



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 184:

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



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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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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 184

This fifth volume of undated letters of ‘Abdu’l-Baha contains several notable items on the Covenant, teaching, and the definition of ‘Abdu’l-Baha’s own station. AB02271 is especially important: correcting a poetic refrain, ‘Abdu’l-Baha states that no designation beyond “‘Abdu’l-Baha” is permissible, presenting servitude to Baha’u’llah as His title, rank, crown, and “ultimate goal.” AB02118 develops the same theme for a woman believer, instructing her to proclaim His pure servitude and to cry out “O ‘Abdu’l-Baha!” and “O bondservant of Baha!” AB02069 and AB02242 address the Covenant forcefully, warning against the “hosts of doubts” and the “birds of night,” while urging the friends to respond through steadfastness, obligatory prayer, fasting, and the diffusion of the divine fragrances. AB02032 is a more openly polemical defense of the Covenant, arraying scriptural and historical figures—Balaam, Caiaphas, Abu Lahab, Nimrod, Pharaoh, and others as exemplars of failed resistance to the Cause of God.

A second group is valuable for its practical guidance on teaching, translation, and international expansion. AB02105 gives an urgent appeal for the training of teachers, reporting that Yazd had repeatedly cried out for teachers and that many regions would have entered the shade of the Cause had capable teachers been available. AB02622 is striking for its emphasis on foreign languages: ‘Abdu’l-Baha laments the lack of pure and capable translators and writers. AB02057 sends a servant toward Kirmanshah in the spirit of the Covenant, while cautioning him never to speak a word of weakness about anyone. AB02071 gives travel guidance for teaching in Bushihr, Jahrum, Nayriz, Fars, and possibly India, emphasizing wisdom, gentleness, and patience with those confused about the Cause. AB11829 is of special interest for publication history: it advises that permission be sought from the Shah or Prime Minister before printing and translating the *Ishraqat*, *Tajalliyat*, and *Bisharat* for Europe and America.

Several items illuminate social teaching and communal life. AB02098 is a concise and important statement on mothers as the first educators of children, calling the education of children in reading, writing, knowledge, and goodly manners one of the greatest acts of worship. AB02243 gives a plain statement of racial unity: humanity is one race, diversity of color is likened to the adornment of a rose garden, and the friends are urged to establish harmony and love between black and white. AB02021 offers a theology of marriage as a divine institution through which multiplicity advances toward unity and love enters human hearts. AB02281 is a beautiful communal letter on unity, describing the friends as waves of one sea, rays of one sun, flowers of one garden, and a single soul. AB12808 includes the practical injunction that writing a will is a definite divine command and that the rights of family members and children should be specified.

The volume also contains vivid materials on institutions, charity, martyrdom, and grief. AB02026 praises assistance to the ‘Ishqabad Mashriqu’l-Adhkar as service to the first House of Worship established in the realm of possibility, while AB12077 describes the gift of land for another Mashriqu’l-Adhkar as an enduring sign and a means of drawing near to God. AB12193 is a detailed confidential instruction concerning monthly support for teachers and their dependents, including Sadru’s-Sudur, Ibn-i-Abhar’s family, and others. AB02030 is a prayer for a martyr beaten to death in the city associated with the Bab’s martyrdom, and AB02119 turns bereavement into a charge to descendants to make their father’s hopes flourish. AB02049 praises filial devotion to a departed mother and explicitly joins the rights of parents to the rights of God. AB02161, finally, offers a compact mystical exegesis of Moses’ staff and the symbolism of the “right hand,” making the Qur’anic image a figure for divine power, guidance, and the shepherding of souls.

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AB02089

To: *Dhabih (Mirza Isma'il Khan Munshi), in Shiraz*

- 1 O namesake of His Holiness the Sacrifice! Have you forgotten your title? That illustrious namesake drank the cup of sacrifice and hastened to the place of martyrdom. He spread the carpet of submission and acquiescence, became content with God's decree, gave his heart to God and desired sacrifice. You too must sacrifice and show the face of submission and acquiescence. Although a child is precious, yet the cup of contentment is extremely sweet. It is refined sugar, it is honey and nectar, it is the life-giving wine and attracts the most great bounty. Seek contentment, show fortitude, ask for steadfastness, give your heart to God's decree. Divine wisdom has required this. Surely whatever is destined is certain good, assured grace, and manifest justice. But the servant is unaware, therefore laments and grieves. Yet there is hope that in times of calamities and trials, that kind friend will tread the path of sacrifice and seek the gift of contentment. "Those who patiently persevere will truly receive a reward without measure."
- 2 Say: O pure essence! Those two blessed birds have flown to the rose garden of the Most Great Glory and have become intimate companions with the holy birds in the Abha Paradise of the Supreme Kingdom. Their song and melody is "Would that my people could know!"
- 3 Convey yearning greetings on behalf of 'Abdu'l-Baha to the honored leader and esteemed authority of that region, upon him be the Most Glorious Glory of God, and say: The stability of the world and the rise of nations depend on the bounty of the Most Great Name. Praise be to God that you are the manifestation of those favors and the recipient of those bestowals, you are under the glances of the eye of grace and blessed with the favors of His Holiness the All-Merciful. O Lord! Aid this zealous one in all affairs and assist him with abundant hosts against the people of pride, and ordain for him, O my God, every joy and gladness in this praised age. Verily Thou art the Powerful, the Mighty, the Forgiving.
- 1 ای سَمیّ حضرت ذبیح آیا لقب خویش را فراموش نمودی سَمیّ جلیل جام جانفشانی نوش نمود و بمشهد فدا شتافت بساط تسلیم و رضا گسترد راضی بقضا شد و دل بخدا داد و خواهش فدا نمود تو نیز جانفشانی کن و روی تسلیم و رضا بنما فرزند هرچند عزیز است ولی کأس رضا بغایت لذید قند مکرر است شهد و شکر است بادهء جانپور است و جاذب موهبت جلیل اکبر رضایت بجو متانت بنما استقامت بخواه دل بقضا ده حکمت رحمانیه چنین اقتضا نمود البتّه آنچه مقدر است خیر محقق است و فضل مقرر و عدل مصور اما بنده بخبر است لهذا جزع و فرج نماید ولی امید چنین است که آن یار مهربان در موارد مصائب و بلا راه فدا پوید و موهبت رضا جوید و انما یوفی الصابرون اجرهم بغير حساب
- 2 گوید ای پاک گهر آن دو مرغ مبارک پر بگلشن سرای جلیل اکبر پرواز نمود و با طيور قدس در جنت ابهی ملکوت اعلی همدم و هراز گشت و نغمه و آوازشان یا لیت قومی یعلمونست
- 3 متبوع مفخم و مرجع مکرم آن دیار علیه بهاء الله الأبهی را از قبل عبدالهّاء تحیت مشتاقانه برسان و بگو قوام عالم و قیام امم بموهبت اسم اعظمست حمد خدا را که مظهر آن الطافید و مورد آن اعطاف مشمول لحظات عین عنایتید و محظوظ بالطف حضرت رحمانیت رب اید هذا الغیور فی جمیع الأمور و انصره بجنود موفور علی اصحاب الغرور و قدر له یا الهی کل سرور و حبور فی هذا العصر المشکور انک انت المقتدر العزیز الغفور

INBA84:292

AB02026

To: Mirza Muhammad Baqir Khan Shirazi

- 1 O God! O Thou Who illuminest faces with the light of guidance and Who quickenest spirits with the holy breaths from Thy most glorious Kingdom! Thou bestowest Thy gift upon whomsoever Thou wilt and confirmest him in whatsoever Thou wilt in the realm of creation and origination. Verily, Thou art the Mighty, the Powerful.
- 2 O Lord! This servant of Thine has remained firm in Thy love amidst all mankind and has stood fast in Thy Covenant with a heart drawn to the highest horizon. Through Thy grace, O Thou Who art bountiful in giving, ordain for him every good thing, and through Thy conquering might, ward off from him every harm. Make him an assisted servant at Thy holy and luminous Threshold, one who promotes Thy religion, spreads Thy remembrance, raises Thy banner, and chants Thy manifest verse that speaks of the Great Guidance. Verily, Thou art the Mighty, the Powerful, the Exalted, the Generous, the Bestower.
- 3 O spiritual friend! All that the musk-scented pen wrote to Afnan contained delightful meanings and was evidence of the outpouring of the manifest light. The contents were interpreters of heart and soul and proof of sacrifice in the path of God. You have always been, are, and will be confirmed. Rest assured that the radiance of favor ever encompasses you and the hosts of victory descend from the Abha Kingdom.
- 4 The assistance for the Mashriqu'l-Adhkar of 'Ishqabad was most acceptable, and this is what befits one like you today. Whoever renders service to that House of the Lord, that service becomes highly acceptable at the Sacred Threshold, for this is the first Mashriqu'l-Adhkar established in the realm of possibility, and its servant and establisher His Holiness Afnan is truly striving with absolute sincerity of heart and soul. Give thanks to God that you were enabled to render this service according to your capacity.
- 5 Truly you are the worthy descendant of that noble person who throughout his life stood ready to sacrifice himself in the path of Truth and was prepared for martyrdom. Upon you and upon him be glory, praise, salutations and good-pleasure.

اللهم يا منور الوجوه بنور الهدى ويا محيي الأرواح
بنفحات القدس من ملكوتك الأبهي تختص
بموهبتك من تشاء وتؤيده على ما تشاء في حيز
الابداع والانشاء وانك انت القوى القدير

ربّ انّ عبدك هذا قد ثبت على حبك بين
الورى واستقام على عهدك بقلب منجذب الى
الأفق الأعلى قدر له كلّ خير بفضلك يا جزيل
العطاء وادفع عنه كلّ ضير بقوتك القاهرة
على الأشياء واجعله خادماً مؤيداً في عتبة
قدسك النوراء مروّجاً لدينك ناشراً لذكرك
رافعاً لرايتك مرتلاً لآيتك الباهرة الناطقة
بالهداية الكبرى انك انت القوى المقتدر العزيز
الكريم الوهاب

ای یار روحانی آنچه کلک مشکین به افنان
نگاشت معانی دلنشین داشت و دلیل بر فیض
نور مبین مضامین ترجمان دل و جان بود و برهان
جانفشانی در ره یزدان همیشہ مؤید بودی و هستی
و خواهی بود مطمئن باش پرتو عنایت همواره
شامل و جنود نصرت از ملکوت ابهی نازل

اعانه مشرق الأذکار عشق آباد بسیار مقبول افتاد
و مثلک ینبغی هذا اليوم هر نفس بخدمت آن
بیت ربّ پردازد آن خدمت در آستان مقدّس
بسیار مقبول گردد زیرا این اول مشرق الأذکار
است که در قطب امکان تأسیس شده و خادم
و قائم بر بنای آن حضرت افنان فی الحقیقه
بخلوص محض به جان و دل در کوششند شکر
کن خدا را که بقدر قوه باین خدمت موفق
گشتی

حقاً که سلیل جلیل آن شخص نبیلی که در مدّت
حیات خویش در سبیل حقّ بجانفشانی قائم بود
و بقربانی حاضر علیک و علیه البهاء و الثناء و
التحیة و الرضوان

INBA84:284

AB02114

To: Muhammad Husayin Mirza the Prince Muayyid, in Shiraz

- 1 O confirmed soul! Your eloquent letter arrived, its contents brimming with inner secrets and feelings of shame and remorse before the Ever-Living, Self-Subsisting Lord. Yes, this befits souls who are content and pleasing to God, and in this station, shame is the essence of nobility and the magnet that attracts divine assistance and grace. A servant must be like this, even if he be a lamp from the highest heaven - he should always see his own shortcomings, even if he be a most grateful servant. For limitation is an essential requirement of contingent reality; complete separation from it is impossible and inconceivable. But the wise person is ashamed upon realizing their limitations, while the foolish remain in utmost heedlessness and pride.
- 2 As for the matter of speech and utterance, and establishing proofs and evidence for the Manifestation of God - when divine confirmation arrives, this becomes simple and easy. Therefore, turn to the All-Merciful, open your tongue, and scatter pearls of wisdom. This is not difficult for God.
- 3 You had asked what deeds, actions, remembrances and words are in accordance with God's good-pleasure and constitute the greatest elixir. Know that each day has its own requirements, each era its own characteristics, each season its own foundation, and each time its own necessities and customs. Today, the most special of deeds and most excellent of actions is steadfastness and firmness in the Cause of the All-Glorious. "Those who say 'Our Lord is God' and then remain steadfast - the angels descend upon them." And "Be thou steadfast as thou hast been commanded." Likewise, withstanding the flood of tests and the tempest of trials. When one engages in teaching with perfect wisdom, confirmations will arrive and all stations will be attained. What elixir is greater than the remembrance of God, and what antidote more healing than the thought of God? By thy life! The people are in evident loss, except those who are firm and grow, standing with steadfast feet in this mighty Cause. Verily thy Lord is the Confirmer, the Helper, the Generous.
- 1 ای نفس مؤید نامهء بلیغ رسید مضمون مشحون از راز درون بود و آن نجلت و شرمساری در درگاه حق قیوم بلی این سزاوار نفوس راضیهء مرضیه است و در این مقام شرمساری عین بزرگواری و مغناطیس عون و عنایت حضرت باری بنده باید چنین باشد ولو از سراج علین باشد همواره تقصیر خویش بیند ولو کان عبداً شکورا زیرا قصور از لوازم ذاتیهء حقیقت امکانیه است انفکاک بنامه ممتنع و محالست ولی انسان هوشیار از انتباه بر قصور شرمسار است و ابلهان در نهایت غفلت و استکبار
- 2 و اما مسئلهء نطق و بیان و اقامهء دلیل و برهان بر ظهور جمال یزدان چون تأیید برسد سهل و آسان گردد لهذا توجه بحضرت رحمن نما و زبان بگشا و در گهر بیفش و لیس ذلک علی الله بعزیز
- 3 و سؤال فرموده بودید که چه افعال و اعمال و اذکار و اقوال موافق رضای خداست و اکسیر اعظمست بدان که هر روزی اقتضائی و هر عصری اختصاصی و هر فصلی را اصلی و هر موسمی را لوازمی و رسمی امروز اخص اعمال و افضل افعال ثبات و استقامت در امر ذوالجلال ان الذین قالوا ربنا الله ثم استقاموا تتنزل علیهم الملائکه و استقم کما امرت و همچنین مقاومت سیل امتحان و طوفان افتتان و چون انسان با کمال حکمت به تبلیغ پردازد تأیید رسد و جمیع مقامات حاصل گردد چه اکسیر است اعظم از ذکر حق و چه دریاقیست شافی تر از فکر حق لعمرك ان القوم لنی خسران مبین الا من ثبت فثبت و استقام بقدم راسخ فی هذا الامر العظیم ان ربک هو المؤید الموفق الکریم

INBA85:328, MMK2#154 p.115

AB02030

To: Descendants of Karbala'i Sadiq, in Tabriz

- 1 My God, my God! You see the oppression of the ignorant ones, the aggression of the rebellious ones, the assault of the sinful ones, and the deviation of the learned ones. They attack like fierce wolves and bark like despicable dogs and harm like savage beasts Your scattered sheep throughout the lands, through the oppression of the stubborn ones and the slander of the corrupt ones and accusations for which God has sent down no authority.

1 الهى الهى ترى ظلم الجهلاء و عدوان الزمّاء و هجوم الاثماء و زيف العلماء انهم يصلون كالذئاب الكاسره و ينبحون كالكلاب الخاسره و يؤذون كالسباع الضاريه اغنامك المنتشة فى البلاد من ظلم اهل العناد و فرية اهل الفساد و تهمة ما انزل الله بها من سلطان
- 2 Lord, Lord! The crisis has intensified upon the loved ones in all regions, and the earth has grown tight despite its vastness for the chosen ones. Their properties have been plundered, their spirits have been torn away, their trees have been uprooted, their children have been orphaned, their women have been widowed, and their homes have been emptied.

2 ربّ ربّ اشتدّت الازمة على الاحباء فى سائر الانحاء و ضاقت الارض بما رحبت على الاصفياء فانتهبت اموالهم و انتزعت ارواحهم و اقتلعت اشجارهم و نبتت اطفالهم و ايمت نساءهم و خوت ابياتهم
- 3 Lord, Lord! Remove these dense clouds over the horizons that prevent the shining of the lights of splendor, that veil vision, that dominate the regions.

3 ربّ ربّ اكشف هذه الغيوم المتكاثفة على الآفاق المانعة من سطوع انوار الاشراق الحاجبة للابصار المستولية على الافطار
- 4 Lord! Your truthful and trustworthy servant has tasted the sweetness of sacrifice in the city where the temple of Your Most Exalted Herald was suspended in the air. The beasts attacked him and beat him painfully with clubs and slaps until his bones were crushed and his flesh melted. He fell, wronged and thrown down, unconscious upon the dust, and drank the wine of supreme martyrdom in the arena of tribulation, and spent his spirit and body in that position of severe trial.

4 ربّ انّ عبدك الصادق الامين قد ذاق حلاوة الفداء فى مدينة علّق فى الهواء هيكلمُبشرك الاعلى و هجمت عليه السباع و ضربوه ضرباً ايماً بالمقامع و اللطمات فاندق عظمه و ذاب لحمه فسقط مظلوماً مطروحاً مغمى عليه على الغبراء و شرب رحيق الشهادة الكبرى فى مشهد البلاء و انفق روحه و جسده فى ذلك الموقف الشديد الابتلاء
- 5 Lord, Lord! Illumine his face in the Kingdom of existence for spending his spirit in the realm of witnessing, and distinguish him among the people of prostration with abundant bounty and the praiseworthy station in the seat of truth in the Most Exalted Companion and Your Most Glorious Kingdom. And assist these children whom he left behind to follow his footsteps and emulate his character and form until they become signs of his devotion and traces of his humility and the lamps of his hopes and the flowers of his gardens and the fruits of the tree of his existence and the lights of the gathering of his witnessing.

5 ربّ ربّ نور وجهه فى ملكوت الوجود على انفاق الروح فى حيز الشهود و اختصه بين اهل السجود بالرّفد المرفود و المقام المحمود فى مقعد الصّدق الرفيق الاعلى و ملكوتك الابهى و ايد هذه الاطفال التى تركها من بعده على اقتفاء اثره و التّاسى بخلقه و خلقه حتى يكونوا آيات تبتّله و آثار تضرّعه و سرج آماله و ازهار حدائقه و اثمار شجر وجوده و انوار محفل شهوده
- 6 Verily You are the Powerful, the Giving, the Generous, the Mighty, the Bestower.

6 انك انت المقتدر المعطى الكريم العزيز الوهاب

MKT6.066

AB12193

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

¹ O Amin of 'Abdu'l-Baha! Although the expenses of the Holy Land and the White Spot are beyond measure, and obligations are endless from every direction, as you yourself have observed, yet God commands that one must give even in times of hardship and constraint. Likewise in the Qur'an He says: "they give preference to others over themselves, even though poverty be their own lot." Therefore, since his honor Sadru's-Sudur is truly engaged with praiseworthy service with abundant zeal, surely assistance to him is obligatory upon all, and I am pleased with him for being occupied with teaching. Hence his peace of mind and conscience must be considered. Therefore, deliver fifteen tumans to him monthly so that he may engage in teaching with utmost ease and freedom.

² As we have sent his honor Ibn-i-Abhar to India for teaching with the American teachers Mr. Harris and Mr. Hopper and his honor Aqa Mirza Mahmud-i-Zarqani, therefore consideration of the condition of their dependents is necessary. I wrote to you to deliver fifteen tumans monthly for his relatives to his honor 'Ali-Qabli-Akbar. And now it becomes known that his brother's wife and children in Tehran are also in great need. Therefore, deliver eight tumans monthly to his brother's wife as well. Likewise deliver five tumans monthly to Mirza 'Ali-Muhammad, the son of his honor 'Ali-Qabli-Akbar. However, this is on condition that at the beginning of each month he obtains the consent of his honor 'Ali-Qabli-Akbar and receives the living allowance. And if his honor the father is not pleased with him, do not give him the allowance. This is the condition.

³ O my Amin! I know that you will say that these souls have the means for livelihood, but this is my instruction, and absolutely no one should be informed of these matters. This is confidential between you and me.

⁴ And upon you be the Most Glorious Beauty!

¹ ای امین عبدالبهاء هر چند مصارفات ارض مقدسه بقعه یضا فزون در حصر و تکالیف از هر جهت بی منتها و خود شما ملاحظه نموده اید ولی خدا میفرماید در حالت تنگی و ضیق باید انفاق نمود و همچنین در قرآن میفرماید و یؤثرون علی انفسهم ولو کانت بهم خصاصة لهذا چون جناب صدرالصدور فی الحقیقه بهمتی موفور بخدمت مشکور مواظب و مألوف البته اعانت ایشان مفروض بر کل و من از او راضی که بتدریس تبلیغ مشغول لهذا باید راحت فکر و وجدان ایشان را ملاحظه داشت پس در هر ماهی پانزده تومان بایشان برسانید که در نهایت فراغت و وارستگی مشغول بتدریس گردند

² چون جناب ابن ابهر را به هندوستان بجهت تبلیغ با مبلغین امریکا مستر هریس و مستر اوپر و جناب آقا میرزا محمود زرقاتی فرستادیم لهذا ملاحظه حال متعلقان لازمست و بشما نوشتم که هر ماه مبلغ پانزده تومان بجهت منتسبین ایشان بجناب علی قبل اکبر برسانید و حال معلوم میشود که حرم برادرش و اولاد او نیز در طهران بسیار محتاجند لهذا ماهی هشت تومان بحرم برادر ایشان نیز برسانید و همچنین به میرزا علی محمد پسر جناب علی قبل اکبر ماهی پنج تومان برسانید اما بشرط اینکه سر هر ماه رضایت از جناب علی قبل اکبر آرد و مبلغ معاش را تسلیم گیرد و اگر جناب پدر راضی از او نه معاش باو مدهید این شرطست

³ ای امین من میدانم که خواهی گفت که این نفوس طاقت معیشت دارند اما تکلیف من چنین است و این مسائل را ابداً کسی نباید مطلع شود سرّیست با شما

⁴ و علیک البهاء الأبهی

AMIN.063-066

AB02112

To: Ali Askar, in Tihran

¹ O you who are assured of God's verses! One of God's sincere loved ones, that is, one steadfast in the Covenant and Testament, has offered the utmost praise and commendation of you, that praise be to God, in love for the Ancient Beauty you possess a heart like the garden of Paradise and a spirit stirred by holy fragrances. In God's Covenant you have taken firm steps and in the Testament of the All-Merciful you have a heart as steadfast as a mountain. Should the whirlwind of wavering encompass the horizons, his attachment would only increase, and should the flood of hesitation uproot the foundation of steadfastness from its base, his devotion would only grow. Therefore, he requested these lines be written that their meanings might heal hearts and their contents bring purity to souls. This servant too, in accordance with "As for him who asks, repel him not," has taken up the pen and written these words: O faithful servant of the Divine Unity! The Sun of the Covenant is at the height of its radiance, and today its rays are the stars of the horizons, while clouds of doubt have risen and spread from every direction, veiling the light of the Covenant. Yet steadfast and firm souls are like mighty winds dispersing and scattering these clouds. Therefore strive that these clouds may not become a veil to that radiant Light.

² O my God! This is a servant who has turned to You and clung to the hem of Your divine robe and desires to enter the kingdom of Your good-pleasure. O Lord! Protect him from the arrows of doubts from those who follow the ambiguous verses and seek to divide the word of Your oneness and scatter the gathering of the hosts of Your heavenly dominion and wish to lower the banner raised by Your merciful hand and erase the extended shadow which has encompassed the worlds of existence through the power of Your singular reinforcement. O Lord! Aid this servant to remain firm and steadfast in that which is hotter than burning coals, for the hosts of violation have spread and the cloud of wavering has risen and the raven has croaked and souls are in severe trials.

¹ ای موقن بآیات الله یکی از احبای خالص الهی یعنی ثابت بر عهد و میثاق نهایت ستایش و توصیف از شما نموده که الحمد لله در محبت جمال قدیم قلبی چون حدیقه فردوس دارد و روحی مهتر بنفحات قدس در پیمان یزدان قدمی ثابت نموده و در میثاق رحمن دلی چون جبل راسخ اگر گردباد تزلزل آفاق را احاطه نماید او تعلقش ازدیاد یابد و اگر سیلاب تذبذب بنیان تثبیت را از اساس برافکند او بتزلزل بیفزاید لهذا خواهش این سطور نمود تا معانیش شفاء صدور گردد و مضامینش صفاء نفوس این عبد نیز بمفاد اما السائل فلاننهر قلم برداشته و این رقم نگاشته که ای بنده صادق حضرت احدیت آفتاب عهد در شدت اشراقست و الیوم شعاعش کوکب آفاق و غمام شبهات از هر جهت بلند و منتشر و حاجب نور میثاق ولی نفوس ثابته راسخه چون اریاح شدید مفرق و مشیت این ابرها پس بکوش تا این غمام پرده آن نور تابان نگردد ع

² الهی هذا عبد قد توجه الیک و تشبث باهداب رداء الوهیتک و یرید ان یدخل فی ملکوت رضائک ای رب احفظه عن سهام الشبهات من الذین یتبعون المتشابهات و یتبعون تفریق کلمة وحدانیتک و تشیت شمل جنود ملکوت صمدانیتک و یریدون تنکیس اللواء المعقود بید رحمانیتک و احماء الظل الممدود الذی احاط عوالم الوجود بقوة تأیید فردانیتک ای رب اید هذا العبد علی الاستقرار و الثبوت علی ما هو احمر من جمر النار فان جنود التقص انشرو و غمام التزلزل ارتفع و الغراب نعق و النفوس لنی افنتان شدید

INBA85:100b, MKT9.194

AB11829

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

¹ O servant of the All-Merciful! Some time ago the written pages were sent and surely by now they have been received. And now again it is being written. Praise be to God, the corrupting ones have become known, and before the authorities the purity, detachment, goodwill and truthfulness of the divine friends has become verified and proven. Some time ago a letter was sent to Tehran giving the necessary assurances and glad tidings to the divine friends that they should not become dejected and saddened by the gloating of the slanderers and accusations of the hateful ones. Soon the corrupting ones will become known and be disgraced before all. Praise be to God that before the royal throne and in the presence of the Prime Minister it has become known and clear that the transgressors and corruptors are strangers, not those familiar with this oppressed community. By conclusive texts they are commanded to show obedience and loyalty to the great throne of sovereignty, for disloyalty to the pure-hearted king brings divine retribution and punishment from the just Lord.

² Regarding the printing of the Tablets that you had written about - if it is possible and wisdom permits, explicitly seek permission from His Imperial Majesty or His Excellency the Prime Minister, saying that they have requested from Europe and America for the Tablets of Ishraqat, Tajalliyat and Bisharat to be translated into English and French with utmost eloquence, and for the original and translations to be printed and sent to those regions, as there are many seekers and countless buyers. If it is deemed advisable, translate and print them and send them to those regions. If the just monarch spontaneously and willingly gives permission, then print them and send them directly to America and Paris. Otherwise, do not make the slightest move contrary to his world-adorning opinion. And you yourself should undertake this service. And upon you be greetings and praise.

¹ ای بندهٔ حضرت رحمن چندی پیش اوراق مسطور مرسول گشت البتّه تا بحال ملحوظ گشته و حال نیز بتکرار مرقوم میشود الحمد لله حضرات مفسدین معلوم و در نزد اولیای امور پاکی و آزادگی و خیرخواهی و راستی یاران الهی محقق و مثبت شد چندی پیش مکتوبی به طهران ارسال شد و احبای الهی را تأمینات لازمه و بشارت داده گشت که از ثنات مفتریان و تهمت مبغضان افسرده و ملول مگردید عنقریب مفسدین معلوم شوند و رسوای عالم گردند الحمد لله که در پیشگاه سریر تاجداری و در حضور صدارت پناهی معلوم و واضح گشت که متجاسران و مفسدان بیگانگانند نه آشنایان این حزب مظلوم بنصوص قاطعه مأمور باطاعت و صداقت به سریر سلطنت کبری هستند زیرا خیانت پادشاه پاک دل سبب ندمت و عقوبت خداوند عادل گردد

² در خصوص طبع الواح مرقوم نموده بودید اگر ممکن باشد و حکمت اقتضا کند صراحتاً از اعلیحضرت شهرباری یا جناب صدارت پناهی استیذان نمائید که الواح اشراقات و تجلیات و بشارات را از اورپا و امریکا خواستند که بانگلیسی و فرسوی در کمال بلاغت ترجمه شود و اصل با ترجمه‌ها طبع گردد و ارسال بانصفحات شود زیرا طلاب بسیار است و خریدار بی حد و شمار اگر چنانچه مصلحت هست ترجمه و طبع شود و ارسال آنصفحات گردد اگر بصرافت طبع و طیب خاطر شهربار عادل اذن و اجازه فرماید طبع نمائید و رأساً ارسال امریکا و پاریس نمائید و الاً ابداً مخالف رأی جهان‌آرا ادنی حرکتی ننمائید و خود آنجناب متکفل این خدمت شوید و علیک التّحیّة و الثّناء

INBA79.030

AB02118

To: *Gul-Surkh Khanum Imami Azami (Faizih), in Tihran*

- 1 O leaf stirred by the breezes of the gardens! What you had written was noted. It was evidence of firmness and proof of steadfastness. However, this firmness and steadfastness must be supported and accompanied by contentment. My contentment with you will be complete when you speak of my pure servitude at the Threshold of the Most Glorious Beauty, present proofs and evidence, and cry out "O 'Abdu'l-Baha!" and "O bondservant of Baha!" I swear by His holy Beauty that no name or call is as sweet and delectable to the spirit and soul as this name.
- 2 I am the servant of Baha - you too be a handmaiden of Baha. Ask God and pray that we both may be confirmed in service. This is eternal glory, this is everlasting pride, this is the greatest crown, this is the diadem of every mighty king of kings. What station shall we seek greater than servitude at His Threshold? What honor shall we desire higher than bondage at His Court? Strive in this as much as you can, be enthusiastic and cry out. This Covenant is the Covenant of servitude, and this Testament is the Testament of bondage to His Divine Unity. In any case, you have permission to attain the presence, but along the way you must speak of servitude to this servant and perfume the nostrils of all handmaidens with this fragrant breeze, so that the glance of favor may be complete toward you and you may witness the confirmations of the Kingdom from all directions. Now do what I say and observe the confirmation.
- 3 Convey the Most Glorious, Most Wondrous greetings to his honor Aqa Siyyid Sadiq.
- 4 Indeed you took great pains and made much effort in the affairs of [his honor Aqa Mirza Jalal] the descendants of the King of Martyrs. Surely this service is acceptable at the Divine Threshold.
- 1 ای ورقه مهتره از نفحات ریاض آنچه مرقوم نموده بودی ملاحظه گردید دلیل ثبوت بود و برهان رسوخ ولی این ثبوت و رسوخ باید مؤید و مشفع برضاء باشد رضای این عبد بهاء از شما وقتی کامل گردد که ناطق بعبودیت محضه من در آستان جمال ابهی گردی و دلائل و براهین اقامه نمائی و فریاد یا عبداله‌بهاء و یا رقیق البهاء برآری بجمال مقدسش قسم است که هیچ نامی و ندائی در مذاق روح و جان چون این نام شیرین و پرحلاوت نه
- 2 من عبد بهایم تو نیز امة البهاء باش و از خدا بخواه و دعا کن که هر دو بخدمت موفق گردیم اینست عزت ابدیه اینست مفخرت سرمدیه اینست اکیلی اعظم اینست تاج سر هر ملک الملوک معظم چه مقامی اعظم از عبودیت آستانش جوئیم و چه شأنی اکبر از بندگی درگاهش خواهیم تا توانی در این بکوش و بجوش و بخروش این میثاق عبودیت است و این عهد عهد بندگی حضرت احدیت باری اذن حضور داری ولی در بین راه باید عبودیت این عبد را ناطق گردی و کل اماء را از این نفحه معطره مشام معنبر نمائی تا نظر عنایت در حق تو کامل گردد و تأیید ملکوت را از هر جهت مشاهده نمائی حال آنچه من میگویم بکن و ملاحظه تأیید نما
- 3 جناب آقا سید صادق را تکبیر ابدع ابهی ابلاغ نمائید ع
- 4 فی الحقیقه در امور [جناب آقا میرزا جلال] بازماندگان حضرت سلطان الشهداء خیلی زحمت کشیدید بسیار همت نمودید البته این خدمت در درگاه الهی مقبول است

BRL_DAK#0906, MKT7.183, MKT6.072

AB02049

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

1 O faithful servant of the Most Glorious Beauty! Your letter was received. Do not grieve over the ascension of the radiant leaf, the handmaid of God, your honored mother, to the Abha Kingdom. Do not burn or be consumed with sorrow. Praise be to God that from the beginning of her life she trod the path of salvation and grew and developed under the blessed Tree, until she attained the ultimate aspiration of the holy leaves. She attained the honor of attaining His presence and witnessed the lights of the incomparable Countenance. She became the recipient of infinite favors and the dawning-place of the lights of bounty. She was set ablaze with the fire of love for the Most Exalted Beauty and was attracted to the holy fragrances of the Abha Kingdom. She remained firm in the Covenant and held fast to the hem of the mercy of the Lord.

2 At the end of her life she was blessed to visit the Holy Shrine and circumambulate the sacred resting place. She was respected by all and dwelt in the sanctuary day and night. In truth, she was worthy of every praise in all respects and was occupied day and night in worship and devotion until she was permitted to return and, in the most excellent of places near the holy and luminous shrine, drank the cup of bounty and took flight to the vicinity of the Most Great Mercy. What bounty could be greater than this and what favor more noble than this?

3 And 'Abdu'l-Baha bears witness that after the ascension of the martyred Ismu'llah-i-Asdaq (upon him be the Glory of God), you rendered the utmost service and care to that radiant leaf and were not remiss in any respect, and this is the cause of my joy. I hope that all children will be assisted to serve their mothers as you did and become the cause of their happiness, for the rights of father and mother are conjoined with the rights of the Divine Unity, and "show kindness unto parents" is a clear and evident proof. And upon you be greetings and praise in this world and the next.

1 ای بندهٔ اصدق جمال ابهی مکتوب شما واصل و از ارتحال ورقهٔ نورآء امة الله والذهٔ محترمهٔ علیا بملکوت ابهی محزون میاشید مسوزید و مگدازید الحمد لله که از بدو حیات طریق نجات پیود و در ظل شجرهٔ مبارکه نشو و نما کرد تا آنکه بمنتهی آمال و رقات مقدسه نائل گشت بشرف مثل فائز شد و مشاهدهٔ انوار طلعة بیثال کرد مورد الطاف بینهایت شد و مطلع انوار موهبت گردید مشتعل بنار محبت جمال اعلی شد و منجذب بنفحات قدس ملکوت ابهی ثابت بر پیمان بود و متشبث بذیل رحمت حضرت یزدان

2 در عاقبت حیات به بقعهٔ مبارکه مشرف شد و طواف تربت مقدسه کرد در نزد کل محترم بود و شب و روز در حرم فی الحقیقه از هر جهت سزاوار هر ستایش بود و شب و روز پرستش و نیایش مشغول تا آنکه مأذون بر جوع گشت و در احسن بقاع طریق تربت مقدسهٔ نورآء جام موهبت نوشید و بجوار رحمت کبری پرواز نمود دیگر چه موهبت است اعظم از این و چه عنایت است اشرف از آن

3 و عبدالبهاء شهادت بر این میدهد که آنجناب بعد از صعود حضرت شهید اسم الله الاصدق علیه بهاء الله در حق آنورقهٔ نورآء نهایت خدمت و رعایت را مجری داشتید و از هیچ جهت قصور نفرمودید و این سبب سرور من است امیدوارم که جمیع ابناء مانند شما بخدمت امهات موفق گردند و سبب مسرتشان شوند زیرا حقوق پدر و مادر مقارن حقوق حضرت احدیت است و بالوالدین احساناً دلیل واضح مبین و علیک التّحیة و الثّناء فی الآخرة و الاولى

PYK.238

AB02169

To: Mir Siyyid Muhammad, in Tihiran

- 1 O you who have drunk from the wine of certitude from the overflowing cup of the Merciful One's remembrance, and become intoxicated with the sealed nectar pressed by the hands of power and might! Blessed are you, for you have whispered to your Lord who responds to those who whisper prayers. Blessed are you, for you have clung to the hem of your Lord's generosity - He who gives and delivers those who seek refuge.
- 1 يا من شرب صهباً الايقان من الكأس الطافحة بسلسال ذكر الرحمن و ثمل من الرحيق المختوم الذي عصرته ايدى القدرة والقوة طوبى لك بما ناجيت ربك وهو الناجى للمناجى طوبى لك بما تشبث بذيل عطاء مولاك وهو المعطى والمخلص للناجى
- 2 I beseech my Generous Lord and implore His Ancient Beauty and His Great Announcement to confirm you in supporting God's Cause and serving it through your eloquent tongue, your moving pen, your radiant countenance, your joyful spirit, your illumined heart, your capacious breast, your refined character, your noble lineage, your excellent manners, your pure deeds, your sanctified actions, your selflessness, your subsistence in your Lord, your intense attraction, your abundant supplications, your ardent passion, your great trust, your firm adherence to God's Covenant and Testament, and your strong attachment to the hem of His decisive, firm and mighty Cause.
- 2 اسئل ربى الكريم واتضرع الى جماله القديم و نبأه العظيم بان يؤيدك على نصرة امر الله و خدمته بطلاقة لسانك و حركة بنانك و نضارة وجهك و بشارة روحك و نور فؤادك و سعة قلبك و لطيف اخلاقك و شريف اعراقك و حسن اطوارك و تنزيه اعمالك و تقديس افعالك و فنائك من نفسك و بقائك بربك و فرط انجذابك و كثرة ابتهالك و شدة شغفك و عظيم توكلك و شديد تشبثك بعهد الله و ميثاقه و قوى تمسكك بذيل امره المبرم المحكم العظيم
- 3 My God, my God! This is a servant who has been set ablaze with the fire of Your love, attracted by the holy fragrances of Your presence, who has prayed fervently to You and beseeched at the gate of Your oneness that You encompass his father with the glances of Your merciful eyes, immerse him in the seas of Your pardon and forgiveness, cause the layers of light from Your most glorious Kingdom and highest horizon to descend upon his grave, and admit him into Your paradise of good-pleasure and gardens of oneness. O Lord! Answer his petition through Your grace, bounty and favor. Immerse his father in the fountains of Your good-pleasure, honor him with Your presence, shower upon him Your mercy, kindness and favor. Then make him a star dawning from the horizon of Your love, a luminary shining in the heaven of Your favors, a blazing lamp in the glass of Your Cause, a pure and brilliant dayspring radiating the lights of Your oneness, encompassed by the signs of Your favor in every world of Your worlds, and included in the tokens of Your generosity in every region of Your realms and kingdom. Verily You are the Generous, the Merciful.
- 3 الهى الهى هذا عبد اشتعل بنار محبتك و انجذب بنفحات قدسك و ابتهل اليك و تضرع بباب احديتك ان تشمل اباه بلحظات عين رحمتك و تدخله فى بحار عفوكم و غفرانكم و تنزل على رmse طبقات النور من ملكوتك الابهى و افقك الاعلى و تدخله فى جنة رضوانك و رياض احديتك اى رب اجب مسؤوله بفضلك و جودك و احسانك و اغمر اباه فى حياض رضائك و شرفه بلقائك و انزل عليه رحمتك و لطفك و احسانك ثم اجعله نجماً بازغاً من افق حبك و نيراً ساطعاً فى سماء الطافك و سراجاً وهّاجاً فى زجاجة امرك و مشرقاً صافياً لامعاً بانوار توحيدك و محفوظاً بآثار احسانك فى كل عالم من عوالمك و مشمولاً بآيات اكرامك فى كل صقع من ممالكك و ملكوتك انك انت الكريم الرحيم

PYK.302

AB02119

To: Mirza Masih (Remnant of Name Sake of Bahaullah) et al., in Tihiran

1 O remnants of that sanctified and blessed soul who was the namesake of the Desired One! Praise be to God that he attained his heart's desire, hearkened to the call of the loving Lord, turned unto the promised Beauty, took shelter beneath His outstretched shadow, and achieved a praiseworthy station. When he took flight toward the kingdom of mystery, he heard this call issuing from the Concourse on high: "Come onward and hasten!" Wherefore, the companions of 'Abdu'l-Baha should unloose their tongues in thanksgiving to the Abha Beauty that he hath been confirmed by such a grace and hath been assisted with such a bestowal. That bird of the garden of fidelity hath winged his way unto the rose-garden of the Kingdom of Abha, and in the retreats of sanctity he holdeth privy converse with the people of Baha.

2 Now ye should tend his comely garden and water the field of his love that the candle of his hopes may burn brightly in the bed-chamber of faithfulness, and become the cause his joy and gladness in the kingdom of the All-Merciful. Although that pure soul is now hidden and concealed, praise be to God, he hath left you in this evanescent world as his remnants, that ye may take up his work, follow in his path, seek out his aims, and speak his praise. Consider how a breeze hath wafted from the garden of his soul and heart, which hath made you heedful and aware, and caused you to become contemptuous and disgusted with self and desire.

3 In brief, the hope of 'Abdu'l-Baha is this: that the descendants will bring glory to their predecessors, and that the sons will cause the garden of their fathers' hopes to flourish. With every breath, and in a state of the utmost repentance, supplication, and impatient yearning, I implore the bestowal of all-encompassing bounty, and the manifestation of the gifts of the ancestors in their descendants. It is certain that this prayer will be received and answered at the threshold of Grandeur. Upon you be salutations and praise.

1 ای یادگارهای آن نفس مقدس مبارک جناب سمی حضرت مقصود الحمد لله بمقصود رسیدند و ندای رب ودود شنیدند و بجمال موعود گرویدند و بظل ممدود دویدند و بمقام محمود رسیدند و چون پرواز بملکوت راز کردند از ملا اعلی ندای هلم و تعال شنیدند لهذا باید آن یاران عبدالهآء بشکرانه جمال اهی زبان گشایند که بچنین فیضی موفق و بچنان فوزی مؤید شدند آن طیر حدیقه وفا بگلشن ملکوت اهی پرواز نمود و در حظائر قدس با اهل بها همدم و همراه گشت

2 حال شما باید حدیقه انیقه او را باغبانی کنید و کشتزار محبتش را آبیاری فرمائید تا شمع آمال در شبستان وفا روشن گردد و سبب روح و ریحان در ملکوت رحمان شود و هرچند آن نفس زکیه غائب و پنهان شد الحمد لله شما را در این جهان فانی باقی و یادگار گذاشت تا پی او گیرید ره او پوئید و مقصد او جوئید و ثنای او گوئید زیرا نفعهائی از گلشن جان و دلش وزید و شما را بیدار کرد و هشیار نمود و از نفس و هوی بری و بیزار فرمود

3 باری امید عبدالهآء چنین است که اخلاف سبب عزت اسلاف گردند و ابناء شکوفه باغ آمال آباء شوند من هر دم بکمال انابه و زاری و آرزو و بقراری طلب شمول الطاف کنم و ظهور موهبت اسلاف در اخلاف خواهم و یقین است که این دعا در پارگاه کبریا مقبول و مستجاب گردد و علیکم التحية و الثناء

INBA85:432, BSHN.140.283, BSHN.144.283,

TSS.174, MHT1b.180b

AB02103

To: *Mirza Muhammad Hasan Adib, in Tihiran*

1 O herald of the Covenant!

2 'Abdu'l-Baha has shortcomings in writing and speaking, and many obstacles have arisen. Surely the friends will excuse this and be pleased to accept the apology. Know this - that not for a moment am I forgetful of you, and I constantly seek confirmation and success, and supplicate and implore at the threshold of oneness.

3 My boundless hope from the Abha Kingdom is that through goodly conduct and sincerity toward rulers and kings, and through kindness and well-wishing to all peoples of the earth, both sovereign and subject, that land may become a supreme paradise and that region a garden of delight. We have no dispute or contention with anyone, no fighting or combat. We seek no sword or weapon except the reformation of hearts and salvation of souls. We wish good for all and seek eternal success for everyone. We speak of that which causes illumination of the human world.

4 In any case, the most important matter in this Manifestation of the Speaker on Sinai is that the friends must, in accordance with divine counsels and exhortations, show kindness to all peoples and communities of the world - nay rather, sacrifice their lives, so that this darkness of enmity and hatred may be transformed into the light of divine love. Therefore, whoever oppresses and wrongs you, you must certainly show love and faithfulness. If they harm you, show consideration. If they speak ill, praise them. If they denounce you as infidels, honor them. If they curse and condemn you, show utmost kindness. And convey these counsels and exhortations to all the divine friends.

5 We sent Aqa 'Ali to Egypt in this storm of trials and wrote recommendations for him, but he could not settle there and returned to Tehran. A draft remittance from Aqa 'Ali is enclosed; it has been paid. And upon you be greetings and praise.

1 ای منادی پیمان

2 عبداله‌آ را در تحریر و تقریر تقصیر واقع و مانع کثیر حاصل البتّه یاران معذور دارند و بقبول عذر مسرور نمایند این را بدان که دقیقه‌ئی از یادت فراغت ندارم و همواره تأیید و توفیق جویم و بدرگاه احدیت لابه و انابه و زاری نمایم

3 و رجای بی‌متنا از ملکوت ابهی چنین است که بسبب حسن سلوک و صداقت بسیر ملوک و مهربانی و خیرخواهی بطوائف ارض از مالک و مملوک آن سرزمین بهشت برین گردد و آن اقلیم جنة النعیم شود ما را با کسی نزاع و جدالی نه و کفاح و نزالی نیست تیغ و سلاخی جز صلاح قلوب و نجاح ارواح نجوئیم جمیع را خیر خواهیم و از برای کلّ فوز ابدی جوئیم و آنچه سبب نورانیت عالم انسانی است گوئیم

4 باری اهمّ امور در ظهور مکّم طور اینست که یاران باید بموجب نصایح و وصایای الهی جمیع اقوام و طوائف عالمرا مهربانی نمائید بلکه جان‌فشانی کنید تا این ظلمات ضدّیت و بغضا بنورانیت محبت رحمانی تبدیل گردد لهذا هر کس بشما ظلم و جفا کند البتّه مهر و وفا نمائید اذیت نماید رعایت کنید بدگوئی کند ستایش نمائید تکفیر کند تکریم نمائید طعن و لعن نماید نهایت ملاطفت اجرا دارید و جمیع دوستان الهی را این وصایا و نصایح تبلیغ کنید

5 جناب آقا علی را در این طوفان بلا بصفحات مصر فرستادیم و سفارش ایشان مرقوم گشت ولی در انجا استقرار نتوانست مراجعت به طهران نمود برات حواله‌ئی از جناب آقا علی در جوفست تأدیه گشت و علیک التّحیّة و الثّناء

BRL_DAK#1160, MKT9.185, AVK3.230.09

AB02105

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

- 1 O herald of the Covenant! What thou didst write was read and noted. Its perusal brought joy, for it indicated that the loved ones of the All-Merciful are engaged in diffusing the divine fragrances and are encouraging and urging the youth to learn and acquire proofs, evidences and testimonies. Today there is the utmost need for teachers. From all directions arise the cry "Where are the teachers? Where are the speakers? Where are the guides to the Manifest Beauty? Where are the trusted ones who can expound this mighty Cause?"
 1 ای منادی میثاق آنچه نگاشتید قرائت گشت و ملاحظه گردید از تلاوتش بشاشت حاصل شد زیرا دلالت بر آن داشت که احبای رحمن در فکر نشر نفحات اللہند و نوجوانانرا به تعلیم و تحصیل حجت و دلائل و براهین ترغیب و تحریص مینمایند الیوم نہایت احتیاج بمبلغینست از جمیع اطراف فریاد این المبلغین و این الناطقین و این الهداة الی الجمال المبین و این الثقات فی بیان هذا الأمر العظیم برآرند
- 2 Consider how the assistance and favors of the Blessed Beauty have encompassed all! For a year now, from Yazd many respected souls have been crying out "Teacher! Teacher!" and yet no teacher has reached those parts. Had there been teachers, most of those regions would by now have come under the shade of the Tree of the All-Merciful. Therefore, strive as much as you can to train souls who can teach the Cause of God. This matter is of the utmost importance and requires no great effort. What could be better than for one to expound, day and night, the proofs and evidences of the manifestation of the All-Merciful?
 2 ملاحظه فرمائید کہ عون و عنایت جمال اہبی بچہ درجہ احاطہ نمودہ از یزد یک سالست کہ نفوس بسیار محترمی فریاد برآرند المبلغ المبلغ و هنوز نفس مبلغی بآندیار نرسیدہ اگر چنانچہ مبلغینی بودند الی الآن اکثر آن بلاد در ظل شجرہ رحمانیت درآمدہ بودند لہذا تا توانید در فکر این باشید کہ نفوسی تربیت شوند کہ بتوانند تبلیغ امر اللہ نمایند بسیار مہمست این مسئلہ و زحمتی ندارد چہ بہتر از آن کہ شب و روز انسان بیان ادلہ و برہان بر ظهور جمال رحمن نماید
- 3 This is the pure chalice, this is the mystery of joy,
 3 کأس طہور است این سرّ حبور است این
- 4 This is the outpouring of manifestation - now is the time to hasten!
 4 فیض طہور است این آن وقت شتاب آمد
- 5 This is the essence of confirmation, this is the dawn of sanctification,
 5 جوہر تأیید است این سازج تقدیس است این
- 6 This is the power of holiness - it hath come in the explicit text!
 6 قوّت تنزیہست این در نصّ کتب آمد
- 7 Today there is no station more glorious than teaching the Cause of God and diffusing the divine fragrances. Without it, the victory of the Most Glorious Kingdom and the effects of the favors of my Most Exalted Lord are impossible and unattainable....
 7 الیوم مقامی اعظم از تبلیغ امر اللہ و نشر نفحات اللہ نیست و بدون آن نصرت ملکوت اہبی و آثار الطاف ربّی الاعلی ممتنع و مستحیل و محال...
 MSHR4.233x

AB02098

To: Mah Khurshid Shah Kavus et al., in Yazd

1 O handmaids of the peerless Lord! The glance of loving-kindness is turned toward you, and the fullness of mercy embraceth you. At the sacred threshold of the Ancient Beauty—may my spirit be a sacrifice for His loved ones—ye are discerning handmaids, and at the holy court of the Divine Unity ye are humble, lowly, and enkindled servants. The cloud of mercy hath arisen, and the rain of bounty is pouring down. The morn of bestowal hath dawned, and the gleaming signs of grace and blessing shine forth. From the ancient bounty and from the light of the horizon of Divine Unity, we implore, with utmost supplication and lowliness, that He may graciously aid those handmaids of His Threshold to serve the Lord of all, so that, in all conditions and circumstances, in every manner and habit, in word and deed, in conduct and action, they may advance day by day, and may, with the utmost endeavor, train their children in the manners of God. For in this Day it is incumbent and obligatory upon the loved ones of God to educate their children in reading and writing, in instruction and knowledge, and in goodly manners, that they may progress day by day in every degree.

2 The first educators of children are their mothers; for the child, at the beginning of growth and development, is as a tender and fresh branch: in whatever manner thou desirest, thou canst train it. If thou trainest it aright, it will grow straight, and will develop in perfect symmetry. It is therefore evident that the mother is the first educator and the founder of the morals and manners of the child.

3 O ye loving mothers, know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined.

4 And upon you be greeting and praise, O handmaids of the All-Merciful.

SWAB#114x, COC#0639x

1 ای کنیزان خداوند بی مانند نظر عنایت با شماست و کمال مرحمت شامل شما در آستان مقدس جمال قدم روحی لأحبائه الفداء کنیزان پرتمیزید و در عتبه مقدسه حضرت احدیت اماء خاضعه خاشعه شورانگیز ابر رحمت بلند گشته و باران عنایت در فیضان است صبح موهبت طالع و لوامع آثار فیض و برکت ساطع از فیض قدیم و نور افق توحید بکمال تضرع و زاری مستدعی هستیم که آن کنیزان آستان را موفق بر خدمت یزدان فرمایند تا در جمیع شئون و احوال و اطوار و عادات و رفتار و گفتار و کردار روز بروز ترقی نمایند و اطفال خویش را بآداب الهی در کمال همت تربیت نمایند که الیوم احبای الهی را فرض و واجب است که اطفال را بقرائت و نگاشت و تعلیم و دانش و آداب تربیت نمایند تا آنکه روز بروز در جمیع مراتب ترقی کنند

2 اول مربی اطفال مادرانند زیرا طفل در بدو نشو و نما چون شاخ تر و تازه باشد بهر قسم بخواهی تربیت توانی اگر راست تربیت کنی راست گردد و در کمال موزونی نشو و نما کند و این واضحست که مادر اول مربی است و مؤسس اخلاق و آداب فرزند

3 پس ای مادران مهربان این را بدانید که در نزد یزدان اعظم پرستش و عبادت تربیت کودکانست بآداب کمال انسانیت و ثوابی اعظم از این تصور توان نمود

4 و التَّحِيَّةُ وَ النَّائِيَةُ عَلَيْكَ يَا أُمَّةَ الرَّحْمَنِ

MKT1.469, MMK1#114 p.135x,
AKHA_134BE #10 p.389, AKHA_105BE
#05 p.06, AVK3.329.09x, MJTB.091x,
MAS5.088, YARP2.670 p.451

AB02046

To: Rustam Jamshid et al., in Yazd

- 1 O servants of God! What you had written was observed. All its contents and meanings expressed rapture and attraction and the desire for sacrifice in the path of the Sun of the heaven of the All-Merciful Lord of Lords.
- 2 O Parsee friends! Give thanks to the Divine Unity that in this spiritual age you have entered beneath the shade of the Tree of Paradise and have heard with your spiritual ears the Call of God's Covenant and become intoxicated from the cup of favor of the Divine Unity.
- 3 Now is the time to open your tongues in praise of the bestowals of God regarding the Parsees, and arise day and night to teach the Cause of God, and bring souls beneath the shade of the cypress of the divine garden, and cause all the Parsee people to enter the Most Glorious Paradise, and bring them all into the tent of unity of Ya Baha'u'l-Abha.
- 4 Although some of the priests are obstacles and barriers, yet the power of God is triumphant and victorious. Be confident and remain firm, steadfast and established in the Cause of God.
- 5 And upon you be the Glory.

1 ای بندگان الهی آنچه مرقوم نموده بودید ملاحظه گردید جمیع مضامین و معانی وله و انجذاب بود و آرزوی جانفشانی در سبیل آفتاب فلک رحمانیت رب الارباب

2 ای یاران پارسیان شکر کنید حضرت احدیت را که در این عصر روحانی در ظلّ شجره انبیا درآمدید و ندای میثاق الهی را بگوش جان شنیدید و از کأس عنایت حضرت احدیت سرمست شدید

3 حال وقت آنست که زبان را بیان الطاف یزدان در حقّ فارسیان بگشائید و شب و روز بتبلیغ امر الله قیام نمائید و نفوس را در سایه سرو بوستان الهی درآرید و جمیع طائفه فارسی را در جنت ابری داخل نمائید و کلّ را در خیمه یک رنگ یابهاءالاهی درآرید

4 هرچند بعضی از دستوران مانع و حائلند ولی نیروی یزدان غالب و قاهر مطمئن باشید و در امر الله ثابت و مستقیم و مستقر

5 و البهاء علیکم

YARP2.122 p.143

AB02071

To: Mirza Mahram Named as Manzar, in Arabian Peninsula

- 1 O thou who art firm in the Covenant and steadfast in the Testament! Give thanks to the Self-Subsisting Lord that thou hast attained the Sacred Threshold and inhaled the holy fragrances from the dust of the Court of Oneness. And now, trusting in God, thou hast turned toward the divine realm to exalt the Word of God. Thou art confirmed by the power of divine confirmation and illumined by the light of unity. Turn toward the gathering-place of the Supreme Concourse, ask whatsoever thou wishest, and open thy tongue in praise and thanksgiving.

1 ای ثابت بر عهد و راسخ بر میثاق شکر کن حضرت قیومرا که باستان مقدّس فائز گشتی و از تراب درگاه احدیت نفحات قدس استشمام نمودید و حال نیز متوکلاً علی الله اعلاء لکلمه الله توجه بدیار الهی نمودی بقوت تأیید مؤیدی و بنور توحید منور توجه بمطاف ملا اعلیٰ نما و آنچه

Through the name of thy Lord, the Merciful, the Compassionate, choose what thou desirest.

- 2 Thou art the herald of the Covenant and the object of the loving-kindness of the Beloved of all horizons. On this journey the mighty and most great power is in perfect confirmation, and this servant supplicates with utmost humility in the Holy Garden, seeking success on behalf of the steadfast friends. Convey my greetings to all the divine friends and tell them that soon both East and West will be perfumed with the fragrances of the Covenant. Be confident of this....

خواهی بخواه و لسان یطوق و ثنا بگشا فاستخرن
ما ترید باسم ربک الرحمن الرحیم

2 منادی میثاقی و ملحوظ بلحاظ عنایت محبوب
آفاق در این سفر قوت جلیل اکبر در کمال تأیید
است و این عبد در روضه مبارکه بکمال ابتهاج
تضرع مینماید و طلب توفیق بجبهت دوستان
ثابتان میطلبد جمیع یاران الهی را تکبیر برسان و
بگو عنقریب شرق و غرب بنفحات عهد معطر
میگردد مطمئن باشید....

MMK5#238 p.188x

AB02060

To: Aqa Mirza Ali Muhammad (Egypt)

- 1 O you who are firm in the Covenant!
- 2 Two letters from you arrived, their contents indicating steadfastness and submission. Today the most important of all things is steadfastness and firmness, for the test is severe. Among the tests are the movements, conduct, words and deeds of Mirza Mihdi Khan. You must act with utmost dignity and composure, and never oppose him, neither in word nor deed. If someone asks a question, never say anything negative about him. Your answer should be this: "Many such books and treatises have been written and published without end. But the rays of the Sun of Truth cannot be concealed by such clouds. Its light must needs shine forth and the reality of matters become apparent. We pray for such souls and, if possible, we even show them kindness and assistance to the extent possible, for we are commanded to help every stranger and be friendly to every outsider. This is our duty. Everyone is free in their thoughts and words. We have nothing to do with anyone's affairs. Eventually these dark clouds will disperse and the rays of truth will shine forth." And peace be upon those who follow guidance.

1 ای ثابت بر پیمان

2 دو نامه آتجناب وارد مضامین دلیل بر استقامت
و تمکین بود الیوم اهم امور استقامت و ثبوتست
زیرا امتحان شدید است از جمله امتحانات
حرکات و سکات و گفتار و رفتار میرزا
مهدیخان است شما باید که در نهایت وقار و
سکون حرکت نمائید و ابداً تعرضی باو ننمائید نه
بگفتار و نه بر رفتار و اگر چنانچه نفسی سؤالی
نمود ابداً کلمه سؤی در حق او نگوئید جوابتان
این باشد که از این مقوله کتب و رسائل بسیار
تألیف و نشر شده حد و پایانی ندارد لکن
شعاع آفتاب حقیقت باین ابرها مستور نگردد
لا بد پرتوش ظاهر شود و حقیقت امور ظاهر
گردد ما در حق چنین نفوس دعا میکنیم و
اگر چنانچه ممکن باشد بقدر امکان رعایت و
معاونت نیز مینمائیم زیرا مأمور بآنیم بهر اغیار
یاریم و بهر بیگانه آشنا اینست تکلیف ما هر
کس در افکار و اقوال آزاد است ما کاری
بکار کسی نداریم و عاقبت این ابرهای تاریک
متلاشی شود و شعاع حقیقت جلوه نماید و
السلام علی من اتبع الهدی

3 Never utter a word of weakness regarding him. The Qur'an states: "When they pass by vain talk, they pass by with dignity." And say: "We have no complaint against Mihdi Khan, for this book is not about us - it is about those who possess these attributes and hold these imaginings."

4 In any case, according to the telegraph from the honored Haji, his health is improving. He had written a letter with perfect eloquence and elegance in very fine handwriting which brought joy and delight. Convey the Most Great, Most Wondrous Greetings to all the friends of God. And upon you be greetings and praise.

3 ابداً کلمهء وهنی نسبت باو ذکر ننمائید در قرآن میفرماید و اذا مرّوا باللغو مرّوا کراماً و بگوئید ما از مهدی خان گلهائی نداریم زیرا این کتاب در حقّ ما نیست در حقّ نفوس نیست که متّصف باینصفتا هستند و در این افکار اوها مامات

4 باری از قرار تلگراف جناب حاجی مزاجشان رو باعثدالست و مکتوبی مرقوم نموده بودند در نهایت فصاحت و بلاغت و بخطّ بسیار خوشی سبب روح و ریحان شد جمیع یاران الهی را تکبیر ابداعی ابلاغ نمائید و علیک التّحیّة و الثّناء

MMK6#352, MSHR3.361

AB12840

To: Mirza Kazim (Pilgrim), in Iran

1 Attracted and enkindled, you set forth on the path of the Glorious Lord and traversed vast distances until you arrived at and attained the dawning-place of mysteries, the repository of lights, and the dayspring of effulgence. You circumambulated the Sacred Shrine in utmost humility and submissiveness, and visited the Sacred Precinct in complete devotion and supplication.

2 This circumambulation in the sacred court of Him Who is the Hidden Bestower of Favors is accepted and beloved, and gratitude for this acceptance is among the decisive obligations for those who are firmly grounded. It is hoped that manifest signs will appear from the results of circumambulating the Sacred Shrine, and that when you return to your homeland, you will bestow the spirit of life and become the cause of enkindlement and attraction.

3 You will bring the friends of God to a state of joy and ecstasy, and the friends of the All-Merciful to delight and rapture. Through association and fellowship with you, each one will attain, like a meadow from the companionship of dewdrops, an indescribable freshness and grace. All will smile like goblets and weep like wine-flasks, become like blossoming flowers and, like nightingales, harmonize in song and melody.

1 منجذبا و مشتعلا در سبیل ربّ جلیل قدم نهادی و طیّ مسافهء بعیده نمودی تا آنکه بمبیط اسرار و ممکن انوار و مطلع اشراق وارد و فائز شدی بقعهء مبارکه را در نهایت خضوع و خشوع طواف نمودی و حظیرهء قدس را در غایت تبّتل و تضرّع زیارت کردی

2 این طواف در ساحة تقدیس حضرت خفّیّ الألطاف مقبول و محبوب و شکرانهء این قبول از فرائض قاطعهء در نزد اهل رسوخ امید چنانست که آثار باهره از نتایج طواف بقعهء مبارکه ظاهر گردد و چون رو بدیار الهی نمائی روح حیات بخشی و سبب اشتعال و انجذاب شوی

3 یاران الهی را به وجد و طرب آری و دوستان رحمانرا به سرور و وله هر یک از معاشرت آنجناب و الفت مانند چمن از مؤانست شبنم طراوت و لطافت زایدالوصف حاصل نمایند و کلّ چون ساغر بختندند و چون صراحی بگریند مانند گل شکفته شوند و بلبل آسا به آهنگ و ترانه دمساز شوند

- 4 The services you rendered in the absence of the Divine Physician are accepted at the Divine Threshold and beloved by Abdul-Baha. If it becomes possible to stay in Khurasan with joy and fragrance, your presence in that region will be the cause of gladness to the friends and felicity to the loved ones. This is surely beloved, praiseworthy and commendable. We beseech God that your pure being may become the cause of healing the sick, and that the confirmations of the Most Glorious Kingdom may reach you.
- 5 O my God, my God! Verily, this servant of Thine is broken before the Kingdom of Thy mercy and supplicates Thee to assist him in serving Thy Cause, spreading Thy remembrance, and diffusing Thy praise and attributes. Aid him in this, for verily Thou art the Powerful, the Mighty, verily Thou art the Kind, the Compassionate, the Merciful.

4 خدماتی که در غیاب حضرت طبیب الهی مجری داشتید مقبول درگاه کبریاست و محبوب نزد عبدالبهاء اگر چنانچه توقف در خراسان به روح و ریحان میسر گردد وجود آنجناب در آن سامان سبب شادمانی یارانش و کامرانی دوستان البتّه محبوب و ممدوح و محمود است از حق میطلبیم که نفس پاک سبب علاج مریضان گردد و تأیید ملکوت ابدی برسد

5 الهی الهی انّ عبدک هذا منکسر الی ملکوت رحمانیتک و متضرّع الیک ان تؤیّده علی خدمة امرک و انتشار ذکرک و افشاء محامدک و نعوتک وقفه علی ذلک انک انت القویّ القدير و انک انت البرّ الرؤفّ الرحیم

BRL_DAK#1244

AB02057

To: *Siyyid Asadullah Qumi, in Iraq*

- 1 O you who are wandering in the path of Truth! Your written page was observed and your inscribed letter was noticed. Praise be to God that it indicated the completion of services to the purified body, and this service will surely be the cause of attaining great confirmations. In truth, you endured severe hardship in this matter, and this hardship became the cause of acceptance in the Abha Kingdom. Therefore be glad and joyful that you were assisted to render such a service.
- 2 Now is the time to firmly gird up the loins of service and arise to serve the Covenant and Testament, to travel to the divine regions, and to seek no aim except the diffusion of the divine fragrances and the exaltation of the Word of God. And become so enkindled with the fire of the love of God that you forget everything except the favors and bounties of the Blessed Beauty, may my spirit be a sacrifice for His loved ones. Day and night you should be in ferment and enthusiasm, drinking the wine of bounty from the hand of the cup-bearer of bestowal. Develop an impassioned head and a joyful heart until you witness directly the confirmations of the Holy Spirit.

1 ای بی سر و سامان سبیل حقّ ورق مسطور منظور گردید و رقّ منشور ملحوظ افتاد حمد خدا را که دال بر اتمام خدمات جسد مطهر بود و این خدمت البتّه سبب حصول تأییدات عظیمه گردد فی الحقیقه در اینخصوص زحمت شدیده کشیدید و این زحمت سبب مقبولیت در ملکوت ابدی شد پس مستبشر باش و مسرور که بچنین خدمتی موفق گردیدی

2 حال وقت آنست که کمر خدمت محکم بندی و بر خدمت عهد و میثاق قیام نمائی و بدیار الهی سفر نمائی و جز نشر نفحات الله و اعلاء کلمه الله مقصدی نخواهی و چنان بنار محبت الله برافروزی که غیر از الطاف و عنایات جمال مبارک روحی لاجبائه الفدا را فراموش نمائی شب و روز بجوشی و بخروشی و صبا عینیت از بد ساقی موهبت بنوشی سر پرشوری پیدا کنی و قلب پرشوری تا تأییدات روح القدس را مشافهه ملاحظه نمائی

- 3 There is no harm in going to the regions of Kermanshah, as no news has been received from those parts for some time. God willing, in those regions the fire of the love of God will blaze forth and the divine fragrances will be diffused.
- 4 Today through the power of the Covenant the horizons are in motion and the lights shine upon East and West, otherwise coldness and freezing would encompass the body of the world. Observe carefully that if this enkindled fire in the Tree of the Covenant does not manifest guidance, by what warmth can the pulse of the world be set in motion?
- 5 But never should a word of weakness be mentioned about anyone, and if someone asks, answer that "I am unaware of myself, let alone others, for I am immersed in the sea of the love of God." Be brief and engage in mentioning the Beauty of the Ancient One, may my spirit be sacrificed for the diffuser of His fragrances, so that He may bestow spirit and set the body of creation in motion.
- 6 And upon you be glory.
- 3 صفحات کرمانشاه رفتن ضرر ندارد چه که مدتیست که از آنصفحات خبری نرسیده بلکه انشاءالله در آنجهات نار محبت الله شعله برافروزد و نفعات الله منتشر گردد
- 4 اليوم بقوت میثاق آفاق باهتزاز آید و انوار بر شرق و غرب اشراق نماید و الا برودت و انجماد هیکل عالمرا احاطه نماید درست ملاحظه نما که اگر این نار موقده در سدره میثاق تجلی هدایت نماید بچه حرارتی توان نبض عالم را بحرکت آورد
- 5 ولی ابداً نسبت بنفسی کلمه و هنی نباید ذکر کرد و اگر چنانچه سؤال کنند جواب بفرمائید که من از خود بیخبرم تا چه رسد بدیگری چه که در بحر محبت الله مستغرقم مختصر نمائید و بذکر جمال قدم روحی لناشر نفعاته الفدا بپردازید تا روح ببخشد و جسد امکانرا بحرکت آرد
- 6 و الهاء علیک

KHAF.089

AB02064

To: Aqa Mirza Aqa Qaim Maqami

- 1 O thou who art firm in the Covenant!
- 2 The letter which thou hadst written to his honor Aqa Siyyid Asadu'llah was perused. Its reading brought endless grief, for it contained the shocking and distressing news of the ascension of his honor Bahlul, that great and esteemed sage. Although that bird of the nest of truth has taken flight to the Kingdom of mysteries and become the intimate companion of the Concourse on High in the privacy of the Lord, and has been delivered from this dark and narrow world to hasten to the life-bestowing and expansive realm of the All-Merciful - indeed, though lifeless, he has become alive; though a nightingale full of sighs and laments, he has winged his way to the eternal rose garden; though aflame with thirst, he has been satisfied at the ocean of forgiveness; and though a moth consumed by the fire, he has ascended to circle round the candle of the Concourse on
- 1 ای ثابت بر پیمان
- 2 نامه ای که بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید از قرائت اندوه بی پایان رخ نمود زیرا متضمن خبر مدهش موحش عروج حضرت بهلول دانای بزرگوار بود آن مرغ آشیانه حقیقت هرچند بملکوت اسرار پرواز کرد و در خلوتگاه پروردگار با ملا اعلی هدم و همراز شد و از این تنگای ظلمانی نجات یافت و بفضای جانفزای پرگشایش رحمانی شتافت فی الحقیقه بیجان بود زنده گشت بلبل پر آه و فغان بود بگشایش جاودان طیران کرد نشنه افروخته بود بدریای غفران سیراب شد و پروانه جانسوخته بود پیرامون شمع ملا اعلی صعود نمود ولی بازماندگان غریق احزان شدند و

High - yet those left behind are immersed in sorrow, and his relations are full of sighs and laments, burning in this separation and restless in this parting.

- 3 However, we must look to the end, when this separation shall lead to reunion in the celestial realm, and the fire of this deprivation shall ultimately be quenched by the sweet waters of attainment. Therefore, we must exercise patience and fortitude to receive an abundant reward and find solace in the fact that, praise be to God, that noble soul was illumined by divine lights and that yearning one was intoxicated with the wine of mysteries. Surely in the Kingdom of the Lord he is filled with delight from the wine of divine forgiveness, and his honor Sahih-Furush is intoxicated and bewildered by the wine of the mercy of the Lord, joyous with abundant favors in the shelter of the forgiveness of the Ever-Forgiving Lord. A prayer seeking forgiveness for him was offered to the Kingdom of Unity.
- 4 The photograph of the approved and prosperous building which thou hadst sent was observed. It is hoped that through the favors of the Forgiving Lord thou wilt ever be assisted and confirmed in praiseworthy services.

متعلقان پر آه و فغان گشتند و از این فراق در
احترافند و از این جدائی بی صبر و قرار

3 اما باید نظر بعاقبت نمود که این هجران منتی
باجتماع درایوان گردد و آتش این حرمان عاقبت
بعذب فرات وصال خاموش شود لهذا صبر و
شکیب باید نمود تا از اجر جزیل بهره و نصیب
یافت و تسلی خاطر حاصل نمود که الحمد لله
آن بزرگوار مقتبس از انوار بود و آن مشتاق
سرمست جام اسرار یقین است که در ملکوت
پروردگار پر نشسته از بادهء عفو آمرزگار است و
حضرت صحیح فروش از بادهء رحمت پروردگار
مست و مدهوش و در پناه مغفرت حضرت عفو
غفور بالطاف موفور مسرور مناجاتی در طلب
مغفرت در حق ایشان بملکوت احدیت گردید

4 عکس بنآء مبرور معمور که ارسال نموده بودید
ملاحظه گردید از الطاف رب غفور امید
چنانست که همواره بخدمات مشکوره موفق و
مؤید شوی

MUH3.201-202

AB02056

To: Isfandiyar Farsi

- 1 O servant of God! You have turned your heart and soul toward the path of the Friend, hastened to the blessed shrine, entered the gathering of the merciful ones, mentioned the kind friends, and requested a letter for each one. But due to lack of time, I am compelled to write a single letter, remember the friends, and send greetings and messages.
- 2 For Shah-vir I desire a luminous face and seek an angelic heart so that he may become a new creation. I count Rustam, Rashid and Hormazd-yar among the righteous ones and call them intimate with mysteries. For Rustam Khudadad my wish is that he may become the manifestation of the boundless favors of God. And to Humayun Khusraw convey a message of friendship from Abdul-Baha and tell him to draw so near to God that every seeker and wayfarer will follow Khusraw.

1 ای بنده یزدان از دل و جان آهنگ کوی
دوست نمودی و ببقعهء مبارکه شتافتی و در
انجمن رحمانیان درآمدی و ذکر دوستان مهربان
نمودی و از برای هر یک نامهائی خواستی ولی
من از بی مجالی ناچار بر آنم که یگانه نامه نگارم
و دوستانرا یاد آرم و سلام و پیام ارسال دارم

2 پس شاه‌ویر را رخی منیر خواهم و دلی جبرئیل
طلبم تا انسانی جدید گردد و رستم و رشید و
هرمزدار را گروه ابرار شرم و محرم اسرار خوانم
و رستم خداداد را آرزویم چنان که مظهر الطاف
خداوند بی انداد گردد و همایون خسرو را از قبل
عبدالبهاء پیام آشنائی برسان و بگو چنان بخداوند

نزدیک شو که هر طالی و سالکی خسرو را پیرو
گردد

- 3 O Isfandiyar! For Paridukht I have offered humble supplications at the threshold of God and sought forgiveness and pardon. And for Bahman-rad Rustam I opened my tongue in intercession and beseeched grace and forgiveness from the Most Glorious Kingdom.

3 ای اسفندیار بهر پریدخت بدرگه یزدان عجز و نیاز
نمودم و طلب آمرزش و غفران کردم و از برای
بهمرد رستم زبان بشفاعت گشودم و از ملکوت
ابهی طلب عنایت و مغفرت کردم

- 4 O Isfandiyar! Convey my message to all the Parsi friends and say: O longtime friends! The manifest light has dawned from the East of Iran and illumined the horizons with the rays of the Most Great Guidance. The world is in motion from the divine trumpet blast and the realm of creation is in utmost adornment from the manifestation of the Lord God. This pure seed has been sown in radiant soil. Though the physical eye cannot yet see it, soon it will sprout and become verdant and flourishing. Eyes will be brightened and hearts and souls will rejoice. Iran will become the Garden of Paradise and East and West will become mirrors of the celestial realm through the bounty of the Sun of Truth. And upon you be the Most Glorious Glory!

4 ای اسفندیار بجمع یاران پارسی پیام من برسان
و بگو ای یاران دیرین نور مبین از خاور ایران
اشراق نمود و پرتو هدایت کبری آفاق را روشن
کرد جهان از نفخه صور الهی در جنبش است
و عالم آفرینش از تجلی حضرت یزدان در نهایت
آرایش این تخم پاک در خاک تابناک کشته
گشت اکنون دیده تی بمشاهده رهنمون نه
عنقریب بروید و سبز و خرم گردد چشمها روشن
شود و دل و جان شادمان گردد ایران جنت
رضوان شود و خاور و باختر از فیض شمس
حقیقت آئینه جهان بالا گردد و علیکم البهاء
الاهی

YARP2.716 p.475

AB02115

To: *Mirza Ali Rida Khan et al.*

- 1 O pure souls! All peoples were awaiting the dawning of the Sun of Truth, each according to some title or designation - "Say: Call upon God, or call upon the All-Merciful; by whichever name ye call upon Him, His are the most beautiful names." But the veil of vain imaginings blinded their eyes, deprived the expectant ones, and stuffed their nostrils, leaving them bereft of the fragrant musk.
- 2 Though Truth came manifest as the radiant sun,
- 3 Alas that it came to a city of the blind!
- 4 That Light of Truth shone upon East and West, then was hidden in the clouds of glory and set from this world, yet forever shines and gleams in the horizon of the invisible realm of contingent being. Despite this, the sleeping have not yet awakened, and the deprived have not become privy to the secret. O what

1 ای نفوس زکیه جمیع ملل منتظر طلوع شمس
حقیقت بودند هر یک به لقب و عنوانی قل ادعوا
الله او ادعوا الرحمن فایاً ما تدعوا فله الأسماء
الحسنی ولی پرده او هام دیده ها را کور نمود و
منتظرانرا محروم نمود و مشامها را مزکوم کرد و
از عطر مشموم بی بهره و نصیب گشتند

2 حق عیان چون مهر رخشان آمده

3 حیف کاندر شهر کوران آمده

4 آن نور حقیقت ساطع بر شرق و غرب گردید و
در سحاب جلال پنهان شد و از اینجهان غروب
نمود و در افق غیب امکان الی ابد الآباد
درخشان و تابانست باوجود این هنوز خفتگان

sorrow for the servants, that they have veiled themselves from beholding the lights, been blind to witnessing the signs, and deaf to hearing the mysteries.

بیدار نشده‌اند و محرومان محرم راز نگشته‌اند
یا حسره‌ی علی العباد بما احتجبوا عن مشاهدة
الأنوار و عموما عن ملاحظة الآثار و صموا عن
استماع الأسرار

- 5 But you who have awakened and become aware, who have discovered the realm of mysteries and witnessed the lights - you must at every moment engage in thanksgiving to the One Beloved, mix with people, and deal with all in perfect kindness, gentleness and oneness. Love all people and be loving to all humanity. Think about reviving souls and teach the ways and conduct of the angels of paradise. Nurture the world through love and invite humanity to beautiful fellowship, so that true love may raise its banner among all peoples and deliver the world from ignorant prejudices. And upon you be greetings and praise.

5 ولی شما که بیدار شدید و هشیار گشتید و پی
بعالم اسرار بردید و مشاهده‌ی انوار کردید باید
هر دم بشکرانه‌ی دلبر یگانه پردازید و با خلق
بیامیزید و بکمال مهربانی و ملاطفت و یگانگی
معامله نمائید جمیع خلق را دوست دارید و با
کلّ بشر مهرورز گردید و در فکر احیاء نفوس
باشید و تعلیم روش و سلوک ملائکه‌ی فردوس
نمائید جهانیانرا بحبّت پرورش دهید و آدمیانرا
بحسن الفت دعوت کنید تا محبت حقیقی در
بین جمیع ملل علم افرازد و جهانرا از تعصبات
جاهلانه نجات دهد و علیکم التّحیّة و الثّناء

MKT8.164, MSHR3.150x

AB02161

To: Musa

- 1 “And what is that in your right hand, O Moses?”¹ Know that God, blessed and exalted be He, by virtue of His perfect wisdom, favored the right over the left, for when Moses, peace be upon him, hastened to the sacred spot, the blessed place, the valley on the right side, and turned toward the Orient of eternity, the Dawning-place of grandeur, and reached the center of guidance and was guided by the fire of God kindled in the supreme Tree, he heard the call: “O Moses! Verily I am thy God and the God of thy forefathers of old. Take this greatest sign and guide all humanity thereby.” He raised his right hand, and thus it was named “right” (yamin) due to its felicity (yumn), blessing and goodness.
- 2 Otherwise in the realm of divine unity, all determinations, limitations, indications and directions are nonexistent, for that station is the manifestation of perfect oneness and complete unity and pure existence. In the divine, invisible realms there

1 و ما تلك يمينك يا موسى فاعلم بأن الله تبارك
و تعالی بمقتضى حكمته البالغة فضل اليمين على
اليسار لأن موسى عليه السلام لما سرع الى ناحية
المقدسة بقعة المباركة وادى اليمين و توجه الى
مشرق البقاء مطلع الكبرياء و وصل الى مركز
الهدى و اهتدى بنار الله الموقدة في الشجرة العليا
سمع النداء يا موسى انى انا الهك و اله آبائك
الأولى خذ هذه الآية الكبرى و اهد بها كلّ
الورى رفع يده اليمنى و بذلك سمى يميننا ليمنه و
بركته و خيره

2 و الا فى عالم الأحديّة كلّ التّعینات و الحدود و
الاشارات و الجهات معدومة لأنّ ذلك المقام
ظهور احديّة كاملة و وحدة تامّة و وجود بحت
ليس فى عوالم الغيبية اللاهوتية غير وحدة صرفة

¹Qur'an 20:17.

is nothing but absolute unity. Directions only become established and arise from the determinations that proceed from contingent realities at the outpouring of the effects of eternity.

- 3 Likewise, due to the impossibility of expressing any aspect of the Truth in the world of creation except through metaphor and similitude, so that people might comprehend the hidden mysteries concealed from sight, therefore He said "What is that in thy right hand, O Moses?" The right signifies goodness, blessing, power and strength, but in this station God meant "O Moses, what is this universal sign and complete power which We have given thee?"
- 4 He replied "This is my staff, I lean upon it" - meaning this is the power Thou hast given me through Thy bounty and favor, and my existence leans upon it, for through it I arise to fulfill Thy command and manifest Thy power and sovereignty among Thy creation, and guide people to Thy straight path and right way, "and I beat down leaves therewith for my sheep" - meaning I tend Thy sheep and drive them to the meadows of knowledge and guidance and the gardens of truth and piety, "and I have other uses for it" through Thy help and power - meaning countless effects, signs and deeds.

و ائما الجهات حققت و نشأت من التَّعَيَّنَاتِ
الصادرة من حقائق الممكنة عند فيضان آثار
القدم

3 و كذلك لعدم امكان بيان شأن من شئون الحق
في عالم الخلق الا بتعبير و تمثيل حتى يدركوا الناس
اسرار المكنونة المخزونة عن الأبصار لذا قال ما
تلك يمينك يا موسى فاليمين بمعنى الخير والبركة و
اليد والقوة ولكن في هذا المقام اراد الله يا موسى
ما هذه الآية الكلية و القوة التامة التي اعطيناك

4 فقال هي عصاى اتكأ عليها اى هذه قوة التي
اعطيني بجودك و احسانك و اتكأ و جودي
عليها لأن بها اقوم على امرك و اظهر قدرتك
و سلطانك بين خلقك و اهدى الناس الى
منهجك القويم و صراطك المستقيم و اهش
بها على غنمي اى ارعى اغنامك و اسوقهم الى
رياض العلم و الهدى و حقائق الحقيقة و التقى
ولى فيها بعونك و قدرتك ما رب اخرى اى
آثار و آيات و اعمال لا يحصى

NLAI_BH3.096, MMK6#302

AB02069

To: *Shaykh Abu'l-Qasim (Antep)*

- 1 O thou who art firm in the Covenant! The winds of tests are blowing from every direction, and the whirlwind of trials is uprooting the trees of human existence. The hosts of doubts are attacking from all sides, and the scattered locusts of interpretations and vain imaginings are spread throughout every place.
- 2 In any case, that true friend must be vigilant that the waves of doubts do not strike that shore and the forces of insinuations do not launch surprise attacks. For the Cause is mighty and the test is severe. The army of the violation of the Covenant will advance and attack the fortresses of weak souls, and the storm of wavering will encompass all and uproot the very foundation of verbal friends.
- 1 اى ثابت بر عهد ارياح امتحانست كه از هر
جهت در هيجانست و گردباد افتانست كه قاطع
اصول اشجار وجود انسانست جنود شبهات است
كه از هر جهت در هجوم است و جراد منتشر
تاويلات و اوهامات است كه پراكنده در هر
مكانست
- 2 بارى آن يار حقيقى مواظبت نمايد كه موج
شبهات بآن ساحل نزند و فوج اشارات شبيخون
ننمايد چه كه امر عظيم است و امتحان شديد
سپاه نقض ميثاق بمرکت آيد و بر قلاع نفوس
ضعيفه هجوم آرد و طوفان تزلزل احاطه كند و
بنیان دوستان لسانی را از بن و بنگاه برکند

3 This is why He says in the Hidden Words: "O My friends! Remember that covenant ye made with Me upon Mount Paran, situated within the hallowed precincts of Zaman. I took the Concourse on High and the dwellers of the Cities of Eternity as witnesses thereof, yet now I find no one steadfast therein. Pride and disobedience have indeed effaced it from the hearts, leaving no trace thereof. Yet knowing this, I waited and disclosed it not."

3 اینست که میفرماید در کلمات مکنونه ای دوستان من یاد آرید آن عهد را که در جبل فاران که در بقعه مبارکه زمان واقع شده با من نموده اید و ملا اعلی و اصحاب مدین بقا را بر آن عهد گواه گرفتیم و حال احدیرا بر آن عهد قائم نمی بینم البته غرور و نافرمانی آنرا از قلب محو نموده بقسمیکه اثری از آن باقی نمانده و من دانسته صبر نمودم و اظهار نداشتم

4 O my God, my God! Make firm the steps of Thy loved ones in Thy straight path, Thine ancient Covenant and Thy firm and excellent Testament. O Lord! The souls are weak and the hearts are trembling from every severe test. Protect Thy loved ones in the cave of Thy Covenant and Testament, and guard Thy dear ones beneath the shadow of the wing of Thy protection and exaltation. O Lord! Make them signs of firmness and standards of steadfastness in the realm of existence, holding fast to the sure handle, O my Most Exalted Lord, and clinging to the firm cord, O God of the heavens and earths. Aid them to exalt Thy Name and diffuse the sweet savors of Thy remembrance, O Lord of Lords!

4 الهی الهی ثبت اقدام احبائک علی صراطک المستقیم و میثاقک القدیم و عهدک الوثیق القویم ای رب انّ النفوس ضعیفة و انّ القلوب راجفة من کل فتنة شدیدة فاحفظ احبائک فی کھف عهدک و میثاقک و صن اودائک فی ظل جناح صونک و علائک ای رب اجعلهم آیات الرسوخ و رایات الثبوت فی ملکوت الوجود و متمسکین بالعروة الوثقی یا ربی الاعلی و متشبثین بالجلال المتین یا اله السموات و الارضین و ایدهم علی اعلاء اسمک و نشر طیب ذکرک یا رب الارباب

MMK5#223 p.172

AB02020

1 ...Safi 'Ali Shah is aware of the mystery and wisdom of this matter, but has posed this question with a certain wisdom in mind, therefore the answer shall be given accordingly. Write that firstly, since the ethereal sun is established in twelve constellations in the celestial sphere, divine wisdom has likewise ordained that the Sun of Reality should have twelve stations in the heaven of oneness. For when the trinity, which is the reality of divine guardianship, is multiplied by the quaternity, which is the reality of prophethood, the number twelve emerges. This is why astronomers say that the trinity is identical with the quaternity.

1 ...صفی علی شاه مطلع بر سر و حکمت این مسئله هستند ولی نظر بچکمتی این سؤال را نموده اند لذا نظر بان حکمت جواب داده میشود بنویس که اولاً چون آفتاب اثر را در فلک بروج دوازده برج محقق و مقرر است لذا حکمت الهیه چنین قرار گرفت که شمس حقیقت را هم در فلک احدیت دوازده برج مقرر باشد چه که تثلیث را که حقیقت ولایت است چون در تربیع که حقیقت نبوت است ضرب نمائی عدد دوازده ظاهر گردد اینست که منجمان میگویند انّ التثلیث عین التربیع

2 Furthermore, since the words of unity ("There is no god but God") and the words of prophethood ("Muhammad is the Messenger of God") are composed of twelve letters, divine wisdom

2 و دیگر آنکه چون حروف کلمه توحید که (لا اله الا الله است) و کلمه نبوت که (محمد

necessitated that the Manifestations of guardianship, who represent the detailed exposition of that which is concise, should also appear as twelve, so that each letter of these letters might be, in the world of dominion, a dawning-place and rising-point for the lights of oneness. For they are the letters of the Word of Unity, the stars in the heaven of divine uniqueness, and the suns on the horizon of detachment.

- 3 This is among the divine traditions in the primary manifestations, as Joseph (peace be upon him) saw in his dream that eleven stars prostrated to him, he being the twelfth. This occurred in the cycle of Abraham, while in the cycle of Moses (peace be upon him) there were twelve tribes and twelve chiefs, who were the constellations of mystical reality and the letters of the word of unity in that time. Likewise, in the cycle of Christ (peace be upon him) the number of luminous, spiritual ones - the blessed disciples - was twelve. Therefore it was ordained, indeed established, by the will of the Lord of Destiny in the cycle of the Master of Humanity that there should be twelve Imams of Truth. They are the brilliant stars, the radiant moons, the shining lamps, and the lofty constellations in the heaven of lights and the sphere of mysteries....

رسول الله است) مرتب از دوازده حرف است مقتضی حکمت الهیه چنین بود که مظاهر ولایت که عبارت از تفصیل اجمال هستند نیز در عدد دوازده ظاهر گردند تا هر حرفی از این حروف در عالم ملک مطلع و مشرق انوار احدیت باشند لآئهم حروف کلمه التوحید و نجوم سماء التفرید و بدور افق التجرید

3 وهذا من السنن الالهية في الظهورات الاولى كما رأى يوسف عليه السلام في المنام بأن سجدت له احدى عشر كوكباً وهو الثاني عشر وهذا كان في كور الخليل واما في كور الكلم عليه السلام كان اثنا عشر سبطاً واثنا عشر نقيباً فهم كانوا بروج الحقيقة العرفانية و حروف كلمة الوحدانية في ذلك الزمان وكذلك في كور المسيح عليه السلام كان عدد الروحانيين التوراتيين حضرات الحواريين اثنا عشر نفساً ولذلك تعلق بل تحققت بارادة رب القدر في كور سيد البشر بأئمة الحق اثنا عشر فهم نجوم زاهرة و بدور لامعة و سرج ساطعة و بروج عالية في سماء الأنوار و فلک الأسرار...

AKHA_124BE #06 p.tx, MAS9.046x

AB02021

- 1 Praise be to God Who made affection and love a manifestation among the manifestations of His mercy and a sign among the signs of His belovedness, so that the lights of love may be impressed upon pure hearts and the sun of affection may shine forth in radiant, luminous beings. For this reason He created all contingent things in pairs and opened a mighty gate for love to enter hearts, making the manifestation of His love in breasts a brilliant lamp.
- 2 I pray and send peace upon the luminous Reality and the merciful Word, the brilliant star and radiant light, the Master of existence, the Example for the unseen and visible realms, the Lord of both worlds and Light of the two Easts, and upon all His guides and manifestations of His wisdom and dawning-places of His inspiration.

1 الحمد لله الذي جعل الالفه و المحبة تجلياً من تجليات رحمانيته و آية من آيات محبوبيته حتى تنطبع انوار الحب في القلوب الصافية و تشرق شمس الوداد في الكينونات الباهرة النورانية و لذلك خلق الممكآت ازواجاً و فتح لدخول الحب في القلوب باباً رتاجاً و جعل تجلي حبه في الصدور سراجاً وهاجاً

2 و اصلی و اسلم علی الحقيقة النورانية و الكلمة الرحمانية الكوكب الساطع و النیر الالامع سيد الوجود قدوة الغيب و الشهود سيد الكونين و نور المشرقين و علی ادلائه و مظاهر حكمته و مطالع الهامه اجمعين

- 3 God, glorified and exalted be He, has willed to gather multiplicities into unity and cast into hearts the word of love, so that souls may harmonize and hearts become intimate and faces illumined by a brilliant, radiant light from the words "He loves them and they love Him." Therefore, consummate wisdom requires that all things be paired, realities intermingled, and beings ascending gradually to the highest degrees of unity and climbing to the loftiest heights of love, as He, glorified and exalted be He, has said: "Glory be to Him Who created all pairs, of what the earth produces and of themselves and of what they know not."
- 4 For this reason marriage is an established tradition and a praiseworthy bestowal from the Merciful Presence - "whoever follows it has followed the traditions of the Prophets and Messengers." Therefore we beseech God to make this marriage a cause of joy, expansion of breasts and attraction of hearts, and to bless the bride and groom and grant them righteous offspring, that they may have a truthful mention among later generations.
- 5 O God! O Composer of hearts and Endearing of souls and Gatherer of all pairs, that they may become intimate and harmonize and become one blessed soul in this first life and seek a contented life in the next life - bless these two souls through Your grace and mercy. Verily You are the Generous, the Merciful, the Bestower.
- 3 ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى تَعَلَّقَتْ ارَادَتُهُ بِجَمْعِ الْكَثَرَاتِ إِلَى الْوَحْدَةِ وَالْإِلْقَاءِ فِي الْقُلُوبِ كَلِمَةَ الْحُبِّ حَتَّى تَأْتَلِفَ النُّفُوسُ وَتُسْتَأْنَسَ الْقُلُوبُ وَتُسْتَنِيرَ الْوُجُوهُ مِنْ ضِيَاءِ بَاهِرٍ سَاطِعٍ مِنْ كَلِمَةِ "يُحِبُّهُمْ وَيُحِبُّونَهُ" فَاقْتَضَتْ الْحِكْمَةُ الْبَالِغَةُ أَنْ تَكُونَ كُلُّ الْأَشْيَاءِ مُزْدَوِجَةً وَالْحَقَائِقُ مُمْتَزِجَةً وَالْكَيُنُونَاتُ مُتَدَرِّجَةً إِلَى أَعْلَى مَدَارِجِ الْوَحْدَةِ وَتُعَارَاجَةٌ إِلَى أَعْلَى مَرَاتِقِ الْحُبِّ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى "سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ"
- 4 فَلَا جُلَّ ذَلِكَ النِّكَاحِ سُنَّةً مَسْنُونَةً وَامْرَ مَدْحٍ مُنْمُوخٍ مِنَ الْخِصْرَةِ الرَّحْمَانِيَّةِ "فَمَنْ اتَّبَعَهُ كَانَ مُتَّبَعًا لِسُنَنِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ" فَبِنَاءٌ عَلَى ذَلِكَ تَتَأَمَّلُ مِنَ اللَّهِ أَنْ يَجْعَلَ هَذَا الزَّوَاجَ سَبَبًا لِلإِبْتِهَاجِ وَانْشِرَاحِ اللَّصْدُورِ وَانْجِدَابِ الْقُلُوبِ وَيُبَارِكْ عَلَى الْعُرُوسِينَ وَيَهْبِئَهُمَا ذُرِّيَّةً صَالِحَةً لِيَكُونَ لَهُمَا لِسَانُ صَدَقٍ فِي الْآخِرِينَ
- 5 اللَّهُمَّ يَا مُؤَلِّفَ الْقُلُوبِ وَمُحِبِّبَ النُّفُوسِ وَالْجَامِعَ بَيْنَ الْأَزْوَاجِ كُلَّهَا حَتَّى يَسْتَأْنَسُوا وَيَأْتَلِفُوا وَيَصْبَحُوا نَفْسًا وَاحِدَةً مُسْعُوْدَةً فِي هَذِهِ الْحَيَاةِ الْأُولَى وَيَطْلُبُوا الْعَيْشَةَ الرَّاضِيَةَ فِي الْحَيَاةِ الْآخِرَةِ بَارِكْ عَلَى هَذَيْنِ النَّفْسَيْنِ بِفَضْلِكَ وَرَحْمَتِكَ إِنَّكَ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْوَهَّابُ

MKT2.314b

AB02032

- 1 O my God, my God! This is Thy servant whom Thou hast chosen for the door of Thy oneness, whom Thou hast singled out for the revelation of the bounties of Thy Lordship, whom Thou hast selected through the effusions of Thy love, and whom Thou hast elected for the shining forth of the light of Thy knowledge. O Lord! Make him a sign of Thy unity, a discourse of Thy glorification, a scroll of Thy praise, a register of Thy attributes, and a tablet of the traces of Thy signs. Verily, Thou art the All-Bountiful, the Loving.
- 2 O sign of the Covenant! Though the people of schism, like bats, contend and quarrel with the light of the Covenant, yet
- 1 الهی الهی هذا عبدک، الذی استخلصته لباب احدیتک و اصطفیته لظهور الطاف ربوبیتک و اجتبیته بفیض حبک و انتخبته لاشراق نور معرفتک، ای رب اجعله آیه توحیدک و خطبة تجیدک و منشور محامدک و مرسوم نعوتک و توقيع آثارک إِنَّكَ أَنْتَ الْكَرِيمُ الْوَدُودُ.
- 2 ای آیت میثاق هر چند اهل شقاق چون خفاش با نور پیمان در جنگ و پرخاشند ولی

the radiant beams of the Covenant of "Am I not your Lord?" have shone forth from beneath the shade of the Tree of the Covenant upon the horizons with such splendor that they can neither take wing nor raise a cry or clamor. Leave them in the pit of their obscurity, the stony prison of their despair, and the abyss of their downfall. They have broken the Covenant of God and shattered the Testament of God; they have been consumed by the fire of envy and hatred; they have cast the Joseph of the Covenant into the darksome well, and sold Him for a paltry price. Evil indeed is that which their souls have prompted them to do, and they are in manifest loss.

- 3 This perspicuous Standard the Ancient Beauty hath raised aloft; it shall not be abased. This Candle the hand of loving-kindness hath kindled in the niche of wisdom; it shall not be extinguished. Say: O hapless ones! What joy did Balaam son of Beor attain? What gifts did Caiaphas behold? What recompense for their deeds did Abu Lahab and Abu Jahl receive? What great triumph did that sinful outcast win, and what life did John attain? Ere long ye too shall find your dwelling and refuge in those same pits. What did unjust Shaddad accomplish? What lay within the power of contumacious Nimrod? What victory did Pharaoh, bereft of aid, achieve? What felicity did the ill-starred infidel seek, and what ascendancy did the wretched Taqi obtain? And yet, with canopy and standard, with hosts and retinues, they sought to withstand the Cause of God; with bloodthirsty armies they contended and assailed the righteous. In the end they became disappointed and lost. Ye, then, O children, with this broken neck, what can ye do?

اشعه ساطعه عهد الست در ظلّ شجره ميثاق نه چنان اشراق بر آفاق کرده که پروازی تواند و نعره و آوازی بر آرند، دهم في حفرة خولهم و حجر قنوطهم و هدة سقوطهم. انهم نقضوا عهد الله و كسروا ميثاق الله و احترقوا بنار الحسد و البغضاء و القوا يوسف الميثاق في البئر الظلمات و شروه بمن معدوده فبئس ما سولت لهم انفسهم و هم في خسران مبین.

3 این علم مبین را جمال قدیم بلند فرمود منکوس نگردد و این شمع را ید عنایت به دهن حکمت روشن نمود خاموش نشود. بگوای بیچارگان بلعام باعور چه سروری یافت و قیافا چه عطایا دید و ابولهب و ابوجهل چه اجر عمل دیدند و اثم زنیم چه فوز عظیم جست و یحیی چه حیاتی یافت؟ عنقریب شما نیز در همان حفرةها مقرّ و مأوی خواهید یافت. شداد پیداد چه کرد نمرود عنود چه از دستش برآمد فرعون بیعون چه ظفری یافت کافر منحوس چه سعادت جست و تقی شقی چه غلبه حاصل نمود و حال آن که با چتر و علم و خیل و حشم مقاومت امرالله خواستند و با لشکر خونخوار منازعه و مهاجمه بر ابرار نمودند عاقبت خائب و خاسر گشتند، شما ای صبیان با این عنق منکسره چه خواهید کرد؟

SF103.041, NSS.235-236

AB02159

To: Mirza Masih al-Musavi, in Shiraz

- 1 I have seen the contents of your letter and grieved at the severe trials and painful sufferings inflicted upon you by the People of the Book without any proof or evidence, and without any divine authority. This is the condition of the people of the veil and the ultimate desire of those who doubt. This was the practice of the fault-finding slanderers among the rejected ones in previous ages - they would aim arrows of suspicion and direct the poisoned spears of criticism at every breast that was expanded through knowledge of God and set ablaze with the

1 قد اطلعت بمضمون الخطاب وحزنت علی ماصابک من شدیدالعقاب والیم العذاب من اهل الکتاب من دون ینته وبرهان وما انزل الله بها من سلطان هذا شأن اهل الحجاب وغایة منیته اهل الارتیاب وهذه سنة اهزمة اللزمة من الخلدلة فی القرون الاولى كانوا يفوقون سهام الظنون ویصوبون نصال الطعن المشؤم الی کل صدر مشروح بمعرفة الله ومشتعل بنار محبة الله فلا تعجب

fire of God's love. Therefore do not be surprised at the oppression of those who came later, for they follow in the footsteps of their forebears.

- 2 The people of justice will soon pity you and show compassion, and the Concourse on High will send prayers upon you, and the denizens of the Most Glorious Kingdom will praise you - such prayers and praise that will make you forget the persecution of the foolish, the harm from the ignorant, the arrows of the slanderers and the spears of the foolish ones. Remember what befell those in former ages, so that your wound from the oppression of later ones may be healed. And be not surprised when wolves are predatory, beasts are savage, and the tree of Zaqqum bears bitter fruit.

- 3 If you knew what trials and tribulations 'Abdu'l-Baha has endured - what severe afflictions and painful punishments from the hateful ones and the cruel - you would forget your own trials, forgive the foolish ones, and find solace from every hardship and adversity. For tribulations have encompassed me as the ocean encompasses its center, and calamities have attacked me like winds assailing a lamp. By the glory of my Lord, I know not which of my trials to recount - shall I mention the persecution by the peoples of all regions, east and west, which by God cannot be borne? Or shall I complain of the attacks by the band of violators, which are beyond compare? Or shall I lament the arrows of calumnies aimed by the hypocrites, when anguish is piled upon anguish? Or shall I weep from the spears of doubts that pierce my liver morning and night? Alas, alas from the oppression of those who broke the Covenant, for they have made me forget all persecution, wounds and sores from arrows and spears.

- 4 Therefore thank your Lord for the poisonous trials of scorpions that sting every pure heart, and beware the envy of those near and the malice of those who watch, for it is a strange serpent. God willing, you will be permitted to come at the appointed time, so that our meeting may be a comfort to your anxious heart and solace to your grieving spirit. Upon you be greetings and praise.

من اعتساف الاخلاف فأنهم اتبعوا خطوات
الاسلاف

2 وسسيرثي لك ويرق اهل الانصاف ويصلين
عليك الملائكة والاعلى وثنيين عليك اهل ملكوت
الابهي صلوة وثناً تنسى بهما اضطهاد
البلهوا والجهلاء وسهام الزنما وسان السفها تذكر
ما وقع في القرون الاولى حتى يتضمم جرحك
من ظلم الآخرين ولا تعجب اذا كانت الذئاب
كواسر والوحوش جوارح وشجرة الزقوم مريرة
الطعم

3 لو اطلعت بماصاب عبدالبها من شديد العذاب
واليم العقاب من اولى البغضا وذوى الجفا لنسيت
البلا وعفوت السفها وسلوت من كل باسا وضراً
لان البلا احاط به احاطة المحيط على المركز الوسيط
وهجمت المصائب عليه هجوم الرياح على المصباح فو
عزة ربى لا اعلم اذكراي بلائى اذكر اضطهاد ملل
الافاق من شرقها وغربها ووالله لا يطاق ام الشكو
من هجوم عصبه الشقاق ولا يقاس بهجوم ماعلى
الاطلاق ام انوح من سهام المفتريات المصوبة
من اهل التفاف وقد التفت الساق بالساق ام ابكى
من سنان الشبهات الجارحة لكبدى فى كل عثى
واشراق فاة آة من ظلم الذين نقضوا الميثاق لانهم
انسوئى كل اضطهاد وجروح وقروح من سهام
وسنان

4 اذاشكر ربك على عذاب حمة العقارب اللدابة
لكل ذى قلب سليم واحذر من حسد القريب
وحقد الرقيب لانه ثعبان عجيب وانشاءه فاذن لك
بالحضور عند سنوح الوقت المرهون حتى يكون
اللقا سلوة لقلبك المهموم وراحة لروحك المحزون
وعليك التحية والتنا

INBA84:461

AB02217

To: *Darvish Tavangar, in Abadih*

- 1 O steadfast one in the Covenant! Your letter dated the ninth of Ramadan was received. Truly you have encountered several difficulties in the path of God, but this causes no harm. This is evidence of nearness to the divine threshold and being among those drawn nigh to God's court. As the poet has said:

ای ثابت بر پیمان نامهء شما که بتاریخ نهم رمضان
بود رسید فی الحقیقه در سبیل الهی بمشکلات
چندی گرفتار شدید ولی ضرر ندارد این دلیل
قریبیت درگاه و مقربیتی بارگاه الهیست چنانچه
شاعر گفته
- 2 "Whoever in this feast is drawn closer still, is given to drink more fully from the cup of woe."

هر که در این بزم مقربتر است جام بلا بیشترش
میدهند
- 3 Reflect a little upon the tribulations, afflictions, ordeals and calamities of 'Abdu'l-Baha. Every bitterness becomes sweet, and every poison becomes honey and sugar. And verily I thank God for these tribulations and afflictions. Say not afflictions - they are bounties. Say not calamities - they are the station of the faithful. Otherwise in this worldly jungle, the ox and sheep are in search of grass and herbs, grazing in this pasture in utmost comfort and pleasure - but what fruit and trace do they leave? The true men of the arena are those who bear a thousand heavy burdens to gain but a token from this field. They demonstrate servitude at the threshold and render service at the court. They raise high the banner of unity and play sweet melodies with the most wondrous tunes and songs.

قدری در مصائب و بلایا و محن و رزایای
عیدالبهآء فکر کن هر تلخی شیرین گردد و هر
سمی شهد و شکر شود و اتی اشکر الله علی هذه
المصائب و البلایا بلایا مگو عطایاست رزایا مگو
شان اهل وفاست والا در این یشهء دنیا گاو
و میش در جستجوی گیاه و حشیشند و در
نهایت راحت و خوشی در این چراگاه میچرند
ولی چه ثمری و اثری مردان میدان آناند که
هزار بار گرین بردارند تا گوئی از این میدان
بربایند عبودیتی باستان نمایند و خدمتی براستان
فرمایند علم توحید برافرازند و بابدع الحان و انغام
آهنگ خوشی بنوازند
- 4 For the deceased companion Dhabih, supplications were made at the divine threshold seeking forgiveness and the utmost grace and favor. Regarding the pains of arthritis that you wrote about, it is hoped through God's grace that they will be eliminated through divine healing. Fish oil and warm mineral water are also very beneficial. Now that the matter of the Turkish flocks has turned out thus, you should travel to the great Bakhtiari tribe - they are more familiar with the language. Truly Haji 'Ali Khan is worthy of praise and deserving of the favors of the Manifest Light. It is certain that that family, especially the honored daughter, will be encompassed by endless favors. Convey utmost love and kindness to Aqa Husayn Khan, servant of the Mashriqu'l-Adhkar.

از برای ضییع مرحوم ذبیح از درگاه احدیت
طلب غفران و نهایت فضل و احسان استدعا
شد در خصوص آلام چهاربند مرقوم نموده
بودید امید از فضل حق چنانست که بشفای
الهی زائل گردد روغن ماهی و آب گرم معدنی
نیز بسیار نافع است حال که مسئلهء احشام
ترکان چنان شد بابل جلیل بختیار سفر نمائید
آنان بزبان آشناترند حضرت حاجی علیخان
فی الحقیقه شایان تحسینند و مستحق الطاف نور
مبین و یقین است که آنخاندان بالأخص صبیّه
محترمه مشمول الطاف بی پایان گردند بجناب آقا
حسینخان خادم مشرق الأذکار نهایت محبت و
مهربانی ابلاغ دار
- 5 And upon you be the Most Glorious Glory.

و علیک و علیه البهآء الأبهی

MMK5#145 p.113x, MSHR5.321

AB12808

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

- 1 O you who are firm in the Covenant! The recent letter is being answered. As for the previous letter, God willing it will be answered soon. Regarding the matter of religion of Haji and Jinab Aqa Mirza Husayn, I was very pleased with you. I beseech God that the friends may become renowned throughout all regions for their cooperation and mutual assistance among strangers and kin. This is among the greatest results of guidance and evidence of exalted virtue. What you sent was received and will soon become a cause of bounty and blessing. Convey most glorious greetings to all the beloved of God, especially to the handmaiden of God, the honored lady, and the blessed son.

ای ثابت بر پیمان مکتوب اخیر جواب مرقوم
میگردد اما تحریر پیش انشاءالله عنقریب جواب
داده خواهد شد در خصوص مسئله دین
جناب حاجی و جناب آقا میرزا حسین از شما
بسیار راضی شدم از خدا میطلبم که یاران به
تعاون و تعاضد خویش در نزد بیگانه و خویش
شهر آفاق گردند این از اعظم نتایج هدایت
است و دلیل بر علو منقبت آنچه ارسال نمودید
واصل شد عنقریب سبب فیض و برکت واقع
خواهد گشت جمیع احبای الهی را تحیت ابدع
ایمی ابلاغ نمائید علی الخصوص امة الله و کریمه
محترمه و نجل سعید را
- 2 Regarding travel to Port Said and writing a will - this is among the definitive divine commandments. It is certainly incumbent upon all to write a will, and whenever they wish to make changes they are free to write it again. You must certainly consider and specify the rights of family members and children.

2 در خصوص سفر به پورت سعید و نگاشتن
وصیت نامه این از اوامر قطعیّه الهیه است البتّه
بر جمیع لازمست که وصیت نامه مرقوم نمایند و
هر وقت تغییر و تبدیل خواهند مختارند دوباره
نویسند البتّه حقوق اهل خانه و اطفال را ملاحظه
و معین باید بنمائید
- 3 O my Lord! I beseech You to grant perpetuity to Your servant who has arisen in faithfulness. Grant him, O my God, life in this first creation and bestow upon him eternal life in the next creation. Increase and bless him in all conditions and circumstances until he becomes a sign of Your gift among humanity and a banner of Your guidance waving in the highest heaven. Verily You are the Generous, the Mighty, the Bestower.

3 ربّ ربّ اسئلك البقاء لعبدک الذی قام بالوفاء
زده یا الهی حیاتاً فی هذه النشئة الأولى و ارزقه
حیاتاً ابدیة فی النشئة الأخری و زد و بارک
علیه فی جمیع الشئون و الأحوال حتی یصبح آية
موهبتک بین الوری و رایة هدایتک تخفّق فی
الأوج الأعلى انک انت الکریم العزیز الوهاب
- 4 Regarding Afkham and Mufakhkham, write a letter with utmost kindness for now, and indirectly convey my affection. Let them be assured that heavenly confirmations will arrive continuously. Write a complete recommendation regarding Jinab-i Adib to Ishaq Khan in Calcutta that they show him the utmost respect. And upon you be greetings and praise.

4 در خصوص انغم و مفخّم علی العجالة در نهایت
مهربانی تحریری مرقوم بنمائید و به کتایه و اشاره
بیان محبت مرا بکنید و مطمئن باشند که تأییدات
غیبیه متتابعاً خواهد رسید سفارش مکملی در
خصوص جناب ادیب به اسحق خان در کلکته
مرقوم دارید که نهایت احترام را مجری دارند و
علیک التّحیّة و الثّناء

BRL_DAK#1149

AB02242

To: Baha'is of Asiyaban

- 1 O spiritual friends of the Divine Unity! The lights of guidance have dawned, and the bounty of providence has been bestowed, and endless gifts have been made worthy. The darkness of error has fled away and the dense clouds have dispersed. The form of being has been adorned with a wondrous new garment, and the world of existence has been decorated with the signs of the mercy of the All-Merciful.
- 2 Now the birds of night cry out from the depths of doubts that the light of truth has vanished and the signs of the bounty of the Unity of God have disappeared, that the carpet of the All-Merciful has been rolled up and the tent of God has been utterly destroyed, that the breeze of bounty has been cut off and the light of the Sun of Guidance has become dark and obscure, that the horizons have been deprived of illumination and darkness like the hearts of that discourteous people has overtaken East and West, that the divine rose garden has become a gloomy furnace and the Abha Paradise has turned into a physical thornbush.
- 3 God forbid! They are blind and deaf, they are mute and mindless, they are earthworms below ground and the great worm of the lowest depths. They have no knowledge of the bright world of the highest heaven and no awareness of the supreme firmament of "a mercy unto all beings." In the lowest strata they make noise and commotion and seek grace and blessing from the dregs of doubts. This is the apportioned sustenance of the people of the tree of Zaqqum. "Let them fill their bellies with it." This is their recompense for breaking the Covenant of the Ever-Living, the Self-Subsisting.
- 4 O ye loved ones of God! Out of gratitude for firmness in the eternal Covenant arise to serve the threshold of the omnipotent Lord, observe obligatory prayer and fasting, and spend your time in diffusing the sweet savors of God and in spreading the Divine verses. Tear asunder the veils, remove the obstacles, proffer the life-giving waters, and point out the path of salvation. This is what 'Abdu'l-Baha admonisheth you every morn and eve.

1 ای دوستان معنوی حضرت احدیت اشراق
انوار هدایت فرمود و فیض عنایت مبذول
داشت و موهبت بی پایان شایان نمود ظلمت
ضلالت متواری شد و غیوم کثیفه متلاشی
گردید هیکل هستی بخلعت جدید بدیع مزین
گشت و عالم امکان باآثار رحمت رحمن آرایش
یافت

2 حال طیور لیلی از حفرات شباهت فریاد برآرد
که نور حقیقت معدوم شد و آثار موهبت
حضرت احدیت مفقود گشت بساط رحمانی
منطوی گردید و خیمه الهی از بن برافتاد نسیم
موهبت مقطوع شد و پرتو شمس هدایت مظلوم و
تاریک گشت آفاق از اشراق محروم شد و بر
شرق و غرب چون قلوب آن حزب بی ادب
ظلمت شب مستولی گشت گلشن الهی گلخن
ظلمانی شد و جنت ابری خارستان جسمانی
گردید

3 نعوذ بالله من ذلک کوراند و کران گنگاند و
بی خردان خراطین زیر زمینند و کرم مهین اسفل
سافلین از جهان روشن علیین خبری ندارند و
از سپهر برین رحمة للعالمین اطلاعی نیافته اند در
طبقات سفلی های و هوی و حرکتی دارند و از
کثافات شباهت فیض و برکتی جویند این است
رزق مقسوم اهل شجره زقوم فلیملثوا منه البطون
هذا جزائهم بما نقضوا میثاق الحی القیوم

4 ای یاران الهی بشکرانه ثبوت بر پیمان نامتناهی
بر عبودیت آستان حضرت یزدان قیام نمائید و به
صلوة و صیام پردازید و در نشر نفعات بکوشید و
ترویج آیات ینات نمائید سبحات را بدرید حجات
را خرق نمائید سلسبیل حیات ببخشید و طریق
نجات بنمائید هذا ما یوصیکم به عبدالهء فی کل
صبح و مساء و علیکم التحیة و الثناء

AB02281

To: Nakhjavani, Haydar et al., in Baku

- 1 O spiritual friends! When Jinab-i-Nakhjavani was in this Divine Abode, he requested that letters be written to each one of you. Having now faithfully discharged his commission, he hath freed himself from reproach; yet I for my part am abashed, since, having no leisure, I am unable to write to each of you a separate letter. "Whoever is constrained by circumstances is excused, and exempt from the imputation of neglect."¹ I have accordingly composed a single letter, in which I have mentioned all the spiritual friends.
- 2 Ye are all the waves of one sea, the rays of one sun, the flowers of one garden, the lions of one thicket, the birds of one meadow, and the fragrant blossoms of one rose garden: wherefore ye are even as a single soul, and this letter is in reality written to each one of you.
- 3 Render thanks unto the grace and bounty of the Abha Beauty for having lighted such a resplendent candle of unity whereby the human world hath been illumined. Whatsoever flaw there be in our unity and concord proceedeth from our own shortcoming; for otherwise, the outpouring of grace eternal hath gathered all beneath the shadow of a single tabernacle, breathing the breath of life eternal, and causing the fragrance of the oneness of the human world to perfume the nostrils of humankind.
- 4 Now, exert ye night and day a mighty effort that ye may become dawning-places of the lights of oneness, and daysprings of the splendours of detachment; and, with unsurpassed affection, so mingle together that the cloud of God's loving providence may rain down its bounties, and the lights of His divine favour may shine forth refulgent. Each night and day, each dusk and dawn, I offer fervent supplications to the Kingdom of Mysteries, entreating Almighty God that ye may under all conditions show forth constancy and steadfastness, fellowship and love.
- 5 The Glory of Glories rest upon you.

1 ای یاران روحانی جناب نخبجویی وقتی که در این ایوان یزدانی بود خواهش تحریر نامه بنام هر یک از شما فرمود آنچه در عهده او بود وفا کرد و از نجلت نجات یافت ولی من شرمسارم زیرا فرصت ندارم و نتوانم که بالائتفاد نامه نگارم المحبور معذور و معاف من القصور یک نامه نگاشتم و بذکر یاران روحانی پرداختم

2 شما کلّ امواج یک بحرید و انوار یک شمس و اوراد یک حدیقه و شیران یک پیشه و مرغان یک چمن و ریاحین یک گلشن لهذا حکم یک نفس دارید و این نامه فی الحقیقه بهر یک مرقوم

3 شکر فضل و عنایت جمال اهبی نمائید که چنین شمع وحدت نورانی برافروخت و عالم انسانی روشن شد در اتحاد و اتفاق اگر خلی از قصور خود ماست و الا فیض ابدی کل را در ظلّ یک خیمه جمع فرمود و نفعه حیات ابدیه دمید و نفعه وحدت عالم انسانی بمشام رسید

4 حال شما شب و روز جهد بلیغ نمائید تا مطلع انوار توحید گردید و مشرق انوار تجرید شوید و با یکدیگر بنهایت محبت چنان آمیزش یابید که سیلاب الطاف بریزش آید و انوار بخشش بتابد من در لیل و نهار و شام و اسحار تضرع بملکوت اسرار نمایم و از برای شما ثبوت و قرار و الفت و محبت در جمیع شئون از حضرت پروردگار طلبم

5 و علیکم البهاء الأبهی

BRL_ATE#032, MAAN#18

BRL_DAK#0031

AB02243

To: Thomas Maxwell, in Chicago

- 1 Indeed, the world of humanity is like one kindred and one family. Because of the climatic differences of the zones, through the passing of ages colours have become different. In the torrid zone, on account of the intensity of the effect of the sun throughout the ages the black race appeared. In the frigid zone, on account of the severity of the cold and the ineffectiveness of the heat of the sun throughout the ages the white race appeared. In the temperate zone, the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is of one race unquestionably there must be unity and harmony and no separation or discord.
- 2 Gracious God! The animal, notwithstanding that it is a captive of nature and nature completely dominateth it, attacheth no importance to colour. For instance, thou dost behold that the black, white, yellow, blue and other coloured pigeons are in utmost harmony with one another. They never give importance to colour. Likewise sheep and the beasts, despite differences in colour, are in utmost love and unity. It is strange that man hath made colour a means of strife. Between the white and the black there is the utmost estrangement and discord.
- 3 When we enter a rose-garden we behold how beautiful is the display of variegated flowers. The difference of colour is the adornment of the rose-garden. Were it of one colour it would not have such splendour.
- 4 Thus it hath become evident that diversity of color is an adornment of the world of humanity; therefore it must not become a cause of dissension. I hope that ye will be the means thereof, and will strive with all your souls, that harmony and love may be established between black and white.
- ای ساعی در خیر عالم انسانی مضمون نامه مطابق واقع بود فی الحقیقه عالم انسانی یک خاندان و یک سلاله است بحسب اختلاف مناطق بمرور دهور الوان مختلف شد در ممالک حاره از شدت تأثیر آفتاب بمرور احقاب جنس اسود پیدا شد و در مناطق شمالی از شدت سرما و عدم تأثیر حرارت آفتاب بمرور دهور جنس ایض پیدا شد در منطقه متوسط جنس اصفر و جنس اسمر و جنس احمر حاصل گشت اما فی الحقیقه نوع بشر یک جنس است چون جنس واحد است البته باید اتحاد و اتفاق حاصل گردد نه اختلاف و ابتعاد
- سبحان الله حیوان با وجود آنکه اسیر طبیعت است و طبیعت بنامه حاکم بر آن است باز اهمیتی بالوان نمیدهد مثلاً ملاحظه مینمائی که کبوتران سیاه و سفید و زرد و آبی و الوان مختلفه با یکدیگر در کمال ائتلاف ابداً اهمیت بالوان نمیدهند و همچنین اغنام و بهائم با وجود اختلاف الوان در نهایت محبت و اتحادند ولی انسان عجیب است که الوانرا مایه نزاع قرار داده و در میان سفید و سیاه نهایت بعد و اختلافست
- چون بگلستانی درآئیم ملاحظه نمائیم که این گلهای رنگارنگ چه قدر جلوه دارد اختلاف الوان زینت گلستانست اگر یک رنگ باشد جلوه ئی ندارد زینت گلستان در اینست که گلهای رنگارنگ دارا باشد
- پس معلوم شد که اختلاف الوان زینت عالم انسانست پس نباید سبب اختلاف گردد امیدوارم که شما سبب شوید و بجان بکوشید که در میان سیاه و سفید الفت و محبت حاصل گردد و علیک التحیة و التناء

SW_v13#11 p.307

NJB_v13#06 p.160

AB02271

To: *Jalal Bashir Rahmani Farani*

- 1 O composer of strings of pearls! Your verses like fresh pearls were read and were exceedingly sweet. The refrain "We are wine-worshippers" was fitting and appropriate, but the second refrain "Abdu'l-Baha, Abdu'l-Baha" has been corrected and is sent within this letter. No word beyond this is permissible.

1 ای ناظم عقد اللّٰل اشعار مانند لؤلؤ آبدار قرائت شد در نهایت حلاوت بود ترجیع ما باده پرستیم موافق و مطابق واقع ولی ترجیع ثانی عبدالبهاء عبدالبهاء تصحیح شد و در ضمن این مکتوب ارسال میگردد کلمه ئی بیش از این تجاوز جائز نه
- 2 The belief of this evanescent servant is that His Holiness the Exalted One, the Primal Point, may my spirit be sacrificed for Him, was the Sun of the highest realm, the Dawning-place of Lordship, and the Herald of the Ancient Beauty. And the Blessed Beauty, the Most Great Name, was the Sun of Truth, the Luminary of the Supreme Concourse, Him Whom God shall make manifest, may my spirit be sacrificed for His servants.

2 آنچه عقیده این عبد فانیت آنست که حضرت اعلی نقطه اولی روحی له الفداء آفتاب جهان بالا مطلع ربوبیت بود و مبشر به جمال قدم و جمال مبارک اسم اعظم شمس حقیقت نیر ملأ اعلی من ینظره الله روحی لعباده الفداء
- 3 As for this servant, I am Abdu'l-Baha, and this is my designation, my attribute, my title and my crown - nay rather, my ultimate goal and my furthest mosque. No word beyond this, even mention of sonship, meaning "His son," is permissible. If anyone asks about this servant's station, respond "Abdu'l-Baha" and whatever is sought beyond this statement is absolutely not permissible. This is my station, my rank, my standing, my gift, my enlightenment, my inspiration, my illumination, the light of my countenance and the comfort of my eyes.

3 و اما این عبد عبدالبهاء و هذا سمتی و صفتی و لقبی و اکللی بل غایتی القصوی و مسجدی الأقصى و بیش از این کلمه حتی ذکر بنوت یعنی ابنی جائز نه هر کس از مقام این عبد سؤال نماید در جواب بفرماید عبدالبهاء و آنچه بیش از این بیان خواهد ابدأ تجاوز جائز نه هذا مقامی و شأنی و رتبتی و موهبتی و استفاضتی و اقتباسی و استجلائی و نور وجهی و قره عینی
- 4 O thou who art attracted by the divine fragrances! Be intoxicated with the Baha'i wine and be filled with the divine cup. In this feast arrange a celebration and in this battle array the ranks of war. Be a knight of the field and a candle of the chamber. Take up the spiritual goblet and in this divine gathering perform a dance. Give defeat to the presumptuous claimants so that the religion of God may adorn the world and shine forth to the universe. May the lovers of the Abha Beauty become impassioned and bring the world of existence to resurrection and gathering. This is the counsel of Abdu'l-Baha, so hearken unto it. Verily thy Lord is the All-Merciful, the Compassionate.

4 ای منجذب بنفحات الهیه سرمست جام بهائی باش و پر نشئه از باده الهی در این رزم جشنی برپا کن و در این رزم صف جنگی بیارا فارس میدان باش و شمع شبستان قدح روحانی بدست گیر و در این محفل رحمانی رقص کن و مدعیان پرهوس را شکستی ده تا آئین یزدان زینت جهان گردد و جلوه بکیان نماید عاشقان جمال ایبی پرشور شوند و عالم وجود را به حشر و نشور آرند اینست نصیحت عبدالبهاء فاستمع لها ان ربک لرحمن رحیم

MMK5#166 p.129x, FRH.268-269

AB11836

To: *Ustad Ali Akbar Banna Yazdi, in Ishqabad*

- 1 O true friend! The grieving pen of 'Abdu'l-Baha remembers you every hour, but the negligent ones and the proud ones do not allow it, and every hour they bring about some mischief and lay a trap of great danger for 'Abdu'l-Baha and those firm in the Covenant.

1 ای یار حقیقی کلک غمگین عبدالبهاء در هر ساعت یاد تو خواهد ولی اهل فتور و اصحاب غرور نگذارند و هر ساعتی شرارتی ببار آرند و دام خطری عظیم بجهت عبدالبهاء و ثابتین بر میثاق نهند
- 2 At times in these regions they promise and give large sums of money to officials so that they may - God forbid - accuse 'Abdu'l-Baha of certain matters before the sovereign. At times they appeal to the Persian Consul, at times they send that old hyena of Burujird to the Ambassador in Istanbul, and now they have sent that cruel wolf to the Ottoman Ambassador in Tehran. That merciless one has sharpened his claws to tear Joseph of faithfulness to pieces through endless calumnies, accusations, lies, falsehoods and plots.

2 گهی در این اقطار مبلغ گرانی اموال بعوانان وعد دهند و بدل نمایند که عبدالبهاء را در نزد شهریار متهم باموری نعوذ بالله نمایند گهی مراجعت به قونسول ایران کنند گهی پیر کفتار بروجدی را نزد سفیر کبیر در اسلامبول فرستند و حال آن بیچاره را در طهران نزد سفیر عثمانیان ارسال نمودند و آن گرگ پر جفا پنجه تیز نموده که بواسطهء مفتربات و تهمت های بی پایان و کذب و دروغ و دسائس یوسف وفا را پاره پاره نماید
- 3 But it seems the honored Ambassador is vigilant and perceives from their words the intent and purposes of the calumniators, and will surely uncover their inner motives.

3 ولی گمان چنانست که حضرت سفیر هوشیار است و از گفتار ادراک و احساس غرض و مقاصد مفتریانرا میفرماید و البته مراد باطنی آنها را کشف مینماید
- 4 All regions testify that this community is pure and innocent of political matters, and the Ancient Beauty - may my spirit be sacrificed for His loved ones - in all Tablets, Scriptures, Books and Treatises explicitly forbade the loved ones from involvement in political affairs and commanded all to obedience, submission, truthfulness and service to sovereigns. And in the Book of the Covenant He took a covenant that no one should act except with truthfulness and goodwill.

4 جمیع آفاق شهادت میدهند که این طائفه از امور سیاسیه منزّه و مبرا هستند و جمال قدم روحی لاجبائنه الفداء در جمیع الواح و زیر و کتب و رسائل بنص صریح احبّا را از تخطّر امور سیاسیه منع فرمود و کلّ را به اطاعت و انقیاد و صداقت و خدمت شهریاران امر نمود و در کتاب عهد و میثاق گرفت که نفسی جز به راستی و خیرخواهی حرکت ننماید
- 5 Despite this, these faithless ones, having become hopeless from every direction and their banner reversed, have now out of intense hatred resorted to these means to remove 'Abdu'l-Baha from their midst, that they might find an arena. Perhaps you know.

5 باوجود این بی وفایان چون از هر جهت مأیوس شدند و غلبشان منکوس حال از شدت بغضاء باین وسائل تشبّث نمودند که عبدالبهاء را از میان بردارند شاید میدانی یابند

TISH.088-089

AB02227

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

¹ O divine youth and O heavenly being! What you wrote and all that you explained in detail was noted. You are right and I acknowledge it. However, with this acknowledgment I declare that letters were written to you and likewise to your respected brother, the spiritual sage. Evidently they have not arrived. Many papers are plundered in post offices or become completely forgotten. Especially in these regions this too has wisdom, so that papers fall into the hands of strangers and become a cause of awakening. In any case, be assured that I have the utmost love and attachment for you. I do not rest for a moment, nor seek leisure, nor remain forgetful of the friends.

² I beseech from the favors of the King of the Kingdom: O my kind friend, grant that dear one of mine, that spiritual youth and divine soul, assistance each morning and bestow success each evening. Make his morning joyous and his night brighter than the shining moon. Illumine his eyes and make his breast the envy of rose garden and meadow. Adorn the rosebush of his heart with the design of the roses of inner meanings and confirm his triumphant spirit through the outpouring of the Holy Spirit. Grant him an eloquent speech that amazes the sugar-breaking parrots, and bestow a melodious voice whose highest notes set the horizons in motion. Make Khorasan a rose garden and the Orient a heavenly flower garden. O peerless Lord! You named him a spiritual youth - breathe into him the spirit of hope, make him a mighty pillar, and in humility and submissiveness and self-effacement and detachment from all else make him unique and singular. You are the Powerful and Mighty, and You are the Bestower and Most Generous.

³ And upon him be greetings and praise.

¹ ای جوان رحمانی و ای وجود ربّانی آنچه مرقوم نمودی و هرچه مشروح فرمودی ملحوظ گردید حقّ با شماست من اقرار میکنم ولی با این اقرار اظهار مینمایم که مکاتیب بانجناب مرقوم شد و همچنین باخوی محترمتان کهل روحانی از قرار معلوم نرسیده بسیار اوراق در پوسته‌خانه‌ها بتاراج میرود و یا آنکه نسیاً منسیاً میگردد علی‌الخصوص در اینصفحات اینرا نیز حکمتی است تا اوراق بدست بیگانگان افتد و سبب ابتباه شود باری مطمئن باش که نهایت محبت و تعلق بشما دارم دمی آسوده ننشینم و فراغت نجویم و از یاد یاران بازمانم

² از الطاف ملوک ملکوت استدعا نمایم که ای یار مهربانم آن عزیز جانم جوان روحانی و جان رحمانی در هر بامدادی امدادی بخش و در هر شامی کامی عنایت کن صبحش را خندان کن و شبش را روشنتر از ماه تابان دیده‌اش را روشن کن و سینه‌اش را رشک گلزار و چمن نما گلبن دلش را بطراحی گلهای معانی مزین فرما و روح پرفتوحش را بفیض روح القدس مؤید کن نطقی گویا ده که حیرت بخش طوطیان شکرشکن گردد و حنجری خوش‌الخان عنایت فرما که شهنش آفاق را به جنبش و حرکت آرد خراسان را گلستان نماید و خاورستان را گلشن آسمان فرماید ای خداوند بی‌همتا جوان روحانی نامیدی روح امید بدم و رکنی شدید کن و در خضوع و خشوع و محویت و فنا و انقطاع از ماسوی وحید و فرید فرما توئی مقتدر و توانا و توئی بخشنده و پرعطا

³ و علیه التّحیّة و التّناء

MKT8.069

AB02239

To: Shirazi, Siyyid Mihdi et al., in Mandalay

- 1 O friends of the Lord! Although you are thousands of leagues distant and far removed, yet in heart and soul you are present in the gathering of the friends and remembered. We are in one assembly of love and affection and intoxicated from one cup and chalice. Not a moment passes but that you come to mind, and not a breath is drawn but that your mention becomes our companion.
- 2 Therefore, by virtue of this ancient spiritual affinity and blessing of this new divine bounty, arise to praise and glorify the Lord of creation. In gratitude for this gift, become intoxicated from the cup of the Primal Covenant and the chalice of the Testament. Mount a steed in this field and with the polo mallet of endeavor, seize the ball of bounty.
- 3 Become illumined candles in every gathering and flowers of the meadow in every field and plain. Become trees of oneness and fruits of detachment. Become verses of sanctity and clear proofs of the Book of Renewal. Become tablets of the Kingdom and scriptures and epistles of the Realm of Might. Become psalms of the Concourse on High and the inscribed Book of the Abha Kingdom.
- 4 And all these stations shall be attained through firmness and steadfastness in the Covenant of God.

1 ای دوستان حضرت یزدان هر چند بآبدان
هزاران فرسنگ دورید و مهجور ولی بدل و
جان در بزم یاران حاضرید و منظور در یک
مخفل انس و الفتیم و از یک باده و ساغر
سرمست آنی نگذرد مگر آنکه یاد شما بخاطر آید و
دمی بر نیاید مگر آنکه ذکر شما همدم گردد

2 پس بمبارکی این الفت قدیمه روحانیّه و برکت این
نعمت جدیده ربّانیّه بستایش و نیایش خداوند
آفرینش پردازید و بشکرانه این موهبت از جام
عهد الست و پیمانه پیمان سرمست شده اسبی در
این میدان افکنید و بچوگان همت گوی موهبتی
بربائید

3 شمعهای روشن هر جمع گردید و گلهای چمن در
هر دشت و دمن اشجار توحید گردید و اثمار تفرید
آیات تجرید شوید و بینات کتاب تجرید الواح
ملکوت شوید و صحائف و رسائل جبروت زیور
ملاً اعلیٰ شوید و کتاب مسطور ملکوت ابهی

4 و جمیع این مراتب مقرون بحصول گردد بثبوت
و رسوخ بر میثاق الله

MMK5#220 p.169

AB02294

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

- 1 O noble branch of the Blessed Tree! What you had written was in accordance with reality. Be assured about these matters. God willing, through the aid and favor of the Ancient Beauty, we will not allow anyone to act according to their own desires in the Cause of God, for the mighty fortress of God's Cause is firm and impregnable. The intention of heart and soul is to sacrifice life in the path of the Beloved. Given this, what other

1 ایها الفرع الجلیل من السّدره المبارکه آنچه مرقوم
نموده بودند مطابق واقع بود در این خصوصیات
مطمئن باشید انشاء الله به عون و عنایت جمال
قدم نمیکذاریم که نفسی نفسی در امر الله بهوای
خویش کشد زیرا حصن حصین امر الله رصین
و متین است مقصود دل و جان جانفشانی در
سبیل جانان است باوجود این دیگر چه ملاحظه

consideration remains, even if a hundred thousand arrows and spears should strike the target of heart and soul?

- 2 Regarding what you wrote about the honored House, the Sacred Threshold (may my spirit be sacrificed for its dust), detailed pleas and supplications constantly arrive from visitors and passersby of that Holy City, explaining the cause of your grief, sorrow and pain. The point is that this Threshold's importance exceeds that of 'Abdu'l-Baha's very spirit - consider then how honored and revered it is. Therefore you must carry out this matter in such a way that 'Abdu'l-Baha's spirit becomes stirred with joy. I swear by the blessed, holy and sanctified spirit of that Sun of Truth, the Lord of the House (may my spirit, being and essence be sacrificed for its dust), that the ultimate desire of my heart and soul is to be honored to sweep that pure threshold with my eyelashes. Therefore send Diya Effendi to go and purify that Threshold from strangers and engage in service there as my deputy.

- 3 Convey most glorious greetings to the honored Afnans of the Blessed Tree - Jinab-i-Aqa Mirza Buzurg, Jinab-i-Aqa Mirza Habib, and Jinab-i-Aqa Mirza Diya, and likewise to the holy leaves of the divine Tree.

AFNAN.148x, AFNAN.152-153x

در میان ولو صد هزار تیر و سنان بر هدف دل و جان خورد

- 2 در خصوص بیت مکرم آستان مقدس روحی لعنتبه الفداء مرقوم فرموده بودید در هر دم از واردین و مارین آن مدینه مقدسه مفصل التماس و رجاء وارد تفصیل سبب حزن و کدورت و آلام آن جناب میگردد مقصود این است که این آستان اهمیتش از روح عبدالهآء بیشتر دیگر ملاحظه فرمائید که چه قدر معزز و مکرم است لهذا آنجناب باید این امر را چنان مجری فرمائید که روح عبدالهآء مهتز و مسرور گردد قسم بروح مبارک حضرت مقدس منزّه آن شمس حقیقت ربّ البیت روحی و ذاتی و کینونتی لثریه الفداء که منتهای آمال دل و جان آنست که بآن خاک پاک مشرف گشته بمزگان آن آستان را جاروب کنم پس جناب ضیا افندی را ارسال دارید بروند و آن آستانرا از بیگانه مقدس نمایند و بالوکاله از این عبد بخدمت مشغول گردند

- 3 حضرات افنان سدره مبارکه جناب آقا میرزا بزرگ و جناب آقا میرزا حبیب و جناب آقا میرزا ضیا را تکبیر ابداع ابی ابلاغ نمائید و همچنین ورقات مقدسات سدره رحمانیه را

INBA87:315, INBA52:319

AB02203

To: Ibtihajul-Mulk, in Rasht

- 1 O joyous Bahhaj!
- 2 Yesterday, which was the fifth of Jumada al-Awwal, the Day of the Declaration of His Holiness the Exalted One, they pitched the pavilion near the Holy Shrine and Blessed Tomb (may my spirit be a sacrifice for its dust), and in perfect joy and fragrance the feast of happiness was arranged. All the divine friends, from among the emigrants, residents and travelers, were all present with radiant and joyful faces in remembrance of God and with gladness, good news and delight at the Day of Declaration of His Holiness the Bearer of Glad-tidings (may my spirit be sacrificed for Him).

- 1 ای بهاج پرباهاج
- 2 دیروز که روز پنجم جمادی الاولی یوم بعثت حضرت اعلی بود در حوالی بقعه مبارکه مرقد مقدس روحی لثربته الفداء سرپرده را زدند و در کمال روح و ریحان بزم سرور آراسته گشت و جمیع احبای الهی از مهاجرین و مجاورین و مسافرین کل حاضر و با وجوه ناضره مستبشره بذکر حق و بهجت و بشارت و مسرت بیوم بعثت

حضرت سراسر بشارت روحی له الفداء مجتمع گشتند

3 Your promised feast was carried out and continued in the utmost spirituality from morning until two hours after nightfall. After the recitation of special tablets, prayers, odes and praises of the Ancient Beauty (may my spirit be sacrificed for His loved ones) and His Holiness the Exalted One (may my soul be sacrificed for Him), and after conversation and counsel, the table was spread and lunch was eaten in your memory. Afterwards tea was served around, and then all the friends, with complete humility and submissiveness, faced the Holy Shrine and with utter meekness and lowliness we all attained the honor of kissing the Sacred Threshold.

3 و مهمانی موعود آنجناب مجری شد و در نهایت روحانیت از صبح تا دو ساعت از شب گذشته امتداد یافت بعد از تلاوت الواح مخصوصه و مناجات و قصائد و محامد جمال قدم روحی لاجبائۀ الفداء و حضرت اعلیٰ بنفسی له الفداء و صحبت و نصائح مانده ممدود شد و بیاد شما نهار صرف گشت و بعد قندج چای بدور آمد و پس از آن جمیع یاران در کمال خضوع و خشوع و بروضه مقدسه نمودند در نهایت تذلل و انکسار جمعاً بشرف تقبیل آستان مقدس مشرف شدیم

4 The visitation continued until about an hour after sunset, and I lit all the lamps of the Pure Shrine with my own hand, and on your behalf I perfumed my face and hair with the dust of that fragrant and sweet-scented threshold. Likewise, on behalf of his honor Muhammad Ali Khan (upon him be the Most Glorious Glory of God) special favors were sought. In truth that day ended in the utmost spirituality, and this is among the greatest proofs of your honor's sincerity and love. His honor Aqa Muhammad Hasan, my host and servant of the divine friends, truly rendered the utmost service, as did the others.

4 زیارت تا قریب یک ساعت بعد از مغرب امتداد یافت و تمام سراجهای بقعه مطهره را بدست خود روشن نمودم و بالنیابه از شما روی و موی را بتراب آن درگاه معطر و معبر کردم و همچنین بالوکاله از جناب محمد علی خان علیه بهاء الله الابی و طلب عنایت مخصوصه شد فی الحقیقه آن روز در نهایت روحانیت منتهی شد و این از اعظم دلیل خلوص و محبت آنجناب است جناب آقا محمد حسن مہماندار من و خادم احبابی الهی فی الحقیقه نهایت خدمت را نمودند و همچنین سائرین

Ghazi3072.129-131, MKT5.227

AB02256

To: *Qurban-Ali Parsa (Sangisar), in Sangsar*

1 O Qurban! You are a sacrifice and at every moment you are offering yourself in the path of the Peerless Beloved, for the friends are constantly in grave danger and face severe perils. All nations like bloodthirsty wolves are attacking and raiding, and all tribes like fierce beasts are assaulting. Despite this danger, there is no doubt that life is forfeit and home and belongings are overturned. Thus in truth all the friends are sacrifices and all the loved ones are martyrs.

1 ای قربان قربانی و در راه دلبر یگا فدائی هر آن زیرا یاران هر دم در خطری عظیمند و در موردی مخوف شدید جمیع ملل چون گرگان خونخوار در هجوم و ابلاغند و جمیع قبائل چون سیاح درنده مهاجم هر بار باوجود این خطر شبهئی نیست که جان در هدر است و خان و مان زیر و زیر پس فی الحقیقه یاران کل قربانند و دوستان جمیعاً فدائیان

- 2 Do not grieve for father, mother, brother, sister and loving companion. The ocean of forgiveness is boundless and the outpouring of grace is endless. The glance of favor encompasses all and the bounty of pardon flows over all. His honor Khudavirdi should recite a prayer that brings complete forgiveness and evidences divine grace and mercy. The lights of favor shine so brightly that the darkness of sins and shortcomings is erased and destroyed. The gloom of night vanishes with the manifestation of light, and the darkness of sorrow disappears with the rising of the star of joy. There has not been and is not a better prayer than the blessed verse "O My servants who have transgressed against their own souls! Despair not of the mercy of God, for God forgives all sins."
- 3 Convey my praise to Mulla 'Ali-Muhammad and say: O dawning-place of the signs of guidance! O one enkindled with the fire burning in the Tree of Sinai! Well is it with you, well is it with you, for you responded "yea" to the call of the Most Glorious Beauty and set your heart upon the highest horizon. In the spiritual gathering you took your seat upon the throne of establishment, fixed your heart upon the lights of the luminous Countenance, freed yourself from every bond, snare and attachment, and escaped from the straits of tests and trials. And upon you be glory.

2 غصّه پدر و مادر و برادر و خواهر و همدم
مهرور بخور بحر غفران پیکرانست و فیض احسان
بی پایان نظر عنایت شامل کلّ و فیض مغفرت
فائض بر کلّ جناب خداوردی وردی از بر
نمایند که تمام غفران باشد و دلیل فضل و رحمت
یزدان چنان انوار عنایت ساطعست که ظلمات
ذنوب و قصور محو و نابود ظلام دیجور بجلی نور
زائل گردد و تاریکی اندوه بطول کوکب سرور
فانی شود وردی از آیه مبارکه یا عبادی الدّین
اسرفوا علی انفسهم لاتقنطوا من رحمة الله ان الله
یغفر الذّنوب جمیعاً بهتر نبوده و نیست

3 حضرت ملا علی محمد را از قبل این عبد تجید
نما و بگو ای مطلع آیت هدی ای مشتعل بنار
موقده در شجره سینا خوشا خوشا که نداء
جمال ابهی را بلی گفتی و بافق اعلی دل بستی
در انجمن روحانیان بر مسند تمکین نشستی و دل
بانوار طلعت نرءا بستی و از هر قید و دام و
تعلق رستی و از تنگای امتحان و افتتان جستی
و البهاء علیک

MKT9.160, MMK6#459, MSBH8.056x

AB02193

To: Aliyyih wife of Baha'id-Din, in Shiraz

- 1 O handmaid of Glory! Upon you be glory and upon you be praise, O remnant of that holy soul who ascended unto God! Rejoice in the gifts of your Lord and be glad in the bounty of your Ancient Master. Turn to the Kingdom of your Most Glorious Lord, commune with your Master and say: "Praise be unto You, O Light of the heavens and earth, for You created me from the loins of him whose breast You expanded with the lights of unity, whose station You exalted in the highest heaven, and made me a part of him and his remembrance among the worlds, and illumined my face among Your handmaidens, O Goal of the mystics! My God, assist me and my companion to serve Your Cause, to be devoted to You, to supplicate at the gate of Your oneness, and enable me to raise my voice

1 ای امة البهاء علیک البهاء و علیک الثناء
یا بقیّة تلك النفس القدسیّة المتصاعدة الی
الله استبشری بمواهب ربّک و افرحی بفضل
مولاک القدیم توجّهی الی ملکوت ربّک
الأبهی و ناجی مولاک و قولی لک الحمد یا نور
السّموات و الارضین بما خلقتنی من صلب من
شرحت صدره بانوار التّوحد و اعلیت درجته
فی العالّیین و جعلتنی بضعة منه و تذکّراً منه بین
العالمین و نورّت وجهی بین امّاتک یا مقصود
العارفین الّهی ایدنی و ضجّعی علی خدمة امرک
و التبتّل الیک و التضرّع الی باب احدیتک و
وقّنی علی الضّجّیح فی محافل امّاتک بنعتک و

in the gatherings of Your handmaidens with Your attributes and praise, and to spread Your fragrances. Verily You are the Generous, the Merciful, the Compassionate.”

- 2 O handmaid of Glory! Hold fast to the hem of grandeur and cling to the sure handle and trust in God. Day and night promote the Cause of God, for days will pass and earthly life will not endure and cannot be relied upon. Soon it will perish and become like a mirage in the desert. Therefore strive for that which brings elevation and ascension in the Most Glorious Kingdom, that you may become a blazing star and a brilliant planet, a manifest sign and an unfurled banner, a radiation of manifest light and a splendor of the highest heaven. And upon you and upon every steadfast and firm one be glory.
- 3 Convey my greetings to the handmaid who is among the remnant of God's captives there, and likewise to the other handmaid who is related to Ahmad-'Ali of Nayriz. And upon them both be glory.
- 4 We beseech God to prepare the means for your attainment to the Supreme Threshold. Verily He has power over all things. And upon you be glory.

شائک و نشر نجاتک انک انت الکرم الرحمن
الرحیم ع

2 ای امة البهاء تمسک بذیل کبریاء جو و تشبث
بعروه و وثقی و توکل بر خدا کن و شب و روز در
ترویج امرالله باش چه که ایام بسرآید و حیات
دنیا نپاید و اعتماد نشاید عنقریب فانی گردد و
چون سراب بقیع شود پس در آنچه علو و سمو
در ملکوت ابدیست بکوش تا نجم بازغ گردی
و کوکب شارق آیت باهره شوی و رایت شاهره
پرتو نور مبین گردی و جلوه آثار علین و البهاء
علیک و علی کل ثابت مستقیم ع

3 بلغی تحیتی الی الامة الی هی من بقیة اسراء الله
هناک و کذلک الامة الاخری الی تنسب الی
جناب احمد علی النیریزی و البهاء علیهما ع

4 نسل الله ان یهباً اسباب تشرّفک بالعبه السامیه
انه لعلی کلشی قدیر و البهاء علیک

INBA87:098b, INBA52:097b, MKT7.214

AB02297

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

- 1 O honored branch of the Blessed Tree! For some time I had summoned the Afnan (may the Most Glorious Glory of God rest upon them) to the Holy Land and they were here. As it happened, during these days the trials of this servant reached their peak of intensity, to such a degree that night could not be distinguished from day. This servant was unable to arrange the means of joy and delight from any direction. In any case, the Holy Land is in such turmoil that I cannot describe. The steadfastness and firmness of this servant and the calm of those who are firm have maintained things.
- 2 And since the causes of dispersion and entanglement were prepared from every direction, lest difficulties arise when hardships and trials occur, it was deemed advisable that at least they should not become afflicted as well, so we sent them to

1 ایها الفرع المکرم من السدرة المبارکة چندی بود
که حضرات افنان علیهم بهاء الله الأبهی را
احضار نموده بودم در ارض اقدس بودند از
قضا این ایام بلایای این عبد در شدت هیجان
بود بقسمیکه شب از روز ممتاز نه این عبد
توانست که از هر جهت ملاحظه اسباب
روح و ریحان نمایم باری ارض مقصود بقسمی
منقلب که وصف توانم ثبوت و رسوخ این عبد
و سکون ثابتین نگه داشته است

2 و چون اسباب تشّت و گرفتاری از هر جهت
مهباً بود مبادا عند حدوث الصعوبات و الشدائد
مشکلات حاصل گردد مصلحت چنین دیده
شد که اقلاً حضرات نیز مبتلا نگردند ایشانرا

Egypt to wait there until a response arrives from you. In brief, the arrangement and disposition of your affairs and theirs is not possible without your coming.

- 3 As was written before, you had written about the steadfastness and firmness of the loved ones of God and their adherence and attachment to the Covenant and Testament. It is evident that souls who believe in God and are certain of His verses - even if all who are on earth should arise and wish to cause them to slip even an atom's weight, they will surely remain powerless. For these souls have become intoxicated from the cup of grace, they seek no intimacy except with holy fragrances and are attracted by nothing save divine lights.
- 4 And the Glory be upon you. Convey the Most Glorious and Most Wondrous greetings to the Holy Leaf, the mother of the Afnan. And likewise express the utmost longing from this servant to all the friends of God. And the Glory be upon them all.

AFNAN.132-133

روانه بقطر مصر نمودیم که تا جواب از آنجناب برسد در آنجا صبر نمایند باری مختصر اینست که امور آن جناب و ایشان ترتیب و تمشیتش بدون تشریف آوردن شما ممکن نه

3 و از پیش نیز مرقوم گردید از ثبوت و رسوخ احبای الهی و تمسک و تشبث به عهد و میثاق مرقوم نموده بودید معلوم است نفوسیکه مؤمن بالله و موقن بآیات الله هستند اگر جمیع من علی الأرض قیام نمایند و بخواهند مقدار ذره‌ئی بلغزانند البتّه عاجز مانند چه که این نفوس از کأس عنایت سرمست گشتند جز بنفحات قدس الفت نجویند و جز بانوار الهی منجذب نگردند

4 و البهآء علیک ورقهء مقدّسه والدهء افنان را تکبیر ابداع ایهی ابلاغ فرمائید و همچنین جمیع دوستان الهی را از قبل این عبد بیان کمال اشتیاق نمائید و البهآء علیهم اجمعین

INBA87:278, INBA52:282b

AB02237

To: *Siyid Mustafa Tabatabai, in Simnan Province*

- 1 O true friend! What you wrote was noted and studied with careful attention. From the praise of the divine friends who have treated that spiritual beloved with the utmost love, attraction and kindness, the friends of Qazvin are for this reason a great source of spiritual joy to 'Abdu'l-Baha. Praise be to God that the Blessed Beauty has such faithful servants who are adorned with heavenly attributes and, like a candle, are illumined with the radiance of sincerity and engaged in serving the friends with perfect pride.
- 2 The love of the Abha Beauty perfumes the nostrils like musk and ambergris - it cannot be mistaken. Consider what a sweet fragrance you perceived from those divine friends. Can such holy fragrances be perceived from other directions? No, by God! The matter is evident and manifest, and the truth is clear and present.
- 1 ایدوست حقیقی آنچه نگاشتی ملاحظه گردید و بنظر امعان مطالعه شد از ستایش یاران الهی که در نهایت محبت و غایت انجذاب و ملاطفت بآنحبيب روحانی رفتار نموده‌اند احبای قزوین بدین سبب بسیار سبب سرور وجدانی عبدالبهآء هستند حمد خدا را که جمال مبارک چنین بندگان پروفائی دارد که بصفات رحمانیت آراسته و بنورانیت خلوص مانند شمع افروخته و بکمال افتخار بخدمت یاران پرداخته
- 2 محبت جمال ایهی مانند مشک و عنبر مشامها را معطر نماید مشتبّه نمیشود ملاحظه کنید که از آن یاران الهی چه بوی خوشی استشمام نمودید آیا چنین نفحات قدسی از جهات دیگر استشمام میشود لا والله الأمر مشهور مشهود والحق واضح موجود

- 3 In any case, I hope that Simnan too will be filled with spirit and fragrance, that a soul-stirring breeze will blow and the world will be filled with musk and ambergris, that in Simnan the banner of the love of the All-Merciful will be raised high and the light of the knowledge of God will shine forth, that that city will become renowned throughout the horizons and that land will receive abundant portion from the Luminary of effulgence.
- 4 Give Jinab-i-Mu'in the glad tidings of the favors of the Manifest Light. Convey to Jinab-i-Shaykh Hasan the loving-kindness of the Most Merciful Lord. Give Jinab-i-Mulla 'Abdu'l-'Ali the good news of the favors of the Glorious Lord. Give Jinab-i-Mulla Aqa Baba the glad tidings of attaining the favors of the Most Exalted Lord. Give Jinab-i-Haji Aqa Baba the glad tidings of the gift of the Abha Beauty. Convey to Jinab-i-Mulla Muhammad-'Ali the Most Wondrous, Most Glorious greeting. And encourage and urge Jinab-i-Aqa Siyyid Hasan Naqib toward the Word of God, for the Word of God is the bestower of all gifts and the cause of granting the greatest desires.
- 5 And upon you be greetings and praise.

3 باری امیدوارم که سمنان نیز پر روح و ریحان گردد نسیمی جانپور پر بوزد و جهان پر مشک و عنبر شود در سمنان علم محبت رحمان بلند شود و نور معرفت یزدان بدرخشد آئین شهره آفاق گردد و آن کشور پرنصیب از نیر اشراق

4 جناب معین را بشارت بالطاف نور مبین ده جناب شیخ حسن را عنایت حضرت رحمان ابلاغ نما جناب ملا عبدالعلی را مژده الطاف ربّ جلیل بفرما و جناب ملا آقا بابا را نوید حصول الطاف ربّ اعلیٰ بده و جناب حاجی آقا بابا را بموهبت جمال ابهی بشارت ده و جناب ملا محمد علی را تکبیر ابداع ابهی ابلاغ نما و جناب آقا سید حسن نقیب را بکلمه الله تشویق و تحریص نما زیرا کلمه الله معطی هر مواهب است و سبب اعطاء اعظم رغائب

5 و علیک التّحیّة و التّناء

MKT9.128

AB02253

To: Siyyid Mustafa Tabatabai, in Simnan Province

- 1 O pure and excellent one! Your eloquent verses were noted - they were the spiritual melody of the nightingale of the garden. Although they were supremely sweet, true eloquence and rhetoric lie in composing and reciting odes in praise of the Ancient Beauty, for the Greatest Name alone should be the object of praise of spiritual ones, the goal of mystics, and the beloved of lovers.
- 2 I have the utmost love for that kind friend and am always thinking of him. Indeed you are one attracted, enkindled, firm, steadfast, mindful, suppliant, imploring and humble. Therefore surely all manner of divine favors will encompass you, signs of joy and delight will become evident, and the desire of your heart and comfort of your soul will be attained in both worlds.

1 ای طیب طیب اشعار بلیغانه ملاحظه گردید این سخن آهنگ روحانی بلبل چمن بود هر چند در نهایت حلاوت بود ولی فصاحت و بلاغت آنست که قصائدی در ستایش جمال قدم انشا و انشاد گردد زیرا اسم اعظم وحده باید بمدوح روحانیان باشد و مقصود عارفان و محبوب عاشقان

2 من نهایت محبت را بآن یار مهربان دارم و همیشه بیاد او هستم فی الحقیقه منجذبی و مشتعل و ثابتی و راسخ و متذکری و مبتهل و متضرعی و متذلّل لهذا البتّه انواع الطاف شامل گردد و آثار روح و ریحان لایح شود و کام دل و راحت جان در دو جهان میسر گردد

3 If the means become available for you to come and return, so that with the utmost joy, delight and complete comfort you may attain the honor of visiting the Threshold, lay your head at the sacred dust, and visit the court of the Friend - you have permission. Convey to all the divine friends greetings, praise and utmost love and devotion from Abdul-Baha.

3 اگر چنانچه اسباب بجهت حضور و رجوع مهیا که بنهایت روح و ریحان و رفاهیت تام مشرف بآستان شوی و سر بترت پاک نهی و درگاه حضرت دوست را زیارت نمائی مأذونی جمیع احبابی الهی را از قبل عبدالهآء تحیت و ثنا و نهایت محبت و ولا ابلاغ نما

4 In this land of Egypt, every morning and evening I turn in humility and supplication to the Most Glorious Horizon, offering prayers and entreaties, seeking divine confirmation for the spiritual friends and heavenly gifts for the dear ones of Semnan. I beseech assistance in diffusing the divine fragrances for those blessed souls. Surely Abdul-Baha's appeals at the Divine Threshold will be answered, and those birds of the garden of guidance and partridges of the paradise of truth will burst into song and melody, creating such a commotion in this world and raising such a cry that it will reach the Abha Kingdom - but with wisdom. And upon them be the Most Glorious Glory.

4 در این کشور مصری هر صبح و عصری بافق ابهی عجز و نیاز آرم و تضرع و نماز کنم و یاران روحانی را تأییدی ربّانی طلسم و عزیزان سمنان را موهبت رحمان جویم و آن نفوس مبارکه را توفیق بر نشر نفعات خواهم یقین است که رجای عبدالهآء در ساحت کبریا روا خواهد گشت و آن مرغان گلشن هدایت و تذروان حدیقه حقیقت به نغمه و آهنگ آیند و ولوله و غلغله در اینجهان افکنند و چنان ضجیجی بلند نمایند که بملکوت ابهی رسد ولی بحکمت و علیم الهآء الأبهی

MKT8.124

AB02246

To: Mahmud Zarqani, in Tabriz

1 O wanderer in the desert of the love of God! What you had written was noted and its meanings delighted the heart, for it spoke in praise of the Peerless Beloved and indicated orientation to the Kingdom of the Eternal Lord.

1 ای سرگشته صحرای محبت الله آنچه مرقوم نموده بودید ملحوظ گردید و معانیش قلب را محظوظ نمود چه که ناطق بثنای محبوب بیثال بود و دال بر توجه بملکوت حضرت لایزال

2 Blessed are those souls who spend their days in service to the Cause of God and sacrifice their precious lives in the path of Truth. They expend their time in diffusing the divine fragrances and conform their every move and pause to the good pleasure of the Lord of Clear Proofs.

2 خوشحال بحال نفوسی که ایام خویش را در خدمت امر الله بسر برند و عمر عزیز را فدای سبیل حق کنند اوقات خویش را صرف نشر نفعات نمایند و حرکات و سکات خود را تطبیق رضای ربّ البینات

3 Through the ancient grace of the Generous Lord, we hope that you will illumine your countenance with the lights of the Great Announcement such that no veil will conceal you and no covering will hide you. May your vision's rays penetrate and your insight's lights radiate. May you rend asunder others' darkening veils and tear apart the imaginary curtain of those who are

3 از فضل قدیم ربّ کریم امیدواریم که از انوار نبأ عظیم چنان رخی روشن نمائی که هیچ حجابی محتجب نشوی و هیچ نقابی مستور نگردي شعاع بصرت نافذ باشد و انوار بصیرت ساطع حجابات ملهّمه دیگران بدری و پرده پندار متوهّمین

deluded, so that you may truly become one who rends veils and discerns mysteries.

- 4 Until now several letters and communications have been sent in your name - perhaps some have not arrived. You must certainly arise in gratitude for these tokens of love and open your tongue in praise of the true Enabler, that you have become the recipient of such love and the object of such favor.
- 5 Therefore raise your hands of supplication to the threshold of the Lord and say: "O Lord! Grant this sinful servant refuge and shelter beneath the tree of Your grace and give me awareness of the truth of Your mysteries. Keep me firm and steadfast in Your Covenant and Pact and make me unwavering in Your Testament and Faith, for the winds of test are severe and the tempest of trial raises dust. O God, make me steadfast! O God, make me firmly rooted! O God, preserve and protect me, and make me favored and secure! You are the Powerful and Mighty, and You are the Peerless and Incomparable Protector."
- 6 And glory be upon you.

را شقّ نمائی تا فی الحقیقه هاتک استار گردی
و واقف اسرار

4 تا بحال چند مکتوب و مراسله باسم آنجناب
ارسال گردید ممکن بعضی نرسیده البتّه باید
بشکرانه این محبتها قیام نمائی و لسان بستایش
موفق حقیقی بگشائی که مورد چنین محبتی
گشتی و مشمول چنین عنایتی

5 پس دست نیاز بیارگاه حضرت پروردگار بلند نما
و بگو ای پروردگار این بنده گنه کار را در ظلّ
شجره عنایت ملجأ و پناهی بخش و بر حقیقت
اسرار آگاهی ده بر عهد و میثاق ثابت و
محکم بدار و بر بیان و ایمانت استوار فرما چه
که اریاح افتتان شدید است و صرصر امتحان
غبارانگیز خدایا ثابت بدار خدایا ثابت کن خدایا
محفوظ و مصون دار و محظوظ و مأمون بجا توئی
مقتدر و توانا و توئی حافظ بی نظیر و بی همتا

6 و البهاء علیک

INBA84:430, ADH2_1#28 p.138x,
MMG2#099 p.113x

AB12207

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

- 1 O thou who art near to the Abha Beauty!
- 2 What thou hadst written was noted. Praise God that thou art ever engaged in serving the Cause and art confirmed by celestial confirmations.
- 3 Concerning what thou hadst written about the bank official - as regards commerce, you should render whatever assistance you can to the bank and its officials, and the friends should, with perfect sincerity, steadfastness, goodwill and truthfulness, assist the bank and share their commercial information and show kindness. However, if bank officials make inquiries about governmental affairs and seek such information, respond with utmost sincerity saying that we are absolutely forbidden by explicit text from interfering in governmental matters and

1 ای بنده مقرب جمال ابری

2 آنچه مرقوم نموده بودید ملاحظه گشت حمد کن
خدا را که همواره مشغول بخدمت امری و مؤید
بتأییدات غیبی

3 در خصوص مأمور بانک مرقوم نموده بودید
از جهت تجارت آنچه بتوانید معاونت بانک
و مأمورین بنمائید و احبّا باید بکمال صدق و
استقامت و خیرخواهی و صداقت معاونت
بانک نمائید و اطلاعات تجارتی خویش را بیان
کنند و مهربانی نمائید ولی اگر مأمورین بانک
استفساری از امور دولتی نمائید و جستجوی
اطلاعاتی کنند در جواب بکمال خلوص بگوئید
که ما از مداخله امور دولتی بنص قاطع بکلی

never discuss or intervene in matters of government. Therefore, kindly excuse us in this regard. It is incumbent upon us to show you the utmost truthfulness, trustworthiness and consideration, and assist as much as possible in commercial matters, but we do not interfere in political affairs.

ممنوعیم بهیچوجه از حکومت صحبتی نمیداریم
مداخلهائی نمینمائیم لهذا در اینخصوص معذور
بدارید بر ماست که نهایت صداقت و امانت و
رعایت را از شما بکنیم و بقدر امکان معاونت در
امور تجارتی بنمائیم ولی در امور پولیتیک مداخله
نمینمائیم

- 4 As for the books which His Royal Highness the Crown Prince, may he be confirmed, requested and which you gave him - this was very appropriate. However, if any mention is made of the Bayan, say that the laws in the Bayan were abrogated by the divine Book of Aqdas, for the authoritative Book for the Baha'is and the reference for all is the Book of Aqdas, and the Book of Aqdas is the Book of the Abha Beauty and we are commanded to follow it.

4 اما در خصوص کتبی که حضرت اشرف والا
ولیعهد توفیق مهد خواسته اند و داده اید بسیار
موافق ولی اگر حرفی از بیان بزنند بگوئید که
در بیان مسائل منسوخه است که بکتاب اقدس
الهی نسخ شدید شده است زیرا کتاب مشروع
بہائیان و مرجع کل کتاب اقدس است و
کتاب اقدس کتاب جمال ابہاست و ما مأمور
باتتباع آن

- 5 O Jinab-i-Aqa Mirza Haydar-'Ali, you know that many laws of the Bayan were abrogated by the Book of Aqdas and the Baha'is have no connection whatsoever with those laws. Among these, interference in governmental affairs is abrogated by the text of the Book of Aqdas. Therefore say that copies of the Bayan are very rare among the Baha'is.

5 ای جناب آقا میرزا حیدر علی شما میدانید که
خیلی مسائل بیان بکتاب اقدس منسوخ شد و
بهیچ وجه بہائیان تعلقی بآئینسائل ندارند از جمله
مداخله در امور حکومت بنص کتاب اقدس
منسوخ است لهذا بگوئید که نسخه بیان در نزد
بہائیان بسیار کمیاب است

- 6 And upon thee be greetings and praise.

6 و علیک التّحیّة و التّناء

BRL_DAK#0976

AB11670

To: Spiritual Assembly of Tiflis et al.

- 1 O spiritual friends! Praise God that in such a blessed age and wondrous century you have stepped into the world of existence under the Greatest Name, discovered the praiseworthy station, and become among those who prostrate themselves.

1 ای یاران رحمانی حمد کنید خدا را که در چنین
عصر مبارک و قرن بدیع اسم اعظم بعالم وجود
قدم نهادید و بمقام محمود پی بردید و از اهل سجود
گشتید

- 2 This is pure bounty and generosity - otherwise what relation have these ephemeral ones to this endless bestowal? What relation has the limited breath to the vast ocean? What relation has the weak gnat to the lofty heights?

2 این محض فضل و جود است والا این فانیان کجا
و این بخشش بی پایان کجا نفس قاصر کجا و بحر
زاخر کجا پشه ضعیف کجا و اوج رفیع کجا

- 3 When universal gifts accompany weak souls, each becomes mighty in strength and powerful in foundation. The wingless

3 چون مواهب کلیّه مرافق نفوس ضعیفه گردد هر
یک شدید القوی شوند و قوی الارکان گردند

bird becomes the phoenix of the east of immortality, and in this great cycle the weak ant becomes the Solomon of Jerusalem.

- 4 Therefore you must offer a hundred thousand thanksgivings at every moment that you have become the manifestations of the favors of the One Peerless Lord and have been blessed with a mighty gift. And in return for this bestowal, adopt the way of the chosen ones, seek the bounty of the Abha Kingdom, become the cause of comfort to the world of creation and adorn it.
- 5 This is conditional upon conducting yourselves among humanity according to the divine teachings, becoming well-wishers of kings and subjects alike, causing the life of the human world, and becoming centers of spiritual inspirations.
- 6 O friends! Think upon this night and day and be occupied with this remembrance, so that the Beloved of the Cause of God may appear in the assemblage of the world with the most beautiful countenance and most wondrous beauty.
- 7 And upon you be greetings and praise.

مرغ بینوا عنقای مشرق بقا گردد و مور ضعیف در این دور عظیم سلیمان اورشلیم شود

4 پس باید شما در هر دم صد هزار شکرانه نمائید که مظاهر الطاف فرد یگانه گشتید و بموهبتی عظیمه موفق شدید و پیاداش این بخشش روش اصفیا گیرید و بخشش ملکوت ابدی جوئید و جهان آفرینش را سبب آسایش شوید و آرایش دهید

5 و این مشروط بآنست که بموجب تعالیم الهیه در بین جهانیان سلوک نمائید و خیرخواه ملوک و مملوک گردید و باعث حیات عالم انسانی شوید و مرکز سنوحات رحمانی

6 ای یاران شب و روز در این فکر باشید و باین ذکر مشغول گردید تا دلبر امر الله در انجمن عالم بأحسن جمال و ابداع حسن جلوه نماید

7 و علیکم التّحیّة و التّناء

BRL_DAK#1177, SFI21.017-018

AB02229

To: Ahmad Sadrus-Sudur, in Tihiran

- 1 O dove of the garden of Baha!
- 2 The maidservant of Baha arrived with great tidings, with an eloquent tongue, tearful eyes, and a heart full of spirit and fragrance. Day and night she sings the praise of the friends in Iran and extols that kind friend. In truth, she is captivated by those firm in the Covenant and enchanted by those pure and free souls.
- 3 When she mentions you, she laughs like lightning from joy and delight and weeps like clouds, saying those friends are lovers of the Beauty of Baha with heart and soul, and are distracted by that enchanting Face and disheveled by that musk-diffusing hair. They are aflame with the fire of the love of God and, through their complete detachment, they tear away veils. In the field of sacrifice they give their lives, and at the altar of love they offer their bloodstained hearts that they may be exalted. They give their lives to reach the Beloved. They become

1 ای حمامهء حدیقهء بها

2 امة البهاء وارد با بشارت عظمی و زبانی گویا و دیدهء گریان و قلبی پر روح و ریحان شب و روز ثنای یاران ایران گوید و ستایش از آن یار مهربان فی الحقیقه مفتون ثابتان میثاقست و مجنون پاکان آزادگان

3 چون ذکر شما نماید از فرح و سرور مانند برق بجندد و بمثابهء ابر بگیرد و بگوید آن یاران به جان و دل عاشقان جمال بها هستند و آشفتهگان آن روی دلریا و پریشان آن موی مشکبار از نار محبت الله شعله ورند و از شدت انقطاع پرده در میدان فدا جانفشانند و در قربانگاه عشق آغشته بخون دل سر بازند تا سر فرازند جان دهند تا بجانان رسند بی سر و سامان شوند تا در سایهء

destitute that they may rest in the shade of the Blessed Tree. They sacrifice their homes that they may become wanderers in the path of Truth.

- 4 In short, Mrs. Barney is very pleased with the friends of Iran and praises them day and night. Now she has hastened to the Western clime to tell there the story of the Eastern friends, so that the fire of love for the Most Glorious Beauty may blaze and hearts may become familiar with holy fragrances, that spiritual passion and rapture may arise and a mighty melody and chorus may be raised. Pray that she may be assisted and confirmed.

- 5 She also presented your treatise. Until now I have not found a moment to study it, though she insisted daily and begged that the treatise be read. God willing, in these few days while I am sending off the traveling friends, I may find some time to read that treatise.

- 6 Convey loving greetings to all the divine friends. And upon you be the Most Glorious Glory.

شجره مبارکه پیاسایند خانمان بر باد دهند تا آواره
کوی حق شوند

4 باری امة البهاء بارنی خیلی از دوستان ایران راضی
و شب و روز ستایش مینمود حال باقلیم غرب
شتافت تا در آنجا داستان احبای شرق بگشاید تا
آتش عشق جمال ابهی شعله و قلوب را بنفحات
قدس مؤانس نماید شور و ولهی درافتد و ولوله
و آهنگی بلند گردد دعا کنید که موفق و مؤید
شود

5 رساله شما را نیز تقدیم نمود تا بحال آنی فرصت
نیافتم که مطالعه نمایم ولی او هر روز اصرار
مینمود و رجای خواندن آن رساله میکرد
انشاءالله در این چند روزه که احبای مسافری
را روانه مینمایم قدری فرصت بدست آید و
بقرائت آن رساله پردازم

6 جمیع یاران الهی را تحیت مشتاقانه برسان و علیک
البهاء الأبهی

AKHT2.038, TSS.155, MSBH5.033-034

AB02211

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Manshadi was noted. We are pleased with thee, whether thou offerest thanks or complainest. My satisfaction with thee will never change or alter, and whatever complaints thou hast made or wilt make, I say in advance that thou art right. Therefore, resist the thunder of tests and the lightning of trials. Show forth firmness and manifest courage. Do not retreat from the field on account of the tumult of the times, the cruelty of friend and stranger, and the fivefold afflictions. Be patient, be dignified, be grateful, so that thou mayest witness abundant aid and grace. The descent of new afflictions upon thee has caused extreme distress to hearts. Glory be to God! What a strange mystery and peculiar trial is this that

1 ای ثابت بر پیمان مکتوبیکه بجناب منشادی مرقوم
نموده بودید ملحوظ شد ما از تو راضی خواه
شکرانه نمائی و خواه شکوه کنی خوشنودی من
از تو لن یتغیر و لن یتبدلست و هرچه شکایت
کردی و خواهی کرد از پیش بگویم حق با
شماست پس رعد امتحان و برق افتتانرا مقاومت
نما و استقامت بنما صلابت ظاهر کن و شجاعت
آشکار فرما از هاپهوی زمانه و جفای آشنا و
پیگانه و بلایای پیگانه از میدان در مرو صبور
باش وقور باش شکور باش تا عون و عنایت
موفور بینی از نزول مصیبت جدیده بر آنجناب
نهایت اضطراب از برای قلوب حاصل گشت
سبحان الله این چه سرّیست عجیب و بلائی غریب
بنیان صبر و شکیب را براندازد باوجود این چون

demolishes the foundation of patience and endurance! Nevertheless, since this cup is from the hand of the Beloved, it must taste like honey to the palate.

این جام از دست حبیب است باید مانند شهد
در مذاق شیرین آید

2 What is the medicine of the yearning one? Poison from the hand of the Beloved.

2 داروی مشتاق چیست زهر ز دست نگار

3 What is the balm of the lovers? Wounds from the arm of the Friend.

3 مرهم عشاق چیست زخم ز بازوی دوست

4 In any case, thy going to Yazd has been tested - in times of ease the enemies attempted thy life. Now that it is the day of trial, if it be possible to summon the children to Tehran it would be better. And if this is impossible without thy presence, what harm is there if thou shouldst, with wisdom and utmost care, proceed to Yazd for a few days, gather up thy belongings with the greatest speed, and bring the children to Tehran.

4 باری رفتن آنجناب به یزد مجربست در وقت
آسایش دشمنان قصد جان نمودند حال که روز
آزمایش است اگر ممکن باشد که اطفال را به
طهران بطلبید بهتر و اگر چنانچه بدون وجود
شما عدیم الامکان است چه ضرر دارد ایامی
چند بنوع حکمت در نهایت ملاحظه قصد یزد
نمائید و بکمال سرعت اسباب را جمع کنید و
اطفال را به طهران آرید

5 If He bestows the pearl of bounty, behold! hearts are its shells,

5 گر در عطا بخشد اینک صدفش دلها

6 And if the arrow of cruelty comes, behold! souls are its target.

6 ورتیر جفا آید اینک هدفش جانها

7 And say: In the Name of God be its course and its mooring. And rely upon God. And upon thee be greetings and praise.

7 و قل باسم الله مجریها و مرسیها و توکل علی الله و
علیک التحیة و الثناء

INBA85:211, MSHR3.190, MSHR4.337-338

AB06781

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihran

1 O spiritual friend! If you knew to what degree my occupations extend, you would surely be content with just one word. In brief, all the letters from your honor to Manshadi, upon him be Baha'u'llah's Most Glorious Light, were examined word by word with utmost care. I became infinitely saddened by your conditions, tribulations and hardships. But the word remains what was written before - as long as I am in tribulation and trial, the dear friends must also share and partake, and surely that cordial friend would not be content for this partnership to be broken. Rumi said:

1 ای رفیق روحانی اگر بدانی که مشغولیت بچه
درجه است البته بیک کلمه کفایت فرمائی
مختصر اینست که جمیع محررات آن جناب به
منشادی علیه بهاء الله الأبهی حرفاً بحرف بکمال
دقت ملاحظه گردید و از حالات و صدمات
و مشقات آنجناب بی نهایت محزون شدم ولی
کلام همان است که از پیش مرقوم گشت تا
من در صدمه و بلا هستم یاران عزیز نیز باید
سهم و شریک باشند و البته آن یار موافق راضی
نشود که این شرکت بهم خورد مولوی گفته

2 "Is it just that I in bonds should sigh,

2 این روا باشد که من در بند سخت

- 3 While ye on grass and branches lie?"
- 4 Friend, do not raise outcry and lamentation. If you dissolve this partnership, I will immediately pray that means of happiness and comfort be provided. And peace.
- 5 Regarding what you wrote about going to Yazd - temporary is very good and necessary, but permanent is also permitted. I hope you will become joyful and achieve peace of mind. Until now, whatever letter you requested for any person was sent - why do you complain? I hope that when you arrive in Yazd you will become a cause of joy and delight to the families of the martyrs, and convey to all the friends, especially those struck by calamity, utmost kindness and longing on behalf of 'Abdu'l-Baha. I am constantly occupied with their remembrance and familiar with it, and I beseech from the grace of Baha boundless favors. And upon you be the Glory.
- 6 Friend, be fair - I wrote these letters in my own hand with utmost occupation. Still you complain! I adjure you by God, henceforth rejoice! And upon you be the Most Glorious Glory.

3 گه شما بر سبزه و گه بر درخت

4 رفیق داد و فریاد مکن اگر این شرکت را فسخ نمائی فوراً دعا نمایم که اسباب خوشی و راحت فراهم آید والسلام

5 در خصوص رفتن به یزد مرقوم نموده بودید موقت بسیار خوب و لازم اما دائمی نیز جائز امیدوارم که مسرور گردی و راحت روح حاصل نمائی و تا بحال از برای هر نفسی تحریری خواستی ارسال گردید چرا گله میفرمائی امید که چون به یزد رسی سبب سرور و حبور بازماندگان شهدا گردی و جمیع یاران علی الخصوص مصیبت زدگانرا در نهایت مهربانی از قبل عبداله‌آ تحیت و اشتیاق برسانی همواره بذکر آنان مشغول و مألوفم و از فضل بها الطاف بی‌منتها نیاز نمایم و علیک اله‌آ ع ع

6 رفیق انصاف ده این مکاتیب را بخط خود با کمال مشغولیت مرقوم نمودم باز گله کن ترا بخدا قسم من بعد هلهله فرما و علیک اله‌آ الأبی

INBA85:226, MSHR2.134x

AB12202

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

- 1 O thou longtime friend of mine! The letter which thou hadst written to Jinab-i-Manshadi, along with the special writing addressed to me, both were noted and, out of pure love, were read with utmost care, and I became informed of the events.
- 2 We pray that God may confirm the royal dynasty and preserve His Majesty the Crown-Bearer from the objection, presumption and thoughtlessness of others.
- 3 The insurgents imagine that these movements and actions will yield fruit. They know not that it is the cause of the ruin of government and nation, for agitation and rashness become the cause of disturbing the comfort of all, and the army of

1 ای یار دیرین من نامه که بجناب منشادی مرقوم نموده بودی با تحریر مخصوص من هردو ملاحظه گردید و محض محبت بدقت تمام قرائت شد و بر حوادث اطلاع حاصل گردید

2 ما دعا میکنیم که خدا تأیید خاندان سلطنت نماید و حضرت تاجدار را از اعتراض و اجتناسار و بیفکری اغیار محافظه فرماید

3 شورشیانرا گمان که از این حرکات و سکات ثمرهائی حاصل دیگر نمیدانند که سبب خرابی دولت و ملت است زیرا هیجان و طیش سبب تنگیص عیش کل گردد و جیش اضطراب و

turmoil and discord will make its assault, foundations will be overthrown and the nation will be trampled underfoot.

- 4 The nation must, in complete tranquility and composure, obedience and deliberation and stability, present its desires before the court. Assuredly the love and kindness and justice and goodwill which are inherent in the nature of the sovereign will become the cause of ease and comfort to the nation and the realization of the heart's desire of the people. But from tumult and agitation and clamor and turmoil and uproar and commotion no result will be obtained save the failure of hopes.
- 5 We have nothing to do with these affairs. We are occupied with our own condition and we hope to act according to that which we are obligated to by the divine text, and that is obedience to the government and goodwill toward all nations of the world, and peace and reconciliation with all peoples and communities. We beseech God that we may remain firm and steadfast in this sound and solid station.
- 6 The divine friends must never interfere in these matters and must completely avoid them, and engage in that which is conducive to the glory of the eternal government and kindness and goodwill toward all of Iran.
- 7 And upon thee be greetings and praise. The verses have been noted and are being returned.

اختلاف هجوم آرد بنیاد برافند و ملت پامال گردد

4 ملت در نهایت سکون و قرار و اطاعت و تأقی و استقرار باید آرزوی خویش را عرض دربار نماید البته محبت و مهربانی و عدالت و خیرخواهی که در طینت شهریاری مخمر است سبب آسایش و راحت ملت و حصول آرزوی جان و دل اهالی گردد اما از شورش و هیجان و عربده و اضطراب و وضوء و غوغاء نتیجه‌ئی جز خیت آمال حاصل نگردد

5 ما کاری باین کارها نداریم بحال خود مشغولیم و بآنچه بنص الهی مکلفیم امیدواریم که عامل شویم و آن اطاعت دولت و خیرخواهی عموم ملل عالمست و صلح و آشتی با جمیع طوائف و امم از خدا خواهیم که بر این مقام رزین رصین ثابت و مستقیم مانیم

6 اجبای الهی باید ابداً در این امور مداخله نمایند و بکلی اجتناب کنند و بآنچه سبب عزت دولت ابد مدت و مهربانی و خیرخواهی جمیع ایران است پردازند

7 و علیک التحية و الثناء اشعار ملاحظه میشود و اعاده میگردد

BSHL119-120

AB02264

To: Mirza Muhammad Hasan Adib, in Tihran

- 1 O herald of the Covenant! Your letter was received and its details were noted. Praise be to God that the Western travelers are journeying to the East with the utmost joy and fragrance. The purpose is that they may return with the utmost gladness.
- 2 Similarly, information was received about the movements and conduct of the agitators. How mindless and senseless these souls are! They never reflect on the consequences of affairs - that opposition of the nation to the government causes the abasement of the country.

1 ای منادی پیمان مکتوب واصل گردید و بر تفصیل اطلاع حاصل شد الحمد لله که مسافران غرب در سفر شرق با روح و ریحانند مقصود اینست که با نهایت بشارت مراجعت نمایند

2 و همچنین از حرکات و سکات شورشیان اطلاع حاصل گردید این نفوس چه قدر بی عقل و هوشند ابداً در عواقب امور تفکر نمی نمایند که مخالفت ملت با دولت سبب ذلت مملکت است

- 3 Praise be to God, His Imperial Majesty shows the utmost kindness. The nation must be in a position of obedience and submission, demonstrate steadfastness in loyalty to the government, and present its petitions with complete humility and meekness. Surely royal justice will assist and command whatever causes the happiness of government and people, and with utmost comfort, the organization of affairs and unity of government and people will be achieved. This is the way - not through rowdiness, clamor, impudence and tumult.
- 3 الحمد لله اعلى حضرت شهبازی در نهایت مهربانی ملت باید در مقام اطاعت و انقیاد باشد و در دولتخواهی صفت رسوخ بنماید و مستدعیات خویش را بکمال خضوع و خشوع عرض نماید البته عدالت تاجداری دستگیری نماید و بآنچه سبب سعادت دولت و ملت است امر فرماید و بنهایت راحت انتظام امور و اتحاد دولت و ملت حاصل گردد راهش اینست نه عریده و ضوضا و گستاخی و غوغا
- 4 In any case, the friends must act with complete sincerity toward the government, stay away from the agitators, and remain aloof from all parties. In all circumstances, they must focus their thoughts on educating people so that the nation becomes educated and knowledgeable. When this purpose is achieved, the prosperity of government and people will become manifest and evident.
- 4 باری احباً باید بحکومت بنهایت صداقت حرکت کنند از ضوضائیان در کنار باشند و از جمیع احزاب دور و در فرار جمیع فکر را باید حصر در تربیت ناس کنند تا ملت تربیت شود و دانا گردد و چون این مقصد حاصل شد سعادت دولت و ملت آشکار و ظاهر گردد
- 5 Act in such a way that souls immersed in carnal desires become spiritual, become merciful, become illumined, become divine, become heavenly, become free from every bond, and become pure and unsullied from every defilement. The divine fragrance must reach the nostrils and the realm of the All-Merciful must enter the heart. The breath of the Holy Spirit must give life and the earthly human must become heavenly. This is our duty.
- 5 کاری کنید که نفوس منہمکہ در شهوات نفسانیہ روحانی گردند رحمانی گردند نورانی شوند ربانی گردند آسمانی شوند و از هر قیدی آزاد گردند و از هر آلودگی طیب و طاهر و پاک شوند باید نفحہ حق بمشام آید و عالم رحمانی در قلب آید نفحہ روح القدس زنده کند و انسان ناسوتی لاهوتی گردد اینست وظیفہ ما
- 6 And upon you be greetings and praise.
- 6 و علیک التحیة و الثناء

BRL_DAK#0963, MKT9.186

AB02210

To: Muhammad Ali Khan Baha'i, in Tihiran

- 1 O thou who art firm in the Covenant! The letter which thou didst write to Jinab-i-Aqa Siyyid Taqi was noted. The news of the establishment of the spiritual gathering brought joy and delight, for whatever exists in the realm of possibility and to which other people are accustomed does not bring happiness and gladness to the soul and conscience, nor does it make the illumined heart a companion of the divine fragrance. Rather, every piece of news that, like musk and ambergris, bestows a
- 1 ای ثابت بر پیمان مکتوبیکہ بجناب آقا سید تقی مرقوم نموده بودی ملاحظہ گردید از خبر تشکیل محفل رحمانی روح و ریحان حاصل شد زیرا آنچه در حیز امکان موجود و سائر ناس بآن مألوف جان و وجدانرا فرح و مسرت بخشد و قلب نورانیرا بنفحہ رحمانی ہمدم نماید بلکه ہر خبر کہ مانند مشک و عنبر نفحہ معطر بخشد جانپروور

perfumed fragrance is life-giving; otherwise it is merely temporal events without benefit or fruit.

- 2 In any case, through the effulgence of the grace of the Light of Truth - may my spirit be a sacrifice for His loved ones - it is hoped that that gathering will, with the utmost wisdom, become the cause of enlightening hearts and dispelling sorrows. Regarding Jalal, thou hadst written - deal with him with the utmost humanity. "Treat your weak ones with care as long as you are in the house, and greet the people as long as you are in the neighborhood." Never should a word that causes complaint issue from anyone's tongue. God says in the Qur'an, addressing His Holiness the Messenger, peace be upon Him: "Had you been harsh and hard-hearted, they would have scattered from around you."
- 3 The friends of God must, in every case, be the manifestation of perfection and be at the height of training and refinement. Recite a secret in the ear of Hormuz, and it is this: steadfastness, firmness and constancy open the gates of eternal glory, and in this first life and the next life - this world and the hereafter - the ultimate hopes are achieved.
- 4 Convey greetings and praise to Jinab-i-Mirza Yusuf Khan and Mu'tadidu'l-Hukama, and on behalf of this servant, with the utmost longing, convey the most wondrous and glorious greetings to His Honor Ra'is-i-Anis-i-Jalil. And I hope that His Honor Ibtihaj will be a brilliant lamp. And upon thee be greetings and praise.

است والا عبارت از حوادث دهر بی نفع و بی ثمر

2 باری از پرتو عنایت نور حقیقت روحی لاجبانه الفدا امید است که آنخفل در نهایت حکمت سبب روشنائی قلوب شود و کاشف کروب گردد در خصوص جلال مرقوم نموده بودید با او بکمال انسانیت معامله کنید دارواضعفائکم ما دمتم فی الدار و حیوا القوم ما دمتم فی الحی ابدأ کلهائی که سبب گله گردد از لسان احدی صادر نشود خدا در قرآن خطاب بحضرت رسول علیه السلام میفرماید ولو کنت فظاً غلیظ القلب لانفضوا من حولک

3 یاران الهی در هر صورت باید مظهر کمال باشند و در نهایت تربیت و آداب حضرت هرمز را رمزی در گوش بخوان و آن اینست که ثبوت و رسوخ و استقامت ابواب عزت ابدیه بگشاید و در این نشئه اولی و نشئه آخری دنیا و آخرت نهایت آمال حاصل گردد

4 جناب میرزا یوسفخان و معتضدالحکما را تحیت و ثنا برسان و حضرت رئیس انیس جلیل را از قبل این عبد بنهایت اشتیاق تحیت ابدع ابدی ابلاغ فرما و حضرت ابتهاج امیدوارم که سراج وهاج باشد و علیک التحیة و الثناء

MMK6#084, ABDA.343x

AB02304

To: Shahhanshah Baygum mother of Diyaul-Hajiyiyih, in Tihran

- 1 Glory be to Thee, O my God, and praise be to Thee! How mighty is Thy power, how great Thy sovereignty, how evident Thy proof, how manifest Thy dominion!
- 2 Thy mercy hath preceded all things and Thy bounty hath encompassed all, such that Thou didst create noble essences and pure, subtle realities and wondrous, sublime, luminous beings that were illumined by the lights of the dawn of Thy manifestation, and brightened by the radiant beams from the sun of Thy

1 سبحانک اللهم و بمجدهک جلت قدرتک و عظم سلطانتک و وضع برهانتک و ظهر سلطانتک و

2 سبقت رحمتک و سبغت نعمتک بحیث خلقت کینونات جليلة و حقائق صافية لطيفة و ذاتیات بدیعة منیعة نورانیة استشرقت من انوار فجر ظهورک و استضاءت من الاشعة الساطعة من شمس جودک و نیر افق مواهبک و انجذبت

generosity and the luminary of the horizon of Thy gifts. They were attracted by Thy fragrances, gladdened by Thy sweet savors, quickened by Thy raptures, and enkindled by the fire ignited from the Tree of Thy Sinai.

بنفحاتك و انشرفت بفوحاتك و انتعشت
بجذباتك و اشتعلت بالنار الموقدة من سدره
سينائك

- 3 Thine is the grace, Thine the gratitude, Thine the favor for having brought into being and created spiritual identities, divine leaves, lordly essences and heavenly realities, each one of them devoted to Thee, supplicating at Thy gate, imploring at Thy threshold, speaking Thy praise, yearning for Thy presence, gazing toward Thy most exalted horizon, turning to Thy most glorious horizon, anticipating the descent of Thy greatest mercy, drawn to Thy most exalted Kingdom, firm in Thy Covenant and Testament, steadfast in Thy Cause and loyalty, clinging to Thy most sure handle, holding fast to the hem of Thy greatest compassion, triumphant in this world and the next.

3 و لك الفضل و لك الشكر و لك المنّ بما
اوجدت و يرث و ذريت هويات روحانية و
ورقات رحمانية و جوهريات ربانية و ساذجيات
سيحانية كل واحدة منهن متبلة اليك متضرعة
باباك متبلة بفنائك ناطقة بفنائك مشتاقة الى
لقائك ناظرة الى منظرک الاعلى متوجهة الى
افقک الابهى مترصدة لنزول رحمتک الكبرى
و منجذبة الى ملكوتک الاعلى ثابتة على عهدک
و ميثاقک راسخة على امرک و ولائک متشبثة
بعروتک الوثقى متوسلة بذيل رافتک العظمى
فائزة فى الآخرة و الاولى

- 4 Among them is Thy handmaiden who believed in Thee and in Thy signs, who submitted to Thy might and sovereignty, who was humble before Thy dominion and power, who was consumed by love for Thy beauty, in whose members the spirit of Thy love coursed like blood, in whose heart the spirit of knowledge flowed like life through her parts. Thou knowest, O my God, the heat of her burning, the intensity of her sighing, her excessive crying and the flames of her ardor.

4 و منهنّ امتک التى آمنت بك و بآياتك
و خضعت لعزّک و سلطانک و خشعت
لسلطنتک و اقتدارک و شغفتها حباً بجمالک
و جرى روح عشقک مجرى الدم من اعضائها
و سرى روح العرفان فى قلبها سريان الروح فى
اجزائها و انک تعلم يا الهى حرارة لهيبها و شدة
زفيرها و فرط ضجيجها و لظى اجيجها

- 5 Therefore shower upon her the glances of Thy merciful eye, adorn her with the ornament of the traces of Thy mercy, crown her head with the crown of those who have attained Thy presence and taken shelter in Thy vicinity, and accept from her this table which she hath spread for Thy loved ones. Verily Thou art the All-Generous, the All-Merciful.

5 فاشمل عليها لحظات عين رحمانيتک و زينها بطراز
آثار رحمتک و کلّل رأسها باکلیل من فاز بلقائك
و آوى فى جوارک و اقبل منها هذه المائدة التى
مدّدها لاجائك انک انت الکریم الرحيم

PYK.297

AB02180

To: Baha'is of Usku et al.

- 1 O my God, my God! These are servants who have acknowledged the word of Thy oneness and recognized the manifestation of the Beauty of Thy singleness from the dawning-place of Thy mercy. They have been set aflame by the fire kindled in the Tree of Thy Lordship and have rejoiced at the shining forth

1 الهى الهى هؤلاء عباد اقرؤا بكلمة وحدانيتک
و اعترفوا بظهور جمال فردانيتک عن مشرق
رحمانيتک و اشتعلوا بالنار الموقدة فى سدره
ربوبيتک و ابتهجوا باشراف نور الوهيتک من
مطلع ظهور هويتک فتموجت بحور محبتک فى

of the light of Thy divinity from the dayspring of the manifestation of Thy reality. The oceans of Thy love have surged in their breasts, and the pearls of Thy knowledge have gleamed upon their throats. The lights of Thy bounty have shone upon their foreheads, and the rays of Thy grace have radiated from their faces. Their necks have bowed down before Thy glory, their heads have been humbled before Thy grandeur, and their faces have submitted to Thy Word.

صدورهم و تلعلعت لثالی معرفتک فی نحورهم
ولا حت انوار موهبتک فی جباههم و سطعت
اشعة عنايتک من وجوههم و خضعت رقابهم
لعزّتک و ذلت اعناقهم لعظمتک و عنت
وجوههم لکلمتک

- 2 O Lord! Make them signs of Thy Cause in Thy lands, banners of Thy glory among Thy servants, emblems of Thy religion in Thy realm, manifestations of Thy generosity in Thy creation, lamps of Thy remembrance among Thy creatures, stars of Thy knowledge in the highest heaven, and planets of Thy love in the horizon of eternity. Make them brilliant proofs of Thy manifestation among the people and radiant tokens of Thy recognition among all created things.

2 ای ربّ اجعلهم آیات امرک فی بلادک و
رایات مجدک بین عبادک و شعائر دینک فی
مملکتک و مظاهر جودک فی بریتک و سرج
ذکرک بین خلقک و نجوم معرفتک فی افق العلی
و کواکب محبتک فی مطلع البقاء و سواطع
برهان ظهورک بین الملا و بواهر عرفانک بین
اهل الانشاء

- 3 O Lord! Make them eyes of Thy mercy for humanity, trees of Thy grace bearing the fruits of fidelity, clouds of Thy generosity raining upon the earth, breezes of Thy guidance blowing from the direction of bounty, fragrances from the gardens of Thy oneness in the verdant groves, and drops from the clouds of Thy bounty for the people of the Garden of Refuge. Verily, Thou art the Powerful, the Mighty, the Bestower.

3 ای ربّ اجعلهم اعین رحمتک للوری و اشجار
فضلك المثمرة باثمار الوفاء و سحب کرمک
المطرة علی الغبراء و نسائم هدايتک الهابة من
مهبّ الندی و نفحات رياض احديتک فی
الحدائق الغلابة و رشحات غمام موهبتک لاهل
جنة المأوی انک انت المقتدر العزيز الوهاب

- 4 O Lord! These are the poor who have taken refuge in the hem of Thy riches, the weak who have sought shelter in the stronghold of Thy glory, and the sick who have pleaded with the kingdom of Thy healing. Ordain for them every good through Thy great favor.

4 ای ربّ هؤلاء فقراء لاذوا بذیل غنائک و
ضعفاء آووا الی رکن علائک و مرضاء ابتهلوا
الی ملکوت شفائک قدّر لهم کلّ خير بفضلک
العظیم ع ع

- 5 O Mirza Haydar-'Ali, upon thee be the Glory of God, the Most Glorious. You have been and are always in our thoughts, and during the times of visiting the sacred dust of the Holy Threshold - may my spirit be sacrificed for its earth - we remember you. His Holiness, my spirit and fragrance and joy of my heart, His Holiness the Most Pure Branch - may the spirit of the believers be sacrificed for him - has mediated this missive.

5 جناب آقا میرزا حیدر علی علیک بهاء الله
الابهی در جمیع احیان در خاطر بوده و هستید
و در احیان زیارت تراب آستان مقدّس روحی
لتربته الفداء بیاد شما مشغولیم و حضرت روحی
و روحانی و فرح فؤادی حضرت غصن الله
اطهر روح المؤمنین له الفداء وساطت این رقم
را فرمودند

MJMJ3.034, MMG2#269 p.300

AB02255

To: *Baha'is of Zavarih*

- 1 O beloved precious ones of Abdu'l-Baha! Just now, in a state of extreme weariness and exhaustion, I glanced at a letter mentioning the friends in Zavarih. Immediately my languor was transformed into joy, and my fatigue and exhaustion were changed into comfort, expansion and delight. As Sa'di says:
- 1 ای عزیزان نازنین عبداله‌آ آن در نهایت خستگی و سستی بنامه‌ئی نظاره نمودم ذکر یاران زواره بود فوراً فتور بسرور مبدل گشت و خستگی و ماندگی به آسودگی و انبساط و نشاط منقلب شد بقول سعدی
- 2 “Whence comes this minstrel, who hath named my Friend?
- 2 این مطرب از کجاست که برگفت نام دوست
- 3 My life, my robe, upon that word I spend.
- 3 تا جان و جامه بذل کنم بر پیام دوست
- 4 The heart revives in hope His face to see;
- 4 دل زنده میشود بامید وصال یار
- 5 The soul in rapture hears Love's melody.”
- 5 جان رقص میکند بسماع کلام دوست
- 6 In any case, I recalled your tribulations and remembered your calamities and afflictions. I hope that these tribulations and ordeals may become divine bounties and gifts, and that this oppression and tyranny may become the cause of the aid and favor of the Ancient Beauty. Since this is so, God willing, those beatings and whippings with sticks and clubs are blessed. Even jest is sometimes necessary to change one's mood, especially remembering the friends which brings delight and joy to heart and soul, and bestows expansion and gladness.
- 6 باری یاد بلایای شما افتادم و مصائب و رزایای شما را تخطر نمودم امیدوارم که آن بلایا و محن عطایا و منج گردد و آن ظلم و ستم سبب عون و عنایت جمال قدم شود چون چنین است انشاءالله آن ضرب و کتک و چماق و دگنگ مبارکست مزاح نیز گاه‌گاهی بجهت تغییر ذائقه لازمست علی‌الخصوص یاد یاران از برای دل و جان دم سرور است و فیض انبساط و حبور
- 7 The Ancient Beauty and the Exalted One - may my spirit be sacrificed for Their servants - rose and shone forth from the horizon of the most great tribulation and countless afflictions. They drained the cup of tribulation and tasted the poison of cruelty, and endured imprisonment, beating, exile, and the taunts of enemies and abuse of the hateful ones, and experienced every kind of hardship and adversity. After this, how could Their faithful friends ever desire the cup of pleasure? God forbid! Unless they forget those favors and pursue their own desires and become captives to their own selves - then they would seek comfort and ease, and desire pleasure and wealth. Praise be to God, those friends are intoxicated with the wine of those two kind Beloved Ones. Surely they desire a thousand kinds of tribulations in this path.
- 7 جمال ابری و حضرت اعلی روحی لعبادهم الفدا از افق بلیه عظمی و مصائب لاتحصی طلوع و اشراق فرمودند جام بلا کشیدند و زهر جفا چشیدند و سجن و ضرب و نفی و شتمات اعدا و شتم اهل بغضا و از هر قبیل باسآ و ضراء مشاهده فرمودند آبا بعد از این یاران باوفایش هیچ آرزوی جام صفا نمایند استغفرالله مگر آنکه آن الطاف را فراموش کنند و بهوای خود پردازند و اسیر نفس خویش شوند انوقت راحت و آسایش جویند و مسرت و ثروت طلبند الحمد لله آن یاران سرمست جام آن دو دلبر مهرباند البته آرزوی هزار گونه بلا در این سیل میفرمایند

PYB#230 p.50, MSHR2.146

AB02244

To: Mahmud Zarqani, in India

...In these days the Holy Land is in turmoil. A group came from the great city and made rebellious and secret investigations and left. The matter is still in consultation and has not yielded results. What is certain is that the intention is not good. What else God wills remains to be seen. Therefore the firm and steadfast friends must be ready and prepared so that if the Holy Land becomes disordered, they may protect the Cause of God, gather together the loved ones of God, and raise high the Word of God until all the world awakens - so that no weakness may come to the Cause of God from the turmoil in the Holy Land.

...در این ایام ارض مقدسه منقلب جمعی از مدینه کبیره آمدند و تحقیقاتی باغیانه و مخفیانه نمودند و رفتند هنوز مسئله در شور است نتیجه نداده است آنچه محقق است اینست که نیت خیر نیست دیگر تا خدا چه خواهد لهذا یاران ثابت راسخ باید مهیا و حاضر باشند که اگر ارض مقدس پریشان شود امر الله را محافظه نمایند و احبای الهی را جمع کنند و اعلاى کلمه الله فرمایند تا جمیع عالم بیدار گردد که از انقلاب ارض مقدسه وهنی بامر الله وارد نشده

MMK5#013 p.008x

AB02296

To: Habibullah Afnan Alai

- 1 O gentle and beloved branch from the Divine Lote-Tree! I have become acquainted with the contents of your noble letter and read it, delighting in its expressions and allusions which spoke of the intensity of your fire in the love of God, the clamor of your innermost heart at your separation from the circling-place of the Supreme Concourse, your steadfastness in the religion of God, and the firmness of your adherence to the Law of God. For one such as yourself, who is related to the Divine Root and the Heavenly Source, it behooves you to show forth constancy and steadfastness, and that insight which leads, guides and directs to salvation, so that you may be safe from all directions against the onslaughts of doubts.

1 ایها الفرع اللطیف الحبيب من السّدرۃ الرّحمانۃ قد اطلعت بمضامین کتابک الکریم و تلوته ملتذاً بعباراته و اشاراته الّتی كانت ناطقة بأجیج نارک فی محبة الله و ضجیج سرک من بعدک من مطاف الملاء الاعلى و فرط ثبوتک فی دین الله و شدّة رسوخک فی شریعة الله و لملک من انتسب الی ارومة الرّحمانۃ و الجرثومة الفردانیة ینبغی الاستقامة و الثبات و البصيرة المؤدّیة الدّالة الهادیة الی النّجاة حتّی یأمن من کلّ الجهات من طوارق الشّبهات

- 2 By the life of God, O fresh branch! There have been ordained for the Afnan of the Divine Lote-Tree stations that are hidden from eyes and sight, and ranks to which the birds of thought of the wise and understanding cannot soar. Attaining these depends upon steadfastness in the religion of God and arising to serve the Cause of God. I beseech my Lord, the Glorious, the Most Glorious, that He may graciously bestow upon His poor, distressed servant who has taken refuge in the firm cord,

2 لعمر الله ایها الفرع الرّطب قد قدر لأفنان سدرۃ الالهیه مقامات سترت عن الأعین و الأبصار و مراتب لا ترقی الیه طیور افکار العقلاء من ذوی النّبی و الوصول الیه منوط بالثبوت فی دین الله و القیام علی خدمة امر الله و اتی اتضرّع الی ربّی الهمیّ الاهی ان یمنّ علی عبده البائس المضطرّ المستجیر بالعروة الوثقی ان یری افنان دوحه

that he may see the Afnan of the Blessed Tree as goodly trees growing up, firm of root, lofty of branch, verdant, fresh, and flourishing, watered by the clouds of the Most Great Bounty and bearing fruits such as no eye has seen nor ear heard. Verily, He is the All-Bountiful, the Bestower.

- 3 Concerning penmanship and calligraphy practice, strive nightly, and likewise in the acquisition of knowledge and composition to the extent possible. Since divine confirmation is the supporter and helper of the Afnan, they will soon progress in all aspects. Regarding visiting at this time, since the summer air in these parts changes due to severe humidity and various illnesses overcome strangers, postpone the pilgrimage to the cool days of winter. And the Glory be upon you and upon all the Afnan of the Divine Lote-Tree in all regions.

المباركة اشجاراً طيبة ناشئة ثابتة الأصل مرتفعة
الفرع خضرة نضرة خضلة ريانة من غيوث
الفيض الأعظم ومثمرة بفواكه ما لارأت عين
ولا سمعت اذن انه كريم وهاب ع ع

3 در خصوص مشق و تحصیل خطّ شبها همت
کنید و همچنین در تحصیل علم و انشا بقدر
امکان چون تأیید الهی ظهیر و نصیر افناست
زود در جمیع جهات ترقی نمایند در خصوص
مشرف شدن در این ایام چون هواء تابستان
این صفحات از شدت رطوبت تغییر میکند و
امراض متنوعه مسلط بر غربا میگردد حال
زیارت را بایام خنکی و زمستان تأخیر فرمائید
و البهاء علیک و علی جمیع افنان السدرة المنتهى
فی سائر الجهات

INBA87:340, INBA52:347b

AB02309

To: *Laura Dreyfus-Barney*

- 1 ...O handmaiden of Baha, it appears the printed treatises are ready. Appreciate the value of these favors and arise to fulfill what these bestowals require, for these treatises will henceforth create such a resonance throughout the world that humanity will be astonished. Appreciate their value, appreciate their value, that they may have effect in the world of existence.
- 2 O handmaiden of Baha! Strive with all your soul and detach yourself from the comfort, pleasure and joy of this mortal world. Be like those maidens who sacrificed themselves and gave up comfort and pleasure, and shine forever like stars from the horizon of the Kingdom, so that you may become a manifestation of faithfulness and a cause of illumination to the human world. If you desire faithfulness with God, speak thus and seek thus....

1 ...ای امة البهاء از اقرار معلوم رسائل مطبوع شد
قدر این الطاف را بدان و بآنچه لازمه این عنایت
است قیام نما زیرا این رسائل من بعد رتبهائی در
آفاق اندازد که جهانیان حیران مانند قدر بدان
قدر بدان تا در عالم وجود تأثیر نماید

2 ای امة البهاء بجان بکوش و از راحت و خوشی و
سرور این جهان فانی منقطع شو و مانند دخترانی
که خویش را فدا نمودند و از راحت و خوشی
گذشتند و از افق ملکوت الی الابد مانند ستاره
درخشیدند باش تا مظهر وفا گردی و سبب
نورایت عالم انسانی شوی اگر با خدا وفا خواهی
چنین بگو و چنین بگو...

MMK5#101 p.081x

AB02201

To: *Mihraban Biman (Bombay)*

- 1 O servant of Baha! Praise thou God that thou didst make the voyage by sea and didst arrive at the Threshold of the Abha Beauty; that thou didst circumambulate the holy dust, didst lay thy face upon the Threshold of the Lord God, didst escape from loss and didst attain unto boundless gain.

1 ای بنده بهاء، حمد کن خدایا که سفر دریا نمودی تا به آستان جمال ایهی وارد شدی خاک پاک را طواف نمودی و به آستان حضرت یزدان رخ سودی و از زیان رهییدی و سود بی پایان یافتی
- 2 Now return thou with a glad-tiding that quickeneth the soul, and with a message of joy that is the light of the eye and of the sight. Give unto the friends of God the good news of triumph, bestow upon the spiritual companions the tidings of the mercy of the All-Merciful, and make them hopeful of the bounty of the Lord God. Say: The least of the servants of Baha, 'Abdu'l-Baha, is, at every morn, gladdened and smiling in remembrance of the friends, and at every eve, with tearful eyes, at the Threshold of the Divine Unity, imploreth forgiveness for the loved ones, beseecheth confirmations, and entreateth success. His hope is this: that each one of the friends may become, in the Abha Paradise, a blessed tree, laden with leaves and fruit, and may shine as the stars in the zenith of heaven.

2 حال مراجعت نمابا مرده ای که جان پرور است و بشارتی که نور دیده و بصر، یاران الهی را مرده کامرانی ده و دوستان روحانی را بشارت رحمانی بخش و به بخشش حضرت یزدان امیدوار کن و بگو که کهتر بنده بهاء عبدالهء هر صبحی به یاد یاران شاد و خندان است و هر شامی با چشم اشکبار در درگاه احدیت طلب آمرزش یاران طلب تائید مینماید و رجای توفیق میکند و امیدش چنان است که هر یک از دوستان در جنت ایهی فرخنده درختی پر برگ و بار گردند و مانند اختران در اوج آسمان بدرخشند.
- 3 O friends! The doors of the bounty of that loving Beloved are flung open wide. Be ye, therefore, companions and intimates in His remembrance, that ye may obtain universal bestowal and everlasting joy. The time is come for you to serve the cause of universal peace and to raise aloft the peace-bestowing banner. Be ye loving friends to all the peoples of the world, and compassionate companions to the spiritual friends. Sacrifice your lives, that ye may behold prosperity; show forth loving-kindness, that ye may find gladness. Become unto all mankind brethren cherishing love, and unto all nations comforters and guides. May your souls be gladdened.

3 ای یاران درهای بخشش آن دلبر مهربان گشوده و باز پس بیاد او دمساز گردید و همراز شوید تا موهبت کلیه یابید و مسرت ابدیه وقت آنست که خدمت به صلح عمومی نمائید و رایت آشتی پرور بلند کنید جمیع ملل عالم را یار مهربان باشید و دوست غمخوار، جانفشانی کنید تا کامرانی بینید مهربانی کنید تا شادمانی جوئید جمیع بشر را در مهر پرور گردید و کافه ملل را غمگسار و رهبر، جانتان خوش باد.
- 4 O kind mother! The seeker of love hath taken in hand a cup of pardon and forgiveness, hath arrayed herself in the robe of remission, hath placed upon her head a diadem of the bounty of God, and, in the Kingdom of holiness, hath become the manifestation of the favors of the merciful Lord. Be thou joyful and thankful, assured and delighted. May thy soul be gladdened.

4 ای مهربان مادر مهر جوی جامی از عفو و مغفرت در دست گرفت و جامهء آمرزش در بر کرد افسری از بخشش حق بر سر نهاد و در ملکوت تقدیس مظهر الطاف خداوند مهربان شد مسرور باش و ممنون مطمئن باش و مشعوف، جانت خوش باد.

YARP2.244 p.216

AB02245

To: *Mirza Abdu'llah Nuri*

- 1 O wanderer in the desert of the love of God and one distraught and enraptured by the Beauty of God! Upon you be the glory of God, His grace, His generosity, His beneficence and His favors.
- 2 You know nothing of the anguish on the day of ascension, the agony of souls, the flowing of tears, the burning and the desolation of separation from the Beloved of all horizons. You have but a distant connection to the fire, for those lovers who were afflicted in the desert of separation heard some news and observed some traces.
- 3 But those souls who were in the presence of the Beauty, intoxicated with the wine of reunion, present before the throne and gazing upon the incomparable countenance - suddenly the sun in the heaven of sanctity set at its zenith of radiance and brilliance, and intense darkness encompassed all six directions, and the pillars of contingent being were shaken, and the sea of trials surged and heaved, and the winds of tests blew fiercely, and the greatest tempest arose, and four waves of turmoil surrounded the ships of existence of these helpless ones, casting them into a terrible whirlpool with hope of deliverance cut off, and the fragments were scattered apart - until the divine call was heard by the spiritual ear from the Most Glorious Concourse and the Supreme Kingdom: "We shall show you from Our most glorious horizon and assist whoever arises to aid Our Cause with hosts from the Supreme Concourse and a company of favored angels."
- 4 This gave strength to hearts, new life to souls, breezes of grace to spirits, and vitality and bounty to bodies.
- 5 In any case, if you seek life for the soul, arise to serve the Cause, and if you desire the waves of the Supreme Concourse, set a vessel sailing on this Most Great Sea, and if you seek the outpourings of the Most Glorious Kingdom, take flight in this divine atmosphere.

1 ای سرگشته بیداء محبت الله و آشفته و شیدای جمال الله علیک بهاء الله و فضله و جوده و احسانه و الطافه

2 از حسرات یوم عروج و سكرات نفوس و عبرات دموع و احتراق و وحشت فراق محبوب آفاق خبر نداری دستی از دور بر آتش داری چه كه عاشقانیكه در صحرای فراق مبتلا بودند خبری شنیدند و اثری ملاحظه نمودند

3 لكن نفوسيكه در ساحت جمال بودند و از شراب وصال سرمست و در بین یدی عرش حاضر و بانوار طلعت بیثال ناظر بغتة آفتاب فلک تقدیس در نهایت شعاع و اشراق غروب نمود و شش جهت را ظلمت شدیدة احاطه نمود و ارکان امکان بزلزله آمد و دریای افتتان به موج و هیجان افتاد و اریاح امتحان شدید وزیدن گرفت و طوفان اعظم برخاست و سفائن وجود این بیچارگانرا چارموج اضطراب احاطه کرد و در گرداب هائل افتاد و امید نجات منقطع شد و قطعات از هم متفرق شد كه ندای الهی از ملأ ابهی و ملكوت اعلی بگوش هوش رسید و نریكم من افقی الابهی و نصر من قام علی نصره امری بجنود من الملأ الاعلی و قبیل من الملائكة المقربین

4 قلوبرا قوتی داد و نفوس را حیات جدیدی و ارواحرا نسائم عنایتی بود و اجساد را جان و موهبتی

5 باری اگر جانرا حیاتی خواهی بخدمت امر قیام كن و اگر امواج بحر ملأ اعلی طلبی زورقی در این بحر کبریا روان كن و اگر فیوضات ملكوت ابهی جوئی در این هوای الهی پروازی كن

MUH3.204-205

AB12858

To: *Mirza Abu'l-Fadl Gulpaygani*

- 1 O thou whom God hath aided to diffuse the fragrances of God and to exalt the Word of God!...
 2 ...in Gilan and Isfahan, and most especially in Yazd and other regions, and though the divines of outward form have, like unto a deadly simoom, bestirred themselves, yet have the loved ones of God likewise arisen with the utmost constancy and steadfastness. They have made their loyal breasts the target for every shaft of cruelty, and all, with joy and gladness, have in the arena of sacrifice and certitude raised such a cry as to confound all peoples and kindreds. In Yazd a number, with the utmost steadfastness, drank the cup of martyrdom; and in sundry places certain of the righteous were seized by ignorant, frivolous, abject, and God-forsaken wretches, and from the violence of their blows surrendered up their lives. As yet only a brief account of these events hath arrived; the full particulars remain unknown....
- 1 یا من آیده الله علی نشر نفحات الله و اعلاء کلمه الله...
 2 در گیلان و اصفهان علی الخصوص در یزد و سائر جهات علمای رسوم مانند ریج سموم بحرکت آمدند ولی اولیای الهی نیز در نهایت استقامت و ثبوت قیام فرمودند جمیع تیر جفا را با صدور وفا هدف گشتند و کلّ بسرور و شغنی در میدان فدا و ایقان صیحهائی بلند نمودند که جمیع طوائف را حیران کردند در یزد جمعی در نهایت استقامت جام شهادت نوشیدند و در گوشه و کنار بعضی ابرار در دست جهلهء هزلهء رذلهء خذله گرفتار شدند و از شدت ضرب جان فدا کردند هنوز مجمل حوادث رسیده تفصیل مجهول است...
 PYB#122 p.17x

AB02260

To: *Mirza Asadullah Vazir (Isfahan)*

- 1 O thou who art illumined by the lights of the Abha Kingdom!
 2 A soul enkindled with the fire of the love of God is present, has entered the gathering of the spiritual ones, is circling round the Ka'bah of the yearning ones, and is embarking upon return to the divine realm. As he set out to return, he desired a gift and token from this wanderer in the wilderness of the love of God for that one who thirsts for the wine of divine favor. Therefore we wished to send a gift from which the sweet fragrance of the All-Merciful might reach the nostrils and the perfume of the spiritual gardens might spread. And this can be nothing but the mention of the Abha Beauty and the Most Exalted Beloved.
- 1 ای مستنیر از انوار ملکوت ابهی
 2 نفس مشتعلی بنار محبت الله حاضر و در انجمن روحانیان وارد و در حول کعبهء مشتاقان طائف و بر جوع دیار الهی عازم چون آهنگ رجوع نمود هدیه و ارمغانی از این گمگشتهء صحرای محبت الله بجهت آن تشنهء صهبای عنایت الهی خواست لهذا خواستیم که ارمغانی فرستیم که نفحهء خوش رحمانی از آن بمشام رسد و نکبت ریاض معنوی منتشر گردد و این جز ذکر جمال ابهی و محبوب اعلی نخواهد بود
- 3 You are under the shade of the Tree of Providence and beneath the glances of the Eye of Divine Mercy. The lights of the
 3 در ظلّ سدرهء عنایتید و در تحت لحاظ عین رحمانیت انوار ملکوت ابهی جبروت آفاق را

Abha Kingdom have encompassed the heavenly realms, and the waves of the Most Great Ocean have poured forth upon the arena of existence. The outpourings of the divine cloud have made the grounds of realities and essences green and verdant, and the effulgences of the Sun of Truth have illumined both East and West.

احاطه نموده است و امواج بحر اعظم بر عرصه وجود افاضه کرده فیوضات غمام الهی اراضی حقائق و اعیان را سبز و خرم نموده است و تجلیات شمس حقیقت مشارق و مغاریرا روشن کرده است

- 4 O loved ones of God! You are candles lit by the hand of divine bounty - seek not extinction nor grow cold. You are saplings in the garden of grace - desire not wilting nor ask for leaflessness. O blessed tree, this is the time of blossoms and fruits, the season of fresh produce. Be so firm and steadfast in the Cause of God and the love of God that you become the envy of Mount Qaf and the object of admiration for the pillars of the world of creation. This is the fruit of the trees of oneness and the flowers of the rose-garden of uniqueness.

4 ای احبابی الهی شما شمعهای افروخته دست موهبت الهیه هستید خاموشی نخواهید و افسردگی نخواهید و نهالهای گلشن عنایتید پرمردگی مطالبید و بیبرگی نخواهید ای شجر مبارک وقت شکوفه و ثمر است و هنگام میوه تر در امر الله و محبت الله بثبوت و رسوخی باش که رشک جبل قاف گردی و غبطه قوائم عالم ایجاد شوی اینست ثمر اشجار توحید و ازهار گلزار تفرید

- 5 Whatever you observe in this mortal world is a passing shadow and vain imaginings. Soon all that is seen will become scattered dust, and manifest will become the truth of "Has there not come upon man a time when he was not a thing remembered?" Therefore seek thou the everlasting kingdom and eternal glory. Rise from the luminous horizon of eternity so that thou mayest shine forth like a brilliant star.

5 آنچه در این عالم فانی مشاهده مینمائی ظل زائلست و اوهام باطل عنقریب آنچه دیده میشود هباء منبثا شوند و هل اتی علی الانسان یوم من الدهر لم یکن شیئاً مذکوراً را مظهر گردند پس تو ملک باقی طلب و عزت جاودانی از افق نورانی جاودانی طالع شو تا چون نجم بازغ ساطع گردی

MMK3#237 p.170

AB02225

To: *Mirza Jalil (Khuy)*

- 1 O Jalil of beautiful character! Blessed art thou for being intoxicated with the wine of the Covenant! Blessed art thou for kindling the fire of the love of the Beloved of all horizons! Blessed art thou for being a world-consuming flame of love and longing! Blessed art thou for diffusing the divine fragrances! Blessed art thou for being a herald of God's Name! Though there may be shortcomings in writing, praise be to God that there shall be no deficiency in beautiful mention and remembrance of his honor Jalil, and in seeking confirmation and beseeching divine assistance.

1 ای جلیل جمیل الأخلاق خوشا بحال تو که سرمست جام میثاقی خوشا بحال تو که آتش افروخته محبت محبوب آفاقی خوشا بحال تو که شعله جهانسوز عشق و اشتیاقی خوشا بحال تو که ناشر نفحات الهی خوشا بحال تو که منادی باسم خدائی اگر در تحریر تقصیر رود حمد خدا را که در ذکر جمیل و یاد جناب جلیل و طلب تأیید و استدعای توفیق قصور نخواهد رفت

- 2 O Lord! This is a servant who has cast off from his temple the tattered garment and donned the new robe, who has detached

2 ربّ هذا عبد قد خلع عن هیکله الثوب الرثیث و تَمَّصَ بالقميص الجديد و انقطع عن روحه

himself from his spirit, his self, his sleep, his rest, his family, his people, his pleasures, his provisions and his clan, and has made all his prayers and remembrances a single prayer, and his condition in Thy service eternal. O Lord! Assist him with the hosts of the Supreme Concourse and a company of the angels of Thy Most Glorious Kingdom, and through him spread Thy fragrances and make firm the hearts in Thy Covenant and Testament.

- 3 In all regions and directions, awaken all the beloved of the All-Merciful and make them vigilant, for the winds of severe tests are passing and the tempests of great trials are blowing. The armies of doubts are attacking from all sides and the forces of wavering and gesturing are raiding and pillaging. Make firm the feet that they may become steadfast, and make the hearts like a lofty mountain and towering peak that they may shine forth like the morning star from the horizon of success. Praise be to God that the Covenant is mighty and the Testament is binding, the pledge is firm and the lamp is lit, the ocean is surging and the cloud of the ascension is continually outpouring, the lamp is blazing and the glass is delicate and radiant. Blessed are the steadfast ones! Good news to the firm ones! And glory be to God's sincere servants!

و ذاته و نومه و راحتہ و اہلہ و قومہ و لذائذہ و موائدہ و رھطہ و جعل اورادہ و اذکارہ کلّھا ورداً واحداً و حالہ فی خدمتک سرمداً ربّ ایدہ بجنود الملأ الأعلى و فریق من ملائکة ملکوتک الأہبی و انشر بہ نجاتک و ثبت بہ القلوب علی عہدک و میثاقک ع ع

3 در جمیع اطراف و انحاء کلّ احبای رحمن را ایضا فرمائید و بیدار کنید کہ اریاح امتحان شدید در مرور است و عواصف افتتان عظیم در ہبوب جنود شبہات است کہ مہاجم بر سائر جہاتست و لشکر تزلزل و اشاراتست کہ در تاخت و تاراجست قدمرا ثابت نمائید تا نابت گردید و قلوب را چون جبل باذخ و طور شاخ راسخ کنید تا چون کوکب صباح از افق فلاح بدرخشید حمد خدا را کہ پیمان شدید است و میثاق غلیظ عہد محکم است و شمع روشن بحر مواجست ابر در فیض مستمرّ از سماء معراج سراج و ہاجست و زجاج لطیف و بہاج طوبی للثابتین بشری للراخنین و العزّة لعباد اللہ المخلصین

MKT5.074b, AHB_134BE #09-10 p.34

AB12206

To: Muhammad Husayin Mirza the Prince Muayyid

- 1 O my God! O my God! This is a servant from whose eyes Thou hast removed the veil, filled for him the cup of bounty, lifted from his inner vision the covering, and caused him to behold Thy Most Glorious Beauty, to believe in Thy greatest signs, and to witness Thy banners waving in the heights of glory. Thou hast strengthened his loins for Thy service, and he hath arisen to worship and serve Thee with the utmost power. He hath guided others to Thy Word amongst all peoples, established Thy radiant proof, pointed to Thy evidence, and argued Thy conclusive argument before every deaf and blind one. He hath quickened the hearts of the dead through the spirit of divine knowledge, intoxicated the possessors of understanding

1 الہی الہی ہذا عبد قد ازلت عن بصرہ الغشاء و ملئت لہ كأس العطاء و کشفتم عن بصیرتہ الغطاء و رأى جمالک الہبی و آمن بآیاتک الکبری و شاهد رایاتک الخافقة فی اوج العلی و شدّد ازہ علی خدمتک و قام علی عبادتک و عبودیتک بأعظم القوى و ہدی الی کلمتک بین الوری و اقام برہانک الساطع الضیاء و دلّ علی دلیلک و حاجج بحجّتک البالغة کلّ اصمّ و اعمی و احیا بروح العرفان قلوب الموتی و اسکر بصہباء حبّک اهل النہی و نطق لسانہ بذكرک و انشرح

with the wine of Thy love, and his tongue hath spoken Thy praise. His breast hath expanded through knowledge of Thee, and his heart hath overflowed with Thy wisdom amidst the concourse of creation.

- 2 O Lord! Exalt his standard, establish his sign, illumine his proof, perfect his argument and his sovereignty, complete his joy and delight, and make him a brilliant lamp, a shining star, and a firmly-rooted tree growing in an extended shade, fresh and verdant, watered by the outpouring of Thy praised cloud. Verily, Thou art the Mighty, the Loving, verily Thou art the Kind, the Merciful.

- 3 O thou who art confirmed by the Kingdom of Abha! Through the title of Mu'ayyidi and the virtue of being favored, with an attracted heart and a joyous spirit, with seeing eyes and hearing ears, with speaking tongue and writing pen, and with all thy powers thou art standing firm in the path of the Beauty of Abha. This is of God's grace which He bestoweth upon whomsoever He willeth, and He hath indeed bestowed it upon thee in this glorious age and new cycle.

- 4 Give thanks unto God for this and strive to compose the book "The Proof of the Manifestation of the All-Merciful from the Dawning-Place of Possibility." The breathings of the Holy Spirit will assist thee in this at all times and moments. What thou hast offered in contribution for the Mashriqu'l-Adhkar hath been accepted at the threshold of thy Lord, the Mighty, the Chosen One. Upon thee be greetings and praise.

صدره بمعرفتك وفاض قلبه بحمكتك بين ملائ
الانشاء

2 ربّ اعل رايته و ثبت آيته و نور برهانه و تمّم
جته و سلطانه و كلّ روحه و ريجانه و اجعله
سراجاً منيراً و نجماً مضيئاً و شجرةً ثابتةً نابتهً مظلمةً
بظلّ ممدود خضلةً نضلةً ريانةً من فيض سخابك
المحمود انك انت العزيز الودود و انك انت
العطوف الرؤف

3 اى مؤيد ملكوت ابيه بلقب مؤيدى و بمنقبت
موفق بقلب منجذبى و بروح مستبشر ببصر ناظرى
و بسمع سامع بلسان ناطقى و بقلم كاتب و بجمع
قوى در سبيل جمال ابيه قائم ذلك من فضل
الله يختص به من يشاء و قد اختصك به في هذا
العصر الجليل و القرن الجديد

4 و اشكر الله على هذا و اجتهد فى تأليف كتاب
البرهان على تجلّى الرحمن عن مطلع الامكان و
يؤيدك على ذلك نفثات روح القدس فيكلّ
حين و آن و ما قدّمت من الاعانة لمشرق الأذكار
قد قبل فى عتبة ربك العزيز المختار و عليك
التحية و الثناء

INBA85:327

AB02183

- 1 'Abdu'l-Baha states: The tests of any Cause are proportionate to its greatness. Since never before has such an explicit Covenant been established by the Supreme Pen, therefore the tests are also great. These tests cause the weak souls to waver, but what effect do they have on strong souls?
- 2 These doubts of the Covenant-breakers are like the foam of the sea, and the sea cannot be without foam. The sea of the Covenant will surge once and cast out the dead bodies to the shore, for the sea does not accept dead bodies. Thus did the sea of the Covenant surge again and again until it cast out the dead bodies - that is, those souls who are deprived of the divine

1 حضرت عبدالها ميفرمايند: امتحانات هر امرى
بقدر عظمت آن امر است چون تا بحال چنين
ميثاقى صريح بقلم اعلى وقوع نيافته لهذا امتحانات
نيز عظيم است اين امتحانات نفوس ضعيفه را
متزلزل ولى در نفوس قويه چه تاثيرى دارد

2 اين شبهات نقض مانند كف درياست و دريا بى
كف نميشود بحر ميثاق يك موج زند تا اجسام
ميته را بكار اندازد زيرا دريا جسم مرده قبول
نمنايد اينست كه بحر ميثاق موج زد موج زد تا
اجسام ميته را بيرون انداخت يعنى نفوسى را كه

spirit and who follow their desires and passions and harbor thoughts of leadership. In brief, this foam of the sea has no permanence and will soon vanish and disappear, while the sea of the Covenant will surge eternally and remain in turmoil and upheaval.

- 3 One must associate with souls who are firm in the Covenant and befriend the righteous, for evil companions cause evil qualities to spread, like leprosy - it is impossible for one to associate with a leper and not contract leprosy. This is for protection and preservation. Christ did not exercise compulsion regarding Judas Iscariot and His brothers, but they deprived themselves.

- 4 In brief, the point is that although 'Abdu'l-Baha is infinitely kind, yet what can He do when there is leprosy? Just as with physical diseases one must prevent association and transmission and enforce health regulations, since contagious physical diseases destroy human life, similarly one must protect and preserve the blessed souls from foul odors and deadly spiritual diseases, otherwise violation of the Covenant, like the plague, will spread and all will perish.

از روح الهی بی بهره اند و تابع نفس و هوی هوا ریاست در سر دارند باری این کف های دریا بقای ندارد عنقریب محو و نابود گردد ولی دریای میثاق الی الابد پر موج است و در جوش و خروش

3 انسان باید با نفوسی که بر عهد و میثاق ثابتند معاشرت نماید و با ابرار الفت کند زیرا قرین سو سبب میشود که سو اخلاق سرایت مینماید نظیر مرض جذام که ممکن نیست انسان با مجذوم معاشرت نماید و مرض جذام سرایت نکند این بجهت حفظ و صیانت است. مسیح در قضیه یهودای استخریوطی و برادران خویش استبداد مجری نداشتند ولی آنان خود را محروم نمودند-

4 باری مقصود اینست که عبدالبا بی نهایت مهربان است ولی مرض مرض جذام است چه کند، همچنانکه در امراض جسمانی باید معاشرت و سرایت را منع کرد و قوانین حفظ الصحة را مجری داشت زیرا امراض ساریه جسمانی بنیان بشر را براندازد و همچنین باید نفوس مبارکه را از ارواح کریه و امراض مهلکه روحانی محافظه و صیانت کرد و الا نقض نظیر مرض طاعون سرایت میکند و کل هلاک میشوند. انتهی

AKHA_117BE #05-06 p.b, AKHA_126BE

#03 p.b

AB02248

- 1 O flame enkindled with the fire of the love of God! Your mention is remembered in the Abha Kingdom, and your efforts are appreciated by these confidants of the Merciful's sanctuary. We beseech and implore at the threshold of Him Who answers the distressed when they call, that He may assist through the confirmations of the Ancient Beauty and His Most Great Name those souls who arise to exalt the remembrance of God and spread His signs, verses and evidences, so that they may become the cause of enlightening hearts, expanding breasts, and the steadfastness, firmness, establishment and resolution of the friends of God.
- 2 Therefore, O candle lit in the gathering of God's love, be not sorrowful in your burning and melting, be not grieved. The

1 ای شعله افروخته نار محبت الله در ملکوت ابری ذکرت مذکور و در نزد این محرمان حرم رحمن سعیت مشکور از درگاه من یجیر المضطر اذا دعا التماس ورجا مینمائیم که نفوس قائمه بر اعلاء ذکر الله و انتشار آثار و آیات و بیناتش را بتأییدات جمال قدم و اسم اعظمش موفق فرماید تا سبب تنویر قلوب و انشراح صدور و استقامت و ثبوت و تمکن و رسوخ احباء الهی گردند

2 پس ای شمع افروخته انجمن محبت الله در سوز و گدازی مغموم مباش و مغموم مباش جنود ملاء

hosts of the Supreme Concourse are your helpers and the company of the near angels your protectors. Be confident in God's grace and bounty that the effects of His manifest power will soon illuminate the horizons, and the might of divine proof has encompassed and will encompass the kingdom of existence.

- 3 Convey greetings to the friends in Bahramabad on behalf of this wanderer lost in the desert of God's love. Quicken them all with the divine breaths and say: O you who are turned to the Abha Kingdom and enkindled with the fire of God's love! You are under the shadow of the favors and care of His Holiness the One, and within the pavilion of the glorious bounties of the bountiful Lord. The glances of the merciful eyes encompass you, and the outpourings of the cloud of mercy are successive and continuous. The lights of the Sun of Reality are rising, shining and effusing from the dawning-place of the placeless realm. Set your hearts upon these hidden favors and free your hearts and souls from every attachment. Walk in this straight path and direct course so that you may become standards of guidance and manifest signs of the Supreme Lord. Be the bestower of hearts and the spirit of existence. Be the pulsing artery in the body of possibility and the flowing spirit and blood in the temple of the world. And glory be upon you.

اعلی ناصر شماس و قبیل ملائکه مقربین حامی شما از فضل و موهبت الهیه مطمئن باش که آثار قدرت باهره‌اش عنقریب آفاق را منور فرماید و سطوة برهان الهی ملکوت وجود را احاطه نموده و خواهد نمود

- 3 احبای بهرام آباد را از قبل این سرگشته و گمگشته بادیه محبت الله تکبیر ابلاغ فرمائید و جمیع را بنفحات الله زنده کنید و بگوئید ای متوجهین بملکوت ابهی و مشتعلین بنار محبت الله در ظل الطاف و عنایت حضرت احدیتید و در سراق عواطف جلیله رب پر موهبت لحظات اعین رحمانیه شامل است و فیوضات غمام رحمت متراکم و متتابع انوار شمس حقیقت از مشرق لامکان طالع و لامع و فائض دل باین الطاف خفیه بندید و از هر قید و تعلقی دل و جان را برهانید در این سبیل قویم و منهج مستقیم سلوک نمائید تا اعلام هدی گردید و آیات باهره ربّ اعلا شوید فیض قلوب باشید و روح وجود گردید در جسم امکان عرق نباض باشید و در هیکل عالم شریان و روح فیاض و البهاء علیکم

MKT4.079, AKHA_119BE #09-10 p.j

AB02308

- 1 A letter was previously sent in reply to His Excellency which has surely arrived by now.
- 2 All parties will ultimately fall into evident loss. Consider the upheavals in European lands ahead - all became hopeless, then new souls benefited. Those helpless ones suffered crises, then strangers came and seized the ball from the field. Now Iran is the same, except for souls who serve the Threshold of God - they will lay a foundation that will last forever. The proof is clear and evident. At a time when the foundations of Iran and the Ottomans were in severe turmoil, this powerless servant was engaged in victories in London and Paris - victories that are the basis of Iran and Iranians' eternal glory.
- 3 Apparently the despotic party is dead and the revolutionary party has withered. God bless the moderate party's father, as

- 1 نامه‌ئی بحضرت اجلّ از پیش در جواب ارسال گشت البتّه تا بحال رسیده است
- 2 جمیع احزاب عاقبت در خسران مبین افتند در انقلابات بلاد فرنگ در پیش ملاحظه نمائید که کلّ نومید شدند بعد نفوسی جدید مستفید گشتند آن بیچارگان بحران کشیدند بعد بیگانگانی بمیان آمدند و گوی از میدان ربودند حال ایران نیز چنانست مگر نفوسی که باستان یزدان خدمت نمایند آنان بنیانی بنهند که ابد الآباد باقی و برقرار برهان واضح و آشکار است در وقتیکه بنیان ایران و عثمانیان در اضطراب شدید بود این عبد ناتوان در لندن و پاریس مشغول بفتوحات فتوحاتی که اساس عزّت ابدیّه ایران و ایرانیانست
- 3 از قرار معلوم حزب استبداد مرده و حزب انقلاب پژمرده باز خدا پدر حزب اعتدال

they did not cause as much destruction to Iran. In any case, today a soul must be assisted by mighty power to promote the truth of matters, establish the foundation of human unity, and serve the divine court.

پیامرزد که چندان سبب ویرانی ایران نگشتند
باری امروز نفسی مؤید بشدید القوی گردد
که در فکر ترویج حقیقت مسائل شود و بنیاد
وحدت عالم انسان بنهد و بدیوان الهی خدمت
کند

- 4 When it was written to the despots that Aqa Siyyid Yahya the mujtahid was made a target of officers' bullets in Sirjan, the murderers must be avenged. And Mirza Fadlu'llah Nuri proclaimed rejection, cursing and condemnation, and spoke disrespectfully of the Primal Point and the Blessed Beauty Baha'u'llah, posting announcements on walls - he must be disciplined. And in Sangsar they stoned the friends - they must be threatened. And Mirza Hasan the mujtahid in Tabriz issued a fatwa to shed the blood of the friends - he must be punished. If these four things are carried out, well and good, otherwise "God doeth whatsoever He willeth." The despots mocked, but then it became clear what "God doeth whatsoever He willeth" did.

4 باستبدادیان وقتیکه مرقوم شد آقا سید یحیی
مجتهد در سیرجان هدف تیر عوانان گردیده باید
انتقام از قاتلان شود و میرزا فضل الله نوری
اعلان رفض و سب و لعن نموده و بحضرت
نقطه اولی و جمال مبارک بهاء الله لسان بی ادبی
گشوده و اعلان بدر و دیوار نموده باید تأدیب
شود و در سنگ سراحبا را سنگسار نمودند باید
تهدید شوند و میرزا حسن مجتهد در تبریز فتوا
بخونیزی یاران داده باید کیفر گردد اگر این
چهار چیز مجری شد فبا والا یفعل الله ما یشاء
حضرات استبدادیان استهزاء نمودند بعد معلوم
شد که یفعل الله ما یشاء چه کرد

- 5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

MUH3.197

AB02317

Bring them together again, O Lord, by the Power of Thy Covenant, and gather their dispersion by the Might of Thy Promise, and unite their hearts by the dominion of Thy Love! Cause them to love one another so as to sacrifice their spirits, expend their money and give up their desires for each other's sake!

O Lord, make to descend upon them quietness and tranquillity! Shower upon them the clouds of Thy Mercy in full abundance, and make them to characterize themselves with the characteristics of the spiritual!

O Lord, hold us firm in Thy noble command, and bestow upon us Thy Gifts through Thy bounty, grace and beneficence!

Verily, Thou art the Generous, the Merciful, and the Benevolent.

BSC.263 #549x, SW_v05#15 p.225x, SW_v04#14 p.240x, SW_v09#19 p.221x, SW_v10#07 p.119x, BSTW#062

AB02467

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

- 1 Praise be to God, within the sheltering grace of the Blessed Beauty, here in the lands of the West a breeze hath blown from over the rose-gardens of His bestowals, and the hearts of many people have been drawn as by a magnet to the Abha Realm. 1 یا شقیقتی العزیزه الحمد لله در ظلّ عنایت جمال مبارک در اقلیم فرنگ نسیمی از گلشن عنایت وزید و جان و دل جمعی منجذب ملکوت ابدی گردید
- 2 Whatever hath come to pass is from the confirmations of the Beloved; for otherwise, what merit had we, or what capacity? We are as a helpless babe, but fed at the breast of heavenly grace. We are no more than weak plants, but we flourish in the spring rain of His bestowals. 2 آنچه شد از تأییدات حضرت مقصود بود و الا ما را چه لیاقتی و چه استعداد و قابلیت بجه شیرخواریم ولی از پستان عنایت او پرورش یابیم گیاه ضعیفیم ولی از نisan الطاف او نشو و نما کنیم
- 3 Wherefore, as a thank-offering for these bounties, on a certain day don thy garb to visit the Shrine, the ka'bih of our heart's desire, turn thyself toward Him on my behalf, lay down thy head on that sacred Threshold, and say: 3 لهذا بشکرانه این تأییدات روزی مخصوص احرام کعبه مقصود ببند و از قبل من توجه نما و سر باستان مبارک بنه و بگو
- 4 O divine Providence! O Thou forgiving Lord! Sinner though I be, I have no refuge save Thyself. All praise be Thine, that in my wanderings over mountains and plains, my toils and troubles on the seas, Thou hast answered still my cries for help, and confirmed me, and favoured me, and honoured me with service at Thy Threshold. 4 پروردگارا آمرزگارا هرچند گنهکارم ولی جز تو پناه ندارم شکر ترا که در این آوارگی کوه و صحرا و بیچارگی و آزدگی در دریا باز بفریاد رسیدی و تأیید فرمودی و توفیق بخشیدی و بخدمت آستانت سرافراز کردی
- 5 To a feeble ant, Thou hast given Solomon's might. Thou hast made of a gnat a lion in the thicket of Thy Mercy. Thou hast bestowed on a drop the swelling waves of the sea, Thou hast carried up a mote to the pinnacles of grace. Whatever was achieved, was made possible through Thee. Otherwise, what strength did the fragile dust possess, what power did this feeble being have? 5 موریرا قوت سلیمانی بخشیدی و پشه‌ئرا شیر بیشه رحمانی فرمودی قطره‌ئرا موج دریا دادی و ذره‌ئرا بذروه الطاف رساندی هرچه بود از تو بود و الا خاک ضعیف را چه قوتی و وجود نحیف را چه قدرتی
- 6 O divine Providence! Do not seize us in our sins, but give us refuge. Do not look upon our evil ways, but grant forgiveness. Consider not our just deserts, but open wide Thy door of grace. 6 پروردگارا بگناه مگیر پناه ده عصیان مبین غفران نما در لیاقت منگر باب عنایت بگشا
- 7 Thou art the Mighty, the Powerful! Thou art the Seer, the Knower! 7 تویی مقتدر و توانا تویی عالم و بینا ع
- 8 I yearn, with heart and soul and in the utmost longing, for all those who are attached to the Holy Threshold. Should it be deemed expedient, bring Farrukh with you for a time. I am greatly longing for Isma'il Aqa; should he come, even temporarily, it would be a cause of joy. 8 جمیع منتسبین آستان مقدس را از دل و جان در نهایت اشتیاقم اگر مصلحت باشد موقتاً فرخ را بهمراه بیاورید بسیار مشتاق اسمعیل آقا هستم اگر موقت بیاید سبب سرور است ع

- 9 The post was about to depart; more than this could not be written.

BRL_ATE#147, BHK_2#09

- 9 پوسته در حرکت بود تحریر بیش از این ممکن نشد

BRL_DAK#0386, MMG2#263 p.292x,
BHKP_2#09

AB08712

To: Rashti, Aqa Mirza Husayn Khan et al., in Anzali

- 1 O two candles of the love of God! The world of existence was wrapped in darkness, and all created things were sunk in gloom and blindness. Darkness upon darkness prevailed, and error upon error; light was utterly wanting, while bewilderment and perplexity abounded.

- 2 Then the radiant dawn broke forth, the shining Orb rent asunder the veil, the light of Truth shone out, and the glad-tidings of reunion arrived. The breeze of divine favor wafted; the horizons were illumined; the furnace became a rose-garden; the Occident was transformed into the Orient; the world of humanity was enlightened; the portals of the Kingdom were flung open; the bounty of the Divine Realm was outpoured. The spiritual springtime came, and the fragrance of the All-Merciful was diffused.

- 3 The blind were made to see, the deaf to hear, the dumb to speak; the dead were quickened; the poor attained abundance; the helpless found refuge; the lost discovered the path of Truth. A new banquet was spread and a wondrous festival prepared. The yearning ones attained reunion with the Beloved; the lovers beheld the face of the kindly Darling. The thirsty reached the sweet waters of the Euphrates; the wanderers gained the shore of salvation. The sick found healing, and the wounded discovered the balm of heart and soul. The face of the earth became the Paradise on high, and this dusty realm became the Abha Garden. This is the Most Great Bounty and this the Supreme Distinction.

- 4 Now in the world of being the Hand of divine power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its signs. Ere the close of this century and of this

- 1 ای دو شمع محبة الله جهان امکان ظلمانی بود و اکوان تاریکی و نابینائی ظلمت اندر ظلمت بود و ضلالت اندر ضلالت روشنائی بکلی مفقود و سرگردانی و حیرانی موجود

- 2 پس فجر ساطع دمید و نیر لامع پرده درید و نور حقیقت درخشید و مژده وصل رسید نسیم عنایت وزید آفاق روشن شد گلخن گلشن گشت باختر خاور گردید عالم بشر منور گشت ابواب ملکوت مفتوح شد فیض لاهوت مبذول گشت بهار روحانی رسید و نفعه رحمانی وزید

- 3 کوران بینا شدند کران شنوا گشتند گنگان گویا شدند مردگان احیا گشتند بی‌نویان نوا یافتند بیچارگان امان جستند گمگشتگان پی براه حقیقت بردند بساط جدیدی گسترده گشت و جشن بدیعی آماده شد مشتاقان بوصل جانان فائز شدند و عاشقان روی دلبر مهربان دیدند تشنگان بعذب فرات پی‌بردند و گمگشتگان بساحل نجات پیوستند دردمندان درمان یافتند و زخم‌خوردگان مرهم دل و جان جستند روی زمین بهشت برین گشت و ساحت غبرا جنت ابری شد این موهبت عظمی و این منقبت کبری

- 4 حال اساسش پید قدرت الهیه در نهایت متانت بنیان و بنیاد یافت و بتدریج آنچه در هویت دور مقدس است ظاهر و آشکار گردد الان بدایت انبات است و آغاز ظهور آیات بینات در آخر

age, it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!

این قرن و عصر معلوم و واضح گردد که چه بهار روحانی بود و چه موهبت آسمانی

- 5 Upon you both be greeting and praise.

5 و علیکما التّحیّة و الثّناء

BADM.015-016x, WOB.111x, WOB.146x, WOB.205x, SW_v13#09 p.253x

BRL_DAK#1233

AB02426

To: Nasrullah Rastigar Taliqani, in Arak

- 1 O kind friend! Your letter dated the 29th of Sha'ban of this year, which you had written to Aqa Siyyid Asadu'llah, arrived and its contents were noted. As there is no time, a brief reply is being written. If a complete school is established, that would be very good.

1 ای یار مهربان نامه بیست و نهم شعبان سنه حالیّه که به آقا سیّد اسدالله مرقوم نموده بودید رسید مضامین معلوم گردید چون فرصت نیست مختصر جواب داده میشود اگر مدرسه مکلّ ترتیب گردد بسیار خوبست

- 2 Praise be to God that you were successful in teaching and a Spiritual Assembly was formed. Three blessed souls entered beneath the shade of the Sacred Tree, were guided by the light of guidance, and were refreshed from the Salsabil of divine favor. His honor Mirza Aqa Khan is truly sacrificing his life and in every instance shows remarkable effort.

2 الحمد لله موفق بتبلیغ گشتی و محفل روحانی ترتیب شد سه نفس مبارک بظلّ شجره تقدیس وارد و بنور هدایت مہندی و از سلسبیل عنایت مرتوی شدند حضرت میرزا آقا خان فی الحقیقه جانفشاند و در هر موردی ہمتی نمایان مینمایند

- 3 Convey my utmost heartfelt attachment to Jinab-i-Aqa Shaykh Ahmad. If time permits, a response to his letter will also be written.

3 بجناب آقا شیخ احمد نہایت تعلّق خاطر این عبد ابلاغ دارید اگر مہلتی حاصل شد جواب نامہ ایشان نیز مرقوم میگردد

- 4 Convey 'Abdu'l-Baha's message to Jinab-i-Aqa Mustafa and say: O spiritual soul! Now is the time for you to become so alive with the divine breath that you may bestow life upon the dead.

4 بجناب آقا مصطفی پیام عبدالبہاء برسان و بگو ای جان روحانی وقت آنست کہ بنفس رحمانی چنان زندہ گردی کہ روح حیات بمردگان بخشی

- 5 And tell Jinab-i-Akbar Aqa that when 'Abdu'l-Baha heard your name, He was filled with joy and delight. He hopes that you will attain the utmost rapture and attraction and become the cause of joy to all the friends.

5 و بجناب آقای اکبر آقا بگو کہ عبدالبہاء چون نام تو شنید بہ وجد و طرب آمد امیدوار است کہ نہایت ولہ و جذب یابی و سبب سرور جمیع یاران گردی

- 6 As for the question of miracles, God willing, a brief reply will be written. And as for Mirza [Gulkhan], what they know is false. I hope that in this journey you will be so successful that you yourself will be amazed.

6 و اما مسئلہ معجزات جواب آن انشاءالله مختصراً مرقوم میشود و اما سرکار میرزا [گلخن] فباطل ما ہم یعلون امیدوارم کہ در این سفر چنان موفق شوی کہ خود حیران مانی

7 Convey the Most Wondrous and Most Glorious greetings to Jinab-i-Siyyid Faraju'llah. And tell Jinab-i-Aqa Mirza Mahmud Khan that my hope is that you will discover the praiseworthy station. And convey the utmost spirit and fragrance to Jinab-i-Aqa Mirza Masih Malih Sabih.

7 بجناب سید فرح الله تحیت ابدع اہی برسان و
بجناب آقا میرزا محمود خان بگو امیدم چنانست
کہ بمقام محمود پی بری و بجناب آقا میرزا مسیح
ملیح صبیح نہایت روح و ریحان برسانید

8 And upon you be the Most Glorious Glory.

8 و علیک البہاء الابی

INBA85:145, TSS.172

AB02461

To: Baha'is of Birjand et al.

1 Glory be unto Thee, O my God! I humble myself before Thee and supplicate to the Kingdom of Thy mercy and the Dominion of Thy oneness, bowing in submission and humility before Thy loved ones, and serving obediently Thy chosen ones. I beseech Thee by Thy penetrating Word that permeates the realities of all things, and by Thy luminous effulgence which hath shone forth, gleamed and illumined the far-reaching horizons, to make Thy loved ones the manifestations of Thy favors, the dawning-places of Thy bounties, the day-springs of Thy knowledge, the mines of Thy love, the orbits of Thy stars, and the sources of Thy signs. Make them, O my God, steadfast in Thy Covenant and Testament, and firm in Thy Cause and the recognition of Thee, that they may arise to serve Thee. Aid them with Thy triumph, and make them the stars of Thy gifts and missiles against every covenant-breaker and violator in Thy dominion. O my God, my God! These are the poor at Thy gate - enrich them from the treasury of Thy Kingdom; these are the lowly in Thy court - exalt them through the power of Thy might; these are the small in Thy realm - make them great at the threshold of Thy divinity. Verily Thou art the Supporter, the Helper, the Mighty, the Powerful, the Generous....

1 سبحانک اللهم یا الهی انی اتذلل الیک و ابتهل
الی ملکوت رحمایتک و جبروت فردایتک
خاضعاً خاشعاً عند احبائک عبداً طائعاً
لاصفیائک استلک بکلمتک النافذة فی حقایق
الاشیاء و لمعت النورانیة الی سطعت و لمعت
واشرقت علی الآفاق الشاسعة الارجاء ان تجعل
احبائک مظاهر الطافک و مطالع احسانک
و مشارق عرفانک و معادن حبک و مواقع
نجومک و مصادر آثارک و اجعلهم یا الهی ثابتین
علی عهدک و میثاقک و راسخین علی امرک و
عرفانک حتی یقوموا علی خدمتک و تؤیدهم
بنصرتک و تجعلهم نجوم موهبتک و رجوماً
لکل مارق ناکث ناقض فی مملکتک الهی الهی
هؤلاء فقراء بیابک اغنهم بکنز ملکوتک و اذلاً
فی فنائک عظمهم بقوة جبروتک و صغراء فی
ملکک فاجعلهم کبراء فی عتبة لاهوتک انک
انت المؤید الموفق العزیز المقتدر الکریم...

2 O Lord! Though we are sinners, Thy forgiveness is greater than any sin. Though the darkness of rebellion is evident and manifest, the star of Thy mercy is more brilliant than the shining moon - its radiance dispels that darkness, and its wave removes that dross and debris. O Lord! O Forgiver! Thy bestowal hath given new life to creation, and the sun of Thy bounty hath shone from the horizon of contingent being. With such gifts, what care or concern have the sinners? All seek refuge in Thy mighty shelter and protection in Thy lofty stronghold. Grant

2 ای پروردگار هرچند گنه کاریم ولی غفران تو
اعظم از هر گناه هرچند ظلمت عصیان ظاهر و
عیان ولی کوب رحمت درخشنده تر از مه
تابان پرتوی آن ظلمت را محو نماید و موجی آن
خسی و خاشاک را زائل کند ای پروردگار
ای امرزگار بخششت آفرینش را حیات جدید
بخشید و خورشید احسانت از افق امکان
بدرخشید باوجود این مواهب عاصیان را چه

a bounty that may illumine the lamp of hearts with the light of guidance and make the gardens of souls verdant with perpetual springtime. Thou art the Bestower, the Kind, the Forgiver of every withered sinner steeped in transgression. Verily, Thou art the All-Merciful, O Great Forgiver, and verily Thou art the Pardoner, the Forgiving, the Help in Peril.

غم و چه باک جمیع ملتجی بکھف منیع و
لائد بملاذ رفیع موهبتی عطا فرما که سراج
قلوب بنور هدی روشن گردد و حدائق نفوس
ببهار دائمی گلشن شود توئی بخشنده و مهربان
و آمرزنده هر پزمرده پرعصیان آنک انت
الرحمن یا عظیم الغفران و آنک انت العفو الغفور
المستعان

MJM.J3.108x, MMG2#213 p.241x,
MMG2#261 p.290x

AB02438

To: Baha'is of Bombay

- 1 O beloved friends of 'Abdu'l-Baha! Glad tidings arrive from India, especially from Bombay, bringing joy that praise be to God, souls have arisen to serve the Lord, have forgotten themselves, and have become detached from comfort and rest. They find no peace or tranquility. Day and night they are in search - if they find an ear, they impart the Word of God; if they see a seeker, they teach the Faith of God; if they find one who thirsts, they give to drink from the fountain of certitude; and if they see one who suffers, they provide healing.
- 2 Such souls are luminous temples and heavenly angels, verses of the All-Merciful and birds in the garden of inner meanings. Blessed are these souls who have become disappointed with the comfort of this world and familiar with the holy fragrances. They seek another world and pursue the infinite realm. They see this vast world as a narrow and dark dust heap, and view these physical pleasures and bounties as transient like a desert mirage. Therefore they arise to diffuse the divine fragrances and proclaim the Word of God.
- 3 O friends! Let not time slip away and count each opportunity as precious. This is the day of the field, the time for polo and mallet. Show forth manliness and wisdom and find comfort of heart and soul. Always bring to mind the divine counsels and teachings and call every soul to the brilliant star. Seek happiness and comfort for the whole world of creation, for all humanity, and conduct yourselves with such love that it becomes the cause of training both the ruler and the ruled.

- 1 ای یاران عزیز عبدالهآء از خطهء هندوستان
علیالخصوص بمبای خبر خوش میرسد و
شادمانی بخشد که الحمد لله نفوسی بخدمت یزدان
قیام نموده اند از خود گذشته اند و از آسایش و
راحت بیزار گشته اند آرام نخواهند سکون نیابند
روز و شب در طلبند اگر گوشتی یابند کلمه الله
تلقین نمایند اگر طالبی بینند آئین یزدان بیاموزند
اگر تشنه ئی یابند از چشمهء یقین بنوشانند و اگر
دردمندی بینند درمان بخشند
- 2 چنین نفوس هیاکل نورانیند و فرشتهء آسمانی
آیات رحمانیند و مرغان چمن حقائق و معانی
خوشا بحال این نفوس که از راحت این جهان
مأیوس شدند و بنفحات قدس مأنوس گشتند
جهان دیگر طلبند و فضای نامتناهی جویند این
جهان وسیع را خاکدان تنگ و تاریک بینند و
این لذت و نعمت جسمانی را فانی چون سراب
بیابانی دانند لهذا بنشر نفحات پردازند و اعلاء
کلمه الله فرمایند
- 3 ای یاران وقت را از دست مدهید و فرصت
را غنیمت شمرد روز میدانست و وقت گوی
و چوگان مردانگی و فرزانی بنمائید و آسودگی
دل و جان یابید همواره نصایح و وصایای الهی
بخاطر آرید و هر نفسی را بکوکب باهر بخوانید
بجهت عالم آفرینش یعنی کل خلق سعادت و
آسایش طلبید و بحقیق روش و سلوک نمائید که

Become fruitful trees, give sweet fruits, and provide shade so that the soul of 'Abdu'l-Baha may be gladdened and the heart of this wronged one may be freed from the bonds of sorrows.

سبب تربیت مالک و مملوک گردد درختان
بارور شوید ثمر شیرین بخشید و سایه پرور گردید
تا جان عبداله‌آء شادمان گردد و دل این مظلوم
از قید هموم رهائی یابد

4 And upon you be greetings and praise.

و علیکم التّحیّة و الثّناء 4

YARP2.478 p.353

AB02445

To: Ella Thorington Nash, in Chicago

O thou who art advancing unto the Kingdom of God!

Verily I read thine eloquent letter and my heart was dilated by its beautiful contents. Know, verily, that 'Abduil-Baha has spiritual speeches, heavenly conversations and revelations of the heart. Verily I address, through the Bounty of El-Baha, in spirit and in vision, who addresses me, and this is known unto whom God has disclosed (uncovered) the gloomy cover from before his eyes.

O servant of God! When ye gather in the spiritual assembly and commemorate God, by His Greatest Name, the Divine, verily 'Abduil-Baha associates with ye in spirit and prays to God to grant your prayers, through His eternal Grace.

Convey my greetings to Mrs. Mary Ford and say unto her: Depend upon the Name of God, be rejoiced by the Grace of God, be firm in the Love of God, and steadfast in the Covenant of God. Verily, God will confirm thee by a spirit on His part.

Convey my greeting to Mrs. Benjamin and say unto her: O maidservant of God, be rejoiced and awakened by the Breezes of God, revived by the Spirit of God, and attracted by the Fragrances of God.

Convey my greeting to Mrs. Phelps and say unto her: that the Doors of the Kingdom are being opened before the faces of the maidservants of God and His (men) servants and that the Heavenly Angels are calling out "Enter ye through every door to this Sublime Kingdom."

Convey my greeting to Mrs. Elizabeth Cooper and say unto her: that thy Lord is (indeed) merciful to thee, chosen thee for

His Love and will confirm thee by the fragrances of His Spirit.
Thank thy Lord in this Glorious Century.

Convey my greeting to Mrs. Anna B. Seek and say unto her:
Be attracted by the Fragrances of God, hearken to the Call
of God, be dilated by the appearance of the Kingdom of God.
Verily, by God, the Truth, the Holy Spirit confirmeth every
maidservant who becomes attracted by the Fragrances of God
in this Covenant.

SW_v14#07 p.210x, CUPAB.014-015x, BSTW#171

AB02416

To: Unknown, in Chikan

- 1 O divine friends in Chakani, upon them be the Most Glorious
Glory of God! O attracted souls! For some time I have not
written a letter nor made any statement, and outwardly have
not sown seeds of affection. There were obstacles and apparent
shortcomings, but it was not so - there was no failing and no
lassitude. Rather, with perfect joy and abundant attraction,
at the threshold of the All-Forgiving Lord I was occupied with
remembrance of the friends and familiar with thoughts of the
loved ones.

1 چکنی احبای الهی علیهم بهاء الله الأبهی ای
نفوس منجذبه چندی است که تحریری ننکاشتم
و تقریری نداشتم و بظاهر تخم الفتی نکاشتم موانع
در میان بود و قصور حصول یافت ولی نه چنان
است قصوری نبود و فتوری حاصل نکشت بلکه
بکمال سرور و انجذاب موفور در آستان رب غفور
بذکر یاران مشغول بودم و بیاد دوستان مألوف
- 2 Papers have no great importance - importance lies in yearning
hearts and in unity and harmony and the bonds and connec-
tions of the Covenant of the Beloved of the horizons. Thanks
be to God, these remain firm and established. No weakness
occurs in that strong cord. Moment by moment I am intimate
with your remembrance, and with every breath I share breath
with your mention.

2 اوراق را چندان اهمیتی نه اهمیت در قلوب
مشتااق است و اتحاد و اتفاق و روابط و ضوابط
میثاق دلبر آفاق آن الحمد لله باقی و برقرار است
رخاوتی در آن حبل متین حاصل نگردد دمبدم
بیاد شما همدم و در هر نفس بذکر شما همنفس
- 3 From the endless favors of the All-Merciful Lord, there is firm
hope that each of those friends may become a host from the
Supreme Concourse and without rashness may strike at the
ranks of the world. For such is the power of the Word of God
that by a single effect it can make a weak gnat into a soaring
eagle of might, and transform a deprived fly into a falcon of
the heaven of oneness.

3 از الطاف بی پایان حضرت رحمان امید و طید
است که هر یک از آن یاران جیشی از ملا اعلی
گردند و بی طیش بر صفوف عالم زند چه که قوه
کلمه الله چنان است که بتأثیری پشه ضعیف را
عقاب اوج عزت نماید و ذباب بی نصیب را باز
فضاء احدیت فرماید
- 4 Given such grace and kindness and divine confirmation and
heavenly success, why do we not surge and seethe? Why do we
not gallop in the field of recognition? Why do we not overflow
like a cup brimming with the wine of joy? Why do we not

4 با وجود این فضل و احسان و تأیید و توفیق
چرا بجوش و خروش نیائیم و در میدان عرفان
جولان نکنیم و چون کأس طایغ بصهبای سرور

become stirring in Tiflis and Tabriz? Why do we not associate with divine morals and the merciful nature and divine conduct and the humility and submissiveness necessary to the human world and resignation and contentment with divine destinies and mingling in perfect love with all groups of humanity and universal peace and reconciliation? This is the great bounty and this is the manifest triumph.

لبریز نشویم و در تفلیس و تبریز شورانگیز نگردیم
و باخلاق الهی و خلق و خوی رحمانی و روش
و سلوک ربّانی و خضوع و خشوع لازمه عالم
انسانی و تسلیم و رضای بمقدّرات صمدانی و
آمیزش در کمال محبّت با جمیع طوائف بشری
و صلح و آشتی عمومی محشور نگردیم هذا هو
الفضل العظیم و هذا هو الفوز المبین

INBA72:088

AB02348

To: Aqa Mihdi Rafia Arjumand, in Hamadan

1 O servant of God! Your inscribed page and unfurled parchment was received and its contents were clear and evident. Raise both hands in thanksgiving to the threshold of the One God, offer praise and glory, and render laudation and gratitude that you have been confirmed and assisted with such a bounty - that you have extracted from ancient books decisive proofs, clear evidences and manifest arguments establishing the truth of the Great Announcement. This is from the grace of your Lord, with which He confirms whomsoever He wishes among His servants, and God is possessed of great bounty.

1 ای بنده الهی ورق مسطور رقّ منشور گردید
و مطالب روشن و واضح بود دو دست شکرانه
بدرگاه خداوند یگانه بلند نما و حمد و ثنا گوی
و ستایش و نیایش کن که بچنین موهبتی موفق
و مؤید گشتی که در اثبات حقیّت نبأ عظیم
دلایل و حجج قاطعه و برهان مبین از کتب قدیم
استخراج نمودی و هذا من فضل ربّک یؤید به
من یشاء من عبادہ و الله ذو فضل عظیم

2 Please send the mentioned composition so that its study may bring spirit and fragrance. Strive with heart and soul, night and day as much as you can, to be confirmed in service at the Sacred Threshold. This is the great attainment, this is the manifest light. In any case, occupy yourself as much as possible with teaching the Cause of God and strive to diffuse the divine fragrances. This is the essence of God's Cause, God's good-pleasure, and the magnet of divine confirmation. Sacrifice yourself as much as you can in this regard.

2 تألیف مذکور را البتّه ارسال نمائید تا بمطالعہ اش
روح و ریحان حاصل گردد تا توانی شب و روز
به جان و دل بکوش تا بخدمت آستان مقدّس
موفق گردی اینست فوز عظیم اینست نور مبین
باری تا توانی به تبلیغ امر الله مشغول شو و در
نشر نفعات الله بکوش اینست جوهر امر الله و
رضاء الله و مغناطیس تأیید الله تا توانی در این
مورد جانفشانی نما و

3 At this time, since the children of the Covenant-breakers have raised the standard of corruption from every direction, the presence of the loved ones is difficult. Be patient for a while - the time will come. I made the pilgrimage at the Sacred Threshold on your behalf and sought confirmation in teaching, that you might become a manifestation of the aid and favor of the Divine Unity. Convey the Most Glorious, Most Wondrous greetings from this servant to his honor Haji Mulla Mirza Muhammad, his honor Aqa Muhammad Javad, his honor Aqa Muhammad

3 در این اوقات چون صبیان نقض از هر جهت
علم فساد بلند نموده اند لهذا حضور احبّاء مشکل
است قدری صبر فرمائید وقتش خواهد آمد و
من بعوض آنجناب در عتبه مقدّسه زیارت
نمودم و طلب تأیید در تبلیغ نمودم تا مظهر عون
و عنایت حضرت احدیّت گردی جناب حاجی
ملا میرزا محمد و جناب آقا محمد جواد و جناب آقا
محمد باقر و جناب نبیل مسافر کل را از قبل این

Baqir, and his honor Nabil the traveler. And upon you and upon every penitent servant be the Glory.

عبد تكبير ابدع ابهى ابلاغ نمائيد و البهاء عليك
و على كل عبد آوآب

TAH.270, SFI01.152, MSBH4.463

AB02470

To: *Haji Mirza Siyyid Ali Fadil Isfahani*

- 1 O thou who art attracted by the fragrances of God! The month of fasting has advanced with its overwhelming armies and charging forces, and all parties are routed. And 'Abdu'l-Baha now remembers you with his spirit, heart and tongue with complete rapture and attraction. I pray God to make you a sign of detachment, a banner of guidance, a lamp gleaming with the light of knowledge, and a garden adorned by the outpouring of the clouds of certitude.

يا من انجذب بنفحات الله قد اقبل الشهر الصيام
بجيشه الجرارة و جنوده الكرامة و الكل مهزوم
من الأحزاب و عبدالبهاء يذكرک الآن بروحه
و قلبه و لسانه بكلّ وله و انجذاب و ادعو الله
ان يجعلک آية الانقطاع و راية الهدى و سراجاً
مثلاً بنور العرفان و روضة مؤنقة بفيض سخاب
الأيقان
- 2 O my beloved! Truly the earth has drawn nigh, the mountains have been set in motion, the seas have boiled over, the stars have been scattered, the suns have been darkened, the Resurrection has come to pass, and thy Most Glorious Lord has come in the shadows of clouds with hosts that the heedless have not yet seen. The spirit of life has been breathed into hearts and souls. Blessed are they who have attained! Glad tidings to the sincere! Joy to the believers! Happiness to those who hear! Alas for those who are deprived!

يا حبيبي انّ الأرض قد دنت و الجبال سیرت
و البحور سیرت و النجوم انتثرت و الشّمس
کورت و القيامة قامت و اتى ربک الأبهى فى
ظلل الغمام بجنود لم يروها الغافلون الى الآن و
نفخ روح الحيات فى القلوب و الأرواح طوبى
للفائزين بشرى للمخلصين و يا طرباً للمؤمنين و يا
فرحاً للسّامعين و يا اسفاً على المحرومين
- 3 Be thou assured in the grace of thy Lord and rely upon the assistance of thy Lord. He will confirm thee with the breaths of inspiration and enable thee to raise His Word aloft and spread His fragrances in all directions. Arise with a power that will shake the pillars of veils and remove the covering from the eyes of those who are veiled by doubts, and tear apart the veils of idle fancies from the faces of the people, whereby thy Lord's mention will be exalted in those regions. Verily thy Lord is thy refuge, thy shelter, thy protector, thy companion, and thy helper. He is indeed the Mighty, the All-Choosing.

و أنّک انت اطمئنّ بفضل مولاک و اعتمد على
عون ربک سيؤيدک بنفحات الألهام و يوفّقک
على اعلآء کلمته و نشر نفحاته فى کلّ الجهات قم
بقوة تزغزع ارکان الاحتجاب و تكشف الغطاء
عن اعين المحتجبين من اولى الشبهات و تهتك
حجبات الأوهام على وجوه الأنام و يعلو بها ذکر
ربک فى تلك الأقطار انّ ربک ملاذک و
معاذک و مجيرک و سميرک و نصيرک و أنّه لهو
العزیز المختار
- 4 Convey greetings to each and every one of the friends of God on behalf of 'Abdu'l-Baha and say: O friends of God! Strive that the day when "people shall enter into the religion of God in troops" may be manifested in our time. Otherwise it will be

جميع ياران الهى را فرداً فرداً از قبل عبدالبهاء
تکبير برسانيد و بگوئيد که اى ياران الهى همت
بگرايد تا يوم يدخلون الناس فى دين الله افواجا در
زمان ما ظاهر گردد و الا حسرت اندر حسرتست

regret upon regret that others after us will succeed in rendering this service while we remain deprived.

که دیگران من بعد موفق باشند و ما محروم مانیم

5 And upon thee be greetings and praise.

5 و علیک التّحیّة و التّناء

MMK6#615

AB12807

To: Mulla Yusuf Ali Rashti, in Ishqabad

1 O servant of the Abha Beauty! The letter you had written to Aqa Mirza Haydar-'Ali was noted. As he is not present, this servant is writing the response. News of the unity, love, oneness and fellowship among the divine friends brought the utmost joy and gladness. I hope that at all times there will be spirituality and fellowship among the friends and complete unity and harmony. This is the cause of confirmation and success for all. When the sheep of God are scattered and divided, all fall into danger of the wolves' claws, but when they are gathered and united, they remain protected and preserved, and the true Shepherd maintains the protection and preservation of all.

1 ای بنده جمال ابدی مکتوبیکه بجناب آقا میرزا حیدر علی مرقوم نموده بودید ملاحظه گردید چون ایشان تشریف ندارند لهذا اینجند جواب مرقوم مینماید از خبر اتحاد و محبت و یگانگی و دوستی احبای الهی نهایت سرور و شادمانی حاصل امیدوارم که در جمیع احیان در میان یاران روح و ریحان حاصل و اتحاد و اتفاق کامل باشد این سبب حصول تأیید و توفیق بجهت کلّ است اغنام الهی چون متفرق شوند و مختلف جمیع در خطر جنگ گرگان افتند و چون جمع و مؤتلف شوند محفوظ و مصون مانند و راعی حقیقی محافظت و صیانت کلّ نماید

2 You had inquired about the separation and reunion of husband and wife. When the husband intends separation, he must announce it so that some souls become aware of this matter. Then he may seek separation for a period of one year. If during this time aversion is not transformed into harmony - that is, if affection is not regained - divorce takes place and this too must be announced, that the period has ended and therefore the wife is free. If she chooses another husband she is at liberty to do so. However, if during this year affection and reunion are regained, it is like before and the past period has no effect, unless he again intends divorce. After the passing of one year from the separation, the waiting period of nine months is not necessary - the one year is sufficient. And when an unseemly act is proven against the wife, he should divorce her and the one-year waiting period is not necessary - the separation is definitive and the very proof of the unseemly act constitutes divorce.

2 از فصل و وصل زوج و زوجه سؤال نموده بودید چون زوج قصد فصل نماید باید اعلان نماید تا نفوسی بر این مسئله مطلع گردند بعد جدائی جوید مدت یکسره اگر اجتناب بائنلاف مبدل نگشت یعنی دوباره الفت حاصل نشد طلاق واقع و باید این نیز اعلان گردد که مدت تمام شد لهذا زوج آزاد است اگر زوج آخر اختیار کند مختار است اما در بجهت این سال اگر دوباره الفت و اجتماع حاصل شد مثل اول مدت ماضیه حکمی ندارد مگر آنکه دوباره قصد طلاق نماید و بعد از گذشتن یکسال از مفارقت دیگر تربص تسعة اشهر لازم نه همان یکسره کافی است و چون ثبوت فعل منکر در حق زوج شود طلاق دهد دیگر مدت یک سنه صبر لازم نه فصل قطعیت و نفس ثبوت منکر طلاقت

- 3 Convey utmost love from this servant to Jinab-i-Mirza Jalal. And upon you be greetings and praise.

3 جناب میرزا جلال را نهایت محبت از این عبد
ابلاغ دارید و علیک التّحیّة و التّناء

BRL_DAK#1148

AB02336

To: Mulla Rayhan et al., in Kashan

- 1 O loved ones of the All-Merciful! The Day is a mighty Day, and the Century is the Century of the Glorious Sovereign, and the Age is the Age of the Mighty Lord. His honor Aqa Mulla Kazim is present and conversing, and I both listen and write. Among his words is this verse: "If a crow partakes, it becomes a nightingale."
- 2 I also say that if by that wine is meant the pure wine whose essence is camphor, which gleamed in the crystal of the Day of Manifestation, then say: If a thorn partakes, it becomes a hyacinth; if an atom partakes, it becomes a radiant sun; if a drop partakes, it becomes the vast ocean; if a gnat partakes, it becomes an eagle soaring in the heavens; if dust partakes, it becomes flowers and herbs; if a stone partakes, it becomes hyacinth and sweet basil; if a coward partakes, he becomes a man of the arena; if a wise one partakes, he becomes the chief of the mystics; if a manifestation of Satan partakes, he becomes a manifestation of the All-Merciful; if rock and clay partake, they become rubies of Badakhshan; if pottery and jet partake, they become gleaming pearls.
- 3 For that divine wine is the ancient bounty and the wondrous revelation and the new spirit of the Ever-Living, All-Powerful Lord that is manifest in this mighty Cycle. For that goblet has come round, and that flagon is in the hand of the Cup-bearer, and that chalice is brimming, and that tavern has reopened, and that wine-vault has begun to flow, and those wine-lovers have begun to cry out. How blessed are they who drink! How pleasant for those who taste! Blessed are they from this cup overflowing with the wine of God's bounties!
- 4 O loved ones of God! Be not lifeless, be not stunned. Strive until you attain to the praiseworthy station, which is attraction to the fragrances of God and enkindlement with the fire of the

1 ای احبّای رحمن یوم یوم عظیمست و قرن قرن
سلطان جلیل و عصر عصر خداوند عزیز جناب
آقا ملا کاظم حاضر و صحبت میدارد و من هم
اصفا مینمایم و هم مینگارم از جمله صحبت ایشان
این مصراعست زاع از خورد بلبل شود

2 من نیز میگویم اگر مقصد از آن باده نجر طهور
مزاجها کافور است که در زجابه نور یوم
ظهور جلوه نمود بگو خار از خورد سنبل شود
ذره از خورد خورشید رخشان شود قطره از
خورد دریای عمان شود پشه از خورد عقاب
اوج آسمان گردد خاک از خورد گل و ریحان
شود سنگ از خورد سنبل و ضمیران گردد جبان
از خورد مرد میدان شود عاقل از خورد سرور
رندان گردد مطیع شیطان از خورد مظهر رحمن
شود حجر و مدر از خورد لعل بدخشان گردد
خزف و شبه از خورد لؤلؤ رخشان شود

3 چه که آن صهبای رحمانی فیض قدیم و تجلّی
بدیع و روح جدید حضرت حیّ قدیر است که
ظاهر در این کور عظیمست زیرا آن ساغر بدور
آمده و آن صراحی در دست ساقی آمده و آن
پاله سرشار شده و آن میکده باز گشته و آن
نمخانه بجوش آمده و آن میپرستان بخروش آمده
هنیئاً للشاربین مریئاً للذائقین طوبی لهم من هذه
الکأس الطّافّة بصهباء فیوضات الله

4 ای احبّای الهی محمود باشید مبهوت باشید
بکوشید تا بمقام محمود واصل گردید و آن

love of God and arising to serve the Cause of God. Blessed are they who attain!

انجذاب بنفحات الله و اشتعال بنار محبت الله و
قيام بر خدمت امر الله است طوبی للفائزين

MSHR3.326

AB02430

To: Baha'is of Khalajabad et al.

¹ O spiritual friends! Though it is nighttime, it is the dawn of the Abha Kingdom. That is, the lights are shining and faces are radiant. The Ancient Beauty's eternal grace is the companion of every pure heart, and the manifestation of the Sinai Theophany is the intimate of every steadfast soul. The life-giving call of the Pre-existent Beauty reaches every pure loved one from the unseen realm, and His glad tidings and signs bestow indubitable grace. The fame of His grandeur has spread to all horizons, and the song of the birds of His garden of truth gives life to the people of enlightenment.

¹ ای یاران رحمانی عبدالهآء هرچند شبانگاهست
ولی صبحگاهی ملکوت ابهی است یعنی انوار
ساطعت و وجوه لامع فیض قدیم جمال ابهی
ندیم هر قلب سلیم است و تجلی مجلی طور همدم
هر ثابت مستقیم ندای جانفزای جمال قدم از
جهان غیب گوش زد هر پاک حبیب است و
بشارت و اشاراتش بخشش فیض لاریب صیت
عظمتش شهره آفاق است و صوت مرغان
چمنستان حقیقتش روح بخش اهل اشراق

² Therefore, we must all raise a cry and create a commotion in this transient world through divine power, so that everlasting life may appear in this mortal world, heavenly gifts may be manifested, and the eternal grace of the Abha Paradise may adorn the soul. How long shall we remain listless and silent? The luminous flame of the divine fire is raised high at the pole of the horizons, and the bright lamp of guidance is the light of the assembly. If we are not enkindled by the heat of this divine flame, by what soul-consuming fire shall we be ignited? If we do not become intoxicated by this wine from the divine tavern, from what potent wine shall we take the cup? And if we do not pour the spiritual pure wine into the divine goblet at the gathering of manifestation, at what feast shall we become full of enthusiasm?

² پس باید کل نعرهائی برافرازیم و ولولهائی در این
جهان فانی بقوه الهی اندازیم تا حیات جاودانی
در اینجهان فانی رخ بگشاید و موهبت آسمانی
تجلی بنماید و فیض ابدی جنت ابهی جانرا بیاراید
نمودت تا چند و خاموشی تا کی شعله نورانیه
نار موقده الهی در قطب آفاق بلند است و شمع
روشن هدی شاهد انجمن اگر از حرارت این
شعله الهیه نیفروریم بچه آتش جاسوزی افروخته
گردیم اگر از این صهای نمخانه الهی سرمست
نگردیم از چه باده پرنشئه قدح بدست گیریم و
اگر در محفل تجلی باده خلر روحانی در ساغر
رحمانی نیندازیم در چه بزمی پر جوش و خروش
گردیم

³ O divine friends! The call is the call of the Abha Beauty from the unseen Kingdom, and the melody is the melody of the Concourse on High. Enter into ecstasy and rapture, into attraction and wonderment, for 'Abdu'l-Baha has become a prisoner in chains of the prison of Joseph, so that in the marketplace of servitude He may illumine His face, and in the Egypt of servitude He may place the crown of tribulation on His head and hang the necklace of greatest bounty around His neck. Oh glad

³ ای یاران الهی بانگ بانگ جمال ابهاست از
ملکوت غیب و آهنگ آهنگ ملا اعلی در وجد
و طرب آئید و در جذب و وله که عبدالهآء
اسیر زنجیر سخن یوسفی شده تا در بازار بندگی
رخ برافروزد و در مصر عبودیت تاج بلا بر سر
نهد و طوق موهبت کبری در گردن اندازد ها

tidings! Oh glad tidings! Oh people of joy, glad tidings! And upon you be greetings and praise!

- 4 O divine loved ones! The lethargic ones and the vacillating ones full of pride may come to those friends and verbally proclaim steadfastness in the Covenant, in order to cause the steadfast souls to slip and make the living hearts dead. You must surely avoid these hate-filled souls who strive to destroy the edifice of the Abha Beauty and break the Covenant of that Peerless Beloved, even if they possess papers from 'Abdu'l-Baha in their hands. For the Covenant-breakers have a strong foul odor - avoid them as soon as you detect it. Whomsoever God guides is guided, and whomsoever He leads astray, you will never find for him a protecting guide.

DAS.1913-07-21, ABIE.094, PN_various p013x, BLO_PN#007, BSTW#110a

بشری ها بشری ها اهل طرب بشری و علیکم
التَّحِیَّة و التَّناء

4 ای احبابی الهی اهل فتور و متزلزلین پرغرور
شاید نزد آن یاران آیند و بلسان اظهار ثبوت
بر پیمان کنند تا نفوس ثابته را لغزش دهند و
قلوب زنده را مرده کنند البته از این نفوس پر
بغضا که بر هدم بنیان جمال ابهی و شکست
پیمان آن محبوب بیهمتا قیام دارند احتراز کنید
و لو در دست اورا قی از عبدالبهاء داشته باشند
زیرا ناقضین را رائحه کریهه شدید است بجزرد
استشمامش اجتناب کنید من ینهدی الله فهو
المهتد و من یضلل فلن تجد له ولیاً مرشداً

MKT8.184b, MKT9.245, AKHA_119BE
#03-04 p.j, BSHN.140.375, BSHN.144.370,
MHT1a.188, MHT1b.146

AB02428

To: Baha'is of Khusaf et al., in Khusif

- 1 O dearly loved friends of Abdul-Baha! I yearn to spend every moment thinking of you, to correspond with you and to loose my tongue in praise of you. For ye are the servants of the Threshold of the Most Great Name and lovers of the countenance of the Ancient Beauty. Ye love the beauty of the Best-Beloved, ye are ravished by the tresses of Him who is world's Beloved in the assembly of mankind. Therefore ye are worthy of high praise, and deserving of every bounty in the world of creation.
- 2 Ye have drunk the wine of favour passed round by the cup-bearer of divine guidance and have tasted the delightful draught of love from the vessel of the Word of the Lord of Oneness. Your eyes have been illumined by beholding the radiance of the flame kindled on Mount Sinai and ye have adorned the pathways of your heart with such patterned flower beds of inner meaning that it hath become the envy of many a flower-spangled meadow. Ye have become permanent dwellers in the court of the Lord of grandeur, denizens of the Threshold of the Peerless Beauty, wanderers in search for the Desired One, lost in the desert of the world's Beloved!

1 ای یاران جانی عبدالبهاء هر دم آرزوی آن دارم
که پیاد شما پردازم و نامه نگارم و زبان به نعت و
ستایش بگشایم زیرا بندگان درگاه اسم اعظمید و
عاشقان روی جمال قدم مشتاق جمال دلبر عالمید
و آشفته موی شاهد انجمن سزاوار هر نعت و
ستایشید و لایق هر موهبت در جهان آفرینش

2 زیرا از دست ساقی هدایت باده عنایت نوشیدید
و از جام کلام حضرت احدیت جرعه ذوق
محبت چشیدید دیده را بمشاهده تجلی نور و
شعله طور روشن کردید و خیابان دل را
بطراحی گلهای معانی غبطه گلزار و چمن
نمودید عاکف حرم ذوالجلالید و مقیم درگاه
جمال بیثال سرگشته کوی یارید و گمگشته
پیابان دلبر آفاق

- 3 Raise up your cry, then, in gratitude for His infinite bestowals, sing with joy and tell of the plenteous bounties of Him who is the Revealer on Sinai. Raise aloft His banners in the very corners of the world creation and make your steps ever firmer, ever more steadfast.
- 4 Establish meetings to teach His cause and lead the ignorant to the morn of divine guidance. Be ye a shield and shelter for the hapless, a haven and a refuge for the needy. Show kindness to your enemies and endure their tyranny and their oppression, their ignorance and ill-will. Lift up your sweet melodies from these briars and boughs and evince your inner joy, so that perchance others may be cheered and thrilled by this same bliss. Thus will such birds as are deprived, likewise discover the divine rose-garden and be guided also to these mystic branches.
- 5 In this day teaching attracteth the divine confirmations; spreading the divine fragrance causeth His clear signs and tokens to appear throughout the world.
- 3 پس بشکرانه این فضل بمنتی آهنگ سرور بلند کنید و از فضل موفور مجلی طور دم زبید و در قطب امکان علم افزاید و دمیدم قدم ثابت و راستختر نمائید
- 4 محفل تبلیغ بیارائید و غافلانرا بصبح هدی دلالت کنید بیچارگانرا ملجأ و مأوی گردید و آوارگانرا ملاذ و پناه دشمنانرا بنوازید و به ظلم و جهل و تطاول ایشان بسازید و در این گلشن سرای الهی بلحن خوشی بنوازید و آغاز طرب نمائید تا دیگرانرا به وجد و وله آرید تا طیور مهجور بگلشن الهی پی‌برند و بشاخسار معنوی هدایت یابند
- 5 الیوم تبلیغ یرلیغ تأیید است و نشر نفحات سبب حصول آیات یننات و علیکم التّحیّة و التّناء و علیکم بهآء الله الأبّی

BRL_DAK#1081, MKT9.233, MMK2#034
p.023

AB02332

To: Bazzaz Tihrani, Hasan et al., in Kurdistan

- 1 O loved ones of God! O friends of the Covenant! Praise be to God that the banner of the Covenant is raised high and the lights of dawning from the unseen horizon are shining with utmost brilliance. The signs of the favors of the Blessed Beauty from the most hidden Kingdom are manifest and evident like the morning rays in perfect clarity. The confirmations of the unseen Abha realm are successive and the divine favors of the invisible Lord are clear and continuous.
- 2 The rain of mercy is falling in utmost abundance - let us see what blessed soil will blend with this bounty and grace to bring forth flowers and sweet herbs and yield a bountiful harvest. Praise be to God that those holy souls were among the blessed realities and goodly lands that grew through the holy outpouring and remained firm in the Covenant.
- 1 ای احبّای الهی ای یاران میثاق الحمد لله علم میثاق بلند است و انوار اشراق از غیب آفاق در نهایت درخشندگی آثار الطاف جمال ابّی از ملکوت اخفی چون بارقه صبحگاهی در نهایت وضوح مکشوف و عیان تأییدات غیب ابّی متتابع و توفیقات ربّ لایری واضح و مترادف
- 2 باران رحمت در نهایت ریزش تا چه خاک مبارکی آمیزش بآن فیض و بخشش نماید و گل و ریاحین رویاند و برکت خرمن حاصل کند الحمد لله آن نفوس مقدّسه از حقائق مبارکه بودند و اراضی طیّبه که بفیض مقدّس نابت شدند و بر میثاق ثابت گشتند

3 Soon the life-giving breezes will waft by and the streaming waters from the hidden cloud will become a continuous outpouring. At that time you will observe how the field of truth will attain such freshness, grace and sweetness. The true Farmer will irrigate His plantation and soon will manifest "like a seed which sends forth its stalk, then makes it strong; it then becomes thick and stands straight upon its stem, delighting the sowers that He may enrage the unbelievers thereby."

4 At that moment the divine friends will become intimates of eternal joy while the heedless will be afflicted with everlasting regret. The luminous lamp of the Covenant will cast such radiance to the horizons that the world of mortality will become a realm of lights and the lowest plane will become a mirror of the Supreme Concourse. Then shall the firm ones rejoice and the violators suffer loss.

5 And upon you be glory.

3 عنقریب نسائم جانپروور بمروور آید و ماء منهم از غمام مُستَر فیض مُستمر گردد آنوقت ملاحظه خواهید فرمود که کشت زار حقیقت چه قدر طراوت و لطافت و حلاوت حاصل خواهد نمود دهقان حقیقی کشت خویش را ایاری فرماید و عنقریب مظهر کَرع اخرج شطّاه فاستغلظ و استوی علی سوقه یعجب الزّراع لیغیظ به الکُفّار فرماید

4 آندم یاران الهی همدم شادمانی ابدی گردند و غافلان مبتلای حسرت سرمدی شمع نورانی میثاق چنان پرتوی بافاق دهد که عالم ناسوت عالم انوار گردد و حیز ادنی آئینهء ملاً اعلی شود هُنالک یفرح الثّابتون و یخسر النّاقضون

5 و علیکم البهاء

INBA85:049, MMK3#238 p.171

AB02387

To: Mother of Muhammad Sabzivari et al., in Kushk Bagh

1 O friends of the Blessed Beauty! The days of life in this mortal world must surely come to an end. Honor and abasement, comfort and hardship, even kingly sovereignty will be rolled up. No name will remain, no trace, no order, no fulfillment nor unfulfillment - all will come to an end. "Thou hearest from them neither sound nor echo." But observe what a great distinction exists between the companions of the left and the companions of the right. One group, afflicted by their own desires and passions, becomes notorious and disgraced among stranger and kin alike, drowning in the darkness of the natural world and deprived of the breeze of grace and conscious feelings - like animals they end their days.

2 But the party of God has been delivered from the darkness of the natural world and illumined by divine light. They were set ablaze by the fire of the love of God and burned away the veil of separation. They discovered the reality of the purpose, became intoxicated from the divine cup, and with goblet in

1 ای دوستان جمال مبارک ایّام زندگانی البتّه در این جهان فانی پایان یابد عزّت و ذلّت راحت و زحمت حتّی سلطنت خسروی منظوی گردد نه نامی ماند نه نشانی نه سر و سامانی نه کامرانی نه ناکامی جمیع پایان رسد لاتسمع منهم صوتاً و لا رکراً ولی ملاحظه نمائید چه امتیاز عظیم بین اصحاب شمال و اصحاب یمین گروهی به هوا و هوس خویش مبتلا و در میانهء بیگانه و خویش بدنام و رسوا و در ظلمات عالم طبیعت غرق و از نسیم عنایت و احساسات وجدانی محروم مانند حیوان ایّام خویش پایان رسانند

2 و اما حزب الله از ظلمت عالم طبیعت نجات یافته بنورانیت الهیه روشن گشته بنار محبت الله برافروختند و پردهء حجاب بسوختند و بحقیقت مقصود پی بردند از جام الهی سرمست گشتند و قدح بدست در این میدان محبت الله رقص کُنان

hand, dancing in this arena of the love of God, they sacrificed their lives and soared to the horizon of eternal glory. "Are those who are martyred in the path of God and those who perish in the path of desire equal? How great is the difference between these two!" And upon you be the Most Glorious Glory.

جانفشانی نمودند و بافق عزّت ابدیّه پرواز کردند
هل یستوی الذین یستشهدوا فی سبیل الله و الذین
هلکوا فی سبیل الهوی شتان بین هؤلاء و هؤلاء
و علیکم و علیکن البهاء الأبهی

MMK3#279 p.202

AB02339

To: Shabahang et al., in Mosul

¹ O divine captives! Let it not cross your mind for a moment that those prisoners in the path of God have been forgotten or neglected, or that they are deprived of the attention of hearts. Rather, at all times and moments, in complete humility and supplication at the threshold of the All-Glorious, I beseech and implore: "O Kind Lord! These strangers are wanderers in Thy lane, and these captives are prisoners in the path of love for Thy beauteous countenance. They are Thy helpless ones and the destitute ones in Thy path. Make them the recipients of the glances of Thy merciful eye and bestow upon them the favors of the King of bounty. Make their nostrils fragrant with holy fragrances and make their souls joyous and stirred with life-giving breezes. O Kind Bestower! Grant a gift and show a favor that we may all gather in the world of Thy most glorious Kingdom under the shade of Thy merciful Tree and be distinguished by the bounties of Thy Divine Unity."

¹ ای اسرای الهی چنان بخاطر نگذرد که آتی آن
اسیران سبیل الهی نسیان و فراموش شده‌اند و
یا آنکه از توجهات قلوب محروم بلکه در جمیع
احوال و احوال در کمال تضرّع و ابتهال بدرگاه
ذوالجلال عجز و نیاز میشود که ای یزدان مهربان
آن غریبان آوارگان کوی تواند و اسیران در
سبیل محبت روی دلجوی تو بی سر و سامان
تواند و بی دایگان و بیچارگان در راه تو لحظات
عین رحمانیت را شامل نما و الطاف سلطان
عنایت را مبدول فرما بنفحات قدس مشامشانرا
معطر کن و بنسائم روح‌پرور جانشانرا مسرور و
مبتزّای بخشنده مهربان موهبتی فرما و مرحمتی
کن تا کلّ در جهان ملکوت ابهات در ظلّ
شجره رحمانیت جمع گردیم و بمواهب حضرت
احدیتت مخصّص شویم

² In any case, O loved ones of God, were it not for endless occupations, calamities and difficulties, a letter would be sent each day to each one. But I swear by the Most Great Name that in the world of spirit and heart I am and have always been engaged in remembering you. In any case, O friends, the winds of tests are intensifying and the tempests of trials are at their most severe degree of fury. Make your feet firm and your hearts steadfast so that the covenant and pledge and promise and faith of the All-Merciful may find stability and establishment like a spirit in the temple of all creation and possibility. And upon you be glory, O loved ones of God and His faithful and trusted ones.

² باری ای احبّای الهی اگر مشاغل و مصائب
و متاعب بی‌پایان نبود هر روز بجهت هر یک
مکتوبی ارسال میگردید ولی قسم باسم اعظم در
عالم جان و دل دائماً بذکر شما مشغول بوده و هستم
باری ای دوستان اریاح افتتان در اشتداد و
عواصف امتحان در اشدّ درجه از هیجان قدما
راسخ نمائید و قلوبرا ثابت تا عهد و پیمان و میثاق و
ایمان حضرت رحمن چون روح در هیکل اکوان
و امکان استواء و استقرار یابد و البهاء علیکم یا
احبّاء الله و اودائه و امانائه

MMK5#259 p.200

AB02475

To: Father of Mirza Ali Muhammad (Nayyn), in Nain

- 1 O thou who supplicateth God to grant him sanctuary within the precincts of His Most Great Mercy! 1 يا من يدعو الله ان يمجّره في جوار رحمته الكبرى
- 2 Know thou that factions have, from the earliest centuries, been anxiously waiting to observe the manifest brilliance of the Light of Guidance and the emergence of the Elevated Stars; the appearance of the Promised Manifestation from Jabulqa and Jabarsa. Jews have been anticipating the appearance of the Promised One from the City of the Sabbath which is concealed from the eyes; the same is Jabulqa. The community of Jesus [Christians] await the appearance of the Promised One from the centre of the sky, upon a cloud, descending from the most elevated zenith; the same is Jabarsa. The Kaisaniyya await the appearance of the Promised One from out of the interior of the mountain of Radwa nigh unto the Luminous City [Medina]; the same is Jabulqa. The ancient Persian community [Zoroastrians] await the manifestation of their Promised One from an unknown location; the same is Jabarsa. 2 اعلم انّ الأحزاب في القرون الأولى كانوا بكلّ لهف يترصدون سطوع نور الهدى و بزوغ كوكب العلى و ظهور الموعود من جابلقا و جابرصا اليهود كانوا ينتظرون ظهور الموعود من مدينة السبت المخفية عن الأنظار وهذا هو جابلقا و أمة عيسى ينتظرون ظهور الموعود من كبد السماء على سحاب نازل من الأوج الأعلى فهذا هو جابرصا و الكيسانية ينتظرون ظهور الموعود من بطن جبل رضوى القريب الى المدينة النوراء فهذا هو الجابلقا و أمة الفرس القديمة ينتظرون ظهور موعودهم من محل مجهول فهذا هو الجابرصا
- 3 Every community awaits the appearance of their Promised One from either a “city” (madina) and “island” (jazira) or an “enclosure” (hazira) hidden from perception. On this account have They been opposed on the Day of Their manifestation. Nay rather, have those Sanctified, Luminous Temples [the Promised Ones] been the victims of unjust treatment and hatred. Such is a tyrannical and an erroneous way to tread these Manifestations of the Most Excellent Names. Otherwise, were every community to find that their Promised One appeared according to its own anticipated signs and portents, then they would not come to fall into the cradle of descent nor sink into the abyss of their own despondency! 3 و كلّ أمة تنتظر موعودها من مدينة او جزيرة او حظيرة مخفية عن الأنظار و بهذا اعترضوا عليه يوم ظهوره بل قاموا بظلم و بغضاء على تلك الهياكل المقدسة النوراء و هذا سبب الخطاء و الظلم على مظاهر الأسماء الحسنى والآ لو وجدت كلّ أمة موعودها بحسب العلائم و شروطها لما سقطت في مهاد هبوطها و دركات قنوطها
- 4 I, assuredly, out of love for thee and for thy glorious son (or family, najlika), do summon thee unto Guidance and exhort thee to strive in the Cause of thy Lord unto He guide thee unto the Light which shineth from the Supreme Horizon. Ponder attentively the accounts of the prophets and the Messengers of the past: how it was that they were calumniated against; in what manner they were treated; how it was that individuals became veiled from the Truth and were heedless of the Remembrance of their Lord. Do this until such time as He enableth the lights of Truth to shine upon thee, setteth thee apart from error, causeth thee to attain unto the station of the “knowledge of certitude” (ilm al-yaqin), guideth thee unto the “essence of 4 و انا حباّ بك و بنجلك المجيد ادعوك الى الهدى و اقول لك جاهد في امر ربك حتى يهديك الى النور الساطع من الأفق الأعلى و تمنع في الأنبياء و المرسلين السابقين و فيما اعترضوا به عليهم و ماذا فعلوا بهم و بماذا احتجوا عن الحق و غفلوا عن ذكر ربهم عند ذلك يلوح لك انوار الحق و يتميز عن الباطل و تصل الى مقام علم اليقين و

certitude" ('ayn al-yaqin) and causeth thee to realize the "reality of certitude" (haqq al-yaqin) through the bounty of the Manifest Light. And upon thee be greeting and salutation.

تهتدی الی عین الیقین و تتحقّق بحقّ الیقین بفضل
من التور المبین و علیک التحیة و التّناء

BRL_DAK#1155, MKT1.161, MNMK#045

p.130

AB12839

To: Marie Jackson, in Paris

- 1 O thou who art enkindled with the fire of the love of God! Thy letter dated July 24th was received. Its contents were replete with evidences of divine love and contained high praise for the handmaiden of God, Miss Bolles, her eloquent speech and lucid expression, and how she is a brilliant lamp in diffusing the divine light and exalting the Cause of the Blessed Beauty. This is from the universal power that should cause all to awaken. Previously, her condition, eloquence, and understanding were known to all to be of a certain degree. Now observe to what degree they have risen - the difference is as between earth and heaven. This is sufficient proof and ample evidence that when a soul enters beneath the shadow of the Word of God, sacrifices with heart and soul, and becomes detached from all else save God, in how short a time such tremendous progress is made.
- 2 I hope that Mr. Seagur will likewise become the cause of amazement to all souls and be so enkindled with the fire of the love of God as to illumine the region of Paris. Concerning your journey to America, you wrote that you would go and teach all your family members - this is very good. However, if it is possible to travel with Miss Farmer, that would be better, and your stay in Paris is also beloved. Whatever comes to pass is acceptable.
- 3 O faithful servant of the Most Glorious Beauty! Soon you shall witness how His grace and bounty are like an endless ocean and His heavenly confirmations are like the rays of the brilliant sun. I hope that you will receive an abundant portion of this bounty and become immersed in the sea of joy.

۱ آیتها المشتعلة بنار محبة الله مكتوب مورخ ۲۴ تموز
واصل گردید مضمونش مشحون بدلائل محبت
الهی بود و توصیف زیاد از امة الله مس بولس
و فصاحت بیان و بلاغت تبیان او و اینکه در
انتشار نور الهی و اعلاء امر جمال مبارک شمع
ساطع است این از قدرت کلیه است که باید
سبب انتباه کل گردد از پیش حالت و فصاحت
و ادراکات او در نزد کل مشهود بود که در
چه درجه است حال نیز ملاحظه نمائید که در
چه درجه است فرق از زمین تا آسمانست این
برهان کافیت و دلیل وافی که هر نفس در
ظل کلمة الله درآید و به جان و دل جانفشانی
نماید و منقطع از ما سوی الله گردد اندک مدتی
چه قدر ترقی خواهد نمود

۲ انشاء الله امیدوارم که مستر سیکور نیز سبب
حیرت نفوس گردد و بنار محبت الله چنان
برافروزد که قطعه پاریس را روشن نماید در
خصوص مسافرت به امریک مرقوم نموده
بودید که رفته جمیع خانه واده خویش را تبلیغ
نموده بسیار موافق اما با مس فارمر اگر ممکن
شود که با یکدیگر باشید خوشتر است و مکث
در پاریس نیز محبوب هرنوع که پیش آید همان
موافق

۳ ای خادمه صادقه جمال ابهی عنقریب
مشاهده خواهی نمود که فضل و موهبت او
چون بحر بی پایانست و تأییدات ملکوتش مانند
شعاع خورشید تابان امیدوارم که از این فیض
نصیب موفور بری و در بحر سرور مستغرق
گردی

4 And upon thee be greetings and praise.

4 و عليك التَّحِيَّةُ و النَّاءُ

BRL_DAK#1239

AB02434

To: Baha'is of Qasrud-Dasht

1 O friends of 'Abdu'l-Baha! Mr. Qabil offers utmost praise for the eagerness, enthusiasm, passion, joy, delight, rapture and attraction of those spiritual friends. This news became the cause of spirituality and fragrance, that praise be to God, in the native land of the Most Exalted Beauty, may my spirit be sacrificed for Him, a life-giving breeze has arisen and a perfumed fragrance has spread. The Hand of Power has raised up blessed souls so that that pure climate became delightful and musk-diffusing, and the signs of resurrection became manifest. Faces became illumined and hearts became as rose gardens, and through the eternal bounty of the Most Merciful Lord, the plains and wilderness became as flower gardens and rose gardens.

1 ای یاران عبدالبهاء جناب قابل نهایت ستایش از شوق و ذوق و شور و سرور و طرب و وله و انجذاب آن یاران روحانی مینماید این خبر سبب روح و ریحان گشت که الحمد لله در کشور موطن جمال اعلی روحی له الفداء نسیم جانپرور برخاست و رائح معطر منتشر گشت ید قدرت نفوس مبارکی برانگیخت که آن اقلیم پاک طرب انگیز شد و مشکبیز گشت و آثار رستخیز آشکار شد رخها روشن شد و دلها گلشن گشت و دشت و صحرا بفیض ابدی حضرت رحمن گلزار و گلستان گردید

2 O divine friends! The elemental fire in the fire-temple has been extinguished for some hundreds of years. Now is the time for the fire of the love of God to blaze and flame forth in the hearth of hearts, and for its terrible blaze to spread to all regions and corners.

2 ای یاران الهی نار عنصری در آتشکده سده سالهای چند است خاموش شده است حال وقت آنست که نار محبت الله در آتشیخانه دلها شعله زند و زبانه کشد و لهیب مهیبش به اطراف و انکاف سرایت نماید

3 O God! O Originator of all beings and Creator of all possibilities! The fire of Thy love has blazed up in hearts and tears have flowed in love for Thy Beauty, and patience has ended in yearning to witness Thy lights, and the blaze of that fire kindled in hearts has intensified until hearts and innermost beings have been consumed, and the cry of the pure ones has risen to the Kingdom of eternity in anguish of meeting, and they long for annihilation in their eagerness to attain Thy presence in Thy Most Glorious Kingdom, and they seek the field of sacrifice in love for Thy Most Exalted Beauty. O Lord, Lord! Those regions are the native place of the Manifestation of Thy Self and the Dayspring of Thy Light and the Dawning-place of Thy signs and the source of Thy evidences. Illumine them through the effulgence of the Sun of Thy Oneness and adorn them with the effects of Thy glorious age and Thy manifest

3 اللهم یا بادع الأكوان و براء الامکان قد اضطرمت فی القلوب نار محبتک و انسجم الدموع حباً بجمالک و انصرم الصبر فی اشتیاق مشاهدة انوارک و اشتد لهیب تلك النار الموقدة فی الأفئدة حتّی احترق القلوب و الأحشاء و ارتفع ضجيج الأصفیاء الی ملکوت البقاء فی حسرة اللقاء و یتنون الفناء شوقاً الی لقاءک فی ملکوتک الأبهی و یتبعون مشهد الفداء حباً بجمالک الأعلی ربّ ربّ انّ تلك الدیار موطن مظهر نفسک و مطلع نورک و مشرق آیاتک و مورد بیناتک نورها باشرق شمس احدیتک و زینها باثار عصرک المجید و نورک المبین و

light and Thy mighty secret. Verily Thou art powerful over all things and worthy to answer prayer.

سرّك العظيم انك لعلی كلّ شيء قدير وبالاجابة
جدیر

INBA84:273

AB02451

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar who is ignited in the fire of the love of God! By God, the Truth, verily the dwellers of the Most Glorious Kingdom pray for you and praise you and address you, saying: "Upon you be the praise of God, upon you be the outpourings of God, upon you be the glory of God, upon you be the grace of God!" Blessed art thou for having held fast to the Covenant. Good news be unto thee for having been illumined by the light of the dawning-place. Joy be unto thee for having drunk from this overflowing cup from the hand of the Luminary of the horizons. Pleasant be unto thee the feast descending from the Most Glorious Kingdom. Blessed art thou for having rent asunder the veils and torn away the coverings, and neither were the doubts of the people of allusions able to prevent thee, nor did the great tribulation veil thee from the Covenant, nor did the mighty earthquake shake thee from the Covenant of the Lord of the Dawning-Place.

1 أيها السّمندر المتوقّد في نار محبة الله تالله الحقّ انّ سكّان الملكوت الابهي ليصلّين عليك و يثنّين عليك و يخاطبونك و يقولون عليك ثناء الله و عليك فيوضات الله و عليك بهاء الله و عليك فضل الله طوبى لك بما تمسّكت بالميثاق بشرى لك بما تنوّرت بنور الاشراف هنيئاً لك بما شربت من هذه الكأس الطافحة من يد نير الآفاق و مريئاً لك المائدة النازلة من الملكوت الابهي و طوبى لك بما خرقت الحجاب و هتكت السّحات و مامنعتك شبّهات اهل الاشارات و ماججبتك الفتنة العظمى عن الميثاق و مازعزعتك الرّجفة الكبرى عن عهد ربّ الاشراف

- 2 O my Lord! This is a phoenix of the fire of Thy love - his heart's blood, his essence, his heart and his inner being have been consumed by the fire kindled in the Tree of Thy mercifulness, and his identity has been set ablaze by the flame that blazed forth in the Tree of Thy oneness, until he has become completely effaced from his own self, his essence and his identity, purely and sincerely in Thy Cause. O God! Make him a sign of Thy Most Glorious Kingdom just as Thou hast made him a banner of the establishment of Thy Covenant among all beings. O my Lord! Send down blessing upon his lineage and children and his descendants, that they may all arise to serve Thy Cause and spread Thy remembrance and manifest Thy proof and proclaim Thy sovereignty and establish Thy evidence and reveal Thy power. Make them, O my God, signs of the Kingdom and clear evidences of the outpourings of the realm of divinity and lights of unity and mysteries of detachment and the manifestation of the signs of uniqueness in this new age and glorious century. O my Lord! Protect him from

2 اى ربّ هذا سمندر نار محبتك قد احترقت مهجته و ذاته و قلبه و فؤاده بالنّار الموقدة في سدره رحمانيتك و اشتعلت هويته بالشعلة التي تلهبت في سدره فردايتك حتى فنى عن ذاته و كينونته و هويته خالصاً مخلصاً في امرك اللهم اجعله آية ملكوتك الابهي كما جعلته راية اثبات ميثاقك بين الورى اى ربّ انزل البركة في سلالته و اولاده و في احفاده حتى يقوموا كلّهم على خدمة امرك و نشر ذكرك و اظهار برهانك و اعلان سلطانك و اقامة حجّتك و ابراز قوتك و اجعلهم يا الهى آيات الملكوت و بينات فيوضات اللاهوت و انوار التوحيد و اسرار التجريد و ظهور آيات التفريد في هذا العصر الجديد و القرن المجيد اى رب احفظه عن كلّ الموبقات و ابعده عن الآفات و احرسه

all destructive things and keep him far from calamities and guard him from falsehoods. Verily Thou art the Mighty, the Powerful, the Guardian, the Bestower.

من المؤتفكات أنك انت العزيز المقتدر المهيمن
الوهاب

AYBY.348 #030, TRZ1.156

AB02351

To: Aqa Mirza Baqir Bassar, in Rasht

- 1 O servant of the Ancient Beauty! Your letter was read, and regarding your complaints and grievances, you are right and your claims are justified. But what can be done, when 'Abdu'l-Baha is immersed in an ocean of occupations and difficulties?
- 2 He must correspond with East and West, and converse with North and South. He must answer all questions and comfort all souls. For every newborn child he must write an eloquent letter, and for every soul ascended to God he must seek pardon and forgiveness. For every sorrowful one he must be a consoler, and for every joyful one a confidant. With each individual separately he must maintain continuous correspondence, diffuse the divine fragrances, and raise up the Word of God in every spot. He must be a brilliant banner to the East and a mighty sign to the West, a flame to Africa and a light to America. He must associate and mingle with strangers while avoiding harm from acquaintances. He must resist opposition and defend against corruption. Consider how a single person can bear all these trials and tribulations and fulfill these endless duties.
- 3 The Ancient Beauty is aware of this pure heart which, like an ocean, is surging with love for the friends, and is intoxicated and bewildered with the wine of longing. You have never been forgotten, nor will you ever be - be assured of this. And if there is any shortcoming in sending letters, yet heart and soul are constantly and joyfully occupied with remembrance of the friends.
- 4 I beseech God to make all intimate with holy fragrances, and to bestow upon the gardens of hearts at every moment boundless freshness and grace from His eternal bounty. And upon you be greetings and praise.

1 ای بنده دیرین جمال ابهی نامهات تلاوت گشت و آنچه گله فرمائی و شکوه نمائی محقی و استحقاق محقق ولی چه توان نمود که عبدالبهاء مستغرق در بحر مشاغل و غوائل

2 باید با شرق و غرب مخیره نماید و با جنوب و شمال مناظره جمیع مسائل را جواب دهد و کل نفوس را دلجوئی نماید بهر مولودی جدید نامه بلیغ نگارد و از برای هر متصاعدی الی الله طلب عفو و مغفرت کند هر محزون را غمخوار شود و هر مسرور را همراز گردد بهر یک وحده منفرداً مخیره مستمره نماید و نشر نفحات الله کند و در هر نقطه‌ئی اعلاء کلمه الله نماید خاور را رایت باهره گردد و باختر را آیت قاهره شعله افریک گردد و لمعه امریک شود با بیگانگان بسازد و پیامیزد و از ضرر آشنایان بهره‌زد مقاومت عناد کند و مدافعه فساد نماید ملاحظه فرما شخص واحد چگونه تحمل این محن و بلا یا نماید و از عهده این مشاغل بی پایان برآید

3 جمال قدیم واقف این قلب سلیمست که مانند دریا بحب یاران پر جوش و خروشت و از صهای اشتیاق مست و مدهوش آنی فراموش نشده و نخواهی شد مطمئن باش و اگر چنانچه در ارسال نامه قصور گردد ولی دل و جان بیاد یاران بدون فتور مشغول و مسرور

4 از خدا میطلبم که کل را بنفحات قدس هدم فرماید و حدائق قلوب را هر دم از فیض ابدی

طراوت و لطافت بن اندازہ عطا فرماید و علیک
التحیة و الثناء

BRL_DAK#1088, MMK5#129 p.101,
AHB_132BE #05-06 p.04

AB02391

To: Ibtihajul-Mulk, in Rasht

- 1 O one intoxicated with the wine of the Covenant! The letter you wrote addressed to Haji Seyyed Javad was reviewed. In brief, its contents were that some difficulties had arisen in Samandar's business affairs, and the friends in Qazvin decided there should be a separation between the two parties. However, this breach will not heal, rather it appears the matter will become more difficult and the knot more tight.
- 2 O steadfast one! Truly Samandar is loving and seeks reconciliation to the extent possible, unless circumstances arise that are beyond his means. And Aqa Ali also has shown and continues to show the utmost effort toward achieving a good reconciliation, and desired the preservation of business unity and did not want any shortcoming or laxity, but the matter became difficult. Therefore the divine friends, both in Rasht and Qazvin, must use sound judgment and far-sighted thinking to devise a solution for healing this breach. They must give attention to this matter, offer opinions and consult, and by whatever means possible create conditions that will bring relief to Samandar and Aqa Ali and freedom from scattered affairs. For it would be a pity for that pure heart to remain in anxiety over debts and distress. The friends must, in such circumstances, demonstrate the power of sincerity and sound opinions and the benefits of consultation, and with perfect joy and fragrance, through divine confirmation, manage one another's affairs so that every pure soul may find deliverance from severe hardships and the abyss of difficulties.
- 3 And upon you be greetings and praise.

1 ای سرمست جام پیمانه پیمان نامه‌ئی که بنام جناب حاجی سید جواد مرقوم نموده بودید ملاحظه گردید مختصر مآل اینکه در امور تجارت حضرت سمندر خللی عارض و یاران قزوین چنین رأی زدند که تفریق بین الفریقین گردد ولی این خرق التیام نیابد بلکه بنظر چنین آید که کار مشکلتر گردد و عقده محکم تر شود
انتهی

2 ای ثابت ثابت حضرت سمندر فی الحقیقه مهرپرورند و بقدر امکان طالب التیام مگر آنکه اسباب چنین فراهم آید که از عهده برنایند و جناب آقا علی نیز نهایت همت را در حسن التیام داشته و دارند و آرزوی بقای وحدت تجارت داشتند و قصور و فتوری نخواستند ولی کار مشکل شد پس باید یاران الهی چه در رشت و چه در قزوین برای رزین و فکر دوربین در این قضیه تدبیری نمایند که این خرق التیام یابد و این قضیه را اهتمام دهند رائی زنند و مشورتی نمایند و بهر وسیله که باشد اسبابی فراهم آرند که حضرت سمندر و آقا علی را راحتی حاصل گردد و از تشنّت امور فراغت حاصل شود زیرا آن قلب پاک حیف است که در تشویش دیون و اضطراب ماند یاران باید در چنین موقعی قوت خلوص و حسن آراء و فوائد شور بنمایند و بکمال روح و ریحان بتأیید حضرت یزدان تمشیت امور یکدیگر دهند تا هر پاک جانی از شدت زحمات و ورطه مشقات نجات یابد

3 و علیک التحیة و الثناء

MKT5.230

AB07550

To: Baha'is of Sabziwar, in Sabzihvar

1 O ye who are aflame with the fire of the love of God!

1 ای مشتعلین بنار محبة الله

2 In the Arabic tongue, “ghabra” means earth and “khadra” means the supreme heaven. The Blessed Beauty, may my spirit be a sacrifice for His loved ones, named that country “Khadra”. Therefore, through His bounty and favor that land must become heaven and that country must become the dawning-place of the radiant moon. The friends must become stars of the heaven of sanctification, and the loved ones must become brilliant luminaries of the horizon of divine unity, so that the result of this sacred name may become manifest and evident.

2 غبراء در لسان عربی زمین است و خضرآء سپهر برین جمال مبارک روحی لأحبائه الفداء آن کشور را خضرآء تسمیه فرموده‌اند لهذا باید به فیض و عنایتش آزمین آسمان گردد و آن کشور مطلع مه تابان یاران اختران فلک تقدیس شوند و دوستان نجوم ساطعهء مطلع توحید تا نتیجهء این نام مقدس ظاهر و عیان شود

3 Therefore, O ye friends, strive with the utmost effort, firmness and steadfastness, so that that region may become the realm of the All-Merciful, the All-Compassionate, and that country may become the dawning-place of lights. May its horizon become illuminated and its dawning-point become the manifestation of the bestowals of the Lord of Bounties. May its rising star become the radiant moon and its brilliant sun become resplendent and manifest in the contingent world. May its Saturn become the candle of the palace and its Mars become the commander of the hosts of the All-Merciful.

3 پس ای یاران بکمال همت و ثبوت و استقامت بکوشید تا آن خطه اقلیم حضرت رحمن رحیم شود و آن دیار مطلع انوار گردد افقش روشن شود و مطلعش مظهر مواهب ربّ ذو المنن کوکب طالعش مه تابان شود و آفتاب انورش ساطع و لائح در عالم امکان کیوانش شمع ایوان گردد و بهرامش سالار سپاه رحمن

4 This servant, with utmost humility and contrition, supplicates at the Threshold of the Lord: O Peerless Beloved! These souls are Thy friends and the servants of Thy Threshold. They are intoxicated with Thy wine and wandering in Thy desert. They are thirsting for Thy Salsabil and following Thy mighty proof. Confirm them and grant them success, so that each one may become a sign of guidance and a gift of the Supreme Concourse. May they become the manifestations of the mysteries of unity and the dawning-places of the lights of detachment. May they become the hosts of the Kingdom and the life-giving armies of the Ever-Living, the Self-Subsisting. May they shatter the armies of self and passion, and seek shelter in mercy and righteousness. May they become the cause of life and bestow the spirit of salvation. O Lord! O Forgiver! Grant such a bounty that all may become companions at the divine feast and become intoxicated with the wine of the gifts of the Lord God.

4 این عبد در نهایت ذلّ و انکسار بدرگه پروردگار عجز و نیاز آرد که ای محبوب بی‌انبار این نفوس یاران تواند و بندگان آستان تو سرمست صهای تواند و سرگشتهء صحرای تو تشنهء سلسبیل تواند و پیروان دلیل جلیل تو تأیید فرما توفیق عطا کن تا آنکه هریک آیت هدی گردند و موهبت ملأ اعلی مظاهر اسرار توحید شوند و مطالع انوار تجرید جنود ملکوت شوند و جیوش حیات بخش حیّ لایموت سپاه نفس و هوی را در هم شکنند و پناه رحمت و تقوی جویند سبب حیات شوند و روح نجات بخشند ای پروردگار ای آمرزگار عنایتی فرما که کل حریفان بزم الهی گردند و سرمستان بادهء موهبت حضرت یزدانی

5 Upon you be greetings and praise.

5 و علیکم التّحیّة و الثّناء

BRL_DAK#1157, MMG2#200 p.228x,
MUH2.1114x

AB02385

To: Afnan Alai, Mirza Buzurg et al., in Shiraz

- ¹ O two tender branches of the Blessed Tree! Your letter arrived and brought the utmost joy and delight regarding the completion of the honored House and the conclusion of its accounts. His Holiness the Confirmed One is truly confirmed, victorious, successful and radiant. Praise be to God that in such a storm and such a general onslaught, when all hearts are troubled and souls are disturbed, 'Abdu'l-Baha with complete confidence and tranquility engaged you in building the honored House and occupied His Holiness the Afnan of the Blessed Tree, Jinab-i-Haji Mirza Muhammad-Taqi, with constructing the Mashriqu'l-Adhkar. At such a time we have arisen with heart and soul to accomplish something that the sincere ones of the past undertook in times of complete safety, security and peace of heart and soul. This is none other than from the infinite bounty of the Blessed Beauty, may my spirit be sacrificed for His loved ones. Therefore, in gratitude for being enabled to achieve this mighty endeavor, we must offer thanks at the threshold of the Ancient Lord for granting success in such service. His is the praise and His is the thanks for this.

- ² We were grieved by the intensification of illness of the assured handmaiden of God, the mother of Aqa Mirza Baha'u'd-Din, and with utmost sorrow and regret I offered a prayer seeking forgiveness at the Divine Threshold. The text of that prayer is enclosed. As for the sum that that honored lady had willed - it arrived at a very opportune time when funds were scarce in the Holy Land and enemies were mounting an intense assault. It was presented to a very worthy cause and deserving person. This too demonstrates that honored lady's sincerity. Upon you both be greetings and praise.

GEN.180

¹ ای دو قصب رطیب سدره مبارکه نامه شما رسید و از اتمام بیت مکرم و انتهای حساب نهایت روح و ریحان حاصل گردید حضرت مؤید فی الحقیقه مؤیدند و مظفر موقتند و منور الحمد لله که در چنین طوفانی و چنین هجوم عمومی که جمیع قلوب مشوش و نفوس مضطرب عبدالبهاء در نهایت اطمینان و سکون و قرار شما را بعمار بیت مکرم واداشت و حضرت افنان سدره مبارکه جناب حاجی میرزا محمد تقی را ببنای مشرق الأذکار مشغول نمود در چنین وقتی امری که در زمان نهایت سلامت و امان و آسایش دل و جان مخلصین سابق پرداختند ما در چنین بلای ناگهان بآرزوی دل و جان قیام نمودیم این نیست مگر از فضل بینهای جمال مبارک روحی لأحبائه الفداء لهذا بجهت موقتیت باین امر عظیم باید بشکرانیت درگاه رب قدیم پردازیم که موفق بر چنین خدمتی فرمود له الحمد و له الشکر علی ذلک

² از اشتداد مرض امه الله الموقنه والده آقا میرزا بهاء الدین متأثر شدیم و در کمال تأثر و تأسف مناجاتی در طلب مغفرت بدرگاه احدیت نمودم نص آن مناجات در جوفست اما مبلغی که آن محترمه وصیت نموده بود رسید ولی بسیار بموقع در ارض اقدس کار تنگ شده بود و اعدا در نهایت هجوم در محلی بسیار لازم و بشخصی بسیار سزاوار تقدیم شد این نیز دلالت بر خلوص آن محترمه مینماید و علیکم التّحیّة و التّناء

INBA87:347c, INBA52:356b

AB02453

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

- 1 O noble branch of the Blessed Tree! Your letter dated the 25th of Jamadi'th-Thani was received and its contents were noted. 'Abdu'l-Baha has the utmost joy in the divine friends from Shiraz. However, the expectation from the people of that sacred soil is that they should surpass all other regions in their enthusiasm, ecstasy, attraction and joy, and carry away the ball of precedence and victory from the field of the love of God. For that region is the homeland of the Gracious Lord and that country is the dawning-place of the Most Luminous Sun. If ever a word issues from the pen, it is with this expectation in view.
- 2 Furthermore, some had secretly begun to speak ill of others without cause, and these individuals gradually increased in number and were daily multiplying. It was observed that if this situation were to continue in this manner, this condition would spread to all, and in this manifest Day such a state must not and should not exist. Rather, all the friends must offer the utmost praise for one another so that it may bring joy to the heart of 'Abdu'l-Baha. Otherwise, sorrow will prevail and counsels will involuntarily flow from the pen.
- 3 As for the Holy House, it must certainly be pure and sanctified. There should be a place nearby to serve as residence for the caretaker and gathering place for pilgrims, while the august House remains empty, unoccupied and sacred.
- 4 Enclosed is a letter for His Holiness Afnan of the Divine Lote-Tree, Aqa Mirza Aqa, the respected son of His Holiness the Branch of the Divine Tree who attained the Supreme Companion, Jinab-i-Haji Mirza Muhammad-'Ali. And upon you be greetings and praise.

1 ایها الفرع الکریم من السدرۃ المبارکۃ مکتوب مورخ بیست و پنجم جمادی الثانی واصل گردید و بر مضمون اطلاع حاصل شد عبدالبهاء از اهل شیراز یاران الهی نهایت سرور را دارد ولی از اهل آن خاک پاک توقع این است که بر جمیع اقالیم در شوق و وله و جذب و طرب تفوق جویند و گوی سبقت و پیشی را از میدان محبت الله برابند زیرا آن اقالیم موطن رب کریمست و آن کشور مشرق آفتاب انور اگر چنانچه کلمه‌ای از قلم صادر گردد نظر باین توقعست

2 و دیگر آنکه بعضی سرّاً بمذمت دیگران بدون سبب پرداخته بودند و این اشخاص کم کم تعدد یافت و روز بروز در تزايد بود ملاحظه گردید که اگر حال بر این منوال پاید این حال سرایت بعموم کند و در این یوم معلوم چنین حال نباید و نشاید بلکه باید جمیع یاران نهایت ستایش را از یکدیگر نمایند تا سبب فرح قلب عبدالبهاء گردد و الا حزن غلبه نماید و بی اختیار از قلم نصائح صادر گردد

3 و اما در خصوص بیت مقدس البتّه باید طاهر و مطهر باشد محلی در جوار باشد که مسکن خادم و محفل زوّار گردد و بیت معمور خالی و فارغ و مقدس ماند

4 مکتوبی در جوفست بحضرت افنان سدره الهیه آقا میرزا آقا نجل محترم حضرت فرع شجره الهیه الفائز بالرفیق الاعلی جناب حاجی میرزا محمد علی برسانید و علیک التحیة و الثناء

INBA87:319, INBA52:324

AB02360

To: Ali Muhammad Sarrishtihdar, in Tihiran

- 1 O thou who art firm in the Covenant! What thou hadst written was read with utmost care despite lack of time. It brought the greatest joy and delight. Praise be to God, thou hast been and art confirmed and successful in all matters. Today whoever remains firm in the Covenant and detached from the people of the world becomes illumined by the Orb of Effulgence, for the invisible Kingdom bestows continuous bounty.

1 ای ثابت بر پیمان آنچه مرقوم نموده بودی بدقت تمام باوجود عدم فرصت قرائت گردید نهایت روح و ریحان حاصل شد الحمد لله در جمیع موارد مؤید و موفق بوده و هستی الیوم هر کس ثابت بر میثاق شود و منقطع از اهل آفاق مستفیض از نیر اشراق گردد زیرا ملکوت غیب فیض مستمر مبذول میفرماید
- 2 O thou faithful servant of the Abha Beauty, be confident in the great grace and gift. The confirmations of the Sun of Truth are ever encompassing and success is continuous. Engage in teaching for it is the magnet of divine confirmation. Show no laxity and let no event disturb thy heart. Be occupied with promoting the truth with perfect wisdom.

2 ای بنده صادق جمال ابهی مطمئن به فضل و موهبت کبری باش تأییدات شمس حقیقت همواره شاملست و توفیقات متواصل بتبلیغ مشغول شو که مغناطیس تأیید است فتور میار و از هیچ واقعه‌ئی خاطر میازار در کمال حکمت بترویج حقیقت مشغول شو
- 3 As for unveiling, today 'Abdu'l-Baha stands and faces all the parties of the world. He has completely burned away the veils and coverings, and with a radiant face raises the cry of "Ya Baha'u'l-Abha" in all parts of the world, while internal and external enemies in all regions stand with utmost hatred. Therefore the friends must wisely show some consideration and not unveil, so that it may help calm the great agitation and alarm of the parties. They should act with wisdom, for wisdom as revealed in the Book is most pleasing and attractive.

3 به پرده‌دری الیوم عبدالبهاء قائم و با جمیع احزاب عالم مقابل سترو حجاب را بکلی سوخته بارخی افروخته نعره‌زنان آهنگ یابهایه‌الابهی در کل نقاط عالم بلند نموده و اعدای داخل و خارج در جمیع اقالیم باشند بغضا قائم لهذا حکمه باید احباء قدری مدارا نمایند و پرده‌دری نمایند تا سبب تسکین جزع و فزع عظیم احزاب شود بحکمت حرکت فرمایند که حکمت منزله در کتاب خوشتر و دلکشتر است
- 4 Thou hast been and wilt be confirmed, be confident. As thou hast observed, I hope through the aid and favor of my Lord that thou wilt succeed in rendering important services. The friends of God must arise with utmost kindness. Just as you have done, the more oppression they witness, the more faithfulness they must show, so that it may cause the appearance of the great gift in the world of creation.

4 تو مؤید بوده و خواهی بود مطمئن باش چنانچه مشاهده فرمودی امیدوار از عون و عنایت پروردگارم که بخدومات کلیه موفق گردی احبای الهی باید بنهایت مهربانی قیام نمایند همچنانکه شما مجری داشتید هرچه جفا بیشتر بینند وفا بیشتر بنمایند تا سبب ظهور موهبت کبری در عالم ابداع گردد
- 5 Deliver the enclosed letters. And upon thee be greetings and praise.

5 مکاتیب جوف را برسانید وعلیک التّحیّة والتّناء

MKT8.048b

AB02367

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

- 1 O thou who art firm in the Covenant! Thy letter was received and thy sorrow and grief caused hearts to be affected, for my desire is that thou shouldst find increasing joy and gladness moment by moment and be moved to ecstasy by divine glad-tidings. Now, finding thee sorrowful, I became grieved. However, I beseech the Blessed Beauty to grant thee such joy and delight that thou shalt never become sorrowful in any circumstance - that is, that thou mayest attain eternal joy and everlasting spirit and fragrance.
- 2 Through a letter, convey on my behalf respectful greetings to the handmaid of Baha Miss Clifford and Mr. Dreyfus and their esteemed companion. In any case, O faithful servant of God, the purpose of their journey was that it might become a cause of remembrance and devotion for the heedless. Let them observe how the power of the Word of God has so penetrated the world of being that souls from the furthestmost western lands travel with utmost longing and eagerness to visit the friends in the East, and from this matter the connection between the friends of God becomes clear and evident.
- 3 O thou who art firm in the Covenant! Be not sorrowful. I am thy sympathizer and infinitely kind. Be not dejected by hardships and difficulties in this transient world. Consider Jesus son of Mary. In the words of Rumi:
- 4 "Though I must enter fire like Abraham, Though like John my blood be made to flow,
- 5 Though like Joseph I be cast in well and prison, Though through poverty I become Jesus son of Mary,
- 6 I'll not turn my head away, nor turn from Thee, For Thy command, my soul and body ready be."
- 7 Strive as much as thou canst to acquire spiritual characteristics and spread the divine fragrances. Deliver the enclosed letter. And upon thee be greetings and praise.

1 ای ثابت بر پیمان نامه رسید و حزن و اندوه شما سبب تأثر قلوب گردید زیرا مرا آرزو چنان که تو دمدم فرح و سرور بیشتریابی و از بشارت الهیه بوجد و طرب آئی حال چون ترا محزون یافتم مغموم شدم ولی رجا از جمال اهی دارم که ترا فرح و سروری بخشد که در هیچ موردی محزون نگردی یعنی فرح ابدی و روح و ریحان سرمدی یابی

2 امة البهاء میس کلیفورد و مستر دریفوس و رفیقہء محترمہشان را از قبل من تحیت محترمانہ بواسطہء مکتوب برسان یاری ای بندہء صادق حق مقصد از مسافرت آنان این بود کہ سبب تذکر و تبتل غافلان گردد ملاحظہ نمایند کہ قوہء کلمۃ اللہ چگونه در عالم امکان نفوذ نموده کہ از اقصی بلاد غرب نفوسی در نہایت اشتیاق و شوق بزیارت احبای شرق روند و از این قضیہ ارتباط احبای الہی واضح و مشہود گردد

3 ای ثابت بر پیمان محزون مباش من غمخوار تو هستم و بی نہایت مہربان از صدمات و عسرت در اینجہان فانی ملول مشو عیسی بن مریم را ملاحظہ کن بقول ملای رومی

4 گر در آتش رفت باید چون خلیل و ر چه یحی میکنی خونم سبیل

5 و ر چه یوسف چاہ و زندانم کنی و ر ز فقرم عیسی مریم کنی

6 سر نگردانم نگردم از تو من بہر فرمان تو دارم جان و تن

7 تا توانی در تخلّق باخلاق روحانیان بکوش و بنشر نفعات پرداز مکتوب جوفا برسانید و علیک التّحیّۃ و الثّناء

INBA79.043, MSHR4.329-330

AB05427

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

- 1 Your letter arrived and its contents were noted. Regarding the heavenly title for Jinab-i-Sani' that you had written about - that he desires to be remembered at the Divine Threshold by some mention and given a special title - therefore Jinab-i-Sani' is known at the Threshold of Truth as "Badi'u'l-Mawhibih" (Wondrous Gift). And I hope that the meaning and reality of every title will become embodied in his essence, so that the realities and meanings of every attribute may shine forth and become evident like rays of light from the lamp of his reality.
- 2 Regarding the Tablets with translation that you wrote should be sent from here - we have absolutely no translator here who can translate even one line of the Sacred Writings. How can we translate and send them from here? And this servant has absolutely no time to attend to such matters. Therefore, whatever Sacred Writings are suitable to Western tastes - those that are all about universal peace and wellbeing, love and faithfulness toward all human beings, truthfulness and reconciliation and friendship between all peoples, absence of corruption, accord and unity, and the way and conduct of the people of God - have those Tablets translated in Tehran through skilled translators with perfect eloquence and excellence and in the finest style, and then print them. Otherwise it is absolutely not possible here. And in America there is only one translator, no more, and that one has so much work it is beyond imagining. As for others, they are very weak in translation. And upon you be greetings and praise.

1 نامه شما رسید و مضمون معلوم گردید در خصوص لقب ملکوتی بجهت حضرت صنیع مرقوم نموده بودید که ایشانرا آرزو چنانست که در درگاه الهی بذکری مذکور گردند و بقلبی مخصوص لهذا حضرت صنیع در درگاه حق به بدیع الموهبة مشهور و من امیدم چنانست که معنا و حقیقت هر لقبی در هویت ایشان مجسم گردد تا حقائق و معانی هر صفتی مانند انوار از زجاجه حقیقت ایشان ساطع و لائخ گردد

2 در خصوص الواح با ترجمه مرقوم نموده بودید که از اینجا ارسال شود در اینجا ما ترجمانی نداریم ابداً که بتواند یک سطر از آثار مبارکه را ترجمه کند چگونه میشود در اینجا ترجمه کنیم و ارسال داریم و این عبد هم ابداً مجال اینگونه امور را یعنی رسیدگی ندارد لهذا در همانجا هرچه از آثار مبارک که موافق مشرب اهل غرب است که جمیع امر بصلح و صلاح عمومست و حب و وفا با جمیع افراد انسانی و راستی و آشتی و دوستی بین کافه نوع بشری و عدم فساد و اتفاق و اتحاد و روش و سلوک اهل الله است آن الواح را بواسطه مترجمهای ماهر در نهایت فصاحت و بلاغت و باحسن عبارت در طهران ترجمه نموده طبع شود والا در اینجا ابداً میسر نیست و در امریقا یک ترجمانست و بس و آن بقدری کار دارد که تصور نتوان نمود اما دیگران بسیار در ترجمه ضعیفند و علیک التحیة و الثناء

INBA79.032, AVK2.107.17x

AB02322

To: Baha'is of Tihiran

1 O God! O Bestower of gifts and Merciful One to all creation! I beseech Thee by the Point from which all contingent beings began and to which they returned, from which they originated and to which they reverted, and through which they were doubled and tripled and gathered together and separated and merged and incorporated - wherein are contained the realities of Thy mysteries and the wonders of Thy signs, and from which radiated the brilliance of Thy lights - to assist these servants of Thine to exalt Thy Word and spread the sweet fragrance of Thy knowledge and diffuse the perfume of Thy gift. Then make them steadfast in Thy Cause, firm in Thy love, clinging to Thy robe and holding fast to Thy religion. Thou art the Generous, the All-Bestowing.

2 Master Isma'il is mentioned and known in this gathering and is accepted. Jinab-i-Aqa Muhammad Ibrahim is regarded with the glance of favor. Mashhadi Muhammad is observed with the eye of kindness. Jinab-i-Aqa Muhammad Dabbagh is praised and commended, and since he is occupied with watching over and protecting children who have drunk from the breast of the love of God, his service and his wife's trouble are accepted. May God grant Jinab-i-Aqa Baba a lofty station. Karbila'i Abel is encompassed by divine grace and protected in the divine shade.

3 O my God! This servant of Thine, Abu'l-Qasim, has turned toward the Dawning Place of Thy forgiveness and the Rising Point of Thy favor, and seeks pardon for his father who has left this transient abode and turned toward the eternal realm of the hereafter. O Lord! Forgive his sins and mistakes and pardon his misdeeds, both outward and hidden. O Lord! Immerse him in the seas of Thy great mercy. Then forgive Thy servant Baqir who has ascended to Thy heaven and been illumined by the lights of Thy glory. Then forgive Thy handmaiden who was related to Thy servant who visited Thy pure shrine, and her sister who ascended to the Kingdom of Thy manifest mercy. Verily Thou art the Bountiful, the Pardoning, the All-Sufficient, the Forgiving, the Mighty, the Bestower.

1 اللهم يا واهب العطايا و راحم البرايا اسئلك بالنقطة التي منها بدئت الممكآت و اليها عادت و منها نشئت و اليها رجعت و تئنت و تكعبت و اجتمعت و تفصلت و اندججت و اندرجت فيها حقائق اسرارك و بدائع آثارك و سطعت عنها لوامع انوارك بان تؤيد هؤلاء عبادك على اعلاء كلمتك و نشر طيب معرفتك و تضيوع غير موهبتك ثم اجعلهم مستقيمين على امرك و ثابتين على حبك و متشبثين بذيلك و متمسكين بدنيك انت الكريم الوهاب

2 جناب استاد اسمعيل در اين بساط مذکور و معروفند و مقبول جناب آقا محمد ابراهيم بلحاظ عنايت منظور جناب مشهدي محمد بعين رءافت ملحوظ جناب آقا محمد دباغ ممدوح و محمود و چون به ملاحظه و محافظه اطفال كه از ثدى محبت الله شير خورده اند مشغول خدمتش و زحمت ضلعش مقبول جناب آقا بابا را خدا مقامى بالا عنايت فرمايد جناب كربلايى ابل مشمول لطف الهى و محفوظ در ظل ربانى الهى

3 هذا عبدك ابوالقاسم توجه الى مطلع غفرانك و مشرق احسانك و يريد عفوايه الذى ترك هذه الدار الفانيه و توجه الى الدار الآخرة الباقيه اى رب اغفر له ذنوبه و خطاياہ و اعف عنه جريراته فى ظواهرة و خباياه اى رب اغفره فى بحار رحمتك الكبرى ثم اغفر عبدك الباقر الذى صعد الى سمائك و استضاء من انوار بهائك ثم اغفر امتك التي انتسبت لعبدك زار رمسك الطاهر و اخته التي صعدت الى ملكوت رحمتك الباهر انتك انت [الوافر] الوافى العافى الكافى الغافر العزيز المنان

INBA17:173

AB02384

To: Bazzaz, Siyyid Hasan et al., in Tihiran

- 1 O two pilgrims to the illumined holy shrine! With utmost joy and fragrance you reached the dwelling place of the Beloved, and from the rose garden of divine bounty you plucked delicate flowers and wondrous blossoms, inhaled the musk-laden breeze from the garden of mysteries, and became intoxicated yet aware from the cup of success and prosperity. Then, by divine decree, you returned to your familiar homeland to bestow joy and fragrance upon the divine friends and give the greatest glad tidings to those who are longing.
- 2 You requested letters for the friends, but the time was not favorable and opportunity has not yet presented itself. If you knew what turmoil and trials we were in, you would surely excuse us, for arrows of cruelty came in succession from every direction and the arrows of fate arrived continuously from all sides, and 'Abdu'l-Baha was bewildered as to which direction to turn his breast as target. Until matters reached such a degree that from the accumulation of arrows, this heart and body gained armor of iron - no arrow had effect anymore and no sword retained its sharpness.
- 3 Surely it is obvious that in such a state, with such grief and such intensity, no one would have opportunity for even a whisper, let alone writing letters and composing books. Therefore I ask forgiveness, and forgiveness is accepted by noble souls.
- 4 Convey to those friends on my behalf longing greetings and give them the greatest glad tidings that with heart and soul I raise lamentations at the threshold of the Beloved and with tears beseech endless favors, so that the holy fragrances may make the nostrils of the friends like the garden of eternity and may make the hearts of the loved ones the garden of the Most Merciful Lord. And upon you both and upon them be greetings and praise from the Most Glorious Kingdom.

1 ای دو زائر مرقد مقدس منور با نهایت روح و ریحان بمنزلگه جانان رسیدید و از گلشن موهبت گلپای لطیف و ازهار بدیع اقتطاف نمودید و نفعه مشکار از حدیقه اسرار استشمام فرمودید و از جام فوز و فلاح سرمست و هشیار گشتید پس باذن محترم رجوع بوطن مألوف نمودید تا یاران الهی را روح و ریحانی بخشید و مشتاقانرا بشارت کبری دهید

2 نامه‌هایی بجهت دوستان خواستید ولی وقت مساعد نبود و فرصت هنوز دست نداد اگر بدانید که در چه آشوب و فتنه‌ئی بودیم البته معذور دارید زیرا تیر جفا از هر سمت متتابع و سهام قضا از هر جهت متواصل و عبدالبهاء متحیر سینه را هدف کدام نماید تا کار بدرجه‌ئی رسید که از تراکم سهام این قلب و جسد را حصنی از حدید حاصل گردید دیگر تیر را تأثیری نماند و تیغی را تیزی نماند

3 البته معلوم است در چنین حالتی با چنین کربتی و چنین شدتی کسی را فرصت همی نماند تا چه رسد بنگارش نامه‌ها و تحریر کتابها لهذا عذر می‌خواهم و العذر عند کرام الناس مقبول

4 آن یارانرا از قبل من تحیت مشتاقانه برسانید و بشارت کبری دهید که من بجان و دل بدرگه جانان ناله و فغان نمایم و بزاری طلب الطاف بی‌پایان کنم تا نفحات قدس مشام دوستانرا گلشن بقا نماید و قلوب یارانرا حدیقه حضرت رحمان فرماید و علیکم و علیکم و الثناء من ملکوت الاهی

MMK5#137 p.106

AB02344

To: *Gul-Surkh Khanum Imami Azami (Faizih), in Tihran*

- 1 O handmaiden of God! Although this calamity rendeth the heart and consumeth the soul, and is the cause of ceaseless wailing and lamentation, yet after the Supreme Affliction and Most Great Calamity—which hath melted the breast of the entire creation through the fire of deprivation, made this mortal realm a tortuous fire-temple of separation, caused the eyes of the world to flow with tears, and set ablaze the heart of the horizons—it behoveth thee to be patient and long-suffering in the face of every adversity and to calm this tormenting flame, for despite these grievous tempests, the waves of tribulations, ordeals, and trials will have no negative effects, and despite this fatal blow, these wounded limbs are of no lasting consequence. Wherefore, endure this calamity and supplicate at the threshold of oneness. That bird hath flown unto the retreats of the Concourse on high, and that thirsty fish hath hastened unto the ocean of the Kingdom of Abha.
- 2 O mother of that gracefully soaring bird! If that bird hath flown to the nest of the birds of heaven, become a graceful cypress in the garden of mercy, ascended as a star above the horizon of the Lord, and become a shining candle in the assembly of God, thou must not be grieved or saddened thereby, for, in truth, this is loving-kindness unalloyed, a pure gift and absolute bounty. Happy is he and blessed be his return.
- 3 O grandmother of that rose in the rose garden of the love of God! That graceful bud has veiled its countenance from the furnace of this world, but has blossomed in the rose garden of the Abha Kingdom and revealed its face and become gladdened. Do not weep, do not wail, do not lament, do not be restless. If you were to know in what station she is established, you would find perfect solace and complete tranquility. ‘Abdu’l-Baha ‘Abbas
- 4 Convey my most glorious and most beautiful greetings to his honor Aqa Siyyid Yahya.
- ای امه‌الله هرچند این مصیبت جانگداز و جگرسوز است و سبب آه و فغان شب و روز ولی بعد از مصیبت عظمی و رزیه کبری که کبد امکان بنار حرمان بگداخت و جهان را آتشکده فرقت پر حرقت ساخت چشم کیهان را گریان نمود و قلب آفاق را بریان کرد باید در هر ماتی صبر و شکیب نمود و تسکین شعله و لهیب کرد زیرا با وجود طوفان اعظم موج شدائد و الم و ماتم را تأثیر شدید نه و با وجود زخم جگرگاه مجروحی اعضا را اثری عظیم نیست پس تحمل این مصیبت نما و بتبیل بدرگاه احدیت کن آن طیر بمطار ملاً اعلی پرید و آن ماهی تشنه لب بدریای ملکوت ابری شتافت
- ع ع ای والده آن مرغ خوش پرواز اگر پرنده‌ئی باشی طیور رحمانی پرد و سروی بگلستان رحمانی خرامد کوکی بافق ربانی صعود نماید شمع بجفل یزدانی درآید نباید محزون شد و مغموم گشت زیرا در حق او صرف عنایت است موهبت است مرحمت است طوبی له و حسن مآب ع ع
- ای جدّه آن گل گلزار محبت الله آن نوگل رعنا از گلخن دنیا روی پوشید ولی در گلشن ملکوت ابری بشکفت و چهره گشاد و دلشاد گشت گریه مکن مویه منما زاری مکن بیقراری منما اگر بدانی که در چه مقامی مستقر است تسلی تام یابی و سکون کلی جوئی ع ع
- جناب آقا سید یحیی را تکبیر ابداع ابری ابلاغ نمائید

BRL_DAK#1141, MKT6.014, BSHN.140.137,
BSHN.144.137, MHT2.108b

AB02408

To: Ibn-i-Abhar, in Tihiran

- ¹ O Herald of the Covenant! Your recent letter was noted. Regarding the journey to Yazd - it is very appropriate, but you must proceed with wisdom and not confront the religious scholars, as this would surely cause great turmoil. Moreover, it would create a definitive break between the two sides and disrupt the work of teaching. Therefore wisdom is necessary, namely that you meet privately with Mirza Siyyid Ali and absolutely not confront him or meet him in public gatherings. Speak with utmost patience and gentleness. Also tell the known person that debate and discussion in public is not wise or appropriate at this time - the time will come. Therefore we will meet privately and I will remove their doubts. Similarly, give strong guidance to all the friends not to be indiscreet but to act with wisdom, so that it may lead to association and fellowship and cause the diffusion of the divine fragrances. Otherwise a complete break will occur. Therefore some patience and discretion is necessary and obligatory so that the thread of fellowship is not entirely severed.

- ² In Yazd the people of hatred and malice lie in wait, and their purpose is to attack. Now since there is a just government, their intention is to somehow cause a sudden general attack that the government would be powerless to prevent. Even the invitation from Aqa Siyyid Ali has this secret purpose. Therefore you should meet with the respected person and explain the valid excuse, saying that these people's purpose is not the investigation of truth, and gathering in this way will only increase obstinacy and cause sparks of corruption to appear, for they have no other weapon than this.

¹ ای منادی میثاق مکتوب اخیر شما ملاحظه گردید در خصوص سفر یزد بسیار موافق ولی بحکمت حرکت نمائید و با حضرات علما طرف نشوید البته سبب ضوضاء عظیم خواهد شد و از این گذشته بین الطرفین فصل قطعی حاصل خواهد شد و امر تبلیغ مختل خواهد گشت لهذا حکمت لازم و آن اینست که با جناب میرزا سید علی خلوت ملاقات نمائید و ابداً با او طرف شدن و در مجمع ملاقات نمودن جایز نه و بنهایت مدارا و ملائمت صحبت نمائید و بشخص معلوم نیز بگوئید که مجادله و مباحثه چهاراً حال مصلحت و حکمت نه وقتش خواهد آمد لهذا در خلوت ملاقات مینمائیم و شبهات ایشانرا زائل مینمایم و همچنین بجمع احباء تنبیهاً قویه نمائید که پرده‌داری ننمایند و بحکمت حرکت کنند تا اسباب معاشرت و الفت باشد و سبب نشر نفحات الله گردد والا بکلی فصل واقع خواهد شد لهذا قدری مدارا و تقیه لازم و واجب تا رشته الفت بکلی منقطع نگردد ع

² در یزد اهل بغضاء و کین در کینند و مقصودشان هجومست حال چون حکومت عادله موجود مقصودشان این که نوعی نمایند بغته هجوم عمومی شود که حکومت چاره نتواند حتی عونه آقا سید علی را نیز مقصد سری اینست لهذا شما بشخص محترم ملاقات نمائید و عذر موجه را بیان نمائید و بگوئید که حضرات مقصودشان تحری حقیقت نیست و اجتماع باین نوع سبب ازدیاد لجاج و ظهور شراره فساد است زیرا سلاحی جز این ندارند

INBA85:419, BRL_DAK#0178, YIA.318,

ABDA.218-219

AB02341

To: Khadijih Sultan daughter of Ammih, in Tihrah

- 1 O bondmaid of Baha! Although for some time no news or sign of spiritual attraction has reached this land from that enkindled leaf, yet 'Abdu'l-Baha, with utmost enkindlement in the fire of the love of God, is occupied with your mention. 1 ای امة البهآء هرچند مدتېست که خبر و اثر انجذاب باين ديار از آنورقهء پراشده ولى عبدالبهآء در نهايت اشتعال بنار محبت الله بذکر شما مشغول
- 2 For bounties from the Kingdom of God have been ordained for that family and household that cannot be imagined, since they burned away the veil of tests with a flame and ignited a face in the gathering of the Covenant. They chanted the verses of the Covenant in the assemblage of the women of the horizons with melody, song, harp and music. Moment by moment your mention is on the tongues of the handmaidens of the All-Merciful in this divine gathering. 2 زیرا مواهبي از ملكوت يزدان در حق آن خاندان و دودمان مقدر گشته که تصور نتوان چه که پردهء امتحان را بشعلهئى سوختند و در انجن پيان رخی افروختند آيات ميثاق را در مجمع نساء آفاق با نغمه و ترانه و چنگ و چغانه بنواختند دم بدم ذکران در اين انجن رحمانى ورد زبان اماء رحمن
- 3 Therefore your enthusiasm and excitement should reach the ears of the Concourse on High at every moment, and your attraction and rapture should arrive at the threshold of the Most Glorious Kingdom. And you should be gathered in joy and gladness such that its delight and happiness spreads to the hearts of the handmaidens of the horizons. 3 لهذا بايد جوش و خروشان هر دم بگوش ملاء اعلى رسد و جذب و وله تان باستان ملكوت ابهى واصل گردد و بسرور و حبورى محشور گرديد که فرح و نشاطش سرايت بقلوب اماء آفاق نمايد
- 4 Convey the Most Wondrous, Most Glorious greetings to the attracted leaf, your mother, and give her the glad-tidings of great bounty. Likewise make the assured leaf, the handmaid of God your sister, joyous with divine favors. And similarly, make the faithful brothers drink from the cup of bestowal from this servant. And teach the tender sapling of the garden of guidance, that is, the noble son, wonderful praises and odes that perchance one day he may recite them in the gathering of the yearning ones. 4 ورقهء منجذبہ والدہ را تکبير ابداع ابهى ابلاغ نمايد و بفضل عظيم بشارت دهيد و همچنين ورقهء موثقه امة الله همشيره را بالطاف الهيہ مستبشر گردان و کذلک اخوان پروفا را از قبل اينعبد کأس عطا بنوشان و نهال نورسيدهء باغ هدايت يعنى نجل امجد را محامد و قصائد بديع پياموز بلکه روزى در محفل مشتاقان بخواند
- 5 Say to Nasru'llah: Where is that music and playing of yours, and where is that melody and song of yours? You sing from there so we may hear it here, for if the sounds do not reach us, the vibration of the strings of meanings will reach the ears of the divine friends. 5 جناب نصر الهى را بگو کو آن ساز و نوازت و کو آن نغمه و آوازت تو از آنجا بخوان تا ما در اينجا بشنويم زیرا اگر اصوات نرسد اهتزاز اوتار معانى بسمع ياران الهى درآيد
- 6 And may the Glory be upon you all continuously from the Most Glorious Kingdom, O servants of God and handmaidens of the All-Merciful. 'Abbas. 6 و البهآء عليکم و عليکّن مستمرّاً من الملكوت الأبهى يا عباد الله و اماء الرحمن

MKT7.026

AB02352

To: Mirza Nabi Khan Khurramabadi, in Tihiran

- 1 O ancient servant of that Holy Being! You had complained about lack of eloquence and fluency. O beloved one, God does what He wills - freely open your tongue at the threshold of the Ancient Beauty, may my spirit be sacrificed for Him. Words and phrases held no authority - novel meanings and sound purposes were accepted and beloved. They looked to hearts, not inscriptions. They listened to the secrets of the heart, not the cryptic words of eloquent writers. When the wine is pure and sweet, no crystal goblet is needed. When the cupbearer is rosy-cheeked, no silk, brocade or fine garments are required.
- 2 Therefore, as much as you can, strengthen the meanings and foundations, and make firm the basis of loving-kindness. Today those meanings are steadfastness and firmness upon the Center of the Covenant, for the protection of God's Cause and the preservation of God's religion depend upon it.
- 3 Regarding certain matters you had written about - this servant hopes through the grace of the Blessed Beauty that that dust will settle and that discord will disappear. Once again times will become sweet as sugar. And the greatest means for removing these difficulties is the firmness of the loved ones in the Covenant, so that those souls who have imagined here that through schemes they can create a great weakness in the divine Covenant and transfer the Light of the Covenant from its ancient Center will become completely hopeless of achieving these aims.
- 4 These darkneses that have spread across the horizons will not be dispelled and this sedition will not end. Each day difficulties will arise between friends. Therefore it is best that the friends become so firm that the destroyers of the Covenant abandon this notion.
- 5 And glory be upon you.

1 ای بندهء دیرینهء آن ذات مقدّس شکایت از عدم بلاغت و فصاحت نموده بودی ای معاق یفعل الله ما یشاء بی محابا روزبانرا برگشا در درگاه جمال قدم روحی له الفداء الفاظ و کلمات را حکمی نبوده معانی بدیعه و مقاصد صحیحه مقبول و محبوب نظر بقلوب داشتند نه نقوش استماع راز دل میفرمودند نه رموز کلمات منشیان بلیغ فصیح بی مماثل صباه چون صاف و گواراست جام بلور احتیاج نه ساقی چون گلچهره است قبای پرند و سندس و استبرق لزوم نیست

2 پس تا توانی معانی و مبانی محکم نما و اساس مهربانی متین کن آن معانی الیوم ثبوت و رسوخ بر مرکز میثاقست چه صون امر الله و صیانت دین الله منوط بآن

3 در بعضی خصوص مرقوم فرموده بودید این عبد امید از فضل جمال مبارک دارد که آن غبار ساکن گردد و آن نقار از میان برود بار دگر روزگار چون شکر آید و اعظم وسائل ازالهء این مشکلات ثبوت احباء بر میثاق است تا نفوسیکه تصور نموده اند در اینجا که بتدبیر وهن عظیم در میثاق الهی اندازند و نیز عهد را از مرکز قدیم تحویل دهند بالمرهء مأیوس از حصول این مقاصد نشوند

4 این ظلمات که منتشر در آفاق شده است زائل نگردد و این فتنه منتهی نشود هر روز مشاکلی میان دوستان حاصل شود پس بهتر آنست که دوستان بقسمی ثابت شوند که مخربین میثاق از این تصور فراغت کنند

5 و البهاء علیک

INBA17:255, MSHR2.126x

AB02395

To: Muhammad Hakimbashi, in Tihiran

- 1 O spiritual physician! Although physical illnesses are severe, the difficulty lies in treating spiritual diseases and symptoms that have absolutely no cure or remedy. Consider that there is no cure for the chronic ailment of J. No, by God! If all the physicians of the world were to gather together, they could not find a treatment or solution. I swear by the Most Great Name, may my spirit be sacrificed for His loved ones, that a hundred thousand Most Great Names were cast upon this dark stone, yet it had absolutely no effect. Finally, like Christ, we abandoned him and hastened to the expanses of the most glorious Kingdom, reciting "Leave them in their vain discourse to amuse themselves."
- 2 Now that one who thirsts for the blood of 'Abdu'l-Baha, at the instigation of the Center of Sedition, goes secretly to the Great Embassy in Tehran and has privately made such false accusations against this servant that I cannot describe them, they cannot flow from the tongue, and the pen cannot write them. He and his son and the Center of Violation and their supporters imagine that they will capture 'Abdu'l-Baha in most severe tribulation like the Wronged One of Taff [Imam Husayn], and prepare a wide arena for themselves. How far, how far from the truth! And now, here and there, night and day, nay rather moment by moment, they wait for this calamity to suddenly befall 'Abdu'l-Baha. And this servant's utmost desire is this: "Lord, assist Thy servant to attain intoxication from the cup of the Most Great Martyrdom in the path of Thy loved ones."
- 3 Beyond this, they even display miraculous powers, saying that soon such and such will happen. It is like someone placing gunpowder under a house and saying "Observe that soon this building will be blown away, and I am giving news of the unseen" - and then setting it on fire.
- ای طیب روحانی امراض جسمانی هرچند شدید است ولی صعوبت در معالجات امراض و اعراض روحانیست که ابداً درمان و علاج ندارد ملاحظه کن که علت مزمن ج را علاجی هست لا والله اگر جمیع اطباء آفاق اجتماع نمایند درمان نتوانند و چاره نکنند قسم باسم اعظم روحی لاجبائۀ الفداء که صد هزار اسم اعظم بر این حجر مظلم القاء شد ابداً تاثیر نمود عاقبت چون مسیحا او را ترک نموده و بفضای ملکوت ابدی شتافتیم و ذرهم فی خوضهم یلعون خواندیم
- 2 حال آن تشنه خون عبدالبهاء بتحریر مرکز فتور در طهران در سفارت کبری سرآمد و نسبت باین عبد مفتریاتی سرّاً زده که وصف نتوانم و از زبان جاری نگردد و از قلم تحریر نیاید بگمان او و پسرش و مرکز نقض و عونه‌شان که عبدالبهاء را چون مظلوم طف در اشدّ بلا گرفتار نمایند و از برای خود میدان وسیعی میا نمایند هیئات هیئات و حال در اینجا و در آنجا شب و روز بلکه آنّا فائاً منتظرند که بغتۀ این بلا بر عبدالبهاء وارد گردد و این عبد را نهایت آمال اینست رب وفق عبدک علی النشوة من کأس الشّهادت الکبری فی سبیل احبائک
- 3 و از این گذشته اظهار کرامت نیز مینمایند که عنقریب چنین و چنان خواهد شد مثل اینست که کسی زیر خانه‌ئی باروت بگذارد و بگوید ملاحظه نمائید که عنقریب این بنیان بر باد خواهد رفت و من خبر غیب میدهم و آتش بدهد

TZH8.0390, YQAZ.566-567x

AB02419

To: Mustafa Nuri, in Tihnan

- ¹ O beloved compatriot of the horizons! The wonderfully meaningful letter from that spiritual friend in the realm of Joseph of Canaan was received. The poetic translation of the verses of the handmaiden of God Louise Waite was noted. This was a soul-stirring melody and nightingale's song of faithfulness that had been translated into the language of the East. Its reading brought joy since it was in praise of the Blessed Beauty, and the translation was sent to America for the handmaiden of God Louise Waite. However, when the refrain was compared with 'Abdu'l-Baha's beliefs, it did not match. We praise you for the eloquence, fluency and original meanings, but we lament and moan about the departure from 'Abdu'l-Baha's belief. When you compose a refrain about servitude, submissiveness, and the effacement and evanescence of 'Abdu'l-Baha, then it will bring boundless joy and be chanted with wondrous melodies in gatherings of the friends, becoming a cause of divine confirmations and success, and resolving difficult problems.

- ² You had written about being troubled by creditors, having an empty blessed purse, and financial straits. The drum and cymbal of bankruptcy is resounding from all horizons, but they burn and endure. However, it is hoped that the trumpet blast of bankruptcy will not be heard and hardship will be transformed into ease. Although in a state of poverty and sincerity you share and are partners with 'Abdu'l-Baha and show patience and fortitude - "the patient poor one is better than the grateful rich one." I beseech God that means be provided for his honor the Khan and the Mirza that they may find peace of soul and joy of conscience.

- ³ A new song with notation by the handmaiden of God Louise Waite was sent and is being forwarded to you. And upon you be the Most Glorious Beauty.

¹ ای هموطن محبوب آفاق نامهء بدیع المعانی از آنجیب روحانی در اقلیم یوسف کنعانی وصول یافت نظماً ترجمهء اشعار امه‌الله لوئیز ویت ملاحظه گردید این آهنگ جانفزا و گلبانگ بلبل وفا بود که بلسان شرق ترجمه شده بود قرائتش سبب سرور گردید زیرا در ستایش جمال مبارک بود و ترجمه از برای امه‌الله لوئیز ویت به امریک ارسال گردید و اما ترجیع چون تطبیق بعقاید عبداله‌آ شد مطابق نیامد از جهت فصاحت و بلاغت و معانی بکر شما را بستائیم و اما از جهت تجاوز از عقیدهء عبداله‌آ بزاریم و بنالیم تا ترجیعی در بندگی و عبودیت و محویت و فنای عبداله‌آ برشتهء نظم درآید آنوقت سبب سرور بینتهی گردد و در انجن یاران بالخان بدیع ترتیل شود و سبب تأیید و توفیق گردد و عقدهء مشکلهء در کار گشوده شود

² از گرفتاری بطلبکار و کیسهء تهی مبارک و ضیق معیشت نگاشته بودید آهنگ طبل و دهل افلاس است که از جمیع آفاق بلند است ولی میسوزند و میسازند لکن امید چنانست که صوت ناقور افلاس مسموع نشود و معسور بمیسور مبدل گردد اگرچه در حالت افلاس و اخلاص سهیم و شریک عبداله‌آی و تاب و توانی مینمائی الفقیر الصبور خیر من الغنی الشکور از خدا خواهیم که از برای حضرت خان و میرزا اسبابی فراهم آید که راحت جان و سرور وجدان یابند

³ سرودی جدید با نوت امه‌الله لوئیز ویت ارسال نموده بود بجهت شما ارسال میشود و علیک اله‌آء الابی

TZH8.0435, ANDA#81 p.45

AB12214

To: Nasrullah Baqiruf, in Tihiran

¹ O thou who art firm in the Covenant! The letter which thou hadst written to the noble descendant was perused. Its contents brought spirit and fragrance and demonstrated the firmness of the friends in the Covenant of 'Abdu'l-Baha. For two and a half years He has been wandering through mountains and deserts, lost in plains and seas, each day in a different city and each evening in a different land, until now He has arrived in Paris and has become the companion and associate of the friends, of Jinab-i-Amin and his esteemed son. But they have departed for Iran, as wisdom so required. Therefore I am writing this reply and enclosing your letter to Aqa Siyyid 'Abdu'llah within it.

² In any case, throughout this journey thou wast ever present in mind and thy services at the Threshold of the Divine Unity were accepted. We hope that through the favors of the Peerless Lord thou wilt be assisted and confirmed in all things. Convey loving greetings to Jinab-i-Mirza Taqi Khan, and likewise to Jinab-i-Aqa Siyyid Shahab, Jinab-i-Aqa Mirza Ahmad Khan, Jinab-i-Aqa Mirza Zaman, both Jinab-i-Mirza 'Ali Akbars, and Jinab-i-Aqa Mahdi - to all of them I send greetings with the utmost love and attraction.

³ During the days when Jinab-i-Amin was a companion and associate, he would spend day and night mentioning and praising you, and likewise speaking well of the friends and handmaidens of the All-Merciful. Convey greetings in the most eloquent terms to the respected handmaid of God, the honored mother of Aqa Siyyid 'Abdu'llah, and his brothers, and to the attracted leaves, his sisters. Your respected friend arrived safely in Paris and has thus far been met with twice.

¹ ای ثابت نابت نامه‌ئی که بسلیل جلیل مرقوم فرموده بودی ملاحظه گردید مضمون موجب روح و ریحان بود و دلیل ثبوت یاران بر پیمان عبدالبهاء دو سال و نیست که سرگشته کوه و صحرا و گمگشته دشت و دریاست هر روز در شهری و هر شام در کشوری تا آنکه حال به پاریس رسید و با یاران و جناب امین و نجل سعید انیس و جلیس شد ولی آنان عازم ایران گشتند زیرا حکمت چنین اقتضا مینمود لهذا جواب من مینگارم و نامه شما باقا سید عبدالله را در جوف میگذارم

² باری در این سفر همیشه در نظر بودی و خدمات آن حضرت در آستان حضرت احدیت مقبول افتاد از الطاف حضرت بیچون امیدواریم که در جمیع شئون موفق و مؤید باشی جناب میرزا تقیخان را تحیت مشتاقانه برسانید و همچنین جناب آقا سید شهاب و جناب آقا میرزا احمد خان و جناب آقا میرزا زمان و جناب میرزا علی اکبرین و جناب آقا مهدی جمیع را در نهایت حب و انجذاب تحیت میرسانم

³ جناب امین ایامی که مؤانس و مجالس بودند شب و روز بذکر و ستایش شما اوقات میگذرانند و همچنین بذکر خیر یاران و اماء رحمن امةالله المقرّبه والده محترمه آقا سید عبدالله و اخوان ایشان و ورقات منجذبات اخوات ایشان را بافصح عبارات تحیات برسانید شخص محترم رفیق شما به پاریس سالماً رسیدند و تا بحال دو مرتبه ملاقات شد

BRL_DAK#1091

AB02354

To: Siyyid Sadiq, in Tihran

- 1 O faithful servant of the Covenant! Some time ago a letter was sent, but no word of its receipt has yet arrived. However, one month ago a letter was received from you complaining about the scarcity of correspondence. 1

ای بندهٔ صادق میثاق چندی پیش از این مکتوبی ارسال گشت تا بحال خبر وصول نرسید ولی یکماه قبل مکتوبی از شما رسید گله از قلت مراسلات داشتید
- 2 O faithful one of 'Abdu'l-Baha! Do you have any idea what crisis 'Abdu'l-Baha is experiencing? I swear by the Beauty of Baha, may my spirit be sacrificed for His loved ones, that I cannot draw a breath without experiencing thousands of difficulties and sorrows at the hands of the unfaithful, and I cannot open my eyes without encountering a hundred thousand occupations and pains that await. Given such occupations and calamities, how can a thousand letters be written at every moment? 2

ای صادق عبدالبهاء هیچ میدانی که عبدالبهاء در چه بحرانی مبتلا قسم بجمال بهاء روحی لاجبانه الفداء که نفسی بر نیارم مگر آنکه هزاران غوائل و احزان از دست بی‌وفایان حاصل و چشمی نگشایم مگر آنکه صد هزار مشاغل و آلام مهیا باوجود این مشاغل و مصائب چگونه در هر دم هزار مکتوب مرقوم گردد
- 3 For praise be to God, through the assistance and favor of the Ancient Beauty and the support of the Kingdom, the fame and renown of the Cause of God has encompassed East and West, and in all regions there are divine loved ones who all refer to me and request letters. Consider and be fair - what should 'Abdu'l-Baha do? 3

زیرا الحمد لله به عون و عنایت جمال قدم و نصرت حضرت ملکوت صیت و شهرت امر الله شرق و غرب را گرفته و در جمیع آفاق احبای الهی موجود و جمیع مراجعت مینمایند و مستدعی نامه هستند ملاحظه فرما انصاف ده عبدالبهاء چه کند
- 4 In any case, that one intoxicated with the wine of the Covenant should offer a hundred thousand thanksgivings at every moment that, praise be to God, he has multiple letters in the inkwell and is always mentioned in the presence of this servant. I beseech the Sacred Threshold that he may be assisted and confirmed in services to the Cause of God. 4

باری آن سرمست جام میثاق باید که در هر دم صد هزار شکرانه نماید که الحمد لله نامه‌های متعدد در محبره دارد و همیشه در محضر این عبد مذکور است و از آستان مقدس مستدعیم که بخدمات امر الله موفق و مؤید گردد
- 5 Convey the Most Glorious, Most Wondrous greetings to the assured leaf, the handmaiden of God, Fa'izih, and say: you have not been and will not be forgotten. Focus on teaching and perfume your brow with the dust of servitude at the Threshold of Oneness. If you seek divine assistance and favor, teach, for today if a handmaiden engages in teaching, she will excel all the women of the world. This is 'Abdu'l-Baha's counsel to all the handmaidens of God. 5

ورقهٔ موقنه امة الله فائزه را تکبیر ابداع ابهی ابلاغ نما و بگو فراموش نشده و نخواهی شد در فکر تبلیغ باش و جبین را بخاک کنیزی درگاه احدیت معطر نما اگر عون و عنایت حقرا میطلبی تبلیغ کن زیرا الیوم اگر کنیزی تبلیغ نماید تفوق بر جمیع بانوهای عالم یابد اینست نصیحت عبدالبهاء جمیع اماء الله را
- 6 And upon you be the Glory. 6

و البهاء علیک

MKT6.134, MUH3.284

AB02394

To: Mirza Ali Muhammad Sayfudh-Dhakerin, in Iran

¹ O Seyf al-Dhakerin! The era of the sword has passed and the fast of summer has gone. Now is the time for honoring guests. All who dwell on earth must be hosted and invited to the divine table. As Sheikh Sa'di (may God make him happy) said: "His table of bounty is spread everywhere without limitation." Praise be to God, the Blessed Beauty (may my spirit be sacrificed for His loved ones) has spread the heavenly feast table upon the earth and has prepared all divine bounties and blessings at this table of grace. He has issued a universal call: "Hasten to the Most Great Table! Hasten to the Greatest Bounty! Hasten to the fruits of the Most Glorious Paradise! Hasten to the blessings of your Lord's mercy which gives life to souls! O hungry ones, race toward these bounties and blessings! O thirsty ones, hurry to this sweet, flowing spring gushing in the highest Paradise!"

² Thus it became clear that this is the era of honoring guests. Your wandering, O true friend, caused grief, but you have freedom, God willing, for bodily hardship in the path of God is spiritual mercy, and wandering leads to the original divine homeland. Therefore you must be joyful and glad that praise be to God, you were worthy of this trial. It is not a trial but a blessing, not cruelty but faithfulness. You had sought permission to attain the presence - now spend some time serving in those regions and be a guest of the mindful ones, a companion of those who sit together, and an associate of those who are attracted, until in the future, God willing, permission will be granted according to wisdom.

³ Convey most glorious greetings to Mirza Abdul-Hussein, and likewise to the assured maidservant of God Leila and the young maidservants of the Most Merciful. And upon you be greetings and praise.

¹ ای ضیف‌الذاکرین دورهٔ سیف گذشت و صیام صیف از میان رفت حالا وقت الاکرام علی الضیف است باید جمیع من علی الارض را مهمانی نمود و بر مائدهٔ الهیه دعوت کرد بقول شیخ سعدی اسعده الله و خوان نعمت بیدریغش همه جا کشیده الحمد لله جمال ایهی روحی لأحبائه الفداء سفرهٔ مائدهٔ آسمانیا بر روی زمین گسترده و از جمیع نعم و آلاء الهی در این خوان نعمت حاضر فرموده و صلائی عمومی زده و حی علی المائدة العظمی و حی علی التعمة الكبرى و حی علی فواکه الجنة الابهی و حی علی آلاء رحمة ربک الحیة للارواح فسابقوا ایها الجیاع علی هذه التعمة و الآلاء و بادروا ایها العطاش الی هذا العین العذب الفرات النابعة فی الجنة العلیا فرموده

² پس معلوم شد که دورهٔ الاکرام علی الضیفست از آوارگی آن یار حقیقی آزرده‌گی حاصل شد ولی شما را انشاءالله آزادگیست زیرا زحمت جسد در سبیل حق رحمت روحست و آوارگی موطن اصلی رحمانی لهذا باید فرح و شادمانی ثنائی که الحمد لله سزاوار این بلا بودی بلا نیست ولاست جفا نیست وفاست استیذان حضور نموده بودی حال چندی در آنصفحات بخدمت مشغول شو و ضیف‌الذاکرین گرد و انیس الجالسین شو و قرین المنجذبین گرد تا در مستقبل بمقتضای حکمت انشاءالله اذن و اجازه داده میشود

³ جناب میرزا عبدالحسین را تحیت ابدع ایهی ابلاغ نمائید و همچنین امه‌الله الموقنه لیلی را و اماء رحمن صبا یا را و علیک التّحیة و الثّناء

MKT5.092

AB12820

To: Ali Akbar (Pilgrim)

- 1 O thou pilgrim to the sanctuary of the Concourse on High, Ali-Akbar! God is Most Great! What a bounty thou hast attained, what an ocean of mercy thou hast been immersed in! From the lofty palm tree thou hast plucked choice fruit, and from the flowing spring of Salsabil thou hast drunk the sweet waters of Tasnim. Thou hast raised thy head from the bosom of supreme felicity and placed the crown of divine guidance upon the brow of understanding.
- 2 This grace and bounty is not vouchsafed to every soul, these favors are not bestowed upon every person. The rays of the sun brighten the chameleon's eye, but cause the bats to flee in discord. Sugar and candy are the food of sweet-singing parrots, and the sight of the rose is sustenance for the nightingale of the garden. The musk-laden fragrance is reserved for the gazelles of the Lord's wilderness, and the wondrous life-giving melodies belong to the dove of the Garden of Paradise. The beauty and grace of Layla are reserved for Majnun's eyes alone, and the sweetness of Shirin is conditional upon Farhad's taste. The perception of the verses of unity is conditional upon sanctified souls, and the witnessing of the signs of the Glorious Lord depends upon penetrating vision. To partake of the heavenly feast requires a healthy constitution, and the eternal blessings of the Ancient Beauty are reserved for worthy souls - else it is deprivation upon deprivation.
- 3 O pilgrim to the holy dust! When thou reachest that land, convey the greetings of Abdul-Baha to all the loved ones of God. And upon thee be glory.
- 4 Permission is granted for the presence of Master Muhammad-Rida, Ali-Akbar son of Master Javad, and Ali-Akbar Iskaui.
- 1 ای زائر مطاف ملاً اعلیٰ علی اکبرا الله اکبر از این موهبتی که بآن فائز شدی و بحر رحمتی که در آن مستغرق گشتی از نخل باسق ثمر فائق چیدی و از عین سلسبیل ماء عذب تسنیم نوشیدی سر از جیب سعادت کبری برآوردی و تاج هدایت الهی را بر هامة معرفت نهادی
- 2 این فضل و موهبت نصیب هر نفس نگردد و این الطاف بهره هر شخص نشود اشعه آفتاب روشنی بخش چشم حریا است ولی خفاشان را دورباش و پرخاش شکر و قد طعمه طوطیان شکرخند است و مشاهده روی گل رزق بلبل گلشن نافه مشکبار مختص باهوان دشت پروردگار است و الحان بدیع جانتبخش آثار حنجر ورقای حدیقه رضوان مشاهده صباحت و ملاحه لایلا چشم مجنون را مخصوص و ادراک حلاوت شیرین بمذاق فرهاد مشروط ادراک آیات توحید بنفوس مقدسه مشروط و مشاهده آثار رب مجید ببصر حدید منوط لذت مائده سمائیة را صحت طبیعت لازم و نعمت ابدیة جمال قدم را نفوس لائقه واجب و الا حرمان اندر حرمان است
- 3 ای زائر تربت پاک چون بآن ارض رسی جمیع احبای الهی را از قبل عبدالبهاء تکبیر برسان و البهائ علیک ع
- 4 جناب استاد محمد رضا و جناب آقا علی اکبر پسر استاد جواد و جناب آقا علی اکبر اسکوئی اذن حضور دارند

BRL_DAK#1163

AB02433

To: *Gulpaygani, Mirza Abu'l-Fadl et al.*

- ¹ O friends of 'Abdu'l-Baha! His honor Ustad 'Abdu'l-Ghani was present and submitted a paper containing the blessed names of those divine friends, saying that he had observed the utmost kindness from these precious souls and was therefore indebted to their favor and grateful for their kindnesses. He said that after much thought about how to repay this kindness, he saw no other way except to request a letter from me for them, that it might serve as recompense for that kindness.

¹ ای یاران عبدالهآء جناب استاد عبدالغنى حاضر و ورقهائى تقديم نمود كه نامهاى نامى آن ياران الهى در آن مسطور و فرمود كه من از اين نفوس نفيسه نهايت عنايت را مشاهده نمودم لهذا مديون التفات و ممنون الطاف ايشان هستم و آنچه فكر كردم كه بچه مكافات اين التفات نمايم چارهائى جز اين نديدم مگر آنكه از براى ايشان مكتوبى از تو بطلبم بلكه مكافات آن التفات گردد

- ² I said, "O Ustad, one must not abandon fairness. Given all these trials and corruption from the envious ones, and the outcry of the antagonists, and limitless occupations and tribulations, how can I write individual letters to each of my beloved friends? Be fair!" Finally, through forceful persuasion he agreed to one letter. But God also helped, otherwise the Ustad is Turkish and strong, and would not have left the field with these excuses.

² گفتم اى استاد انصاف را از دست نبايد داد من باوجود اين فتنه و فساد حساد و داد و فرياد اهل عناد و مشاغل و مصائب بى حد و حساب چگونه بالا افراد بهر يك از ياران جاني خويش نامه نگارم انصاف بده باري با قوت بازو راضى ببيك نامه نمودم اما خدا نيز معاونت كرد والا استاد ترك است و پرزور باين عذر ها از ميدان درميرفت

- ³ Surely you too will assist me and be content with one letter. And I will bow my forehead at the Sacred Threshold and beseech manifest victory for you, which is better than a hundred thousand lengthy and profound letters, tablets and treatises. O Lord! Answer my prayer through Thy grace and mercy, O Merciful One!

³ و البته شما نيز يارى من مينمائيد و ببيك نامه اكتفا خواهيد نمود و من نيز باستان مقدس جبين نهاده استدعاى نصر مبين بجهت شما خواهم نمود و اين بهتر از صد هزار مكاتيب و صحف و رسائل عريض و عميق است اللهم استجب دعائى بفضلك و رحمتك يا رحيم

MKT9.279

AB02390

To: *Husayn Attar Yazdi Ulfat*

- ¹ O pilgrim to the gathering-place of the Supreme Concourse! Praise be to God that through divine assistance and favor you have traversed distant stages, crossed deserts, and reached the intended destination. No greater bounty can be conceived than attaining the presence at that Threshold. Praise the Mighty Sovereign that this was ordained.

¹ اى زائر مطاف ملاء اعلى الحمد لله به عون و عنايت الهيه مرحله هاى بعیده طى نمودى و باديه ها پيودى و بسر منزل مقصود رسيدى موهبتى اعظم از شرف بان آستان تصور نتوان بستائش مليک مقتدر پرداز كه چنين مقدر بود

- 2 Now return to the divine realm and in every land, region and frontier you pass through, give glad-tidings of the favors of the Forgiving Lord, waft the sweet fragrance of the love of God to all, and convey from 'Abdu'l-Baha the utmost longing and the most glorious greetings.
- 3 From the infinite favors of the Desired One, there is abundant hope that all will remain protected and preserved under the shelter of His Oneness, and day and night scatter the musk of divine mysteries throughout the world through remembrance of the Lord. May the conduct and behavior of all be the diffusion of the fragrances from the garden of the Lord of Lords, and their aim and desire be the guidance of seekers of truth.
- 4 In any case, I supplicate day and night at the threshold of the All-Merciful and seek joy and delight for the friends of the Forgiving Lord. My desire is nothing but the happiness and joy of the friends of the Forgiving Lord.
- 5 My ultimate wish was to write to each one, but you observe how things are. I wanted to write to each person you had requested letters for, but you made your request after the book of correspondence was closed. I was occupied with writing important treatises, therefore I write this letter to you in my own hand as compensation, so that you may become a speaking book and be a detailed letter from me to all the friends.
- 6 And upon you be glory.
- 2 حال بدیار الهی مراجعت نما و بهر خطّه و بوم و ثغوری عبور مینمائی بشارت باطاف ربّ غفور ده و رائحه طیبّه محبت الله را بمشام برسان و از قبل عبدالهّاء نهایت اشتیاق برسان و تحیت ابدع ابی ابلاغ دار
- 3 از عنایت بی نهایت حضرت مقصود امید موفور است که جمیع در صون حمایت حضرت احدیت محفوظ و مصون مانند و لیل و نهار بذکر پروردگار مشک اسرار بر عالم نثار نمایند کل را روش و سلوک نشر نفعات حدیقه مالک الملوک باشد و مقصد و آرزو هدایت طالبان حقیقت
- 4 باری من در روز و شب بدرگاه حضرت رحمن تبتّل و تضرّع نمایم و یاران را روح و ریحان خواهم مرادم جز سرور و جبر دوستان ربّ غفور نه
- 5 و نهایت آرزو آنکه بهر یک نامه ئی نگارم ولی ملاحظه مینمائی که چه خبر است از برای هر یک از نفوسی که نامه خواسته بودی میخواستم بنویسم ولی شما در آخر کلّ که دفتر مکاتیب بسته شد خواهش نمودید من بتحریر رسائل مهمّه مشغول بودم لهذا این نامه را بخود شما بخطّ خود مینگارم که تلافی شود و شما کتاب ناطق گردید و جمیع یاران را از قبل من نامه مفصل باشید
- 6 و علیک الهاء

MKT3.369

AB02460

To: *Jinab-i-Afnan*

O ye illustrious Afnan! A few months ago, a prayer was revealed beseeching protection and divine favors for all the Afnan of the sanctified Tree and praising the qualities of the offshoots of the sacred Tree, but news of its arrival hath not been received. Nor hath there been any news of receipt of one thousand tumans sent for the purchase of the adjacent home. Inform on what ye have done regarding that house and how

INBA87:359, INBA52:368

much hath been received through [Haji] Amin. But do so urgently. If you do not have time to write, then ask someone else to report on your behalf. It hath been a while since any news or communication from the Afnan of Shiraz hath been received.

I am encompassed by assaulting multitudes of mischief, difficulties, and calumnies, and because I must write to the whole world, not a moment is left to me. Notwithstanding, I write in my own hand that ye may realize how profoundly I care about this important undertaking. The object is, God willing, that the house adjacent to that Sanctified Court will be purchased, that none might be permitted to verbally or physically become presumptuous towards it. This house will be like a fortified foundation and a secure and permanent perimeter.

Through the protection and favors of the Blessed Beauty, we remain steadfast and determined, and beseech mighty confirmations and great blessings for the illustrious Afnan of the sacred Lote-Tree. Upon them all rest the Glory of God, the Most Glorious.

GEN.253, AFNAN.187-188

AB02458

To: Kawkab Sultan wife of Muhammad Alaqihband et al.

- ¹ O Lord, O Forgiver! Thou art the Compassionate; Thou art the Lord of mighty forgiveness. We are all, from head to foot, naught but shortcoming; Thou art the forgiving Lord. We are sinners; Thou art the Pardoner. Bestow forgiveness upon every servant laden with transgression, and grant refuge and shelter unto these helpless ones. Release the captive bound in the chains of sins, and give the poor and homeless one an abode at Thy Holy Threshold. The ocean of Thy forgiveness is boundless, and the sun of Thy bounty is radiant and resplendent. What power or effect, then, can the darkness of sin possess? What fear or peril can there be for sinners?

¹ پروردگارا آمرزگارا توئی مهربان توئی خداوند عظیم الغفران ما جمله سراپا قصوریم تو رب غفور ما گنهکاریم تو آمرزگار هر بنده پر عصیانرا غفران بخش و این بیچارگانرا ملجأ و پناه ده اسیر زنجیر خطایا را رها فرما و فقیر آواره را در عتبه مقدس مأوی ده دریای مغفرت بی پایان و آفتاب موهبت درخشنده و تابان دیگر ظلمات گناه را چه حکم و اثری و گنهکارانرا چه خوف و خطری

- ² Make this faithful and assured handmaiden dear at Thy Threshold, and guide this poor, bewildered one unto the treasure of the riches of Thy pardon. Lead this wanderer in the wilderness of longing unto the pavilion of nearness, and direct this thirsting one, whose liver is aflame in the

² این کنیز مؤمن موقن را در درگاهت عزیز فرما و این فقیره سرگردانرا بکنز غنای عفو و رهنمائی کن گمگشته صحرای اشتیاق را بوفاق رهبری فرما و تشنه جگر سوخته صحرای بعد را بحر قرب و وصال دلالت کن این ورقه موقنه را

desert of remoteness, unto the ocean of proximity and reunion. Immerse this assured leaf in this "cool and refreshing bath and drink," that she may be cleansed and sanctified from all the ills and ailments of the world of being, enter the Kingdom of Thy glory, and repose beneath the shade of the Tree of Thy mercy; that she may drink from the cup of meeting, and, in the assemblage of divine effulgence, behold the radiance of the Beauty. Thou art the Forgiving, the Merciful, and Thou art the Lord of pardon and forgiveness.

- 3 O well-favored servant of the Court of Glory! Sorrow and weep no more. In the passing of that faithful leaf many a wisdom is hidden, and in each of those wisdoms, a mercy is concealed. Soon this grief will come to an end, and this affliction will vanish.
- 4 That bird of the garden of resignation hath made her nest upon the threshold of eternity and found peace and tranquility. Thou shouldst think of the peace she hath attained, of the tranquility of her soul, and of the pardon and forgiveness of the All-Merciful. Peace be upon thee.

در مغتسل هذا بارد و شراب غوطه ده تا از
جميع علل و امراض عالم امکان پاک و مقدس
شده بملکوت عزت درآید و در ظل شجره
رحمانیت بیاساید از جام لقا بنوشد و در محفل
تجلی مشاهده پرتو جمال نماید توئی آمرزنده و
مهربان و توئی خداوند عفو و غفران ع

3 ای بنده مقرب درگاه بها محزون مباش و
سرشک از دیده مباش در رحلت آن ورقه
موقنه حکمتهاست و در آن حکمتها رحمتها
عنقرب این احزان منتهی گردد و این ماتم زائل
شود

4 آن طیر حدیقه تسلیم در آستان بقا لانه نمود و
راحت و آسوده گشت شما در فکر راحت جان
و آسایش وجدان و عفو و غفران حضرت رحمن
باش و السلام

INBA85:213, BSHN.140.193x, BSHN.140.327x,
BSHN.144.193x, BSHN.144.325x,
MHT1b.247, MHT2.148ax

AB02444

To: May Maxwell

- 1 O thou who art enkindled by the fire of the love of God!
- 2 I read thy detailed letter and noted its wondrous contents. Render thanks unto God that He rescued thee from the affliction of His trials and delivered thee from the depths of the ocean of His tests. He enabled thee to be sincere in thy love for Him, independent of anyone beside Him, attracted to His sweet savours, and overflowing with His loving kindness. Rejoice, then, within thy soul and be gladdened within thy heart for being the recipient of the grace of thy Lord, as He hath freed thee from attachment to aught but Him. He, verily, is the Protector, the Generous.
- 3 O Handmaid of God! Do not hurry the matter, as it is better to wait a while in such affairs. Perchance that person's heart may be illumined with the light of guidance, and thou mayest

1 ایها المشتعلة بنار محبة الله

2 انی قرأت مکتوبک المشروح و اطّلت بمضمونه
البدیع اشکری الله بما نجاک من شدائد امتحانه و
انقذک من غمار بحار الافتتان و جعلک مخلصه
فی حبه مستغنیة عن دونه منجذبة بنفحاته ممثلة
من محبته فانشرحی صدراً و افرحی قلباً بفضل
مولاک بما نجاک من التعلّق بغیره انه ولی کریم

3 یا امة الله لا تستعجلی فی الامر التّائی فی الامور
اولی لعلّ ذلک الشخص یشرق علی قلبه انوار
الهدی و تجذیبته الی ظلّ شجرة الحیاة و یدخل فی

draw him nearer the shade of the Tree of Life and enable him to enter the paradise of divine love. Tell him: "I desire intimacy and union with thee in both the earthly and divine kingdoms, both physically and spiritually. Were we to be united in body only and remain distant in spirit, what use and benefit would such a union bring? For such intimacy would be a transitory thing and not an essential reality. Rather would I share a bond with thee in both the earthly and heavenly realms, in both body and spirit. Such a union would be divine and everlasting, and through it we would soar like birds upon the wings of divine love, gain admittance into the paradise of His Kingdom, build our nest upon the branches of the Tree of Life, and sing wondrous and melodious songs of thanksgiving and praise in the realms above." Perchance this person will be awakened from the slumber of negligence and witness the signs of the bounties of thy Lord which have encompassed the worlds.

- 4 I beseech God to change thee into pure spirit, to shine upon thee the light of Truth, to free thee from all things, to assist thee to sacrifice thine entire being in the path of His love, and to forget thine own self, thy body, and all thy material conditions. Thus wilt thou become entirely spiritual—nay, a very incarnation of spirit, an embodiment of light, a sign of wisdom, and an angel of God come down from heaven.

- 5 Upon thee be greetings and praise.

MAX.173-174

فردوس محبة الله و قولى له اتى احب مقارنتك و الفتك في عالم الملك و الملكوت و حبك جسمانياً و روحانياً فاذا اقترنا جسماً و ابتعدنا روحاً فما الثمرة من هذا الاقتران و ما النتيجة من هذه الألفة لآنها عرضية و ليس بجوهرية بل احب الفتى معك في عالم الناسوت و في عالم اللاهوت جسدياً و روحياً ابدياً سرمدياً حتى نظير بجناح محبة الله كالطير الى رياض ملكوت الله و تتخذ وكرأ في فروع شجرة الحياة و تترتم بأصوات التهليل و التقديس بفنون الألحان في تلك الجنان لعل ينتبه ذلك الشخص من نوم الغفلة و ينظر آثار رحمة ربك التي احاطت الآفاق

4 و اسأل الله ان يجعلك روحانية محضة و يتجلى عليك انوار الحقيقة تجلياً يقديسك عن كل شيء و تفدى كليتك في حب الله و تنسى نفسك و جسدك و جميع شئونك الجسمانية و تصبحي روحانية محضة بل روحاً مجسماً و نوراً مشخّصاً و عقلاً مصوراً و من ملائكة الله النازلة من السماء

- 5 و عليك التحية و الثناء

BRL_DAK#1094

AB02402

To: *Shirin Gushtasb et al.*

- 1 O cherished handmaidens of God!
- 2 When the handmaidens of God Murvareed reached the Holy Shrine, she placed her head upon the sacred threshold, kissed the pure earth, and beseeched assistance and grace for those divine handmaidens. Then she received the escort of grace and gave glad tidings of infinite bounty, so that those handmaidens might join the company of women confirmed by God's grace and favor, enter into excitement and fervor, and become intoxicated and bewildered from the overflowing cup of the love of God.

1 ای کنیزان عزیز حضرت یزدان

2 امة الله مروارید چون به بقعه مبارکه رسید سر باستان مقدس نهاده خاک پاک بوسید و طلب عون و عنایت بهر آنکنیزان الهی نمود پس بدرقه عنایت رسید و بشارت فیض نامتناهی داد تا آنکنیزان در زمرة نسوان مؤید به فضل و موهبت یزدان گردید و به جوش و خروش آیند و از جام لبریز محبت الله سرمست و مدهوش گردند

- 3 When I too heard your blessed names, I strove with heart and soul to write a letter for each one, but lack of time prevented this endeavor. Nevertheless, I write one letter and hope it will cause hearts to be revived and souls to be awakened.
- 4 The glance of the Blessed Beauty's favor from the Most Hidden Kingdom is directed toward the handmaidens of the Merciful. Confirmations and success arrive from every direction, but capacity and worthiness are necessary, for while spring rain adorns the garden, in salty soil it brings forth nothing but thorns. Thus it became clear and evident that first capacity and then assistance is needed - until the nostrils of longing are opened, the holy fragrances cannot perfume the gardens of minds.
- 5 I hope that eyes will always be illumined by witnessing the lights, and minds will become the envy of rose garden and meadow through inhaling the fragrance of mysteries.
- 6 And upon you be the Most Glorious Glory.
- 3 من نیز چون نامهای نامی شما شنیدم از دل و جان کوشیدم که شاید از برای هر یک نامه‌ئی نویسم ولی عدم فرصت مانع از این همت شد باوجود این یک نامه نگارم و امیدوارم که سبب انتعاش قلوب گردد و علت انتباه نفوس شود
- 4 نظر عنایت جمال ابهی از ملکوت اخفی منعطف باماء رحمانست تأیید و توفیق از هر جهت میرسد ولی استعداد و استحقاق لازم زیرا باران بهاری گلشن آرائی نماید ولی در خاک شوره جز خاری بیار نیاورد پس معلوم و واضح گردید که اول استعداد و پس از آن امداد لازم تا مشام اشتیاق باز نشود نفحات قدس گلشن دماغها معطر ننماید
- 5 امیدوارم که همواره دیده‌ها بمشاهده انوار روشن باشد و دماغها باستشمام نفعه اسرار رشک گلزار و چمن گردد
- 6 و علیکن البهاء الأبهی

YARP2.707 p.470

AB02324

- 1 O my God, my God! The bird of fidelity has flown with wings of faithfulness from the nests of mortality to Thy sacred gardens, and this drop, attracted by the waves of Thy seas of oneness, has returned to the surging ocean of Thy grandeur in the midst of Thy paradise, and this ray has returned to the sun of Thy beauty, and this breeze has turned toward the rose gardens of the paradise of reunion with Thee, and this servant has sought Thee at the gate of Thy oneness and arrived before Thee in the court of Thy unity. O Lord! Honor him with Thy most glorious Kingdom and cause him to enter beneath the shadow of Thy countenance in Thy most exalted heaven. Then grant him the heavenly feast in the highest Paradise and give him to drink from the pure fountain of camphor, and make his face radiant with light among the gathering of joy and delight. Verily Thou art the Mighty, the Forgiving, the Pardoner of shortcomings.
- 2 O leaf who supplicates to God, who is awakened by the remembrance of God, who implores God, who is devoted to God, who
- 1 الهی الهی قد طار طیر الولاء باجنحة الوفاء من اوکار الفناء الی حدائق قدسک و هذه قطرة قد انجذبت بامواج البحر توحیدک فرجعت الی طمطام محیط کبریاک فی بحبوة فردوسک و هذا شعاع قد عاد الی شمس جمالک و هذه نسمة قد توجهت الی ریاض جنة وصالک و هذا عبدک قد قصدک فی باب احدیتک و وفد علیک فی فناء ساحة وحدانیتک ای رب شرفه بملکوتک الابهی و ادخله فی ظل وجهک فی جبروتک الاعلی ثم ارزقه مائدة اللقاء فی الجنة المأوی و اسقه من الکوثر الطهور مزاجه کافور و اجعل وجهه مشرقاً بالنور بین ملاء السرور و الحبور انک انت العزیز الغفور والعفو عن القصور
- 2 ای ورقه مبتله الی الله المنتبه بذكر الله المتضرعة الی الله القانئة لله المتحركة المهتزة

is moved and stirred by the breaths of God! Do not be sorrowful from this great calamity, do not be grieved, do not sigh and lament, do not weep and wail, do not cry out or be disturbed. That nightingale of the garden of faithfulness has flown to the eternal gardens, and that dove of the bower of loyalty has ascended to the meadows of the mercy of the Lord. That candle became illumined in the gathering of the All-Merciful, and that moth of the divine lamp burned away the physical veil. That consumed fish found its way to the divine sea, and that disturbed nightingale entered the rose garden of the All-Merciful. That sincere lover reached the privacy of the Beloved, and that compatible friend entered the gathering of the Loved One. This is the state of that one who has ascended to God, and that pure leaf is also the object of the glance of favor and the recipient of grace and mercy, sheltered by kindnesses and encompassed by bestowals. Therefore rejoice in this great bounty.

بنفحات الله از این رزیه عظیمه محزون مباش
دخون مباش آه و این مکن و ناله حزن منما
گریه و زاری مکن و فغان و بقراری نخواه
آن عندلیب گلشن وفا بحدائق بقا پرواز نمود و
آن حمامه ایکه ولاء بریاض رحمت پروردگار
صعود فرمود آن شمع در انجمن رحمن برافروخت
و آن پروانه سراج الهی حجاب جسمانی بسوخت
ماهی جان سوخته بدریای یزدان پی برد و بلبل
آشفته به گلزار و گلستان رحمن درآمد عاشق
صادق بخلوت معشوق رسید و حبیب موافق
در محفل محبوب درآمد این حال آن متصاعد
الی الله و آن ورقه طیبه نیز ملحوظ بلحاظ
عنایت است و منظور نظر فضل و رحمت در
ظل الطافست و مشمول اعطاف فاستبشری
بهذا الفضل العظیم

PYK.301

AB02389

¹ O divine friends! Separation from loved ones burns the heart and soul, and distance and remoteness bring loss and deprivation. Especially when there is neither a perfumed letter, nor a trusted messenger, nor an envoy, nor a courier, nor any communication - news is cut off from all directions, deprived of heart's consolation, and the spirit and soul are in utmost grief and sorrow. Until the victorious army arrived in the Holy Land, curbed the reins of the oppressors, and broke the might of the tyrants. Security and comfort were established, and the leaders of the country and army showed kindness to every oppressed one. The black cloud dispersed and the political horizon became bright. Friend and stranger found rest, and acquaintance and stranger alike sang melodies of joy. The darkness of oppression and error has been dispelled by the light of justice and fairness, and just authority has been established.

¹ ای دوستان حقیقی فرقت یاران حرقت دل
و جانست و دوری و مهجوری بادی زیان و
خسران علی الخصوص نه نامه مشکینی و نه
پیک امینی نه قاصدی نه چاپاری و نه مخبرئی از
هر جهت خبر مقطوع و از تسلی خاطر محروم و
جان و روان در غایت هموم و غموم تا آنکه لشکر
مظفر بارض مقدس رسیدند و عنان عوانان
پیشیدند و شوکت ستم کاران شکستند امنیت و
آسایش تقرر یافت و سروران کشور و سپاه
هر مظلومی را بنواخت ابر سپاه متلاشی شد و
افق سیاست روشن گشت یار و اغیار راحت
یافت و آشنا و بیگانه بلحن خوشی آهنگ سرور
بنواخت قد انکشف ظلام الظلم والضلال بنور
العدل و الانصاف و حلت السلطة العادلة.

² Praise be to God that through the grace and favor of the Blessed Beauty, during such a great upheaval and storm of hardships and calamities and dominion of oppressors, these wanderers remained protected and at ease. No one fell ill, no difficulty or hardship prevailed, until the ship of God's Cause reached the shore of salvation. Now that the exalted government has taken control and all the people of the country from every nation and creed are resting in the cradle of comfort and ease, Mr. Storrs arrived from Egypt and gave the glad tidings

² الحمد لله بفضل و عنایت جمال مبارک در چنین
انقلاب عظیمی و طوفان شدائد و بلائی و تسلط
ستم کاران این اوارگان محفوظ و مستریح ماندند
کسالتی کسی را رخ نداده زحمت و مشقتی
مستولی نشده تا آنکه سفینه امر الله از گرداب
خطرناک بساحل نجات رسیده حال که دولت
نخیمه مستولی شده و جمیع اهالی کشور از هر
ملل و نخل در مهد راحت و آسایش آرامیده

of the health and safety of all the friends. I was very pleased and grateful that praise be to God, the friends in Egypt also remained protected and preserved. Night and day we remember you and offer good prayers, and hope that we shall meet. I yearn with heart and soul for all the friends. And upon you be the Most Glorious Glory.

حضرة مستر ستورس از دیار مصر وارد و
بشارت صحت و سلامت جمیع احبا را دادند
بسیار خوشنود و ممنون شدم که الحمدلله یاران
مصر نیز محفوظ و مصون ماندند شب و روز بیاد
شما هستیم و دعای خیر مینمائیم و امید چنانست
که ملاقات حاصل گردد جمیع یاران را بجان و
دل مشتاقم و علیکم البهاء البهی عبدالبهاء عباس

MJAI.010

AB02393

1 He is the Consoler of His maidservants who are afflicted with the most great calamity!

1 هو المعزّی لامائه المصابه بالمصیبة العظمی

2 O patient and grateful one! Although this bereavement is an ocean of sorrow and grief, and this calamity is a soul-consuming fire of pain and suffering, and every soul is in the utmost lamentation and mourning, yet when thou lookest with truth, a lover has hastened to the street of the Beloved, and a nightingale has taken flight to the divine rose-garden, and a thirsty fish has found its way to the sea, and a sweet-singing parrot has discovered its honey-and-sugar-laden homeland. Now that sapling is in the stream of beauty and majesty in the utmost freshness and vibration, and like a bird of the meadow in the divine garden and rose-garden, it sings with heavenly melodies "Would that my people knew how my Lord hath forgiven me and made me of those who have attained!" Why then art thou sorrowful and grief-stricken? Soon shall we all be gathered beneath the shade of the mercy of His Divine Unity, and in the utmost joy we shall engage in the glorification and praise of the All-Forgiving Lord.

2 ای صابره شاگرد هرچند این ماتم دریای اندوه
و غمست و این مصیبت آتش جانسوز درد و الم
و هر نفسی در نهایت حسرت و ماتم ولی چون
بحقیقت نگر عاشقی بکوی معشوق شتافت و
بلبل بگلشن الهی پرواز نمود و ماهی لب تشنه بحر
راه یافت و طوطی شرکشکن بوطن پرشده و قد
پی برد حال آن نهال در جویبار جمال و جلال در
نهایت طراوت و اهتزاز است و مانند مرغ چمن
در گلزار و گلشن الهی باهنگ رحمانی یا لیت
اهلی یعلون بما اکرمنی ربی و جعلنی من الفائزین
میسراید دیگر چرا محزونی و دلخونی عنقریب جمیع
در ظلّ عنایت حضرت احدیت جمع میشویم و
در نهایت سرور به تسبیح و تقدیس ربّ غفور
میپردازیم

3 O my God, my God! Verily, a bird from among the birds of Thy holy gardens hath winged its flight to the pavilions of Thy mercy and oneness, and soared to the realm of Thy grace and lordship, thirsting for the spring of Thy mercy and drawn to the kingdom of Thy bounty. O Lord! Expand its breast by its arrival at the fountain of Thy forgiveness and pardon, illumine its sight by beholding Thy beauty, gladden its heart through the manifestation of the signs of Thy generosity and bestowal, and grant it an exalted holy station. Pour forth all patience and solace upon its dear and loving mother who is distraught and distressed after its ascension unto Thee, and upon its father who hath acquiesced to Thy decree and shown

3 الهی الهی انّ طیراً من طیور حدائق قدسک
قد قصد حظائر رحمانیتک و طار الی مطار
لطفک و ربّانیتک متعطّشاً لمعین رحمتک و
منجذباً الی ملکوت موهبتک رب اشرح صدره
بالورود علی وِرد عفوک و مغفرتک و نور بصره
بمشاهدة جمالک و فرّج قلبه بظهور آثار جودک
و احسانک و اجعل له مقام قدس علیاً و افرغ
کّل صبر و کّل سلوة علی والدته العزیزة الحنونة
الّتی جزعت و فزعت بعد صعوده الیک و علی
ابیه الذی رضی بقضائک و صبر علی بلائک

patience in Thy tribulation. Verily Thou art the Generous, the Merciful, the Bestower, and verily Thou art the Kind, the Great, the All-Merciful.

- 4 O affectionate sister! Weep and lament not over that bird of the heavenly rose-garden. Thou shalt find that dear individual and kindly youth in the palace of God.

آنک انت الکریم الرحیم الوهاب و آنک انت اللطیف العظیم الرحمن

4 ای خواهر مهرپرور آن مرغ گلشن آسمانی ناله
مکن مویه منما آن شخص عزیز و جوان مهربانرا
در کاخ الهی خواهی یافت

BRL_DAK#1085, BSHN.140.099x,
BSHN.140.111x, BSHN.140.181x,
BSHN.144.099x, BSHN.144.111x,
BSHN.144.181x, MHT2.188

AB02406

- 1 O thou who art yearning for an enduring gift! How long wilt thou remain remote from the heights of acceptance in the corner of obscurity, and seek patience and delay in this dark and narrow dungeon, becoming captive to scent and color? Make thou a melody for the Supreme Concourse and turn to the Abha Kingdom. Let thy ambition soar high and thy purpose be noble. Build not thy nest and dwelling like ignorant birds in the furnace of the mortal world. Like the ill-omened owl, make not thy home in ruins. If thou art of the birds of the gardens of reality, wing thy flight in the realms of divine unity, and if thou art of the nightingales of the holy gardens, begin thy song and melody.

- 2 How long wilt thou seek silence and how long wilt thou draw thy head into the collar of quietude? What fruit did that which passed of life yield, and what trace remained? It gave no result save despair and regret, and produced no fruit except constraint and limitation. What remains of life will likewise pass. Therefore, while the bow is in hand and arrow nocked, strive thou to hunt the meanings and gallop in the field of eternal life.

- 3 Ride a steed, wield a polo stick, and snatch the ball. Take some result from life and gain some portion from existence. Leave a trace, yield fruit and produce. Create a dawning and illumine the horizons. Create a wave and ascend to heights. Scatter pearls and make springs flow. Light a candle and burn away veils. Become the cause of the appearance of lights and the means for the manifestation of mysteries. Spread the holy fragrances and cause the breezes of the gardens of intimacy to waft.

1 ایشتاق موهبت پایدار تا چند در زاویهٔ نحول از
اوج قبول دور مانی و در این ظلمتکدهٔ تاریک
و تنگ صبر و درنگ جوئی و اسیر بو و رنگ
شوی آهنگ ملا اعلی کن و توجه بملکوت ابی
همت را بلند کن و مقصد را ارجمند چون طيور
جهل در گلخن ناسوت لانه و آشیانه مساز چون
بوم شوم در ویرانه کاشانه مساز اگر از مرغان
چمنستان حقیقتی در ریاض توحید پروازی کن
و اگر از عندلیبان حدایق قدسی نغمه و آوازی
آغاز کن

2 تا کی خاموشی طلبی و تا چند سر در گریبان
سکوت کشتی آنچه از عمر گذشت چه ثمر بخشید
و چه اثر باقی ماند جز یأس و حسرت نتیجه‌ئی
نداد و بغیر از حصر و ضبط ثمره‌ئی حاصل نشد
آنچه از عمر باقی نیز چنین بگذرد پس تا کجا در
دست است و تیر در شست همتی کن صید معانی
کنی و در میدان حیات جاودانی جولانی نمائی

3 اسبی برانی و چوگانی بزنی و گوئی بر بانی از
حیات نتیجه‌ئی گیری و از زندگانی بهره‌ئی بری
اثری بگذاری ثمر و بری آری اشرافی بکنی و
آفاق روشن نمائی موجی بزنی اوجی بگیری دری
بیفشانی چشمه‌ئی بجوشانی شمع برافروزی حبابی
بسوزی سبب سطوع انوار گردی و وسیلهٔ ظهور
اسرار نفحات قدس منتشر نمائی و نسایم حدایق
انس بوزیدن

- 4 I swear by the Ancient Beauty that in such a state the hosts of the Kingdom like flocks of birds will confirm thee, and the powers of the realm of might like the outpouring of clouds will grant bounties. And glory be upon thee.

4 آری قسم بجمال قدم که در چنین حال جنود ملکوت چون جوق طيور تأييد نمایند و قواي لاهوت بمثابه فيض سحاب افاضه فرمايد و البهاء عليك

AMK.093-094a, AHB_109BE #18-19
p.316

AB02418

- 1 O sapling of the garden of the love of God!
- 2 The spiritual melody which issued forth from the throat of the love of God reached the spiritual friends, and from your supplication and imploring prayer the utmost effect was produced in hearts and souls, for the delicate fragrance of humility and neediness was inhaled from its garden of meanings.
- 3 This servant also entreated and implored at the Holy Threshold of the Self-Subsisting Lord that you may be assisted to carry out the divine ordinances, which are that marriage after the maturity of the wife is at age fifteen and is not permitted before maturity. Therefore, make whatever excuse possible to your father that this matter is not feasible, but do so with wisdom so it does not cause distress to his heart. Resort to means whereby neither does he become discouraged nor is an act contrary to the command of the Book carried out. There is no changing of God's decree - this is the true religion, and those who transgress the bounds of God are the losers.
- 4 This explicit statement is due to this servant's perfect love for you, otherwise I would have referred you to the Book itself, knowing you would understand your duty. Now I have explained the decree of the Book, so you must be utterly firm and steadfast in God's law and follow God's decree in all deeds and actions.
- 5 But you must proceed with wisdom so your father does not become very distressed and hurt, and does not think that you are avoiding this matter merely to oppose him. Rather, God willing, you will carry it out in such a pleasing way that it will cause him to become aware and observe that you have no purpose except following God's command, being steadfast in God's law, detachment from the world, and attachment to God's decrees.

1 ای نهال بوستان محبت الله

2 نغمه روحانی که از حنجر محبت الله صادر شده بود بگوش یاران معنوی رسید و از تبیل و تضرع شما نهایت تأثر در قلوب و احشا حاصل گشت زیرا رائحه لطیفه عجز و نیاز از حدیقه معانیش استشمام گردید

3 اینعبد نیز بآستان مقدس حضرت قیوم لابه و زاری نمود که موفق باجراء احکام الهی گردی و آن این است که اقتران بعد از بلوغ زوجه بسن پانزده است و قبل البلوغ جائز نه لهذا بهر عذری ممکن نزد پدر معتذر شوید که این کیفیت متعذر است ولی بحکمت تا سبب تکدر قلب او نشود بوسائلی تشبیه نمائید که نه او دلگیر گردد و نه مخالف امر کتاب امری جاری شود لا تبدیل لحکم الله ذلک الدین القيم و من يتعد عن حدود الله فاولئك هم الخاسرون

4 و این بیان صریح نظر بکمال حب اینعبد است بآنجناب والا حواله بنفس کتاب مینمودم که تکلیف خود را خواهید دانست حال بیان حکم کتاب را نمودم پس باید در شریعت الله در نهایت ثبوت و رسوخ باشید و در جمیع اعمال و افعال تابع حکم الله

5 ولی بحکمت باید حرکت نمائید تا پدر بسیار مکدر و متأثر نشود و گمان نکند که شما محض مخالفت با او اجتناب در این باب دارید بلکه انشاء الله بنوع خوشی مجری دارید که سبب انتباه او گردد و ملاحظه کند که جز اتباع امر الله و ثبوت بر شریعت الله و انقطاع از دنیا و تعلق باحکام الله مقصدی ندارید

6 And glory be upon you.

6 و البهاء عليك

AVK4.165.07

AB02424

1 O kind friend! No doubt you have heard about the calamities and severe attacks directed at 'Abdu'l-Baha. You know that before the approach of my brother Aqa Mirza Badi'u'llah, all paths had become smooth and level, and some peace of mind and body had been attained. Those people had no news of us, and we likewise had no interaction or contact with them. Night and day we were engaged in prayer and supplication and service at the Threshold of the Lord of Verses. We were serving with some measure of freedom and praying for all, detached from any mention save the mention of God, and had attained some spiritual joy.

1 ای یار مهربان البتّه بلائی وارد و تعرّضات شدیده یه عبدالبهاء را شنیدید که میدانید که پیش تقرب جناب اخوی آقا میرزا بدیع الله جمیع راهها صاف و هموار شده بود و فی الجمله راحت فکر و جسم حاصل گردیده بود حضرات را نه از ما خبری و ما را نیز با آنان اختلاط و اثری شب و روز مشغول به دعا و مناجات و خدمات آستان رب الایات بودیم و فی الجمله بفرغت خدمت میکردیم و در حق جمیع دعا مینمودیم و از هر ذکری جز ذکر حق بیزار بودیم و قدری فرح روحانی حاصل بود

2 His honor my brother desired fellowship; we showed love and served him with complete sincerity. To the extent possible - and you are witness - there was no failing. But it seems his constant association and interaction day and night made 'Abdu'l-Baha like a magnet attracting calamities, trials and afflictions. From that day until the day of separation, by your precious life O kind friend, I did not draw one breath in peace, found not a moment's rest, and was held back from service, for he kept me occupied.

2 جناب اخوی الفت خواست محبت کردیم و در کمال صدق بخدمت او پرداختیم و بقدر مقدور شما شاهدید که قصور واقع نشد ولی گویا معاشرت و مخالطه دائمی شبانه روز او عبدالبهاء را مانند مقناطیس جاذب بلایا و محن و رزایا بود از آنروز تا یوم انفصال بجان عزیز آن یار مهربان نفسی براحات جان نکشیدم و دمی فراغت نیافتم و از خدمت باز ماندم زیرا مشغول میکرد و

3 This is the heartache that I share with that old friend, that he may be my partner and companion in this grief and sorrow. Even the marriage of Aqa Mirza Badi'u'llah was for that person also a difficult union. Consider that from that day until now affairs have been disordered - you have found no rest, whether in physical health or in other matters. I beseech God that henceforth this may be transformed and means of comfort of heart and soul may be made possible in every way.

3 این درد دلست که از برای آن دوست دیرین مینمایم که در این غم و غصّه شریک و سهیم من باشد حتی اقتران آقا میرزا بدیع الله بجهت آنجناب نیز قران شدید بود تفکّر فرمائید از آن روز تا بحال امور مشوّش ابداً راحت نیافتید چه از جهت صحت جسم و چه از جهت امور سائر از خدا خواهم که من بعد مبدّل گردد و اسباب راحت دل و جان از هر جهت میسر شود

4 Convey most glorious greetings to all the friends. 'Abbas.

4 جمیع دوستان را تحیت ابدع ابدی ابلاغ دارید

MMK5#118 p.093

AB12800

- 1 The friends of God have ever been and continue to be remembered through His most wondrous and sweetest mention and His most holy and most glorious glorification. Through His infinite favors, we cherish the hope that all may gather together beneath the shadow of His Most Great and Most Generous Name, around the point of divine unity and the center of detachment, in the spiritual and heartfelt realms, illumined by the Sun of God's single Word.
- 2 And it is assuredly necessary that the outpourings of this most glorious and most exalted station be made manifest in the world of bodies as well, for the outer is the symbol of the inner. Therefore, if several of the friends of God who dwell in any of the cities of truth and who are engaged in the same craft were to unite and work together in partnership, seeking from God the grace to conduct their dealings according to divine qualities, then surely from their behavior would shine forth the light of the Sun of Truth, and their craft and occupation would truly acquire the character of worship. And if souls were to act according to these conditions, the gates of mystic triumph would assuredly be opened before their faces from every direction.
- 3 Based on these proofs and evidences, it would be fitting and proper for those friends of truth to unite, all four of them, and rent a spacious shop, gathering therein whatever copper each possesses, recording in a ledger how much belongs to each, and keeping a daily account book. At the end of each month they should balance the shop's income and expenses, and spend these remaining days in the utmost joy and fragrance beneath the shadow of the Beauty of the All-Merciful, occupied day and night in remembrance of God in their hearts and souls in thanksgiving for this supreme blessing.
- 1 احبای الهی را بذکر ابدع احلی و بتکبیر اقدس
ابهی میبلغ در کلّ احیان بوده و از الطاف
بی نهایت الهیه چنان امیدواریم که در ظلّ اسم
اعظم اکرم کلّ در نقطهء توحید و حول مرکز
تفرید در عوالم روحیه و قلبیه مجتمع شویم و از
شمس کلمهء واحدهء الهیه مستشرق
- 2 و البته لازمست که فیوضات این مقام اعزّ
اعلی در عالم اجسام نیز ظاهر گردد چه که
ظاهر عنوان باطنست لهذا لازمست که اگر
چند شخص از احباء الله در مدینهئی از مدائن
حق ساکن و بصنعت واحده مشغول کلّ
متحد و متفق گردند و بشراکت مشغول کار
شوند و از حق جویند که موفق بر اخلاق حق
در معاملات گردند تا از افق اطوارشان انوار
شمس حقیقت طالع گردد و فی الحقیقه کسب
و صنعتشان حکم عبادت یابد و اگر باین شروط
نفوسی عامل گردد البته ابواب فتوحات غیبیه
از هر جهت بر وجوهشان مفتوح گردد
- 3 بنا بر این ادله و براهین لایق و سزاوار چنان است
که آن احبای حق هر چهار متفق شوند و دکان
وسیعی گرفته و هریک آنچه مس داشته در آن
دکان جمع نموده و در دفتر نوشته از هریک
چه قدر بوده و دفتر یومی گرفته و در سر هر ماه
دخل و خرج دکان را موازنه نموده و این چند
یوم باقی را با کلّ روح و ریحان در ظلّ جمال
رحمن گذرانده و بشکرانهء این نعمت عظمی لیلأ
و نهاراً بذکر الله در قلب و جان مشغول باشند

BRL_DAK#1129

ABU1267

- 1 It has been reported that there are plans to sell some of the crown jewels of Iran. The true crown of Iran is justice, not gems. If they could place a crown of justice upon this nation, that would be fitting. What benefit is there in a crown of stones? It is but stone. The ancient kings of Iran prided themselves on justice, not on crowns of jewels.

1 نوشته اند که میخواهند بعضی از سنگهای تاج ایران را بفروشند تاج ایران عدالت است نه سنگ اگر بتوانند بر سر این مملکت تاجی از عدل بگذارند درست است تاج از سنگ چه ثمری دارد سنگ است پادشاهان قدیم ایران افتخار بعدل میکردند نه بتاج سنگ
- 2 Since the Sun of Truth has dawned from the horizon of Iran, the Iranian people must strive to make their realm the crown of the world—and this through the unity of mankind and the concord and harmony of all humanity. The sun illumines the entire world, yet its influence is strongest at the equator. Similarly, the divine teachings should have their most powerful effect in Iran. The Iranian people should achieve this bounty and triumph more than others.

2 ایرانیان بجهت اینکه شمس حقیقت از افق ایران طالع شده باید کاری بکنند که اقلیم ایران تاج عالم بشود و آن وحدت عالم انسانی است و اتحاد و اتفاق عموم بشر آفتاب بهمهء عالم روشنی میدهد لکن شدت نفوذش در خط استوا است تعالیم الهی شدت تأثیرش در ایران باشد ایرانیان باین فیض و فوز بیشتر از دیگران فائز شوند
- 3 They said that in one of the cities of India, Aqa Siyyid Mustafa has written that fifty people have embraced the Faith at once, his letter having arrived today. Iran must act in such a way that others derive greater benefit from the appearance of the Sun of Truth—meaning that the divine teachings should have greater effect in other lands than in Iran itself, for Iran is the dawning-place of the Sun of Truth and its rays must spread from Iran to other regions.

3 فرمودند در شهری از شهرهای هندوستان آقا سید مصطفی نوشته است پنجاه نفر یکدفعه مؤمن شده اند امروز مکتوبش رسید ایران باید نوعی نمایند که دیگران فیض عظیم را از ظهور شمس حقیقت بیشتر برند یعنی تعالیم الهیه در ممالک سائره بیشتر از ایران تأثیر کند زیرا ایران مطلع شمس حقیقت است باید از ایران انوار بسائر اقطار منتشر شود
- 4 Jinab-i-Mirza Tarazu'llah submitted that they had written from Bombay requesting that more travelers come there, as there was great receptivity. They replied that the entire world is receptive and only needs teachers. If the world were not receptive, the Manifestation would not have appeared. The very appearance of the Manifestation is proof of receptivity, that great results will follow from this dawning, and that minerals and plants will flourish.

4 جناب میرزا طرازالله عرض کردند که از بمبئی نوشته اند که رجا میشود مسافرین بایجا زیاد میآیند چه که استعداد زیاد است فرمودند جمیع عالم استعداد دارد فقط مبلغ لازم دارد اگر عالم استعداد نداشت نفس ظهور نمیشد نفس ظهور دلیل بر استعداد است که از طلوع نتایج عظیمه خواهد شد و معادن و نباتات پرورش خواهند یافت
- 5 The world is like the human body and the Cause of God is like the spirit. Until the body has capacity, the spirit will not be made manifest. The very appearance of the spirit is proof of the body's capacity.

5 عالم مثل جسم انسان می ماند و امرالله روح می ماند تا جسم استعداد نداشته باشد روح جلوه ننماید نفس ظهور روح دلیل بر استعداد جسم است

ABU1282

There was a very holy man who lived many years ago. He was so very beautiful that the angels longed to minister, in some special way, to him and they asked that they might come and do this, and consent was given. So, these ministering angels came down to earth and said to this beautiful soul, "We have come to you with a gift. We are permitted to bestow upon you some gift from God. What will you have?" He said: "I want nothing." They said: "But do you not want to heal?" He said, "God will do that. I am but his servant." They said: "Do you not want to save souls?" He said: "God does that and chooses whom he desires." Finally, after asking him very many questions, they said: "You must ask something. We have the privilege of bestowing a gift upon you, you must make some selection." He said, after a moment's thought: "I want to do all the good I can, in every way that I can, without ever knowing anything about it."

The angels took counsel together as to how they could grant that wish and finally they made a decision and came to him and said: "Your wish is granted. Wherever you go, wherever your shadow falls, behind you or to either side of you, but not in front of you, blessings will fall." And so, as time passed, wherever that beautiful man went, in his simplicity, not knowing any good that he did, his path became a blessing. When his shadow fell to the right of him, or to the left of him, but never in front of him, blessings, refreshment and beauty marked his path. Mothers brought their babies to catch the gift of his shadow; the weary, the crippled and the lowly came about his path and caught those shadows; even the flowers sprang up more refreshed and the little brook fell back of him or to either side of him, but never in front of him. And so, as time passed, even his name was forgotten and he was called "The Holy Shadow".

BSTW#010

ABU3674

About the same time that the Afnan had arrived in the Holy Land for their pilgrimage, because of the unfounded complaints of Mirza Muhammad-'Ali to the Mutisarrif Pasha, each day for several hours 'Abdu'l-Baha was called in for questioning. The honored Afnan related:

One day His blessed Person came home later than usual, and when He arrived, it was evident that He was most perturbed. 'Abdu'l-Baha informed us, "Today, this man (Mirza Muhammad-'Ali) has done such a deed and written in such wise that Mutisarrif Pasha wanted to use his statement as evidence to uproot Us completely. He has written, 'Whatever our illustrious Father had left as inheritance, has been confiscated by the Effendi [i.e. 'Abdu'l-Baha] and He is depriving us of our rightful share.' Today, the Mutisarrif said to me, 'This doing of Yours is at variance with an Islamic hadith that we have, 'Verily, the Prophets and Messengers do not inherit, nor do they have an inheritance.' If Your claim is indeed of truth, then it is at considerable incongruity with what Your brother has reported.'"

'Abdu'l-Baha continued relating, "This statement of his pierced my heart like a sharp knife. However, the confirmations of the Blessed Beauty were ever-present and I responded to him, 'Our illustrious Father has left a Will and Testament, penned and sealed in His own hand, and therein written, 'Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation we have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'an: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'"

'Abdu'l-Baha added, "The Mutisarrif was then thoroughly silenced and said no more."

AFNAN.215-216

AB12886

To: Marie Jackson, in Paris

- 1 O thou whose brow shineth with the light of the love of God! 1
 2 Blessed art thou, inasmuch as thou hast been enraptured by the breaths of God. Blessed art thou, inasmuch as thou hast gathered together the loved ones of God in a gathering of fellowship and affection. Blessed art thou, inasmuch as thou hast shown consideration unto the loved ones of God and the handmaids of God. Blessed art thou, inasmuch as thou hast accompanied with those whose faces are radiant with the light of the knowledge of God. Blessed art thou, inasmuch as thou hast arisen to serve the Cause of God. Blessed art thou, inasmuch as thou hast desired to aid 'Abdu'l-Baha. 2
 3 Yet, O handmaid of Baha, I know that thou hast written unto someone in Haifa, that he might strive for the deliverance of 'Abdu'l-Baha from the prison of 'Akka, through whatever means might be possible, even by the expenditure of money. But the man to whom thou didst write concealed thy name from me. As for me, however, I have known it with perfect certainty. 3
 4 O handmaid of God! 'Abdu'l-Baha is well-pleased with the decree of Providence, hath committed all affairs unto God, rejoiceth in imprisonment, and is gladdened by this affliction. He beseecheth God to ordain for him the greatest calamities in His path, and to cause him to quaff the overflowing cup of the bounty of God, which is the supreme martyrdom. This is my desire; this is my highest longing, the summit of my joy, and the utmost goal of my hopes. 4
 5 If, then, the Lord of majesty should desire to remove this imprisonment, none can hinder Him in His command. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. 5
 6 And thou, O handmaid of God, shouldst thou desire to expend in the path of God, expend thou in the establishment of the Cause of God. For the friends have begun to erect the Mashriqu'l-Adhkar in the land of Russia, in the city of 'Ishqabad. This is among the greatest institutions in the Cause of God and a matter of exceeding importance. Contributions have been gathered in that city for its construction. Shouldst thou desire to aid, even with some measure, in the building of this glorious undertaking, this would be better than all other things. 6
- 1 أَيُّهَا السَّاطِعَةُ الْجَبِينِ بِنُورِ مَحَبَّةِ اللَّهِ
 2 طُوبَى لَكَ بِمَا انْجَذِبْتَ بِنَفَحَاتِ اللَّهِ طُوبَى لَكَ بِمَا جَمَعْتَ أَحِبَّاءَ اللَّهِ فِي مَحْفَلِ الْإِلَافَةِ وَالْوَدَادِ طُوبَى لَكَ بِمَا رَاعَيْتَ أَحِبَّاءَ اللَّهِ وَأَمَّاءَ اللَّهِ طُوبَى لَكَ بِمَا آتَسْتَ مَعَ الَّذِينَ تَهْلَلُ وَجُوهُهُمْ بِنُورِ مَعْرِفَةِ اللَّهِ طُوبَى لَكَ بِمَا سَعَيْتَ خِدْمَةَ لِأَمْرِ اللَّهِ طُوبَى لَكَ بِمَا أَرَدْتَ نَصْرَةَ عَبْدِالْبَهَاءِ
 3 وَلَكِنْ يَا أَمَةَ الْبَهَاءِ أَتَى أَعْلَمُ أَنَّكَ كَتَبْتَ إِلَى أَحَدٍ فِي حَيْفَا حَتَّى يُسْعَى لِتَخْلِيصِ عَبْدِالْبَهَاءِ مِنْ سِجْنِ عَكَّاءَ بَائٍ وَاسْطَةِ كَانَتْ وَلَوْ بِبَذْلِ الْأَمْوَالِ وَلَكِنْ ذَلِكَ الرَّجُلُ الَّذِي كَتَبْتَ إِلَيْهِ كَتَمَ اسْمَكَ مِنْئِذَا أَنَا فَعَلْتُ حَقَّ الْعِلْمِ
 4 يَا أَمَةَ اللَّهِ إِنَّ عَبْدِالْبَهَاءَ رَاضٍ بِالْقَضَاءِ مُسَلِّمٌ الْأُمُورَ إِلَى اللَّهِ مُسْتَبْشِرٌ بِالسَّجْنِ وَمُسْرُورٌ مِنْ هَذَا الْبَلَاءِ وَيَطْلُبُ مِنَ اللَّهِ أَنْ يَقْدِرَ لَهُ أَعْظَمَ الْمَصَائِبِ فِي سَبِيلِهِ وَيُسْقِيهِ الْكَأْسَ الطَّافِخَةَ بِمُوهَبَةِ اللَّهِ وَهِيَ الشَّهَادَةُ الْكُبْرَى هَذَا مَنَائِي وَهَذَا أَعْظَمُ مَنَائِي وَنَتَيْهِ سُرُورِي وَغَايَةُ أَمَالِي
 5 فَالرَّبَّ الْجَلِيلَ إِنْ كَانَ أَحَبَّ رَفَعَ السَّجْنَ فَلَا يَمْنَعُهُ أَحَدٌ فِي أَمْرِهِ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ
 6 وَأَنْتَ أَنْتَ يَا أَمَةَ اللَّهِ إِذَا أَحْبَبْتَ الْإِنْفَاقَ فِي سَبِيلِ اللَّهِ انْفَقِي فِي تَأْسِيسِ أَمْرِ اللَّهِ حَيْثُ ابْتَدَأُوا الْأَحِبَّاءَ أَنْشَاءَ مَشْرِقِ الْأَذْكَارِ فِي بِلَادِ الرُّوسِ مَدِينَةَ عَشَقْأَبَادَ وَهَذَا أَعْظَمُ تَأْسِيسٍ فِي أَمْرِ اللَّهِ وَمَهْمٌ جَدًّا وَجَمَعْتَ عَائِنَاتٍ فِي تِلْكَ الْمَدِينَةِ لِبَنَائِهِ فَإِذَا أَحْبَبْتَ أَنْ تَعْنِيَ فِي بِنَاءِ هَذَا الْمَشْرُوعِ الْجَلِيلِ بِشَيْءٍ فَهُوَ خَيْرٌ مِنْ جَمِيعِ الْأَشْيَاءِ

BRL_DAK#1248

AB12887*To: Baha'is of Tiflis et al.*

- 1 O ye beloved of God and true friends! The joyful tidings of the fervor and ardor of those near ones of the threshold of the Abha Beauty—my spirit be a sacrifice for His loved ones—rejoice the hearts and heal the breasts.
- 2 In this day, from whatsoever quarter the call of “Ya Baha’u’l-Abha” is raised, its breeze is joy-giving and its fragrance musk-laden. Its melody is the anthem of the Abha Kingdom, and its culture the outpourings of the Concourse on high.
- 3 How blessed, then, are those souls who, in this day, through remembrance of that Essence of Sanctity, are the companions of praise and glorification, the mines of purity, the wellsprings of fidelity, and the embodiments of piety.
- 4 Wherefore, O ye friends, in that rose-garden wherein ye dwell, adorn the banquet of love, hold the festival of gladness, and with divine melody and heavenly strain cry aloud: “Holy, holy, Lord of the angels and the Spirit!”

1 ای احباب الهی و یاران حقیقی ذکر خوش
جوش و خروش آن مقرران آستان جمال ابهی
روحی لاحبابه القدا مفرح قلوب است و شفاء
صدور

2 اليوم از هر سمتی که ندای یا بهاء الاهی
بلند است نسیمش فرح انگیز است و شمیمش
مشک بیز آهنگش نوای ملکوت ابهیست و
فرهنگش فیوضات ملاء اعلی

3 باری خوشا بحال نفوسیکه اليوم بیاد آن جوهر
تقدیس انیس ذکر و ثناید و معدن صفا و منبع
وفا و جوهر تقا

4 پس ای یاران در آن گلستانی که هستید بزم
محبت بیارائید و جشن مسرت بگیرید و بنوای
الهی و آهنگ ملکوتی فریاد برآرید سبوح قدوس
رب الملائکه و الروح

BRL_DAK#1250

AB02601*To: Spiritual Assembly of Baghistan*

- 1 O divine friends! It is morning, and the Eastern Sun has a radiance and brilliance, and the world-illuminating Divine Sun has bounty and bestowal. This Eastern star has a luminous procession from the elemental world, and that Divine Luminary has a penetrating ray from the spiritual realm. This one adorns the face of the earth, that one unveils its countenance in the highest heaven. This one ignites its brow from the cosmic dawning-place, that one burns away the veils of successive darkensses of the worlds from the manifest horizon. This one's bounty is momentary and its ocean but a dewdrop, while that one's radiance is continuous, its bounty pouring forth, its sign established, and its star brilliant.

1 ای یاران الهی صبح است و مهر خاوریرا تابش
و رخشنی و آفتاب جهان تاب الهی را فیض و
بخشنی این کوکب مشرقی را موکب پرتوی از
جهان عنصری و آن نیر الهی را شعاع ساطعی
از عالم معنوی این روی زمین بیاراید آن در
جهان علین رخ بگشاید این از مطلع کیهان جبین
برافروزد آن از افق مبین پردهء ظلمات متتابعهء
عالمین بسوزد این فیضش دمی و دریایش شبنمی
آن پرتوش مستمر و فیضش منهر و آیتش مستقر
و نجمش مکفهر

- 2 Therefore, holy and sanctified is the Lord Who, through a bounty from the Kingdom of Sanctification, has brought the world and its peoples to life, bestowed life, shone upon the realities of the people of truth, opened the gates of bounty from the realm of divinity, and made the world of mortality the throne of the Sovereign of the Kingdom.
- 3 O divine friends! Do not let this supreme gift slip from your grasp, and count this mighty opportunity as a precious treasure. It is the time of receiving and bestowing bounty, the moment of enkindlement and engagement, and the day of attaining hopes. The Most Great Sea is surging, the Most Ancient Light is guiding the path, and the niche of the world is adorned with the brilliant lamp. If in this glorious century you do not illuminate your faces, make manifest your sweet fragrances, open your eyes, and find repose in the shade of the Divine Lote-Tree of favors, then in what time and what moments will you brighten your countenance and make the world a rose garden? The grace of the Pre-existent Beauty is mighty, and the gift is a mercy to all the worlds.
- 4 And upon you be glory, and upon all who are firm in God's Covenant and His mighty Testament.

2 پس پاک و منزّه است خداوندی که بفیضی از ملکوت تقدیس جهان و جهانیان را زنده نموده و حیات بخشیده و بر کینونات اهل حقیقت درخشیده و ابواب فیض لاهوت گشوده و عالم ناسوت را تختگاه ملیک ملکوت فرموده

3 ای یاران الهی این موهبت کبری را از دست ندهید و این فرصت عظمی را غنیمت شمرد و وقت استفاضه است و هنگام افاضه یوم اشتعال و اشتغالست و روز حصول آمال بحر اعظم مواجست و نور اقدم هادی منهاج و مشکاة عالم مزین به سراج وهاج اگر در این قرن خداوند مجید روی نیفزود و خوی معطر ننماید و چشم نگشاید و در ظل سدره الطاف نیارمید در چه زمان و چه اوقات رخ روشن نمائید و جهان را گلشن کنید فضل جمال قدم عظیم است و موهبت رحمة للعالمین

4 و الهاء علیکم و علی کلّ من ثبت علی عهد الله و میثاقه العظیم

MKT8.176

AB02515

To: Nasrullah Baqiruf, in Baku

- 1 O steadfast and firm servant! At all times we are occupied with the remembrance of that longtime friend and intimate companion. Blessed art thou that thou art ever mentioned at the Sacred Threshold! Blessed art thou that thou art renowned in the assemblage of the All-Merciful!
- 2 In the Dispensation of the Ancient Beauty, may my spirit be sacrificed for His loved ones, thou wert raised from the grave and illumined with the Most Great Light, and in the Day of the Manifestation of the Abha Beauty thou wert set ablaze with the fire kindled in the Tree beyond which there is no passing, and thou didst arise to serve the Cause and wert accepted at the Most Holy Court. After the Ascension thou didst hold fast with utmost strength to the Covenant and Testament and attained the blessing of visiting the Sacred Shrine.

1 ای بنده ثابت راسخ جمال قدم در جمیع اوقات بذکر آن یار قدیم و حبیب ندیم مشغولیم خوشا بحال تو که همیشه در آستان مقدس مذکوری خوشا بحال تو که در انجمن رحمن مشهوری

2 در کور جمال قدم روحی لاجبائنه الفداء از مرقد مبعوث شدی و بنور اعلی منور گشتی و در یوم ظهور جمال ابهی بنار موقده در سدره منتهی مشتعل گشتی و بخدمت امرپرداختی و در سیاحت اقدس مقبول شدی و بعد از صعود بکمال قوت به عهد و میثاق تثبیت نمودی و بزیارت روضه مقدسه فائز شدی

- 3 Now, with renewed spirit and boundless confirmations, thou must keep the lamp of the love of God burning bright in that region and set those parts aflame.
- 4 Any correspondence that comes to this place through that land should come to the attention of your honor and his honor Aqa Siyyid 'Ali-Muhammad and his honor Aqa Bala - this is so that if one person is not present, another can serve as intermediary - and it should be recorded in the pilgrim house register.
- 5 In any case, convey wonderful Abha greetings to all the friends of God. We are always occupied with their remembrance. Always send news of the brethren, upon them be the Glory of God the Most Glorious, as it brings joy and delight. And upon thee be Glory.
- 6 Convey wonderful Abha greetings to his honor Mulla Muhammad-'Ali. At all times we beseech God for his confirmation. Winter has come - your gatherings should become very warm. And upon thee be Glory.
- 3 حال با روحی تازه و فتوحی بی اندازه بنار محبت
الله در مشكاة آندیار افروخته آن اطراف را باید
روشن و مشتعل داری
- 4 اوراقی که از اطراف بواسطه آن ارض بایستقام
می آید باید باطلاع آنجناب و جناب آقا سید علی
محمد و جناب آقا بالا بیاید و این نظر باینست که
شاید وقتی یکی حاضر نباشد دیگری واسطه گردد
و در دفتر مسافرخانه ثبت شود
- 5 باری جمیع دوستان الهی را تکبیر ابدع ابهی ابلاغ
نمائید ما همواره بذکر ایشان مشغولیم از حضرات
اخوان علیهم بهاء الله الابهی همیشه اخبار مرقوم
فرمائید سبب حصول روح و ریحانست و البهاء
علیک
- 6 حضرت ملا محمد علی را تکبیر ابدع ابهی ابلاغ
فرمائید در کلّ احوال تأیید ایشان را از حقّ
میطالبیم فصل زمستان آمد باید مجمعتان بسیار گرم
گردد و البهاء علیک

MKT5.141b

AB02550

To: Khusraw Parsi, in Bombay

- 1 In the Name of the Pure God, the Self-Sufficing!
- 2 O Khusraw! Remove thyself utterly from estrangement, that thou mayest recognize the One True Friend. Be a wise exemplar in the gathering of the friends, so that in the heavens thou mayest become a peerless star. This is the Day of truthfulness and wisdom; now is the time of knowledge and understanding. This is the morn of light and perception, of majesty and greatness. He who striveth greater, the higher will be his gain; and every bird that stretcheth out the wings of knowledge and recognition will attain the high heavens, shall become the companion of the angels in the firmament of Divine love, will be the confidant of the mysteries of the Self-Subsistent One, and shall fathom the heavenly secrets with the luminaries in the path of God.
- 1 بنام پاک یزدان بی نیاز
- 2 ای خسرو از بیگانگان بیزار شو تا بدوست یگانه
پی بری در گروه آشنایان دانای پیشوا باش تا در
انجمن آسمان مه یگا گردی روز راستی و بخردی و
دانائی و بینائیست و بامداد روشنائی و هوشیاری
و بزرگواری هر که پیئی پیش نهد بهره بیش
گیرد و هر مرغی که شهپر دانائی و شناسائی
گشاید بجهان بالا رسد و دمساز سروش در سپهر
مهر خدا گردد و هراز بی نیاز شود و با بزرگان
راه خدا آغاز راز کند

3 The effulgent splendour of the Sun is visible in the East, and the stars of the heaven of the Divine path are resplendent throughout the West. The fire of the love of the Almighty is burning, and the meadow of the hearts and souls of the men of wisdom is the envy of the verdant and green pastures. The Divine springtime hath come, and the Day-Star of the heavenly realm hath dawned. The life-giving breezes of Farvardin are blowing, and the musk-laden sweet savours of the Beloved are wafting. The Divine vernal showers are descending, and the resplendent radiance of the Day Star of His Majestic righteousness is shining forth.

4 Strive then, O Khusraw, that thou mayest become a Khusraw in the land of wisdom, and a Mahabad in the firmament of knowledge. Bloom like unto jasmines and roses in this garden, and be enkindled as a lamp in this assembly. Cleanse thy heart, and cast away thy robe, tear asunder the veils, and raise the banner of the righteous. Be a light that shineth forth in the darkness of the night, and set the world aflame; raise a resounding voice, and break the weighty fetters. Seek the world-adorning Day Star, and yearn for the shining star of the Assembly above; and be illumined with the light of Baha.

3 مهر تابان از خاور نمایان و اختران چرخ راه خدا
تا باختر درخشان آتش مهر پاک یزدان روشن
و مرغزار دل و جان دانایان رشک چمنستان
سبز و خرم بهار خدائی رو نموده و خورشید
جهان یزدانی رخ گشوده باد فروردین سال و
ماه جهان آفرین میوزد و بوی خوش مشکین یار
دلنشین میرسد باران اردیبهشت پروردگار میبارد
و پرتو پرتاب آفتاب جهان پادشاهی بهی میتابد

4 پس تو ای خسرو خسرو کشور هوشیاری شو
و مه آباد کیهان دانائی گرد در این گلشن چون
نسترن و یاسمن شکفته شو و در این انجمن چون
چراغ روشن گرد دل را پاک کن و پیرهن را
چاک نما پرده برانداز و درفش پاکان برافراز پرتو
شب افروز شو و آتش جهانسوز گرد غلغله درفکن
و بند گران بشکن مهر جهان آرا خواه ماه انجمن
بالا جو بروشنی بهی تابان باش

BRL_DAK#1143, MKT1.478, AHB_110BE

#19 p.378, MSBH10.014, YARP2.259

p.225, NVJ.035

AB02562

To: Nush, in Bombay

1 O cup full of nectar! What you had written to Jenab Aqa Seyyed Taqi regarding the details of the ascension of the nightingale of the garden of the Throne, namely Khudabakhsh, was noted. That one enamored with the face of the Beloved and enchanted by His musk-laden locks has blossomed like a flower in the mystic garden of the realm of lights, hastened from the world of dust to the pure realm, taken flight from the dark plane and pitched his tent in the luminous world. Do not be sorrowful, do not be grieved. 'Abdu'l-Baha, with tearful eyes, begs forgiveness and pardon for him.

2 Tell the divine friends never to be sorrowful for those who ascend. Give thanks that, praise be to God, they ascend firm, steadfast and established to the summit of ancient glory and eternal life, becoming melodious and intimate with the birds

1 ای ساغر پر نوش آنچه بجناب آقا سید تقی در
تفصیل صعود بلبل گلشن عرش یعنی خدا بخش
مرقوم نموده بودید ملاحظه گردید آن آشفته
روی یار و شیفته موی مشکبار در گلشن اسرار
عالم انوار مانند گل شکفته و از جهان خاک
بعالم پاک شتافته و از عرصه ظلمانی پرواز نموده
و در عالم نورانی خیمه برافراخته محزون مبادید
دلخون مگردید عبدالهء با چشمی اشکار طلب
عفو و غفران از برای او مینماید

2 پیاران الهی بگوئید که از جهت نفوسیکه عروج
مینمایند ابداً محزون مبادید شکر نمائید که الحمد لله
ثابت و راسخ و نابت باوج عزت قدیمه و حیات
ابدیه پرواز نمایند و با مرغان چمنستان حقیقت

of the garden of truth. Rather, one should fear and dread the severity of divine tests, lest any soul's flame of the love of God be extinguished and grow cold. This is cause for regret and occasion for remorse.

- 3 'Abdu'l-Baha yearns with utmost longing for all the divine friends. How excellent it was that the friends gathered for Khudabakhsh's funeral procession, for the presence or absence of strangers is equal, since they are in truth neither grieved nor remorseful at each other's funerals, nor do they sincerely seek forgiveness. But the friends attend the procession sorrowful and grief-stricken, regretful and remorseful, becoming intercessors and begging forgiveness. The pure breaths of these good souls perfume the spiritual sense of smell of that departed soul.

- 4 And upon you be greetings and praise.

هم آواز و دمساز گردند بلکه از شدت امتحانات الهی خوف و هراس باید داشت که مبادا نفسی از شعله محبت الله خاموش شود و افسردگی حاصل نماید این محل آسفت و موقع حسرت

3 جميع ياران الهی را بنهات اشتیاق عبدالهء مشتاقست چه قدر خوب واقع شد که در تشییع جنازهء خدابخش ياران مجتمع بودند چه که اغیار وجود و عدمشان متساویست زیرا آنان در تشییع جنازهء یکدیگر نیز فی الحقیقه نه متأسفند و نه متحسر و نه از جان و دل طالب آمرزش ولی ياران محزون و دلخون و متأسف و متحسر تشییع نمایند و شفیع گردند و طلب مغفرت نمایند انفاص اطیب این نفوس طیبه مشام روحانی آن نفس متوفیه را معطر نماید

4 و علیک التحیة و الثناء

YARP2.197 p.188

AB12802

To: Varagatu'l-Firdaws, in Bushruyyih

- 1 O verdant, fresh and flourishing leaf in Paradise! By God the True One, verily the Spirit of Manifest Light, the Great Treasure, and the Unique Pearl - the Most Great and Spacious Gate of God (may the spirits of the sincere ones be sacrificed for his resting place) - sends prayers upon thee from the Most Glorious Kingdom and says: "Blessed art thou, O my sister! Glad tidings unto thee, O my true sister, for thou hast turned thy face purely toward God, believed in the Beauty of God, warmed thyself at the fire of the love of God, wert attracted by the breaths of God, and remained firm in the Covenant of God. Through this, the divine favors encompassed thee, the light of guidance shone in thy heart, thy breast was dilated by the outpouring of the beginning, and thy heart was gladdened by the dawning of the light of the end. Upon thee be glory, O sister in body and spirit, and upon thee be praise, O compassionate heart for every slaughtered bird who sacrificed in the path of God, hastened to God, came as a delegate unto God, beheld the beauty of God, was sustained from the table of God, whose

1 آیتها الورقة الخضره الربانة النضرة في الفردوس تالله الحق ان روح النور المبين و الكنز العظيم و الدر الیتیم باب الله الأعظم الرحیب روح المخلصین لمرقده الفداء یصلی علیک من الملکوت الأبهی و یقول طوبی لک یا اختی بشری لک یا شقیقتی بما اخلصت وجهک لله و أمنت بجمال الله و اصطلیت بنار محبة الله و انجذبت بنفحات الله و ثبت علی میثاق الله و بذلک شملتک العنایة و اشرق فی قلبک نور الهدایة و انشرح صدرک بفیض البدایة و استبشر فؤادک بسطوع نور النهایة و علیک الهاء یا شقیقة الجسم و الروح و علیک الثناء یا شقیقة الفؤاد علی کل طیر مذبوح الذی افتدی فی سبیل الله و سرع الی الله و وفد علی الله و شاهد جمال الله و رزق من مائدة الله و اضطلع جسمه فی مضجع الثری و

body lay down in its earthly resting place while its spirit soared to the Most Glorious Horizon. Peace be upon those who follow guidance.”

- ² All offer eloquent praise for the enkindlement and steadfastness of that holy leaf, and all express joy at the intense love of that divine leaf of Paradise, who is occupied day and night in remembrance of the Beauty of the Ancient of Days (may my spirit be sacrificed for His loved ones) and is familiar with promoting the mighty Covenant of the All-Glorious Lord. Such a great station befits one like thee, and such a noble cause is worthy of one like thee. In any case, convey the Most Glorious Greetings to all the handmaidens of the Merciful, perfume all their nostrils with the holy fragrances from the gardens of the Covenant, and illuminate their faces with the light of the Testament.

طار روحه الى الأفق الأبهى والسلام من اتبع الهدى ع ع

² کل توصیف بلیغ از اشتعال و ثبوت آن ورقهء مقدّسه مینماید و جمیع اظهار سرور از فرط محبّت آن ورقهء فردوس الهی میکنند که شب و روز بذکر جمال قدم روحی لأحبّائه الفداء مشغول و بترویج میثاق عظیم حضرت کبریا مألوف و لمثلک ینبغی هذا الشأن العظیم و لمثلک یلیق هذا الأمر الکریم باری جمیع اماء رحمن را تکبیر ابداع ابهی ابلاغ فرمائید و کل را بنفحات قدس ریاض میثاق مشام معطر نمائید و بنور پیمان وجوه منور کنید

BRL_DAK#1133

AB12798

To: Baha'is of Bushruiyih, in Bushruiyih

- ¹ O ye beloved friends of 'Abdu'l-Baha! Bishrawiyyih was the jungle of that divine Lion, that exalted Lion-heart. The Bab - may my spirit be sacrificed for His most pure blood - like a lion emerged from that jungle and raised such a cry throughout all regions that trembling and tumult seized their foundations. That noble Being taught all the lesson of the love of God and kindled the fire of divine love. The friends of 'Abdu'l-Baha must, like that Prince of faithfulness, each become a lion in that jungle and, through the power of divine inspiration, raise their call and create such enthusiasm and excitement, such attraction and ecstasy, that the banner of the Word of God may be lifted high and the verses of guidance may be chanted in the great temples.

¹ ای یاران مهربان عبدالبهاء بشرویه پیشهء آن غضنفر الهی هزیر سامی بود حضرت باب روحی لدمه الأظهر فدا مانند غضنفر از آن پیشه برون تاخت و نعرهائی در کل آفاق انداخت که زلزله و غلغله در ارکان افتاد آن حضرت بزرگوار کلّ را درس محبت الله آموخت و نار عشق برافروخت باید یاران عبدالبهاء مانند آن میر وفا هر یک در آن پیشه ضرغامی گردند و بقوهء الهام فریادی برآرند و جوش و خروشی اندازند و جذب و ولهی بخشند که رایت کلمه الله بلند گردد و آیات هدی در صوامع کبری ترتیل شود

- ² O Lord, O Lord! Assist these souls through Thy power and might that encompasses all things, and through Thy love that penetrates the hearts of the pure ones. Make them signs of guidance, emblems of piety, and symbols of Thy gracious white Law. Verily Thou art the Strong, the Powerful, the Mighty,

² ربّ ربّ اید هؤلآء بقوتک و قدرتک الحیطة على الأشياء و محبتک النافذة فی قلوب الأصفياء و اجعلهم آیات الهدی و معالم التقوی و شعائر الشريعة السمحة البيضاء انک انت القوى المقتدر العزيز القدير و انک انت الرحمن الرحيم

BRL_DAK#1123

the All-Compelling. Verily Thou art the All-Merciful, the All-Compassionate.

AB11673

To: Murtida Quli Bayk Farani

- 1 O God, O Guardian of earth and heaven, Supporter of the chosen ones and Guide of the intelligent ones! You assist whomever You wish to exalt Your Word among humanity and manifest Your signs among the concourse of creation. O Lord! This is Your steadfast and truthful servant, possessing a radiant countenance and a piercing flame. Assist him in diffusing Your fragrances, guiding Your servants, and reciting Your verses, so that through him the great among men may be guided, all those immersed in the darkness of error may be illumined, the thirsty may be quenched, the burning thirst may be cooled, and the sick of heart and soul may be healed. Protect him from the arrows of the contentious ones and the spears of the people of sedition and corruption. Guard him in the cave of Your protection from the taunts of the frivolous, the whisperings of the base, and the insinuations of the forsaken ones. Verily, You have power over all things, and You are the Strong, the Mighty, the Great.

- 2 O you who are firm in the Covenant! Convey my greetings and praise to your descendant Hassan Aqa, your son Hussein Aqa, your daughter Forughiyyih, and your beloved Sorur. I beseech God to encompass them with His favors at every sunset and dawn. And convey my heartfelt longings to my companion Jalal, my intimate friend for many days and nights. I implore the Kingdom of Glory to make him a brilliant sign in that furthest horizon, so that he may recite the verses of guidance among the people and compose brilliant odes and luminous poems in praise of the Most Glorious Beauty. And convey my intense yearning and deep attachment to the noble descendant, the namesake of Habib from among the people of Ba. Indeed, I shall never forget him, but remember him even if centuries and ages pass. Upon you and upon them be the Most Glorious Glory.

1 اللهم يا قيوم الأرض والسّماء ومؤيد الاصفياء
و موفق الأذكياء تؤيد من تشاء على اعالى كلمتك
بين الوري و اظهار آثارك بين ملائ الانشاء رب
ان هذا عبدك الثابت الصادق ذو وجه بارق
و شهاب ثاقب ايده في نشر نفحاتك و هداية
عبادك و ترتيل كلماتك ليهدي به اعظم
الرجال و يتنور به كل منهمك في ظلام الضلال
و يروى به الظماء و يبرد به غليل العطاش و
يشفي به غليل القلب و الفؤاد و احفظه من سهام
اهل العناد و سنان اولى الفتنة و الفساد و صنه
في كهف حمايتك عن طعان الهزلة و همزات
الرزلة و غمزات الخذلة انك انت المقتدر على
كل شيء و انك انت القوى العزيز العظيم

2 ايها الثابت على الميثاق بلغ تحيتي و ثنائى لسليكم
حسن آقا و نجلح حسين آقا و بضعتك فروغيه
و فلذة كبذك سرور اسئل الله ان يشملهم بالطفاه
في كل افول و بكور و بلغ اشواق المنبعثة من
الروح و الفؤاد الى انيسى جلال و مونسى في عدة
ايام و ليال و اتى ابتهل الى ملكوت الجمال ان
يجعله آية باهرة في تلك العدو القصى حتى
يرتل آيات الهدى بين الوري و ينشأ قصائد غراء
و ينظم خرايد نوراء في الثناء على جمال الأبهى و
بلغ فرط حنيني و شدة تولعى في الحسيب النسيب
سمى حبيب من اهل الباء و اتى لا اكاد انساه ابداً
بل اذكره ولو مرت القرون و الأعصار و عليك
و عليهم البهاء الأبهى

FRH.083-084

AB02570

To: Aqa Ali, in Hamadan

- 1 O servant of the Ancient Beauty! Your verses, like scattered pearls, were noticed. They were eloquent and articulate, novel and graceful. They demonstrated the utmost love and in eloquent language praised and extolled the Ancient Beauty. For this reason they brought the greatest joy and were truly worthy of praise and commendation.

1 ای عبد جمال قدم منظوم چون لثالی منثور منظور
گشت فصیح و بلیغ بود و بدیع و لطیف دلالت
بر کمال محبت مینمود و بلسان فصیح مدح و
ستایش جمال قدم بود از این جهت نهایت مسرت
رخ نمود و فی الحقیقه شایان ستایش و ثنا بود
- 2 However, regarding what pertained to this servant, these are not my qualities. The attribute and praise of this servant is servitude at the Sacred Threshold. I seek no other distinction and know no other quality. The remedy for every pain of mine is servitude at the divine court, and the balm for every wound is servitude at the infinite threshold.

2 و اما آنچه تعلق باین عبد داشت این نه اوصاف
من است وصف این عبد و نعت و محامدم
عبودیت آستان مقدس است جز این ستمی نجویم
و بغیر از این صفتی ندانم درمان هر دردم بندگی
درگاه الهی است و مرهم هر زخم عبودیت
بارگاه غیرمتناهی
- 3 Praise must accord with reality and conduct, otherwise it becomes a test, placing the praised person under trial and tribulation, and God forbid that they should see any station or rank for themselves - then they would fall to the lowest depths of fire. Our glory and pride is that we are servants of this court and dust at the threshold of this shrine. This is heavenly exaltation, this is divine virtue, and this is holy bestowal. Why should we turn away from this gift and, God forbid, imagine any station for ourselves?

3 ستایش باید موافق حقیقت و روش باشد و الا
آزمایش است شخص ممدوح در امتحان و افتتان
افتد و معاذالله از برای خویش قدر و شأنی بیند
آنوقت باسفل نیران افتد ما را نغر و میاهات
باین است که بنده این درگاهیم و خاک آستان
این بارگاه اینست علویت آسمانی اینست منقبت
رحمانی و اینست موهبت سیحانی چرا از این
موهبت چشم پوشیم و معاذالله از برای خود
مقامی گمان کنیم
- 4 Who are we? What are we? Whatever has been and is, is Him, and whatever emanates upon the world of existence are the names and attributes of the Beloved Friend.

4 ما که ایم ما چه ایم آنچه بوده و هست او است
و آنچه فائض بر عالم وجود است اسماء و صفات
حضرت دوست
- 5 So in this rose garden, like a nightingale with wondrous melodies, raise for this captive of deprivation a song and tune of servitude at the Threshold, that my heart and soul may be gladdened and my conscience and consciousness may be fulfilled. And peace be upon you.

5 پس تو در این گلستان چون بلبل بدیع الالحان
شهنازی و آوازی در عبودیت آستان بهر این اسیر
حرمان برآر تا دل و جانم شادمان گردد و ضمیر
و وجدانم کامران شود والسلام

MKT8.126c, AKHA_103BE #09-10 p.02

AB12083

To: Najjar, Muhammad Ali et al., in Hamadan

¹ O friends of God! Your names were mentioned in this moment in this presence, and mention was made of your character and conduct. The soul and conscience were delighted and the spirit found joy and fragrance. Glory be to God! What wisdom is this, that as soon as the names of the friends are mentioned and their blessed names are uttered, immediately the spirit is attracted and the heart is enkindled, and another state comes about which tongue and speech are powerless to describe. One must attain that spirit and fragrance to comprehend this reality and conceive of this condition. Without this means, one cannot reach to the essence of this matter. I beseech God that you may succeed in attaining heavenly exaltation and celestial wealth and divine riches and eternal glory.

² As to the Mashriqu'l-Adhkar, it is of great import. The purpose is this: a location should be designated, even if it be a small place beneath layers of earth and stone, and it should, out of prudence, be kept hidden and concealed, lest it foment hostility among the people of sedition. At least once per week, it should become the gathering-place of the chosen friends who have discovered the secrets and become the intimates of mysteries. It may assume any form, for even if it be an underground pit, that pit shall become even as a sheltering paradise, an exalted meadow, and a garden of delight. It shall become a place of the gladdening of the spirit, and the centre of the attraction of the hearts to the Kingdom.

BRL_MASHRIQ#35x

¹ ای یاران الهی نامتان در ایندم در این محضر مذکور شد و ذکر خلق و خویان بمیان آمد جان و وجدان محظوظ شد و روح روح و ریحان یافت سبحان الله این چه حکمت است که بجز اینکه نام یاران بمیان آید و اسم مبارکشان تلفظ گردد فوراً روح بانجذاب آید و قلب باشتعال حالت دیگر دست دهد که زبان و بیان از وصفش عاجز ماند باید آن روح و ریحان را حاصل نمود تا ادراک این حقیقت کرد و تصور این حالت نمود جز باین واسطه یکنه این مسئله نتوان رسید از خدا میطلبم که موفق بر علویت آسمانی و ثروت ملکوتی و غنای لاهوتی و عزت ابدی گردید

² اما مشرق الأذکار بسیار مهم است مقصود این است که محلی ولو مختصر در زیر طبقات خاک و حجر باشد باید تعیین شود و حکمة مستور و مخفی باشد تا سبب عناد اهل فساد نگردد اقلّاً هفته‌ای یکروز محل اجتماع خواص احبّا گردد که کاشف اسرارند و محرم راز و هر نوع که باشد ولو حفره‌ای در زیر زمین باشد آن حفره جنة المأوی گردد و حدیقه‌ای علیا شود و روضه‌ای رضوان گردد محل انشراح ارواح شود و مرکز انجذاب قلوب بملکوت ابدی و علیکم التّحیّة و الثّناء

BRL_DAK#0884, COMP_MASHRIQP#35x

AB02492

To: *Fatimih Bagum (Daughter of Mahbubush-Shuhada), in Isfahan*

1 My God, my God! This is a leaf from the Tree which Thou didst plant in the garden of Thy oneness and didst cause to grow beautifully through the outpouring of the clouds of Thy sanctification. It put forth leaves, branches, blossoms and fruits, and became adorned and beautified in the paradise of glory - fresh, verdant, moist, flourishing, and darkly green with the signs of Thy glorification - until it was uprooted and torn out, as Thine enemies imagine, from above the earth. But it was not so! Rather, though it was cut off from the groves of Thy earth, it was transferred to the gardens of Thy heaven and watered from the pools of Thy bounty. It grew and flourished and its branches extended into the gardens of Thy holiness, becoming adorned through Thy favors in Thy Most Great Paradise in Thy Kingdom. The wrongdoers shall soon know what end they shall meet, and they shall become convinced that they did not cut it down or uproot it - rather, they watered and tended it.

2 O Lord! This is Thy handmaiden who is related to her. Look upon her with the glance of Thy providential eye and assist her through Thy power and might to be devoted to Thee, to supplicate at Thy gate, and to obey Thee. Perfume her nostrils with the holy fragrances of Thy sanctity, illumine her face with the light of Thy oneness, cause her to speak Thy praise amongst Thy handmaidens, loose her tongue in Thy remembrance, expand her breast through the verses of Thy sanctification, and revive her spirit through the perfumed and fragrant breezes from the garden of Thy detachment. Verily Thou art the Powerful, the Mighty, the Self-Subsisting.

3 Then convey my greetings to thy mother and give her the glad tidings of the favors of her Lord and the bounties of her Creator, that she should not grieve or be saddened by any of the affairs of this transient world. She shall soon see that which will gladden her heart and bring joy to her soul in those worlds which God has sanctified beyond people's comprehension in this first life, but which they shall understand in the next life after the spirit's transition to the great world.

1 الهى الهى هذه ورقة من الشجرة التى غرستها فى حديقة توحيدك و انتبتها نباتاً حسناً بفيض سخائب تقديسك و اورقت و تفرعت و ازهرت و انثرت و تأنقت و تزينت فى فردوس الجلال ريانة مخضرة خضلة نضرة مدهامة بأثار تجيدك الى ان انقعت و استأصلت كما يظنون اعدائك من فوق الارض و ليس الامر كذلك بل انها ولو انقطعت من غياض ارضك انتقلت الى رياض سمائك و سقيت من حياض عطائك و نشت و نمت و امتدت فروعها فى حدائق قدسك و تزينت بالطافك فى فردوسك الاعظم فى ملكوتك و سيعلمون الظالمون اى منقلب ينقلبون و يتيقنون بانهم ما قطعوها و ما استأصلوها بل سقوها و خدموها

2 اى رب هذه امتك المنتسبة اليها فانظر اليها بلحاظ عين عنايتك و ايدها بقدرتك و قوتك على التبتل اليك و التضرع بابك و اطاعتك و عطر مشامها بنفحات قدسك و نور وجهها بنور توحيدك و انطقها بثناءك بين امانك و اطلق لسانها بذكرك و اشرح صدرها بايات تقديسك و انعش روحها بنساءم معطرة عابقة من حديقة تجريدك انك انت المقتدر العزيز القيوم ع

3 ثم كبرى من قبلى على والدتك و بشرها بفضل مولاها و الطاف موجدتها بان لا تحزن و لا تتكدر من شأن من شئون هذه الدار الفانية و سترى ما به ينشرح صدرها و تطيب نفسها فى العوالم التى قدسها الله عن ادراك الناس فى هذه النشئة الاولى و سيدركونها فى النشئة الاخرى بعد انتقال الروح الى العالم العظيم

DUR4.635

AB02555

To: Yuhanna Dawud, in London

¹ O dear friend! A letter was sent before, which surely has arrived by now. You had written about the arrival of Mr. Remey and Mr. Latimer. Praise be to God, the friends in London are in the utmost joy, delight and gladness from their arrival. Certainly those souls who are firm in the Covenant, to whatever city they go, are the cause of joy, happiness and the greatest glad tidings. It is like when a lamp is lit in a city. But if they are not firm, in whatever house they enter they extinguish the burning lamps.

² I am very grateful and pleased with you, and I supplicate at the Threshold of Baha'u'llah and seek endless confirmations and assistance for you. You had written that all are praying that all the divine friends may become successful in attaining to the good-pleasure of the Center of the Covenant, which is the very essence of the world's welfare, eternal glory and life. From this statement it is clear and evident that, praise be to God, you are firm in the Covenant.

³ Today whoever is firm is confirmed by the hosts of angels, is assisted by the divine spirit, and wherever they may be, they are like a shining star. This has been proven by experience until now. But if one wavers, even if they make an uproar, the end result is evident loss. It is hoped through divine favors that you will render a great service to the Cause of God in London and become the cause of firmness and steadfastness for all.

⁴ And upon you be the Most Glorious Glory.

¹ ای دوست عزیز نامه‌ئی از پیش ارسال گشت البته تا بحال رسیده از ورود مستر ری می و مستر لاتیمر مرقوم نموده بودی الحمد لله از ورود آنها احبای لندن در نهایت وجد و سرور و انشراحند البته نفوسی که ثابت بر میثاقند بهر شهری وارد گردند سبب سرور و فرح و بشارت کبری هستند مانند آن می ماند که در شهر چراغی روشن شود و اگر ثابت نباشند در هر خانه‌ئی که وارد گردند چراغهای روشن را خاموش نمایند

² من از تو بسیار ممنون و خوشنودم و بعتبه حضرت بهاء الله عجز و زاری نمایم و تو را تأییدات و توفیقات نامتناهی خواهم مرقوم نموده بودی که کل دعا مینمائیم که برضای مرکز عهد و میثاق که عین خیر عالم و عزة ابدی و حیاة است جمیع یاران الهی موفق شویم از این عبارت واضح و مشهود است که الحمد لله بر عهد و میثاق ثابتی

³ امروز هر نفسی که ثابت است بجنود ملائکه مؤید است بروح الهی موفقست در هر جا که هست مانند ستاره درخشنده است چنانچه تا بحال تجربه شده است و اما اگر تزلزلی حاصل نماید ولو عریده‌ئی اندازد عاقبت خسران مبین است از الطاف الهی امید چنانست که در لندن خدمت عظیمی بامر الله بنمائی و سبب ثبوت و استقامت کل گردی

⁴ و علیک البهاء الأبهی

DAUD.30

AB12803

To: Ustad Ghulam-Husayn son of Ali Muhammad et al., in Marv

- 1 O loved ones of God! You are mentioned at the Sacred Threshold and are characterized and described at the Court of Oneness. The cup of favors is overflowing and the Dawning-Place of lights is the Orient of mysteries. The spring rain of grace is continuous and the downpour from the clouds of bounty is abundant water. The sea of generosity is surging and the Most Great Luminary is brilliant and radiant from the horizon of the unseen.
- 2 In the gathering of remembrance, create such enthusiasm and rapture that the melody of prayer may reach the Abha Kingdom and the cry of "O Glory of the Most Glorious!" may arrive at the Supreme Concourse. Today, those souls will succeed who are the heralds of the Covenant and who speak in praise of the Dayspring of effulgence.
- 3 Be confident in the grace and generosity of the Sovereign of existence and supplicate to the Kingdom of the Lord of loving-kindness, that your enthusiasm may increase day by day and your numbers may multiply. And glory be upon the people of Glory.
- 1 ای احبای الهی در آستان مقدس مذکورید و در درگاه احدیت منعوت و موصوف کأس الطاف سرشار است و مطلع انوار مشرق اسرار فیض نیسان عنایت مستمر است و ریزش غمام موهبت ماء منهمر بحر کرم مواجست و نیز اعظم از افق غیب ساطع و وهّاج
- 2 در محفل اذکار چنان شور و وله اندازید که آهنگ مناجات بملکوت ابهی رسد و بانگ یابهای ابهی بملاّ اعلی واصل گردد الیوم نفوسی موفق گردند که منادی میثاقد و ناطق بثنای مطلع اشراق
- 3 مطمئن به فضل و جود سلطان وجود باشید و متضرّع بملکوت ربّ ودود تا یوماً فیوماً بر اشتعالتان بیفزاید و نفوستان تکثر یابد و البهاء علی اهل البهاء

BRL_DAK#1134

AB12805

To: Aqa Mirza Ali Rashti, in Mazandaran

- 1 O servant of the Threshold of the Friend! In this moment when I am engaged in thy remembrance and mention, and am yearning to behold the friends, with my heart in the utmost excitement and enthusiasm - for the sweet fragrances from the holy Kingdom of Abha have perfumed my nostrils, and the musk-laden breeze from the lane of the Kind Friend hath made fragrant my mind, and heart and soul are stirred to motion - O friends! He hath guided all to the Dawning-Place of lights and to the Center of mysteries, and directed all to the Mine of divine traces. Therefore strive ye and hasten, that ye may become the pride of the free and the chief of the righteous. By the Ancient Beauty! The gates of the outpouring from the
- 1 ای بنده آستان حضرت دوست در ایندم که همدم ذکر و یاد توام و مشتاق دیدار یاران و قلب در نهایت شوق و هیجان چه که نفحات قدس ملکوت ابهی مشامرا معنبر نموده و نسیم مشکین کوی یار مهربان دماغرا معطر کرده و دل و جان بمرکت آمده ای دوستان آن مطلع انوار کل را بمرکز اسرار دلالت فرموده و جمیع را بمعدن آثار هدایت کرد پس بکوشید و بشتابید تا سرور احرار گردید و سید ابرار بجمال قدم قسم که ابواب فیض ملکوت غیب مفتوحست و

invisible Kingdom are flung wide open, and the manifestation of majesty and beauty is evident and beyond doubt. How excellent for him who receiveth an abundant portion from this most luminous grace and who draweth from this fathomless ocean.

- 2 O Lord! Rend asunder the veil and remove the covering from eyes and insights, and tear away the curtains from faces and innermost hearts, that they may witness Thy holy lights shining from the East and the West. O Lord! We are those who take refuge at the gate of Thy oneness and who seek shelter in the cave of Thy mercy. Protect us from heedlessness and forgetfulness, from error and disobedience, O Kind One, O Merciful One! Verily Thou art the Gracious, the All-Knowing, the Mighty, the Powerful. O thou who art intoxicated with the wine of the love of the All-Merciful! Pass round the cup of attraction in the gathering of detachment, and make the loved ones drunk with the choice wine of divine election, and cause the near ones to be enraptured by the melodies of the Dove. By God the True One! The people of the pavilion of glory compete to drink a drop of the pure wine from this exquisite cup. So glad tidings to everyone who attaineth, and alas for everyone who remaineth deprived.

تجلی جلال و جمال مشهود و بلاریب تا که از این فیض انور نصیب او فر گیرد و از این بحر بی پایان اعتراف نماید ع

2 ربّ اکشف الغطاء و ازل الحجاب عن الأبصار والبصائر و اهتك الأستار عن الوجوه والسرائر لتشهد انوار قدسک الساطعة على المشارق و المغرب ای ربّ نحن الملتجئين بباب احدیتک و اللّائذين بكهف رحمانیتک اجرنا من الغفلة و النسيان و الزلّة و العصیان یا رؤف و یا رحمن و انک اللطیف الخبیر و العزیز القدیر یا ایها النشوان من صهبا حبّ الرحمن ادر کأس الانجذاب فی محفل الانقطاع و اسکر الأجاء من صهبا الاصطفاء و اطرب الأصفیاء من نعمات الورقاء تالله الحقّ يتسابق اهل خباء المجد لیشریوا قطرة الرّحیق من هذا الکأس الأنیق فیا بشری لكلّ من فاز و یا حسرتا لكلّ من غاب

BRL_DAK#1140

AB02502

To: Naraqi, Fadhlullah (Muavinut-Tujjar) et al., in Miyanduab

- 1 O children of that true friend Jinab-i-Javad who spent his days in the path of God with an illumined heart and spiritual soul. Now you are his remembrances and dear ones in the sight of this yearning one. Do not be saddened and depressed by the disorder of affairs. My situation is more disordered than yours, yet I conduct myself such that everyone assumes it is in perfect order. Whatever exists shall pass away. But as for your affairs, I hope they will be well-ordered and this disorder will be completely removed. Praise be to God, you have attained to the fruits of life in the human world, which are love and affection for the Kind Beloved, truthfulness and uprightness, and friendship with all people. The purpose of human life is divine knowledge and love and kindness toward all creation. Praise be to God that you have attained to this and have won

1 ای انجال آندوست حقیقی جناب جواد با فؤاد نورانی و جانی روحانی ایام خویش را در سبیل الهی بسر برد حال شما یادگارهای او هستید و عزیزان در نزد این مشتاق از پریشانی امور مکدر و محزون مشوید کار من بیش از شما پریشانست ولی چنان حرکت نمایم که هر کس را بگان که در نهایت انتظامست هرچه هست میگذرد اما امور شما امیدوارم حسن انتظام یابد و این پریشانی بکلی برطرف گردد الحمد لله بنتیجهء حیات در عالم انسانی فائزید و آن عشق و محبت دلبهر مهربانست و راستی و درستی و دوستی با عالمیان مقصود از حیات انسانی عرفان الهی و با جمیع خلق محبت و مهربانیت حمد خدا را که

divine good-pleasure, and like an artery in the body of contingent being, are pulsing with goodly deeds and fellowship with every nation and love for all mankind. Guide the people.

- 2 O Lord, Lord! These individuals are the offspring of Thy servant Javad who came to Thy spacious gate and approached Thee with lamentation rising from him, supplicating to Thy hidden Kingdom and imploring Thy vast threshold. O Lord! Make these children the mysteries of their glorious father in the Kingdom of Glory, and honor them in the Supreme Concourse through the shining of the lights of Beauty upon their faces turned in prayer to the Self-Subsisting Lord of earth and heaven. Verily Thou art the Powerful, the Mighty, the Generous, the Bestower. There is no God but Thee, the Powerful, the Exalted, the Kind, the Compassionate, the All-Forgiving.

بآن فائزید و بر رضای الهی حائز و مانند شریان
در جسد امکان نابض بحسن اعمال و الفت با
هر ملت و محبت بجمیع نوع بشر خلق را هدایت
کنید

2 رَبِّ رَبِّ اَنْ هُوَ لَاءَ الْاَفْرَادِ اسْلَاءَ عَبْدِكَ جَواد
الوافد علی بابک الرّحیب و الوارد علیک مرتفعاً
منه النّحیب متضرّعا الی ملکوتک الخفیّ و مبتهلاً
الی رهابک الوسیع رَبِّ اجعل الانجال اسرار
ابیم الجلیل فی ملکوت الجلال و عزّزهم فی الملأ
الأعلی بسطوع انوار الجمال علی وجوههم المبتله الی
قیوم الأرض و السّماء انک انت المقتدر العزیز
الکریم الوهاب لا اله الا انت القادر المتعالی البرّ
الرؤوف الغفار

MKT5.059b

AB02516

To: Muhammad Khan Mirpanj, in Qazvin

- 1 O self-sacrificing servant of the Lord! Although writing and speaking can express what is in the heart, the realm of words falls short in fully conveying divine meanings. It is but an indication, an allusion, a sign. Therefore, the pages of hearts are open scrolls, and in them are inscribed the realities of spiritual feelings. If you gaze upon those tablets, you will witness eloquent expression, fluent speech, and wondrous meanings.
- 2 You are the clear Book through whose letters the hidden becomes manifest. Although all created things are divine tablets and pages wherein the mysteries of Lordship are inscribed, the Preserved Tablet and the open scroll are the hearts of the friends. This is another expression and another explanation.
- 3 The realities of meanings inscribed therein are eternal - they undergo no change or alteration, and accept no erasure or confirmation, unless the very reality of spiritual identity ceases to exist. Despite these spiritual pages, it is strange that soul and heart still yearn for the tracings on paper, so that the
- 1 ای بندهء جانفشان حضرت یزدان تحریر و تقریر
اگرچه بیان ما فی الضمیر کند ولی عالم الفاظ در
دلالت تامه بر معانی الهیه تقصیر نماید اشارتست و
عبارت کلیه است و اماره لهذا صفحات قلوب
صحائف منشور است و در آن حقائق احساسات
روحانیه مرقوم پس بآن الواح اگر نظری فرمائی
بیان بلیغی و کلام فصیحی و معانی بدیعی مشاهده
نمائی
- 2 و انت الکتاب المبین الذی باحرفه یتظهر المضمّر
اگرچه کائنات جمیع الواح و صحائف الهیه است
که اسرار ربوبیت در آن مرقوم ولی لوح محفوظ
و رقّ منشور قلوب یارانست این بیانی دیگر و
تبیانی دیگر است
- 3 حقائق معانی در آن رقوم ابدیست تغیر و تبدل
نیابد و محو و اثبات قیول نکند مگر آنکه حقیقت
وجود هویت روحانیه مفقود شود باوجود این
صحائف روحانیه عجیب است که جان و دل باز

essence of love may become evident and manifest in all degrees of existence.

- 4 I hope that through the favors and kindnesses of the Incomparable Lord, you will be assisted to render such notable service on those pages that you will become the cause of the shining forth of the lights of divine confirmation, and clinging to the hem of the robe of the Glorious Lord, you will chant the verses of detachment and raise the cry of glorification from hearts.
- 5 My Lord, my Hope, my Trust, and my Refuge! I beseech Thee to assist this lone servant, and I implore Thee to confirm this bond-servant, that he may give souls to drink from the choice wine of recognition in an elegant chalice. Verily Thou art the Generous Bestower, the All-Bountiful, and verily Thou art the Confirmer, the Helper, the Mighty, the All-Gracious.

آرزوی نقوش اوراق نماید تا جوهر محبت در جمیع مراتب وجود واضح و آشکار گردد

4 از الطاف و اعطاف حضرت بیچون امیدوارم که در آنصفحات بخدمتی نمایان موفق گردی که سبب اشراق انوار توفیق شوی و متشبث بذیل رداء رب مجید ترتیل آیات تجرید کنی و تهلیل و تکبیر از قلوب برانگیزی

5 رب و رجائی و معتمدی و ملاذی اسئلك التأييد لهذا العبد الوحيد و ارجوك التوفيق لهذا الرقيق حتى يسقي النفوس رحيق العرفان في الكأس الأنيق أنك انت المعطي الكريم الوهاب و أنك انت الموفق المؤيد العزيز المنان

INBA89:278

AB02607

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

- 1 O beloved friends of 'Abdu'l-Baha! I am infinitely pleased, happy, delighted and grateful with the friends of that country, for they are in the utmost unity and the highest degree of oneness, fellowship and love. Each one is ready to sacrifice their life for the other, and each pure soul is a radiant gift to the rest. Would that all cities and regions would behave in such a manner! You are an excellent example for all - blessed is the one who follows your example, walks in your footsteps, travels your path, and like a moth is drawn to your flame.
- 2 In any case, I am unable to fully express in writing my joy regarding the beloved ones of Qazvin. Therefore it is better that I turn to the Supreme Kingdom and seek endless bounties, so that in every moment you may witness a blessing and in every breath observe a gift.
- 3 O beloved friends of 'Abdu'l-Baha! Spend day and night in joy, gladness, delight and success, for the Blessed Beauty is pleased with you and this afflicted servant is grateful. It is a
- 1 ای یاران عزیز عبداله‌آ از یاران آن کشور بنی‌نهایت راضی و مسرورم و خوشنود و ممنون زیرا در نهایت وحدتند و در منتهای یگانگی و الفت و محبت هریک دیگریا جانفشانست و هر نفس پاکی سائرین را موهبتی تابناک ای کاش جمیع مدن و دیار چنین رفتار مینمودند و للکل فیکم اسوة حسنة طوبی لمن تأسی بکم و اتبع اثرکم و سلک فی منهاجکم و تهافت کالفراس علی سراجکم
- 2 باری آنچه بخوام بیان مسرت از احبای قزوین نمایم تحریر نتوانم پس بهتر آنست که توجه بملکوت اعلی نمایم و طلب موهبت بمنتهی کنم تا در هر دمی عنایتی بینید و در هر نفسی موهبتی مشاهده کنید
- 3 ای یاران عزیز عبداله‌آ شب و روز بفرح و شادمانی و سرور و کامرانی بگذرانید زیرا جمال ابدی از شما راضی و این عبد مبتلا ممنون وقت

time of joy, a season of delight, days of gladness and a period of success.

- 4 O my God, my God! These are Thy sincere servants who have turned away from all else but Thee and are firm in Thy Covenant. Ordain for them every good thing in Thy Most Glorious Kingdom, aid them with hosts they cannot see, assist them with Thy near angels, strengthen their loins in Thy Manifest Cause, and make them Thy greatest signs among all people and Thy firm words in the ancient scriptures. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Mighty, the Bestower.

سرور است هنگام حبور است ایام شادمانیست
و موسم کامرانی

4 الهی الهی هؤلاء عبادک المخلصون و عن غیرک
معرضون و علی عهدک ثابتون قدر لهم کلّ خیر
فی ملکوتک الأبدی و ایدهم بجنود لم یروها و
انصرهم بملائکتک المقربین و اشدّد ازورهم علی
امرک المبین و اجعلهم آیاتک الکبری بین الوری
و کلماتک الثابتة فی الصحف الأولى انک انت
الکریم انک انت الرحیم انک انت العزیز الوهاب

AYBY.369 #055, TZH8.0628, MUH1.0289,
YQAZ.533-534

AB12077

To: Aqa Abdur-Rida Tajir, in Qum

- 1 The sincere servant of God, Ibn-i-Abhar, hath written that that friend of God, voluntarily and gladly, hath prepared a piece of land for the Mashriqu'l-Adhkar, and is intent upon building the house of the remembrance of the Lord. The establishment thereof is the greatest service to the Holy Threshold and the greatest instrument for drawing nigh unto the gate of the Most Glorious Lord.
- 2 Should such a structure be built in that city, it shall become an everlasting sign, and the cause of glorification by the inmates of the Abha Kingdom and the gladdening of the hearts of the Concourse on High—for now is the beginning of its establishment, but in the future many individuals shall, with hearts and souls full of joy, arise for this highly acceptable undertaking and, by these means, seek to draw nigh unto the Threshold of the Lord of all beings.
- 3 Although such a commendable and praiseworthy deed shall always be acceptable by God and the source of attainment to the mercies of the Lord, yet at the present time it hath a different import. As this is the beginning of its establishment, it hath the utmost importance. Thou must, therefore, persevere in this lofty purpose and exert the utmost endeavour in establishing this edifice, which shall be the cause of glorification and

1 ای بنده صادق الهی حضرت ابن ابهر مرقوم
نموده اند که آن یار رحمانی بصرافت طبع و
طیب خاطر زمینی را از برای مشرق الأذکار مهیا
نموده اند و نیت تأسیس بیت ذکر ربّ نموده اند
این تأسیس اعظم خدمتی است بآستان مقدّس
و اکبر وسیله ایست از برای تقرّب بدرگاه جلیل
اکبر

2 در آن مدینه اگر چنین بنیانی تأسیس شود آیت
باقیه است و سبب تحسین اهل ملکوت ابدی
و تبشیر قلوب ملاً اعلاست زیرا بدایت تأسیس
است من بعد بسیاری از نفوس قیام بر این امر
مبرور به جان و دل بکمال سرور نمایند و باین
وسیله تقرّب بدرگاه سلطان وجود جویند

3 هر چند در جمیع اوقات چنین عمل مدوح و محمود
مقبول درگاه کبریاست و سبب حصول رحمت
پروردگار ولی حال نقلی دیگر است و حکایتی دیگر
بدایت تأسیس است بسیار مهمّست لهذا عزم را
در این مقصد جلیل جزم نمائید و بکمال همت در

praise by the Abha Beauty and of attracting the bounties of the Concourse on High.

- 4 As to its design: it should be in accordance with that of the Mashriqu'l-Adhkar in 'Ishqabad. That is, it must have nine pillars and be erected so as to evince the utmost spirituality, elegance, loftiness, purity, and grace—in such a way that its situation be exceedingly delightful. Insofar as possible, effort should be exerted towards ensuring the elegance of the site and location, as well as its gracefulness and pleasantness.

- 5 In Qum, do not, for the time being, call that site by this name, but rather erect it in a different name, lest it cause dismay among the heedless.

BRL_MASHRIQ#36x

تأسیس این بنیان پردازید که سبب تحسین جمال ابهاست و حصول الطاف از آن ملاً اعلی

4 اما هندسه آن محلّ باید بترتیب مشرق‌الأذکار عشق‌آباد شود یعنی باید نه رکن داشته باشد و بنا در نهایت روحانیت و لطافت و ارتفاع و صفا و با نظارت باشد بقسمیکه بسیار موقع دلگشا باشد بقدر امکان باید در لطافت موقع و محلّ و نظارت و صفایش همت نمود

5 و حال در [قم] این نام را بآن محلّ مدهید بعنوان دیگر بنیان نمائید تا سبب جزع و فزع غافلین نشود و علیک التّحیّة و التّناء

BRL_DAK#0694, COMP_MASHRIQP#36x,
QUM.274-275

AB02612

To: *Rahmatabadi, Khudadad Jamshid et al.*

- 1 O my kind friends! Your letter was not a letter - it was glad tidings. It was not mere words - it was life to every withered soul. It was a mirror of the love of the Lord and the sweet song of the birds of the garden of the Forgiver. It brought joy and bestowed delight, for that divine flute breathed into hearts. I was very pleased that those friends are fruitful trees in the divine garden, full of leaves, blossoms and fresh fruit. They are flowing cypresses in the garden and stars of the East. They are bright lamps and laughing flowers in the tulip field and meadow. In the school of God they learned wisdom, burned away veils, closed their eyes to the world and its people, and were illumined by the heavenly fire. This is the bounty of God, this is the radiance of the Sun of Reality. May your souls be happy!

- 2 O Pure Lord! Forgive the sins of Khudadad's father and mother and make those two souls pure and radiant. Free them from defilement and favor them with detachment. Grant them entry to the feast of meeting and make them joyful at the heavenly celebration. Deliver them from the furnace and bring them into the rose garden. Grant them release

1 ای یاران مهربان من نامه نامه نبود مژده بود سخن نبود جان هر پیرمرده بود آئینه مهر پروردگار بود و آهنگ خوش مرغان گلشن آمرزگار شادمانی داد کامرانی بخشید زیرا آن دم را نائی آسمانی در دلها دمید بسیار خوشنود شدم که آن دوستان در بوستان یزدان درختان بارورند و پر برگ و شکوفه و میوه تر سرو روان بوستانند و اختران خاوران چراغهای روشنند و گلهای خندان در لاله‌زار و چمن در دبستان یزدان دانائی آموختند و پرده بسوختند و از جهان و جهانیان دیده بدوختند و با آتش آسمانی افروختند اینست بخشش یزدان اینست پرتو خورشید جهان آسمان جانتان خوش باد

2 ای یزدان پاک پدر و مادر خداداد را نگاه پیامرز و دو جان پاک و تابناک نما از آلودگی برهان و بازادگی بنواز بیزم دیدار راه ده و در جشن آسمان شادمان کن از گلشن برهان و بگلشن درآر از مردگی رهائی ده و بزندگی جاوید برخورداری بخش توئی توانا و توئی بخشنده و مهربان

from death and bestow eternal life. Thou art the Mighty, the Bestower, the Kind.

- 3 O Lord! Morvarid is full of hope, and the heart and soul of Thy handmaiden Shirin is like the highest paradise. Make these two handmaidens dear and fill them with the wine of bounty. Make them passionate, make them fragrant with musk, and make them partake of all things. Thou art the Giver, the Luminous, the Eternal, the Bestower, the Brilliant, the Radiant.

3 ای پروردگار مروارید پرامید است و جان و دل کنیزت شیرین مانند بهشت برین این دو کنیز را عزیز کن و از بادهٔ بخشش لبریز نما شورانگیز کن مشکبیز نما و برخوردار از هر چیز کن توئی دهنده و تابنده و پاینده و بخشنده و درخشنده و تابان

YARP2.516 p.374

AB02510

To: Yiznik Markar Hatzagurtsiyan, in Rasht

- 1 O servant of God! I read your letter and was pleased with its contents, for it demonstrated firmness and steadfastness in the love of God. It befits you to show boundless firmness in times of test.
- 2 Do not refuse to teach and educate children in any school, for this Dispensation of the Blessed Beauty is the Dispensation of fellowship, love, kindness and goodwill toward all humanity, service to all mankind, and striving for the progress of all people. Therefore, any servant of God who is a teacher and seeks God's good pleasure should teach and educate children of any nation in whatever school possible. In this Dispensation there are no bounds - all things are unbounded, meaning that human goodness should reach all people, not just friends and like-minded ones alone. So do not be saddened about teaching in the Protestant school.
- 3 However, always be thinking that better work may become possible and comfort and tranquility of heart and soul may be attained, and surely a door will open.
- 4 Strive as much as you can in educating your two children and teach them to the extent possible. God willing, these two noble children will become ready through divine education to diffuse the divine fragrances. And you yourself must make the utmost effort to advance in the English language, both speaking and writing, for it will be much needed in the future.

1 ای بندهٔ الهی نامهات خواندم و از مضمون ممنون گشتم زیرا دلیل بر ثبوت و استقامت بر محبت الله بود و سزاوار شما چنین است که در موارد امتحان رسوخ بی‌پایان بنمائید

2 از تدریس و تعلیم اطفال در هر مدرسه‌ئی استنکاف ننمائید زیرا این دور جمال ابدی دور الفتست و محبت و مهربانی و خیرخواهی عموم عالم انسانی و خدمت بجمع بشر و همت در ترقی جمع ناس لهذا هر بنده‌ئی از بندگان الهی اگر معلم باشد و رضای حق جوید باید در هر مکتبی که ممکن به تدریس و تربیت اطفال هر ملتی پردازد در این دور حد و حدودی نه جمیع امور غیرمحدود یعنی خیر انسان باید بجمع بشر رسد نه دوستان و همگان و بس پس شما از تدریس در مدرسهٔ پروتستان محزون مباشید

3 اما همیشه در فکر این باشید که کاری از این بهتر میسر گردد و راحت و آسایش دل و جان حاصل شود و البته بابی مفتوح گردد

4 و تا توانی در تربیت دو طفل خویش بکوش و بقدر امکان خود تعلیم آنان نما انشاءالله این دو طفل آزاده بتربیت الهی آمادهٔ نشر نفحات رحمانیه گردند و خود آنجناب باید نهایت اهتمام را

در ترقی لسان انگریزی تقریراً و تحریراً بنمائید زیرا
در آینده بسیار لزوم یابد

- 5 Convey my warmest greetings and praise to Jinab-i-Aqa Ali ibn Shahid and the sons of His Holiness Samandar. And upon you be greetings and praise.

5 جناب آقا علی ابن شهید و ابناء حضرت سمندر را
بکمال اشتیاق تحیت و ثنا برسان و علیک التحیة
و الثناء

AHB_126BE #03-04 p.90

AB02543

To: Abdu'l-Azimi, Baygum Sahib et al., in Shah Abdul-Azim

- 1 O ye who are steadfast in the Cause of God! The world is awake and aware, and East and West have become conscious. The illuminating light of the Most Glorious Beauty hath encompassed the earth and the renown of the Cause of God hath spread throughout the globe, in such wise that the peoples of the world look with wonderment upon the eternal glory of this Cause and are dumbfounded and bewildered by its divine force. The power of the one true God hath shaken the world of creation and His might hath bestirred even the heavenly spheres.

1 ای ثابتان بر امر الهی جهان بیدار و آگاه گشته
و شرق و غرب هشیار شده نورانیت جمال ابدی
آفاق را احاطه نموده و صبت بزرگواری امر
الله در بسط زمین منتشر گردیده بقسمیکه جمیع
عالم با دیده حیران در عزت ابدیه این امر و
قوت الهیه واله و سرگردان سطوت حق عالم خلق
را بزلزله انداخته و قدرت الهیه جهان کیانرا
بحرکت آورده

- 2 Despite all this, the loathsome bats strive with all their being to obscure the effulgence of this Sun and the foul-smelling beetles labour to obliterate the sacred fragrances of the meadows of the All Glorious Kingdom. Alas, Alas! What folly and absurdity is this! What absolute ignorance, what conceit, what utter waywardness.

2 باوجود این خفاشان بجان بکوشند که پرتو آفتابرا
پنهان نمایند و جعلها سعی و کوشش نمایند که
نفحات قدس ریاض ملکوت ابها را منقطع
نمایند هیئات هیئات این چه بلاهت است و این
چه حماقت این چه احتجاجست و این چه غرور
و انهماک

- 3 Praised be God! The lamentation of the Concourse on high hath been raised at their deeds. Praised be my Lord, the All Glorious! The cry of the Abha Kingdom hath been raised aloft. Praised be my Lord, the All Glorious! Even the rocks, the clay, and the trees are, one and all, aroused and in commotion at what hath been wrought. And yet, these abject and withered ones are possessed of hearts more callous than the hardened rock, darker than the foulest soil.

3 سبحان الله ضجیع ملاً اعلی بلند است سبحان ربی
الابهی و صریح ملکوت ابهی مرتفعست سبحان
ربی الأعلی حجر و مدر و شجر مهتر و متحرک
گشته ولكن قلوب این افسردگان و پژمردگان
از صخره صماء پست تر و از خاک سیاه بدتر

- 4 Wherefore, thank the Eternal Lord, O ye friends of God, that ye are firm and steadfast in His Cause. Seek ye greater staunchness at every turn. Thus will the unseen confirmations and the divine bounties reach you in rapid succession, a new resurrection shall come to pass, and a wondrous revival occur. That

4 پس ای یاران الهی شکر نمائید حضرت نامتناهیرا
که در امرش ثابت و راسخید و هر دم استقامت
بیشتر جوئید تا تأییدات غیبیه و فیوضات
لاریبیه متتابعاً رسد و حشر جدیدی گردد و
نشر بدیعی رخ نماید یعنی آن شهر مانند بحر بموج

city shall surge forward even as the sea, each waves bringing forth pearls of true understanding.

آید و موجش لؤلؤ عرفان مبدول دارد و علیکم
التحیة و الثناء

MMK2#029 p.019

AB02514

To: Yahya Khan, in Shiraz

¹ O servant of Baha! Consider how zealous was Yahya the Chaste, who with utmost joy and delight sacrificed his life and shed his blood. But how obstinate was Yahya the Envious, who after the martyrdom of the Exalted One (may my spirit be sacrificed for Him), fled out of fear of sacrifice and disguised himself in a dervish cloak, and along the way resorted to begging to protect himself, making like an ant his nest in the hole of obscurity and lethargy.

¹ ای بنده بها ملاحظه نما که یحیای حضور چه قدر غیور بود که بکمال فرح و سرور جانفشانی نمود و خون خویش را سبیل کرد اما یحیای حسود چه قدر عنود بود که بعد از شهادت حضرت اعلی روحی له الفداء از خوف فدا فرار نمود و به تبدیل لباس خرقة درویش پوشید و در اثنای راه محض محافظت خویش در یوزه پیش گرفت و مانند مور حفره خمول و نحمود را لانه خویش کرد

² After that supreme martyrdom which caused earth and heaven to weep, that faithless one occupied himself with women, holding feasts each day and entering bridal chambers. He wrote seven letters to seven martyrs, requesting from each a virgin, and when his purpose was not achieved, he grew bold and impudent, laying hands on the chaste Mother of the Believers, taking as wife the second consort of the Exalted One despite the explicit prohibition in the Book, and not satisfied with that, after a few days gave her to the rejected Siyyid Muhammad. This event is established and verified with everyone, friend and stranger. Despite this, a group of ignorant ones worship him and turn away from the Blessed Beauty who in all times made His blessed breast the target of the enemies' arrows and arose against all who are on earth. Woe unto them and away with them for this grievous crime! Therefore follow with heart and soul Yahya the Chaste, that you may become the manifestation of the favors of the Forgiving Lord. And upon you be greetings and praise.

² بعد از آن شهادت کبری که ارض و سما گریستند آن بیوفا مشغول بنساء گشت هر روز جشنی گرفت و بحجله عروسی درآمد هفت مکتوب بهفت شهید نوشت و از هر یک طلب ارسال بکری نمود و چون مقصد حاصل نشد جرأت و جسارت نمود دست بدامن عفت ام المؤمنین زد حرم ثانی حضرت اعلی را باوجود نص حرمت در کتاب استفراش نمود و کفایت نکرد بعد از ایام معدوده به سید محمد مردود بخشید و این واقعه مسلم و محقق در نزد هر آشنا و بیگانه باوجود این جمعی از نادانان او را پرستش نمایند و از جمال ابهی که در جمیع احیان سینه مبارکرا هدف سهام اعدا نمود و در مقابل من علی الارض قیام فرمود این بیخردان اعراض کردند تباً لهم و سحقاً لهم من هذا الجرم العظیم پس تو به جان و دل متابعت یحیای حضور کنی تا مظهر الطاف رب غفور گردی و علیک التحیة و الثناء

INBA84:535b

AB02504

To: *Abdu'l-Husayn Tafti (Avarih), in Tihran*

- 1 Thou who art lost in mountain and desert, straying in wilderness and plain, thou who art homeless and enraptured, passionately devoted to the All-Merciful! What bounty is this, and what virtue! May dust be on the head of every soul who wanders not in His path, and death be sweeter than life to every honored one who suffers not abasement in His way. In the end, all kings and subjects shall become wanderers and be rendered homeless, falling into loss and detriment, leaving behind no fruit or trace. But the friends of God, too, wander distracted in love of the Beloved of the horizons, sacrificing hearth and home for that radiant countenance. Yet their results and fruits shall endure forever, and their brilliant star shall shine like the moon upon centuries and ages. Herein lies the difference.
- 2 Thus it is established and proven that their dispersion is unity itself, their distraction is composure of mind, their wandering is steadfastness and stability, and their being lost is order and arrangement. Therefore, give thanks to God that thou art a wanderer in His path and hast fallen captive to those musk-diffusing tresses, intoxicated with that cup and overwhelmed in the path of the Beloved - nay, rather, thou art from head to toe all heart and consciousness. Especially art thou confirmed in teaching and assisted by gracious favors - what an excellent companion!
- 3 Today in the world of existence, the most eloquent decree is the tongue of teaching. This unfurled scroll and command of the All-Forgiving Lord, when in the hand of any enraptured soul, shall conquer the world of being and bring all existence under its shadow. This is the mighty Cause, this is the manifest triumph, these are the favors of the Glorious Lord. Blessed is he who attains unto it in this grievous day....

سرگشته کوه و بیابانی و گمگشته بادیه و صحرا
بیسر و سامانی و سودائی و شیدائی حضرت
رحمان این چه موهبت است و این چه منقبتی
هر نفسی که در سبیل او سرگردان نه خاکش
بر سر و هر عزیزی که در ره او ذلیل نه مردن
از زیستن خوشتر عاقبت جمیع ملوک و مملوک
سرگردان شوند و بیسر و سامان گردند و بزیان
و خسران افتند ولی ثمر و اثری باقی نماند اما
یاران الهی نیز در محبت دلبهر آفاق سرگشته و
پریشان گردند و خائمان فدای آن روی تاپان
نمایند اما نتیجه و ثمر الی الأبد باقی و مستمر و
کوکب درخشنده ایشان مانند مه تابان بر قرون
و اعصار بتابد فرق اینجاست

پس ثابت و محقق شد که تفرقه ایشان مجموعیت
و پریشانی ایشان جمعیت خاطر است سرگشتگی
استقامت و استقرار است و گمگشتگی سر و
سامان پس شکر کن خدا را که آواره آن یاری
و افتاده آن زلف مشکبار مخور آن جامی و مقهور
در سبیل جانان بلکه سر تا پا دل و وجدانی
علی الخصوص که موفق بتبلیغی و مؤید بالطاف
نعم الرقیق

امروز در عالم وجود یرلیغ بلیغ زبان تبلیغ است
این رق منشور و فرمان رب غفور در دست
هر سرمستی باشد عالم امکانرا تسخیر نماید و جمیع
وجود را بظّل خویش درآورد اینست امر عظیم
اینست فوز مبین اینست الطاف ربّ جلیل طوبی
لمن فاز به فی هذا الیوم العسیر...

MMK3#198 p.142x

AB02501

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

- ¹ O Amin of 'Abdu'l-Baha! A letter arrived from Kiyumars-Pur-Khusraw Parsi addressed to you. In that letter he wrote that the Jahanian Administration of Shiraz sent a telegram to Tehran stating that Kiyumars should proceed to Russia to sell merchandise and afterwards return to Tehran and then travel to Yazd. He has requested permission for presence during this journey. You should write a letter to him wherever he may be on my behalf stating that he has permission for presence. It is necessary to inquire after the condition of Aqa Siyyid Baqir Rawdih-Khan Kashi as he is in utmost distress. And upon you be the Most Glorious Glory.

¹ ای امین عبدالبهاء از جناب کیومرث پور خسرو پارسی نامه‌ئی بنام شما وارد شد در آن نامه مرقوم نموده که اداره جهانیان شیراز تلغرافی به طهران زده‌اند که جناب کیومرث بجهت فروش مال التجاره روانه روسیه شوند و بعد از آنجا مراجعت به طهران نمایند و عازم یزد گردند و خواهش اجازه حضور در این سفر نموده‌اند شما بایشان نامه‌ئی از قبل من در هر کجاست مرقوم نمائید که اجازه حضور دارند جناب آقا سید باقر روضه‌خوان کاشی را تفقد حال لازم زیرا در نهایت اضطرار است و علیک البهاء الابهی ع

- ² O Amin, this letter was written in Alexandria but due to lack of time had not been sent until now. I truly seek a special assistance and bounty from the favors of the Blessed Beauty for your self-sacrificing service. In Europe I do not have a moment's respite from the crowds. I am occupied day and night that perhaps I may succeed in rendering some service according to my own helplessness. But alas! Alas! How can bounty be attained despite deprivation? I have no worthiness. In any case, due to lack of time it is midnight and I have risen from sleep to write. The thousand gold pieces from Ishqabad as well as the subsequent remittance arrived and have been and are being spent on the necessary heavy expenses of Europe. Convey the Most Glorious Greetings to all the friends.

² جناب امین این نامه در اسکندریه مرقوم شد ولی از عدم مجال تا بحال ارسال نگشت در خدمت فی الحقیقه جانفشانی از الطاف جمال مبارک ترا عون و عنایتی مخصوص طلبم در اروپا دقیقه‌ئی از هجوم عموم مجال ندارم شب و روز مشغولم که شاید بعبودیتی بقدر عجز خویش موفق شوم ولی هیئات هیئات باوجود حرمان چگونه احسان حاصل شود استحقاقی ندارم باری از عدم فرصت نصف شب است از خواب برخاستم که بتحریر پردازم از عشق‌آباد هزار ذهب و همچنین ارسالیه بعد رسید و در مصارف لازمه باهضه اروپ صرف شده و میشود جمیع یاران را تکبیر ابدع ابهی ابلاغ دارید ع

- ³ Have the illumined grave of the Hand of the Cause Haji Akhund and the purified resting place of the martyred noble soul Mulla 'Ali-Jan built and repaired with utmost speed and perfect workmanship, even if people later destroy them.

³ قبر منور جناب ابادی حاجی آخوند را و مرقد مطهر شهید سبیل جلیل ملا علی جان را بکمال سرعت در نهایت اتقان بنا و تعمیر فرمائید ولو مردم بعد خراب نمایند

INBA16:179

AB02531

To: Ilyas Kashani, in Tihiran

1 O thou who art steadfast in the Covenant!

1 ای ثابت بر پیمان

2 Thy letter to Amin hath been carefully considered. It hath been written with the utmost devotion and good-will to the Cause of God. Amin hath been most pleased with thee and hath extolled thee with the highest praise.

2 نامه‌ئی که بجناب امین مرقوم نموده بودی ملاحظه گردید این نامه بنهایت خلوص و خیرخواهی امر الله مرقوم شده بود جناب امین بسیار از شما راضی و نهایت ستایش مینماید

3 Let not thine heart grieve over the calamities and adversities that have come to pass. In the pathway of love there is many a triumph and many a loss. The cup of affliction is the lot of the people of faith and the share of the Brethren of Purity. Such hath been God's method throughout all the ages and centuries, so that the renunciation of these sanctified souls, and the self-sacrifice of the ardent lovers of the beauty of the All-Glorious may be clearly manifested in the visible world.

3 از مصائب و بلائی وارده محزون و مغموم مشو در ره عشق پست و بالاهاست جام بلا نصیب اهل وفا و اخوان صفا هذه من سنة ربك في جميع القرون و الأعصار تا انقطاع این نفوس مبارکه و جانفشانی عاشقان جمال ذو الجلال در حیز ظهور واضح و مشهور گردد

4 Consider how many the woes and afflictions endured by that blessed and sanctified Being (may my life be a sacrifice unto His loved ones). From every cup brimming over with the waters of affliction He hath quaffed His fill, and He was made the target of the darts and spears of the malicious amongst the people. No night had He repose, no moment did He lay to rest. At one time He was put under heavy chains, at another He fell a victim into the hands of every foul tyrant. Again He was sent an exile to Iraq, whence He was banished from land to land, until at last He was incarcerated, for no less than twenty five years, in the fortress-town of Akka.

4 ملاحظه کن که نفس مقدس مبارک روحی لأحبائه الفداء چه قدر بلايا و رزايا تحمل نمود صباء بلا از هر جام سرشار نوشید و هدف سهام و سنان اهل بغضا گشت شبی نیارمید و دمی سر ببالین راحت نهاد گهی زیر زنجیر بود و گهی مبتلا بدست تطاول هر یزید پلید گهی سرگون عراق بود و گهی منفی ممالک بلغار و عاقبت بیست و پنج سال مسجون قلعهء عکا

5 The loved ones of God must render infinite thanks unto the threshold of the incomparable Lord, for having walked in the ways of the Blessed Beauty and quaffed their fill from the cup of affliction.

5 پس باید احبای الهی نهایت شکرانه بدرگاه خداوند یگانه نمایند که تاسی بجمال مبارک نمودند و از جام بلا بهره و نصیب بردند

6 Be not grieved by the conduct of certain souls, for the true Reckoner is keeping watch over them. All these things shall come to pass, and the firmament of truth shall be rid of every intervening cloud. Should anyone, therefore, commit a sin, he will have transgressed against his own self. Eventually he will be seized with regret and remorse.

6 از اطوار بعضی نفوس دلگیر مباش محتسب حقیقی در کار است جمیع اینها بگذرد و افق حقیقت از هر ابری صاف و میرا گردد اگر کسی قصوری نماید ظلم بر نفس خویش نموده عاقبت نادم و پشیمان گردد

7 The glory of the All-Glorious rest upon thee.

7 و علیک البهاء الأبهی

BRL_DAK#1002, MKT3.431, MMK4#039

p.044

AB02522

To: Inayatullah Saidul-Mulk brother of Mubsirul-Mulk, in Tihran

- 1 O Lord! Thou art the Forgiver and the Refuge and Shelter of every sinner. We are helpless ones - grant us aid. We are afflicted ones - bestow healing. We are those without head or refuge - grant us shelter and protection. We are lost ones - guide us to the path. We are wanderers - grant us dwelling and abode. Thou art the Kind One, Thou art the Merciful, Thou art the Beneficent, Thou art the Helper.
- 2 O thou who art attracted by the fragrances of God! Give thanks to the Divine Unity that thou hast progressed from estrangement to oneness with Him, and from helplessness found the path to freedom. From the darksome night thou hast joined the radiant morn, and from the lowest depths thou hast ascended to the highest summit of glory. A worthless existence thou wert, yet reached a praiseworthy station. An earthly bird thou wert, yet became a heavenly bird. A fly of cruelty thou wert, yet transformed into an eagle of fidelity. What a bounty is this, and what a grace!
- 3 When the esteemed brother's affairs became entangled, some friends beseeched relief after grief on his behalf. With complete humility and supplication, prayers were offered for him at the Sacred Threshold. When he found release from that snare and that pain was transformed to pleasure, instead of showing gratitude, they became opponents of the sincere friends. Then those who had sought confirmation began to complain and raised outcries that their honor became the cause of our dishonor and their comfort the cause of our distress. Thus did the pure wine become turbid and the life-giving breeze turned into a violent tempest of inauspicious continuous days. Again, in consideration of your request, God willing, prostrate at the Sacred Threshold, supplication will be made seeking pardon and forgiveness.
- 4 And upon thee be Glory.

1 ای پروردگار توئی آمرزگار و ملجأ و پناه هر گنہکار بیچارگانیم چاره‌ئی بخش دردمندانیم درمانی عطا فرما بی سر و سامانیم ملجأ و پناهی ده گمگشتگانیم بدرگاه هدایت فرما آوارگانیم منزل و مأوای عطا فرما توئی مهربان توئی رحمن توئی منان توئی مستعان

2 ای منجذب بنفحات الله شکر کن حضرت احدیت را که از بیگانگی به یگانگی او پی بردی و از درماندگی بازادگی راه یافتی از شام ظلمانی بصبح نورانی پیوستی و از طبقات سفلی باوج علویت کبری صعود نمودی وجود محمود بودی بمقام محمود رسیدی مرغ خاکی بودی طیر آسمانی شدی ذباب جفا بودی عقاب وفا گشتی این چه موهبتی است و این چه عنایتی

3 برادر مکرم را چون کار در هم شد بعضی از یاران مستدعی فرج بعد از غم از برای او شدند در آستان مقدس بتمام عجز و نیاز در حق او دعا شد چون از آن دام رهایی یافت و آن درد بصفا تبدیل گشت ایشان بعوض شکرانه پایی دوستان یگانه گشتند بعد مستدعیان تأیید شکایت آغاز نمودند و فریاد و فغان برآوردند که عزت ایشان سبب ذلت ما شد و راحتشان علت زحمت ما گشت این بود که جام صافی دردآلود شد و نسیم روحبخش ریخ صرصر ایام نحس مستمر شد باز نظر بجوازش آنحضرت انشاءالله در عتبه مقدسه بر خاک آستان افتاده تمنای عفو و مغفرت میشود

4 و البهاء علیک

INBA85:215, MJMJ2.063a, MMG2#332
p.368

AB12804

To: *Mirza Muhammad Hasan Adib, in Tihiran*

- 1 O my God, my Refuge, and my Desire! Through Thy great bounty Thou hast singled out the people of prostration with divine grace and generosity beneath the shade of Thy noble countenance, which is realized through the Most Great Announcement. Through that outpouring grace and descending flood, Thou hast quickened the realities that are drawn to Thy manifest beauty and luminous face. Praise be unto Thee, O my God, for this favor that shineth and gleameth at the center of the world, and thanks be unto Thee, O my Beloved, for this gift that hath dawned, illumined and radiated forth at the daybreak of creation.
- 2 O Lord! I beseech Thee by the fragrances that have perfumed and wafted through the gardens of Paradise, by the sweet-scented herbs of mysteries that have passed by and revived the nostrils of the righteous, and by the breeze from the gardens of the All-Merciful that hath quickened the hearts of the free, to strengthen Thy penitent, courteous servant who seeketh refuge at the gate of Thy mercy with the hosts of Thy most glorious Kingdom. Aid him to diffuse Thy fragrances amongst all created things, support him with the angels drawn nigh from Thy most exalted Realm, and make him happy through the exaltation of Thy Most Great Word.
- 3 O Lord! Through his steadfastness, firmness and uprightness, preserve the sanctuary of Thy Cause, the fortress of Thy Faith, Thy radiant Law and Thy most excellent Way, so that he may confirm Thy submissive servants in Thy Covenant and Testament which Thou didst take, through a token from Thy Most Exalted Pen, from all in the kingdom of creation at the primal point of eternity.
- 4 O Lord! Make him Thy manifest sign, Thy visible standard, and Thy conquering power. Let him not be deterred in Thy Cause by the blame of the blamer, the assault of any assailant, or the onslaught of any antagonist, that the foundations of every wavering weakling may be shaken, the mountain of discord throughout all regions may be leveled, those seven layers may be illumined by that radiance, and the brilliant star of Thy Cause may kindle and shine from that sublime and lofty horizon. Verily, Thou art the Helper to success, and Thou art the Mighty, the Powerful.
- 1 و انت يا الهى و ملجئى و مناى من عظيم
جودك خصصت اهل السجود بفيض و جود
الهى فى ظل وجهك الكريم المتحقق بالنبا العظيم
و احيت بذلك الفيض المنهمر و السيل المنحدر
الحقائق المنجذب الى جمالك المبين و وجهك
المنير فلك الحمد يا الهى على هذا الفضل الذى
يلوح و يضىء فى قطب العالم و لك المن يا
محبوبى على هذه الموهبة التى اشرفت و اضاءت و
سطعت فى فجر الابداع
- 2 اى رب اسئلك بنفحات التى عبقت و فاحت
فى حدائق الفردوس و بشميم عرار الاسرار الذى
مر و انعش مشام الاربار و نسيم رياض الرحمن
الذى احى قلوب الاحرار ان تؤيد عبدك
المنيب اليك الاديب بين يديك المستغيث باب
رحمتك بجنود ملكوتك الابهى و توفقه على
نشر نفحاتك بين الورى و تنجده بملائكة مقررين
من جبروتك الاعلى و تسعده باعلاء كلمتك
العليا
- 3 اى رب احفظ بنبوته و رسوخه و استقامته حمى
امرك و حصن دينك و شريعتك النوراء و
طريقتك المثلى حتى يثبت عبادك الارقاء على
عهديك و ميثاقك الذى اخذته فى ذر البقاء عن
كل من فى ملكوت الانشاء باثر من قلبك الاعلى
- 4 اى رب اجعله آيتك الباهرة و رايتك الظاهرة و
قدرتك القاهرة لاتأخذه فى امرك لومة لائم ولا
صولة كل هائم ولا جولة كل ناغم ليتزلزل اركان
كل متزلزل ضعيف و يندك طود الشقاق فى
الافاق و ينور ذلك الاشراق سبع طباق و يوقد
و يضىء كوكب امرك الدررى المشرق اللائح
فى الاوج الرفيع انك ولى التوفيق و انت القوى
القدير

BRL_DAK#1137

AB02596

To: Valiyullah Varqa, in Tihiran

- 1 O thou memento of him who died for the Blessed Beauty! In recent days, the joyful news of thy marriage to that luminous leaf hath been received, and hath infinitely gladdened the hearts of the people of God. With all humility, prayers of supplication have been offered at the Holy Threshold, that this marriage may be a harbinger of joy to the friends, that it may be a loving bond for all eternity, and yield everlasting benefits and fruits.
- 2 From separation doth every kind of hurt and harm proceed, but the union of created things doth ever yield most laudable results. From the pairing of even the smallest particles in the world of being are the grace and bounty of God made manifest; and the higher the degree, the more momentous is the union. 'Glory be to Him Who hath created all the pairs, of such things as earth produceth, and out of men themselves, and of things beyond their ken.' And above all other unions is that between human beings, especially when it cometh to pass in the love of God. Thus is the primal oneness made to appear; thus is laid the foundation of love in the spirit. It is certain that such a marriage as yours will cause the bestowals of God to be revealed. Wherefore do we offer you felicitations and call down blessings upon you and beg of the Blessed Beauty, through His aid and favour, to make that wedding feast a joy to all and adorn it with the harmony of Heaven.
- 3 O my Lord, O my Lord! These two bright orbs are wedded in Thy love, conjoined in servitude to Thy Holy Threshold, united in ministering to Thy Cause. Make Thou this marriage to be as threading lights of Thine abounding grace, O my Lord, the All-Merciful, and luminous rays of Thy bestowals, O Thou the Beneficent, the Ever-Giving, that there may branch out from this great tree boughs that will grow green and flourishing through the gifts that rain down from Thy clouds of grace.
- 4 Verily Thou art the Generous, verily Thou art the Almighty, verily Thou art the Compassionate, the All-Merciful.
- 1 ای یادگار آن فدائی جمال مبارک خبر پرمسرت
اقتران شما بورقهء نورانیه در این روزها رسید و
انجمن الهی را نهایت سرور و فرح حاصل شد
بدرگاه حضرت احدیت عجز و لایه گشت که
این اقتران سبب سرور قلوب دوستان گردد و
الفت ابدی باشد و نتایج و ثمرات سرمدیه حصول
پذیرد
- 2 هر ضرری از افتراق حاصل گردد اما از اقتران
کائنات همواره نتایج مدوحه حاصل شود اقتران
در ذرات موجودات سبب ظهور فضل و
موهبت رحمانست و هر چه رتبه بالاتر رود
اهمیت اقتران عظیمتر گردد سبحان الذی خلق
الأزواج کلها مما تنبت الأرض و من انفسهم
و مما لا یعقلون علی الخصوص اقتران انسان
بانسان بالأخص اگر بحیث حضرت یزدان
شود وحدت اصلیه جلوه نماید و محبت رحمانیه
تأسیس جوید یقین است این اقتران سبب ظهور
الطاف حضرت رحمان شود لهذا تهنیت گوئیم
و تبریک نمائیم و از عون و عنایت جمال مبارک
رجا کنیم که این جشن سبب سرور کل باشد
و این بزم بوحدت آسمانی تزیین یابد
- 3 الهی هذان القمران قد اقترنا فی حبک و
اتحادا فی عبودیه عتبه تقدیسک و اتفقا علی خدمه
امرک فاجعل هذا الاقتران تجلیاً من فیوضاتک یا
ربّی الرحمن و اشراقاً من انوار موهبتک یا کریم یا
منان حتی یتفرّع هذه الدّوحه بفروع خضلة نضلة
ریانة بفیض سحاب موهبتک
- 4 آنک انت الکریم آنک انت العظیم آنک انت
الرحمن الرحیم

SWAB#087, BPRY.121x

MMK1#087 p.116

AB02545

To: Zahra Khanum (Thamarih), in Tihran

O delicate and noble fruit! Several letters were written and sent, and some evidently did not arrive. We did not fail in what loyalty required, but the whirlwind of oppression carries away the leaves. The point is that you have always been and are in our thoughts - you were never forgotten and never will be. And this is the main purpose. Praise be to God, constant and steadfast.

The Ancient Beauty, may My spirit be sacrificed for His loved ones, from the beginning had the utmost consideration for that family. He even stayed in that house for some time. He Himself guided the members of that family and evinced towards them many loving kindnesses. Through the outpourings of the clouds of bounty that house became a rose-garden and a nest for the birds of the bower of understanding.

After the emigration of the Greatest Name, may My spirit be sacrificed for His loved ones, scorching winds from the whisperings of certain souls began to blow, withering and shrivelling the flowers of that garden and causing sadness and regret.

Now it is hoped that that Choice Fruit may again, with aid from the Ancient Beauty and outpourings from His Kingdom, give that withered garden infinite freshness and refinement, causing the feeble young trees to flourish through the sprinklings of the clouds of divine love, that they may give forth foliage, and the fragrant breeze of the love of God may spread abroad, perfuming every corner of that house. And this is not difficult for God.

Convey eloquent greetings to Jinab-i-Dhabih, saying: How long will you remain in bonds? Break free so that you may lift up your head and become wise. What you see is bondage, not freedom - a trap, not grain - ruin, not prosperity.

LTDT.305-306x

AB02553

To: Fatimih Sultan daughter of Aqa Mirza Baqir (Martyr) et al.

- 1 O two cherished handmaidens of the Court of Divine Unity! Your noble father, praise be to God, is a luminous star in the horizon of the Most Great Martyrdom and a brilliant celestial orb of the All-Merciful. Consider how many souls existed in the time of that one near to the Divine Threshold, yet all descended to the lowest depths. No glory remains, no wealth, no rank, no power, no religious leadership, no religious authority, no ministry, no assistance - all perished and vanished, were obliterated and disappeared. But that luminous lamp of the Most Great Martyrdom - its light shines in the Concourse on High and will forever rise and shine manifest from the horizon of eternal glory.
- 2 You who are two fruits of that tree, follow his example. Find no rest day or night, draw not a peaceful breath, unless you walk his path and dispel doubts and uncertainties. Be illumined, be of the All-Merciful, be of the Kingdom, be heavenly. Whatever exists in the earthly realm is transient and lost, while whatever exists in the realm of the Kingdom endures and persists.
- 3 World-conquering kings became prisoners of the layers of dust - no name or trace remains, no effect and no sovereignty, no sound or voice, no fame or pride or supplication - all became utter nothingness. But the weakest of souls, when they entered beneath the shadow of the Lord of Mercy, their star shines bright and their lamp radiates, their fame spreads and their voice rises high, their banner is unfurled and their tent raised up, their light is brilliant and their secret manifest - even if outwardly they were but shepherds or the most feeble of humans.
- 4 And upon you be greetings and praise.
- 1 ای دو کنیز عزیز درگاه احدیت پدر بزرگوار الحمد لله در افق شهادت کبری کوکب نورانیست و نجم بازغ رحمانی ملاحظه نمائید که چه بسیار نفوس در زمان آن مقرب درگاه کبریا موجود بودند و کلّ باسفل درکات رجوع کردند نه عزّتی نه ثروتی نه منصبی نه قدرتی نه مشیختی نه اجتہادی نه وزارتی نه امدادی کلّ فانی و زائل و محو و نابود گشتند ولی آتشمع نورانی شهادت کبری نورش تابنده در ملاء اعلی است و الی ابد الآباد از افق عزّت ابدیه مشرق و لائح و عیانست
- 2 شما که دو ثمر آن شجرید تأسی باو نمائید شب و روز آرام بجوئید و نفسی راحت برنیرید مگر آنکه در منہج او سلوک کنید و دافع ظنون و شکوک گردید نورانی باشید رحمانی ملکوتی باشید آسمانی آنچه در عالم ناسوتست فانی و مفقود و آنچه در حیز ملکوتست باقی و موجود
- 3 ملوک جهانگیر اسیر طبقات تراب گشتند نه نام و نشانی نه اثر و نه سلطانی نه صوت و آوازی نه صیت و ناز و نیازی کلّ معدوم صرف گشتند ولیکن اضعف نفوس چون بظل ربّ رحمان درآمد کوکبش لامعست و سراجش ساطع صیّتش منتشر است و صوتش مرتفع علبش افراخته است و خیمه‌اش مرتفع نورش باهر است و سرّش ظاهر ولو بظاهر شبانی بود و یا ضعیفتر انسانی
- 4 و علیکم التّحیّة و التّناء

YBN.049

AB02622

To: *Mirza Fakhrud-Din*

¹ Your letter was distinguished and brought spiritual joy. God willing, you will become an eloquent translator in that language, and an incomparable writer, dictator, poet and man of letters, so that you may arise to serve the Truth and stand in servitude at the threshold of the Divine Unity. Today, if there were souls who were skilled in foreign languages, pure and holy, and cognizant of the mysteries and secrets of the sacred books, 'Abdu'l-Baha would, in a short time, kindle such attraction and rapture, such longing and joy, such fire and enthusiasm from the fire of the love of God in the hearts of the peoples and nations of the world that all the powers of the world would be set in motion, and such tumult and commotion would arise throughout all regions, and such a cry of "O Glory of the Most Glorious!" would be raised that the world of creation would be amazed.

² But alas, the means are entirely cut off and the channels completely blocked. 'Abdu'l-Baha must array the battle lines without an army, and sail the ship without sail, rudder or winds. He must heal without medicine and dress wounds without ointment. He must write tablets and verses without a pen and gallop in this field without a steed. Despite this, you observe that the East is illumined and the West perfumed. The call is raised and the divine fire is ablaze. If the means were available, consider how the Word of God would create commotion throughout the horizons. In this too there is a penetrating wisdom and a hidden mystery concealed and veiled, so that the power of divine confirmation may become evident and the victory of the hosts of the Abha Kingdom may be made manifest.

³ And upon you be greetings and praise.

¹ نامه‌ات نامی بود و مورث فرح روحانی گشت
انشاءالله در آن لسان ترجمان فصیح خواهی
گشت و منشی و مملی و شاعر و ادیب بی‌نظیر تا
بخدمت حق پرداززی و بعبودیت درگاه احدیت
قیام نمائی الیوم اگر نفوسی موجود بودند که
در السن اجنبیه ماهر و طیب و طاهر و برموز
و اسرار کتب مقدسه واقف در اندک زمانی
عبدالبهاء چنان جذب و ولهی و شوق و شعفی
و اشتعال و التهابی از نار محبة الله در قلب ملل
و امم آفاق می‌انداخت که قوای جمیع عالم
بحرکت آید و چنان شور و ولولہائی در جمیع
آفاق افتد و نعره یابہاء الابهی بلند شود که عالم
آفرینش حیران ماند

² ولی افسوس که اسباب بکلی مقطوع و وسائط
بتمامه مسلوب عبدالبهاء باید بدون لشکر صف
حرب بیاراید و بدون شراع و سگان و اریاح
کشتی براند بی‌دوا درمان کند و بی‌مرهم زخم
را التیام دهد بی‌قلم صحف و الواح بنگارد و
بی‌سمند در این میدان جولان دهد با وجود این
ملاحظه مینمائید شرق منور است غرب معطر
ندا مرتفع است و نار موقده الهیه ملتهب اگر
اسباب مہیا بود ملاحظه نما که چگونه کلمه
الله ولولہ در آفاق می‌انداخت این را نیز حکمت
بالغه در کار و سر مکنون مطوی و پنهان تا
قوت تأیید جمال الهی نمودار گردد و نصرت
جنود ملکوت ابہی اشکار شود

³ و علیک التّحیّة و التّناء

YBN.032, YIA.411-412

AB11838

To: *Mirza Muhammad Hasan Adib*

- 1 O honorable Adib, beloved friend! It has been several posts since there has been any response from you - no letter, no address, no question, no answer. Perhaps you have become discouraged by difficulties that have arisen, or God forbid, have grown weary. O friend, do not flee the field of difficulties with a single arrow!

1 ای حضرت ادیب حبیب چند برید است که از آنحضرت نه جوابی نه خطابی نه سؤالی نه جوابی گویا از مشکلات حاصله ملال حاصل نمودید و یا خود معاذالله کلال واقع ای رفیق بیک تیر مشکلات از میدان بدر مرو
- 2 Consider for a moment the tribulations and hardships of 'Abdu'l-Baha, who faces a hundred thousand difficulties at every breath. Yet like a mighty mountain he stands firm against the thunderbolts - no lassitude, no failing, no weariness, no melancholy. The glance of Baha'u'llah's favor encompasses all - what grief remains? The confirmation of the Concourse on High is evident - what sorrow persists? The heat of the ignited fire in the Tree of Blessedness spreads - why are you downcast? The life-giving breeze from the Abha Paradise is blowing - why are you withered?

2 آخر یک قدری ملاحظهء صدمات و بلیات عبدالبهاء را کن که در هر دمی همدم صد هزار مشکلی باوجود این چون جبل شامخ مقاوم صواعق نه فتوری نه قصوری نه کلالی نه ملالی نظر عنایت جمال ابری شامل دیگر چه غم داری تأیید ملاء اعلی واضح دیگر چه غصه خوری حرارت نار موقده در شجره طوبی منتشر دیگر چرا افسردهئی نسیم جانبخش جنت ابری در هبوب دیگر چرا پژمردهئی
- 3 In any case, do not await replies except rarely, but always continue writing, for you know not what circumstances prevail. Day and night I have not a moment's rest - finding time to write is difficult, nay, I have no time even for sighs and laments. In any case, what consoles 'Abdu'l-Baha's heart are the fragrances from the gardens of the hearts of the Hands of the Cause.

3 باری منتظر جواب مباح الا نادراً ولی همیشه بنگارید زیرا نمیدانید که چه خبر است شب و روز دمی نیاسیم و فرصت نگارش سهل است بلکه وقت آه و ناله ندارم باری تسلی قلب عبدالبهاء نفعات ریاض قلوب ایادی امر است
- 4 A letter addressed to that person who had sent Mushiru'd-Dawlih's letter was dispatched, and the aforementioned letter was sent to you. Likewise, in another post, a letter from one of the American leaves who had met Mushiru'd-Dawlih in London and had written to him was also sent to you. Receipt of neither has been confirmed.

4 مکتوبی مخاطب بآن شخص که مکتوب مشیرالدوله را فرستاده بود ارسال گردید و مکتوب مشار الیه نزد آنحضرت فرستاده شد و همچنین در پوسته دیگر مکتوبی ورقهئی از ورقات امریکا که معارفه با مشیرالدوله در لندن داشت به مشیر مرقوم نموده آن نیز نزد آنجناب ارسال شد وصول هیچیک نرسید
- 5 The point is, do not consider whether this servant writes or not. You should definitely pen a couple of words every month, as it brings much solace and spiritual delight to the heart. And may the Glory be upon you.

5 باری مقصود اینست که ملاحظه فرمائید که این عبد مینویسم یا نه شما در هر ماهی البته دو کلمه مرقوم فرمائید که بسیار سبب تسلی و روح و ریحان قلب میشود و البهاء علیک

BRL_DAK#0293

AB02597

To: *Mirza Musa Hakimbashi*

1 O friend of 'Abdu'l-Baha!

2 Since the day of separation, not a moment passes that you do not come to mind, and not a breath goes by that I do not remember you. Truly, the days of your presence were full of ecstasy and excitement, for that spiritual beloved was patient and forbearing. "Verily, the patient will be given their reward without measure" was addressed to the Prophet. "If you ask them for a provision, the provision of your Lord is better." And His Holiness's provision in hardships, blows and difficulties is also success in serving the Cause of God.

3 That is, God willing, like Paul the Apostle who, after receiving severe beatings, being struck on the head, slapped on the face and cheek, falling unconscious in the wilderness from unbearable blows, arose and hastened to the nearby city and proclaimed the Cause of God with most eloquent speech and wondrous explanation. You too, after these blows and difficulties and hardships and trials in teaching the tribes, will arise with perfect strength, courage and sincerity and, confirmed by 'Abdu'l-Baha's supplications, will surely become successful and assisted.

4 A wise person acts thus - never wastes time, saying "time is a cutting sword," and with complete wisdom girds up his loins and finds no rest day or night, seeks not a moment's repose. Especially if he is a sage and physician, his wisdom is greater, for he applies the supreme remedy and treats with the divine elixir. Sometimes he uses illness as a pretext to visit the sick, becomes their nurse, treats both body and soul, and applies an immediate cure. In short, this is true healing, this is wisdom, this is the gift.

5 And may glory be upon you.

1 ای یار عبداله‌آ

2 از روز فراق آنی نگذرد که بخاطر نیائی و دمی نرود که بیادت نیستم فی الحقیقه ایام حضور بسیار پر وجد و شور بود زیرا آنجیب روحانی متحمل و صبور آتما یوفی الصابرون اجرهم بغیر حساب بحضرت رسول خطاب ان تسئلهم خرجاً فخرج ربک خیر اجر و خرج آنحضرت در زحمات و صدمات و مشقت نیز موفقیت بر خدمت امر الله است

3 یعنی انشاء الله چون بولس حواری که بعد از کتکهای چرب و نرم و مشت بر سر و طپانجه بر رخ و سیلی بر قفا و وقوع در دشت بلا و بیهوشتی از صدمه طاقنفرسا برخاست و بمدینه قریبه شتافت و بافصح بیان و ابداع تبیان تبلیغ امر الله نمود شما نیز بعد از اینصدمات و مشقات و زحمات و بلیات در تبلیغ ایلیات بکمال قوت و شجاعت و صفا خواهید برخاست و بتأیید تضرعات عبداله‌آ حکماً موفق و مؤید خواهید گشت

4 شخص معقول کارش چنین است ابداً وقت را از دست نمیدهد الوقت سیف قاطع گوید و در کمال معقولی دامن بکمر زند و شب و روز آرام نگیرد و دمی راحت نجوید علی‌الخصوص حکیم باشد و طبیب دیگر معقولیش بیشتر باشد زیرا دریاق اعظم بکار برد و بمعجون الهی معالجه نماید گاهی ناخوشی بهانه کند و بر سر بیمار رود و پرستار شود و جسم و روح هردو را معالجه نماید و علاج براء الساعه بکار برد باری طبابت اینست حکمت اینست موهبت اینست

5 و الهاء علیک

MMK6#454, MAS5.068, MUH3.332-333, YQAZ.142-143

AB02489

To: Muhammad Husayin Mirza the Prince Muayyid

- 1 My God, my God! Thou seest me with the breath choking in my throat, my chest constricted, my heart compressed, and my spirit deadened, for the divine breath hath been cut off from me and the passionate flame in my heart hath been extinguished. Lethargy hath encompassed me and my heart hath fallen from the heights of acceptance.
- 1 الهى الهى ترانى قد تغرغر النفس وحشر الصدر وضاقت القلب وهدم الروح بما انقطع عني النفس الرحمانى وحمد فى قلبى اللهيب الوجدانى واحاطنى النمل و هبط و سقط فؤادى من اوج القبول
- 2 O Lord! Free me from these chains and fetters, draw me unto the Kingdom of Beauty, breathe into me the spirit of life, expand my breast through manifest signs, resurrect me from the grave of torpor, awaken me from the couch of slumber, illumine mine eye with the vision of lights, cause me to hear the songs of birds, gather me with the righteous ones, and let me drink from the cup of the pure ones until I become intoxicated with the wine of mysteries. Then shall the veil be lifted, divine bestowals appear, and my heart shall quiver with the attainment of its greatest desire, achieving success in this world and the next.
- 2 رب اطلقنى من هذا السلاسل و الأغلال و اجذبني الى ملكوت الجمال و انفض في روح الحيوه و اشرح صدرى بالآيات البينات و ابغنى من مرقد الحمود و ايقظنى من مضجع الرقود و نور عيني بمشاهدة الأنوار و اسمعنى نغمات الأطيوار و احشرنى مع الأخيار و اسقنى كأس الأبرار حتى اترنح من نشوة صهباء الأسرار فينكشف الغطاء و يظهر العطاء و يهتز قلبي بحصول اعظم المنى و انال الفوز فى الآخرة و الأولى
- 3 O Lord! Open unto me the gates of joy, expand my breast with the light of the One revealed on Sinai, immerse me in the oceans of love and gladness, and guide me through the realms of delight and bliss until, O my God, mine eye is consoled, my breast expanded, my soul sweetened, my spirit attracted, my heart gladdened, my speech eloquent, and my tongue loosened to call out among the concourse of possibility: "Come ye to the sealed wine! Come ye to the praised station! Come ye to the watered rose! Come ye to the bestowed gift! Come ye to the extended shade! Come ye to the clustered fruits! Come ye to the outpoured water!"
- 3 رب افتح على ابواب السرور و اشرح صدرى بنور مجلى الطور و اغرقنى فى بحور الحب و السرور و سيرنى فى عوالم الفرح و الجور حتى اصبح يا الهى قير العين رحيب الصدر طيب النفس منجذب الروح مبشر الجنان فصيح البيان طليق اللسان نادى بين ملاء الامكان حيوا على الرحيق المختوم حيوا الى المقام المحمود حيوا على الورد المورود حيوا على الرفد المرفود حيوا على الظل الممدود حيوا على الطلع المنضود حيوا الى الماء المسكوب
- 4 Then shall my soul be at peace, my heart content, my spirit at rest, my thirst quenched, my dishevelment ordered, and my scattered state gathered together through Thy grace and mercy, O my Lord, the All-Merciful, the Most Compassionate! Verily Thou art the Generous, Thou art the Ancient, and Thou art the Mighty, the Powerful, the Strong, the Omnipotent.
- 4 عندذلك تطمئن نفسى و يرضى قلبي و يستريح روحي و يسكن عطشى و يلم شعئى و يجتمع شملى بفضلک و رحمتک يا ربى الرحمن الرحيم انک انت الكريم انک انت القديم و انک انت العزيز المقتدر القوى القدير

TAH.257a

AB12226

To: Mulla Ghulam-Rida (Jasb)

- 1 O servant of God's good-pleasure, Ghulam-Rida! The one who gave you this name intended it to mean "servant of His Holiness Rida" (upon him be peace), and this is acceptable and beloved. However, another meaning can also be understood, namely "servant of good-pleasure", meaning "worshipper of divine good-pleasure." Although these two meanings necessarily imply each other, the second is more universal.
- 2 Know then that today the good-pleasure of God lies in diffusing the holy fragrances, exalting the Word of God, manifesting the signs of God, and giving glad-tidings of God's gift. If you wish to be confirmed by all the powers of earth and heaven, occupy yourself night and day with diffusing the divine fragrances with perfect steadfastness and firmness in God's Covenant and Testament, and arise with utmost steadfastness and stability to exalt the Word of God.
- 3 However, observe also wisdom in this matter - wisdom means being thorough in affairs, not fear and laxity and lethargy. The true lovers of God do not rest for a moment, seek not a minute's repose, desire no comfort or tranquility, and approve not of ease and relaxation.
- 4 Is this the condition of faithfulness - that we should recline night and day on beds of comfort and pillows of ease, while His Holiness the Primal Point, the Most Exalted Beauty (may my spirit be a sacrifice for the dust of His feet), made His blessed breast the target of a hundred thousand bullets in God's path, and the Ancient Beauty (may my spirit be a sacrifice for His loved ones) passed His days under chains and fetters in the prison of oppression and jail of tribulation? No, by God! What hardness of heart would it take to still seek ease and comfort, or desire a pillow of rest and repose, despite all this!
- 5 And the Glory be upon you.

1 ای بنده رضای حق غلامرضا واضح این اسم مقصدش بنده حضرت رضا علیه السلامست و این مقبول و محبوب و لکن معنی دیگر نیز مفهوم میشود و آن بنده رضا یعنی پرستنده رضای الهی اگرچه این دو معنی لازم و ملزوم یکدیگرند ولی ثانی اعظمست

2 پس بدان الیوم رضای حق نشر نفعات قدس است و اعلاء کلمه الله و ظهور آیات الله و بشارت بموهبت الله اگر خواهی بجمع قواء ملک و ملکوت مؤید گردی در کمال ثبات و رسوخ بعهد و میثاق الله شب و روز بنشر نفعات الله مشغول شو و در نهایت استقامت و رکوز بر اعلاء کلمه الله قیام کن

3 لکن حکمت امر را نیز ملاحظه نما حکمت اتقان در امور است نه خوف و رخاوت و فتور احبای حقیقی آنی نیاسایند و دقیقه‌ئی آرام نجویند و سر و سامانی نطلبند و راحت و آسایشی نپسندند

4 آیا شرط وفا اینست که شب و روز در بستر راحت بر بالین آسایش بیاریم و حال آنکه حضرت نقطه اولی جمال اعلی روح الوجود لترات اقدامه فدا در راه خدا صدر مبارک را هدف صدهزار رصاص فرمود و جمال قدم روحی لأحبائه فدا در تحت سلاسل و اغلال و در زندان جفا و حبس بلا ایامرا بگذرانید لا والله دیگر چه قدر قلب پرقساوت لازم که با وجود این طلب آسایش و راحت کند و یا بالین آسایش و استراحت جوید

5 و البهاء علیک

BRL_DAK#0674

AB02599

To: Sarvistani, Ali Baba et al.

- 1 O divine friends! What you had written was noted. Its meanings indicated firmness in the Covenant and Testament, its foundations were established on love for the Peerless Beauty, its realities were anemones in the gardens of divine knowledge, and its subtleties were signs of the attractions of heart and consciousness. O friends! Make an effort to become manifestations of the signs of divine unity and dawning-places of the mysteries of detachment. Become radiant lamps in the glass containers of contingent existence and brilliant stars of the dayspring of certitude. Become servants at the Sacred Threshold and treasurers of the stores of bounty from the clear verses of the Perspicuous Book. Become manifest standards of the mighty Revelation. Become breezes from the gardens of the sacred paradise and perfumed fragrances from the groves of intimacy. Be heralds of the glorious favors of the Ancient Lord and promulgators of the Cause of the Generous Lord.
- 2 O friends! Do not let slip the time for strolling in the divine garden. Consider the opportunity a precious gift. Strive to become, in this ephemeral world, bright candles of the eternal world and roses in the rose garden of the everlasting realm. If you gird up your loins firmly to serve the Cause of God and arise with perfect steadfastness and firmness in the Covenant of the Luminary of the horizons, and if you do not waver from violent storms and severe tests and trials, I swear by the light of Baha that each one of you will become a mighty sign and a banner of the Supreme Concourse. And upon you be glory, O loved ones of God. My spirit be a sacrifice for you. 'Abdu'l-Baha
- 3 You had requested permission to circumambulate the Point of Adoration of all the worlds. God willing, permission will be granted at the appropriate time. Now direct your efforts with perfect wisdom to diffusing the divine fragrances, and strive in this important matter, for today this endeavor is the magnet attracting confirmation from the Kingdom and drawing the favors of the Greatest Name from the realm of might. And upon you be glory.
- ای یاران الهی آنچه مرقوم نموده بودید ملاحظه گردید معاینش دال بر ثبوت بر عهد و پیمان بود مبانیش مؤسس بر محبت جمال بی مثال حقائقش شقائق ریاض عرفان بود دقائقش اشارات انجذابات جان و وجدان ای دوستان همی نمائید که مظاهر آیات توحید گردید و مطالع اسرار تجرید سرج لامعه زجاجات امکان گردید و نجوم ساطعه مشرق ایقان خدام آستان مبارک شوید و خزان کنوز عنایت آیات بینات کتاب مبین شوید و رایات شاهرات ظهور عظیم نسائم ریاض حدائق قدس گردید و روائح معطره غیاض انس مبشر بالطاف جلیله رب قدیم باشید و مبلغ امر خداوند کریم
- ای دوستان وقت گلگشت بوستان الهی را از دست ندهید فرصت را غنیمت شمردید جهدی نمائید که در این جهان فانی شمع روشن جهان جاودانی گردید و گل گلشن عالم باقی اگر بخدمت امر الله کمر را محکم بندید و بکمال ثبوت و رسوخ بر میثاق نیر آفاق قیام نمائید و از زوابع و اعصار امتحانات و افتتانات شدیده نلغزید قسم بنور بها که هر یک آیت کبری گردید و رایت ملأ اعلی و البهاء علیکم یا احباء الله روحی لکم الفداء ع
- استدعای طواف مطاف عالمینرا نموده بودید انشاء الله در وقتش اجازه خواهد داده شد حال همّت را با کمال حکمت بر نشر نفحات الله بگارید و در این امر مهم بکوشید چه که الیوم این قضیه مغناطیس تأیید ملکوت است و جاذب الطاف اسم اعظم از حیّ جبروت و البهاء علیکم

INBA87:422, INBA52:435, BRL_DAK#0048,
SFI20.018

AB02485

To: Shaykh Ahmad

- 1 All praise be to God Whose light hath shone forth, and Whose Revelation hath manifested, and the gentle winds of sanctity have blown from the gardens of His holiness, and the hearts have rejoiced by the fragrance of the gardens of His fellowship. The souls have been quickened by this chalice that brimmeth over with the wine of love and faithfulness, and the souls of men have attained the greatest salvation and success. They who are blessed have rejoiced, and they who are devoted to Thee have been gladdened.
- 2 The Divine Realities have been enraptured by this abundant grace, then prostrated Themselves, and bowed down, and stood fast and firm, and spoke, and cried out and said: Praised be He Whose enthralling call enveloped the whole world. Praised be He Whose wondrous light illumined all created things. Praised be He Whose revealed verses from the most glorious Kingdom attracted the hearts of men. Praised be He Who destined the greatest bounty for His loved ones. Praised be He Who raised the standard of divine guidance on this earthly field, and hath made it a joy for this verdant land.
- 3 Salutation and praise rest upon the Luminous Reality, and the Most Sublime All-embracing Word, and the Mighty Sign, and Shining Resplendent Essence, the Primal Point, and the Exalted Beauty, may my life be a sacrifice unto Him, and upon those who sought guidance and turned unto the light of His glory, and became acquainted with His mysteries, and unfolded His signs until the day the Crier cries out from the Most Supreme Horizon.
- 4 Furthermore, hearken, O my friend, unto the sweet Voice that is uttered from the Abha Kingdom, and summoneth thee to the Divine Guidance, and commandeth thee to righteousness, and bestoweth upon thee the Most Potent Instrument that thou may holdeth fast to the hem of His Grandeur, and drinketh from the cup of faithfulness that brimmeth over with the Wine of Eternity, and swayeth with divine ecstasy, and be quickened by the Musk laden Breath spiritual in fragrance, and hastens to the field of sacrifice, attracted to the Abha Kingdom, speaketh forth the praise of Thy Lord the Most Exalted, immortal in the Most Sublime Paradise, rested confidently in the plentiful
- 1 بواسطة جناب زائر حاجي محمود جناب شيخ احمد عليه بهاء الله الأبهى الحمد لله الذي اشرق نوره وتجلّى ظهوره وتنسم نسائم التقديس من رياض قدسه واستبشر القلوب بنفحات رياض انسه قد اهتزت الأرواح من هذه الكأس الطافحة براح الحب والوفاء وفازت النفوس بأعظم فلاح ونجاح
- 2 واستبشر المقدّسون وفرح المخلصون وانجذبت الحقائق الرّحمانية من هذه الفيض الموفور فسجدت وركعت وثبتت ونطقت وصاحت وقالت سبحان من احاط الآفاق ندائه الأجلّ سبحان من اضاء الامكان بنوره الأعلى سبحان من انجذب القلوب بآياته النازلة من ملكوته الأبهى سبحان من قدّر لأحبائه الموهبة العظمى سبحان من رفع راية الهدى في ساحة الغبراء وجعلها غبطة للخضرَاء
- 3 والتّحية والتّناء على الحقيقة النّوراء والكلمة الجامعة العليا والآية الكبرى والهوية السّاطعة اللاءاء النقطة الأولى والجمال الأعلى روحى له الفداء وعلى الذين اقتبسوا من انواره واطلعوا بأسراره واكتشفوا آثاره الى يوم ينادى المناد من الأفق الأعلى
- 4 أما بعد أيها الحبيب استمع للنداء الأجلّ الذي يأتي من الملكوت الأبهى ويدعوك الى الهدى ويأمرك بالتّقوى ويعطيك السّبب الأقوى حتّى تتمسك بذيل الكبرياء وتسقي من كأس الوفاء الطّافحة بصهباء البقاء وترنح من نشوة لاهوتية وتحي بنفحة مسكية روحانية الشّذا وتسرع الى مشهد الفداء منجذباً الى الملكوت الأبهى ناطقاً بالتّناء على ربك الأعلى مخلّداً في الجنة العليا مطمئناً بالفضل الأوفى مشتعلًا بحجارة نار توقدت في طور السيناء و عليك التّحية والتّناء

bounty, kindled by the heat of the fire that ignited in Mount Sinai. Salutation and Praise rest upon thee.

AB02616

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

- 1 O branch extended, proceeding and raised from the Blessed Tree which was raised up in truth on the Sinai of Manifestation, the Spot of Light, the right-hand Valley, the Paran of the All-Merciful, the wilderness of Tur!

1 أيها الفرع المنشعب الممدود المرتفع من الشجرة المباركة التي ارتفعت بالحق في سيناء الظهور بقعة النور وادي الايمن فاران الرحمن صحراء الطور
- 2 I have read what the Dove of Love cooed upon the branches of the Tree of Longing with all lamentation, burning and inflammation, complaining of its anguish and sorrow from this separation by which the horizons were darkened and the Luminary of Radiance was concealed, and eyes and vision melted and tears flowed from eyelids and corners, and the flames of grief and sorrow were kindled between the ribs and bones of the people of constancy, while above them the clouds of destiny rain down sorrow, grief and affliction, and beneath them seas surge with anguish and despair amid sighs, swoons and tears, until the heart of the Most Great Nabil was sealed and his innermost heart trembled and the fires of deprivation blazed in his vitals and his limbs shook and his pillars trembled and his structure quaked, and he cried out and lamented in the darkness of nights and edges of days in the wilderness and valley and shores, calling to his Lord, yet his anguish was not cooled nor his burning thirst quenched until he drowned himself in the depths of the sea connected to the Most Great Sea, supplicating, imploring, yearning, turning toward the Most Glorious Kingdom and Supreme Heaven near the mercy of his Most Great Lord.

2 قد تلوت ما هدرت به ورقاء الحب على افنان دوحة الاشواق بكل ضجيج واجيج واحترق تشكو بها و حزنها من هذا الفراق الذي به اظلمت الآفاق و توارى نير الاشراق و ذابت المقل و الاحداق و جرت دمعاً من الاجفان و الآماق و التبت لواجج الاشجان و الاحزان بين الجوانح و ضلوع اهل الوفاق و فوقهم غمام القضاء يطر الحزن و الشجن و البلاء و تحتهم بحار تندقق بالجوی و الاسى بين حسرات و سكرات و عبرات حتى غلق قلب النبيل الاعظم و خفق فؤاده و اضطرم نيران الحرمان في احشائه و تزلزلت اعضائه و ارتعدت اركانه و ارتج بنيانه و صاح و ناح في جنح الليالي و اطراف النهار في البوادي و الوادي و الشواطى مناجياً ربه فلم تبرد لوعته و لاتروى غلته الى ان اغرق نفسه في لجج البحر المتصل بالبحر الاعظم متضرعاً مبهتلاً مشتاقاً متوجهاً الى الملكوت الابهى و الجبروت الاعلى جوار رحمة ربه الكبير
- 3 Thus sorrows intensified upon the people of God and his calamity was magnified because it followed the Most Great Catastrophe. Would that along with this detachment unto God and attraction to the fire of God's love there had been patience, forbearance, fortitude and striving in the wilderness of existence, calling out and announcing the breaths of God and loosing the tongue in His praise and remembrance in the

3 فاشتدت الاحزان على اهل الله و عظمت رزيته لانها اردفت بالمصيبة الكبرى يا ليت كان مع هذا الانقطاع الى الله و الانجذاب بنار محبة الله صبر و تحمل و تجلّد و ركض في بيداء الوجود و نادى و بشر بنفحات الله و اطلق اللسان بثنائه

kingdom of creation. But that was the decree of One Mighty, All-Knowing.

و ذکره فی ملکوت الانشاء ولكنّ کان ذلک
تقدیر من عزیز علیم

INBA85:299, MKT8.171b, KHS07.018

AB02563

- 1 O ye who are oppressed in the path of God! The oppressors have stretched forth the hand of tyranny and the wrongdoers have shown forth the power of their arms. They imagine and suppose that these afflictions are for the humiliation of the loved ones of God, the torment of the trusted ones of God, and the loss of the Cause of God. How evil is that which they imagine!
- 2 I swear by the light of the Most Great Luminary that this torment is sweet honey, this affliction is the greatest gift, and this colocynth is pure honey. This humiliation is exaltation, this torment is honor, this debasement is glory, and this loss is confirmation.
- 3 Days shall pass and precious life shall end, and when the evening of death arrives and the dawn of the hereafter breaks, all comfort shall become hardship and all profit shall become loss - except for the afflictions of the friends, the tribulations of the oppressed, and the trials of those who suffered persecution, who in the market of contingent being had dealings with the Beloved Lord and gained boundless profit, attained great benefit, witnessed ancient glory, found grace and bounty, and rose like a shining moon from the horizon of the Kingdom. Blessed are they and excellent is their abode!
- 4 The power of the Abha Kingdom transforms the essence of things and renews and changes reality. It turns the abasement of the righteous into enduring glory and the anguish of the pure-hearted into the delights of the rose garden of mysteries. It makes bitter colocynth into sweet sugar and the dewdrop of poverty into a mighty ocean. It turns the darkness of pain into the lights of the highest horizon and hardship [and tribulations] into the comfort of the Abha Kingdom.
- 5 Therefore give thanks to the Ancient Beauty Who has made such a great triumph possible, and praise the Generous Lord Who has ordained such magnificent bliss. Blessed are ye for this great bounty.

1 ای ستم دیدگان راه یزدان عوانان دست تطاول
گشودند و ستمکاران قوت بازو نمودند گان کنند
و رأی زنند که این بلایا توهین احبّاء الله و
تعذیب امناء الله و تضییع امر الله است فبئس
ما هم یظنون

2 قسم بنور نیر اعظم که این عذاب شهد عذب
است و این بلا موهبت کبری و این حنظل عسل
مصفیّ این توهین تعظیم است و این تعذیب تکریم
و این تحقیر توقیر و این تضییع تأیید

3 آیام بگذرد و عمر گرانمایه منتهی گردد و چون
شام اجل دررسد و صبح آخرت بدمد جمیع
راحتها مشقت گردد و همهء سودها زیان مگر
بلایای یاران و مصائب مظلومان و صدمات
ستم دیدگان که در بازار امکان با حضرت جانان
سر و سودا داشتند و سود بیکران بردند و ربح
عظیم یافتند و عزّت قدیم دیدند و ناز و نعم
جستند و با رخی چون مه تابان از افق ملکوت
دمیدند فطوی لهم و حسن مآب

4 قوت ملکوت ابهی قلب ماهیت نماید و تبدیل و
تجدید حقیقت کند ذلت ابرار [را] عزّت پایدار
کند و حرقت اختیار را لطافت گلشن اسرار علقم
تلخ را شکر شیرین نماید و شبنم فقر را یمّ عظیم
ظلمت آلام را انوار افق اعلی نماید و مشقت [و
محن] را راحت ملکوت ابهی

5 پس شکر نما جمال قدم را که چنین فوز عظیم
میسر فرمود و حمد کن ربّ کریم را که چنین

نعم جلیل مقرر داشت طوبی لكم من هذا الفضل
العظیم

MMK2#284 p.205

AB02610

¹ O friends of the spirit! Thanks and praise be to the Incomparable Lord who caused the Sun of the Word of God to rise from the dawning-place of hopes, making its light encompass the world and its rays shine forth from the ethereal sphere. Its meteor became piercing, its cloud flashing, its rain pouring down, and its lion attacking. Its sweet fragrances spread abroad and its verses became renowned. Its lamp was lit and burned away the veils of majesty. It cast aside the curtain and raised high the banner of enchantment, and with a single glance transformed a world and cleared the dust from the hearts of those who knew it. It showed kindness to the helpless and recognized the strangers. To every sick one it gave the cup of healing, and to every weak one it became a mighty helper and support. It made the poor wealthy and the lowly honored. It gave melody to those without song and taught children the ways of nobility, so that all might be educated under the shadow of the Word and become bright lamps of the human world and brilliant lights of the divine realm, becoming signs of the Kingdom and standards of the outpourings of the Heaven of Might, becoming trees in the gardens of oneness and fruits of the tree of singleness.

² O heroes of God! Even as the Holy Spirit, the grace of the Ancient Beauty and the effulgence of the Most Great Name quicken the heart of men and make his soul to be the glory of the Realms above: whereas he was inferior he becometh lofty; whilst he was human he becometh heavenly; whereas was darkness he becometh light and whilst he was material he becometh spiritual, Lordly, Divine, and a humbly and lowly evanescent servant at the Divine Threshold.

³ O my God! These are Thy servants who have turned to the Word of Thy oneness, who are firm and steadfast in Thy Covenant and Testament, who are supplicating and beseeching Thee. Grant them mercy from Thy presence and illumine their eyes by witnessing the signs of Thy oneness in all things. Verily, Thou art the All-Merciful.

¹ الله ابهی ای یاران معنوی شکر و حمد حضرت
بیچون را سزاوار که آفتاب کلمه الله را از مطلع
آمال طالع و لائح فرمود و پرتوش جهانگیر
گشت و شعاعش ساطع از فلک اثیر شهابش
ثاقب شد و سیاحتش بارق غیشش هاطل گشت و
لیثش صائل نفحاتش منتشر شد و آیاتش مشتهر
شمعش برافروخت و حجاب جلالش بسوخت
پرده برانداخت و علم دلبری برافراخت و بنگاهی
کار عالمی بساخت و آشنایان را غبار از دل
بپرداخت بیچارگان را بواخت و بیگانگان را
بشناخت هر سقیم را کاس شفا بخشید و هر
ضعیف را شدید القوی ظهیر کرد مستمندان
را توانگر کرد و افتادگان را ارجمند نیوایان را
نوا داد و کودکان را رسم سروری آموخت تا
آنکه کل در ظل کلمه تربیت گشته سراجهای
روشن عالم انسانی گردیم و قنادیل مصابیح
جهان رحمانی آیات ملکوت شویم و رایات
فیوضات لاهوت اشجار حدائق توحید شویم و
اثمار شجره تفرید

² ای مردان خدا فیض جمال قدم و تجلی اسم
اعظم روح القدس آسا قلب انسانی احیا و روح
وجدانی مانند جلوه عالم بالا ایدر سفلی ایسه
علوی اولور ناسوتی ایسه لاهوتی اولور ارضی ایسه
سماوی اولور ظلماتی ایسه نورانی اولور جسمانی
ایسه روحانی اولور ربانی اولور سیحانی اولور
درگاه احدیتده بر عبد خاضع خاشع فانی اولور

³ الهی هؤلاء عبادک المتوجهون الی کلمه
وحدایتک الثابتون الراسخون علی عهدک و
میثاقک المبهلون المتضرعون الیک هب لهم
رحمة من لدنک و ازر ابصارهم بمشاهدة آیات
توحیدک فی کل شیء انک انت الرحمن

BRL_DAK#1208, MJT.033

AB02611

- 1 O spiritual friends and true beloved ones! This day is the day of attraction and this time is the time of radiance. Like the sun, it is the moment of longing and yearning. The call of "Awake! Awake!" rings out from the invisible Kingdom, and the cry of "Be mindful! Be mindful!" is raised from the Supreme Realm.
- 2 Though in reality we are but non-existent atoms, through the grace of the Ancient Beauty we are suns of the world of existence. Though we are but dewdrops, we are like surging, billowing seas through the ocean of favors. We are weak saplings, yet we are watered from the streams of the gardens of the Abha Kingdom. We are frail gnats, yet we are under the protection of the Phoenix of the Lord of Lords.
- 3 Therefore, O friends, strive! O loved ones, arise! The hosts of the Abha Kingdom are rushing forth and the armies of the Supreme Realm are advancing from all directions, wave upon wave in all things. Through the bounty of the Holy Spirit, divine confirmations will surround whoever arises today to serve the Cause of God. They will become the manifestation of tremendous power, nay rather, they will become the dawning-place of lights and the source of divine traces. They will become the candle of the gathering of oneness and the lamp of the assembly of divine unity. They will become an ocean full of pearls and gems, and gardens full of flowers, herbs and fresh fruits. They will become a warrior of the field and a rider in the arena of mystical knowledge. They will become a star of guidance and a luminary in the heights of righteousness. They will become a noble cypress and a leader of the righteous.
- 4 These are the days for diffusing divine fragrances and the time for demolishing the edifice of doubts. This is the time for firmness in the Covenant and the moment for steadfastness in the Testament of the Lord God. The winds of tests are surging and the whirlwind of trials is at its utmost intensity in the realm of possibility. Therefore resist through divine power, celestial strength, supreme determination, heavenly resolve, spiritual intention, divine spirit, godly proof and lordly evidence.
- 5 And upon you be glory, O beloved of God.
- ای یاران معنوی و احبابی حقیقی یوم 1
انجذاب است و روز روز اشراق چون آفتاب
دم شوق و اشتیاق است و هنگام نعره در آفاق
صلای بیدار شو بیدار شو از ملکوت غیب بلند
است و ندای هوشیار شو هوشیار شو از جبروت
ابهی مرتفع
- اگر چه در حقیقت ذره نابودیم ولی بفضل 2
جمال قدم شمس عالم وجود شنیم ولی چون
یم الطاف پر موج و در هیجان نهالهای ضعیفیم
ولی از جویبار ریاض ملکوت ابهی سیراب
پشه های نحیفیم ولی در پناه عنقا مشرق رب
الارباب
- پس ای یاران همتی ای دوستان قوتی جیوش 3
ملکوت ابهی در هجوم است و جنود جبروت
اعلی از جمیع جهات تابع الصولة والحمله فی کل
الشئون از فیض روح القدس هر نفسی الیوم بر
خدمت امراله قیام نماید تأییدات الهیه اورا احاطه
نماید و مظهر قوت شدید القوی گردد بلکه مطلع
انوار شود و منبع آثار گردد شمع انجن توحید شود
و سراج محفل تفرید دریای پر در و گهر گردد
و ریاض پر گل و ریحان و میوه تر مرد میدان
گردد و سوار مضمار عرفان نجم هدی شود و نیر
اوج تقی سرو احرار گردد و سید ابرار
- ایام نشر نفحات است و هنگام هدم بنیان شبهات 4
وقت ثبوت بر پیمان است و دم رسوخ بر میثاق
حضرت یزدان اریاح افتتاح در هیجان است
و گردباد امتحان در اشد درجه قوت در حیز
امکان پس بقدرت الهیه و قوتی ملکوتیه و همتی
جبروتیه و شدتی لاهوتیه و عزمی آسمانی و روحی
روحانی و برهانی یزدانی و حجتی ربانی مقاومت
نمائید
- والبها علیکم یا احباب الله 5

INBA84:429

AB02623

- 1 O my son, upon whose resting place shine forth the brilliant lights from the Abha Kingdom!
- 2 As soon as your letter arrived, a telegram was sent directing the honored leaves to depart. However, I wished to also express my longing to meet with you, though I left this to the heart's attractions. The details about Hamadan became known. Praise be to God, in all matters you have been the object of divine favors.
- 3 Today, what causes an increase in these bounties is teaching and quickening souls and being attracted to the divine fragrances. This is why 'Abdu'l-Baha abandoned all important matters in the Holy Land and hastened to the furthest countries of the world despite illness and extreme weakness. You surely remember that the honored Ism'u'llah also did this.
- 4 In Budapest severe weakness and illness came upon me - persistent nervous fever, severe chest congestion and strong cough, and the weather was extremely cold with snow falling. Despite this, I would go to three public gatherings each day and give detailed talks, and at other times there were many visitors and questioners. Even at night, in extreme cold, coughing with fever, I would go to a great gathering that had 120 marble steps. Three times I would sit among the steps to catch my breath so that climbing would be possible. And after ascending, I would speak continuously for two hours.
- 5 Even now as I write this letter, fever has come upon me and last night due to illness I did not sleep, and this morning I am sitting with Haji Niyaz, upon him be the glory of God, with pen in hand engaged in writing. Observe how much love I have for you.
- 1 یا این من غشی رسمه الانوار الساطعة من ملکوت الابهی
- 2 نامه شما بجزرد وصول تلغراف گردید که ورقات محترمات حرکت نمایند ولی خواستم که بیان اشتیاق ملاقات شما نیز بنمایم ولی این را بانجذابات قلبیه گذاشتم تفصیل همدان معلوم شد الحمد لله در جمیع موارد منظور نظر عنایت الهیه بوده اید
- 3 امروز آنچه سبب ازدیاد این الطافست تبلیغ و احیای نفوس و انجذاب بنفحات الله است این است که عبدالبهاء جمیع امور مهمه را در ارض اقدس ترک نمود و باقصی بلاد عالم باوجود عروض امراض و نهایت ناتوانی شتافت البتّه خاطر دارید که حضرت اسم الله نیز چنین میکرد
- 4 در بوداپست ضعف و بیماری شدید شد تب عصبی مستمر بود و نزول بسینه شدید و سرفه قوی و هوا در نهایت سردی و برف میبارید باوجود این روزی بسه مجلس عمومی میرفتم و نطق مفصل میشد و سائر اوقات نیز حاضرین و سائرین سائلین بسیار حتی شبها در نهایت سردی سرفه کان با تب بحفل عظیم میرفتم که صد و بیست پله مرمر داشت سه مرتبه در میان پله مینشستم که نفس کشیده شود و بالا رفتن ممکن باشد و بعد از صعود دو ساعت متوالیاً صحبت میشد
- 5 و الآن که این نامه مینگارم تب عارض و دیشب از ناخوشی سهر نخوابیده و صبح با جناب حاجی نیاز علیه بهاء الله نشسته و قلم در دست است و بتحریر مشغولم ملاحظه نما که چه قدر بتو محبت دارم

PYK.278

ABU1297

- 1 Light consists of material vibrations like heat and other material effects. If it had special merit, then phosphorescent flies would be superior to humans. Similarly some worms that emit sparks would also be superior to humans. From the friction between attractive and repulsive forces, light occurs which is lightning - so is that superior to humans? And from striking steel against flint, fire is produced - so is stone better than humans? Light and fire are not in the stone or steel but occur from the striking.
- 1 التّور هو تموجات مادّية مثل الحرارة و غيرها من تأثيرات المادّة فلو كان له فضيلة فذاب الفوسفوري افضل من الانسان هكذا بعض دود التي يطهر منها الشرار (٤) لكانت ايضاً افضل من الانسان و من احتكاك القوّة الجاذبة و القوّة الدافعة يحدث نور و هو البرق فهل ذلك افضل من الانسان و من ضرب الفولاذ على الحجر الصّوان تقدح النّار فهل الحجر احسن من الانسان و التّور و النّار ليس بالحجر و لا بالفولاذ بل يحدث من الضرب
- 2 Light itself does not see things but rather makes things visible. Based on this, the light of a candle or lamp or the sun reveals things but does not itself see anything. Secondly, the light of vision reveals things and sees them. And if it were higher than luminous bodies like the light of a candle or lamp, they do not perceive the things they reveal and see and know. But with all its elevation, the light of the mind is limited by conditions and time because it cannot reveal and see and understand things except after their creation and formation. And fourthly, the divine light is above limits and conditions and past, present and future time - it is the Revealer who sees, the Discoverer of things from before and after their creation and formation. God is the Light of the heavens and earth.
- 2 و النّور نفسه لا يرى الاشياء بل يجعل الاشياء ترى بناء على ذلك نور الشمعة او القنديل او الشمس يُظهر الاشياء و لكنّه بذاته لا يرى شيئاً ثانياً نور البصر أنّه يُظهر الاشياء و يراها و أنّه لو كان اعلى من الاجسام المضيئة كنور الشمعة او القنديل فأنّها لا تدرك الاشياء التي تظهرها و تراها و يعرفها ولكن مع كلّ علوّه نور العقل مقيد الحدود بالظّروف و الوقت لانه لا يقدر على اظهار الاشياء و رؤيتها و فهمها الا بعد ايجادها و خلقها و رابعا النّور الالهى هو فوق الحدود و القيود و الوقت الماضى و الحاضر و المستقبل هو المظهر الذي يرى العارف الكاشف للاشياء من قبل و من بعد ايجادها و خلقها الله نو السموات و الارض
- 3 In Jerusalem they illuminate Christ's tomb with electricity and the common Russian people think it is from Christ's tomb, to the point that they buy lamps and keep them lit throughout their journey from Jerusalem to their homeland. Whenever the oil is nearly finished they refill them so that the light they saw shining from Christ's tomb will not be extinguished.
- 3 فى القدس يضيئون قبر المسيح بالكهربائيّه و يظنّ العوام الروسون بانه من قبر المسيح حتى انهم يشترون القناديل و يشعلونها طول سفرهم من القدس الى بلادهم كلّما يكاد يخلص الزيت يملؤنها حتّى بذلك لا تطفئ النّور الذي رآوه مشرقاً من قبر المسيح

ASAT5.243-244

ABU1343

The government of Persia said: "As long as Baha'u'llah is in Persia the country will not be at peace. When Baha'u'llah is exiled from Persia the country will then find peace. He shall no longer be connected with this country; all communications with him shall be suspended." So the Shah of Persia endeavored until he succeeded in expelling the Blessed Perfection to Constantinople to Roumelia. Communication with him had to be in secret, but still the Cause spread, and they said: "Day by day his lamp becomes brighter, his potency becomes greater. The cause of this spreading is due to the populous cities to which he is sent. Therefore it is better to send him to a penal colony where he may be considered as a suspect, that the people may know he is in the prison of murderers and highway robbers; and in a bad climate he and his followers may perish." Therefore the King of Persia, Nasser-Ud-Din, Shah, endeavored until he succeeded in having him transported to the prison of Acca.

But the banishment of Baha'u'llah, the Blessed Perfection, instead of resulting in the extermination of the Cause in the country proved just the contrary; the fame became more widely circulated; the teachings of the Blessed Perfection became more widely promulgated in Persia. Through the power of God he was able to hoist his banner. If at first it was a lamp, it became a flame. If it was a star, it became a mighty sun. The fame of the Cause of the Blessed Perfection went as far as the East and the West.

He paid no attention to the ministers and viziers. The Governor-in-Chief of Acca craved to be honored by admission to the presence of Baha'u'llah. For five years this one man, called Zia Pasha, asked Abdul-Baha if he would supplicate the Manifestation to permit him to make this visit, but the Manifestation never granted it. The Blessed Perfection was imprisoned, yet he had that power to refuse anything or to do anything he wished.

SW_v08#13 p.170

AB02682

To: Aqa Mirza Aqa Qaim Maqami, in Arak

- 1 O you who are firm in the Covenant! Your letter with its novel meanings was noted. It was the melody of the nightingale of faithfulness, or the song of the familiar bird, giving news of the clamor of the foolish ones and the tumult of the ignorant ones.

1 ای ثابت بر پیمان نامه بدیع معانی ملاحظه گردید
نغمه بلبل وفا بود و یا گلبنانگ مرغ آشنا از
ضوضاء بلهآء و غوغاء سفهآء خبر داد
- 2 O kind friend, until an earthquake shakes the pillars of the world, the anthem of the Concourse on High will not reach the ears of the unconscious ones. There is no commotion in the city except from the curls of the Beloved's tresses; There is no tumult in the horizons save from the curve of the Friend's eyebrow.

2 ای یار مهربان تا زلزله در ارکان عالم نیفتد غلغله
ملاً اعلی بگوش بیپوشان نرسد ولوله در شهر
نیست جز شکن زلف یار فتنه در آفاق نیست
جز خم ابروی دوست
- 3 However, the divine friends must not abandon wisdom. Hafiz of Shiraz has said: "Do you know what the harp and lute are saying? Drink wine in secret, for they pronounce accusations of infidelity." Although when the fire of love flames forth it becomes a consumer of veils and an illuminator of the world, nevertheless prudence is necessary to the extent possible.

3 ولی یاران الهی باید حکمت را از دست ندهند
حافظ شیرازی گفته دانی که چنگ و عود
چه تقریر میکنند پنهان خورید باده که تکفیر
میکند اگرچه آتش عشق چون شعله زند
پرده سوز گردد و جهان افروز شود باوجود این
بقدر امکان ملاحظه لازم
- 4 Lodge complaints with the local government and seek justice from the sublime center of sovereignty and the seat of the Grand Vizier, for royal clemency and the justice of the exalted ministry prevail.

4 شکایت بحکومت محلیه نمائید و داوری از مرکز
سلطنت سنیه و مسند صدارت عظمی خواهید
زیرا رأفت شهریاری و عدالت صدارتپناهی
غالبست
- 5 However, the truth is this: treat the oppressors with faithfulness, become well-wishers to the ill-wishers, become loving friends to enemies, and become heavenly angels to the fierce ones. Return curses with greetings and peace, and respond to sword and spear with fragrant herbs and spiritual joy. This is the attribute of the wayfarers and this is the characteristic of the spiritual ones. The Ancient Beauty and the Most Great Name (may my spirit be sacrificed for Him) conducted themselves thus and taught thus.

5 ولكن آنچه حقیقتست اینست که جفاکاران
را بوا رفتار نمائید و بدخواهانرا خیرخواه شوید
دشمنان را دوست مهربان گردید و درندگان را
فرشته آسمان شوید دشنام را به تحیت و سلام
مقابلی کنید و تیغ و سنان را به روح و ریحان
برابری نمائید اینست صفت سالکان و اینست
سمت روحانیان جمال قدم و اسم اعظم روحی له
الفداء چنین سلوک فرمودند و چنین تعلیم نمودند
- 6 Soon these dark clouds will disperse and this dust will settle and the true dawn will shine forth and the real sun will spread its rays. The world will become the gardens of the All-Merciful and the earth will become the Most Glorious Paradise.

6 عنقریب این ابرهای تیره متلاشی شود و این غبار
بنشیند و صبح حقیقت بدرخشد و آفتاب حقیقی
پرتو بخشد جهان ریاض رحمن شود و غبراء جنت
ابی گردد
- 7 And upon you be greetings and praise.

7 و علیک التحیة و الثناء

AB02773

To: Aqa Mirza Aqa Qaim Maqami, in Arak

- 1 O true friend! Your detailed letter was reviewed. The enmity, corruption and persecution of the oppressors in Jerusalem, the plains of Karbila and the square of Tabriz became clear and evident - to what degree it has reached. Therefore let us not be surprised nor count it among strange occurrences. Observe how they treat each other and how they stain their mouths and teeth with each other's blood, showing not a trace of justice but rather pursuing the path of oppression.
- 2 But this honor and glory is sufficient for you - that you have received a share and portion of the trials and tribulations of those Manifestations of Light. And for the earth there is a portion from the cup of the noble ones.
- 3 His Holiness [Tuqan] Aqa truly sacrificed himself in the path of God for all the friends. Blessed is he and excellent is his final abode. The mystery of this martyrdom will become evident and manifest later. When the seed becomes hidden in the earth, the secret of the garden's verdure appears. How excellent is what was said: "Live detached, for love's comfort is suffering - its beginning is illness and its end is death." "Think not of those who are slain in God's path as dead. Nay, they are living, with their Lord they have provision."
- 4 Praise be to God, in all circumstances you have been and are protected and victorious. However, to the extent possible, from now on you should deal with kindness, although until now there was no choice but to act as you did. And I ask God to be your help and protection.
- 5 Convey wonderful, most glorious greetings to each and every one of the divine friends. And upon you be the Most Glorious Glory!

1 ای یار حقیقی نامه مفصل شما ملاحظه گردید
 عناد و فساد و اضطهاد اهل جفا در بیت
 المقدس و صحرای کربلا و میدان تبریز معلوم و
 واضح گردید که بجه درجه است لهذا تعجب
 ننمائیم و از غرائب اتفاق نشمریم ملاحظه
 فرمائید که با یکدیگر چه میکنند و چگونه بخون
 یکدیگر دهان و دندان بیالایند و ابداً انصاف
 ننمایند بلکه راه اعتساف پویند

2 ولی شما را این نفع و مباحات پس است که از
 بلایا و محن آن مظاهر انوار بهره و نصیب دارید
 و للأرض من كأس الكرام نصیب

3 حضرت [طوقان] آقا شهید سبیل الهی خود را
 فی الحقیقه فدای جمیع یاران فرمود طوبی له و
 حسن مآب سرّ این شهادت بعد ظاهر و آشکار
 گردد دانه چون اندر زمین پنهان شود سرّ آن
 سرسبزی بستان شود نعم ما قال عش خالیا
 فالحبّ راحته عنّا فاوله سقم و آخره قتل و لا
 تحسبنّ الذین قتلوا فی سبیل الله امواتاً بل احياء
 عند ربهم یرزقون

4 الحمد لله در جمیع موارد مأمون و منصور بوده
 و هستی ولی باید بقدر امکان من بعد بمهربانی
 معامله فرمائی ولی تا بحال چاره همان بود که
 مجری داشتی و اسئل الله ان یكون لك عوناً و
 صوناً

5 جمیع احبّای الهی را فرداً فرداً تحیت ابدع ایهی
 ابلاغ دارید و علیک البهاء الأبهی

MKT9.277, MSHR3.193

AB11474

To: Baha'is of Baghdad

- 1 O loved ones of God! All your letters were received and reviewed, but their contents caused grief and sorrow to my sorrowful heart. Such conditions have arisen in the City of God that all are distressed with each other, and if some poor soul should sincerely turn to God and seek Him, when these odors and words reach his nostrils and ears, he will surely flee in aversion, running away with such haste that he will never find rest. And yet we had hoped that each of the friends in the City of God would bring a world to excitement and ecstasy. Now conditions have reached such a point that those who approach are fleeing, and those who were aflame grow cold and frozen. From the intensity of grief, I have no desire whatsoever to pen a reply. I swear by the Ancient Beauty that the pen will not move between my fingers from the intensity of sorrow and regret, and these few lines too were written with utmost listlessness.

1 ای احبای الهی مکاتیب شما کل واصل و جمیع ملاحظه گردید ولی مضامین کل سبب تأسف و تحسّر قلب حزین گردید و اسباب در مدینه الله نوعی فراهم آمده که کل از هم مکذّرند و اگر پیچارهئی بقلب صادق توجّه الی الله داشته باشد و در مقام طلب آید چون این روایح و اقوال به مشام و سمعش رسد البتّه نفرت و اجتناب نماید و چنان فرار کند که ابداً قرار از برای او نماند و حال آنکه ما را امید چنان بود که هر یک از دوستان مدینه الله عالمی را به شور و ولوله آرند حال حال بدرجهئی رسید که مقبلین فرار مینمایند و مشتعلین سرد و منجمد میگرددند و از شدّت حزن ابداً میل بترقیم جواب ندارد قسم به جمال قدم که قلم در بین انامل از شدّت حزن و اسف نمیکردد و این چند سطر نیز بجمال نحوودت مرقوم شد

- 2 O my Lord! Thou seest my sorrows and hearest my sighs and beholdest my tears and witnesseth the greatness of my trials and the severity of my afflictions and the weight of my burden and the intensity of my ordeal and my grief and my calamity from the onslaught of Thine enemies and mine enemies and the problems of my loved ones and the troubles of my friends. That is my portion from mine enemies and this is my share from my loved ones. O my Lord! Shelter me beneath the protection of Thy supreme mercy that I may find rest from all troubles, taking refuge at the gate of Thy mercy. Verily Thou art the Kind, the Generous, the Bestower.

2 ای ربّ تری حسراتی و تسمع زفرائی و تنظر عباراتی و تشهد عظیم بلائی و شدید ابتلائی و ثقل حملی و شدّه ازمتی و کربتی و بلائی من هجوم اعدائک و اعدائی و مشاکل احبائی و غوائل اوْدائی ذلک نصیبی من اعدائی و هذا حظّی من احبائی ای ربّ اجرنی فی جوار رحمتک الکبری حتّی استریح من کلّ الغوائل مستجیراً بیاب رحمتک انک انت اللطیف الکریم الوهاب

AB11850

To: Vakil, Muhammad Husayn et al., in Baghdad

- 1 Glory be unto Thee, O my God! I bear witness before Thee, and before Thy holy angels, and the Concourse of Thy most exalted Realm, and the dwellers of Thy Most Glorious Kingdom, that in my spirit, my being and my essence I have desired nothing save servitude at Thy sublime Threshold and bondage at the door of Thy exalted Presence. Nothing has been sweet to my taste save words that bespeak my servitude, and no fragrance has delighted my nostrils save the sweet scent that tells of my poverty, need and utter destitution in the court of Thy ancient glory.
- 2 O Lord! Protect me through Thy sheltering care from every trace of aught save what I desire, and guard me through Thine eye of protection and preservation from every affliction that Thou dost not approve.
- 3 For I beseech Thy trusted, pure and God-fearing servants, and I implore Thy chosen, faithful, noble and distinguished bondsmen, to address me as 'Abdu'l-Baha and to abandon every title, attribute, praise and commendation save this glorious praise and this attribute that causes my breast to dilate, my spirit to be refreshed, my heart to rejoice, my inner heart to be gladdened, my being to be cheered and my reality to be illumined.
- 4 O Lord! Preserve me from every title, attribute and name that may be uttered by the tongue of Thy loved ones, save the word that signifies servitude to Thy Baha and the sign that indicates evanescence and extinction before the manifestation of any of Thy signs. Verily Thou art the Protector, the Guardian, the Preserver, the Keeper, the Generous, the Merciful, the Compassionate.

1 سيحانك يا الهى اشهدك وملائكة قدسك وملاً
افقك الأعلى وسكان ملكوتك الأبهى بأبنى ما
تمنيت فى روحى وذاتى وكينونى الآ العبودية
لعتبتك السامية والرقية فى باب حضرتك العالية
ولم يحل فى مذاقى الآ حلاوة كلمة دلت على
عبوديتى ولم يلتذ مشامى الآ من رائحة طيبة انبأت
عن ذلى وفقرى وفاقتى فى ساحة عزتك القديمة

2 اى رب احفظنى فى صون حمايتك عن كل
شائبة الآ ما اتمنى و احرسنى بعين حفظك و
كلائيك عن كل نائبة لا ترضاها

3 فانى لأرجو من عبادك الأمناء الأزياء الأتقياء
والتمس من ارقائك الأصفياء الأولياء النقباء
النجباء ان يخاطبوني بعبدالبهاء ويتركوا كل صفة
وكل نعت وكل مدح وكل ثناء الآ هذا الثناء
الجليل وهذا النعت الذى ينشرح به صدرى و
ينتعش به روحى ويفرح به قلبى وينسرب به فؤادى
وتستبشر به كينونى ويتنور به ذاتى

4 اى رب احفظنى عن كل لقب و صفة و اسم
ينطق به لسان احبايك الآ كلمة العبودية لجمال
بهايك والآية الدالة على الفقدان والاضمحلال
عند ظهور اثر من آثارك انك الحافظ الحارس
الصائن الحارز الكريم الرحمن الرحيم

BRL_DAK#0256

AB04246

To: Baha'is of Baku

¹ O divine friends! His honor Aqa Mulla Muhammad-'Ali, upon him be the Glory of God, arrived at the Holy Land in utmost supplication and illumined his brow with the dust of the Divine Threshold, for that dust's influence in hearts and spirits is a ray of the manifest light. And now he returns to those regions with the Most Great Glad-Tidings and a gift from the fragrances of the Luminous Spot. We beseech from the grace and favor of God that perfect joy and delight be granted to the friends. May all attain to supreme gladness from the great bounty of the All-Glorious Lord. May they shine like candles and like the fire of love burn away the veil of the deprived ones. May they find deliverance from attachment to this world and fix their hearts on the Abha Kingdom. May they seek eternal life and everlasting salvation. Day and night may they burn with the world-consuming fire of the love of God and close their eyes to both worlds. May they become the mercy of all beings and the gift of the All-Merciful. May they seek peace and reconciliation and desire amity and harmony. May they establish peace with all the peoples of the world and adorn the gathering of contingent beings with the light of unity.

² O divine friends! You are the manifestations of favors and the dawning-places of the lights of the Blessed Beauty's bounty. Know the worth of one another and sacrifice yourselves for each other. Consider service to the friends as the highest gift in the human world. Count humility and submissiveness as eternal glory and consider self-effacement and evanescence as the gift of the Supreme Concourse. Ever strive to show love, unity, kindness and good conduct toward all the peoples of the world. And upon you be greetings and praise.

¹ ای احبابی الهی جناب آقا ملا محمد علی علیه بهاء الله در کمال ایتهاں بارض مقدس وارد و جبین را بتراب آستان حق روشن و منیر نمود زیرا آن تراب تأثیرش در قلوب و ارواح پرتو نور مبین است و چنین است و حال با بشارت کبری و ارمغانی از نفحات بقعه نورا بآنصفحات راجع از لطف و احسان حضرت یزدان ملتسم که کمال روح و ریحان بجهت دوستان میسر گردد جمیع بشارت کبری از موهبت عظمای حضرت کبریا در نهایت وجد و سرور آیند چون شمع برافروزند و چون نار عشق پرده محرومان بسوزند و از تعلق این عالم نجات یابند و دل بملکوت ابدی بندند حیات ابدیه خواهند و نجات سرمدیه شب و روز بآتش جهانسوز نار محبت الله بسوزند و دیده از دو جهان بدوزند رحمت عالمیان گردند و موهبت حضرت رحمن صلح و صلاح جویند و آشتی و سلام خواهند با جمیع ملل عالم در صلح گشایند و انجمن امکانرا بنور الفت بیارایند

² ای احبابی الهی شما مظاهر الطافید و مطالع انوار موهبت جمال مبارک قدر یکدیگر را بدانید و در حق یکدیگر جانفشانی نمائید و خدمت یاران را اعلی موهبت عالم انسان بدانید خضوع و خشوع را عزت ابدیه شمارید و محویت و فنا را موهبت ملأ اعلی بدانید دائماً در محبت و الفت و مهربانی و خوش رفتاری با جمیع اهل عالم بکوشید و علیکم التحية و الثناء

Ghazizadeh, 122-124, MMK3#272 p.197x

AB02821

To: Haji Ghulam-Ali Shirazi, in Beirut

- 1 Honored and kind friend, your letter was received and from your hardships, troubles and helplessness, the utmost regret and sorrow was felt. But praise be to God that these blows and hardships were [endured] on the path of circumambulating the House of God and visiting the illumined shrine of the Master of existence, may my spirit be sacrificed for him. This hardship is in truth a mercy, and this affliction is the essence of blessing.
- 2 You must not be sorrowful and grieved, but rather on the contrary show the utmost thankfulness at the threshold of the One that you were the recipient of such hardships and difficulties on the path to the Kaaba. And in the blessed verse He says "Ye could not otherwise reach except with great difficulty." Therefore this is cause for gratitude not complaint, and a station of contentment not grief and sorrow from tribulation. Surely its reward and recompense will be greater than its hardship and suffering.
- 3 And this wanderer's desire was to send sufficient assistance and ample expenses for those friends, but the [Lord of the House] is aware and witness that worldly means are cut off from this prisoner in a fortress like a prison, although rumors say otherwise - and these rumors stem from divine independence which has made the heart wealthy beyond all things. And whatever occurs is from the principle of "preferring others over themselves." Therefore with the utmost embarrassment and shame, five French liras have been sent - receive them from Aqa Muhammad Mustafa Effendi Baghdadi and overlook their meagerness.
- 1 دوست مکرم مهربان مراسله شما واصل و از مشقات و گرفتاری و ناچاری شما نهایت تأسف و تلهف حاصل گشت ولی الحمد لله این صدمات و مشقات را در طریق طواف بیت الله و زیارت مرقد منور سید وجود روحی له الفدا [کشیدید] و این زحمت فی الحقیقه رحمت است و این نعمت عین نعمت
- 2 نباید محزون و دلخون باشید بلکه بالعکس نهایت شکرگزاری را بدرگاه احدیت بنمائید که مورد چنین زحمات و مشقات در سبیل کعبه شدید و در آیه مبارکه میفرماید لم تکنوا بالغیه الا بشق الانفس لهذا این مورد شکرانه است نه شکایت و محل رضاست نه حزن و اندوه از بلا البتّه اجر و ثوابش بیش از زحمت و عذابش خواهد بود
- 3 و این آواره را آرزو چنان بود که یک اعانت کافیه و خرجی موفور بجهت آن یاران ارسال نماید ولی [رب البیت] واقف و شاهد است که اسباب دنیویّه از این اسیر قلعه چون زندان منقطع است اگرچه شهرت بر خلاف آن و این شهرت از استغنائی الهی است که قلب را غنی از کثیّ نموده و آنچه میشود من باب و یوژرون علی انفسهم است لهذا با کمال نجلت و شرمساری پنج لیره فرنکساوی ارسال گشت از جناب آقا محمد مصطفی افندی بغدادی دریافت نمائید و چشم از حقارتش پوشید

MMK6#234

AB02694

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

- 1 O thou who art firm in the Covenant! By God the True One, verily the dwellers of the Most Glorious Kingdom pray for every servant who is firm and steadfast in God's Covenant and His Great Testament. For through their steadfastness the pillars of discord are shaken, the edifice of hypocrisy trembles, the Sun of the Covenant shines forth, and its fame spreads throughout all regions. Blessed art thou and excellent is thy destiny, O thou lamp of the loved ones who walketh in the path of righteousness!
- 2 Whatever you had written, along with other papers, was received. From the events and heedlessness and foolishness of the people of lethargy, utmost astonishment was produced - what foolishness is this and what folly! What misguidance is this and what a tale! Glory be to God! Can the Sun of the Covenant be hidden, or can the brilliant moon be concealed, or can the fine garment of the Moon of Canaan be sullied by these falsehoods, or can the decisive Text be concealed by a patched cloth? In any case, your services are always appreciated. The people of lethargy have taken many important papers through various means and completely destroyed them. "And they plot and God plots, and God is the best of plotters." In any case, you must, God willing, establish the promotion of the religion of God in those regions and raise the edifice of the knowledge of God. Give life to existing souls through the divine breaths and make fresh and verdant the withered hearts of people through the bounty of the cloud of the love of God. Convey greetings to the friends.
- 1 ای ثابت بر عهد و میثاق تالله الحق آن سگان ملکوت الأبهی یصلین علی کلّ عبد ثبت و استقام علی عهد الله و میثاقه العظیم فانّ باستقامتهم تزلزل ارکان الشقاق و ارتجّ بنیان التفیق و اشرقت شمس الميثاق و شاع و ذاع فی الآفاق طوبی لک و حسن مآب یا سراج الأحاب و السالک فی منهاج الصواب
- 2 آنچه مرقوم نموده بودید با اوراق سائره واصل و از حوادث و غفلت و سفاهت اهل فتور نهایت حیرت حاصل گشت که این چه بلاهت است و این چه سفاهت این چه ضلالت است و این چه حکایت سبحان الله آفتاب عهد را پنهان توان نمود و یا بدر تابان را مخفی توان کرد و یا بلین اراجیف پیروهن لطیف ماه کنعان را کثیف توان نمود و یا نص قاطع را بوصله راقع توان پنهان کرد باری خدماتت همیشه مشکور اهل فتور بسی اوراق مهمه مرسوله را بوسائط مختلفه برده اند و بکلی محو و نابود نموده اند و میگردان و میگردان و الله خیر الماکرین باری آنجناب انشاء الله در آنصفحات باید تأسیس ترویج دین الله فرمائید و تشیید بنیان معرفت الله نفوس موجوده را از نفحات حق جان بخشید و قلوب افسرده خلق را بنفیس سخاب محبت الله تر و تازه فرمائید دوستانرا تکبیر برسانید

MMK6#179

AB02729

To: Abbas, in Hamadan

- 1 O namesake of 'Abdu'l-Baha! Abbas in Arabic means "lion-hearted" and "fierce lion hunter." In accordance with "Names descend from heaven," it behooves you to raise a lion's roar in those thickets and display leonine might and manly courage in the arena of recognition and certitude. For courage is not bloodshed and destruction of human foundations - that befits wild beasts. Rather, courage lies in victory over self and desire, and triumph over the armies of passion.
- 2 Today the courageous one, like a ray of light, becomes the cause of illumination of regions and localities, and the enlightenment of the world and radiance of creation lie in peace and reconciliation, and success and prosperity. As much as you can, be a cultivator of peace and a fruitful and productive tree. Therefore, seek the wellbeing of all the people of the world and the comfort and security of humanity. Lay the foundation of love and faithfulness and uproot the edifice of discord and cruelty. Practice friendship and truthfulness and seek peace and reconciliation. Be kind to all creation and solicitous of friends.
- 3 Spread holy fragrances and scatter pearls of knowledge. Give glad tidings and explain realities and meanings. Guide to the path of the All-Merciful. Open an eloquent tongue and give fluent speech. Kindle the fire of the love of God and burn away dark veils. Become a commander of the hosts of recognition and make for the field of certitude, so that you may be victorious and triumphant, near and accepted in all the divine worlds.
- 4 And upon you be greetings and praise.

1 ای سمیّ عبدالبهاء عباس در لسان عربی شیر دلیر را گویند و هزیر نخچیرگیر بمناسبت الأسماء تنزل من السماء مقتضی آنست که نعرهائی مانند ضرغام در آن آجام زنی و صولتی شیرانه و شجاعت و بسالّتی مردانه در میدان عرفان و ایقان بنمائی زیرا شجاعت خوریزی و هدم بنیان انسانی نیست و این سزاوار درندگانست بلکه شجاعت در غلبه بر نفس و هوی است و ظفر بر لشکر شهوات

2 امروز شخص شجاع مانند شعاع سبب روشنائی اقالیم و بقاع گردد و روشنائی [جهان] و نورانیت امکان در صلح و صلاح است و نجاح و فلاح تا توانی آشتی پرور باش و شجر پر بار و بر پس سلامت عموم اهل عالم خواه و راحت و امان بنی آدم اساس [مهر و وفا بنه و بنیاد خلاف و جفا] برانداز دوستی و راستی کن و صلح و آشتی طلب بعموم خلق مهربان باش و دلجوی دوستان

3 نفحات قدس منتشر کن و لثالی عرفان تبشیر و بیان حقائق و معانی کن و دلالت [بر سیل] رحمانی لسان فصیح بگشا و نطق بلیغ بنما و نار محبت الله برافروز و پرده های ظلمانی بسوز سرهنگ جنود عرفان شو و آهنگ میدان ایقان کن تا در جمیع عوالم الهی مظفر و منصور گردی و مقرب و منظور

4 و علیک التّحیّة و التّناء

AKHA_117BE #09-10 p.b, TAH.244a

AB02791

To: Ahamd Khan (Bahar) et al., in Hamadan

- 1 O you who are the friends of 'Abdu'l-Baha! Praise be to God that on the Day of the dawning of the Sun of the horizons you became lovers, and turned to the Lord of the Covenant. You became detached from self and desire, and longed to behold the peerless Beauty. You are confirmed, successful, victorious and triumphant. What the pure ones and the free ones longed for, you have found. You have turned away from all save God, hastened to the blessed valley, recognized the blessed Tree, witnessed the flame and light of the kindled Fire, heard the divine call, and reached your goal. Many were the souls who yearned to see that Beloved One's face, but when He appeared like a beauty in the gathering, they turned away and fled from the lane of the Friend. They did not inhale the sweet fragrance of that musk-scented tress. They became deprived and defeated, caught in the veil of heedlessness, and fell forever into the lowest depths of concealment.

- 2 Therefore, observe how guidance is purely a gift and an absolute bounty from the One True God - until we see whom He will choose as friend and toward whom His favor will incline. You must show the utmost joy, delight and gladness, and seek perfect felicity through this special bounty. And upon you be greetings and praise.

1 ای یاران عبدالهّاء حمد کنید خدا را که در
یوم اشراق مشتاق نیر آفاق شدید و توجه بر ربّ
المیثاق نمودید از نفس و هوی بیزار گشتید و
آرزوی دیدار جمال بیثال نمودید مؤیدید و موفق
و منصورید و مظفر آنچه پاکان و آزادگان آرزو
مینمودند شما یافتید و رخ از دون حق برتافتید و
بودای این شتافتید و شجره مبارکه را شناختید
و شعله و ضیاء نار موقده را مشاهده نمودید و
ندای الهی شنیدید و بمقصود رسیدید بسا نفوس
که آرزوی روی آندلبر مهربان مینمودند چون
مانند شاهد انجمن جلوه بافاق کرد رخ گردانند
و از کوی دوست گریختند و رائحه طیبّه آن
گیسوی مشکبوی نشنیدند محروم شدند و مهزوم
گشتند و در پرده غفلت گرفتار و تا ابدالآباد
در اسفل درکات احتجاب افتادند

2 پس ملاحظه فرمائید که هدایت صرف
موهبتست و فیض مجرد حضرت وحدانیت تا
یار که را خواهد و میلش بکه باشد شما باید
در نهایت مسرت طرب و شادمانی نمائید و
بتخصیص این موهبت نهایت کامرانی جوئید و
علیکم التحية و الثناء

MKT9.259, TAH.322

AB02663

To: Mirza Muhammad Khansari, in Hamadan

- 1 O servant of Baha, O Khunsari, O host of the feast! Praise be to God that in those regions you have laid a feast from the heavenly table of the Lord and invited all peoples to that celestial banquet.
- 2 However, if you observe that most souls are deprived of perceiving its flavors and are accustomed to the fruit of the tree of Zaqqum, and therefore derive no pleasure from the choice sealed wine, do not become sorrowful and grieved. These souls are like

1 ای بنده بها ای خونساری ای خوانسالار الحمد
لله در آن صفحات خوانی از مائده سمائیه
پروردگار نهادی و جمیع طوائف را بر آن مائده
سمائیه دعوت نمودی

2 ولی اگر چنانچه ملاحظه نمائی که اکثر نفوس از
ادراک طعوم محروم و معتاد ثمره شجره زقوم
لهذا از رحيق مخموم تلذذی نیابند محزون و مغموم

nursing infants - they must gradually be made familiar with delicious food. Sometimes if heaviness occurs in their organs of perception, you must treat them with moistening, purgative medicines of kindness, silence, patience and forbearance. Then you will become a true physician and a divine healer.

مشو این نفوس چون اطفال رضیعند باید کم کم
اینها را الیف طعام لذید نمود گاهی اگر در امعاء
ادراکشان ثقلتی حاصل شود بادویه مرطبه
مسئله مدارا و مهربانی و سکوت و صبر و تحمل
معالجه فرمائید آنوقت طبیب حقیقی گردی و
مداوی الهی شوی

- 3 You are not a weak cause, rather the physician leaves off due to the severity of the ailments. We are commanded servants and we call out in the name of Truth - though we see cruelty and become the target of stones of rebellion, still we speak again, listen again, strive again, surge again and cry out again. Our excuse is not acceptable and our flight has no benefit - in any case we must breathe forth.

3 ما کنت بالسبب الضعیف و اما یدع الطیب
لشدّة الأوصاب ما بنده مأموریم و باسم حق
ندا کنیم هرچند جفا ینیم و هدف سنگ طغیان
شویم باز بگوئیم و باز بشنویم و باز بکوشیم و باز
بجوشیم و باز بخروشیم عذر ما مقبول نه و فرار ما
فائدهئی ندارد در هر صورت باید دمید

- 4 I have thought about myself, you know this is humor - the purpose is your joy and gladness. And when we speak in earnest and truth, we say: O what delight for you in serving your Lord! O glad tidings for you in exalting His Word! O joy for you in diffusing His fragrances! O blessedness for you in humility and submissiveness to His loved ones!

4 منکه فکر خود را کردم تو خود میدانی این مزاح
است مقصود نشاط و انبساط شما است و چون
به جد و حقیقت سخن رانیم بگوئیم فیا طربا لک
فی خدمه ربک و یا بشری لک فی اعلاء کلمته
و یا فرحا لک فی نشر نفعاته و یا طوبی لک
للخضوع وللخشوع لأحباء

ANDA#78 p.18

AB02647

To: Abu'l Hasan Ansaf, in Himmatabad

- 1 O educator in the school! All the people of the earth are like young children and ignorant pupils reciting their lessons. Therefore, sit in the school of knowledge and become a teacher of love. Give lessons in the Covenant and demonstrate the reality of yearning. Speak of the bounties and effulgence of the Luminary of the horizons, and begin to cry and lament about the cruelty and oppression of separation - for that Moon-like countenance has become hidden behind the veil of the invisible Kingdom and is shining forth in the hidden realm. But thanks be to the Most Holy One that the bounty of His favors continues uninterrupted and the throne of His sovereignty remains firm. First He appeared in the realm of creation, that is, within the contingent world, and now He shines forth from the highest heaven. His is the praise, the grace, and the bounty upon all beings, and unto Him bow down in submission all who are

1 ای ادیب دبستان جمیع اهل زمین طفلان مهاند
و فرزندان نادان سبق خوان پس در مصطبه
معرفت بنشین و ادیب عشق شو و درس میثاق
یده و حقیقت اشتیاق بنا و از فیض و اشراق
نیر آفاق بیان کن و از جور و ستم فراق ناله و
فریاد آغاز کن که آن روی چون مه تابان در
پس پرده غیب ملکوت پنهان شد و در جهان
پنهان اشراق کرد ولی شکر حضرت احدیتش را
که فیض عنایت مستمر است و سریر سلطنت
مستقر اول تجلی از عالم ملک یعنی در حیز امکان
داشت حال اشراق از ذروه لامکان له الحمد و
الفضل والجدود علی کل موجود و له اسلم من فی
السّموات و الأرض طوعاً او کرهاً و البهائم علی
اهل البهائم

in the heavens and on earth, whether willingly or unwillingly. And the Glory be upon the people of Baha.

- 2 Convey to each and every one of the friends the Most Glorious, Most Wondrous greetings, and tell them that among the proofs of faithfulness to the Holy Threshold of the Blessed Beauty is that in all things - that is, in speech and conduct and deeds, in sanctification and detachment and unity and harmony, in the fear of God and righteousness - you should promote the Cause of God and engage in service, so that you may become manifest signs of the King of Oneness. And the Glory be upon you.

- 3 Since His Majesty the Sultan rules with justice in these days, prayers for the confirmation of the throne of sovereignty should be offered in all gatherings and meetings.

2 جميع دوستانرا فرداً فرداً تكبير ابدع ابهى ابلاغ
نمائيد و بگوئيد از دلائل وفا باستان مقدس جمال
ابهى اينست كه بجمع شتون يعنى گفتار و رفتار
و كردار و تقديس و تنزيه و تجريد و تفريد و
اتحاد و اتفاق و خشية الله و تقوى نصرت امر الله
نمائيد و بخدمت پردازيد تا آيات باهره سلطان
احديت گرديد و البهاء عليك ع

3 چون حضرت سلطان بعدالت در اين اوان
حكران است بايد در جميع محافل و مجامع
دعاى تايد سرير سلطنت نمايند

INBA87:048, INBA52:048

AB02782

To: Abbas Ali et al., in Hukmvar District

- 1 O divine friends! Abbas-Quli, in gratitude for the guidance he has newly found, has written a letter in which he has recorded the blessed names of the divine loved ones. Among its contents is that through the effort and explanation of Haji Hasan-Aqa and Aqa Mu'min, he has drunk from the cup of guidance from the hand of grace, and these two blessed souls have truly become the cause of life for that truthful servant.

- 2 In any case, when someone finds new life through the holy breaths of another and attains to the spirit of faith, they must worship that person who was the cause of their guidance and must never fall short, as long as they live, in servitude and service to them. For they brought the dead to life, guided one who was utter loss to the treasury of the spirit, made the darkened one illumined, made the rejected one accepted at the court of the One, transformed the thorny bramble into a rose of the rose garden, changed the raven of malice into a precious nightingale, made the lowly fly into an eagle soaring to the heights of glory. If one does not honor such a bounty, it is surely the height of unfairness.

1 اى ياران الهى جناب عباسقلى بشكرانه هدايت
كه تازه يافته اند نامه ئى نگاشته اند و در آن نامه
نامه هاى مبارك احبابى الهى را مرقوم نموده اند
و از جمله مضامين آنكه به همت و بيان جناب
حاجى حسن آقا و جناب آقا مؤمن ساغر هدايت
از يد عنايت نوشيده اند و اين دو نفس مبارك
فى الحقيقه سبب حيات آن بنده صادق شده اند

2 بارى هر نفسى كه بنفثات قدسيه شخصى
حيات جديد يابد و بروح ايمان فائز گردد بايد
آنشخصى را كه سبب هدايت او بوده پرستش
نمايد و مادام الحيات در عبوديت و خدمت او
قصور نفرمايد زيرا مرده بود زنده كرد فقدان
محض بود بگنج روان دلالت فرمود ظلمانى بود
نورانى كرد مردود بود مقبول درگاه احديت
نمود خار مغيلان بود گل گلستان گرديد غراب
كين بود بلبل نازنين شد ذباب سفلى بود عقاب
اوج عزت شد اگر انسان پاس اين موهبت
ندارد البته در نهايت بى انصافيتست

- 3 Therefore, each of you must serve with heart and soul anyone who was the cause of guidance, and take pride and glory in wearing the collar of servitude to them. This is the station of those souls who show gratitude. And upon you be greetings and praise.

3 پس شما هر یک نفسی را که سبب هدایت شد
به جان و دل عبودیت کنید و بطوق رقیّت آن
افتخار و مباحات فرمائید اینست شأن نفوس
قدردان و علیکم التحية و التّناء

MKT6.181

AB02825

To: Jalal son of Ali Naqi, in Isfahan

- 1 Praise and glory be to Thee, O Lord my God! This is a choice sapling which Thou hast planted in the meads of Thy love and hast nurtured with the fingers of Thy Lordship. Thou hast watered it from the well-spring of everlasting life which streameth forth from the gardens of Thy oneness and Thou hast caused the clouds of Thy tender mercy to shower Thy favours upon it. It hath now grown and developed beneath the shelter of Thy blessings which are manifest from the Dayspring of Thy divine essence. It hath burst forth into leaves and blossoms, is laden with fruit through the providence of Thy wondrous gifts and bounties and is stirred by the fragrant breeze wafting from the direction of Thy loving-kindness.
- 2 O Lord! Cause this sapling to become verdant, fresh and flourishing by the outpourings of Thy special bounty and favour, wherewith Thou hast endued the tabernacles of holiness in Thy eternal Kingdom and hast adorned the essences of unity in the arena of reunion.
- 3 O Lord! Assist him through Thy strengthening grace which proceedeth from Thine invisible Kingdom, aid him with such hosts as are hidden from the eyes of Thy servants and grant that he may have a sure footing in Thy presence. Unloose his tongue to make mention of Thee and gladden his heart to celebrate Thy praise. Illumine his face in Thy Kingdom, prosper him in the realm above and graciously confirm him to serve Thy Cause.
- 4 Thou art the All-Powerful, the All-Glorious, the Omnipotent.
- 5 Jinab-i-Amin, upon him be the glory of God, the All-Glorious, hath spoken in the highest praise of that sapling of the garden of the love of God: that, praise be unto God, through the grace

1 سبحانک اللهم یا الهی هذا قضیب نسیب نصبتہ
فی ریاض محبتک و ربّیتہ بایادی ربوبیتک و
سقیته من عین التّسّمیم فی حدائق احدیتک و
انزلت علیه من سحاب رحمتک امطار موهبتک
حتّی نشا و نما فی ظلّ الطاف مشرق الوهیتک و
اورق و ازهر و اثر بیدیع جودک و احسانک و
تمائل بنسائم مہبّ عنایتک

2 ای ربّ اجعلہ خَضراً نَضِراً رطیباً من ترشّحات
غمام رحمتک الخاصّه و موهبتک الّتی اختصّصت
بہا ہیاکل التّقذیس فی ذرّ البقاء و جواهر التّوحید
فی معرض اللّقاء

3 ای ربّ ایدہ بتأییدات ملکوت غیبک و انصرہ
بجنود لایراہ اعین بریتک و اجعل لہ قدم صدق
عندک و اطلق لسانہ بذكرک و اشرح فؤادہ
بثنائک و نور وجہہ فی ملکوتک و یسر لہ امرہ
فی جبروتک و وفّقه علی خدمۃ امرک

4 انک انت المقتدر العزیز القدیر ع

5 جناب امین علیہ بہاء اللہ الّہی نہایت توصیف
را از آن نہال بوستان محبت اللہ نمودند کہ الحمد
للہ بفضل و عنایت جمال قدم قلبی چون ریاض

and bounty of the Ancient Beauty, thou hast a heart like unto the meadows of Paradise, and a countenance made luminous with the freshness of the love of God, the envy of the lamp of heaven. Through the special favor of the Lord, I hope that thou mayest advance in these degrees, and become a lamp of light in the assemblage of the lovers, and a cypress moving by the stream of divine knowledge; that in the Abha Kingdom thou mayest kindle thy face like the stars of the heaven of the All-Merciful, and burn away the veils of a whole world. And upon thee be Baha.

BRL_CHILD#13, BPRY.254-255

چنان دارند و رخی از طراوت محبت الله نورانی
غبطهء سراج آسمان از فضل خاص حضرت
پروردگار امیدوارم که در این مراتب ترقی نموده
چراغ نور انجمن عاشقان گردی و سرو روان
جویبار عرفان تا در ملکوت ابدی چون اختران
آسمان رحمن رخ برافروزی و حجابات عالمی بسوزی
و البهاء علیک

BRL_DAK#1200, HUV2.011, MMTF.008

AB02842

To: *Mirza Muhammad Ali (Paqalih), in Isfahan*

- 1 O thou who fell unconscious from the manifestation of the All-Merciful! It is morning and a group of friends are illumined like candles in this gathering, and hearts in remembrance of the Friend are like gardens full of roses, hyacinths and jasmine. This servant has taken up the pen and engaged in remembrance of thy face and character. I swear by the Greatest Name that remembrance of the friends brings comfort to the soul and joy to the conscience, and brings such spirit and fragrance that the heart comes into rapture and delight and the soul into longing and ecstasy. For the essential reality of each one in the divine gathering is a spring of living water, and the perfect beauty of each one in the paradise of recognition is the dawning-place of a light from the lights.

1 یا من خَرَّ مغشياً صعباً من تجلّی الرحمن صبح
است و جمعی از دوستان چون شمع در این جمع
[روشن] و خاطرها بیاد دوست چون ساحت
گلزار و چمن پر گل و سنبل و سمن این عبد قلم
برداشته و بیاد روی و خویت پرداخته قسم به
اسم اعظم که یاد یاران راحت جان و مسرت
وجدانست و چنان روح و ریحان آرد که دل به
وجد و طرب آید و روان به شوق و وجد زیرا
حقیقت شاخصهء هر یک در بزم الهی معینی از
ماء حیات و جمال با کمال هر یک در فردوس
عرفان مطلع نوری از انوار

- 2 Therefore observe how great is thy station in the sight and vision of this servant, for although the observation of the greatest signs is possible in other contingent beings and creatures, yet the greatest sign and the luminous reality and the most exalted word and the mercy that preceded all things appears and shines forth in the manifestations of the realities of the beloved ones and the dawning-places and rising-points of the effulgent lights from the Sun of Glory.
- 3 The pure and sanctified leaf, the handmaid of God, thy wife Nuri Bigum, we remember with holy fragrances. Through divine grace it is hoped that in the gathering of the handmaids of the All-Merciful she may be a sign of guidance and a luminous flame, and may perfume the nostrils of all with the fragrances

2 پس ملاحظه فرما که در بصر و نظر این عبد
چه قدر بزرگواری چه که مشاهدهء آیات کبری
هر چند در سائر ممکنات و موجودات میسر ولی
آیت عظمی و حقیقت نورا و کلمهء علیا و الرحمة
التي سبقت الاشياء در مجالی حقائق احباء و
مظاهر و مطالع انوار فائضهء از شمس بها ظاهر
و باهر ع

3 ورقهء طیبهء زکیه امه الله ضعیج آنجناب نوری
بگم را بنفحات قدس مذکریم از لطف الهی امید
است که در انجمن اماء الرحمن آیت هدی و
شعلهء نورا باشد و کل را بنفحات یوم الله

of the Day of God. The assured leaf, the pure maiden, the handmaid of Baha, Radiyyih Bigum, is always engaged in their remembrance and begs for the appearance of tokens of divine gifts.

مشام معطر نماید ورقهء مطمئنہ صبیہء زکیہ امة
البهاء راضیہ بگم همیشه بذکر ایشان مشغول است
و التماس صدور آثار مواهب میکند

MKT8.225

AB02794

To: Baha'is of Ishqabad

1 O beloved friends of 'Abdu'l-Baha! One of the friends wrote a letter regarding the school in 'Ishqabad, stating that in these days, praise be to God, those friends have engaged with utmost effort in organizing and arranging the school, have appointed suitable teachers, and henceforth there will be the greatest care, attention and protection for the school. I too hope that the favors of the All-Merciful Lord will encompass it and the aid and bounty of the Gracious King will surround it, so that the friends may become distinguished from others in all matters.

1 ای یاران عزیز عبدالبهاء یکی از دوستان نامه‌ئی
در خصوص مکتب عشق‌آباد مرقوم نمود که
این ایام الحمد لله آن یاران بکمال همت بترتیب و
تنظیم مکتب مشغول شده‌اند و معلمین مناسبی
قرار دادند و من بعد نهایت مواظبت و دقت و
محافظت در مکتب خواهد شد من نیز امیدم
چنانست که الطاف حضرت رحمان شامل
گردد و عون و عنایت ملوک مئان احاطه کند
تا یاران در جمیع شئون ممتاز از دیگران گردند

2 Among the most important affairs is the education and training of all children, and you must give great attention to this matter, for confirmation and success of souls depends upon and is conditioned by service and servitude to the All-Holy, the Most Sacred Lord. Among the most excellent services is the education and training of children and the promotion of various branches of knowledge and sciences. Now, praise be to God, you are making a mighty effort and great endeavor in this service. The more you advance in this important matter, the more divine confirmations and heavenly successes will become manifest and evident, to such a degree that you yourselves will be astonished. This is an assured matter and an unfulfilling promise.

2 و از جملهء مهمّ امور تربیت و تعلیم جمهور
اطفالت و این قضیه را بسیار منظور دارید
زیرا تأیید و توفیق نفوس منوط و مشروط
بخدمت و عبودیت حضرت سبح قدوس و از
جملهء خدمات فائزہ تربیت و تعلیم اطفال و
ترویج معارف و فنون شیئی است حال الحمد لله
شما در این خدمت سعی بلیغ دارید و جهدی
عظیم هرچه در این امر مهم اقدام بیشتر فرمائید
تأییدات و توفیقات الهیه بیشتر ظاهر و آشکار
گردد بدرجه‌ئی که خود شما حیران مانید و هذا
امر محتوم و وعد غیر مکذوب

3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبهی

4 O my God, my God! Aid these souls to serve Thee and inspire them with servitude to Thee and unfurl over them the banner of Thy mercy and shelter them beneath the shade of the tree of Thy mercy and cause them to speak Thy remembrance and make them steadfast in Thy love and open before their faces the doors of blessing and wealth through Thy bounty, O my Most Exalted Lord! Verily Thou art the Generous, verily

4 الهی الهی آید هؤلاء علی خدمتک و الهمهم
عبودیتک و انشر علیهم رایة رحمتک و ظلّهم
فی ظلال سدرۃ رحمانیتک و انطقهم بذکرک
و ثبتهم علی حبک و افتح علی وجوهم ابواب
البرکة و الغنی بفضلک یا ربی الأعلی انک

Thou art the Great, verily Thou art the All-Merciful, the Most Compassionate.

انت الکریم انت العظیم انت الرحمن
الرحیم

5 And upon you be the Most Glorious Glory!

5 و علیکم البهاء الأبهی

BRL_SOCIAL#186x, BRL_IOA#13x, COC#0018x, COC#0619x

BRL_DAK#0370, TRBB.054

AB11847

To: Baha'is of Ishqabad

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

1 ای یاران باوفای عبداله‌آ

2 For some time now, due to the turmoil and corruption in the Caucasus regions and interior Russia, communications have been cut off. This is the result of turmoil and corruption - that the doors of goodness are closed and comfort and tranquility are taken away. The immediate harm is evident while future consequences remain unknown. Blindly they strive and grapple with each other, shedding one another's blood.

2 چندیست که بسبب فتنه و فساد صفحات قفقاسیا و داخلیه روسیا مخبره منقطع گردیده اینست نتیجه فتنه و فساد که ابواب خیرات مسدود شود و راحت و آسایش مسلوب گردد ضرر حاضر و مشهود و نتائج مستقبل مجهول کورکورانه بکوشند و بهم درآویزند و خون یکدیگر ریزند

3 Glory be to God! When fierce beasts and ravening wolves associate with each other, strife and contention completely disappear. Even dogs, when they dwell and rest together for a few days, become tame, showing consideration and protection for each other, never fighting. But if a stranger appears, they attack it. Yet human beings, even if they associate and travel together a thousand times, still tear each other apart and obliterate one another.

3 سبحان الله سباع کاسره و ذئاب خاسره چون با یکدیگر بیامیزند نزاع و جدال بکلی برخیزد حتی کلاب چون روزی چند با یکدیگر بنشینند و بخسبند رام شوند و یکدیگر را مراعات کنند و حمایت نمایند و ابداً نزاع ننمایند اما اگر غریبی بمیان آید بر او هجوم کنند اما نوع بشر اگر هزار سفر با یکدیگر همنشین و همسفر گردند باز همدیگر را بدرند و محو و بی اثر نمایند

4 In any case, let us return to our subject. Although no letters were received and no missives were sent, the heart is always remembering the friends with the utmost joy and delight, and we beseech the Divine Beloved to make 'Ishqabad into Baha-abad, to make it a center of divine inspirations, a refuge for friends steadfast in the Covenant, and from there may assistance reach all regions. May its loved ones become movers of seeking hearts and encouragers of teaching souls, and may sweet fragrances always reach 'Abdu'l-Baha's nostrils from that land and region, becoming a source of joy amid these trials and tempests.

4 باری بر سر مطلب خود رویم هرچند نامه‌ئی نرسید و مکتوبی ارسال نگشت ولی همواره بیاد یاران دل در نهایت روح و ریحان و از حضرت دوست سائل و آملیم که عشق‌آباد را به‌آباد نماید و مرکز سنوحات رحمانیه فرماید و ملجأ دوستان ثابتان بر پیمان کند و از آنجا مدد بجمیع اطراف رسد احبائش محرک قلوب طالبان شوند و مشوق نفوس مبلغان و همیشه نفحه خوش از آنخطه و دیار بمشام عبداله‌آ رسد و سبب سرور در این بلا و طوفان گردد

5 And upon you be glory, and upon you be greetings and praise.

5 و علیکم البهاء و علیکم التّحیّة و الثّناء

TISH.040

AB11849

To: Mirza Muhammad Taqi Afnan, in Ishqabad

1 O noble and elevated Branch, faithful and trusted servant of the blessed divine Tree!

1 ایها الفرع الکریم الرقیع الخادم الصادق الأمين
للسدرة المبارکة الرّحانیة

2 For some time I have not written a letter and had no opportunity. The paths were blocked and the way cut off. The corrupt ones turned the Caucasus into an abode of sedition. There was neither coming nor going, no courier in transit. With all the calamities that had befallen, this situation was added - and how it continues!

2 چندیست که نامۀئی ننکاشتم و فرصتی نداشتم
ابواب مسدود بود و سبیل مقطوع اهل فساد
قفقاز را فتنه آباد نمودند نه عبور و نه مرور و نه
چاپار در ذهاب و ایاب دیگر معلومست باوجود
بلائی وارد این مسئله نیز اضافه شد و چگونه
میگذرد

3 In any case, 'Abdu'l-Baha at every moment approaches the Kingdom with utmost humility and lamentation, with crying and restlessness, and begs for the comfort of heart, assistance, protection and favors of the ever-present, ever-watching Lord for the divine friends. Indeed, your honor has fallen into utmost difficulty and hardship. But since these tribulations and ordeals are in the path of the All-Bountiful One, they are pure bounty and required by faithfulness, causing advancement in the Abha Kingdom.

3 باری عبدالبهاء در هر دم بملکوت قدم در نهایت
عجز و زاری ناله و بیقراری نماید و از برای یاران
الهی تسلی خاطر و عون و صون و عنایت رب
حاضر ناظر طلبد فی الحقیقه آنحضرت در نهایت
تعب و مشقت افتادند و چون این بلا و محن در
راه ذوالمتن است عین عطاست و از مقتضی وفا
و سبب ترقی در ملکوت ابهی

4 O beloved soul, I know not in what tongue to express my longing. I swear by your precious being that I am always mindful of and thinking of that blessed person. In any case, write a letter immediately and give details of conditions. The winter days are nearly past and spring will come. Until now, despite severe storms and mighty waves, the Ship of the Cause has been preserved - let us see what God wills thereafter. If security and comfort are obtained, we will correspond about your bringing honor [by visiting].

4 ای حبیب جان نمیدانم بچه لسان شرح اشتیاق
دهم بوجود عزیزت قسم که همیشه دریاد و فکر
آن وجود مبارکم باری علی العجالة نامه بنگارید و از
تفصیل احوال شرح دهید ایام زمستان نزدیک
بگذر است و بهار آید و تا بحال بهر قسم بوده
سفینه امر باوجود طوفان شدید و امواج عظیم
محافظه شده تا بعد خدا چه خواهد اگر امنیت
و راحت حاصل گردد بجهت تشریف آوردن
مخبره خواهیم نمود

5 Convey my longing greetings to all the Afnan of the Blessed Tree. And upon you be greetings and praise.

5 جمیع حضرات افنان سدره مبارکه را از قبل من
تحیت مشتاقانه برسانید و علیک التّحیّة و الثّناء

TISH.582-583

AB02831

To: Baha'is of Kenosha, WI

O ye maid-servants of the Merciful! Leaves of the Tree of Life!

Thank ye the Lord, for He hath removed the covering from off your insight, illuminated your eyes by witnessing the Sun of Truth, purified your souls, and hath quickened your hearts through the holy fragrances which are being diffused from the garden of the kingdom of His Great Glory!

O ye maid-servants of the Merciful! It is incumbent upon you to soar up with wings of joy and happiness unto the apex of exultation and gladness; for He hath assigned unto you the greatest guidance in the Day of Resurrection, and hath crowned you with the diadem of glory and divine honor among the women of the whole world, and hath chosen you above the queens of the world for his great bounty.

Verily, the crowns which are on the heads of the noble women—the queens of the world—all their bases will be finally broken, their gems scattered away, their luster removed and will become as dispersed dust. But your magnificent crowns are everlastingly brilliant and permanently glorious and mighty and their gems scintillating throughout cycles and ages.

This is the highest gift! This is the greatest bestowal! Thank ye your Lord for this great bounty and favor! O ye maid-servants of the Merciful! verily, your Lord, the Supreme, is calling upon you from His Ancient Kingdom and announces unto you such glad-tidings, whereat the hearts of the angels of heaven rejoice.

It is incumbent upon you to strip yourselves of every old garment (i.e., old beliefs and past customs). It is incumbent upon you to be severed from this contemptible earthly world. It is incumbent upon you (to seek after) the Kingdom, in this great Day!

Purify ye your hearts, sanctify your souls and cleanse your spirits; so that ye may attain to this great success. Then ye will become the angels of heaven, will enter among the Supreme Concourse and will permanently abide in the paradise of union (with God), and will be associated with the Beauty of El-ABHA.

TAB.143-145

AB02768

To: *Baha'is of Mazindaran, in Mazandaran*

- 1 O compatriots of the Ancient Beauty! For a long time now, the call of divinity has been raised from the Ancient Throne and the divine call has reached the ears of East and West from the Abha Kingdom. In every region there is tumult and commotion, and in every country there is excitement and fervor. The fame of the Cause of God has encompassed all horizons and the anthem of God's Covenant has reached the ears of all dwellers on earth. The heat of the love of God has ignited flames in the heart of the world and the lights of the knowledge of God have shone forth from all directions.
- 2 Foreign peoples have been stirred with longing and attraction, and the followers of the Torah and Gospel are in rapture and delight. All tribes are striving to acquire these gifts and bounties, and all peoples are sacrificing their lives to attain these qualities. Why should the people of the homeland remain heedless and negligent? Surely they must appreciate the value of this gift and count this special bounty as a precious opportunity. The hand of grace and favor has placed this crown upon that region - they must act worthily of it.
- 3 Although in truth the people of that land did not fall short and sacrificed their lives, and due to the intensity of afflictions and abundance of calamities and increasing martyrdoms in the early days of the Cause, outwardly there came about some quiet and silence, yet in secret the fire of love is blazing intensely. God willing, may this flame become world-consuming and this radiance become world-illuminating. The intention is that the spring of life may flow there and the fountain of life may gush forth in Sari.
- 4 And upon you be glory, O beloved ones of God, the All-Compelling, the Self-Subsisting!

1 ای هموطنان جمال قدم مدّیست مدید که
صلای الوهیت از عرش قدم بلند شده و ندای
الهی از ملکوت ابهی گوش زد شرق و غرب
گشته در هر اقلیمی شور و آشوبست و در هر
کشوری ولوله و جوش و خروش صیت امر
الله آفاقرا احاطه نموده و آوازه میثاق الله بسمع
سگان جمیع غبراء رسیده حرارت محبت الله در
کبد عالم شعله زده و انوار معرفت الله از کلّ
جهات تابیده

2 امم اجنبیه در شوق و جذب آمده اند و ملل
توراتیه و انجیلیّه در وله و طرب جمیع قبائل
در اکتساب این مواهب و فضائل میکوشند و
کلّ طوائف در تحصیل این خصائل جانفشانی
مینمایند اهل وطن چرا غافل و ذاهل البتّه قدر
این موهبت را بدانند و این عنایت مخصوصه را
غنیمت شمرند ید فضل و عنایت این تاجرا بر سر
آن اقلیم نهاد باید بسزاوار عمل نمود

3 اگرچه فی الحقیقه اهل آسمان کوتاهی ننمودند و
جانفشانی فرمودند و از شدّت بلاّیاء و کثرت
رزایاء و تزاید شهداء در بدو امر قدری بظاهر
سکون و سکوتی حاصل ولی در کمون آتش عشق
در شعله و شدتست انشاءالله این شعله جهانسوز
گردد و این لمعه عالم افروز مقصود اینست که
عین حیات در آنجا جاری و چشمه حیوان در
ساری ساری شود

4 و البهاء علیکم یا احباء الله المهیمن القیوم

MKT6.074

AB02657

To: Relatives of Mulla Ali Jan Mahfurujaki, in Mazandaran

1 O remnants of that holy soul! That pure spirit beholdeth you from the highest summit in the Kingdom of Abha, and he is proclaiming: "O ye who are related to me, rejoice, free your minds from worry, let your spirits soar with ecstasy, and evince the utmost gladness, for I have been released from that tainted world and found peace and tranquility in a private chamber of the Kingdom and a secluded abode of the Heavenly Court. From the hand of the Cupbearer of unfailing providence I have drained the cup of oneness, and from the Countenance of mercifulness I have tasted the sweetness of reunion. Oh would that I had a hundred thousand lives to cast down in the path of the peerless Beloved, and a hundred thousand heads to offer as a sacrifice to the incomparable Beauty!" Wherefore, on account of this martyrdom, be joyful, not subdued; be exhilarated, not afflicted.

2 May the glory of God shine upon you.

3 O Kind God! Grant life and spirit to these relatives of His Holiness Mulla Ali-Jan, and bestow upon them the desire of their hearts and peace of conscience. Make them drink from the Salsabil of grace and intoxicate them with the pure wine of oneness. Grant them strength, power and steadfastness, and make them manifestations of infinite favors. O Lord, establish them under the banner of the Covenant and illuminate them with the rising sun of the Testament, that they may enlighten the horizons with the effulgence of light and become a center and pivot of faithfulness and harmony. O Forgiving Lord! Make that demolished house into a prosperous home and make that grieving family joyous and grateful, that they may shine like the sun among all peoples and become a goodly seed.

1 ای بقایای آن نفس مقدّس آن جان پاک از اوج اعلاّی افلاک در ملکوت ابری ناظر بشماست و ناطق بنا که ای منتسبین و متعلّقین شادی کنید و آزادی و وجد و طرب نمائید و شادمانی که من از آن عالم آلوده آزاده گشتم و در خلوتخانه ملکوت و صومعه لاهوت مستریج و آسوده گشتم از دست ساقی عنایت جام احدیت نوشیدم و از جمال رحانیت شهد لقا چشیدم یکاش صد هزار جان داشتم و فدای محبوب یگا مینمودم و صد هزار سر داشتم و قربان دلبریگا میکردم از شهادت مسرور باشید نه مقهور مشعوف باشید نه ملهوف

2 و الهاء علیک ع ع

3 ای خدای مهربان این متعلّقان حضرت ملا علی جان جان بخش و روان ده و کام دل و راحت وجدان میسر فرما از سلسبیل عنایت سیراب کن و از ریحیق احدیت سرمست نما قوت و قدرت و استقامت مبذول دار و مظاهر الطاف بی نهایت کن ای خداوند در ظل علم عهد مقرر ده و از اشراق آفتاب میثاق منور فرما تا پیر تو تجلّی نور بافاق بخشند و مرجع و مرکز وفا و وفاق شوند ای رب غفور آن ده مطمور را بیت معمور کن و آن خاندان مغموم را ممنون و مسرور نما تا در بین احزاب چون آفتاب بدرخشند و ذریه طیبه گردند

BSHN.140.104, BSHN.144.104, MHT2.128,
NANU_AB#13x

AB02633

To: Baha'is of Nain

1 ...O ye who are attracted to that Divine Beloved! The perfect Beauty of God has appeared in the world of existence and made the human world the envy of paradise on high through divine breathings, heavenly inspirations, lordly splendors and eternal manifestations. Eyes were brightened and hearts became as rose gardens. The dusty earth became a verdant isle. The rain of greatest mercy poured down. The dawn of hope broke. The divine light shone forth. The Sun of Truth blazed with intense heat, and the life-giving breeze of the spiritual spring-time blew. The earth of souls was stirred and the flowers of realities and meanings sprouted forth. But alas, certain souls became like thorny barriers in the path of seekers, and like useless weeds grew in the furnace of error and passion, depriving themselves and others of eternal grace. "The good land brings forth its vegetation by permission of its Lord, while that which is corrupt brings forth nothing but thorns."

2 O loved ones of God! Be not saddened by the reproach of enemies, the mockery of the ignorant, the harm of adversaries, and the hatred of hypocrites. Rather, be happy and find joy and delight, for this has been the way of ancient times and the custom of former ages. The opposing faction even said to the Prophets and Messengers: "We see no excellence in you above us," and likewise said: "None follow you except the lowliest among us, through superficial judgment." Be not disheartened by such objections and injuries, for they are proof of acceptance at the threshold of the Forgiving Lord. Say: "O People of the Book! Do you resent us only because we believe in God and what has been revealed to us...?"

1...ای مجذوبان آن دلبر رحمانی جمال باکمال الهی جلوه بعالم امکانی نمود و عالم انسانی را بنفحات رحمانیه و سنوحات سبحانیه و اشراقات ربّانیّه و تجلیات صمدانیّه غبطهء بهشت برین فرمود دیده‌ها روشن شد و دلها گلشن گشت و ارض غبرا جزیرهء خضرا گشت باران رحمت کبری ببارید صبح امید دمید نور الهی درخشید شمس حقیقت بحرارت شدید تابید و نسیم جان‌پرور بهار روحانی بوزید ارض نفوس باهتزاز آمد و گلهای حقائق و معانی بروئید ولی صد حیف که بعضی نفوس مانند خار مغیلان سدّ راه طالبان گشتند و مانند گیاه بی‌بوته در گلخن ضلالت و هوی روئیدند و از فیض ابدی محروم گشتند و دیگران را محروم ساختند البلد الطّیب یخرج نباته باذن ربّه و الذّی خبث لا یخرج الا نکداً

2 ای احبابی الهی از شماتت اعدا و استهزاء جهلا و اذیت خصما و بغضاء اهل ریا محزون نگردید مغموم نشوید بلکه خوشنود گردید و سرور و حبور بیاید زیرا از سنن اوّلین است و عادت قرون اوّلی حزب معاندین حتی به انبیا و مرسلین میگفتند و ما نری لکم علینا من فضل و هم چنین میگفتند ان اتبعک الا اراذلنا بادی الرأی شما از این گونه اعتراضات و اذیّات ملول نگردید زیرا دلیل بر قبول در عتبهء رب غفور است قل یا اهل الکتاب هل تنقمون منا الا ان آمنا بالله و ما انزل الینا

MMK6#198x

AB02654

To: Baha'is of Nayshabur

- 1 O people of Baha! The Beauty of the All-Glorious has shone forth from the highest heaven onto the earth and adorned the world of existence with a manifest light, so that souls might become familiar with holy fragrances and hearts might become the dawning-place of the bounties of the Beloved Lord.

1 ای اهل بها جمال کبریا از جهان علین تجلی بر
روی زمین نمود و بنور مبین عالم وجود را تزئین
فرمود تا نفوس بنفحات قدس مأنوس گردند و
قلوب مهبط فیوضات حضرت محبوب گردد
- 2 May souls be filled with glad-tidings and hearts tell tales of the divine Kingdom, and may resurrection and gathering appear manifest in the world of possibilities. May every sleeping one awaken and every ignorant one become aware. May the dead be brought to life and the withered become fresh and verdant. May the world of darkness become illumined and earthly man become heavenly. Through the bounty of the manifest light may the earth become the highest paradise.

2 جانها پر بشارت شود و دلها از جهان ملکوت
حکایت کند و حشر و نشور در عالم امکان ظاهر
و آشکار گردد هر خفته‌ئی بیدار شود و هر نادانی
هشیار گردد مردگان زنده شوند پژمردگان تر و
تازه گردند عالم ظلمانی نورانی شود و انسان ارضی
آسمانی گردد از فیض نور مبین روی زمین بهشت
برین شود
- 3 When this Heart's Desire unveils His face and the Most Great Gift appears in its glory, the friends will completely forget this world and hearken to the angel's song. Each one will show forth the white hand and come forth to the arena with the manifest serpent.

3 وقتی این دلبر آمال رخ گشاید و موهبت کبری
جلوه نماید که یاران بکلی اینجهانرا فراموش کنند
و آهنگ سروش گوش نمایند هر یک ید بیضا
بنمایند و با ثعبان مبین بمیدان آیند
- 4 Therefore you must become so enkindled that you will banish all lethargy from the world of existence. Make the world a different world and cause humanity to receive bounties from the Most Great and Glorious One. You are honored in the Kingdom of Oneness and, praise be to God, are cultured and distinguished. Therefore take up an overflowing cup so that you may intoxicate every seeker and make every heedless one God-conscious.

4 لهذا باید شما چنان برافروزید که نحوودت را از
عالم وجود براندازید جهانرا جهانی دیگر سازید
و عالم انسانرا مستفیض از جلیل اکبر کنید در
ملکوت احدیت عزیزید و الحمد لله با فرهنگ و
تمیز پس جام لبریزی بدست گیرید تا هر طالبی
را سرمست کنید و هر غافلرا خداپرست نمائید
- 5 I offer prayers at the threshold of the Self-Sufficient and beseech favors and bounties from the Kingdom of mysteries, so that the grace of guidance may encompass all, and every deprived one may receive a portion and every portionless one become abundantly blessed. This is the ultimate desire and final hope. And upon you be greetings and praise.

5 من نماز بدرگاه بی نیاز آرم و از ملکوت راز طلب
الطاف و عنایت نمایم تا فیض هدایت احاطه کند
و هر بی نصیب بانصیب شود و هر بی بهره پربهره
گردد اینست نهایت آرزو و غایت آمال و علیکم
التحیة و الثناء

BRL_DAK#0505, SFI09.015b

AB02802

To: May Maxwell, in Paris

- 1 O thou who art attracted by the fragrances of God! 1 أَيَّتَا الْمُنْجَذِبَةَ بِنَفَحَاتِ اللَّهِ
- 2 I beseech God that He may make thee a sign of guidance and a lamp enkindled by the fire of the love of God, to enable thee to spread the fragrances of the knowledge of God. 2 أَنِّي ابْتَهَلُ إِلَى اللَّهِ أَنْ يَجْعَلَكَ آيَةً الْهُدَى وَ سِرَاجاً مَوْقُداً بِنَارِ حُبِّهِ اللَّهِ حَتَّى تَنْتَشِرَ مِنْكَ رَائِحَةُ مَعْرِفَةِ اللَّهِ
- 3 Know thou that the rights of parents are great, very great, and God hath compared them to His own rights. Thou must, therefore, please thy mother, obey her orders, and show consideration towards thy brother under all conditions, as required in the law of God. Thou mayest enter into wedlock with the one to whom thou art engaged, as there is no obstacle and the time hath come. And if it is the wish of thy mother that thou shouldst return with her to America, thou must accept this duty, for it is not fitting to remain alone in Paris. God will verily assist thee with the Spirit of truth and the power of the kingdom, and it will make no difference whether thou residest in Paris or in America. 3 اعْلَمِي أَنَّ حَقُوقَ الْوَالِدَيْنِ عَظِيمَةٌ عَظِيمَةٌ وَأَنَّ اللَّهَ قَدْ قَرَّنَهَا بِحَقُوقِهِ فَعَلَيْكَ بَارِضَاءٌ وَالذِّتْكَ وَ اطَاعَةُ أَمْرِهِ وَ مِلَاحَظَةُ أَخِيكَ فِي جَمِيعِ الشُّؤُونِ وَ الْأَحْوَالِ الْمُنَوَّحَةِ فِي شَرِيعَةِ اللَّهِ وَ اقْبَلِي مَقَارِنَتَكَ بِخَطِيئِكَ الْمَعْهُودِ فَلَا مَانِعَ فِي ذَلِكَ وَ جَاءَ أَوَانُهُ وَ إِذَا اجْنَتِ وَالذِّتْكَ رَجُوعَكَ مَعَهَا إِلَى امْرِيكَ اقْبَلِي مِنْهَا هَذَا التَّكْلِيفَ لِأَنَّ وَحْدَكَ مُنْفَرِداً فِي پَارِيسَ لَا يُوَافِقُ وَأَنَّ اللَّهَ يُؤَيِّدُكَ بِرُوحِ التَّقْوَى وَ قُوَّةَ مُلْكُوتِيَّةٍ سَوَاءَ كُنْتَ فِي پَارِيسَ أَمْ فِي امْرِيكَ فَلَا يَتَفَاوَتُ ابْدأً
- 4 O maidservant of God! Truly I am with thee and will be thy Companion at all times and in all places. 4 يَا أَمَةَ اللَّهِ أَنْتِي مَعِي وَ انْبِسْكَ فِي كُلِّ أَقْلِيمٍ وَ سَمِيرْكَ فِي كُلِّ حِينٍ
- 5 Rest assured that the grace of thy Lord is with thee, and that the spirit of power will enable thee to spread abroad the sacred and sweet savours of thy Lord. 5 اطمئني بفضل مولاك أنه يؤيدك بروح القوة على نشر نفحات قدسه المعطرة
- 6 Let nothing sadden thy heart, for soon thou shalt witness that which will delight thy soul and rejoice thy spirit. 6 وَ لَا يَتَأَثَّرُ قَلْبُكَ مِنْ شَيْءٍ سَوْفَ تَنْظُرِينَ مَا يَنْشُرُ بِهِ صَدْرُكَ وَ يَفْرَحُ بِهِ رُوحُكَ
- 7 And convey thou my greetings and praise unto the handmaid of God, Mrs. Cropper, and unto the handmaid of God, her honored mother, both in London; and likewise unto all the handmaids of God and the loved ones of God in Paris. For I ever remember them, and never shall I forget them. 7 وَ بَلِّغِي تَحِيَّتِي وَ ثَنَائِي إِلَى أَمَةِ اللَّهِ كُرُوبَرِ وَ أَمَةِ اللَّهِ وَ أَلَدَتِهَا الْمُحْتَرِمَتَيْنِ فِي لَنْدَرِهِ وَ كَذَلِكَ جَمِيعِ أُمَّاءِ اللَّهِ وَ أَحِبَّاءِ اللَّهِ فِي پَارِيسَ لِأَنَّنِي دَائِماً أَذْكُرُهُمْ وَ لَا أَنْسَاهُمْ ابْدَاعٍ
- 8 Do all that is in thy power for the spirituality of thy fiancé, that he may become celestial and divine. After thy marriage, spare no effort in this, that haply his heart may be illumined by the light of the Kingdom. Thou art permitted to come alone to visit this luminous Spot. 8 ابْذِلِي كُلَّ قُوَّتِكَ فِي رُوحَانِيَّةِ خَطِيئِكَ حَتَّى يَكُونَ سَمَواً مُلْكُوتِيّاً فَبَعْدَ اقْتِرَانِكَ بِهِ ابْذِلِي جَهْدَكَ فِي هَذَا لَعَلَّ يَتَنَوَّرُ قَلْبُهُ بِنُورِ الْمُلْكُوتِ ثُمَّ تَأْذَنُ لَكَ وَحْدَكَ بِالْحُضُورِ إِلَى هَذِهِ الْبَقْعَةِ النُّورَاءِ وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

MAX.180-181

BRL_DAK#1142

AB02702

To: Siyyid Yahya Unsi (Palestine), in Port Said

- 1 O thou spiritual friend! Your elegant letter uttering gems of divine remembrance and mystery was perused with the eye of the Spirit and I grasped its wondrous meanings.

1 ای حبیب روحانی ورقهء لطیفهائی که ناطق بجواهر اذکار و بدایع اسرار بود ببصر روح ملاحظه شد و بر لطائف معانی اش اطلاع حاصل گشت
- 2 These days are the days of illumination and radiance, the days wherein the rays of the Luminary of the entire world are emanating throughout the world of existence the days when the entire visible realm hath been transformed into a veritable rose garden. Spring hath come and delicate fragrances waft from the gardens of Divine Unity! Thus it is the season of joy and spirituality, the day of true happiness.

2 این ایام چون عصر اشراق و سطوع اشعهء نیر آفاق است و عالم وجود و عرصهء شهود گلشن و گزار است و فصل روح پرور بهار و نفحهء خوش الهی در ریاض احدیت مشکبار وقت روح و ریحان و بهجت دل و جانست
- 3 At such a time as this, through the power, the outpouring bounty and the loving providence of God one might attain such heights of acquiescence that no change, no vicissitude may affect this station. As it is written: Should He ordain pearls without price for us, let our hearts become the shells fit to treasure them. Should He rain arrows of misfortune on us, let our lives be targets to receive them.

3 باید بتأید الهی و فضل و عنایت غیرمتناهی بمقامی فائز شد که تغیر و تبدل در آن راه نیابد چنانچه گفته شده است گر در عطا بخشد اینک صدقش دلا ور تیر بلا آید اینک هدفش جانها
- 4 The attainment of the good pleasure of God is the greatest of all stations. Until one drinks from this clear fountain that gives life to those nigh unto Him, one cannot ascend to the heights divine reunion or proximity. Verily, be thou engaged in all patience and tranquillity of spirit in giving praise and gratitude to the Living God, the Self-Subsisting.

4 مقام رضا اعظم مقامات است تا از این عین صافیه که حیات مقربین است انسان ننوشد قدمی در رفرف اعلائی قرب الهی نگذارد البته در کمال صبر و سکون بشکر الطاف حی قیوم مشغول باش
- 5 Kindly remember each and every one of the friends of God with longing greetings from this servant. At all times we are happy and joyous in their remembrance and mention, and we beseech God to bestow new confirmations in all circumstances.

5 حضرات احبای الهی را فرداً فرداً بذكر اشتیاق از قبل این عبد مذکور دارید در جمیع احیان بذكر و یادشان مسرور و مستبشریم و از حق میطلبیم که در کلّ حین تأیید جدیدی عنایت فرماید
- 6 Regarding Ahmad Maqsd, the intention was that perhaps he could provide some assistance to his father, since due to having many dependents he is in utmost distress, and to the extent possible consideration should be shown to him in this matter. If something could be arranged that would bring happiness to his father, it would be most appreciated.

6 در خصوص احمد مقصود چنان بود که بلکه نوعی شود که او بتواند معاونتی از والدش نماید زیرا از کثرت عیال در نهایت پریشانیست و بقدر امکان باید رعایتش در اینخصوص نمود اگر چنانچه نوعی میشد که باعث مسرت پدرش میشد خیلی محبوب بود

MMK2#169 p.125

AB02841

To: *Mirza Musa Hakimbashi, in Qazvin*

- 1 O thou who hast clung to the hem of the Covenant! 1 یا من تشبّث بذیل الميثاق
- 2 Thy welcome letter was perused with care. In the divine kingdom of existence today, there is no matter more important than firmness and steadfastness in God's Covenant and Testament. For through this divine power the mighty fortress of the Ever-Living, the Self-Subsisting One is preserved and protected, and the station and rank of souls becomes evident. Otherwise the foundation will be scattered to the winds, the Friday mosque will become a ruin, and all will become wandering and bewildered. At that time friendship will not remain and the thread of fellowship will be severed, the candle will be extinguished and the gathering forgotten. 2 مکتوب مرغوب بر وجه مطلوب دقت در مضمون گردید الیوم در ملکوت وجود امری اهم از ثبوت و رسوخ بر عهد و ميثاق الهی نبوده چه که حصن حصین حیّ قیوم بلین قوت الهیه محفوظ و مصون گردد و شأن و مقام نفوس معلوم شود والا بنیان بر باد رود و مسجد آدینه خرابات شود و جمیع سرگردان و حیران آن وقت رفاقت نماند و رشته الفت بگسلد شمع خاموش شود و جمع فراموش گردد
- 3 Thy degrees of firmness and steadfastness are known, yet expression of the degrees of love is also beloved and desired. What was written was intended to express love, not to extend discourse. This servant hopes that through the power of thy steadfastness every wavering one may become firm and every vain soul disappointed. May all return to the Covenant and Testament and become mindful of falling into loss. 3 مراتب ثبوت و رسوخ آنجناب معلوم لکن بیان مراتب حبّ نیز محبوب و مطلوب آنچه مرقوم شد مقصد اظهار محبت بود نه بسط مقالت این عبد را چنان امید است که بقوه ثبوت آنجناب هر متزلزلی ثابت گردد و هر نوهوسی خائب جمیع راجع بعهد و پیمان گردند و ملتفت سقوط در خسران
- 4 Ere long will the standard of the Covenant wave from the highest horizons. At that time the worth of your counsels and exhortations will become known. In any case, gird up the loins of endeavor and say in a loud voice: "O company of jinn and men! If ye can pass beyond the regions of the heavens and the earth, pass beyond them! Ye cannot pass beyond them save by authority!" 4 عنقریب علم ميثاق متموّج در شواهد آفاق گردد آن وقت قدر نصائح و وصایای شما معلوم شود باری کمر همت را بر بند و بصوت بلند بگو یا معشر الجن والانس ان استطعتم ان تنفذوا من اقطار السموات والارض فانفذوا فلا تنفذون الا بسلطان
- 5 Convey my greetings to Mirza Habib and say that I will water the root, God willing. Be confident that ere long it will yield blossoms and flowers and become full of leaves and delectable fruit. I long for all the firm and steadfast friends. 5 جناب میرزا حبیب را تکبیر برسان و بگوئید که من ریشه را انشاءالله آبیارم مطمئن باش عنقریب گل و شکوفه بار آرد و پر برگ و میوه خوشگوار شود جمیع دوستان ثابت راسخ را مشتاقم

MMK6#519, HDQI.284, ANDA#43-44

p.04

AB02752

To: Qazvini, Muhammad Simsar et al.

1 O ye who have turned towards and been accepted at the Divine Threshold! Jinab-i-Amin forwarded your letter and requested a reply from this captive. He praised you highly, saying that your family consists of praiseworthy souls who, like grateful birds, have built their nest in the gardens of the Abha Kingdom. You have laid your heads upon the Sacred Threshold and have won the race in the field of servitude. Therefore, you are deserving of bounty and worthy of blessing.

2 O friends! If you knew how loving the heart of 'Abdu'l-Baha is towards you, you would surely be filled with boundless joy and gladness. My Lord and my Hope! Verily, the sister of this one enkindled with the fire of Thy love was under the protection of Thy glorious and noble servant. She was detached from all else save Thee, attracted to Thee, and aflame with the fire of Thy love. She served her noble spouse out of love for Thy Beauty, seeking Thy good-pleasure and passionate for Thy love. She endured every hardship in Thy path and every difficulty in Thy love, until she was freed from the garment of mortality and drank the wine of ascension to the Supreme Concourse in the realm of spirits. Lord! Thou art the Forgiver, the Pardoner, the Ever-Relenting. I beseech Thee to forgive me and her, and to pardon in me and her every fault and misdeed arising from contingent reality and human limitations. Grant her to attain Thy presence in the realm of Thy cloud. Verily, Thou art the Generous, the Forgiver, the Ever-Relenting, the All-Bestowing.

1 ای مقبالان و مقبولان درگه کبریا جناب امین مکتوب شما را ارسال نمودند و استدعای تحریری از این اسیر کردند نهایت ستایش را از شما نموده‌اند که آن خانواده اشخاص ستوده‌اند و مانند طیور شکور در ریاض ملکوت ابهی لانه و آشیانه نموده‌اند سر باستان مقدس سوده و در میدان عبودیت گوی سبقت و پیشی ربوده‌اند لهذا مستحق عنایتند و شایان موهبت

2 ای دوستان اگر بدانید قلب عبداله‌آء بشما چه قدر مهربانست البته بی‌نهایت مسرور و شادمان گردید رب و رجائی آن اخت هذا المشتعل بنار محبتک کانت تحت عصمة نبیلک الجلیل و نفیک النجیب و کانت منقطعة عن دونک و منجذبة الیک و مشتعلة بنار محبتک قد خدمت قرینها الکریم حباً بجمالک و طلباً لرضائک و شغفاً ببحک و تحملت کل مشقة فی سبیلک و کل تعب فی حبک الی ان تجردت عن قیص الأشباح و تجرعت من راح الصعود الی الملأ الاعلی فی عالم الأرواح رب انت الغفور و انت العفو و انت التواب انی ابتل الیک ان تغفر لی و لها و تعفو عنی و عنها کل جريرة و سیئة کانت منبعثة عن الحقیقة الأمکانیة و مقتضیات البشریة و ارزقها لقائک فی عالم عمائک انک انت الکریم الغفور التواب الوهاب

MKT7.240b

AB02728

To: *Shaykh Kazim Qazvini (Samandar)*

¹ O Samandar, enkindled fire of God's love! For some time there has been some laxity and shortcoming in sending correspondence. This has resulted from the many preoccupations of heart and body; otherwise, at all times when we attain the presence of and are honored at the Holy Shrine, we are occupied with your remembrance and thought, beseeching and supplicating from the manifest bounty of the Ancient Beauty that at all times He may perfume your pure and goodly nostrils with the holy fragrances of the Abha Kingdom, and day by day increase the heat and enkindlement of that divine Samandar of the fire of God's love.

² O divine bird of fire! Make an effort so that in those regions the fire of the love of God may blaze forth in such a way that its heat may influence all horizons, and the effects of your Samandar-like nature may become visible to all eyes like Alexander's mirror and renowned throughout all regions and lands. This is the time for flames and eruption, the time for burning and passion. Soon you will observe the worlds of the seen and unseen transformed into the Abha Paradise and Supreme Heaven. However, every city among the cities is a garden and orchard. The garden whose fruit ripens earlier is more pleasing and acceptable, for it bears the first fruits. Several letters were written to some of the friends of God - deliver them, and keep everyone fresh, delicate and full of vigor through the sprinklings of the cloud of grace. And may glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament, and who hold fast to His strong cord in this manifest Day.

¹ ای سمندر نار موقده الهیه چندیست که در ارسال محررات قدری فتور و قصور حاصل گردید این از کثرت مشغولیت قلب و قالب حاصل والا در جمیع اوقات که در روضه مبارکه مشرف و حاضر میگردیم بذکر و فکر شما مشغولیم و از فیض مبین جمال قدیم مستدعی و ملتسمیم که در کل اوقات مشام طیب طاهر آئیناب را بنفحات قدس ملکوت ابهی معطر فرماید و روز بروز حرارت و اشتعال آن سمندر نار الهیه را مزداد نماید

² ای طیر ناری الهی همّتی کن که در آن ارجاء نار محبت الله چنان شعله برافروزد که حرارتش بجمیع آفاق تأثیر نماید و آثار سمندری چون آئینه سکندری مشهود ابصار و مشهور آفاق و اقطار گردد وقت شعله و فورانست و زمان زبانه و هیجان عنقریب جهان غیب و شهود را ملاحظه فرمائی که جنت ابهی گشته و فردوس اعلی لکن هر بلدی از بلدان باغیست و بوستانی هر باغ که میوه اش زودتر رسد مطبوعتر و مقبولتر باشد چه که نوباوه و نوبر باشد چند محررات ببعضی از احبای الهی تحریر شد تسلیم فرمائید و جمیع را بترشحات سخاب عنایت تازه و لطیف و پرطراوت نگاه دارید و البهاء علیک و علی کل ثابت راسخ علی عهد الله و میثاقه العظیم و تمسک بحبله المتین فی هذا الیوم المبین

AYBY.328 #009

AB02793

To: Afghani, Ataullah et al., in Samarqand

- 1 O beloved friends of 'Abdu'l-Baha! The sugar of Samarqand was famous of old, as the poet said: 1 ای یاران عزیز عبداله‌آء قند سمرقند از پیش مشهور چنانکه ملا گفته
- 2 "In Samarqand there is sugar, but its sweetness 2 در سمرقند است قند اما لبش
- 3 Came from Bukhara, and this became its nature" 3 از بخارا یافت و این شد مشربش
- 4 Therefore this letter is sent like Egyptian candy. We hope it will sweeten the palate of those yearning souls, and when sugar and candy combine, infinite sweetness results. The trials and pains of Jinab-i-'Ata'u'llah were without limit or end, and this was witnessed by all. But the great reward and favors of the Glorious Lord are at the end. He must be patient and cast it into the corner of forgetfulness. 'Abdu'l-Baha was afflicted with thousands of such trials, but when He showed patience and calm, finally all passed away and these clouds dispersed and the horizon of existence became bright and radiant. Therefore upon you be beautiful patience, and the end of beautiful patience is beautiful. 4 لهذا این نامه مانند نبات مصری ارسال میگردد امیدواریم که کام آن مشتاقانرا شیرین و شکرین نماید و چون قند و نبات جمع شود حلاوت بیهتبی حاصل گردد بلایا و آلام جناب عطاالله بی حد و پایان و این مشهود اهل عیان ولی اجر جزیل و الطاف رب جلیل در پایان باید صبر فرماید و در زاویه نسیان بیفکند عبداله‌آء بهزاران چنین بلایا مبتلا بود ولی چون صبر و سکون نمود عاقبت جمیع زائل و این ایرها متلاشی و افق وجود روشن و تابان گشت فعلیک بالصبر الجمیل و عاقبة الصبر الجمیل جمیل
- 5 'Abdu'l-Baha's hope is that whatever is the primary purpose and the heart's desire will be achieved. These events are like successive waves, coming and going, but the sea remains fixed and stable. Although in Samarqand the intelligent are few and the learned fewer still, yet the power of the Word of God is intense and the influence of the Spirit of God is mighty. Therefore those blessed souls in that city must raise such a clamor and create such an uproar that the sleeping will awaken and the withered will become fresh and verdant. With Jinab-i-Mirza Abu'l-Fadl we are always occupied with your mention and seek confirmation. And upon you be the Most Glorious Glory. 5 امید عبداله‌آء چنانست که آنچه مقصود اصلی و آرزوی دل و جانست میسر گردد این حوادث مانند افواج امواجست در مرور و عبور است ولی دریا باقی و برقرار در سمرقند هرچند هوشمند قلیل است و دانشمند اقل قلیل ولی قوه کلمه الله شدید است و نفوذ روح الله عظیم لهذا باید آن نفوس مبارکه در آنشهر ولوله‌ئی اندازند و غلغله‌ئی برپا نمایند که خفتگان بیدار شوند و پژمردگان تر و تازه گردند با جناب آقا میرزا ابوالفضل همیشه بذکر شما مشغولیم و طلب تأیید مینمائیم و علیکم البه‌آء الاهی

MSHR3.219, PZHN v1#2 p.12

AB02796*To: Muallim, Mulla Muhammad Ali et al., in Sarvistan*

- 1 O spiritual friends! The denizens of the Supreme Concourse and dwellers of the Most Glorious Kingdom loosed their tongues in thanksgiving for the favors at the dawn of the Covenant and bowed their heads in prostration at the Sacred Threshold, saying: "O Kind Lord! Praise and glory be unto Thee for having designated the Specific Center and made the Center of the Covenant renowned throughout all regions. Thou didst establish the sign of Thy Ancient Covenant and raised high Thy Mighty Standard. Thou didst make Thy luminous Lamp the witness of the gathering and bestowed freshness, grace and radiance upon Thy cypress in the garden.
- 2 O Lord! Grant glad-tidings to the souls and bestow joy upon the hearts. Give light to the eyes and grant divine radiance to the inner vision. Verily Thou art the Generous, the Merciful, and verily Thou art the Ancient, the Compassionate."

- 1 ای یاران معنوی اهل ملاً اعلی و سگان ملکوت الاهی در صباح میثاق بشکرانه الطاف زبان گشودند و در ساحت قدس سر بسجده نهادند که ای پروردگار مهربان ستایش و نیایش تراست که مرجع مخصوص را منصوص فرمودی و مرکز میثاق را مشهور آفاق نمودی آیت عهد قدیمت را ثابت کردی و رایت عظیمت را بلند و مرتفع نمودی شمع روشنت را شاهد انجمن کردی و سرو گلشن را طراوت و لطافت و نصارت بخشیدی
- 2 ای پروردگار جانها را بشارتی بخش و دلها را مسرتی عنایت فرما ابصار را روشنائی ده و بصائر را ضیاء رحمانی عنایت نما انک انت الکریم الرحیم و انک انت الرحمن القدیم

INBA87:248, INBA52:252, MMK5#282

p.213

AB02646*To: Baha'is of Shahrud*

- 1 O loved ones of His Holiness, the Sovereign of the realm of divine unity! The days of the manifestation were the dawning of the light from Sinai, days of joy and gladness, of delight and happiness, of pleasure and success. But when that radiant Sun set in the ethereal sphere, it became a dark night - a time of grief and regret and mourning, a period of separation and burning anguish and weakness. Sorrows are the companions of the soul, weeping eyes are intimate with the burning heart, and cries and laments ascend to heaven. This is one station.
- 2 In another station, this mighty century and new age belongs to the Glorious Lord. In every hour, whatever the Divine Farmer has planted in the field of being and watered from the spring of mercy grows green and flourishing, becoming the beauty of the

- 1 ای احبابی حضرت سلطان عرصه توحید ایام ظهور مجلی طور اشراق نور بود و یوم سرور و حبور و زمان طرب و شادمانی و فرح و کامرانی و چون آن مهر منیر در فلک اثیر افول فرمود شام ظلماتیست و وقت حزن و حسرت و سوگواری و اوان فرقت و حرقت و شدت و ناتوانی احزانست که مونس جانست چشم گریانست که ندیم قلب سوزانست و فریاد و فغانست که متصاعد باآسمانست
- 2 این یکمقامست در مقام دیگر این قرن عظیم و عصر جدید خداوند مجید است و در هر ساعتی آنچه دهقان در مزرعه کون کشته و از معین رحمانیت آب داده سبز و روینده گردد و لطافت

rose garden and the freshness of the orchard. In every moment a dewdrop arrives, with every breath a morning of divine confirmation dawns. The wondrous signs of this most great cycle become manifest and evident, and the power and grandeur of the Sovereign of Oneness becomes clear and apparent.

گلستان شود و طراوت بوستان گردد و در هر
دمی شبنمی رسد و در هر نفسی صبح تأییدی
دمد و آثار باهره این کور اعظم ظاهر و باهر
شود و قدرت و عظمت سلطان احدیت واضح و
لائح گردد

- 3 For a century spans one hundred years, so in this glorious age of the Majestic Lord, day by day the Divine Cause rises higher and more exalted, more sublime and unreachable. The manifestation of the signs of beauty and glory and the appearance of the tokens of might and greatness of the peerless Lord continue. Though we are deprived of attaining His presence, we are stirred by the holy fragrances from the garden of faithfulness, and we are in the heart of this century and the midst of this noble age.

3 چه که قرن مدتش صد سالست پس در این
عصر مجید خداوند جلیل یوماً فیوماً امر الهی در
علو و ارتفاعست و سمو و امتناع و ظهور آثار
جمال و جلال و بروز آیات قدرت و عظمت
ربّ بیثال هرچند از فوز لقا محروم شدیم اما از
نفحات قدس حدیقه وفا مهتریم و در بحبوحه
این قرن و وسط این عصر کریم

- 4 And glory be upon you.

4 و البهاء علیکم

MKT5.004

Study guide to this volume

This fifth collection of undated letters and tablets from ‘Abdu’l-Baha is unified by a set of interlocking theological commitments that illuminate each other across the varied occasions of individual letters: the precise definition of ‘Abdu’l-Baha’s own station as pure servitude; the metaphysical grounding of the Covenant in the eternal act of divine faithfulness; the anthropological claim that all human races constitute one family whose diversity is an adornment rather than a division; the cosmological reading of marriage and love as expressions of a universal divine will to unity; and the urgent pedagogical call for teachers who will bring the hungry community its spiritual food. The range of correspondents — Persian teachers, Parsee communities in India, women believers, pilgrims, administrative trustees — reflects the global scope of ‘Abdu’l-Baha’s ministry even while He remained nominally confined in ‘Akka. What runs beneath all the letters, however, is a single consistent claim: that the Covenant of Baha’u’llah is the real foundation of all human progress, and that steadfastness within it, however battered by doubt and opposition, is the highest form of service available to any soul in this age.

Servitude as the Summit of All Honor: The Station of ‘Abdu’l-Baha

Key Passages

The belief of this evanescent servant is that His Holiness the Exalted One, the Primal Point, may my spirit be sacrificed for Him, was the Sun of the highest realm, the Dawning-place of Lordship, and the Herald of the Ancient Beauty. And the Blessed Beauty, the Most Great Name, was the Sun of Truth, the Luminary of the Supreme Concourse, Him Whom God shall make manifest, may my spirit be sacrificed for His servants. As for this servant, I am Abdu’l-Baha, and this is my designation, my attribute, my title and my crown — nay rather, my ultimate goal and my furthest mosque. No word beyond this, even mention of sonship, is permissible. — AB02271

I am the servant of Baha — you too be a handmaiden of Baha. Ask God and pray that we both may be confirmed in service. This is eternal glory, this is everlasting pride, this is the greatest crown, this is the diadem of every mighty king of kings. What station shall we seek greater than servitude at His Threshold? What honor shall we desire higher than bondage at His Court? Strive in this as much as you can, be enthusiastic and cry out. This Covenant is the Covenant of servitude, and this Testament is the Testament of bondage to His Divine Unity. — AB02118

Context for Study

In two letters from this volume, ‘Abdu’l-Baha addresses attempts — one by a poet, one by a woman believer — to assign Him a station or title beyond what He has authorized. His response in each case is the same: the name ‘Abdu’l-Baha, meaning “Servant of Baha,” is not a modest disclaimer but the fullness of His identity, His “ultimate goal and furthest mosque.” The theological architecture here is important. ‘Abdu’l-Baha locates the Bab and Baha’u’llah at the summit of divine revelation in this dispensation — the Bab as Herald, Baha’u’llah as the Sun of Truth — and then describes Himself as occupying a different and lower category: pure servitude at the threshold of that Sun. This is a precise self-definition that rules out claims of prophethood, divinity, or independent authority while simultaneously insisting that servitude, rightly understood, is the highest human station achievable. The phrase “furthest mosque” echoes the Qur’anic *al-Masjid al-Aqsa* — the mosque at the far end, associated with the Prophet’s night journey and ascent — suggesting that servitude is the destination of the most exalted spiritual journey, the place where the traveler arrives having traversed everything. Christian theology offers a comparable logic in the kenosis doctrine of Philippians 2: self-emptying is the form that divine love takes in time, and exaltation follows precisely from abasement. Sufi thought, with its concept of *fana’* (annihilation of the self), provides another resonance. What is distinctively Baha’i is the covenantal precision: servitude is not a private mystical achievement but a publicly defined relationship within a structured community, authenticated by explicit texts and defended against corruption.

Questions for Reflection

1. ‘Abdu’l-Baha says that no title beyond “Servant of Baha” is permissible for Him, even “mention of sonship.” What is at stake theologically in this boundary? How does it protect both the integrity of the Covenant and the clarity of Baha’u’llah’s station?
2. How does the Baha’i concept of servitude as the highest station compare with the Christian concept of ministerial priesthood (whose Latin root, *minister*, means “servant”) and with the Islamic concept of *‘ubudiyya* (pure servitude to God alone)?
3. ‘Abdu’l-Baha refers to the name ‘Abdu’l-Baha as His “furthest mosque” — the destination of the most exalted journey. What does this spatial-liturgical metaphor reveal about the nature of His self-understanding?
4. In AB02118, ‘Abdu’l-Baha invites the woman to join Him in a shared condition: “I am the servant of Baha — you too be a handmaiden of Baha.” How does this sharing of a spiritual identity transform the conventional hierarchical relationship between teacher and student?
5. Consider the claim that servitude is “eternal glory” and “the diadem of every mighty king of kings.” How does this inversion of conventional honor hierarchies relate to similar inversions in the Sermon on the Mount (“Blessed are the meek”) or in the Sufi poetry of Rumi?

The Covenant Under Siege: Prayer, Steadfastness, and the “Hosts of Doubt”

Key Passages

O thou who art firm in the Covenant! The winds of tests are blowing from every direction, and the whirlwind of trials is uprooting the trees of human existence. The hosts of doubts are attacking from all sides, and the scattered locusts of interpretations and vain imaginings are spread throughout every place. In any case, that true friend must be vigilant that the waves of doubts do not strike that shore and the forces of insinuations do not launch surprise attacks. For the Cause is mighty and the test is severe. — AB02069

O my God, my God! Make firm the steps of Thy loved ones in Thy straight path, Thine ancient Covenant and Thy firm and excellent Testament. O Lord! The souls are weak and the hearts are trembling from every severe test. Protect Thy loved ones in the cave of Thy Covenant and Testament, and guard Thy dear ones beneath the shadow of the wing of Thy protection and exaltation. O Lord! Make them signs of firmness and standards of steadfastness in the realm of existence, holding fast to the sure handle, O my Most Exalted Lord, and clinging to the firm cord, O God of the heavens and earths. — AB02069

O sign of the Covenant! Though the people of schism, like bats, contend and quarrel with the light of the Covenant, yet the radiant beams of the Covenant of “Am I not your Lord?” have shone forth from beneath the shade of the Tree of the Covenant upon the horizons with such splendor that they can neither take wing nor raise a cry or clamor. Leave them in the pit of their obscurity. They have broken the Covenant of God and shattered the Testament of God; they have been consumed by the fire of envy and hatred; they have cast the Joseph of the Covenant into the darksome well, and sold Him for a paltry price. — AB02032

Context for Study

Several letters in this volume address the crisis of Covenant-breaking with a directness that illuminates both the historical reality and the theological framework ‘Abdu’l-Baha deployed in response. The metaphors are drawn from natural catastrophe — winds, whirlwinds, floods, locusts — suggesting that the assault on the Covenant is experienced as a kind of cosmic weather: overwhelming, impersonal in its destructiveness, yet ultimately bounded. The prayer in AB02069 is especially significant: it does not ask for the defeat of enemies but for the firmness of the friends, locating the crisis as primarily one of spiritual rootedness rather than external threat. The phrase “cave of Thy Covenant” draws on the Qur’anic story of the Companions of the Cave (Sura 18), who took refuge in a physical cave from persecution and emerged renewed: the Covenant is here a divine refuge analogous to that cave, sheltering its inhabitants during the darkness of trials. The image of the Covenant-breakers as “bats” is consistent across several letters: bats, in classical Islamic and Sufi imagery, are creatures that cannot bear the light and retreat into darkness, symbolizing those who are unable to perceive the spiritual reality that illumines others. The reference to “the

Joseph of the Covenant... cast into the darksome well” in AB02032 places the Covenant controversy within the biblical archetype of the innocent who is betrayed by his brothers, suffers in darkness, and ultimately achieves a triumph that retrospectively vindicates the entire story. For students of comparative religion, the parallel with the Pauline letters’ treatment of schism in the early Church (especially 1 Corinthians and Galatians) is striking: in both cases, the apostle insists that the community’s unity depends on a single authoritative source, and that those who introduce division are not merely wrong but are working against the divine purpose.

Questions for Reflection

1. ‘Abdu’l-Baha describes the Covenant as a “cave” of protection for the believers. What does this spatial metaphor — refuge, shelter, interior safety amid external storm — suggest about the nature of institutional religious authority?
2. Compare ‘Abdu’l-Baha’s use of the Joseph archetype — cast into the well by his brothers — with Paul’s treatment of schism in 1 Corinthians 1–3. In both cases, the authority figure suffers betrayal from within. What does this recurring archetype reveal about the structural vulnerabilities of prophetic communities?
3. The prayer in AB02069 asks for firmness, steadfastness, and protection — not for the defeat of opponents. What spiritual strategy is expressed in this choice of petition? How does it compare with the imprecatory psalms of the Hebrew Bible?
4. ‘Abdu’l-Baha repeatedly uses natural metaphors — winds, floods, locusts — to describe the assault of doubt on the Covenant. What does this language suggest about the relationship between interior spiritual states and external historical forces?
5. The Qur’anic covenant of *alast* (“Am I not your Lord?”) is invoked as the primordial origin of the specific Covenant of Baha’u’llah. How does anchoring a historical covenant in a pre-temporal divine act change its meaning and authority?

One Race, One Garden: The Spiritual Anthropology of Human Diversity

Key Passages

Indeed, the world of humanity is like one kindred and one family. Because of the climatic differences of the zones, through the passing of ages colours have become different. In the torrid zone, on account of the intensity of the effect of the sun throughout the ages the black race appeared. In the frigid zone, on account of the severity of the cold and the ineffectiveness of the heat of the sun throughout the ages the white race appeared. In the temperate zone, the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is of one race unquestionably there must be unity and harmony and no separation or discord. — AB02243

Gracious God! The animal, notwithstanding that it is a captive of nature and nature completely dominateth it, attacheth no importance to colour. For instance, thou dost

behold that the black, white, yellow, blue and other coloured pigeons are in utmost harmony with one another. They never give importance to colour. It is strange that man hath made colour a means of strife. When we enter a rose-garden we behold how beautiful is the display of variegated flowers. The difference of colour is the adornment of the rose-garden. Were it of one colour it would not have such splendour. Thus it hath become evident that diversity of color is an adornment of the world of humanity; therefore it must not become a cause of dissension. — AB02243

Ye are all the waves of one sea, the rays of one sun, the flowers of one garden, the lions of one thicket, the birds of one meadow, and the fragrant blossoms of one rose garden: wherefore ye are even as a single soul, and this letter is in reality written to each one of you. Render thanks unto the grace and bounty of the Abha Beauty for having lighted such a resplendent candle of unity whereby the human world hath been illumined. — AB02281

Context for Study

In AB02243 ‘Abdu’l-Baha addresses the question of racial difference with a scientific argument — climatic variation over long ages accounts for the differentiation of skin color — and then draws from it a single moral conclusion: because all races share one origin and one nature, the social construction of race as a basis for hierarchy or enmity is both unnatural (even animals do not observe it) and spiritually destructive. The rose garden metaphor that follows is one of the most quoted images in Baha’i literature, and its logic repays careful examination. The garden is beautiful precisely because of variety; uniformity would not be splendor but monotony. This is not a relativist argument (all colors are equally beautiful and therefore all claims are equally valid) but an aesthetic-theological argument: the divine purpose in creating diversity is adornment, and to turn adornment into division is to invert the divine intention. AB02281 extends the same logic to community: the friends addressed are waves, rays, flowers, lions, and birds of a single source. ‘Abdu’l-Baha notably multiplies metaphors rather than settling on one, as if no single image is sufficient to carry the weight of unity-in-diversity. The Pauline parallel is striking: 1 Corinthians 12 uses the body and its members to make an analogous argument — diversity of function within an organic unity. Islamic theology’s concept of the *umma* as a single community transcending tribal division offers another resonance. What distinguishes ‘Abdu’l-Baha’s approach is the combination of naturalistic explanation (climate), aesthetic argument (the rose garden), and theological grounding (one divine origin), operating simultaneously rather than in sequence.

Questions for Reflection

1. ‘Abdu’l-Baha explains racial variation through a climatic theory. How does grounding a moral argument in a natural explanation strengthen or limit its force? What happens if the natural explanation is disputed?
2. The rose garden metaphor presents diversity as adornment in the service of a unified beauty. How does this aesthetic theology of diversity compare with contemporary multiculturalist arguments for diversity as a value in itself? Where do the two frameworks converge and where do they part?

3. Compare 'Abdu'l-Baha's argument in AB02243 with Paul's body metaphor in 1 Corinthians 12 and with the Qur'anic statement that God created human beings "into nations and tribes that you may know one another" (49:13). What underlying claim about the divine purpose in human difference is shared by all three?
4. 'Abdu'l-Baha observes, almost with irony, that animals "never give importance to colour" while humans have made it a means of strife. What does this inversion of the animal-human hierarchy reveal about the nature of the moral failures 'Abdu'l-Baha is addressing?
5. How might a contemporary critical race theorist engage with this framework? Where would they find agreement, and where would they press for a deeper reckoning with structural injustice as distinct from individual prejudice?

Mothers, Education, and the Highest Form of Worship

Key Passages

O handmaids of the peerless Lord! The glance of loving-kindness is turned toward you, and the fullness of mercy embraceth you. At the sacred threshold of the Ancient Beauty — may my spirit be a sacrifice for His loved ones — ye are discerning handmaids, and at the holy court of the Divine Unity ye are humble, lowly, and enkindled servants. From the ancient bounty and from the light of the horizon of Divine Unity, we implore, with utmost supplication and lowliness, that He may graciously aid those handmaids of His Threshold to serve the Lord of all, so that, in all conditions and circumstances, in every manner and habit, in word and deed, in conduct and action, they may advance day by day, and may, with the utmost endeavor, train their children in the manners of God.— AB02098

The first educators of children are their mothers; for the child, at the beginning of growth and development, is as a tender and fresh branch: in whatever manner thou desirest, thou canst train it. If thou trainest it aright, it will grow straight, and will develop in perfect symmetry. It is therefore evident that the mother is the first educator and the founder of the morals and manners of the child. O ye loving mothers, know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined. — AB02098

Context for Study

AB02098 is a foundational text for understanding 'Abdu'l-Baha's theology of maternal vocation. The argument moves through three registers simultaneously. First, it is a spiritual address — the opening lines place these women within the divine vision, describe them as "enkindled servants," and root the entire enterprise in the mercy of the Ancient Beauty. Second, it is a pedagogical claim — the mother is the "first educator" because the child is like a "tender and fresh branch" that can be trained in any direction, and the mother's formation of that branch in the early years is therefore decisive for the shape of the entire adult life. Third, and most boldly, it is a theological claim

about worship: training children in “all the perfections of humankind” is identified as “the best of all ways to worship” God. This elevation of maternal pedagogy to the status of supreme worship is radical in several traditions. In medieval Christian theology, the contemplative life was ranked above the active; in certain strands of Islamic thought, the great acts of worship — prayer, fasting, pilgrimage — were the supreme religious activities. ‘Abdu'l-Baha’s claim inverts the hierarchy of the *vita contemplativa* and the *vita activa* by insisting that the most intimate form of active care — the formation of a child’s character — is the highest divine service. The horticultural metaphor of the “tender and fresh branch” draws on a long tradition of plant imagery for moral formation (Quintilian in Roman rhetoric, the monastic tradition of *reformatio*); what is distinctive is the identification of the mother, rather than the teacher or the monastery, as the primary gardener.

Questions for Reflection

1. ‘Abdu'l-Baha identifies maternal education as “the best of all ways to worship” God. How does this claim challenge the traditional hierarchy between contemplative and active religious life, as developed in both Christian monasticism and Islamic spirituality?
2. The child is compared to a “tender and fresh branch” that grows straight if trained aright. What philosophy of human nature underlies this metaphor? How does it compare with Locke’s *tabula rasa*, Rousseau’s “noble savage,” and the Confucian belief in human moral cultivability?
3. ‘Abdu'l-Baha speaks of training children “in the manners of God” and “in all the perfections of humankind.” What content does ‘Abdu'l-Baha assign to these perfections elsewhere in His writings, and how does that content inform what this form of worship involves?
4. How does the elevation of maternal vocation in this tablet relate to the broader Baha’i teaching on the equality of men and women? Does it risk reinforcing a gendered division of spiritual labor, or does it transform the valuation of that labor?
5. Compare the theological grounding of maternal education in this passage with the role of women in the religious education of children in Jewish tradition (particularly the Shabbat and Passover domestic liturgies), in Protestant evangelical culture, and in indigenous oral traditions. What structural features of religious formation are common across these contexts?

Marriage, Love, and the Cosmological Function of Pairing

Key Passages

Praise be to God Who made affection and love a manifestation among the manifestations of His mercy and a sign among the signs of His belovedness, so that the lights of love may be impressed upon pure hearts and the sun of affection may shine forth in radiant, luminous beings. For this reason He created all contingent things in pairs and opened a mighty gate for love to enter hearts, making the manifestation of His love in breasts a brilliant lamp. — AB02021

God, glorified and exalted be He, has willed to gather multiplicities into unity and cast into hearts the word of love, so that souls may harmonize and hearts become intimate

and faces illumined by a brilliant, radiant light from the words “He loves them and they love Him.” Therefore, consummate wisdom requires that all things be paired, realities intermingled, and beings ascending gradually to the highest degrees of unity and climbing to the loftiest heights of love, as He, glorified and exalted be He, has said: “Glory be to Him Who created all pairs, of what the earth produces and of themselves and of what they know not.” — AB02021

Since in our time the ethereal sun is established in twelve constellations in the celestial sphere, divine wisdom has likewise ordained that the Sun of Reality should have twelve stations in the heaven of oneness. For when the trinity, which is the reality of divine guardianship, is multiplied by the quaternity, which is the reality of prophethood, the number twelve emerges. This is why astronomers say that the trinity is identical with the quaternity. As Joseph saw in his dream that eleven stars prostrated to him, he being the twelfth — this occurred in the cycle of Abraham, while in the cycle of Moses there were twelve tribes and twelve chiefs. Likewise, in the cycle of Christ the number of luminous, spiritual ones — the blessed disciples — was twelve. — AB02020

Context for Study

AB02021 — a marriage address — opens with a cosmological argument: God’s purpose in creation is the gathering of multiplicities into unity, and pairing is the mechanism by which this cosmic intention operates. The Qur’anic verse cited — “Glory be to Him Who created all pairs” (36:36) — is interpreted not as a biological observation but as a metaphysical principle: love between complementary realities is the structural logic of an ascending creation, a movement from plurality toward unity that mirrors the divine nature itself. ‘Abdu’l-Baha thus transforms a wedding ceremony into a participation in the cosmic movement of love — a claim with deep resonances in Plato’s *Symposium* (especially Diotima’s speech, where erotic love is the lowest rung of a ladder ascending to the vision of Beauty itself) and in Dante’s vision of love that moves the sun and other stars. AB02020, an exegetical piece on the mystical significance of the number twelve, extends this cosmological thinking to the structure of prophetic dispensations: the twelve Imams, the twelve tribes of Moses, the twelve apostles of Christ are all instances of a single numerical archetype, rooted in the relation of trinity (divine guardianship) and quaternity (prophethood). The argument is characteristic of ‘Abdu’l-Baha’s hermeneutical style: He reads numerical and astronomical patterns as transparent expressions of divine wisdom, finding in the solar zodiac a reflection of the structure of sacred history. For students of comparative religion, the combination of Neoplatonic cosmology, Qur’anic hermeneutics, and prophetic numerology in these two adjacent letters is a distinctive feature of Baha’i theological method.

Questions for Reflection

1. ‘Abdu’l-Baha grounds marriage in the cosmic principle that God “willed to gather multiplicities into unity.” How does this cosmological foundation for human union compare with the sacramental theology of marriage in Catholic tradition and with the Confucian ethics of the family as the foundation of social harmony?

2. Compare ‘Abdu’l-Baha’s reading of the Qur’anic verse “He created all things in pairs” with Plato’s myth of the original whole beings in the *Symposium* (189d–193e). What is each author doing philosophically with the idea that separation and reunion are the structure of love?
3. In AB02020, ‘Abdu’l-Baha argues that the number twelve recurs across dispensations because of a mathematical relationship between trinity and quaternity. What theory of symbolic interpretation underlies this reading? How does it compare with Pythagorean numerology and with Kabbalistic Gematria?
4. The verse “He loves them and they love Him” (Qur’an 5:54) is cited as the illuminating scriptural foundation for marriage. What does it mean for human love to be grounded in and shaped by this divine mutual love? How does this compare with the Christian mystical tradition’s use of the Song of Songs as an allegory of divine-human love?
5. ‘Abdu’l-Baha describes the twelve disciples of Christ, the twelve tribes of Moses, and the twelve Imams as expressions of the same archetypal pattern. What does this reading imply for the relationship between the world’s religions? How does it relate to the Baha’i principle of progressive revelation?

A Guiding Question for the Whole Volume

This fifth collection of undated writings turns again and again on the paradox at the heart of ‘Abdu’l-Baha’s own position: He is the Center of the Covenant and yet insists, with passionate precision, that servitude is His only station and His highest crown. The Covenant is described simultaneously as the firmest possible foundation — “the cave” of refuge for trembling souls — and as something besieged from all sides by the hosts of doubt and the attacks of violators. The rose garden of human diversity flowers with beauty, yet the friends must struggle to see it. Marriage is a cosmic event, yet it takes place in one specific home. **What does it mean to hold this range of scales simultaneously — the cosmic and the intimate, the eternal and the embattled — and how does the discipline of the Covenant, as ‘Abdu’l-Baha describes it, make such a double vision spiritually possible?**