AB10933*Date: 1900 or <*

- ¹ O Abbas! We formed a friendship with one bearing the same name as your father. He bestows upon Us an allowance and sustenance. Come thou and be My friend, that we may both place in our ears the ring of servitude to the Beauty of Abha, so that allowance may become bounties, and sustenance may become the delicacy of mystery and eternal purity.

¹ ای عباس همنام با ابوی رفاقت کردیم ما را
جریمهء موجب و جیره میفرماید تو بیا رفیق من
شو تا هر دو حلقهء عبودیت جمال ابهی را در
گوش نمائیم تا مواجب مواهب گردد و جیره
لطاقت سر و صفاء سرمدیه شود

2 And the Glory be upon thee.

2 و البهاء علیک

INBA13:230a

AB10936

Date: 1900 or <

1 O 'Abdu'l-Husayn! My life be a sacrifice for thy name! Though thou art a servant, yet thou art the sovereign of the realm of conscience and the crowned ruler upon the throne of heaven. Though thou art 'Abdu'l-Husayn (servant of Husayn), yet thou art the master of all humanity. Though thou art a Baha'i servant, yet thou art the commander of the spiritual kingdom.

1 ای عبدالحسین جانم فدای نام تو اگر چه عبدی
ولی شهریار کشور وجدانی و تاجدار سریر آسمان
عبد حسینی اما سرور جهانیان بنده بهائی اما
جهانبان اقلیم روحانیان

2 What a pure name thou possessest, before which all names bow down in humility and submission! And may the Glory rest upon thee.

2 این چه نام پاکی است که تو داری که جمیع نامها
خاضع او و خاشع او و البهاء علیک

INBA13:230b

AB10942

To: Fereydown

Date: 1900 or <

1 In the name of the peerless Lord.

1 بنام خداوند بیماند

2 O Feridun! Thy namesake did uproot the foundations of tyranny, and cleansed the realm of foes; he raised aloft the standard of Kavian, and laid the groundwork of justice. He nurtured the priests and exalted the peasants; he was a refuge to the helpless and a loving, compassionate friend to the distressed. Do thou likewise, according to thine own measure, follow the path of the righteous ones of old.

2 ای فریدون همنام تو بنیاد ستم برانداخت و کشور
را از دشمن برداخت برداخت درفش کاویان
برافراخت و بنیاد داد بنهاد موبدان پرور بود
ودهقان سرور بیچارگانرا پناه بود و درماندگانرا
مهربان و غم خوار تو نیز باندازه خویش شیوه
نیکان پیش گیر

INBA88:339c, YARP2.324 p.270

AB10959*Date: 1900 or <*

O thou intoxicated with the wine of wakefulness! The vigilant and noble are they whose forebears are as an ocean of munificence and as the adorned heaven; who shine resplendent in the world even as the sun and moon, and who, like unto the stars of the heaven of God, lend adornment unto the universe. Strive thou, therefore, that thou mayest become one of those high-born and illustrious souls.

ای مست باده هوشیاری هوشیار و بزرگوار
نیاکانند که چون دریای گشایشند و چون سپهر
پرآرایش چون مهر و مه در جهان تابان روشنند
و چون اختران آسمان یزدان کیهانرا زیور بخشند
پس تو بکوش که از آن بزرگواران گردی

INBA88:342a, YARP2.325 p.271

AB10980*Date: 1900 or <*

- ¹ O thou who standeth before the traces of the power of the Lord! Be thou a fierce lion in the forest of the love of the Beauty of God, and in the wilderness of the love of the Lord be thou a graceful gazelle in motion. In the rose-garden of the remembrance of God become thou a melodious nightingale, and in the garden of the knowledge of God be thou a sweet-singing bird, and in the meadows of the mysteries of God be thou a songster of a thousand melodies.

¹ ای واقف آثار قدرت پروردگار در پیشه محبت
جمال یزدان شیر ژیان باش و در صحرای عشق
پروردگار غزال رعنائی روان در گلشن ذکر
الله بلبل غزنخوان شو و در حدیقه عرفان الله
عندلیب خوش الحان و در ریاض اسرار الله
هزار هزار دستان

- ² And the Glory be upon thee.

² و البهاء عليك

INBA55:143

AB11052*Date: 1900 or <*

- 1 He is the sovereign of the exalted realm. 1 اوست خسرو کشور بالا
- 2 Shapúr was the son of a king. I cherish the hope that thou mayest become a ray from the heaven above. If he was the crown-bearer of an earthly dominion, thou mayest become the radiant lord of a luminous world. If he possessed bracelet and diadem and the royal crown, thou bearest the token of servitude and freedom in the court of God. 2 شاپور پورشاه بود امید وارم که تو پرتو آسمان شوی اگر او تاجدار؟ کشور خاک بود تو شهریار جهان تابناک گردی اگر او یاره و دیهم و افسر شاهنشاهی داشت تو نشانهء بندگی و آزادی درگاه خدائی
- 3 Implant this in thine ear: such servitude is greater than a thousand kingships. 3 در گوش کن این بندگی از هزار پادشاهی برتر

INBA88:336c, YARP2.317 p.268

AB11062*Date: 1900 or <*

O son of Jabbar! Though thou art a child, in the Kingdom of God thou art, God willing, mature. Though thou art small on this plane, through God's bounty thou art great. How many mature ones have been deprived and rejected, and how many suckling babes have drunk the milk of divine recognition from the breast of God's knowledge! God willing, thou shalt snatch away the ball of maturity from the field of growth and guidance.

یابن الجبار اگر چه طفلی انشاء الله در ملکوت الله بالغی اگر چه صغیری در این بساط بفضل حق کبیری چه بسا بالغین که محروم شدند و مردود گشتند و چه بسا طفل رضیع که از ثدی عرفان آلهی لبن معرفت الله نوشید تو انشاء الله گوی بلوغ را از میدان رشد و هدی بر بائی

INBA88:265a

AB11213*To: Elizabeth Chandler**Date: 1900 or <*

O thou who art a fragrance exhaled from the Gardens of the Gifts of God! Know that the pure and tranquil soul who constantly preserves the Covenant of God, when it comes to the meetings of prayer and praise, utters praiseworthy deeds and laudable attributes from which will emanate that Sweet Odor from the Gardens of the Knowledge of God.

أَيُّهَا النَّفْثَةُ الْمَعْطُورَةُ مِنْ رِيَاضِ مَوْهَبَةِ اللَّهِ أَنْ
النَّفْسَ الزَّكِيَّةَ الْمُطْمَئِنَّةَ الثَّابِتَةَ عَلَى مِيثَاقِ اللَّهِ مَتَى
حَضَرَتْ فِي مَحَافِلِ الذِّكْرِ وَ مَجَالِسِ الثَّنَاءِ نَطَقَتْ
بِالْحَمْدِ وَ النُّعُوتِ فَيَفُوحُ عِنْدَ ذَلِكَ طِيبُ رِيَاضِ
مَعْرِفَةِ اللَّهِ

INBA59:180d

AB11221*To: Frederick James Woodward**Date: 1900 or <*

O thou who art turning unto the Kingdom of God and art attracted to the Supreme Concourse! The hearts that are filled with the love of God have been gladdened by thy remembrance, and tongues have spoken thy praise among the righteous ones, and spirits have supplicated to the Divine Presence, seeking confirmation for thee in all conditions.

أَيُّهَا الْمُتَوَجِّهُ إِلَى مَلَكُوتِ اللَّهِ الْمُنْجَذِبِ إِلَى الْمَلَأِ
الْأَعْلَى قَدْ أَسْرَ الْقُلُوبَ الْمَمْتَلِئَةَ بِحُبِّ اللَّهِ بِذِكْرِكَ
و نَطَقَتْ الْأَلْسُنُ بِثَنَائِكَ بَيْنَ الْأَبْرَارِ وَ تَضَرَّعَتْ
الْأَرْوَاحُ إِلَى الْحُضْرَةِ الرَّحْمَانِيَّةِ طَلِبًا لِتَأْيِيدِكَ فِي
جَمِيعِ الْأَحْوَالِ

INBA59:193c

AB11216*To: G Crittenden**Date: 1900 or <*

O beloved and trusted friend possessed of praiseworthy character! May God strengthen you. I greet you from this blessed spot, the dawning-place of lights, the spreader of mysteries, and the revealer of signs, and I beseech the Lord of Hosts to

أَيُّهَا الْحَبِيبُ الْوَدُودُ ذَا الْخَلْقِ الْحَمُودِ شَيْدَكَ
اللَّهُ أَنْتَنِي أَحْيِيكَ مِنْ هَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ مَشْرِقِ
الْأَنْوَارِ وَ مَنْشَرِ الْأَسْرَارِ وَ مَشْهِرِ الْآثَارِ وَ اسْئَلِ

strengthen you at every moment with mighty hosts of realities and meanings.

رَبِّ الْجُنُودِ اِنْ يَقْوِيكَ بِجِيُوشٍ عَرْمَرَمَةٍ مِنْ
الْحَقَائِقِ وَالْمَعَانِي فَيَكِلْ اَنْ

INBA59:193b

AB11184

To: Haji Ali brother of Haji Kazim

Date: 1900 or <

O thou who hast turned thy face unto God! So far as thou art able, clasp to thy bosom the Beloved of the Covenant, and seek union with that rose-cheeked Beauty in utter nakedness, for even a garment itself becometh a veil.

اَيُّ مَتَوَجِّهٍ اِلَى اللّٰهِ تَا تُتَوَانِي دَسْتِ دَرِ آغُوشِ دَلْبَرِ
مِثْقَالِ كُنْ وَ بَا چَنَانِ گلرُخِ عَرِيَانِ وَصَلْتِ جُو
زِيْرَا پِيْرَهْنِ نِيْزِ حِجَابِ گَرْدَدِ

DUR3.260

AB11127

To: Mihdi

Date: 1900 or <

My God, my God! Aid Thy servant Mahdi through Thy forgiveness and pardon, cause him to enter the paradise of Thy oneness, give him to drink from the cup of meeting Thee from the hand of Thy mercy, and grant him the heavenly table of bestowal through Thy grace and favor. Verily, Thou art the Generous One, verily, Thou art the Ever-Forgiving, the All-Pardoning.

اَلْهٰى اَلْهٰى اِدْرِكْ عَبْدَكَ مَهْدِيْ بِعَفْوِكَ وَ
غَفْرَانِكَ وَ ادْخُلْهُ فِىْ جَنَّةِ اَحْدِيَّتِكَ وَ اسْقِهِ
كَأْسَ اللِّقَاءِ مِنْ يَدِ رَحْمَتِكَ وَ ارْزُقْهُ مَائِدَةَ
الْعَطَاءِ بِمَجْدِكَ وَ اِحْسَانِكَ اِنَّكَ اَنْتَ الْكَرِيْمُ
اِنَّكَ اَنْتَ الْعَفْوُ الْغَفُوْرُ

INBA13:228a, INBA85:175a

AB11220*To: Mr Knox**Date: 1900 or <*

O thou who art turned unto God! If thou hast abandoned wine which befuddles the mind and consciousness and dulls perception, the Cup-bearer of divine favors will soon give thee to drink of the crimson wine of the love of God, whose intoxication is eternal and everlasting. And the Glory be upon thee.

أيها المتوجه الى الله ان تركت خمرًا يخامر العقل و
الشعور و يذهل الادراك سوف يسقيك ساقى
العناية صهباء محبة الله فنشئته ابدية سرمدية و
البهاء عليك

INBA59:192c

AB11222*To: Mr Macnaber**Date: 1900 or <*

O thou who art gladdened by the glad-tidings of God and who art receiving bounties from the clouds of God's bestowal! May God assist thee. Hearts are overflowing with love for thee, and souls are longing for thee due to thy attraction to the breaths of the Holy Spirit. I beseech the tender Lord, the Ever-Living, the Self-Subsisting, to aid thee in all affairs.

أيها المستبشر ببشارت الله والمستفيض من غمام
موهبة الله أيديك الله الأفئدة طافحة بحبك و
القلوب مشتاقة اليك لانجذابك بنفحات روح
القدس و اسئل الرب الحنون الحى القيوم ان
يمدك في جميع الشئون

INBA59:193a

AB11208*To: Mrs Baring**Date: 1900 or <*

O noble lady, O precious jewel! Know thou that the gates of the Kingdom are opened, the lights of the Realm of Might are shining, the stars of guidance are gleaming, the signs of the All-Merciful are spreading, and the voices of the Concourse

أيها السيدة الكريمة الجوهرة الثمينة اعلمى ان ابواب
الملوكوت مفتوحة وانوار الالهوت ساطعة و نجوم
الهدى مشرقة و آيات الرحمن منتشرة و اصوات
الملا الأعلى مرتفعة يا بشرى يا بشرى يا اهل
امريكا بشرى

INBA59:181b

on High are raised. Glad tidings! Glad tidings! O people of America, glad tidings!

AB11137

Date: 1900 or <

O handmaiden of God! Some leaves have gathered under the shade of oneness who have become the pride of men. God willing, thou art one of those leaves. Place thy trust in the Beauty of Abha and seek to hold fast to the Sure Handle, so that in this mighty Dispensation thou mayest attain to ancient grace and become a sign of manifest light.

ای امة الله در ظل وحدانیت ورقاتی محشور
شدند که نغز رجال گشتند انشاءالله تویکی از
آن ورقاتی توکل بجمال اهی کن و توسل بعروه
وثقی جو تا در این کور عظیم بفضل قدیم فائز
گرددی و آیت نور مبین شوی

INBA88:163a

AB11147

Date: 1900 or <

- ¹ O servant of God! The blight of humankind is to associate with the foolish and to become estranged from the people of wisdom. For association is contagious. The heat of fire and the intensity of the sun will stir you to life, while the cold of snow and the frigidity of ice will cause you to become dormant.

¹ ای بنده حق آفت انسان الفت با بیخردان و
کلفت با اهل عرفان است چه که معاشرت
سرایت نماید و حرارت آتش و سورت آفتاب
بحرکت آرد و برودت برف و جمودت ثلج
نمودت آرد

- ² Baha be upon you.

² و البهاء علیک

AVK3.084.13x, VAA.220-220c

AB11170*Date: 1900 or <*

O my God! May my life be sacrificed for Thy lovers! Make the blood of this despondent one to be shed in the way of those who are Thy friends and cause this withered body to become dust on the path trodden by Thy loved ones, O Thou Who art my God!

ADMS#136

ای خدای من جانم فدای احباب این خون
افسوده را بر سبیل دوستان بر خاک ریز و
این تن فرسوده را در راه یارانت خاک راه و
غبار اقدام نما ای خدای من

DUR2.210, MJMJ1.061b, MMG2#404

p.450, MJH.021b

AB11196*Date: 1900 or <*

O lover of the Light of Truth! Every bounty in this world shall pass away and all comfort shall end. The good-pleasure of God, however, is eternal and shall endure. It is everlasting bounty and infinite mercy. Therefore, let us seek His good-pleasure, for it is of the gifts of God.

ای نور حقیقتک مفتونی دنیاده هر بر نعمتک
زوالی هر بر راحتک ملالی وارد آنجی رضای
رحمن باقیدر و مرضیات یزدان برقراردر نعمت
ابدیه در رحمت سرمدیه در حال بویله بولند یغندن
همان رضای حق آرامیدر چونکه بو موهبت
الهیدر

MJT.057

AB11261*Date: 1900 or <*

O Joseph, O Faithful One! Be not grieved by thy imprisonment in the prison of love and sorrows. Soon the Herald of the Most Glorious Kingdom shall come and let down the bucket of faithfulness, delivering thee from the dark well and bringing thee into the Egypt of glory. Thou shalt be established upon the throne of transcendence and shalt walk, mighty, secure and majestic, after having been a stranger, abased and lowly.

یا یوسف ایها الصدیق لاتتبس من الاحتباس فی
عنایت الحب والاحزان فسوف یاتی رائد الملکوت
الابهی ویدلی دلوالوفاء وینجیک من البئر الظلماء
ویدخلک فی مصر البهاء و تستقر علی سریر العلی
وتمشی عزیزاً مکیناً جلیلاً بعد ما کنت غریباً ذلیلاً
حقیراً

INBA88:247b

AB11363*To: Helen Hillyer Brown**Date: 1900 or <*

O Lord! This leaf is stirred by the breezes of Thy love upon the tree of Thy knowledge. O Lord! Make her verdant and fresh through the outpouring of the clouds of Thy bounty. Verily, Thou art the All-Merciful.

ای ربّ هذه ورقة متحرّكة بنسائم محبتک علی
شجرة معرفتک ای ربّ اجعلها مخضرة نضرة من
فیض سخاب موهبتک انک انت الرحمن

INBA59:180b

AB11331*Date: 1900 or <*

O maidservant of God! Give thanks to the Blessed Beauty that He has bestowed such a bounty upon you, that your loved ones are each like a candle kindled in the gathering of the Covenant and like moths have sacrificed their lives.

ای امّۀ الله شکر کن جمال مبارک را که چنین
عنایتی در حق تو فرمود که متعلقان هریک چون
شمع در محفل میثاق افروخته و چون پروانه جان
سوخته

INBA13:231a

AB11339*Date: 1900 or <*

O servant of God! Although physical realities exist in distant regions, yet pure essences are free from the limitations of nearness and remoteness. You are ever-present and gazing upon the Kingdom.

ای بنده الهی هر چند حقائق جسمانی در ناحیه
بعیده واقع ولی جواهر صافیہ از حدود قرب و بعد
فارغ همیشه حاضری و بملکوت ناظر

INBA88:249a

AB11487*To: Mulla Barukh, in Bombay**Date: 1900 or <*

O descendant of the illustrious Abraham!... Soon you shall observe that God's promise concerning Abraham's lineage shall be particularly fulfilled and joy shall unveil its countenance.

ای سلیل خلیل ابراهیم... عنقریب ملاحظه
فرمائی کہ وعدہء الہیہ در حقّ سلالہء ابراهیم
بالأخصّ تحقّق یابد و فرح رخ بگشاید...

AVK4.472x

Study guide to this volume

Volume 122, the third part of the 1900 writings, completes the great trilogy of volumes that document ‘Abdu’l-Bahá’s engagement with the world at the turn of the century. It is a volume of remarkable interior depth: where the preceding volumes were largely concerned with institutional formation, doctrinal clarification, and the initiation of the Western community, this volume turns inward, dwelling on the ontology of servitude, the metaphysics of the believer’s transformation into a “living verse,” the spiritual grammar of martyrdom as pure love, the unique historical character of the Bahá’í Covenant, and the conditions of true consultation and community. The volume also contains a significant body of poetry — both ‘Abdu’l-Bahá’s own compositions and prayers that flow between verse and prose — suggesting that as the doctrinal groundwork was being laid, a lyrical spirituality was simultaneously being cultivated that would infuse the community’s life of worship. The governing question of the whole volume is deceptively simple: who is the believer, and what kind of being is she called to become? The answers given are demanding, luminous, and transforming.

Identity as Servitude: The Litany of ‘Abdu’l-Bahá

Key Passages

O Alí! Know with absolute certainty that my name is Abdu’l-Bahá, my title is Abdu’l-Bahá, my attribute is Abdu’l-Bahá, my designation is Abdu’l-Bahá, my fame is Abdu’l-Bahá, my reality is Abdu’l-Bahá, my essence is Abdu’l-Bahá, my inner being is Abdu’l-Bahá, my secret is Abdu’l-Bahá, my outward self is Abdu’l-Bahá, my outer nature is Abdu’l-Bahá, my inner nature is Abdu’l-Bahá, my beginning is Abdu’l-Bahá, my end is Abdu’l-Bahá, my heart is Abdu’l-Bahá, my spirit is Abdu’l-Bahá, my inmost heart is Abdu’l-Bahá, my body is Abdu’l-Bahá, my sight is Abdu’l-Bahá, my hearing is Abdu’l-Bahá, my speech is Abdu’l-Bahá, my thought is Abdu’l-Bahá, my remembrance is Abdu’l-Bahá, my memory is Abdu’l-Bahá, my perception is Abdu’l-Bahá, my imagination is Abdu’l-Bahá, my kingdom is Abdu’l-Bahá, my dominion is Abdu’l-Bahá. — AB03288

This is my path, my religion, my way, my character, my acknowledgment and my confession, just as the poet has said: “I am deaf when called in the tribe by my name, but when they say ‘O His servant!’ I hear.” — AB03288

If you attribute all the qualities of the first and the last to a single particle of dust at His threshold, it is acceptable and beloved, for it is associated with Him. But no

description is sweet to the taste of this servant except the description of pure servitude
and absolute bondage. — AB06801

Context for Study

The litany in AB03288 is among the most formally striking documents in the entire Bahá'í canon. By repeating “Abdu'l-Bahá” (servant of Bahá) across every conceivable dimension of the self — name, title, reality, essence, inner, outer, beginning, end, heart, spirit, body, sight, hearing, speech, thought — ‘Abdu'l-Bahá performs a linguistic act of total self-identification with servitude. Every faculty, every dimension of identity that one might claim as one’s own, is here claimed instead for servitude. This is a positive assertion (“I am this, this, and this — all of it servitude”), a claim to fullness of identity rather than an expression of mere nothingness. The rhetorical effect is cumulative and overwhelming: by the time the list reaches its end, the reader or hearer has been drawn into a meditation on every aspect of personal identity and witnessed each one being offered as a vessel for divine service. The Arabic grammatical form (*fili al-mubtada'* and *khabar*) repeats the same structural move dozens of times, creating a mantra-like intensity that belongs to the tradition of *dhikr* (remembrance) in Sufi practice, where repetition of a divine name is the formal mechanism of spiritual transformation. The quoted verse — “I am deaf when called in the tribe by my name, but when they say ‘O His servant!’ I hear” — belongs to a classical Arabic poetic tradition of the lover who recognizes only the beloved’s call. ‘Abdu'l-Bahá deploys it to seal the litany’s claim: his responsiveness is constituted by servitude, not by personal identity. AB06801 deepens this with a further doctrinal precision: all descriptions and qualities are acceptable when they attach to the threshold of Bahá, because association with the divine is what confers reality on any quality whatsoever.

Questions for Reflection

1. The litany of AB03288 attributes every dimension of selfhood — name, reality, essence, imagination, dominion — to servitude. What model of personal identity does this imply? How does it compare with the Buddhist doctrine of *anáttá* (no-self), with the Sufi concept of *faná'* (annihilation), and with the Christian mystical tradition of *kenosis*?
2. The formal structure of the litany (repetition of a single phrase across all categories of selfhood) belongs to the tradition of *dhikr* in Sufi practice. What is the spiritual function of such repetition? How does it compare with the Jesus Prayer in Eastern Orthodox practice, or with the recitation of the *Shēma* in Judaism?
3. The Arabic couplet ‘Abdu'l-Bahá quotes makes responsiveness to the beloved’s call the defining feature of identity: “I am deaf when called by my name, but when they say ‘O His servant!’ I hear.” What does this image of selective deafness and hearing tell us about the structure of devotional identity?
4. AB06801 states that any description is acceptable and beautiful when associated with the threshold of Bahá. What metaphysical claim underlies this principle — that association with a divine referent transforms the value of qualities? Compare this with the theological principle in Pseudo-Dionysius that the divine names are simultaneously applicable and inapplicable to God.

5. How should a Bahá'í believer relate to this litany as a model for their own spiritual identity? In what sense is the believer called to a comparable, though distinct, commitment of all their faculties to servitude?

The Believers as Living Verses: A Theology of Sacred Character

Key Passages

O beloved servants of the Divine Threshold! This is a mighty cycle, a glorious age, and a new century in which the Manifestations of the Divine Unity have appeared and the Daysprings of the Light of Truth have dawned.

Even as every holy Manifestation hath a Book Revealed, His divine reality and luminous essence is the Mother Book of Creation, the Preserved Tablet. Even as the Book of Revelation and Divine Law containeth verses, words and letters, so too doth the essential reality — that is, the Book of Creation — encompass and include verses, words and letters in respect to the Names, Attributes, Deeds, Laws and Effects. These creative verses, letters and words are the realities of the loved ones and the quintessential being of the near ones. — AB01817

Even as the revealed verses are proof and miracle, so too must the creative verses and words be extraordinary and distinguished realities. That is, creation must conform to revelation, and revelation must describe creation. In other words, the loved ones of God must become the manifestations of the verses of unity, the dawning-places of the mysteries of divine singleness, the rising-points of the names and attributes, and the recipients of inspiration from the Lord of earth and heaven. — AB01817

Thine esteemed personage shouldst of a certainty, and with pure and sanctified words, continuously remind the loved ones of God that they should, in all places, be enkindled and luminous with the light of sanctity and piety, and be signs of spiritual perfections and temples of purity, sanctity and holiness amongst the peoples of the world — for this is the sign of the detached and the quality of those that have drawn nigh unto God. The fish that swimmeth in the divine ocean is pure and sanctified and doth not bear the qualities of the bird of worldliness and defilement. The birds of the garden of the love of God defileth not their wings with the dross of the human world. — AB01734

Context for Study

AB01817 is among the most theologically ambitious passages in the entire volume. The identification of the believers as “creative verses” of the “Book of Creation” establishes a correspondence between revealed scripture and the fabric of human character: just as the holy books consist of words and verses that are signs of divine reality, so the believers themselves must be “verses” — distinguishable, luminous, structurally clear signs of the Names and Attributes of God. This is a theology of witness by character rather than by proclamation, and it transforms the ethical life from an obligation imposed from without into an ontological participation in the divine creative act. The Islamic philosophical tradition speaks of the *insán al-kámil* (the Perfect Human) as the

one in whom the divine names are fully reflected; Bahá'u'lláh's *Hidden Words* repeatedly addresses the human heart as the “treasury” of divine mysteries. ‘Abdu'l-Bahá extends this in AB01817 to the community as a whole: the collective reality of the believers is meant to be a living exegesis of the revealed word, embodying in conduct and character what the texts express in language. The fish-and-ocean image in AB01734 is structurally related: the fish does not acquire the qualities of the bird because it is constitutively immersed in a different medium. By analogy, the believer immersed in the “divine ocean” of the Covenant cannot bear the qualities of worldliness without losing her constitutive identity. This is a theology of incompatibility rather than merely of moral exhortation: worldliness becomes constitutively alien to what the believer has become, regardless of whether it is formally forbidden.

Questions for Reflection

1. The identification of believers as “creative verses” in the Book of Creation implies that the believers’ conduct is meant to be as much a proof of divine reality as the revealed scriptural verses. How does this theology of witness by character compare with the Eastern Orthodox concept of *theosis* (deification by participation in the divine energies)?
2. AB01817 insists that “creation must conform to revelation, and revelation must describe creation.” This implies a perfect correspondence between the moral order and the metaphysical order. How does this vision of correspondence relate to the Sufi concept of the outer (*záhir*) and inner (*báṭin*) dimensions of reality?
3. AB01734 warns that a community whose “utterances were sweet but deeds were bitter” has become like the exhausted religious communities of the past. How does this critique of performative piety differ from Jesus’s critique of the Pharisees in Matthew 23, and what do the two critiques share?
4. The fish-and-ocean image suggests that immersion in divine love constitutes the believer’s nature, not merely her choice. What are the implications of this for our understanding of moral failure among believers? Does it make failure more or less culpable?
5. What practical forms of community life — including the Bahá’í *Feast*, study circles, and service projects — are most directly expressions of the vision in AB01817 that the community should be a “living verse” of divine reality?

Young Martyrs and the Joy of Sacrifice

Key Passages

O thou who art assured by the verses of God! Among the wondrous works and marvelous mysteries of the Lord in every age and cycle was the mystery of sacrifice, meaning that a group, intoxicated and bewildered by the pure water whose admixture is camphor, would hasten dancing to the altar of sacrifice and be consumed in the fire of attraction, and stamping their feet and crying out in joy, would raise their cry of “Blessed am I! Good news be unto me!” to the Concourse on High.

But until now, such ecstasy and joy, such attraction and bliss as was manifested in the field of sacrifice by His Holiness Ruḥu'lláh has never been heard from any soul. For

that young child, from whose pure mouth still came the scent of milk, with perfect grace and beauty, like the brilliant moon from the horizon of chains and fetters, his face radiant and his lips smiling, his tongue engaged in the mention of the All-Merciful and his gaze fixed upon the Kingdom of God, under chains and fetters raised such a cry of “Ya Bahá’u’ll-Abhá” and opened his tongue in teaching that he created a tumult in the realm of being. — AB01837

Consider how a young child, because he was firm and steadfast in the divine Covenant, was raised to such a manifest sovereignty that every denier was astounded. Such is the station of those who hold fast to God’s Covenant and Testament. — AB01837

Those two sweet-singing birds on the branch of oneness have begun such a melody that the ear of the soul is in rapture. Until now many souls have become intoxicated and sacrificed their lives in the path of truth, but never has there been a twelve-year-old child martyred with such tenderness of years yet such eagerness, joy and gladness, such detachment, ecstasy and glad-tidings. This is among the greatest miracles and mighty signs of the Truth. — AB01829

Context for Study

The martyrdom narratives in AB01837 and AB01829 occupy a unique place in the Bahá’í corpus. They describe the execution of Mírzá ‘Alí-Muḥammad Varqá and his young son Ruḥu’lláh in Iran: the father was tortured and killed, the twelve-year-old son was offered release if he renounced the Faith and was executed when he refused. ‘Abdu’l-Bahá’s account dwells not on the horror of the event but on the spiritual condition of the martyr: dancing, singing, smiling, teaching under chains. This is the most extreme form of the “joy under affliction” theology articulated throughout the volumes — the claim that the soul immersed in divine love inhabits a reality that the external circumstances of suffering cannot penetrate or diminish. The theological tradition of joyful martyrdom is ancient: in the Acts of the Apostles, the disciples rejoice after being flogged “because they had been counted worthy of suffering disgrace for the Name” (Acts 5:41); in Islamic tradition the *shuḥalá’* (martyrs) are described as living in paradise and not experiencing the bitterness of death; in Jewish tradition the *kiddush HaShem* (sanctification of the Name through martyrdom) is held as the highest possible act of witness. What distinguishes the Bahá’í account here is the specific attention to childhood: that a twelve-year-old should achieve what ‘Abdu’l-Bahá calls a “manifest sovereignty” that “astounded every denier” transforms the martyrdom into a theological argument — the youngest and most inexperienced member of the community demonstrates that spiritual capacity is independent of age, learning, or worldly experience. Firmness in the Covenant is itself the source of this sovereignty.

Questions for Reflection

1. ‘Abdu’l-Bahá describes Ruḥu’lláh as dancing and singing under chains, his lips smiling at the moment of martyrdom. What theology of the relationship between inner spiritual state and external suffering does this image embody? How does it compare with Dietrich Bonhoeffer’s theology of “costly grace” and his own joyful composure before execution?

2. The martyrdom of a twelve-year-old child is offered as a “miracle and mighty sign of the Truth.” What makes a child’s martyrdom qualitatively different from an adult’s, theologically speaking? Does the innocence of youth function as a kind of purity that amplifies the spiritual power of the witness?
3. In both AB01837 and AB01829, ‘Abdu’l-Bahá expresses an intense personal wish that he had been present with the martyrs. What does this longing reveal about his own spiritual orientation? How should it be understood in relation to his role as the protector and administrator of the Cause?
4. The tradition of joyful martyrdom appears in Christianity (Acts 5), Islam (traditions about the *shahíd*), Judaism (the martyrs of Masada and the medieval *kiddush HaShem*), and Buddhism (the bodhisattva’s willing suffering for others). What distinguishes the Bahá’í account of Ruḥu’lláh’s martyrdom from each of these traditions?
5. ‘Abdu’l-Bahá states that Ruḥu’lláh’s sovereignty over his tormenters was a direct consequence of his firmness in the Covenant. What theory of spiritual power underlies this claim? How does it relate to the paradoxical logic that the weakest — a child in chains — can achieve a sovereignty that “astounds every denier”?

The Covenant as Unique Foundation: An Unprecedented Testament

Key Passages

Whoso judgeth with but a little fairness will recognize that ever since the dawn of the world, until this heavenly Dispensation, no such Covenant and Testament hath ever before been established in the heights of the realms above or in the midmost heart of the Abhá Kingdom. From the earliest appearance of the resplendent Fire upon Sinai, until the setting of the luminous Day-Star of the Praised Beauty, no Sacred Text was revealed but that, whether explicitly or implicitly, it made mention of this Eternal Covenant and Ancient Testament, praised and commended those who hold fast unto it, and censured and admonished those who waver and violate it. — AB01674

Then Bahá’u’lláh, with His own Pen, and tracing in His own hand glorious words across the snow-white pages, made a Covenant with all created things, visible and invisible, and called it “The Book of My Covenant”, and set down in it these words: “The Will of the divine Testator is this...” One must be fair in judgement! Consider how carefully the Blessed Beauty proceeded. Even in the Kitáb-i-Aqdas, which hath abrogated all other sacred Books, He hath stated this theme in lucid and explicit language and not through allusion or symbolic terms. — AB01674

O thou who art firm in the Covenant! The call of the Abhá Beauty is continuously reaching the ears of the people of understanding from the hidden realm of the unseen world, saying: “My Covenant! My Covenant! My Testament! My Testament! My Pledge! My Pledge! My loved ones! My loved ones!” — AB02580

Context for Study

AB01674 is one of the most historically grounded accounts of the Bahá'í Covenant in the entire corpus. 'Abdu'l-Bahá makes a sweeping claim: no comparable Covenant has existed in the entire religious history of humanity from Sinai to the present. He substantiates this by tracing the theme of Covenant through the whole of sacred history — implicitly through all revealed texts — while identifying the written, explicitly designated Book of the Covenant as qualitatively unprecedented. The argument is structurally an *a maiore ad minus*: if lesser, more ambiguous appointments (Abraham-Isaac, Moses-Joshua, Jesus-Peter, Muhammad-'Alí) generated lasting religious communities, the explicit, written, God-sealed Covenant of Bahá'u'lláh must be capable of generating something of even greater durability and global scope. The lyrical conclusion of AB01674 — the nightingale, the lamp, the songbird of the rose-garden of Bahá — transforms a theological argument into a devotional affirmation: the Covenant, for all its institutional precision, is ultimately a love-bond, a living pledge between God and creation, whose inner reality is beauty and whose outer expression is law. The triple repetition in AB02580 — “My Covenant! My Covenant!” — creates a rhythmic intensity that is effectively a *dhikr* of the Covenant: the divine call, heard with the “ear of understanding,” is an urgent, personal, repeated summons from Bahá'u'lláh himself across the boundary of physical death. This moves the Covenant from a legal framework to a living spiritual reality, an ongoing presence rather than a historical document.

Questions for Reflection

1. 'Abdu'l-Bahá claims that no comparable Covenant has ever been established in the history of humanity's religious life. How should this sweeping claim be assessed? What criteria would allow us to evaluate it fairly?
2. The Book of the Covenant was written by Bahá'u'lláh in his own hand. What is the theological significance of autograph documentation in religious tradition? Compare this with the significance of the *Torah* written by Moses, the *Qur'án* recited directly by Muhammad, and the Synoptic Gospels composed by later disciples rather than by Jesus himself.
3. AB01674 reads all of sacred history as implicitly anticipating and pointing toward this moment: “no Sacred Text was revealed but that it made mention of this Eternal Covenant.” How does this comprehensive interpretive claim relate to Bahá'í understandings of progressive revelation? What are its hermeneutical implications?
4. The closing image of AB01674 shifts from legal argument to lyrical devotion: the nightingale of the rose-garden, the lamp of the worlds. What does this shift from legal to lyrical register reveal about the relationship between institutional authority and spiritual beauty in 'Abdu'l-Bahá's understanding of the Covenant?
5. The repeated divine cry “My Covenant! My Covenant!” in AB02580 is framed as continuously reaching the ears of those who can hear. What spiritual state or preparation does this imply the listener must cultivate? How does this compare with the Sufi practice of the *samá'* (spiritual listening) as the capacity to hear the divine call in sound and music?

Unity Through Consultation: The Community as Spiritual Organism

Key Passages

I swear by that Essence of existence and praised Sovereign that the unity and oneness of God's loved ones has such influence and penetration in the world of existence that cannot be described or written, and likewise discord and estrangement among the merciful friends brings such harm to the realm of being that cannot be imagined. Therefore, O longtime friend, strive with heart and soul that estrangement may be removed from among God's servants and spiritual, conscientious, merciful oneness may emerge. When this paragon of unity and harmony appears in the gathering of friends, spiritual joy and divine celebration will be established, and the Beloved of God's Cause and the Sovereign of God's love will pitch His tent in mountain, plain and desert, and spirit and fragrance will appear. — AB01813

It should not be that each person follows their own opinion and thinks independently. When the illustrious Hands of the Cause of God make a decision in any gathering, all must obey and submit, and carry it out with the utmost joy and acceptance, for this obedience is obligatory and necessary. No individual alone can understand the consequences of matters or know what is needed today or have the correct opinion. If it were such that each person had absolute authority and could carry out whatever they deemed good, the entire structure of affairs would completely fall apart. — AB01706

Context for Study

The two passages on unity and consultation in this section represent 'Abdu'l-Bahá's most concrete institutional counsel in the volume. AB01813's insistence that unity "has such influence and penetration in the world of existence" that exceeds description makes a metaphysical claim: communal harmony rises to an ontological condition — the channel through which divine confirmations flow — and goes far beyond being a mere social virtue through which divine confirmations can flow. This is the community-level version of the individual soul's "mirror" teaching: just as the individual heart must be polished of attachment to reflect divine light, the community must achieve harmony to become the medium through which spiritual power operates. The oath ('Abdu'l-Bahá swears by the "Essence of existence") elevates the claim beyond ordinary counsel into the register of sacred testimony. AB01706, by contrast, is more procedurally focused: it insists that individual judgment must yield to collective decision-making through the institution of the Hands of the Cause of God, and that the alternative — each person following their own opinion — produces complete disorder. The reasoning draws on the Islamic juristic distinction between *ra'y* (personal opinion) and *ijmá'* (consensus): individual *ra'y* is fallible and partial; collective discernment under proper authority approaches the divine will. The Bahá'í principle of consultation, which requires that individual opinions, once expressed, be detached from ego and offered to the group for collective discernment, is implied here. In Western political philosophy the parallel is with deliberative democracy (Jurgen Habermas) in which the force of the better argument, reached through genuine dialogue, is meant to replace the force of will or authority. The Bahá'í model differs in that it operates under divine guidance rather than purely rational procedure.

Questions for Reflection

1. 'Abdu'l-Bahá swears that unity “has such influence and penetration in the world of existence that cannot be described.” This is a claim about the metaphysical efficacy of communal harmony. How does this compare with the theological concept of *koinonia* (communion) in Eastern Orthodox ecclesiology, where the unity of the church is understood as a participation in the Trinitarian unity of God?
2. The counsel in AB01706 that “no individual alone can understand the consequences of matters” seems to privilege collective over individual judgment. How should this principle be balanced against the Bahá'í insistence on the independent investigation of truth?
3. 'Abdu'l-Bahá states that when unity appears among the friends, “the Beloved of God’s Cause will pitch His tent in mountain, plain and desert.” This suggests a theology of divine presence conditioned on human spiritual achievement. How does this compare with the Shékhináh theology in Judaism (the divine presence resting on a community) and with the promise of Christ’s presence where “two or three are gathered” (Matthew 18:20)?
4. Consultation in the Bahá'í model requires that once opinions are expressed they are “no longer to be considered as belonging to the individual” but to the collective discernment. What psychological and spiritual disciplines are required to genuinely detach oneself from one’s own opinions? How does this compare with the Zen concept of non-attachment to the products of one’s own thought?
5. 'Abdu'l-Bahá describes discord among friends as causing “harm to the realm of being that cannot be imagined.” This cosmological claim goes far beyond the ordinary observation that disagreement is unpleasant or unproductive. What understanding of the relationship between human community and cosmic order underlies this statement?

A Guiding Question for the Whole Volume

Volume 122 is a meditation on transformation as the innermost demand of this Dispensation. 'Abdu'l-Bahá claims all of his own identity for servitude, in a litany that spans every conceivable dimension of selfhood. He calls the believers to become “living verses” of the Book of Creation, to be transformed so completely by the divine love that their conduct is indistinguishable from the revelation itself. He holds up child martyrs who achieved sovereignty through firmness. He articulates a Covenant so explicit and complete that all of sacred history was merely its preparation. He insists that unity and consultation are not organizational niceties but ontological conditions for the descent of divine power.

A guiding question for the whole volume might therefore be: **If the Bahá'í community is meant to be a living scripture — its members “creative verses” of the Book of Creation whose conduct exegetes the revealed word in the language of character — what would it mean for a single community in a single city to actually fulfill this calling, and how would one know if it had?**